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IN TEN VOLUMES

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BIBLE

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

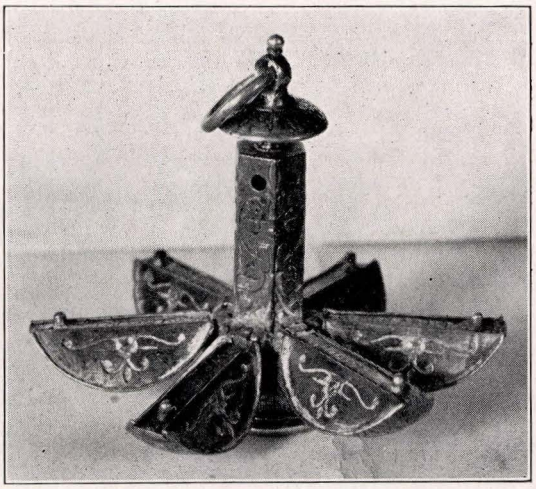
NEW TESTAMENT

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

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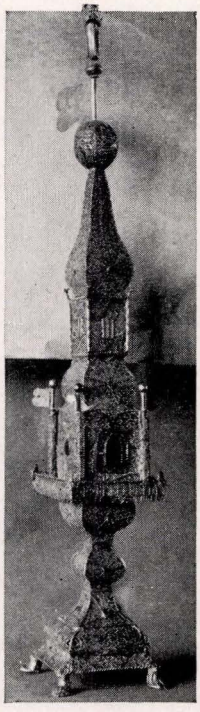
A. Z.	Abodah Zarah
Arach.	Arachin
B. B.	Baba Bathra
B. K.	Baba Kamma
B. M.	Baba Metzia
Bech.	Bechoroth
Ber.	Berachoth
Betz.	Betzah
Bik.	Bikkurim
Eduy.	Eduyoth
Erub.	Erubin
Git.	Gittin
Hag.	Hagigah
Hal.	Hallah
Hor.	Horayoth
Hul.	Hullin
Ker.	Kerithoth
Keth.	Kethuboth
Kid.	Kiddushin
Kin.	Kinnim
M. K.	Moed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





Spiceboxes for use at the Habdalah ceremony, showing two unusual (right) and one common form (below). Courtesy of the Union of American Hebrew Congregations

SPICEBOXES (Besamim boxes). The use of spices is one of the characteristic features of the Habdalah service which marks the close of the Sabbath and the festivals in the Orthodox Jewish synagogue and home. In view of the natural Jewish tendency to glorify the ceremonies by making their appointments as lavish and beautiful as possible, it was natural that especial care should be paid to the boxes in which were kept the spices to be used in the ceremony. They were made in many forms and of such materials as silver, gold enamel and other fine materials; silver spiceboxes are by far the most frequent. Such spiceboxes have a drawer, made of wood or metal, and usually divided into four compartments to provide room for four different kinds of spices.



It is impossible to state just when Jews began to create such holders of spices, since they are seldom dated and little is said about them in Jewish literature. Spiceboxes preserved in the Cluny Museum at Paris and in the synagogue at Ancona are claimed to be of 16th cent. manufacture, but are probably later. The earliest dated spicebox is one that was given to the Friedberg synagogue; it bears the inscription of the donor, Recha, daughter of Eliezer Dayyan, and the date 1651. All other spiceboxes that are known come from the period of the 17th cent. and after.

Spiceboxes that were intended for use in synagogues are almost exclusively in the form of a small tower, hence the name often given to them is *migdal*. These towers are usually set on a base; from this a column rises, on top of which the tower proper is set. The upper part tapers like a church steeple, and in most cases is adorned by a flag, generally in the form of a broad pennant ending in a swallowtail. There is frequently a ball, plain or ornamented, on top of the tower, and the flag is sometimes placed just above it. Flags are often placed on all four corners of square towers; it is not unusual for them to be adorned with bells, which furnish a musical jingle as the tower is carried to the table at the close of the Sabbath. A few specimens have a bell hung within a belfry that forms the topmost portion of the tower; a tower in the United States Museum in Washington has the representation of a clock, with hands.

While the tower form of the spicebox is also a favorite in the home, a large number of other forms are also found. They are frequently made so as to represent a plant with a fruit. There rises from the base a vine with leaves, crowned by a fruit which serves as the container for the spices; the favorite forms of fruits are pears, apples and quinces. In a few cases flowers form part of the decorations. Sometimes the spice container is in the form of an urn, which is supported by plain columns or by figures. In others the spicebox is in the form of a sphere superimposed upon a heavy base. There are also specimens made in the form of a bird or a fish with moveable scales. In the early part of the 18th cent. ingenious Jewish craftsmen devised a combination spicebox and candle holder for the Habdalah ceremony by keeping only the lower part of the tower and surrounding it with a railing with holes through which tapers could be inserted.

In addition to these larger forms there are a number of small spiceboxes which were evidently intended for the use of individuals in traveling. These resemble the snuff-boxes of the period and come in a variety of shapes and sizes, round, oblong, egg-, acorn-, and pear-shaped. The covers sometimes merely fit on, while others are fastened to the box by a hinge.

It is noteworthy that the decorations of such spiceboxes are generally purely conventional and but seldom contain Jewish motives. A few have such distinctive marks as the six pointed star (Shield of David) or representations of synagogue functionaries. They resemble more the church vessels and family art objects of the period. Examples of spiceboxes of all shapes and sizes are found in most Jewish museums, such as those at the Hebrew Union College, in Cincinnati, and at the Jewish Theological Seminary of America, in New York city.

See also the illustrations in vol. 5, pp. 140-41.

SPICKER, MAX, conductor and teacher, b. Königsberg, Germany, 1858; d. New York city, 1912. After studying at the Leipzig Conservatory, he conducted theatre orchestras in many German cities. In 1882 he went to New York, serving as conductor of the Beethoven Männerchor. From 1888 to 1895 he was director of the Brooklyn Conservatory and for several years thereafter taught harmony and counterpoint at the National Conservatory in New York. He served as choirmaster of Temple Emanu-El, in New York (1898-1910).

Spicker edited several excellent anthologies of music, including *Aus aller Herren Länder* (a collection of folk songs), a four-volume anthology of sacred songs, a two-volume *Synagogal Service,* and several volumes of arias from oratorio and opera. He composed numerous works for orchestra, chorus, and chamber music groups.

SPIEGEL, DORA ROSENBERG (Mrs. Samuel Spiegel), communal worker, b. Hungary, about 1882. She was brought to the United States in her infancy and educated in New York city, receiving the M.A. degree from Teachers College of Columbia University in 1920. From 1897 to 1900, when she married Samuel Spiegel, she was employed in the Educational Alliance, New York city. Later she was both a teacher and volunteer principal at Sunday schools, taught English to foreigners, did a great deal of club leadership work at various settlement houses, and lectured on psychology at the People's Hospital Training School for Nurses (1915-19). In 1917 Mrs. Spiegel was one of the founders of the Women's League of the United Synagogue of America. She was recording secretary of the organization (1918-1929), president of the New York city branch (1921-1928), and was elected national president in 1928. In 1943 she was serving as national president.



Dora R. Spiegel

SPIEGEL, ERNEST, physician and educator, b. Vienna, 1895. He received his M.D. degree from the University of Vienna (1918) where he served as an instructor in its neurological institute (1924-1930). He came to the United States on a lecture tour in 1931, was appointed professor and head of the department of experimental neurology at Temple University School of Medicine, Philadelphia, and still held this position in 1943.

Spiegel's published works include: *Muscle tonus* (1923; 2nd ed., 1927); *Centers of Vegetative System* (1928); *Experimental Neurology* (1928); *Oto-Ophthalmo-Neurology* (with Ignatz Sommer, 1931; Spanish trans., 1938). He was a grandson of Rudolf (Reuben) Fuchs, and author of Hebrew textbooks and of Bible translations officially used in Austrian schools.

MONA SPIEGEL-ADOLF (b. Vienna, 1893), physician and educator, received the M.D. degree from the University of Vienna (1918) where, as the only woman, she was made instructor of medicine (1930). She came to the United States in 1931, was appointed professor of colloid chemistry at the Temple University School of Medicine, Philadelphia, and still held this position in 1943.

She wrote *Die Globuline* (1930). She was a granddaughter of Simon Spitzer, a noted mathematician and educator in Vienna, and the wife of Ernest Spiegel.

Lit.: *Men of Science.*

SPIEGEL, FREDERICK S., judge, b. Germany, 1858; d. Chicago, 1925. He was brought to the United States as a child, studied at the University of Alabama, and later graduated from the Cincinnati Law School, at the same time acting as a reporter for the *Enquirer* and *Volksblatt*. He practised law for several years, and was chief of the Ohio State Bureau of Statistics from 1880 to 1882, and a member of the Cincinnati Board of Education from 1880 to 1883. Spiegel served in turn as county solicitor (1890-96), judge of the Common Pleas Court (1896-1906), of the Superior Court (1907-13), and mayor of Cincinnati (1914-16). Spiegel was active in the B'nai B'rith movement. His son, Arthur M. Spiegel (b. Cincinnati, 1884), also a lawyer, was a member of the Ohio State Legislature from 1907 to 1911, and a municipal court judge of Cincinnati from 1916 to 1922.

SPIEGEL, LUDWIG, professor of political law, b. Reichenau, Bohemia, 1864; d. Marienbad, Bohemia, 1926. He taught constitutional law at the German University of Prague, and for a time was a German (Democratic) senator in the Czechoslovak National Assembly. In spite of his being a Jew, Spiegel was made rector of the University, but he died before taking office.

Spiegel's principal works were *Die Verwaltungsrechtswissenschaft* (1909) and *Gesetz und Recht* (1913). His other writings include *Die kaiserlichen Verordnungen mit provinzieller Gesetzeskraft nach österreichischem Staatsrechte* (1893); *Die geschichtliche Entwicklung des österreichischen Staatsrechts* (1905); *Hye und die Wiener Revolution* (1910); *Die Entstehung des tschechoslowakischen Staats* (1921).

SPIEGEL, MARCUS M., American Civil War soldier, b. Ohio, 1829; d. Louisiana, 1864. Spiegel was mustered into the service of the Regular Army as a second lieutenant of the 67th Ohio Volunteer Infantry in 1861. Subsequently he was promoted to the ranks of captain, lieutenant colonel and then colonel in the Union Army. His name had been suggested for promotion to the rank of brigadier general when, in 1864, he died of wounds received in action, on board the United States transport *City Belle* enroute from Baton Rouge to Alexandria, La.

Lit.: *Publications of the American Jewish Historical Society,* No. 17 (1909) 158.

SPIEGEL, SHALOM, scholar, b. Unter Stanestie, Bucovina, 1899. He studied at the Israelitisch-Theologische Lehranstalt and the University of Vienna (Ph.D., 1922); during this time he was one of the founders of Hashomer Hatzair and editor of its first publication in Vienna (1917). After teaching at the Beth Sefer Reali and Technical Institute at Haifa (1923-28), he came to the United States to teach in the Herzliah Hebrew Academy of New York city. In 1929 he joined the faculty of the Jewish Institute of Religion, and was serving as its professor of Bible and Hebrew literature, as well as acting as librarian, in 1943. He was secretary of the Alexander Kohut Foundation, a trustee of the Israel Matz Foundation, a fellow of the American Academy for Jewish Research (recording secretary, 1938-40), and served on the publications committee of the Jewish Publication Society of America and on the editorial board of the *Journal of Biblical Literature.*

In addition to articles in scholarly publications, he wrote *Hebrew Reborn* (1930), dealing with important modern Hebrew writers, plus opening and closing chapters describing the revival of Hebrew in modern Palestine.

SPIEGELBERG, a family identified with the early history of New Mexico. The first member of the family to arrive in the United States from his native

Westphalia was SOLOMON JACOB SPIEGELBERG, who came in 1842. He was the son of Jacob Spiegelberg who, known originally in his little native Westphalian town of Natzungen simply as Jacob of Natzungen, later, in 1804, after the issuance of the Code Napoléon which ordered all Jews to adopt a family name, adopted as his surname that of Baron von Spiegelberg, whose friend and trusted commercial agent he had been for more than twenty-five years previously, and near whose magnificent and large castle the village of Natzungen was located. Baron von Spiegelberg himself suggested before the governor (*Landvogt*) charged with the administration of the law requiring the adoption of surnames by Jewish families the adoption of his own surname as the family name of Jacob of Natzungen. Solomon Jacob Spiegelberg went to Mexico and later to Santa Fe with a military company under the command of a Colonel Doniphan. In 1846 he established himself as a merchant in Santa Fe. Spiegelberg was followed by his brothers Levi, Emanuel, Elias and Lehman, all of whom took the trail to Santa Fe and aided in making the Spiegelberg establishment one of the economic bulwarks of the frontier territory.

WILLY SPIEGELBERG (b. Natzungen, Westphalia, 1844; d. New York city, 1929), the youngest of the Spiegelberg brothers, arrived in the United States in 1859, and made his way to Santa Fe in 1860. During the temporary occupation of Santa Fe by a Confederate army, Spiegelberg did patrol duty, but soon afterward rejoined the other members of the family in merchandising. In the early 1870's Spiegelberg and his brother, Lehman Spiegelberg, formed the Second National Bank of Santa Fe, of which the younger brother was cashier and the older brother president for fifteen years. Spiegelberg was made commissioner for Santa Fe County in 1882; subsequently he was made probate judge. President Grover Cleveland was reputed to have offered him the governorship of the New Mexico Territory, which he refused. In the rudimentary and colorful life of the frontier community, Spiegelberg and his wife Flora (b. New York city, 1857), whom he had married while on a visit to Germany in 1874, were important adjuncts. Their friendship with the Catholic population of New Mexico was evidenced in Spiegelberg's election to the judgeship. Their interest in the Navajo Indians expressed itself in Spiegelberg's support of the Historical Society of New Mexico and in articles he wrote on Navajo culture.

In 1888 Spiegelberg moved to New York. MRS. FLORA SPIEGELBERG, who had in Santa Fe organized the first non-sectarian school (1879) and the first Jewish Sabbath School (1880), continued her communal activities in the East. She was early associated with the National Council of Jewish Women. A pioneer on incineration as a method of waste disposal, Mrs. Spiegelberg was appointed to the City Health Commission in 1914 by Mayor John F. Hylan. She was the author of several children's stories. In 1943 she was living in New York.

Among the descendants of the Spiegelberg brothers were Frederick Spiegelberg, a judge, Isaac Newton Spiegelberg (1859-1927), engineer and stockbroker, and George A. Spiegelberg, attorney (the son of Frederick Spiegelberg), associate professor of law at New York University.

NATHAN RICARDO.

Lit.: American Hebrew, Nov. 2, 1928, p. 835; Feb. 8, 1929, p. 496.

SPIEGELBERG, FREDERICK, judge, b. New York city, 1862; d. New York city, 1937. He graduated in 1887 from the Columbia Law School, was admitted to the bar in the same year, and from 1891 to 1906 was senior member of the law firm of Spiegelberg and Wise. He was elected a justice of the Municipal Court of New York city in 1907, and was re-elected in 1917, but declined the renomination in 1927. In 1913 Mayor Gaynor appointed him a member of a commission to revise the practice and procedure of the Municipal Court. In 1919 he was appointed chairman of the committee on rules for the Municipal Court, and was in large measure responsible for the subsequently enacted code which simplified court procedure and trials; he also introduced into these courts a system of conciliation and arbitration. In March, 1920, at the request of the New York State Legislature, he devised a plan for dealing with the landlord and tenant situation; this plan was later embodied almost as a whole in the so-called Emergency Rent Laws. He served as arbiter in important labor disputes from 1913 to January, 1928, when he became an official referee.

SPIEGELBERG, SOLOMON JACOB, *see* NEW MEXICO; SPIEGELBERG (family).

SPIEGELBERG, WILHELM, Egyptologist, b. Hannover, Germany, 1870; d. Munich, Germany, 1930. He was the son of the banker Adolf Spiegelberg, and studied in Munich, Strasbourg, Berlin and Paris. From 1894 on he taught at the University of Strasbourg, where as early as 1907 he had become associate professor. He was baptized in 1911. When Strasbourg returned to French rule, Spiegelberg had to leave the university. He taught at Heidelberg from 1919, and from 1923 until his death at the University of Munich.

Spiegelberg is considered one of the leading personalities in the field of modern Egyptology. His scientific knowledge was enhanced by brilliant oratory and adroit phraseology. He achieved also popularity with the public at large.

Of his published works the following are most noteworthy: *Studien und Materialien zum Rechtswesen des Pharaonenreiches* (1892); *Arbeiter und Arbeiterbewegung im Pharaonenreich* (1895); *Ägyptische und griechische Eigennamen* (1901); *Geschichte der ägyptischen Kunst* (1903); *Ägyptologische Randglossen zum Alten Testament* (1904); *Die Glaubwürdigkeit von Herodots Berichten über Ägypten* (1926); *Der Sagenkreis des König Petubastis* (1910); *Der ägyptische Mythus vom Sonnenauge* (1917); *Koptisches Handwörterbuch* (1925). The final years of his life were dedicated to the exploration of demotic papyri. As the result of these studies, the following papers were published: *Erläuterung demotischer Texte* (1912-26); *Demotische Grammatik* (1921); and after his death *Die demotischen Papyri Loeb* (1931). He published also *Demotische Studien* (8 parts, 1901-29) and *Die demotischen Denkmäler* (3 vols., 1904-32).

Lit.: Meyerhof, Max, "Wilhelm Spiegelberg," *Byzantion* (1931); Wininger, S., *Grosse Jüdische National-Biographie,* vol. 7 (1936) 457; *American Journal of Semitic Languages,* vol. 47 (1930) 297; *Aegyptus,* vol. 11 (1931) 195-201.

SPIELMAN, LADY GERTRUDE EMILY, English communal worker. She was from 1918 to 1921 president of the Union of Jewish Women. She had also served (1913-14) as president of the Union of Jewish Literary Societies. Subsequently her activities included the chairmanship of the educational committee of the Board of Deputies, the vice-presidency of the Jews' Infant Schools and of the Jewish Orphanage, and other welfare posts. She lived in London.

SPIELMAN, SIR MEYER ADAM, educator, communal and Zionist worker, b. London, 1856; d. London, 1938. He studied at the University of London and became an inspector of the reformatory and in-

dustrial schools of Great Britain. As a member of the Executive and Council of the Anglo-Jewish Association, chairman of the Jewish Peace Society and vice-president of the Jewish Agency for Palestine, he was influential in political Zionism. In recognition of his services as pedagogue and promoter of child welfare, he was knighted in 1928. He was also made a member of the Royal Institute of International Affairs. Spielman wrote *The Romance of Child Reclamation.*

SPIELMANN, SIR ISIDORE, engineer, artist, historian and communal worker, b. London, 1854; d. London, 1925. He was the eldest son of Adam Spielmann, and a nephew of Sir Samuel Montagu (afterwards Lord Swaythling). He married Emily, daughter of Sir Joseph Sebag-Montefiore. An engineer by profession, Isidore Spielmann became increasingly attracted to painting, and was recognized as a major authority on the artistic side of international exhibits.

For forty years Spielmann was a leader of the art world in England. He was director of art for the British Board of Trade. He was also governor of the British Institute of Industrial Art, and a member of numerous executive or advisory committees more or less connected with the British government.

Spielmann promoted many exhibitions of Tudor, Stuart, Italian, Spanish and other arts. He was honorary secretary and delegate of the British government at international exhibitions in Brussels (1897) and Paris (1900), and represented the British government at several international meetings. It was Spielmann who suggested the holding of an Anglo-Jewish Historical Exhibition; he devised and organized it (1887). As a result of this exhibition, the Jewish Historical Society of England was founded (1893), of which Spielmann was president for the years 1902 to 1904.

Because he resented the Russian persecutions of the Jews, Spielmann refused any participation in the International Exhibition at St. Petersburg. He was a prominent member of the Russo-Jewish committee and edited *Darkest Russia* from 1890 to 1892. In his early years, Spielmann inclined towards Reform Judaism, but the more deeply he delved into Jewish history the more closely he adhered to religious conservatism. Spielmann also negotiated the establishment of the Mocatta Library, London. HUGO BIEBER.

Lit.: *Publications of the American Jewish Historical Society,* No. 31 (1928) 290-91; *The Jewish Historical Society of England, Transactions,* vol. 7 (1915) 206-21.

SPIELMANN, MABEL HENRIETTA (Mrs. Marion Harry Spielmann), authoress, b. Liverpool, England, 1862; d. London, 1938. Mrs. Spielmann was a fellow of the Royal Literary Society. She was awarded honorable mention at the Antwerp International Exhibition for Embroidery and a gold medal and diplôme d'honneur at the Franco-British Exhibition. She was a sister of Viscount Herbert Louis Samuel.

Her writings include *Littledom Castle* (1903; 3rd ed., 1912); *My Son and I* (1908); *Margery Redford* (1908); *The Love Family* (1908); *The Rainbow Book* (1909; 3rd ed., 1913); *The Child of the Air* (1910); and *The Sterndales of Sterndale House* (1919).

SPIELMANN, MARION HARRY, art critic and writer, b. London, 1858. He was a brother of Sir Meyer Adam Spielman and the husband of Mabel Henrietta Spielmann. Educated at the University of London, he was an art critic for the *Pall Mall Gazette* (1883-90), *Westminster Gazette* and other journals and magazines. For seventeen years he edited the *Magazine of Art.*

Spielmann was an organizer of several international art exhibitions. At the request of the Maharaja of Gaekwar, he purchased and formed the collection for the State Art Gallery of Baroda, India (1911-21). He was an officer of the Order of the Crown of Belgium and a Chevalier of the Order of Leopold.

His published writings include *Henriette Ronner* (1891); *History of Punch* (1895); *The Portraits of Geoffrey Chaucer* (1900); *British Sculpture and Sculptors of To-day* (1901); *Charles Keene, Etcher* (1903); *The Portraits of Shakespeare* (1907); *Kate Greenaway* (with G. S. Layard, 1905); *British Portrait Painting* (1910); *Iconography of Andreas Vesalius* (1925); and *Hugh Thomson* (with Walter Jerrold; 1931). Spielmann was on the editorial staff of the *Encyclopaedia Britannica,* and a contributor to *Bryan's Dictionary of Painters and Engravers* and to the *Dictionary of National Biography.*

SPIELMANN, PERCY EDWIN, chemist, b. London, 1881. He studied at the University of London and at the Polytechnic of Zurich, Switzerland, and was head of the coal tar analytical laboratory of the Department of Explosives Supply, Ministry of Munitions of War (1914-19). Spielmann served as chairman and member of several international standardization committees in connection with road materials, coal tar, and petroleum. He edited and translated the first English edition of Richter's *Organic Chemistry* (1915).

His published works include *Tables of Chemical and Physical Constants* (1918); *The Genesis of Petroleum* (1923; French trans., E. Wiener, 1926); *The Constituents of Coal Tar* (1924); *Bituminous Substances* (1925); *Chemistry* (1927); *Road Making and Administration* (with E. S. Elford; 1934); and *Asphalt Roads* (with Colonel A. C. Hughes; 1936). He was on the committee of Maccabaeans.

SPINA, ALFONSO DE, Jew-baiter, d. Spain, about 1491. He was general of the Order of Franciscans, preacher in Salamanca, and confessor of King Enrique (Henry) IV of Castile. Spina wrote the polemical book *Fortalitium Fidei* against heretics, Jews and Saracens. Not content with attacking the Jewish belief, he endeavored to convince his fellow-countrymen, by means of the most venomous forms of agitation, of the wickedness of the Jews, alleged examples from the past and present, and reiteration of the blood accusation (ritual murder). In a veiled manner he demanded the expulsion of the Jews from Spain and the introduction of the Inquisition to exterminate those of the New Christians (Marranos) whose religious belief was untrustworthy.

Lit.: Spina, Alfonso de, *Fortalitium Fidei* (1470); *Catholic Encyclopedia,* vol. 14, p. 216; Graetz, H., *History of the Jews,* vol. 4 (1927) 276 et seq., 415.

SPINGARN, ARTHUR BARNETT, lawyer, b. New York city, 1878. He studied at Columbia University (M.A., 1899; L.L.B., 1900) and was a captain in the United States Army during the first World War, serving in the United States and in France. From 1940 on Spingarn served as chairman of the legal commission and as president of the National Association for the Advancement of Colored People. In 1941 he received the honorary degree of LL.D. from Howard University. He wrote *Laws Relating to Sex Morality* (1915; revised ed., 1926).

SPINGARN, JOEL ELIAS, educator, poet and critic, b. New York city, 1875; d. New York city, 1939. He was educated at Columbia University (Ph.D., 1899) and appointed associate professor of comparative literature there in 1904. In 1909 he was made full professor and in 1911 head of the department, but the same year he was relieved of his duties by the trustees, after an academic dispute in which he had raised the issue of free speech. He was a prolific author.

A friend and follower of Theodore Roosevelt, he was a Republican candidate for Congress (1908) and a delegate to the Progressive national conventions of 1912 and 1916. He served as a major during the first World War, saw action in France and later became a lieutenant colonel in the Officers' Reserve Corps. Spingarn was a delegate to the first convention which founded the American Legion, and was the first Commander of the Legion Post at Amenia, N. Y. He was owner of the Amenia (N. Y.) *Times* (1911-26) and one of the founders of Harcourt, Brace and Co. publishing house, serving as its literary adviser and vice-president from 1919 to 1932.

One of the organizers of the National Association for the Advancement of Colored People, Spingarn was its president from 1930 to his death. In 1913 he established the Spingarn Medal to be awarded annually to "the man or woman of African descent and American citizenship who has made the highest achievement during the preceding year in any honorable field." It was largely through Spingarn's efforts that the training camp for Negro officers at Des Moines, Iowa, was established and about 1,000 Negro officers were commissioned during the first World War.

Spingarn owned the largest collection of clematis at Troutbeck, N. Y., containing more than 250 species, more than twice as many as the Royal Botanical Gardens at Kew, England. Horticulturists from all over the world visited his farm, described by the naturalist John Burroughs as "the loveliest farm in America," and by the novelist Sinclair Lewis as "a grass-grown cathedral."

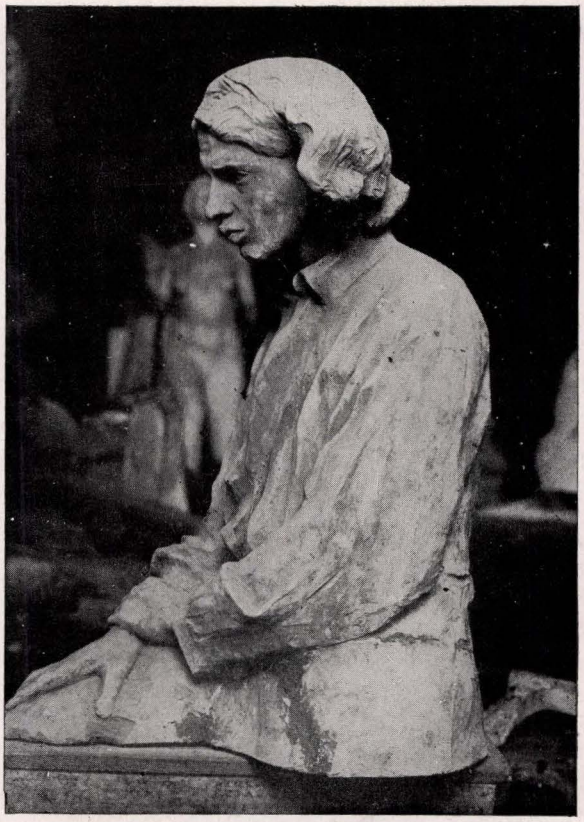
Spingarn wrote *A History of Literary Criticism in the Renaissance* (1899) which was translated into Italian and published (1905) with a preface by Benedetto Croce, whose ideas had been first introduced into the United States by Spingarn.

Spingarn's other writings include *The New Criticism* (1911); *The New Hesperides and other Poems* (1911); *Prose* (1924); *Poetry and Religion* (1924); *Creative Criticism and other Essays* (1931); and *Henry Winthrop Sargent and the Early History of Landscape Gardening and Ornamental Horticulture in Dutchess County, N. Y.* (1937). He edited *Critical Essays of the Seventeenth Century* (3 vols., 1908-9); *Temple's Essays* (1909); *A Renaissance Courtesy Book, the Galatea of Casa Della* (1914); *Goethe's Literary Essays* (1921); *Criticism in America* (1924); *European Library* (25 vols., 1920-25) and *Troutbeck Leaflets* (1924-31). Spingarn was a contributor to *Civilization in the United States; Dictionary of American Biography;* and the *Cambridge Dictionary of English History.*

ALFRED WERNER.

Lit.: Goldberg, Isaac, "Joel Elias Spingarn," *The Stratford Monthly,* vol. 1 (1924) 240-47.

SPINOZA, BARUCH (Benedict), philosopher, b. Amsterdam, Holland, 1632; d. The Hague, Holland, 1677. He was descended from a family of Marranos which had come from Spain to Portugal and from the latter country to Holland. Spinoza attended the well-directed school of the Jewish community of his native city, where he studied Bible and Talmud, the exegetic and philosophical literature of the Middle Ages, and presumably also Cabala. One of his noted teachers there was Saul Levi Morteira (Mortera), who, together with Isaac Aboab da Fonseca and Manasseh ben Israel, were its heads. Morteira, like Manasseh ben Israel, was a profound student of Cabala. After leaving this school Spinoza studied Latin, mathematics and natural sciences, and then gained an insight into medieval scholasticism. Of decisive importance for him was the philosophy of the French philosopher Cartesius



Statue of Spinoza, by Enrico Glicenstein

(René Descartes), the father of modern philosophy, the study of which—in contrast to authority and tradition—placed him on the pedestal of the perception and knowledge of reason and taught him the application of mathematical methods in philosophy.

Suspected of heretical views and accused of holding them, Spinoza was placed under the ban by the Jewish community of Amsterdam in 1656. The magistracy of the city was informed of this procedure, presumably in order to avert the danger which threatened the Jews, who were merely tolerated at that time, when it became known that Spinoza had heretical views in opposition to both Christianity and Judaism alike. Indeed, it is believed that the excitement aroused against Spinoza on this occasion induced a fanatical person to make an attempt on his life. Morteira and Isaac Aboab da Fonseca were members of the Jewish court (Beth Din) at Amsterdam which excommunicated their former disciple, Spinoza.

After his excommunication, Spinoza visited the country estate of a friend of his in the vicinity of Amsterdam. Later he lived in Rheinsburg, near Leyden, then in Voorburg near The Hague, and finally in The Hague itself. He earned a comfortable living, which did not occasion his suffering any want, as a grinder of optical lenses. He refused an honorable call to the faculty of the University of Heidelberg even though he was assured of complete freedom of expression and of academic freedom, in order to maintain his full independence. He himself published only two of his works, the second of which, the *Tractatus theologico-politicus,* appeared anonymously in 1670, but aroused such a storm of indignation that his chief work, the *Ethics,* could be published only after his death. Spinoza died of tuberculosis at the early age of forty-four.



An engraving of Spinoza engaged in study

In his very year of death (1677) his literary remains were published under the title of *B. de Spinoza opera posthuma.* These contained, besides his *Ethics,* the tractate on politics, the tractate on the perfectibility of the human reason, the letters written to and by Spinoza, and a sketch of Hebrew grammar. Later editions of his works included the complete edition by C. H. Bruder (Leipzig, 1843-46) and by Van Vloten and Land (The Hague, 1883 and 1895); the newly discovered *Tractatus de deo et homine,* important for the understanding of Spinoza's development, is included in the latter edition. The last edition of Spinoza's works was that of C. Gebhardt (Heidelberg, 1925). Other German translations are to be found in the *Philosophische Bibliothek* of Kirchmann and of Baensch, Buchenau and Gebhardt (vols. 91 to 96), and of his main works in the *Reclamsche Universal-Bibliothek.* Spinoza's *Ethics* was translated into Hebrew by Salomo Rubin (*Heker Eloha,* 1885) and by Jakob Klatzkin (1923).

Three features are characteristic of the philosophy of Spinoza: the pantheism of his God conception; parallelism in the relationship between body and mind; and the principle of self-preservation, but in a special conception, as a principle of morality. Reality is a unified thing, which Spinoza calls *natura naturans* or substance or God in contradistinction to the *natura naturata,* the sum total of all individual beings or existences. The absolutely one, infinite substance has infinitely many attributes, of which only two, thought and extension, are perceptible. All individual beings are merely modifications of the infinite substance, having a relation to it comparable to that existing between the waves and the ocean, and all becoming which occurs of and in them appears, in correspondence with these two attributes, in two forms, i.e. in phenomena of movement (motion) and consciousness.

According to Spinoza, God is not to be thought of as supermundane, as transcendental, as is the case with the God conception of Judaism and of Christianity, but is to be found active in all things as their immanent cause, from which everything proceeds with mathematical necessity. God is free only insofar as He is not subject to any external compulsion in His creating; creation, however, does not occur in accordance with definite purposes, but is solely the manifestation, the self-representation of His essence. Since God shows Himself under the attribute of thought and of extension, the causal sequence in each of these two worlds is an altogether separate and closed one. Accordingly, likewise in man no mutual influencing or cooperation takes place between body and mind, but rather a thoroughgoing parallelism between physical and psychic phenomena, and each sequence of these phenomena forms a causal connexus of its own.

Hence there is no place in Spinoza's philosophical system for freedom of the will. The nature of each thing, and therefore of man as well, is self-preservation. An increase in the force of existence is perceived as an inclination or desire, a diminution thereof as disinclination or aversion. Even of virtue the basis is the instinct of self-preservation. The more ability a man has of preserving his being and of enhancing its reality, the more virtuous he is. However, this ability has its origin only in the reason. It makes man free of the power of the emotions or passions which hinder his truly beneficial development. Only the rational life is a perfect life, and there is only a single good which can not be lost, i.e. perception, sheltered within the perception of God from which "intellectual love of God" has its origin. In the perception of God there originates the loftiest rapture and exaltation of the human spirit and mind, the highest bliss. It permits us to find rest in the thought of the eternal necessity of all things, and liberates us from all tormenting and distressing emotions. Thus happiness is not the reward of virtue, but it is virtue itself.

Spinoza begins his chief work, the *Ethics,* with God, and concludes it with the bliss of intellectual love of God. He thus not only refutes the reproach of atheism brought against him, but lays bare his innermost being. Outwardly sickly, an outcast and poor, calumniated as a heretic and atheist, he lived a peacefully quiet and placidly cheerful and happy life is an unceasing striving after the knowledge and perception of God. He found peace in his God. His fate brought no bitterness into his nature. Despite his consciousness of his worth and despite his belief that he possessed the true philosophy, he was and always remained affable, modest, philanthropic, and kindly disposed toward all men.

Spinoza presents his doctrine of right and of the state as well as his views on the Bible in his *Tractatus theologico-politicus,* which appeared during his lifetime and soon came to be bitterly denounced. He demands that the state, on grounds of self-preservation, exercise no control over the thoughts and views of its members, but that it grant them freedom of thought. Even the revelational documents and the truths of revelation must be tested and proved by reason. Spinoza made a critical investigation of the Sacred Scriptures, as the first great forerunner of modern Biblical exegesis. According to his view, the Scriptures are essentially in accord with the dictates of



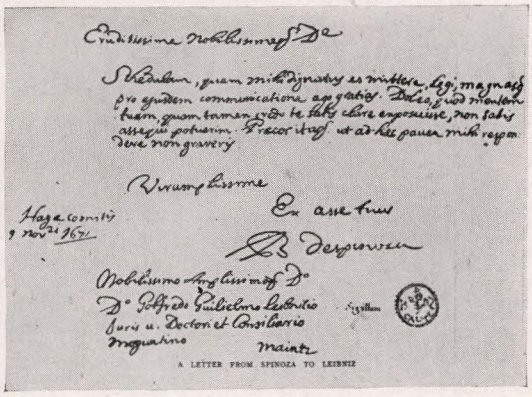


Two artists' conceptions of Spinoza (left and right); Spinoza's home at Rijnsburg (lower right)





Spinoza's house at Amsterdam (left); a letter to Leibniz (below); a page from the "Tractatus theologico-politicus" (right)



Erudissime Nobilissimeque D^e

Schedulam, quam mihi dignatus es mittere, Exc^a magnaq; pro ejusdem communicatione ag gratias. Dolet, quod morbum tuum, quem tamen vidi te tolli clare ingenuisse, non tabis assequi potuerim. Precor itaque, ut ad hæc pauca mihi respondere non gravere.

Virum clarissime

Ex asse tuus

B. de Spinoza

Hagæ comitis
9 nov. 1675

Nobilissimo Amplissimoq; D^o
D^o Ioh. Guilielmo Leibnitio
Juris u. Doctori et Consiliario
Moguntino
Maintz

A LETTER FROM SPINOZA TO LEIBNIZ

THEOLOGICO-POLITICI *Cap.* IV. 53

enim cap. 13. vers. 14. תורת חכם סקור חיים *Lex prudentis* (est) *fons vitæ*, id est, ut ex modo allato textu patet, intellectus. Porro cap. 3. vers. 13. expressissimis verbis docet, intellectum hominem beatum & fœlicem reddere, veramque animi tranquillitatem dare. Sic enim ait אשרי אדם מצא חכמה וגו ואדם יפיק תבונה וגו *beatus homo, qui invenit scientiam, & filius hominis, qui intelligentiam eruit.* Ratio est, (ut vers. 16, 17. pergit) quia *dirècte dat dierum longitudinem*, indirècte divitias & honorem: ejus viæ*, (quas nimirum scientia indicat) *amœnæ sunt, & omnes ejus semitæ pax.* Soli igitur sapientes ex sententia etiam Salomonis animo pacato & constante vivunt, non ut impii, quorum animus contrariis affectibus fluctuat, adeoque (ut Esaias etiam ait cap. 57. vers. 20.) pacem, neque quietem habent. Denique in his Salomonis Proverbiis maxime nobis notanda sunt, quæ habentur in secundo cap. utpote quæ nostram sententiam quam clarissime confirmant; sic enim vers. 3. ejusd. cap. incipit כי אם לבינה תקרא לתבונה תתן קולך תור אז תבין יראת יהוה ודעת אלהים תמצא כי יהוה יתן חכמה מפיו דעת ותבונה *nam si prudentiam inclamabis, & intelligentiæ dederis vocem tuam, &c. tunc timorem Dei intelliges, & Dei scientiam* (vel potius amorem; nam hæc Duo verbum ידע *Jadah* significat) *invenies*; *nam* (NB) *Deus dat sapientiam: ex ore suo* (manat) *scientia & prudentia.* Quibus sane verbis clarissime indicat, 1. quod sola sapientia, sive intellectus nos doceat, Deum sapienter timere, hoc est, vera religione colere. Deinde docet, sapientiam, & scientiam ex Dei ore fluere, Deumque illam dare, quod quidem nos etiam supra ostendimus, nempe, quod noster intellectus nostraque scientia à sola Dei idea sive cognitione pendeat, oriatur, & perficiatur. Pergit deinde vers. 9. expressissimis verbis docere, hanc scientiam veram Ethicam, & Politicam continere, & ex ea deduci. אז תבין צדק ומשפט ומישרים כל מעגל טוב *tunc intelliges Justitiam, & Judicium, & rectitudines,* (&) *omnem bonam semitam:* nec his contentus pergit, כי תבוא חכמה בלבך וודעת לנפשך יצפה מזמה תשמור עליך תבונה תנצרכה *quando intrabit scientia*

* *Hebræis nox, nihil aliud significant quam vitam.*

reason, but they are intended merely to offer an inducement and guidance toward pious conduct, and not scientific instruction. Miracles occur only for such guidance, or else are only combinations of natural phenomena. If one believes that man's nature consists in the striving to free himself in his perceptions and views from all inherited opinions and prejudices and in his attempt to rely upon his own strength and powers, then the boldness and freedom of Spinoza's thought show him more than any other philosopher and investigator before or contemporaneous with him, to have been the first modern man in the higher sense.

The postulates of Spinoza's philosophy are present especially in that of Descartes, then of Hobbes, and in individual points also in that of Bacon and in medieval philosophy. Manuel Joel in particular attempted to throw light on the connection of Spinoza's philosophy with medieval Jewish philosophy. The indifference which Spinoza manifests toward Jews and Judaism, while not having a very sympathetic and often a painful effect, appears quite intelligible in view of his personal experiences. As a result of his rigidly rationalistic basic attitude and view, Spinoza was unable, without prejudice to his great importance for a rational exegesis of the Bible, correctly to understand the historical position of Judaism and of the Jewish prophets, no matter how greatly he emphasized the basic ethical purpose of revealed religion. Yet his sober and calm view of Judaism did not prevent the elements of his Jewish education as a youth from influencing his mind, so that these elements fused with Cartesianism in his mind to form a new and important thought-pattern.

Spinoza had met with similar views, such as those which he evolved on prophecy, revelation, the miracles, the knowledge of God, the love of God, and the absolute One God, in medieval Jewish philosophy, and in Cabala. During his lifetime and for fully a century after his death, his influence was limited especially since Leibniz (who at first was strongly influenced by Spinoza), the leading philosopher of the 18th cent., opposed the Spinozistic philosophy because of the ban which had been imposed upon it. Attention began to be called to Spinoza in increasing measure about the year 1785, when a dispute arose between Moses Mendelssohn and F. H. Jacobi on the question as to whether Lessing was a Spinozist. From then on, stimulated by Goethe and Herder, post-Kantian speculative philosophy strongly occupied itself with Spinoza, and even in modern and recent times the philosophical thought of such divergent thinkers as Haeckel, Fechner, Wundt, von Hartmann and many others contains elements of his philosophy. MAX JOSEPH.

Lit.: The literature on Spinoza is practically unlimited. The following bibliography contains both strictly scientific presentations as well as several popular disquisitions. The main source on Spinoza's life, which, however, must be used with caution, is the biography by Colerus (Dutch, 1705; German, 1733; 1876, in the *Briefwechsel des Spinoza* edited by Ginsberg). Cf. also: Wolfson, Harry A., *Spinoza* (1932); idem, *The Philosophy of Spinoza* (2 vols., 1934); idem, "Some Guiding Principles in Determining Spinoza's Mediaeval Sources," *Jewish Quarterly Review,* New Series, vol. 27 (1936-37) 333-48; Kettner, F., *Spinoza, the Biosopher* (1932); Wolf, Abraham, edit., *The Correspondence of Spinoza* (1928; in 1943 Wolf was still preparing an English edition of Spinoza's works); DeCasseres, Benjamin, *Spinoza against the Rabbis;* Dunin-Borokowski, Stanislaus, *Spinoza* (4 vols., 1933-36); Freehof, Solomon B., *Spinoza* (1933); Browne, Lewis, *Blessed Spinoza* (1932); Jacobi, F. H., *Über die Lehre des Spinoza in Briefen an Mendelssohn* (1785); Van Vloten, *Baruch d'Espinoza* (1862); von der Linde, A., *Spinoza* (1862); idem, *Benedikt Spinoza* (1871); Meinsma, *Spinoza en zijn Kring* (1896); Jacobs, Joseph, *Jewish Ideals* (1896); Rappaport, Samuel, *Spinoza und Schopenhauer* (1899); Freudenthal, J., *Spinoza, Leben und Lehre* (1927); Klatzkin, J., *Baruch Spinoza* (Hebrew; 1924); Roth, Leon, *Spinoza, Descartes and Maimonides* (1924); idem, *Spinoza* (1929); Chartier, E., *Spinoza* (French; 1929); McKeon, Richard, *The Philosophy of Spinoza* (1929); Sokolow, Nahum, *Baruch Spinoza Uzemanno* (1929); Strauss, Leo, *Die Religionskritik Spinozas* (1930); *Heker Eloah im Torath Haadam* (Hebrew trans. by Salomon Rubin of Spinoza's *Ethics,* with notes and introduction; 1885; Rubin made also a compilation of Spinoza's writings, in *Moreh Nebuchim Hehadash,* 1856-57); the chief works of Spinoza were translated by R. H. Elwes (2 vols., 1883-84; new edition, *Philosophy of Benedict de Spinoza,* 1933); *Septimana Spinozana* (The Hague, 1933); Vienna Israelitische Kultusgemeinde, *Spinoza Literatur-Verzeichnis* (1927 and 1932).

SPIRA (known also as **SPIRE, SPIER, SPIRO, SPERO, SHAPIRA, SCHAPIRA, CHAPIRO, SCHAPIRO, SHAPIRO, SPRAI, SZPIR** and **SAPHIR**), a Jewish family name which evidently indicates descent from ancestors residing in or coming from the city or the territory of the bishopric of Speyer, Germany. The variety of the spelling shows how old this name and its tradition is. The spelling "Spira" is the correct Latin form of the name of Speyer as used in documents from the 7th cent. on.

The spelling "Spire" corresponds to the Middle High German name of the city, yet the name is no infallible criterion of a descent from the Jews of Speyer. For instance, in 1813 the chief rabbi of Radolfzell, named Levi, who opposed the assumption of modern names and was therefore troubled by the local authorities, called himself Spiro, in order to announce that he still was "breathing," deriving the name from the Latin word *spiro* (I breathe).

Nevertheless, generally the tradition assuming ancestry from Speyer is authentic. In 1364 Gottschalk von Spire, an emigrant from Speyer, resided at Frankfort, and in 1369 Jacob von Spire went to Strasbourg from Speyer. The sojourn of Senderlin von Spire or de Spira at Frankfort is certified by documents originating from 1316 to 1349. Man (Manes) von Spire was domiciled at Frankfort in the years 1364 to 1367, Issachar von Spire was there in 1375, Meister Suslin Spire lived there from 1394 to 1398, and Menchin (Manes) Spire, a son of Gottschalk, in 1398. In the 17th cent. the spelling Speyer prevailed among the Jews of Frankfort who came from Speyer or who were the descendants of Jews who had come from Speyer. This fact corresponds to the change of the Middle High German vowel *i* into the Modern High German diphthong *ei* or *ey*.

After the expulsion of the Jews from Speyer, many members of these families emigrated to Poland, Bohemia, Russia, and other countries. Baron Paul Schaffiroff, vice-chancellor of Czar Peter the Great, was the grandson of a converted Jew originally named Schapiro, who after baptism changed his name to Schaffiroff. Isaac Hakohen Shapiro, father-in-law of the eminent Talmudist Rabbi Meir Lublin, died in Cracow in 1582. Rabbi Nathan Spira, author of the *Mebo Shearim,* came originally from Prague and died as rabbi in Grodno (1582). Isaac ben Noah Cohen Spiro was author of *Sefer Zikkaron,* published in 1603. Rabbi Reuben Spiro Jerushalmi, son of Rabbi Reuben David Tebele Spiro Ashkenazi, of Cracow, was active rabbi of the Ashkenazic community in Jerusalem. He published *Tub Haaretz* in 1655, and obtained, on the strength of his profound scholarship, permission from close to a hundred rabbis to marry a second wife, besides his first one. Aryeh ben Isaac Spiro published the grammatical textbook *Kebutzoth Kesef* in Zolkiew (1741). Rabbi Phinehas Schapiro, known as Rabbi Phinehas Koretzer, was a pupil of Israel Baal Shemtob. His son Moses Schapiro (about 1758-1833), a learned printer in Slavuta, printed two excellent editions of

the Talmud (1808-13). His sons, Samuel Abba and Phinehas Shapiro, both printers and owners of the Slavuta Press (Volhynia), were denounced to the Russian authorities, accused of issuing dangerous mystical books, without the permission of the censor, and sentenced by Czar Nicholas I to the gantlet and to deportation to Siberia; they were released by Czar Alexander II.

Many Bohemian and Polish families added the name of Spiro to their names, as for instance, Frankl-Spiro, Porges-Spiro, Wiener-Spiro.

In 1760 Salomon Spiro, originally residing in Offenbach, arrived in Berlin and became master of the mint of the king of Prussia. His son, Beer Salomon Spiro (1770-1842), was a wealthy banker and had many children. Among the contemporary members of the Spiro family, the artist Eugen Spiro was the son of a famous Mohel and Hazan. The mathematician Hermann Schapira (1840-98) played an important part in the early history of Zionism. Israel Shapiro (b. 1882), orientalist and librarian, went to the United States from Russia. Meir Schapiro (b. 1887) was active as rabbi in several towns of Poland and a member of the Sejm. In France the poet André Spire (b. Nancy, 1868) became a prominent representative of modern literature.

There is no evidence as to whether Giovanni da Spira, the first Venetian printer (about 1470), was of Jewish origin. HUGO BIEBER.

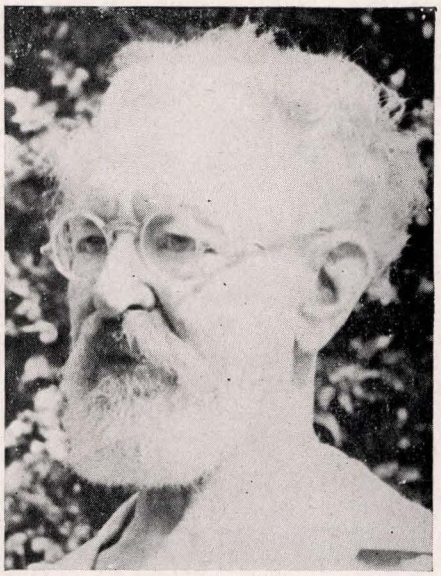
Lit.: Dreifuss, *Die Familiennamen der Juden* (1927); Kessler, G., *Die Familiennamen der Juden in Deutschland* (1935).

SPIRA, a Hasidic dynasty at Munkács, Hungary. Among its more renowned members were:

ZEBI ELIMELECH SPIRA (b. Poland; d. Poland, 1841). He was a nephew of Elimelech ben Eleazar Lipmann of Lezaisk. After being rabbi in various communities of Poland, he came to Munkács where he was rabbi from 1825 to 1827. Subsequently he returned to Dinov in Poland. He was the author of a number of Cabalistic and homiletical works, including *Bene Yissachar, Igra Depirḳa, Derech Peḳudeha,* and others. He also wrote commentaries on the *Zohar* entitled *Haggahoth Mehartza.* His books are considered standard works on the study of the Talmud, especially among those of Hasidic leanings. His nephew and pupil was



Hayim Lázár Spira, Hasidic rabbi



André Spire

SOLOMON SPIRA (b. Ribatic, Poland, 1832; d. 1893). From 1857 to 1882 he was rabbi at Strizev, Poland, and in 1882 became rabbi of Munkács. His teachings influenced large Jewish masses in Northeastern Hungary. He was followed in the rabbinate of Munkács by his son,

ZEBI HIRSCH SPIRA (d. 1913), an ardent opponent of every form of modernism or assimilation. His adherents flocked to him from every part of Hungary and Galicia. He was the author of *Dareche Teshubah* (commentary on the *Yoreh Deah*); *Beer Lachai Roi* (commentaries on the *Zohar*); *Zebi Tifereth;* and of other works.

HAYIM LÁZÁR SPIRA (b. Strizev, Poland, 1868; d. Munkács, Czechoslovakia, 1937), from 1902 on Rosh Beth Din (head of the rabbinical college), from 1913 on chief rabbi of Munkács, inherited all the splendor bestowed upon the office by his predecessors. He was said to have been consulted by the emperor Francis Joseph himself. His adherents worshipped him like a prince and he wielded great influence in the rabbinical elections in Upper Hungary. The influence of Hayim Lázár and of his father and grandfather is greatly responsible for the firm attitude of Hungarian Orthodoxy. It is the only example of a large indigenous group of Jews adhering to pre-emancipation standards in a country which offered them every opportunity in civic life. Hayim Lázár Spira combatted not only Zionism, but the Agudath Israel movement itself, which he considered to be a departure from true Jewish tradition. He also waged spiritual war against the Zaddik of Belz, and made use of the weapon of anathema. He died without leaving a male heir and the rabbinate was transferred to his son-in-law, Baruch Rabinowitz.

His published works include: *Minhath Eleazar,* responsa (3 volumes); *Oth Hayyim Veshalom; Hamishah Maamaroth; Zichron Tzaddikim; Olath Tamid.*

SPIRE, ANDRÉ (Henri-Paul-André), poet and essayist, b. Nancy, France, 1868. He studied at the Lycée of Nancy and at the Collège de Toul, later at the Universities of Nancy and Paris and at the École des Sciences Politiques.

From 1887 to 1888 he was a member of the French cavalry, and from 1891 to 1899 a second lieutenant in the artillery reserve. Spire entered the Conseil d'État in 1894. The following year he was made a Doctor of Laws, and was affiliated at various times with the ministries of labor and agriculture in France.

Born into the home of an important shoe manufacturer, Spire found his adoption of a literary career the outgrowth of an atavistic, rather than of an environmental, urge. Yet the environment played a part. In a poem, "Aux livres," expressing his gratitude for the joy books have given him, he tells of kissing books with his lips when closing them. Not only an intellectual, but a Jewish background, is disclosed in these lines, for kissing a book is a Jewish ritualistic gesture.

To 20th cent. French literature, Spire's poetry was the first proof that the inherent music of words can suffice, without the rhyme on which French verse had relied. His work was so manifestly poetry that the conservative literary figures to whom he showed it bade him proceed on his own line of development. An almost monosyllabic (or Biblical) simplicity is his vehicle, but it moves obliquely, leading the reader—sometimes with silken cadences and sometimes with electric shocks—into passion or into recondite thought. *La cité présente* (1903); *Et vous riez* (1905) and *Versets* (1908) were his earliest volumes.

The Dreyfus affair was one of the events that opened in Spire the self-knowledge of his Jewish heritage, and this heritage fused with his French literary tradition in both poetry and prose. *Poèmes juifs* (1919) is one of the great statements of Jewish individualism and universality in any language. From his Jewish ancestors he derives his strength and his emotions, he says, and he invokes these qualities, not only as a support, but as a protection against the mundane:

> *Que serais-je sans vous? Venez donc me défendre*
> *Contre la raison sèche de cette terre heureuse.*

Having chosen his way, Spire took it in action as well as in thought. His *Poèmes juifs* was dedicated to Israel Zangwill, Theodor Herzl, Max Nordau, Bernard Lazare and to others who "live, fight, die for the revival of Jewish dignity." The volume had been preceded by a study of Israel Zangwill (1909). Spire was a member of the actions committee of the Jewish Territorial Organization. After the Balfour Declaration (1917), he became a Zionist; in 1919 he was a member of the Zionist delegation to the peace conference in Paris and later he went to Palestine with Chaim Weizmann. After 1932 Spire also collaborated with the World Jewish Congress.

Others of his books related to Jewish life were his *Les Juifs et la Guerre* (1917); *Samael,* a dramatic poem (1921); and *Quelques Juifs* (1923). Among his later volumes of poetry were *Poèmes de Loire* (1929) and *Instants* (1936).

With the fall of France, in 1940, Spire came to the United States (1941). He was still a man of full intellectual and physical vigor (his first child was born in the United States) and he entered on a fresh career of lecturing and teaching. He was on the faculty of the New School of Social Research and of the École Libre des Hautes Études Françaises.

LIBBY BENEDICT.

Lit.: Burnshaw, Stanley, *André Spire and his Poetry* (1923); *Hommage à André Spire* (1939).

SPIRITS, EVIL, *see* DEMONS.

SPIRITUALITY. Spirituality occupies the highest rank in the hierarchy of religious and ethical values. It subsumes all the great ethical ideals and religious aspirations which mankind has developed in the course of its cultural history. Spirituality is the all-embracing virtue, and is so far distinguished from all the other value words of religion and ethics that if a man lack any one virtue he may still be said to have other virtues, but yet lacking one he can not truly be held spiritual. Spirituality is the ultimate quality of the human soul which the most advanced religions and philosophies postulate as the summum bonum and chief end result of man's life on earth. The words ethical, religious and spiritual are frequently used interchangeably.

The concept spirituality is, on the one hand, quite easily understood; every one knows what a spiritual man is. Scientific analysis, however, discloses a complexity of unexpected problems. We shall first undertake a study of the place of spirituality in the philosophy of religion in general, and then turn our attention to the specific issues which arise out of the concept within Judaism. Spirituality crystallizes the eternal conflict between two moods, that which finds reality solely in the immediately given experience and that which holds real also the non-visible or spiritual world. The dichotomy here is between the secular and the religious; the natural philosopher in common with the sectarian believer will teach and practise the ethical maxims of his society, with the difference, however, that for the former they are valid human values only so far as the experience of society in its historical development has shown such doctrines to be of actual utility to men in their daily lives. In contrast to mechanistic naturalism, and at the other end of the scale, stands the supernaturalism of historical Christianity. In naturalistic philosophy there is only one realm of being, nature, and a concept like spirituality is but a value word within the natural realm; in Christianity, on the contrary, there are two realms of being, the natural and the supernatural or the spiritual. In this conception, spirit is not only not of nature but outside of and essentially antagonistic to nature, and in order to achieve spirituality the natural means of ethical conduct are insufficient without supernatural grace.

Judaism takes an intermediate position between philosophic naturalism and dogmatic supernaturalism. On the one hand, it teaches the doctrine of eternal verities, the perennial validity of justice, mercy and humility as the determinants of human life; on the other hand, far from posing nature and spirit as irreconcilable enemies, Judaism considers the world as an expression of the divine. Morality is an integral factor and part of the very structure of the universe, so that what is ethically right is naturally good. Judaism postulates a God Who so loves man that He created him in such a way so that he may enjoy life on earth by fulfilling His commands; the ethical demands which God has laid on men are for their own good. The world is so made that true happiness can be attained only by leading the high spiritual life. Thus are integrated the naturalistic and the supernaturalistic positions; Judaism agrees with the philosopher in applying the pragmatic test: no maxim of ethics can have validity unless it ultimately proves itself fertile in the enrichment and ennobling of human life. But going beyond arid naturalism, Judaism impresses life with the stamp of sacredness and sanctifies social ideals, proclaiming them spiritual truths, without rooting them out from their natural sources.

The Talmud has no word for spiritual; it was only in reaction to contact with Arabic and other theologies that the terms *ruhani* for spiritual and *gashmi* for material were later created. Spiritual objectives (*heftze shamayim*) are indeed discussed, but significantly the Talmud denotes as spiritual such matters as *tzedakah* (charity), the saving of human life, communal affairs and education (*Sab.* 150a). Spirituality in Judaism is

not a concern for personal salvation so much as it is for righteousness; a man may be a Tzaddik (pious) in his attitude toward God, but if he is not good to God's creatures he is a bad man (*Kid.* 40a). When religion came to the world, earth and heaven embraced (*B.B.* 74a). Spirituality is not an eschatological interest in the future, but an ethical goal for the here and now. It is not merely a negative shrinking from sin, but rather an active and positive force in contemporary life for each generation. When Israel was standing between the Egyptian enemy behind and the treacherous sea before them, God said to Moses: My children are in grave danger and you offer up to Me long prayers! (*Mechilta, Beshallah,* end of section 3, commenting on *Ex.* 14:15). Spirituality in Judaism does not bind God in ecclesiastical vestments but is rather inflamed by the divine fire to warm and enlighten the lives of men.

The first and most obvious aspect which Judaism presents to the non-Jewish world is the multitude of its laws, so much so that it has been dubbed the religion of Law, in contrast to other religions which call themselves religions of the Spirit. This antithesis and the accusation which it implies are essentially untrue. Judaism has never permitted its laws to submerge the spirit. For the traditional Jew, performance of the Mitzvoth (commandments) is but a means to the larger ends of the spirit (cf. *Mak.* 3:16). The great Jewish saints and mystics of history have never felt any contradiction between the ceremonial and the spiritual; they looked upon the former as a stepping stone rather than a stumbling block to the latter.

The law in Judaism did not have the automatic sacramental effectiveness of mere magic; Johanan ben Zakkai made it very clear to his disciples that there was nothing intrinsically impure in a corpse, nor anything intrinsically purifying in the holy water made with the ashes of the red heifer. God, for the pedagogic purpose of teaching men obedience to Him, laid down certain arbitrary requirements for them to follow. The law in Judaism is not opus operatum (*Midrash Num.* 19:4, on *Num.* 19:2b; cf. also *Pesikta Rabbathi* 14; *Tanhuma, Hukkath*). God was so concerned that Israel learn how to live right that He preferred, so to speak, that they should forsake Him rather than the law which teaches men how to come to Him (*Midrash Lam.,* introduction, at the beginning, commenting on *Jer.* 16:11). For the observing Jew the Mitzvoth were a joyous aid rather than a hindrance to spirituality (*Sab.* 33b).

The law was not an end in itself, displacing the spirit, but the way of winning it; rabbinic literature is so unequivocal on this point that misunderstanding should be impossible. A learned man without good deeds is like the person who builds an unstable foundation for his house; the least disturbance will make for catastrophe (*Aboth de Rabbi Nathan* 24). Spirituality is likened to the tools of the good life, without which even the expert craftsman (i.e. the scholar) is helpless (*Aboth de Rabbi Nathan* 22). The man of learning who has no reverence is like the treasurer who has the inner keys but can not enter because he lacks the main key (*Sab.* 31ab). Service is greater than mere learning of the law (*Ber.* 7b); the finest fruit of the law is humility (*Midrash Samuel* to *Aboth* 2:6). Commenting on *I Sam.* 16:7, the Talmud says: The Holy One blessed be He demands the heart (*Sanh.* 106b). The service of the heart is communion with God through prayer (*Taan.* 2a). In prayer one should cast his eyes down, but his heart up (*Yeb.* 105b). Whether one prays a long time or a short time is unimportant; what is important is that his heart be in his prayers (*Tur Orah Hayim* 1). This view of the law can hardly be interpreted as a rigid legalism which crushes the spirit.

Furthermore, one of the most insistent teachings of the Talmud is that in dealing with one's fellow men one should never take full advantage of one's legal rights, but rather act *lifnim mishurath hadin,* beyond the strict letter of the law (*Ber.* 45b; *Keth.* 97a; *B.M.* 24b). Jethro, significantly a non-Jew, gives certain advice to his son-in-law Moses (*Ex.* 18:20); Rab Joseph interprets this advice to refer to helping the needy, visiting the sick, and acting *lifnim mishurath hadin* (*B.M.* 30b; *B.K.* 99b). Johanan held that Jerusalem was destroyed because strict justice only was meted out, rather than acting *lifnim mishurath hadin.* Since prayer is a worthy act, the Lord Himself is looked upon by the rabbis as praying, so to speak; and what is His prayer? that He might deal with His creatures *lifnim mishurath hadin* (*Ber.* 7a). To the rabbis, the Law was an expression of the Spirit, its effective orientation, and not a hardship, much less a curse.

The predominant view in Judaism (for example, Maimonides, *Moreh Nebuchim,* part 3) is that the ceremonial is a pedagogic device for the attainment of the final purpose, which is spirituality. But even those Jewish thinkers (such as Judah Halevi, *Kuzari,* section 3) who reversed the values and held that the ethical life was a preparation for the ceremonial by means of which the devotee might attain a close union with God never for one instant lost sight either of the ethical, which they made the unconditional base of the religious experience, nor of the spiritual, which they retained as the summum bonum. The only difference between their view and the generally accepted view in Judaism is that they rearrange the hierarchy of purposes, changing the order from ceremonial, ethical, spiritual to ethical, ceremonial, spiritual. The end of Judaism is the spiritual life; regardless of differences in means adopted or evaluations made, the good Jew has by definition to be a spiritual man, for no amount of attention to the minutiae of the ritual was ever considered by any Jew as alone sufficient for the perfect Jewish life. The tractate *Menahoth* in the Mishnah concludes with the injunction that man's mind must be oriented toward the Eternal, and that in the sight thereof the ceremonial is insignificant (*Men.* 13:11). While one should fix a time for study (*Aboth* 1:15), one must not make prayer a fixed mechanical task (*Aboth* 2:18); prayer tempers the inner feelings (Joseph Caspi, *Sefer Hamusar,* chap. 11). This shows that Judaism is not externalistic, but stresses inwardness.

Closely connected with the problem of legalism in respect to spirituality is the traditional emphasis in Judaism on learning. It is a book religion not only in the sense that it has canonical writings; this it shares with other faiths. Its whole culture has been intellectual rather than artistic, political or commercial. For while there were important musicians, sculptors, statesmen and financiers among Jews, yet the genius of the group called Israel has prevailingly expressed itself in poetic, philosophic and legal writings. Judaism owes its very existence perhaps to the injunction repeated devoutly twice daily: "Thou shalt teach them diligently unto thy children" (*Deut.* 6:7). However, despite the intellectual emphasis, Judaism recognizes that closeness to God does not depend solely, if it does at all, on either intelligence or learning, as has already been shown. In so far, of course, as the spiritual man is also a wise man, and wisdom does derive in part at least from mental power, it can be rightly said that

intellectual resources are important for the attainment of spirituality. But in a very real sense it is true that the intellectual has not always lived the spiritual life, and that many spiritual men have been lacking in mental subtlety. That intellectual gifts may be powerful aids in the growth of spirituality is not open to doubt; that they are the conditio sine qua non of spirituality, or, conversely, that with them spirituality is assured, are both fallacies. Thus, on the one hand, an empty-headed man can not be a spiritual man (*Aboth* 2:6), but yet, on the other, he only is spiritual in whom godliness takes precedence over learning (*Aboth* 3:11, 12, 22; see also 2:9, which warns against intellectual smugness). In a very profound sense the *Wisdom of Solomon* recognizes that true wisdom is impossible without spirituality: "For into a malicious soul wisdom shall not enter" (1:4).

The most important constituent element in spirituality is humility. Humility, which is a salient virtue in Christianity as well as in Judaism, has been much misunderstood by secular critics. Nietzsche holds that Judaism overturned all moral values by placing humility at the top of the ladder (*Beyond Good and Evil,* chap. 5, and many places); the usual picture of the humble man has been drawn as that of the sniveling, hypocritical, self-seeking bootlicker, and adversaries of the Judeo-Christian civilization have pointed with scorn to the self-immolating practice of humility. The pious Jew or Christian who stands in reverence before his God has been compared unfavorably with the proud and self-assured pagan or with the natural scientist whose god is impersonal nature and before which he stands with the arrogance of the conqueror. What these arguments overlook, however, is that humility is a corollary virtue to the concept of human dignity. Judaism, in expounding humility as a personal ideal, also and at the same time teaches the dignity of every man as a social ideal. The basic program of Judaism, which is the ultimate establishment of justice in society, is founded on the concept of the equal dignity of all men.

Humility never took the aspect of groveling before either God or man; self-respect is imposed on man by the Jewish concept that man was created in the image of God (*Aboth* 3:18, commenting on *Gen.* 9:6). Although all men were made with the matrix of the first man, yet no two men are alike. Men thus differ therein from human manufacture whereby all coins made by the same mold are exactly alike; every man is unique, and must consider himself as well as all other men as discrete purposes of creation (*Sanh.* 37a). This, then, is the Jewish meaning of humility; it is complementary to self-respecting dignity; each man must respect himself and all others because each man is the singular handiwork of God. The rabbis teach respect for all men (*Derech Eretz Zuta* 2), the withholding of judgment of others until one stands in their place (*Aboth* 2:5) and the judging of all men as worthy (*Aboth* 1:6). Hillel taught the doctrine of peace: "Love thy fellow creatures" (*Aboth* 1:12). Emerson understood that humility need be neither mean nor cowardly; in his essay on Friendship he writes: "A new person is to me always a great event. He only is fit for society who is magnanimous. Friendship demands a religious treatment. Reverence is a great part of it. Treat your friend as a spectacle. Of course, if he be a man, he has merits that are not yours, and that you can not honor, if you must needs hold him close to your person. Stand aside. Give those merits room."

In the same sense does the Mishnah say: "Despise not any man, and carp not at any thing; for there is not a man that has not his hour, and there is not a thing that has not its place" (*Aboth* 4:3). In this sense does *Aboth* teach: "Be humble of spirit before all men" (4:12). All nature is uniquely and divinely appointed, and therefore demands our homage.

The practice of humility never obstructed the path of justice; thus, despite the injunction to walk humbly with God (*Micah* 6:8), Abraham undertook to discuss with Him a more just and lenient handling of sinners (*Gen.* 18:23-33), a picture of the patriarch which in nowise conforms to the presumed timorous trepidity of the pious. Instances are numerous of saints standing up to God when they felt injustice perpetrated by the course of natural or social events. The miracle worker Honi's prayers were so bold that they called forth comments from Simeon ben Shetah in Talmudic times (*Taan.* 23a). And to take an instance across the centuries, Levi Isaac of Berdichev, living but 150 years ago, made himself famous for his demands to God as the Father who is responsible for His children's welfare. The Jew felt so close to God that prayer not infrequently took the form of discussion, and pleading became a demand for justice from a just God. Judaism recognized both truths, that man is worthy because he was created in the divine image, and yet that, after all, man is but a helpless and temporary phenomenon in the endlessness of time. Contemplation of the long view will make all men humble; *Sirach* asks: "Why is earth and ashes proud? My son, glorify thy soul in meekness, and give it honor according to the dignity thereof" (*Sirach* 10:9, 28). How can man be significant when even the angels have no merit in the eyes of God? (the Piyut "Enosh Mah Yizkeh," in the Shaharith for the Day of Atonement). And aside from the conscious motives for humility, Judaism recognizes that without humility there can be no spiritual growth; to think of oneself as good is in itself an evil (Zabara, *Sefer Shaashuim,* section 7). And Ephraim Luntshitz (Solomon Ephraim of Lenczyze) sees that true religion can exist only among the humble (*Ammude Shesh,* at the beginning).

Perhaps the most visible phase of spirituality is a self-sacrificing idealism; having chosen a worthy objective for his loyalty, the spiritual man will remain loyal thereto unto death. Judaism teaches that God wants men to live by His Law, and not die (*Lev.* 18:5; *Ezek.* 20:11; *Neh.* 9:29; *Aboth* 6:7); yet society in a given time and place may be so organized that it violates the basic laws of God, and spiritual men will feel it incumbent on themselves to fight for their ideal, even if necessary willingly to lay down their lives for its preservation. This is the philosophical and ethical justification of martyrdom, to lose one's life in order in a profound sense to find it, for living an unworthy life is worse than death. The doing of the right thing regardless of consequences to one's self simply because it is the right thing to do, or, in religious terminology, because God wants you to do it and you love God so much that you obey Him without regard to the effect of such deed on your own fortunes, is the true test of spirituality. This high idealism has marked Jewish thought and life through the ages. Many phrases are current in Jewish literature expressive of this aspect of spirituality. *Lishemah,* "for its own sake," and without regard to whether the doing of it may not result to your own hurt, is a thought frequently found in the Talmud (for example, *Pes.* 50b; *Sanh.* 105b; *Arach.* 16b; *Sotah* 22b; *Hor.* 10b; *Nazir* 23b). Other phrases which speak of self-sacrificing idealism as a practical doctrine in Judaism are *leshem shamayim,*

"for the sake of God" (cf. *Aboth* 2:12), and *'al kiddush Hashem* and *hillul Hashem,* meaning, respectively, "for the sanctification of God's name," and "the profanation of God's name" (cf. *Ber.* 19; *Aboth* 4:4; *Yer. B.M.* 2, 8c). Jews have taken very literally the thought that one must always sanctify God's name and avoid its profanation even if such view involved the loss of one's life; the list of Jewish martyrs is long.

It will be seen that self-sacrifice, if it is to be a true expression of spirituality, has no reference to promised reward in a future life, since the essence of spirituality is unconcern for self. While Judaism believes, in common with other faiths and philosophies, in a life after death, and the hope for immortality has undoubtedly played its part in motivating the supreme sacrifice, yet the supreme reward for doing right is not some external payment either in this world or in the next. Judaism abhors a commercial, quid pro quo ethics, but rather teaches that the reward of one good deed is another good deed, one good act leading to another good act (*Aboth* 4:2), and conversely, that the punishment for evil doing is the further doing of evil. In this respect Judaism agrees with modern psychology or, for that matter, with Aristotle in holding that the exercise of virtue forms virtuous habits and leads to further right conduct (*Nicomachean Ethics,* book 1, chap. 9; book 2, chap. 1). The difference between science and Aristotle on the one hand and Judaism on the other is similar to the difference between Judaism and naturalism already discussed, namely, that while for Judaism, as for philosophy and science, a virtue must prove itself in actual life, yet once such proof has come forth from the facts of living, Judaism considers it an expression of the divine, since morality is an integral factor of the universe, and if a thing is good it is divine. Judaism declares right conduct holy, infusing morality with the spirit of sacredness.

Our final topic is the universality of the Jewish conception of spirituality. While Judaism looks upon itself as a way to find God, nevertheless it does not consider itself the sole means for that quest. All good men, regardless of creed, attain divine grace and share in eternal bliss, according to the prevailing view in Judaism (*Tos. Sanh.* 13:2). The Mishnah assumes that the criterion for blessedness is right conduct, without so much as a thought to the possibility that only Jews were eligible to divine favor; it lists Jews and non-Jews indiscriminately in its naming of persons who for their misconduct were denied such favor (*Sanh.* 10:1-4). The Gemara indicates that while some teachers held otherwise, yet the accepted view was that non-Jew in common with Jew depends for grace on right conduct (*Sanh.* 91b; 105a). Judaism looks upon all men as the children of God, and Jews have always regarded others as equals. Johanan would rise before old non-Jews in recognition of life's difficulties, which they in common with Jews had suffered (*Kid.* 33a). The prevailing view in Judaism holds that spirituality is a quality of the human soul which is not confined to any particular creed or to creed at all. Any man who lives in justice, mercy and humility may be called spiritual, irrespective of his doctrinal opinions, dogmatic beliefs, ritualistic practices, or the lack of any or all of them. The pagan Socrates and the pantheist Spinoza are equally spiritual with the monotheist Jeremiah and the pietist Moses Hayim Luzzatto.

In recapitulation, we shall define the essence and meaning of spirituality. The spiritual man lives by his own insights, nourished in the refectory of the prophets and fired by the explosive contact of his own spirit with the spirit of other men. Fully aware of his social responsibility, he yet rightly feels at peace with the world, and, keenly conscious of the dangers of smugness, he yet rightly feels at peace with himself. His every act is *lishemah,* for the sake of doing the right thing, and with no ulterior motive whatsoever, and his constant care is his own ethical growth in relation to his fellow men. He acts like a man of thought and thinks like a man of action, with the pure and unbending purpose of serving his God in the service of man. The spiritual man will have faith in God (*Hab.* 2:4; *Ber.* 60b), and will practise such personal virtues as humility, holiness, sympathy, patience, steadfastness in hardship and readiness to endure it unselfishly, abstemiousness, self-sacrifice, devotion to truth, inwardness, hope, trust, meditation, reverence and sanctity; he will also practise the social virtues of justice, love, mercy, charity, kindness, unselfishness, understanding of human frailty, and devotion to uprightness. The three ideals of Israel are mercy, modesty and practical aid to fellow men (*Yeb.* 79a).

See also: Anti-Semitism; Christianity; Civilization; Ethics; Faith; Humility; Judaism; Justice; Kiddush Hashem and Hillul Hashem; Law, Spirit of the; Philosophy, Jewish; Prophets and Prophecy; Religion; Righteousness; Saints and Saintliness; Study; Torah; Universalism and Particularism.

Samuel J. B. Wolk.

Lit.: Schechter, Solomon, *Some Aspects of Rabbinic Theology* (1909) 116-69, 199-218; idem, *Studies in Judaism,* Second Series (1908) 148-201; Third Series, pp. 239-76; Neumark, David, "Spirit," *Essays in Jewish Philosophy,* pp. 23-57; Kohler, Kaufmann, "Spiritual Forces of Judaism," *Central Conference of American Rabbis Year Book,* vol. 4, pp. 131-45; Singer, I., *A Religion of Truth, Justice and Peace;* Cronbach, Abraham, "Divine Help as a Social Phenomenon," *Hebrew Union College Annual,* vol. 5 (1928) 583-620; Lazarus, Moritz, *The Ethics of Judaism;* Bettan, Israel, *Studies in Jewish Preaching: Middle Ages* (1939); Montefiore, Claude G., *Liberal Judaism and Hellenism;* Bergson, Henri, *Two Sources of Morality and Religion;* Bloch, Joseph S., *Israel and the Nations* (1927).

SPIRO, EDOUARD (Ede), painter, b. Pozsony, Hungary, 1790 (according to other sources, 1805); d. Vienna, 1856. His studies first in Milan (1821-22), and then in Rome (1822-29), were sponsored by Count Apponyi who granted him a scholarship. On leaving Rome he returned to Pozsony, and five years later finally settled in Vienna, where his paintings had already been exhibited in 1834. Spiro was a popular portrait and *genre* painter. Occasionally, he painted histories, the first of which, the sketch of *Magyarország és Erdély Egyesitése,* dates from 1825 and depicts the union between Hungary and Transylvania. The most important one was *Bishop Astricus Accepts the Crown for King Stephen from the Pope,* which he finished in 1839. Others of his well-known paintings are *Hagar; Forge; Spinning Italian Women; The Festival of the Virgin at Genzano.*

Lit.: Keller, E., *Elenco di tutti i pittori etc. in Roma* (1824) 38; *Giornale Arcadica,* vol. 22 (1824) 109-11; vol. 39 (1828) 347-51; Patuzzi, A., *Geschichte Österreichs* (1863); Ernst, L., *Magyar Történeti Festészet* (1910); Lyka, K., *A Táblabiróvilag* (1922); Noack, F., *Das Deutschtum in Rom* (1927); Éber, L., *Müvészeti Lexikon* (1935).

SPIRO, EUGEN, painter and etcher, b. Breslau, Germany, 1874. He was the son of Abraham Beer Spiro, chief cantor of the Storch Synagogue, Breslau (1871-1903), and composer of synagogal music. Spiro was recognized, in his youth, as one of the most talented representatives of impressionism, and attracted widespread attention with the colorful charm and

lively veracity of his work. These qualities were enhanced with the years.

Spiro studied at the academies of Breslau and Munich, in the latter city as graduate student with Franz Stuck. Between his studies in these two cities he went to Italy, for a study of the old masters which later stood him in good stead in his achievement of successful copies. He was the only Jew to have received the Silesia Provincial Scholarship (1895). After beginning his artistic activities in Breslau (1899-1903), Spiro lived in Berlin from 1904 to 1906, and again from 1914 to 1935. He was in Paris from 1906 to 1914 and from 1935 to 1940. The collapse of France in 1940 forced him to flee from Paris, and after a stay in Marseille he arrived in New York in 1941.

From 1908 to 1914 Spiro was professor at the Académie Moderne in Paris, and from 1914 to 1932 at the Berlin Academy of Arts. He also taught privately, and continued his teaching after his arrival in the United States. Beginning with 1896, Spiro's work was shown in various cities throughout the world.

He exhibited in all the German centers, annually in Paris, in the United States (at the Carnegie Institute, Pittsburgh, 1928), in Prague and Brno, Czechoslovakia (1934), at the Exhibition of Jewish Artists in London (1934) and in Amsterdam (1936). His sensitively conceived landscapes, especially those of the Provence and of Spain, his attractively lush still lifes and his interiors were well-received everywhere.

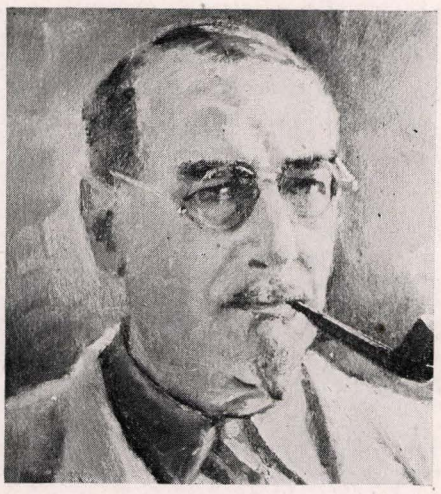
Most important of all were his portraits. Among his subjects were Lord Reading, Baron Edouard de Rothschild, Chief Rabbi Weil of Paris, Chief Rabbi Baeck of Berlin, Bruno Walter, Fritz Busch, Artur Schnabel, Fritz Kreisler, Jascha Heifetz, Gregory Piatigorsky, Richard Strauss and Gerhart Hauptmann (in the Jeu de Paume, Paris). Among his subjects after his arrival in the United States were Benjamin O'Shea, president of Union Carbide; Harvey D. Gibson, banker; Max Schott, president of Climax Molybdenum; and Albert Einstein. While in Berlin, Spiro was president of the Berlin Secession, president of the United Berlin Artists Associations and a member of the Official Purchasing Commission of the German Museums. In Paris he was president of the Free Artists Union.

Among his published works were *Im Konzert,* lithographs of musicians (1920); *Antike Fresken,* facsimiles of old frescoes in Italy; and *Spanische Reise,* travel impressions (1926). Spiro's copies of Manet's *Olympia* and van Gogh's *Asylum Garden Near Arles* were so good that the Piper series of prints were made from them and not from the originals. His work as illustrator was also unusual. More than a hundred of his paintings are in the possession of public and private collections throughout the United States.

MAX OSBORN.

SPITZER, BENJAMIN SOLOMON, sailor and trader, b. Óbuda, Hungary, 1774; d. Vienna, 1820. He was the son of a wealthy Jewish merchant, one of the leaders of the Jewish community of Pest. Spitzer was never studious, so that when his father lost his fortune, the son became a peddler. He left Hungary and lived for some time at Prague and subsequently in Germany. In the late 1790's he became a sailor on a ship departing from Hamburg and he sailed twice around the world. Subsequently Spitzer became captain of a ship at New Orleans, carrying on trade with the north and west coasts of Africa. In this traffic he accumulated several millions and returned to Pest with great ostentation. There, however, he fell into the hands of confidence men who eased him of part of his riches.

He then returned to Morocco as captain of a boat with ten guns, but his good luck deserted him, for he was stranded and wounded in a collision. In 1820 he went to Vienna where he suffered a stroke and died. At his death he was the owner of considerable real estate in the United States.



Eugen Spiro

Lit.: Reich, Ignátz, *Beth El* (1860), part 4; *Magyar Zsidó Lexikon* (1929) 803.

SPITZER, FREDERIC (SAMUEL), art collector, b. Pressburg (Pozsony), Hungary, 1814; d. Paris, 1890. He was the son of a cemetery guard. He enlisted in the Austrian army and in 1848 fought against the Italians. A genuine painting by Albrecht Dürer, which he happened to acquire at a minimal price, enabled him to expand the art collection in which he had engaged at a moderate scale. He went to London, and subsequently to Paris. Next to paintings and other objects of art he also collected weapons. This collection, which came to be outstanding among its kind, was eventually bought by the Vienna Rothschilds. The rest of his collection was bought by Léon Gambetta for the French state at the price of 6,000,000 francs. The Spitzer collection, whose catalogue also had the virtue of rarity and was sold at 1,200 francs, was converted into a French state museum, with Spitzer serving as custodian for life.

SPITZER, HUGO, philosopher, b. Einöde, Carinthia, 1854; d. Graz, Austria, 1937. From 1903 to 1924 he was professor of philosophy at the University of Graz. After Spitzer had been pensioned, he lived in Graz until his death.

In his *Beiträge zur Deszendenztheorie and zur Methodologie der Wissenschaft* (1886) he investigated the relation of the morphological difference and geographical division in certain types. The result of this work found an echo, among others, in the literature of the then ascending race theorists and strengthened those circles who considered geographical location as the decisive factor in the making of the races. His *Untersuchungen zur Theorie und Geschichte der Aesthetik* (2nd ed., 1923) endeavors to clarify the relation of esthetics and philosophy of art.

Lit.: Binder, Emil, "Hugo Spitzer zum 70. Geburtstag," *Archive für Philosophie und Soziologie,* vol. 30 (1926) 181-90.

SPITZER, LEO, philologist, b. Vienna, 1887. He became an instructor of Romance languages at the Universities of Vienna (1913-18) and Bonn (1918-25) and associate professor of Romance and comparative philol-

ogy at the Universities of Marburg (1925-30) and Cologne (1930-33). Ousted from his position by the Nazis, he emigrated to Turkey and from 1933 to 1936 he was professor at the University of Istanbul. In 1936 he went to the United States and became professor at Johns Hopkins University, Baltimore, Md., where he was still teaching in 1943. His writings include *Die Namengebung neuerer Kulturpflanzen* (1912); *Aufsätze zur romanischen Syntax und Stilistik* (1918); *Italienische Umgangssprache* (1922); *Beiträge zur spanischen Syntax* (1925); *Stilstudien* (2 vols., 1928); *Marie de France, Dichterin von Problemmärchen* (1929); *Romanische Stil-und Literaturstudien* (1932). He contributed to European and American scholarly magazines and to the *Universal Jewish Encyclopedia.*

SPITZER, LOTHAR, *see* LOTHAR, RUDOLF.

SPIVACK, JULIUS LEO, surgeon, b. Odessa, 1889. After his graduation from the Imperial Odessa University in 1914, he served as surgeon in the Russian army in the first World War and was decorated four times. In 1922 he came to Chicago and engaged in private practice, at the same time being professor and head of the Cook County Graduate School of Medicine (from 1932) and assistant professor of surgery at the University of Illinois College of Medicine (from 1935). He is principally known for his method of tubovalvular gastrostomy and for his operation for an artificial anus. In addition to numerous articles, he wrote *The Surgical Technic for Abdominal Operations* (1936; Spanish trans., 1937).

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939).

SPIVAK, CHARLES DAVID, physician, b. Kremenchug, Russia, 1861; d. Denver, Col., 1927. Forced to leave Russia in his youth, he came to the United States in 1882 and settled in Denver in 1896. He received his medical degree from Jefferson Medical College in 1890. He was chief of the clinic of gastro-intestinal diseases at the Philadelphia Polyclinic (1894-95) and professor of clinical medicine at the Denver School of Medicine (1900-7). He was very active in Jewish health movements, and was secretary and gastroenterologist of the Sanitorium of the Jewish Consumptives' Relief Society (1904-27), of which he was one of the founders.

Spivak was editor of *Medical Libraries* (1898-1902), the *Denver Jewish News* (1915-18), *The Sanitarium* (1907-27), and *Longevity Almanac* (Yiddish, 1921), and served as president of the Colorado Medical Library Association and as librarian of the Denver Academy of Medicine (1905). Spivak served as special commissioner of the Joint Distribution Committee (1920), studying health and sanitation among the Jews of Europe. He was co-author, with Yehoash, of the *Yiddish Dictionary* (New York, 1911), and contributed numerous articles on medicine to the Jewish press and to the *Jewish Encyclopedia,* including a series in the *Jewish Daily Forward* on hygiene and longevity from the Jewish standpoint.

Lit.: *Who's Who in American Medicine* (1925); Hilkowitz, P., "Charles David Spivak, 1861-1927," *American Review of Tuberculosis,* vol. 16, No. 6, Dec., 1927, pp. 763-65; Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939).

SPIVAK, JOHN LOUIS, writer, b. New Haven, Conn., 1897. He was a reporter for the New York *Sun,* the New York *Call,* and other newspapers (1917-22), covering many important labor stories, including the West Virginia coal strike (1919), the national railroad strike, and the Herrin (Ill.) massacre (1922). Subsequently he was a Berlin and Moscow correspondent for the International News Service (1922-23). From 1924 on he devoted himself to free lance writing and the writing of books boldly and factually exposing the maltreatment of workers and Fascist activities in the United States.

Spivak wrote *The Medical Trust Unmasked* (1929); *On the Chain Gang,* on prison labor in Georgia (1932); *America Faces the Barricades* (1935); *Europe and the Terror* (1936); *Secret Armies; the New Technique of Nazi Warfare* (1939), exposing Hitler's undeclared war on the American people and Fifth Column activities in the United States; and *Shrine of the Silver Dollar* (1940), which dealt with Father Charles Coughlin's un-American activities. In *Plotting America's Pogroms—A Documented Exposé of Organized Anti-Semitism in the United States* (1934) Spivak utilized material that previously had appeared as a series of articles in *The New Masses.*

SPIVAK, NISEN (BELZER), cantor, b. 1824; d. 1906. He was considered the most talented of the Eastern European Hazanim of the 19th cent. His apprenticeship was served in the choirs of Zalman Konstantiner, Boruch Karliner, and Yeruchom (Hakoton) Blindman. Although he possessed a harsh voice, his innate musicianship and the masterful direction of his choir obliterated the rasping quality of his voice. His many compositions, still sung in most Orthodox synagogues, while at times exhibiting the influence of trite military tunes, are for the most part in the finest form of old Hazanuth. Their extreme length and repetitiousness may not be to the taste of modern worshippers, yet they are melodious, effective arrangements, and genuinely expressive of the Jewish spirit.

Although Spivak had but meager acquaintance with the rudiments of musical theory, his compositions (predominantly for choir with many solos, duets, and trios) show a remarkable feeling for proper harmony and at times an unerring treatment of the fugue. He served as cantor in Belz, Kishinev, and Berdichev. MAX WOHLBERG.

Lit.: *The History of Hazanuth* (1924); Idelsohn, A. Z., *Jewish Music* (1929); Zaludkowsky, E., *Kulturtrager fun der Yiddisher Liturgie* (1930); *Die Chazonim Velt* (Warsaw), July and Aug., 1934.

SPIZMAN, LEIB (L. SZIN), writer, b. Warsaw, Poland, 1903. He was educated in the Yeshiva at Warsaw and started his literary career in 1919, when he began the publication of *Der Yunger Kemfer,* an organ of the youth group of the Poale (Labor) Zion Party. Subsequently Spizman's literary work was connected, in large part, with Labor Zionist activities. From 1926 to 1933 he was the editor of the Poale Zion youth monthly in Poland, *Unser Freiheit,* and from 1933 until the occupation of Poland in 1939 he was co-editor of *Dos Neie Vort,* a daily. Among his political offices were membership on the central committee of the Poale Zion Party, on the World Zionist Actions Committee and on the office committee of the Central Jewish Culture Organization (Ziko).

His larger published works include: *Emes un Fantasie arum der Yiddisher Kolonizatzie in Russland* (1925); *Borochov un zein Gedanken-Velt* (1928); *Revizionizm Barg Arop* and *Die Yiden in Nazi Poilen* (1942). He also translated several studies of Arab and Jewish problems in Palestine from German and Hebrew into Yiddish. Fleeing from Warsaw in 1939, Spizman settled in Vilna, where he was affiliated with various research undertakings under the auspices of the Yiddish Scientific Institute. In 1940 he came to the United States, where he was living in 1943.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 4 (1929) cols. 865-66.

SPLIT (Yugoslavia), *see* SPALATO.

SPORBORG, CONSTANCE AMBERG (Mrs. William Dick Sporborg), communal worker, b. Cincinnati, Ohio, 1879. She graduated from the University

of Cincinnati in 1901 and came to New York, where she married the following year. On her arrival in New York she began to do social work, being first affiliated with several settlement houses.

Subsequently Mrs. Sporborg became identified with the activities of women's clubs and federations. She was president of the New York State Conference of the National Council of Jewish Women from 1918 to 1920, and president of the National Council of Jewish Women from 1926 to 1927. From 1930 to 1932 she was president of the New York State Federation of office. During the Chicago World's Fair (1933) Mrs. Sporborg was chairman of the Woman's Exhibit of the National Council of Women.

During the New York World's Fair (1939-40) she was a member of the Committee on Public Welfare. She also held the chairmanship and other directive posts on various welfare committees connected with women's and general citizens' undertakings. In 1939 she was given an honorary doctorate in Romance Letters by Russell Sage College.

SPRING VALLEY, a city of New York state within the commuting area of New York city, including in its total population of 4,308 (census of 1940) the unusually high number of approximately 1,300 Jewish inhabitants. The Jewish community was founded by immigrants from Eastern Europe, most of whom were itinerant peddlers. Among these early settlers were Emanuel Levy, Julius Selman and Morris Berger. Others, still living in Spring Valley in 1943, were Simon Rackow, Nathan Goldman and Joseph Goldstein. The Orthodox Congregation Sons of Israel was established in 1901. A church was bought and remodeled into a synagogue. In 1943 Joseph Soloveitchik was rabbi of the congregation. A second Orthodox congregation, the Jewish Community Center, was organized about 1923. In 1936 it removed from the original private dwelling which its members had used for services to another, also transformed into a synagogue. Rabbi Jacob Cohen was head of the Jewish Community Center in 1943. The congregations instituted Hebrew schools, and a Yeshiva was opened in Spring Valley in 1942. A third small congregation, Kehilath Israel (Orthodox), built a house of worship, but did not elect a regular rabbi.

Other communal organizations in 1943 were the Circle of Friendship (Gemilas Hesed), a women's organization founded in 1915; the Women's Philanthropic League; the Workmen's Circle; and the Hebrew Citizens League.

Prominent members of the community included Samuel Berg, Harry Herzog, and the brothers Abraham and Robert Finkelstein, who in memory of their father, J. N. Finkelstein, donated the public library to Spring Valley. In 1943 Robert Finkelstein, who had then held the office for eight years, was police justice; Frank J. Schwartz was a trustee of the village board; Pincus Margulies was supervisor of Rockland County in 1943, representing the town of Ramapo.

MORRIS BEKRITSKY.

SPRINGFIELD, capital city of Illinois, including, in 1943, a Jewish population of approximately 1,300 in a total population of 75,503 (census of 1940). Springfield was chartered a city in 1840. By 1855 a sufficient number of Jews resided there to form a congregation. Among the earliest Jewish settlers were Moses Hirschfeldt and the brothers Julius, Louis and Edward Hammerslough, who established the firm of Hammerslough Brothers in 1855. Samuel Rosenwald, an employee, married their sister Augusta, and to them was born at Springfield in 1862 Julius Rosenwald. Julius Hammerslough was a personal friend of Abraham Lincoln, whom he frequently visited at the White House. At Lincoln's death he was appointed a member of the committee sent to accompany the remains of the martyred president to Springfield, and he was delegated to supply the plumes for the funeral procession. As a member of the committee to raise funds for a Lincoln memorial, Hammerslough was charged with interesting citizens of the Jewish faith in the project. In the late 1860's he moved to New York city, where he founded and was first president of the New York Clothiers Association.

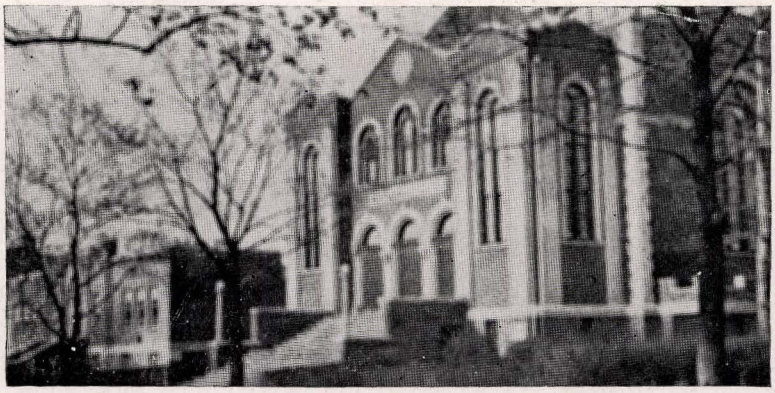
Julius Hammerslough was also first president of the congregation in Springfield, which came into existence as early as 1855 and which, reorganized in 1865, ultimately became known as Brith Sholom Congregation. Its first edifice was erected in 1876, and the second one, still housing the congregation in 1943, was built in 1916. Temple Brith Sholom joined the Union of American Hebrew Congregations (Reform) in 1877. Rabbis who served the congregation were M. Schafner (1866), Bernard Deutsch (1866-78), Gustave S. Ensel (who in 1880 published *Ancient Liturgical Music*), Charles Austrian, M. Suggenheim, Isaac Rubinstein, Nathan Michnick, Sigmund Frey, Joseph Leiser (1896-98), Abraham Traugott (who was Worshipful Master of a local Masonic lodge), Abraham J. Messing, Jr. (1907-12), Sidney S. Tedesche (1913-16), I. Mortimer Bloom (1916-18), Edward L. Israel (1918-19), Solomon Landman (1919-22), Mayer Lipman. Abram L. Sachar, at the time an instructor at the University of Illinois, served from 1925 to 1928, when he became director of the University of Illinois Hillel Foundation. Herman E. Snyder succeeded him as rabbi of Temple Brith Sholom in 1928, and was still the incumbent in 1943. Governor Henry Horner of Illinois was a member of the congregation during his incumbency.

In 1866, shortly after the formal founding of the congregation, Emes Lodge No. 67, the first B'nai B'rith lodge to be founded in Illinois outside of Chicago, was chartered in Springfield. The Temple Brith Sholom Sisterhood, in existence in some form from the beginning of the congregation, became affiliated with the National Federation of Temple Sisterhoods in 1914. The Springfield Jewish Center, founded in 1929, dedicated its Temple Center House in 1934, and three years later joined the National Federation of Temple Youth. Rabbi Snyder founded the Illinois Sunday School Teachers Association in 1930. In 1939 he and Rabbi E. Louis Cardon, also of Springfield, together with Rabbis Albert Goldman, of Decatur, Ill., Melvin Sands, of Bloomington, and Harry Pastor, of Peoria, founded the Illinois Rabbinic Association for Illinois exclusive of Chicago.

The Orthodox members of Springfield Jewry who remained outside of Congregation Brith Sholom when the latter became Reform were in time joined by newcomers to the community, and they organized Congregation Bnai Abraham. Bnai Abraham secured its first synagogue in 1892, and established a Hebrew school in the same year.

The congregation engaged its first ordained rabbi in 1927, David Winchester. He was succeeded by David Tamarkin (1928-33). E. Louis Cardon then came to the pulpit, and was still the incumbent in 1943. The synagogue was rebuilt in 1934, and received the addition of a Talmud Torah building in the year 1937. Rabbi Cardon was vice-president of the Rabbinical Association of the Hebrew Theological College, and chairman of the Downstate Orthodox Rabbis.

The earliest philanthropic organization of Springfield was the Ladies Hebrew Benevolent Society of Temple Brith Sholom. In 1941 the Springfield Jewish Federation was formed to serve Springfield and the communities of Taylorville, Petersberg, Pittsfield, Mt. Pulaski, Lincoln, Winchester, Jacksonville, Athens, Pleasant Plains and Beardstown, all of which had cooperated in Jewish undertakings of the Springfield community from its beginning.



The Kodimoh synagogue at Springfield

Springfield Jews active in civic affairs included Joseph Hammerslough, Sam A. Barker and Morris Myers, each of whom served as president of the local chamber of commerce. J. D. Myers was president of the Springfield board of education. Michael Eckstein was the first Jew in Illinois elected a member of the executive board of the Illinois Bar Association. He was also a founder and president of the Springfield Community Fund. Jacob Frisch served a term (1916) as member of the state legislature. Rabbi Herman Snyder, founder of the Springfield Open Forum (1929), was the first Jew to be elected president of a ministerial association in Illinois (1942-43). He was state chairman of the United Jewish Appeal for two years. Louis Myers was a prominent Mason.

Rabbi Sidney S. Tedesche was a founder of the Springfield Mid-Day Luncheon Club, an internationally famous organization. Dr. Nathan Rosen was active in professional as well as philanthropic and cultural fields. Other Jewish leaders active in Springfield in 1943 were I. D. Sinaiko, Harry Stern, M. D. Barker, A. H. Lubin, Samuel Schultz, Abe, Joseph and Louis Roberts, J. K. Gingold, Paul Koratsky, M. A. Barker, D. S. Benjamin, Saul Goldman and M. J. Kellner.

Lit.: Snyder, Herman E., *History of Temple Brith Sholom* (1935).

SPRINGFIELD, a city of Massachusetts, with a population of 149,554 (census of 1940), including, in 1943, approximately 10,500 Jews. It is supposed that several Jews from Germany who settled in Springfield in the 1860's and 1870's were absorbed into the surrounding population. The first known Jew in Springfield was Louis Rittenberg, who came from Lithuania in 1881.

Others who followed were Moses J. Aronson, Pincus Cohn, Moses Glickman, Benjamin Bearg, William Gelin, Jacob Ginsberg, Louis Lasker, Harris Kramer, Selig Manila and Max Wiener. Almost all these pioneers and to a large extent those who came afterward were from Lithuania; thus the Jewish population of Springfield came to be composed largely of Lithuanian Jews, with a smaller number from Poland and Galicia, and some few from Germany. The first Jews of the settlement earned their living in various types of small peddling. Later they became more prosperous dealers in junk, storekeepers, and real estate brokers.

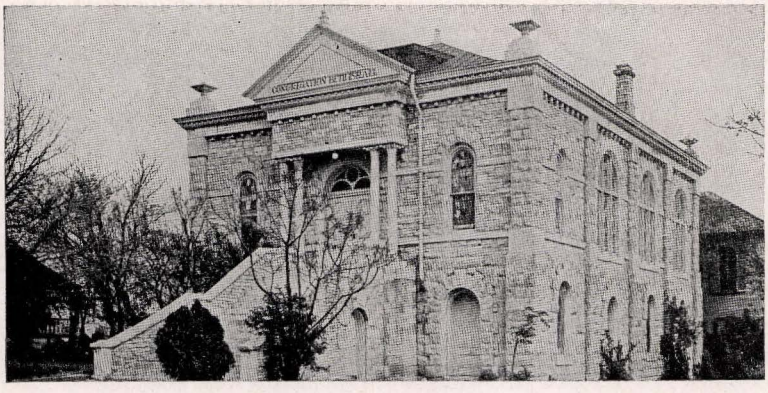
In 1888 the Jews of Springfield organized their first religious group, Congregation Beth Israel. The congregants worshipped in a structure on Grays Avenue until they built the synagogue on Chestnut Street. The first rabbi of Beth Israel was Samuel Rappaport, who after twenty-five years with the congregation went to Jerusalem. He was succeeded by Eliezer Silver, president (1929-33, 1939-) of the Union of Orthodox Rabbis of America, who served from 1924 to 1930; Meyer J. Rosenberg (1931-38); and Isaac Yellin (1938-41). In 1943 Rabbi Moses D. Sheinkopf, elected in 1941, was head of Beth Israel, and of three additional Orthodox congregations in the North End section.

The Sons of Jacob congregation was organized in 1890, and had as its first rabbi Abraham Movshovitz. He was followed by Jacob Yudelewitz, Lazarus Gorelick, and Solomon Sigel, who was the incumbent in 1943. The synagogue erected on Congress Street in 1922 was still in use in 1943.

Third of the Orthodox congregations to be formed was Sons of Israel (1894), known as the "Russian Schul," and using the Sephardic ritual. Although housed in a substantial building, the congregation appointed no regular rabbi. The Reverends Joseph Freedman and Samuel Falk served the congregants, and in 1943 the cantor was Shaya Chaitowsky.

In the early 1900's a Hasidic group in Springfield established Congregation Kesser Israel, and elected as their rabbi Solomon Pessin, who served until his death in 1919. No subsequent rabbi was elected.

The Beth El Sunday School was organized in 1912, and in the following year, when Rabbi Samuel Price



The Temple of Congregation Beth Israel at Springfield

came to settle at Springfield, the Conservative Congregation Beth El was organized, of which Price was chosen leader. The congregation came to occupy a foremost position among the Springfield Jews, and its synagogue, acquired in 1918 on Fort Pleasant Avenue, served as a community center to house various other communal groups. In 1943 Rabbi Sidney E. Nathanson, elected in 1940, was associate to Rabbi Price.

A modern Orthodox group organized the Kodimoh synagogue in 1916, and built a house of worship in 1924. Reuben Magil was the first to function as the synagogue's own rabbi (1931-34). He was succeeded by Isaac Klein, the incumbent in 1943, who, on leave, was serving as an army chaplain.

The Reform Sinai Temple was organized in 1933, and called David M. Eichhorn to its pulpit (1935-37). He was succeeded by Judah Cahn (1937-42). Hershel Levin was the incumbent in 1943. Sinai Temple remodeled a structure on Summer Avenue for its synagogue.

Members of the seven congregations of the Springfield community established for the Jewish education of its youth a number of schools, notably the Beth Israel Hebrew Institute, the Forest Park Hebrew School, and the Y.M.H.A. Biblical School. In 1943 about 40 per cent of the Jewish children of school age in Springfield were receiving a Jewish education.

In addition to the congregations and their auxiliary groups, Springfield Jewry instituted a lodge of the B'nai B'rith (1910), a section of the National Council of Jewish Women (1919), the Daughters of Jacob Free Loan Society (1912), the Home for the Aged (1913), the Workmen's Circle (1920), and a post of the Jewish War Veterans (1929). Zionist groups in 1943 included a district of the Zionist Organization of America (1912) and Senior and Junior Hadassah (1914), as well as a Pioneer Women's Club, the Mizrachi, League for Labor Palestine, Hapoel Hatzair, Jewish National Fund Council and the Jewish National Workers' Alliance. The administration of local charity was begun by the Hebrew Ladies' Relief Society in 1897; this group merged in 1915 into the United Hebrew Charities, whose duties were later assumed by the Jewish Social Service Bureau (1920). The coordinating Jewish Community Council was established in 1935, followed by a community center in 1938. The Jewish Welfare Fund for contributing to national and international causes was established in 1939, and the United Jewish Fund for local causes in 1942.

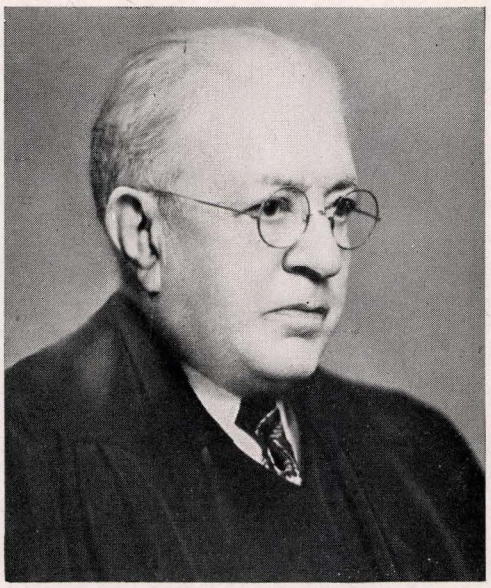
In 1943 the weekly *Springfield Jewish Review* (1902), with Alexander Brin as editor, was being published in Boston by the *Jewish Advocate*.

In Springfield, a city particularly noted for its diversity of industries, Jews were engaged, in 1943, in an estimated seventy different types of economic enterprise, excluding the professions. The numerous members of the legal and medical callings were organized into professional clubs.

Springfield Jews who held public office included Henry Lasker, alderman (1907-13); Charles S. Albert, city councilman (1934-35, 1936-37; council president, 1937-38); and Alfred W. Bettigole, councilman (1940-43). Louis C. Henin was prosecuting attorney of the district court of Springfield (1922-24); Isadore H. Hurowitz was license commissioner (1920-32); Harry M. Ehrlich was a member of the state commission to investigate the judicial system (1935-36) and director of the Federal Works Progress Administration for Western Massachusetts (1936). Prominent in medical circles were James Z. Naurison and Alfred M. Glickman. Asa Cheffetz, artist, was represented in numerous museums throughout the United States. SAMUEL PRICE.

SQUARE CHARACTERS, HEBREW, *see* ALPHABET.

SRAFFA, ANGELO, authority on commercial law, b. Pisa, Italy, 1865. He taught commercial law at the Universities of Macerata, Parma, and Turin. In 1916 he became rector of the Università Bocconi, in Milan, one of Italy's principal institutions for economic studies, and held this post for ten years. From 1924 to 1926 Sraffa was also dean of the law faculty of the University of Milan. He was an active member of the commission for the reform of the Italian code of commercial law, and chief Italian delegate to the conference at The Hague for the unification of bills of exchange laws in 1912.



Joseph Stadtfeld

In 1903 Sraffa founded *Rivista di diritto commerciale,* one of the most authoritative publications in the field of commercial law. He published over a hundred juridical publications, of which the best known are *Il fallimento delle società commerciali* (Florence, 1897); *La liquidazione delle società commerciali* (1899); and *Il mandato commerciale e la commissione* (Milan, 1900; 2nd ed., 1933). He was a member of the Istituto Lombardo di Scienze e di Lettere, of the Royal Italian Academy (dei Lincei), and honorary professor of the University of Milan (1934).

ST. (abbreviation), *see* under SAINT.

ST. THOMAS, *see* VIRGIN ISLANDS.

STADLER, LEWIS JOHN, biologist, b. St. Louis, 1896. Stadler received the Ph.D. degree from the University of Missouri in 1922, and in the same year was appointed assistant professor there. In 1936 he became full professor of field crops, and still held this position in 1943. From 1936 on he served as principal geneticist in the United States Department of Agriculture.

Stadler was a member of the editorial board of *Experimental Biology Monographs and Genetics.* He wrote *Experiments in Field Plot Technic for the Preliminary Determination of Comparative Yield in the Small Grains* (1922).

STADTFELD, JOSEPH, judge, b. New York city, 1861. He was taken to Pittsburgh in his childhood, and educated there. In 1886 he was admitted to the Pennsylvania bar; from then until 1930 he was in the private practice of law. Stadtfeld was appointed to the court of common pleas of Allegheny County in 1930, and to the superior court of Pennsylvania in 1931. In 1932 he was elected to the full ten-year term of the superior court, of which he was the first Jewish member. In November, 1942, he was reelected for a fourth term of ten years. Stadtfelt held various posts in the

law associations of the United States; he was from 1927 to 1929 president of the Allegheny County Bar Association, in 1927 vice-president of the Pennsylvania State Bar Association, and in 1931 a member of the executive council of the American Bar Association. He was noted as a trial and corporation lawyer, and his written opinions added much to the learning of the legal profession. He was a participant in numerous general and Jewish philanthropies and welfare undertakings in Pittsburgh.

STAGE, *see* THEATRE.

STAHL, FRIEDRICH JULIUS (originally Schlesinger), jurist and Protestant leader, b. Munich, 1802; d. Brückenau, Germany, 1861. He embraced Protestantism in 1819, and was professor of Roman and of ecclesiastical law in Munich, Erlangen, Würzburg and Berlin. In Berlin, he became a member of the first legislative chamber of Prussia, joining the extreme rightist party; he also became a member of the Prussian Church Synod. Stahl was instrumental in the creation of the Prussian Herrenhaus (Upper House), of which he was appointed member for life.

His great work, *Die Philosophie des Rechts nach geschichtlicher Ansicht,* a historical view of the philosophy of law, appeared in 1829. In this book Stahl denied all rationalistic or speculative doctrines and used the Christian revelation as a basis of law and political science. As leader of the conservative party, he was responsible for the authorship of its platform (the so-called Tivoli program), which was directed against the emancipation of the Jews.

Lit.: Allgemeine Deutsche Biographie, vol. 35, pp. 392-400; Masur, G., *Friedrich Julius Stahl, Geschichte seines Lebens* (1930); Sinzheimer, Hugo, *Jüdische Klassiker der deutschen Rechtswissenschaft* (1938).

STAHL, FRITZ, *see* LILIENTHAL, SIEGFRIED.

STAHL, HEINRICH, communal leader, b. Berlin, 1868; d. Theresienstadt (Terezin), Czechoslovakia, 1942. In 1896 he entered the service of the Victoria Insurance Trust in Berlin and in course of time became one of its leading managers. He was for many years active in the Berlin community and in 1933 he was chosen its president after the Nazis had come to power. He was faced with the depressing task of reorganizing and maintaining Jewish life under the Nazi heel. He helped in the work of forming relief committees and providing for the thousands of refugees that poured into the capital, acting as spokesman for the Jews, providing for cultural work in the community, maintaining its religious institutions despite steadily decreasing funds, and meeting Nazi demands for further restriction and enforced emigration. He refused to emigrate and to leave the community, even though he could have done so, and preferred to endure all the hardships connected with his office. In 1942 he was deported to "organize" the newly erected concentration camp for Jews at Theresienstadt; he died there after a few months.

STALMASTER, IRVIN, judge and industrial relations consultant, b. Odessa, Russia, 1897. He was brought to the United States in 1906. In 1920 Stalmaster received the LL.B. degree from the Creighton University College of Law in Omaha, Neb., and the following year entered the practice of law in Omaha. Stalmaster was a member of the law faculty, as instructor and lecturer, of the University of Omaha from 1928 to 1937. He was judge of the district court in 1928 and assistant attorney general for Nebraska from 1931 to 1934, the youngest person and the first Jew to hold these posts.

In 1937 Stalmaster moved to California, where he engaged in industrial relations work. He was a permanent arbitrator in the waterfront employers-longshoremen negotiations on the West Coast (1939-40)—and impartial chairman in various other trades and industries. Both in Nebraska and California, Stalmaster was affiliated with numerous Jewish and general philanthropies and communal activities. He was the author of *The Jury System* (1931) and of *What Price Jury Trials?* (1939). In 1943 he was president of the Jewish Centers Association of Los Angeles.

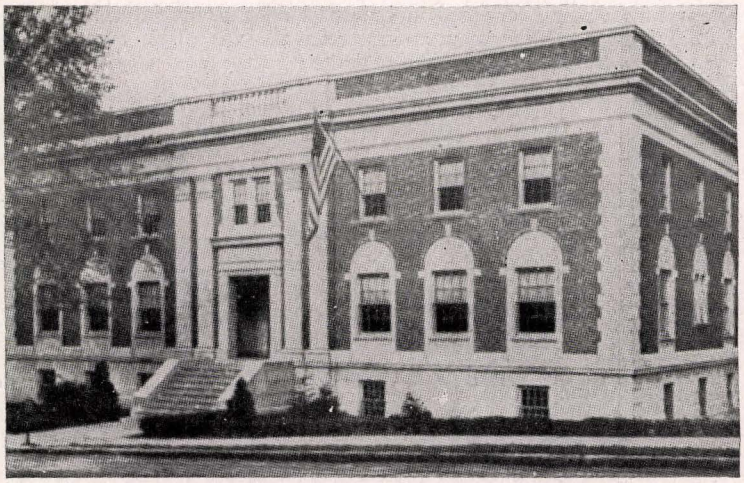
STAMFORD, a city of Connecticut within the suburban area of New York city, with a Jewish population in 1943 of approximately 3,500, in a total population of about 61,500 (including the town and city of Stamford). A survey made in 1938 reported that more than two-thirds of the 3,279 Jews then living in Stamford were native-born, with less than half natives of Stamford itself. Of the non-natives, about two-thirds were from Russia and most of the remainder from Poland and Galicia. There were then in Stamford fifty-nine families of mixed marriages.

The first recorded Jew in Stamford was Jacob Fox, whose name appeared in the Register of Electors in 1860. In the following decade other members of the Fox family, and the families Cohen and Bernhard, all probably of German origin, settled in Stamford, becoming prominent in business. The lawyer Samuel H. Cohen was judge of the probate court in 1876. In course of time all save one branch of the Bernhard family left Stamford.

As in many another American town and city, the permanent Jewish community of Stamford had its beginnings in the decade of 1880, with the first mass immigration into the United States of Jews from Eastern Europe. The earliest of these immigrants, Jacob Rosenblum, came in 1880 or 1881. Abraham Cohen, shoemaker, and Joseph Nachemson, tailor, settled in Stamford soon afterward. The first step toward organized communal life was taken in 1889, when twenty-two individuals incorporated Congregation Agudath Sholem. Other communal groups, typical of the emergent stage of Jewish communities in American cities, followed: a cemetery association, and a society for aid to strangers. In this early community, kosher meat was brought in from New York city, and bread from Port Chester, N. Y.

In 1908 the first synagogue building of Congregation Agudath Sholem was dedicated. For the next dozen years the synagogue remained a strong force in Jewish life. The Vaad Hair was formed in 1921. Rabbi Shapiro, who served from 1918 to 1925, was its first permanent rabbi. He was followed by Simon Winograd (1929-32). In 1932 a fire destroyed this historic structure, and two years later the foundation for a new synagogue was laid. The second edifice was of much greater architectural beauty and located in a more attractive section of the town. The first rabbi to occupy the pulpit of the new synagogue was Herschel Shachter, elected in 1941; in 1942 he was granted a leave of absence to serve as chaplain in the armed forces of the United States. The Synagogue Auxiliary, composed of younger married men and women of the congregation, was formed in 1941. From the end of 1942, the congregation was served by a senior student of the Rabbi Isaac Elchanan Yeshiva.

As early as 1911 a break in the traditional Orthodoxy of Stamford Jewry was made when the newly formed section of the National Council of Jewish Women established a separate Sabbath school, with instruction given in English. Finally, in 1920, the Conservative Temple Beth El was organized. The congregants worshipped in the Hebrew Institute in Greyrock Place, until their own structure, in the Strawberry Hill section of the city, was finished and



The Stamford Jewish Center

dedicated (1928). Rabbi Max Arzt was the first incumbent of the pulpit of Temple Beth El (1921-24). He was succeeded by Isadore Newman (1924-25), Leon J. Liebreich (1925-27), Maurice M. Mazure (1927-31), Louis J. Haas (1931-37) and David W. Pearlman, who was the incumbent in 1943. The Sabbath school of the National Council of Jewish Women merged with the Temple's religious school. The congregation also developed a series of adult and youth groups to carry on a city-wide cultural and religious program. The study of Stamford previously mentioned estimated that in 1938 about one-half the Jewish children of grade school age were receiving some kind of formal Jewish education, either at the Center Progressive Hebrew School or at the Temple Beth El religious school.

In 1902 the Lemaan Zion Society was organized and opened the first Hebrew School. Zionist leadership helped build the Hebrew Institute and the Jewish Center. In 1939 a Zionist Council, with David W. Pearlman as president, was organized to coordinate the activities of the seven active Zionist groups: the Hadassah (1924), the Jewish National Workers' Alliance (1928), the district of the Zionist Organization of America (1933), the Jewish Pioneer Women of America (1936), the Junior Hadassah (1937), the Masada (1938), the Business and Professional Group of the Hadassah (1939).

The United Jewish Appeal, a quasi welfare federation fund, became an important unifying agency in community life, increasingly effective in making contributions to the national relief agencies, as well as to a selected list of important national welfare, cultural and religious institutions. Morris Perlman was made chairman of the United Jewish Appeal, and Judge Abraham Wofsey chairman of its administrative committee.

The Hebrew Institute, established in 1916, was replaced by the Stamford Jewish Center, which, in 1930, dedicated its modern structure adjacent to Temple Beth El. The Center became the nexus of Jewish life, promoting an extensive cultural, social, and physical education program, and housing the activities of all Stamford secular Jewish groups. From its inception the Center was an agency of the Community Chest. In 1943 Paul Kulick was its executive director.

Other organizations in Stamford included the charitable Hebrew Ladies' Educational League, the old Gemilas Hesed and Hachnasat Orchim, the lodge of the B'nai B'rith (1910), the Workmen's Circle (1905), the Independent Stamford Lodge (1911), a post of the Jewish War Veterans (1937), and an exclusively Jewish lodge of the Masons, the Roosevelt Lodge (1922).

In course of time Jews of Stamford made important contributions to the economic upbuilding of the town, playing a leading part in the development of its business section. More than half of Stamford's Jews were, in 1943, engaged in trade and commerce. More than ten of the city's major industrial concerns were owned by Jews. About 8 per cent of the Jewish population were engaged as workers in industry. Approximately one-eighth were in the various professions.

Stamford Jews came to participate actively in the civic and cultural life of their city. Albert Phillips was in the Connecticut legislature (1910), and secretary of state (1913). Hyman Newstad served on the city board of apportionment (1910-12). During the first World War Abram Spelke served as food and fuel administrator. He was also a member of the city board of finance (1928-38), and a member of the building committee of the Stamford High School. Max Spelke was prosecuting attorney of Stamford and Darien (1925-27), special assistant to United States Attorney General Homer S. Cummings (1935-40), and judge of the juvenile court (1942-). Abraham Wofsey was prosecuting attorney (1927-28) and judge of the city court (1929-33). David Sloman was chairman of the board of education (1932, 1937-38). Charles Wexler was corporation counsel (1938-40, 1942-). Samuel Gordon was corporation counsel (1936-38). George Wise was town counsel (1940-). George Dimenstein was prosecuting attorney (1939-41). Joseph P. Zone was city treasurer (1931-35) and town treasurer (1935-39), prosecuting attorney (1941-42), and judge of the city court (1942-). Hyman Frankel was a member of the city board of finance (1936-42). Leo Zone was a member of the town board of finance (1924-29). Frank Martin was president of the Chamber of Commerce (1934-36), and president of the board of education (1938-42).

PAUL KULICK.

Lit.: Koenig, Samuel, *An American Jewish Community, The Story of the Jews in Stamford, Connecticut* (Writers Project of the United States Works Progress Administration under the auspices of the Stamford Jewish Center, 1939).

STANCA, STEFAN, physician and publicist, b. Jassy, Roumania, 1865; d. Bucharest, Roumania, 1898. His original family name was Stein. His thesis offered for the M.D. degree, *Mediul social ca factor patologic* (Social Environment as a Pathological Factor; 1895), created a great stir and contributed considerably to the spreading of socialist ideas in Roumania. At the end of 1887 he launched (at Jassy) the weekly newspaper *Lumina* (The Light), dedicated to socialist propaganda among the Jewish working masses, but after a few months the newspaper ceased publication.

In 1890 he published a pamphlet, *Chestia Evreiasca* (The

Jewish Question), urging the Jewish population in strong terms to combat anti-Semitism and fight for emancipation. This pamphlet, which denounced the inertia of the Jews, had a deep influence especially with the Jewish working classes who flocked in great numbers to the socialist party. Stanca died from tuberculosis at the age of thirty-three.

STAND, ADOLF, Zionist leader and Austrian deputy, b. Lemberg, Galicia (then Austria), 1870; d. Vienna, 1919. While still a student in Lemberg he met Herzl when the latter was launching the Zionist movement, and immediately became one of his most zealous followers. For many years he was president of the Zionist organization of Galicia, and editor of the Zionist organ *Woschód* published in Lemberg and of the year book *Rocznik Zydowski.* Stand was elected to the Reichsrat from the district of Brody (1907) for a term of five years, and became a leading member of the Jewish Club of that body as well as a prominent member of the Greater Actions Committee of the Zionist Organization.

In the early months of the first World War he was obliged to flee to Vienna, where he became president of the Zionist organization of Austria and chairman of the National Council of East Galicia, and took an active part in caring for Galician refugees.

Lit.: Finkelstein, Z. F., *Stürmer des Ghetto* (1924).

STAR OF DAVID, *see* SHIELD OF DAVID.

STAR WORSHIP, *see* ASTRAL WORSHIP.

STARK, EDWARD, cantor, b. 1863; d. 1918. The son of Joseph Stark, Hazan in Hohenems, Ichenhausen, and New York city, Edward Stark became cantor of Temple Emanuel in San Francisco.

His services for Sabbath, New Year and Day of Atonement evidence a thorough knowledge of the traditional melodies and modes as well as sound musicianship. Effective solos, fine melodic turns and rich harmonies abound throughout his works. In the first decades of the 20th cent., when the music of Reform Temples was, with little exception, adapted from the church and from the operatic stage, the Jewish music of Edward Stark was a refreshing voice in the wilderness. With Baum and Grauman, he was among the first in America to compose genuinely Jewish music for the *Union Prayer Book.*

STASSEVITCH, PAUL, violinist, pianist, and teacher, b. Simferopol, Russia, 1894. He was a pupil of Leopold Auer at the St. Petersburg Conservatory. While still a student, he appeared as violinist with the Koussevitzky Orchestra in Moscow. In 1914 he toured the Scandinavian countries, appearing both as violinist and pianist. He came to the United States in 1919, temporarily withdrawing from concert work to study the piano with Josef Lhevinne.

In 1924 Stassevitch returned to the concert stage by appearing with the State Symphony Orchestra in New York and performing concertos for violin and piano. He continued a successful career with both instruments, later combining it with that of conducting. He was in 1943 professor of the violin at the David Mannes School of Music.

STATE. 1. Development of the Jewish State in Ancient Times. There was no state in ancient Israel until the nation was united under the kings, beginning with Saul (11th cent. B.C.E.). Prior to that time the various tribes had led an independent existence, with government that was chiefly local, consisting of the heads of the clans or the elders of the cities. It was only occasionally, in times of danger from enemies, that the tribes united for the purpose of repelling an invasion or overthrowing a foreign yoke. The initiative was taken by judges, who certainly wielded a considerable amount of personal influence, but by no means set up a regular system of government. It was not until the continued menace of the Philistines forced the appointment of a perpetual judge in the person of Saul that any form of general government was established. Saul's rule was uncertain, and it was not until the time of his successor, David, that any definite form of government was established. David maintained a standing army, largely composed of mercenaries, to enforce his rule, and in his days there is the first mention of a definite cabinet of state ministers. Under Solomon the process of consolidation was still further advanced; there were regular taxes, paid either in kind, in money or by forced labor. This form of state remained after the division of the kingdom of Solomon into Israel and Judah, and did not disappear until the loss of independence, first on the part of Israel (722 B.C.E.) and then on the part of Judah (586 B.C.E.).

The head of the Israelite state was the king (*melech*); hence the usual term for state was *malchuth,* "kingdom." The king came to the throne by virtue of his birth; but there were instances in which the choice of a new ruler fell, not upon the eldest son, but upon one of his successors, apparently on the basis of popular approval. The king had certain ministers who carried out his directions: a *sofer,* or "scribe," about equivalent to a chancellor; a *mazkir,* or "recorder," who seems to have been entrusted with the duty of bringing various matters to the royal attention; certain councillors, often spoken of as "friends of the king"; a minister of the palace; tax collectors, under a special chief; and heads of the armed forces. The term *'ebed* (literally, "servant"), so frequently found on the seals excavated in Palestine, may be a title borne by the royal officials. It is uncertain whether the judges in all cases were appointed by the king. In theory the rule of the king was absolute; but in practice there were a good many checks upon his authority. The religious awe that invested the prophets gave the latter a great deal of power in opposing the designs of unscrupulous monarchs; in the case of Joash of Judah, the influence of Jehoiada the chief priest, who had been instrumental in placing him upon the throne, seems to have been paramount. In the kingdom of Israel there were frequent changes of dynasty, and a weak monarch was usually supplanted by a vigorous general or political leader. As in the case of all absolute monarchies, the question of authority must have depended upon the personality of the king; strong kings would be almost absolute, weak kings would depend on the advice and aid of councillors.

After the downfall of the Israelite kingdoms, Palestine was for a time placed under the rule of governors, first of the Babylonian and then of the Persian empires. After the time of Ezra and Nehemiah (5th cent. B.C.E.), however, the Jews were apparently given more autonomy, and the chief authority was given to the high priest, who governed with the aid of a council (*boule* or *synhedrion*) and made necessary regulations for the people. Under the Ptolemies and the Seleucidae there are references to tax-collectors who possessed a great amount of authority in Palestine. The Maccabean revolt and the recovery of national independence (2nd cent. B.C.E.) did not at first change the form of rule; the Hasmonean rulers merely took over the office of high priest as the supreme authority in the land. Thus the coins of John Hyrcanus are issued in the name of himself as high priest and that of the council (*heber*) of the Jews. Aristobulus I (104-103 B.C.E.) was the first of the Hasmoneans to

assume the title of king, but this new title did not change the form of the state. In the next hundred years the power of the king gradually weakened in favor of that of the Synhedrion, so that in the reign of Salome Alexandra (76-68 B.C.E.) Simon ben Shetah, as head of the Synhedrion, was practically supreme. After that Roman authority began to diminish the power of the Jewish rulers, who from that time on are no longer kings but ethnarchs. Herod for a time restored the power of the king; but after his death (4 B.C.E.) the Romans were soon compelled to intervene, and from that time on the Jews were governed either by procurators or by rulers with little power, until their independence came to an end with the destruction of the Second Temple (70 C.E.).

2. Jewish State Law. The legislation about the king in *Deut.* 17:14-20 is the first attempt to impose limitations on the power of the king in Israel. Scholars disagree as to whether this legislation was part of the original Deuteronomic Code of the 7th cent. B.C.E. or a part added at a later period. It provided that the king must be a native, that he must limit his extravagances, and that he must subordinate himself to the Law, that is, be a constitutional monarch. This idea of a theocracy, with God as the actual ruler and the king as His viceroy, appears again and again in Jewish literature. According to the Talmud, the king was answerable to the courts the same as a private individual (*Sanh.* 2:2; 19a).

However, there was no division of powers in this Jewish state constitution. The king was not only the executive, but also closely connected with the legislative functions of the state, and could issue decrees to apply in special circumstances, such as disobedience to the Law or danger to the state. The equality of all persons, whether natives or aliens, under the law is repeatedly stressed in the Bible and in later Jewish literature. All subjects of the state are required to pay certain taxes, often graded according to ability to pay, such as the tithes for the priests and the poor and contributions for the upkeep of the city walls. High treason and rebellion are crimes punishable by death, as are any teachings contradictory to the Torah as the constitution of the country.

It is doubtful if these ideas were literally carried out in the actual administration of the Jewish state. They represent rather the highest ideals of the Jewish people and the height reached by the state government under upright rulers.

3. The Jews and the State Outside of Palestine. The dispersal of the Jews among the various countries of the world led to numerous relationships between the several states and the Jews, ranging from comparative freedom to extreme degradation. Among some of the kingdoms of ancient times, such as the Parthians and their successors the Persians, or the Ptolemies of Egypt, Jewish communities were placed under the rule of their own leaders, called exilarchs, alabarchs, or the like. The Romans, who occasionally passed severely restrictive measures against the Jews of Palestine and neighboring countries after rebellions, were in general lenient toward the Jews elsewhere in their empire. Judaism was a *religio licita,* that is, a religion recognized by the state; the Jews were expressly exempted from the general requirement of worshipping the emperor. This condition changed completely with the triumph of Christianity in the 4th cent.; from that time on until their emancipation in the 19th cent. Jews were always treated by the state as an inferior class, subject to special taxes and hemmed in by various prohibitions.

Up to the beginning of the Crusades (end of the 11th cent.) the Jews were under the same rule as were the non-Jews, with the exception of certain discriminations to which they were subject. The attack of the mobs of Crusaders, however, forced the Jews to seek the protection of the rulers, and from that time on they developed into a class which was answerable to the ruler rather than to local authorities, the "serfs of the imperial chamber." This relationship, at first a protection to the Jews, eventually became the source of their greatest degradation. For in course of time the principle became established that the Jews were to be regarded as having no rights unless these were especially accorded by the state. They were frequently expelled from various countries or localities, burdened with special taxes, and forbidden to own land or to engage in various occupations; their property might be confiscated by the rulers on their decease. Even in the countries which were more liberal toward the Jews their status was regulated by charters granted by the rulers, and these were always considered as privileges rather than as rights.

The attitude of the state toward the Jews gradually grew milder in the modern period, particularly after the rise of the warring Christian sects after the Reformation had fostered the idea of religious toleration. The Jewish disabilities were gradually set aside, while the states at the same time often passed regulations "to make the Jews useful," to compel them to follow different occupations or to acquire a secular education. The idea of religious and political equality, beginning in the United States in 1776, gradually permeated most of the countries of Europe and did away with much of the special laws directed against the Jews. The anti-Semitic reaction of the latter part of the 19th and the first half of the 20th cent. restored many of the discriminations and once more made the state the official means of oppressing the Jews. In the second World War the treatment of the Jews became a chief point of contention; the Fascist states openly proclaimed their purpose to exterminate or degrade the Jews, the democracies to protect them.

4. The Attitude of the Jews Toward the State. Jewish literature has but little to say about the relation of the Jews toward the state, for the main reason that it was concerned particularly with religious matters. The attitude of the Jews can be seen from the fact that wherever they were treated with a degree of moderation they always preferred to be subjects of the country in which they lived and that they emigrated only under compulsion. Early attempts to set up autonomous Jewish states, such as those of Joseph of Naxos and Mordecai Manuel Noah, met with little response. The general principle in Jewish law is that in civil matters *dina demalchutha dina,* "the state law is the law," that is, it is to be followed if it contradicts Jewish law; although this is only where the state requires it. The assembly at Lydda ruled that in times of religious persecutions Jews might transgress religious law if this transgression did not involve the cardinal sins of murder, idolatry and immorality. Maimonides, in *Hilchoth Melachim,* gives a list of the duties owed to the state; a statement in *Aboth* (3:2) bids Jews pray for the welfare of even the worst state, which is necessary for the regulation of mankind, and every Jewish public service contains a prayer for the welfare of the government.

5. Modern Proposals for a Jewish State in Palestine. In the 19th and 20th centuries proposals were advanced for the creation of a Jewish state in Palestine as a means of solving the problems of the

Jews among the nations. Such proposals have been increasingly discussed by Jews ever since the idea advanced by Theodor Herzl in 1897 of a legally chartered state for the Jewish people in Palestine. Since that time this has been the object of lengthy and embittered discussions among the Jews. The debate turns on the question of whether the Jews are primarily a nation or a religious group. If they are a nation, the creation of a Jewish state would naturally follow; if they are a religious group, a separate state based on religion is contrary to all the modern ideals of religious liberty. The proponents of the Jewish state declare that the Jews are doomed to extinction unless they can obtain a land, a language and a government of their own; their opponents point to the fact that all Jews can not possibly live in Palestine, and that the creation of a Jewish state will expose the Jews to being made aliens in all the countries in which they live. In addition, there are many Jews who favor the resettlement of Palestine by the Jews as a place of refuge or for the rebuilding of a Jewish culture, but are unwilling to go so far as to propose a separate Jewish state there. In general, the sentiment in favor of a Jewish state is strongest in those countries where Jews have been most oppressed, and weakest in those where they enjoy the rights of citizenship.

See also: MINORITY RIGHTS; NATIONALISM; PRAYER FOR THE GOVERNMENT; ZIONISM. SIMON COHEN.

Lit.: The standard Jewish histories; Baron, S., *A Social and Religious History of the Jews,* and the literature cited there; Schürer, E., *The Jewish People in the Time of Jesus Christ;* Juster, J., *Les juifs dans l'empire romain* (1914); Galling, K., "Die israelitische Staatsverfassung," *Der Alte Orient* (1929); Maimonides, *Hilchoth Melachim;* Bloch, M., *Das mosaisch-talmudische Polizeirecht;* Brandt, Hans, *Der Staat und die Juden.*

STATE LEGISLATORS, *see* under the individual states.

STATEN ISLAND, *see* NEW YORK CITY (under Richmond).

STATESMEN, JEWS AS, *see* PUBLIC OFFICE.

STATISTICAL BUREAU, JEWISH, *see* SYNAGOGUE COUNCIL OF AMERICA.

STATISTICS. Estimates of the number of Jews during various ancient and medieval periods are so speculative that they may be omitted. Later they become more and more accurate, and it may be assumed that for the 19th century a correct picture of the quantitative growth of the Jewish people and their distribution is available. But since the most recent figures are the most dependable, comparison should begin with the present and go backward.

Table 1 shows the number of Jews in all the countries of the world at two specific periods: at the time of the last census in each country, and (approximately) in 1939. The first figure includes a percentage comparison with the total population of the country. The second figure is important because it depicts conditions at the outbreak of the second World War which effected a radical change in Jewish history and in the biological status of the Jewish people.

Jews were residents in 84 countries. Considering subdivisions, like the Ukraine, White Russia, Slovakia and Carpatho-Russia, the total rises to 89. This may not indicate 89 different languages, but it does imply 89 separate cultural spheres and folk customs. The continental division of the Jewish population in 1939 was as follows:

Europe	9,479,200	56.6%
America	5,537,100	33.2%
Asia	1,047,000	6.3%
Africa	627,500	3.7%
Australia	33,000	0.2%
Total	16 723,800	100.0%

In 1939 more than half the Jewish population lived in Europe, exactly one-third in the Americas, and the remaining 10% in the other three continents. In 1880 almost 90% of the Jewish population lived in Europe, and only about 3% in America.

Table 2 offers the continental distribution of Jews at five periods between 1840 and 1939. In 1840 there were some 50,000 Jews, or 1% of the total, in America. Until 1880 growth was slow: in 1880 America contained a little more than a quarter of a million Jews, or 3.3% of the total Jewish population. In 1900 there were 1,200,000 Jews, or 11.2%, on the American continent. Migration was largest just before and just after the first World War, producing a revolution in Jewish population distribution. In 1925 there were 4,660,000 Jews, or about one-third of the total, in America. That year marked a break in the immigration statistics of American countries. Quotas and restrictions were set up. The stream of Jewish immigrants struggling to escape from Europe was thinned, yet in 1939 there was in America exactly one-third of the total Jewish population.

The American settlement grew at the expense of the European. In 1840 more than 87% of the Jews lived in Europe, in 1939 only 56.6%. But the absolute number of Jews in Europe was more than doubled during this period: 3,950,000 in 1840 and 9,479,200 in 1939. In Asia and Africa the percentage diminished within the given period.

During the century between 1840 and 1939 the total Jewish population was almost quadrupled, from 4,500,000 to 16,723,800. This increase was unparalleled in Jewish history. The Jewish population entered a period of crisis, however, at the end of the first World War, when a falling birth rate became manifest in East European as well as in Western countries. A catastrophic drop in the absolute number of Jews was introduced by the events of 1939.

Table 3 shows the average annual increase during specific periods. Between 1840 and 1880 it was 78,000; between 1900 and 1925, more than 169,000. This was the largest rate of increase attained, despite the fact that the period included the first World War and the pogroms and epidemics in Russia, which took more than half a million Jewish lives. Between 1926 and 1939 the annual rate of increase dropped by one-fourth to 127,000. But even the prolific first quarter of the 20th cent. was not proportionately the best. The final section of Table 3, showing the percentage of increase, shows that in the period between 1881 and 1900 the percentage was 1.94%. At the beginning of the second World War it had dropped to 0.85%.

The first three years of the War (1939-42) entirely altered the population figures and continental distribution of the Jews. Between 1,700,000 and 1,800,000 Jews died in Europe during this period: about 800,000 were killed in pogroms and mass murders, about 200,000 died as the result of bombings or the attempts to escape, about 200,000 fell fighting in the Russian, French, Polish, British and United States armies. The number of deaths in Europe exceeded the number of births by

TABLE 1. THE DISTRIBUTION OF THE JEWISH POPULATION BY CONTINENTS AND COUNTRIES ACCORDING TO THE LATEST CENSUS (1942)

A. Europe	*Year of Census*	*Total Population*	*Of Whom Jews Were*		*Estimate at the End of 1939*
			Absolute	*Per Cent*	
1. Poland	1931	32,183,500	3,137,200	9.8	3,250,000
2. Russia(a)	1939	132,519,127	2,800,000	2.2	2,825,000
Ukraine	1939	30,960,221	1,532,827	4.8	1,500,000
White Russia	1939	5,567,976	375,124	7.2	375,000
R.S.F.S.R.	1939	95,990,930	892,220	1.0	925,000
3. Roumania	1930	18,052,896	758,226	4.2	850,000(b)
4. Germany	1933	65,988,491	(c) 503,720	0.8	175,000
5. Hungary	1930	8,688,319	444,567	5.1	403,000(g)
6. Czechoslovakia	1930	14,729,536	356,560	2.4	360,000
Bohemia	1930	7,109,376	76,031	1.1	75,000
Moravia and Silesia	1930	3,565,010	41,250	1.2	40,000
Slovakia	1930	3,329,793	136,737	4.1	140,000
Ruthenia	1930	725,357	102,542	14.1	110,000
7. Great Britain and Northern Ireland	1931	46,189,445	*300,000	0.6	390,000
8. France	1936	41,905,968	*260,000	0.6	300,000
9. Austria	1934	6,760,233	191,481	2.8	60,000
10. Lithuania	1923	2,028,971	155,126	7.6	155,000
11. Holland	1930	7,935,565	111,917	1.4	150,000
12. Latvia	1935	1,950,502	93,406	4.8	95,000
13. Greece	1928	6,204,684	72,791	1.2	75,000
14. Yugoslavia	1931	13,934,038	68,405	0.5	75,000
15. Belgium	1930	8,092,004	*60,000	0.7	80,000
16. European Turkey	1935	1,266,132	*50,000	0.5	50,000
17. Italy	1936	42,527,561	47,825	0.1	57,000
18. Bulgaria	1934	6,077,939	48,398	0.8	50,000
19. Switzerland	1930	4,066,400	17,973	0.4	25,000
20. Danzig	1927	407,517	9,239	2.4	500
21. Sweden	1930	6,141,571	6,653	0.1	10,000
22. Denmark	1935	3,706,349	5,690	0.2	9,000
23. Estonia	1934	1,126,413	4,566	0.4	5,000
24. Spain	1930	23,563,867	*4,000	0.1	5,000
25. Rhodes	1934	56,754	3,886	7.1	4,500
26. Ireland	1936	2,965,854	(d)3,686	0.1	5,000
27. Memel	1936	150,893	*3,000	2.0	200
28. Luxemburg	1930	299,993	2,242	0.7	4,000
29. Finland	1930	3,667,067	1,782	0.1	2,500

(*Continued on opposite page*)

TABLE 1. THE DISTRIBUTION OF THE JEWISH POPULATION BY CONTINENTS AND COUNTRIES ACCORDING TO THE LATEST CENSUS (1942)

30. Norway	1930	2,814,194	1,359	0.1	3,000
31. Portugal	1930	6,825,883	*1,200	0.1	4,000
32. Gibraltar	1931	21,372	*1,000	4.7	1,500
Total		512,849,038	9,525,898	1.8	9,479,200
B. America					
1. United States	1940	131,669,275	*4,975,000	3.8	4,900,000
2. Argentina	1935	12,958,217	*260,000	2.0	300,000
3. Canada	1931	10,376,786	155,614	1.5	170,000
4. Brazil	1930	40,273,000	*35,000	0.1	65,000
5. Uruguay	1931	1,903,083	*12,000	0.6	30,000
6. Bolivia	1938	3,426,296	*10,000	0.3	8,000
7. Mexico	1930	16,522,722	9,072	(h) 0.0	20,000
8. Cuba	1930	4,287,445	*4,000	0.1	10,000
9. Chile	1928	7,851,000	3,697	(h) 0.0	12,000
10. Colombia	1938	8,701,816	*3,000	(h) 0.0	3,000
11. Peru	1936	6,500,000	*2,500	0.04	3,000
12. Jamaica	1935	1,121,823	*2,000	0.2	2,500
13. British Guiana	1931	310,933	*2,000	0.6	2,500
14. Panama	1938	954,848	*2,000	0.2	2,500
15. Dutch Guiana	1935	231,489	*1,000	0.4	1,000
16. Paraguay	1935	926,580	*1,000	0.1	1,500
17. Venezuela	1936	3,467,839	(e) 882	(h) 0.0	1,200
18. Curaçao	1938	101,021	800	0.8	1,000
19. Dominican Republic	1937	1,581,248	(f) 756	(h) 0.0	1,500
20. Costa Rica	1939	623,414	*500	(h) 0.0	500
21. Alaska	1930	59,278	*300	0.5	1,000
22. Guatemala	1937	3,001,715	*300	(h) 0.0	500
23. Haiti	1936	3,000,000	*150	(h) 0.0	200
24. Nicaragua	1938	1,172,324	*100	(h) 0.0	150
25. Honduras	1934	962,685	25	(h) 0.0	50
Total		261,984,837	5,481,696	2.1	5,537,100

(Continued on next page)

* Estimate; no census figures are available.

(a) Russian census figures, unlike the usual figures (according to religion), were given according to ethnic nationality. It is highly probable that about 10 % of the Jews gave their nationality as Russian, Ukrainian, White Russian, and the like. The figures on the Jewish population of the R.S.F.S.R. and the U.S.S.R. are the writer's estimate.

(b) Roumanian statisticians acknowledged that the 1930 census figures were not correct.

(c) The Saar territory, acquired in 1935, is included.

(d) as of 1926.

(e) as of 1926.

(f) according to the census of 1940.

(g) From 1930 to 1939 the Hungarian Jews suffered losses as follows: by conversion, 21,125; by excess of deaths over births, 14,436; by emigration, 5,250—a total of about 40,000.

(h) This figure is given for any community with a Jewish population of less than 0.1 per cent.

TABLE 1. THE DISTRIBUTION OF THE JEWISH POPULATION BY CONTINENTS AND COUNTRIES ACCORDING TO THE LATEST CENSUS (1942)

C. Asia	*Year of Census*	*Total Population*	*Of Whom Jews Were*		*Estimate at the End of 1939*
			Absolute	*Per Cent*	
1. Palestine	1931	1,035,154	175,006	16.9	475,000
2. Russia	1939	37,269,983	*220,000	0.4	250,000
3. Iraq	1935	3,560,456	90,970	2.6	90,000
4. Iran	1935	15,000,000	*50,000	0.3	50,000
5. Yemen	1935	1,000,000	*50,000	5.0	45,000
6. Asiatic Turkey	1935	14,935,000	30,146	0.2	30,000
7. Syria and Lebanon	1935	3,630,000	26,051	0.8	25,000
8. India	1931	352,837,778	(a)24,141	(d)0.0	30,000
9. China	1936	457,835,475	*10,000	(d)0.0	25,000
10. Manchukuo	1934	30,504,689	*8,000	0.1	10,000
11. Afghanistan	1935	7,000,000	*5,000	0.1	5,000
12. Aden	1931	48,338	*4,000	8.8	5,000
13. Japan	1939	72,875,800	*2,000	(d)0.0	2,000
14. Dutch East Indies	1930	60,727,233	1,095	(d)0.0	2,000
15. French Indo-China	1936	23,000,000	*1,000	(d)0.0	1,500
16. Philippine Islands	1935	13,264,000	*500	(d)0.0	1,500
Total		1,094,523,806	697,909	0.05	1,047,000
D. Africa					
1. French Morocco	1936	6,242,706	(b)161,312	2.6	175,000
2. Algeria	1936	7,234,684	(b)110,127	1.5	130,000
3. Union of South Africa	1936	9,589,898	90,662	0.9	95,000
4. Egypt	1937	15,904,525	*70,000	0.5	75,000
5. Tunisia	1936	2,608,313	(b)59,485	2.3	70,000
6. Abyssinia	1935	10,000,000	(c)51,000	0.5	51,000
7. Spanish Morocco	1936	795,202	(b)12,918	1.6	15,000
8. Tangier	1936	60,000	(b)*7,000	11.7	10,000
9. Libya	1936	772,999	3,192	3.5	3,000
10. Southern Rhodesia	1935	1,289,000	*2,500	0.2	3,500
Total		54,497,327	568,196	1.0	627,500
E. Australia and New Zealand					
Australia	1933	6,629,839	23,553	0.4	30,000
New Zealand	1936	1,573,810	2,653	0.2	3,000
Total		8,203,649	26,206	0.3	33,000
World Total		1,932,058,657	16,299,905	0.8	16,723,800

(a) includes about 10,000 Beni Israel and about 1,000 "Black" Jews.
(b) only native Jews.
(c) includes "Black" Jews.
(d) This figure is given for any community with a Jewish population of less than 0.1 per cent.

TABLE 2. THE JEWISH POPULATION BY CONTINENTS

Continents	*1840*	*1880*	*1900*	*1925*	*1939*
Europe	3,950,000	6,800,000	8,750,000	9,200,000	9,479,200
%	87.8	88.3	81.8	61.6	56.6
America	50,000	260,000	1,200,000	4,660,000	5,537,100
%	1.1	3.3	11.2	31.2	33.2
Asia	300,000	350,000	435,000	600,000	1,047,000
%	6.7	4.7	4.1	4.0	6.3
Africa	198,000	280,000	300,000	450,000	627,500
%	4.4	3.6	2.8	3.0	3.7
Australia and New Zealand	2,000	10,000	15,000	25,000	33,000
%	0.0	0.1	0.1	0.2	0.2
World Total	4,500,000	7,700,000	10,700,000	14,935,000	16,723,800
%	100.0	100.0	100.0	100.0	100.0

500,000, so that the total loss is 1,700,000. The increase in the other four continents may be approximated at 180,000, so that the final deficit remains 1,500,000, and the total number of Jews in 1942 may be approximated at 15,200,000.

Of this number, the American continent held about 5,900,000—200,000 immigrants between 1939 and 1942 and a natural increase of 150,000; this is 40% of the total number of Jews. In Europe, in addition to the 1,700,000 loss, about 200,000 crossed the oceans to other parts of the world, and about 1,000,000 from Poland, the Ukraine, White Russia and Lithuania were evacuated or fled to the Asiatic sections of the Soviet Union. There were therefore, at the close of 1942, about 6,500,000 Jews in Europe, 43% of the total Jewish population; or about one-half of the percentage that lived in Europe in 1840.

According to *Table 2,* about half a million Jews lived in Asia and Africa in 1840; these were all Sephardic or Arabian Jews. In 1939 more than 1,600,000 Jews were on these continents. This was the result not of natural growth of the Sephardic and Arabian populations, but of the immigration of European Jews to Palestine, North Africa, the Asiatic sections of the Soviet Union, Egypt and the French colonies.

Countries which contained more than 100,000 Jews in 1939 were:

	Absolute	Per Cent of the Total Jewish Population
United States	4,900,000	29.3
Poland	3,250,000	19.4
Soviet Russia	3,025,000	18.4
Roumania	850,000	5.1
Palestine	475,000	2.8
Hungary	403,000	2.4
England	390,000	2.3
Czechoslovakia	360,000	2.2
France	300,000	1.8
Argentina	300,000	1.8
Germany	175,000	1.1
French Morocco	175,000	1.1
Canada	170,000	1.0
Lithuania	155,000	0.9
Holland	150,000	0.9
Algeria	130,000	0.7
Total	15,208,000	91.2

Sixteen countries in that year contained more than 100,000 Jews each, and 91% of the total. More than two-thirds of the Jews lived in three countries: the United States, Poland and Soviet Russia. In 1939 the United States occupied first place; in 1900 first place was occupied by Russia, which contained 48.8% of the total Jewish population. In 1900 Germany held fourth

TABLE 3. INCREASE OF THE TOTAL JEWISH POPULATION

Periods	*Increase*	*Yearly Increase*	
		Absolute	*Per Cent*
1840 to 1880	3,200,000	78,049	1.73
1881 to 1900	3,000,000	150,000	1.94
1901 to 1925	4,235,000	169,400	1.58
1926 to 1939	1,788,800	127,700	0.85

TABLE 4. THE INCREASE OF THE JEWISH COMMUNITIES IN THE UNITED STATES WITH OVER 20,000 POPULATION IN 1939

Cities	*1900*	*1925*	*1937*
1. New York	500,000	1,700,000	2,035,000
2. Chicago	60,000	300,000	363,000
3. Philadelphia	75,000	275,000	293,000
4. Boston	40,000	80,000	118,000
5. Cleveland	20,000	100,000	90,000
6. Detroit	10,000	50,000	90,000
7. Los Angeles	2,000	45,000	82,000
8. Baltimore	25,000	70,000	73,000
9. Newark	15,000	55,000	73,000
10. Pittsburgh	20,000	60,000	52,000
11. St. Louis	35,000	60,000	51,000
12. San Francisco	17,000	26,000	40,900
13. Milwaukee	7,000	20,000	29,600
14. Kansas City	6,000	12,000	25,250
15. New Haven	5,500	20,000	24,700
16. Paterson	4,000	15,000	24,000
17. Providence	3,500	16,500	23,800
18. Rochester	5,000	10,000	23,400
19. Hartford	2,000	20,000	23,360
20. Cincinnati	15,000	25,000	21,800
21. Buffalo	6,000	20,000	21,800
22. Jersey City	8,000	12,500	21,600
23. Chelsea	1,500	14,800	21,260
24. Minneapolis	6,000	15,000	20,700
Total	868,500	2,971,800	3,391,450

place numerically; in 1939 it ranked eleventh. In 1942 Germany, with a residue of 50,000 or 60,000 Jews, would not even be included. Austria-Hungary, which was in second place in 1900, disappeared entirely as an empire. Hungary occupied sixth place, and Austria had only 60,000 Jews in 1939; in 1942 there were not more than 15,000 Jews in the latter country.

In comparison with the 2,000,000,000 total of the populations among whom the Jews are distributed, they constitute only 0.8%. The highest comparative percentage is attained on the American continent: 2.1%. In Europe it is 1.8%; in the heavily populated Asiatic continent, 0.05%.

The countries or territories in which Jews make up more than 3% of the total population are:

Palestine	31.0	Yemen	5.0
Carpatho-Russia	14.1	Latvia	4.8
Tangier	11.7	Ukraine	4.8
Poland	9.8	Gibraltar	4.7
Aden	8.8	Roumania	4.2
Lithuania	7.6	Slovakia	4.1
White Russia	7.2	United States	3.8
Rhodes	7.1	Libya	3.5
Hungary	5.1		

In only 17 of the 89 countries do Jews make up more than 3% of the population. The percentage fell markedly in territories like White Russia, the Ukraine and Lithuania, where Jews constituted more than 10% of the population at the beginning of the 20th cent.

At the beginning of the 19th cent. Jews lived in not more than thirty countries. At the beginning of the 20th cent. they were distributed among 50 countries and territories, and in 1939 in 89. Between 1939 and 1942 numerous changes occurred. Territorial divisions throughout Europe were wiped out and the Jewish population was so dispersed that a return to the status of 1939 is impossible. In the formerly heavily populated regions of Poland, Lithuania, White Russia, Carpatho-Russia, Roumania and Slovakia, where the high percentage of Jews in the general population was an important incentive to the retention of traditional forms of life, the percentage will fall sharply.

Parallel to the distribution over all the continents, a concentration of population in the cities took place. Urbanization and compactness are the most striking signs of Jewish development in the past century. The

TABLE 5. GROWTH OF THE JEWISH COMMUNITIES IN POLAND.

Cities of more than 10,000 in 1931

Cities	*Jewish Population In*			
	1856-57	*1897 or 1900*	*1921*	*1931*
1. Warsaw	41,062	219,141	310,322	352,659
2. Lodz	2,775	98,677	156,155	202,497
3. Vilna	23,050	63,996	56,163	55,006
4. Bialystok	6,714	41,905	39,602	39,165
5. Lublin	8,588	24,280	37,337	38,937
6. Czestochowa	2,976	11,980	22,663	25,588
7. Radom	1,495	11,277	24,565	25,159
8. Rowno	3,788	13,780	21,702	22,737
9. Bedin	2,440	10,839	17,892	21,625
10. Brest-Litovsk	8,136	30,100	15,630	21,440
11. Grodno	10,300	22,684	18,697	21,159
12. Sosnowiec	.....	2,921	13,646	20,805
13. Pinsk	5,050	21,065	17,513	20,220
14. Kielce	101	6,399	15,530	18,083
15. Luck	5,010	9,468	14,860	17,366
16. Kalisz	4,353	7,597	15,566	16,220
17. Siedlce	4,804	11,440	14,685	14,793
18. Chelm	2,370	7,615	12,064	13,537
19. Kowel	2,647	8,521	12,758	12,842
20. Piotrków	4,151	9,543	11,630	11,400
21. Tomaszów	1,863	9,386	10,070	11,310
22. Wladimir-Wolinsk	.....	5,854	5,917	10,665
23. Szamosz	2,490	7,034	9,383	10,265
24. Wlozlawek	719	4,201	9,595	10,209
25. Ostrowiec	2,236	6,146	10,095	9,934
Total*	146,118	554,849	883,040	1,023,621

* Total without Sosnowiec and Wladimir-Wolinsk.

Jews moved in mass into the large cities and at the same time settled in compact groups in small cities. In the first half of the 19th cent. about one-third of the Jews lived in villages. At the beginning of the 19th cent. there were in the world only two communities of more than 10,000 Jews each: Amsterdam and Constantinople. London, Paris, Berlin, Vienna and other world capitals had small Jewish communities. At the outbreak of the second World War almost 6,000,000 Jews, or 35% of the total Jewish population, lived in communities with more than 100,000 Jews.

	City	Country	Number of Jews	Per Cent of City's Population
1.	New York	United States	2,100,000	29.3
2.	Moscow	U.S.S.R.	400,000	9.9
3.	Warsaw	Poland	365,000	29.4
4.	Chicago	United States	365,000	11.0
5.	Philadelphia	United States	300,000	15.7
6.	Leningrad	U.S.S.R.	275,000	9.0
7.	London	England	250,000	3.0
8.	Buenos Aires	Argentina	250,000	10.4
9.	Lodz	Poland	220,000	34.0
10.	Paris	France	200,000	7.0
11.	Tel-Aviv	Palestine	200,000	99.5
12.	Budapest	Hungary	180,000	11.4
13.	Odessa	U.S.S.R.	180,000	30.2
14.	Kiev	U.S.S.R.	175,000	21.2
15.	Kharkov	U.S.S.R.	150,000	18.1
16.	Boston	United States	120,000	15.5
17.	Lwów	Poland	105,000	32.0
18.	Dnepopetrovsk	U.S.S.R.	100,000	20.0
	Total		5,935,000	

In Europe the percentage of the general population resident in cities of more than 100,000 was 21.1%, in America 21.7%, in each case almost one-half the percentage found among Jews: 35.5%. Only England has more residents in cities of more than 100,000 than Jewish communities of more than 100,000; in England 44% of the population lives in cities of more than 100,000.

Concentration of Jews in cities, especially in large cities, occurred mostly in countries with large immigrant populations, for the Jews here came directly to large cities and had no rural traditions. This was particularly true in the United States.

Table 4 shows the development of 24 Jewish communities in the United States containing more than 20,000 Jews, between 1900 and 1937. In 1900 these 24 communities contained 868,500 Jews; in 1937 the total was 3,391,450, or almost 4 times as many. In comparison with the total Jewish population of the country the percentage fell. In 1900 these 24 cities contained 87% of the Jews in the United States, and in 1937 only 70%.

Table 5 offers data about 25 Jewish communities in Poland at four periods, and serves to illustrate conditions in the country which best nurtured and fostered the spiritual and cultural activities of modern Jewish life. The cities named were all in Congress Poland, which belonged to Russia before the first World War. These were chosen because they represent the trend of development throughout Russia where, before the first World War, more than half of European Jewry and more than 40% of the total Jewish population of the world was concentrated. The number of Jews in these 25 communities increased from more than 146,000 in 1856-57 to more than a million in 1931, or more than 7 times as much. From 1856 to 1897 it quadrupled, and from 1897 to 1931 it almost doubled.

Concentration of Jews in compact communities played an important part in their economic, social, cultural and na-

TABLE 6. POLAND. JEWISH POPULATION IN TEN CITIES OF MORE THAN 100,000

Cities	1931					1921		1897 or 1900*	
	Total	Jews		Poles		Jews	Poles	Jews	Poles
		Number	%	Number	%	%	%	%	%
1. Warsaw	1,171,898	352,659	30.1	783,933	66.9	33.1	63.8	33.9	59.8
2. Lodz	604,629	202,497	33.5	340,179	56.3	34.5	53.5	31.8	49.0
3. Lwów	321,231	99,595	31.9	157,490	50.5	35.0	51.0	29.0	52.5
4. Poznan	246,467	1,604	0.6	236,829	96.1	1.2	93.3	5.1	62.7
5. Cracow	219,286	56,515	25.8	159,372	72.7	24.6	74.2	24.1	74.7
6. Vilna	195,071	55,006	28.2	125,999	64.6	36.1	58.4	45.4	40.3
7. Katowice	126,058	5,716	4.5	113,209	89.8	3.1	83.2	7.8	73.5
8. Czestochowa	117,179	25,588	21.9	90,343	77.1	28.2	70.5	28.9	68.5
9. Lublin	112,285	38,937	34.7	71,542	63.7	39.6	60.0	51.3	41.5
10. Sosnowiec	108,959	20,805	19.1	86,605	79.5	15.8	76.9	....	....
Total	3,214,063	858,922	26.7	2,165,501	67.4	29.3	64.6	31.1	54.2

* For the former Russian cities, the statistics year was 1897; for the former Austrian cities, 1900.

tional life. Until the middle of the 19th cent. they derived their livelihood from the surrounding populations, and were engaged as traders and middlemen. In the century that followed large centers were developed containing Jewish artisans, workers, intellectuals and private officials. In the cities themselves, and in voluntary ghettos within them, a Jewish market for Jewish trade was created. In New York, Chicago, Warsaw, Lodz, Buenos Aires and Rio de Janeiro there were thousands of Jewish storekeepers and artisans who lived entirely off Jewish trade. Professional differentiation and geographical concentration altered the social physiognomy of the Jewish population. It abetted the creation and maintenance of social and cultural institutions, and obstructed the progress of assimilation. Concentration in large cities also compensated, to some extent, for the denationalization produced by distribution through 89 countries and territories. In addition to concentration, the proportion of Jews in relation to the rest of the population is important. There were (1939) a quarter of a million Jews in London, but they comprised only 3% of the city's inhabitants. In Eastern Europe concentration plus a high proportion was conducive to the maintenance of Yiddish schools and to national or cultural autonomy.

The largest cities in Poland provided the richest soil for national Jewish aspirations and at the same time served as the center for Polish efforts to diminish the importance of Jews in the cities.

Table 6 considers the proportion of Jews in 10 cities with a population of more than 100,000. In 1900 Jews comprised 31.1% of the population in these 10 cities; in 1921 a little less, 29.3%; and in 1931 only 26.7%. The percentage of Jews dropped more quickly after Poland achieved independence than before. The highest proportion was in Lublin and Lodz, former Russian cities; the lowest was in Katowice and Posen, former German cities. Periphery cities saw the greatest drop of all—in Vilna the percentage fell from 45.4% in 1897 to 28.2% in 1931. In 1897 Jews had a relative majority in Vilna, because Poles comprised only 40.3% of the population; the rest consisted of Russians, Lithuanians, White Russians and others. But in 1931 the Poles had an absolute majority: 64.6%. This status was achieved by crowding the city with Polish officials, tradesmen and artisans. Traders and artisans from the province of Posen were subsidized for settling in the periphery cities. In 1897 Jews in Lublin constituted more than half of the city's population, or 51.3%, and in 1931 only 34.7%.

The tendency is even more clearly defined in *Table 7*, covering 8 cities with a population of more than 50,000. From a percentage of 44.6% in 1897 or 1900 the proportion dropped to 33.1% in 1921, a decrease of one-quarter. Again the proportion of Jews in the periphery cities dropped the most. Jews constituted two-thirds of the total population of Bialystok in 1897, and in 1931 only 43.0%.

TABLE 7. POLAND. JEWISH POPULATION IN EIGHT CITIES OF 50,000 TO 100,000 INHABITANTS

Cities	1931					1921		1897 or 1900*	
	Total	Jews		Poles		Jews	Poles	Jews	Poles
		Number	%	Number	%	%	%	%	%
1. Bialystok	91,101	39,165	43.0	41,493	45.6	51.6	38.6	66.4	19.7
2. Radom	77,902	25,159	32.3	51,811	66.5	39.7	59.2	41.5	52.6
3. Stanislawów	59,960	24,823	41.4	22,312	37.2	45.2	37.7	51.2	30.8
4. Kielce	58,236	18,083	31.0	39,524	67.9	37.6	61.8	30.4	63.4
5. Wlozlawek	55,966	10,209	18.3	43,671	78.0	23.8	72.0	19.7	72.1
6. Kalisz	55,007	19,248	35.0	33,746	61.3	34.9	61.3	31.1	56.8
7. Piotrków	51,349	11,400	22.2	38,311	74.6	28.4	68.6	33.1	61.3
8. Przemysl	51,038	17,326	34.0	25,154	49.3	38.3	45.8	35.3	44.7
Total	500,559	165,413	33.1	296,022	59.1	39.9	52.8	44.6	43.5

* For the former Russian cities, the statistics year was 1897; for the former Austrian cities, 1900.

The list of cities with Jewish populations of more than 100,000 in 1939 does not contain the names of Berlin and Vienna, which only a decade before had been so significant, not only to the Jewish life of Germany and Austria, but to the countries as a whole and to the Jewish population of the whole world. The Jewish population records of the two communities, which at the beginning of the 19th cent. were the chief centers of enlightenment and emancipation and which, after 1933, became the centers of destruction for the Jewish people, tell the story of the rise of the Jews in Germany and Austria and of the subsequent disaster.

YEAR	BERLIN	VIENNA
1825	4,079	1,000
1850	9,595	2,000
1900	106,000	146,926
1925	172,672	201,513
1933	160,564	178,039
1939	82,788	91,480
1942	30,000	15,000

In 1825 there were only slightly more than 4,000 Jews in Berlin, where they already had the right of residence, and in Vienna only 1,000, specially privileged Jews. Prior to the Revolution of 1848 the increase was slow; afterward it moved rapidly in both countries. At the close of the 19th cent. there were more than 100,000 Jews in Berlin and almost 150,000 in Vienna. Until 1925 the increase continued—Berlin had 172,000 and Vienna passed the 200,000 mark. With 1933, the year which brought the Hitlerian curse, not only Berlin began to lose its Jews, but even Vienna, though more slowly. After 1938 the destruction of the Vienna Jewish community surpassed that of Berlin. By 1942 only shadowy remnants of the one time spiritually and materially wealthy communities were left.

Cultural Spheres. Assimilation was engendered by emancipation, but it was most widespread in countries where the general level of culture was high. In countries with a low general level of culture, assimilation barely touched the peaks of Jewish life, while the masses remained faithful to Jewish tradition. Even in Austria, where Jews had full equal rights and attended government schools, assimilation took serious hold only in those sections of the country where a high-grade German culture was prevalent. It had little success in the sections where Slavic culture was dominant. For this reason the language-spheres of the Jewish population are important.

At the beginning of the 19th cent. almost the whole Jewish people lived in a Slavic-Arabian cultural atmosphere: of 3,500,000 Jews in 1825, about 2,500,000, or more than 70%, lived in the Slavic cultural atmosphere of Eastern Europe. About half a million, or 15%, lived in the Arabian sphere, in Asia and Africa. Another half-million, or 15%, lived in Western Europe, most of them in Germany and Austria. The English cultural sphere, at that time, contained 20,000 in England and 10,000 in the United States.

Table 8 shows the distribution of Jews in 1939, according to linguistic spheres. Even borrowed linguistic spheres, such as the United States from England and South America from Spain, develop indigenous qualities, so that it might almost be said that Jews live in 89 linguistic spheres as well as in 89 territorial divisions. But the table has consolidated the various spheres into a total of fifteen. The Slavic sphere occupies first place, containing more than 6,750,000 Jews, or more than 40%. English ranks second, with 5,600,000, or more than one-third of the total. Roumanian, with 5%, is third. Next is Palestine, with almost 500,000 Jews in the Hebrew linguistic sphere. This is a new manifestation in Jewish history, not because of the possession by the Jews of their own language (which they had before, and still have now in Yiddish), but because for the first time the surrounding linguistic sphere is identical with their own language. Within Palestine there can be no suspicion of an Arabic language sphere. On the contrary, the Arabs who live there must accommodate themselves by learning Hebrew. The table contains also the territorial subdivisions of the two great linguistic spheres —Slavic and English—which surround about three-fourths of the Jewish people. It should not be supposed that the Czech language, for instance, is as

TABLE 8. DISTRIBUTION OF THE JEWISH POPULATION BY LINGUISTIC SPHERES IN 1939

	Jews	
	Absolute	*Per Cent of Total*
Total of Jews	16,673,800	100.0
A. Slavonic Sphere		
Total of Slavonic Sphere	6,775,000	40.5
(1) Polish	3,250,000	19.4
(2) Ukrainian and Carpatho-Russian	1,610,000	9.6
(3) Russian	1,150,000	7.1
(4) White Russian	375,000	2.5
(5) Slovakian	140,000	0.8
(6) Czech	75,000	0.4
(7) Serbian and Croatian	75,000	0.4
(8) Bulgarian	50,000	0.3
B. English Sphere		
Total of English Sphere	5,600,500	33.5
(1) United States and Alaska	4,901,000	29.3
(2) Canada	170,000	1.0
(3) Great Britain, Northern Ireland, Eire	395,000	2.4
(4) Union of South Africa	95,000	0.6
(5) Australia-New Zealand	33,000	0.2
(6) Other Countries (including Southern Rhodesia, the Philippine Islands, and Gibraltar)	6,600	0.0
C. Roumanian	850,000	5.1
D. Arabic (includes Yemen, Iraq, Egypt, Syria and Lebanon, French and Spanish Morocco, Algeria, Tunisia, Tangier, Libya and Abyssinia)	694,000	4.2
E. Hebrew (Palestine)	475,000	2.9
F. Spanish-Portuguese (includes Spain, Portugal and Central and South America)	475,000	2.8
G. Hungarian	403,000	2.6
H. French (includes France, Belgium and one-third of Switzerland)	389,000	2.4
I. German (includes Germany, Austria, Moravia and Silesia, two-thirds of Switzerland, Danzig and Memel)	291,700	1.8
J. Baltic (includes Lithuania, Latvia and Estonia)	255,000	1.5
K. Scandinavian (includes Sweden, Norway, Finland, Denmark and Holland)	174,500	1.0
L. Turkish	80,000	0.5
M. Greek	79,500	0.5
N. Italian	57,000	0.2
O. Persian-Afghan	55,000	0.2
Various Other Spheres	69,500	0.3

close to Russian or Polish as the English of England is to that of the United States. Between Czech and Russian there is a chasm representing a thousand years of different development.

Sex Classification. The classification by sex is of interest not only biologically, but also economically. Men are the wage-earners. Usually the birth rate of boys is higher than that of girls, but since their mortality is also higher, there is a preponderance of women. The proportion of men to women in various countries is dependent on several factors. In countries of immigration there are more men than women; in countries of emigration the opposite is true. A nation which has endured a war has a scarcity of men. Pogroms are a peculiarly Jewish factor; pogroms usually destroy many more men than women. Countries which have had pogroms usually have more Jewish women than men. In the Ukraine there were, for every 1,000 men,

Year	Jewish Women	Non-Jewish Women
1897	1,051	983
1920	1,213	1,143
1926	1,145	1,054

The proportion of Jewish women was especially high in 1920, because more men than women had been killed in the pogroms of 1917 to 1920. Even in 1926 the proportion was still greater among Jews than among non-Jews. It was high among the latter also, in 1920, because of the losses during the first World War. The end of the second World War will probably see an equally great discrepancy between the male and female Jewish populations in Europe.

In most of the countries with large Jewish settlements from which, since about 1890, there has been a large emigration, the number of Jewish women, in comparison to the men, is larger than among non-Jews, despite the fact that Jewish immigration is frequently by families. In countries of immigration the situation is reversed.

For every 1,000 men there were the following numbers of women in:

Country	Year of Census	Jews	Non-Jews
1. Soviet Russia	1926	1,114	1,069
2. Soviet Ukraine	1926	1,145	1,054
3. Soviet White Russia	1926	1,122	1,036
4. Latvia	1930	1,159	1,144
5. Lithuania	1923	1,087	1,098
6. Poland	1931	1,087	1,067
7. Hungary	1930	1,089	1,042
8. Holland	1930	1,079	1,013
9. European Turkey	1927	1,164	962
10. Asiatic Turkey	1927	1,123	1,089
11. Germany	1933	1,093	1,058
12. Czechoslovakia	1930	1,033	1,063
13. Bulgaria	1934	1,032	990
14. Egypt	1927	1,031	1,009
15. Switzerland	1930	994	1,077
16. Greece	1928	956	1,018
17. Sweden	1920	897	1,023
18. Palestine	1931	982	971
19. Canada	1930	971	940
20. Chile	1920	962	1,012
21. New Zealand	1926	935	959
22. Australia	1933	933	969
23. South Africa	1926	850	957

The first 14 countries are either countries of emigration or territories in which the normal Jewish sex proportion has been established. The last 9 countries are countries of immigration, where there are more men than women. Figures for Germany and Austria are especially interesting. In September, 1939, there were 1,390 Jewish women in Germany to every 1,000 Jewish men. In 1925, when the situation in Germany was still normal, there were only 1,050 women for every 1,000 men. The proportion in 1942 was about 1,500 to 1,000. In Vienna, the only Austrian community where there were substantial remnants of a Jewish population, data cited by the *Jüdisches Nachrichtenblatt* stated that, in 1939, of 7,522 Jews between the ages of eighteen and forty-five, 5,569 were women and 1,953 were men.

Age Classification. The age statistics of a population are significant. The greater the number of middle-aged, the larger the proportion of employables and wage-earners. The greater the number of women between fifteen and forty-five, the more potential fecundity. The more children, the more assured the biological future of a people. Wars and—among Jews—pogroms destroy adult man power. Data about the German pogroms (assisted by Roumanian, Ukrainian, Croatian and Slovakian henchmen) were not yet available in 1943; perhaps the murders affected both sexes indiscriminately. The Ukrainian pogroms of the first World War destroyed as many men as possible of middle age. Respective age groups for the ages twenty to thirty-nine among the Ukrainian Jews were divided as follows:

	Men	Women
1897	40.4	39.1
1920	33.5	38.7

Among women there was almost no change at all, but men dropped by one-sixth. The variation can not be attributed entirely to the War, for among non-Jews it was less. Pogroms were responsible. Emigration also cuts into the middle-aged population, as was evidenced in Germany and Vienna. In Germany, after 1933, further inroads into the small Jewish population were made by the Gestapo, who threw many men into concentration camps, from which they never returned.

The following are the figures, according to age (as cited by the Jüdische Reichsvereinigung):

	1939	1925
Children under 15	7.9	18.9
16 to 24	5.2	14.9
25 to 39	13.0	25.6
40 to 59	41.4	28.3
Over 60	32.5	12.3
	100.0	100.0

The percentage of Jews over sixty was almost tripled. In this group and the age group over forty, when employability is on the wane, almost three-fourths were included. In 1939 there were less than half as many children under fifteen as there had been in 1925.

In Vienna, according to the *Jüdisches Nachrichtenblatt,* there were 43,855 Jews in 1941. Of these, 19,691, or 44.8%, were over sixty, and therefore unemployable. Only 2,412, or 5.5%, were under eighteen; some 7.1%, or 7,522, were between nineteen and forty-five; and 32.6% were between forty-six and fifty-nine. The total percentage of those over forty-six was 77.4; such was the ruination brought by the Nazis to the once thriving Jewish community of Vienna.

The age-structure of a community depends primarily on the birth rate. With a normal birth rate the structure is that of a pyramid. Youth provides the broad base and the pyramid narrows as the age advances. In Germany and Austria, where Jews had a low birth rate, and where the mortality exceeded the birth rate, the pyramid was inverted. The following table depicts the age structure of Prussian Jews in percentages.

Year	Under 14		15 to 60		Over 61	
	Jews	Non-Jews	Jews	Non-Jews	Jews	Non-Jews
1. 1843	36.00	34.90	57.56	59.10	6.44	6.00
2. 1925	16.20	24.40	71.20	66.40	12.60	9.20
3. 1933	15.80	23.00	67.70	65.00	16.50	12.00
4. 1939	7.90	——	59.60	——	32.50	——

In 1843 the age structure among Prussian Jews was better than among non-Jews: the proportion of children under fifteen was higher. The proportion of elderly persons was about equal. But Jews became urbanized and intellectualized. Both factors produce a lowered birth rate. In 1925 the situation was different; the proportion of children had dropped by more than half among Jews and by only one-third among non-Jews. The percentage of elderly persons was multiplied by two and one-half among Jews and only doubled among non-Jews. The trend was therefore general, but faster and more intensive among Jews. In 1939 the proportion of children was about one-fifth of that in 1843, and the percentage of elderly persons five times as great.

As in other aspects, there is a great difference between the respective age structures of the Jewish and non-Jewish populations, not only in Western Europe, but also in the East European countries. In Poland, where the urbanization of the Jews was three and a half times that of the non-Jews, they had a higher percentage engaged in the intellectual professions. And although the percentage of children among the Jews of Poland was nevertheless greater than among the German Jews, it was still smaller in comparison with the non-Jewish populations.

According to the census of 1931, there were the following percentages in Poland:

	Under One Year	Under 9
Jews	1.7%	21.2%
Poles	2.5%	25.1%
Ukrainians and White Russians	2.6%	26.4%

The less urbanized and intellectualized a population is, the more children there are. On the other hand, the lower percentage of children among the Jews means a higher proportion of employable adults. Of every hundred individuals in Poland, the number between the ages of twenty and fifty-nine was:

Jews	52.0
Poles	48.5
Ukrainians and White Russians	48.8

But even in Eastern Europe the birth rate was falling, and began to approach that of Western Europe. The age structure of Polish Jews was:

Age Group	1897-1900	1931
1. Under one year	3.7%	1.7%
2. Age 1 to 9	25.5%	19.5%
3. Age 10 to 19	23.2%	18.2%
4. Age 20 to 39	28.3%	33.8%
5. Age 40 to 59	14.2%	18.2%
6. Over 60	5.1%	8.6%
Total	100.0%	100.0%

The first three groups dropped markedly, indicating a decrease in the birth rate. The other divisions increased. The following table shows how much difference there still was between Eastern and Western European Jewry:

Country or City	Year	Under 14	15 to 59	Over 60
1. Carpatho-Russia	1930	36.6	55.8	7.6
2. Palestine	1931	32.6	59.5	7.9
3. Poland	1931	29.6	61.8	8.6
4. Lithuania	1923	29.4	59.9	10.7
5. Slovakia	1930	23.9	65.1	11.0
6. Johannesburg	1936	23.0	68.9	8.1
7. Hungary	1930	17.6	69.5	12.9
8. Prussia	1933	15.8	68.5	15.7
9. Switzerland	1930	13.7	78.6	7.7
10. Moravia	1930	14.3	70.1	15.6
11. Bohemia	1930	13.7	70.5	16.4

The first and third age columns move in opposite directions. The age group under fourteen decreases steadily, the age group over sixty mounts, except in Johannesburg and Switzerland, which have a large immigrant population. Decrease and increase have a causal relationship: the fewer children, the more old persons. Carpatho-Russia had the highest percentage of children and the lowest percentage of elderly persons. Almost the same proportion existed in Palestine, but in the latter it was more the result of a low mortality rate while in the former it was due to a high birth rate. Comparison between the first two countries on the list and the last two shows that the Jews of Western Europe had about one-third as many children, and twice as many old persons. But even the Polish Jews had twice as many children as the Prussian Jews and half as many old persons.

The natural increase of a population is dependent on (1) the birth rate; (2) the mortality rate. Undeveloped peoples have a high birth rate but also a high mortality rate, so that the balance is not altered. Highly cultured peoples have a low mortality rate, but also such a low birth rate that there is no increase. The best conditions are found when the birth rate is not very high, but the mortality is very low. Then the final balance is advantageous, but cheaply bought.

Until the first World War the situation of the Jews was very advantageous. They had the lowest birth rate in almost all the countries of the world, but they also had the lowest mortality rate. As a result, they had the highest rate of increase, except in a few countries where the birth rate among Jews had dropped so low that the rate of increase fell rapidly. It must be remembered that the rate of mortality can not drop below a certain point; no matter how long one lives, one must finally die. The birth rate, however, can drop without limit: to a two-children level, to a one-child level, to a no-child level. This level was reached by certain sections of the French population and by German and Austrian Jews.

A falling birth rate was a general manifestation; it affected all the civilized populations. At various times and to varying degrees birth control was accepted among all people. Jews, highly urbanized and intellectualized, were in the forefront, but they were followed by the surrounding populations. The following statistics from Germany illustrate the point. For every thousand individuals, there were:

	General population	Jews
	1906-10	1876-80
Live births	31.8	31.6
Deaths	17.6	17.8
Natural increase	14.2	13.8

The two sets of figures are almost identical, but they are dated thirty years earlier for the Jews.

The natural increase for the Jews of Palestine from 1921 to 1935 was the largest known. Its annual average was:

1921 to 1925 ..... 21.2 per 1,000
1926 to 1930 ..... 22.6 per 1,000
1931 to 1935 ..... 21.0 per 1,000

This was twice the natural increase of the Polish Jews, three times that of the Roumanian, four times that of the Czechoslovakian, and twice that of the Jews of the United States. Comparison is impossible with Hungary and Germany, because during the given period there was a decrease and not an increase. The Palestinian figures were higher than the natural increase in European countries, whose annual averages, between 1931 and 1935, were:

1. England	3.0	5. Italy	9.7
2. France	0.7	6. Poland	13.6
3. Germany	5.4	7. Bulgaria	14.0
4. Hungary	6.6		

No miracles went into the making of this natural increase. Three factors contributed to it: (1) the Palestinian Jewish population consists largely of immigrant groups, which are usually made up of persons

TABLE 9. NATURAL INCREASE OF THE PALESTINE POPULATIONS BY RELIGION

Year	*Births*		*Deaths*		*Increase*	
	Jews	*Moslems*	*Jews*	*Moslems*	*Jews*	*Moslems*
1932	5,281	34,505	1,746	18,542	3,535	15,963
1933	6,113	36,018	1,940	17,382	4,173	18,636
1934	7,666	34,487	2,420	19,765	5,246	14,722
1935	9,867	39,918	2,748	17,823	7,119	22,095
1936	11,009	41,543	3,271	15,624	7,738	25,919
1937	10,597	40,261	3,003	20,091	7,594	20,170
1938	10,263	39,050	3,262	15,461	7,001	23,589
1939	9,888	39,383	3,251	14,744	6,637	24,639
1940	10,817	41,423	3,730	21,612	7,087	19,811
1941	9,714	44,009	3,711	19,133	6,003	24,867
			Per 1,000 Population			
1932	29.21	48.56	9.65	36.31	19.56	22.65
1933	29.22	49.78	9.27	24.02	19.95	25.76
1934	30.21	46.56	9.47	26.70	20.74	19.86
1935	30.64	52.54	8.53	23.48	22.11	29.06
1936	29.67	53.13	8.82	19.98	20.85	33.15
1937	26.47	49.82	7.72	24.86	18.75	24.96
1938	26.26	47.25	8.11	18.71	18.15	28.54
1939	23.02	46.42	7.57	17.38	15.45	29.04
1940	23.72	47.42	8.18	24.74	15.54	22.68
1941	20.67	49.22	7.89	21.40	12.78	27.82

in their fecund years; (2) until 1935 or 1936 the majority of the population were East European Jews, with a tradition of fertility; (3) hygienic and sanitary conditions in Palestine were so good that the mortality rate was as low as it had been among the Jews of Western Europe before Hitler, and that was the lowest mortality rate in the world.

Still another factor must be considered. The Jewish population of Palestine included, in addition to Eastern and Western European elements, many Oriental Jews—Sephardim, Yemenites, Kurds and others. These resemble their Oriental neighbors in their prolific reproductiveness. There are informative statistics available about the biological, economic and cultural differences between the Oriental and the European Jews. David Guritz offered some interesting statistics about the relative sizes of families in Jerusalem in 1939. The average for each group was:

1. Ashkenazim 3.56
2. Sephardim 4.72
3. Yemenites 4.73
4. Iraquians 5.33
5. Kurds 5.40

The following percentages of families had six or more children:

1. Ashkenazim 11.25
2. Sephardim 32.91
3. Yemenites 34.64
4. Iraquians 34.71
5. Kurds 45.81

Table 9 provides the material for deductions about the natural increase of the Jewish population of Palestine between 1932 and 1941, although the birth and mortality figures do not give a complete picture, because immigration was an important factor.

Until 1937 the changes in birth rate from year to year were small, and therefore natural, because they occur everywhere and are the result of temporary circumstances. After 1937 the change is rapid; and the increase reaches the tragically low figure of 12.78 per thousand in 1941, only half as much as in 1935. The war certainly had its effect on the 1941 data. The Jewish population of Palestine, so close to the front, refrained from having children. How important conscious control is in birth rate statistics is shown by the fact that nine months after Pearl Harbor there were one-fourth again as many children born in New York city as in the same month of the previous year. In Palestine, fear of the Nazis' reaching the country, and the fact that several thousand young men were already at the front, contributed to the lowered birth rate. The Arab birth rate increased because of an economic boom and an increase in the number of marriages, from 7,942 in 1939 to 10,808 in 1940 and 11,484 in 1941.

Table 9 shows that between 1937 and 1941 the drop in the natural increase among the Jews was due to a drop in the birth rate. The mortality rate remained practically stable, although the average for the 1932 to 1936 period was larger than the average for 1937 to 1941. This decrease in mortality should have produced a larger natural increase. However, the opposite situation was produced by the fact that in the latter period immigration from Germany and other Western European countries exceeded the immigration from other countries.

The percentage of immigrants from Germany in the total Palestinian immigration was:

1919 to 1933 ..... 1.5
1934 ..... 18.6
1935 ..... 13.6
1936 ..... 29.8
1937 ..... 34.2
1938 ..... 52.3
1939 ..... 57.9

Among the Moslems there was an increment in the natural increase during the given period. The birth rate remained stable, but the death rate decreased, largely as a result of the improved hygienic conditions introduced by the Jewish settlers. The cultural level of the Moslem population had not yet reached the point at which birth control is generally practiced; that usually requires a generation or two.

Prussia, with its old Jewish settlement and a falling birth rate, offers a sharp contrast to Palestine, with its new and increasing Jewish settlement.

Table 10 shows the population variation of Jews and in general for more than a century. At the beginning of the record, the figures for the general population and the Jews

were almost the same. The birth coefficient for the Jews was somewhat higher, but the death rate was lower, and the final balance was more favorable. The increase, per 1,000, from 1822 to 1840 was 13.9 for Jews and 10.4 for the general population. Forty years later the increase among Jews was less than among the rest, because the birth rate was falling more rapidly among the Jews. The greatest change occurred at the end of the 19th cent. Between 1896 and 1900 the birth rate for Jews was 20.4 and for others 37.1, almost twice as much. The years covering the first World War may be omitted because they are not characteristic. But between 1931 and 1935 there was a deficit of 8.5 per 1,000 among Jews, and an increase—though only of 3.4 per 1,000—among the others.

Nazism may have influenced the last few years, but even in the period between 1926 and 1930 there was among Jews a deficit of 4.4 per 1,000. The biological disaster of German Jewry, therefore, antedated Hitler, and was introduced by the one-child or no-child marriages. This is further proved by statistics on the Jews of Berlin:

Year	Births	Deaths	Balance
1927-29	3,925	7,734	— 3,809
1930-32	2,864	7,644	— 4,780
1933-35	1,920	7,313	— 5,393
1936-37	1,274	4,835	— 3,561
11 yrs	9,983	27,526	— 17,543

Since Berlin contained about one-third of the total number of Jews in Germany, it may be assumed that between 1927 and 1937 there was a total decrease of about 50,000. The birth figures include all children born of a Jewish mother, regardless of the religion of the father. All-Jewish children were fewer. According to official figures, 618 Jewish children were born in 1934, but according to the Jewish community, only 473, or one-third less, which was just the percentage of mixed marriages. In Vienna, between 1935 and 1937, there was a deficit of 6,927 in the Jewish population. Budapest had almost the same conditions:

Year	Births	Deaths	Balance
1928-32	9,413	15,181	— 5,768
1933-37	8,365	15,305	— 6,940
	17,778	30,486	— 12,708

In ten years there was a total deficit of almost 13,000, caused by a falling birth rate and a rising death rate. Among non-Jews in Budapest the situation was not much better, but there was no deficit. The figures, per 1,000, were:

	Births		Deaths		Balance	
Year	Jews	Non-Jews	Jews	Non-Jews	Jews	Non-Jews
1928-32	9.4	17.0	15.2	15.6	—5.8	+1.4
1933-37	8.8	16.2	16.1	14.0	—7.3	+2.2

A falling birth rate, however, was characteristic of East European Jews as well, although it started there much later and did not make such rapid headway. This was due not only to the mass settlements of Jews and their adherence to traditional forms of life, but also to the fact that emancipation touched these territories later and the economic and social advancement of the Jews was slow. The Jews of Galicia may be considered typical of Eastern Europe. Per 1,000 the statistics were:

Year	Births	Deaths	Increase
1882	46.20	29.40	16.80
1895-1900	40.43	20.81	19.62
1901-2	38.16	19.23	18.93
1904	36.47	18.06	18.41
1907	35.55	16.60	18.95
1910	31.80	15.62	16.18
1930	26.55	12.30	14.25
1937	24.30	12.20	12.10

Births fell by almost one-half, from 46 per 1,000 in 1882 to 24 in 1931. The natural increase did not drop accordingly, because the death rate also fell, with the result that in 1937 there was still an increase of 12 per 1,000, four times that of England and twice that of the United States.

At the beginning of the 20th cent. the increase among Galician Jews was still 18 per 1,000, while among the German Jews it was already hardly 3 per 1,000. Russian Jews also showed a high rate of increase at that time. In 51 cities containing Jewish settlements the rates per 1,000 in 1897-98 were:

Births ..... 39.29 Increase 18.10
Deaths 21.19

But even then there was considerable difference between the Jews who lived in large cities and those who lived in villages. Per 1,000 the figures were:

1897-98	Large Cities	Moderate-Sized Towns	Villages
Births	35.31	40.76	49.26
Deaths	21.92	21.39	21.50
Increase	13.39	19.37	27.76

The increase in the villages was twice as large as that in the large cities, and this was due entirely to the birth rate, because the death rate was virtually the same. Statistics are available for Soviet White Russia, where there are no large cities. Per 1,000 they are (1926):

TABLE 10. NATURAL VARIATION OF POPULATIONS IN PRUSSIA (per 1,000)

Year	*Births*		*Deaths*		*Variation*	
	General Population	*Jews*	*General Population*	*Jews*	*General Population*	*Jews*
1822 to 1840	40.0	35.5	29.6	21.6	+10.4	+13.9
1876 to 1880	38.9	31.7	23.6	17.6	+15.3	+14.1
1886 to 1890	37.3	23.9	24.3	16.1	+13.0	+ 7.8
1896 to 1900	37.1	20.4	21.4	14.3	+15.7	+ 6.1
1901 to 1905	36.3	18.5	20.1	14.1	+16.2	+ 4.4
1906 to 1910	32.5	17.0	17.3	13.7	+15.2	+ 3.3
1911 to 1915	27.1	14.4	17.7	14.8	+ 9.4	− 0.6
1916 to 1920	20.2	9.7	19.2	16.9	+ 3.3	− 7.2
1921 to 1925	24.0	14.0	13.7	12.6	+11.4	+ 1.4
1926 to 1930	18.9	9.9	11.7	14.3	+ 4.5	− 4.4
1931 to 1935	18.0	6.1	11.1	14.6	+ 3.4	− 8.5

Year	Births	Deaths	Increase
1924	30.2	10.8	19.4
1925	30.9	11.5	19.4
1926	29.0	10.1	18.9

The increase for this period is very large. Leningrad (St. Petersburg) presents a different picture per 1,000 of Jewish population:

Year	Births	Deaths	Increase
1901-4	30.0	14.0	16.0
1906-10	25.6	13.6	12.0
1911-15	17.2	10.3	6.9
1916-20	12.8	19.0	— 6.2
1921-24	16.9	15.7	1.2

Such figures are reminiscent of the statistics for Western Europe. The increase here is larger than that of Western Europe but it is much smaller than that of the Russian provinces. The five-year figures are not entirely illuminating, because the trends at the end of each period mingle with those at the beginning. This is particularly true of the death rate, which rose enormously during the first years of the Communist regime. The deaths per 1,000 in Leningrad were:

1913	10.1	1920	28.2
1917	14.4	1921	16.6
1918	22.7	1924	9.4
1919	31.2		

Before the first World War, and after the period of military Communism was over, the mortality was very low, but during the starvation period of military Communism (1919) it was twice and even three times the low figure. Even the first World War did not increase the death rate to that extent.

General Survey. A general survey of births, deaths, and natural increase of the Jewish populations, giving the annual average for the period between 1930 and 1935, offers the following figures:

Country	Births	Deaths	Balance
1. Poland	85,000	40,000	+45,000
2. Soviet Russia	70,000	43,000	+27,000
3. Roumania	16,000	10,000	+ 6,000
4. Czechoslovakia	6,000	5,000	+ 1,000
5. Germany	3,500	9,000	— 5,500
6. Austria	2,000	4,500	— 2,500
7. Hungary	5,000	6,000	— 1,000
8. England	3,500	3,000	+ 500
9. Lithuania	2,000	1,500	+ 500
10. Latvia	1,500	1,000	+ 500
11. France	3,000	1,500	+ 1,500
12. Holland	2,000	1,000	+ 1,000
13. Yugoslavia	1,500	700	+ 800
14. Bulgaria	1,000	500	+ 500
15. Italy	500	500	———
16. Switzerland	200	200	———
17. Scandinavia	500	500	———
18. Belgium	1,000	500	+ 500
19. Other European countries	6,000	5,000	+ 1,000
Total for Europe	210,200	133,400	+76,800
20. United States	90,000	50,000	+40,000
21. Canada	2,500	1,300	+ 1,200
22. Central America	1,000	500	+ 500
23. South America	6,000	2,000	+ 4,000
Total for America	99,500	53,800	+45,700
24. Palestine	7,000	2,000	+ 5,000
25. Other Asiatic countries	10,000	5,000	+ 5,000
Total for Asia	17,000	7,000	+10,000
26. Africa	15,000	10,000	+ 5,000
27. Australia	1,000	500	+ 500
Grand Total	342,700	204,700	138,000

In 1930 to 1935, then, there was an average annual increment of 138,000 Jews. Before the outbreak of the second World War this had already been decreased, because mortality had risen in the German countries and the birth rate had dropped. In the other countries of Europe the increment was decreasing. By 1939 it was certainly no more than from 130,000 to 135,000. In 1942 there was an annual deficit of about 300,000 Jews in Europe. And since, in the rest of the world, at the outbreak of the War, the annual increase was no more than from 60,000 to 65,000, the total deficit in 1942 was about 250,000.

See also: Artisans; Cooperatives; Handicrafts; Migrations; Occupations; and the articles under the various countries. Jacob Lestschinsky.

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STATUTES, *see* Jewish Community and Communal Organization; Kahal; Takkanoth.

STAUB, HERMANN, jurist, b. Nicolai, Upper Silesia, 1856; d. Berlin, 1904. He was the son of a very poor family and gave lessons to earn the means for attending a classical school and the university. In 1882 he became a lawyer in Berlin, and was soon recognized as among the foremost representatives of his profession. When the new commercial law was instituted in Germany, the government of Prussia entrusted Staub with instructing all the teachers of Prussian commercial high schools who were ordered for this purpose to Berlin. He was a member of the committee to reform the law of stock exchange practices. Staub, who never attended a lecture on commercial law at any university, was acknowledged the greatest authority on that subject. His *Kommentar zum allgemeinen deutschen Handelsgesetzbuch* (1891-93; 12th ed., 1921-32) became an indispensable standard reference work. In 1933, when the Nazis decided to ban Staub's commentary, consternation among serious German jurists was widespread. For Staub created a new kind of commentary, a discussion of every paragraph.

He satisfied the requirements of economic life, of the practical function of lawyers, and of juridical theory. He influenced German jurisdiction. The Supreme Court (the Reichsgericht) expressly adopted Staub's views in many cases, and founded its own definitions upon Staub's suggestions. He also influenced German legislation to a high degree by discussing, in his commentary, the existing law (*de lege lata*) and the possibilities of its perfection (*de lege ferenda*), and many of his proposals were eventually realized. Austrian jurists demanded and obtained a

special edition of Staub's commentary which gained wider currency than any other juridical book printed in German. Staub's *Kommentar zur allgemeinen deutschen Wechselordnung* (1895; 9th ed., 1921) also found great favor.

Staub, who united intuition with logic, a vast knowledge of theories and intimate acquaintance with practice, was on the board of virtually all professional organizations of German lawyers, and he was recognized as their foremost representative in the discussion of professional questions. It was not the least of Staub's virtues that he was able to prevent adoption of the numerus clausus and to defend the independence of the German bar. He was a founder of the *Deutsche Juristenzeitung* which he edited, as spokesman of the lawyers, together with Paul Laband, representative of German professors of law, and M. Stenglein, who spoke for the members of the German bench.

Staub declined every decoration. He was proud of his personal freedom and of his profession, and the jurists of pre-Nazi Germany continued to be proud of him. Staub was also proud of his Jewishness and he scoffed at apostasy. HUGO BIEBER.

STECKLER, ALFRED, judge, b. New York city, 1856; d. New York city, 1929. In 1886 he was elected to the bench of the Fourth District Court in New York city on an independent ticket, defeating a candidate backed by Tammany Hall, the Republican Party and several other organizations. During his incumbency, which lasted until 1893, Steckler repeatedly fought legal abuses, particularly exorbitant litigation fees. Governor Benjamin B. Odell appointed Steckler to the Supreme Court in 1901, to fill a vacancy.

STEFAN, PAUL, writer on music, b. Brünn, 1879. He was educated at the University of Vienna, and he studied theory with Schönberg and Grädener. From 1921 to 1928, he was editor of the leading Austrian music journal, *Anbruch*. For many years he served as music critic on *Die Stunde* in Vienna, and was music correspondent for many major European and American music journals. He also distinguished himself as a teacher at the Max Reinhardt Seminary in Vienna, and as a lecturer over the radio. He was one of the founders of the International Society for Contemporary Music, and vice-president of the Austrian section. For his services to music he was awarded a medal by the Czechoslovak government and was granted an honorary professorship by the president of the Austrian Republic (1932). Because of his bitter anti-Nazi articles in *Die Stunde* he was forced to flee Austria when it was occupied by Nazi Germany.

From 1938 to 1940 Stefan lived in Paris, where he was musical and program advisor for several radio stations. Subsequently he lived in Lisbon, where he broadcast over the government radio, and where he was commissioned by the government to write a book about Portuguese music. In 1941 he came to America.

Stefan wrote biographies of Anton Dvořák (1941), Arturo Toscanini (1936), Gustav Mahler (1913), Franz Schubert (these four were later published in the United States in English translations), Bruno Walter, Max Reinhardt, and Arnold Schönberg. He wrote also a history of Viennese opera, a history of music in Portugal, and critical studies of several operas. Stefan edited new publications of the writings of Wagner and E. T. A. Hoffmann, and translated numerous musical and non-musical volumes into German from Latin, English, French, and Italian. In 1942, together with Franz Werfel, he edited a selection from the letters of Giuseppe Verdi.

STEIGER, *see* MUSIC, SYNAGOGAL.

STEIN, ARTHUR, historian, philologist, and archeologist, b. Vienna, 1871. Stein studied at the University of Vienna from 1892 to 1896. The Austrian Academy of Sciences sent him to Bulgaria (1898) to study the excavations and especially the inscriptions discovered there. From 1899 to 1910 Stein studied inscriptions and other archeological documents in Italy, Greece and Asia Minor. In 1905 he became lecturer in Greek and Roman archeology at the University of Vienna; in 1918 he became associate professor at the German University of Prague. He held the latter chair until the Nazi occupation of Czechoslovakia. Stein then emigrated to France. He contributed greatly to knowledge of the administration of the Roman empire.

Stein published: *Die Protokolle des römischen Senats in ihrer Bedeutung als Geschichtsquelle für Tacitus* (1904); *Die kaiserlichen Verwaltungsbeamten unter Severus Alexander* (1912); *Untersuchungen zur Geschichte der Verwaltung Aegyptens unter römischer Herrschaft* (1915); *Die römische Provinz Thracia* (1920); *Der römische Ritterstand* (1927); *Römische Inschriften in der antiken Literatur* (1931); *Prosopographia Imperii Romani* (2 vols., Berlin, 1933-36); (with C. F. Lehmann-Haupt) *Aphipolis* (1936).

STEIN, ARTHUR, philosopher, b. Zurich, Switzerland, 1888. The son of Ludwig Stein, he studied philosophy at several German universities and was graduated in 1913. In 1920 he became assistant professor in philosophy at the University of Bern (1931) and professor at the Classical School of Burgdorf, Switzerland. Stein revived the *Archiv für Geschichte der Philosophie* (originally founded by his father; it had ceased publication in 1914), and edited it for many years until, after 1933, he was forced by the Nazi government to resign his editorship.

Stein proceeded from a penetrating analysis of the relations between modern philosophical intuitionism and criticism (*Der Begriff des Geistes bei Dilthey,* 1913) but later he became more interested in the relation between philosophy and pedagogics (*Pestalozzi und die Kantische Philosophie,* 1927). He also published a biography of the Swiss poet Gottfried Keller (1919).

STEIN, AUGUST, journalist, b. Kaiserslautern, Bavaria, 1851; d. Berlin, 1920. Stein studied medicine and was assistant to the ophthalmologist Hermann Cohn at Breslau. In 1879 he decided to become a journalist and started as a reporter of parliamentary debates, acquiring in that way a thorough knowledge of German political personalities and party machinery. In 1883 Leopold Sonnemann, owner of the *Frankfurter Zeitung,* placed Stein in charge of the newly founded Berlin office of his newspaper. Stein held this post for thirty-three years and contributed considerably to the growing influence of the *Frankfurter Zeitung.* Bismarck was apprehensive of Stein, whom he called "Sonnemann's ambassador to the court of Berlin."

Although Stein belonged to the Democratic opposition, many German princes and ministers considered him an authority on politics and a trustworthy patriot. Bismarck's successors (Caprivi, Hohenlohe, Bülow and Bethmann-Hollweg) took Stein into their confidence. From Bismarck's dismissal to the abdication of Emperor William II, no important initiative on the part of a chancellor of the German empire was taken without preliminary consultation with Stein. His suggestions, however, were not always followed because the government did not dare to defy the emperor or leaders of the army and the nationalists.

Stein often also adjusted differences between government and parliamentary opposition. His position was not infrequently a paradoxical one because he represented a democratic newspaper which was constantly opposed to the government; at the same time he did his utmost to support this government. But no responsible statesman,

political leader or journalist ever disputed Stein's sincerity and his unselfishness.

Stein reached his apogee when he supported Bülow in his conflict with Emperor William II on the occasion of the *Daily Telegraph* affair (1908), and successfully defended William II against attempts by nationalist politicians and members of the general staff to play off the crown prince against his father. Stein constantly endeavored to enlist the government's interest in liberalism and a moderate foreign policy.

Stein often succeeded in frustrating militarist and nationalist attempts to plunge the emperor into war. But he failed in the end because those he advised were not resolute enough to stand by their convictions against military authorities. A selection of Stein's essays was published in 1921 under the title *Irenaeus* (Stein's pseudonym); it was reissued in 1922 under the title *Es was alles ganz anders.*

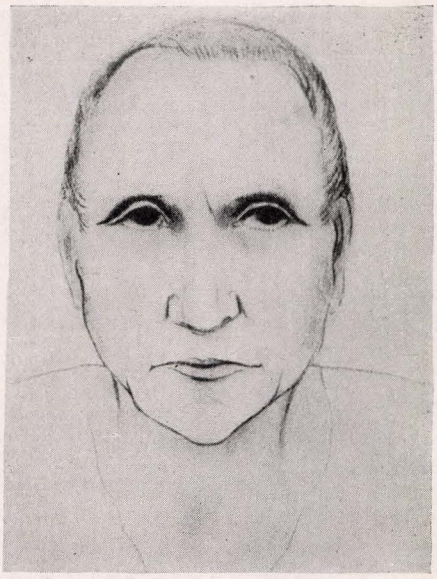
HUGO BIEBER.

STEIN, FRIEDRICH, jurist, b. Breslau, Germany, 1859; d. Leipzig, Germany, 1923. Stein, whose original name was Goldstein, embraced Protestantism and studied law. In 1882 he was graduated, and in 1887 he became lecturer in penal law at the University of Leipzig, where he was appointed assistant professor (1890) and associate professor (1908). He often was consulted in juridical questions by the government of Saxony. Proceeding from penal law, Stein concentrated upon German civil law, and his work became especially important when a new civil law and a new civil procedure were introduced (1900) in Germany. Stein was one of the first German jurists to teach the practical use of both and demonstrate their connection.

To this end Stein edited and modernized Gaupp's *Kommentar zur Zivilprozessordnung* which again became a standard work and was revised several times. Stein was also interested in general principles of law and psychology of judges and judgment. He published *Das private Wissen des Richters* (1893); *Die Kunst der Rechtsprechung* (1897); *Justiz und Verwaltung* (1912).

STEIN, GERTRUDE, writer, b. Allegheny, Pa., 1874. She studied at Radcliffe College (1893-97) and then at Johns Hopkins Medical School (1897-1902). But a spirit that overflowed set patterns carried her away from the practice of a therapeutic career. Even in the malleable field of writing which she finally chose, the patterns of immediate communicability were avoided by her and she evolved a protoplasmic style.

Outwardly, most of her work (with the exception of the early *Three Lives,* 1908) depends on a repetition of phrase that is intended to resemble the laving of the human mind as it tests and envelops a situation. The method was most successful in Miss Stein's *The Autobiography of Alice B. Toklas* (1933) and *Everybody's Autobiography* (1937). Both these books were virtually autobiographies of Miss Stein herself, and since a human mind is its best autobiographical register, the protoplasm this time was formed into recognizable and fascinating entities. The former volume created consternation among the author's contemporaries. An entire issue of *Transition* (1934-35) was devoted to "Testimony Against Gertrude Stein." Therein Henri Matisse, Eugene and Maria Jolas, André Salmon, Georges Braque and others characterized *The Autobiography of Alice B. Toklas* as a work "without taste and without reality." But that did not affect its popularity. Gertrude Stein was keen, witty, warmly humane and humanly mordant. The relation of human nature to the human mind, which she studied more abstractly and therefore less comprehensibly in *The Geographical History of America* (1936), was well, if unwittingly, brought out in the autobiographical works.



Gertrude Stein, a drawing by Francis Picabia

At the same time, the characteristics that made the rest of Miss Stein's writing, in this style, of lesser value were apparent even in these fulfilled accomplishments. Projected out of her own mind, where the metamorphosis into human nature was imperceptible even to herself, her protoplasmic method was not enough. *Making of Americans* (1925), a novel, brings an impression of crowded unimportance, instead of the vigor of the autobiographies. On the other hand, a peculiar effectiveness of method is shown in *The World is Round* (1939), a book for children, where the music of word composition is charming and simple. That the conservative prose structure remained a method within Miss Stein's power, and that she could use it well, was shown by *Paris France* (1940), a most moving study full of nostalgia without weeping, of the city and the country in which Miss Stein spent her long exile from the United States, and where she acquired the friends and the influence that made her person as much a source of spiritual protoplasm as was her work.

She was credited with having influenced many of the recognized American writers of the period between the two wars, such as Ernest Hemingway. While her personal contacts with them—the result of the decade when exile to France was common and necessary to growth—were probably intellectually fruitful, the derivation in matters of style, like the exile itself, is more likely to have come from a common cause.

Among her several trials at plays, *Four Saints in Three Acts,* with music by Virgil Thomson, was produced in the United States in the early 1930's. It was amusing, but not intelligible. Her other published works included: *Tender Buttons* (1915); *Geography and Plays* (1923); *Ten Portraits* (1930); *Portraits and Prayers* (1934); *Picasso* (1938).

LIBBY BENEDICT.

Lit.: McCarthy, Desmond, *Criticism* (1932) 260-72; Wilson, Edmund, *Axel's Castle: A Study in the Imaginative Literature of 1870-1930* (1931) 237-56; *Transition* (The Hague, 1934-35); Nathan, George Jean, *Passing Judgments* (1935) 140-76; Van Doren, Carl C., *The American Novel 1789-1939* (1940) 334-48; Loggins, Vernon, *I Hear America . . . Literature in the United States since 1900* (1937) 307-30; Green, Julian, *Personal Record, 1928-1939* (1939) 72, 115; *Twentieth Century Authors* (1942) 1337-38.

STEIN, HENRI, historian, archivist and paleographer, b. Pierry, France, 1862. After his graduation from university and the publication of his thesis on

Olivier de la Marche (1885), a Burgundian historian, diplomatist and poet, Stein had a brilliant career as an officer of the Archives Nationales at Paris. In 1923 he was charged with delivering lectures for the recording service at the École des Chartes. Up to the beginning of the second World War Stein published numerous books, treatises and inquiries on medieval French history, especially that of Paris and other French cities, and pioneered in systematic inquiry into French public records. He also reformed French scientific bibliography. Stein founded and was president of the Société Française de Bibliographie.

He was editor-in-chief of the *Catalogue général de la Librairie française* and the *Revue des Bibliothèques,* president of the Société de l'Histoire de France, the Société de l'École des Chartes, and the Société d'Histoire de l'Art Français. In 1898 Stein published *Manuel de bibliographie générale,* in 1900 *Bibliographie générale du cartulaire français;* from 1922 to 1940 he edited the annual *Répertoire bibliographique de l'histoire de France.* He published a study on Auguste Pajou (1912) and some minor contributions to the history of French artists.

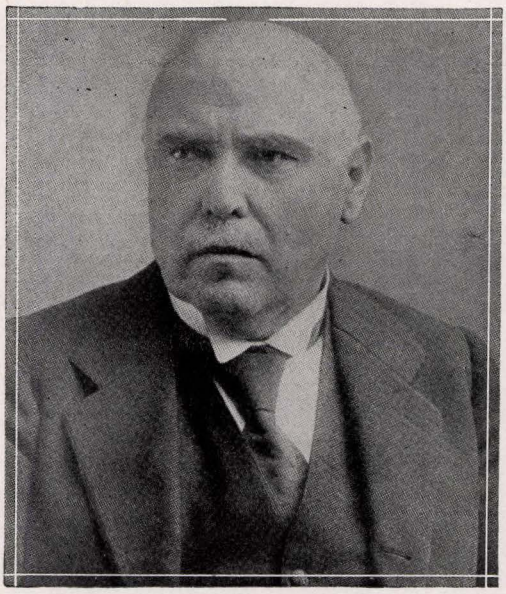
STEIN, LEONARD JACQUES, communal and Zionist leader, b. London, 1887. He studied at Oxford University, and was made president of the Oxford Union (1910). In 1912 he was called to the bar, but the first World War interrupted his practice, and from 1914 to 1920 Stein served in the British Army, as an officer of the British Expeditionary Force (1914-15 and 1917-18) and as a member of the War Trade Intelligence Department (1915-17). From 1918 to 1920 he served first as a staff captain in the Palestine Military Administration and subsequently on the political staff of the Egyptian Expeditionary Force in Jerusalem and at the General Head Quarters at Cairo.

Stein was a member of the Mandates Committee and of several other committees of the League of Nations Union, and vice-chairman of the London district of the Liberal National Party. An active Zionist writer and lecturer, he was made president of the Anglo-Jewish Association (1939) and honorary legal adviser to the Jewish Agency for Palestine. His writings include: an edition of Oliver Goldsmith's *Vicar of Wakefield* (1912); *Zionism* (1925; new ed., 1932); *Syria* (1926); *Tax Avoidance* (co-author; 1936); *The National Defense Contribution* (co-author; 1937); *The Excess Profits Tax* (1940).

STEIN, LEOPOLD, Reform rabbi, b. Burgpreppach, Bavaria, Germany, 1810; d. Frankfort, Germany, 1882. He was called to Frankfort in 1844. In 1845 he was chairman of the second rabbinical congress. As a result of disputes with the board of the Frankfort Jewish community he resigned as its rabbi in 1862. Later he became manager of an educational institution and preacher at Westend-Union, Frankfort. With S. Süsskind, he published the periodical *Der israelitische Volkslehrer,* and he was also the editor of the year book *Ahava.* Stein was a friend of the German poet Friedrich Rückert, and wrote many poems and dramas.

His works include: *Gebete und Gesänge zum Gebrauch bei der öffentlichen Andacht* (1840); *Haus Ehrlich,* a drama (1863), which was presented in Mannheim; *Der Knabenraub zu Carpentras,* a play (1863); *Sinai, die Worte des ewigen Bundes* (1868); *Die Schrift des Lebens* (3 vols., 1872-1910); *Torat chajim; Das jüdische Religionsgesetz* (1877); *Der geklärte Judenspiegel* (1882). Besides these works, Stein published numerous collections of sermons, of which *Koheleth* was best-known. His *Gebetbuch für israelitische Gemeinden* (2 vols.) was edited by R. Grünfeld and adopted by the community of Augsburg (1917).

Lit.: Kohut, "Leopold Stein. Einiges aus seinem Nachlass," *Allgemeine Zeitung des Judentums,* Sept. 4 and 11, 1903; Ettelson, Harry W., in *Central Conference of American Rabbis Year Book,* vol. 21 (1911) 306-27.



Ludwig Stein

STEIN, LUDWIG (pseudonym, Diplomaticus), philosopher and rabbi, b. Erdö-Benye, Hungary, 1859; d. Salzburg, Austria, 1930. Originally he was rabbi in Berlin, and subsequently he became professor of philosophy in Zurich and Bern and at the Humboldt Academy in Berlin. His philosophical and sociological works are based on a religious and optimistic point of view; they include: *Friedrich Nietzsches Weltanschauung und ihre Gefahren* (1893); *Versuche einer Kulturphilosophie* (1899); *Die soziale Frage im Lichte der Philosophie* (1905; 4th ed., 1923); *Philosophische Strömungen der Gegenwart* (1908; English trans., 1925); *Weltbürgertum, Nationalstaat und internationale Verständigung* (1913); *Gegen Spengler* (1920); *Evolution and Optimism* (1926); *Aus dem Leben eines Optimisten* (1930). Stein published numerous other works on general history of philosophy and Jewish philosophy, and monographs on Jewish philosophers.

Stein was editor of *Archiv für die Geschichte der Philosophie, Archiv für systematische Philosophie, Berner Studien zur Philosophie, Bibliothek der Philosophie,* and of the periodical *Nord und Süd.* During the first World War he and Gustav Stresemann organized the Mittwoch-Gesellschaft, which became an important political center. Stein showed great interest in Palestinian affairs, and was a member of the German Pro-Palestine Committee.

Lit.: *Festgabe zum 70. Geburtstage Ludwig Steins* (1929); Rittenberg, Louis, in *American Hebrew,* Dec. 21, 1923; *Archiv für Philosophie und Soziologie,* division 2, vol. 39 (1931) 153-76.

STEIN, SIR MARC AUREL, archeologist, b. Budapest, 1862. He was educated in his native city and in Dresden, Vienna, Tübingen and England. In 1888 Stein became principal of the Oriental College in Lahore and registrar of Punjab University. During the period that he held these posts—until 1899—he also carried out antiquarian researches in several Indian states. In 1900 and 1901 Stein directed archeological expeditions in Chinese Turkestan for the Indian government.

From then on Stein was almost continuously engaged in special archeological surveys and expeditions, working in Central Asia, West China, Persia (Iran), Iraq and Transjordan. From 1910 to 1929 he was an officer of the Indian Archaeological Survey. He was awarded

numerous medals for his accomplishments, including the Royal Geographical Society's gold medal (1909), the Royal Asiatic Society's gold medal (1932), the Huxley medal of the Royal Anthropological Institute (1934) and the gold medal of the Society of Antiquaries (1935). Stein was given an honorary doctorate by both Oxford and Cambridge, as well as by Punjab University, and was knighted in 1912.

Among his published works were: *Chronicle of Kings of Kashmir,* in three volumes; *Ancient Khotan,* in two volumes; *Ruins of Desert Cathay,* in two volumes; *Serindia,* in five volumes; *Innermost Asia,* in four volumes; *On Alexander's Track to the Indus* (1929); *An Archaeological Tour in Gedrosia* (1931); *Archaeological Reconnaissances in Northwestern India and Southeastern Iran* (1937); *On Old Routes of Western Iran* (1940). In 1943 he was living in India.

Lit.: *Journal of the Royal Asiatic Society* (1919) 49-61.

STEIN, MENACHEM EMANUEL, scholar, b. Turka, Poland, 1891. He concluded his studies in Cracow, Poland, receiving his Ph.D. degree. He received his rabbinical diploma in Berlin. In 1929 he became professor of Jewish history, Jewish philosophy, and Midrash in the Institute of Jewish Sciences in Warsaw. He was active in this Institute up to the outbreak of the second World War; from 1938 to 1939 he was its president. In addition to articles in scholarly periodicals, he published translations in German, Hebrew, and Polish of the works of Philo, and wrote on his philosophy. He published a translation, in Hebrew, of the autobiography of Josephus.

Among his works is a translation of the philosophical writings of Cicero, while another book (1934) was devoted to the relations existing between Jewish and Greek culture, and was published in Polish.

STEIN, NATHAN, judge and communal worker, b. Karlsruhe, Germany, 1859; d. Mannheim, Germany, 1927. After having been appointed (1900) judge of the supreme court of the grand duchy of Baden, Stein became (1914) presiding judge of the provincial court of Mannheim. He was the first Jew in Germany to become president of a court. In 1924 he retired.

Stein was interested in Jewish communal life and in the defense of the civil rights of his coreligionists. When, in 1895, the constitution of the Jews of Baden was reorganized by the creation of synods, he was president of the first general Jewish synod of Baden. He was president of the board of the synagogue of Mannheim, and one of the founders of the union of Israelites of Baden which afterwards merged with the Central-Verein deutscher Staatsbürger jüdischen Glaubens and was called Landesverband Baden des Central-Vereins. For seventeen years Stein was a member of its board.

He was on the board of the Union of German Societies for Jewish Literature and History.

Stein is not to be confused with the Nathan Stein who was a banker at Karlsruhe and held important posts in the Jewish communal life of Baden at the end of the 19th and the beginning of the 20th centuries.

STEIN, PHILIP, judge, b. Prussia, 1844; d. Chicago, 1922. He was elected judge of the superior court of Chicago in 1892, and reelected in 1898. In 1903 he was assigned by the supreme court to the appellate court, and in the following year was made its presiding judge. In 1904 he headed a committee which went before Secretary of State John Hay demanding that the same treatment be given to American Jews in Russia as to other American citizens. Stein was for many years actively engaged in the work of the Anti-Defamation League, and of Jewish charitable organizations.

Lit.: *Publications of the American Jewish Historical Society,* No. 29 (1925) 186.

STEIN, PHILIPP, economist, b. 1870; d. Berlin, 1932. He was graduated from the University of Leipzig, and subsequently lived for many years in Frankfort. Here, in addition to being a member of the city council, Stein was professor of economics at the University of Frankfort. He was also director of the Soziales Museum and of the Institut für Gemeinwohl. In 1915 Stein moved to Berlin, where he became syndic of the general union of German cooperatives and served as a member of the Reichswirtschaftsrat. Among his numerous contributions to the study of economics was his *Die Lage der Arbeiter im Schneider- und Schuhmachergewerbe* (1896).

Lit.: *Werdegang und Schriften der Vereinigung sozialwissenschaftlicher Hochschullehrer* (1929) 266.

STEINACH, EUGEN, physiologist, b. Hohenems, Austria, 1861. He was the son of Simon Steinach (b. Hohenems, 1834; d. Vienna, 1914), a physician. The Steinach family, whose original name was Ullmann until Simon Wolf Steinach (1757-1829) assumed the present name in 1813, played an important part in the communal life of the Jews of Hohenems. Simon Steinach and his father held various posts in the Jewish congregation of their native town.

Eugen Steinach studied medicine at the Universities of Geneva and Vienna (M.D., 1886). Two years before he was graduated, the Academy of Sciences at Vienna published in its *Sitzungsberichte* his study on the circulation of the kidney. From 1886 to 1889 Steinach was an assistant at the Physiologisches Institut of the University of Innsbruck, and in 1890 he became principal assistant of the famous physiologist Ewald Hering, professor at the German University of Prague, where Steinach became lecturer at the same time. In 1895 Steinach became assistant professor and in 1907 full professor at the University of Prague, and in 1918 he was appointed professor at the University of Vienna and director of the Biologisches Institut of the Academy of Sciences at Vienna. He left Austria for Switzerland when the Nazis overran his native country.

Steinach published a great number of studies in scientific periodicals, such as *Pflügers Archiv, Zentralblatt für Physiologie, Wiener Klinische Wochenschrift* and *Akademischer Anzeiger der Akademie der Wissenschaften.* In 1940 he published *Life and Sex,* his first work addressed to a larger public. Although many results of Steinach's inquiries caused great sensation, he himself constantly avoided any kind of publicity.

As a physiologist Steinach proceeded from two points of view, whose consequences influenced each other: on the one hand, Steinach was not satisfied with the mechanistic and chemical interpretation of life, but endeavored to study the organic and psychic relationships of its phenomena. On the other, he proclaimed that "sex is an integrating component of life, without which there cannot be any animal life." From this statement he went on to investigate the origin of sex instinct which, when Steinach began to work, was supposed to be located in and conditioned only by the seminal vesicles. Later on Steinach successfully demonstrated that the sex instinct was active in animals deprived by operation of their seminal vesicles. He intended to devote his lifework to the clarification of the physiological process of development by studying the conditions under which the physical and psychic evolution of the child takes place. In doing so, he obtained, contrary to his expectations, results which concerned mainly aged persons.

His research on physical and psychic sex characteristics led to the discovery of the importance of the sex

glands. During many years Steinach made experiments on rats and frogs in order to study the problems of hormonal reaction and reactivation. It was generally recognized that castration caused a weakening of secondary sex characteristics, such as growth, hair and voice in human beings, plumage and growth of combs in birds, and the clasping muscle of frogs. Steinach succeeded in showing that repeated injections of testicular extracts into castrated frogs restored the development of their secondary sex characteristic, the clasping muscle. His famous experiment on rats demonstrated the complete reversal of sex instinct after he had transplanted an ovary into a castrated male or a testis into a castrated female. Other experiments on rats, repeated later on other animals and on man, convinced Steinach that blocking the tubes leading away from the sex glands in the male resulted in an increase of the hormone secretion in the blood, with consequent reactivation of the hormone. The first transplantation experiment on a rat took place in 1910. The first "Steinach operation" (called vasoligature, when performed on man) with the express clinical intention of effecting a general reactivation was executed by Robert Lichtenstern, a surgeon and urologist, under the direction of Steinach, in 1918. Steinach reported on that operation in his essay "Verjüngung durch experimentelle Neubelebung der alternden Pubertätsdrüse" (in *Pflüger Archiv,* 1920). By repeated experiments of transplantation of sex glands, resulting in masculinization and feminization of various animals, Steinach tried to establish the theory of the dual function, "that is, the procreative and hormotic functions of the whole testicular gland, as well as the separate localization of the two functions in the germ and interstitial cells."

Steinach was among the pioneers who showed that normal development and maintenance of the structures and functions concerned with sex and reproduction depend upon the internal secretions of the sex glands or gonads. He met with great opposition or skepticism; in 1926 the tide turned in his favor. HUGO BIEBER.

Lit.: Kammerer, Paul, *Rejuvenation and the Prolongation of Human Efficiency* (1923); Mitchell, Philipp H., *A Text Book of General Physiology* (1932); Maranon, Gregorio, *The Evolution of Sex* (1938); Malisoff, William Marius, *The Span of Life* (1937); Tänzer, A., *Geschichte der Juden in Hohenems* (1905).

STEINBACH, ALEXANDER ALAN, rabbi and author, b. Baltimore, 1894. He received the M.A. degree from Atlantic University, and his rabbinical degree from the Hebrew Union College (1930). His first rabbinical post was in Bluefield, W.Va. (1921-23). From 1923 to 1934, while he was rabbi of Temple Beth El in Norfolk, Va., he was also psychological examiner for the juvenile court. Steinbach became rabbi of Temple Ahavath Sholom, in Brooklyn, in 1934, and was still serving in 1943. In addition to his varied communal and interfaith activities, he was known as a writer on Jewish and religious subjects.

He was author of: *Sabbath Queen,* a series of Bible talks for children (1936); *What is Judaism?* (1937); *When Dreamers Build,* poems (1937); *Musings and Meditations* (1941). He collaborated on a popular edition, with notes, of the first chapter of the tractate *Baba Metzia* (1928).

STEINBACH, EMIL, Austrian statesman, b. Vienna, 1846; d. Purkersdorf, near Vienna, 1907. He was regarded as one of the ablest statesmen of the Austro-Hungarian monarchy in the reign of Emperor Francis Joseph I. Steinbach received the J.D. degree from the University of Vienna (1869), practised law for a few years, and in 1873 became a teacher at the Handelsakademie (College of Commerce) in Vienna. The following year he was called by Julius Anton Glaser, the Jewish-born minister of justice, to the department of justice, and in 1887, after his conversion to Catholicism, he was appointed Sektionschef (head of the department). During his service in the ministry of justice he was instrumental in ushering in an era of social legislation which drew encouragement from the new Bismarckian policy of state socialism and workmen's insurance. He fathered legislation on compulsory accident and disability insurance as well as the new corporation law which was of the greatest importance for the development of Austrian legislation on stocks, bonds, savings banks, insurance companies.

Recommended by the minister of finance, Count Schönborn, he was made minister of finance by the president of the cabinet, Count Taaffe (February, 1891). In this capacity Steinbach undertook the long-delayed task of currency reform as well as the reform of the head taxes (Personalsteuern). He based the monetary system of Austria on the gold standard and exchanged the florin (gulden) for the crown.

After his speech before the deputies which was decisive for the success of the bill, he was sent a telegram of congratulations by Taaffe (July 11, 1892). Regarding the head taxes, he emphasized the necessity of shifting the tax burden from the financially weak to the wealthy. Steinbach was also sponsor of a bill which demanded the establishment of compulsory workmen's councils in all factories which had to watch over the interests of employes. In 1893, with the approval of Taaffe, he drafted a bill aimed against the injustice of the electoral system which left the peoples of Austria very inadequately represented; according to the new bill, the franchise was to be granted to almost all men of twenty-four years. The bill, which proposed to give the franchise to everyone who could read and write and had resided for six months in one place, was in keeping with the demands of the Socialists, but was defeated in the House of Deputies (October, 1893), whereupon Taaffe and his cabinet tendered their resignation.

In 1899 Steinbach was made chairman of a division of the supreme court and subsequently president of the supreme court (Oberster Gerichtshof) and deputy president of the Court of the Empire (Reichsgericht). Upon recommendation by the president of the cabinet, Baron von Koerber, he was made first president of the supreme court (1904), and held this position until his death (1907). His juridical opinion on the mésalliance between the heir to the throne, Archduke Francis Ferdinand, and Countess Chotek had a decisive effect on its legal status.

Although a convinced monarchist, Steinbach was a firm champion of democracy and federalism. Both as statesman and scholarly writer he endeavored to introduce social ideas in order to protect the proletarian classes. Steinbach claimed that the workers are not only to eke out a meager living, but are entitled to participate in all privileges of civilization, like the rest of society. He reiterated that the task of jurisprudence and political economy was "the limitation or even extermination of the egotistical by the social forces in man" (*Die Moral als Schranke des Rechtserwerbs und der Rechtsausübung,* 1898). As a minister he fought vigorously against corruption.

His writings include: *Rechtskenntnisse des Publikums* (1878); *Eigentum an Briefen nach österreichischem Rechte* (1879); *Stellung der Versicherung in Privatrechte* (1883); *Erwerb und Beruf* (1896); *Rechtsgeschäfte der wirtschaftlichen Organisation* (1897); *Zur Friedensbewegung* (1899); *Treue und Glaube im Verkehr* (1900); *Der Staat und die modernen Privatmonopole* (1903). ALFRED WERNER.

Lit.: Spitzmüller, Alexander, "Emil Steinbach," *Neue Österreichische Biographie* (1925) 48-62; Wittmeyer, Leo,

"Emil Steinbach als Sozialphilosoph," *Jahrbuch für Gesetzgebung, Verwaltung und Volkswirtschaft im Deutschen Reich* (1907) 553-75; Baernreither, Joseph M., *Fragments of a Political Diary* (1930).

STEINBACH, LEWIS W., physician and communal worker, b. Vysoka, Bohemia, 1851; d. Philadelphia, 1913. He came to the United States in 1870, studied at the Jefferson Medical College (M.D., 1880), and was made an assistant in the ear clinic of that college, and eventually became its chief. Steinbach was subsequently made professor of clinical and operative surgery at the Philadelphia Polyclinic and School for Graduates in Medicine. He was also secretary, and later president, of the Polyclinic Faculty. He was honorary secretary of the Jewish Publication Society of America, president of the Philadelphia branch of the Jewish Theological Seminary of America, and active in many other Jewish organizations.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 24-25; Hassler, Isaac, in *Publications of the American Jewish Historical Society,* No. 22 (1914) 230-35.

STEINBERG, BARUCH, chief Jewish chaplain of the Polish Army, with the rank of major, and head of the Jewish Department in the Ministry of War in Warsaw, b. Przemyslany, Poland, 1898; d. 1941. He was a descendant of a famous Orthodox rabbinic family. When eighteen he was ordained, and soon after he was appointed to the post of rabbi in a large Jewish community in Galicia. At the same time he graduated from the high school of his native town, and then studied at the University of Lwów (Lemberg). In the stormy period of 1919 to 1920, when Poland was at war on its eastern borders, he took part in several battles as a volunteer of the Polish Army. After the war was over he was appointed to the post of chaplain of the Jewish faith in the Polish Army in the district of Grodno. He soon distinguished himself for his sermons, and for his unusual ability to reform, reorganize and enlarge religious services through all army units of the Polish Army where there were soldiers of the Jewish faith. The highest authorities of the Polish Army, taking notice of his work, summoned him to Warsaw and appointed him (1933) head of the Jewish Department in the Ministry of War, with the rank of major. His predecessor, Colonel Joseph Mieses, retired from this post shortly before his assignment.

Steinberg created scores of posts for military rabbis in different military districts, and in 1937 founded a military synagogue in Praga, in the borough of Warsaw, for Jewish soldiers. He was an outstanding Polish patriot, and his preachings were attended by numerous non-Jewish high-ranking officers and representatives of the administration. In his sermons he stressed the thought that complete harmony existed between faithfulness to religion and to country. He cited Jewish philosophers to show that Jews who cultivate their own religious tradition are at the same time loyal citizens of their respective countries.

During the second World War Steinberg, although a rabbi, took part in fighting on the battlefields of Poland. After the defeat of the Polish Army in the campaign of 1939 in Eastern Poland he was taken prisoner by the Soviet Army and deported far into Russia. In 1941, only forty-three years of age, he died in the camp to which he was deported. His brother, Meyer Steinberg, rabbi of Czortków, Galicia, was, in 1943, a Jewish chaplain in the Polish Army of the Near East.

ALEXANDER HAFFTKA.

STEINBERG, HANS WILHELM, conductor, b. Cologne, Germany, 1899. He was discovered by Otto Klemperer, who appointed him assistant conductor at the Cologne Opera after he had won the Wüllner Prize for conducting from his native city. In 1924 he rose to the position of first conductor. One year later he was engaged as director of the German Theatre in Prague. In 1929 he became music director of the Frankfort Opera, holding this post with great success until the rise of the Nazi government. He also appeared frequently as a guest conductor at the Berlin State Opera. After the rise of the Nazi regime he went to Palestine, where he established and conducted the Palestine Symphony Orchestra. In the spring of 1938 Steinberg came to the United States, and during the next few seasons conducted concerts of the N.B.C. Orchestra as well as serving as Toscanini's assistant. He was guest conductor for the New York Philharmonic, Los Angeles Philharmonic and Philadelphia orchestras.

Lit.: *Current Biography* (1940) 759.

STEINBERG, ISAAC NACHMAN, revolutionary and writer, b. Dvinsk, Russia, 1888. After an Orthodox Jewish education, he went to the University of Moscow, from which he was expelled for revolutionary activities. Subsequently he received the Ph.D. degree from the University of Heidelberg (1910) and returned to Russia to practise law, and contributed to various legal periodicals.

After the February, 1917, revolution in Russia, Steinberg went to Petrograd, where he became a member of the government. He remained with the left-wing group after the split later in the year, and was made people's commissar of justice after the October revolution, holding this post in 1917 and 1918. He was also on the staff or editor of numerous periodicals, including the daily *Zemlya i Volya.* Steinberg left Russia for Berlin in 1923 and continued his revolutionary writing and editing. He had from the beginning of his career written intermittently in Yiddish; in addition to his studies originally in that language, much of his Russian and German work was translated into Yiddish.

Among his books were *Dnevnik Sozialista Revoluzionera* (1915); *Ot Fevralya po Oktyabra* (1920); *Zehn Jahre Oktober-Revolution* (1927) and *Spiridonova* (1935). His drama *Dornenweg* (1927), depicting character sketches and episodes from the revolution, won a prize offered by the Bremen Goethe Gesellschaft. After 1933 Steinberg moved to London, and became an advocate of the Free Land (Australia) settlement movement for Jews; he was also a member of the Central Bureau of the Yiddish Scientific Institute.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 4 (1930) cols. 604-8.

STEINBERG, JACOB, Hebrew and Yiddish poet, short story writer and essayist, b. Bela Tserkov, Ukraine, Russia, 1887. He lived for some time in Kiev and Warsaw, and studied at the University of Bern, Switzerland. In 1914 he moved to Palestine.

He began his literary career in 1903 with a series of poems and short stories which appeared in various Hebrew and Yiddish periodicals. In 1906 he published his first collection of Hebrew poetry under the title of *Shirim* (Poems), which was followed in 1910 by two additional volumes, *Sefer Hasatiroth* (The Book of Satires) and *Sefer Habediduth* (The Book of Loneliness). Another collection entitled *Shirim* appeared in 1923 (Leipzig), and in that year he also published two volumes of short stories, *Sippurim* (Stories; Berlin). His first collection of essays appeared under the title of *Reshimoth* (Notes; Tel-Aviv, 1928), and a later volume was entitled *Demuyoth Vehezyonoth* (Images and Visions; Tel-Aviv, 1935). The latest edition of his collected works was published in three volumes, in celebration of his fiftieth birthday jubilee, *Kithebe Yaakob Steinberg* (Tel-Aviv, 1937; vol. 1, *Shirim* [Poems]; vol. 2, *Sippurim* [Stories]; vol. 3, *Reshimoth* [Essays]).

Of his Yiddish writings, the following appeared in book form: *Die Mutter,* a three-act drama (The Mother; Warsaw, 1908); *Gezamelte Shriften* (Collected Writings; Warsaw, 1909); *Russland,* an epic poem (Russia; Warsaw, 1914). He also translated into Hebrew Alphonse Daudet's *Lettres de mon moulin,* was one of the editors of the *Freind* in Warsaw and of *Hapoel Hatzair* and *Dawar* in Palestine, and edited the seven-volume edition of the works of his brother-in-law Hayim Arlosoroff. In 1936 he was appointed one of the editors of the Bialik Foundation.

Steinberg's early poetry is dreamily melancholy and plaintively sentimental; in his satires he gave expression to the disillusionment and cynicism of a rootless generation, seeking escape in promiscuous eroticism and finding it ungratifying; but in his later poems, in which the Palestinian motif predominates, he resumes the romantic tone. His short stories are of the impressionistic and analytical type. They portray chiefly the young Eastern European Jews who have lost their ties with tradition and have broken away from the Jewish milieu but cannot find moorings in the natural earthy environment of the non-Jewish world, for they are the helpless victims of age-old estrangement from nature which rendered the Jew incapable of full enjoyment of life. Even the love life of his characters, which dominates their existence, appears shallow and without permanence or completion. The pessimism and futility which pervades his stories is lightened only by his portrayal of the Jewish woman, who is depicted as the bearer of the vitality and fortitude which preserved the race through the vicissitudes of life in exile. In his essays, which are concise and lyrical in tone, he gives expression to his philosophy of life and his conception of Judaism. In the national revival in Palestine he sees the concentration of the essence of Jewish spiritual selfhood. His essays are written around his impressions of Palestinian landmarks and Biblical and literary themes. His style is heavy and slow and often artificial, but it has charm and melody.

AHRON OPHER.

Lit.: Robinson, M., *Deyuknaoth,* 34-38; Ben Eliezer, in *Hatekufah,* vol. 21, pp. 501-3; Goldberg, A., in *Hadoar,* Sept. 2, 1927; Zilberschlag, I., in *Bitzaron,* Jan., 1940; Meisel, N., in *Bichervelt,* vol. 2 (1919) 34 et seq.

STEINBERG, JOSHUA, educator, b. Vilna, Lithuania, 1839; d. Vilna, 1908. He was first a rabbi in Bialystok, then, from 1861 on, in Vilna. Later (1867) he was made chief instructor of Hebrew and Aramaic at the rabbinical seminary in Vilna. This was followed, in 1872, by his appointment to the post of inspector, a position he held for thirty-two years. In the meantime he served also as censor for Jewish publications on behalf of the Russian government (1863-1908). His government connections enabled him to plead for better educational facilities for Jewish children, and as the result of his presentations a number of schools were established in Vilna and other large cities under Russian control.

Steinberg wrote voluminously in Russian and Hebrew. He was author of a Hebrew grammar (1871), of a Russian-Hebrew dictionary (1880) and of a Russian-Hebrew-German dictionary (1888).

STEINBERG, JUDAH, Hebrew short story writer, b. Lipkany, Bessarabia, 1863; d. Odessa, Russia, 1908. He grew up close to nature in an atmosphere of Hasidic piety.

After his marriage he settled in a Roumanian village as a small storekeeper. There he devoted so much of his time to reading and self-education that he failed in business and was compelled to return to his father's home and take up Hebrew teaching. But constant conflict with his father over the pursuit of secular enlightenment forced Judah to seek a livelihood elsewhere, and in 1889 he moved to the town of Yedintzy. In that year he published privately his first book, *Nib Sefathayim* (Fruit of the Lips), a Hebrew syntax, which proved a financial failure. He spent the following eight years teaching Hebrew in this small town and writing fables and children's stories. His fables appeared in two volumes entitled *Bair Ubayaar* (In the City and in the Forest; Warsaw, 1897 and 1899), which were received with great enthusiasm by the leading writers of the day, as were indeed his children's stories, *Libene Haneurim* (For the Youth; Cracow, 1897).

In 1897 Steinberg was invited as a Hebrew teacher to the town of Leovo where, under improved economic conditions, he could devote more time to writing. During his stay in this town he wrote his best works, contributed to most of the Hebrew and Yiddish periodicals, and edited textbooks and chrestomathies. His Hasidic stories appeared under the titles of *Sihoth Hasidim* and *Sippure Hasidim* (Warsaw, 1904). In 1906 he accepted the offer of the new Yiddish daily *Vahrheit* to serve as its Russian correspondent, and moved to Odessa. There, despite a torturous stomach ailment which was growing worse, he wrote his stories on the revolution. His illness, however, soon incapacitated him, and he spent the last months of his life in abject poverty and pain until he was overtaken by death at the age of forty-four.

Steinberg's collected Hebrew works appeared in four volumes, entitled *Kol-Kithebe Yehudah Steinberg* (Cracow and Odessa, 1910-13). Of his Yiddish works one volume of collected stories appeared in New York city in 1926. Some of his children's stories were translated into Yiddish under the titles of *Rodzinkes mit Mandlen* (Raisins with Almonds; New York, 1920) and *Kinder Maaselach* (Children's Tales; 1921), and some of them were rendered into English under the title of *The Breakfast of the Birds* (Philadelphia, 1917). A Yiddish translation of selected Hasidic stories, *Hasidishe Maases,* appeared in 1909, as well as a translation of his novel *Bayamim Hahem* (In Those Days), on the life of a Cantonist soldier. The latter appeared also in an English translation (Philadelphia, 1915).

Steinberg is the classical short story writer in Hebrew literature. With Isaac Loeb Peretz and Micah Joseph Berdyczewski, he shares the credit for popularizing the life of the Hasidim in modern Hebrew fiction. His stories portray the simple pious Jews of the Russian small town, in all the phases of their daily lives, with sympathy and warmth and with great skill. He is a master of the psychological sketch which in a few brief lines constructs the whole mental world of the character. Less impressive are his longer novels and the stories of the emancipated young Jew. *Doctor Orlov* (1905), a novel about an unscrupulous young Jewish physician who, in gaining wisdom, lost his principles, is artificial in plot and smacks of Smolenskin and Brandstetter. Even *Bayamim Hahem,* the most successful of his long narratives, is not really a novel but a monologue of the Cantonist soldier, although it is a vivid recital of the heroism and martyrdom of the Jewish children seized for military service and forced conversion under the Cantonist system. Steinberg's most valuable contribution to modern Hebrew literature lies in his children's stories, which appeared in numerous editions, in books, periodicals, pamphlets and anthologies, and are still read avidly by Jewish children. His vivid imagination, his deep insight into the child's mentality and his love for children are evident in these stories, which are Jewish in content, though universal in appeal. His style is light, simple and lucid.

AHRON OPHER.

Lit.: Robinson, M., in *Hasifruth Haibrith Hahadashah;* Fichman, I., in the introduction to the Cracow edition of Steinberg's collected works; Zetzer, S. Z., in the introduction to the Yiddish translation of his Hasidic stories; Wax-

man, M., *A History of Jewish Literature,* vol. 4 (1941) 62-70.

STEINBERG, MAXIMILIAN, composer and teacher, b. Vilna, Lithuania, 1883. He studied at the St. Petersburg Conservatory, where he was a pupil of Rimsky-Korsakoff, whose daughter he married in 1908. After 1908 he was professor of theory and composition at the St. Petersburg Conservatory, becoming full director in 1934. Steinberg prepared a new edition of Rimsky-Korsakoff's *Foundations of Instrumentation.* He composed ballets, works for orchestra, chamber music compositions and piano pieces which received frequent performances in the Soviet Union. He also made ingratiating arrangements for voice and orchestra of popular Russian songs.

STEINBERG, MILTON, rabbi and author, b. Rochester, N. Y., 1903. He studied at the College of the City of New York (B.A., 1924), Columbia University (M.A., 1928) and the Jewish Theological Seminary of America (rabbi, 1928). He was instructor of classical languages at the College of the City of New York (1924-25) and of Jewish history and religion at the Teachers Institute of the Jewish Theological Seminary (1926-28). After serving as rabbi of Congregation Beth El Zedeck at Indianapolis, Ind. (1928-33), he received a call to the Park Avenue Synagogue in New York city, where he was still the incumbent in 1943. He was appointed chaplain in the New York Guard, with the rank of lieutenant-colonel.

Steinberg was a member of the executive council of the Rabbinical Assembly of America (1933-40) and of the administrative committee of the Zionist Organization of America (1935-38). He served on numerous committees and boards, including the committee on publications of the Jewish Publication Society, the national commission for Hillel Foundations, and the board of directors of the New York Young Men's Hebrew Association. He was associate editor of the *Reconstructionist,* and contributed regularly to general and Jewish periodicals.

He wrote *The Making of the Modern Jew* (1934), in which he analyzes the factors which have enabled the Jewish people to survive despite adverse conditions, and *As a Driven Leaf* (1940), a historical novel dealing with the ancient heretic Elisha ben Abuyah.

STEINBRINK, MEIER, judge, b. New York city, 1880. He studied law at the New York University Law School in 1899, and was admitted to the bar in 1901. During the thirty-one years he was in private practice, he was retained as special counsel in important municipal and federal proceedings. In 1915 he acted as counsel for the Catholic interests in what was popularly termed "the wire tapping cases," and in 1918 he was the associate of the later Chief Justice Charles E. Hughes in the aircraft investigation during the first World War. In 1919 he was counsel for the Congressional Committee investigating War Department expenditures, and in 1922 he was retained as an assistant United States attorney general in the prosecution of civil cases arising out of war frauds related to aircraft production. He was special counsel for the City of New York in the investigation of city contracts (1921), and also served, without compensation, in the ambulance chasing investigation in the Second Judicial District (1928-29).

Steinbrink was made justice of the New York State Supreme Court in 1932, and in 1939 became a member of the Appellate Term. Early in his judgeship, in treating an airplane collision, he demonstrated the elasticity of the law which permitted application of its rules to novel situations. Later he authorized the use of a blood test to determine paternity, establishing a



Meier Steinbrink

precedent that eventually resulted in specific legislation. During the depression Steinbrink, in determining the applicable law, came to the aid of home owners by permitting them to retain possession during the pendency of foreclosure actions (1933). Steinbrink also declared unconstitutional an ordinance prohibiting peddling on the streets of New York city. In 1943 he was still a Supreme Court justice.

Especially in Brooklyn, where he made his home, Steinbrink was active in Jewish communal work. He was the first president of the United Jewish Aid Society, and later an incorporator and director of the Brooklyn Federation of Jewish Charities. He was president of Congregation Beth Elohim, and active on behalf of the Union of American Hebrew Congregations in the metropolitan area. In 1938, when a group of Brooklyn Jews founded an organization which was intended to propagandize for the proportional representation of Jews in government, Steinbrink was one of those who came out firmly against all segregative political steps. In 1941 Steinbrink was elected vice-president of the New York Federation of Reform Synagogues. In 1942 he was awarded the distinguished service medal of the Jewish Culture Foundation of New York University. He was given an honorary LL.D. degree by Brooklyn Law School in 1934. He was one of the sponsors of this encyclopedia.

In 1943 Steinbrink served as president of the 38th biennial convention of the Union of American Hebrew Congregations, held in New York city.

STEINDLER, ARTHUR, orthopedic surgeon, b. Vienna, 1878. He received the M.D. degree from the University of Vienna in 1902, and came to the United States in 1907. In 1915 he was appointed professor of orthopedic surgery at the State University of Iowa, Iowa City; he still held this position in 1943. He lectured at the University of Mexico, Mexico City, as assistant professor of orthopedics, and was for several years president of the American Orthopedic Association.

Steindler wrote: *Reconstructive Surgery of the Upper Extremity* (1923); *Operative Orthopedics* (1925); *Diseases and Deformities of the Spine and Thorax* (1929); *The Mechanics of Normal and Pathological Locomotion in Man* (1934). He contributed to several medical textbooks.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 230-31.

STEINER, EDWARD ALFRED, *see* YORK-STEINER, HEINRICH.

STEINER, GABRIEL, physician, b. Ulm, Germany, 1883. He received the M.D. degree from the University of Strasbourg (1908), where he became lecturer in 1913. Steiner was appointed assistant professor at the University of Heidelberg in 1920. He came to the United States in 1936, and in 1937 was made professor of neurology and neuropathology at the Wayne University College of Medicine, Detroit; he still held this position in 1943. In 1941 he founded the Wayne University Brain Disease Registry, America's best center for study of brain and spinal diseases.

Steiner wrote on neurosyphilis (in *Jadassohn's Handbuch*), and *Krankheitserreger und Gewebsbefund in multipler Sclerosis* (1931).

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 628; *Journal of the American Medical Association,* Aug. 2, 1941, p. 378.

STEINER, HEINRICH YORK, *see* YORK-STEINER, HEINRICH.

STEINER, KILIAN VON, lawyer, banker and statesman, b. Laupheim, Germany, 1833; d. Stuttgart, Germany, 1903. He was the son of Victor Steiner (1790-1863), a Jewish farmer and brewer who did not assume his civil name before 1828. Kilian Steiner studied law from 1851 to 1858 at the Universities of Tübingen and Heidelberg, and established himself as a lawyer at Heilbronn in 1859. In 1865 he moved to Stuttgart, following the demands of the Deutsche Partei, the national party which advocated the union of Germany under Prussian leadership, and of several important industrialists of Stuttgart.

Steiner intervened twice in the political development of Württemberg, thus contributing to the success of Bismarck's policy. In 1866 he tried unsuccessfully to prevent the government of Württemberg from siding with Austria against Prussia, but soon after the first Prussian victories he was instrumental in the opening of peace negotiations, and gave practical support to Bismarck's efforts to pacify Southern Germany as soon as possible. When, in 1870, the government of Württemberg was inclined toward neutrality, Steiner vigorously agitated in favor of Württemberg's participation in the war against France, and within a few days he forced the reluctant government to declare war. The king of Württemberg knighted Steiner afterward. As to home politics, Steiner was closely allied with Eduard Lasker, Ludwig Bamberger and Heinrich Rickert, but later on, when the liberal leaders entered into a conflict with Bismarck, he sided with the latter.

Of no less importance was the part which Steiner played in the economic life of Germany. He was one of the first Germans to recognize the necessity of founding joint stock banks, and had a broad view on their economic tasks. Steiner was the spiritual leader of the Württembergische Vereinsbank (founded in 1869), whose history he wrote in 1894. Together with Georg von Siemens and Bamberger, he took a prominent part in the founding of the Deutsche Bank, on whose board he was for some decades. Steiner took the initiative also in the founding of the dynamite trust. He created the salt mines at Heilbronn, and bequeathed them to the city of Heilbronn. He was the counsel of the great publishing house of Cotta, and annexed several other publishing and printing firms to it.

Steiner's personality showed a peculiar combination of optimistic idealism and sober-minded realism. He was an intimate lifelong friend of Berthold Auerbach, and a good friend of many prominent German authors of his age, such as Paul Heyse, Wilhelm Raabe and Joseph Victor von Scheffel. The great majority of the professors of the University of Tübingen esteemed Steiner's hospitality and generosity, praising him as "royal merchant." Steiner remained loyal to Judaism, but indifferent to its religious traditions.

STEINER, MAX, composer, b. Vienna, 1893. He was a student at the Vienna Conservatory, where he was a pupil of Fuchs, Gradener and Mehler. After coming to the United States he became a conductor of Broadway musical comedies. He then went to Hollywood, where he became one of the leading composers for the screen, producing the scores for more than twenty-five major cinema productions.

STEINER-PRAG, HUGO, painter, etcher and book illustrator, b. Prague, 1880. He studied in Prague and Munich. As early as 1904 he began to teach at the Workshop for Free and Applied Art in Munich. The following year he was called to the State School for Arts and Crafts in Barmen, Westphalia, and in 1907 he was made professor at the State Academy of Graphic Arts in Leipzig. Here he taught until 1933 in the departments of book illustration and advertising design.

Steiner-Prag returned to Prague in 1934, founding, at the behest of the Czechoslovakian government, the Officina Pragensis, a school for graphic arts, particularly in the fields of book and commercial art. He was called to Stockholm in 1938, and to New York city in 1941, where he became a lecturer on graphic arts at New York University. His greatest accomplishments were in modern book art, in which all phases of book production—type, composition, binding, jacket, illustration and other ornamentation—were considered with the greatest care and good taste. He produced more than 1,400 books, of which he illustrated more than sixty. For more than 100 publishers he designed bookmarks and other devices. His illustrations are comprehensive and charming interpretations of the text.

He served also as art advisor to many book and periodical publishers, printing houses and binderies. He was widely honored, and invited to every exhibition. In 1914 Steiner-Prag headed the modern book section of the World Exhibition for Bookcraft and Graphic Arts in Leipzig, and in 1917 he was president of the International Exhibition of Modern Book Art. He supervised the German sections at international exhibitions, and was director of the New German Graphic Arts (New York and Pittsburgh, 1930).

Steiner-Prag worked in the theatre as well, designing the settings and costumes for plays and operas in Leipzig, Cologne, Hamburg and Prague. He continued his various activities in the United States, serving as consultant on book design for the University Press at Lincoln, Neb. For the Limited Editions Club he prepared a new edition of E. T. A. Hoffman's selected stories (1942), and for the Heritage Club he did sixteen illustrations for a special edition of Lord Byron's *Don Juan.*

Lit.: Frenzel, H. K., edit., *Hugo Steiner-Prag* (with an introduction by Max Osborn; 1928); Rodenberg, Julius, *Hugo Steiner-Prag zum 50. Geburtstag* (1930).

STEINFELD, MARTHA LEVY (Mrs. Maurice L. Steinfeld), communal worker, b. 1889; d. St. Louis, 1934. She was educated in Newark, N. J., and moved to St. Louis after her marriage. Here she became a member of the executive board of the National Federation of Temple Sisterhoods in 1917. Later she was elected second vice-president, then first vice-president, and in 1929 she was chosen president. Reelected to a second term, she was in office at the time of her death. Mrs. Steinfeld was also a member of the executive board of the Union of American Hebrew Congregations. She was responsible for the introduction of child study and parent educational activities in the Sisterhood program, and for other progressive innovations.

(*See photograph on next page*)



Martha Levy Steinfeld

STEINGUT, IRWIN, assemblyman and realtor, b. New York city, 1893. He was a graduate of St. Johns College, Brooklyn (LL.B., 1929). From 1922 on he was a Democratic member of the New York State Assembly, representing the 18th Assembly District, and from 1930 on its minority leader. In 1935 he was the Democratic speaker of the Assembly, the first in twenty-two years. He sponsored the unemployment insurance bill enacted in 1935 and was co-author of the social security bill enacted in 1937. In 1938 he was chairman of the legislative committee to prepare data and documents for the Constitutional Convention of the State of New York for 1938 in which he participated as a delegate. Steingut was a member of the state cabinet of Governors Franklin D. Roosevelt (1928-32) and Herbert H. Lehman (1932-42).

He was a director of the Brooklyn Federation of Jewish Charities (from 1928 on) and a trustee of the Hebrew Orphan Asylum, Brooklyn, and the Brooklyn Jewish Center. In the latter part of December, 1942, Steingut joined Charles Poletti, who was serving a brief four-week term as governor after Lehman's resignation, and other party leaders, in drawing up a broad program of social reform for the year 1943 and for the post-War period.

STEINHARDT, JACOB, painter, etcher and wood-engraver, b. Zerkow, Posen, Germany, 1887. He was brought up in the traditional Orthodox Jewish atmosphere, but attended the Gymnasium in Berlin and in 1909, at the age of twenty-two, moved to Paris, where he studied under Jean Paul Laurens, Théophile Steinlen and Henri Matisse. In Berlin his most important teacher was Lovis Corinth, while he acquired his etching technique from Hermann Struck. He joined several friends, among them Ludwig Meidner and Richard Janthur, in forming the group known as Die Pathetiker (1911). This group, revolting against "still life" and "mere prettiness in art," started a direction in art which might be compared to the pre-Raphaelite school in England, and which, in its macabre gravity, reflected the seriousness of the time.

Serving as a German soldier in Lithuania during the first World War, Steinhardt again came into contact with Orthodox Jewish life and was deeply impressed by his experiences. From then on he devoted himself almost exclusively to portraying life in past and present. Proof of this change were his portfolios *Litauische Juden* (eight etchings, 1919), *Jüdische Motive* (six woodcuts, 1920), *Die zehn Plagen* (ten woodcuts, 1921) and *Juden* (eight etchings, 1922). To this group belong his masterly illustrations of the Passover Haggadah (1923) and of the books of *Jonah* (1922) and *Sirach* (1929). Steinhardt contributed eight etchings to a cycle of poems by Arno Nadel (*Rot und glühend ist das Auge des Juden,* 1920), and illustrated German translations of works by Isaac Loeb Peretz (*Musikalische Novellen* and *Gleichnisse*).

Steinhardt, who developed a strong interest in Zionism beginning with the time of his stay in Lithuania, moved to Palestine in 1930; he was still living there in 1943. He had large exhibits of his works in London (1935), and a number of his woodcuts were on display in the Palestine Pavilion at the New York World's Fair (1939-40), including *Four Thousand Years of the Hebrew Alphabet.*

In his earlier works Steinhardt mirrored the world of horror which found its climax in the first World War; later he endeavored to express the inner life of the Jews, avoiding the cheap ways of Jewish genre art and, instead, picturing the spiritual pains, the religious ecstasy of the people. His sombre outlook changed, however, after his visit to Palestine (1925), where he started to portray the landscape and inhabitants and where he settled in 1930. In such oils as *View of Jerusalem from Mount Scopus, The Mosque of Omar and the City Wall, The Desert of Judaea, Tiberias Beach on the Lake of Galilee* and *Yemenite Jews* he succeeded in amalgamating his European craftsmanship with the atmosphere of the East.

Steinhardt, who, together with Joseph Budko, was one of the best-known representatives of modern Jewish art, was especially praised as a master in the field of modern Jewish graphic art. Critics maintain that his work finds its most characteristic expression in etchings rather than woodcuts.

ALFRED WERNER.

Lit.: Nadel, Arno, "Jacob Steinhardt," *Graphiker der Gegenwart,* vol. 4 (1920); Zweig, Arnold, Introduction to Steinhardt's *Ben Sirach* (1929); Lindemann, Florence, "The Sun in Palestine," *American Hebrew,* Dec. 22, 1939; Newman, Elias, *Art in Palestine* (1939).

STEINHARDT, LAURENCE A., lawyer and American diplomat, b. New York city, 1892. He received his law degree in 1915 from Columbia University, and was admitted to the bar the following year. In 1920 he joined the law firm with which his uncle, Samuel Untermyer, was connected, and remained affiliated with the firm until the beginning of his diplomatic service in 1933. He had in the interim served in the United States Army, entering as a private when the United States declared war against Germany in 1917, subsequently becoming a sergeant, a member of the Provost Marshal General's staff and, finally, being attached to the housing and health division of the United States War Department.

During his legal career Steinhardt was identified with several cases involving internationally known figures, such as Vaslav Nijinsky and Archduchess Maria Theresa. His invitation to join the diplomatic scene came in 1933, from President Franklin D. Roosevelt. A pamphlet by Steinhardt, *The Truth, the Whole Truth, and Nothing but the Truth* (1931), had criticized the economic and fiscal policies of the Hoover administration. This preliminary advocacy of principles which Roosevelt was later to incorporate into his New Deal program won for Steinhardt the attention and the trust that resulted in the offer of a post as minister to Sweden. Steinhardt was in Stockholm from 1933 to 1937, during years that were already filled with the threat of events to come. In 1937 he was made ambassador to Peru, at a time when the strengthening of Pan-American relations had become a primary task of the Western Hemisphere. He was a delegate to the eighth Pan-American Conference held in Lima in 1938, at which the majority unity



Lawrence A. Steinhardt
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that was later to send most of the countries of both Americas into the war against the Axis took firmer form than it had ever had before. From Peru an even greater and more delicate assignment was given to Steinhardt: he was, in 1939, made ambassador to the Soviet Union.

His appointment to the post at Moscow was in itself a significant move, for it marked the tentative resumption of relations that had been tenuous between the two countries since the signing, earlier in 1939, of the non-aggression pact between Russia and Germany. During Steinhardt's period of residence in Moscow he had to present America's displeasure at the Russian-Finnish war. Yet the integrity and the wisdom of his behavior made him a factor, with Sir Stafford Cripps, who represented Great Britain, in implementing the friendship between the powers of Russia, Great Britain and the United States that made possible the alliance among them when the German attack against Russia was launched in 1941. With this responsibility behind him, abetted though his success had been by circumstance, Steinhardt was moved to Ankara, as American ambassador to Turkey, in January, 1942, to serve as a counterweight against the efforts of Franz von Papen to swerve Turkey toward a pro-Axis line. Allied prestige in the Near East was then in a tender state, because of the military reverses of the period, and Steinhardt's task was hard, but he had managed, by early 1943, at least to help hold Turkey severely neutral, while the change in the military situation, in favor of the Allies, made his task more gratifying.

NATHAN RICARDO.

STEINHART, FRANK MAXIMILIAN, industrialist, b. Munich, Germany, 1864; d. Havana, Cuba, 1938. He came to the United States at an early age and in 1882 enlisted in the United States Army, and by 1889 had reached the rank of sergeant. He was then transferred to the headquarters of the Division of Missouri at Chicago, serving as clerk, assistant chief clerk and chief clerk under Generals Schofield, Crook, Miles, Ruger, Merritt and Brooke at the time of the campaigns against the Indian tribes of the West. At the outbreak of the Spanish-American War he was appointed chief clerk of the First Army Corps (May, 1898) and accompanied General Brooks to Puerto Rico.

After serving for a time as chief clerk of Puerto Rico, Steinhart was transferred to Cuba as chief clerk of the military government, serving under General Leonard Wood until May, 1902; he then was appointed agent of the War Department in charge of the archives of the military government. From 1903 to 1907 he was American consul general at Havana. From 1907 to his death he was general manager of Havana Electric Railways, Light and Power Company.

STEINHAUS, HUGO DYONISE, mathematician, b. Jaslo, Poland, 1887. He was best-known for his invention of instruments for the optical measurement of curves. While serving as professor of mathematics at the University of Lemberg he published numerous scientific books in various languages.

Included among these were *Der Begriff der Grenze* (1911); *Sur les défauts de convergence* (1915); and, in Polish, a study of the peculiarities of trigonometric rows. In collaboration with S. Banach, he published an annual, *Studia Mathematica.*

STEINHAUSEN, WILHELM, painter, b. Sorau, Germany, 1846; d. Frankfort, Germany, 1924. He was the son of a Jewish mother; his father was an army physician. Steinhausen studied in Berlin and then in Karlsruhe. Here (1869) he became friendly with Hans Thoma, whose art and personality had a decisive influence upon him. Steinhausen was awarded the Michael Beer prize of the Berlin Academy for artists of Jewish origin in 1870; later he traveled to Italy and Sicily. He lived in Berlin from 1875 to 1877, and thereafter in Frankfort, where he was a neighbor of Thoma, who painted a portrait of him.

Steinhausen was made a professor in 1900, and in 1906 was given an honorary doctorate by the theological faculty of the University of Halle. Under Thoma's tutelage, Steinhausen, who had been reared as a Christian, practised a profoundly conceived Protestant piety in his art. He did many religious oil paintings and murals, etchings and illustrations. His work is represented in the St. Lucas Church in Frankfort, the Hospitalkirche in Stuttgart, and in many private houses in Frankfort, for which he designed decorations.

Among Steinhausen's paintings, *Flight to Egypt* (1874) is in the Berlin National Gallery; *The Astrologer* in the Cincinnati Museum; landscapes in Dresden and Darmstadt; a self-portrait (1860), a portrait of his wife (1884) and *Suffer the Little Children to Come unto Me* (1888) in the Städelsches Museum in Frankfort; *Holy Night* in the Folkwang Museum in Essen; *Paul* in Hamburg; and his famous painting of himself and his wife in the Wallraf-Richartz Museum of Cologne. The Steinhausen archives in the Städelsches Institut in Frankfort contain the residue of his work. Among his published illustrations were: *Six Biblical Bookmarks* (woodcuts, 1869); *Story of the Birth of Christ* (1872); *Selected Poems of Clemens Brentano* (woodcuts, 1874); *Irmala,* a novel by his brother, Heinrich Steinhausen.

MAX OSBORN.

Lit.: Koch, David, *Wilhelm Steinhausen* (1902 and 1904); Balke, S., *Zum 60. Geburtstag Wilhelm Steinhausens* (1906); Steinhausen, Wilhelm, *Aus meinem Leben, Erinnerungen und Betrachtungen* (1912).

STEINHEIM, SALOMO LUDWIG, physician and author, b. Bruchhausen, Westphalia, Germany, 1789; d. Zurich, Switzerland, 1866. He practised medicine in Altona, where he wrote most of his literary works. Together with his friend, Gabriel Riesser, he

distinguished himself in the struggle for the emancipation of the Jews. His books *Sinai* (Altona, 1823) and *Gesänge Obadjas ben Amos aus der Verbannung* (Frankfort, 1837) contain fine Jewish poetry.

In his principal work, *Die Offenbarung nach dem Lehrbegriffe der Synagoge* (4 vols., 1835-65), Steinheim attempted to elevate revelation from a religious belief to a philosophic truth. His other writings include *Moses Mendelssohn und seine Schule* (1840) and *M. M. Budinger, Lebensbeschreibung eines israelitischen Schulmannes* (1844). Steinheim spent the last twenty years of his life in Rome. In 1934 a selection of his posthumous papers was published under the title of *Vom Bleibenden und Vergänglichen im Judentum* (with an introduction by Hans Joachim Schoeps).

Lit.: Karpeles, Gustav, *Geschichte der jüdischen Literatur,* vol. 2; Rippner, "S. L. Steinheim als Philosoph," *Monatsschrift für die Geschichte und Wissenschaft des Judentums,* vol. 21, p. 347 et seq.; vol. 22, p. 1 et seq.; Schoeps, Hans Joachim, "Aus dem Briefwechsel Steinheim-Zunz," *Jahrbuch für jüdische Geschichte und Literatur,* vol. 31 (1938) 248-85.

STEINITZ, ERNST, mathematician, b. Laurahütte, Upper Silesia, Germany, 1871; d. Kiel, Germany, 1928. In 1898 he was appointed instructor at the technical college in Charlottenburg; in 1910 he became professor at the University of Breslau, and in 1920 at the University of Kiel, where he remained until his death. His most important work, "Algebraische Theorie der Körper," dealing with the abstract tendencies of modern algebra, was published in the *Journal für reine und angewandte Mathematik* (vol. 137, 1914); it became the scientific basis for many researches in the fields of algebra and arithmetic. Steinitz wrote also *Konfigurationen der projektiven Geometrie* (1910) and *Polyeder und Raumeintheilungen* (1916).

Lit.: *Jahrbuch über die Fortschritte der Mathematik,* 1894 et seq.

STEINITZ, WILLIAM (WILHELM), chessmaster, b. Prague, 1836; d. Wards Island, New York city, 1900. He was the first to bear the title of world chess champion. Steinitz, who was in bad health and was originally destined for the rabbinate, started his meteoric career in 1862, when he represented Austria in the International Chess Tournament held in London, securing sixth prize. In 1866 he became champion of the world, and retained the title until 1894, when he lost it to Emanuel Lasker. He won first prize in Vienna (1873 and 1882), second prize at the London tournament (1883), and defeated Anderssen (1866), Blackburne (1876), Zuckertort (1886), Tchigorin (1890) and Gunzberg (1892).

Steinitz lived for twenty years in England, became a naturalized British subject, editor of *The International Chess Magazine* (1885-1900), and chess editor of the London *Field.* In 1893 he settled in New York city. The inventor of the gambit which bears his name, he is considered the founder of a new school of chess based on the scientific exploitation of small advantages in position. Toward the end of his life he lost his mind.

Lit.: Devidé, C., *A Memorial to William Steinitz* (1901).

STEINMAN, DAVID BARNARD, bridge engineer, b. New York city, 1886. He was educated at Columbia University (Ph.D., 1911), was professor in charge of civil and mechanical engineering at the College of the City of New York (1917-20), and taught at several other universities and engineering schools. He was a special assistant to Gustav Lindenthal on the design and construction of the Hell Gate arch bridge in New York city, of the Sciotoville Bridge over the Ohio River, the largest continuous bridge in the world,



William (Wilhelm) Steinitz

and of several other notable bridges. He took part in the designing or construction of many bridges all over the world, including the suspension bridge at Florianopolis, Brazil, the largest bridge of this kind in South America (1922-26), the Carquinez Strait Bridge in California, the longest cantilever bridge in the United States (1923-27), the Mt. Hope Bridge in Rhode Island, the largest bridge in New England (1927-29), the Henry Hudson Bridge in New York city, the longest hingeless arch span bridge in the world (1936), and the Thousand Islands Bridge over the St. Lawrence River. He was a consultant on the construction of the George Washington Bridge between New York and New Jersey (1927-31) and on the design of the Triborough Bridge in New York (1930-36).

Steinman was awarded many medals and prizes for his professional achievements, and was president of several engineering societies. His writings include *Suspension Bridges, Their Design, Construction and Erection* (1923 and 1929); *A Generalized Deflection Theory for Suspension Bridges* (1934); and *Bridges and Their Builders* (1941). He was an associate editor of the *Engineers Handbook Library* (1921-23).

STEINMAN, ELIEZER, Hebrew novelist and journalist, b. Hobodovka, Podolia, 1892. He was the son of a rabbi, and was educated at the Yeshiva of Kishinev. For two years prior to the first World War he lived in Warsaw and wrote for the Yiddish *Moment* and contributed to numerous Hebrew periodicals.

He spent the years of the War and the revolution in Odessa, where he published one issue of a magazine entitled *Hakomunist Hayehudi* (The Jewish Communist) and continued to write fiction. There he wrote his first novel, *Sehur-Sehor* (In a Circle), which appeared serially in the quarterly *Hatekufah* (vols. 1-5). Upon his return to Warsaw in 1921 he edited the magazine *Koloth* (Voices) and published several volumes of novels, short stories and essays in Hebrew and Yiddish: *Esther Hayoth,* a Hebrew novel in two parts; *Haben Hanoded* (The Wandering Son), a story; *Sippurim* (Stories), on the themes of the pogroms and the mental conflicts of the modern Jew; *Ukraine Vaint* (The Ukraine Weeps), a collection of Yiddish short stories portraying the bloody pogroms. All these appeared in Warsaw in 1923. A volume of collected essays in Yiddish entitled *Tzu Mensh un Folk* (To Man and Nation) appeared earlier (Warsaw, 1922). In 1924 Steinman settled in Palestine, where he published the weekly *Kethubim* and later was one of the editors of the organ of Palestine labor, *Dawar.*

His later major works were the novels *Dudaim* (Love Apples); *Zugoth* (Couples; Berlin, 1930); and *Sodoth* (Secrets; 2 vols., Tel-Aviv, 1935); and the collections of literary and publicistic essays *Hayesod Bahinnuch* (The Basis of Education; Tel-Aviv, 1930); *Bemizreh Hazeman* (In the Winnowing of Time); and *Shaar Havikkuah* (The Gate of Controversy; Tel-Aviv, 1933).

Steinman's short stories and novels are in essence psychological studies of the mental conflicts and subconscious drives of the modern Jewish intellectuals, particularly the floaters and the refugees of the first World War, whose existence is torn and rootless. The erotic strain which dominates their lives only adds to their spiritual perplexity. His narratives are impressionistic in style, slow moving and full of lengthy dialogues and analytical soliloquies. AHRON OPHER.

Lit.: Epstein, A., in *Soferim;* Newman, I., in *Halil Haroim;* Niger, S., in *Tog,* March 2, 1924; Waxman, Meyer, *A History of Jewish Literature,* vol. 4 (1941) 196-97.

STEINMETZ, CHARLES PROTEUS, scientist, b. Breslau, Germany, 1865; d. Schenectady, N. Y., 1923. He studied at the Universities of Breslau and Berlin, specializing in mathematics, electrical engineering and cognate subjects. Early Socialist activities forced him to flee Germany, and he completed his studies in Zurich, Switzerland. In 1889 Steinmetz came to the United States, where he barely escaped deportation because of a deformed face from an illness.

Steinmetz first obtained employment with an electrical firm in Yonkers. But his experimental work and his monographs in various German periodicals attracted so much attention that in 1893 he became the chief consulting engineer of the General Electric Company. As head of the Schenectady laboratories, he furnished an exemplary instance of the combination of science and industry. One of the first of his services to the development of electricity was his analysis of the process and effects of the alternating current. Steinmetz was a believer in an age of comparative leisure for mankind, made possible by electricity. He predicted the displacement of the steam locomotive by electrified engines and the eventual widespread use of the electric automobile.

Holding to his early belief in political activity, Steinmetz was active in the Schenectady community. He was from 1912 until his death president of the board of education of that city and from 1916 until his death president of its common council. In 1922, Steinmetz offered Lenin his aid in the task of modernizing the Soviet Union; the offer was refused because of broken relations between the United States and the Soviet Union. Later, however, Steinmetz served on the advisory council of the Kuzbas colony in Siberia.

The credence Steinmetz had in the power of science did not lead him to a categorical rejection of religion; he wanted, on the contrary, mutual interaction and investigation between the two. Among Steinmetz' numerous larger published works, most of which went into many editions, were: *Theory and Calculation of Alternating-Current* (1897); *Theoretical Elements of Electrical Engineering* (4th ed., 1915); *Lectures on Electrical Engineering* (5th ed., 1917); *Engineering Mathematics* (1910); *America and the New Epoch* (1916); *Theory and Calculation of Electrical Apparatus* (1917). Steinmetz was awarded the honorary A.M. degree by Harvard in 1902, and the honorary Ph.D. degree by Union University, Schenectady, in 1903. He was professor of electrophysics at Union University from 1902 until his death. NATHAN RICARDO.

Lit.: New York Times, Oct. 27, 1923, pp. 1, 11, 12; Nov. 1, 1923, p. 1; *American Hebrew,* March 30, 1923, p. 660.

STEINSCHNEIDER, MORITZ, orientalist and bibliographer, b. Prossnitz, Moravia, 1816; d. Berlin,



Charles P. Steinmetz

1907. After receiving a Talmudic and general education, he settled in Vienna in 1836 with the intention of devoting himself to the study of Semitic languages and Hebrew literature. The Austrian laws about the Jews prevented his attending the Oriental Institute or publishing his works; accordingly, in 1838 he went to Leipzig and a year later to Berlin, in which places he could study at the universities. After staying in Prague from 1842 to 1845, he returned to Berlin, where he lived for the rest of his life. There he was, successively, correspondent for Austrian newspapers, teacher at the Veitel Heine Ephraim Lehranstalt, representative of the Jewish community at the administration of the Oath More Judaico (1860-69), and (until 1890) director of the Jewish girls' school.

The scholarly works of Steinschneider embrace the entire range of Jewish literature and civilization from the beginning of the Middle Ages to within the 19th cent. His comprehensive knowledge and the unusual degree of his acquaintanceship with books won him the title of "father of Jewish bibliography." In 1841 he and Franz Delitzsch published a work on the *Etz Hayim* of the Karaite Aaron ben Elijah. In 1850 he contributed to Ersch and Gruber's encyclopedia an article on Jewish literature that was regarded as a classic, and so highly esteemed that it was separately reprinted and translated into several languages; he also supplied the encyclopedia with articles on Jewish typography and the Jewish book trade, which were reprinted at Jerusalem in 1938 under the title of *Jüdische Typographie und jüdischer Buchhandel.* Soon afterward he published his first great work, the catalogue of the Hebrew books in the Oxford Library (*Catalogus librorum hebraeorum in bibliotheca bodleiana,* Berlin, 1852-60; 2nd ed., Berlin, 1931). This work established his scholarly reputation on a permanent foundation.

Steinschneider now proceeded to issue further important works at short intervals, such as: *Katalog der hebräischen Handschriften der Leydener Bibliothek* (1858); *Bibliographisches Handbuch über die theoretische und praktische Literatur für hebräische Sprachkunde* (Leipzig, 1859; improved and enlarged ed., 1896; revised ed., with corrections and additions by Steinschneider and other scholars, Jerusalem, 1937); *Katalog der hebräischen Handschriften der Münchener Staatsbibliothek* (Munich, 1875; 2nd ed., 1895); *Polemische und apologetische Literatur in arabischer Sprache* (Leipzig, 1877); a catalogue of the Hebrew manuscripts in the Hamburg state library (Hamburg, 1878); *Vorlesungen*

über die Kunde hebräischer Handschriften, deren Sammlungen und Verzeichnisse (Leipzig, 1897; 2nd ed., Jerusalem, 1937); *Die hebräischen Übersetzungen des Mittelalters und die Juden als Dolmetscher,* which won the prize of the Académie des Inscriptions and is one of the most important investigations of medieval literature (in French, 1884-86; in German, Berlin, 1893); a catalogue of the Hebrew manuscripts in the royal library at Berlin (Berlin, 1893); *Die arabische Literatur der Juden* (Frankfort, 1902); *Die Geschichtsliteratur der Juden:* part 1, on Hebrew writings (Frankfort, 1905); *Die Mathematik bei den Juden* (Frankfort, 1901); *Die italienische Literatur der Juden* (Frankfort, 1901).

In addition, Steinschneider published a large number of treatises and short articles which were published in scholarly periodicals. He was founder and director of the periodical *Hamazkir, Hebräische Bibliographie* (1858-62).

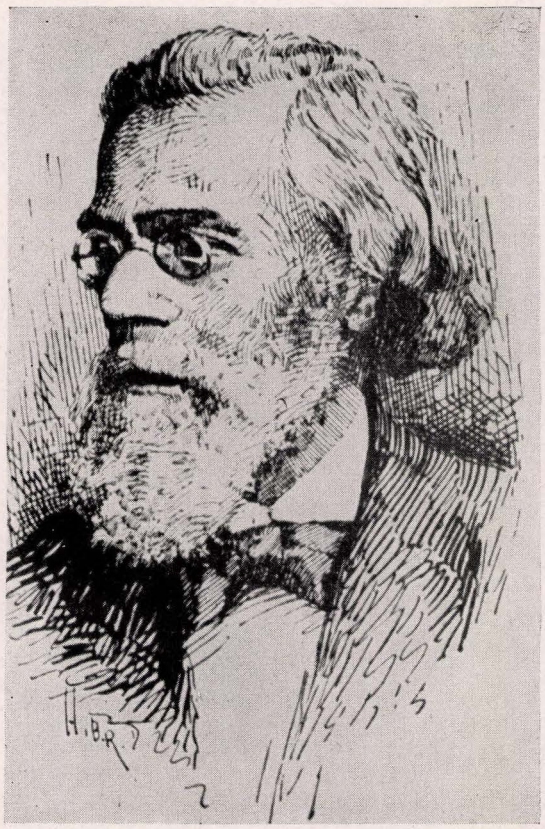
His researches were for the most part devoted to fields which were previously almost unknown, especially those which comprised the achievements of Jewish writers in such studies as mathematics, natural sciences, philology and philosophy. He revealed the important part played by the Jews in the development of the secular sciences and the general culture of the Middle Ages. Together with David Cassel, he drew up a plan for a *Realencyclopädie des Judenthums,* which he published in *Literaturblatt des Orients* (1844). His more popular writings include a little book of Hebrew poems (*Manna;* 1846) and some elementary textbooks for Jewish schools in the Orient. Vol. 1 of his collected writings, edited by Henry Malter and Alexander Marx, together with an evaluation of his work, was issued at Berlin in 1925. A bibliography of his writings is given in *Festschrift zum achtzigsten Geburtstage Moritz Steinschneiders* (1896) v-xxxix; additions were supplied by Adele Goldberg in *Zeitschrift für hebräische Bibliographie,* vol. 5 (1901) 189-91; vol. 9 (1905) 90-92; vol. 13 (1909) 94-95. A bibliography of his writings concerning medicine appears in *Sudhoffs Archiv für Geschichte der Medizin,* vol. 25 (1932) 255-78.

LEON JULIUS SILBERSTROM.

Lit.: Elbogen, I., "Moritz Steinschneider, der Vater der hebräischen Bibliographie," *Soncino-Blätter,* vol. 1, pp. 155-58; Kohut, George A., "Steinschneideriana," *Studies in Jewish Bibliography and Related Subjects in Memory of Abraham Solomon Freidus* (1929) 65-127; Marx, Alexander, "Steinschneideriana II," *Jewish Studies in Memory of George A. Kohut* (1935) 492-527; idem, "Zunz' Letters to Steinschneider," *Proceedings of the American Academy for Jewish Research,* vol. 5 (1934) 95-153; Singer, Isidore, in *Jewish Encyclopedia,* vol. 11, pp. 545-47; Freehof, S. B., in *Central Conference of American Rabbis Year Book,* vol. 26 (1916) 312-13.

STEINTHAL, HAYIM (HEYMANN, HERMANN, or **HEINRICH),** philologist, psychologist and philosopher, b. Gröbzig, Anhalt, Germany, 1823; d. Berlin, 1899. Matriculating at the University of Berlin, he came under the spell of Wilhelm von Humboldt, by whose classroom teaching he was influenced to specialize in philosophy and comparative linguistics. In 1850 the University of Berlin called him to the post of lecturer on philology and mythology. He next applied himself, during three years in Paris, to the study of Chinese. He returned to Germany in 1855, and in 1863 became assistant professor in general philology at the University of Berlin.

Together with his wife's brother, Moritz Lazarus, he introduced and developed the principles of ethnopsychology. In conjunction with Lazarus he published and was the co-editor of the *Zeitschrift für Völkerpsychologie und Sprachwissenschaft* (vol. 1, 1860; vol. 19, 1889) in the interests of their pioneer study of the



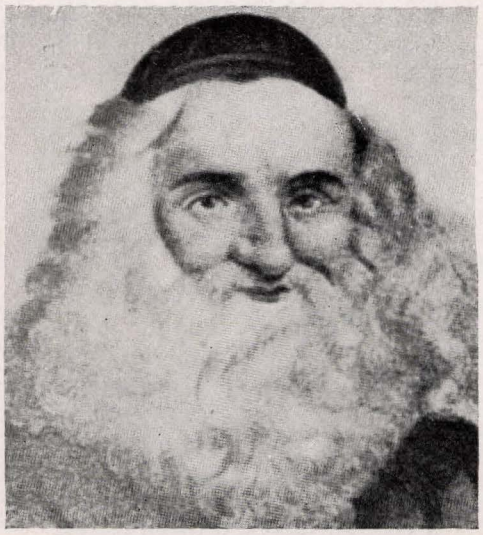
Hayim Steinthal

nature, functions and phenomena of the human soul or mind as manifested by and through specifically folk-unitary modes of life and thought.

In 1872 the Hochschule für die Wissenschaft des Judentums engaged him to deliver courses of lectures on Biblical science and religious philosophy. He was not a Bible critic in the usual sense but was drawn to the Scriptures because of their moral fervor and literary beauty. He became in 1883 a director of the Deutsch-Israelitischer Gemeindebund, supervising for it the department of religious instruction in the small Jewish communities of Germany. Believing teachers more important than textbooks he advocated greater attention to the training of better instructors. Some of the most prominent religious leaders of America who studied under him were Emil G. Hirsch in 1873, Felix Adler in 1872, and Lippman Mayer in 1863. The definitive edition of Wilhelm von Humboldt's philological writings, published in 1884, was prepared by him.

The first publication of which he was the author, *Die Sprachwissenschaft W. von Humboldts und die Hegelsche Philosophie,* appeared in 1848. This was followed in 1850 by *Die Klassifikation der Sprachen* (the third edition entitled *Charakteristik der hauptsächlichen Sprachtypen,* revised by F. Misteli in 1893, is still useful). *Der Ursprung der Sprache im Zusammenhang mit den letzten Fragen alles Wissens* (1851) reached a fourth edition in 1888. *Die Mande-Negersprachen* was published in 1867.

Other major literary productions of which he was the author were *Allgemeine Ethik* (1855); *Geschichte der Sprachwissenschaft der Griechen und Römer* (1863; 2nd ed., 1889-91); *Abriss der Sprachwissenschaft* (vol. 1, 1871; vol. 2, 1881); *Zu Bibel und Religionsphilosophie* (1890; new series, 1895); *Über Juden und Judentum* (first edition prepared by Gustav Karpeles, second edition revised



Abraham Jacob Stern

and published by N. M. Nathan, third edition revised by the latter in 1925). HARRY H. MAYER.

Lit.: Morais, H. S., *Eminent Israelites of the Nineteenth Century* (1880) 233 et seq.; Achelis, Theodor, *Heyman Steinthal* (pamphlet, 1898); the memorial essay by his widow, in *Jahrbuch für jüdische Geschichte und Literatur,* 1900; Bernfeld, S., "Erinnerungen an Chayim Steinthal," *Ost und West,* vol. 8 (1907) 705 et seq.; Joseph, M., "Haym Steinthal, zu seinem hundertsten Geburtstage," *Jahrbuch der jüdisch-literarischen Gesellschaft,* vol. 25 (1923-24) 62 et seq.; Neumark, David, "Steinthal and Lazarus," *Central Conference of American Rabbis Year Book,* vol. 34 (1924) 177-80.

STEINTHAL, MAX, banker, b. Berlin, 1850. He was a cousin of the philosopher Heymann (Hayim) Steinthal. At the age of twenty-three Max Steinthal became a director of the Deutsche Bank in Berlin. He held this post until 1906, when he became a member of the board of trustees of the Deutsche Bank. In 1923 he was elected president of the board, and in 1929 president of the board of the Deutsche Bank und Disconto-Gesellschaft, the largest banking concern of Germany. In 1933 he was forced to resign, but remained in Nazi Germany.

Steinthal was a prominent member of the bourse of Berlin. He was interested in the African mining industry and in loans granted to several South American states, especially Argentina. The great economic and political influence which Germany exercised over Argentina was mainly due to Steinthal's financial operations. The famous German steel factory Gebrüder Mannesmann, whose expansion in Morocco caused the outbreak of the great political crisis in 1905, owed its existence to the financial support given by Steinthal. He created also several banking houses in foreign countries which enlarged Germany's political and economic influence, especially the Banca Commerciale Italiana, in Milan.

STEKEL, WILHELM, psychoanalyst, b. Vienna, 1868; d. London, 1940. He was one of the first practitioners to become interested in Sigmund Freud, and was a founder of the first psychoanalytical society. One of Freud's earliest champions and disciples, and for years the only psychoanalyst besides Freud engaged in active practice, he later broke away from Freud, disagreeing with his theories and accusing him of intolerance. The "jealousy clinic" which he established for men and women afflicted with this mental malady (1935) and his theory of the authority complex as the explanation of the success of post-war dictatorship received wide attention. In 1938 he moved to London.

Stekel wrote: *Dichtung und Neurose* (1909); *Die Sprache des Traumes* (1910; 2nd ed., 1923); *Der Wille zum Schlaf* (1916); *Störungen des Trieb- und Affektlebens* (10 vols., 1908-27); *Die moderne Ehe* (1930); *Briefe an eine Mutter* (3rd ed., 1932); *Der Seelenarzt* (1933); *Fortschritte der Traumdeutung* (1935); *Technique of Analytical Psychotherapy* (1940). Many of his works were translated into English. He edited and contributed to several psychoanalytical periodicals.

STERLING, ADA, non-Jewish author, b. near Holyoke, Mass.; d. New York city, 1939. She wrote novels and plays, including: *A Belle of the Fifties,* a novel (1904); *A Lucky Man,* a play (1912); *Lions and the Lambs,* a play (1912); *Mary, Queen of Scots,* a drama in verse (1921). The anti-Semitic campaign carried on by the *Dearborn Independent* in the early 1920's prompted Miss Sterling to write *The Jew and Civilization* (1924), a book in which she called for mutual understanding of the faiths on the basis of what each had contributed to world history. She was, in addition, the translator of works by George Sand and other authors, including Lessing, whose *Nathan the Wise* she translated in 1929.

Lit.: *American Hebrew,* April 18, 1924, pp. 710, 745.

STERN, ABRAHAM JACOB, inventor and mathematician, b. Hrubieszów, Poland, 1760; d. Warsaw, Poland, 1842. From his early youth he was interested in mathematics and mechanics. In 1811 he invented a calculating machine, and presented a model to the Warsaw Society of the Friends of Science in 1815. Through the efforts of this society he was able to demonstrate his invention to Emperor Alexander I. He received (1815) a state subsidy for the perfection of his machine and a salary of 1,200 rubles. In 1826 he refused the call of the Polish government as director and teacher of Talmud at its newly founded rabbinical seminary, as this institution was not Orthodox enough for him. Stern wrote Hebrew poems, one dedicated to Emperor Nicholas I on the occasion of his coronation (1825). His daughter married Hayim Selig Slonimsky, editor of *Hatzefirah,* and his great-grandson was the Polish poet Anatol Stern.

Lit.: Zeitlin, William, *Bibliotheca Hebraica Post-Mendelssohniana;* Balaban, "Abraham Stern zum hundertjährigen Gedenktag der Rabbinerschule," *Nasz Przeglad,* Sept. 26 and Oct. 3, 1926; a drawing of the calculating machine appeared in *Aus alter und neuer Zeit,* supplement to the *Hamburger Israelitisches Familienblatt* (1926), No. 43; *Perezhitoye,* vol. 1, p. 222 et seq.

STERN, ADOLF, jurist and communal leader, b. Bucharest, Roumania, 1848; d. Bucharest, 1932. Throughout his long life he played a great role in the political and communal life of the Jews of his country. A talented man with varied interests and a representative figure with a definite gift for oratory, he easily assumed leadership wherever he went. He studied at Bucharest, Berlin and Leipzig, and returned to Roumania with the LL.D. degree in 1869. He was a friend and secretary of the American consul general at Bucharest, Benjamin Franklin Peixotto, and together they founded (1872) Infratirea Zion (Zion's Brotherhood), of which he was elected president after Peixotto's departure from Roumania in 1876. In 1889 Infratirea Zion was transformed into the Order B'nai B'rith of Roumania, affiliated with the B'nai B'rith of

the United States, and from its inception until his death Stern was president of the organization.

Both organizations were successfully active in educational and philanthropic work. From the B'nai B'rith's ranks sprang (1909) the Union of Native Jews, which fought with great energy for emancipation; Stern was its president until 1924. In 1880 he succeeded in obtaining citizenship, and soon became one of the most successful lawyers in Roumania.

His *Codul Civil,* a digest of common law with commentaries of his own, was widely circulated among the legal profession, and was known as Codul Stern. For a long time he was president of Templul Coral at Bucharest. In 1912 he established contact with Luigi Luzzatti, former Italian prime minister, and interested him in the cause of the Roumanian Jews.

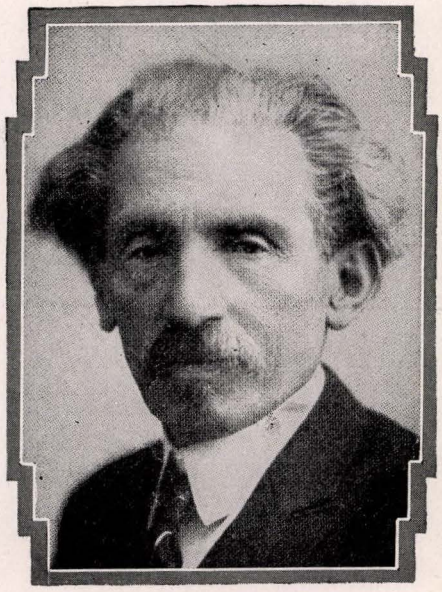
In an electoral agreement with the Peasant Party, Stern was elected to parliament (1922) as the first Jew in the history of Roumania in his capacity as president of the Union of Native Jews. In the following year the American B'nai B'rith awarded him its gold medal. His memoirs in two volumes, *Insemnarile Unui Evreu-Roman* (The Notations of a Roumanian Jew), in the form of an autobiography, contain much valuable material on the history of the Roumanian Jews. Stern published also several translations into Roumanian from the works of Shakespeare, Schiller and Carducci.

Lit.: *American Hebrew,* Nov. 23, 1928, p. 74; Oct. 23, 1931, p. 513.

STERN, SIR ALBERT, British officer and communal leader, b. England, 1878. He was educated at Eton College and at the University of Oxford (M.A.), and became head of the Stern brothers banking firm and a director of the Midland Bank Limited. During the first World War he served first as lieutenant of an armored car division (1914), then was appointed secretary to the Landship Committee of the British Admiralty (1915) and director of the Tank Supply Department in the Ministry of Munitions (1916). Made lieutenant colonel in 1916, Stern continued to serve as Commissioner of Mechanical Warfare in the Overseas and Allies Department (1917) and as a member of the Anglo-American Commission (1918). In the second World War he was attached to the Ministry of Supply as chairman of the Special Vehicle Development Committee (1939) and member of the Tank Board (1941). Stern wrote *Tanks* (1914-18) and *The Log-Book of a Pioneer* (1919). He was knighted in 1918. He was an officer of the Legion of Honor and of the Order of St. John of Jerusalem.

STERN, ALFRED, historian, b. Göttingen, Germany, 1846; d. Zurich, Switzerland, 1936. He was the son of Moritz Abraham Stern, professor of mathematics at the University of Göttingen. Stern studied history as a pupil of Ranke and Waitz, whose critical methods he mastered, and graduated from the University of Heidelberg in 1868. His thesis, dealing with one of the most difficult problems of German history, the authorship of the "Twelve Articles" which formed the program of the insurgents in the Peasants' War (1522), was considered basic for learned specialists from its publication to the present day, although Stern's statements were not undisputed.

From 1869 to 1870 Stern was assistant archivist in Karlsruhe, Germany, in 1872 he became lecturer in history at the University of Göttingen, and in 1873 he was appointed professor at the University of Bern, Switzerland. From 1887 to 1928 he held the chair of general history at the Eidgenössisches Polytechnikum at Zurich; there his lectures were attended also by



Adolf Stern

the students of the cantonal University of Zurich and by teachers, army officers, lawyers and judges.

He published *Milton und seine Zeit* (1877-79); *Geschichte der Revolution in England* (1881); *Abhandlungen und Aktenstücke zur Geschichte der preussischen Reformzeit 1807-15* (1885), in which he dealt also with the history of the emancipation of the Jews in Prussia and discovered important sources concerning the history of the Jews in Germany; and *Das Leben Mirabeaus* (1889). Apart from their intrinsic value, these two latter books are preparatory studies for his standard work, *Geschichte Europas seit den Verträgen von 1815 bis zum Frankfurter Frieden von 1871,* published in ten large volumes from 1894 to 1924. For more than thirty years Stern studied almost all the important archives of Europe in order to establish his description of the political events of Europe from 1815 to 1871 upon authentic sources. His work was generally acknowledged the most considerate and most penetrating history of Europe in the 19th cent. He did not conceal his sympathies for liberalism and democracy, but he constantly showed great moderation in his judgments concerning conservative and reactionary forces and personalities. Although he adopted the German point of view, Stern was hailed also by French historians as endeavoring to be as impartial as possible. Subsequently he published *Abhandlungen und Aktenstücke zur Geschichte der Schweiz* (1926), clearing up several difficult problems of Swiss history; *Geschichte der demokratischen Ideen in den letzten vier Jahrhunderten* (1927); and *Der Einfluss der französischen Revolution auf das deutsche Geistesleben* (1928).

He provided the Jewish community of Bern with historical information for the lawsuit against the propagandists of the *Protocols of the Elders of Zion.* He assisted many young Jewish scholars of several countries.

HUGO BIEBER.

Lit.: Nabholz, Hans, "Alfred Stern," *Zeitschrift für Schweizerische Geschichte,* vol. 16 (1936).

STERN, ALFRED KAUFMANN, communal leader and authority on housing, b. Fargo, N. D., 1897. He was the son-in-law of Julius Rosenwald, having married the latter's daughter, Marion. He was educated at Harvard University, saw service during the first World War, and became active in several large banking and industrial enterprises. From 1931 to 1937 he served as chairman of the Illinois State Housing Commission, later the State Housing Board, and in

1939 was made a member of the advisory board of the City-Wide Tenants' Council of New York city and director of the Citizens' Housing Council of New York, Inc.

He was for many years a trustee and director of the Julius Rosenwald Fund, and was a member of the board of the Jewish Charities of Chicago (1936-37). Stern was American Labor Party candidate for Congress in New York city in 1940. In the same year he was made vice-president of the National Federation for Constitutional Liberties.

Lit.: Kletzky, Harry, in *American Hebrew*, Sept. 1, 1933, p. 232.

STERN, BASILIUS (BEZALEL), educator, b. Tarnopol, Galicia, 1798; d. Odessa, Russia, 1853. He was made director of the Jewish school of Odessa, at that time (1828) the only one in Russia which had a secular curriculum. In 1840 he was made a member of the committee formed by the governor general of Odessa to reform the rabbinical office. He proposed the founding of a seminary for rabbis. This wish of his was fulfilled when the rabbinical seminaries of Vilna and Zhitomir were founded nine years later. He went to St. Petersburg (Leningrad) in 1843 as member of the commission which was to work out a plan outlined by Max Lilienthal to reform Jewish schools.

In 1844 Stern was elected to the council of rabbis. His research work on the tombstones of the old Karaite cemetery of Chufut-Kale was of importance. He was self-educated, and had an extensive knowledge of ancient and modern languages. Czar Nicholas I conferred honorary citizenship upon him.

Lit.: Wininger, S., *Grosse Jüdische National-Biographie*, vol. 6 (1932) 15; *Allgemeine Zeitung des Judentums*, 1853, p. 571; Tarnopol, *Notices sur les Israélites d'Odessa*, 86 et seq.

STERN, BERNHARD JOSEPH, sociologist and anthropologist, b. Chicago, 1894. He was educated at the Universities of Chicago and Cincinnati (M.A., 1917), was ordained by the Hebrew Union College (1921), and received the Ph.D. degree from Columbia University (1927). Stern lectured at the College of the City of New York (1925-26), was assistant professor of sociology at the University of Washington (1927-30), and assistant editor of the *Encyclopaedia of the Social Sciences* (1930-35). From 1931 on he lectured at Columbia University (on sociology) and at the New School for Social Research, New York city (on anthropology).

Stern was on the board of directors of the American Committee for the Protection of the Foreign Born, and active on the Commission on Human Relations of the Progressive Education Association and on the Committee on Research in Medical Economics. He was editor of *Science and Society*, and the author of numerous books, including: *Social Factors in Medical Progress* (1927); *Lewis Henry Morgan: Social Evolutionist* (1931); *The Lummi Indians of Northwest Washington* (1934); *Technological Trends and National Policy* (co-author; 1937); *The Family, Past and Present* (1938).

STERN, VISCOUNT DAVID DE, banker, b. Frankfort, Germany; d. London, 1877. Representative of a banking family, Stern moved to London, where he became known for his activity in floating loans for various countries. In recognition of his services to Portugal in this respect, Stern was made a viscount by King Luiz of Portugal in 1869. Stern was a director of the Imperial Bank and served on the Commission of Lieutenancy of the City of London.

His son, SYDNEY JAMES STERN (BARON WANDSWORTH; b. London, 1845; d. London, 1912), was also the grandson, on his mother's side, of Aaron Asher Goldsmid. He was a Member of Parliament for Stowmarket Division of Suffolk from 1891 to 1895, when he was made a baron. He was the author of a study on housing for the working classes and was honorary president of the Home for Aged Jews.

BARON HERMANN DE STERN (b. Frankfort, 1815; d. London, 1887) was a brother of David de Stern and his associate in the London banking firm. In addition to his connection with the financial affairs of Portugal, Stern was affiliated with the floating of loans for Italy and Spain. He was made a baron by King Luiz of Portugal in 1869, at the same time that his brother was ennobled. Like his brother, Stern was a director of the Imperial Bank; he was also associated with the Anglo-Jewish Association and the Jews' Free School, and a liberal benefactor to numerous Jewish causes.

STERN, EDGAR BLOOM, merchant and governmental official, b. New Orleans, La., 1886. He was the son of Maurice Stern (b. Bavaria, 1855; d. New Orleans, 1920), a member of the Louisiana State Board of Education. Stern received the A.M. degree from Harvard University in 1908. Among his merchandising and commercial posts was that of director of Sears, Roebuck and Company. Married to Edith, a daughter of Julius Rosenwald, Stern was also affiliated with many of the philanthropies in which the Rosenwald Fund was especially interested; he was a trustee of the Howard Memorial Library and of Tuskegee Institute.

Stern held numerous executive positions in cultural activities in New Orleans, and served as chairman of the board of trustees of Dillard University. In 1940 he became chairman of the State Board of Public Welfare, in 1941 and 1942 he was a representative of the War Production Board to the Board of Economic Welfare, and in 1942 he became chairman of the transportation committee of the War Production Board. His Jewish communal interests included membership on the executive committee of the American Jewish Committee and on the board of directors of the National Refugee Service. During the first World War Stern served as a captain in the Ordnance Department of the United States Army. In 1932 Stern was awarded the *Times-Picayune* loving cup for distinguished service to the city of New Orleans.

STERN, EDITH MENDEL, writer, b. New York city, 1901. She received the A.B. degree from Barnard College in 1922, and shortly afterward joined the staff of Alfred A. Knopf, publisher. After periods of affiliation with the editorial departments of other publishing houses, she wrote her first novel, *Purse Strings* (1927). There followed *Scarlet Heels* (1928); *Men are Clumsy Lovers* (1934); and *Escape from Youth* (1935).

STERN, SIR EDWARD DAVID, communal leader, b. London, 1854; d. London, 1933. He was educated at King's College, London, became the head of the banking firm of Stern Brothers, and served for twenty years in the Berkshire Imperial Yeomanry, with the rank of major. In 1904 he was High Sheriff of Surrey; the same year he was knighted. Stern saw active service again in the first World War as a lieutenant colonel. He was made baronet in 1922. A sufferer from deafness, he devoted a large fortune to the relief of the deaf.

STERN, ELIZABETH GERTRUDE (née Leven; pen name, Leah Morton), author and social worker, b. Poland, 1890. She was brought to the United States in her infancy. She studied at the University of Pittsburgh (B.A., 1911; honorary M.A. degree, 1919) and at the New York School of Social Work. As a social worker she was affiliated with the East Side House Settlement of New York city (1912), and the Jacob H.

Schiff Immigration Bureau, of Galveston (1913). She was a director of the welfare work of the Wanamaker store in Philadelphia (1919) and of the Temple Israel Community Center, New York city (1923-24); in 1941 she became a member of the American Friends' Service.

Her writings include: *My Mother and I* (1917); *A Friend at Court* (with Leon Stern; 1923); *I Am a Woman and a Jew* (1926); *This Ecstasy* (1927); *A Marriage Was Made* (1928); *When Love Comes to Woman* (1929); *Gambler's Wife* (1931); *Not All Laughter* (1937); *Vacations From Prison* (1939).

She married Leon Thomas Stern, director of the Pennsylvania Committee on Penal Affairs and regional director with the deputy attorney general of the United States in a national survey of crime.

Lit.: May, Myra, in *American Hebrew,* May 7, 1924, p. 516; Baltimore, Gertrude, *ibid.,* May 22, 1931, p. 8.

STERN, ERICH, medical psychologist and educator, b. Berlin, 1889. He studied at the Universities of Berlin, Lausanne, Strasbourg and Hamburg (M.D., Ph.D.), and was assistant professor at the University of Giessen (1924) and lecturer at the Institute of Pedagogy in Mayence (1928). He was a member of the board of directors of the Mayence Institute of Psychology, Study of Adolescence and Therapeutic Pedagogy. In 1933 he emigrated to Paris, and became a French citizen in 1938. He worked at several Paris hospitals, was active for the OSE, and published a book on the psychology of immigrants.

Stern wrote: *Einleitung in die Pädagogik* (1922); *Jugendpsychologie* (1923); *Die Erziehung und die sexuelle Frage* (1928); *Gesundheitliche Erziehung* (1928); *Autorität und Erziehung* (1929); *Die seelischen Störungen und Schwererziehbarkeit bei Kindern und Jugendlichen* (1932). He published the *Jahrbuch der Erziehungswissenschaft und Jugendkunde* and *Medizin und Pädagogik.*

STERN, ERNST, painter and theatrical designer, b. Bucharest, Roumania, 1876. He was best-known for his long association with Max Reinhardt as collaborator and artistic adviser; he remained with Reinhardt until 1933. Stern studied with Franz Stuck, and began his career as illustrator in Munich. In 1905 he went to Berlin to join the staff of the *Lustige Blätter,* but almost at once became affiliated also with the theatre. He designed various revues and films, and made posters.

Among Stern's work for the Reinhardt productions were the fine drawings for *Dantons Tod* (1917); *Soldaten von Lenz* (1917); *Midsummer Night's Dream* (1918); *Hamlet* (1920); *Julius Caesar* (1920); *Orestes* (1920); *Faust I* (1920) and *Kabale und Liebe* (1921). His published folios included *Die Ballette des deutschen Theaters* (1918); *Revolutionstag in Berlin* (1919) and drawings for Wedekind's *Büchse der Pandora* (1919).

Stern's imagination and ability to grasp the moods of a dramatic composition were combined into practical theatre presentation, utilizing gay colors and clever lighting. His decoration and costume designs were a significant part in the artistic achievement of the Berlin Deutsches Theater and the smaller stages under Reinhardt's direction.

Lit.: Goetz, Wolfgang, "Ernst Stern," in the series *Graphiker der Gegenwart,* No. 2 (1920); Thering, Herbert, *Regisseure und Bühnenmaler* (1921) 77.

STERN, GLADYS BERTHA, novelist, b. Holland Park, London, 1890. She was educated at the Notting Hill High School, which she left at the age of sixteen to travel for a time in Germany and Switzerland, an experience which, in conjunction with the Central European provenance of her family, was considerably to effect the color and flavor of her work.



Gladys B. Stern

She returned to London and studied for two years at the Royal Academy of Dramatic Art with the idea of taking up a stage career, but though she was discouraged from acting, this experience, too, was not without influence on her subsequent writings. The theatre was to provide her with some of her principal friendships (Noel Coward, John van Druten, the Lunts). She was to extract from it some of her most engaging themes and brilliant individual creations [see, for example, *The Back Seat* (1923) and *Little Red Horses* (1932)]. Finally, she was to be associated with the dramatization of two of her own novels, *Debonair* (1928) and *The Matriarch* (1929), a play which provided for the enchanting Mrs. Patrick Campbell the finest vehicle of the last stage of her career. (In 1942 she published *The Young Matriarch,* which brought the story of the Matriarch chronicles down to the beginning of the second World War.)

Miss Stern confessed to have written "plays and mediocre verse" since the age of eight. At the age of twenty-one, she produced her first novel, *Pantomime* (1914), a book which, though it had something of the G. B. Stern sparkle, indicated little or nothing of the ample reaches she was to explore during the coming years. From that time on she produced novels, short stories, essays, and reviews. She did journalism, she wrote for the theatre and the cinema. But it is as a novelist that she will survive. Indeed, when the range of her work is considered, its prodigality of invention, its humor, its ingenuity, it is impossible to withhold from her a place in the forefront of contemporary Jewish women writers, indeed of Jewish writers generally, using English or any other language.

In 1919 she married and spent five years in Italy, in a house among the olive-groves of Diano Marina, in Liguria. Out of that experience emerged some of the most charming, if not the most profound, of her works, such as *Debonair* and *Modesta,* the cunning wine-book *Bouquet* (1928), and the altogether delightful dog-book, *The Dark Gentleman* (1928). On her return to England she settled in Albany, the historic block of flats in Piccadilly where the ghosts walk regularly of men and women who knew how to eat, to drink and to write. Her book *Monogram* (1936) has proved that, even within the confines of an Albany flat, she can still gratify her passion for travel.

Miss Stern is a Jewish writer. It is in that capacity that she must in this context be judged, even if the body of her work which has a Jewish reference were not in any case the most valuable part of her achievement. She is astonishingly innocent of the intrinsic details of Judaism. Her spiritual boundaries stop short at the Pale of Eastern Europe, her temporal at the medieval darkness out of which the flare of Heine and Zangwill and Sholom Asch is directly kindled. Least of all has she anything of the terror and majesty of pre-medieval Judaism, of the Bible, that first supreme story of the *Tents of Israel* (1924). She is European, she is sophisticated. She will bid you dance with an Austrian count's daughter in a scintillant ball-room of old Vienna, rather than with Miriam in the stark morning on the shore of the Red Sea.

She is, in fact, the chronicler of that easy and opulent Jewry which, rooted in Central Europe, was robustly at its ease wherever its fortunes carried it, to the south of France, to South Kensington, to the East Sixties in New York, wherever there was good talk, good food, good humor. She is the chronicler of that Jewry whose roots Hitler has sought to extirpate with a sombre and satanic ingenuity. She may not find it possible to return to her own Jewish territory, so sodden with tears and blood, when the issue is decided. But in the linked novels of *Children of No Man's Land* (1924), *Tents of Israel, A Deputy was King* (1926), *Mosaic* (1930) and the epilogue, *Shining and Free* (1935), she has mapped it joyously and unforgettably.

In these novels the sense is produced not merely that one lifetime has produced them, nor her own race only, but her race in contact with capital city upon capital city across a pageant of centuries. When one has pursued sufficiently far and long the capricious destinies of these vast Jewish families she so matriarchally orders, one is suddenly aware of the profound paradox with which she has presented you. He finds that her cosmopolitan Jews are the only Gentiles. They alone have the freedom of Europe, of America, of the seven weltering seas. Carrying no more luggage than a recipe for *Apfelstrudel,* they have transferred their dooms gaily from a three-room dwelling in Pressburg to a palace in the Faubourg St. Honoré, from Brondesbury to the Grand Canal. They are the true Gentiles. It is the sad Christian who remains immured in a ghetto.

Her Jews are not Jews, as has been inferred, in any Talmudic or medieval sense; but they are Jews in their unparalleled vitality, their tacit assumption of kingship over all places, being less than a serf in each. It is true, even, that the greater part of her Jewesses are married to Gentiles. But it is even truer that it is the Gentiles who are married to the Jewesses. They are poor lads, most of them straws blown in the abounding Jewish winds. They are sucked up like small beads of mercury into gleaming volatile masses. Indeed, what a suave and listless chronicle seems the *Forsyte Saga* in comparison with this exuberant epopee! How shall it not be so when for Kensington Gardens is substituted the Prater in Vienna, for the Serpentine the lagoons of Venice, for the pimpled chastity of muffins the solemn and subtle monumentalism of *Zwetchkenknödel* and *Nusstorte* and *Zimmtkuchen?*

With the divination of genius G. B. Stern long ago anticipated in the form of her novels the architecture which the young intellectuals were later to make fashionable. She is the prime baroquist of the modern novel. Superimposed upon her main plan, which is always opulent and decisive, are the dexterously broken pediments, the convolutions, the profuse statuary with its garments flying and its arms spread generously across heaven, of the Central European baroque. Nor is there any reason why she should not add a dome here, throw out a wing there. She is Salzburg, Prague, Augsburg, rendered into the living word. The Gothic glooms are outmoded for her. The grim single-mindedness of Romanesque has no place in such a mind, so nervous and so populous.

Her favorite preoccupation is the family, for she is a Jewish novelist. She is philoprogenitive. The average 20th cent. writer is a complete unconscious Malthusian. If he arranges a marriage between his hero and heroine, he has the uncomfortable feeling that they may have children some time or other if he does not discourage them. He involves them in triangles, rhomboids, polygons, every manner of geometrical distraction. But there are times when the hero and heroine are contumacious. They produce two children, they produce three even. But he will try violently not to increase their responsibilities and his own any further. Children need so much managing. It is not enough to add up the characteristics of their parents and divide by the number you first thought of. They require the exercise of the true plastic faculty. It is one of the rarest, and Miss Stern possesses it. She will pile up her dizzy families like miniature Babels, for her creative energy is unflagging.

But it is not only when she deals with the family on the epic scale, as in *Tents of Israel,* or in *Children of No Man's Land,* that G. B. Stern creates characters interesting in themselves and intensely interesting in their reactions upon each other. Even in her lighter moods, when she blows such a gay bubble of a novel as *Thunderstorm* (1925) or *The Woman in the Hall* (1939), she is still the brooding and witty spirit by the hearthstone. Not that she ever loses sight of the larger group, composed out of just such families, such rebellions, such capricious loyalties. Her portraiture of a state of society is always admirable. But it has always been through the window of the family that she has seen the comedies and tragedies. Her art exists in those terms. She is a Jewish novelist.

LOUIS GOLDING.

Lit.: Lawrence, Margaret, *School of Femininity* (1936) 183-209.

STERN, HARRY JOSHUA, rabbi, b. Eragoly, Lithuania, 1897. He came to the United States in 1908, and studied at the University of Cincinnati (B.A., 1920) and at the Hebrew Union College, where he was ordained in 1922. Stern served as rabbi of Temple Israel, Uniontown, Pa. (1922-27), and was called to Temple Emanu-El, Montreal (1927), where he was still serving in 1943. Stern was secretary of the first World Jewish Congress (Geneva, 1935), and subsequently became a member of the administrative committee of the World Jewish Congress. He was secretary to the Montreal Conference of Christians and Jews, and honorary vice-president, the Royal Empire Society.

He published *Jew and Christian* (1927) and *Judaism in the War of Ideas* (1937), and was associate editor of the *Canadian Jewish Review.* In 1938 he was awarded the honorary LL.D. degree by McGill University; he was recipient also of the King George VI Coronation Medal.

STERN, HEINRICH, physician, b. Frankfort, Germany, 1868; d. New York city, 1918. He came to the United States at an early age, and studied at the St. Louis College of Physicians and Surgeons (M.D., 1889). Stern taught on diseases of metabolism at the College of Physicians and Surgeons at St. Louis, and later became professor of internal medicine at the New York School of Clinical Medicine. A president of the New York Physicians' Association, he was also a director of the Society for the Relief of Widows and Orphans of Medical Men and of a charitable medical institution named Philantropin, later called the Jewish Memorial Hospital. In 1917 he founded the American College of Physicians.

Stern was founder and editor of the *Archives of Diagnosis,* a journal on internal medicine. Stern was recipient of a

gold medal, bestowed upon him by the Medical Society of the County of New York for his study on diabetes. His writings include books on medical topics (*Angewandte Physiologie,* 1894; *The Urine,* 1897; *Auto-Intoxication and its Treatment,* 1904; *Fasting and Undernutrition in the Treatment of Diabetes*) and on Judaism (*Die Gottesidee,* 1888; *Der Untergang Israels,* 1894).

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 70-71.

STERN, HORACE, justice of the Supreme Court of Pennsylvania, and communal leader, b. Philadelphia, 1878. He studied at the University of Pennsylvania (B.S., 1899; LL.B., 1902). In 1933 the University of Pennsylvania conferred upon him the honorary LL.D. degree, and in 1937 the Hahnemann Medical College also conferred that degree upon him.

Stern was admitted to the bar in 1902, and in the following year entered into a partnership with Morris Wolf under the firm name of Stern and Wolf. This partnership continued until his elevation to the bench in 1920. Immediately after his graduation from law school, Stern was appointed lecturer at the University of Pennsylvania Law School; he remained an active member of the faculty until 1917. When the United States entered the first World War Stern joined the Army, serving throughout the War in the Ordnance Department with the rank of major.

Shortly after his return to private practice he was appointed judge of the Court of Common Pleas Number 2 of Philadelphia County by Governor William C. Sproul of Pennsylvania. In 1922 he was elected for a full term of ten years, and in 1924 became president judge of that court. In 1932 he was reelected for another term of ten years. While a member of the Court of Common Pleas Stern was distinguished for his sound legal knowledge, his efficient and courteous handling of trial procedure, and his practical approach to the problems which came before him. He was a pioneer in the reform of court procedure to shorten the period between the bringing of an action and the date of trial. Stern was known as the friend and adviser of young lawyers.

In 1935 Stern was elected to the Supreme Court of Pennsylvania for a term of twenty-one years. The care with which he prepared his opinions and his independence of mind soon made him one of the outstanding members of that bench, liberal in his outlook, yet always basing his conclusions on sound legal principles. His opinions became models for the legal profession. The breadth of his learning and the adaptability of his mind are well illustrated by his opinion in the case of Waring v. W.D.A.S., which was a case of first impression in both the American and English courts. His opinion established the new principle that a musician who plays and records the composition of another in such manner as to add something to the original has a property right in the resultant product. In referring to the problems raised in that case, Stern said: "They challenge the vaunted genius of the law to adapt itself to new social and industrial conditions and to the progress of science and invention." Such a dynamic concept of the law is the cornerstone of Stern's legal philosophy.

Stern's communal activities filled all the time he could spare from the law. Even as a young man he showed an active interest in communal affairs, and participated in the work of the synagogue and local charitable organizations. For some years he taught in the Sunday school of Keneseth Israel Congregation. He was for years a director of the Federation of Jewish Charities, served as its president, and on his retirement from that office was made honorary president. When the advent of the Nazis to power in Germany made the plight of the Jews abroad more desperate, he was one of the first to see the need for unity in the United States to meet that challenge. He helped in the founding of the Allied Jewish Appeal of Philadelphia; many of its early meetings were held in his chambers. As a member of the board of directors of the Southeastern Pennsylvania Chapter of the American Red Cross he was instrumental in building an organization qualified to meet the demands of the second World War.



Horace Stern

His interests spread far beyond the bounds of Philadelphia. He devoted his time and his wide experience toward the efforts of the American Jewish Committee to protect the rights of the Jews everywhere in the world, serving as a member of its executive committee. He was for many years a member of the executive board of the Union of American Hebrew Congregations, and of the board of directors of Keneseth Israel Congregation of Philadelphia. In 1932 his plan for the reorganization of Jewish communal life caused widespread discussion. Stern always strove to make the synagogue the center of American Jewish life.

Education was always one of Stern's principal interests. He was a trustee of the University of Pennsylvania, and chairman of the board which supervises the Wharton School, one of the outstanding schools of business administration in the United States. The Louis Marshall Society, an organization for Jewish boys on the campus of the University of Pennsylvania, owed its existence to his inspiration. The Jewish Publication Society of America, of which he was vice-president in 1943, and the Dropsie College for Hebrew and Cognate Learning, of which he was also vice-president in that year, were among his main interests in the field of Jewish education. After the death of Cyrus Adler, Stern acted as president of Dropsie College until Adler's successor was elected.

HOWARD W. FINESHRIBER.

Lit.: American Hebrew, Nov. 9, 1923, pp. 691, 697; March 23, 1934, p. 379; Nov. 15, 1935, p. 53; *Central Conference of American Rabbis Year Book,* vol. 42 (1932) 236-73 (a discussion of Horace Stern's plan by Mordecai M. Kaplan and Sidney E. Goldstein).

STERN, IRMA, painter, b. Schweizer-Rencke, Transvaal, Union of South Africa, 1894. She studied with Gari Melchers in Vienna, then with Martin



Jacques Stern

Brandenburg and Max Pechstein (after 1916) in Berlin. Pechstein's colorful style had a lasting influence on her work.

Returning to Cape Town in 1919, she began to use Pechstein's expressive methods in depicting the freshness of her native country. She had known it since childhood, and she presented it with profound understanding: dark Zulu women and girls, in dreamy meditation, in dancing costume, with fruit baskets on their heads, or chatting in groups; men dancing or drinking; traveling Chinese actors and Hindu musicians.

Before Irma Stern, no one had bared the secrets of this world and its primitive races. Her pellucid and broadly conceived landscapes are equally charming, as are also her water colors and her published folios, which include *Dumela Morena,* scenes from Africa, a volume of lithographs.

Lit.: Osborn, Max, "Irma Stern," in the series *Junge Kunst,* No. 51 (1927); *Menorah,* vol. 2 (1926) 459.

STERN, ITZIG FEITEL, *see* HOLZSCHUHER, JOHANN FRIEDRICH SIEGMUND VON.

STERN, JACQUES, French government official, b. Paris, 1882. He entered political life as the secretary to Leon Bourgeois during the latter's service as minister for foreign affairs. In 1914 Stern was elected to the chamber of deputies, where he consistently excelled in his knowledge of financial matters. He outlined a plan for a financial society of nations, which would have undertaken to solve the problem of the reparations and inter-Allied debts that resulted from the first World War, but opposition prevented its fruition. Stern was made minister for colonies in 1936, and here again his ideas on the reorganization of the colonial system did not have a chance to materialize because of the onrush of international complications that overthrew one French cabinet after another. Late in 1942 Stern arrived in the United States.

STERN, JULIUS, conductor and music educator, b. Breslau, Germany, 1820; d. Berlin, 1883. His first experience as choral conductor was with the Deutscher Gesangverein. In 1847 he founded the Sternscher Gesangverein in Berlin which, under his direction, became world-famous. From 1869 to 1871 he also conducted the Berlin Symphony Orchestra, and in 1873 the concerts in the Reichshalle. He was famous also as a music educator, being one of the founders of the Stern Conservatory in Berlin (1850), which he directed successfully for many years, and which became one of the great music conservatories of Europe.

In 1849 he was given the honorary title of Königlicher Musikdirektor, and in 1860 that of professor. Stern composed an opera, *Ismène,* which was never performed, and published several volumes of vocal exercises and small pieces for violin and for piano.

Lit.: Stern, Richard, *Erinnerungsblätter an Julius Stern* (1886).

STERN, JULIUS DAVID, editor and publisher, b. Philadelphia, 1886. He studied at the University of Pennsylvania (A.B., 1906; LL.B., 1909), started as a reporter for the Philadelphia *Public Ledger* (1908), became general manager of the Providence *News* (1911), and purchased several newspapers in New Jersey, Illinois and Pennsylvania. Stern published the New York *Post* from 1933 to 1939, and the Philadelphia *Record* from 1928 on. In 1936 he was named general chairman of the Publishers and Advertisers Division of the United Palestine Appeal, to assist in raising $1,500,000 for the settlement in Palestine of a maximum number of refugees. In the following year he was recipient of the Shield plaque of the Civil Service Association of Camden County, N. J., given him in recognition of the part played by one of his papers, the *Post-Courier,* in the successful campaign for the adoption of civil service in Camden County.

DAVID STERN, 3RD (b. Philadelphia, 1909) was the son of Julius David Stern. He served as dramatic critic (under the pen name of Peter Stirling) with the Philadelphia *Record* (1933-37). From 1939 on he held a leading position with the Camden *Courier Post.*

STERN, KURT GÜNTHER, biochemist, b. Tilsit, Germany, 1904. He received the Ph.D. degree from the University of Berlin (1930), and went to the United States, where he worked at the Rockefeller Institute, in New York city (1930-31). Stern returned to Berlin, where he was affiliated with the Virchow Hospital (1931-33), but after the Nazis came to power (1933) he emigrated to England and worked at the Courtauld Institute of Biochemistry of Middlesex Hospital, in London (1933-35). Stern settled in the United States in 1935, worked at the Yale University School of Medicine (1935-42), and in 1942 became affiliated with the Overly Biochemical Research Foundation, in New York. He was (1943) a member of the New York Academy of Sciences and of the American Chemical Society.

His works include *Allgemeine Chemie der Enzyme* (with J. B. S. Haldane; 1932) and *Biological Oxidation* (with C. Oppenheimer; 1939).

Lit.: *New York Times,* Oct. 11, 1941.

STERN (SHTERN), LINA SOLOMONOVNA, physiologist, b. Libau, Latvia, 1878. She studied physiology in Switzerland and from 1906 to 1925 was on the faculty of the University of Geneva, first as lecturer and then as occupant of the chair of physiological chemistry (1917). In 1925 she returned to the Soviet Union to offer her services and was given the chair of physiology at the Second Medical Institute in Moscow. In 1929 she was entrusted by the Soviet government with the organization of a scientific research institute of physiology. Subsequently she organized a section on physiology of age at the Moscow Institute for the Protection of Motherhood and Infancy, a sec-

tion of general physiology at the All-Union Institute of Experimental Medicine, and sections for research work in physiology at the Medical and Biological Institute and at the Metchnikoff Institute in Moscow.

Her work in the field of physiology is known all over the world. She published more than 250 works, most of which were translated into all European languages. They deal chiefly with endocrinology, fermentology and the so-called barrier functions of the haemato-encephalic barrier, the chemical and physico-chemical basis of nervous activity, and the problems of the sleep respiratory process. In addition to being a brilliant scientist she was a remarkable teacher (more than fifty per cent of her students received high honorary awards) and an active figure in public life. She was active in socio-political life before 1925, and became a member of the Communist Party of the Soviet Union in 1931.

In 1932 Lina Stern was elected to membership in the German Academy of Natural Sciences. In 1937, on the thirtieth anniversary of her scientific and pedagogical activities, she received congratulations from 200 scientists of twenty different countries and the Soviet government conferred the title of "Honored Scientist" upon her. In 1939 she became a full member of the Academy of Sciences in the USSR, a signal honor, as she was the only woman who was a full member in its more than 200 years of existence.

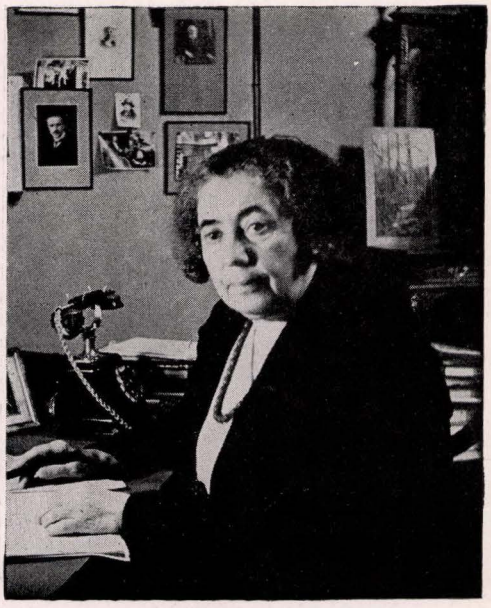
In 1943 she was actively engaged in preparing young scientists to take their places in the conduct of the war and the post-war reconstruction.

Lit.: *Bolshaya Sovetskaya Entziklopedia,* vol. 62 (1933); Tass dispatches, April 27, 1937; Feb. 12, 1939; Jan. 24, 1941; *Intercontinent News Bulletin,* Oct. 9, 1941; VOKS (Soviet Society for Cultural Relations with Foreign Countries) *Bulletin,* March, 1941; VOKS booklet, *By Joint Efforts We Shall End Hitlerism* (Moscow, 1941); *Pravda,* Jan. 17, 1937; Ravitch, M. L., *The Romance of Russian Medicine* (1937) 313; Sigerist, H. E., *Socialized Medicine in the Soviet Union* (1937) 299, 303, 309.

STERN, MAX EMANUEL (pseudonym, Mendel Bri Stern), Hebrew writer and German poet, b. Pressburg (Pozsony), 1811; d. Vienna, 1873. He was initiated into Hebrew poetry by his father Isaac, whom he served as assistant at the Pressburg Primarschule (communal school) from the age of twelve on. He was only fourteen when he took complete charge of the teaching duties of his father, who had lost his eyesight. Stern's first Hebrew poem was published in *Bikkure Haittim* when he was twelve, and in the same year appeared a slender volume of his German verse, *Einige halbreife Erstlinge* (1824). In 1833 he went to Vienna, where he became reader and corrector at Anton von Schmid's printing office. From 1835 to 1837 he taught at the Hebrew and German school of Eisenstadt. In 1839 his epic poem on the prophet Elijah, *Tifereth Hatishbi,* was published under the pseudonym of M. J. Ernst.

In 1844 Stern published a collection of Hebrew writings which he called *Bikkure Haittim* after the well-known year book. The following issue (1845) was entitled *Kochebe Yitzhak,* and it was under that title that thirty-six volumes were published up to 1860. Stern was made a member of the Deutsche Morgenländische Gesellschaft; twice he received subsidies from the Imperial Academy of Sciences at Vienna, and was awarded a gold medal by the Austrian emperor.

Stern was a prolific author. His more important works include: *Maslul Leshon Eber,* a Hebrew grammar (5th ed., 1844); *König Sauls Glück und Ende,* a tragedy (1833); *Ebel Mosheh,* an elegy on Moses Sofer's death (1840); *Toledoth Yisrael,* a history of the Jews during the period of the Second Temple (1844); *Otzar Hamillin,* a dictionary of the Talmud (1863); *Kether Torah* (1864). He published also German versions of *Proverbs,* versified (1832) and literal, with a Hebrew commentary (1833); of *Sirach* (1844); of Jedaiah ben Abraham Bedaresi's *Behinath Olam* (1847); of Judah ben Solomon al-Harizi's *Tahkemoni* (1854); of Maimonides' *Moreh Nebuchim* (1864); and of Immanuel of Rome's *Hatofeth Vehaeden* (1865).



Lina Stern at her desk

Lit.: Würzbach, *Biographisches Lexikon,* vol. 38 (1879) 241-46.

STERN, MILFORD, lawyer, b. New York city, 1882; d. Detroit, 1932. In 1902 he was an instructor of mathematics at the Hebrew Technical Institute, New York, and from 1903 to 1908 a teacher in the New York public schools. In 1908 he went to Detroit to enter the real estate business, combining it with law practice after his graduation from the Detroit College of Law in 1912. He served three terms as president of the Jewish Welfare Federation, and was a director of the Union of American Hebrew Congregations and a member of the Union's commission on social justice and of its finance board.

Stern was chairman of the committee of social betterment of the World Union for Progressive Judaism, director of the Jewish Centers Association of Detroit, trustee of the National Jewish Hospital at Denver, and president of Temple Beth El, Detroit, from 1925 to 1928. In 1928 he was sent to Mexico as a member of the good will committee of the Federal Council of Churches.

Lit.: *New York Times,* March 1, 1932; *American Hebrew,* March 4, 1932.

STERN, MORITZ, historian, b. Steinbach, Hesse-Nassau, Germany, 1864; d. Berlin, 1939. He was rabbi at Kiel (1891-98), director of the Jewish Realschule at Fürth (1898-99), principal of a Jewish school in Berlin (1900-5), and in 1905 he was appointed director of the library of the Jewish community in Berlin, a position which he held until 1932. At the time of his retirement the library had reached a total of more than 70,000 volumes.

Stern's writings include: *Die israelitische Bevölkerung der deutschen Städte* (parts 1 to 6, 1890 to 1937); *Urkundliche Beiträge über die Stellung der Päpste zu den Juden* (2 vols.,



Samuel R. Stern

1893-95); *König Ruprecht von der Pfalz in seinen Beziehungen zu den Juden* (1898); *Aus der Zeit der deutschen Befreiungskriege 1813-1815* (parts 1 to 5, 1918 to 1938); *Aus dem Berliner Jüdischen Museum* (1937). Together with R. Hoeniger, he edited *Das Judenschreinsbuch der Laurenzpfarre zu Köln* (1888), and, in collaboration with Adolf Neubauer, *Hebräische Berichte über die Judenverfolgung während der Kreuzzüge* (1892). From 1929 to 1937 Stern was co-editor of the *Zeitschrift für die Geschichte der Juden in Deutschland*. A bibliography compiled by Joseph Stern (Jerusalem, 1939) listed 124 publications by Stern.

STERN, MYER, communal leader, b. Bavaria, Germany, 1824; d. New York city, 1899. He arrived in the United States in 1849, and became a prosperous merchant. As one of the earliest members of Temple Emanu-El, New York, he was prominently identified, particularly as secretary, with its activities until his death. On the occasion of its fiftieth anniversary he published *The Rise and Progress of Reform Judaism, Embracing a History Made from the Official Records of Temple Emanu-El of New York* (New York, 1895). Stern served as president of the Institute for the Instruction of Deaf Mutes and of the Hebrew Benevolent and Orphan Asylum Society. As a commissioner of charities and correction (1872), he promoted important legislation concerning institutions for dependent children. Stern was one of the founders of the early Jewish Publication Society in New York city (1873).

Lit.: *American Hebrew,* Aug. 11, 1899, pp. 432-33.

STERN, NATHAN, rabbi, b. New York city, 1878. He received the Ph.D. degree from Columbia University in 1901, and after studying at St. John's College in Cambridge, England, and at the Jewish Theological Seminary in New York, he received his rabbinical degree (Hebrew Union College) in 1904. His first rabbinical post was in Wabash, Indiana; then, in 1905, he came to Trenton, New Jersey, where he was also commissioner of the public library of Trenton and Jewish chaplain of the New Jersey State Prison.

In 1910 Stern became rabbi in Providence, Rhode Island, and during his incumbency he was also a lecturer in Hebrew and Biblical literature at Brown University. Called to the West End Synagogue in New York city as assistant to Frederick de Sola Mendes in 1915, he was made associate rabbi the following year and rabbi in 1923, and was still serving in 1943. He was a member of the executive board of the Society for the Jewish Deaf and of the Jewish Big Brothers; he was founder of the Institute for Youth Leadership in New York city and its chairman (1930-).

STERN, NEUTON SAMUEL, physician, b. Memphis, Tenn., 1890. He received the M.D. degree from the Harvard Medical School (1915), pursued postgraduate studies in London, and was appointed associate professor of medicine at the University of Tennessee College of Medicine, a position which he still held in 1943. In 1919 he was awarded the Médaille d'Honneur de la République Française. For several years Stern edited the *Memphis Medical Journal,* and wrote *Clinical Diagnosis* (1933).

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 111, 586.

STERN, PHILIP, attorney and Jamaican public official, b. Kingston, Jamaica, British West Indies, 1847; d. Kingston, 1933. Called to the Bar Middle Temple in 1869, he was admitted as a member of the Jamaica Bar in 1870 when he soon became leader. He was considered the best advocate of his time. Stern served as a member of the Legislative Council for St. Catherine, and later for Kingston, and as registrar of the Supreme Court (1909-10). He was appointed a King's Counsel and justice of the peace for Kingston in 1912, and was three times mayor of Kingston. A prominent Mason, he served on several government committees, and was a governor of the Institute of Jamaica.

Lit.: *Gleaner,* Sept. 15, 1933.

STERN, SAMUEL R., judge, b. Syracuse, N. Y., 1855; d. Seattle, Wash., 1937. He removed to Spokane, Wash., in 1891, and served there as counsel for several important railway companies, including the Great Northern Railway and the Union Pacific. In 1925 he was appointed judge of the superior court of the state of Washington. He was president of the Washington State Bar Association, and represented the Spokane Chamber of Commerce on a visit to China in 1910. Stern was prominent in the B'nai B'rith.

STERN, SIGISMUND, teacher and Reformer, b. Karge, Posen, Germany, 1812; d. Frankfort, Germany, 1867. He became director of the Von Jost pension and school at Berlin in 1835, and in 1855 director of the Philanthropin in Frankfort. From 1844 to 1845 he delivered a series of lectures in Berlin on the tasks of Judaism and of the Jews; therein he outlined a program for a "Deutsch-jüdische Kirche" ("German-Jewish church"). These lectures gave impetus to the founding of the Genossenschaft für Reform, a society for Reform of which he was the organizer and leading spirit. The political movement of 1848 pushed his Reform activities into the background, as he devoted himself to it both as speaker and writer. In Frankfort he delivered lectures on literature, also on the history of Judaism from Moses Mendelssohn to his own times; these were published as his chief work in 1857 (2nd ed., 1870). Stern was chairman of the Allgemeiner Deutscher Lehrerverein.

Lit.: Auerbach, J., *Programm des Philanthropins* (1868) 3-15; Baerwald, *Geschichte des Philanthropins,* 105-12; Ritter, I. H., *Geschichte der jüdischen Reformation,* vol. 3, p. 232 et seq.; Philipson, David, *The Reform Movement in Judaism;* Galliner, Arthur, *Sigismund Stern der Reformator und der Pädagoge* (1930).

STERN, SIMON ADLER, author and financier, b. Philadelphia, 1838; d. Philadelphia, 1904. He was the foremost authority among the American Jews of his day on literature and music. He translated several works by Heinrich Heine and Berthold Auerbach from

German into English, and wrote *Jottings of Travel in China and Japan*. He was editor of the *Penn Monthly* and the *Industrial Review*, and prominent in finance. For many years he was associated in the publishing business with his brother Edward (d. 1923), who was active in communal fields in Pennsylvania and the head of one of the largest printing-presses in Philadelphia.

Lit.: *American Jewish Year Book*, 1904-5, pp. 409-18; *Publications of the American Jewish Historical Society*, No. 16 (1907) 203.

STERN, WILLIAM, philosopher and psychologist, b. Berlin, 1871; d. Durham, N. C., 1938. He was a grandson of Sigismund Stern. In 1897 he became instructor and in 1907 assistant professor at the University of Breslau, and in 1916 was appointed associate professor of psychology and philosophy, and director of the psychological institute and philosophical seminary of the University of Hamburg. Ousted by the Nazis in 1933, he was called in 1934 to Duke University, N. C., as professor of psychology, and in 1936 he was one of the distinguished foreign scholars invited to teach in the Harvard Tercentenary Summer School.

Stern was a pathfinder in the field of applied psychology and child psychology, and developed a philosophical system of his own, known as personalism. He originated the concept of the intelligence quotient (I.Q.). As editor of the *Zeitschrift für angewandte Psychologie* (with Lipman; 1907-33) he was instrumental in furthering applied psychology in Germany.

His numerous writings include: *Die Psychologie der individuellen Differenzen* (on differential philosophy; 1900), which was supplanted by *Die differentielle Psychologie in ihren methodischen Grundlagen* (1911; 3rd ed., 1930); *Helen Keller, die Entwicklung und Erziehung einer Taubstummblinden* (1905); *Psychologie der frühen Kindheit bis zum sechsten Lebensjahre* (1914; 6th ed., 1930; English trans., *The Psychology of Early Childhood*, 1928); *Person und Sache* (his philosophical main work; 3 vols., 1906-24); *Allgemeine Psychologie auf personalistischer Grundlage* (1935; English trans., *General Psychology from the Personalistic Standpoint*, 1938). He was co-editor of the *Zeitschrift für pädagogische Psychologie* (1916-33), of *Hamburger Arbeiten zur Begabungsforschung* (1919-33) and *Hamburger Untersuchungen zur Jugend- und Sozialpsychologie* (1929-33).

Lit.: Sanborn, Herbert, "An Explanation of Stern's Philosophy," *Character and Personality*, vol. 7 (June, 1939), No. 4, 318-30; Cassirer, Ernst, "William Stern," *Acta Psychologica*, vol. 5 (1940), No. 1.

STERN-TÄUBLER, SELMA, historian, b. Kippenheim, Baden, Germany, 1890. She was an outstanding authority in the field of the history of the Jews in Germany. In 1910 she joined the staff of the Akademie für die Wissenschaft des Judentums in Berlin. She published the books *Anacharsis Cloots der Redner des Menschengeschlechts* (Berlin, 1914); *Karl Wilhelm Ferdinand, Herzog zu Braunschweig und Lüneburg* (1921); *Der preussische Staat und die Juden*, vol. 1 (1925); and *Jud Süss* (1929). The last-named two books unfold and clarify the facts of Jewish history as part of the general political, social and economic history of Germany. Selma Stern-Täubler, wife of the historian Eugen Täubler, settled at Heidelberg, but moved to Berlin in 1935, where she worked on the manuscript of the second volume of *Der preussische Staat und die Juden*.

Articles of hers on the history of the Jews in Germany appeared in *Zeitschrift für die Geschichte der Juden in Deutschland*. She also contributed a monograph on the history of the communal organization of the Jews of Baden to *Gedenkbuch zum 125-jährigen Bestehen des Oberrats der Israeliten Badens* (1934). In 1941 she emigrated with her husband to the United States, and in 1943 she was living in Cincinnati.

STERNBERG, KURT, philosopher, b. Berlin, 1885. He studied at the University of Berlin (Ph.D., 1908), after which he became lecturer at the Lessing Hochschule in Berlin. Since he was reported living in Berlin in 1938 nothing further was heard about him. A prolific writer on philosophy and history, Sternberg developed his Neo-Kantian theories in *Beiträge zur Interpretation der kritischen Ethik* (1912); *Logik der Geschichtswissenschaft* (1925); *Einführung in die Philosophie* (1919); and in numerous essays. His reputation rests also on the historical monographs *Walther Rathenau der Kopf* (1924) and *Heinrich Heines geistige Gestalt und Welt* (1929).

In *Idealismus und Kultur* (1923) Sternberg sought, by means of an emphasis on an optimistic and idealistic interpretation of history, to counteract the pessimistic outlook of Spengler's concept of world history. He published also: *Staatsphilosophie* (1923); *Die Geburt des Etwas aus dem Nichts* (1933); *Die Ursprungsgedanken im biblischen Schöpfungsberichte und in Goethes "Faust"* (1934); *Philosophische Probleme im biblischen und apokryphischen Schrifttum der Juden* (1938).

STERNBERG, LEV YAKOVLEVICH, ethnologist, b. Zhitomir, Russia, 1861; d. Leningrad, 1927. He was an ardent follower of the Socialist movement as a young student, and in 1910 was exiled to the isle of Sakhalin, in the Far East, for ten years. There he devoted his time to ethnographical and ethnological research. He studied the language and folklore of the Giljake, a nomad tribe of the northeastern part of Siberia. After his return to Russia he became a member of the Academy of Science in St. Petersburg (later Leningrad), and professor of ethnography and anthropology at the Geographical Institute.

Sternberg was a contributor to numerous Jewish periodicals, and an active member of the Jewish historical-ethnographical society. His essays on Jewish anthropology, Jewish national psychology and Jewish ethnography appeared in *Yevreiskaya Starina*.

Lit.: *Yevreiskaya Starina*, 1928, pp. 7, 399 et seq.; Brutskus, Boris, "Three Jewish Leaders in Russia," *B'nai B'rith Magazine* vol. 43 (1928-29) 234-35, 241.

STERNBERGER, ESTELLE MILLER, communal worker, radio commentator and writer, b. Cincinnati, 1886. She served as executive secretary of the National Council of Jewish Women (1920-32), and was chosen to represent the organization at the World Conference of Jewish Women held at Hamburg, Germany, in 1929. In 1932 she became executive director of World Peaceways, Inc., and still held this post in 1943. She was first vice-president of the National Council of Women of the United States (1932-36), and national co-chairman of the Good Neighbor League (1936-37), founded by Franklin D. Roosevelt. She was editor of *The Jewish Woman* (1921-32), and (in the 1940's) radio commentator. She wrote *The Supreme Cause* (1936).

STERNE, ADOLPHUS, Texas pioneer, b. Cologne, Germany, 1801; d. New Orleans, La., 1852. He came to the United States in 1817 and settled in the vicinity of New Orleans, where he remained until 1824. Then he went to Texas, engaging in trade. His support, through selling ammunition, to the English insurgents against Mexican power in one of the many scuffles in the territory brought Sterne a death sentence, from which he was saved as the result of a general amnesty. Thereafter he remained faithful to an oath of allegiance he had taken, but it did not prevent him

from giving tacit consent to the use of his estate by the revolutionists in Nacogdoches, where he lived, during the Nacogdoches battle in 1832.

With Texas a free territory, Sterne became an interpreter and judge, and later a member of the lower and upper houses of the territorial congress.

Lit.: *Publications of the American Jewish Historical Society,* No. 2 (1894) 140-43; Wiernik, Peter, *History of the Jews in America* (1931) 159.

STERNE, MAURICE, painter and sculptor, b. Libau, Latvia, 1878. After attending the Technical School at Moscow, he came to the United States at the age of twelve. His early apprenticeship in art began at an engraver's, where the medium of wax led him to modeling figures. For four years, during which he helped to support himself by a night time job, he studied in the life class at Cooper Union, New York city. Thereafter Sterne became an assistant to James D. Smillie, the distinguished etcher, thus beginning his career as a teacher, a profession followed intermittently at later periods of his life. A traveling fellowship under the auspices of the National Academy of Design gave him the opportunity to become familiar at first hand with the work of European masters. Manet and Whistler were early influences, while Greek sculpture and the Italian 15th cent. masters Mantegna and Pollaiuolo left a continuing impress on Sterne's art of sculpture as well as of drawing and painting. In all these is evident the classic way of form organization, although in later years there are in Sterne's work a freer, more personal approach and a richer treatment of form that still essentially remain simplified.

His sojourn of three years, during his early thirties, in India, Java and Bali led to over a thousand studies and drawings, in color and in black and white, constituting a fascinating group. Stern returned to the United States in 1914, his talent as yet not widely recognized by collectors. He went to Italy in 1922. There, remaining at Anticoli for five years, he painted in comparative poverty. Encouraged by his friend and fellow artist, Edward Bruce, to continue at work, Sterne finished some of his finest canvases, including the celebrated *Sacrifice,* now in the Lewisohn Collection. When these pictures, with some of Sterne's sculpture, were exhibited in New York, Sterne arrived with great success. From that time on his work was exhibited in Paris, London, Berlin and all the chief cities of the United States. He is represented in the foremost art museums of New York, Boston, Pittsburgh, Cleveland, Chicago, San Francisco, Detroit and Washington, as well as in European institutions. He is the recipient of many awards and prizes, and has the rare honor of having been invited to paint his self-portrait for the Uffizi Gallery at Florence.

Four years prior to the exhibition of Sterne's masterly drawings at the San Francisco Museum of Art, a retrospective exhibition of Sterne's work was held in 1933 at the Museum of Modern Art, in New York. Figure paintings, still lifes, landscape, flowers and fruits, interiors—all these showed the evolution of the art of this important artist, who wrote: "The three essentials which have guided me and which I have endeavored to fuse in one are instinct, environment and tradition." These qualities are as equally apparent in his painting and his sculpture. In the latter field his *magnum opus* is his monument at Worcester, Mass., *The Early Settlers of New England,* whose friezes with their groups symbolizing hunting, boat-building, trapping, and the like, are related to the symbolical groups in his large mural paintings in the Department of Justice Building at Washington. Other sculptures showing Sterne's dynamic line and his structural knowledge are *The Awakening,* in the Brooklyn Museum, and *The Bomb Thrower.*



Maurice Sterne

VERA STERNE, wife of Maurice Sterne, and a pupil of Isadora Duncan, gave successful dance recitals in Italy and New York city. She also posed for several works of her husband, including *The Awakening.*

GEORGE S. HELLMAN.

Lit.: Kallen, H. M., *Maurice Sterne and His Times,* published by the Museum of Modern Art (1933); Birnbaum, Martin, in *The International Studio,* March, 1912; *American Hebrew,* July 8, 1927, p. 329; May 23, 1930, p. 17; *Current Biography,* April, 1943, pp. 67-68.

STERNE, SIMON, jurist, b. Philadelphia, 1839; d. New York city, 1901. A specialist in constitutional law and laws concerning railroads, he was counsel for the Interstate Commerce Commission in many famous cases, and had a leading part in drafting the Interstate Commerce Act. He also represented the city of New York in an important suit against the New York Central Railroad Company. He lectured on political economy at Cooper Union, New York city, helped organize the American Free Trade League (1864) and was editor of the *Social Science Review.* He was secretary of the "Committee of Seventy" which unseated the Tweed ring and was called in several times by the governors of New York and by President Grover Cleveland to report on railroad conditions and help formulate changes in government administration. Sterne was a prolific writer in the field of political science, and was co-founder of the New York City Bar Association.

Lit.: Markens, Isaac, *The Hebrews in America* (1888) 249-52; Foord, John, *The Life and Public Services of Simon Sterne* (1903).

STERNER, ALBERT EDWARD, painter, b. London, 1863. His mother was English-born, his father a German-American who had been a "Forty-niner" in California. Sterner received his early education in Birmingham. In 1879 he came to the United States. Later he studied in Paris, at Julian's Academy and at the Beaux Arts under Jean Léon Gérôme. He began to earn his living as a scene painter in Chicago, before entering the field of magazine and book illustration. His drawings for *St. Nicholas, Life, Century, Harper's, Collier's* and *Fliegende Blätter,* as well as for various novels by Mrs. Humphrey Ward and for George William Curtis's *Prue and I,* won for Sterner a distinguished

place in that notable group of American illustrators which included Edwin A. Abbey, Howard Pyle and A. B. Frost.

As early as 1891 Sterner was awarded an "honorable mention" at the Paris Salon for his painting *Le Célibataire,* later owned by the Lotos Club. Three years later he had his first one-man show of paintings and drawings at Keppel's in New York.

During the following period of almost half a century Sterner's reputation steadily increased, and he is recognized as one of the foremost American artists of the conservative school. He used many mediums—pencil, pen and ink, charcoal, lithographic crayon, the etcher's needle, chalks, oils. In every instance the selected subject directed the treatment which Sterner considered technically appropriate. Never succumbing to a settled manner, in later years he arrived at "the knowledge that light and luminous color are the main *technical* factors in the *execution* of painting." While he displayed his talent in still lifes and with increasing freedom in landscapes, Sterner is best-known for his many excellent portraits of men, women and children. Especially charming are his pastel portraits, which compare favorably with those of Latour, while his studies of the nude give further evidence of his mastery as a draughtsman. Uninfluenced by, and indeed disdainful of, what he considers decadent or extreme theories or movements in modern art, Sterner adhered to what he terms "controlled expression."

A man of cosmopolitan culture, Sterner lectured and wrote on various phases of art, and has acted in plays and even written them. He was a founder and former president of the Painter-Gravers of America, a former secretary of the New Society of Artists, and an instructor in the Art Students Leagues, as well as a member of the Society of American Etchers.

Sterner was awarded bronze, silver and gold medals at exhibitions in Paris, Buffalo, Munich and New York, two of his winning paintings being *Harold with the Wolfhound* and *Artist's Table.* Among his other outstanding paintings are: *The White Cock; Minerva in Pink; Hands of Fate;* portraits of Christopher La Farge and Theodore Steinway; *The Denver Clinic,* in the Lankenau Hospital, Philadelphia, and *Celery, Cock and Bowl,* in the Metropolitan Museum of Art, New York. His work is represented in numerous other museums, including Toronto, Carnegie Institute of Pittsburgh, Brooklyn, the South Kensington and the Victoria and Albert of London, and in royal collections in Germany and Italy. GEORGE S. HELLMAN.

Lit.: Flint, Ralph, *Albert Sterner* (in the *Contemporary American Artists* series).

STERNFELD, HARRY, architect, b. Philadelphia, 1883. He studied at the University of Pennsylvania (B.S., 1911; M.S., 1914), at the École des Beaux Arts in Paris (1919-20) and at the American Academy in Rome (1920-21). He was assistant professor of architecture at the Carnegie Institute of Technology (1914-18), and head of the department from 1918 to 1923. In 1923 he was appointed professor of design at the University of Pennsylvania; he still held this position in 1943.

Sternfeld's principal works were: the Slovak Girls' Academy, Danville, Pa.; the Harrisburg, Pa., Catholic high school; the new city plans of Rome, N. Y.; the Pittsburgh Building at the Sesquicentennial Exposition, Philadelphia; the war memorial at Audenarde, Belgium; the Appomattox Memorial, marking the site of General Robert E. Lee's surrender; the United States Court House, Philadelphia; the Headquarters Building, Fort Monmouth, N. J.; the United States Post Office, Milton, Pa.

STERNHEIM, CARL, dramatist, b. Leipzig, Germany, 1878; d. Switzerland, 1943. Sternheim was regarded by many critics as one of the most brilliant satirists of the last years of the Hohenzollern rule in Germany. His first plays, *Ulrich und Brigitte* (1909) and *Don Juan* (1910), did not fully reveal the pungent wittiness of his later works which made him one of the most feared critics of social and moral conditions in Germany. Sternheim's comedies, *Die Hose* (1911), *Die Kassette* (1912), *Bürger Schippel Der Snob* (1913), *Der Kandidat* (1913) and *1913,* showing in a number of well portrayed types the hypocrisy and corruptness of certain sections of the middle classes, were highly successful; several were translated into English.

Less effective were his later plays, such as *Die Scharmante* (1915), *Tabula rasa* (1916), *Der Nebbich* (1922), *Das Fossil* (1926) and *Die Schule von Uznach* (1926). Sternheim also published stories (*Busekow,* 1914; *Napoleon,* the story of a cook, 1915; *Schuhlin,* 1915; *Meta,* 1916; *Fairfax,* 1922) and essays which, like his plays, sharply criticized and satirized society.

In 1928 Sternheim had to be placed in a sanatorium in Switzerland owing to his mental illness. After a few years he recovered; he was discharged as cured and wrote his autobiography, *Vorkriegseuropa. Im Gleichnis meines Lebens* (Amsterdam, 1936).

STETTAUER, CARL, merchant and communal worker, b. Fürth, Bavaria, Germany, 1859; d. London, 1913. He was educated at a Jewish school in Nuremberg and the commercial high school of Fürth.

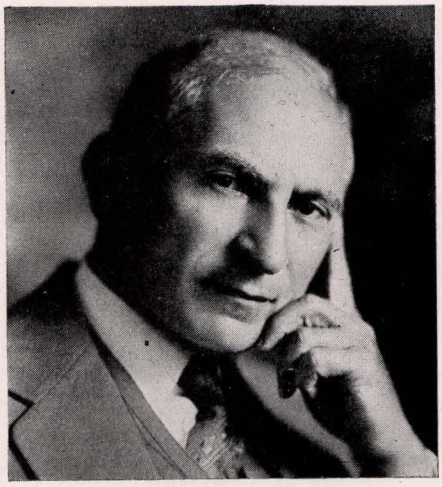
Then he entered the leather trade in his native town, and was later placed with a similar business at Bologna, Italy. For many years he was a commercial traveler for a London business, and thus visited the United States, Spain, Italy, the Balkan peninsula and Turkey. Together with his friend, August Wolff, he founded the leather trade concern of Stettauer and Wolff, which became one of the best-known firms in England. Stettauer was chosen to represent the leather section of the London Chamber of Commerce at the St. Louis Exposition in 1904.

Stettauer's interest in Jewish affairs dated from the founding of the London Hampstead Synagogue, of which he was one of the original members and financial representative. Because of his outstanding merits, the council of the United Synagogue elected him one of its representatives on the Jewish Board of Guardians. In 1904 he represented the Board of Guardians at the International Jewish Conference held at Frankfort to discuss immigration problems. After the pogroms at Kishinev and other Bessarabian towns Stettauer, together with Paul Nathan and David Feinberg, organized relief work; his previous experience during his commercial travels in Eastern Europe were useful, as were his precision and business capacity. He showed great courage also in negotiating with the reluctant Russian authorities and defying their threats and those of the incited mob. A tablet recording his services was placed in the hospital of Odessa. Then Stettauer assisted Hermann Landau in coping with the stream of refugees which increased after the outbreak of the Russo-Japanese war. He was one of the first Jewish members of the London Immigration Appeal Board, and in that quality obtained the removal of many disabilities which hampered relief work.

In English politics Stettauer was a progressive Liberal. He was elected a member of the Stepney borough council in 1903, and in 1909 mayor of Stepney, but he refused the mayoralty because of intrigues on the part of moderate liberals. He was a member of the council of the Anglo-Jewish Association and of the Board of Deputies of British Jews.

STETTEN, DEWITT, surgeon, b. New York city, 1881. One of his ancestors was the noted Paduan Tal-

George Wolf



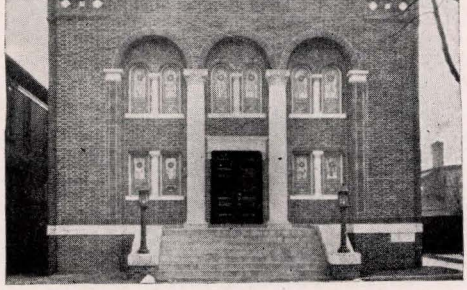
Max D. Steuer

mudist, Meir ben Isaac Katzenellenbogen. He received the M.D. degree from Columbia University (1901), and did much post-graduate work in Vienna, Prague and Breslau. During the first World War he served in the Medical Corps, and was made a major in 1918. He was instructor in clinical surgery at Columbia University (1909-18), and became clinical professor of surgery at the New York University College of Medicine in 1931; he still held this position in 1943.

In 1929 he became chairman of the Board of Medical Control and trustee of the Blood Transfusion Betterment Association. He headed the Medical Society of the County of New York (1929; trustee, 1932-35; chairman of the board of trustees, 1935), and served as chairman of the Doctors' Committee in the Federation for the Support of Jewish Philanthropic Societies of New York City (1930-31). Stetten wrote many surgical papers, mostly dealing with hernia, diseases of the gall-bladder and abdominal surgery.

STETTINER, RICHARD, art historian, b. Berlin, 1865; d. Hamburg, Germany, 1929. He was professor of art at Hamburg and curator of the antiquities of that city, and published: *Die illustrierten Prudentius-Handschriften* (1895-1905); *Das Webebild in der Maneshandschrift und seine angebliche Vorlage* (1911); *Das Kleinodienbuch des Jacob Mores* (1916); (jointly with Richard Graul) the art review *Das Museum* (vols. 1 to 11, 1896 to 1911).

Lit.: *Wiener Morgenzeitung,* Dec. 17, 1927; Wininger, S., *Grosse Jüdische National-Biographie,* vol. 6 (1932) 33.



Temple Beth El of Steubenville

STEUBENVILLE, a city of Ohio, which in 1943 included about 1,000 Jews in its total population of 37,651 (census of 1940). Steubenville was chartered a city in 1871. In the decade of the 1880's the beginnings of a Jewish community began to emerge. Among the first Jewish settlers were William May, Joseph May, Jonas Munker, Mayer Levinson, A. J. Rothstein and Abraham Levine. About 1890 the Orthodox Congregation Bnai Israel was formed; it bought a church building and converted it into a synagogue in 1901. In 1943 Rabbi Noah Rosenbloom occupied the pulpit of Bnai Israel synagogue. He was the first ordained rabbi of the congregation; previously those who had served it combined the functions of Hazan and Shohet.

The Reform Temple Beth El was founded in 1922, and erected its house of worship in 1924. Rabbis who served the congregation were Jerome Rosen (1926), Hyman A. Iola (1927-28), Howard L. Fineberg (1929), Bert Stein (1931), Paul Richman (1933-34), Samuel Soskin (1935-36), Maurice Feuer (1937), Irving I. Hausman (1940-43), Robert L. Katz (1943-).

Other organizations of Steubenville Jewry in 1943 included a lodge of the B'nai B'rith (1915), and an Aleph Zadek Aleph (1932); a chapter of Hadassah (1924); a Junior Hadassah (1929); a branch of Mizrachi (1940); and a Jewish Community Council.

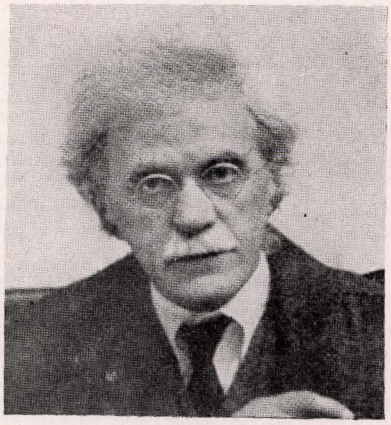
Steubenville Jews were mainly engaged in business. A very small number were workers in industry. In 1943 there were approximately thirty members of the community in the various professions. Several distinguished themselves in public office. Ralph Levinson was city solicitor (1920-24). Samuel Freifield was United States Commissioner for the Southern District of Ohio (1932-35), and a trustee of the Ohio Association of Arbitration Tribunals (1934-35). Elias Bloch, who had been head of the city recreation department (1930), was in 1943 head of the city's civilian defense. Harry May was president of the Jefferson County Bar Association (1943). IRVING I. HAUSMAN.

STEUER, ARON, judge, b. New York city, 1898. He was the son of Max David Steuer. After receiving the A.B. degree from Harvard University in 1920 and the law degree from Columbia University in 1923, Steuer entered the practice of law in New York city. In 1930 he became a justice in the city court of New York, holding this post until 1932, when he was elected to the Supreme Court of the State of New York, where he was still serving in 1943. Steuer was made a trustee of the Young Men's Hebrew Association in 1925, and retained the trusteeship in 1943.

He was on several occasions outspoken on behalf of Jewish interests; in 1935 he urged an investigation of conditions in Germany before the United States participated in the Olympics, held in Berlin the following year. Steuer served in the Tank Corps during the first World War.

STEUER, MAX DAVID, lawyer, b. Munkács, Hungary, 1871; d. Jackson, N. H., 1940. He was brought to the United States at the age of six, and educated in New York city. Receiving his law degree from Columbia University Law School in 1893, he established himself in private practice that same year.

Steuer's success as a criminal lawyer was based on his genius for making brilliant tactical courtroom procedure seem natural, almost naive, behavior. This same brilliant grasp of legalities, however, served him outside the courtroom as well, so that his advice and suggestions were dearly bought, but well worth-while, investments. Allied with the Democratic Party machine, he was known in the beginning as the "Tammany lawyer," but this association became forgotten later, as his individual prowess won him a place as one of New



Alfred Stieglitz

York city's best-known legal characters. Many of Steuer's cases were involved taxation processes, demanding a mastery of staggering financial figures. One such case was his successful defense of Charles E. Mitchell, a New York banker, against charges of income tax evasion. Steuer succeeded twice in breaking a will left by Amos F. Eno, in which Columbia University was bequeathed most of a $13,000,000 estate. The surrogate's refusal to accept this judgment led to a compromise settlement between the university and the heirs.

In 1909 Steuer was defense counsel in the lawsuit which arose as a result of the Triangle Shirtwaist Factory fire, which took 147 lives. In 1931 he served without fee, on behalf of the New York State attorney general, in the investigation and prosecution of the officers of the Bank of United States. He was a delegate to the state constitutional convention in 1937.

Steuer was a trustee of the Federation for the Support of Jewish Philanthropic Societies of New York City from 1926 until his death. In 1927, following a trip to Europe, where he attended the World Minorities Conference as a delegate of the American Jewish Congress, Steuer caused a flurry in official Jewish circles by charging that the American moneys intended for European relief had, prior to 1925, not been judiciously expended. The Joint Distribution Committee, through Louis Marshall and other leaders, refuted the charges. In 1925 Steuer became an active figure in the American ORT, and remained one of the important supporters of the organization until his death, speaking frequently on its behalf until his death. From 1938 to 1940 he was chairman of the New York campaign. Steuer was awarded an honorary LL.D. degree by John Marshall College in 1936.

Lit.: New Yorker, May 16, 1931, pp. 13-14; Boyer, Richard O., *Max Steuer, Magician of the Law* (1932); *New York Times,* Aug. 22, 1940; *New York Herald Tribune,* Aug. 22, 1940.

STEUERMAN, ADOLF-RODION, poet and physician, b. Jassy, Roumania, 1872; d. Jassy, 1918. Considered one of the most talented lyric poets of his time, he was also one of the foremost essayists and journalists of that period. He published five volumes of poetry, of which the most popular are *Saracie* (Poverty), *Lirice* (Lyrics) and *Spini* (Thorns), as well as a volume of impressionistic sketches, *O toamna la Paris* (Autumn in Paris). His column "Oameni si lucruri" (Men and Things), which was his daily contribution to the Jassy newspaper *Opinia* (The Opinion) for twenty years, made him known as one of the most gifted journalists of his generation.

For three years he edited the Zionist weekly *Rasaritul* (The East; 1899-1901). As secretary of the Jassy section of the Union of Native Jews, he participated in the struggle for emancipation. In 1918, after returning from the first World War, in which he had taken part as a physician with the rank of lieutenant, he committed suicide, declaring in a letter that he was "irremediably tired of life."

STEUSS, the wealthiest and most renowned of all the families belonging to the Jewish community of Vienna before it was destroyed in 1421. David Steuss was a very influential financier who lent money to many Austrian noblemen, among others to the burgraves of Maidberg. He was on friendly terms with the archbishop of Brixen, chancellor of the duchy of Austria. The loans with which Steuss provided the archbishop were so considerable that not only all the personal property of the archbishop but also that of the Brixen cathedral were mortgaged to Steuss. The archbishop, in a letter to Duke Rudolph of Austria, characterized David Steuss as "an honest and wise man." David Steuss' financial activity is proved by documents.

His sons Jonas, Jacob and Hendel Steuss continued his business, but on a smaller scale. They purchased and sold mainly real estate, especially vineyards. The last document describing one of their transactions was dated in 1419. In 1421 Duke Albrecht V seized their fortune and their commercial archives, part of which were preserved in Vienna.

Lit.: Revue des études juives, vol. 96 (1933) 199-204.

STIEDRY, FRITZ, conductor, b. Vienna, 1883. He studied at the Vienna Conservatory, and at the University of Vienna, where he received his doctorate in law. Mahler discovered him and appointed him assistant conductor at the Vienna Opera. Engagements followed in many German cities, following which he was appointed principal conductor of the Cassel Opera (1913). From 1914 to 1923 he was first conductor of the Berlin Opera. In 1929 Stiedry became general music director of the Berlin Municipal Opera, succeeding Bruno Walter. He held this post with outstanding success until he was forced to resign because of the rise of the Nazi government.

In 1933 Stiedry went to the Soviet Union, and for four years conducted the Leningrad Philharmonic Orchestra. In 1938 he settled permanently in the United States, and was appointed conductor of the newly-organized New Friends of Music Orchestra, with which he directed unusual compositions both old and new, including cycles devoted to works of Bach, Haydn and Mozart.

STIEGLITZ, ALFRED, photographer and editor, b. Hoboken, N. J., 1864. He studied at the College of the City of New York, and later specialized in mechanical engraving and photo-chemistry at various Berlin universities.

Returning to the United States in 1890, Stieglitz settled in New York, practising photo-engraving and photography. His pioneering services in modern art, applied first to his own field of photography, made him an internationally-known figure in a short time. His work, leaving the one-dimensional graphic behind, sought an interpretative view of the processes and the products of living through the camera's lens. Stieglitz became editor of the *American Amateur Photographer* (1892-96), *Camera Notes* (1897-1903) and *Camera Work* (1903-).

Although photography, in its progressive 20th cent. form, remained Stieglitz' profession, his devotion to art in its more comprehensive meaning, implanted on what was the untilled artistic soil of the United States at the turn of the century, resulted in a great pioneering service. He introduced modern European artists to

the United States, and later sponsored the native art that responded richly to the European incentive. His importance to the cultural maturation of the country, in art, was acknowledged in several books of the period, including Waldo Frank's *Our America.* A tribute to Stieglitz, *America and Alfred Stieglitz,* with contributions by twenty-five authors, appeared in 1934. Stieglitz' Photo-Secession Gallery, known as "291," was the earliest center of his efforts; later he was the founder of the Intimate Gallery and of An American Place. He was the recipient of more than 150 medals from various countries, and was honorary vice-president of the Society of American Painters and Sculptors.

STIEGLITZ, JULIUS OSCAR, chemist, b. Hoboken, N. J., 1867; d. Chicago, 1937. He was the brother of Alfred Stieglitz. He studied at the University of Berlin (Ph.D., 1889), joined the faculty of the University of Chicago (1892) and was appointed professor of chemistry. In 1915 he was made chairman of the department of chemistry, and during the first World War he was chairman of the sub-committee on synthetic drugs of the National Research Council. From 1918 until his death he served as special expert of the United States Public Health Service, on the Council on Pharmacy and Chemistry of the American Medical Association (1905-19), and was president of the Institute of Medicine of Chicago and of the American Chemical Society.

His research work covered almost the entire field of organic and inorganic chemistry, embracing molecular rearrangements, catalysis, nitrogen compounds, the theory of color production and the application of the electron theory of valence to organic compounds. Stieglitz was regarded as the pioneer in establishing the interdependency of chemistry and medicine.

Stieglitz was one of the co-authors of the report *The Future Independence and Progress of American Medicine in the Age of Chemistry* (1921), author of *The Nature and the World of Man* (1927), and associate editor of *The Journal of the American Chemical Society* (1912-19). His textbook, *Qualitative Chemical Analysis* (1911), a standard work, was used in universities in the United States and other countries.

In 1933 Stieglitz was made professor emeritus, but remained for research work and as lecturer.

Lit.: Journal of Industrial and Engineering Chemistry, Feb., 1917, pp. 118-19; *American Men of Science;* Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 331-32.

STIGLITZ, family of Russian barons of Jewish origin. Nicolai and Ludwig Stiglitz, the sons of a Jewish physician at Arolsen, Waldeck, Germany, migrated to Russia at the end of the 18th cent. Nicolai Stiglitz (d. 1827) became a merchant in Kherson, and later formed a partnership with Abraham Peretz. He acquired the leases of the salt and wine monopolies in Crimea, and in 1812 was one of the chief purveyors for the Russian army. He was baptized and given a government position with the ministry of finance. Ludwig Stiglitz (1777-1842), who was also baptized, was appointed court banker and was raised to the dignity of a Russian hereditary baron in 1826 for his active participation in important financial affairs. His son Alexander Stiglitz (d. 1884) became his successor as head of the banking house, and was founder of a renowned art school in St. Petersburg.

Lit.: Yevreiskáya Entziklopedia, vol. 16, cols. 116-17.

STILES, EZRA, Protestant clergyman and college president, b. North Haven, Conn., 1727; d. New Haven, 1795. He was minister of the Second Church, Newport, R. I., from 1755 to March, 1776, when the American Revolution broke up his congregation. He was called to the presidency of Yale College in September, 1777, and served in that capacity from July, 1778, until his death. It is generally conceded that Stiles was the most learned New Englander of his time. His interests were manifold and his fund of knowledge was encyclopedic.

In his youth Stiles regarded the Jews with typical mistrust and intolerance, but after assuming the Newport pastorate he came into close contact with the small Jewish community of that city and gradually his anti-Jewish prejudices disappeared and were succeeded by a relationship of mutual friendship and respect. As early as 1759 he sent a Latin letter to a Greek priest in the Near East by means of a Palestinian Jew, making inquiry regarding the present whereabouts of the lost Ten Tribes. Throughout the remainder of his life he sent letters all over the world concerning the same subject. Unlike many of his American contemporaries, Stiles did not believe that the American Indians were descendants of the lost Israelites.

In his unpublished papers and in his *Literary Diary,* which he kept diligently from 1769 to the end of his life, there are innumerable indications of his interest in Jewish literature, beliefs and customs. His *Diary* is the most accurate document extant concerning the history of the Newport Jewish community from the building of its synagogue in 1762-63 to its decline in the early years of the Revolution. He knew the Jewish citizens intimately; he came frequently to the synagogue on Sabbaths and holidays; his descriptions of sermons, liturgy and ceremonies are minutely exact.

In 1767, when he was nearly forty years of age, he determined to master the Hebrew language. In less than a year he began to translate the Bible from the original into English. He finished his task on October 22, 1770. From January 1, 1771, he set aside a portion of each day for the study of the Targums, the commentaries of Rashi and David Kimhi, the *Moreh Nebuchim* of Maimonides, and portions of the Talmud. On October 26, 1771, he commenced to read the Siddur and Mahzor (prayer-books), a quickly accomplished assignment. On November 25, 1772, he began to study the *Zohar.* This mystical work fascinated him, and he spent much time with it. He also taught himself Arabic and Syriac. He made such good progress that he was able, on December 31, 1773, to send his greatly admired friend, Rabbi Hayim Isaac Karigal of the West Indies, a Hebrew letter twenty-nine pages in length!

Although the coming of the Revolution interfered with his Semitic studies, Stiles delivered a Hebrew oration on the occasion of his inauguration as president of Yale College in 1778, and continued to study and to teach his beloved Hebrew to the end of his days.

These Jewish friendships and Hebraic studies only served to strengthen the Christian faith of Ezra Stiles. In 1782, when Aaron Lopez, the foremost Jew of Newport, died, Stiles wrote: "He was my intimate Friend & Acquaintance! . . . The amiable & excellent Characters of a Lopez, of a Menasseh Ben Israel, of a Socrates, & a Gangenelli, would almost persuade us to hope that their Excellency was infused by Heaven, and that the virtuous & good of all Nations & Religions, notwithstanding their Delusions, may be brought together in Paradise on the Xtian System, finding Grace with the all benevolent & adorable Emanuel who with his expiring breath & in his deepest agonies, prayed for those who knew not what they did. . . ." DAVID MAX EICHHORN.

Lit.: Holmes, Abiel, *Life of Ezra Stiles* (1798); Kohut, George Alexander, *Ezra Stiles and the Jews* (1902); Moore, George Foot, *Ezra Stiles' Studies in the Cabala,* Massachusetts Historical Society, March, 1918; Jastrow, Morris, "Ref-

erences to Jews in the Diary of Ezra Stiles," *Publications of the American Jewish Historical Society,* No. 10 (1902) 5-36.

STILLER, BERTALAN, pathologist, b. Miskolc, Hungary, 1837; d. Budapest, 1922. He studied at the medical schools of the Universities of Pest and Vienna. From 1874 on he was physician-in-chief of the department of internal medicine in the hospital of the Jewish community of Pest, of which he subsequently became director. From 1886 he was a lecturer at the University of Budapest and in 1906 he was made a court councillor (Hofrat). Stiller was one of the physicians who developed the "Konstitutionslehre," a doctrine according to which the physical and, to a lesser degree, the mental pathology of the individual is determined by his constitution.

His work on the subject, *Az astheniás alkati betegségekröl* (On the Diseases of the Asthenic Constitution; 1907), was published in Hungarian and German, as was his work on the nervous disorders of the stomach (1884). He published also accounts of major investigations on the pathology of the spleen and the pancreas and wrote *Glossen zur Radiologie des Magens* (1910).

STILLING, BENEDICT, surgeon, b. Kirchhain, Hesse, Germany, 1810; d. Cassel, Germany, 1879. He was at first a physician attached to the court, and then a general practitioner in Cassel. His research into the functions of the spinal cord was a pioneering attempt. The root of the spinal cord is named after him. He contributed a great deal to the physiology of nerves in modern medical science, and was the first surgeon successfully to perform a cut of the abdomen. He also operated on the ovary without opening the abdomen (1831). Stilling described this operation in *Hannoversche Annalen der gesamten Heilkunde* (1841). In Paris he performed successful operations on the urethra. He was an authority on the nervous system.

Lit.: Kussmaul, Adolf, *Dr. Benedikt Stilling* (1879); Pagel, *Allgemeine Deutsche Biographie,* vol. 36 (1893).

STILLING, JACOB, eye specialist, b. Cassel, Germany, 1842; d. Strasbourg, 1915. He was professor of ophthalmology at the University of Strasbourg. His special field was research on the sense of recognizing color. He had a method whereby the color sense can be tested by means of pseudo-isochromatic tables. Stilling's works included *Grundzüge der Augenheilkunde* (Vienna, 1897) and *Pseudo-chromatische Tafeln zur Prüfung des Farbensinns* (1910; 18th ed., 1929).

Lit.: *Centralblatt für Augenheilkunde* (1915) 165; *Deutsche Medizinische Wochenschrift* (1915) xli, 714; Wininger S., *Grosse Jüdische National-Biographie.*

STOBBE, OTTO, non-Jewish legal historian, b. Königsberg, Germany, 1831; d. Leipzig, Germany, 1887. He was professor at the Universities of Königsberg, Breslau and Leipzig. Besides his books on the history of German law, he published studies on Jewish history. His book *Die Juden in Deutschland während des Mittelalters in politischer, socialer und rechtlicher Beziehung* (Braunschweig, 1865; 3rd ed., 1923) is valuable for its unbiased approach and thorough research. Stobbe participated in the activities of the Historische Kommission für die Geschichte der Juden in Deutschland, and wrote several essays for the *Zeitschrift für die Geschichte der Juden in Deutschland,* organ of that commission.

Lit.: Kisch, Guido, "Otto Stobbe und die Rechtsgeschichte der Juden," *Jahrbuch für Geschichte der Juden in der čechoslovakischen Republik,* vol. 9 (1938) 1-42.

STOCK EXCHANGE, *see* FINANCE, JEWS IN.

STOCKTON, a city of California, which included, in 1943, a Jewish population of approximately 1,200 in its total population of 54,714 (census of 1940). Stockton began to prosper with the discovery of gold in California, and was chartered a city in 1850, when the first Jews were already settled there. There is record of a society in existence as early as 1851, for the care of the Jewish insane at the state institution. In 1855 Congregation Ryhim Ahoovim was formed, and erected a synagogue. Four years later it laid out a cemetery. An early leader of the group was the Hazan Herman Davidson, who served from 1876 to 1896. Other spiritual heads were Louis J. Kopald and Edgar F. Magnin. The congregation, later known as Temple Israel (Reform), built a new Temple in 1905, and in the following year joined the Union of American Hebrew Congregations. J. Aaron Levy was called to the pulpit of Temple Israel in 1930, and was still the incumbent in 1943.

Ida R. Safferhill served as organist for fifty years and was one of the inaugurators of the religious schools.

The Orthodox Congregation Adas Jeshurun was organized in 1910, when the Jewish population of the city had grown to approximately 600. Henry J. Horowitz was among the rabbis who served Adas Jeshurun. The congregation built its synagogue in 1911. In 1943 Maurice Abramson was rabbi.

The National Jewish Welfare Fund of Stockton was organized in 1936. The Jewish Welfare Association became affiliated with the Community Chest. Stockton Jews also maintained, in 1943, a lodge of the B'nai B'rith, together with an Auxiliary and an Aleph Zadik Aleph, and a chapter of Hadassah.

Stockton Jews were engaged as merchants, and a number were well-known in the various professions. Some were working in Stockton industries. Dr. Irving S. Zeimer was health officer of San Joaquin County (1915-20 and 1921), and in the first World War served as a member of the district board of exemption for Northern California. At the College of the Pacific, in Stockton, Irving Goleman was appointed professor in the English department (1936-). Fillmore C. Marks was made a trustee of the school in 1940. Louis Park, in Stockton, was the gift of a member of the Jewish community by that name.

J. AARON LEVY.

STOICS. The doctrines of the Stoics, especially in the strictness of their idea of duty and their identification of the will of God with natural law, show a relationship to the ideas of Judaism. Inasmuch as most of the heads of the Stoic schools were Semites, it has been suggested that Semitic influence played a large part in the development of the Stoic doctrine; however, it is hardly probable that there was any direct Jewish influence upon it, as the pantheism and materialism of Stoic thought are far different from those of Judaism. On the other hand, Stoic popular philosophy affected rabbinic thinking and had a considerable influence on Hellenistic Judaism, especially in the case of Philo, who took from the Stoic doctrine his teachings of the pneumatic substance of the soul, his central doctrine of the Logos, and the basic concepts of his ethics and critique of culture.

In the Middle Ages Stoicism, through a work *On the World,* which was circulated in the name of Aristotle, through the writings of Galen which were influenced by it, and through many commentaries on Aristotle, influenced the Arabian philosophers who were models for the Jewish philosophers and thus influenced the Jews themselves. This is particularly noticeable in the transformation of their teleology, and in the Logos doctrine of Judah Halevi, Ibn

Gabirol and the Cabala. In modern times the influence of the pantheism of Stoicism upon the thinking of Spinoza is plainly evident.

Lit.: Bergmann, "Die stoische Philosophie und die jüdische Frömmigkeit," *Judaica, Festschrift für Cohen,* p. 145 et seq.; Kaminka, in *Revue des études juives,* vol. 72, p. 233 et seq.; Wendland, *Philo und die kynisch-stoische Diatribe;* Heinemann, I., *Philons griechische und jüdische Bildung* (1930); Horovitz, S., *Einfluss der griechischen Philosophie auf die Entwicklung des Kalam* (1909) 6 et seq.

STOKES, HENRY PAYNE, non-Jewish clergyman and historian, b. Ireland, 1849; d. Cambridge, England, 1931. He studied theology at Cambridge, where he was graduated as Senior Optime in 1875. He was college chaplain and curate of St. Paul's, Cambridge. Stokes contributed to the knowledge of such English poets as Shakespeare, Cowper and Blake, and was interested in the local history and archeology of Cambridge and the surrounding counties. In that way he acquired also considerable knowledge of the history of the Jews in England, especially before their expulsion in 1290. Feeling himself, as an Irishman, a member of a minority, Stokes sympathized with the Jews, and was eager to support all endeavors to strengthen their cultural tradition, especially Jewish history. Proceeding from local studies, Stokes acquired a broad view of the history of the Jews in England during the Middle Ages.

In 1913 the Jewish Historical Society of England edited Stokes' collected studies under the title of *Studies in Anglo-Jewish History,* and in 1914 he was elected president of this society, the only non-Jew to obtain such a dignity; he served until 1916. It was due in some measure to Stokes' devotion and ability that the Society was able to survive the critical early years of the first World War. In 1921 Stokes published *A Short History of the Jews in England,* and in 1930 he edited, jointly with Israel Abrahams and Herbert Loewe, *Starrs and Jewish Charters in the British Museum.*

STOKES, ROSE PASTOR, labor agitator, writer and artist, and pioneer unflinching fighter in the struggle for every phase of human progress, b. Augustova, Russian Poland, 1879; d. Frankfort, Germany, 1933. Her family migrated to England when she was three years old. At the age of four she helped her mother sew bows on ladies' slippers in the ghetto of East London. A few years later the family came to the United States, settling in Cleveland where, at the age of eleven, she entered the cigar factory, becoming the breadwinner of the family, educating herself while working.

At the age of about twenty, while still working in the factory, Rose Pastor Stokes began contributing to the weekly column of the *Jewish Daily News* (New York city), on time stolen from sleep. Her popularity in that column won for her an invitation to come to New York to assume the full-time duties of a columnist. In that column she revealed her deep understanding of the tragic fate of the underprivileged. Her passionate plea on behalf of the common man is most inspiring. While covering an assignment for the paper, she met Graham Phelps Stokes (of the famous American family), whom she married. She was overawed by the romantic halo of the culture of his class, soon to discover that *his* culture was not *her* culture. Not until about 1925 did she succeed in obtaining a divorce, which she fought for many years to secure. She worked with Margaret Sanger in the birth control movement, was the outstanding leader in the Hotel and Restaurant Workers' strike of 1912, and did pioneer work in drawing women into the union. Later she was a leading figure in the Ladies Shirt-Waist Makers' strike. She was on the picket line, and unflinchingly faced the police. She was an active member of the Socialist Party, and for years was the field organizer for the League for Industrial Democracy, lecturing to enthusiastic college audiences throughout the United States. In 1919, when the split took place in the Socialist Party, she went with the left wing and was one of the founders of the Communist Party, for which she worked untiringly. She was a member of the Central Executive Committee for a number of years.

She possessed a buoyant spirit; no matter what the vicissitudes of life, she could adjust herself cheerfully. She never accepted defeat. She loved life and beauty and people. "For the future—not the distant future—belongs to us," she wrote her devoted friend, Eugene V. Debs, who stood so faithfully by her during the Red-baiting period of the Palmer days. At the close of the first World War Rose Pastor Stokes, together with Elmer Rice, promoted the proletarian theatre movement. She was one of the founders of the People's Play House, in New York. In its opening program a one-act play written and directed by her was included. To the youth movement she was an inspiration and guide, nor did she overlook the children. In 1929 she was national director of the children's camp sponsored by the Workers International Relief.

With the birth of the Russian Revolution she gave herself generously to the cause of the First Workers' Republic, lecturing extensively, contributing to the press and doing yeoman work generally, especially during the drive for the Russian Famine Relief. She visited the Soviet Union in 1923 and, like Lincoln Steffens, she, too, said that she had a glimpse of the future and saw that it worked.

She loved simplicity, in dress as well as in art. Simplicity and power characterize her pencil drawings of unusual originality. These drawings, about one hundred, were exhibited in Westport, Conn., in 1928. Yet she never had a drawing lesson in her life.

She was a prolific writer, regenerating humanity's tears into flaming hope, hope for the new day dawning. Her outstanding poem "Paterson" is a labor classic. She was the author of a three-act play, *The Woman Who Wouldn't* (New York, 1916). Together with Helen Frank, she translated Morris Rosenfeld's *Songs of Labor* from Yiddish (Boston, 1914). A novel, *Reizel of the East Side,* by Chaver-Paver, with Rose Pastor Stokes as the prototype, appeared in Yiddish in the *Morning Freiheit,* serialized from January to March, 1942. In 1943 her biography was in the hands of Cedric Belfrage, author of *South of God,* with the preliminary research already under way.

In 1927 she became the wife of V. J. Jerome, Marxist writer and editor.

In 1929, during a demonstration in New York city in protest against the repression of the people of Haiti, she was struck with a club by a policeman. The bruise developed into cancer. She was an ardent supporter of the rights of the Negro people, and engaged in many battles on their behalf. Her end came in a hospital in Frankfort in June, 1933. From that hospital bed she carried on feverish agitation among the hospital staff against Hitlerism which had then come into power. She died as she lived—fighting.

JEANNETTE D. PEARL.

STOLEN GOODS. The aiding of certain crimes against property for the profit of the abettor, especially those of theft and embezzlement, is prohibited by Jewish law, although it has no special term for receiving stolen goods nor any special penalty for this crime. The commandment against placing a stumbling-block before the blind (*Lev.* 19:14), which was interpreted to include any inducement to wrongdoing, can be generally applied to the reception and concealment of stolen goods.

The Talmud has the maxim: "The thief is not the

mouse, but the hole of the mouse" (*Kid.* 56b). The Mishnah (*B.K.* 10:9) only requires that neither wool nor milk may be bought of the shepherd, nor wood and fruits of the "guardians of the fruit," since one may apprehend that they have stolen these objects. In the same passage, however, permission is given to buy woollen garments from women in Judea, linen ones in Galilee and calves in Sharon, because in such cases it may be assumed that their husbands are willing and consequently one need not have any suspicion. On the other hand, nothing should be bought from one who says "that the purchaser must conceal it."

Jewish law pays much attention to the legal position of the receiver of stolen goods, that is, the regulation of the question of ownership in a case of the acquisition of stolen or lost objects. Immovable objects always go back to the owner, even after he has given up all hope of ever recovering them. He may at any time demand the restitution of his real estate by making a protesting statement (*'ir'ur*) invoking his rights of ownership; the actual possessor can defend his ownership only by claiming a better title on the ground of presumed ownership (*hazakah,* uncontested possession). In the case of moveable objects, possession alone is considered as presumption of ownership, and the whole burden of proof rests upon the owner who is not in possession of them. Furthermore, ownership in moveable property is lost whenever the owner has given up hope of recovering it (*yi'ush*); the Jewish law gives exact rules as to when such an abandonment is to be presumed (cf. *B.K.* 10:1 et seq.), making any future acquisition of the property an original legal act.

On the other hand, objects which have been lost by burglary or theft can not be acquired by invoking the rules of renunciation. There is an exception to this principle in that the thief himself can acquire the property by alteration, and in such a case has only to restore its value. The question is, whether a thief can transfer to another party an object in which he has no title, and which, in case he is caught with it, he must forthwith restore to the owner. Roman law answers that the thief can not transfer the property; the rightful owner can demand its restitution wherever he finds it, regardless of the fact that the third party may have purchased it in good faith. Jewish law, on the other hand, provides a way by which the interests of the bona fide acquirer are protected. The party from whom the object has been stolen has the right to demand a restoration of the property; the honest acquirer, however, under the principles laid down in *B.K.* 10:3, may state under oath what amount he has paid for the object, and refuse to make restitution unless this amount is refunded to him. In this way the demands of an extensive market trade were provided for (*takkanath hashuk*), because under this ruling the bona fide acquirer in closing a purchase did not need to fear lest he might later have to surrender the purchased article without compensation of the purchase price, while the mala fide acquirer, who was guilty of receiving, was obligated forthwith to surrender the object.

But since, in most cases, of course, it may be very difficult to ascertain whether the third acquirer acted in a bona fide manner, Jewish law, according to its general rules of proof, demands that the acquirer lose the claim for restoration of the purchase price paid by him only when the receiving is positively proved, that is, if it is proved that he did not act in a bona fide manner at the time of acquiring the object. This regulation, which is connected with the entire doctrine of proof in Jewish law, gives a receiver a certain amount of advantage, because the protection provided for the honest acquirer sometimes may benefit the receiver as well, if his intentions can not be proved. For this reason the Talmud (*B.K.* 114b et seq.) and the later authorities (*Shulhan Aruch, Hoshen Mishpat* 358:1 et seq.) tried to provide for such circumstances in various ways.

As the Jews in Germany were permitted in the early Middle Ages to regulate their affairs in accordance with Jewish law, they applied their own rules also to property rights. German legal codes in the Middle Ages gave them special privileges in regard to the acquisition of stolen goods, in contrast to the non-Jews. The privilege of King Henry IV of the year 1090 to the Jews of Speyer contains the oldest legal recognition of this special right; it is found also in the *Sachsenspiegel* (vol. 3, p. 7, Section 4), the most important book of German law in the Middle Ages. However, it is most significant that this Jewish legal norm with regard to receiving was incorporated also into German law, which originally did not recognize an obligation of the victim to restore the paid purchase price to the bona fide acquirer. Researches made by Herbert Meyer established the fact that Germanic law adopted those norms of Jewish law which originally were applied to Jews only. The principle of protecting the bona fide acquirer therefore has passed as a living monument of an old Talmudic legal institution into the modern legal codifications on the rights of individuals.

See also PROPERTY. MARCUS COHN.

Lit.: Maimonides, *Hilchoth Genebah* 5 and 6; *Shulhan Aruch, Hoshen Mishpat* 356 to 358; Scherer, J. E., *Beitrag zur Geschichte des Judenrechts* (1901).

STOLIAR, MATIAS, editor, b. Kishinev, Bessarabia, 1886. He emigrated to Argentina in 1906, and founded in Buenos Aires the Yiddish daily *El Diario Israelita* (*Di Yidishe Tzeitung*), of which he was editor-in-chief. Its first issue appeared on November 15, 1914. In 1943 Stoliar still held the position of editor-in-chief. He was a member of several Argentine Jewish organizations, and was affiliated with the Museo Social Argentino.

STOLIARSKY, PETER SOLOMONOVICH, violinist and educator, b. Odessa, Russia, 1875. He began teaching in 1898 after graduating from the Odessa School of Music. In 1908 he started music courses which he supported by running concerts. From 1920 on he taught at the Odessa State Conservatory, of which he became a full professor in 1923. He was an eminently successful educator, and at the first All-Ukrainian contest of violinists held at Kharkov in 1930 his pupils took first honors.

In 1933 a children's musical school, organized at Odessa, was named in honor of Stoliarsky, who was also made director of the school. In 1938 the city of Odessa celebrated the fortieth anniversary of Stoliarsky's musical and educational activities.

Among his many pupils were the laureates of the All-Union (1933) and International (1936) music contests, David Oistrakh, Liza Hillels, Busya Goldstein and Misha Fichtenholz. Stoliarsky was awarded the title of Honored Artist of the Ukrainian Soviet Socialist Republic, and was a recipient of the Order of the Red Banner of Labor.

STOLPER, GUSTAV, economist, b. Vienna, 1888. After completion of his studies he became editor and publisher of the periodical *Der Österreichische Volkswirt,* and professor of political economy at the Vienna Academy of Commerce. During the first World War he was head of the research and statistical division of the Imperial Government Commissariat for War Economy. After the war he transferred his activities to Berlin, where he became editor of the *Berliner Börsen-Courier,* one of the most dignified liberal papers in the Reich capital whose financial section was widely read. In 1925 he established and edited the weekly *Der Deutsche Volkswirt* (Berlin), an economic periodical of excellent reputation. From then on and until he emigrated he was also Berlin correspondent of the London *Economist.* Hamburg sent him to the Reichs-

tag as a member of the Staatspartei (1929-32). There he was also a member of the budget and banking committee. In 1933 he settled in New York city and in 1943 he was an economic adviser to the city of New York.

Stolper wrote: *Das mitteleuropäische Wirtschaftsproblem* (1917); *Deutsch-Österreich als soziales und wirtschaftliches Problem* (1921); *Die wirtschaftliche und soziale Weltanschauung der Demokratie* (1930). The two books which he published in the United States, *German Economy, 1870-1914, Issues and Trends* (1940) and *This Age of Fable, The Political and Economic World We Live In* (1941), were widely discussed.

STOLZ, JOSEPH, rabbi, b. Syracuse, N. Y., 1861; d. Chicago, 1941. He received his rabbinical degree from the Hebrew Union College in 1884, and for the next three years was rabbi in Little Rock, Ark. In 1887 he came to Zion Temple, Chicago, where he remained until 1895, when he was called to Isaiah Temple in the same city. Stolz was rabbi of Isaiah Temple until 1927, then was made rabbi emeritus. Throughout his long rabbinical career his interpretation of the role of the rabbi as leader and guide made him one of the best-loved ministers in Chicago. Stolz was active in the civic affairs of the city, serving on the board of education from 1899 to 1905 and on the crime commission from 1910 until his death. He was president of the Central Conference of American Rabbis from 1905 to 1907, and after that a member of the executive committee.

He was also on the executive committee of the Union of American Hebrew Congregations and of the American Jewish Committee, and on the publication committee of the Jewish Publication Society of America. In 1890 the Hebrew Union College awarded him the D.D. degree, and in 1931 the honorary D.H.L. degree. Stolz was author of *Funeral Agenda of Jews* (1897).

Lit.: Schanfarber, Tobias, "Joseph Stolz," *American Jewish Year Book,* vol. 43 (1941-42) 441-44.

STONE, CHARLES ARTHUR, mathematician, b. Chicago, 1893. He studied at the Universities of Illinois (B.S., 1917) and Chicago (M.A., 1925). In 1930 he was awarded the honorary LL.D. degree by the Niagara University Law School. Stone was instructor in mathematics in the laboratory school of the University of Chicago (1922-36), and in 1924 was appointed professor of education at DePaul University, Chicago. From 1930 to 1935 he was director of the Racine Military Academy, Wisconsin. In 1933 Stone was president of the Central Association of Science and Mathematics Teachers.

His writings include: *Trigonometry* (1928); *The Slide Rule* (1929); *The Teaching Unit* (1929); *Unit Work Book in Algebra* (1931); *Workbooks for Mathematics* (1933). He edited the magazine *School Science and Mathematics.*

STONE, ELIHU D., attorney and Zionist leader, b. Meretz, Lithuania, 1888. Settling in Boston in 1906, he studied at the Boston University Law School (LL.B., 1915). He was a member of the Massachusetts House of Representatives (1918-19) and Assistant United States Attorney for Massachusetts (1922-34).

Stone was a pioneer Zionist and a staunch worker in the cause of Zionism in Boston. In 1919 he was responsible for the passage of a resolution in the Massachusetts House of Representatives, urging the American delegates to the Paris Peace Conference to favor the establishment of a Jewish commonwealth in Palestine. This resolution, copies of which were circulated at the Peace Conference, was the precursor of further action on the part of American legislators in 1922, at the time when the Palestine Mandate came before the League of Nations. Stone secured the passage of another resolution from the Massachusetts legislature, expressing satisfaction at the reestablishment of the Jewish National Home in Palestine.



Elihu D. Stone

Armed with this resolution, which had been passed under a waiver of rules and rushed over to the governor's office to be signed so that it could be ready in time, Stone hastened to Washington and arranged to meet the junior senator of his state, Henry Cabot Lodge, chairman of the Senate Foreign Relations Committee and one of the most powerful men in the United States Senate. Lodge agreed to introduce into the Senate a resolution endorsing the Balfour Declaration and the Palestine Mandate to Great Britain. The passage of this resolution (April 20, 1922) was regarded as a major victory for Zionism, inasmuch as it speeded the ratification of the Palestine Mandate, and Stone's important role in this important step was gratefully recorded by Chaim Weizmann.

In 1943 Stone was regarded as one of the elder statesmen of American Zionists. He was one of the American members of the Administrative Committee for the Jewish Agency for Palestine, a member of the Actions Committee of the World Zionist Organization, vice-president and life member of the Zionist Organization of America (of which he was a founder and for thirteen years president), national vice-chairman and New England chairman of the United Palestine Appeal, and a director of the Jewish National Fund.

A noted Hebrew scholar, he was active in the communal life of Boston. Stone was president of Congregation Mishkan Tefila for over ten years, a member of the executive committee of the Combined Appeal of the Associated Jewish Philanthropies and the United Jewish Campaign, and a member of the Allocations Committee of the United Jewish Campaign.

In 1938, on the occasion of the twentieth anniversary of the independence of Lithuania, Stone was awarded the Order of Gediminas, Grand Duke of Lithuania.

HENRY W. LEVY.

STONE, IRVING, writer, b. San Francisco, 1903. He received the M.A. degree from the University of Southern California in 1924. In 1923 and 1924 Stone was an instructor in economics at the university, then, until 1926, he held a similar post at the University of California. After 1926 he devoted himself entirely to writing.

Stone has made biography, which is not necessarily

closer to reality than fiction, identical with the most abiding of realities. All too often the biographer deliberately narrows his vision to see the world as it revolves around the individual. Stone has invariably chosen his subject to reflect the broadest of realities that play upon the individual.

In Stone's Van Gogh, as he appears in *Lust for Life* (1934), the tragedy of genius—with its mad passions and its weird curse of giving pain to its possessor—is a most terrifying height, to which men of lesser mind can rarely ascend. Yet so great is the lift of Stone's writing that he has succeeded in bringing hundreds of thousands to Van Gogh and Van Gogh to hundreds of thousands. It is hardly an adequate test of worth—though it is a gauge of influence—to note that *Lust for Life* brightened homes throughout the United States with reproductions of the colors from Van Gogh's brush. What Stone did was to take the universal appeal of Van Gogh and transmit it with firm grasp to those who had been starved in spirit.

In his *Sailor on Horseback* (1938) and his *Darrow for the Defense* (1941) Stone persisted in his task. Far apart as Van Gogh, Jack London and Clarence Darrow may appear to be on the surface, Stone's eye was keen enough to see that all three, despite their different lives and loves, were products of the common destiny of mankind. The mad painter, the self-destroying novelist, the cynical warrior of the court-room dying in weariness—all remain despite themselves the firmest proof of the inherent richness of human life. Stone was the editor of *Dear Theo,* a study of the Van Gogh letters (1937), and the author of *Pageant of Youth* (1933), *False Witness* (1940), and *They Also Ran* (1943). LEO M. CHERNE.

STONE, NAHUM ISAAC, economist and statistician, b. Odessa, Russia, 1873. He came to the United States in 1891, and studied at the Armour Institute of Technology, in Chicago (1893-96), and at Columbia University, in New York city (M.A., 1901; Ph.D., 1915). Stone served as a statistician in the Bureau of Economic Research (1899-1900), was on the editorial board of the *New International Encyclopedia* (1900-1) and was chief of the division of foreign tariffs in the Department of Commerce and Labor (1904-9). In 1906 he was dispatched as a commercial attaché of the United States delegation to the Pan American Congress in Rio de Janeiro, and was sent to Berlin by the State Department as a member of the United States Tariff Commission to arrange a commercial agreement between Germany and the United States. He was chief economist of the United States Tariff Board (1909-12). During the first World War he was attached to the Institute for Government Research in Washington, D. C., and to the office of the quartermaster general of the Army.

Stone was a member of several code authorities under the National Industrial Recovery Act (1933-35). From 1920 on he was the director of the National Bureau of Economic Research, of which he became president in 1942. He was active also in the American Economic Commission for Palestine, the American ORT Federation, and the American Friends of the Hebrew University. Stone was a life-member of the Zionist Organization of America.

His writings include: *Promotion of Foreign Commerce in Europe and the United States* (1907); *Wages and Regulation of Employment in the Dress Industry* (1914); *Productivity of Labor in the Cotton Garment Industry* (1938).

STONE, SEYMOUR MILLAIS, portrait painter, b. Russia, 1877. He was brought to the United States at the age of six. His father's name was David Berryl Kameniav. The family settled in Illinois, where Stone received his early art education at the Chicago Art Institute. This was amplified at various schools and under various painters in Europe. During 1906 to 1908 Stone studied at the Royal Academy in Munich, where De Loeftz was so competent a teacher. The next year in Paris his work at the famous Julian Academy was benefited by the criticism of Jules Lefebvre, noted for his paintings of beautiful women. Later, in Sweden, Stone came under the influence of Anders Zorn, and in England under that of the American artist, John Singer Sargent, then regarded as the foremost living painter of portraits. It was in this field that Stone achieved the distinction that is his.

With the training indicated by the manner of painting characteristic of the men under whom he studied, Stone naturally followed the traditional school of portraiture. His work, never remotely modernistic, is notable for his ability as a draughtsman and especially for his success in obtaining likenesses. While not limiting himself exclusively to portraiture—his *Parsifal* is a celebrated painting of another kind—Stone is mainly known for his portraits. Royalty and nobility sat for him, while in the United States his many distinguished subjects included three presidents—Theodore Roosevelt, Calvin Coolidge and Franklin D. Roosevelt.

He painted also notables of the American Army and Navy, among them General Robert M. Bullard, Rear Admiral Richard E. Byrd and Admiral Harris T. Lanning. Bishops, presidents of universities and governors of states were among his other sitters. Most of his portraits were of men, but his brush portrayed also numerous women. The White House in Washington and the Republican Club in New York are among the places where Stone's work is represented. In 1920 the Corcoran Gallery exhibited his paintings, and in 1921 he was decorated by the Italian government as Knight Commander of Merit, Constantinian Order of St. George. GEORGE S. HELLMAN.

STONING, *see* CAPITAL PUNISHMENT.

STÖSSEL, OSCAR, painter and etcher, b. Neunkirchen, Austria, 1879. He turned to the fine arts after graduating from the Technische Hochschule at Graz as an engineer. His first teachers in painting were Damianos and Kallmeier. Later he learned the art of etching as a pupil of Leo Diel and Ferdinand Schmutzer. A great success of his early career was the edition of his studies of dogs. His landscapes are charming by reason of their soft and poetic atmosphere besides their purely pictorial values. Stössel's etchings are distinguished by the rich chromatism of his lights and shades. His fine feeling for noble forms and his elaborate technic made him a favorite portraitist of European royalties when the beautiful likeness of Queen Marie of Roumania became known.

After the German invasion of Austria in 1938 Stössel came to the United States. Here he made portraits of President Franklin D. Roosevelt, of Secretary of State Cordell Hull, of all the members of the Supreme Court, which was thus portrayed for the first time in its entirety, and of other leading personalities of the United States. An exhibition of his work in Washington (1941) won him further fame.

Lit.: Binder, Bruno, in *Die graphischen Künste* (1922) 99-105; *The Print Collector's Quarterly* (1935) 245-64; *Österreichische Kunst* (1932), No. 6, p. 12.

STRABO, *see* GREEK WRITERS ON JEWS.

STRACK, HERMANN LEBERECHT, non-Jewish orientalist, b. Berlin, 1848; d. Berlin, 1922. He was the founder (1886) and director of the Institutum Judaicum in Berlin. Strack's writings deal chiefly with

Hebrew language and Talmud. He published a Hebrew-Aramaic grammar, a Hebrew textbook, and the *Jüdisches Wörterbuch* (Leipzig, 1916), which was compiled with the aid of Jewish scholars and gave special attention to the idiom of the Jews in Poland.

Others of his works include: excellent introductions to the Old Testament and the Talmud (*Einleitung in das Alte Testament,* 1906; *Einleitung in den Talmud,* 1885; 5th, revised ed., *Einleitung in Talmud und Midrasch,* 1921; English trans., *Introduction to the Talmud and Midrash,* 1931); *Kommentar zum Neuen Testament aus Talmud und Midrasch* (in collaboration with Paul Billerbeck; 4 vols., 1922-28); *Catalog der hebräischen Bibelhandschriften der kaiserlichen öffentlichen Bibliothek in St. Petersburg* (in collaboration with Abraham E. Harkavy; 1875); *Prophetarum posteriorum codex babylonicus Petropolitanus* (1876).

On several occasions Strack defended the Jews and Judaism against anti-Semitic attacks (*Das Blut im Glauben und Aberglauben der Menschheit,* 1900; *Sind die Juden Verbrecher von Religions wegen?; Jüdische Geheimgesetze?,* 1920), but was also eager to convert Jews to Christianity. He was granted a subvention by the Central Conference of American Rabbis (1919) for his new edition of the introduction to the Talmud.

Lit.: Garnault, P., "Le livre de Strack sur le sang et le crime rituel des Israélites," *Société d'anthropologie de Paris, Bulletins et Mémoires* (1901) 135-38.

STRAHL, JACOB STONE, judge and communal leader, b. New York city, 1876. He studied at New York Law School (LL.B., 1897), practised law, and was elected judge of the municipal court of the city of New York, borough of Brooklyn, in 1910. He was elected four times to this office, which he still held in 1943. He was the father of the Emergency Rent Laws which, passed in New York state during the rent crisis (1942), saved many families from eviction in New York city. Active in Jewish and Zionist affairs, Strahl was for seven years grandmaster (Nasi) of the Order Sons of Zion.

He was an organizer of the first American Jewish Congress in the United States, founder of the Judea Insurance Company Ltd. of Palestine, of the Palestine Chamber of Commerce in the United States, and of the Eastern Life Insurance Company of New York. His father, Robert Strahl, was one of the founders of the Jewish Hospital of Brooklyn, and his brother was Colonel Milton J. Strahl.

STRAKOSCH, ALEXANDER, actor, reciter and dramatic teacher, b. Sebes, Hungary, 1846; d. Berlin, 1909. He appeared on the stage as Spiegelberg in Schiller's *Die Räuber* (Troppau, 1862), and played the part of Franz Moor in the same drama at Budapest, but paralysis of one hand compelled him to abandon his theatrical career and he went to Paris, where he studied rhetoric under Martel of the Comédie Française. As a reader of the plays of Schiller and Goethe he attracted (1867) the attention of Heinrich Laube, who engaged him as dramatic teacher for the Stadttheater at Leipzig, later for the Vienna Hofburgtheater.

From 1879 on Strakosch toured Europe and the United States as reciter of German poetry and drama, became (1888) professor at the Akademie für Tonkunst in Munich, then teacher at the Hofburgtheater and subsequently at the Deutsches Volkstheater in Vienna. In 1905 Max Reinhardt engaged him as dramatic teacher of the Deutsches Theater in Berlin, a position which he held until his death. Strakosch was considered one of the greatest reciters.

Lit.: Wurzbach, in *Bühne und Welt,* Oct. 1, 1909; *Die Zeit,* Sept. 18, 1909; *Neues Wiener Journal,* Aug. 5, 1909.

STRAKOSCH, MAURICE (or **MORITZ**), impresario, b. Gross-Seelowitz, Moravia, 1825; d. Paris, 1887. He toured Europe as pianist, coming to the United States in 1848, where he settled as pianist and teacher. Being the brother-in-law of Adelina Patti, he acted as her manager. In 1857 he became an impresario of opera, launching a successful season of Italian opera in New York city. Two years later he visited Chicago with his troupe. He continued his activities in Europe, directing opera in Paris in 1873, and assisting his brother Max in managing the Apollo Theatre in Rome.

He composed two operas, *Giovanni di Napoli* and *Sardanapalus,* which were performed in New York city. He also wrote an autobiography (1887) and a vocal method (1896). After his death his managerial efforts were assumed by his brother Max (b. Gross-Seelowitz, 1834; d. New York city, 1892).

STRANGERS. The Bible uses four words to denote "stranger," each of which has various shades of meaning according to the context. The most common of these, *nochri,* indicates one who is marked by being different, and ranges from one who is not a relative to a member of a foreign nation. The term *zar* implies that the person in question is out of place in the particular context; thus a *zar* may be a layman who is not allowed to perform a priestly function, while the *'ishah zarah* ("strange woman") of *Proverbs* is actually the wife of another man. *Ger* and *toshab* are about equivalent to the modern term "alien," since they refer to foreigners who are allowed a right of residence.

The general rule about strangers as expressed in the Torah is that they are to have all the rights and privileges of the natives in everything but purely ritual matters. "One law shall be unto him that is home-born and unto the stranger that sojourneth among you" is a statement that occurs repeatedly (*Ex.* 12:49; *Lev.* 24:22; *Num.* 9:14; 15:16). The Sabbath rest was intended for the stranger as well as for the members of the family (*Ex.* 20:10), and a special commandment enjoined justice to the stranger, recalling that the Israelites themselves had been strangers in the land of Egypt (*Ex.* 22:20). The stranger is mentioned together with the orphan and the widow as being under the especial protection of God (*Deut.* 10:18).

This attitude toward strangers is borne out by the historical narratives. Abraham had a Damascene steward who was his presumptive heir in the absence of a son (*Gen.* 15:2), and is depicted as being on constant good terms with the Canaanites. David's captains included the foreigners Uriah and Ittai; Solomon imported Phoenician artificers for the building of the Temple. Elisha welcomed the visits of the Aramean captains Naaman and Hazael, and one of Jeremiah's friends and followers was the Ethiopian Ebed-melech.

The only exception to this general rule was during the period of Ezra and Nehemiah, when there was an insistence on racial purity, and the exclusion of foreigners from participation in the Jewish community. Yet even this was by no means a universal feeling, as is evidenced by the Biblical books of *Ruth* and *Job;* the former singles out a Moabite woman for praise, the latter makes its hero an Edomite. There is much evidence to show that during the period of the Second Temple Judaism made large numbers of proselytes among the neighboring peoples, particularly to the north of Palestine. The word *ger,* which had originally meant "stranger," eventually came to mean "proselyte." With this emergence of Judaism as a universal religion, the attitude of the Jew toward the non-Jew became based, not on difference of national origin, but on difference of religious belief.

See also: CHRISTIANS, JUDAISM'S ATTITUDE TOWARD; GENTILES; HOSPITALITY; PROSELYTES.

SIMON COHEN



The martyrdom of the Jews of Strasbourg in 1349

STRANSKY, JOSEF, conductor, b. Humpoletz, Bohemia, 1872; d. New York city, 1936. While studying medicine at the University of Prague he founded a students' orchestra. As a medical student at the University of Leipzig he pursued the study of music with Jadassohn, completing his music studies in Vienna under Bruckner, Fuchs and Dvořák. Although he received his medical degree, he decided to become a professional musician. In 1898 he was appointed conductor of the National Theatre in Prague, and in 1903 he was appointed first conductor of the Hamburg State Theatre. Numerous guest engagements throughout Europe increased his reputation. In 1909 he conducted the Blüthner Orchestra in Berlin and in 1910 he abandoned opera for the symphony orchestra.

After conducting the Verein der Musikfreunde in Dresden, Stransky came to the United States and succeeded Gustav Mahler as the principal conductor of the New York Philharmonic Society, holding this post until 1923. He enjoyed great popularity with New York audiences, though critics often rebuked him for his superficial readings and stereotyped programs. From 1923 to 1925 he directed the New York State Symphony Orchestra which had been founded for him. In 1925 he deserted all musical activity to become a dealer in oil paintings. He composed operas, symphonies, chamber-music works, and songs.

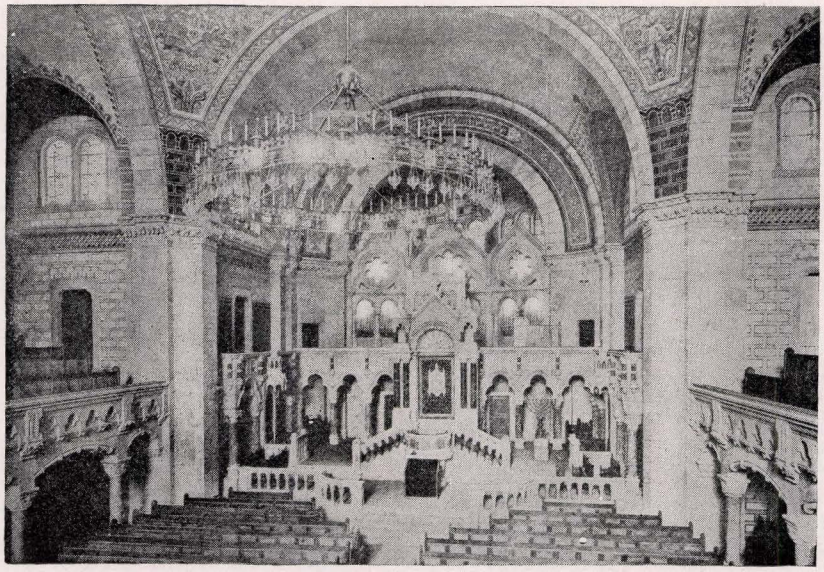
STRASBOURG, capital of Alsace. From about 1200 on it was a free imperial city. From 1681 to 1870 it belonged to France. From 1871 to 1918 it was annexed to Germany, and by the terms of the Treaty of Versailles (1919) it was restored to France. In 1940 the city was again occupied by the Germans. In 1938 its population was about 193,000, of whom more than 10,000 were Jews.

According to a legend, the city of Strasbourg began as a Jewish settlement established there after the destruction of the Temple (70 C.E.). Authentic history records Jews living at Strasbourg under relatively favorable conditions in the days of Charlemagne (771-814), but they probably resided there under the reign of the Merovingians. Charlemagne's successors and the bishops who governed the city until the end of the 12th cent. generally favored the Jews of Strasbourg, granting them commercial freedom, the right to own real estate, autonomous jurisdiction and the right to bear arms.

The persecutions of the Jews occasioned by the First and Second Crusade (1096 and 1156) temporarily worsened their situation, but the emperor and the higher dignitaries of the church protected the Jews after the first outbreak of popular fury. In 1160, when Benjamin of Tudela visited Strasbourg, there were Jewish schools conducted by illustrious rabbis, and many members of the community were wealthy and generally respected. In 1288 Emperor Rudolph of Habsburg intervened in favor of the rabbi and some of the elders of the Jewish community of Strasbourg who had been imprisoned on a fabricated accusation of ritual murder. In 1330 Emperor Louis of Bavaria granted the Jews of Strasbourg considerable privileges, which Emperor Charles IV confirmed and enlarged in 1347.

But two years thereafter, in 1349, the Jews of Strasbourg were among the earliest victims of the widespread persecution which was caused by unscrupulous agitators who accused the Jews of poisoning the wells or even the air. In vain did the government of the city of Strasbourg and the patricians who supported it try to protect the Jews from the artisans and some indebted feudal lords of the surrounding country who clamored for the killing of all Jews.

Jacob von Königshofen, the chronicler of Strasbourg, who incorporated considerable material from his predecessor Closener, probably an eyewitness, described the burning of about a thousand Jews of Strasbourg on a wooden platform in their cemetery. Another thousand were spared by accepting baptism, and many children were taken out of the fire and baptized against their parents' will. The city council divided the possessions of the murdered Jews among the workingmen. According to the chronist, "the money indeed was the thing that killed the Jews." It was decided in Strasbourg that no Jew should enter the city for a hundred years, but in 1368 the magistrates permitted six Jewish families to return, and in 1369 nine other families were admitted. In 1384 a Jewish physician named Gutleben obtained the right to reside and practise in Strasbourg, and even received a stipend of 300 florins per annum for his services. But in 1388 the Jews were banished again because they favored the duke of Burgundy in his dispute with the city of Strasbourg, and ceased to pay their taxes regularly. In 1534, however, Josel of Rosheim wrote a letter to the city council of Strasbourg, thanking its members for the grant of some privileges to his coreligionists, who probably did not reside there but regularly visited the city. But in general the relations between the magistrates of Strasbourg and the Jews were not even friendly until the outbreak of the revolution of 1789. A decree issued in 1539 and re-



The interior of the synagogue of the Strasbourg community

newed in 1570, 1628 and 1661 forbade Christians to make any contract with Jews, except such as concerned the purchase of horses or of food supplies.

Even before Louis XIV occupied the city of Strasbourg in 1681 he took the Jews of Alsace under his personal protection (1657). From this year on there was constant friction between the royal officers and the magistrates of the city of Strasbourg because of the treatment of the Jews. Certain marshals of France, commanding armies stationed in Alsace, favored the Jews, who furnished them supplies. In 1743 the city of Strasbourg was forced by Count d'Argenson, French minister of the interior, to grant Moses Bliem, Jacob Baruch Weill, Aaron Meyer Lehmann and Lieb Netter, all of whom had been army contractors, the right to open an office at Strasbourg. In 1771 Herz Cerfberr, through pressure on the part of the Marquis of Monteynard, was granted the right to reside definitely at Strasbourg, and soon he became respected by the city authorities. In 1775 Cerfberr was naturalized by royal letters patent, and thus was the first Jewish citizen of Strasbourg. In 1784 Cerfberr, his son and his two sons-in-law formed the four families comprising sixty-eight persons residing in Strasbourg, out of 3,913 Jewish families comprising 19,707 persons tolerated in Alsace. In the same year, the king, by letters patent, reserved to himself the right to admit Jews into Alsace, and abolished the head-tax on Jews who entered Strasbourg. In 1809 the first synagogue was opened in Strasbourg, and in 1836 the second synagogue was erected. David Sinzheim was the first chief rabbi of the community. In 1821 the first Jewish primary school was established. From 1830 to 1870 the Jews of Strasbourg, whose number increased through the coming of many of their coreligionists from smaller towns of Alsace, took a very active part in the political and cultural life of France. Jewish communal life flourished and many charitable and educational institutions were founded.

After the German annexation of Alsace (1871) numerous Jews emigrated to France. From 1871 to 1918 the Jewry of Strasbourg was divided against itself. The majority continued to sympathize with France, while others tried to prove their loyalty to Germany, and even left Strasbourg for Germany when the city, in 1918, was returned to France. They were forced to emigrate from their new fatherland when the Nazi regime was established (1933). After the outbreak of the second World War (1939) Strasbourg was evacuated for military reasons, and the Jews of the city shared the destiny of their non-Jewish fellow citizens. After the collapse of France (1940) and the establishment of the Vichy government, their situation became even worse. They had no opportunity to return, lost most of their possessions, and their possibilities of earning their living were limited by the anti-Jewish laws.

HUGO BIEBER.

Lit.: Marcus, Jacob R., *The Jew in the Medieval World* (1938); Parkes, James W., *The Jew in the Medieval Community* (1938); *Revue des études juives,* vol. 79-80 (1924); *Jewish Social Studies,* July, 1939.

STRASBURGER, EDUARD, botanist, b. Warsaw, 1844; d. Bonn, 1912. From 1869 to 1881 he was professor of botany at the University of Jena and from 1881 to the end of his life at the University of Bonn. His contributions to botany were regarded as of the greatest importance for the knowledge of plant life. They are concerned particularly with the reproductive organs of plants and the development of cells. There is scarcely any comprehensive modern biological publication dealing with plant cytology, anatomy or embryology that does not contain some reference to Strasburger's writings. He held that there were two distinct tissue system in plants, the cortical, or assimilating, and the conducting, or stelar.

Strasburger's primary work, *Histologische Beiträge,* discusses the conducting systems of all plant groups and deals comprehensively with gymnosperms. His other writings include: *Über Zellbildung und Zellteilung* (1875); *Studien über Bau und das Wachstum der Zellhäute* (1882); *Über den Befruchtungsvorgang bei dem botanischen Prakticum* (1884); *Streifzüge an der Riviera* (1895). He was editor of the *Jahrbücher für wissenschaftliche Botanik* and of *Cytologische Studien aus dem Bonner botanischen Institut.*

STRASCHUN, MATHIAS, Talmudist and Hebrew author, b. Vilna, Lithuania, 1817; d. Vilna, 1885. He was the son of Samuel Straschun. He studied under Manasseh of Ilye and Isaac of Volozhin, and acquired a profound knowledge of the Talmud; in addition, he was well versed in modern languages and sciences. He spent a considerable part of the wealth he acquired in business for the founding of a magnificent private library, of which he compiled a catalogue, *Likkute Shoshanim* (1889). His house was the meet-

ing place for Jewish scholars. Straschun was for many years president of the Jewish charities in Vilna, and acted as adviser to the Russian government. He wrote numerous articles for Hebrew periodicals, and furnished the introduction and notes to Samuel Joseph Fünn's *Kiryah Neemanah.*

Lit.: Ratner, D., in Suwalski, I., edit., *Keneseth Hagedolah,* vol. 1 (1890) 25 et seq.

STRASCHUNSKY, JOEL DOVID (known as the Vilnaer Balebeisel), cantor, b. Libau, Latvia, 1816; d. Warsaw, Poland, 1850. Little factual information dealing with the life of this well-nigh legendary figure is extant. Many serialized newspaper articles, a four-act play by Mark Arnstein, a cinema play starring the Yiddish actor Moyshe Oysher, were all built on the few fragmentary facts of his life.

His father, Reb Zevi Halevy, cantor of Libau (Courland), was in 1826 engaged as cantor in Vilna, where young Joel Dovid received a thorough Talmudic education. Here his phenomenal musical abilities developed, as is evidenced by his mastering, untutored, the violin and improvising on it soul-stirring melodies. At the age of eleven he was placed on the pulpit of the large synagogue of Vilna, and urged by his father to chant the introductory prayers of the Musaf (additional) service, Yekum Purkan and Ab Harahamim. So great were the astonishment and admiration of the large assembly that the lad had to chant the entire Musaf service.

Two years later the wealthy Mordecai Straschun (hence his name Straschunsky) married him to his daughter. Soon the young married man was jocularly called the Vilnaer Balebeisel. In the following year, upon the passing of his father, young Joel Dovid was elected to succeed him.

For ten years he served as chief cantor in Vilna, and would have continued thus had not the tragic death of his three children driven him to melancholy and despair. At this time the Polish composer Moniuszko, having accidentally heard him vocalize, befriended him and urged him to study music. In 1841, Straschunsky left for Warsaw, where, under the tutelage of Moniuszko, and through the persuasion and encouragement of a young baroness who was also a pupil of the Polish composer, Straschunsky, minus his beard and Hasidic garb, studied the role of Yantek in Moniuszko's opera *Halka.* Following a successful debut, and having tasted the pleasures of secular art and found them wanting, the disillusioned and repentant cantor returned home, sick in spirit and weak in body. Under the patient ministrations of his wife he was nursed back to health, but his spirit sought solace. For a while his restlessness found an outlet in study and travel, but in 1849, severing all ties with his family and surroundings, Straschunsky, in repentance for his sins, traveled through the towns and villages of Germany, where, unheralded and unknown, he shared the misery of homeless itinerants. He more and more retired from all human contact, limiting his speech to monosyllabic responses; only the study of the Torah sustained his frail, emaciated body.

His voice was a lyric tenor of indescribable mellowness and haunting beauty. Majestic interpretation of the text, sincerity, effortless delivery and faithful expression of the spirit of the prayer marked his singing. He is remembered by a few compositions sung in synagogues throughout the world.

MAX WOHLBERG.

Lit.: "Des Sängers Schuld und Sühne," *Ost und West,* vol. 2 (1905), col. 102; Friedmann, Aaron, *Lebensbilder berühmter Kantoren,* vol. 2 (1921); Idelsohn, A. Z., *Jewish Music* (1929); Zaludkowsky, E., *Kulturtreger fun der Yiddisher Liturgie* (1930); *Die Hazzanim Velt* (Warsaw), Nos. 1, 6, 9, 12, 18, 27 and 41.

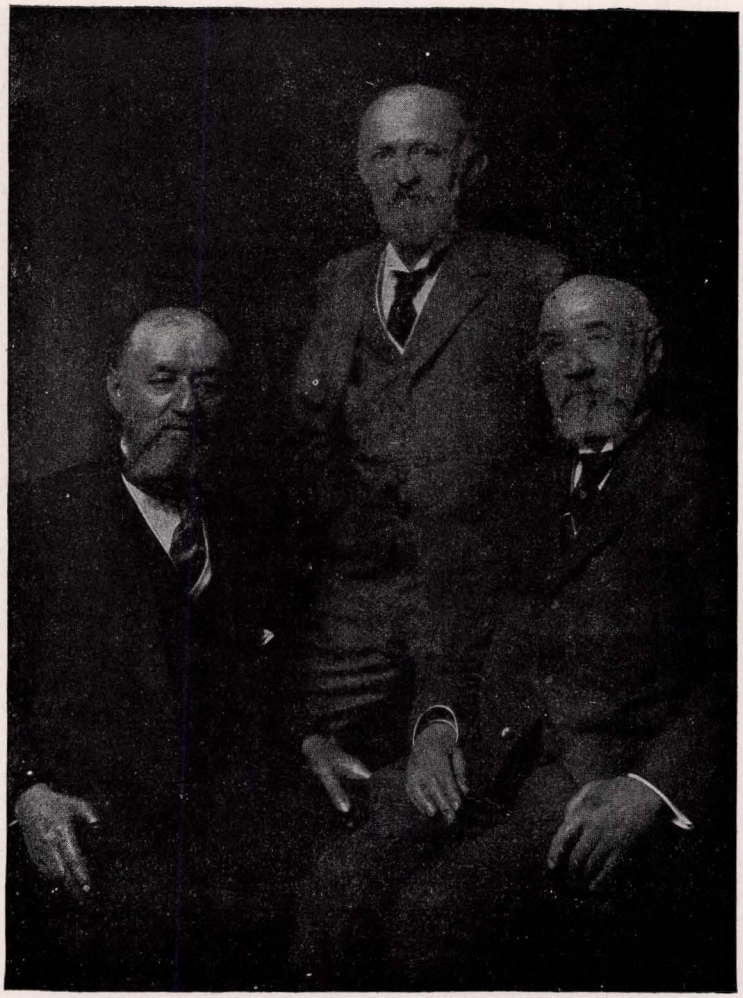
STRASFOGEL, IGNACE, conductor, b. Warsaw, Poland, 1909. When he was three years old he was brought to Berlin, where he later studied for five years at the Staatliche Akademische Hochschule. In 1926 he won the Mendelssohn Prize for composition. For several years he toured Europe as accompanist for Szigeti and Flesch, then served as coach and conductor at the municipal theatre in Düsseldorf. In 1930 he was assistant to Kleiber and Leo Blech at the Berlin State Opera. He composed music for several important theatrical productions in Berlin, including two at the Grosses Schauspielhaus and one at the Deutsches Theater. In 1933 Strasfogel came to the United States, becoming a citizen several years later. He was (1943) the official pianist of the New York Philharmonic Symphony Society.

He appeared also as piano soloist with several leading orchestras, and was an assisting artist with major chamber-music ensembles in the concert hall and over the radio. On several occasions he appeared as guest conductor with the Ballet Russe, the Naumburg Symphony Orchestra and the New York City Symphony Orchestra.

STRAUCHER, BENNO, attorney and deputy, b. Rohozna, Bucovina, Austria, 1854. In 1897, at Czernowitz, capital of the Austrian crownland of Bucovina, he was elected to the Reichsrat of Austria. Straucher, who was also president of the Jewish community of Czernowitz, advocated in parliament the national rights of the Jews long before a definite Jewish national program had been adopted. Although he was no Zionist himself, he endorsed the nationalist policy of the Zionist Organization, and in 1907 was elected president of the Jewish Club of the Reichsrat, consisting of four members. When, in the election of 1911, the other three members of the Jewish Club were defeated Straucher remained the only Jewish nationalist representative in the Austrian parliament.

The Jewish group in the Bucovina diet, of which Straucher also was a member, split into two hostile groups: the moderate nationalists, led by Straucher, and the Zionists, headed by Leon Kellner. This struggle within the Jewish group continued even after the first World War, when Straucher was made administrator of the Jewish community of Czernowitz by the Roumanian government, but was violently opposed and finally defeated by the Zionist group. His activities in the Roumanian parliament were of brief duration. Straucher lived in Vienna until at least 1934; his whereabouts in 1943, and even whether he was still alive in that year, were not known.

STRAUS, a family which came to the United States from Germany in the middle of the 19th cent. and achieved prominence in merchandising, philanthropy and diplomacy. The three brothers who first became well-known were Isidor, Nathan and Oscar Straus, the sons of Lazarus Straus. Lazarus Straus' grandfather, Jacob Lazar Straus, had been a member of the Sanhedrin convened by Napoleon in 1806. Lazarus Straus arrived in the United States early in the 1850's; his wife and sons followed in 1854, settling with him in Talbotton, Georgia. In 1865, following financial reverses resulting from the Civil War, the Straus family came to New York city. In the following year the firm of L. Straus and Sons, merchandising china and glassware, was established, and in 1871, with the leasing by Lazarus Straus of a basement in the R. H. Macy Store, for a crockery display, the connection of the family with New York's merchandising life was made. The chief members of the family, arranged by generations, were:



The three brothers (l. to r.) Nathan, Oscar and Isidor Straus

ISIDOR STRAUS, merchant and Congressman, son of Lazarus Straus, b. Otterberg, Rhenish Palatinate, Germany, 1845; d. in the sinking of the *Titanic* off the coast of Newfoundland, 1912. He attended Collinsworth Institute, a high school, and prepared to enter West Point Military Academy, when the Civil War broke out. The Talbotton boys organized a company of which Isidor was elected first lieutenant, but disbanded when it was found that there was no equipment. He went to London in 1863 as secretary to an agent of the Confederacy who was to purchase a vessel for blockade running. The trip was unsuccessful, and Isidor stayed abroad for two years, working as a clerk and selling Confederate bonds in Amsterdam and London.

When he returned to the United States in 1865, his father and brother had settled in New York. On January 1, 1888, Isidor Straus and his brother, Nathan, became members of the firm of R. H. Macy & Company. Later Isidor became a member of Abraham & Straus, the large Brooklyn department store.

In 1882 he became interested in public affairs and practical politics. In 1894 he was elected to Congress to fill a vacancy, serving from January, 1894, to the end of the term, in 1895. He was on friendly terms with President Grover Cleveland until the latter's death. Straus was a member of the original New York and New Jersey Bridge Commission and became a director of the Hanover National Bank, in 1882. He was one of the founders of the Reform Club of New York, and was at one time vice-president of the Chamber of Commerce of New York State.

When the Educational Alliance was reorganized in 1893, primarily to aid in the Americanization of immigrants, Straus assumed the active presidency, which he held until his death. He was also a trustee of the Montefiore Home for Chronic Invalids, vice-president of the J. Hood Wright Memorial Hospital, a member of the American Jewish Committee from its inception, and a trustee of the Birkbeck Company to loan money at low interest. When the *Jewish Encyclopedia* was in financial straits, he was one of the guarantors who made its continuance possible, and when the Jewish Theological Seminary was reorganized, he joined liberally in the establishment of an endowment fund. In 1905 Washington and Lee University bestowed on him the LL.D. degree. When, in 1912, he and his wife, Ida Blun Straus (b. Worms, Germany, 1849), to whom he was married in 1871, were returning from abroad on the *Titanic,* the steamer hit an iceberg. Mrs. Straus refused the rescue which was accorded to women and children, and went down to death hand in hand with her husband. She had been active in recreational and hospital work in New York city.

MAX J. KOHLER.

Lit.: *American Hebrew,* April 26, 1912, pp. 781-83; *Publications of the American Jewish Historical Society,* No. 22 (1914) 235-39; *Biographical Dictionary of the American Congress* (Washington, 1928) 1580.

NATHAN STRAUS, philanthropist, son of Lazarus Straus, b. Otterberg, 1848; d. New York city, 1931. In 1874, when Nathan was twenty-six, he and his brother Isidor became partners in the R. H. Macy firm, and in 1887 they became the sole owners of the business. The romance of the brilliant and phenomenal growth of this enterprise is due to a combination of the executive ability of Isidor and the originality and daring vision of Nathan Straus. When he lost his thoughtful, gentle brother Isidor in the sinking of the *Titanic* in 1912, Nathan was deeply affected. Shortly thereafter he retired from active concern with business, some years later severing his relations also with the firm of Abraham and Straus of Brooklyn, which the two brothers had entered in 1888. While Nathan Straus was becoming a merchant prince, other sides of his richly endowed personality were also maturing. He was quick to grasp a public cause, and he had an instinct for dramatizing a situation so as to focus public attention upon it. From 1889 to 1893 he was park commissioner of New York city, and in 1893 a member of the New York Forest Preserve Board. Although Straus did not seek public office, it was impossible to keep him out of the public eye. There was a dash, an originality and a picturesqueness about his personality that could

not be obscured and that inevitably made him both a widely known and a popular figure.

Exactly when Straus began his outstanding career as a philanthropist he could not recall. Probably his first large gift was that of a building which he presented to the Trudeau Tuberculosis Sanitarium at Saranac in the Adirondacks. But he leapt into the heart of the public during the winter of 1892 to 1893. With a vision which saw the need long before others realized it, he built up a system of emergency relief by establishing a chain of depots for the distribution of food and coal to any of New York's poor who would apply and pay five cents for it. The next winter, 1893 to 1894, was again a panic winter of depression and unemployment. Then again, at his own expense, he opened and maintained four lodging houses which gave bed and breakfast for five cents to 64,409 cases of New York city's unemployed, hungry and homeless. In the hard winter of 1914 to 1915, which followed the outbreak of the first World War, he served in his milk stations in New York 1,135,731 one-cent meals, consisting of coffee or milk, and roll and butter or a cheese sandwich.

Straus's philanthropies include such varied undertakings as the donation of an ice plant for the soldiers suffering in Santiago, Cuba, in 1898 during the Spanish-American War; aid in building a Roman Catholic Church in Lakewood, N. J.; the gift of food, clothing and medical supplies for the victims of the Messina earthquake in 1909; a cottage presented to the Jewish Consumptive Sanitarium in Duarte, Cal. (1916); the gift to the government in 1918 of the use of land in Lakewood, N. J., for the erection of Red Cross and of army hospital buildings; a model dairy presented to the National Farm School in Doylestown, Pa.; and free distribution of pasteurized milk to soldiers and sailors in 1918. In 1892, after taking counsel with physicians, he launched his campaign for the pasteurization of milk as the best means of bringing within the reach of everyone, especially the children of the poor, milk which would be free of disease germs and which would have unimpaired palatability, digestibility and nutritive qualities. At his own cost, he established in New York city a laboratory for furnishing milk that had been properly modified and pasteurized for infant feeding. In 1894 the laboratory was enlarged, and the six distributing stations he had then established distributed at nominal cost over 2,500 bottles a day.

In 1897, when he was health commissioner of the city, he erected a pasteurization plant on Randall's Island. The death rate among the children on Randall's Island fell from 41.81 per hundred for the years 1895 to 1897 to an average of 21.75 for the next seven years. In 1891, before Straus began his work, out of every thousand babies born in New York city, more than 241 would die before they reached their first birthday. During four years, of 20,111 babies who had the benefit of pasteurized milk from his stations, only six died. In 1920 he had 297 milk stations distributed in thirty-six cities. In 1909 the Public Health Service of the United States Treasury Department issued an elaborate volume on milk, in which were recorded such facts as that in 1906 seventeen Straus milk stations served 3,142,252 bottles and 1,078,405 glasses of pasteurized milk. The Treasury Department's report recorded further that the general death rate of children under five had been halved largely as a result of the pasteurization of milk. Such bodies as the American Medical Association, in 1911, and the International Health Commission of the Rockefeller Foundation, in 1917, added their testimony, and finally, in 1914, after an epidemic of milk-borne typhoid fever, the year before, had taught its disastrous lesson, New York city officially introduced the compulsory pasteurization of all milk, other than that produced and handled under exceptional conditions. In 1920, when the battle was over, Straus presented his pasteurizing laboratory to the city.

Another pioneering undertaking in public health that grew out of his passionate interest in combatting



Nathan Straus

tuberculosis by cleansing the milk supply was his institution in 1909, of a tuberculosis preventorium for children. He housed his preventorium at first in "The Little White House," a cottage in Lakewood, N. J., which he had often placed at the disposal of President Grover Cleveland, and later at Farmingdale, N. J., on a piece of land presented by Arthur Brisbane. This pioneer preventorium became the model for similar institutions in many lands.

The colossal suffering caused by the first World War inspired him to heights of generosity which matched his magnificent campaign for pure milk. In 1917 he opened the Jewish War Relief Fund with a gift of $100,000, the largest single contribution of its kind given by an individual up to that time. In 1916 he sold his luxurious steam yacht to obtain funds which were used for the aid of war orphans in Palestine. The place which his campaign for pasteurized milk had taken in his life at the turn of the 19th cent. was filled in the last two decades of his life by his devotion to the cause of Palestine. It was in 1904, while on a Mediterranean tour, that Straus and his wife first visited Palestine. On their second visit (1912), together with Judah L. Magnes, Straus laid the foundation of that work for public health in Palestine with which his name is preeminently and lastingly associated there, by founding a health department to cope in some measure with the malaria, trachoma and other ills of insanitation which scourged the Holy Land.

In the meantime, the Hadassah, the Women's Zionist Organization of America, had been founded by Henrietta Szold. In January, 1913, he and Mrs. Straus made their third visit to Palestine, taking with them Hadassah's two nurses, settling them in Jerusalem, and thereby beginning Hadassah's pioneer work in the Holy Land. At that time, also, he established a Pasteur Institute in Palestine, which, together with his health department, played an important part in controlling epidemics during the War. Among his many other gifts to Palestine was half of the cargo of the $100,000 worth of provisions sent thither from America, in 1915, on the United States collier *Vulcan*. Mrs. Straus gave to Hadassah all the jewels which a lifetime of love had showered on her. Two magnificent institutions crowned

Straus's lifelong interest in Palestine: the Nathan Straus Hadassah's Child Health Welfare Stations, which he founded and equipped, and, in 1923 to 1924, on a fourth visit, the establishment of the monumental Nathan and Lina Straus Health Center in Jerusalem, and later a similar health center in Tel-Aviv. On these he expended $325,000. In 1927, when almost an octogenarian, he sailed again for Palestine, and laid the cornerstone of his Jerusalem Health Center. In the last two decades of his life he gave nearly two-thirds of his whole fortune to Palestine, his known gifts totaling more than $2,000,000.

On May 4, 1930, his life companion, Lina Gutherz Straus, died. In less than a year, on January 11, 1931, shortly before his eighty-third birthday, he followed her. His death called forth tributes from high and low, from far and near. His funeral, two days later, was attended literally by thousands of men and women, most of them from the humbler walks of life.

DAVID DE SOLA POOL.

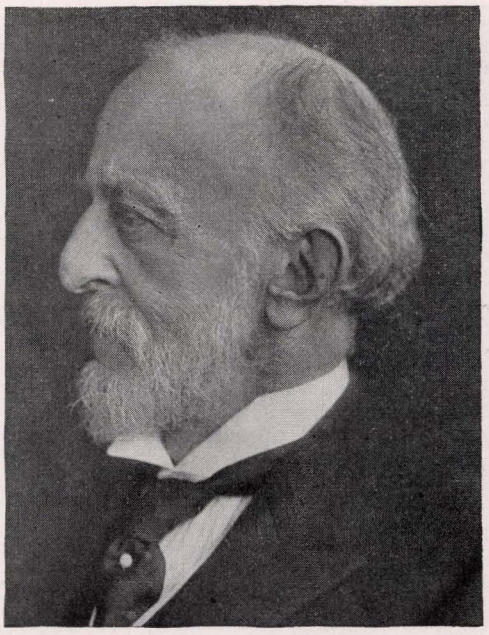
Lit.: Pool, David de Sola, "Nathan Straus," *American Jewish Year Book*, vol. 33 (1931-32) 135-54.

OSCAR SOLOMON STRAUS, jurist, diplomat, merchant and philanthropist, b. Otterberg, 1850; d. New York city, 1926.

After having come to New York with his family, Straus entered Columbia Grammar School and in 1867 Columbia College, where he received the A.B. degree in 1871. Subsequently he received the LL.B. degree from Columbia Law School in 1873, and the M.A. degree in 1874. Thereafter he began the practice of law in the firm of Hudson and Straus. But in 1880, owing to poor health occasioned by the stress of law work, he was forced to abandon practice and, in 1881, joined his father and brothers in their ever increasingly successful mercantile ventures, as manufacturers and importers of pottery and glassware. This association lasted until 1907.

After he attracted general attention by his book *The Origin of the Republican Form of Government* (1885), and through the intercession of such men as Carl Schurz and Henry Ward Beecher, Straus was appointed Envoy Extraordinary and Minister Plenipotentiary to Turkey in 1887 by President Grover Cleveland. This choice was pleasing to Cleveland because Straus had been an earnest and effective advocate of his election to the presidency; the appointment was also a "silent but effective protest against such illiberal views as those expressed by Austria-Hungary," which had declined to accept A. M. Keiley of Virginia as Minister because Mrs. Keiley was of Jewish parentage. In this period, a very critical one for foreigners in the history of the Ottoman Empire, Straus had a highly successful career during three trying and troubled years. Thanks to his energy and diplomacy the Grand Vizier authorized the reopening of sixty American schools, closed by the Sultan six years before. Straus also persuaded the Sultan to give permission to American as well as British colporteurs to sell or to distribute Christian Bibles, tracts and other religious literature. He obtained for American university expeditions the right to excavate on the site of ancient Babylon. He thoroughly won over Sultan Abdul Hamid, and earned the plaudits of the Turkish government. Then Straus asked to be relieved of his post and returned to the United States, because he wanted to devote himself again to his business interests in New York. However, Cleveland's successor, President Benjamin Harrison, persuaded him to accept reappointment and he remained until 1890.

In 1897, when the Armenian massacres were stirring the world and American lives were being sacrificed, Straus, summoned to Washington by President William McKinley, was told that since he was "the only man in the United States who could save the situation," it was his patriotic duty to return to Constantinople. He acceded to the request, and within two years he had adjusted the difficulties resulting from damages to American honor and interests and returned to the United States.



Oscar Straus

During the course of this second mission to the Sublime Porte, Straus, at the time of the Spanish-American War, obtained the help of Abdul Hamid in getting the Mohammedan sultans of Mindanao to accept the protection of the United States rather than to join Aguinaldo, the leader of the insurrectionists. Straus was thus enabled to prevent an insurrection of the Moslems in the Philippine Islands, saving the United States the necessity of putting at least twenty thousand soldiers in the field. His successful intervention prevented the outbreak of a "Holy War" in America's newly acquired colonial possession, and the merciless slaughter which results from outbreaks of religious fanaticism.

In recognition of his distinguished services in Turkey, Washington and Lee University in 1897, and the University of Pennsylvania in 1898, conferred the degree of Doctor of Laws upon Straus.

Declining the offer of other foreign posts, Straus returned to his private affairs in 1900 and continued in business in New York until the summer of 1905, when President Theodore Roosevelt confided to him in advance that he was wanted for a Cabinet position. In conveying this information the President said to him: "I have a very high estimate of your judgment and your ability, and I want you for personal reasons. There is still a further reason: I want to show Russia and some other countries what we think of the Jews in this country." The next year Straus retired permanently from private business life, and became Secretary of the Department of Commerce and Labor, the first Jew to enter the Cabinet of an American President.

One of the subjects which particularly engaged his attention in his official capacity was that of immigration, and, since the Secretary had a large measure of personal responsibility in the final decision as to exclusion and deportation, he took this matter most seriously and reviewed each individual case before deciding on it.

The Secretaryship of the Department of Commerce and Labor was not the first position with which Presi-

dent Theodore Roosevelt had honored Straus. In 1902, seeking a man qualified to succeed ex-President Harrison as American member of the Permanent Court of Arbitration at The Hague, Roosevelt singled out Straus as a man versed in government affairs and diplomacy and possessing the proper quasi-judicial temperament. He was later reappointed thrice to the Hague Tribunal, once by Roosevelt in 1908 and again by Woodrow Wilson in 1912 and in 1920.

Although Straus had been assured by the Taft administration that he would remain in the Cabinet, he was "drafted" for a third period of duty in Turkey in April, 1909, when Taft had been in office little more than a month. The crisis in the Turkish Empire had become acute and the whole world was aghast at the atrocities in Asia Minor. Straus returned to Constantinople, this time with the rank of Ambassador, the Legation having been raised to the status of an Embassy. After brief but energetic efforts he further supplemented his earlier achievements by inducing the Turkish government to grant permission to all foreign religious, educational and benevolent organizations to hold landed property—a decision which affected more than three hundred American organizations. He thus performed inestimable services for his own and also, indirectly, for other countries. When the tension eased in 1910, he returned home after less than two years.

Straus had the probably unique experience of serving in offices of high rank under five successive presidents —Cleveland, Harrison, McKinley, Theodore Roosevelt, Taft—one a Democrat and four Republicans also of decidedly varying political leanings. This was attributable to the fact that his patriotism transcended mere party considerations.

In spite of his service under a Democratic president, Straus himself was a progressive Republican by conviction, and in 1912 he became the Progressive Party candidate for governor of New York, running against Job E. Hedges, Republican, and William Sulzer, Democrat. He was not elected, but he had the distinction of polling more than 393,000 votes, or 3,000 more than Theodore Roosevelt received as Progressive candidate for president on the same ticket.

During the first World War he served as a member of the advisory committee of Herbert Hoover's Commission for Belgian Relief. He again came into great prominence during the negotiation of the Treaty of Versailles, whose sessions he attended as Chairman of the Paris Committee of the League to Enforce Peace (1919).

Locally Straus made a substantial contribution to public welfare by his services first as member of the First Division of the New York State Public Service Commission, appointed in 1915 by Governor Charles S. Whitman, and later as chairman of this body, from which he resigned in 1918. Straus was a member of the Indian Commission, of the Commission to Investigate New York City Public Schools, and of the Commission to Investigate Pauper Insane Institutions. He was among the founders of the National Civic Federation and served as vice-president of the American Association of International Law and of the Columbia Alumni Association. He also rendered notable service as president of the New York Board of Trade and Transportation (1902-3), the National Primary League (1895), the American Social Science Association (1899-1903), and the National Conference on Capital and Labor (1901). He repeatedly acted as arbitrator in labor controversies, most importantly in 1912, when he was chosen chairman of a board to arbitrate the differences between fifty-two railroads east of the Mississippi and their locomotive engineers.

Throughout his life, Straus, elated over the fact that it was given to him to represent his coreligionists through the official recognition bestowed upon him, always reacted sensitively to any trials which beset Jews in countries of persecution and either alone or in association with others took steps to ameliorate their lot whenever possible. In 1891 he was a member of a delegation headed by Jesse Seligman and including Jacob H. Schiff and General Lewis Seasongood of Cincinnati, which submitted to President Harrison a description of the pitiable condition of the Jews in Russia. The President subsequently referred to this subject in his Annual Message to Congress. Another of the many manifestations, typical of his close attachment to his fellow Jews, occurred during the Roosevelt administration. Besides taking part in a conference with President Roosevelt at Oyster Bay, which resulted in the sending of the famous note from Secretary of State John S. Hay to St. Petersburg, Straus accepted the chairmanship of the committee to collect funds to alleviate the distress produced by the great pogrom in Kishinev, Bessarabia, in 1903. Straus was also active in the movement which culminated in the abrogation of the treaty of 1832 between Russia and the United States (1911), a measure of immeasurable importance to the Jews.

In 1899, Straus met the founder of modern political Zionism, Theodor Herzl, in Vienna and suggested to Herzl that he go in person to Constantinople to conduct negotiations instead of depending on unworthy intermediaries. He also emphasized to Herzl the importance of considering Mesopotamia as a possible area for Jewish settlement. Straus himself visited Palestine during the early part of his first mission to Turkey. He also crossed the Jordan and had a conference at Aman with Hussein, King of Arabia, with Damianos, the Greek Orthodox Patriarch in Jerusalem, the Armenian Patriarch and the Archbishop of Jordania. Another invitation was extended by the British High Commissioner, Sir Herbert Samuel, after the first World War. On Straus's second visit he represented the Federal Council of Churches, and attempted to restore harmony among the groups in Palestine.

Straus never felt at any time that his public career demanded severance from Jewish tradition. He was a loyal member of the synagogue and was actively engaged in the work of the administration of one of the largest Jewish charities of New York, the Hebrew Orphan Asylum. He was intensely interested in the American Jewish Historical Society, of which he was president from its foundation in 1892 to 1898, and devoted time and thought and active work to its development. He was a trustee and member of the Publication Committee of the Jewish Publication Society of America, a member of the Executive Committee of the American Jewish Committee, a governor of the Dropsie College for Hebrew and Cognate Learning, and one of the founders of the Young Men's Hebrew Association in New York city in 1874.

In spite of his preoccupation with official duties and many civic and communal activities, Straus continued his studies in historical research, in which his scholarly turn of mind found an outlet. His devotion to his country led him to make a special study of its institutions, and of the men who laid the foundations of the Republic. The result of these investigations found concrete expressions in two notable books: *The Origin of the Republican Form of Government in the United States* (1885), tracing with skill and scholarship the rise of democracy from the Hebrew Commonwealth as it was expounded in the Old Testament and interpreted by the early Puritans of New England, and *Roger Williams, the Pioneer of Religious Liberty in the United States* (1896), which earned for him the honorary L.H.D. degree from Brown University, Providence, R. I.

He was the author also of other studies, including *Reform in the Consular Service* (1897), *The United States Doc-*



Jesse Isidor Straus



Sarah Lavanburg (Mrs. Oscar S.) Straus

trine of Citizenship (1901), *Our Diplomacy with Reference to Our Foreign Service* (1902), and *The American Spirit* (1913), as well as of occasional contributions to the *North American Review* and other important periodicals. His autobiography, *Under Four Administrations,* appeared in 1922. Straus also delivered lectures at Yale and Harvard Universities and for a number of years lectured annually on international law before the United States Naval War College at Annapolis. EDWARD W. JELENKO.

Lit.: Straus, Oscar S., *Under Four Administrations* (1922); idem, *The Origin of the Republican Form of Government* (1901); Singer, Isidor, *A Religion of Truth, Justice and Peace* (1924) 155; *American Jewish Year Book,* vol. 29, p. 145; *Central Conference of American Rabbis Year Book,* vol. 17, p. 71; files of the *Publications of the American Jewish Historical Society* and the *American Hebrew.*

SARAH LAVANBURG STRAUS (b. New York city, 1861), philanthropist and explorer, was the wife of Oscar S. Straus, whom she married in 1882. She founded the Hannah Lavanburg Home for Girls in memory of her mother, organized the Clara de Hirsch Home for Immigrant Girls, and was for many years president of the Clara de Hirsch Home for Working Girls. In 1929 she financed and accompanied an expedition of scientists sent to Africa by the American Museum of Natural History for zoological research, in the course of which she traveled over 15,000 miles and gathered thousands of specimens. In 1935 she made another trip through Persia and India.

Lit.: *American Hebrew,* June 7, 1929, pp. 106, 134.

JESSE ISIDOR STRAUS, United States Ambassador to France, b. New York city, 1872; d. New York city, 1936. He was the son of Isidor Straus. Straus received his A.B. degree from Harvard in 1893. That year he entered the merchandising field by taking a post with Abraham and Straus in Brooklyn, but in 1896 he became one of the executives in the R. H. Macy Store with which his father was already associated. Straus maintained his active connection with the store until 1933, when President Franklin D. Roosevelt appointed him Ambassador to France. From 1919 until that time he was president of the Macy firm, and under his direction it became known as the world's largest department store.

Straus had long been interested in civic affairs, and active in the Democratic Party. Roosevelt, as governor of New York State, first named him to the New York State Commission for Revision of Tax Laws. But in 1931, during the nadir of the depression, Straus was appointed chairman of the Temporary Relief Administration of New York State, to supervise the disbursement of a special $20,000,000 unemployment fund voted by the State Legislature at an extraordinary session. His responsibilities as Ambassador—a post he held until ill health forced his resignation shortly before his death—kept him in France during the years when the Italo-Ethiopian war and the German occupation of the Ruhr laid the forecast of the second World War. With Pierre Laval as foreign minister of France during much of the time, issues were confused; Straus could, however, straighten out certain trade difficulties between the United States and France, such as the double taxation of firms having foreign branches.

In addition to his presidency of the Macy store, Straus had numerous other commercial interests. He was a director of the New York Life Insurance Company, the Bowery Savings Bank and of several stores affiliated with the Straus holdings. He was made a member of the Board of Overseers of Harvard University in 1927, to which he and his brothers, Herbert Nathan Straus and Percy Selden Straus, gave Straus Hall in memory of their parents. He was also on the Council of New York University. Straus received an honorary LL.D. degree from the University of Georgia in 1931. In 1937 his wife, Irma Nathan Straus, established the Jesse Isidor Straus Child Health Station in New York city in memory of her husband.

HERBERT NATHAN STRAUS, b. New York city, 1881; d. New York city, 1933. He was a younger son of Isidor Straus and the brother of Jesse Isidor Straus. He was graduated from Harvard in 1903 and the same year entered the Macy store, of which he became secretary and treasurer in 1919 and vice-president in 1922. Straus was active politically in the Republican Party, and was treasurer of the New York State Republican Committee in 1928. During the first World War he served with the Food Administration and War Trade boards. He was a director of the Georgia Warm Springs Foundation and a member of the visiting committee of the Harvard Graduate School of Business Administration.

PERCY SELDEN STRAUS, b. New York city, 1876. He was also a son of Isidor Straus and the brother of Jesse



Percy Selden Straus



Nathan Straus, Jr.

Isidor Straus, whom he succeeded in the presidency of the R. H. Macy store in 1933. Straus received his A.B. degree from Harvard in 1897. He was associated with various educational and philanthropic enterprises; he was a member of the Council of New York University and a trustee of the New York Public Library. From 1922 to 1930 he was president of the Jewish Agricultural Society, and later served as chairman of the board of the Federation for the Support of Jewish Philanthropic Societies. In 1929 Straus and his wife, Edith Abraham Straus, the daughter of one of the founders of the Abraham and Straus store in Brooklyn, gave $1,000,000 to New York University. In 1935 Straus became director of the then newly-organized Refugee Economic Corporation. During the first World War he was chairman of the executive committee of Industrial Training for War Emergency.

Jack Isidor Straus, b. New York city, 1900. He was the elder son of Jesse Isidor Straus, and was associated with his father in the Macy firm. He graduated from Harvard in 1921, and in the same year entered the Macy employ. In 1926 he was made executive vice-president, in 1933 vice-president, in 1939 acting president and in 1940 president. He was also affiliated with the L. Bamberger store in Newark and was chairman of the board of WOR (Bamberger Broadcasting Service).

Straus became a member of the board of the Jewish Board of Guardians in 1935 and its secretary in 1939; he also held other executive posts in Jewish welfare organizations. He was a member of Mayor Fiorello H. LaGuardia's business advisory committee in 1940 to 1941, and of the New York city Council of Defense.

Robert K. Straus, b. New York city, 1905. He was the younger son of Jesse Isidor Straus and the brother of Jack Isidor Straus. He was graduated from Harvard in 1927 and after study in Europe returned to receive an M.B.A. degree at the Harvard School of Business Administration in 1931. Straus was for a time (1931-32) assistant to Harry L. Hopkins, executive director of the New York State Temporary Emergency Administration. Later (1933) he was assistant to Raymond Moley in the State Department in Washington, then he was affiliated with the National Recovery Administration and with the Resettlement Administration. In 1939 Straus was elected to the City Council of New York city.

Nathan Straus, Jr., American government official, b. New York city, 1889. He was the son of Nathan Straus (1848-1931). He studied at Heidelberg University, and graduated from Princeton University in 1909. Until his entry into political life, Straus divided his time between journalism and merchandising. He was affiliated with the R. H. Macy firm from 1910 to 1913, publisher of *Puck* from 1913 to 1917, and later (1919-20) assistant editor of the New York *Globe*.

In 1921 Straus was elected to the New York state senate, serving until 1926. His first experience with the housing problem was in 1935, when he was appointed special housing commissioner for the city of New York. Two years later President Franklin D. Roosevelt made him administrator of the United States Housing Authority; during the four years he held this post (he resigned early in 1942) Straus put through effective low-price housing projects in cities as well as suburban areas. On his retirement he returned to the direction of the crockery firm on which the family fortune had been founded.

He was a participant in numerous Jewish philanthropic enterprises, and was in 1943 a director of the Palestine Economic Corporation. During the first World War he was ensign in the United States Navy.

Hugh Grant Straus, b. New York city, 1890. He was the younger son of the first Nathan Straus and the brother of the second. He graduated from Princeton University in 1910 and entered the merchandising field, mainly through the Brooklyn firm of Abraham and Straus, of which he was director, vice-president and treasurer. He was especially active in welfare work, serving as a member of the Welfare Council of New York city and as chairman of the Brooklyn division of important national and municipal philanthropies. He was also president of the Brooklyn Federation of Jewish Charities, a director of the American Jewish Joint Distribution Committee, of the Jewish Education Committee and of the National Refugee Service. During the first World War he was a lieutenant in the Quartermaster Corps.

Roger Williams Straus, corporation executive, b. New York city, 1891. He was the son of Oscar S. Straus. After graduating from Princeton University in 1913, Straus became associated with various mining and smelting firms, with which he later held leading directive posts, including the presidency of the American Smelting and Refining Company (1941-). His affilia-

tions with Jewish and general philanthropic undertakings were comprehensive. Straus was the first president of the National Federation of Temple Brotherhoods, of which he was one of the organizers, and in 1943 was honorary president. He was also a member of the executive board of the Union of American Hebrew Congregations, a member of the board of governors of the Hebrew University and of the executive committee of the American Jewish Committee.

Straus was co-chairman of the National Conference of Christians and Jews. Through his mother, he was related to the Lavanburg family and president of the Fred L. Lavanburg Foundation. His wife was Gladys Guggenheim, and Straus was a trustee of both the John Simon Guggenheim Memorial Foundation and of the Daniel and Florence Guggenheim Foundation. He was also a trustee of the Roosevelt Memorial Association and the National Foundation for Infantile Paralysis. He was the co-editor of *The American Way* (1936) and author of *Religious Liberty and Democracy* (1939). Though an important figure in the Republican Party, and an advocate of political participation, Straus refused political office.

In 1936 Straus was awarded the *American Hebrew* medal for the promotion of better understanding between Christians and Jews, and in the same year was given the loving cup from the 1913 Princeton class for his work in fostering better inter-faith relationship. Bucknell University made him an honorary L.H.D. in 1936. During the first World War Straus was an intelligence officer with the Commanding General's staff in Siberia, with the rank of captain. Later he was a major in the Officers' Reserve Corps.

NATHAN RICARDO.

STRAUS, AARON, merchant and philanthropist, b. Baltimore, 1864. He first entered business in the furniture house established by his father. At the age of twenty-one he went to St. Louis, where he founded a firm of his own. Later he returned to Baltimore.

Throughout his long career in his native city Straus was one of the outstanding benefactors in the community. Among the contributions made by Straus and his wife, Lillie Straus, were $100,000 to the Young Men's and Young Women's Hebrew Association, $45,000 toward a building for the Associated Jewish Charities ($65,000 had been allocated from the estate of Max Straus, a brother), and $150,000 to the city of Baltimore for a new aquarium. There were also numerous substantial contributions to local and overseas philanthropies. The Aaron and Lillie Straus Foundation, established in 1929, conducts summer camps for more than 2,000 boys and girls.

STRAUS, ADOLPH DELISLE, journalist, merchant and diplomat, b. Kirchheim-Bolanden, Bavaria, Germany, 1839; d. New York city, 1925. Serving as a cabin boy on a sailing vessel, he came to the United States in 1849. He entered journalism at the age of sixteen, reporting the Lincoln-Douglas debates. During the Civil War he served as a captain of the Louisiana Volunteer Regiment, and was severely wounded. For a short time he served as general in the army of Nicaragua, but in 1867 he returned to newspaper work, going to Havana, Cuba, in that year as a representative of the New York *Times;* he was the only newspaperman present at the execution of Maximilian in Mexico.

He retired from newspaper work in 1876, founded the exporting firm of A. D. Straus and Company, and from 1889 to 1912 served as consul general of Nicaragua in New York city. Straus was awarded knighthood in the Royal American Order of Isabelle the Catholic from Spain for his services during the Columbian Exposition of 1893.



Roger W. Straus

STRAUS, DAVID C., physician, b. Chicago, 1882. He received the M.D. degree from Rush Medical College, Chicago (1907), and was made assistant clinical professor of surgery at his alma mater in 1920. During the first World War he served with the American Expeditionary Forces in France as a major in the Medical Corps and was awarded two battle clasps for duty in the Meuse-Argonne sector and in the defensive sector near Verdun. Straus contributed articles to *Collier's Loose Leaf Encyclopedia* (1933) and Christopher's *Surgery* (1936). He did research on fractures, goiter, gallbladder, and bone and joint surgery.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 662.

STRAUS, ISAAC LOBE, public official, b. Baltimore, 1871. He was educated in the Baltimore public schools and graduated from City College, and Johns Hopkins University in 1890. He was admitted to the bar in 1892 and was elected a member of the General Assembly of Maryland in 1902. He was elected attorney general of Maryland in the administration of Governor Crothers in 1908. During his term of office he proposed and supported many acts of public interest, such as the Public Service Law, Corrupt Practices Act, Motor Vehicle Law, Pure Food Act and the Direct Primary Election Law. In 1914 he was a candidate for the Democratic nomination for United States Senate. Straus served as counsel for the Lord's Day Alliance, the Maryland Society for the Prevention of Cruelty to Animals, and other organizations.

STRAUS, OSCAR, composer, b. Vienna, 1870. After studying in Vienna with Grädener and Prosnitz, and in Berlin with Max Bruch, he conducted the orchestras of a variety of German theatres. In 1901 he was the conductor at the Uberbrettl in Berlin, for which he composed the music for several farces. Soon after this he turned to the writing of operettas, producing his first triumph in 1907 with the *Waltz Dream* and, one year later, scoring a second sensation with *The Chocolate Soldier.* Straus composed the music for more than twenty-five operettas, which were produced in cities throughout the world. He composed also orchestra, choral and chamber-music works, but

it was in the light vein that he proved his greatest talent; some of his waltzes are among the finest to have been written in modern times.

He also perfected a satirical style, sometimes using the shimmy or ragtime to add spice to his idiom. In 1939 Straus became a French citizen, and one year later he settled permanently in the United States. He went to Hollywood several times to write music for the films.

Lit.: Bizet, R., *Une heure avec Oscar Straus* (1930).

STRAUS, RALPH, novelist and biographer, b. Manchester, England, 1882. He was educated at the Harrow School and Pembroke College, Cambridge (B.A.). Straus wrote several popular biographies, including *Robert Dodsley, Poet, Publisher and Playwright* (1910); *Dickens: a Portrait in Pencil* (1928); *Dickens, the Man and the Book* (1936) and *Lloyd's: a Historical Sketch* (1937). His novels include *Carriages and Coaches* (1912); *The Unseemly Adventure* (1924); *The Unspeakable Curll* (1927); *Five Men Go to Prison* (1935).

STRAUSS, ARTHUR, Member of Parliament, b. 1847; d. London, 1920. He was the son of A. Strauss of Mayence, Germany. Strauss was a tin merchant and engaged in politics. From 1895 to 1900 he represented the Camborne Division of Cornwall as a Liberal Unionist in the House of Commons, and from 1910 to 1918 North Paddington as a Unionist.

George Russell Strauss, a son of Arthur Strauss, represented North Lambeth in the London County Council (1925-31) and as a Laborite in the House of Commons (1929-31 and from 1934 on). From 1932 on he represented South East Southwark in the London County Council where he also served as chairman of the Highways Committee (1934-37) and Vice-Chairman of the Finance Committee (1937-39). A one-time parliamentary private secretary to the Minister of Transport, he was a member of the Home Counties Traffic Advisory Committee (1934-39).

STRAUSS, EDUARD, chemist, b. Kreuznach, Germany, 1876. He studied philosophy, chemistry and medicine at the Universities of Bonn, Munich and Berlin, graduating from the latter in 1899. Adolph von Baeyer and Emil Fischer were among his teachers. From 1899 to 1907 Strauss worked in Munich in the field of nutritional chemistry, and from then to 1938 he was in Frankfort at the Biological Institute and the Georg Speyer House, where Paul Ehrlich had previously labored. During this period he published many basic papers on the chemistry of the white of the egg, a study to which he later returned in New York city.

Strauss was active also in the field of popular education, and did much to foster Jewish education. From 1907 to the beginning of the first World War he was lecturer for the Frankfurter Bund für Volksbildung. He was president of the Hermann Cohen Lodge in Frankfort, member of the board of the Jewish community, of the Palestine Foundation Fund and of the Jewish Central Verein. Together with Franz Rosenzweig and Martin Buber, Strauss was a leader of the Freies Jüdisches Lehrhaus of Frankfort until he left Germany in 1939 to settle in New York. In 1943 he was working with Bruno Kisch at the Crown Heights Hospital in Brooklyn.

His writings appeared in many scientific and Jewish periodicals, and in manuals and anthologies. His paper, *Judentum und Zionismus* (1919), as well as religious and historical papers on Judaism are worthy of mention. His essays "Paulus, der Bekehrte" and "Augustinus, der Bekehrte" appeared in *Der Jude* (Berlin, 1923) and "Das Zeichen von Bolsena" (1930) and "Franziskus" (1926-27) in *Die Kreatur.* From 1900 to 1939 forty-five essays of his on chemistry were published in the *Berichte der deutschen chemischen Gesellschaft,* in the *Zeitschrift für physiologische Chemie* and in the *Biochemische Zeitschrift.*

STRAUSS, EDWARD ANTHONY, Member of Parliament, b. Highbury, England, 1862; d. London, 1939. The son of a merchant of Southwark, he succeeded to his father's business, then studied at King's College, London, and abroad. He traveled extensively on the continent of Europe and in Canada, British Columbia and the United States. Strauss was a Liberal (later National Liberal) Member of Parliament for the Northern or Abingdon Division of Berkshire (1906-10), West Southwark (1910-18) and North Southwark (1918-23, 1927-29 and 1931 until his death). He was a Freeman and Liveryman of the City of London.

STRAUSS, HENRY GEORGE, Member of Parliament, b. London, 1892. He studied at Oxford University (M.A.), served in the first World War and was invalided. Strauss was called to the bar in 1919, served in several government departments, and was elected to the House of Commons on a Conservative ticket (1935). In 1936 he became parliamentary private secretary to the atttorney general.

STRAUSS, HERMANN, physician, b. Heilbronn, Germany, 1868. He served at the university clinic of Giessen and the Augusta Hospital of Berlin, and in 1910 became head of the department of internal diseases at the Jewish community hospital. In 1902 he became associate professor at the University of Berlin.

Strauss visited the United States in 1910, lecturing at several leading universities and before medical societies. He was decorated with the Iron Cross for notable services to his country in the first World War. In 1942 he was deported by the Nazis to Poland.

He wrote important books on metabolism, kidney diseases and dietetics, including: *Diätbehandlung innerer Krankheiten* (4th ed., 1922); *Die Nephritiden* (4th ed., 1926); *Chlorentziehungskur* (3rd ed., 1924); *Erkrankungen des Rectum und Sigmoideum* (1922); *Die Prokto-Sigmoskopie* (2nd ed., 1930); *Innere Sekretion und praktische Medizin* (with Boehnheim; 2nd ed., 1927); *Insulinbehandlung des Diabetes* (with Simon; 2nd ed., 1924).

STRAUSS, JOSEPH, American rear admiral, b. Mount Morris, N. Y., 1861. After graduating from the United States Naval Academy in 1885, he took part in hydrographic surveys on the East and West coast of the United States and in Alaska (1887-90). From 1893 to 1896 he served in the Bureau of Ordnance of the Navy Department, and during the Spanish-American War he was engaged in the blockade of the Cuban coast. Subsequently he was in charge of the United States Naval Proving Ground (1903-9) and chief of the Bureau of Ordnance (1913-16). He resigned to take command of the battleship *Nevada,* and he commanded the expedition which laid the mine barrage across the North Sea and the English Channel, planting over 56,000 American mines; he also commanded the fleet that cleared the North Sea of mines after the first World War.

In 1918 Strauss was promoted to the rank of rear admiral, and in 1921 to 1922 he was commander-in-chief of the Asiatic fleet. Retired in 1925, he was recalled to active service as a member of the board on Safety and Salvage of Submarines (1928-29), and again in 1937 as a member of the board to pass upon the design for new battleships. In 1930 he was made an admiral on the retired list. Strauss was the inventor of



Rear Admiral Joseph Strauss

the superimposed turret system of mounting guns on battleships (1895), and author of various articles on ordnance and ballistics.

STRAUSS, JOSEPH BAERMAN, bridge engineer and inventor, b. Cincinnati, 1870; d. Los Angeles, 1938. He studied civil engineering at the University of Cincinnati, graduated in 1892, and began his career in bridge engineering as a draftsman for the New Jersey Steel and Iron Co. of Trenton, N. J. After having spent many years as an inspector, detailer and estimator in various bridge shops, he founded the Strauss Engineering Corporation, of which he was president and chief engineer. His most outstanding achievement in his field was the construction of the Golden Gate Bridge at San Francisco, considered one of the finest engineering structures ever achieved. Opened in May, 1937, it was the longest single-span suspension bridge in the world, constructed from plans first submitted by Strauss in 1919. The main span of the bridge is 4,200 feet long, and its total length is 5,200 feet. He was also co-designer of the $12,000,000 Montreal-South Shore Bridge, in Montreal, Canada; designer and engineer of the Arlington Memorial Bridge across the Potomac River, Washington, D. C.; consulting engineer to the Port of New York Authority on the George Washington Bridge across the Hudson River, and instrumental in the construction or design of almost 500 other bridges both in North America and in Europe. He sought to incorporate the beauty of the skyscraper in his designs, avoided the network of cables in order not to spoil the lines of his towers, and was content to let steel speak for itself as an architectural material.



Joseph B. Strauss

An inventor of note, Strauss was the originator of the Strauss trunnion bascule and direct lift bridge, designer and builder of the airoscope and portable searchlight outfits adopted by the San Francisco Exposition (1915) and by the United States and Russian governments, and inventor of the yielding barrier and other mechanical devices. In 1930 he was awarded the honorary D.Sc. degree by the University of Cincinnati.

Lit.: Engineering News-Record, May 19, 1938; Hart, Louis, "Bridging the Golden Gate," *American Hebrew,* Sept. 5, 1924.

STRAUSS, LEO, historian of philosophy, b. Kirchhain, Hesse, Germany, 1899. He received the Ph.D. degree from the University of Hamburg (1921), and served as research assistant at the Akademie für die Wissenschaft des Judentums in Berlin (1925-32). A Rockefeller fellow from 1932 to 1934, he emigrated to the United States in 1938. He was appointed lecturer (1938) and subsequently associate professor (1941) on political science at the New School for Social Research in New York city.

His writings include: *Die Religionskritik Spinozas* (Berlin, 1930); *Philosophie und Gesetz* (Berlin, 1935); *The Political Philosophy of Hobbes* (Oxford, 1936). Strauss was associate editor of the bicentennial edition (1929 et seq.) of Moses Mendelssohn's works. He was a member of the board of editors of the *Universal Jewish Encyclopedia.*

STRAUSS, LEWIS LICHTENSTEIN, banker and farmer, b. Charleston, W. Va., 1896. He was a secretary to Herbert Hoover from 1917 to 1919 when Hoover was food administrator during the first World War, and was decorated by six nations for his relief work in Belgium and other European countries. He was American delegate to the Final Armistice Convention when concluding armistice terms were signed at Brussels in 1919. He became associated with the banking firm of Kuhn, Loeb and Co. in 1919, and was admitted to partnership in 1929. Strauss was active for the Joint Distribution Committee, served for fifteen years as president of the Jewish Agricultural Society, and was a member of the executive committee of the American Jewish Committee. A commander in the Naval Reserve, he was called to active duty in 1941, and was still serving in 1943. He was president of Congregation Emanu-El of New York city (1939-).

STRAUSS, RAPHAEL, miniature painter, b. Bavaria, Germany, 1830; d. Cincinnati, 1901. He came to Cincinnati in 1854 and soon won recognition because of the originality of his methods and the excellence of detail in his paintings. He made portraits of many of the leading citizens of Cincinnati and vicinity, the best known being those of Governor Bushnell of Ohio and of Frederick H. Alms. Until a few months before his death Strauss was vice-president of the Cincinnati Art Club.

STRAUSS, SIEGMUND, inventor, b. Znaim, Czechoslovakia, 1875; d. New York city, 1942.

He was active during the greatest part of his life in Vienna, where he had his own laboratory. Together with Robert von Lieben and Eugen Reisz, he is credited with the invention of the radio amplifier tube, while he himself invented the feed-back; both inventions were fundamental in the development of the European radio industry. Later Strauss expanded his explorations into the field of medicine. Among the instruments developed by him are the so-called mecapion, an integrating measuring device for the medical application of X-rays, and the so-called cardiotron, which indicates the respiration, blood pressure and pulse frequency of a patient under operation.

When the Nazis marched into Austria Strauss went first to London, then came to New York during the fall of 1940. In the course of his brief activities in the United States he obtained a patent (together with Louis Weissglass) for a new X-ray apparatus to make photographic images of the movements in the human body (as of organs, such as the heart and lungs).

STRAUSZ, ADOLF, Hungarian diplomat, and political economist and ethnographer, b. Cece, Hungary, 1853. He studied at a military academy and at the University of Budapest, and for some time served with the general staff of the Austro-Hungarian Army. A specialist on events and conditions in the Near East, Strausz was repeatedly sent to the Balkans and to Asiatic Turkey as an exponent of the power politics of his government. While acquainting himself with most of the leaders in the Balkans and becoming a man of importance himself, he profited from his travels to delve into the languages, cultures and aspirations of the subjugated Balkan peoples and became a champion of their national independence. From 1880 to the end of the first World War Strausz was considered one of the major experts on Balkan affairs, and he rendered great services especially to Bulgaria. His stories received wide publicity in leading European newspapers.

From 1890 to 1923 he was professor of the commercial geography and ethnography of the Balkans at the Oriental Academy of Commerce and the University of Budapest. He founded and edited *Revue de l'Orient* (with A. Sasvári) and *Die Donauländer.* He edited also *Gazette de Hongrie.*

During the Russo-Japanese war he was appointed representative of the Japanese emperor from Vienna to Constantinople.

Strausz was among the earliest exponents of Zionism in Hungary. During the first World War he sensed the growing menace of anti-Semitism, and immediately after the War received permission from the government to organize Jewish self-defense in the prevention of pogroms. The Karlsbad Zionist Congress of 1921 delegated him to travel in Palestine; his descriptions of that journey were published by the international press.

While in several of his writings dealing with the Balkans he described also the Jews living there, from the 1920's on he devoted himself more exclusively to researches on the history of the Jews in Italy. In 1929 appeared his *Das römische Ghetto, die zweitausendjährige Geschichte der jüdischen Gemeinde zu Rom.*



Adolf Strausz

Strausz received many distinctions, including those from the king of Bulgaria and the Holy Dragon Order of Japan. In 1943 he was believed to be living in Budapest. He was honorary president of the Zionist Organization of Hungary.

His numerous published books include: *Bosnien, Land und Leute* (Hungarian, 1881; German, 1882); *Bulgarische Industrie* (1886); *Voyage au Monténégro* (1888); *Die Balkan-Halbinsel* (1888); *Bulgarische Grammatik; Bulgarische Volksdichtungen* (1894); *Romania* (1894); *Bulgária ipara* (Bulgarian Industry; 1901); *Szerbia* (1903); *Die asiatische Türkei* (1905); *Die neue Balkanhalbinsel und das türkische Reich* (1913); *Grossbulgarien* (1917); *Das osmanische Reich* (1917).

STREIT, SHALOM, Hebrew writer, b. Galicia, 1889. He came to Palestine in 1908 and was one of the founders of Kfar Melal. Streit, whose work appeared in Palestinian Hebrew periodicals, was best known as a literary critic. An early volume of his criticism was *Baaloth Hashahar* (Tel-Aviv, 1927) and a two-volume collection of his critical essays, *Al Penc Hasifruth,* appeared in 1939 to 1940 at Tel-Aviv. Streit is a romantic critic who writes in an intimate and lyrical tone on the creators of Hebrew literature.

This literature represents to him not the reflection of national rebirth, but the rebirth itself, "its driving force, its moving spirit." In the authors of the Haskalah period (Moses Hayim Luzzatto, Naphtali Herz Wessely, Isaac Erter, Abraham Mapu, M. J. Lebensohn, J. L. Gordon, Perez Smolenskin and others) he discerns the "breaking of the dawn." The great master builders of modern literature (Ahad Haam, Mendele Mocher Sforim, Peretz, Frischman, Bialik and Berdyczewski) he sees as the "morning light." And in modern authors, he sees the high-noon of Hebrew literature.

Streit's critical method is individualistic-impressionistic. He writes in an intimate vein.

STRELSIN, ALFRED A., industrialist, b. Anufrehifka, Ukraine, Russia, 1898. He was brought to the United States in 1906, and later studied advertising and economics at Wisconsin University. In 1916 Strelsin established an advertising agency, and late in 1917 joined some friends in an oil prospecting venture and made a large oil strike at Burk Burnett, Texas.

In 1921 Strelsin had established business relations with Germany, Russia and Japan, and for the next four

years he had practical control of the porcelain enamel, bristle and cobalt industry of those countries. Discontinuing foreign operations in 1925, he spent a year lecturing on world economics throughout America. Strelsin was responsible, in 1927, for the conversion of a swamp adjoining Milwaukee, Wis., into a model city, named Center City. Two years later Center City, a flourishing community of some four thousand population, was incorporated into Milwaukee.

Later Strelsin took over several defunct industries from banks that had inherited them in the depression. After reorganization, most of these industries were disposed of, with the exception of the General Scientific Corporation, of which Strelsin remained president and controlling factor. The laboratories of the firm participated in the invention or development of Q.R.S. Neon, photo cells, optical lenses such as the torpedo sight, the Air Corps telescope sight, the "magic eye" and fluorescent lighting.

At the outbreak of the second World War he was called to Washington as special consultant. Early in 1941 he was made civilian advisor to Donald M. Nelson, chairman of the War Production Board. In December, 1942, he was appointed special consultant to the Board of Economic Warfare. Strelsin was active in Zionist affairs and served (1941-) as executive chairman of the American Committee for a Jewish Army. In 1937 he contributed $100,000 to the production of *The Eternal Road*.

STRICH, FRITZ, historian of literature, b. Königsberg, East Prussia, 1882. He was appointed instructor at the University of Munich (1910), and served there as assistant professor from 1915 to 1929, when he was called to the University of Bern, Switzerland; here he was still serving as associate professor of the history of literature in 1943. Strich published numerous essays and books on the history of German literature, the most famous of which was *Deutsche Klassik und Romantik* (1922). He edited the works of Friedrich Schiller (13 vols., 1909-13), Frank Wedekind (*Ausgewählte Werke,* 5 vols., 1923) and Heinrich Heine (10 vols., 1925), the letters of Frank Wedekind and the lectures delivered by members of the German Academy of Science (*Deutsche Akademiereden*).

Together with Harry Maync and Samuel Singer he edited *Sprache und Dichtung,* a series of scholarly monographs on topics of German philology and the history of literature. He contributed the essay "Byrons Manfred in Schumanns Vertonung" to *Festgabe Samuel Singer überreicht* (1930). His brother, Walter Strich (b. Königsberg, East Prussia, 1885), was a psychologist and writer on civilization.

STRICKER, ROBERT, Zionist leader, b. Brünn, Moravia, 1879. As a student he founded, together with Berthold Feiwel and others, the Jewish national students' club, Veritas. He was one of the foremost Austrian Zionists, and was the leader of the Jewish movement in Austria which fought for recognition of Jewish minority rights under the old monarchy. Stricker published for years the *Jüdische Zeitung* in Vienna, and during the time of the revolution (1918) was president of the Jewish National Council of Austria. In 1919 and 1920 he was Jewish representative at the Austrian constitutional convention, vice-president of the Vienna Commission of the Joint Distribution Committee, member of the board of directors of the Jewish community of Vienna and vice-president of the Zionist Actions Committee.

This latter position he resigned because of his opposition to the policies of Chaim Weizmann, and he founded (1926) the faction of the radical Zionists (Judenstaats-Partei). Stricker founded the *Wiener Morgenzeitung,* the first Central European Jewish daily in the German language (1919-26), and later published the radical Zionist weekly *Neue Welt* (Vienna, 1928-38).

His Zionist essays and speeches were published under the title of *Wege der jüdischen Politik* (1929). Stricker was arrested by the Nazis after the annexation of Austria (1938) and held for a long time in the Dachau concentration camp. He was later released, but was not permitted to leave Nazi territory. In the fall of 1942 he was reported to have been transferred to Therezin, in the Czech protectorate, in order to organize there, together with Desider Friedmann, former president of the Vienna Jewish community, the everyday life of the Jews in the fortress.

Lit.: Wininger, S., *Grosse Jüdische National-Biographie,* vol. 6 (1932); *Neue Welt,* Sept., 1929.

STRICKER, SALOMON, physician, b. Waag-Neustadt, Hungary, 1834; d. Vienna, 1898. He became lecturer on embryology (1862) and professor of experimental pathology and director (1868) of the newly founded pathological institute in Vienna. He introduced the method of embedding and solidifying tissues to render them adaptable for microtomy. He presented microscopic demonstrations by means of the projection apparatus. Stricker was also discoverer of the vasomotor center of the abdominal viscera, of the origin of the accelerator cardiac nerves, of the extravasation of the blood, the contractility of the capillaries and the transformation of elementary substances into migratory cells. He discovered the subdivision of cells in living tissue, and explained the synthesis of the cornea and the usefulness of cocaine as an anesthetic. His works include: *Studien über das Bewusstsein* (1879); *Studien über die Sprachvorstellungen* (1880); *Behandlung der Nervenkrankheiten* (1891).

Lit.: Wininger, S., *Grosse Jüdische National-Biographie;* Haberling, *Biographisches Lexikon der hervorragenden Ärzte* (1934).

STRIPES, *see* CORPORAL PUNISHMENT.

STRNAD, OSCAR, architect and interior decorator, b. Vienna, 1879; d. Alt-Aussee, Austria, 1935. He studied at the Technische Hochschule in Vienna with Carl König, and after that he worked for three years in the atelier of Frederic Ohmann. He became professor at the Wiener Kunstgewerbeschule in 1909, where he first taught art theory, and then, with Joseph Hoffmann, was the head of the department of architecture from 1914 until his death.

Strnad was a modernistic architect, developing his buildings from the inner, three-dimensional space, although he had a classical training. His venture in reconstructing the Parthenon (1908) was a manifestation of an inner trend toward purity of form, line and proportion. However, his art served life directly and he had but minor interest in monumental tasks. He designed household furniture. A glass table set was executed by J. and J. Lobmayr in 1917.

Well-known examples of his work combining architecture with interior decoration were the Reception Room of the Werkbund Exhibition in Cologne (1914), the Austrian Room in the "Gewerbeschau" in Munich (1922) and the home of Jakob Wassermann (1914). The middle building of the Winarsky Hof in Vienna (1924-25) showed his modern ideas of large-size construction. He designed the sepulchral monument of Rabbi H. P. Chajes (1928) and several others in the Centralfriedhof in Vienna. After 1918 Strnad executed a large number of stage sets for Max Reinhardt, for the Wiener Burgtheater and for other theatres, from 1920 on for operas, and in 1934 and 1935 he made sets for the motion pictures *Maskerade* and *Episode.*

Lit.: Eisler, Max, *Österreichische Werkkultur* (1917 et seq.); idem, *Oscar Strnad* (1936); Vetter, H. A., *Kleine*

Einfamilienhäuser (1932) 100 et seq.; Bo.tenstern, E., *Wiener Möbel* (1935); Gregor, S., *Rede auf Oscar Strnad* (1936); *Die bildenden Künste* (1919-20) 101-8; *Die Kunst*, vol. 38 (1918) 145-54; *Die deutsche Kunst und Dekoration*, vol. 40 (1917) 170; vol. 65 (1929-30) 253-68; *Österreichische Kunst*, vol. 6 (1935), No. 10, pp. 19-30.

STROOCK, MOSES J., lawyer and educator, b. New York city, 1866; d. New York city, 1931. He was the brother of Solomon M. Stroock. After being admitted to the bar in 1888 he entered practice, and subsequently became a partner with his brother in the firm of Stroock and Stroock. Stroock was chairman of the board of trustees of the College of the City of New York, and was also chairman of the Board of Higher Education. In Jewish communal activities Stroock served in the directorates of the Jewish Board of Guardians, the *Menorah Journal* and the Training School for Jewish Social Work.

STROOCK, SOLOMON MARCUSE, lawyer, and civic and communal leader, b. New York city, 1874; d. White Sulphur Springs, W. Va., 1941. He graduated from the College of the City of New York (B.S., 1891), and received the M.A. degree from Columbia University's School of Political Science a year later. In 1894 he was graduated from the Law School of Columbia University.

Shortly after his admission to the Association of the Bar of the City of New York, Stroock began practice in the law office of Morris Goodhart, and in 1896 he went into partnership with M. Warley Platzek and his brother Moses J. Stroock. When Platzek became a justice of the New York Supreme Court in 1907, the two brothers formed the firm of Stroock and Stroock, specializing in corporation law. During the years honors came to him from his professional colleagues. For almost two decades he was a member of one or more of the committees of the New York Bar. He served as its vice-president at one period. In 1931 he was named chairman of the Committee on Character and Fitness, First Department, Appellate Division, Supreme Court, New York State. For many years he was chairman of the Committee on Legal Education of the Bar Association, and was also a member of the Legal Education Committee of the New York State Bar Association. Stroock served in several capacities in the New York County Lawyers Association, and was a member of the American Bar Association, as well as of several professional societies. His Alma Mater recognized him by making him a member of the Board of Visitors, Columbia University School of Law, and conferred upon him the Columbia Medal at commencement in 1931.

Deeply rooted in traditional Judaism, Stroock became secretary of Congregation B'nai Jeshurun in 1895, a post which he was to hold for more than a decade. He later became principal of the religious school of which he himself had been a graduate. In 1896 an association for Biblical study was created under his chairmanship.

From the immediate precincts of B'nai Jeshurun he went out to serve the community at large. In 1924 he was elected president of the Young Men's Hebrew Association, a post which he relinquished for the greater one of heading the Federation for the Support of Jewish Philanthropic Societies of New York City, from 1926 to 1929. During the same period he was also president of the Metropolitan League of Jewish Community Associations. He was long associated with the Judaeans, both as a board member and, in 1938, as a vice-president.

Stroock's interest in Jewish learning led him to close association with various educational institutions. But the Jewish Theological Seminary of America occupied his major interest in this field. He became president of the New York Branch Executive Committee of the



Solomon M. Stroock

Seminary in 1910, and in 1923 was chairman for New York city in the school's drive for one million dollars. In 1930 he was elected chairman of the board of directors of the Seminary, and a year later became president of its Library Corporation. He received the D.H.L. degree from the Jewish Institute of Religion (1931) and from the Seminary (1935).

Stroock became increasingly active in the fight for the protection of Jewish rights. He became a member of the American Jewish Committee in 1924, and ten years later was named chairman of its executive committee, succeeding Judge Horace Stern of Philadelphia. Following the death of Cyrus Adler, he was elevated to the presidency of this organization in 1941.

Together with Louis Marshall, Felix Warburg and Cyrus Adler, Stroock laid the foundation for the establishment of the enlarged Jewish Agency for Palestine, and was a member of its non-Zionist section.

Stroock was also an active member of the American Jewish Historical Society, and the author of the article "Switzerland and the American Jews" which appeared in its *Publications* (No. 11, 1903, pp. 7-52).

HARRY SCHNEIDERMAN.

Lit.: Finkelstein, Louis, in *Contemporary Jewish Record*, vol. 4, No. 5, pp. 459-62; Rosenberg, James N., in *American Jewish Year Book*, vol. 44 (1942-43) 53-60; *Judaean Addresses*, vol. 2 (1917) 131-36; *American Hebrew*, Nov. 28, 1924, p. 57; Feb. 12, 1926, p. 449; Dec. 17, 1926, p. 248; Nov. 4, 1927, p. 892; Feb. 14, 1930, p. 502; Oct. 4, 1939.

STROUSBERG, BETHEL HENRY (originally Baruch Hirsch Strausberg), financier and railroad builder, b. Neidenburg, East Prussia, 1823; d. Berlin, 1884. At the age of twelve, after the death of his father, he went to London to learn a profession; here he was baptized, and took the name Bethel Henry Strousberg. Returning to Berlin, Strousberg later (1861), representing a group of English capitalists, negotiated the concession for the building of the Tilsit-Insterburger Railroad. Soon after this he himself organized building and construction companies and un-

dertook the building and completion of several large railroads in the central and eastern parts of Germany and in Russia, Hungary and Roumania. The financial scheme in these great constructional undertakings consisted in issuing shares to the contractors and builders, who became part owners and were entitled to considerable profits. He soon became a man of great wealth and of high social position in Berlin. He was a member of the Conservative Party, and served for three years as deputy in the North German Reichstag.

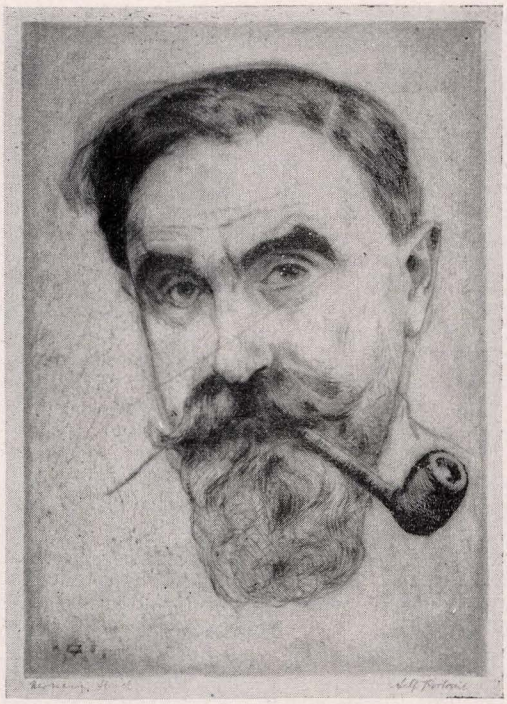
The first reverses which led to his financial collapse grew out of his enterprise in 1870 in Roumania, which he was forced to liquidate after some friction with the Roumanian government. As a result of his excessive buying of land, factories and other property, he got into difficulties also with his German enterprises. The accusations brought against him by Eduard Lasker in the Prussian chamber of deputies at last disclosed the details of the "Strousberg Organization," and in 1875 his enterprises in Prussia, Austria, Roumania and Russia went into receivership. On a business trip to Moscow Strousberg was arrested, charged with fraudulent bankruptcy, and found guilty. He died in poverty and degradation. But in spite of his downfall Strousberg played an important part in the economic development of Germany in the 19th cent. In prison he wrote his autobiography, *Dr. Strousberg und sein Wirken* (1876). His other works include *Fragen der Zeit* (1877) and *Denkschrift über den Nordostseekanal* (1878).

Lit.: Hoppe, *Strousberg und Konsorten* (1877); Reitback, "Der Eisenbahnkönig Strousberg," *Jahrbuch des Vereins Deutscher Ingenieure* (1924).

STROUSE, MYER (Meyer Strauss), American Congressman, b. Oberstrau, Bavaria, 1825; d. Pottsville, Pa., 1878. He was brought to the United States in 1832. After studying law, he was admitted to the bar in 1848, in which year he also founded the *North American Farmer,* a periodical. For four years he edited the journal, then entered the practice of law. In 1862 Strouse was elected to the 38th Congress on the Democratic ticket. Reelected to the 39th, he served until 1867, when he returned to the practice of law.

STRUCK, HERMANN, artist and etcher, b. Berlin, 1876. Had not his artistic proclivities made themselves manifest in his youth he would have become a rabbi. After years of study at the Berlin Academy he wandered through many countries, drawing, etching, and painting landscapes. After lengthy sojourns in Palestine, where he became an ardent and active Zionist, he finally made his permanent home on Mt. Carmel in Haifa. His Orthodoxy, his immersion in the race life of the Jew, have affected his art more notably than in the case of any other famous etcher. His illustrations for Adolf Friedmann's *Reisebilder aus Palästina,* his hundreds of etchings and lithographs of Jewish scenes and characters, including many from New York's East Side and the Giudecca of Venice, frequently signed with his Hebrew name, Hayim Aaron ben David, or with a monogram wherein figure his initials and the Shield of David, are indicative of the notes of racial consciousness. Struck's portrait etchings of scientists, authors and philanthropists of three continents include such celebrated Jews as Heine, Herzl, Einstein, Freud, Schechter, Reinhardt, Schiff and Warburg, in addition to many Christian celebrities, such as Ibsen, Wilde, Hauptmann, Nietzsche and Haeckel.

An etching of a rabbi, bought by the Berlin Museum, first brought Struck's work to the attention of the public. A member of the London Royal Society of Painters, Etchers and Engravers, he is recognized as one of the greatest living etchers. His work is in numberless museums and private collections. His two books, *Die Kunst des Radierens* and



Hermann Struck, a self-portrait

Die Radierung im schönen Buche, are rich in technical instruction. His own art, never imitative, suggests the influence of Rembrandt and Goya, and indicates his admiration for such later artists as Whistler and Israels, Menzel and Liebermann.

Struck's range of subjects was very wide. As a contemporary historian he included in his 150 lithographic drawings of the first World War period—*Kriegsgefangene* and *An der Front vor Riga*—types of many lands and races. Yet whatever the range of his graphic art, or his devotion to it, his emotions, his thoughts are primarily with his race. One of his greatest ambitions is to have it proved that—as he believes—Rembrandt was a Jew. He ardently hopes to have this honor added to the record of his coreligionists.

GEORGE S. HELLMAN.

Lit.: Hellman, George S., "Artist and Jew," *Opinion,* May, 1936, pp. 22-24; *American Hebrew,* April 10, 1936, p. 579; March 9, 1928, p. 604.

STRUNSKY, SIMEON, author and editor, b. Vitebsk, Russia, 1879. He was brought to the United States in his childhood, and grew up in New York city, where he attended the Horace Mann School and Columbia College, from which he received the A.B. degree in 1900. He joined the staff of the *New International Encyclopedia,* and at intervals contributed to the New York newspapers.

In 1906 Strunsky became associated with the New York *Evening Post* as editorial writer. In addition to his regular work, he contributed for many years a weekly light essay. These were published from time to time in book form, and included *The Patient Observer* (1911); *Post-Impressions* (1914); and *Sinbad and His Friends* (1921).

In 1918 to 1919 he attended the Paris Peace Conference as one of the representatives of the New York *Evening Post.* In 1920 he became chief editor of the *Evening Post,* and held that position until 1924, when

the paper changed hands. He then joined the editorial staff of the New York *Times,* with which he was connected in 1943.

For a number of years Strunsky contributed to the Book Review of the Sunday edition of the *Times* an essay dealing in an informal fashion with books and questions of the day under the title of "About Books More or Less." For many years he was also a contributor to the leading magazines in the country, *The Century, Harpers, Scribners, The Forum* and *The Atlantic Monthly,* for which most of his work was done. It was in the columns of *The Atlantic Monthly* that he published the series of articles later appearing in book form under the title of *Belshazzar Court, or Village Life in New York* (1914). In 1931 there appeared in the *Atlantic* a series of four articles under the general title of *The Rediscovery of Jones,* later published in book form under the same name.

In his early volumes Strunsky quickly found a place in the front rank of American essayists. His work has so distinctive a flavor that comparisons with other essay writers might be misleading. There is an interesting parallel, however, with the essays of G. K. Chesterton. Like Chesterton, Strunsky is interested in discussing ideas rather than in reciting personal tastes and adventures. Like Chesterton, he is always finding unexpected paradoxes. But Strunsky's general tone is more quiet, more subdued: he does not strain after paradox as Chesterton did; and there is much less attention to merely verbal pyrotechnics in his work. While his prevailing note is humorous, he is never merely frivolous; there is nearly always a serious undercurrent in his writing.

Strunsky's most ambitious work is *The Living Tradition* (1939), a volume that runs to some 210,000 words. This is a study of the continuity and the changes in American life, pointing out that most Americans exaggerate the changes that have occurred in their country by concentrating attention on things that have changed and forgetting things that have remained the same. Strunsky's method is to annihilate a facile generalization with a neatly chosen set of statistics. But the volume is neither heavy nor solemn. The dominant mood is often humorous and sometimes playful. Strunsky has the rare combination of a sharp eye with a generous heart. He sees and describes American life without illusions, but he loves the life he satirizes.

In addition to the publications already mentioned, Strunsky wrote *Professor Latimer's Progress* (1918); *Little Journeys to Paris* (1918); and *King Akhnaton* (1928). He received the honorary Litt.D. degree from Brown University in 1941. HENRY HAZLITT.

STRUPP, KARL, jurist, and League of Nations expert, b. Gotha, Germany, 1886; d. France, 1940. He was the son of Privy Councillor Louis Strupp. He studied at the Universities of Heidelberg and Marburg, and taught at the Johann Wolfgang Goethe University at Frankfort, where he finally held the chair of international law as associate professor up to the time of the Nazis' rise to power. At the same time, he lectured at the Académie de Droit Internationale at The Hague. Strupp was known as the foremost expert for League of Nations law in Germany. In 1927 he became a member of the Institute for International Law, and in 1938 board member of the German Society for International Law. In 1933 he received a call to Istanbul, where he lectured to overflow audiences in French with the help of an interpreter. The outbreak of the second World War caught him in France, where he later died.



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Simeon Strunsky

His most famous work, published in five printings and translated into Greek, Italian and Turkish, is *Grundzüge der positiven Völkerkunde* (1921; 5th printing, 1938). His other works are: *Urkunden zur Geschichte des Völkerrechts* (2 vols., 1911); *Documents pour servir à l'histoire du droit de gens* (6 vols., 1922 et seq.); *Internationales Landkriegsrecht* (1914); *Internationale Schiedsgerichtsbarkeit* (1914); *La situation internationale de la Grèce* (1918); *Grundriss des Versailler Friedens* (1921); *Theorie und Praxis des Völkerrechts* (3 vols., 1925; 2nd ed., 1930); *Das Werk von Locarno* (1926); *Der Kellogg Pakt* (1928); *Die griechisch-türkischen Beziehungen 1820-1930* (1931); *Legal Machinery for Peaceful Change* (London, 1937). Strupp was also co-editor of the *Jahrbuch für Völkerrecht,* and completed Hatschek's *Wörterbuch des Völkerrechts* (3 vols., 1924-29).

While Strupp was little known in Jewish life, he gave his advice and the influence of his international connections to the cause of Judaism in numerous cases.

Lit.: C.-V.-Zeitung, Allgemeine Zeitung des Judentums, March 30, 1936.

STUCKENSCHMIDT, H. H., musicologist, b. Strasbourg, Alsace, 1901. He was a pupil of Arnold Schönberg. In 1928 he became music critic of the *Bohemia* (Prague), and in 1929 held a similar office for the Berlin *B. Z. am Mittag.* He was recognized as one of the most forceful and independent music critics in Germany. In 1934 he was compelled to resign his post, and went to Prague, where he became music critic for the *Prager Tageblatt.* He contributed extensively to leading music journals in Europe and the United States.

Stuckenschmidt lectured at the Berlin Lessing Hochschule and at the University of Heidelberg, and was author of *The History of Dissonance* (1938). He composed songs, piano pieces, and various works for the stage, but it is as writer and analyst of music, rather than as creator, that he achieved distinction.

STUDENTS, TYPES OF. The sages of the Talmud classified the various types of students from the viewpoint of conduct, assiduity, comprehension, discrimination and retention of lesson material. The simplest division was that into *hacham* ("wise man") and *golem* ("clod"). The wise man does not speak authoritatively before one greater in wisdom, does not interrupt his companion, is not hasty to answer, asks

to the point and answers according to the rule, discusses the first thing first and the last thing last, confesses his ignorance and admits the truth. The clod does just the opposite (*Aboth* 5:9). From the viewpoint of comprehension and retention a fourfold classification of students is given: one who is swift to learn and swift to forget, hard to learn and hard to forget, swift to learn and hard to forget ("this is a happy lot"), hard to learn and swift to forget (verse 15). From the standpoint of discrimination there is another fourfold sorting of disciples compared to four receptacles in the household: the sponge which absorbs and retains everything, the funnel which takes in all and loses all, the strainer which loses the good wine and retains the lowly lees, and the fan which lets out the chaff and retains the fine flour (verse 19).

The "four sons" of the Passover Haggadah, classified by Hiyya (*Yer. Pes.* 10:4; *Mechilta, Bo* 17), seem also to represent types of disciples from the viewpoint of their attentiveness and willingness to learn. They are: the *hacham* ("wise"), who wishes to know in detail; the *rasha* ("wicked"), who scoffs at learning; the *tam* ("simple"), or, as Hiyya called him, the *tippesh* ("simpleton"), who is inquisitive; and the *she'eno yode'a lish'ol* ("dull"), sluggish and not interested.

In the Yeshivas (Orthodox rabbinical seminaries) of Eastern Europe students of the Talmud and their masters were divided, according to their learning habits and their emotional and mental make-up, into four categories: 1. the *harif* ("sharp"); 2. the *baki* ("erudite"); 3. the *ba'al higgayon* ("logician"); 4. the *mathmid* ("assiduous"). A student excelling in any one of these characteristics to a phenomenal height was called *'illui* ("excellent"), and was a prodigy, a genius.

The *harif* was vivacious, alert, keen-edged, acute, quick to "attack" an opponent and quick to repel attacks. He was not inclined to ponder and hesitate, and had no need to do so, for his thinking process was like lightning and all the arguments and supportive deductions he needed were produced with the rapidity of a flash. The method of his reasoning is generally known as *pilpul* (akin to *pilpel,* "pepper"), because of its pungent "spiciness." The typical *harif* did not possess a vast store of Talmudic knowledge and did not quote extensively from the ancient tomes. He supported his contentions mostly by the mastery of a reasoning of his own that enabled him to split a hair lengthwise and "make the elephant pass through a needle's eye" (*B.M.* 38b). He was not always patient to hear his adversary to the end, and often was even disrespectful in the heat of the disputation. But as soon as the duel was over no hard feelings were kept aglow, and the *harif,* playful, jovial and always boyish, was again at peace with the world.

The *baki* was, above all, versed in the sources, familiar with a wide field of learning which he retained well in his memory and could quote at will. One was considered a *baki* if he could quote from memory at least the texts in three of the six *sedarim* ("orders," "divisions") of the Talmud, including the divisions Nashim and Nezikin. The typical *baki* was not very penetrating or profound, and sacrificed depth for surface. His ammunition was not so rapid and penetrating as that of the *harif,* but it was plentiful, reliable and authoritative. The most brilliant *harif* could often be paralyzed by a single quotation by the *baki.*

The *baki* was assiduous, peaceful, serene. He devoted all his time to the study of the texts. He sat at his study *Stander* (a tall, pulpit-like desk) as if glued to it, and in a low voice recited rhythmically and at a quick pace the wisdom of the Mishnah and the Gemara. When he encountered a difficult passage that did not yield to several efforts, he by-passed it; it did not halt his progress. The number of folios on the right side of his tome would increase rapidly and those on the left would diminish. Not all the Tosafoth ("supplements") would be covered by him, and few of the commentaries, glosses, or notes would be consulted by him. He had no time for details. He could not be sidetracked from his goal.

The *ba'al higgayon* was sedate and slow. He had to masticate every morsel of his spiritual food, trying to get every possible taste in it before he permitted it to go down and be digested and absorbed. He was after the *inner* meaning of every statement, after its core, its principle, its foundation, root and ramifications. He believed that he followed the strict logical pathway in arriving at his conclusions. A favorite method of the *ba'al higgayon* was to find a common principle or tendency (*shittah,* literally, "line") in all the opinions of a certain Tanna or Amora, even when the topics were unrelated; thus he would assume that his decision in matters of divorce, calendar, calculations and pathological lesions in the lungs followed a common tendency. The *ba'al higgayon* was clearheaded, and thought more than twice before he spoke. His speech was slow and in a cautious progression. He deliberated, and listened patiently to others before he expressed his own opinion.

The *mathmid* was studious to an extraordinary degree. The *baki* usually had to be a *mathmid,* but a *mathmid* was not necessarily a *baki,* for the term denotes constancy of study, through the day and many hours of the night. The earliest arrivals at the study hall found him there, and the last to leave left him there. He was pale and undernourished, and if he recited aloud his voice was harsh. His chant (for every Yeshiva boy sings while reciting) was monotonous but pleasant. He might be one of those who were slow to grasp or unable to retain, and therefore might not rate as high as those of the previous categories. He was usually lax in the observation of other religious acts that required time—such as prayer—for to him only one thing mattered—constancy at the texts. Several times a week he would sit out a *mishmar* ("night watch"), a whole night period between two full days of study. He appeared to be immune to fatigue or distraction. His fellow students spared him and did not annoy him with questions, or force him into arguments. He was allowed to continue his incessant monotonous chant through days and years. It formed the musical background and canvas for all the events that took place in the study hall.

In addition to the classifications based on temperament, there were others which indicated intellectual rank. A student who was better than ordinary might be known as *metzuyyan* ("distinguished"). The pride of the school is the *'illui,* the prodigy who is rare in any generation. Such a genius might be an *'illui harif,* able to vanquish even the head of the academy in hair-splitting discussion, or an *'illui baki,* one who was renowned for his stupendous memory and his ability to retain masses of material which he had seen only once. His memory was photographic, and it was a favorite feat of such an expert to pierce the pages of a volume with a pin and to announce which word would be found at any number of pages beneath the spot where the point entered.

While all the four principal types of Yeshiva students might be found in any Yeshiva, certain Yeshivas were classified because their heads and most of their students were of one type or another. Thus the Yeshiva of Telshi and the Keneseth Israel Yeshiva of Slobodka

were known for their *harif* students and Pilpulists. On the other hand, the Yeshiva of Volozhin, under the directorship of Elijah Vilna, Hirsch Loeb Berlin and Raphael Shapiro, favored the *baki* type. The Yeshivas of Mir, Lida and the Keneseth Beth Isaac of Slobodka favored the *ba'al higgayon*. Still another type of Yeshiva was called the Musar Yeshiva, because of the devotion to piety, ethical virtues and devout religiousness; the best known of these were the Keneseth Israel and Etz Hayim of Slobodka, and those at Radin and Novogrudok. Their form of study was emotional, hence they did not produce any distinct type of Jewish student.

See also: EDUCATION; STUDY; YESHIVA.

HIRSCH LOEB GORDON.

STUDY. Judaism as a religion is based upon three points—the belief in One God, the special service of Israel as a people, and the concept of the Torah as the guide of life for every individual. The term Torah, which originally meant the word of God and then the written Law as embodied in the Five Books of Moses, was expanded to include the Oral Law of the rabbis, the other books of the Bible, and all the teachings of Judaism. The study of this Torah, as the inevitable duty of every Jewish male, became one of the basic principles of the Jewish way of life and the strongest support of Judaism during the centuries of its existence. The Torah was not the exclusive property of any class; it was the "inheritance of the congregation of Jacob" (*Deut.* 33:4). The commandments were addressed directly to the individual, and he had to know them in order to obey them. Thus it came about that in Judaism, to a degree unparalleled in any other religion, study for its own sake and for personal self-improvement of character was assiduously cultivated.

This ideal was not fully developed until the time of the Second Temple. In the early history of Israel it was the prophets who revealed the will of God to the people. But these prophets themselves realized the necessity of spreading their doctrine to the masses by means of disciples and of setting up codes of laws—simple in wording, direct in meaning. Each reformation in the history of the religion of Israel, those of Asa and Jehu in the 9th cent. B.C.E., that of Hezekiah in the 8th, and that of Josiah in the 7th, were accompanied by the issuance of more and more of a fixed Torah that was to guide every individual Israelite. In the religious transformation that accompanied the loss of national independence and sanctuary and the necessity of preserving their life on foreign soil this process was completed, and by the 5th cent. B.C.E. the entire Torah, or Five Books of Moses, was ready to be accepted by the people as a whole. A significant chapter in the Bible (*Neh.* 8) describes how Ezra read the law before the people, and the priests "caused the people to understand the Law . . . they read in the book, in the Law of God, distinctly; and they gave the sense, and caused them to understand the reading" (verses 7 and 8). At this point revelation through prophets is replaced by education on the basis of the study of the Law.

The priests remained the teachers of the Law to the people for three hundred years. But they were not selfish in their teaching, and they encouraged laymen as well to study the Law and to derive knowledge from it. This study of the Law was known as Midrash, meaning literally a "searching" of the Scriptures. In the time of the Hasmonean kings these lay teachers became so powerful as to challenge the authority of the priest teachers and to create their own system of study, the Mishnah. Education became still more widespread; not only were there schools for children in every village by the 1st cent. C.E., but hundreds of individuals, following various vocations, were devoting part of their time to study on their own account. It was then that the third and final term for study was coined—Talmud.

An examination of the sayings of the teachers of the period of the Mishnah (200 B.C.E. to 200 C.E.) reveals an amazing emphasis on the necessity of personal study. Among these are the following, drawn from *Aboth:*

"Let your house be a meeting-place for the wise; sit in the dust at their feet and drink in their words with thirst" (1:4).

"He who does not increase his knowledge decreases it; he who does not study deserves to die; he who makes a worldly use of the crown (of the Torah) shall waste away" (1:13).

"If thou hast learned much Torah, ascribe not any merit to thyself, for thereunto wast thou created" (2:9).

"Be watchful in the study of the Torah, and know what answer to give the unbeliever" (2:19).

"If three have eaten at a table and have spoken there words of Torah, it is as if they ate at the table of God" (3:4).

"Whoso receives the yoke of the Torah, from him the yoke of the kingdom and the yoke of worldly care are removed" (3:6).

"Whoever honors the Torah will himself be honored by mankind" (4:8).

"Turn it (the Torah) and turn it over again, for everything is in it; and wax old and gray over it, and stir not from it, for thou canst have no better rule than this" (5:25).

The sixth chapter of the tractate, known as the "Chapter of the Acquisition of the Torah" (Perek Kinyan Torah), is devoted entirely to the praise of study.

The sages who enunciated these teachings derived no profit from their study other than the respect of their fellow Jews. In fact, it was not until about the 14th cent. that regular salaries were paid to the sages and rabbis. They supported themselves as merchants, physicians, or even as day laborers, and devoted their spare time to study. The very poorest persons were encouraged to learn, even though it be only a verse a day. To make this possible, the daily prayers included three passages, one from the Bible, one from the Mishnah, and one from the Talmud, so that every individual might automatically fulfill the duty of study. The communities of Babylonia had the institution of the Kallah months, Adar in the spring and Elul in late summer, when the people would cease from their work and gather to receive instruction from the greatest rabbis of the country. The synagogues, too, gave opportunities for learning in the discourses that were given at the conclusion of the services.

The ideal of the Jews was carried with them in their wide dispersal through the world. The duty of "learning" (*leinen*) Torah became part of the very texture of Jewish life. Children began to learn at the age of five, and the Bar Mitzvah boy of thirteen was able to deliver a Talmudic lecture. Those who could afford to—and those who could not—sent their children to study at Yeshivas to acquire knowledge before they were so old that they had to earn a living for themselves. It was the usual custom for adults to read over each week the prescribed Torah portion, once in the Hebrew original and twice in its Aramaic translation. In every community there would be societies devoted to the study of the Mishnah and the Talmud, and when these had completed a definite section of their study, the happy occasion was marked with a banquet.

In modern times, the needs of a secular education have diminished the amount of study of the Torah

among the Jews, but have not entirely caused them to dispense with it. The Science of Judaism engages the work of many scholars. Special schools, forums and adult education classes still maintain the ideal of Jewish study—an ideal which, because it engrained the teachings of Judaism in the heart of the individual, undoubtedly played a very great part in the preservation of the Jewish people.

See also: ACADEMIES; EDUCATION; KALLAH; RABBI AND RABBINATE. SIMON COHEN.

Lit.: Cohen, A., *Everyman's Talmud* (1932) 132-48; Abrahams, I., *Jewish Life in the Middle Ages;* Ginzberg, L., *Students, Scholars and Saints;* Schechter, S., *Studies in Judaism;* the literature cited under EDUCATION.

STUDY, HOUSES OF, *see* ACADEMIES; BETH HAMIDRASH; KLAUS; YESHIVA.

STURMDORF, ARNOLD, gynecologist, b. Vienna, 1862; d. New York city, 1934. He studied at Columbia University (M.D., 1886), and became surgeon at several New York city hospitals. Sturmdorf was professor at the New York Polyclinic (1909-16), chairman of the gynecological section of the New York Academy of Medicine, and president of the New York Physicians Association and of the Manhattan Medical Society. He became noted through his work in gynecological surgery, and was author of *Gynoplastic Technology* and other books on surgical subjects.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 252-53.

STUTTGART, capital of the former kingdom of Württemberg, with a total population (1933) of 414,794, including 4,408 Jews. Jews in Stuttgart were first mentioned in 1348 to 1349, when they were persecuted on the occasion of the Black Death. The dukes of Württemberg, however, like other German princes, tried to utilize Jewish money lenders to raise their revenues, and for that reason were ready to protect them, especially because their political rivals, the neighboring Swabian free imperial cities, were antagonistic to the Jews.

From 1393 on some Jews, such as Baruch Baseles, Moses Jaecklin, Solomon, and Lazarus, were granted privileges, but in 1492 the Jews were expelled from Stuttgart, in spite of the remonstrances of Johannes Reuchlin, their advocate. Not until 1593 were Jews allowed to reside again in Stuttgart, when there came to power Duke Frederick, who favored the Jewish artist Abraham Calorno and Maggino Gabrieli, consul general of a company of Jewish merchants. The duke forced the orthodox Lutheran court preacher Lucas Osiander to leave the city because the latter denounced the Jews from the pulpit. Jews continued to reside at Stuttgart, although many of them were expelled in 1629 "because there were too many of them," and in 1679 a greater number of Jews received the right to settle there.

In 1712 the Jews Solomon Frankel, Leon Wolff, Marx Nathan and Baer, who received privileges, were falsely accused by their own coreligionist, Model Loew, who subsequently was imprisoned in 1721, but was released in 1726 to carry his trial to the supreme court. The reign of Duke Carl Alexander ameliorated the situation of the Jews of Stuttgart despite the opposition of Lutheran orthodoxy, which was politically represented in the diet. Joseph Süss Oppenheimer, the duke's favorite, conferred upon Moses Drach the right of printing playing-cards, and Jacob Uhlmann enjoyed favors as an army contractor. Immediately after the sudden death of Carl Alexander, Oppenheimer was arrested and tried, and the adversaries of the Jews took the opportunity to urge the destruction of the Jewish community of Stuttgart and of all the Jews of the duchy. Nevertheless, Marx Nathan, Moses Drach and other Jews were permitted to remain, and were protected from the mob. In 1739 the Jews were banished, but were recalled soon after. In the 1740's the court bankers Seligmann and Ullmann played an important part in the economic life of the duchy.

Duke Carl Eugene (1744-93), a despot who was denounced by Schiller and other German writers, was well disposed toward the Jews. He granted monopolies to Mark and Elias Seligmann and to Sontheimer and Company, and in 1782 destroyed the gallows which had been erected for Joseph Süss Oppenheimer. The duke also decreed that no Jew should be deprived of his rights unless he was convicted of a crime.

Duke Frederick William (1797-1805) was not so well-disposed toward the Jews. But the Kaulla family, which established a banking house at Stuttgart in 1797, was favored as army contractors despite the opposition of its Christian competitors, and when Napoleon made the duke of Württemberg a king; the royal bank was founded in cooperation with the Kaulla banking house.

King Frederick I of Württemberg granted some members of the Kaulla family full citizenship in 1806. From 1819 on the struggle for the emancipation of the Jews was conducted by Nathan Wolf Kaulla, Karl Weil and Samuel Mayer. In 1832 the official Jewish community of Stuttgart was organized, and in 1835 Joseph Maier became chief rabbi of the district of Stuttgart. His successor, Moses Wassermann, received many honors from the king and the city council. In 1893 Theodor Kroner became chief rabbi. These three rabbis were also members of the consistory, and had the title of *Kirchenrat.* After Kroner's death, Paul Rieger (1870-1939) became chief rabbi and member of the consistory.

From 1830 to 1930 the relations between the Jews of Stuttgart and their non-Jewish fellow citizens were generally very friendly, because Württemberg was a democratic and religious country. After the establishment of the Nazi regime in 1933 Stuttgart was a kind of oasis until November, 1938. The anti-Jewish laws had to be followed, but the population, especially the orthodox Protestants and the Catholics, were opposed to any persecution of the Jews. During these years the importance of Stuttgart for the Jews of Western Germany increased because there was an American consul in the city. The pogrom of November 9, 1938, was also less violent in Stuttgart than in other German cities. Nazi bands burned the synagogue, and plundered Jewish shops, but they were prevented from molesting any Jews of Stuttgart in their homes. There is no information available as to the fate of the Jews of Stuttgart from the outbreak of the second World War in September, 1939, to 1943. HUGO BIEBER.

Lit.: Festschrift zum 50jährigen Jubiläum der Synagoge zu Stuttgart (1911); Zimmermann, Manfred, *Joseph Süss, ein Finanzmann des 18. Jahrhunderts* (1874); Stern, Selma, *Jud Süss, ein Beitrag zur deutschen und zur jüdischen Geschichte* (1929).

STYBEL, ABRAHAM JOSEPH, merchant and publisher, b. Zarki, Poland, 1885. After studying in the Yeshivas of various Polish cities, he entered the commercial field as a leather merchant. But the desire to see literature in modern Hebrew disseminated prompted him, as soon as it came within his means, to establish the publishing house bearing his name, the Stybel Publishing Company, which played a large part in the rebirth of modern Hebrew. It was founded in Moscow in 1918, and its first publication was *Hatekufah,* a quarterly. In the following year a branch office

was opened in Warsaw, and later in New York city. Stybel expended approximately two million dollars of his personal fortune in his purpose.

The aim of the Stybel Publishing Company was to publish new original work by Hebrew authors and also translations into Hebrew from the classics, and from modern works in other languages. Among the translations were those by Hayim Nachman Bialik of Anski's *Dybbuk* and Schiller's *Wilhelm Tell*. Other translations included Gilgamesh, Shakespeare, Dante, Goethe, Heine, Emerson, Tolstoi, Pushkin, Stendhal, Rolland, Sienkiewicz, Galsworthy, Jack London and Sinclair Lewis. The European debacle that began in 1933 forced the closing of the various European branches; in 1943 only the office in Tel-Aviv was still publishing. Stybel was living in the United States.

STYRIA (in German, **Steiermark**), province in the former republic of Austria, with one million inhabitants, of whom about 4,000 were Jews (1934). It is likely that Jews immigrated into the territory of the Austrian Alpine provinces together with the Romans. Proof thereof seems to be contained in the fact that the most important commercial spot of the province is first mentioned in 1080 as bearing the name "Judenburg." In the 12th cent. the names of such places as the Judendorf indicates the presence of Jews.

In the following century the Jews of Styria must have been numerous and important. The expression "debts by Jews or Christians" had then become a formula. Jews controlled the money trade and thereby an essential share in the import and circulation of monies in general. Owing to the scanty resources of the Styrian princes, the Jews formed one of the most profitable sources of money. Therefore the rulers sought to protect their Jewish subjects by means of charters, the first of which was enacted in 1244. While persecutions of Jews were frequent in neighboring countries, only one is attested for Styria (1310 or 1312). The Jews had their own independent courts for differences arising among themselves, while for differences with Christians they availed themselves of mixed Jewish tribunals. They possessed complete freedom of movement and the right to acquire real estate. The good relations prevailing between the Jews and their surroundings are evidenced by many proofs.

A considerable degree of prosperity gradually developed in this manner, and ultimately it led to the displeasure of the Christian population against the Jews. In the 15th cent. the estates repeatedly asked that the Jews be banished. Maximilian I, compelled by his difficult position, yielded to their demands. Thus, by the decree of March 18, 1496, the Jews were expelled from Styria, Wiener-Neustadt and Neunkirchen. In return for this permission, Maximilian I received the sum of 38,000 pfund pfennigs. (The pfund pfennig was equivalent to twenty schillings, each schilling being worth twelve pfennigs, each pfennig in those days having the purchasing power of about eleven cents [the value of a pound of bread] in modern American currency.) The Jews were granted a respite in which to liquidate their possessions. The expatriates turned to the border districts, to Lower Austria and Hungary, and then to the south (Gorizia, Gradisca and Trieste). In the following centuries they maintained from there an active commercial trade with Styria. Only in single cases and by special permission were temporary stays in the province possible. Individual Jews did not return until after the issuing of the Edict of Toleration by Emperor Joseph II of Austria (1782), and not until 1848 were greater numbers permanently settled in Styria. However, they had to wait until the adoption of the Austrian constitution of 1867 for the right of settlement to be legally assured to them. In 1869 there followed the founding of the Graz community, of which, during the existence of the Austro-Hungarian monarchy, the Jews of Styria, Carinthia and Carniola formed an adjunct. Jews resided in the few larger localities of the province; their number was always small. The largest community was Graz, with almost 3,000 Jews.

In 1938 most of the Jews were expelled by the Nazis from Styria, and no Jew was allowed to live in the province after August 1, 1939. ARTHUR ROSENBERG.

Lit.: Rosenberg, Arthur, *Beiträge zur Geschichte der Juden in Steiermark* (1914); Scherer, J. E., *Die Rechtsverhältnisse der Juden in den deutsch-österreichischen Ländern* (1901); Herzog, in *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1931) 30-47.

SUARÈS, ANDRÉ (pseudonym of Félix André Yves Scontral), poet, novelist, essayist and political writer, b. Vallon, France, 1866. He studied at the École Normale Supérieure. Suarès' work, which places him among the foremost essayists and critics of his country and time, is great in scope and volume. "A solitary and pessimistic spirit, aristocratic and haughty, he is interested in all that, in life and art, expresses heroism and force. . . . His vehement and lyrical style is harmonious and musical" (*Grande Encyclopédie Larousse*).

Suarès' attitude toward Judaism is a complex one. In his introduction to the fourth volume of *Oeuvres complètes de Charles Péguy* (1916), he writes: "It is a misfortune to be a Jew if one really is one, but it is an infinitely greater misfortune to be regarded as a Jew when one is not one." But in his book, *Vues sur l'Europe* (Opinions on Europe; 1939), published shortly before the outbreak of the second World War, he is more precise. He reproaches the Jews for refusing to recognize the divinity of Jesus Christ, a descendant of the Jewish prophets. "Zion has forged social justice and the God who saved the world." He recommends their disappearance as a people, but praises them for their contribution to righteousness and reason. "Law inspired by feeling is Israel's work." At the same time he fulminates against anti-Semitic and Hitlerite doctrines: "In every anti-Semite you will find a friend of Hitler." "Regardless of the accusations against the Jew, considered as a people or as an individual, an anti-Semite is a brute, a beast, the most cowardly of all."

His best-known writings are: *La tragédie d'Électre et Oreste* (1908); *Occident* (1906); *Voici l'homme* (1905); *Sur la vie* (2 vols., 1908-12); *Cressida* (1913); *Péguy* (1915); *La Nation contre la race* (1916); *Cervantes* (1916); *Commentaires sur la grande guerre* (1915-18); *Remarques. 12 Pamphlets* (1917-18); *Idées et visions* (1925); *Trois hommes: Pascal, Dostoewsky, Ibsen* (1919); *Voyage de condottiere* (1924), *Les écrits nouveaux* (criticisms, 1919); *Goethe, le grand européen* (1932); *Marsiho* (1933); *Valeurs* (1936); *Musique et poésie* (1928); *Trois grands vivants: Cervantes, Tolstoi, Baudelaire* (1937); *Vues sur Napoléon* (1933); *Vues sur l'Europe* (1939).

The work of Suarès is the subject of many commentaries and studies by authors French and non-French, among them by Ernst Robert Curtius in his well-known book *Die literarischen Wegweiser des neuen Frankreich* (1920).

SUASSO DE LIMA, JOSEPH, lawyer and journalist, b. about 1791; d. Cape Town, South Africa, 1858. Probably of Portuguese descent, he came from Holland to the Cape of Good Hope in 1818, in which year he affiliated himself with the Dutch Reformed Church. He was a man of many parts, being at various times schoolmaster, historian, poet, lawyer, publisher, bookseller and translator.

In 1828 he edited and published a paper called the *Verzamelaar,* which existed for several years, suspended publication, and was revived in the 1840's. S. Mendelssohn, in his *Bibliography of South African Literature,* mentions several books in Dutch by De Lima, but they are not of specifically Jewish interest. De Lima wrote the first history of South Africa, published in Dutch in 1825. Lame and diminutive, this curious and eccentric individual was constantly the object of the satire and caricature of his contemporaries.

Lit.: Mendelssohn, S., in *The Jewish Historical Society of England, Transactions,* vol. 7 (1915) 187-88; *South African Jewish Year Book* (1929) 239-40, 249-51; Botha, in *South African Jewish Chronicle,* Sept., 1924, p. 14.

SÜDFELD, SIMON, *see* NORDAU, MAX.

SUETONIUS, *see* ROMAN WRITERS ON JEWS.

SUFFERING. The basically optimistic viewpoint of Judaism is revealed in its attitude toward the problem of suffering. Death, sickness, pain, need and worry are part of life; but they are not the determining part, only its darker background. They do not arise from the influence of an evil being, a devil, but are part of the plan and purpose of God in human life. Nevertheless, they raise the theological question as to the place and purpose of suffering. It is evident that much evil in life comes as the direct consequence of wrongdoing, but it is equally clear that in many cases the righteous suffer as much as or even more than the wicked.

This difficulty has been answered by Jewish thinkers in various ways. Simple piety contents itself with the belief that whatever God does is right. *Job* and Jeremiah come to the conclusion that suffering is the test of God to see whether the righteous man will serve Him out of love rather than fear of consequences. Deutero-Isaiah describes the suffering of the "servant of God" as by way of atonement for the sins of others, and to cause them to repent. In still other passages there is reference to children suffering for the sins of their fathers (though this is contradicted in others) and individuals suffering for the guilt of the community. Another explanation was connected with the Messianic hope—those who are purified by suffering, who have been stricken in this world, will receive compensation and recognition in the world to come. Finally, the idea is expressed that suffering serves as a spur to human conduct; it gives man a task to perform, that of removing pain, ills and injustice from the world. "Need and misery are in existence in order that the good may remedy them" (*B.K.* 10a).

See also: GOOD AND EVIL; THEODICY.

SUICIDE. Judaism has always regarded suicide as a crime against God, unless brought about by certain extenuating conditions. The five cases of suicide in the Bible are all regarded as condoned by the unusual circumstances in which they occurred.

1. Saul fell upon his own sword to prevent his being mocked and tortured by the Philistines (*I Sam.* 31:4-5). According to the early Haggadah, when Samuel in spirit form was invoked by the witch of En-dor, he informed Saul that he could save his life by fleeing before the battle, but if he fought he would lose his life but in compensation would enter Paradise (Josephus, *Antiquities,* book 6, chap. 14, section 2; *Midrash Lev.* 26:7). The Midrash (*Midrash Gen.* 34:13) condones a "suicide of Saul," which is usually interpreted as meaning a case where one commits suicide because of unbearable physical pain, fear of being forced to violate the Jewish law, or a leader's fear that if he were taken prisoner many soldiers would be killed in vain attempts to rescue him.

2. Samson's suicide was with the consent of God, Who endowed him with sufficient strength to break the pillars which supported the building, and thus to kill at the same time thousands of the Philistines (*Judges* 16:28-30).

3. Ahithophel hanged himself (*II Sam.* 17:23) as a result of David's curse (*Mak.* 11a).

4. Abimelech, after his skull had been fractured by a millstone cast down by a woman, had his armor-bearer kill him, lest people say that he had met death at the hands of a woman (*Judges* 9:53-54).

5. Zimri burnt his castle about him, either out of fear or in atonement for his sins (*I Kings* 16:18).

Accounts of the Maccabean period record the suicide of the mother of seven sons, who threw herself into the fire after having seen her seven sons killed by the tyrant (*IV Macc.* 17:1; but cf. *II Macc.* 7:41), and that of Razis, who killed himself lest he suffer outrages at the hands of his captors (*II Macc.* 14:42).

In general, a suicide is regarded as forfeiting his share in the world to come and is not accorded full burial honors (Josephus, *Jewish War,* book 3, chap. 8, section 5; *Midrash Ps.* 150). The Talmud decrees that a suicide is to receive no eulogy or public mourning, but modifies this law by defining a suicide as one who had previously announced the method by which he intended to kill himself, as well as by laying down the dictum that children can never be regarded as deliberate suicides (*Semahoth,* edit. Higger, 1:1-5). Suicides were usually buried apart in community cemeteries. Suicide must have been rare among the Jews, as no Hebrew term for it was coined until the Talmudic period.

Medieval Jewish authorities, citing Talmudic precedents (*Keth.* 130b; *A.Z.* 17a, 18a; *Taan.* 29a), declare that one who commits suicide under great mental or physical strain, or while not in full possession of his faculties, or in order to atone for his past sins (*Midrash Gen.* 65:22; Josephus, *Jewish War,* book 2, chap. 18, section 4), is not to be regarded as a sinner. A legend declares that when the First Temple was destroyed by fire, many priests leaped into the flames (*Taan.* 29a), and Josephus records that the entire population of Masada killed themselves rather than fall into the hands of the Romans (*Jewish War,* book 7, chap. 9). The Biblical principle of the "sanctification of the name of God" (*Lev.* 22:32) was interpreted to mean that Jews in time of religious persecution should undergo martyrdom rather than transgress the three cardinal laws (*Sanh.* 74a). From certain tales of Roman persecutions (*Git.* 57b; *Erub.* 21b), as well as from the story of Saul, the rabbis deduced the principle that in times of persecution one might commit suicide in order to escape torture (*Tosafoth A.Z.* 18a, under Veal; *B.B.* 3b). Hence many Jews, in the time of the Crusades and other persecutions, killed themselves and their families before arrival of the enemy.

The Talmud records suicides as caused by grief and embarrassment (*Hul.* 94a; *Ber.* 23a). Among those who considered committing suicide were Job (*Job* 7:15), the daughter of Raguel (*Tobit* 3:10) and Jonah (*Mechilta,* edit. Friedmann, 2a). One of the reasons for not permitting one to confess a crime involving the death penalty if there were no witnesses was the fear lest the person in question was actually not guilty but was mentally unbalanced and wished to die (Maimonides, *Hilchoth Sanhedrin* 18:6). A mourner was to be watched lest in the extremity of his grief he do injury to himself (*Ber.* 54b).

Although others were forbidden to hasten the death of one who was at death's door, since no one should despair of God's mercies, one might ease his own death agonies (*A.Z.* 18a; *Semahoth,* edit. Higger, 2:9). The rabbis told a woman who was suffering from the infirmities of extreme old age that she should refrain from doing a certain meritorious act which was prolonging her life and then she



The procession with the Lulabs on Sukkoth



The evening meal in the Sukkah

could die (*Yalkut, Prov.* 943). Since it was wrong to do physical harm to one's self (*B.K.* 91b), it was wrong to do so indirectly by resisting armed thugs (*Sefer Hasidim,* edit. Margulies, paragraph 677).

There were many Jewish suicides during the medieval persecutions, the expulsions from England, France, Spain and Germany, and the pogroms in Russia and Poland. The toll has been especially heavy since the outbreak of the second World War, particularly in concentration camps, where Jews or their relatives actually paid bribes to guards for the privilege of committing suicide to escape further harsh treatment.

Statistics of suicide rates of various groups of the population in Germany and other countries reveal that except in times of persecution the Orthodox Jews of Eastern Europe have the lowest suicide rate of all. So abhorrent is suicide to the Orthodox Jew that there are cities with more than 20,000 Jewish inhabitants among whom there has not been a suicide in ten years. In times of persecution, however, the number of Jewish suicides rises sharply because of acute distress. In New York city in 1925 the figures showed a rate of 10.5 per 100,000 for Jews, in contrast to 15.9 per 100,000 for the entire population. The suicide rate for both Jews and non-Jews is higher in large cities than in the rural areas.

HIRSCHEL REVEL.

Lit.: Dublin, Louis, and Bunzley, Bessie, *To Be or Not To Be* (1933) 116-24, 171-82; Fishberg, Maurice, *The Jews* (1911) 350-55; Ruppin, Arthur, *The Jewish Fate and Future* (1940) 95-97; Preuss, Julius, *Biblisch-talmudische Medizin* (1911) 603-7; Rost, Hans, *Bibliographie des Selbstmords* (1927) 32-35; Greenwald, Jekuthiel, *Ach Letzarah* (1939) 238-40; Perls, A., in *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 55 (1911) 287-95; *Shulhan Aruch, Yoreh Deah* 345; Guttman, M. J., "Zum Problem des Selbstmordes bei den Juden," *Yivo Ekonomishe Shriften,* vol. 1 (1928) 117-21.

SUKENIK, ELEAZAR LIPA, archeologist, b. Bialystok, Poland, 1889. He attended various Yeshivas in Poland, and in 1912 moved to Palestine, where he graduated from the Hebrew Teachers Seminary, Jerusalem, and attended the Dominican École Biblique, Jerusalem. In 1923 he attended the University of Berlin, then became a fellow of the American School of Oriental Research in Jerusalem (1925), and received the Ph.D. degree from Dropsie College, Philadelphia (1926). Sukenik was a secretary in the department of education of the Zionist Organization in Palestine (1919-21), was called as a field archeologist to The Hebrew University, Jerusalem (1930), and was appointed lecturer on Palestinian archeology in 1935 and professor at the Museum of Antiquities in 1938. In 1943 he was head of the department of Jewish archeology at The Hebrew University, and keeper of the Museum of Antiquities. He lectured at the British Academy in London in 1930.

Commissioned by the Jewish Palestine Exploration Society and The Hebrew University, he and Leo A. Mayer, professor of art and archeology of the Near East, worked from 1925 to 1927 on the excavation of the "Third Wall" of Jerusalem. He also conducted excavations in the ancient synagogue on the Greek island of Aegina, in the old synagogue at Beth Alpha, and at other places in Palestine, discovering many inscriptions and otherwise unknown antiquities.

Sukenik's writings include: *Artzenu* (a guide book to Jerusalem; 1920); *The Third Wall of Jerusalem* (1930); *The Ancient Synagogue of Beth Alpha* (1932); *Ancient Synagogues in Palestine and Greece* (1934); *The Ancient Synagogues of El-Hammeh* (1935).

SUKKAH ("booth," "tabernacle"). According to Biblical law (*Lev.* 23:42-43), a part of the observance of the harvest festival of Sukkoth consisted of the people's dwelling in booths. The reason given for this commandment is that God caused the Israelites to dwell in booths during the period from the Exodus from Egypt to their settlement in Canaan. However, Bible critics regard this as the latest phase of the festival, which was preceded by a period of development.

Another passage in the Bible, *Deut.* 16:13-15 (cf. 26:8-11), gives only one reason for the observance of the festival, that of rejoicing over the produce of the soil; hence it is not called Sukkoth, but *hag ha'asif,* "the feast of ingathering," in two passages (*Ex.* 23:16; 34:22) which are regarded as still earlier. During the time of the kings it is probable that the only observance of the festival was by means of sacrifices and other demonstrations; but as Sukkoth became more and more a pilgrimage festival to a single sanctuary, it became necessary to have some place in which the pilgrims could live during the festal week, and so the festival booth came into being. This procedure is first mentioned in *Neh.* 8:14-18; the people, even those who lived in the cities and in Jerusalem, went to the hills, brought back branches of wild olive trees, myrtles, palms and other thickly leaved trees, and used them to erect booths on the roofs, in the courts, and on the open places of the city. It is further recorded that

they celebrated the feast for seven days with joyousness, the first time since the days of Joshua.

In *II Macc.* 10:6-7 it is reported that the people who were freed from the Syrian oppression, remembering that only a short time before they had had to observe the Feast of Booths while they were hiding in mountains and caves, celebrated a feast of joy for eight days, with branches of palms and other foliage in their hands (Hanukah). It is therefore clearly apparent that the palm-branch, myrtle, and fruits of a goodly tree were originally thought of as material or adornment for the booth; it was only later, at all events during the time of the Second Temple and in Jerusalem, that the passage in *Leviticus* was construed to mean that they should be borne in the hands and waved.

Both this group of plants and the booth itself are minutely described in the tractate *Sukkah* of the Mishnah. The main concern was with the foliage of the roof which, in accordance with the root-meaning ("to shade") of the word *sukkah,* had to be thick enough to cast a shadow; less attention needed to be paid to the walls. Another requirement was that the structure had obviously to be a provisional one; thus a booth higher than twenty cubits (about thirty feet) was not permitted.

The law for the festival requires that the Jew must not only live in the booth during the seven or eight days of the festival, but must also sleep there at nights; the provision does not apply, however, to women, slaves, sick children and those who nurse them. The Sukkah is usually provided with a table, vessels for eating and drinking, and lights; in addition, it may have various ornaments according to the taste of the owner. As a rule, fruits, such as apples, oranges, nuts and peppers, are suspended from the roof.

In modern times, under the conditions of climate (with many Jews living in cities where the weather is too cold in September or October to permit dwelling in Sukkahs) and of life in the large cities (where many Jews live in large apartment houses, or scattered throughout the cities, and are no longer concentrated in special or large Jewish sections), the observance of the custom of building and dwelling in Sukkahs has diminished. Accordingly, individual Jews decorate a porch or a room of their homes with fruits, and congregations erect a Sukkah within the buildings of their synagogues. Sometimes Jewish families who live in one apartment house join together in the erection of a "communal" Sukkah in the rear courtyard.

SAMUEL KRAUSS.

Lit.: Rosenau, William, *Jewish Ceremonial Institutions and Customs* (revised ed., 1925); Schauss, Hayim, *The Jewish Festivals* (1938).

SUKKAH ("tabernacle"), sixth tractate of Moed, the second division of the Mishnah and Talmuds. It consists of five chapters and is devoted to the laws connected with the building of the Sukkah and the observance of the festival of Sukkoth. The contents of the Mishnah are as follows:

Chap. 1. The building of the Sukkah: its height, its locality, and the proper method of making a roof for it. The general point is that the Sukkah must be marked as a temporary structure, hence any form of covering that partakes of a permanent nature or gives the appearance of permanence makes it invalid for use during the festival. A Sukkah made like a cone-shaped hut or propped up against a wall is valid.

Chap. 2. The duty of sleeping in the Sukkah during the festival can be performed only by sleeping properly on a bed. A Sukkah may be built on top of a wagon, on a ship, or on top of a tree, and trees may be used to form part of its sides. There is no prescribed number of meals to be eaten in the Sukkah; but the meal for the first night of the festival must be eaten there. Women, slaves and tiny children are not bound to observe all the law of the Sukkah. If a man's head and greater part of his body are within the Sukkah, he has performed his duty, even though the table is outside.

Chap. 3. The Lulab, or palm-branch, with its customary adornments of myrtle and willow sprigs, and the accompanying ethrog, or citron. Detailed regulations are given as to what materials may or may not be used for the Lulab and what types of ethrogs are permitted. An ethrog must be at least as large as a walnut and not too large to be held in the hands. The ceremony of shaking the Lulab. Changes in the regulations introduced by Johanan ben Zakkai after the destruction of the Temple. Regulations in case the first day of the festival falls on the Sabbath.

Chap. 4. The first part of the chapter describes the manner in which the people would carry the Lulab and adorn the altar with willowbranches. It is noted that the citrons were eaten at the conclusion of the festival. Then comes the description of the ceremony of the water-drawing, which is continued in the subsequent chapter.

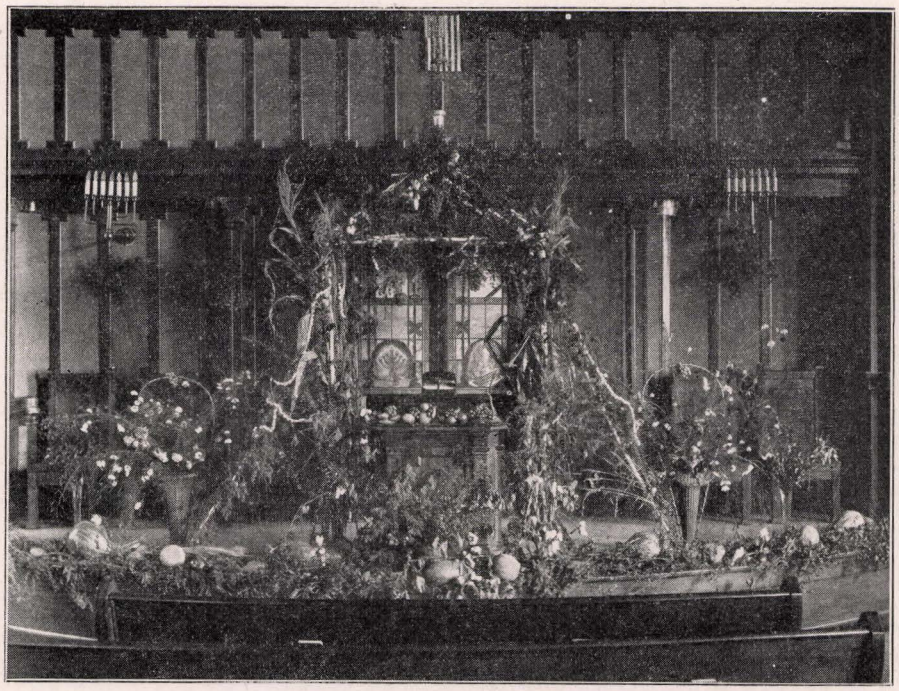
Chap. 5. It is described as a festival of illumination and dancing and as the most elaborate festival of the year. The rest of the chapter deals with the number of blasts of the Shofar in the Temple at various times of the year, the animal sacrifices on Sukkoth, and regulations as to the various divisions of priests.

The Tosefta to the tractate has four chapters and both it and the two Talmuds have numerous Haggadic passages. Among these are the story of the woman of the priestly division of Bilgah who became an apostate and assailed the altar as the waster of the property of Israel (*Tos. Suk.* 4:28), the story which explains Trajan's persecution of the Jews on the ground that it so happened that his son was born on a Jewish fast-day and died on a Jewish festival and he took the religious mourning and rejoicing of the Jews to be treasonable demonstrations (*Yer. Suk.* 55b), the account of the scholars of Hillel (*Suk.* 28a), and the tale of how Gamaliel II, Joshua, Eleazar ben Azariah and Akiba, while on their trip to Rome, successively used the same Lulab (*ibid.* 41b).

Lit.: Danby, Herbert, *The Mishnah* (1933) 172-81; Lauterbach, J. Z., in *Jewish Encyclopedia,* vol. 11, pp. 582-83.

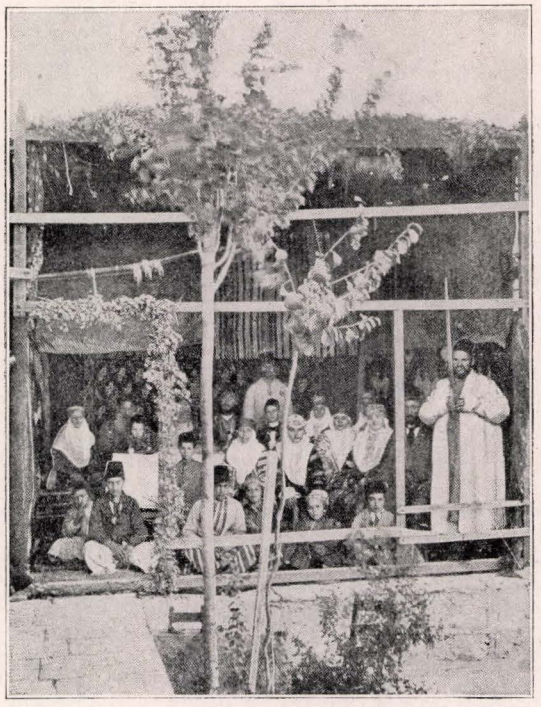
SUKKOTH ("booths"), the Feast of Tabernacles, which begins on the 15th of Tishri, the seventh Hebrew month (corresponding to the latter part of September and the first part of October), and lasts for nine days, including Shemini Atzereth (The Eighth Day of Conclusion). However, Shemini Atzereth is also regarded as a separate festival. The first and second and the eighth and ninth days of Sukkoth are full holidays; the five middle days of the festival, including the seventh day, called Hoshana Rabbah, which has an especial importance of its own, are half-holidays (Hol Hamoed). Reform congregations, however, generally observe only the first and eighth days of the festival as full holidays, and regard the middle six days as half-holidays, thus reducing the festival to eight days.

Sukkoth was originally the "feast of ingathering" (*Ex.* 34:22), a harvest and vintage festival, the concluding and therefore the most important and most joyful harvest festival of the year. Since it was the main festival of the year, its name was frequently shortened to "[the] festival" (*hag*). As a harvest festival it of course did not originate in Israel until after the Hebrews' immigration into Palestine, and appears to have been celebrated in accordance with the Canaanite pattern. Sukkoth originally was the only festival on which, in keeping with the ancient custom, a pilgrimage was made each year to Jerusalem, in order to offer there the first-fruits and the tithe (the Maaser), and to



The Sukkoth Decorations of Temple Beth El at Helena, Arkansas

hold dances and festival meals; at a later period, Passover and Shabuoth too came to be celebrated as pilgrimage festivals, since they marked the beginning and the end, respectively, of the grain harvest. At such Sukkoth pilgrimage festivals the people remained at the holy sanctuary during the entire week of the festival. At first the celebration did not have a fixed date, and was observed in the various sections of Palestine at different times, in accordance with the climatic conditions; thus Sukkoth originally appears to have been celebrated in the eighth month, Marheshvan, later in the seventh month, Tishri, and then it finally became fixed on the 15th of Tishri (*Ezek.* 45:25).



A typical Sukkah of oriental countries

A similar consequence of the centralization of worship under Josiah (621 B.C.E.) and of the heightened religious and historical consciousness was the increasing dissociation of the festival from its basis in nature and its association with Israel's dwelling in booths in the wilderness period, which, according to tradition, and in addition to the deliverance from Egypt, brought manifold proof of God's favor and protection (*Lev.* 23:42-43). Beginning with the Exile, when the consciousness of sinfulness and guilt became intensified, an eighth day was added to the festival on which a holy convocation took place, as on the first day (*Lev.* 23:36, 39); it seems clear that this eighth day of the festival was instituted in order to make up for the laxity and licentiousness which, since ancient times, were characteristic of this festival with its carefree, merry-making and unrestrained celebration, and in order to send the people off back to their homes imbued with more serious and solemn thoughts. At the same time a fixed sacrificial regulation was enacted for the entire people. Even though this very joyous popular and national festival thus came to assume greater seriousness, in keeping with the basic mood of the time, it did not lose or deny its original character, but continued to remain *zeman simhathenu,* "the time of our joy," and the festival ceremony of the water-drawing on the second evening of the festival (*simhath beth hasho'ebah,* "the joy of the house of the water-drawing") gave occasion for unusual popular rejoicing and religious celebration in the Temple forecourts.

The Sadducees rejected the offering of the water-drawing, since it is not ordained in the laws of the Torah (*Suk.* 55a); the people, however, with the approval and confirmation of the Pharisees, insisted on observing this offering, through which God's blessing was besought for the harvest of the coming year just before the beginning of the rainy season.



By Isidor Kaufmann

SUKKOTH

The Artist Named this: "A Descendant of the High Priests"

A reminiscence of the central position occupied in earlier times by the festival of Tabernacles among the festivals of the year may still be found in the late post-Exilic passage *Zech.* 14:16-19, where it is stated that in the Messianic time all nations will go up to Jerusalem in order to celebrate the feast of Tabernacles there.

The custom of dwelling in booths (tabernacles), which is ordained in the Torah and of which the details and observance are regulated according to the Jewish religious law, originated in the period when the festival of Sukkoth was solely a harvest thanksgiving festival and was celebrated in booths or huts. Later it came naturally to be associated with the reminiscence of the wilderness wanderings. The Lulab and Ethrog used on Sukkoth possibly go back to the harvest festival and to the dances or processions formerly associated with this festival. Even today, in the synagogue, such processions with the Ethrog and Lulab, and accompanied by the singing of a Hoshana song, are made from the first to the seventh day of Sukkoth, with the exception of the Sabbath; one procession is made every day, but on the seventh day, which for this reason is called Hoshana Rabbah (the great Hoshana), seven processions are made. The Sadducees and the Karaites were of the opinion that the Ethrog and the Lulab were not to be taken into the hand in the singing of the songs of praise (Hallel) or in the processions (Hakkafoth), but were to be employed solely in the building of the booth or hut.

As on all full holidays, work is forbidden on the first and second and on the eighth and last days of Sukkoth. As on the two other pilgrimage festivals, the Hallel is recited on Sukkoth in the synagogue, even on the middle or half holy days of the festival (Hol Hamoed). The book of *Ecclesiastes* is read on Hol Hamoed Shabbas (the Sabbath which falls during the intermediate days of Sukkoth) or on Shemini Atzereth, if this falls on a Sabbath. The Additional Service (Musaf) is recited on all the days of the festival, even on the half-holidays.

See also: HOSHANA RABBAH; PROCESSIONS; SHEMINI ATZERETH; SIMHATH TORAH. MAX JOSEPH.

Lit.: Abrahams, Israel, *Festival Studies,* 56-75, 111-23; Adlerblum, Nima H., *A Perspective of Jewish Life Through Its Festivals* (1930) 51-57; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 113a-115, 125-36, 232-38, cxc-cxcvi; *Shulhan Aruch, Orah Hayim* 625-44; Nowack, W., *Hebräische Archäologie,* vol. 2 (1894) 150-52, 155-56, 180-81; Elbogen, Ismar, *Die jüdischen Wallfahrtsfeste* (1929); Sperling, A. I., *Taame Haminhagim,* 91-92; Hirshowitz, A. E., *Otzar Kol Minhage Yeshurun,* 4th ed., p. 108 et seq.

SUKOENIG, SIDNEY, pianist, b. New York city, 1907. He was the son of a well-known New York cantor. His music study took place at the Institute of Musical Art, from which he was graduated with honors and with several major prizes. His later music study was pursued with Ernest Hutcheson, and James Friskin at the Juilliard Graduate School, and with Isidor Philipp, Nadia Boulanger, Eugen d'Albert, Edwin Fischer, Gieseking, and Paul Hindemith in Europe. He made his debut in Berlin with the Berlin Symphony Orchestra (1930), and continued with concert appearances in many of the principal cities of Europe. In the fall of 1930 Sukoenig made his American debut and was acclaimed. Thereafter he appeared in recitals, as soloist with orchestras, and as guest artist with chamber music ensembles.

SULEIMAN IBN YAHYA, *see* IBN GABIROL, SOLOMON.

SULLAM, SARA COPIA, poetess, b. Venice, Italy, 1590 (or 1592); d. Venice, 1641. Her fame as a learned woman and poetess reached far beyond the walls of the Venetian ghetto. Leon da Modena showed his admiration for her in the preface of his translation of Solomon Usque's drama *Esther.* A Genoese monk, Ansaldo Ceba, having also published an epic poem, *Esther,* Sara Copia Sullam communicated by letter to Ceba her admiration and gratitude for his work. A lively correspondence between them ensued (1618-22), in which the monk endeavored to win her to Christianity while she refuted his arguments with wit and logic. Only a few sonnets and her *Manifesto* (Venice, 1621), in which she defended herself from the accusation made against her by the Venetian priest, Balthazar Bonifacio, that she had denied the dogma of the immortality of the soul, were published. In this work she showed, besides her customary irony and logic, a profound knowledge of religious philosophy.

Lit.: Levy, M. A., in *Jahrbuch für die Geschichte der Juden und des Judentums,* vol. 3, p. 65 et seq.; Kayserling, M., *Die jüdischen Frauen in der Geschichte der Literatur und Kunst* (1879) 159-70; Graetz, H., *History of the Jews,* vol. 5 (1927) 69-70; David, *Sara Copia Sullam, une héroïne juive au XVII. siècle* (1877).

SULTANSKY, MORDECAI BEN JOSEPH, Karaite scholar and writer, b. Lutzk, Lithuania, about 1772; d. 1862. He earned his living as a minister (Hazan) and teacher, first in his native Lutzk, and later in Chufut-Kale, Eupatoria (both in the Crimea), and Kherson. He was a widely read man, not only in Karaite literature, but also in rabbinic authors, such as Maimonides, Abraham ibn Ezra, Judah Halevi, Bahya ibn Pakuda and Levi ben Gershon.

Sultansky was a prolific writer, but most of his works were never published. Of those that appeared in print, the most important is his *Zecher Tzaddikim* (entitled also *Kitzur Aggadah*), containing a detailed chronicle of Karaism from the earliest times down to the author's own time. Its scientific value is slight, since it is devoid of a critical spirit or of a solid documentary basis, but it is highly interesting as a detailed specimen of modern official Karaite historiography and as the forerunner of Abraham Firkovitch's school of writing Karaite history by juggling, distorting and outright forging of facts in order to glorify Karaism and condemn rabbinism.

Sultansky published also (aside from minor pieces) a Hebrew grammar, entitled *Pethah Tikvah* (part 1, Eupatoria, 1857; part 2 was never published, and appears never to have been written), and a work entitled *Tetib Daath* (The Improvement of Knowledge; Eupatoria, 1858), containing a philosophical vindication of pure faith, with many quotations from old rabbinic and modern Hebrew authors, and polemics against rabbinism and Hasidism. LEON NEMOY.

Lit.: Poznanski, Samuel, edit., *Zecher Tzaddikim* (1920), introduction.

SULZBACH, small city in the Upper Palatinate near Amberg, Germany. It was the seat of a famous Hebrew printing establishment founded in 1669 by Isaac Kohen Jüdels, taken over in 1684 by Moses Bloch, and finally (1699-1851) operated by members of the Fränkel-Arnstein family. In this establishment were printed and distributed large editions of the Bible and the Talmud with commentaries, Siddurim, Mahzorim and other literary works of religious character, as well as Judeo-German books for women. In his work *Die hebräischen Druckereien in Sulzbach* Magnus Weinberg enumerated 602 titles of books printed mostly between 1669 and 1851 in Sulzbach. The success of the establishment did not begin until 1684, when a sensation was caused by Moses Bloch's printing of the *Zohar.*

In 1850 about seventy Jewish families lived in Sulzbach,



Arthur Hays Sulzberger

but owing to a strong emigration to the United States the congregation lost its importance.

Lit.: Steinschneider, Moritz, "Jüdische Typographie," Ersch-Gruber, *Allgemeine Encyklopädie der Wissenschaften und Künste,* section 2, vol. 28, p. 83; Weinberg, Magnus, *Die hebräischen Druckereien in Sulzbach, 1669-1851* (1904); idem, *Geschichte der Juden in der Oberpfalz,* vol. 5 (1927).

SULZBACH, ABRAHAM, historian, b. Hamburg, Germany, 1838; d. Frankfort, Germany, 1925. He taught at the Realschule of the Frankfort Jewish community from 1862 to his death. Sulzbach published the controversial treatise *Renan und der Judaismus* (1873). Others of his works were: *Dichterklänge aus Spaniens besseren Tagen* (1873), selections from the works of Spanish Jewish poets; *Die religiöse und weltliche Poesie der Juden vom 7.-16. Jahrhundert* (1893); *Targum scheni zum Buche Esther* (translation and commentary, 1920); *Bilder aus der jüdischen Vergangenheit* (1923), a source book for teaching and self-study.

SULZBACHER, LOUIS, judge, b. Rhenish Palatinate, Germany, 1842; d. New York city, 1915. He was educated in Germany and the United States, and was admitted to the bar in 1870. Sulzbacher practised law in New Mexico (1870-96), and was justice of the Supreme Court of Puerto Rico (1900-4) and United States judge of the Western District of Indian Territory (1904-7).

SULZBERGER, ARTHUR HAYS, publisher, b. New York city, 1891. His father, Cyrus L. Sulzberger, was long a leader in civic and philanthropic affairs; his mother, Rachel Peixotto (Hays) Sulzberger, was the descendant of Jewish families which had arrived in America about 1700 and had assisted in establishing the first synagogue at Newport, R. I., and Congregation Shearith Israel of New York city, of which Sulzberger was a member. He completed his education at Columbia University (B.Sc., 1913); in 1917 he married Iphigene B. Ochs, the daughter of Adolph S. Ochs. During the first World War Sulzberger served abroad as an officer in the United States Field Artillery.

He entered the newspaper business in 1919 and worked with Ochs on the New York *Times* and the other enterprises which were connected with it. He was at the helm of the newspaper during the days of the great depression, especially during the last two years of Ochs' life, when the latter was incapacitated by illness. He became the publisher of the *Times* in 1935 after the death of Ochs, who left the controlling interest of the newspaper that he had brought to such an eminence to three trustees, Iphigene Ochs Sulzberger, his only child, Brigadier General Julius Ochs Adler, his nephew, and Sulzberger, his son-in-law. Sulzberger was elected president and publisher one month later, and issued a statement in which he pledged himself to continue the policy of the *Times* as laid down by Ochs—that of giving news "without fear or favor, regardless of any party, sect, or interest involved." This statement appeared on the *Times* editorial page on May 8th. Since that time Sulzberger guided and directed the policy of the paper. He felt that the basic problem of his generation was for man to find a way of maintaining the peace. Like Adolph S. Ochs, he believed that this could be done only if the nations of the world, including the United States, mutually pledged their aid in an international system of collective security. In 1940 the *Times* took a stand favoring national military service and the full participation of the United States in world affairs.

Sulzberger took an active interest in Jewish religious affairs, serving as a director of the Jewish Theological Seminary, of New York city, a member of the executive committee of the Union of American Hebrew Congregations, and being a member of Congregation Emanu-el and Central Synagogue as well as of Shearith Israel. He was definitely opposed to Jewish nationalism and political aspects of Judaism, feeling that being a Jew mattered only in questions of religion and that in all other things he must think and act as an American. In 1942 he expressed himself as opposed to a Jewish army or the promise of a Jewish state because as an American he wanted nothing to be done at that time which might delay or hinder the winning of the war in which the United States was engaged.

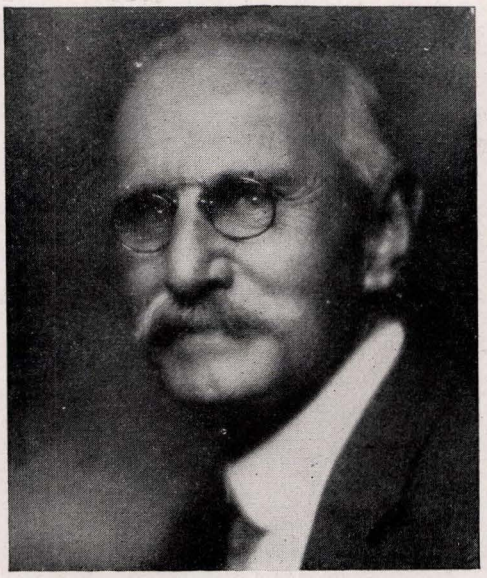
He was a trustee of the Rockefeller Foundation, of the Baron de Hirsch Fund, of the New York Foundation and of the Grant Monument Association, a director of the British War Relief Society, an incorporator and member of the central committee of the American Red Cross, and a director of the New York chapter of the American Red Cross. He received honorary degrees from Rollins College (LL.D., 1939) and from the Hebrew Union College (1940).

ARTHUR T. ROBB.

Lit.: Current Biography, March, 1943, pp. 75-77.

SULZBERGER, CYRUS LEOPOLD, merchant, philanthropist and civic and communal leader, b. Philadelphia, 1858; d. New York city, 1932. He received his secular education in his native city and derived his Jewish training from the Philadelphia Hebrew Education Society. At the age of nineteen he settled in New York, where he joined the firm of N. Erlanger, Blumgart and Company, a large importing house, of which he became senior partner in 1891 and president eleven years later.

Sulzberger was a splendid example of the Jew as citizen and as humanitarian. A liberal in political and economic philosophy, he was Fusion candidate in 1903 for the office of president of the borough of Manhattan. Although unsuccessful, he was invited on several occasions by city and state officials to participate in the work of important commissions. Thus, he was appointed by Governor Charles E. Hughes member of the State Commission on Congestion of Population



Cyrus L. Sulzberger

(1910). In this capacity he helped to draw up reports that laid the basis for population studies made many years later. Thereafter he was named to membership on the board of managers of the Reformatory for Misdemeanants by Governor William Sulzer (1912), and was reappointed to this office by Governor Martin H. Glynn (1913). Mayor John Purroy Mitchel drafted him for service on the Committee on Unemployment.

In addition to the many civic offices which he held with distinction, Sulzberger, from his early youth, displayed a deep interest in the welfare of the Jews at home and abroad. Thus he joined in many activities and served on many boards concerned with the economic and educational problems of the Jewish community. He was vice-president of Temple Israel of Harlem for many years.

Sulzberger was prominently identified with the rehabilitation of immigrants. During the decade following the Russian pogroms of the early 1880's it was his initiative and direction which made possible the successful diversion of the immigrant stream from Eastern Europe to all parts of the country. In recognition of his outstanding activities in this field he was elected president of the Industrial Removal Office and treasurer of the Galveston Movement. As president of the Jewish Agricultural and Industrial Aid Society, Sulzberger devoted his efforts toward encouraging immigrants who wished to settle upon the land.



Leo Sulzberger

Sulzberger was closely associated with numerous endeavors in Jewish cultural life. He occupied the position of director of the Jewish Publication Society, and was chairman of the Bureau of Jewish Social Research. He was credited with being the mainspring of the movement that led to the raising of an adequate fund for the final completion of the *Jewish Encyclopedia.* He was among the first to sponsor a Young Men's Hebrew Association, and later assisted effectively in the coordination of its activities, particularly through the *American Hebrew,* of which he was one of the founders and its first president. Originally a vice-president of the Federation of American Zionists, he dissociated himself from the nationalist ideology. But he recognized the cultural value of the Zionist Movement, and after a visit to Palestine he threw himself actively into the campaign to raise funds for The Hebrew University, and was a member of the American advisory council.

In his long life, crowded with a variety of activities, Sulzberger participated actively in the preservation of Jewish rights and served charitable and welfare organizations as well. At one time he gave up his business and devoted his entire time to civic and philanthropic matters, going back to business only when necessity compelled him to do so. For several years he was president of the United Hebrew Charities, later known as the Jewish Social Service Association. He was a member of the executive committee of the American Jewish Committee and of the Joint Distribution Committee, trustee of the Federation for the Support of Jewish Philanthropic Societies, secretary of the American Jewish Relief Committee, and president of the New York City Conference of Charities and Correction.

MORRIS D. WALDMAN.

Lit.: Waldman, Morris D., "Cyrus L. Sulzberger," *American Jewish Year Book,* vol. 35 (1933-34) 145-56; *Publications of the American Jewish Historical Society,* No. 22 (1914) xvi, 225-27; No. 33 (1934) xxi; No. 35 (1939) 58-59; *American Hebrew,* July 13, 1928, p. 286; May 6, 1932, p. 638; *New York Times,* May 1, 2, 3, 10 and 14, 1932.

SULZBERGER, DAVID, educator and communal worker, b. Heidelsheim, Baden, Germany, 1838; d. Philadelphia, 1910. He was brought to the United States by his parents at an early age, and was educated in Philadelphia where, in 1867, he engaged in the manufacture of extracts, perfumes and essential oils. In 1876 he became secretary of the Hebrew Education Society of Philadelphia, in which capacity he served for thirty-four years. He was also a member of the Pennsylvania Prison Society, and a member and first secretary of Dropsie College. Sulzberger helped organize the board of trustees of Gratz College, was one of the original members of the American Jewish Historical Society, and was connected with many other educational and communal organizations.

Lit.: Rosenbach, A. S. W., in *Publications of the American Jewish Historical Society,* No. 20 (1911) 170-72; *American Hebrew,* March 18, 1910, p. 511.

SULZBERGER, LEO, business executive and communal leader, b. New York city, 1885; d. New York city, 1926. He was the eldest son of Cyrus L. Sulzberger and Rachel (Peixotto) Hays Sulzberger. After his graduation from high school in New York, he en-

tered his father's business, the textile firm of N. Erlanger, Blumgart and Company. When, in 1919, facilities were first opened for fast-color vat dyeing of cotton, Sulzberger was among the first to envision the future possibilities of the process, and he became a pioneer in the development and merchandising of American fast-color cottons for a mass market. At his death he was secretary and director of N. Erlanger, Blumgart and Company, and vice-president of the firm of Morton-Sundour and Company.

Sulzberger participated in the Jewish communal life of New York's Lower East Side in his young manhood, working at the Educational Alliance and organizing the Jewish Boys Brigade. At a uniquely early age, before he was forty, he came to be a leader in Jewish social service in New York, where he was noted equally for his imaginative sympathies and for his dynamic organizational capacity. He was a director of the United Hebrew Charities and of Montefiore Hospital, and represented the hospital in the Federation for the Support of Jewish Philanthropic Societies of New York City. It was with the work of the latter that he was identified in the public eye.

He began his labors for the Federation in 1922, helping to organize the Business Men's Council, of whose Committee on Public Relations he was chairman. In the Federation's outstanding campaign of 1925 Sulzberger was particularly active, and he was credited with much of its success. Just after his death, at the election of officers of the Federation, one of the four posts of vice-president originally slated for him was left vacant in his honor. A memorial room in the new Federation building in New York city was dedicated to him when the building was opened in 1928.

Sulzberger, who enlisted in the United States Army in the first World War and served as a first lieutenant in the field artillery, was a member of the Sons of the American Revolution.

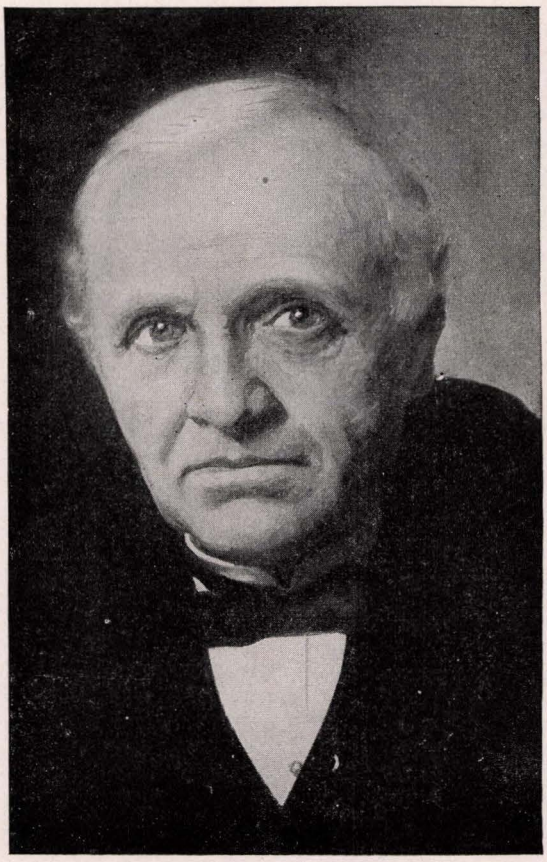
Sulzberger's daughter, Beatrice Sulzberger, married Dr. Leonard Trilling. His son, Cyrus L. Sulzberger, was, in 1943, a correspondent on the staff of the New York *Times*. Sulzberger's widow, Beatrice Josephi Sulzberger, married (1938) Ely Jacques Kahn.

Lit.: *American Hebrew*, Feb. 5, 1926, p. 400 et seq.

SULZBERGER, MARION B., physician, b. New York city, 1895. He attended Harvard University (1912-13), took aviational ground school training, and from 1917 to 1919 served as instructor in aviation attached to the United States Navy. Sulzberger studied medicine in Europe, received the degree of Baccalaureate in Medical Sciences from the École de Médecine, Sorbonne, Paris (1922), and the M.D. degree from the University of Zurich, Switzerland (1926). He was appointed instructor (1929) and subsequently assistant professor (1935) in clinical dermatology at the New York Post-Graduate Medical School and Hospital of Columbia University. In 1941 he was called to active service with the Medical Corps, United States Naval Reserve.

Sulzberger wrote *Dermatologic Allergy* (1940) and *Dermatologic Therapy in General Practice* (with Jack Wolf; 1942). From 1931 on, together with Fred Wise, he edited the *Year-Book of Dermatology and Syphilology*. In 1943 he was editor of the *Journal of Investigative Dermatology* and of the *Journal of Allergy* (department of dermatology and syphilology).

SULZBERGER, MAYER, jurist, Hebraist and communal leader, b. Heidelsheim, Baden, Germany, 1843; d. Philadelphia, 1923. He came of a learned and distinguished ancestry which had been resident for several centuries in Germany. His paternal grandfather



Mayer Sulzberger

was a rabbi and his father a teacher. His parents emigrated with their family to Philadelphia in 1849. There he was educated in the public schools and graduated from the Central High School. After a brief employment in a business establishment he became a student in the office of Moses A. Dropsie, Esq., a prominent lawyer who subsequently bequeathed his estate for the founding of a college (now known as Dropsie College) for the study of Hebrew and cognate learning. Sulzberger was admitted to the bar in 1865. It was not long before his great ability was recognized by the community. His profound knowledge of the law, vigor in advocacy, clarity of reasoning and brilliancy of exposition soon brought him to a position of leadership at the Philadelphia bar, and during his thirty years of practice he constantly advanced in eminence in his professional career.

In 1895 Sulzberger was elected judge of the Court of Common Pleas, the first Jew since the early days of the Republic to hold judicial office in Philadelphia. Subsequently he became president judge of the court, and served until 1915, when he declined reelection in order to devote his remaining years to academic pursuits, although as late as 1920 he participated in the work of a commission to revise the constitution of Pennsylvania. The great fame attained by him as a judge was the more remarkable because he sat only in a trial court and not in an appellate tribunal, and therefore did not have the power or the responsibility of making decisions or writing opinions which had the weight of final authority. But his quick comprehension of the issues involved in the litigation, his passionate desire to achieve an equitable result, his unswerving

integrity and his zeal in protecting the weak and the oppressed, all combined to make him an ideal judge. His discussions with counsel and his charges to juries were so interspersed with sage observations, philosophical reflections and trenchant wit that hosts of spectators sat daily in his courtroom to enjoy the scintillating expressions of his erudition and wisdom. He never allowed legalisms or technicalities to stand in the way of justice, but used the law as a means rather than an end, and moulded it so that it might aid rather than fetter men in the pursuit of happiness. In 1909 Sulzberger was offered by President William Howard Taft the post of Ambassador to Turkey, but declined the honor because he was unwilling to give up his judicial duties.

From his early childhood Sulzberger was devoted to Jewish learning. While still in his twenties he assisted Isaac Leeser in the publication of *The Occident and American Jewish Advocate,* and he continued that journal for a year following Leeser's death in 1868. Throughout his maturer years he lectured and wrote on various subjects of Jewish interest, and he collected one of the largest libraries of Hebrew books and incunabula in the United States, which he ultimately presented to the Jewish Theological Seminary of America. Some of the lectures which he delivered at the Jewish Theological Seminary and at Dropsie College constituted a series of studies in Jewish jurisprudence and institutes of government, and were published in book form. In 1909 there thus appeared *The Am Ha-Aretz, the Ancient Hebrew Parliament,* in which he attempted to establish that "Am Ha-Aretz" was in reality the name given to a representative council in the Jewish kingdom which had all the essential qualities of a modern parliamentary body. This was followed in 1912 by *The Polity of the Ancient Hebrews,* in which he sought to reconstruct the scheme of government of the Jewish city-states and the federal laws which bound them together; *The Ancient Hebrew Law of Homicide* (1915); and *The Status of Labor in Ancient Israel* (1923), in which his object was to show that a great movement for the protection and improvement of the laboring masses was initiated in Israel more than 3,000 years ago. While, perhaps, his theories, thus expounded, have not been generally accepted by Bible exegetes, these studies of the laws and government of ancient Israel amply attest his Hebrew scholarship as well as the originality of his intellect.

Sulzberger was one of the organizers and first president of the American Jewish Committee, one of the founders of the Jewish Publication Society of America and for many years chairman of its publication committee, a trustee of the Baron de Hirsch Fund, one of the reorganizers in 1901 of the Jewish Theological Seminary of America and a member of its board of directors, a governor of Dropsie College, one of the founders and first president of the Young Men's Hebrew Association of Philadelphia, vice-president of the Philadelphia Jewish Hospital, a director of the Hebrew Education Society, of Gratz College, and of Jefferson Medical College.

Sulzberger believed wholeheartedly in all measures for the economic and cultural upbuilding of Palestine as a place of refuge and home for Jews, but he was not a Zionist, and he was firmly opposed to any nationalistic conception of Jewish life and destiny. HORACE STERN.

SULZBERGER, MYRON, judge, b. New York city, 1878. He was the son of Solomon Sulzberger (b. Germany, 1839; d. New York city, 1918), president and treasurer of the B'nai B'rith and vice-president of the Union of American Hebrew Congregations. Sulzberger was graduated from the New York Law School, and admitted to the bar in 1900. In 1902 and 1903 he was a member of the New York State Legislature; in 1904 and 1905 he was special deputy attorney general for New York state. He was made a judge of the municipal court in 1927, and reelected in 1937. In 1941 he resigned to return to private practice. Sulzberger was active in the New York State Democratic party, and was associated with various local philanthropies.

SULZER, SALOMON, cantor, and the father of modern synagogal music, b. Hohenems, Vorarlberg, Austria, 1804; d. Vienna, 1890. His family, which hailed from Sulz, Württemberg, where a decree of expulsion against the Jews was promulgated, took the surname Sulzer in 1809. In 1811, at the time of a great flood in Hohenems, young Sulzer was carried away by the rushing stream. A young peasant, Karl Hugler, risking his own life, saved the boy from certain death.

His first musical training was with the cantor in Endingen, with whom he traveled through parts of France and Alsace-Lorraine. At the age of thirteen he returned home, where a vacancy for the position of cantor existed. Although the synagogue board found the extreme youth of the otherwise unblemished Sulzer a detriment to his selection for this office, his appointment was confirmed by Emperor Francis I and a three-year leave of absence was granted him. During this period he pursued his studies in Hohenems with Cantor Eichberg, who as a foreigner could not receive the permission of the government to settle there permanently, and with Lippman, a famous cantor of that age in Switzerland. At sixteen Sulzer occupied this position, and for five years served in his birthplace.

In January, 1826, Sulzer, on an eight-week vacation from his congregation, visited Vienna, where, after a successful trial, he was appointed chief cantor in Vienna, at the age of twenty-one. His Jewish townspeople regretfully but proudly agreed to his elevation. In Vienna, Sulzer continued his studies with Seyfried, and with the collaboration of such eminent musicians as Schubert, Fischhof, Wurfel, Volkert, Stegmeyer and Drechsler, composed a great deal for the synagogue service, utilizing the ancient traditional melodies and supplying them with harmonies in the European manner. In 1840 appeared the first volume of his monumental and pioneering *Schir Zion,* a well-arranged order of service for the modern traditional synagogue for cantor and four-part choir, supplied also with incidental organ accompaniment.

Liszt, Schubert, Lablache, Meyerbeer, Schumann and Weigel expressed deep admiration for the art of Sulzer. His beautiful service was used as the best argument against the extreme changes introduced by the Reform Movement. In particular, he distinguished himself in the rendition of the Schubert *Lieder.* The second volume of *Schir Zion,* with music for the festivals and high holy days, appeared in 1866. A small volume, *Dudaim,* containing responses and short compositions for school and home, was published in 1860. Additional selections were published posthumously by his son, Joseph Sulzer.

Congregations from all over Europe, in seeking to modernize their service, turned to Sulzer and his synagogue in the Seitenstettengasse for help and information. The cantors Josef Singer (Sulzer's successor), Josef Goldstein (Vienna), Moritz Rosenhaupt (Nuremberg), Moritz Friedman (Budapest), Samuel Naumbourg (Paris), Edward Birnbaum (Nuremberg) and M. Deutch (Breslau), as well as most of the cantors of that age, followed in his path. Countless civic honors were bestowed upon him. Thus he was honorary citizen of Vienna, Knight of the Order of Francis Joseph, recipient of medals from the rulers of Austria, Russia and Bavaria, professor in the Conservatory in Vienna, and honorary member in the Academy of St. Cecilia in Rome, and was cited by numerous institutions of learning. He was presented with a silver laurel wreath bearing the legend "to the artist Sulzer by the artists of Vienna," given the

title of Morenu by the local rabbinate, and honored by countless communities and numerous organizations. After fifty-five years of service Sulzer retired. In 1881 he founded the Österreich-Ungarischer Kantorenverein.

Rich in years, content in achievement, showered with honors and surrounded by love, Sulzer passed away in January, 1890. His influence will remain while the sound of music is heard in the synagogue, for his is the greatest name in Jewish music.

JULIUS SULZER (b. Vienna, 1834; d. Vienna, 1891), the son of Salomon Sulzer, was a conductor at the Burgtheater, in Vienna, and composer of operas and orchestral music. MAX WOHLBERG.

Lit.: "Denkschrift," biographical articles in *Jüdischer Kantor* (1880); Rappaport, S., *Salomon Sulzer* (1904); *Salomon Sulzer* (anonymous; 1904); Friedmann, Aaron, *Der synagogale Gesang* (1904); idem, *Lebensbilder berühmter Kantoren,* vol. 1 (1918); Idelsohn, A. Z., *Jewish Music* (1929); *Die Shul un Chazonim Velt* (Warsaw), March, 1938; Minkowsky, P., *Der Sulzerismus* (1905); idem, in *Reshumoth,* vols. 1 to 4; Kaiser, Alois, "Salomon Sulzer," *The Menorah,* vol. 36 (1904) 222-29; idem, "Sulzer's Music," *Central Conference of American Rabbis Year Book,* vol. 14 (1904) 237 et seq; Guttman, A., "The Life of Salomon Sulzer," *ibid.,* 227-36.

SUMERIANS, name of the early inhabitants of Babylonia. The name is derived from Sumer, southern Babylonia, where such great Sumerian cities as the Biblical Ur and Erech were situated. Knowledge of the Sumerians is derived partly from their own inscriptions in pictographic and semi-pictographic script, and partly from cuneiform copies and translations of Sumerian documents by later Accadians (Semitic Babylonians). Physically the Sumerians seem to have been already very mixed in blood, since their skulls include both long-headed and broad-headed examples. Their language, which was already very much broken down phonetically when it ceased to be spoken, about 2000 B.C.E., does not bear any known relation to any other ancient or modern linguistic stock.

Recent excavations in Babylonia have shown that Sumerian civilization was already well advanced by the middle of the fourth millennium B.C.E. For about a thousand years it flourished greatly, influencing all surrounding peoples, including the Egyptians. When the Semitic Accadians replaced the Sumerians as the dominant people of Western Asia, in the 25th cent. B.C.E. (new low chronology), they took over their language, literature and material culture as integral parts of their own civilization, which became thereafter Sumero-Accadian. The dynasty of Accad was followed by a brief Sumerian renaissance, after which Sumerian rapidly died out as a spoken language, becoming the sacred and learned tongue of Mesopotamia, which it remained until the extinction of cuneiform records, shortly after the Christian Era. Sumerian was still studied in the scribal schools of Babylonia in the Greek period.

The excavations of the latter half of the 19th and the first part of the 20th cent. have shown increasingly that the whole subsequent world was—and remains—profoundly indebted to the Sumerians. The extent of this influence is vividly shown by the thousands of Sumerian words which were borrowed by the Semites who succeeded them in Mesopotamia. Hundreds of these Sumerian words passed into Aramaic from Accadian, and scores of them appear in the Hebrew Bible. Every branch of ancient industry and learning drew heavily from Sumerian sources. In higher culture astrology, astronomy and other branches of science and divination were based on Sumerian foundations.

The best idea of Sumerian material culture may be gained from the monuments excavated at Telloh (ancient Lagash) in Babylonia, now in the Louvre, and from the finds in the Royal Tombs of Ur (easily accessible to Americans in the University Museum of Philadelphia and to the British in the British Museum). Our knowledge of Sumerian literature comes principally from the tablets excavated by the University of Pennsylvania at Nippur in Babylonia, now divided between Philadelphia and Ankara, Turkey. Thanks to the research of an able Jewish scholar, Samuel N. Kramer, the knowledge of Sumerian literature has been greatly extended. WILLIAM F. ALBRIGHT.

Lit.: Cambridge Ancient History, vol. 1 (1923), chaps. 10-12; Woolley, *Ur Excavations: The Royal Tombs* (2 vols., 1934); Poebel, *Grundzüge der sumerischen Grammatik* (1923); Jacobsen, *The Sumerian King List* (1939); Kramer, "Sumerian Literature: a Preliminary Survey of the Oldest Literature in the World," *Proceedings of the American Philosophical Society* (1942).

SUMMERFIELD, WOOLFE, jurist and author, b. Manchester, England, 1897. He studied literature and law, and became a barrister. He published: *The Law of Arbitration and Awards* (1929); *An Outline Study of Contract Law* (1930); *An Outline of English Law* (1931). Under the pen name of Ben Mowshay he published the novels *Fraudless Bear* (1928) and *The Seeker Finds* (1929). Summerfield in 1943 was a member of the Committee of Friends of The Hebrew University, Jerusalem.

SUMTER, a city of South Carolina which included approximately 160 Jewish inhabitants (1943) in its total population of 15,874 (census of 1940). Sumter was founded in 1800. The first known Jew to settle there was Mark Solomons, who moved in from Charleston some time between 1815 and 1820. Several years later Franklin J. Moses and his brother Montgomery Moses were practising law at Sumter. The families of Moise and Moses established themselves in Sumter after 1865 and eventually made up a large proportion of the Sumter Jewish population.

The first Jewish organization of Sumter was the Hebrew Cemetery Society, which purchased land for a burial ground in 1874. In 1881 the Society merged into the newly formed Hebrew Benevolent Society. The Society instituted a Sunday school, which in 1891 became firmly established when Miss Carrie Moses was elected superintendent. The Society also invited Rabbis E. S. Levy of Augusta, Ga., and David Levy of Charleston, S. C., for lectures. It was about 1890, under Rabbi David Levy's leadership, that a regular congregation was formed. About 1903 a lot was purchased on Hampton Avenue and a frame synagogue erected. Jacob Klein was the first resident rabbi.

Meanwhile, in 1895, the Hebrew Benevolent Society had merged into another organization, the Sumter Society of Israelites, and the newly created body continued to function under the charter and title of the latter. By 1907 Congregation Sinai of the Sumter Society of Israelites was well-established. Rabbi Jacob Klein (1904-8) was succeeded by David Sessler (1908-10), David Klein (1910-17), Ferdinand K. Hirsch (1919-28), Hirsch L. Freund (1928-30), and Samuel R. Shillman, who came in 1930 and was still the incumbent in 1943. In 1913 the congregation erected a new brick synagogue on the site of the old. The Barnett Memorial annex was built in 1932.

The Barnett Memorial Trust Fund, as well as another general trust fund, was created to administer gifts for various Jewish purposes in Sumter. The Jewish Wel-

fare Fund was organized in 1930. Sumter Jewry maintained also a lodge of the B'nai B'rith. In 1943 practically all the Jewish families were affiliated with Congregation Sinai (Reform). Of Sumter's 160 Jews, about seventy-eight were of Sephardic descent; residing in Sumter were another fifty to sixty individuals of Sephardic Jewish ancestry affiliated with non-Jewish congregations. The proportion of Sephardic Jews was thus uniquely high.

The roster of Sumter Jews in public life was, from the beginning of Jewish settlement, distinguished. Franklin J. Moses was chief justice of the Supreme Court of South Carolina (1868-77). Major Edwin Warren Moise, a hero of the War Between the States, was adjutant and inspector-general of South Carolina (1876-80). Major Marion Moise, his son, was intendant of Sumter and in the state senate (1886-90). Altamont Moses, a native of Sumter, was prominent in Democratic councils, and served in the city council and in the state legislature (1886-1905). Montgomery Moses was intendant of Sumterville (1852) and a circuit judge (1876-77). Isaac C. Strauss was made referee in bankruptcy (1898). Harry Ryttenberg was in the city council (1896-1900). Charles H. Moise was an auditor for Sumter County in the early 1900's. Davis De Leon Moise served as senator and representative in the state legislature (1915-24). Mitchell Levi was a member of the board of education (1916-26). Marion Moise was a magistrate (1930-32). Herbert A. Moses was in the city council (1938-42). Serving as officers in the second World War were Edward Alva Solomons, lieutenant commander of the United States Navy, and Emile Moses, brigadier general in the Marine Corps. In civil life, Wendell M. Levi was president of the American Pigeon Association (1933-34). Rabbi Samuel R. Shillman was vice-president of the National Society for Crippled Children (1936-42). George D. Levy was made a member of the national executive committee of the American Legion. SHERRY ABEL.

Lit.: Moses, Herbert A., *The Early Minutes of the Sumter Society of Israelites* (1936); Elzas, Barnett A., *The Jews of South Carolina* (1905) 247-53; Moise, Harold, *The Jewish Cemetery at Sumter, S. C., 1874-1942* (1942).

SUN, BLESSING OF THE, *see* BENEDICTIONS.

SUN WORSHIP, *see* ASTRAL WORSHIP.

SUNDAY LAWS, *see* SABBATH.

SUPERSTITION. Superstition may be defined as the irrational attribution, to certain objects and actions, of powers to affect human life, health and destiny. These powers are conceived as residing within the objects or inherent in the actions; they may operate either helpfully or harmfully, or they may forecast the future. Superstition arises from the efforts of the mind of man to grasp and to control the forces of nature which he does not completely understand; it borders on magic on the one hand and on religion on the other. Many superstitions are lingerings of a former idolatry, as exemplified in such common forms as those of the rabbit's foot, horseshoe or "knocking wood." In other cases, superstitions have found their way into religion and, after having been given a rationalistic interpretation, are admitted as rites.

The Jews through the centuries have had their share of superstitions, particularly at the times when they had the least security or when they lived among peoples which were addicted to superstition.

The Bible, being based on the idea of monotheism and the attribution of all phenomena to God directly, has little use for superstition, which was closely connected with idolatry and denounced as part of it. Yet the story of Jacob's outwitting Laban by the use of peeled rods (*Gen.* 30:25-43) is based on the superstition of the effect of objects beheld at the time of conception on the nature of the offspring. The numerous Astarte images found in excavations in Palestine bear witness to the superstitious attachment of the Israelites to these objects as good-luck charms to bring about fertility. The frequent denunciations of the prophets and the laws against witchcraft and of "cuttings" for the dead are evidence of the existence of superstitious practices, though these were regarded as idolatrous and contrary to the true religion of Israel.

The pages of the Talmud, however, contain many more references to popular superstitions than do those of the Bible. This may be either because superstitious acts were not so closely connected with idolatry as in earlier times, or because the Talmud gives a better picture of popular practices than does the Bible. There are frequent references to objects that were carried for protection: a locust's egg to prevent earache, a live jackal's tooth to cure sleepiness, a dead jackal's tooth to cure sleeplessness, or a nail from an execution cross against either festering wounds or tertian fever; they were permitted by Meir, but prohibited by the majority as savoring of idolatry. On the other hand, there seems to have been no objection to amulets, the only stipulation being that they should be written by an expert (perhaps to be sure that no names of heathen deities be mentioned in them); they might even be carried on the Sabbath (*Sab.* 6:2, 10; *ibid.* 61a-62a, 67ab).

Side by side with the hygienic regulations of the Talmud and sound prescriptions as to regimen there occur many statements of folk-medicine which are hardly more than superstition. Thus the placing of one's bed in a north-south direction is urged as a means of insuring that the children born of a marriage will be male. Great importance is laid upon a certain *'eben tekumah,* or "preserving stone," carried by women to prevent miscarriage (*Sab.* 66a and Rashi to the passage). The belief that one could learn one's destiny by opening the Bible or by asking a child to state the verse which he was learning appears again and again in Talmudic and Midrashic literature. Certain powers were assigned to numbers, such as two for bad luck and seven for good; many illnesses were ascribed to demons. Among the gestures to be used to avert evil two especially were recommended: the "fig" gesture, made by closing the fist and inserting the thumb between two fingers, and the gesture of the closing of the thumb within the fist (*Ber.* 62a; *Pes.* 112b). These are related to the protective force of sex, as they symbolize either the sexual act or pregnancy.

During the Middle Ages there was a considerable increase of superstitions among the Jews. Many of the Talmudic superstitions were replaced by others derived from the peoples among whom the Jews lived, while in other cases an increasing tendency towards mysticism led to the creation of protective measures involving new and complicated names of God and of angels. Jewish ritual objects were superstitiously used to effect cures or to avert danger, despite the protests of the rabbis. If a woman had a difficult childbirth, a Scroll of the Law (Sefer Torah) might be brought into the room; if a child was a sleepwalker, a set of phylacteries (Tefillin) would be placed underneath its bed. In course of time superstitious practices invaded the ritual, despite the objections or protests of the learned and even over the authority of Maimonides, who strongly denounced all superstition; for as Judah ben Samuel of Regensburg stated (*Sefer Hasidim,* Lemberg, 1863-67, p. 477), "One should not believe in superstitions, but still it is best to be heedful of them." Thus

George Wolf

the Kapparah, or slaughter of a chicken on the eve of Yom Kippur, was branded as a "silly custom" by Joseph Caro in the earlier editions of the *Shulhan Aruch,* but the condemnation was omitted from the later editions through the influence of Moses Isserles. This is a superstitious presentation of a scapegoat. A related custom is that of Tashlich, or the symbolic casting of sins into the water on the first day of Rosh Hashanah; it was originally in the form of bread and connected with the idea of propitiating the spirits who dwelt in streams. The breaking of a glass at weddings (originally the glass was thrown against the north wall of the synagogue) was actually a mode of scaring off the demons (who naturally envy and try to destroy the happiness of humans) by making a loud noise. Roman superstition regarded May as an unlucky month for marriages; medieval Jews followed this by prohibiting marriages between Passover and Shabuoth. The covering of the mirrors after a death originated after medieval times; it is a common superstition based on the fear that the reflection of the living person, a sort of soul projection, may be carried into the spirit world by the dead.

It is interesting to note that in course of time, as people became ashamed of the original ideas, a process of rationalization took place by which such superstitious customs were explained or purified. Thus the Kapparah had to be devoted to the poor, Tashlich was surrounded with Biblical verses and connected with repentance, the breaking of the glass was related to mourning for Jerusalem. The prohibition of weddings in the spring was traced to mourning for the loss of Akiba's pupils in a plague, while the covering of mirrors was explained as keeping from the mourners the sight of their own grief-stricken faces.

The following are some of the superstitions which have been current among Jews down to modern times:

Birth and Infancy. Psalms were recited against the spirits that might affect childbirth. The night before circumcision was regarded as especially dangerous; a company would assemble for the "watch-night" in the room where mother and child were, and a table was spread (probably with the idea of propitiating the demons by food). A chair was made ready for Elijah at circumcisions to invoke his protection. The Holle Kreish was a magic circle.

Marriage. The custom of making circuits around the couple, and of the bride's making them about the bridegroom, are also instances of magic circles. The veiling of the bride may be intended to prevent demons from harming her.

Sneezing. The utterance of a word to bring good-luck is a general custom.

Praise. Praise being considered dangerous, it was necessary to add an expression, "unbeschrieen," or the like to avoid calamity.

Sickness. If a person was dangerously ill, either the person himself or the grave of a pious person was measured and candles amounting to an equivalent length would be presented to the synagogue.

Death and Burial. A glass of water and a cloth were placed by the body after death; according to Jewish belief this was for the use of the Angel of Death in wiping his sword, but according to other views, for the purification of the soul. Sticks were buried in the hands of the dead. The custom of plucking grass on leaving the cemetery is probably based on the superstition that this is a permission for the soul to go to its heavenly abode, which it can not do until it has received permission from the community.

Tombstones. Reading an epitaph was regarded as unlucky, but could be averted by placing a small stone on the tombstone; hence the general custom of leaving such stones when visiting a cemetery.

Cutting One's Nails. One should always begin and end either with the thumb or the fourth finger. A piece of wood was burned together with the cut nails.

Memory. Sleeping on one's clothes as a pillow, touching a mouse or a cat, putting on two garments at one time, and various other actions, were regarded as causing loss of memory.

Dreams. There are numerous superstitions as to the meaning of dreams. Thus it is unlucky to dream of money, wine, losing a tooth or an eye, or seeing a king, but lucky to behold wheat, a vine, a bird or fish or to dream that one has been bitten by a snake.

Charms. There are numerous amulets, especially to secure a safe childbirth and to protect infants. Ornaments bearing the letter He for God, or a Shield of David (Magen David), or made in the form of a Mezuzah, are often worn.

In modern times, in proportion as the knowledge of the true causes of natural phenomena penetrates through the various levels of society, such superstitions are disappearing among Jews.

See also: Amulets; Astrology; Cabala; Demons; Evil Eye; Magic; Mourning and Mourning Customs.

Simon Cohen.

Lit.: Trachtenberg, Joshua, *Jewish Magic and Superstition* (1939) and the literature cited there; Finesinger, S., in *Hebrew Union College Annual,* vols. 12-13 (1937-38) 347-65; Lauterbach, J. Z., *ibid.,* vol. 14 (1939) 287-302.

SUPINO, CAMILLO, economist, and authority on problems of navigation, b. Pisa, Italy, 1860; d. Milan, Italy, 1931. He began teaching political economy at the Istituto Tecnico in Genoa in 1887, and remained there for eight years. He taught subsequently at the Universities of Messina, Siena and Pavia. Considered one of Italy's leading specialists on problems of navigation, he was appointed (1919) chairman of the Royal Commission for the Settlement of Longshoremen's Disputes. Supino was also designated member of the Superior Council of the Italian Merchant Marine. One of his major scientific contributions was his *La navigazione dal punto di vista economico* (Rome, 1890; 3rd ed., Naples, 1913). He published numerous studies on currency and bank problems.

SUPINO, DAVIDE, authority on commercial law, and Italian senator, b. Pisa, Italy, 1850; d. Pisa, 1937. He began his teaching career as associate professor of commercial law at the University of Pisa in 1878, and became ordinary professor five years later. He taught at the same time also at the Royal Institute C. Alfieri in Florence. From 1898 to 1920 he held the position of rector of the University of Pisa. In 1919 he was nominated senator. He was also member of the Royal and Parliamentary Commission for the Reform of Italian Codes. Supino was managing editor of the *Archivio giuridico,* and, together with Filippo Serafini, founded in 1893 *Il diritto commerciale,* the foremost Italian review on commercial law. He published numerous works on commercial law. His *Istituzioni di diritto commerciale* went through seventeen editions and was considered one of the principal textbooks on commercial law in Italy. The sixth edition of his *Della cambiale e dell'assegno bancario* was published in 1935 at Turin. He was professor emeritus of the University of Pisa, and member of many Italian and foreign scientific institutions.

SURA, city in Babylonia, on the Sura canal near the Euphrates; its population was supported chiefly by agriculture and cattle raising. It was there that Abba Aricha (Rab) founded in 219 C.E. an academy which later became one of the two most important in Babylonia and was the place where the Babylonian Talmud was compiled. It received its support, as did its rival Pumbeditha, partly from voluntary contributions from Jews all over the world. As an academy Sura was said to favor Palestinian traditions more than Pum-

beditha. It was considered the chief academy, holding precedence over Pumbeditha; on the third Sabbath after Sukkoth the exilarchs would meet there to receive the homage of the people. The prestige of the school reached its highest point under the direction of Ashi (4th and 5th centuries). Beginning with the reign of Caliph Ali (656-61) the heads of the academies bore the title of Geonim. The most famous Gaon of Sura was Saadia (d. 942), who for a time revived its declining reputation. The academy was finally closed in the 13th cent.

See also ACADEMIES.

Lit.: Funk, S., *Die Juden in Babylonien,* vol. 2; Mann, Jacob, "The Last Geonim of Sura," *Jewish Quarterly Review,* New Series, vol. 11 (1920-21).

SURE, BARNETT, biological chemist, b. Vilkomir, Russia, 1891. He came to the United States in 1908, and studied at the University of Wisconsin (Ph.D., 1920). In 1920 he became assistant professor of agricultural chemistry at the University of Arkansas, which made him full professor and head of the department in 1927. His writings include *Vitamins in Health and Disease* (1933) and *The Little Things in Life—Vitamins, Hormones, and Other Minute Essentials for Health* (1937). He edited *The Vitamins* (symposium; 1932). Sure was an independent discoverer of Vitamin E; he discovered also a new vitamin, "Bx," essential for lactation (1941).

SURENHUYS, WILHELM (Willem Surenhuysius or **Guglielmus van Surenhuysen),** Christian Hebraist, d. Amsterdam, Holland, 1698. He was a disciple of Jewish scholars in Amsterdam. By using already existing translations of tractates he translated the entire Mishnah, including the commentaries of Maimonides and Obadiah of Bertinoro, into Latin with genuine Dutch industry and thoroughness. A great admirer of rabbinical works, he urged all Christian students of theology to study the Jewish teachings. "He who desires to be a worthy disciple of Christ must first learn the language and culture of the Hebrews. He must become a disciple of Moses before he joins the Apostles, in order to be able, through the teachings of Moses and the Prophets, to convince men that Jesus is the Messiah." Surenhuys firmly believed that the Mishnah, the Oral Law, was in many ways as divine as the written word of the Bible.

SURETY (*'arebuth*). In Biblical law, surety is an assumption of responsibility, through which a debtor or a person in need is released forthwith. Although there is no description of the institution as such, the presence of the term *'erabon* ("pledge, security") is sufficient proof of its existence; it appears, for instance, in *Gen.* 38:17. This idea of using property as security for debt is expressed likewise in the later Talmudic formula: "The possessions of a man go bail for him" (*B.B.* 174a; *Bech.* 48b). Originally the surety did not warrant the payment of a debt, but rather pledged his person and his means to see that the obligation which the warranted party had incurred would be performed. The position of the surety as an accessory debtor was undoubtedly the last link in a chain of development, the beginning of which was that of using a hostage to guarantee the payment of a claim.

A distinct example of the early type of suretyship is furnished in *Gen.* 43:9, where Judah offers himself, and in *Gen.* 42:37, where Reuben offers his two sons, to Jacob as surety for the safe return of Benjamin from Egypt. Similar was Joseph's demand that his brothers, or at least one of them, remain as hostages (*Gen.* 42:16, 19-20) for the fulfillment of their promise. Hostages are mentioned when Jehoash of Israel conquered Amaziah of Judah (*II Kings* 14:14). In family law the institution of the Goel ("redeemer") seems to have fostered the idea of making one member of a family guarantor for the acts of the others. The increasing development of trade and commerce in the period of the kings gradually brought about a change in the nature of the guarantee; instead of being a person, it became a piece of real estate, and instead of detaining an individual, it was sufficient to declare his property subject to attachment. That this process had been completed by the time of the Second Temple is seen from the warnings in *Proverbs,* which point out how easy it is for a man to lose his property by rashly guaranteeing the obligations of others through the form of the "hand-clasp" (*Prov.* 6:1-5 and other passages; cf. *Job* 17:3). Later on, especially in the Apocrypha, the undertaking of suretyship is praised as a humane act (*Sirach* 29:14-19).

Talmudic law wrestled with the problem of finding a basis for suretyship in the Torah. It solved this by setting up the legal fiction that the confidence reposed in the surety could be regarded as a real and adequate consideration for the obligation that had been assumed. A further difficulty from the point of view of Talmudic jurisprudence was the fact that the surety's pledge was technically an Asmachta, a promise made under the expectation that its fulfillment would never be demanded. However, it was held that there was sufficient possibility of its fulfillment being required to assume that the surety did not regard it as an Asmachta pure and simple (*B.B.* 173b).

The following types of suretyship are recognized in Talmudic law:

1. The simple surety (*'areb*) who, as in modern law, is security for a debt only in an accessory manner. In this case a distinction is made as to whether the obligation was assumed at the time when the loan was made or at a later date.

Another form of such surety was that in which the debtor, at the instance of the surety, received back from the debtor his acknowledgment of the debt or his security. In all these cases the surety is regarded merely as an accessory; the creditor must seek payment first from the debtor, and only after the latter has failed to meet the claim can he make it upon the surety. If the surety has stipulated in advance that he will take upon himself the immediate discharge of the debt, the claim may be presented to him directly (*B.B.* 10:7; but cf. *B.B.* 173 et seq.).

2. The joint surety or debtor in one's own name (*ḳablan*). This surety induces the creditor to grant the loan, or declares his willingness at the very outset to become surety together with and before the main debtor. He then becomes liable at the same time as the main debtor and along with him.

3. The case of intercession—a special kind of joint surety found in Talmudic literature—is that in which the surety accepts a loan from the creditor and hands it over to the debtor. The creditor can then look exclusively to the surety for payment. If the surety is unable to pay he can demand the sum of the debtor, not as a debt, but on the ground of the hypothecary rule of Rabbi Nathan as to assignments (*Shulhan Aruch, Hoshen Mishpat* 129:19; Maimonides, *Hilchoth Malveh Veloveh* 26:2).

If several sureties act as warrantors, they are severally liable, and the creditor may choose which one of them will be the one from whom he will demand payment. The sureties, however, have mutual claims in compensation. The surety's obligation may begin at the moment when the debt is contracted, that is, as soon as the money passes from lender to borrower, or at a later date, such as the time when the creditor presses the debtor for payment. In the former case, the oral prom-

ise of the surety is sufficient; in the latter case, the obligation of the surety must be confirmed by a formal act of transfer, or by means of a document. If, however, the surety's obligation was drawn up as an additional clause in a written acknowledgment of the debt or the loan, the deciding factor as to the surety's liability is the position of the signatures of the witnesses. If they precede the clause in question, the general hypothecary responsibility of the surety is lacking. If they follow it, the surety has the same liability as the debtor, but only when the identification of the debtor with the surety follows from the text of the document. Otherwise the liability of the surety remains limited as in the case of the "oral debt" (*Hoshen Mishpat* 129:6-7).

An exception is made in Jewish law when one becomes surety for the fulfillment of the marital rights of a woman as stipulated in the Kethubah. This security has no value, even when it is established by a formal act of acquisition or a document, because it is assumed that the guarantee was made only for the sake of the meritorious act (Mitzvah) of promoting the marriage, and that it was not taken seriously by the surety; hence it is regarded as an Asmachta. The same is true of a security made in favor of the husband for the Nedunya (dowry). However, the security of a *ḳablan* is regarded as valid in these cases.

According to Jewish law, even women and slaves may become sureties; but women may not be held liable for payment until after the dissolution of their marriages, nor slaves until after they have been manumitted. A collateral security, as Maimonides emphasized for the first time, is just as legally effective as the principal security. Finally, it should be noted that the surety receives the same thirty-day period of grace in payment as does the actual debtor. MARCUS COHN.

Lit.: Maimonides, *Hilchoth Malveh Veloveh* 25 and 26; *Shulhan Aruch, Hoshen Mishpat* 129 to 132; Abeles, in *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 60, p. 213 et seq.; vol. 66, p. 279 et seq.; vol. 67, pp. 35 et seq., 122 et seq.; Jacobsohn, in *Zeitschrift für vergleichende Rechtswissenschaft,* vol. 40.

SURINAM (Dutch Guiana), the oldest permanent Jewish settlement in the Western Hemisphere. According to the archives of the Portuguese Jewish community of Paramaribo, Jews had settled in that territory as early as 1639. Their origin is not clear, but it is believed that they came from Holland and Italy. In 1643 they appear to have been sufficiently numerous to warrant the services of a rabbi, for there exists a marriage certificate (Kethubah) of Haham Ishak Meatob and Jehudith, daughter of Jechiel Meatob, under date of the 14th of Elul, 5403 (1643).

These early settlers lived in Thorarica, near a plantation called "Waterland." According to the map of 1671, Thorarica was situated near the Surinam river north of the Cassipura Creek, not far from the so-called Joden Savanne (Jewish Savannah) which plays so great a part in the later history of Surinam's Jews.

A second contingent of Jewish settlers came from England; they arrived in Surinam in 1652 with Lord Willoughby of Parham (the American Jewish historian Samuel Oppenheim believes that this date should be read as 1662; see *Publications of the American Jewish Historical Society,* No. 16, pp. 99 and 140-41), and a third influx took place in 1666, when a number of Jews, under the leadership of Joseph Nuñez de Fonseca, known also as David Nassi, came from Cayenne and British Guiana, whither they had moved after the French conquest of Cayenne.

Most of this third group were Jews who, during the 15th and 16th centuries, had been driven from Europe by the Spanish and Portuguese Inquisition and had gone to live in Brazil. When Brazil came under Dutch rule—and particularly under the wise government of Maurits van Nassau-Siegen (the Brazilian)—they reached a status of great wealth. However, after the decline of Dutch power in Brazil, the prosperity of the Jews began to wane, and in 1654, after the Portuguese reconquest, they were forbidden further stay on Portuguese soil.

The majority of the Brazilian Jews were excellent traders and first class agriculturists. They had considerable experience in tropical agriculture, particularly in growing sugar, and established many plantations. They settled at some distance from Thorarica, in the so-called Joden Savanne or Jewish Savannah. They soon attained a certain prosperity and formed a stable element in the Jewish community which has lasted till modern times.

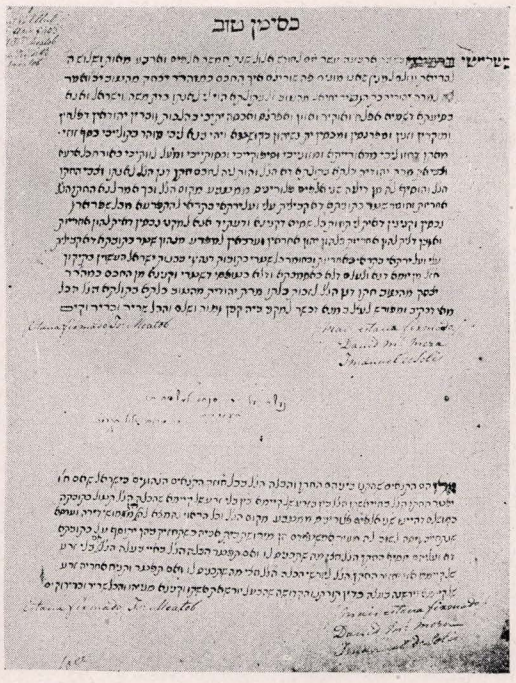
The British governor well recognized the importance of encouraging these capable and thrifty settlers who swiftly became a great economic asset to the colony. Consequently they were given such privileges as at that period were granted nowhere else to Jewish groups by an English authority. The full text of this remarkable grant is printed in the *Publications of the American Jewish Historical Society* (No. 16, pp. 179-80). Under date of August 17, 1665, the English government, through its governor, council and assembly of Surinam, guaranteed the Jewish settlers full enjoyment and free exercise of their religious rites and usages.

To influence further Jewish settlement, it was decreed that all Jews coming to Surinam for the purpose of colonization would be considered British-born subjects. This last privilege proved to be of particular significance after February, 1667, when Surinam surrendered to the Dutch fleet, and the articles of surrender provided that English subjects wishing to leave the colony would be free to do so. Several months later this provision was restated in the Treaty of Breda. As a result, a number of colonists left Surinam, but not without opposition on the part of the Dutch authorities. In the Treaty of Westminster (1674) this clause was again introduced, and in the next year Charles II sent two commissioners with three ships to the West, so as to take off all English subjects who wished to leave Surinam.

However, the Dutch governor, who well realized the importance of the Jewish settlers, refused to let them go, expressing as his belief that "it would mean no less than destruction to the place." According to a list which has been preserved, ten Jews, with their families and 322 slaves, wanted to leave Surinam for Jamaica; but the governor detained them forcibly on the ground that they were neither English subjects nor free citizens.

Meanwhile the English commissioners had made elaborate preparations for the embarkation of the Jews who wished to emigrate to Jamaica, where they were to enjoy the greatest privileges. But the Dutch governor pretended that a frigate which had just entered port had brought him fresh orders from his home government not to permit the migration of the Jews. Finally, the English commissioners were compelled to leave without success. It was not until two years afterward that the Dutch authorities gave the Jews of Surinam a formal promise that they would be allowed the free exercise of their religion.

In an inventory of the district of Thorarica of the year 1668 many names are mentioned of wealthy planters and



The earliest Kethubah written at Surinam (1643) for Ishak and Jehudith Meatob

slave owners whose descendants have lived in Surinam to this very day. To quote only a few, the names of Alonzo de Fonseca, Da Costa, Da Silva, De Caseres, Mesa and Pereira are repeatedly mentioned. Other men of wealth were Raphael Aboab, Isaac Aries, Isaac Drago, David and Samuel Nassy, Jacob Nuñez and Isaac R. de Pardo.

Their qualities as planters and business men made them true pillars of the community. They were progressive, too; in 1663 a certain David Marcato invented a new way of building sugar mills. Repeatedly their great merits were recognized by the British as well as the Dutch, through their nomination to important posts. In 1668, for example, Joseph Nassy was appointed commander of the rivers Sinamery, Iran and Connamawe; in 1677 Isaac Mesa, Samuel Nassy and Jacob Pereira were made members of the Civil Defense Council. In the next year Samuel Nassy was instructed to "chase, catch and exterminate the rebellious runaway negro-slaves." In 1682 Abraham Nuñez Henriques obtained the post of surveyor of the Jewish district; four years later Samuel de la Parra was appointed commissary for the dredging of Cassawinica Creek.

As already mentioned, the Cayenne Jews founded a separate community on the so-called Joden Savanne, eight to ten miles from Paramaribo, left of the Surinam river.[1] On this Joden Savanne the second Surinam synagogue was erected in 1685. It was a building of no mean dimensions, measuring ninety feet in length and forty feet in width, and being supported by four huge wooden pillars. On one side of the Savanne was a military outpost and a provision store for the "Kordon," or defense power of the colony. Just opposite the synagogue the great Savanne began.

In 1682 Samuel Nassy transferred the right of possession of the Joden Savanne to the Jewish community; three years afterward he gave a further twenty-five acres of land surrounding the synagogue. This Nassy was the richest planter of Surinam; in 1691 he is mentioned with the title of "Capiteyn"; and in 1694 he left the colony to settle in Holland. In the latter year, ninety-two Portuguese Jewish families were living in Surinam, together with ten to twelve German Jewish families. In all, there were 570 Jewish persons, owning more than forty plantations with 9,000 slaves. In the next ten years the number of German Jews increased rapidly, so that by the end of 1704 they were half as many as their Portuguese coreligionists.

In that year a decree was published changing the marriage privileges of 1665. No longer could a marriage be contracted solely according to the Mosaic law; it had to be in conformity with the Dutch marriage laws of 1580.

This decree was a further attempt to destroy some of the privileges formerly bestowed upon the Jews of Surinam. In 1686, for instance, the Dutch government had announced that the Jews would not be obliged to consider Sunday a day of rest. Nonetheless, Dutch officials now repeatedly tried to force the Jews to abstain from working on Sundays, and it was due solely to the influence of a man like Samuel Nassy that these attempts had been temporarily stopped. However, on November 21, 1718, a placard was published proclaiming that the Jews would no longer be allowed to work on the Christian day of rest.

Throughout the 18th cent. anti-Semitism grew slowly but surely in the West Indies colony. It was readily overlooked that in the days of strife with foreign invaders and the marauding bands of Indians the Jews had bravely fought to protect the Dutch possession. In 1689, for example, the oft-mentioned Samuel Nassy, with a special Jewish division of eighty-four men, had successfully held the fortress of Zeelandia against the French, under Du Casse. In fact, the loyalty of the Surinam Jews to the Netherlands government is unparalleled in American history. In every emergency they were found ready to prove their allegiance to Holland. From 1689 to 1772 they waged constant and desperate warfare against the runaway negro slaves who had formed several settlements in the bush and constituted a grave menace to the peace of the colony. There was a Jewish militia known as the Jewish Citizens Company and captained by such men as David Nassy—who headed no less than thirty expeditions against the negroes or Maroons—Isaac Carvalho and Moses Naar. These warriors were of immense service to the colony in suppressing the continuous attacks of the dangerous bush negroes.

During the latter half of the 18th cent. this latent anti-Semitism changed into an unmistakably hostile attitude, so that in 1767 it was even proposed—although in vain—that a ghetto be instituted in Paramaribo. The Jews were prohibited from visiting the theatre, and subsequently established one of their own which prospered for many years. Simultaneously, slaves of Jews living outside of Paramaribo were forbidden entrance to the town.

By this time the wealth of the Portuguese Jews in Surinam had been badly impaired due to several causes, foremost among them the loans with the house of Deutz, of Amsterdam, and the fashionable gamble in bills of exchange. While, in 1730, they still owned 115 plantations out of a total of 400, in 1791 they possessed only forty-six out of a total of 600 plantations.

After some differences between the Portuguese and "Hoogduitsche" or German Jews, the latter, in 1734, formed a separate community under the name of Congregation Neve Shalom. They nevertheless adhered to the Portuguese ritual; according to Rabbi J. J. Roos of Paramaribo, no congregation in Surinam has ever adopted the Ashkenazic Minhag.

The history of the Jews in Surinam is uneventful throughout the 19th cent. In 1825 all special privileges granted to the Jews in former times were discarded; as Dutch citizens they enjoyed full equality of

[1] Joden Savanne—the Jewish Savannah. The name denotes the vast stretch of meadows around the settlement, which was generally known by the Spanish word Savannah.

rights and duties with all other subjects of the Netherlands crown. Three years afterward they were, furthermore, given the right to occupy public positions. Gradually the use of the Dutch language had become more and more widespread, and in 1837 it was officially stipulated that henceforth all official minutes of the Jewish community be composed in Dutch, not Portuguese.

A year previously the "Hoogduitsche" community had built another synagogue. This congregation now numbered 719 persons, and exceeded the Portuguese community by thirty-five members. In 1861 the Dutch government in The Hague resolved that the archives of the former Jewish Court of the Joden Savanne would be considered government property and placed in the Surinam Colonial Library. It was not until 1916 that all the archives of the Netherlands Portuguese-Israelite Community—the name which had been given to the Portuguese congregation in 1835—were transferred to the State Archives at The Hague, where they underwent a thorough reclassification.

At the beginning of the 20th cent. approximately 1,500 Jewish citizens were living in Surinam, occupying honorable positions and controlling the principal property of the colony. Yet their number gradually declined, and in 1923, according to Harry S. Linfield's *Statistics of the Jews* (1930), there were only 818 Jews left in Surinam. By then the Joden Savanne had been a ruin for nearly a century; it could not even be visited without a special pass from the head of the Portuguese Jewish community. Ever since the great fire of September 10, 1832, when the village on the Joden Savanne was destroyed, decay had set in, and notwithstanding all efforts to renovate the buildings the Jews had gradually moved away to the Kordonpad.

To the general decline of Surinam there had in no small way contributed the abolition of the slave trade from the Americas, in 1819. The emancipation of the Surinam negroes followed in 1863, whereupon large numbers of the escaped negro slaves gave up their guerrilla warfare from the bush and returned to the plains. When sugar ceased to be the important export article it had been for several generations, Surinam began to experience new difficulties. Its soil, covering a solid granite base, proved to possess only a small degree of fertility.

In 1906 J. J. Roos, rabbi of the community of Paramaribo, started upon the arduous task of putting the ruins of the synagogue and the burial places in some sort of order. At the exhumation of several tombs important documents were discovered relating to the first settlement early in the 17th cent. In 1926, moreover, Frederik Oudschans Dentz, of The Hague, formed a committee with the purpose of collecting funds to rehabilitate the ruins of the old synagogue and the burial places of the Joden Savanne.

With the Nazi occupation of The Netherlands in Europe (1940) and the fall of the Netherlands East Indies to the Japanese (1942), Surinam—together with the colony of Curaçao—became the only free Dutch soil under the rule of Queen Wilhelmina and her government in London. On November 23, 1941, a contingent of American troops moved into the colony to cooperate in the defense of the bauxite mines at Moengo which furnish upwards of 60 per cent of the requirements of the United States aluminum industry.

At the close of 1942 a comparatively small number of Jewish refugees from The Netherlands and elsewhere had found a temporary home in Surinam which, under the influence of the much increased volume of bauxite mining, was going through a period of renewed prosperity.

J. W. F. STOPPELMAN.

Lit.: Essai historique sur la colonie de Surinam (the chief source of information about the colony, compiled in 1788 by the regents and representatives of the Portuguese Jewish nation at Surinam, at the request of Christian Wilhelm von Dohm, German non-Jewish champion of Jewish emancipation. The principal author of this invaluable document, which was translated into Dutch in 1791 and 1802, was David de Isaac Cohen Nassy, who, in 1785, was mentioned as president of the regents); Benoit, P. T., *Voyage à Suriname* (1839); Bijlsma, R., *De Stichting van de Portugeesch-Joodsche gemeente en synagoge in Suriname* (1930) 58 et seq.; *Encyclopaedie van Nederlandsch West-Indië* (1914-17) 385; Koenen, H. J., *Geschiedenis der Joden in Nederland* (1843); Dentz, Frederik Oudschans, *De kolonisatie van de Portugeesch-Joodsche natie in Suriname, en de geschiedenis van de Joden Savanne* (1927); Teenstra, M. D., *De Landbouw in de kolonie Suriname* (1835); Wiernik, Peter, *History of the Jews in America* (2nd ed., 1931) 41-50; Wolbers, *Geschiedenis van Suriname* (1861) 410; Wolf, Simon, *The American Jew as Patriot, Soldier and Citizen* (1895) 455-73; Kohut, George Alexander, in *Revue des études juives* (1895); Felsenthal, Bernard, "The Jewish Congregation in Surinam," *Publications of the American Jewish Historical Society*, No. 2 (1894) 29-30; idem, and Gottheil, Richard J. H., "Chronological Sketch of the History of the Jews in Surinam," *ibid.*, No. 4 (1896) 1-8; Kohut, George Alexander, "Who Was the First Rabbi of Surinam?" *ibid.*, No. 5 (1897) 119-24; Hollander, J. H., "Documents relating to the Attempted Departure of the Jews from Surinam in 1675," *ibid.*, No. 6 (1897) 9-29; Gottheil, Richard J. H., "Contributions to the History of the Jews in Surinam," *ibid.*, No. 9 (1901) 129-42 (and the notes on pp. 143-46); Roos, J. J., "Additional Notes on the History of the Jews in Surinam," *ibid.*, No. 13 (1905) 127-36; Hilfman, P. A., "Some Further Notes on the History of the Jews in Surinam," *ibid.*, No. 16 (1907) 7-22; idem, "Notes on the History of the Jews in Surinam," *ibid.*, No. 18 (1909) 179-207; Seeligmann, Sigmund, "David Nassy of Surinam and His 'Lettre Politico-Theologico-Morale sur les Juifs,'" *ibid.*, No. 22 (1914) 25-38; *ibid.*, No. 29 (1925) 14-19; Roth, Cecil, "Jews and the Guianas," *Jewish Chronicle* (London), Dec. 2, 1938, p. 32 (dealing with a successful agricultural colony in Surinam in the 17th cent.); *American Hebrew*, Jan. 3, 1930, p. 321; April 12, 1940, p. 14; *Recueil der Privilegien* (1746); *Politieke Notulen Gouverneur en Raden*; *Colonial Papers, America and West Indies.*

SUSANNA, *see* DANIEL, ADDITIONS TO.

SUSPICION (*hashad*). According to Talmudic law, a person who is suspected in any respect is incompetent to perform any legal transaction for which reliability is required. On the other hand, suspicion alone is not sufficient ground for penal procedure. Suspicion is based on past actions or present circumstances, and thus forms a sort of presumption for future judgment. Thus if one had already perjured himself, he is regarded as suspected of perjury in all future cases. An individual may be generally suspect, or suspect only in certain special cases, which are generally classified as suspicions in respect to money matters, theft, perjury, incest and criminality. The general principle holds that in suspicion a graver suspicion includes a lesser one, while a lesser suspicion excludes a graver one. Thus one who is suspected in money matters is not suspected of perjury; one suspected of perjury is not suspected of criminality.

If one is suspected in a case, he is not regarded as trustworthy in that case if he desires to obtain certain rights for himself. However, he can be regarded as a trustworthy witness or expert in a similar case which concerns another person. Suspicion is a ground for the rejection of persons as judges and witnesses, and a hindrance to their appointment as guardians.

SÜSSKIND VON TRIMBERG, Jewish troubadour or Minnesänger of the second half of the 13th cent., b. Trimberg, near Schweinfurt, Bavaria, about

1220. Of his life very little is known, nearly everything that has been written about him by others being purely legendary. In his six songs in Middle High German which are still extant there is revealed a world of thought differing from the ideas of contemporary Christian bards and showing instead intimate contact with the Bible, Talmud and Siddur (prayer-book). A manuscript page of a song book of the 14th cent. preserved in the Mannesse Manuscript in Heidelberg shows Süsskind in a long cloak and pointed hat, with a thick beard framing his face as he stands like a typical medieval Jew before clergymen. Due to the depth and sincerity revealed by his songs and the clarity of his expression, he was regarded as an equal of the greatest of the Christian bards of the Middle Ages, such as Walter von der Vogelweide. Toward the end of his life he became embittered over the penury of the feudal lords at whose castles he had been singing as a wandering minstrel, devoted entirely to his religion.

Lit.: Badt, Bertha, "Die Lieder des Süsskind von Trimberg," *Jüdische Bücherei,* vol. 6; Meyer, Richard Moritz, "Süsskind von Trimberg," *Allgemeine Zeitung des Judentums* (1896); Kastein, Josef, *Süsskind von Trimberg oder die Tragödie der Heimatlosigkeit* (1934); Spanier, Meier, in *Zeitschrift für die Geschichte der Juden in Deutschland,* vol. 7 (1937) 138-55; idem, in *Jahrbuch für jüdische Geschichte und Literatur,* vol. 31 (1938) 124-36.

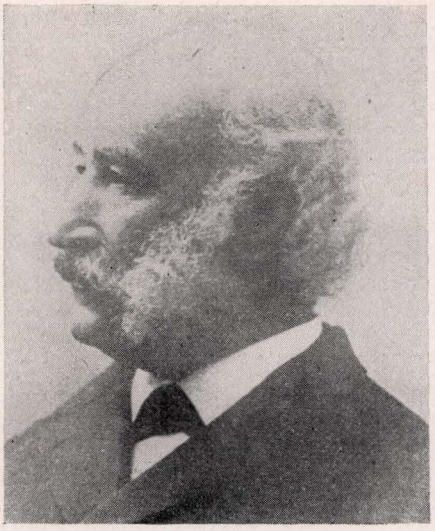
SUSSMANN, ELIEZER, 18th cent. synagogue artist, b. Brody, Poland. He was the son of Solomon Sussmann, the cantor of Brody. According to existing evidence, Sussmann was especially active in southern Germany.

According to inscriptions, Sussmann decorated the following synagogues (many of the painted wooden panels were eventually taken to German museums): in the Main region, between Bamberg and Würzburg, the synagogues of Bechhofen (1733), Horb (1735), Kirchheim (1739-40); also the synagogue in Hall-Unterlimpurg in Swabia (1738-39). Traces of a painting indubitably done by Sussmann were discovered under the whitewash of the synagogue in Colmberg. His surface decorations were strongly influenced by the Polish examples found in the wooden synagogues at Jablonow on the Pruth (1674) and in Chodorów and Zabludów (both 1642). Nevertheless, there are many deviations. Instead of the fantastic, crowded ornamentation found in Poland, Sussmann's work showed a delicate tracery, in which Biblical and animal representations were interwoven. There are also some Oriental embellishments, reminiscent of late Gothic pomegranate and rose patterns and of East European folk art.

Lit.: Toeplitz, Erich, "Die Malerei in den Synagogen," *Beiträge zur jüdischen Kulturgeschichte* (1923); Cohn-Wiener, Ernst, *Die jüdische Kunst* (1929) 225-27; Schwarz, Karl, *Die Juden in der Kunst* (1928) 60; Landsberger, Franz, "Jewish Artists before the Period of Emancipation," *Hebrew Union College Annual,* vol. 16 (1941) 394.

SUSSMANN-HELLBORN, LOUIS, sculptor, b. Berlin, 1828; d. Berlin, 1908. He studied at the Berlin Academy, lived for a while in Rome, then returned to Berlin, where he was from 1882 to 1886 artistic director of the Berlin Royal Porcelain Works. In 1897 he was awarded the gold medal of the Berlin Academy.

Sussmann-Hellborn's work followed the style of historical representation. Especially popular, for a long time, was his marble group *Dornröschen,* in the Berlin National Gallery. His bronze *Trunkener Faun* was in the same gallery, and a reproduction of it in the English Gardens at Fontainebleau. His sandstone figures of Hans Holbein and Peter Vischer, the 16th cent. German masters, were in front of the Kunstgewerbemuseum in Berlin. He made marble figures of Frederick the Great and of Frederick William III for the Berlin City Hall, and duplicated them for the Breslau City Hall (1869). He also made a bronze memorial to Frederick the Great for the city of Brieg, in Silesia.



Adolph Sutro

Lit.: Kohut, Adolph, *Berühmte jüdische Männer und Frauen,* vol. 1 (1900-1) 321; catalogue of the Berliner Akademische Ausstellungen (1856-81).

SUSSYE OF ANAPOLI, Hasidic Maggid or itinerant preacher, who lived in the Ukraine in the 18th cent.; d. 1809. He was a disciple of Baer (Dob) of Meseritz, the noted Hasidic rabbi, and distinguished himself by his great humility and profound religious activity. He was known to have had curious habits; he was a mystic, and was considered "singular." Together with his brother, Elimelech of Lizianka, he wandered about the country "to preach the word of God and thus to bring back those who went astray." There floated about many tales of wonder and mystery regarding his life, characteristics generally distorted or grossly exaggerated by popular legend.

See also: ELIMELECH OF LIZIANKA; HASIDISM.

Lit.: Buber, Martin, *Der grosse Maggid und seine Nachfolge* (1922); Horodezky, Samuel Abba, *Hahasiduth Vehahasidim* (1923); Minkin, Jacob S., *The Romance of Hassidism* (1935).

SUTRO, ADOLPH, engineer, businessman and mayor, b. Aix-la-Chapelle, Germany, 1830; d. San Francisco, 1898. He was educated in polytechnic schools in Germany. The cloth manufacturing concern of which he was left in charge following his father's death in 1847 was ruined by the revolution (1848-49), and in 1850 the family, including Adolph, his mother, brothers and sisters, emigrated to the United States and settled at Baltimore. In the same year, attracted by the gold rush, the twenty-year-old youth wandered on to the West coast, and for the next decade sold tobacco and cigarettes at San Francisco.

In 1859 he was lured across the Sierra Nevadas by the discovery of the Compton Lode in Mount Davidson. The difficulties encountered and the disasters met with by the miners employed in extracting the treasures of that mountain led Sutro to conceive the plan of a ventilating and draining tunnel. During the years

1861 to 1864, while he was successfully operating an ore-reduction mill at Dayton, Nev., he perfected his scheme. In 1864, having obtained from the territorial legislature of Nevada the right of way for a tunnel across Mount Davidson, he founded the Sutro Tunnel Company, with United States Senator William M. Stewart as president. While Sutro took trips to Washington, D. C., and Europe to consult experts on his great enterprise, a powerful opposition rose against him which made objections with the Federal Congress. With all his funds sunk in the enterprise, his credit stopped and his project ridiculed in the press, Sutro rose above his difficulties by a democratic coup. He called a meeting of miners at Virginia City, and by a spirited address won their support. The construction of the tunnel was started on October 19, 1869, at the village of Sutro, and was completed on July 8, 1879.

After the completion of the tunnel, Sutro sold out his interest in the company and returned to San Francisco in the period of the "sand-lot agitation." Undeterred by the then prevailing depression, he invested heavily in real estate and reaped tremendous wealth when the depression was overcome. One of the richest men of the Pacific coast, he owned about one-tenth of the area of San Francisco, including Sutro Heights, which he converted into a fine public park and which became a city property after his death. He also built the Sutro Baths as well as an aquarium, and gave the city several statues and fountains. In 1894 he was elected mayor of San Francisco.

Sutro owned a library of some 200,000 volumes which included 135 rare Hebrew manuscripts and early Americana. Among these were what he believed to be original Maimonides parchments, but which were proved to be forgeries. Copies of these pseudo-Maimonides manuscripts are in the Jewish Theological Seminary of America, in New York city.

SUTRO, ALFRED, author and playwright, b. England, 1863; d. 1933. He was educated at the City of London School and at Brussels. He first produced on the stage a joint adaptation with Arthur Bourchier, *The Chili Widow* (1896), but his first important success was *The Walls of Jericho* (1904), which established his reputation on the British stage so well that the public demanded and received its Sutro play in each successive theatrical season, with an intermission only during the first World War, until 1929.

Among these plays were: *The Perfect Lover* (1905); *Mollentrave on Women* (1905); *The Fascinating Mr. Vandervelt* (1906); *The Barrier* (1907); *The Builder of Bridges* (1908); *The Perplexed Husband* (1911); *The Clever Ones* (1914); *The Choice* (1919); *The Laughing Lady* (1922); *A Man with a Heart* (1925); *The Desperate Lovers* (1927); *Living Together* (1929).

Sutro also published several books: *Women in Love* (1902); *Five Little Plays* (1912); *Freedom* (a play; 1916); *About Women* (1931); *Celebrities and Simple Souls* (1933).

SUTRO, THEODORE, lawyer and communal leader, brother of Adolph, b. Aix-la-Chapelle, Germany, 1845; d. New York city, 1927. He was brought to the United States in 1850, and studied at Harvard University (A.B., 1871) and Columbia University (LL.B., 1874). He organized the Comstock Tunnel Company (1887), which took over the stock of the Sutro Tunnel Company of Nevada, saving the latter from complete ruin. Sutro served as commissioner of taxes in New York city from 1895 to 1898. He was a member of the committee established in celebration of the 300th anniversary of Henry Hudson's discovery of the Hudson River (1906), and instrumental in the purchase by the state of New York of the homestead and farm of General Nicholas Herkimer, hero of the Revolutionary War.

Sutro was honorary president of the German-American Alliance of the state of New York, and of the United German Societies of the city of New York; he was also editor of the *Deutsches Journal,* and president of the German Publication Society. A noted collector of paintings, he loaned the thirteen famous American historical marine paintings by Edward Moran to the Metropolitan Museum of Art and later to the Smithsonian Institute. He wrote *The Sutro Tunnel Co. and The Sutro Tunnel* (1887), and a great deal on taxation, corporation law, medical jurisprudence and mining.

SVERDLOV, IAKOV MIKHAILOVICH, one of the most influential founders of the Communist Party of the Soviet Union, and first president of the Soviets, b. Nizhnii Novgorod (now Gorky), Russia, 1885; d. 1919. Sverdlov was brought up in Nizhnii Novgorod. His father was an engraver. While still at school (the Nizhegorod Gymnasium) Sverdlov came into contact with the revolutionary intelligentsia. On completing his fifth year at the Gymnasium he went to work at a Kanavino (Novgorod suburb, now incorporated into the city of Gorky) pharmacy as an apprentice. Here, under the influence of his brother, Zinovy, the adopted son of the author Maxim Gorky, he immediately devoted himself to propagandistic work, establishing ties with Sormovo (another suburb of Novgorod, now incorporated into Gorky) and Nizhnii Novgorod. The work was greatly strengthened in 1901 by the organization in Nizhegorod of a Party Work Committee.

In 1902 Sverdlov was arrested and sentenced to six months in prison for participating in a May Day demonstration. When he was freed he went to Saratov, but soon returned to Nizhnii to do organizational work at the Sormovo Works.

In 1905 the Central Committee of the Party sent him to the Urals where, under the party name of Andrei, he conducted party work. He soon became very popular among the Ural workers. However, in June, 1906, he was imprisoned.

In September, 1909, after he had served his sentence, the Central Committee of the Party delegated him to Moscow to reestablish its smashed organizations there. But in a month he was back in prison, and in 1910 he was exiled to Narym in Siberia. In June of that year he escaped to St. Petersburg (Leningrad), where he helped in the work of the Duma fraction of the Party. In November he was again arrested and sent back to Narym. Here, for participating in a demonstration when some of the exiles were buried, he was exiled to Maksimkin Iar, to which boats came only twice a year and the post twice.

He tried to escape from Maksimkin Iar five times, unsuccessfully. Taken very sick, he was brought back to Narym, where he was allowed to remain. But in a month, in the fall of 1912, he again tried to escape—this time by boat. He was caught up in a storm, was almost drowned, but was saved by a ship, again arrested, and again sent into exile. Again, however, he managed to escape. He went to St. Petersburg, where he carried on organizational work and helped build the Party fraction in the Duma. Meanwhile that year the Prague Conference of the Party had elected him in absentia (he was in exile) to the Central Committee.

In February, 1913, Sverdlov was once more arrested and exiled to Turukhan, also in Siberia (Joseph Stalin also was serving a sentence there at the time), where he remained until the February Revolution. At this

time he was freed and returned to St. Petersburg. At the April conference of the Party in 1917 he was elected to membership in the Central Committee, and became one of the Party's main organizers.

After the October Revolution he was elected chairman of the All-Russian Central Executive Committee and of the Soviets, and secretary of the Central Committee of the Party. In addition, he spoke at workers' meetings, and interviewed hundreds of persons a day.

In March, 1919, on his way to a Congress of the Soviets in Kharkov, he fell sick with the grippe, and on March 16th he died. Lenin paid tribute to him in these words: "Through the illegal circles, through revolutionary underground work, through the illegal Party, Sverdlov achieved the post of first man in the first socialist republic, arrived at the post of first (most important) organizer of the broad working masses." Stalin described him as "an organizer to the 'bones of his brain,' an organizer by nature, by habit, by revolutionary upbringing, by scent, an organizer to the full of his intense being."

In 1924 the name of the town of Ekaterinburg, in the Urals, was changed to Sverdlovsk in memory of him.

Lit.: *Malaia Sovetskaia Entziklopedia* (1931); Webb, Sidney and Beatrice, *Soviet Communism* (1935); Popov, *Outline History of the CPSU* (1934); *Political Dictionary* (Moscow, 1940).

SVEVO, ITALO (pen name of Ettore Schmitz), novelist, b. Trieste, 1861; d. Motta di Livenza, Italy, 1928. He was sent to Germany in 1873 to follow commercial studies and enter a business career. He came back to Trieste in 1880 and became a clerk in a bank and later administrator of an important industrial concern, which gave him the opportunity of frequent traveling in England, France, Germany and other European countries. His first novel, *Una vita* (Trieste, 1892), made no great impression. *Senilita,* which appeared six years later, was also soon forgotten. Only after twenty-five years, in 1923, did his novel *La coscienza di Zeno* attract wide attention; it was hailed as an original work in modern Italian literature.

Interest in Svevo was increased by a profound analysis of his talent and work written by E. Montale, critic and professor of English in Trieste. He established Svevo's reputation as the "Italian James Joyce" for his revealing observations of human life and the psychoanalytical approach to them. Svevo wrote several other novels which appeared mostly after his death. He died in an automobile accident. In September, 1939, his statue at Trieste was destroyed by vandals.

Lit.: Crémieux, B., in *Navire Argent* (1926); Sternberg, F., *L'opera di Svevo* (1928); Cesari, Giulio, *Italo Svevo e la critica mondiale* (1929); Freedman, Burriel, "Italo Svevo, A Psychoanalytical Novelist," *Psychoanalytical Review,* vol. 18 (1931); Debenedetti, G., in *Il Convegno* (1929), Nos. 1 and 2; *Solaria,* special issue devoted to Svevo, March-April, 1929.

SWARZENSKI, GEORG, art historian and museum director, b. Dresden, Germany, 1876. After completing his studies in various German cities and in Vienna, he became an assistant in the administration of the Berlin Museums and of the Deutsches Kunsthistorisches Institut in Florence. He was also a lecturer at the University of Berlin. In 1906 Swarzenski was made director of the Staedelsches Institut, the famous museum in Frankfort, where he succeeded also in establishing the Staedtische Galerie. Swarzenski was in charge of both collections, from 1929 to 1933 as general director. After 1933 he retained the directorship of the Staedelsches Institut, remaining until 1937.

From 1915 on he was professor at the University of Frankfort. Among his many significant art studies were: *Die Regensburger Buchmalerei des 10. und 11. Jahrhunderts* (1901); *Die Salzburger Malerei bis zur Blütezeit des romanischen Stils* (1908 and 1910); *Denkmäler der süddeutschen Malerei des Mittelalters* (vol. 1, 1901; vol. 2, 1913). His subsequent publications included studies of drawings by German artists and of French masters, and the annual *Staedel-Jahrbuch* (1921-36). Swarzenski came to the United States in 1938, and was made a fellow of research in sculpture and decorative arts at the Museum of Fine Arts in Boston in 1939.

SWASTIKA, a symbol of frequent occurrence among many peoples in all parts of the world; it is known also as fylfot, gammadion and Hakenkreuz. It consists of four L's, placed at right angles to one another in such a way that their tips are all in the center; there are two forms, one in which the open space of the L is to the left, the other in which it is to the right. Of these, the former 卐 is the more original, while the latter 卍 is a derivation. The swastika is apparently a solar symbol, being a conventionalization of an original solar disk. It first appears in the Bronze Age (second millennium B.C.E.), and from that time on has appeared in practically every country of the globe as a token of good-luck. It is found in India as a cattle-mark, in China as a symbol for 10,000, for good luck, and as a soldier's talisman, in Japan on phalli, in the Aegean civilization of Troy on a female idol, in the Middle Ages in connection with the apostles on a church, in Scandinavia in company with the hammer of Thor, in Africa as an ornament and on the weights of the Ashanti, and as a symbol of friendship among the Pueblo Indians. It is a sacred symbol in Jainism and Buddhism, and it occurs on some Greek coins. A similar symbol, with three arms, is known as triskelion.

The swastika appears also on various articles excavated in Palestine, on ancient synagogues in Galilee and Syria, and on the Jewish catacombs at the Villa Torlonia in Rome. Thus the synagogue at Tel Hum (Capernaum) has swastikas as part of its decorations, and a synagogue excavated by Belgian archeologists at Apamea in 1938 has a number of swastikas in one corner of the floor design. Thus it is clear that Jews, as well as other peoples, used the swastika as a decoration. In modern times anti-Semites have given the swastika a baleful significance by adopting it as their symbol; their claim that it is of "Aryan" origin is just as absurd as the rest of their pseudo-science.

Lit.: Von Luschan, F., *Völker, Rassen und Sprachen,* 175 et seq.; Wilson, Thomas, *The Swastika;* Vorwahl, in *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1922) 9-11.

SWAYTHLING, FIRST BARON (Samuel Montagu), banker and philanthropist, b. Liverpool, England, 1832; d. London, 1911. As the youngest son of Louis Samuel, a watchmaker and silversmith who adhered to Orthodox Judaism, Montagu was educated at the Mechanic's Institute, Liverpool. In 1845 he went to London and entered a banking house. But, leaving his employment soon, he became a bullion broker on his own account. In 1853 he founded the banking house of Samuel and Montagu which he alone directed.

Montagu prospered, and helped make London the hub of the international money market. His knowledge of intricate exchange was remarkable even among the shrewdest specialists. Montagu's public influence grew rapidly. Demonetization of French copper coinage in England was largely due to his agitation. In 1885 he was elected a Member of Parliament, representing a division of Whitechapel. He belonged to the Liberal Party, but espoused only financial or Jewish questions in the House of Commons.



Retraining of Jewish refugees who found hospitality in Sweden during the Nazi persecutions

Montagu supported bimetallism and the decimal system. He was chief author of the Weights and Measure Act (1897), legalizing the use of metric weights and measures. In 1888 he published *A Plea for a British Dollar.*

Untiring in his efforts on behalf of the East London poor, Jewish and Christian, Montagu was an outstanding leader of British Jewry. He was member of the Board of Jewish Deputies, of the Board of Jewish Guardians, and of the Religious Education Board. Until 1909 he was president of the Shechita Board. He maintained a lively interest in Anglicizing foreign Jews who resided in England. At his instance the small synagogues in the East End of London were united (1887) into the Federation of Synagogues. Montagu improved the conditions of the small synagogues and the Hebrahs.

In 1875 Montagu visited Palestine and, together with Lord Rothschild, founded the first secular and industrial school in Jerusalem. In 1882 he organized relief for the persecuted Jews of Russia. Four years later he visited Russia, but was expelled by the Czarist government. Montagu was the principal representative of Conservative Judaism in England, and was strongly opposed to Zionism. In 1894 he was made a baronet, and in 1907 raised to the peerage as Lord Swaythling.

SWAYTHLING, SECOND BARON (Louis Samuel Montagu), banker and communal worker, b. London, 1869; d. London, 1927. He succeeded his father, the first Baron Swaythling, in the peerage and in the direction of the banking house of Samuel Montagu and Company, London. The second Baron Swaythling became notable for silence, but, almost unknown to the man in the street, he was admired by the financial experts of several countries as one of the coolest and most far-seeing bankers. Like his father, he was a pillar of Jewish Orthodoxy in England. He was hailed in Great Britain and France as the connecting link between the Jews of the East and those of the West. He took the immigrants in the East End of London under his special protection.

For a long time he was president of the Federation of Synagogues and of the Jewish Working Men's Club. He was also treasurer of the Initiation Society. During the first World War he was president of the Wounded Allied Relief Fund, and was decorated with Belgian, French, Roumanian, Serbian and Japanese Orders.

SWAYTHLING, THIRD BARON (Stuart Albert Montagu), banker and communal worker, b. London, 1898. He succeeded his father, the second Baron Swaythling, as a British peer and as a partner in the banking house of Samuel Montagu and Company, London. In 1917 he joined the Grenadier Guards and was promoted to lieutenant on the front in 1918. Later on he became a justice of the peace for the county of Southampton, England. He was paymaster of the Jewish Lads' Brigade and treasurer of the Home and Hospital for Jewish Incurables.

SWEDEN, a kingdom of northern Europe, with a total population of 6,249,489, including 6,653 Jews (1936). There seems to have been no Jewish settlement in Sweden during the pagan and Catholic eras. In Lutheran Sweden any attempt at Jewish settlement was frowned upon for a long time. In the 17th cent. any Jew settling in Sweden had to join the Lutheran church. Two Jews, Israel Mandel and Moses Jacob of Stockholm, were baptized in the German church of Stockholm together with their families. During the reign of Charles XII (1697-1718) there were Jewish paymasters in the army.

King Gustav III (1772-92) and his finance minister, Johan Lilienkrants, made it possible for Jews to settle in Sweden. In 1774 Aron Isak, an engraver and merchant, came from Bützow, Mecklenburg, to Stockholm, and received permission to settle there, to build a synagogue, and to gather around him enough co-religionists to hold divine services (Minyan). The first synagogue was on the Köpmantorget (Merchants Square), and Rabbi Lev Hirsch was invited from Alt-Strelitz, Mecklenburg, to come and act as rabbi for the new community. In 1779 the Riksdag (parliament) gave the Jews permission to settle in two other cities, Göteborg (Gothenburg) and Norrköping, with the right to hold services there. In 1782 the chamber of commerce issued a commercial grant for Jews which permitted them to settle anywhere in the country, subject, however, to certain restrictions. They were permitted to acquire real estate, but certain businesses were closed to them. Peddling was strictly forbidden, and they could not hold official positions, vote or be elected themselves. Marriage between Jews and Lutherans was forbidden. All matters concerning religion, poor relief, inheritance and marriage were regulated by the governing bodies of the members of the Jewish communities themselves. The Swedish government exempted wealthy Jews from many of these regulations.

Throughout the entire period during which these discriminatory laws existed the populace as a whole was bitterly opposed to the Jews, whereas a liberal bureaucracy which predominated in the country protected them. When the decree of June 30, 1838, abolished



A refugee camp in Switzerland at the height of anti-Semitism in Germany

these special anti-Jewish regulations, the government met with such opposition that in September of that same year the decree was annulled. In 1860 the Jews were given the right to acquire property in rural districts, and in 1863 the laws against intermarriage were repealed. They were granted the franchise in 1865, and in 1870 the right to be elected to parliament. Like all other non-Lutherans, they continued to be, and in 1943 still were, debarred from election to the council of state and to the ministry.

The largest Jewish settlement was in the capital, Stockholm, comprising 90 per cent of the Jewish population. Small congregations existed also at Göteborg, Karlskrona, Lund, Malmö, Norrköping and Upsala. In 1914 Marcus Ehrenpreis, a native of Galicia, was appointed chief rabbi of Sweden; he still held this position in 1943. In Stockholm two Jewish periodicals, *Israeliten* and *Judisk Tidskrift,* were published. Swedish Jewry as a whole was estranged from Judaism, at least up to the rise of Nazism (early 1920's), mostly due to the high rate of intermarriage. There were more mixed than purely Jewish marriages.

Jews played a considerable part in the intellectual, political and economic life of Sweden. Outstanding in the field of literature were Sophie Elkan (1853-1921), Ludwig Oscar Josephson (1832-99), Oscar Ivar Levertin (1862-1906), the literary critic Martin Lamm (b. 1880), the historians of literature Johan Henrik Emil Schück (b. 1855), and Karl Johan Warburg (1882-1918). The famous publishing house of Bonnier was founded and owned by Jews. Ragnar Josephson wrote on the history of art, Hugo Mauritz Valentin (b. 1888) wrote on Swedish history and on anti-Semitism, Rosa Warrens (1821-78) was the foremost authority on Swedish folk songs and mythology, and Otto Aron Salomon (1849-1907) was a noted pedagogue. Among the painters were Eva Bonnier (1857-1909), Isaac Hirsch Grünewald (b. 1889), Sigrid Hjerten Grünewald (b. 1885), Ernst Abraham Josephson (1851-1906), and Geskel Saloman (1821-1902). Jakob Axel Josephson (1818-80) was a renowned composer, and Henriette Nissen-Salomon (1821-79) was a famous singer. Among Jewish scientists were Robert Rubenson (1829-1919), well-known meteorologist, and the hygienist Elias Heyman (1829-89); Sven Hedin (b. 1865), the explorer, was descended from a Jewish family named Brody. Several Jews were active as deputies and diplomats; Herman Fredrik Lamm (1853-1928) was first vice-president of the Swedish Senate.

Despite the rise of Nazism in Germany, anti-Semitism made only little inroad in Sweden. In the election of 1936 the combined vote of the two fascist and anti-Semitic groups, the National Party and the National Socialists, was only about 1.6 per cent of the total. When, in 1938, Germany tried to exert pressure on Swedish firms to make them dismiss their Jewish employees, Foreign Minister Rickard J. Sandler retorted by declaring that Swedish law alone was applicable in Sweden and by calling anti-Semitism an evil that ought to be rooted out. In 1939 the courts in Boras and Göteborg handed down decisions in favor of Jewish firm owners who were exiled from Germany.

From 1933 on the situation of the Jewish citizens of Sweden was aggravated by the influx of refugees, first from Germany, subsequently from Finland, Denmark, Norway and Poland. An attack upon the Jews was made in parliament for the first time in its history in February, 1939, by a deputy of the Farmers' Union. The speaker, however, was rebuked by the leader of his own party, who rejected anti-Semitism as an "intellectual plague."

Reports as to the treatment of refugees varied. In general it seemed to be fair. The government granted large sums to assist in the retraining of Jewish refugees. Several hundred German Jewish youths were given agricultural training on Hachsharah (preparation) farms; many of them were prevented by the second World War from leaving for Palestine. In 1936 such a training farm was established at Svartingtorp, southern Sweden, with a fund of 50,000 kronen anonymously given. Five hundred refugee children were admitted to Sweden.

In 1940 a bequest of approximately $700,000 for Jewish causes was provided in the will of the widow of the Danish consul general, Simon Elias Warburg; the largest part of the sum was to be used for the establishment of homes for Jews in Palestine. At Passover, 1942, the Jewish community of Sweden was, for the first time since the first World War, compelled to bake its own Matzoths, which they had formerly imported from the United States and England. Seders held in Stockholm and other cities were attended by refugees from Norway. In June of that year, on the other hand, a resolution condemning racial and religious hatred was unanimously passed by the Swedish parliament. In the latter part of 1942 the press and church in Sweden severely criticized the wholesale expulsion of Jews in Norway by the Nazis. In early 1943 a bill outlawing anti-Semitic propaganda and every form of anti-Jewish agitation was introduced into the Swedish Riksdag by M. Brandt, Social Democratic deputy, who, together with other deputies and with the liberal press, opposed the distribution of the anti-Semitic newspaper *Hammaren.*

ALFRED WERNER.

Lit.: Valentin, Hugo, *Judarnas historia i Sverige* (1925); idem, "Jews in Sweden," *Contemporary Jewish Record,* March-April, 1940; Goldberg, Morris, "The Jews of Sweden," *American Hebrew,* Aug. 14, 1931; Grossmann, Vladimir, "The Scandinavian Jews," *Ort Economic Bulletin,* vol. 1, p. 2; *American Jewish Year Book,* under Review of the Year; Pearson, Albert, "Jewish Relief Work in Sweden," *Opinion,* Sept., 1940; *Aiding Jews Overseas; Report of the Joint Distribution Committee* (1941).

SWICK, MOSES, surgeon, b. New York city, 1900. After receiving the M.D. degree from the Columbia University College of Physicians and Surgeons, he visited Germany where he did postgraduate work under Professor Leopold Lichtwitz at the Altona hos-

pital, Altona on Elbe, and in the section for urological surgery at Hedwig Hospital, Berlin. In 1929 he published his invention of iopax, a substance administered intravenously to make the kidneys visible for X-ray photography. (The development of the same substance under the name of uroselectan was claimed by Alexander Lichtenberg.) In 1931 Swick modified his method, which came to be used generally in hospitals. He contributed the chapter on intravenous urography to the *Oxford Urologic Surgical Loose Leaf System* (1933), and in the same year was awarded a gold medal by the American Medical Association for his exhibit of intravenous urography at the convention held in Milwaukee, Wis. Another substance, sodium ortho-iodohippurate, was developed by Swick for oral administration in urography (X-ray photography of the kidneys) in 1933.

Swick was adjunct surgeon at Mount Sinai Hospital from 1932 on, and associate surgeon in genitourinary service at City Hospital, New York, from 1936 on. He was also attending urologist at Harlem Hospital, New York city.

SWIREN, DAVID BERNARD, rabbi, b. Smargon, Poland, 1889. He came to the United States in 1905. Swiren studied at several Yeshivas in Poland, at the Rabbi Isaac Elchanan Theological Seminary and at the College of the City of New York, and was ordained in 1911. He served as rabbi at Congregation Beth Israel, Waterbury, Conn. (1912-15); Montefiore, North Philadelphia (1916-17); Adas Kodesh, Wilmington, Del. (1918-20); and was elected rabbi of the West Philadelphia Jewish Orthodox Community in 1921; he still held this position in 1943.

Swiren was an executive member of the Union of Orthodox Rabbis, Agudas Harabbonim (from 1912 on), and the founder of the Waterbury Hebrew Institute (1914). He wrote *What's In Our Names?* (1920); *Our Life is Like That* (1931); *We Jews* (1936); *Debir David—Studies in Israel's Literature and Life* (Hebrew; 1942).

SWITZERLAND, a republic of Central Europe, with a population of about 4,200,000, including about 18,000 Jews (1943). Jews immigrated into Switzerland from Alsace, Southern Germany, Flanders, Champagne and Franche-Comté. They settled at Bern, St. Gallen, Zurich, Schaffhausen, Diessenhofen, Basel, Lucerne, Neuchâtel, Biel, Vevey and other places, especially in the Aargau and the Thurgau.

At first they lived under the protection of the emperor, but in the 14th cent. they came under the protection of the cities where they were living, to which they had to pay protection money which amounted to as high as eighty florins per annum. Excluded from commerce and handicrafts, they lived chiefly by money lending. They were forbidden, however, to accept real estate as pledges. Gradually they were replaced by Christian money lenders, the Lombards and Cahorsins, and were expelled from their domiciles (Lucerne, 1384; Bern, 1408; Zurich, 1436; Schaffhausen, 1475; the Thurgau, 1491; Geneva, 1490; St. Gallen and Solothurn, at the beginning of the 16th cent.). Those who remained in Switzerland were permitted only the occupation of physician; several cases of outstanding Jewish physicians in Switzerland are known, especially in Basel and Freiburg.

Unlike conditions prevailing in Germany, however, their status was not regulated by a separate law, and they had to take the oath in the manner in which it was prescribed by the *Schwabenspiegel*. Although they were not actually confined to a special quarter, they lived, in most cities, separated from the Christian population, and grouped around the synagogue. They were compelled to wear the Jews' hat. In 1348 to 1349, the time of the Black Death, Jews were burned at the stake in most cities in Switzerland; in 1401 they were burned at Schaffhausen, charged with ritual murder. They were definitely expelled from Bern in 1427, from Zurich in 1436, from Schaffhausen in 1472, and from Basel in 1543.

Among the Jewish scholars of Switzerland in the Middle Ages was a certain Moses, who lived in the 14th cent., author of supplements to the *Sefer Mitzvoth Katan*, the so-called Zurich *SeMaK*, referred to by Leopold Zunz (*Ritus*, p. 211).

At the beginning of the 17th cent. a new influx of Jews started; they came from Alsace, the Palatinate, Baden and even Poland (the family name of Bollag, frequent among Swiss Jews, is an indication of their Polish origin). Also a number of proselytes streamed to Zurich and Basel. But the new immigration was confined to the northeastern part of Switzerland, the Rhine valley, the Thurgau and the county of Baden; its number was increased as a consequence of the Thirty Years' War (1618-48). In 1774 it was decided that Jews should reside exclusively in the villages of Lengnau and Oberendigen, in the county of Baden. They lived there under the authority of the prefect (*Landvogt*), who had also jurisdiction over them. From 1696 on a letter of protection was granted them every sixteen years. In 1702 there lived in the two villages altogether thirty-five Jewish families; by 1810 their number had increased to 236 families (or about 1,000 persons). They were forbidden to acquire real estate or to engage in handicrafts, and were therefore confined to peddling and trading.

The establishment of the Helvetian Republic (1798) did not change the status of the Jews. On May 5, 1809, the Great Council of Aargau passed the so-called *Judengesetz* (Jews' Bill), which considerably restricted the field of their activities. In 1810 all Jewish families who had been living in the Aargau for the previous twenty years were registered as members of the two Jewish corporations. Even the Jews of French nationality did not enjoy the same treatment as did the French Christians in Switzerland, despite all efforts on the part of France to improve their status. The French government merely succeeded in securing for them the same treatment as was enjoyed by the Aargau Jews in the rest of the country. Up to the introduction of the Swiss civil code (1826-56) the Jews retained jurisdictional autonomy in questions of inheritance and marriage, with the rabbi acting as judge.

The corporation law of 1824 regulated the status of the two Jewish communities. The authorities could approve or disapprove of the election of any rabbi, teacher or other Jewish official, and they supervised the Jewish school and charity system. In 1835 the Hebrew schools were replaced by secular institutions; they were supported by the communities themselves, and from 1936 on also by the canton. In 1854 Julius Fürst of Mannheim and in 1861 Meyer Kayserling were appointed rabbi of the two communities.

The first important steps toward Jewish emancipation were taken in the 1850's, notably the abolition of the taxes which the Jews were compelled to pay in return for their unwanted exemption from military service and of the law of 1809 restricting their activities. Full emancipation, however, was not granted to them until 1877. The Jewish ritual slaughtering of animals (Shehitah) was declared illegal throughout Switzerland by a law of 1894.

According to the first Swiss census, taken in 1850, the Jews numbered 3,145 persons, or 0.13 per cent of the total population. AUGUSTE WELDLER-STEINBERG.

In the 20th Century. The census of 1920 showed 20,979 Jews (9,428 of Swiss nationality), which indi-



Jewish camp and children's home in Switzerland during the second World War

cated an increase of almost 3,000 since the census of 1910 and of 50 per cent since 1900. Against the influx of Jews, most of whom came from Eastern Europe, restrictive legislative measures were taken. In 1921 the city council of Zurich, where a third of Swiss Jewry was concentrated, decided to naturalize Eastern European Jews only after fifteen years of residence, while other foreigners would be naturalized after ten years.

Anti-Semitism, however, failed to become a powerful force. The largest Jewish communities were, besides Zurich, those of Basel, Geneva, Bern and St. Gallen; other communities existed at Baden, Biel, Bremgarten, Chaux de Fonds, Davos, Delsberg, Endingen, Freiburg, Lengnau, Liestal, Lugano, Lucerne, Montreux, Porrentruy, Solothurn, Vevey, Winterthur and Yverdon.

Despite their small number, Jews took an active part in the political, cultural and economic life of Switzerland. David Zevi Farbstein, of Zurich, and Jacques Dicker, of Geneva, were elected to the parliament for several terms on the Social Democratic ticket, and M. H. Jacques Kunstenaar was elected president of the Ninth Congress of the International World Federation of the League of Nations Unions at Geneva (September, 1932). Camill Guggenheim, a well-known lawyer, was elected judge of the highest Swiss court, the Bundesgericht (1929). Three outstanding professors of German literature, Jonas Fränkel, Samuel Singer and Fritz Strich, all of whom taught at the University of Bern, were Jewish; Jonas Fränkel was editor of the national edition of the complete works of Gottfried Keller (from 1921 on). Jews were active in Swiss industry and commerce, particularly in the field of textile, silk, clothes and embroideries production.

All Jewish communities were, in 1943, united in the Schweizer Israelitischer Gemeindebund, founded in 1904. The Swiss Toratreuer Zentralverein (founded in 1907 by Arthur Cohn, of Basel) was formed to promote Orthodox Judaism. Reconstruction work in Palestine was supported by the Schweizer Comite für Erez Jisroel (founded in 1909), to which belonged representatives of all communities. Besides, there existed at Basel in 1943 a Swiss Zionist Organization, a Mizrachi group and an Agudath Israel group, and an association of Jewish athletic clubs. Among outstanding Jewish charitable institutions were the Home for the Aged (Lengnau, founded in 1901), the Orphans' Home (Basel, founded in 1903), the Jewish Hospital (Basel, founded in 1904), and the Jewish Tuberculosis Sanatorium Etania at Davos. In 1927 a Yeshiva was founded by E. Botschko in Montreux. Most of the Zionist Congresses were held on Swiss territory (Basel, 1897, 1898, 1899, 1901, 1903, 1905, 1911, 1927 and 1931; Zurich, 1929 and 1937; Lucerne, 1935; Geneva, 1939). The outstanding organs of Swiss Jewry in 1943 were the *Israelitisches Wochenblatt für die Schweiz* (founded in 1901), the *Jüdische Presszentrale* (1921), and the *Revue juive de Genève* (1933).

The Swiss authorities showed their repudiation of anti-Semitism on numerous occasions, especially when, after 1930, several Swiss Nazi organizations were formed. In January, 1932, anti-Jewish boycott leaflets were distributed throughout Geneva, an action which was sharply condemned by the population. From October, 1934, to May, 1935, a lawsuit held the attention of the world. J. Dreyfus-Brodsky, president of the Swiss Federation of Jewish Communities, Marcus Cohen, president of the Zionist Federation of Switzerland, and Marcus Ehrenpreis, chief rabbi of Sweden, brought suit against the editor of the Swiss Nazi organ which had published a series of articles that accepted as true the hoax of the *Protocols of the Elders of Zion*. Despite the intervention of the Nazi German government, which sent its expert, Colonel Ulrich Fleischauer, to testify to the "genuineness" of the *Protocols,* the Swiss court declared it to be a forgery and fined the culprits. In March, 1935, an agent of the Gestapo, Hans Wesemann, succeeded in luring the exiled German Jewish journalist, Berthold Jacob, then at Basel, to Paris, where he was kidnapped by the Nazi secret police; but Wesemann was seized by the Swiss government, and upon protests made by it Germany was compelled to release Jacob and to send him back to Switzerland. In February, 1936, David Frankfurter, a twenty-six-year-old Yugoslav medical student, assassinated the Swiss Nazi leader, Wilhelm Gustloff, and was sentenced to eighteen years' imprisonment. The sentence of the Swiss court, however, contained the remark that the persecutions of the Jews by the Nazis had made "a painful impression on the Swiss who compare these results with their own conception of liberty of the individual and of conscience." On July 3, 1936, Stefan Lux, a Czech Jewish journalist, shot and killed himself at the last session of the League of Nations in a dramatic protest against Nazi persecution of the Jews.

After the Nazis' advent to power (1933), and particularly after their annexation of Austria (1938), large numbers of Jewish refugees poured into Switzerland; by 1943 they numbered 6,300. Prevented by the second World War from further emigration, most of them had to be supported by the Jewish communities and by the American Jewish Joint Distribution Committee. By 1943 the majority of them had been placed in labor camps by the Swiss government. In addition, thousands of Jews were among the French and Polish soldiers who entered Switzerland after the fall of France (June, 1940) and were interned by the Swiss authorities.

Although completely surrounded by countries whose governments were anti-Semitic, Switzerland in 1943 maintained its liberal attitude toward native Jews and toward Jewish refugees. It withstood Nazi pressure for the extradition of political refugees, and anti-Semitic propaganda was heavily punished by the Swiss courts. The Protestant church urged its members on various occasions to combat anti-Semitism.

By the end of 1942 more than 6,000 destitute Jewish refugees had fled to Switzerland in fear of deportation to Eastern Europe from Holland, Belgium and France. They were kept in internment camps and provided with work, and large sums were allotted for their support by the Joint Distribution Committee. ALFRED WERNER.

Lit.: J. C. *Ulrichs Sammlung jüdischer Geschichten* (1768); Steinberg, A., *Studien zur Geschichte der Juden*

während des Mittelalters (1902); Haller, E., *Die rechtliche Stellung der Juden im Kanton Aargau* (1901); Nordmann, A., "Geschichte der Juden in Basel," *Baseler Zeitschrift für Geschichte,* vol. 13; *Jüdisches Jahrbuch für die Schweiz;* Wyler, Fritz, *Die Entstehung der Schweizerischen israelitischen Gemeinden* (1929); "Zur Luzerner 600-Jahr-Feier," *Jüdische Presszentrale,* Sept. 9, 1932; *Aiding Jews Overseas* (1940-41); Lubinski, Kurt, "Switzerland Takes a Stand," *American Hebrew,* Dec. 20, 1940; Werner, Alfred, "Switzerland, Oasis of Freedom," *ibid.,* July 3, 1941; Daniel, Anita, "Switzerland," *American Mercury,* May, 1942; *Publications of the American Jewish Historical Society,* No. 9 (1901) 163; No. 11 (1903) 8-9, 24-26, 30, 32, 35-36, 38, 41-43, 45-52; No. 15 (1906) 25-39; No. 16 (1907) 205.

SWOPE, GERARD, electrical engineer, b. St. Louis, 1872. He graduated from the Massachusetts Institute of Technology (B.S., 1895), and worked himself up to a manager's position with the Western Electric Company in St. Louis (1899) and to general sales manager in New York city in 1908; he was subsequently made vice-president and director (1913). During the first World War he won the Distinguished Service Medal for the General Staff's Board of Purchase, Storage and Traffic. In 1919 he joined the General Electric Company, and was elected its president in 1922. This position he held until his retirement in 1940, when he became honorary president. In 1942 he was recalled to active service with the General Electric Company.

Swope attained prominence when, under the National Industrial Recovery Act, he was made a member of its Industrial Advisory Board (1933). In the following year he was a member of the President's Advisory Council on Economic Security, and in 1937 he became a member of the Advisory Council on Social Security. He served in 1938 as chairman of the Industrial Relations Commission to Great Britain and Sweden, and three years later was made an alternate member of the National Defense Mediation Board.

A chevalier of the Legion of Honor, Swope was also a recipient of the gold medal of the National Institute of Social Sciences and of the McGraw gold medal and purse for signal contributions to the electrical manufacturing industry, both awarded him on his sixtieth birthday (1932). He was the author of *Stabilization of Industry* (1931), often referred to as the "Swope Plan," and of other papers on economic subjects.

SWOPE, HERBERT BAYARD, publicist and editor, b. St. Louis, 1882. He was a brother of Gerard Swope. Swope's first connection with newspaper work was as reporter for the St. Louis *Post.* Later he was affiliated in the same capacity with the Chicago *Tribune,* the New York *Herald* and the New York *World.* At the outbreak of the first World War the *World* sent Swope to Europe, to serve as correspondent with the German armies; this post he held until 1916. In 1917 his reports won the Pulitzer award.

With the entry of the United States into the War Swope was made a lieutenant commander in the United States Navy, but was assigned as assistant to Bernard M. Baruch in the War Industries Board. Once more as correspondent for the *World,* he attended the Paris Peace Conference, and was the first to publish the secret League of Nations Covenant, as well as the reparations clauses.

Returning to New York, Swope became executive editor of the New York *World* in 1920. For nine years his direction of the editorial policies of the paper made it a lively but intellectual liberal organ, unhesitant in its championship of public rights. The paper's exposure of the Ku Klux Klan and its fight against peonage in Florida, both under Swope's direction, won Pulitzer medals for public service.

After his retirement from the *World* in 1929 Swope continued to participate in numerous civic and cultural enterprises, as well as in progressive political movements. President Franklin D. Roosevelt sent him to the Economic Conference in London in 1933.

Swope's prize-winning correspondence from Germany during the first two years of the first World War was issued in book form, *Inside the German Empire* (1917). Among his other published works was *Our Bill of Rights: What it Means to Me* (1941), which appeared at the time of the Bill of Rights Sesquicentennial.

SYDNEY, capital of New South Wales, a constituent state in the Commonwealth of Australia. A few years after the city was founded (1788) a number of Jews settled there. In 1817, when the first Jewish funeral took place in Sydney, there were some twenty persons of the Jewish faith. In 1827, when regular religious services were established, the Jewish population of Sydney was ninety-five; by the time the first congregation was formally founded (1831) it reached 345. In 1940 Sydney had about 11,000 Jews out of a total population of 1,267,350. Up to 1943 about 3,000 refugees had settled in the city, raising the total to about 14,000.

The beginnings of a Jewish community at Sydney centered about the cemetery which was acquired in 1820. Previously Jews had been buried in a separate corner of the general cemetery. A Hebrah Kaddisha was established (1817) on the occasion of the first Jewish burial. In the years 1827 to 1828 the economic condition of the Jews in New South Wales was considerably improved, and it was then regarded as advisable to hold regular prayer meetings. Philipp Joseph Cohen offered the use of his house for divine worship. A number of the Jews of Sydney accepted this offer, and Joseph Barrow Montefiore acted as chairman of this nucleus of a Jewish community which followed the ritual of the Great Synagogue of London. But there was rivalry, or separatism, among the Jews of Sydney. Shortly thereafter a service was held in a house owned by Vaiben Solomon; this was supported by Abraham Elias and James Simmons. Such was the state of religious affairs when Rabbi Aaron Levi, accredited by Solomon Herschell, chief rabbi of London, arrived in 1830. He succeeded in adjusting existing differences. A room in one of the oldest buildings of Sydney (situated in the main street of the city, and which served many purposes formerly and afterwards) was rented and adapted for divine service, and thus the George Street Synagogue was opened for public worship in 1831. Joseph Barrow Montefiore was president, Abraham Elias treasurer, and George Moss honorary secretary of the newly established Jewish congregation of Sydney for the year 5593 (1832-33). In 1835 M. E. Rose, accredited by the chief rabbi of London, was appointed reader, Mohel and Shohet. He was followed by Jacob Isaacs.

The foundation stone for a synagogue was laid by the Jews of Sydney in York Street, near Town Hall (1842). The building was formally opened in 1844. Two years later the state legislature voted the congregation £1,000 to pay off the debts on the synagogue, after the same authorities had granted (1845) plans and means for a school house for the Jews of Sydney which was opened in 1850.

For forty-one years (1862-1903) Rabbi Alexander B.

Davis guided the religious affairs of the Jews of Sydney. He healed the wounds caused by schism and helped create several charitable and cultural institutions in addition to the Hebrew Philanthropic Society, founded in 1833 and afterward merged (1882) with the Sir Moses Montefiore Home, and with the Dorcas Society, founded in 1840. He presided over the Australian branch of the Anglo-Jewish Association from its founding (1872), over the Jewish Education Board, founded in 1882, and over the Jewish Sabbath School, founded in 1863. In 1878 the Great Synagogue on Elizabeth Street, facing Hyde Park, was dedicated. Davis retired in 1903 and was succeeded by Rabbi Francis Lyon Cohen, an authority on Jewish music, who became also chaplain to the Australian military forces, remaining in office until his death in 1934. His successors were Rabbi E. M. Levy, who retired (1938) to become a barrister-at-law, Rabbi L. A. Falk (1938-40), formerly chaplain to the 38th and 40th battalions, Royal Fusiliers (1st Judeans), who later served as chaplain of the Australian Commonwealth forces and of the Australian Commonwealth forces and of the Australian prisons, and Dr. Israel Porush (1940).

Although the Great Synagogue enjoys a unique position and prestige, being the second largest in the British Empire, and having its rabbi the recognized deputy of the chief rabbi of Great Britain, Sydney had several other Jewish congregations in 1943. Among these were: Central Synagogue in the eastern suburbs, with Eliezer A. Levi as rabbi (in 1943 he was on service as army chaplain at General Douglas MacArthur's headquarters); Newtown Synagogue (A. Rabinowich, Hazan); Mizrachi Synagogue (Rabbi Kirzner, minister), for the extreme Orthodox. A Liberal congregation, Temple Emanuel, was organized in 1938 under the prompting of Rabbi Herman Saenger of Melbourne, and in the following year Rabbi Max Schenk, a graduate of the Jewish Institute of Religion, and the incumbent in 1943, was called to the pulpit. Under his influence the congregation grew rapidly, and a Temple was built in 1941. F. Brandman, a member of the congregation, gave his services gratis as cantor, and the Reverend Gunther Hirshberg was appointed assistant to the rabbi in 1942.

The Sydney Jewish community was organized (1943) in the New South Wales Jewish Advisory Board which deals with all problems affecting Jews. It supports the Moses Montefiore Home for the Aged and the Isabella Lazarus Home for Children. Among the organizations in the community are the Australian Jewish Welfare Society, to provide for refugees, the Australian Jewish Historical Society, branches of Zionist organizations, aid societies, the Federation of Polish Jews, and the Jewish Volkscenter. A weekly, *The Hebrew Standard,* was published from the 1880's on, and the Ivriah in 1943 published a monthly called by its name. The Liberal congregation was a member of the Jewish Religious Union of Australia, organized in Sydney in 1941. Cecil A. Luber, president of Temple Emanuel, was president also of the Union in 1943.

In the 1830's Australian colonization in general, particularly the progress of trade in New South Wales, was financed mainly by the brothers Jacob and Joseph Barrow Montefiore, sons of Eliezer and cousins of Sir Moses Montefiore. The Montefiore brothers were among the early pioneers of Australia. Jacob Montefiore, who had been connected with the colonial produce trade, returned to England to initiate the movement for financing Australian settlements, and was active as a member of the South Australian Colonization Association. He was appointed member of the first board of commissioners entrusted by the British government with the administration of the Australian colonies, and thus became highly esteemed alike by the Australian colonists and the British government. Upon visits to Australia, in 1843 and 1854, he was acclaimed by the local authorities as well as by the populace of Australia. He acted also as an agent for the Rothschilds, and held a partnership with his brother Joseph Barrow Montefiore of London and Sydney. The Sydney branch was directed for some decades by Joseph Barrow Montefiore, who founded also the Bank of Australasia and became instrumental in the organization of the Jewish congregation of Sydney.

Jacob Isaac Levi, a nephew of the brothers Montefiore, proceeded (1837) to Sydney, where he assumed the maiden name of his mother Esther Hannah, daughter of Eliezer Montefiore. He became one of the leading merchants of Sydney. For many years he was a director of the Bank of Australasia, and served as president of the chamber of commerce of Sydney. In 1857 he was nominated a member of the first Legislative Council of New South Wales. He left Australia for England in 1876, but continued his interest in the economic life of Sydney and New South Wales, acting as a director of several banking firms.

Samuel Cohen was the first Jew to be elected member of the parliament of New South Wales. His son George Judah Cohen (b. Sydney, 1842; d. Sydney, 1937) was for many years senior partner of David Cohen and Company, Sydney, and chairman of the Commercial Bank of Sydney, the Australian Gaslight Company, the Sydney Exchange Company and other important enterprises. He was also for many years president of the Great Synagogue of Sydney, and was generally regarded as the "doyen of Australian Jewry."

Another Samuel Cohen (b. London, 1830; d. Sydney, 1915), residing in Sydney from 1853 to 1855 and from 1890 until his death, was the first mayor of Ulmarra, then a member of the board of education and of the Great Synagogue of Sydney. Charles Collins was for many years the leading citizen of the district of Narrabri and its first mayor. His brother Albert Collins was alderman of Narrabri (1894-1901) and mayor of the district, which he represented in the parliament of New South Wales for several periods. John Jacob Cohen was speaker of the Legislative Assembly (1917), and Daniel Levy was speaker (1919-25 and 1927-37). The former filled also various offices in the Great Synagogue; the latter, a prominent jurist, was knighted in 1929.

Associated with Sir Daniel Levy in the Supreme Court of New South Wales was Henry Emanuel Cohen, and both were vitally active in the affairs of the Great Synagogue of Sydney. Sir Julian Salomons, chief justice of New South Wales for a short time and a member of several governments of the colony, was one of the renowned jurists of Australia. As agent general for New South Wales at London, which post he held during 1899 and 1900, he succeeded Sir (afterward Baronet) Saul Samuel, whose public career began in 1846 and who achieved ministership in several cabinets and the post of agent general from 1880 until his retirement in 1897. His oldest son, Louis Samuel (b. Sydney, 1861; d. Sydney, 1887), constructed the largest graving dock in the Southern Hemisphere at Cockatoo Island in Sydney Harbor and the famous Hawkesbury Bridge. He died on the eve of completion of these vast projects which he began at the age of twenty-two. His younger brother, Sir Edward Levien (afterward the second baronet Samuel), completed them. He was also interested in the woollen trade and manufacturing, and was a key factor in the Volunteer movement, serving for many years in the Honorable Artillery Company and in the New South Wales Lancers.

Several streets of Sydney perpetuate the memory of Jewish citizens. Thus were honored Montagu Levey, a benevolent communal worker who erected some of the most beautiful buildings of old Sydney, and J. G. Raphael, who represented West Sydney in the Legislative Assembly (1872-78).

Barnett Levey became popular as "the father of the theatre in Australia." An early pioneer of New South Wales, Levey constructed several edifices at Sydney,

which were known as Colchester Warehouse, Waverley House and the Royal Hotel. In 1828 he began to prepare the establishment of the first stage in Australia, and in 1832 he offered a silver medal to any Australian playwright who would provide him with a producible theatrical piece. Overcoming many difficulties, Levey finally opened the Theatre Royal at Sydney in the same year. Samuel Levey was one of many Jewish benefactors who fostered Sydney University, founded in 1850. George Moss founded (1841) the first Jewish paper, *The Voice of Israel.* Subsequently Sir Daniel Levy and Percy Joseph Marks edited the *Australian Hebrew* at Sydney. Marks, a solicitor and commissioner of the supreme courts of Victoria, Tasmania, Western Australia and New Zealand, published *Australasian Shakespeareana* (1915) and various papers on Australian historical and Jewish matters, and was instrumental in the founding of the Australian Jewish Historical Society (1938). Ernest Samuel Mark, who was elected lord mayor of Sydney (1930), promoted every kind of sport in Australia. Sir Samuel Sydney Cohen, president of the Great Synagogue of Sydney for many years between 1922 and 1938, promoted kindergartens and other charitable institutions. Commander Victor Cohen, a public servant and officer in the Naval Reserve, published several historical writings. Other Jewish authors of Sydney were Fanny Reading, H. J. Wolff and A. H. Baumberg.

The Sydney Jewish community played its part in the second World War. The Council of Jewish Women, headed by Dr. Fanny Reading, maintained a canteen, the proceeds of which were turned over to the Lord Mayor's Patriotic Fund. Brigadier General Joseph Steigrad was director of medical services in the Near East. Colonel Paul A. Cullen (treasurer of Temple Emanuel) was in active service from the outbreak of the War. Wing Commander Julius A. Cohen of Sydney won distinction in the Royal Australian Air Force and was awarded the Distinguished Flying Cross. In July, 1942, Rabbi Max Schenk became Australian director for the Jewish Welfare Board's work for American Jewish soldiers there, and in 1943 he toured the United States for the war effort. HUGO BIEBER.

Lit.: Marks, Percy J., *The First Synagogue in Australia* (1925); *Proceedings of the Australian Jewish Historical Society,* vol. 1 (1938-42); *Canadian Jewish Year Book,* vol. 3 (1941-42).

SYKES, PHILIP LOUIS, judge, b. Lithuania, 1884. He was brought to the United States in 1889, and studied at the University of Maryland (LL.B., 1911) and at Johns Hopkins University (M.A., 1916). He was the first Jew to serve as a member of the Advisory Board of Parole of the State of Maryland (1920-23), and the first foreign-born Jew to serve on the Orphans' Court of Baltimore. He was appointed associate judge (1928), elected in 1930 and reelected in 1934 and 1938; he served as chief judge in 1934.

Sykes was president of the United Hebrew Charities of Baltimore (1917-18) and of the Board of Jewish Education of the city (1930-34). He wrote *Contest of Wills in Maryland* (1941) and *Probate Forms in Maryland* (1941).

SYLVESTER, JAMES JOSEPH, mathematician, b. London, 1814; d. London, 1897. He studied at St. John's College, Cambridge, the first professing Jew to enter the University of Cambridge. But his Jewish origin precluded Sylvester from receiving his degree until 1872. He became professor of mathematics at University College, London (1837), at the University of Virginia, Charlottesville (1841), at the Military



Both sides of a medal struck in honor of James Joseph Sylvester

Academy of Woolwich, England (1855), at Johns Hopkins University, Baltimore (1876), and at Oxford University (1883).

Together with his friend, the eminent non-Jewish mathematician Arthur Cayley, Sylvester evolved the theory of invariants which, according to P. A. MacMahon, "sprang into existence under the strong hand of Cayley, but that it emerged finally as a complete work of art, for the admiration of future generations of mathematicians, was largely owing to the flashes of inspiration with which Sylvester's intellect illuminated it" (Bell, E. T., *Men of Mathematics,* 378). To Sylvester is due most of the graphic terminology of the theory of invariants. The scope of Sylvester's work was described by Cayley as follows: "They (his researches) relate chiefly to finite analysis, and cover by their subjects a large part of it—algebra, determinants, elimination, the theory of equations, partitions, tactic, the theory of forms, matrices, reciprocants, the Hamiltonian numbers, etc.; analytical and pure geometry occupy a less prominent position; and mechanics, optics, and a diligent composer of verse."

Sylvester invented several geometrical instruments, such as the plagiograph. He published his *Collected Mathematical Papers* in four volumes. While a professor at Johns Hopkins University, he edited and contributed to the *American Journal of Mathematics* which had been founded by him. He was recipient of three honorary degrees awarded him by British universities, and of numerous medals. The Sylvester Medal established by the Royal Society commemorates his extraordinary services to science.

Lit.: Bell, E. T., *Men of Mathematics* (1937) 378-405.

SYMBOLS AND SYMBOLISM. A symbol is a visible token which serves to remind the beholder of a particular idea associated with it. Practically all religions have their individual symbols, and Judaism has been particularly rich in such symbols and symbolic interpretations. Thus the Bible declares that the rainbow was set in the sky as the token that God would never again send a completely destructive flood upon the earth (*Gen.* 9:12-16); Ezekiel makes similar use of the rainbow in his description of the glory of God, apparently as the symbol of mercy (*Ezek.* 1:28). The Sabbath was the symbol of the covenant between God and Israel (*Ex.* 31:16-17). Joshua is reported to have set up twelve stones as a symbolic memorial of the miraculous passage of the river Jordan (*Josh.* 4:4-9); while the eastern tribes built an altar, on which no sacrifices were to be offered, as a symbol that they would always be a part of the people of Israel (*Josh.* 22). The wearing of fringes upon one's garments is intended as a reminder of obedience to the commandments of God (*Num.* 15:38-40).

To the prophets, with their strong homiletic sense, almost every object or action might be construed in a symbolic sense. When Saul grasped the garment of

Samuel and rent it, the latter instantly interpreted it as the sign that God would rend away Saul's kingdom from him (*1 Sam.* 15:27-28). Similarly, Ahijah of Shiloh tore his cloak into twelve pieces and gave ten of them to Jeroboam as an indication that the latter would rule over ten of the tribes of Israel (*1 Kings* 11:30-31). They saw messages of symbolic import in any chance object which they encountered: a basket of fruit (*Amos* 8:1-3; *Jer.* 24), an almond branch (*Jer.* 1:11-12) or a seething pot (verses 13-15). Isaiah went for three years in the garb of a captive (*Isa.* 20) and Jeremiah wore a yoke upon his shoulders (*Jer.* 27:2; 28:10) in order that they might be living symbols of the future fate of their people. Later prophets turned from symbolic actions to symbolic visions, such as the valley of dry bones of Ezekiel (*Ezek.* 37) and the golden Menorah of Zechariah (*Zech.* 4).

During the latter part of the period of the Second Temple the custom arose of giving a symbolical interpretation to the various objects in the Jewish ritual. Thus the Temple became the symbol of mediation between man or God, or of humanity itself; the table of the showbread represented the gratitude of the people, the seven-branched candlestick the seven planets, the altar of incense was symbolic of prayer. The burnt-offering symbolized complete dedication, the peace-offering fellowship between God and Israel, the sin-offering complete atonement. The garments of the priests were explained as symbolizing such ideas as the various elements of the universe, or types of atonement for various sins. Numbers were assigned a symbolic significance: three was the number of holiness, four of the universe or revelation, and twelve of the people of Israel. The Lulab on Sukkoth was regarded as symbolical of the four types of Jews of which the people were composed.

The synagogue, as the heir of all the older forms of Jewish worship, is naturally adorned with many symbols that are reminders of the past. The Ark of the Torah is the symbol of the Ark of the Covenant and of the Holy of Holies in the Temple; the perpetual light of the perpetual flame upon the altar; the Menorahs, or seven-branched candlesticks, of similar candelabra in the Temple. The two tables of the Ten Commandments, conventionally represented with only the first two Hebrew words of each commandment, are almost universal in synagogues as the symbol of the Law. Frequent decorations are the lion, symbolic of the tribe of Judah, and the crown, symbolic of the preeminence of the Torah. Ceremonial objects, such as the Shofar, Ethrog and Lulab, are frequently portrayed as symbolic decorations in modern synagogues.

During the Middle Ages the custom arose of engraving upon tombstones symbolic engravings depicting the family or name of the deceased. Thus hands raised in the priestly blessing, with the fingers parted, indicate a member of a priestly family; a pitcher and ewer, used in assisting a priest in preparation for the blessing, denotes a Levite. Such animals as bears, roosters, foxes and the like indicate the name of the deceased. Sometimes tombstones bore a coat of arms or a sign of profession, such as a harp for a musician.

In former times both the Menorah and the Ten Commandments were used to represent Judaism on tombstones, in synagogues and on jewelry. In modern times they have been generally superseded by the six-pointed star, the Shield of David (Magen David) which, though it has no specific symbolic meaning, is generally recognized as indicating that which is Jewish. It appears frequently in synagogues, on mantles for the Torah and other sacred objects, on jewelry, in the emblems of various Jewish fraternal orders, and on the Zionist banner.

See also: Banners; Ceremonial Objects and Institutions; Numbers in Mysticism; Shield of David.

Simon Cohen.

Lit.: Ochser, S., in *Jewish Encyclopedia,* vol. 11, pp. 615-19; Abrahams, I., in Hastings, J., *Encyclopaedia of Religion and Ethics,* vol. 12, pp. 143-45; *Mitteilungen zur jüdischen Volkskunde,* Nos. 10 and 12; Schlesinger, M., *Geschichte des Symbols* (1912); Farbridge, M. H., *Studies in Biblical and Semitic Symbolism* (1927).

SYMMACHUS, translator of the Hebrew Bible into Greek, who lived in the second half of the 2nd cent. He was probably an Ebionite Christian, as stated by Eusebius and Jerome, for he was familiar with Jewish exegesis and wrote a commentary on *Matthew.* Epiphanius' statement that he was a Samaritan who became a Jewish proselyte is less trustworthy, and Geiger's attempt to identify him with the Tanna Symmachos ben Joseph rests on little more than the similarity of names. Symmachus made use of the earlier translations, the Septuagint, Aquila and Theodotion, and produced a version which is written in a more idiomatic Greek than any of the others. He uses Aquila more than the others, and is particularly anxious to avoid anthropomorphisms. Thus in *Ps.* 43:24 he renders "Why sleepest Thou, O Lord?" as "Why art Thou like one who sleepest, O Lord?" Despite the high quality of the translation of Symmachus, it did not succeed in replacing either the Septuagint with the Christians or that of Aquila with the Jews; hence it has survived only in fragments of the *Hexapla* and in marginal readings in manuscripts. However, it influenced Jerome in his translation, the Vulgate. The fragments were collected in Field, *Origenis Hexaplorum quae supersunt,* and in the larger Cambridge *Old Testament in Greek.*

Lit.: Swete, H. B., *Introduction to the Old Testament in Greek* (1914) 49-53; Margolis, Max L., *The Story of Bible Translations* (1917).

SYMMONS, ALEXANDER ISRAEL, judge, b. London, 1862; d. Kilburn, England, 1923. He studied law, and was called to the Bar, Middle Temple, in 1885. In 1911 he was appointed police magistrate at Greenwich. From 1912 until his death he served in the same capacity at Woolwich and Marylebone. Symmons was the first English Jew to become a metropolitan police magistrate.

SYNAGOGAL MUSIC, *see* Music, Synagogal.

SYNAGOGUE. 1. Name. In Hellenistic Greek, synagogue (*synagoge*) was the term for assembly, and also for community—corresponding to the Hebrew *keneseth.* Later it came to designate the place where the assembly gathered, the *beth hakeneseth.* Through the medium of Latin, the word synagogue passed over into German, French, Italian and English; in Judeo-Spanish it appears as *esnoga.*

Yet this is not the oldest or the only designation for Jewish houses of assembly and worship. Popular usage long retained the term "house of the people" (*Jer.* 39:8; what the expression means there is uncertain), although the learned forbade it. Greek-speaking Jews usually referred to their places of worship as *proseuche,* or *proseukterion,* meaning house of prayer (no doubt on the basis of *Isa.* 56:7). Occasionally Greek and Syrian sources speak of the "Sabbath house."

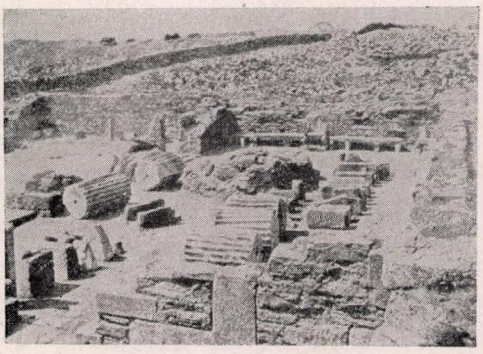
Jews of Balkan and Slavic lands adopted the Latin word Temple; in modern times, this usage has become common in Germany and in America. During the Middle Ages, German Jews began to use the word *Schule, Schul* ("school"). This was derived from the



A part of the architrave of the ancient synagogue at Jafia, in Galilee

Latin *schola,* by which term the Italian Jews (like other nationalities) designated their community. *Shul* is the regular Yiddish word for synagogue. Popular American usage sometimes distinguishes between a "Temple,"—that is, a Reform Jewish or advanced Conservative Jewish synagogue—and a "Shul"—meaning an Orthodox Jewish house of prayer.

2. Origin. It can not be determined exactly when synagogues first came into existence. They were unknown in the pre-Exilic period. During the Babylonian Exile, people used to assemble at the house of a prophet, or other leader. The synagogue must have developed during the early centuries of the post-Exilic period. *Ps.* 74:8, which probably described the Syrian persecution (168-165 B.C.E.), bewails the burning of "all the meeting-places of God in the land," a statement



Ruins of the synagogue on the Greek island of Delos

which implies that synagogues were then to be found throughout Palestine. The oldest dated evidence comes from Egypt, where the synagogue at Schedia was dedicated to King Ptolemy III (247-221) and Queen Berenice. Other inscriptions from Egypt yield about the same date. Evidently the country had numerous synagogues by about 250 B.C.E. The Jews must have begun to establish them shortly after their settlement at the end of the 4th cent. In the same way the synagogue has accompanied the Jews in their wanderings over the earth. To this day, wherever Jews settle in sufficient numbers, they erect a synagogue on their own initiative, without official compulsion.



Part of the floor mosaic of Daniel in the lion's den in the Naaran synagogue



A section of the mosaic floor of the Gerasa synagogue in the region east of the Jordan

Although its origins are obscure, the synagogue represents a revolutionary departure from the character of all earlier places of worship. It was not a place that possessed inherent sanctity; it had no sacrificial or sacramental ritual; it did not require the intermediacy of a specially chosen priesthood. Essentially democratic, the synagogue is a fellowship of worshippers, seeking God directly, and eager to learn His law.

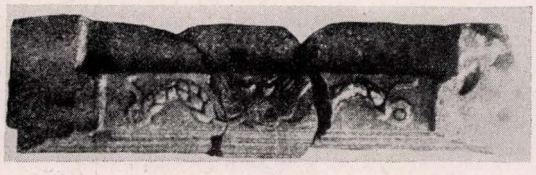
3. Location and Orientation. In Palestine, the synagogue became an essential part of the city, and was erected in a prominent and convenient location. In the Diaspora, synagogues were frequently built near a body of water, although there never was a legal requirement to this effect. They were often located outside the precincts of the city; for neither the ancient Romans nor the Persian fire-worshippers tolerated alien cults within the confines of their municipalities. In medieval Christendom and Islam, synagogues were located within the Jewish quarter. Frequently the synagogue, house of study, ritual bath, and other communal buildings were erected in the same courtyard. In some of the ghettos, several synagogues stood side by side; the most famous instance perhaps is that of Rome, where there are five synagogues next to one another.

The oldest sources have two prescriptions for a synagogue site: it should be the highest point of the city, and the entrance of the building should be on the east (*Tos. Meg.* 4:22-23). Both requirements remained theoretical; the Jews could not always freely choose the location for their synagogues. They contented themselves with building them higher than the surrounding structures. Ecclesiastical and governmental regulations interfered even with this modest rule; the custom survived of attaching to the synagogue roof a pole higher than the adjacent dwellings.

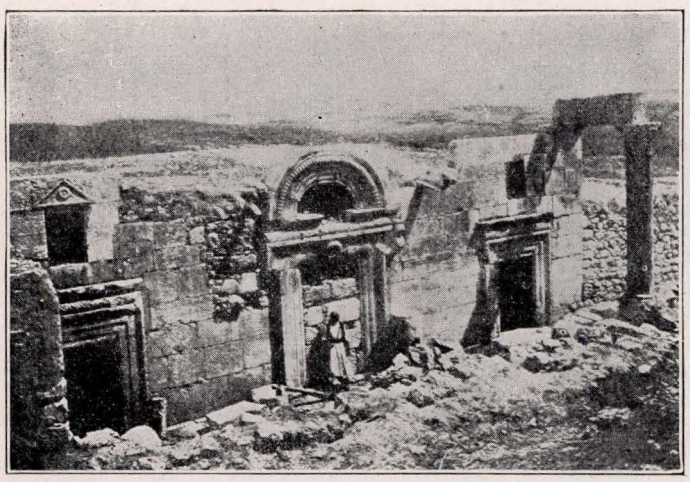
There appears to have been no ancient law as to the direction in which the worshippers should face; but ultimately the custom emerged of praying in the direction of Jerusalem, after the pattern of Daniel (*Dan.* 6:11). For the majority of Jews this meant facing eastward (*mizrah*). The church took over this custom, to which it gave the name of "orientation."

4. Architecture. a. In Palestine. Up to 1943 synagogues had been excavated in over forty different places in Palestine, including Galilee, Samaria, Judea and Transjordan. With the exception of the synagogue of Theodotus at Jerusalem (1st cent. C.E.), all these synagogues date from the 3rd to the 6th centuries. Nothing is known of the architecture of the synagogues in the centuries that preceded these. Probably they consisted of a single room, the place of worship, to which several antechambers were attached.

The synagogues of the 3rd cent. on are in the form



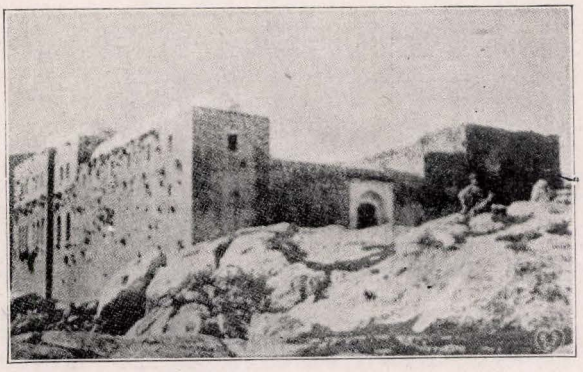
Fragments from the decoration of the synagogue at Gischala, in Upper Galilee



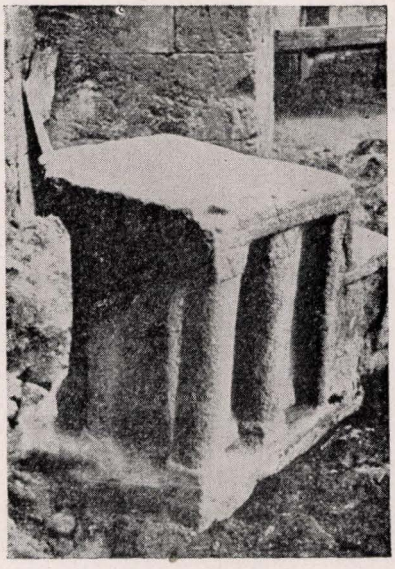
Ruins of the synagogue at Kfar Birim in Palestine



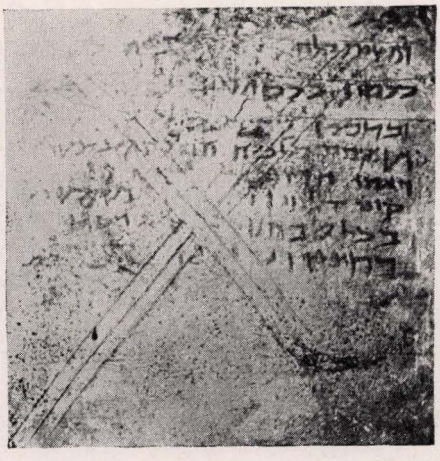
Ruins of a stone armchair in the synagogue at Chorazin, Galilee



The synagogue built on the site of the grave of Rabbi Meir at Tiberias



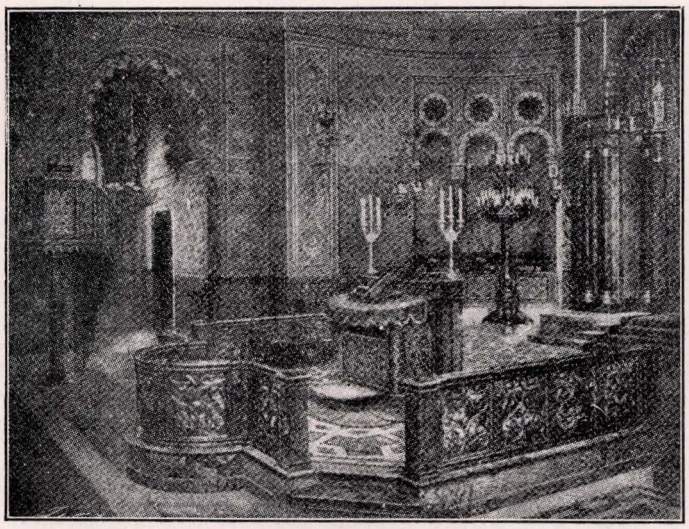
The Almemar of the synagogue at Aleppo



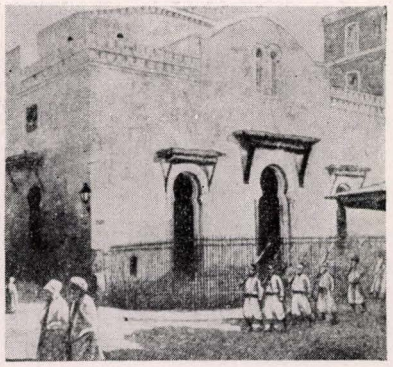
A ceiling tile from the Dura-Europos synagogue, with an Aramaic inscription



Inscription at the left of the door of the synagogue of Candia, Crete



Interior of a Moroccan synagogue



Exterior of an Algerian synagogue

of a basilica with three sections. Usually there was a portico in front of the façade, a vestibule, and sometimes also side rooms. In some places the remains of a gallery, which certainly served as the women's section, are plainly visible. The rule that the synagogue should face toward Jerusalem determined the interior arrangement. Along the walls, except on the side nearest Jerusalem, were stone benches for the worshippers. In the oldest synagogues the façade is on the side nearest Jerusalem; on this there are usually three entrances (as in Capernaum, Keraze and Arbel). The Ark of the Law was originally a portable shrine, kept in the side room and brought into the main hall of prayer when needed. Later it was installed in the main hall, in front of the central entrance, by the wall nearest Jerusalem.

In the 5th and 6th centuries there is a change of style. The basilica form remains, but the façade and the three entrances are located, not on the side nearest Jerusalem, but on that opposite to it. A small structure, either semi-circular or rectangular, in which the Ark of the Law might be placed, is attached to the side nearest Jerusalem. A fixed Almemar (reading platform) appears at the end of the 6th cent.

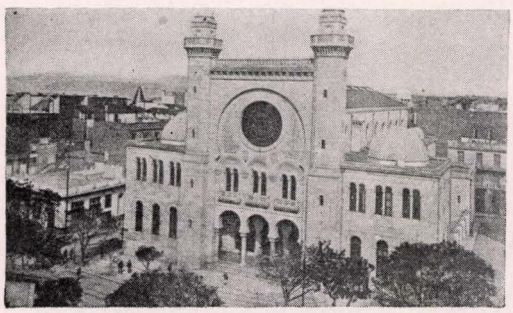
The decoration in these synagogues includes various secular motifs, including pictures of plants and animals, and even representations of human beings. There are other motifs, such as the Shield of David (Magen David), the Seal of Solomon, the zodiac and the like, which are of magical or astral significance, while some are purely Jewish and religious—the Ark of the Law, the Menorah, the Shofar, the Lulab or the Ethrog. In the 5th cent. Jews began to decorate the synagogues with mosaics; at that time Biblical motifs, such as Daniel in the lions' den, the sacrifice of Isaac, or the Flood, appear. (However, the Dura-Europos synagogue of the 3rd cent. anticipated this with numerous Biblical murals.)

A study of the decorations at various periods reveals differences in Jewish attitudes toward what was permissible. At one period they objected to representations of men and animals. Later, apparently, the objection to such was limited to figures in relief, while in flat decorations such figures were calmly accepted. Later still, fresh attacks were made on the latter (as at Naaran).

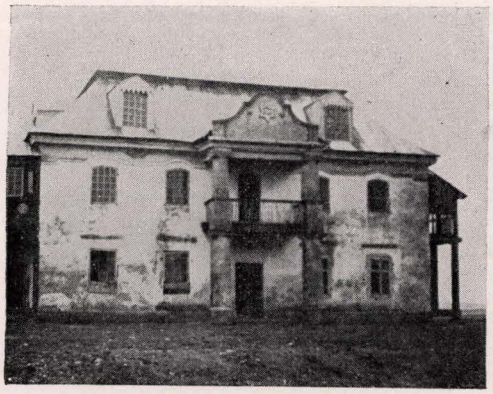
A clear picture of synagogue decoration of the 6th cent. was obtained through the excavation of the old synagogue of Beth Alpha, conducted by the Hebrew University in 1929. The entire hall of worship, the bordering rooms, the vestibule and the court of the synagogue are paved with mosaics. Especially interesting is the ornamentation of the central nave. Over the chief entrance are two inscriptions, one in Greek, the other in Aramaic. The former gives the names of the two artisans, Marianus and his son Hanina, who executed the mosaic. The Aramaic inscription, largely destroyed, states that the work was done during the time of the "emperor Justinus," probably Justin I (517-28). Then followed the representation of the sacrifice of Isaac, and one of the signs of the zodiac with the chariot of the sun in the middle and figures of the four seasons on the sides. In the apse an Ark of the Law is pictured, on either side are represented seven-branched candlesticks, a Shofar or a Lulab.

b. In the Diaspora. There is no distinctive form of architecture for Jewish synagogues in the Diaspora. They tend to follow the prevailing mode of the country and century. Thus the synagogue at Alexandria was in the prevailing basilica form. Medieval European synagogues were built in Romanesque and Gothic styles; the erstwhile synagogues in Toledo reveal Moorish and Byzantine influences.

During the period when Jewish culture flourished in Poland, a significant epoch of synagogue design occurred—perhaps the first native Jewish style, derived from the synagogue cult and the prescriptions of the Talmud. The stone synagogues of this period (as at Lemberg and Zólkiew) have a central structure with four pillars, within which the Almemar stands. Those of Zólkiew and Luck are actual fortresses, with loopholes for firing guns. More numerous are the wooden



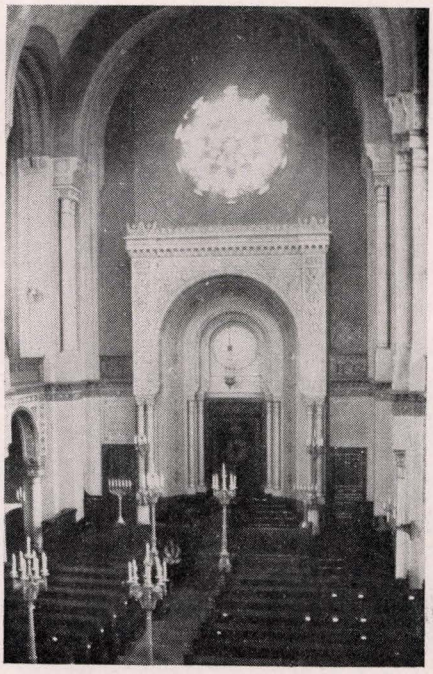
Façade of the synagogue at Oran, Algeria



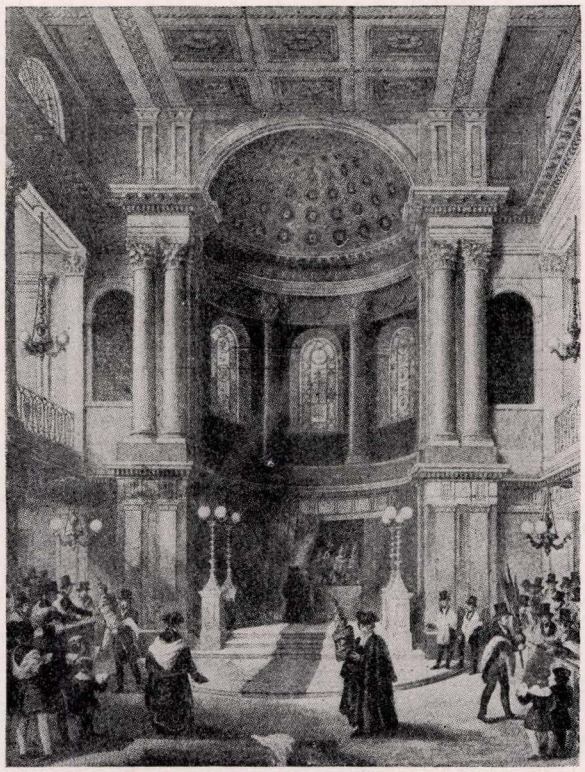
The 500-year old synagogue of Przytyk, Poland, at the time of the riots of 1936



Interior of a Yemenite synagogue



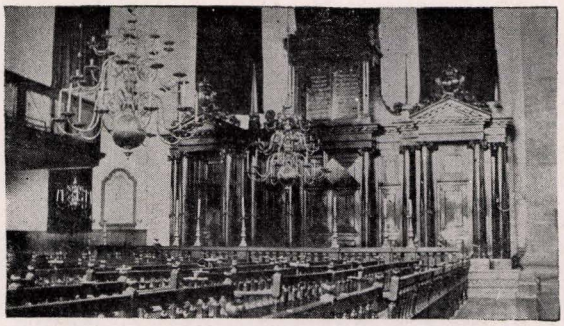
Interior of the former Nuremberg synagogue



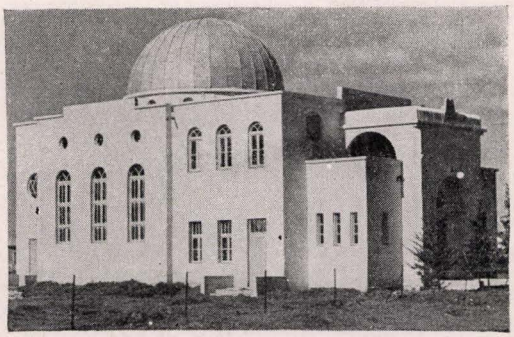
Worship in the Great Synagogue at Duke's Place, London



Interior of the former "Polish Synagogue" at Vienna



A view of the interior of the Portuguese synagogue at Amsterdam



A modern synagogue at Afule, Palestine

synagogues, among which those of Chodorów and Kurnik present the most mature examples; the former has magnificent frescoes. Typical of these wooden synagogues is the pagoda-like roof. Travelers from Poland brought the wooden synagogue, with its wall-paintings, and sometimes also the four-pillar style, to Germany and Bohemia.

Since the emancipation of the Jews in the 19th cent. there has been a great increase in the building of synagogues; they manifest the widest variety of architectural styles, both strict and eclectic. At first the Moorish style was the most popular, later the Romanesque; synagogues have been built also in classic, Renaissance, American Colonial, and ultra-modern styles.

A unique design was followed in the building of Temple Israel of Lawrence, L. I. (shown in the illustration on page 128), erected in 1930. The architect combined the prevailing colonial architecture of the village with a hexagonal form of building, so that the structure, as viewed from the air, represents the six-pointed star (Magen David, or Shield of David), the most frequently used symbol of Judaism.

Illustrations of synagogues (exteriors or interiors) are found in the following articles in this encyclopedia:

Vol. 1: Aaron, Ab, Ninth of, Africa, Akron, Albany, Algeria, Almemar, Alsace, Altneuschul, America, Amsterdam, Anti-Semitism, Antwerp, Archeology, Ark, Atlanta, Auckland and Australia.

Vol. 2: Baltimore, Bavaria, Beauty, Berlin, Birmingham, Blessing, B'nai B'rith, Bohemia, Bordeaux, Boston, Brazil, Breslau, Brody, Brooklyn, Brussels, Bucharest, Budapest, Buenos Aires, Buffalo, Bulgaria, Burgenland, Cairo and Canada.

Vol. 3: Cape Town, Carpentras, Ceremonial Law, Charleston, Chattanooga, Chicago, China, Christianity, Cincinnati, Circumcision, Cleveland, Cologne, Columbus, Consistory, Copenhagen, Cordova, Cracow, Crete, Crimea, Curaçao, Dallas, Damascus, Danzig, Darmstadt, Dayton, Delaware, Delos, Denver, Des Moines, Detroit, Duluth, Dura-Europos and Easton.

Vol. 4: El Paso, Elizabeth, Elmira, England, Erfurt, Essen, Evansville, Fall River, Florence, France, Frankfort, Fulda, Functionaries, Fürth, Galicia, Galilee, Galveston, Geneva, Georgia, Germany and Gibraltar.

Vol. 5: Grodno, Hamilton, Hanukah, Harrisburg, Hartford, Head, Covering of, Holidays, Holland, Houston, Hungary, India, Iowa, Istanbul and Italy.

Vol. 6: Japan, Jassy, Jerusalem, Johannesburg, Kansas City, Karlsbad, Karlsruhe, Kassa, Königsberg, Kroměříž, Lancaster and Leningrad.

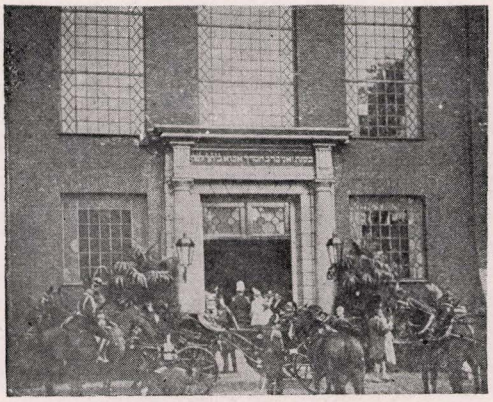
Vol. 7: Liverpool, Livorno, London, Los Angeles, Lublin, Lulab, Lwów, Mannheim, Mantua, Marranos, Mayence, Medals, Meir, Melbourne, Meron, Mexico, Mobile, Montana, Montgomery and Montreal.

Vol. 8: Mount Vernon, Munich, Netherlands East Indies, New Haven, New Jersey, New Orleans, New York city, Newark, Newport, North Carolina, Norwich, Nové Mesto Nad Vahom, Nuremberg, Oakland, Omaha, Paris, Pennsylvania, Perth, Pesaro, Philadelphia, Philippines, Pittsburgh, Portland, Portugal and Posen.

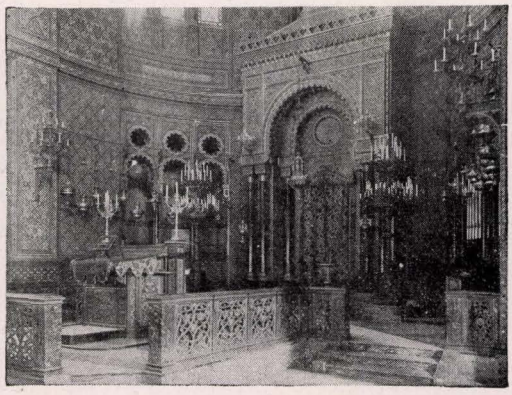
Vol. 9: Providence, Purim, Quebec, Reading, Red Sea, Richmond, Rochester, Rome, Rosh Hashanah, Roumania, Safed, St. Joseph, St. Louis, St. Paul, San Antonio, San Francisco, Sarajevo, Savannah, Scranton, Seattle, Shofar, Siena, Simhath Torah, South Africa and Spain.

Vol. 10: Springfield, Steubenville, Strasbourg, Sukkoth, Syracuse, Szeged, Tel-Aviv, Texas, Toledo (Spain), Toledo (Ohio), Torah, Toronto, Trenčin, Trieste, Tulsa, Tunis, Turkey, Vienna, Vilna, Virgin Islands, Warsaw, Washington, Waukegan, Wichita, Wilkes-Barre, Wisconsin and Yugoslavia.

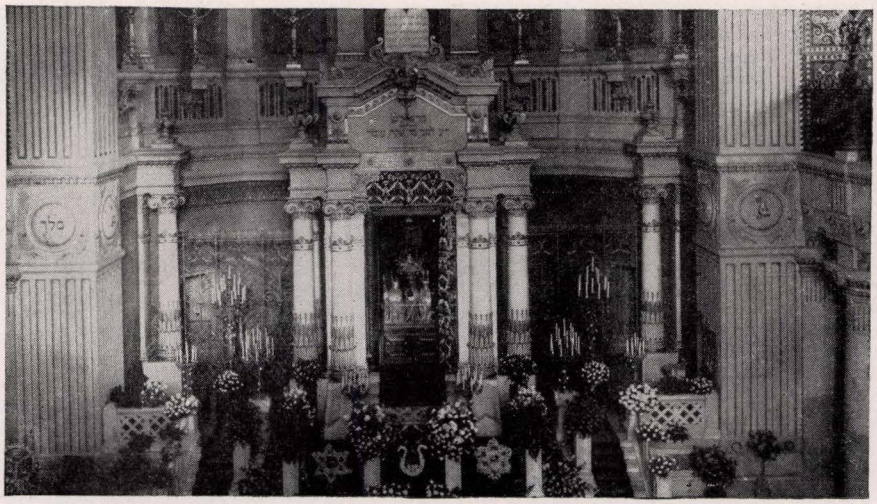
5. Interior Arrangement and Decoration. The hall of worship had to be provided with windows, on the basis of *Dan.* 6:11. Following *Ps.* 130:1, "Out of the depths have I called Thee," the hall of worship



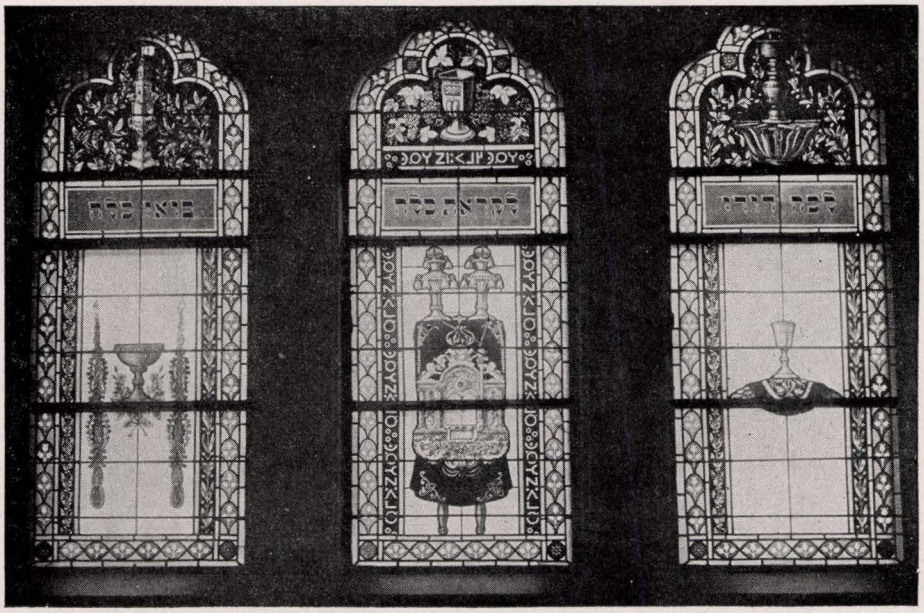
Entrance to the synagogue at The Hague



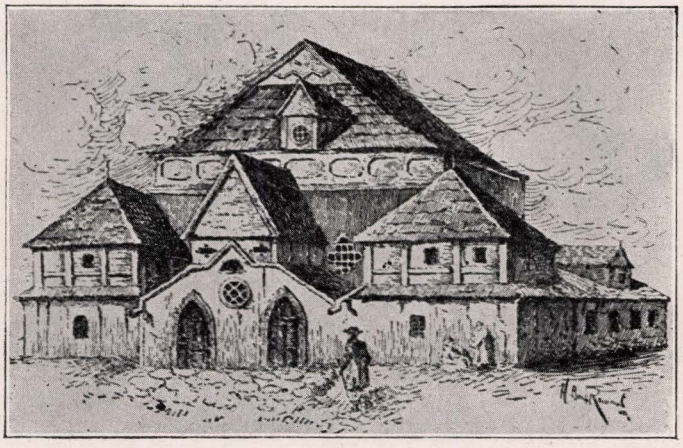
Reading desk and Ark of a Florence synagogue



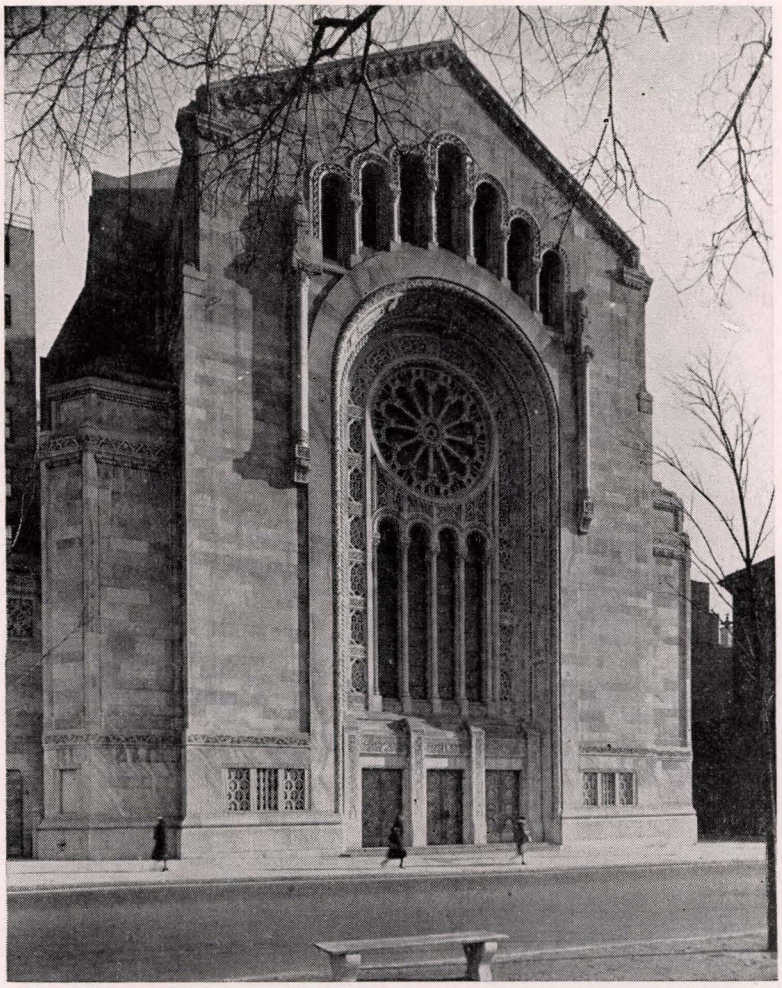
Platform and Ark of a synagogue at Rome



Stained glass windows in the synagogue at Szeged, Hungary



Drawing of a wooden synagogue at Vilkaviskis, Lithuania



The façade of Temple Emanu-El, New York city. An example of very early Romanesque design

was sometimes one step below the vestibule (as in the old synagogue at Berlin), or the precentor's desk might be set a few steps lower (as in the Altneuschul at Prague). Where Hellenistic tastes in art prevailed, the floor might be inlaid with costly mosaics. In Babylonia the floor was of wood, often covered with straw.

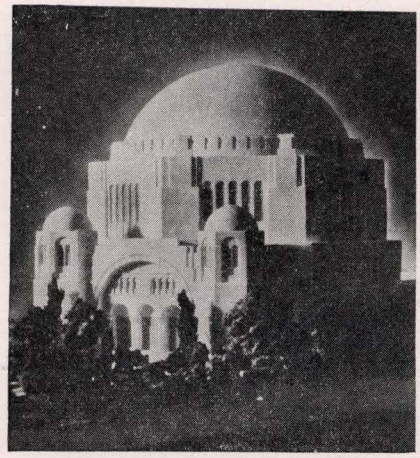
In ancient times women did not come to the oriental synagogue in large numbers; those who came worshipped in the same room with the men. The Babylonian Amoraim introduced the practice of assigning separate rows of seats to men and women; but the Talmud does not know of a women's gallery. In the West, women came more generally to the synagogue, especially because of their interest in the sermon. Here, also, there was a single room for all worshippers; only later was a separate women's synagogue (Weiberschul or Frauenschul) added, separated from the men by gratings which became increasingly thicker, and regarded as possessing a lesser degree of holiness.

In the 19th cent. women began to protest against this segregation; the gratings became more open and, even in many synagogues of Conservative stamp, disappeared entirely. The Reformgemeinde of Berlin abolished the women's gallery, and seated women on the same floor with men, but apart from them. The American Reform Movement went still further; following the example of the family pew found in American churches, it abolished the separation of the sexes altogether. In Europe this extreme innovation has been followed only in the Reform synagogues of Paris and London; but in America it has been extended even to many Conservative congregations.

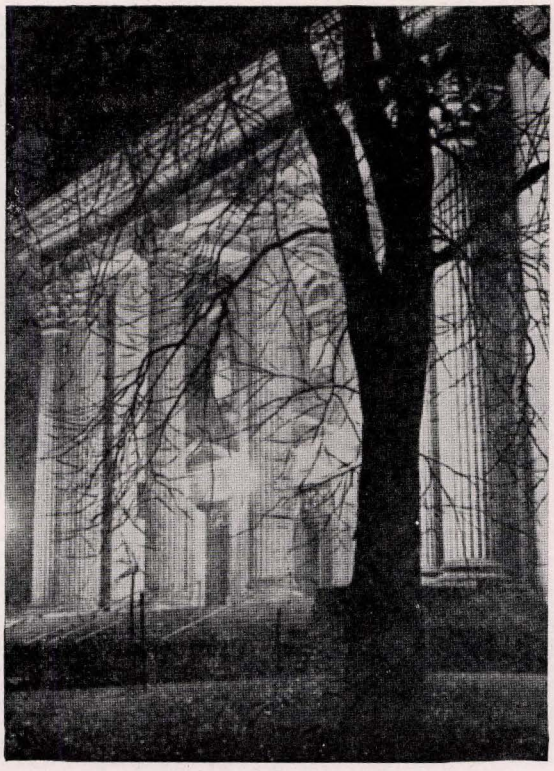
In ancient times, the only essential furnishing of the synagogue interior was a shrine for the holy writings, called *tebah* ("chest"; it is the Biblical word for Noah's ark)—a portable wooden box. It was called also *'aron haḳodesh* ("holy ark"), after the Biblical name for the Ark of the Covenant (*'aron haberith*). The old oriental synagogues had no built-in "sanctuary," like the apse of the churches; but the oldest Romanesque synagogues of Germany had a niche in the east wall, to provide a repository for the scrolls. This proved impracticable because the dampness caused the parchment to deteriorate; later synagogues returned to the wooden cabinet, now, however, set into the synagogue wall, and reached by several steps.

For the reading of the Torah, a raised platform was introduced at an early date, the Bema (Bimah) or Almemar. The Almemar was sometimes the place where the reader stood when he led the congregation in prayer, but later the precentor's desk (*'ammud,* "pillar") and Almemar were separated. In Germany and Poland it was usual for the precentor's desk to be at the eastern end in front of the Ark, the Almemar in the

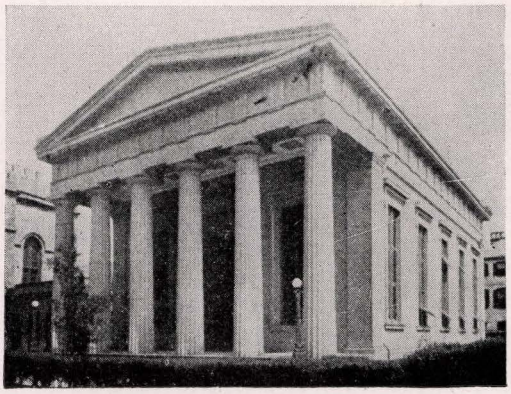
AMERICAN SYNAGOGUES IN VARIOUS TYPES OF ARCHITECTURE



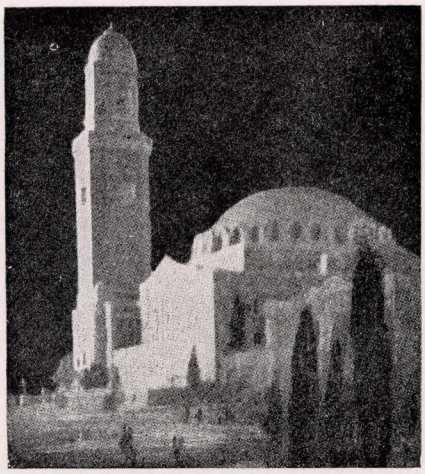
The Temple at Cleveland, modeled after a Byzantine style of architecture



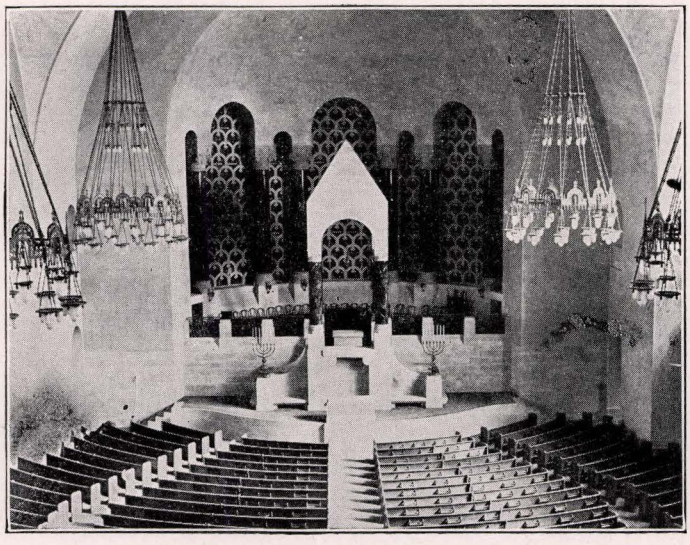
(above) Synagogue of Congregation Bene Israel in Cincinnati, with Corinthian architecture; (below) interior of Temple Emanu-El at San Francisco, Moorish architecture

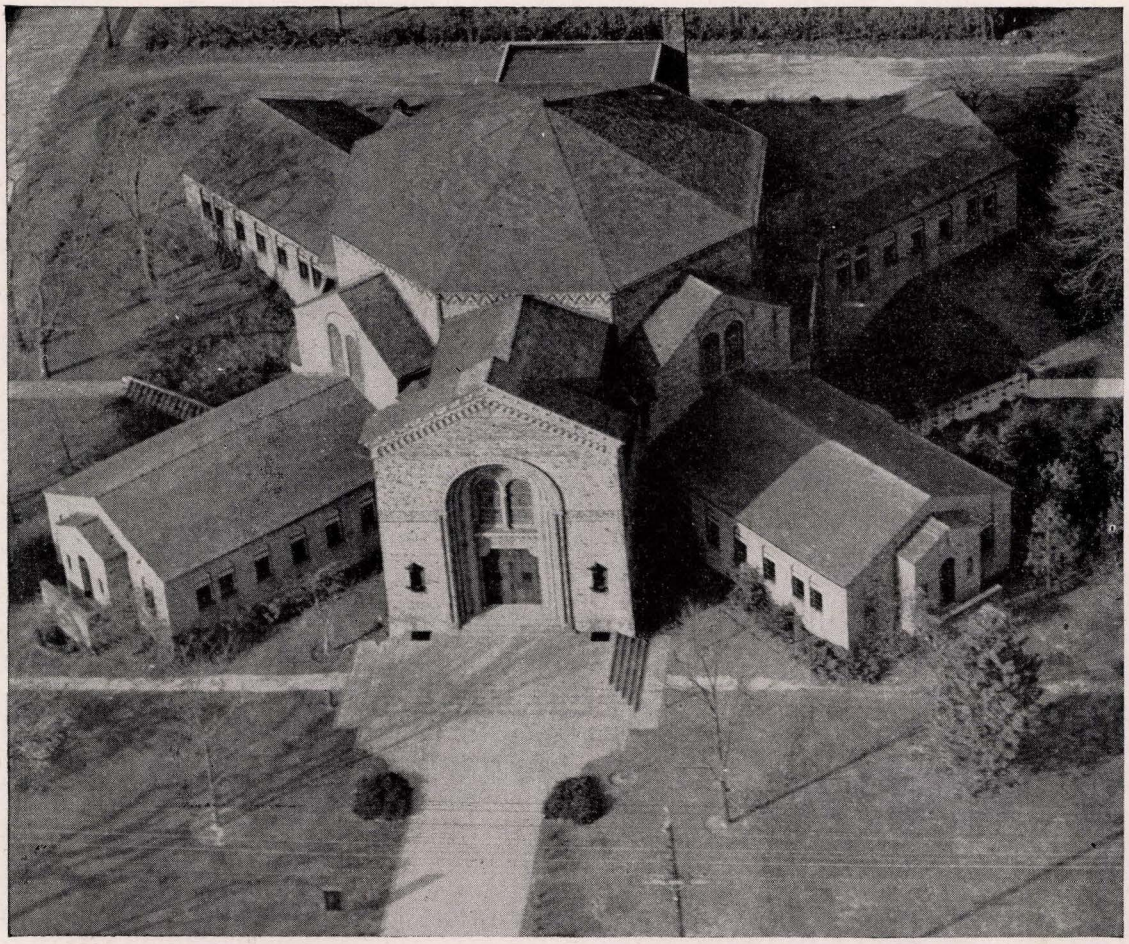


The Charleston, S.C., synagogue. An example of Colonial architecture



Synagogue at Brookline, Mass., in Moorish style





Temple Israel of Lawrence, L.I. Air view showing the unique hexagonal design

center. Most modern synagogues have a platform only at the eastern end; but the Sephardic congregations retain the Almemar in the center of the auditorium.

In the ancient synagogues there was little provision for seating; the congregation sat on the floor, as they do to the present in the East. Gradually benches were introduced, as well as more elaborate chairs for distinguished persons, especially the rabbi. In the Dura synagogue the benches for men had footrests, not those for women. When prayer-books became common, lecterns were provided; but movable lecterns have been eliminated from the modern synagogue, and replaced by fixed pews.

Among the decorations of the synagogue that have become traditional are the representation of the Two Tables of the Law (generally above the Ark), the Ner Tamid or perpetual lamp, which burns before the Ark, and two candelabra, reminiscent of the candelabrum in the ancient Temple. In Orthodox Jewish synagogues, the number of branches of these candlesticks is always greater or less than seven, that they may not be too close a reproduction of the Temple candelabrum. Mural frescoes are occasionally found in synagogues, ancient and modern, despite the old objection to the graphic arts; stained glass windows, and an organ, or other musical instruments, are found only in synagogues under the influence of the Reform Movement.

6. Organization and Government. Synagogues were ordinarily established by communities through a special assessment on their members. Or a generous individual might contribute a building, or funds for the same, to "the holy cause." Synagogue, congregation and local Jewish community were frequently, though not always, identical. Persons from outside a community might belong to its synagogue; in larger communities several congregations might exist. Legend reports that in the year 70 Jerusalem had either 394 or 480 synagogues. Tiberias (by a more sober report) had thirteen at the beginning of the 4th cent.; inscriptions tell of no less than eleven synagogues in ancient Rome. Despite restrictions, similar conditions exist in large cities to the present. The different synagogues not only served persons living in different neighborhoods, but those of varied places of origin, and especially occupation. In the great synagogue of Alexandria each trade had its own section; in many other places the members of the various trades had their own synagogues. Later Jewish guilds, like their Christian counterparts, owned separate places of worship.

The synagogues were autonomous and had their own officers. Great prestige attached to the head of the synagogue (*rosh hakeneseth,* Archisynagogus). He was in general charge of the service, and had the responsibility of selecting those who should lead the prayers, read from the Torah, and preach. He was also responsible for the care of the synagogue building. The post was frequently hereditary; because of the demands it made upon the time and effort of the holder, he was exempted in Roman times from routine duties to state and community. Later this office ceased to exist, and the community leaders bore the responsibility of super-

SYNAGOGUES OF TYPICAL DESIGN IN THE UNITED STATES



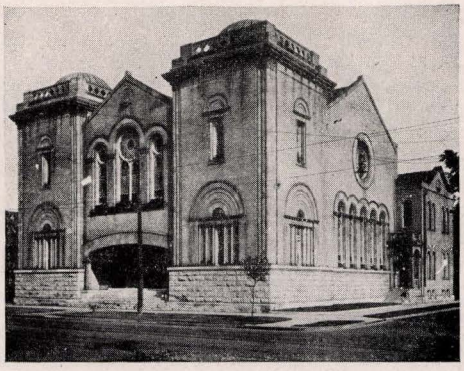
Temple Israel of Paducah, Ky.



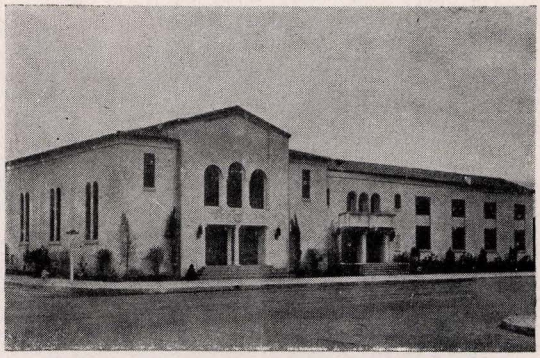
Anshe Chesed Temple of Vicksburg, Miss.



United Hebrew Temple of Fort Smith, Ark.



The Shaarai Shomayim synagogue at Mobile, Ala.



The Ohel Abraham Synagogue and auditorium of the Sephardic Hebrew Center (Rabbi Solomon I. Mizrahi), of Los Angeles, California



The synagogue of the Hebrew Union Congregation at Greenville, Miss.

vising the synagogue or synagogues also. These officers, elected by vote of the community, bore the title of Parnas or Gabbai.

The orders issued by the officers were carried out by the Shammash (popularly, Shammas) or servant, whose functions might be extremely varied. More recent is the post of precentor, or Hazan. The rabbi became a functionary of the synagogue only in the 19th cent., and in Western lands. While he might on occasion preach in the synagogue, and was entitled to certain honors when he attended service, the rabbi was not directly connected with the synagogue in earlier centuries.

Indispensable for the synagogue is the congregation (*tzibbur*) or quorum (*minyan*). Since synagogue attendance was not equally good in all times and places, the expedient was adopted at an early time of paying persons to provide a Minyan. In modern times there has been a tendency to waive the traditional requirement, and also to permit women to be counted toward the quorum.

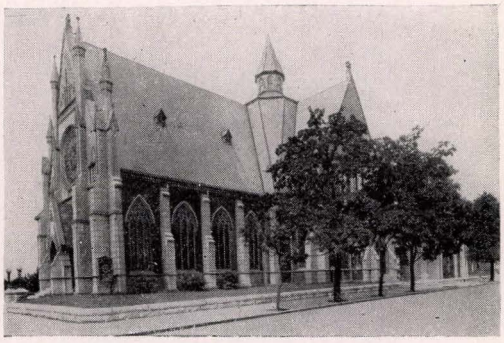
In America, and wherever the Jews are not organized in integrated communities, each synagogue is an independent institution, formed by a voluntary association of members. Usually they are incorporated as a religious body, and each synagogue has its own by-laws, its officers, elected by the membership, and its own procedures for raising funds (though these tend to follow more or less standardized patterns).

7. Functions and Spirit. The synagogue was regarded as the "little sanctuary" (*Ezek.* 11:16), hence it was not to be employed for other purposes than the sacred ones of worship and instruction. But this rule was rarely enforced with any stringency; especially the extra rooms attached to the synagogue were used for a variety of purposes. The synagogues were community houses, social centers in the broadest sense of the word. They served as a meeting place for community leaders, and for popular assemblies, for the publication of legal notices, for funerals. Travelers were lodged in the synagogue; in Alexandria they were even permitted to display their trades. Above all, the facilities of the synagogue were much used for education, especially education of children. (Adults generally gathered for study in the Beth Hamidrash; but this in turn was also used for worship.)

In the Middle Ages the synagogue became the center of the corporate life of the community. The secular government frequently required that important decrees be proclaimed there. One who believed himself the victim of an injustice which he had no means of rectifying had the power to interrupt the service and prevent its continuation until the authorities promised to reexamine his case. In Eastern Europe this procedure is still followed. Ever since the time of Gershom ben Judah (960-1040), severe punishment has been provided for abuse of the privilege. During the Middle Ages it became customary to perform wedding ceremonies in the courtyard of the synagogue.

The modern synagogue provides regular public worship, a program of education for children, youth and adults, and a variety of other activities—social, cultural and philanthropic. It frequently has affiliated organizations—sisterhoods, youth groups and the like, and it also provides a meeting-place for Jewish organizations not directly attached to the synagogue. In some instances it has adopted the "Center" program—although the tendency seems to be to make the "Center" a community affair, and to stress the specifically religious function of the synagogue.

Among the significant developments of synagogue life in America is the participation of the synagogue in interfaith



A synagogue of unusual architecture. Temple B'rith Sholom in Louisville, Kentucky, of which Solomon N. Bazell was rabbi from 1926

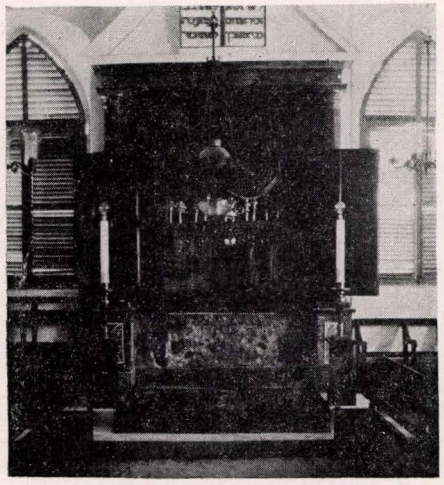
activity. Thanksgiving services, in which synagogue congregations join with those of various Christian churches, are a familiar feature of American life. Churches and synagogues have cooperated in a variety of religious and community projects. In America, for the first time, church congregations have worshipped in synagogues and vice versa. The New Synagogue of New York City (no longer in existence) conducted its services over a period of several years in the Broadway Congregational Church; many synagogues have put their facilities at the disposal of churches which were without their own buildings. An unusual case is that of Congregation Beth Emeth of Albany, N. Y., which in the course of ten years extended such hospitality to three Protestant congregations whose churches had been burned.

The synagogue has been for more than twenty centuries the spiritual home of the Jew, the place where he could be completely himself, and could pour out all the ardor of his heart. Its atmosphere has thus been characterized more by emotional warmth than by external decorum.

See also: ALMEMAR; BETH ALPHA; DURA-EUROPOS; FRESCOES AND MURALS; FUNCTIONARIES, RELIGIOUS AND COMMUNAL; LIGHTS; PULPIT.

BERNARD J. BAMBERGER.

Lit.: Elbogen, I., *Der jüdische Gottesdienst,* 444-94, 571-78; Krauss, S., *Synagogale Altertümer;* Kohler, K., *The Origins of the Synagogue and the Church;* Abrahams, I., *Jewish Life in the Middle Ages,* 77 et seq.; Kohl, H., and Watzinger, C., *Antike Synagogen in Galiläa* (1916).



Interior of the synagogue at St. Thomas, Virgin Islands

SYNAGOGUE COUNCIL OF AMERICA. At the twenty-ninth council of the Union of American Hebrew Congregations, held in St. Louis in January, 1925, a resolution was presented to the convention signed by David Philipson of Cincinnati and Abram Simon of Washington which led to the formation of the Synagogue Council of America. The Philipson-Simon resolution empowered the executive board of the Union "to effect a conference of national Jewish Congregational bodies for the furtherance of these aims."

In June, 1925, a preliminary meeting of delegates representing these congregational organizations in the United States was held at the Harmonie Club in New York city. A permanent organization was finally formed in New York on November 9, 1926, with the following national rabbinical and congregational bodies constituting the Council: the Rabbinical Council of the Union of Orthodox Congregations of America and the Union of Orthodox Congregations of America (Orthodox); the Central Conference of American Rabbis and the Union of American Hebrew Congregations (Reform); the Rabbinical Assembly of the United Synagogue of America and the United Synagogue of America (Conservative).

In 1943 it was estimated that these organizations embraced more than one million Jews, and that the Synagogue Council therefore represented the majority of religiously affiliated American Jews.

The proceedings of the Council are conducted by the delegates from the constituent organizations, at regular bimonthly meetings. Each organization is entitled to fourteen delegates. Every decision of the Council requires the unanimous approval of the constituent organizations as expressed through a majority vote of the delegates of each organization.

The Synagogue Council arranged the Jewish exhibit at the sesquicentennial exhibition in Philadelphia (1926), and was awarded a medal. It fostered a similar exhibit at the Chicago World's Fair (1936) and at the New York World's Fair (1939-40). The Council participated in the erection and conduct of the Temple of Religion at the latter and maintained a rabbi there throughout the period of the Fair. The Council supported legislation looking to the establishment of a five-day week so that, in addition to its other social values, it would also help the observance of the Sabbath. Before the Foreign Relations Committee of the House of Representatives, in Washington, the Council joined with other groups against calendar revision on the ground that the proposed revision would destroy the fixity of the seventh-day Sabbath. It likewise opposed attempts in Europe and the United States to interfere with the traditional rights of Shehitah and Kashruth.

On occasions which called for such cooperation, the Synagogue Council joined with the Federal Council of Churches of Christ in America and the National Catholic Welfare Conference in giving expression to American religious opinion on current problems. It also fostered the betterment of relations between Christians and Jews by participating in conferences and consultations which led to the formulation of peace aims, patriotic affirmations, joint declarations on important national questions where religious opinion was pertinent, and the examination of Jewish religious textbooks with a view to the elimination of ill-considered passages, as a response to a similar examination of Christian textbooks by the Federal Council of Churches of Christ in America.

The Council promoted and popularized a better understanding of Judaism by means of radio broadcasts of high holy day and festival programs and the publication of religious messages in the general and Jewish press. It raised its voice when Jewish religious worship was interfered with on the Day of Atonement at the Wailing Wall in Jerusalem in 1929. In the early days of Nazi outrages in Germany it protested against interference with religious freedom. In November, 1938, following the pogroms and synagogue burnings in Germany, the Council organized a special nationwide service of prayer and intercession which was held in many churches as well as synagogues throughout the country. In connection with Tishah Beab of 1942, and again on December 2, 1942, in response to authenticated reports of Hitler's program of total extermination of Jews under his domain, it arranged special readings and prayers memorializing the Jewish victims of mass murders in Nazi-held Europe and received messages of sympathy from Protestant and Catholic clergymen.

The Council interceded with the War Production Board and the Navy Department in behalf of Jews in war industries who (in 1942) desired to observe the high holy days, where lost time could be made up later and where the workers' absence would not interfere with vitally essential tasks immediately indispensable to the nation's war effort. It cooperated on behalf of Jewish congregations with government wartime agencies, such as the Office of Civilian Defense, War Savings Staff and Office of War Information, and with salvage campaigns and war relief agencies. In January, 1943, it sponsored, in cooperation with the Office of Civilian Defense, a national conference held in New York for the purpose of promoting the effective cooperation of Jewish congregations with the government's civilian wartime program. The Council initiated and stimulated the observance of the 450th anniversary of the discovery of America, on October 12, 1942, among American Jewish groups. Under its auspices a religious service was held that day at the synagogue of the Spanish and Portuguese Congregation in New York, attended by national representatives of Jewish organizations.

In November, 1942, the Council joined in a United Church Canvass to stimulate increased religious attendance and support.

The following served as presidents of the Synagogue Council from its founding up to 1943, each for a term of two years: Rabbi Abram Simon, Rabbi Elias Solomon, Albert Wald, Rabbi Samuel Schulman, Rabbi Elias Margolis, Rabbi David de Sola Pool, Rabbi Edward L. Israel, Rabbi Israel Goldstein.

ISRAEL GOLDSTEIN.

Lit.: The Synagogue Council of America, Its Origin and Activities (1931); Pool, David de Sola, "The Synagogue Council of America," *Religious Digest,* Aug., 1940; Goldstein, Israel, *The Contribution of the Synagogue to the Nation at War* (1942); Baron, Salo W., *American and Jewish Destiny* (1942; address delivered at the Synagogue Council observance of the 450th anniversary of the discovery of America); Jung, Leo, "Foundations of Interfaith Amity," *Contemporary Jewish Record,* Feb., 1943.

THE STATISTICAL BUREAU, which was first organized by the American Jewish Committee as an American office for the collection of accurate data of Jews, later became affiliated with the Synagogue Council of America. This office compiled statistics of the number of American Jews and their distribution in 1917, in 1927, and in 1937. Cooperating with the United States Census Bureau, the Statistical Bureau also collected statistics of American Jewish congregations and their work. In 1936 the United States Department of Com-

merce, Bureau of Census, under the heading of "Religious Bodies," officially published the statistics pertaining to the Jews of America as one of the 256 American religious bodies (vol. 2, pp. 756-72).

The final results of the latest census of American Jews, conducted by the Statistical Bureau, were published in the *American Jewish Year Book*, vol. 42 (1940-41), pp. 215-66, under the title of "Jewish Communities in the United States"; and in vol. 43 (1941-42), pages 654-61, under the title of "Statistics of Jews. The Jews in the United States."

The principal publications of the Statistical Bureau, issued along three lines, i.e. current and authentic data of Jews, bibliographies, and statistical investigations, include: *Digest of Events of Jewish Interest* (151 issues); *Summary of Events of Jewish Interest* (5 vols.); *Hasid's Index to Periodicals and Booklist* (39 issues); *Communal Census of Jews —Methods Used in Recent Years; Communal Organization of the Jews; Jewish Migration 1920-1930; Jews of the United States—Their Number and Distribution; State Population Census by Faiths—Meaning, Reliability, and Value; Statistics of Jews* (of the United States and of all other countries); *Statistics of Jews and Jewish Organizations—Historical Review of Ten Censuses 1850-1937*. These publications were written by Harry S. Linfield, who was serving as director in 1943 (from 1921 on).

SYNAGOGUE, THE GREAT (keneseth hagedolah). According to the references thereto in the Talmud, the Great Synagogue was that legislative body which was brought into being by Nehemiah immediately after the return from the Babylonian Exile. It persisted during the first generation of the Second Temple. The members of the Great Synagogue, or the Great Assembly, were the spiritual heirs of the prophets, receiving from them the Torah ("Moses received the Torah at Sinai, and handed it down to Joshua; Joshua gave it to the elders, the elders to the prophets, and the prophets handed it down to the Men of the Great Synagogue," *Aboth* 1:1). Its existence, a matter of conjecture only, is predicated on the narrative in *Neh.* 8 to 9. The Great Synagogue is said to have been composed of the elders and prophets who came back from the Babylonian captivity and laid the foundation for the new polity under the Second Temple. Its membership numbered eighty-five (*Neh.* 10:2-28). Some Talmudic references to the Great Assembly speak of 120 elders and prophets. Ezra, Nehemiah, Haggai, Zechariah and Malachi are counted in its membership. The Nehemiah story (*Neh.* 9 to 10) tells of Nehemiah's convening the elders for the purpose of writing a document in which they pledged themselves and the people to give heave-offerings and tithes, to read the Torah, and to observe the Law regarding fasting, confessions of sin and prayer.

To the "Men of the Great Synagogue" (*'anshe keneseth hagedolah*) is ascribed the following saying: "Be cautious in pronouncing judgment, have many pupils and build a fence around the Torah" (*Aboth* 1:12). This aphorism epitomizes the work of the Great Synagogue, whose gigantic task it was to establish courts of justice, to educate the young in Jewish lore and to provide measures by which the laws of the Torah would be preserved intact ("fences" around the Law).

Nowhere in the Talmud is there allusion to the Great Assembly itself, but only to the "Men of the Great Assembly." Since Nehemiah convened his assembly for one day only (cf. *Neh.* 9 to 11), and since no mention of other meetings is to be found anywhere, it may be inferred that the Talmudic sages who spoke of the "Men of the Great Assembly" considered the elders and prophets who constituted the original assembly as united in spirit for the accomplishment of the task of preserving the Mosaic law and Judaism.

As the Great Assembly was the direct heir of the prophets to the Torah, so were the rabbis, the Amoraim and the Tannaim, the direct heirs of the Men of the Great Synagogue, for the Talmud has it that Simon the Just was a surviving member of the Great Assembly and that Antigonus of Socho received the Torah from Simon.

From the various sources which mention the Great Assembly the conclusion is arrived at that the members thereof fixed the ritual for the first two quarters of the day (*Neh.* 10:30 et seq.); included the books of *Ezekiel, Daniel, Esther* and the Twelve Minor Prophets in the Biblical canon; introduced the Feast of Purim (*Meg.* 2a); and fixed the Shemoneh Esreh (Eighteen Benedictions), the Kiddush, the benedictions and other prayers (Rabbi Johanan, *Ber.* 33a; Rabbi Jeremiah, *Yer. Ber.* 4d). To the Men of the Great Synagogue there is attributed also the provision for the making of Mezuzahs, Tefillin (phylacteries), and copies of the Bible.

SAMUEL J. LEVINSON.

Lit.: Graetz, H., *History of the Jews*, vol. 1 (1927) 381; vol. 2 (1927) 19; vol. 6 (1927) 31-37, 61-69; Krauss, Samuel, "The Great Synod," *Jewish Quarterly Review*, vol. 10, pp. 347-77; Kuenen, Abraham, "Über die Männer der Grossen Synagoge," *Gesammelte Abhandlungen*, 125-60.

SYNAGOGUES, BURNING AND DESECRATION OF. Early Diaspora synagogues were under the protection of the state. This explains why an Egyptian synagogue was dedicated to the king and queen, why one of the Roman synagogues was named for the emperor, and why the portrait of a Persian king appeared in the synagogue of Shefitib. In China a golden table stood in the synagogue, bearing in gold letters the emperor's name and a prayer for his long life.

But this legal protection was often disregarded by Persian and Christian priests. St. Ambrosius sharply denounced Emperor Theodosius I when he required the wreckers of a synagogue at Callinicum to rebuild it (about 388). But the spirit of the church triumphed in the Theodosian Code, and in that of Justinian, which permitted only one synagogue in any city, and forbade the Jews to build any new synagogues or even to renovate and beautify those in existence.

These prohibitions passed over into the laws of the European nations, and were often invoked by fanatical clergymen, or in times when popular resentment against the Jews was high. Popes Gregory IX and Nicholas III and the synods of Breslau and Vienna (both in 1267) sharply reaffirmed the restrictions. Despite all this, the erection of new synagogues was frequently permitted by popes, and with their approval by both spiritual and temporal rulers. In Poland the prohibitions were enforced as late as the 17th cent.; even in Protestant countries their influence was felt, so that until the 18th cent., as a rule, Jews were permitted to hold services only in private houses. All such restrictions disappeared in free countries during the 19th cent., although in 1925 a Hungarian bishop appealed to the government of Norway not to allow more than one synagogue in the country.

The opponents of Judaism, however, were not satisfied with the negative procedure of forbidding synagogues to be built, and frequently had recourse to the defacement or destruction of synagogues in existence. Some (not all) Christian leaders regarded it as a specially pious act to transform a synagogue into a church, even by force. The most famous instance is that of the

two magnificent synagogues of Toledo, Spain (15th cent.).

What is perhaps the only reference to the synagogue in the Bible laments the burning of "all the meeting-places of God" (*Ps.* 74:8), and in the course of Jewish history this tragedy has been many times repeated. When riots against the Jews burst forth, the synagogues often suffered destruction at the same time. The Crusaders under Geoffroy of Bouillon assembled all the Jews of Jerusalem in their synagogue, and burnt people and building together—a horror often repeated.

The Nazi movement took up this evil tradition with its usual ferocious efficiency. During the years of Hitler's rise to power, his followers frequently expressed their malice against the Jews by defacing the walls of synagogues, smashing windows, and committing other acts of vandalism. No less than fifty German synagogues were subjected to such attacks between 1923 and 1932. After the advent of Hitler to power, incidents of violence increased. The climax came on November 9 and 10, 1938, when almost every synagogue in Greater Germany was burned.

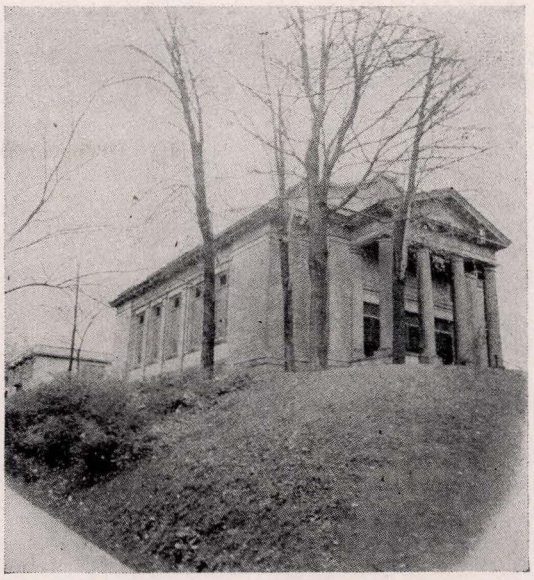
The reverberations of all this were felt faintly even in the United States. Swastikas were daubed on the walls of Temple Emanu-El, in New York city, and the West End Synagogue in the same city was actually set afire by its janitor, a man of German origin, who was, however, adjudged to be mentally deranged. A strange contrast to these occurrences is that which took place when the British captured Newport, R. I., during the American Revolution. They burned the city and destroyed all places of worship save the Anglican Church and the historic synagogue, the oldest Jewish place of worship on the continent. BERNARD J. BAMBERGER.

SYNCRETISM, the fusing of two or more religious or other creeds or doctrines on the basis of a common principle which transcends beliefs that are otherwise incompatible. Syncretism is a defensive process whereby the participating groups, in order to maintain themselves and their doctrines against destructive evolutionary forces, blend their most effective doctrines and eliminate their various sources of weakness, or whereby one group supports its structure by grafting upon itself a powerful support taken from the other.

The critical view of the development of the Biblical religion perceives numerous instances of this process of syncretism which took place among the ancient Israelites. The religion of the Israelites is conceived by some critics as a development from fetichism and animism to henotheism and monotheism, undergoing modifications and mutations as a result of its contacts with the religions and civilizations of Canaan, Egypt, Assyria, Babylonia and Persia. The Pentateuch and the Biblical books contained in the Biblical division known as the Prophets (Nebiim) are considered to be replete with records and reflections of the attempts to syncretize the customs and practices of the surrounding peoples with those of the Israelites. The extent to which post-Exilic Judaism resulted from these assumed adaptations, blendings or modifications forms a constant subject of dispute among Bible scholars.

SYNOPTIC GOSPELS, *see* GOSPELS.

SYRACUSE, a city of New York state, which including in its general population of 205,967 (census of 1940) approximately 14,000 Jews. As the principal seat of the salt industry of the country, Syracuse grew rapidly and attracted tradesmen seeking new opportunities. Early in the year 1839 a group of twelve Jewish itinerant peddlers settled at Syracuse. The source of supply for their pack merchandise was the notions warehouse of Bernheim and Block, and in the rear of this establishment the peddlers held Friday night religious services. In the fall of 1839 they founded Congregation Keneseth Sholom or Society of Concord, which subsequently held services in the home of Jacob Garson. The congregation was incorporated in 1842, and four years later a house in Madison Street was purchased and converted into a synagogue, which Rabbi Isaac Mayer Wise was called to dedicate.



Temple of the Society of Concord

This was the period of the general growing struggle between Reform and Orthodox Judaism, and the clash became sharply reflected in the congregation at Syracuse. The Orthodox members within the Society of Concord were strong enough to have the new Temple built on Harrison Street dedicated in 1851 by a leading champion of Orthodoxy, Rabbi Morris J. Raphall. Meanwhile, Syracuse Jewry had grown numerous enough to establish in 1854 a second congregation, the Orthodox Beth Israel, later called New Beth Israel.

The actual split in the membership of Society of Concord occurred in 1861, when the minority of Orthodox members refused any longer to countenance the increasing reforms. The dissident members incorporated the Orthodox Congregation Adath Yeshuron in 1864, known in deference to its leading member as the "Rosenbloom Shul." Sixty-one years later, in 1925, Adath Yeshuron rejoined the Society of Concord.

The first rabbi of the Society of Concord, Abraham Gunzenhauser (1841-46), was succeeded by Joseph Goodman and Jacob Levi. From 1861 to 1882 the rabbis Deutsch, Bernhard Illowy, Cohen, Herman Birkenthal and Burgheimer occupied the pulpit. In 1883 Rabbi Adolph Guttman was called from Austria to take the pulpit. Guttman became a leader of Syracuse Jewry, active in social service, and serving for thirty-five years as chaplain at Auburn prison. He founded the United Hebrew Charities. Also, he was professor of Semitics and Old Testament at Syracuse University. Guttman served until 1919, and was subsequently made rabbi emeritus. He was succeeded by Rabbi Benjamin Friedman, who, elected in 1919, was still serving in 1943. The Temple on Madison Street housing the congregants in 1943 was built and dedicated in 1911, largely through the efforts of Gates Thalheimer, long-time president of the congregation. An addition for a social hall and school was erected in 1929.

The "Neustadter Schul," or New Adath Yeshurun

Congregation, was organized in 1870 by a group of Jews from Neustadt, Germany. In course of time it became the Conservative Temple Adath Yeshurun. The first rabbi was Joseph H. Hertz, later chief rabbi of the United Hebrew Congregations of the British Empire. He was succeeded by Henry Morais, Abraham M. Hershman, Max Drob, Jacob Kohn, Adolph Coblentz and Jesse Bienenfeld. Irwin I. Hyman, who came to the pulpit in 1935, was the incumbent in 1943. The congregation was then worshipping in the synagogue erected in 1921 under the leadership of Isaac Markson and Israel Kaplan; it houses a daily Hebrew school and contains club rooms.

Orthodox congregations established by Syracuse Jewry were the above-mentioned New Beth Israel (1854); Adath Israel (1882); Poiley Tzedeck (1888), of which Rabbi Moses I. Jacobson was the spiritual head in 1943; Ahavath Achim (1896); Beth Hamedrash Hagodol; Anshe Sfard; Chevra Shas. In 1943 Samuel Yalow was the incumbent rabbi of Congregation Ahavath Achim, which was then housed in the new synagogue built in 1940. In 1935 six of the Orthodox congregations affiliated into the Vaad Hakhilos.

The daily Hebrew Free School of Syracuse was incorporated in 1899, and set up a curriculum of studies including Hebrew, Bible, Jewish history and the principles of Judaism. In 1935 the school was reorganized, and continued to give instruction to a large proportion of Syracuse Jewish children of grade school age. The Workmen's Circle School was organized in 1925 and the Jewish Folk School was established in 1924. The religious schools of the leading congregations also attracted a large number of children.

Numerous bodies for administering charity and social service were early established by the Jewish community. These included the Chevrah Kadisha (1862), Chevra Shel Emes, United Jewish Charities (1896), which in 1937 became the Jewish Social Service Bureau, Free Loan Association (1903), Hachnosath Orchim (1901), Jewish Ladies' Aid Society, and Young Men's and Ladies' Benevolent Association. The Jewish Home for the Aged of Central New York, well-supported by the Syracuse community, was organized in 1912. The Syracuse branch of the Jewish Orphan Asylum of Western New York was established in 1878. The Jewish Welfare Federation, affiliated with the city's Community Chest, was organized in 1918 and reorganized in 1935; it administered the Jewish Welfare Fund, organized for local and non-local causes in 1933. In 1943 Max Stein was its executive director.

Syracuse Jewry became supporters of the Zionist cause through a number of groups, including a Senior Hadassah (1912), a Junior Hadassah (1921), a Young Judaea, a branch of Masada, a Mizrachi organization, a branch of the Poale Zion, and a district of the Zionist Organization of America.

Other communal organizations included a section of the National Council of Jewish Women (1896) and a Council of Jewish Juniors, a lodge of the B'nai B'rith and an Aleph Zadik Aleph, a Workmen's Circle (1902), a Jewish National Workers Alliance, a post of the Jewish War Veterans, a unit of the American Jewish Congress (1938) and a Y.M.H.A. and a Y.W.H.A.

By the will of Jacob Marshall, father of Louis Marshall, the Marshall Memorial Home was donated in 1910 for the use of the Council of Jewish Women and the Y.M.H.A. This house, together with the building of the Social Institute (1914), became the Jewish Communal Home of Syracuse. The Jewish Communal Center was the subsequent development of the organization. In 1943 Aaron E. Rose, appointed in 1935, was still the executive director of the Jewish Communal Center.

A number of Jews became prominent in the Syracuse community and held public office. In the earlier days of the community Gates Thalheimer was trustee of the State Industrial School at Rochester, N. Y. H. L. Elsner, Nathan Jacobson and I. H. Levy were professors at the Medical College of Syracuse University. Joseph Bondy was member of the board of supervisors of Onondaga County (1885-89), in the state legislature (1896-98) and, prominent in military affairs, was organizer of Citizens' Military Training Camps for the 2nd Corps Area (1923-30). Nathan Abelson was appointed municipal court judge and reappointed (1930 and 1932). David D. Joselit was made assistant United States attorney for the northern Federal District of New York (1936). Max Rosenbloom was city alderman for eight years and president of the Onondaga General Hospital. Max L. Stolz was director of the Onondaga County Bar Association (1932-36) and member of the Board of Education. N. Wesley Markson was named city comptroller (1932). H. Hiram Weisberg was president of the chamber of commerce and Community Chest (1934). Joseph Stolusky was for many years a member of the Board of Supervisors. Jack Rosenberg served on the County Board of Supervisors and the city council from 1935 on. Mrs. Alexander became a member of the Board of Education in 1937. Men active in commercial life and in communal affairs as well included Isaac Markson, Benjamin G. Rudolph, Philip Roth, Abraham Rubenstein, Adolph Holstein, David Holstein, Leon Brounstein, Mark Gais, Bernard B. Given, and Moses Winkelstein. Dr. Aaron Burman was likewise prominent in Jewish affairs, as was Mrs. Rose Landsberg Stolz. Rabbi Irwin I. Hyman was adviser to Jewish students at Hendricks Chapel, Syracuse University, from 1935 on.

At Syracuse University Jewish faculty members included Victor Levine, professor of law (appointed 1927), and T. Aaron Levy, instructor and lecturer in jurisprudence (1905-36). Levy, one of Syracuse Jewry's most prominent representatives in public life, was president of the city's Housing Authority, president of the board of education (1925) and for many years president of the Onondaga County Health Association. In the medical faculty at Syracuse University were Drs. Asher H. Rubenstein (appointed 1924), Abraham C. Silverman (appointed 1933), Jacob J. Levy (1920), I. Harris Levy (1916), Joseph R. Wiseman (1919). Dr. Mark Heiman was elected vice-president of the Syracuse Academy of Medicine (1933). Jacob Kwalwasser was appointed professor of music education and head of the department of public school music at the university (1927). Samuel D. Sarason, consulting engineer for the city (1915-26), was made a member of the engineering faculty in 1925.

In 1943 the *Jewish Ledger* was being published at Syracuse by Joseph Biben. IRWIN I. HYMAN.

Lit.: One Hundredth Anniversary Book, Society of Concord: 1839-1939 (1939); annual yearbooks of Temple Adath Yeshurun.

SYRIA, a former province of Turkey, from 1920 on a mandated territory of France in the Near East, divided into four semi-independent republics, with a total population of 3,650,000, including 26,000 Jews. In 1941 it was occupied by British and Free (Fighting) French Forces. As a neighboring country to Palestine, Syria had great importance for the political and economic development of this country as well as for the history of the Jews in general.

1. Name. The Greeks designated as *Surioi* (Syrians) the tribes ruled by the Assyrian kings. The name Syria does not occur in the Bible, the country being generally designated as Aram. The Arabs called it Esh-Sham (left side), in opposition to El-Yemen (right side). The Turks called it Suristan or Arabistan. The Bible often mentions wars between the kings of Judea, Israel and various Syrian kings. In Talmudic literature, Mesopotamia, Aram and Aram-Zobah are meant by *Surya*. ISAAK MARKON.

2. History. In the third millennium B.C.E. the Amorites were masters of Syria. The country was,

however, repeatedly invaded by the Babylonian kings, who sought an outlet to the Mediterranean. In the second millennium B.C.E. the Hittites conquered Syria, and the northeastern part was ruled by the despots of the mighty Mitanni kingdom, and the Semitic populations of the country acquired thereby a strong Aryan strain. The Egyptian conquerors Thutmose II and Ramses II devastated Syria by many wars, and weakened the Hittites.

At the time of Palestine's conquest by the Israelites, many Aramean tribes settled in Syria and founded several states, among which the Aramean state of Hamath and that of Damascus were in political relations with Israel. The whole territory at that time was called Aram, up to the seacoast towns, which were populated by north Phoenicians and formed independent states (Sidon, Byblos, Aradus and others). The Aramean state of Damascus, nearest to Israel, was conquered by the Israelites under David (about 980 B.C.E.), but under Solomon (about 950 B.C.E.) it regained its independence and attained great prosperity and supremacy in southern Syria. It availed itself of the weakening of the Israelites following the partition of Solomon's kingdom, and harassed the Northern Kingdom, the so-called kingdom of the Ten Tribes, by severe wars of conquest which lasted for over a century (from about 900 to 790 B.C.E.). Under King Hazael of Damascus Gilead and Galilee were wrested from the Israelites and the rest of Israel had to pay tribute to the Arameans (about 840-800 B.C.E.). Not until the Assyrian king Adad-nirari captured Damascus were the Israelites freed from the Aramean yoke (732 B.C.E.).

In the 8th cent. B.C.E. the whole of Syria was conquered and annexed by the Assyrians and was thereafter called after them (Syria is a diminutive of Assyria). The downfall of the Assyrian kingdom brought a temporary invasion of the Egyptians in Syria (608), but they were defeated at Carchemish by the Chaldeans under Nebuchadrezzar (605). When the Babylonian kingdom collapsed (538) the Persians annexed Syria, and it was then a satrapy, mentioned in Hebrew writings as *'Eber Hanahar* (that is, Transeuphratia). During the Assyrian, Chaldean and Persian rules the Aramaic language prevailing in Syria became the national language of all western Asia, and altogether displaced the other Semitic dialects and finally also the ancient Babylonian language.

The Macedonians conquered Syria after the battle of Issus (333 B.C.E.), and at the final division of the kingdom of Alexander the Great (301) the country was assigned to Seleucus Nicator, although the southern part below the Lebanon was, together with Palestine and Coelesyria, assigned to the dominion of the Ptolemies, of Egypt. This brought about serious conflicts between the Seleucidae and the Ptolemies. Under Antiochus III (about 200 B.C.E.) south Syria and Palestine were conquered by the Seleucidae, who later became kings of Syria; beginning with the year 129 B.C.E. their dominion was actually limited to this country. The city of Antioch, on the Orontes river, built by Seleucus I, was the capital of the Seleucidae. In 83 B.C.E. Syria was conquered by the Armenian king Tigranes, and in 65 to 63 B.C.E. by the Romans under Pompey. The entire territory then became a province of Rome governed by a provincial governor of consular rank residing in Antioch.

In the 2nd cent. C.E. Christianity spread quickly in Syria, and during the 4th, 5th and 6th centuries Syria took an active part in the inner struggle of the church. In 611 Syria once more was conquered by the Persians, and in 635 to 638 it was captured by the Arabs and formed the kernel of the Omayyad dominion (660-750). Later it became a province under the Abbasids, and it did not regain its independence until the 11th cent., under the Seljuks. Parts of Syria were conquered in 1099 and later by the Crusaders. In the following centuries Syria was the bone of contention between various Turkish tribes, the Mongols and the Mamelukes, and not until the 15th cent. was it annexed to the Ottoman empire.

Jewish settlements existed in Syria from the earliest times, but only during the rule of the Seleucidae did they reach importance. There was a large Jewish community in Antioch, but Jews were numerous also in the rest of the country. Under the Seleucidae and later under the Romans the Jews enjoyed equal civic rights and therefore complete autonomy in their internal affairs. The Jewish religion was highly esteemed, and many pagans joined the Jews as proselytes and semi-proselytes. Jewish customs were especially in favor among women. The majority of the urban Hellenistic population was, however, as everywhere else, antagonistic to the Jews, and this resulted in furious Jewish persecutions in the year 66, when entire communities were slaughtered and annihilated in the most gruesome manner. Yet even after these persecutions the number of Jews in Syria was considerable. They resided there almost unmolested and possessing full civil rights until the victory of Christianity. Even around 380 many Antiochians, especially women, embraced Judaism, and the Greek church father John Chrysostom wrote six sermons against the Jews and severely censured the Christians who visited the synagogues of the Jews and observed their holy days.

However, the clericalization of Roman law which took place beginning with Theodosius II (408-50) led to a narrowing of the religious freedom of the Jews. Compulsory conversions and forcible transformations of synagogues into Christian churches occurred repeatedly, and the secular arm seldom attempted to avert these abuses. But the Jews, who were still numerous, did not take resignedly this deprivation of their rights, and often resisted actively, so that street fighting between them and Christians often occurred. The Christian heretics, who later formed the majority in Syria, were also inimical to the Jews. The constant persecution of the Jews, especially under the emperors Zeno (474-91) and Justinian (527-65), resulted in the yielding of the few elements among the Jews who had hitherto remained faithful to Judaism. These now embraced Christianity and the number of Jews in Syria was thus greatly reduced.

Only the Arab conquest of the country brought some alleviation to the Jews, who thereafter could exercise their religious rites undisturbed, but had to pay a head tax. Later the general decadence of Syria under the Abbasids resulted in a strong decrease of the Jewish population, many Jews migrating to other territories. Under Arab rule the largest Jewish communities were in Aleppo and Damascus; smaller ones existed in Ilion, Tripoli and other seaboard towns. In the 8th cent. great spiritual unrest seems to have occurred among the Jews of Syria, and a number of Karaite sects were formed.

In Aleppo, where, about 1200, Joseph ben Judah ibn Aknin, a famous disciple of Maimonides, lived, Benjamin of Tudela (1160-73) found 1,500 Jews under three noted rabbis. These Jews were mostly glass manufacturers. In Damascus he found 3,000 Jews, learned and wealthy.

In the Middle Ages and in later times the Jews of Aleppo had close relations with the Jews of India

(Cochin). Both Christians and Jews were persecuted under the Mamelukes. Jews had to wear a yellow turban, Christians a blue one, and Samaritans a red one. Noted Jewish scholars lived in Syria in the 16th and 18th centuries, among them Meir Anasikon, Solomon Hosortas, Abraham ben Asher of Safed, Samuel ben Joseph Hakohen, Samuel ben Abraham Lanado, Elisha Navi, Isaac Beraha and Moses Harari. The followers of Sabbatai Zevi were numerous in Syria. Isaac Abulafia was outstanding among the Syrian rabbis of the 19th cent. The Jewish community of Damascus gained great importance in Europe following the Damascus Affair (1840), in which a blood accusation was made against the Jews. During and after the Christian massacres of 1860 the Jews of Lebanon and Damascus suffered greatly, since the Greeks accused them of participating in the massacres of Christians.

JAKOB NAPHTALI SIMCHOWITSCH.

3. The 20th Century. Prior to the first World War the economic and spiritual level of Syrian Jewry was generally very low. Particularly dire were the circumstances of the Damascene Jews, who were engaged in textile work and the manufacture of cheap trinkets. Because of the prevalent sweatshop system, child labor and prostitution were common. Only a small number of Jews were prominent in trade, chiefly in Beyrouth and Aleppo.

Under Turkish rule Syria included also Palestine. The partition of Syrian territory had already been decided upon in the Sykes-Picot agreement concluded between Great Britain and France in 1916. Accordingly, after the armistice of 1918, Northern Syria (Syria proper) was occupied by French troops, whereas Southern Syria (Palestine) came under British rule. In 1920, at San Remo, the mandate for Syria was assigned to France. Under French control Jews enjoyed full personal and communal rights. They suffered heavily, however, during the insurrection of the Druses (1925), especially from the bombardment of Damascus, and aid had to be given them by the American Jewish Joint Distribution Committee.

Although relations between the Jews and Arabs of Syria were satisfactory, the country, from 1918 on, was the hotbed of Arab intrigue against Zionist aspirations in Palestine. From Syria flowed the supply of arms and rioters who fomented the anti-Jewish upheavals of 1921, 1929 and 1936.

Following installation of the Vichy regime in France (June, 1940), highly placed Jewish government and state officials were dismissed from their posts, and economic restrictions were imposed on Syrian Jewry. These measures, however, caused deep resentment among both the Moslems and Christians of the country. The Mufti of Beyrouth and the Maronite Patriarch of Lebanon submitted a memorandum of protest to the French authorities against the discharge of "nos collaborateurs juifs." A year later, when British and Free (Fighting) French forces occupied the country (1941), the rights of the Jews were restored. Alfred Naccache, president of the republic of Lebanon, upon his visit to the synagogue of Beyrouth (December, 1941), pledged that the Jews would be given a full share in the responsibilities of government. The crushing of the pro-Axis revolt in neighboring Iraq (June, 1941) and the Allied victories in North Africa in 1942 and 1943 removed the threat of Axis attacks on Syria.

The Jews in 1943 were mainly concentrated in the three large cities of the country, Aleppo, Damascus and Beyrouth; the rest were scattered in small groups in several parts of the country. The Jews of Damascus (about 7,000) were mainly craftsmen and laborers. In Beyrouth (about 3,500 Jews) there were noted Jewish goldsmiths and silversmiths; a daily paper, *El Alaz al Israeli* (the Jewish World), was published there in Arabic. The wealthiest Jewish community was in Aleppo (about 8,000 Jews), with a considerable number of Jewish merchants. The Aleppo Jews were strongly Orthodox in religious matters and, unlike the other Jews of Syria, lacked contact with modern life and French culture.

The immigration of Syrian Jews to the United States started in 1897. By 1943 the number of Syrian Jews in that country was about 10,000. The majority of them lived in New York city, where Magen David Congregation in Brooklyn boasted of the largest Syrian synagogue (built in 1920) and of the best organized community. Their leader was Rabbi Jacob S. Kassin, of Jerusalem. They had also a Talmud Torah of their own. Other Syrian congregations were at Washington, D. C., Chicago, Los Angeles and San Francisco.

ALFRED WERNER.

Lit.: 1. For the early history of Syria: Cuinet, *Syrie, Liban et Palestine* (1901); von Oppenheim, *Vom Mittelmeer zur persischen Golfe* (1899-1900); Becker, C. H., *Islamstudien* (1924) 432-49; Mann, Jacob, *The Jews in Egypt and in Palestine under the Fatimid Caliphs* (2 vols., 1920-22); Adler, Marcus Nathan, *The Itinerary of Benjamin of Tudela* (1907); Zunz, Leopold, *Gesammelte Schriften,* vol. 1, p. 86 et seq.; Lagrange, J., *Études sur les religions sémitiques* (1905) 491-510; Baron, Salo W., "Jews and Syrian Massacres of 1860," *Proceedings of the American Academy for Jewish Research,* vol. 4 (1933) 3 et seq.

2. For the 20th cent.: Thomas, Margaret, *Two Years in Palestine and Syria* (1900); Rihbarny, Abraham M., *America Save the Near East* (1918); Bileski, Moritz, "Syrien und Palästina seit Kriegsausgang," *Zeitschrift für Politik,* vol. 16 (1926) 161-70; Kohn, Hans, *Geschichte der nationalen Bewegung im Orient* (1928) 212 et seq.; Maestracci, N., *La Syrie contemporaine* (1930); Stein, L., *Syrie* (1926); Toynbee, *The Islamic World* (1927); *Larousse Mensuel,* vol. 10 (Feb., 1935), No. 336, pp. 42-48; *Reports of the French Mandatory Government to the League of Nations* (1924); *American Hebrew,* Dec. 31, 1926, p. 274; Dec. 14, 1934, p. 106; *Publications of the American Jewish Historical Society,* No. 21 (1913) 239; No. 26 (1918) 127-64; No. 28 (1922) 52, 242.

SYRKIN, NACHMAN, Poale Zionist leader and writer, b. Mohilev, Russia, 1867; d. New York city, 1924. After graduating from the Gymnasium in Minsk he went to Berlin (1887) to study at the university, and subsequently received the Ph.D. degree from the University of Zurich. While still in Russia he had become affiliated with the early Zionist groups, and this attachment was soon to be combined with an adoption of the Socialist ideal, producing in Syrkin the conviction that only through the establishment of a Jewish Socialist state could the sources of recurrent Jewish hardships be attacked. Liberalism alone did not suffice, in Syrkin's view, because it left room for the formation of those economic and social interests which eventually provoked discord.

While in Berlin he was the guiding spirit of a group of Russian Jewish émigrés whose study and discussions aided many Jewish leaders of the following decades to discover their convictions. Syrkin's line of belief was singular: he differed from other Jewish Socialists in his rejection of assimilationism; he differed from them again in his preference for Hebrew over Yiddish, although much of his own writing was done in Yiddish, and he was to differ from organized Zionism, for a time, by accepting Territorialism instead of insisting on Palestine. This deviation occurred between 1905, when he left Zionism to enter the Territorialist move-



Nachman Syrkin

ment, and 1909, when he returned to Zionism as the representative of the newly formed Poale Zionist (Socialist Labor Zionist) party.

With the publication of *Die Judenfrage und der sozialistische Judenstaat* (1898) Syrkin began his long publicistic career. In 1901 he wrote *Vozzvanie k evreiskoi molodezhi,* a program for the adherence of Jewish youth to Socialist Zionism. Between 1901 and 1908 he edited *Hamon,* a Yiddish periodical, and *Hashahar,* in Hebrew, both propagandizing his ideals. In 1907 he returned to Russia from Western Europe, and in that same year moved to the United States, where he was to be associated with the *Folk,* then the *Yiddisher Kemfer,* then the *Tzeit.* He was active in establishing the American Jewish Congress, and after the first World War he went to Europe as one of the American representatives to the Comité des Délégations Juives. He visited Palestine (1920) to work out his plans for a Socialist commonwealth; his suggestions provided the theoretical groundwork for much of the astonishing accomplishments of the labor organization in Palestine. Syrkin's practicality derived its strength from the profundity of his concepts. Both Zionism and Socialism were to him ethical values, and a Socialist Zionist Palestine was a part of his hope for a just world order. Selected studies by Syrkin, *Gekliebene Tzionistish-Sotzialistishe Shriften,* were published in two volumes (1925-26), and English excerpts, *Essays in Socialist Zionism,* in 1935. Syrkin translated several of Tolstoi's long essays into German.

MARIE SYRKIN (b. Bern, Switzerland, 1900), daughter of Nachman Syrkin, was a writer and translator. She was brought to the United States at the age of seven. She received the A.B. degree from Cornell University in 1920. First becoming known as a translator of Yiddish verse into English, with representations of her work in numerous general anthologies, she later developed also as a recognized spokesman for and critic of Jewish life on the American scene. She was associate editor of *The Reflex* in the 1920's and associate editor of *The Jewish Frontier* (1934-). To the symposium *The American Jew* (1942), Marie Syrkin contributed the study "The Jew in American Literature." She was on the educational committee of Hadassah. She married Charles Reznikoff. NATHAN RICARDO.

Lit.: Fineman, Haim, in *Encyclopaedia of the Social Sciences,* vol. 14 (1934) 500; Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 2 (1930), cols. 637-47; Zar, Isaac, in preface to vol. 1 of *Gekliebene Tzionistish-Sotzialistishe Shriften* (1925).

SZABÓ, ERVIN, sociologist, b. Hungary, 1887; d. Budapest, 1918. After concluding his studies at the University of Budapest, he obtained a petty job in the municipal library of that city, but soon emerged from obscurity through his essays on the scope and tasks of public libraries. The progressive mayor of Budapest, Istvan Bárczy, took a bold step in making the youthful librarian, known for his socialist convictions, director of the municipal library. The reorganization of the library after the Anglo-American model to meet equally the requirements of the masses and of the scholar was the greatest contribution of Szabó's brief life.

Yet Szabó was one of the most prominent members of a generation of Hungarian social theorists who, in the interpretation of history and society, went beyond the Germans and were receptive to French, English and American thought. In this group of social theorists, who with the weight of their intellectualism gave meaning to a new and growing, if inarticulate, political opposition in Hungary, Szabó was one of the first to identify himself with the socialism of the laboring class. Going beyond this, he rejected the parliamentary form of government, demanded "direct action" and advocated syndicalism. The Russian Revolution occurred in the year preceding his death, and in the very year he died Szabó published in two volumes a Hungarian version of some of the main writings of Marx and Engels. He embraced Christianity.

Szabó's history of the emancipation of serfs in Hungary by the diet from 1847 to 1848, *A magyar jobbágyfelszabaditás országgyülési története, 1847-1848* (1918), offered evidence to refute the stock claim of the Hungarian nobility to have "of its own free will magnanimously brought the serf class within the ramparts of the constitution."

Szabó's other published books include: *A szocializmus* (Socialism; 1906); *Szindikalizmus és szociáldemokrácia* (Syndicalism and Social Democracy; 1908); *A városi múzeumok feladatai* (The Tasks of City Museums; 1913); *Gazdasági szervezet és háboru* (Economic Set-Up and the War; 1915); *A középeurópai vámszövetség angol megvilágitásban* (The Central European Free Trade Association as Seen by the English; 1916); *Munkásképzésés munkáltató érdek* (The Training of Workmen and Employers' Interests; 1917); *Freihandel und Imperialismus* (1918).

SZABÓ, IMRE, author, playwright and journalist, b. Nové Zámky (Érsekujvár), Hungary, 1883. In addition to receiving a secular education he studied at the Yeshiva of Pressburg. He wrote for several Budapest newspapers, chiefly the *Neues Politisches Volksblatt,* a daily newspaper published in German. Following the first World War he lived at Kolozsvár, Transylvania, where he contributed original plays and translations from the Yiddish to the Hungarian theatre.

His original plays include *Aranykorsó* (The Gold Cruse), on the life of the Judaizing Sabbatarians. Szabó was also author of several novels, such as *F. 25,* dealing with the Jewish heroes of the first World War; *Szent Eliz* was the story of a Jewish revolutionary girl; *Toledo* (1934) was a novel of political émigrés. *Az utolso máglya* (The Last Burning at the Stake) was a

historical novel. Among his published books were also *Zsidócskák* (Little Jews), genre sketches; *Zsidó komédiások* (Jewish Comedians); *Mózsi és Ildikó;* and *Uj Zsidók* (New Jews; 1936), composed of the biographies of Theodor Herzl, Moses Hess, Aaron David Gordon, Joseph Trumpeldor and Rachel Blowstein.

Szabó traveled in Turkey, the Balkans and Northern Roumania, and in his travel books also gave an account of the Jews living in those regions. His influence as a literary critic on Transylvanian Jewish literature was notable. Among his translations into Hungarian was Louis Golding's *Magnolia Street.*

SZABOLCSI, BENCE (BENEDICT), musicologist, b. Budapest, 1899. He was a son of Miksa Szabolcsi. He studied at the University of Leipzig, which bestowed upon him the Ph.D. degree. He also studied composition with Zoltán Kodály, a composer well-known all over the world. Years of study with one of Hungary's greatest men developed his inborn abilities toward consistency of method, sureness of judgment and meticulous accuracy in work.

One of his first works was a book on Mozart, a valuable contribution to Mozartian literature, and characteristic of Szabolcsi's artistic credo. As a conclusion, he avowed that he preferred the Mozartian solution of musical problems to all other solutions.

Another trend of his investigations led to his discovery and study of the musical culture, especially music as cultivated in various colleges, of Hungary in the 17th and 18th centuries. He unearthed much valuable material theretofore unknown which helped him arrive at important conclusions regarding this period.

He turned to a major field of research in investigating the origin of what are called the oldest strata in Hungarian folk music. He examined rare publications containing samples especially of the music of peoples living in the border regions of Europe and Asia, and showed the old music of several Turkish peoples to have close kinship with the oldest stock of Hungarian music. Szabolcsi's findings corroborated in a conclusive way the assertions previously made by others, and proved the earliest strata of Hungarian folk music to be more than 1,500 years old. An account of these findings was given by Szabolcsi in the *Journal of the Royal Asiatic Society of Great Britain and Ireland* (1935, pp. 483-98).

In the columns of the musical review *Zenei Szemle,* of which he was editor-in-chief, as well as of other periodicals to which he contributed, he revealed himself as a fervent adherent and propagator of the achievements in contemporary Hungarian art music.

Among his published books were: *A régi magyar zeneköltészet problémái* (Problems of Old Hungarian Music; published also in German); *A XVIII. század magyar kollégiumi zenéje* (18th Cent. Hungarian College Music; 1930); *A XVII. század magyar főuri zenéje* (17th Cent. Music of Hungarian Magnates; 1931); *A XVI. század magyar históriás zenéje* (16th Cent. Hungarian Minstrel Music; 1932); *A magyar zene története rövid összefoglalásban* (A Brief History of Hungarian Music; 1934).

In addition to music research, Szabolcsi was active also as a translator. He rendered into Hungarian the abridged version of Simon Dubnow's history of the Jews, *A zsidóság története* (2nd ed., 1935). He likewise translated into German the words of Hungarian and Slovak folk songs collected by Béla Bartók and Zoltán Kodály for their polyglot editions. He was co-editor of the dictionary of music, *Zenei lexikon* (2 vols.). In 1943 he was believed to be living at Budapest.

BÉLA BARTÓK.

SZABOLCSI, LAJOS, editor, author and poet, b. Budapest, 1890. He was a son of Miksa Szabolcsi. He received the Ph.D. degree from the University of Budapest. His first verse and essays were published in József Kiss' review *A Hét* (The Week). At the age of twenty-one he became assistant editor of his father's newspaper, *Egyenlőség,* and in 1915, upon his father's death, Lajos became owner and editor-in-chief.

Early in his career Szabolcsi began to collect and publish facts about the contribution of the Jews in Hungary to the war effort in the first World War. In 1918, when anti-Semitism began to raise its head, he published a pamphlet, *Mi az igazság?* (What Is the Truth?). Following the War and the political convulsions of the post-War period, Szabolcsi in the columns of his newspaper fought against the legal and occupational disabilities under which the Jews in Hungary were placed, and was partly successful in having them restored to their earlier rights. Some of the speeches of the Jewish deputy Pál Sándor, made in refutation of unfounded accusations against the Jews, were based upon facts supplied by Szabolcsi. By establishing the number of the Jewish war dead, which was acknowledged by a decision of the law courts, and by compiling a roster of Jews cited for bravery, he helped the Jews of Hungary win recognition for their war sacrifices. *Egyenlőség* during these years became the official exponent for the Jewish community of Hungary and enjoyed the moral and material support of its largest organized body, the Jewish community of Pest which, in the 1930's, acquired the publishing rights, with Szabolcsi remaining editor-in-chief. He retained that post from 1939 on when, under new restrictive regulations, *Egyenlőség* had to appear under the title of *Magyar Zsidók Lapja* (Journal of Hungarian Jews). Like his father, Lajos Szabolcsi conceived the Jewish problem solely in its aspect within Hungary, and stoutly opposed Zionism, thereby influencing the large number of his readers.

In 1931 the Jewish community of Pest elected him an honorary member of its assembly. He was also vice-president of the Hungarian-Jewish Free University, founded in 1932. Szabolcsi was partly responsible for the formation of a committee which aided Hungarian Jewish students forced by the numerus clausus law to study at universities in other countries.

Szabolcsi was a prolific author. In addition to several volumes of original verse, including *Szól a kakas már* (1930), he translated medieval and modern Hebrew poets into Hungarian. He also published a history of modern Hebrew poetry, *Az ujhéber költészet története* (1908); a volume of legends about the Zaddik of Nagykálló, *A leveleki menyegző* (1920); and a historical novel on Bar Kochba, *A csillag fia.* Among his dramas the most important are *Az áruló* (on Josephus; 1922) and *Középkor* (1930), which was translated into German by Jenő Mohácsi under the title of *Judengasse.* In 1941 Szabolcsi worked on *Két emberöltő, 1880-1940,* which was to embody his memoirs as well as facts on Jewish life in Hungary in the period from 1880 to 1940. In 1943 he was living in Hungary.

ANNA BETTELHEIM.

SZABOLCSI, MIKSA, author and editor, b. Tura, Szabolcs County, Hungary, 1857; d. Balatonfüred, Hungary, 1915. His original name was Weinstein, which he Magyarized to Szabolcsi. He was educated at Yeshivas, and attended also the national rabbinical seminary, but following his inclination he became a journalist in 1878. From 1881 on he collaborated on a daily newspaper published at Debrecen. In the Tiszaeszlár blood accusation (1882) he spent much time in successfully investigating the circumstances under which the alleged victim had disappeared, and wrote numerous articles for the *Pester Lloyd* and other newspapers denouncing machinations and illegal pressure

in the affair. As a result of this informative work, he was ordered by the county authorities to leave Nyiregyháza, the scene of the trial, and the anti-Semitic investigators made an attempt upon his life. Nevertheless, Szabolcsi's reports of the trial appeared in the *Pester Lloyd* and *Neue Freie Presse,* and were reprinted by a large part of the European press.

After editing the *Pester Jüdische Zeitung* for two years, Szabolcsi became editor of the Hungarian weekly newspaper *Egyenlőség* in 1886. In 1889, together with Vilmos Vázsonyi, he started a movement for the recognition of the Jewish faith by the Hungarian state; his agitation, which at the outset met with opposition by official Jewish leaders, resulted in the enactment of a law to that effect in 1895. This important achievement made *Egyenlőség* the dominant Jewish newspaper in Hungary. In its columns Szabolcsi successfully fought other attempts at blood accusation, and effected the dismissal from his post of Béla Makay, a biased official in charge of Jewish religious affairs in the ministry of education (1911).

Szabolcsi advocated religious Judaism and the recognition of its adherents as a constituent part of the Hungarian nation. When the first Zionist movement was started in Hungary, Szabolcsi violently denounced it, believing that it would jeopardize the position of the Jews in Hungary which had been consolidated shortly before. Szabolcsi was partly responsible for the founding of the Hungarian-Jewish Literary Society (IMIT) and of the Hungarian-Jewish Culture Association (OMIKE). He was constantly in search of Jewish journalistic talent, and his writings served as a model for the Hungarian Jewish press.

Among his published books were *Magyar Szanhedrin* (a Talmud translation; 1878); *Olasz zsidók között* (Among Italian Jews; 1903); *Német zsidók között* (Among German Jews; 1905); and an abridged Hungarian version of Heinrich Graetz' *History of the Jews* (2 vols., 1908-9). In 1938 his *Gyöngyszemek a Talmudból és Midrasból* (Pearls from the Talmud and Midrash) was published by Ella B. Szabolcsi.

ANNA BETTELHEIM.

SZALÁRDY, MÓR (DE RÁKOSFALVA), physician and child welfare worker, b. Budapest, 1851; d. Budapest, 1914. He studied at medical schools and clinics in Vienna, Paris and London. From 1881 on he was lecturer at the University of Budapest. He advocated the state care of illegitimate children, and was one of the founders of the White Cross, a national organization of foundling homes. This institution won recognition from the government in 1898. In 1902 Szalárdy became assistant director and physician-in-chief of the state shelter for children. He was ennobled and authorized to use the name "de Rákosfalva."

He wrote medical books in three languages, including: *Zur Prostitutionsfrage* (1878); *Behandlung der Syphilis congenita* (1898); *Sterblichkeit in Säuglingsspitälern* (1899); *Les enfants abandonnés* (1900).

SZALIT, RAHEL (née **Marcus),** painter and etcher, b. Ishgenty, Lithuania, 1896. She was primarily an artist depicting Eastern European Jewish life. After studying in Munich, Paris and London, she worked successfully in Berlin until 1933. In a style that is based on vigorous, nervous lines and modern freedom of expression she transmitted the character of the Jews in Lithuania and Poland effectively. She derived her types from the work of Yiddish writers as well as from her own memories, and gave them highly original representation, with all their poor modesty, their patience in suffering, their often moving disreputable appearance and—in contrast—the ecstatic mysticism of their Hasidic fantasies that border on the supernatural.

The best of Rahel Szalit's folios were the sixteen lithographs to Mendele's *Fishke der Krummer* (1921). She also illustrated the *Hebräische Melodien* of Heine (1922), Buber's *Geschichten des Rabbi Nachman* and *Kindergeschichten,* Israel Zangwill's *King of the Schnorrers* and Sholom Aleichem's *Menshen und Zenen,* as well as some of the works of Dickens, Dostoevsky and Tolstoy.

Lit.: *Cicerone,* vol. 14 (1922) 739, 843; *Kunstblatt,* vol. 6 (1922) 503; *Kunstwanderer,* 1922-23, p. 58; 1924-25, p. 396; 1928-29, p. 470; *American Hebrew,* Sept. 19, 1930, p. 472.

SZANA, SÁNDOR, physician and child welfare worker, b. Temesvár (Timisoara), Hungary, 1868; d. Hungary, 1926. Szana wrote several books to stem the abuse of placing unwelcome babies with mercenary foster-mothers, a practice which resulted in high child mortality and juvenile delinquency. He founded at Temesvár a lying-in hospital, a foundling home and a polyclinic. His agitation for the welfare of forsaken children, together with that of another Jewish physician, Mór Szalárdy, resulted in the founding by the Hungarian state of a children's shelter at Budapest, of which he became director. In addition to writing many memoranda for the international medical press, Szana edited at Temesvár a German journal, *Gesundheit.* He embraced the Christian faith.

SZÁNTÓ, GYÖRGY, author, b. Nové Mesto nad Váhom (Vágujhely), Hungary, 1893. He studied painting, and exhibited with success at the National Salon at Budapest. A combatant in the first World War, he lost his eyesight due to a brain injury. He then turned to writing, and became one of the most popular Hungarian novelists of his time. His novels combine an intensity of passion with a strong penchant for the colorful both in action and description.

Szántó's works include: *Bábel tornya* (The Tower of Babel); *Mata Hari; Az aranyágacska* (The Golden Twig; 1935); *Utolsó hajnal, első hajnal* (Last Dawn, First Dawn); *Meléte* (1938). His somewhat autobiographical *Stradivari* was made into a motion picture by the German UFA Company, and his play *A sátoros király* was performed by the Hungarian National Theatre (1936). He was author also of a volume of poetry, *Schumannal a Karneválban* (With Schumann at the Carnival). Szántó lived at Arad, a Hungarian city under Roumanian rule.

SZÁNTÓ, SIMON, educator, author and editor, b. Nagykanizsa, Hungary, 1819; d. Vienna, 1882. He was the son of a noted scholar, Meir Szántó. He was educated in Yeshivas, at the Gymnasium at Pressburg, and at the University of Prague. In the latter city he was a student under Solomon Judah Löb Rapoport. From 1845 on he lived at Vienna, where he founded and directed a Jewish school. Subsequently he taught also at the Theologische Lehranstalt in that city. From 1864 on he was interpreter of Hebrew in Vienna courts of law, and in 1869 he became supervisor of religious instruction in Vienna Jewish schools.

Szántó was co-editor of the weekly newspaper *Neuzeit,* and for some time edited Busch's *Jahrbuch für Israeliten* and J. von Wertheimer's *Jahrbuch für Israeliten,* to all of which he contributed essays and articles. He wrote: *Botzer Oleloth* (commentary on the Pentateuch; with Joseph Szántó); *Judentum und Romantik* (1847); *Schematismus der israelitischen Cultusgemeinden in der österreichischen Monarchie* (1869); *Ibn Karmi* (1871).

EMIL SZÁNTÓ (b. Vienna, 1857; d. Vienna, 1904), archeologist, was a son of Simon Szántó. He studied in Vienna, and at a young age became lecturer of Greek archeology and history at the university of that city, following which he became full professor of classical archeology. He was considered one of the most out-

standing Hellenists of his time, and a leading authority on Greek epigraphy and Greek law.

Among his published books are: *Anleihen griechischer Staaten* (1885); *Hypothek und Scheinkauf im griechischen Recht* (1887); *Reise in Karien* (1892). Szántó also reworked and edited Boyesen's *Handbuch der griechischen Antiquitäten*. He embraced the Christian faith.

SZANTO, THÉODORE, pianist and composer, b. Vienna, 1877; d. Budapest, 1934. He was the son of a rabbi. His musical education began in Vienna; subsequently he studied also at Budapest and Berlin. Early in the 20th cent. he began touring the Continent, winning wide recognition for his consummate technique and masterly interpretation. From 1921 on he lived at Paris, and was the first national of a country opposing France in the first World War to be made an officer of the French Legion of Honor.

Among Szanto's musical compositions are the opera *Taifun* (based on the play by M. Lengyel); the symphonies *Poème religieux* and *Land und Meer;* seventeen variations on a Hungarian folk song; *Contrastes;* and transcriptions for organ of the music of Bach and Chopin.

SZARVADY, FRIGYES, publicist, b. Novisad (Ujvidék), Hungary, 1822; d. Paris, 1882. In 1847 he opened a law office at Pressburg, and in addition to collaborating on newspapers in Hungary, he wrote a series of articles on that country's struggle for liberty for the *Constitutionnel* of Paris. His articles won for Hungary the support of French circles, but especially of the French socialists, in its armed revolt against Hapsburg oppression.

When the révolt was crushed Szarvady emigrated to Germany, where he published *Auf Deutschland!,* a political pamphlet (1850), and subsequently to Paris, where he was a correspondent for the *Kölnische Zeitung* and a leader of the Hungarian political émigrés. He also acted as a trusted man of Count László Teleki, leader of the Hungarian opposition at Budapest in 1861. Szarvady was author of *Paris, politische und unpolitische Studien und Bilder.*

SZÁSZY-SCHWARZ, GUSZTÁV (DE SZÁSZ), jurist, b. Budapest, 1858; d. Budapest, 1920. He studied law at universities in Budapest and Germany, and practised law in the former city. At the same time he lectured on Roman law at the University of Budapest, and was named full professor in 1901. He collaborated on the code of Hungarian common law whose redaction began in 1895. He was made an aulic councillor (*Hofrat*) and raised to the nobility. Szászy-Schwarz was the author of numerous works on Roman law, on common and parliamentary law, as well as on codification. He embraced Christianity.

SZATENSZTEJN (SHATTON), WLADYSLAUS JOSEPH, jurist and professor of law, b. Warsaw, Poland, 1893. He received the LL.D. degree from the University of Warsaw in 1915, and subsequently became assistant professor of law at the University of Vilna. In 1917 Szatensztejn served as an expert on various phases of fiscal law to the Russian ministry of finance; after the establishment of an independent Poland he fulfilled the same role in the Polish ministry of finance (1924-26).

He was the author of many monographs and longer studies on financial legislation, and was a contributor to Russian, German and Polish journals of finance. Szatensztejn left Poland in 1939 and emigrated to the United States, where he was living in 1943.

SZATMÁR, city in northeastern Hungary. From 1919 to 1940 it belonged to Roumania. The Jewish community of Szatmár was founded in 1849 by Jews whom the city council had previously admitted only to the fairs. In 1866 a Jewish public school was founded. In 1867, following the emancipation of the Jews in Hungary, two Jews, Abraham Freund and Abraham Steinberger, were made honorary members of the city council.

While the founders of the community were Ashkenazic Jews, later the Hasidic group became very influential. Rabbis of Szatmár were Farkas (Wolf) Mandelbaum, Judah Grünwald, I. David Grünwald; (from 1928 on) Joel Teitelbaum, who was venerated as a Zaddik, and Viktor Jordán. In 1930 Szatmár had 11,500 Jewish inhabitants in a total population of 51,000. Twenty-five houses of worship were maintained, in addition to the main synagogue. Among the many philanthropic institutions, including a hospital erected in 1927, the orphanage, vocational school and loan kassa maintained by the Joint Distribution Committee were outstanding. Some of the Jews of Szatmár were prominent in commerce, industry and farming, but the great masses made a precarious living. The banker Sándor Weisz played a leading role in the Hungarian minority movement. In 1940 Szatmár was returned to Hungary. According to a report of December, 1941, the Jewish quarter of Szatmár was demolished "for reasons of public security."

Lit.: Stern, Mór, *A szatmári zsidók útja; Magyar Zsidó Lexikon* (1929) 826; *Contemporary Jewish Record,* Dec., 1941, p. 662.

SZATMÁRI, MÓR, Hungarian deputy, editor and journalist, b. Józsefháza, Hungary, 1856; d. Budapest, 1931. He studied at the Academy of Law at Nagyvárad, and adopted a journalistic career. He was connected with various daily newspapers, including the one called *Budapest,* of which he was managing editor from 1904 to 1913. From 1901 to 1910 he was a deputy in the lower chamber of the Hungarian parliament. He was one of the founders and vice-president of the Hungarian Association of Journalists.

In the columns of *Egyenlőség* and in parliament he advocated political and cultural rights of the Jews in Hungary. Among his published books are one on civil marriage (1894) and one on stormy sessions in the Hungarian parliament (1928). Szatmári edited the parliamentary addresses of Ferenc Kossuth (1908).

SZEGED, city in Hungary. Jews who had lived at Szeged under Turkish rule in the 16th and 17th centuries were expelled from the city under Leopold I (about 1688). Not until a century later, in 1781, did a Jew, Michael Hayim Pollák, settle in the city. In 1784 and 1785 several more Jewish families obtained permission to take up residence in the city. In 1787 a Hebrah Kaddisha was founded, and the Jewish community of Szeged was constituted in 1791. In the following year thirty-eight Jewish families resided at Szeged; for the greater part they were merchants and peddlers, and only a few among them were craftsmen. From 1790 on Jews began to acquire houses in the city. Subsequently, in 1813, the city council defined the territory in which Jews were allowed to own houses, but the regulation was not observed strictly. In the 1820's Jews were admitted to the guilds, and Jewish artisans became leaders in the upholsterers' and goldsmiths' crafts. From the 1850's on they devoted themselves also to farming; they played a role in the industries, and such disabilities as had been imposed upon them in commerce gave way gradually. From the 1860's on the Jews of Szeged began to play an active part in banking, insurance and commercial enterprise, and subsequently in the liberal professions.



Interior of the famous synagogue at Szeged, Hungary

The statutes of the community, redrafted in 1818, provided for a Beth Din (Jewish law court) consisting of six members, and in 1831 a communal council of thirty-one members was provided for. Synagogues were erected in 1803, 1843 and 1903; the interior decorations and stained glass windows of the latter building were designed under the direction of Immanuel Löw. The first school, which provided instruction in Jewish subjects only, was established in 1820; it was followed by a Talmud Torah and by a public school; the latter was opened in 1844. The Jewish community of Szeged also maintained (1943) a hospital and an orphanage. Among the many philanthropic societies was the Women's Society, founded in 1832. Early rabbis of the community were Yechiel (1789-90), Hirsch Bak (1790-1843) and Daniel Pillitz (1843-47). In 1850 Lipót Löw was elected rabbi, and served until his death in 1875; his scholarly review, *Ben Chananja,* made the name of Szeged known all over the Jewish world. He was followed for a brief period by Wilhelm Bacher (1876-77) and by his son, Immanuel Löw, who still held office in 1943.

The Jewish community of Szeged accepted the statutes of the National Jewish Congress in 1869. Orthodox Jews never formed a dissident community.

The spiritual and lay leaders of the Jewish community of Szeged played an important role in all civic and national endeavors. Among the presidents of the community, Izsó Rósa de Vásárhely (1882-1918) was a deputy in the lower chamber. His successor, Samu Biedl (1918-36), was one of the three Jewish members of an anti-Bolshevik committee which was founded at Szeged in the summer of 1919 with a view to opposing the central communist government at Budapest. Thirty-three Jews of Szeged were members of an officers' battalion which ousted Red troops and took over military command in the city, and the Jewish community at large contributed the means for a counter-revolutionary government which was set up at Szeged. The minister of justice in that government was a Jew from Arad, Lajos Pálmai. The nationalist army, which subsequently was under the command of Nicholas Horthy, was first organized at Szeged, and a prominent Szeged Jew, Adolf Bokor, was head of the enlistment committee. Immanuel Löw was a representative of the congressional Jewish community in the upper house from 1927 to 1940, when the Jews were deprived of representation in that chamber.

In 1920 Szeged had 7,000 Jewish inhabitants in a total population of 119,000. By 1930 the number of Jews in an increased total population of 135,000 had declined to 5,560. The direct causes of the decline were emigration, removal to other parts of the country, mixed marriages and conversions, and a death rate higher than the birth rate. The causative factors behind these symptoms were oppression of the Jewish group and the annexation of the land south of Szeged to Yugoslavia; this paralyzed the economic life of the city. In 1942, under the Nuremberg-inspired anti-Jewish laws, fifteen Jewish members of the Szeged municipal council were removed. Immanuel Löw donated his library, consisting of more than 6,000 volumes, for the greater part rare ones, to the Jewish community of Szeged. ANNA BETTELHEIM.

Lit.: Löw, Immanuel, and Kulinyi, Zsigmond, *A szegedi zsidok, 1785-1885* (1885); *Magyar Zsidó Lexikon* (1929) 828-31; issues of *Egyenlőség* (1930-40).

SZEGŐ, GABRIEL, mathematician, b. Kunhegyes, Hungary, 1895. He studied at the Universities of Budapest, Berlin, Göttingen and Vienna, the latter bestowing upon him the Ph.D. degree in 1918.

Szegő was lecturer on mathematics at the University of Berlin from 1921 on; in 1925 he was named associate professor. From 1926 to 1934 he was full professor of mathematics at the University of Königsberg. In 1934 Washington University, in St. Louis, invited him to occupy its chair of mathematics, and from 1938 on he was professor at Stanford University.

In addition to numerous memoranda to the mathematical press, Szegő published a German version of A. G. Webster's *Partial Differential Equations (Partielle Differentialgleichungen der mathematischen Physik;* 1930) and *Aufgaben und Lehrsätze aus der Analysis* (with G. Pólya, 2 vols. 1925).

SZÉKELY, BÉLA, author, journalist and communal worker, b. Bethlen, Transylvania, 1892. He took part in the founding of the Zionist daily newspaper *Uj Kelet* at Kolozsvár, and later founded the daily newspaper *5 Órai Ujság* in that city. Székely was active in Zionist work; he organized Zionist activities in Hungary, and was partly responsible for the founding of the Pro Palestine League of Hungarian Jews (1926). He was active in the Jewish National Federation of Transylvania. An association of Zionist girls, *Aviva,* which he called into being and whose president he was, enlisted members from numerous countries.

Székely was author of several volumes of verse. In addition he published: *Vajudó ország* (The Birth of a Country), a social study of Palestine; *Mittelmann,* a story on discrimination; and *Máramaros,* a social study. He founded and served as secretary to the federation of minority journalists of Ardeal-Banat (Transylvania and Banat). He was Hungarian correspondent of the Jewish Telegraphic Agency.

SZÉKELY, FERENC, economist and communal leader, b. Alap, Hungary, 1858; d. Budapest, 1936. In 1892 he became director general, and subsequently president, of the City Savings Bank, in Budapest. He was also director general, and subsequently vice-president, of the Anglo-Hungarian Bank, and president of several other banks and industrial companies. He was vice-president of the Lloyd Association of Pest, an association of leading business men. Emperor Francis Joseph I bestowed upon him the title of aulic councillor (*Hofrat*).

In 1912 Székely assumed leadership of a movement to unify the Hungarian Jews, who were split into three different groups, but the outbreak of the first World War interfered with the maturing of the plan. In the revolutionary period following the end of the war Székely served as president of the Jewish community of Pest, which he guided with tact and skill.

He was also a member of the board of governors of Országos Rabbiképző Intézet (National Rabbinical Seminary), treasurer of the Hungarian-Jewish Literary Society (IMIT), first president of the Jewish Patronage Association and president of the Pro Palestine League of Hungarian Jews. Székely contributed to the humorous magazine *Borsszem Jankó,* and created some of its imaginary figures, such as "Salamon Seifensteiner," which served to express his political satire. A prominent writer on economy, he won the prize of the Hungarian Academy with his work on the regulation of currencies.

SZÉKESFEHÉRVÁR (in German, Stuhlweissenburg; in Latin, Alba Regia), city in Hungary. In the Middle Ages it was the residence of the kings of Hungary, and coronation ceremonies were held there until 1526. A Jewish community is known to have been in existence there in the 13th cent. During the 14th cent. it was Hungary's foremost Jewish community, whose leaders were spokesmen for the Jews throughout the country. Thus in 1503 they intervened successfully in behalf of the Jews of Pressburg with Queen Anna, to whom they had presented a valuable gift at her coronation.

In 1526 a diet held at Székesfehérvár ordered the expulsion of the Jews from the country. In 1544 the city was captured by the Turks; under their domination a Jewish community flourished there. It was increased by Jews fleeing from Buda, which was repeatedly besieged by the Austrians. Following the recapture of Székesfehérvár by the Austrian troops (about 1688), the Jews were expelled, and it was not until the reign of Joseph II (1780-90) that the first Jew was allowed to resettle in the city and establish an inn for his coreligionists visiting the markets.

In 1842 a Jewish community was founded with Daniel Pillitz as its first rabbi. He was succeeded by the scholar Mayer Zipser (1843-58), who organized the community, but whose attempts at Reform resulted in violent dissension. He was followed by Joseph Guggenheim, son-in-law of Samson Raphael Hirsch (1859-61). In 1861 the community was split in two, and Székesfehérvár thus became the first Jewish community in Hungary where government permission was obtained for the Orthodox to organize separately.

Rabbi Joseph Natonek (1861-67) was followed by Alexander Kohut (1867-74), who removed to Pécs in 1874. Subsequently Jakab Steinhercz (1888-1921), Ferenc Hevesi (1921-31) and Pál Hirschler were rabbis at Székesfehérvár.

The proclamation of rights of 1848 resulted in grave rioting against the Jews at Székesfehérvár, but the government soon restored order. The progressive community erected a synagogue in 1862, and the Orthodox followed its example in 1870.

The number of Jewish inhabitants in 1930 was 2,450 in a total of 40,000. Of these only 5 per cent belonged to the Orthodox community. The Jews of Székesfehérvár contributed a large quota to commercial and industrial enterprise, to farming, to the liberal professions and even to public office. From 1938 on, however, anti-Jewish restrictive laws gradually eliminated them from all these fields.

SZELL, GEORG, conductor, b. Budapest, 1897. He was a child prodigy of the piano, touring Europe with phenomenal success when he was ten years old. After an extended period of study he abandoned the piano for the baton. In 1917 he became conductor of the State Theatre in Strasbourg, and two years later he made his first appearance at the German Theatre in Prague. After numerous engagements in important opera houses in Germany he became first conductor at the Berlin State Opera (1924), retaining this post for five years. In 1929 he was appointed first conductor of the National Theatre in Prague. When he resigned from this post (1936) Szell succeeded John Barbirolli as conductor of the Glasgow Symphony Orchestra. He also appeared as guest conductor throughout Europe and Australia.

In 1940 Szell came to the United States, making his American debut at the Hollywood Bowl. In New York city he conducted the National Broadcasting Company Symphony Orchestra (1941) and the orchestra of the New Friends of Music (1941-42). In 1942 he was appointed guest conductor of the Metropolitan Opera House, New York. He was also a teacher at the Institute of Musical Art.

SZEMERE, SAMU, educator and philosophical writer, b. Hungary, 1881. In 1927 he was named by the Hungarian government director of the national Jewish teachers' training school. He was also a member of the board of directors of the Hungarian-Jewish



Ernő Szép. From a sketch by Zoltán Gehl

Literary Society (IMIT) and, from 1929 on, editor of its year book.

His book on Giordano Bruno was published by the Hungarian Academy of Science. Other books of his include *Pedagógia és filozófia* (Pedagogy and Philosophy; 1930); *Dewey neveléstana* (The Pedagogy of Dewey; 1933); and *A művészet mint valóságértelmezés* (Art as an Interpretation of Reality; 1936). He translated classical works of philosophy in addition to lecturing and writing on Jewish philosophers. His article on Albert Einstein appeared in *Living Age* (1935).

In 1937 Szemere was named chief councillor of education. In 1938 and 1939, in the period of anti-Jewish legislation, he was an adviser to the national rabbinical seminary in the organization of special courses in education and spiritual guidance. In 1943 he was living at Budapest.

SZENDE, PÁL, sociologist and economist, b. Nyirbátor, Hungary, 1879; d. Szinérváralja, 1930. He studied history at the University of Budapest under his uncle, Ignác Acsády, as well as law. He obtained the degree of doctor in the latter science and was also admitted to the bar in 1904. From 1908 to 1918 Szende served as secretary general of the Hungarian national association of commerce and advocated suffrage and land reform as a sound basis for commercial prosperity. He also led the movement of the white collar workers and lectured to laborers. During the first World War, he took part in active combat in Galicia.

In 1917 Szende joined the radical bourgeois party which was founded by Oscar Jászi and worked for an early peace. Upon the downfall of the war government (October, 1919) he became under secretary of finance and, in the following month, minister of finance in the government of Michael Károlyi. In March, 1919, when a Communist government was formed, he resigned together with Károlyi, and emigrated to Vienna. There he formed friendships with Rudolf Goldscheider, Karl Renner and others. Living alternately at Vienna and Paris, he lectured at the Vienna socialist school in German and at the Collège Libre des Sciences Sociales in French. He also contributed to the *Leipziger Volkszeitung,* and collaborated on the League of Human Rights. At Paris he was a frequent visitor to the Socialist salon of Madame Meunard-Dorian. After the February, 1934, Revolution at Vienna, he removed to Prague where he was welcomed by President Thomas G. Masaryk. Previously, in the 1920's, Masaryk had negotiated with Jászi and Szende about the intended return by Czechoslovakia of certain territory to Hungary.

As a social philosopher, Szende held that the laws of society are those of nature. As a convinced historical materialist, he discerned tendencies of mysticism, and the quest of the absolute, which he believed to have interfered with the "reasonable" course of history. His earlier works (written in Hungarian) were critical analyses of the social set-up of his country. He also wrote several works on taxation. As an economist, he was concerned with practical problems only, believing that laws of economy are made by those in power.

In his standard work, *Enthüllung und Verhüllung, Der Kampf der Ideologien in der Geschichte,* as well as in the essay, "Soziologische Gedanken zur Relativitätstheorie," and in *Soziologische Theorie der Abstraktion,* Szende investigated the philosophical trends underlying social movements and historical events. In *Zur Krise der mitteleuropäischen Revolution* he gave exhaustion by four years of war as the cause for the return of the Central European masses to authoritarian forms of government.

SZENES, FŰLŐP, painter, b. Törökszentmiklós, Hungary, 1863. He studied at Budapest, Munich and Paris and also at the plein air school of Nagybánya, Hungary. He painted Biblical scenes, such as *Samson and Delilah, Esther,* and *Judith,* and rural landscapes and genre pictures, such as *Blessed Sunshine* and *Knitting Lesson.*

Among his portraits of Hungarian-Jewish leaders are those of *Pál Sándor* and *Vilmos Vázsonyi.* Specimens of his art are in the Hungarian state gallery.

SZENKAR, EUGEN, conductor, b. Budapest, 1891. He was the son of an organist and composer. After studying at the Budapest Conservatory he was engaged by the Budapest Opera. In 1912 he became a conductor at the National Theatre in Prague, and in 1915 he was conductor of the Volksoper in the same city. After conducting opera and symphony at Altenburg and Frankfort he was appointed general music director of the Volksoper in Berlin, in succession to Otto Klemperer (1923). He held this post for only one year, after which he was called to the Cologne Opera to become first conductor. With the rise of the Nazi regime he was forced to leave Germany. He became conductor of symphony concerts in Budapest, and was invited to direct a few guest performances with the Palestine Symphony Orchestra. Szenkar composed several large works for orchestral and chamber groups.

SZÉP, ERNŐ, lyric poet, novelist, playwright and columnist, b. Huszt, Ruthenia, Hungary, 1884. All the melancholy poverty of neighboring Polish and Ruthenian Jewry had penetrated the boundaries and was at home at Ernő Szép's native town as elsewhere in Upper Hungary. The son of a humble Jewish teacher, he drew into himself the submissive masochism of all oppressed: the poor, the Jew, the intellectual, and, above all, the child. This masochism grew with him, and became for him a companion for life, retaining the unconscious charm of childhood and tinted with a touch of self-irony with which the adult pampers the child in him. In one of his finest poems he gave utterance to a long-nurtured grief: he never had toys to play with, no hobby-horse or picture-books like the children of the rich . . ., but he would go to the Milky Way and there wait for Him who was to pass by, the Lord God, and tell him, "Lord, I haven't

played yet!" and the Lord Almighty would hear him and give him that whereof he was deprived as a child, a hobby-horse and picture-books. . . . His irony, especially in his fiction, assumes the gently teasing undertones of one who has to look *up* to everybody else, superior though he knows himself to be.

A truly Dickensian gallery of petty tyrants could be assembled from his novelettes and sketches: bullying lads, petty noblemen, petty officials and petty bourgeois, all of whom have their victims. He also introduced into literature a world of originals and freakish individuals which went unnoticed before. In his enchantingly romantic novel, *Lila ákác* (Purple Acacia), he discovered the world of acrobats and vaudevillists and, drawing upon the idiomatic treasury of the Budapest cafe and upon the slang of globe-trotting acrobats, he created for his folk a varied, colorful and flexible language. He was emulated by a host of Hungarian Jewish authors in fashioning the Magyar tongue, rhetorical or anecdotal, and rustic, for all its folkloristic sap, into an idiom of the city-dweller and intellectual.

As a poet and chansonnier he said the last word in a series of Hungarian Jewish versifiers, Emil Makai, Jenő Heltai and Andor Gábor, who outdid their model, the English and French operetta chanson, in sprightly gracefulness. His city-mindedness and intellectualism at no time obstructed the capillary system which, in the soul of Ernő Szép, communicated with the child eternal, the people. In some of his plays, such as *Az egyszeri királyfi* (Once Upon a Time There Was a Prince), he struck the key of the folk tale with no uncertain intonation. He created a play for the stage from Heinrich Heine's poem *Asra,* in an enchanted folk-tale mood. One of the many Hungarian Jewish writers who could not tear themselves away from their country, he continued to live in Hungary during the second World War.

His published books include: Selected poems: *Elalvó hattyu* (Drowsing Swan). Fiction: *Irka-firka* (Scrawl; 1913); *Hetedikbe jártam* (I Was a High School Senior; 1922); *Bűneim* (My Sins; 1927); *Valentine* (Eng. trans. Emil Lengyel, *Marriage for One,* 1929); *Ádámcsutka* (Adam's Apple; 1936); *A negyedik nyulláb* (The Fourth Rabbit's Paw; 1941). Plays: *Május* (English version, *In May,* 1925); *Patika* (Pharmacy); *Aranyóra* (Gold Watch); *Szivdobogás* (Heartbeat; 1936).

IGNOTUS.

SZEPS, MORITZ, journalist, b. Busk, Galicia, 1834; d. Vienna, 1902. He founded the *Neues Wiener Tagblatt,* and was influential with the German Liberal Party which dominated Austrian political life until 1869. The party was then defeated, yielding to a clerical-Slav coalition control of the government of Austria, and Szeps became a leader of the opposition. He advocated a Francophile foreign policy, and was opposed to the Austro-German alliance.

Vainly struggling for more than ten years against the clerical government, Szeps won unexpected help when he was presented (1882) to Crown Prince Rudolph, who shared Szeps' opinions, both in internal and foreign policy. He became political mentor and confidant of Rudolph. For seven years (1882-89) they exchanged letters every week, and met frequently.

Their correspondence and interviews were meant to remain secret, but their adversaries got wind of them, and Szeps became the target of violent attack by Austrian reactionaries. Szeps apprised the crown prince of his talks with Gambetta, Ferry and Clemenceau, while Rudolph communicated to Szeps what he learned at the court of Vienna about confidential negotiations with Bismarck and the German emperor. The crown prince even contributed anonymously to Szeps' newspaper. He especially sympathized with Szeps when the latter came into violent conflict (1884) with Georg von Schönerer, leader of the anti-Semites. The government sided with von Schönerer, and repeatedly imposed petty annoyances upon Szeps' newspaper. Szeps left the *Neues Wiener Tagblatt* (1886) and founded the *Wiener Tagblatt.*

Szeps was considered slated to be the future chief of press of the Austrian government upon Rudolph's ultimate succession to his father's throne; but all these hopes (or fears) were suddenly shattered by the mysterious death of the Austrian crown prince in 1889. Because of this, a great opportunity for Szeps and for Austrian liberalism was missed.

During the ensuing years Szeps struggled courageously, but in vain, against the increasing power of the anti-Semitic party led by Lueger. Szeps was politically defeated, but his writings were read and even admired, for he was regarded by his adversaries as a master of journalistic style and skill. Szeps had two sons and two daughters. One of his daughters married the physician Emil Zuckerkandl, the other Paul Clemenceau, brother of Georges Clemenceau.

Lit.: Crown Prince Rudolph of Austria, *Politische Briefe an einen Freund* (edited by Julius Szeps, 1922); Zuckerkandl, Bertha, *Ich erlebte 50 Jahre Weltgeschichte* (1939).

SZERENCSÉS (FORTUNATUS), IMRE, financier, who lived in Hungary in the first part of the 16th cent., before the battle of Mohács. His original name was Zalman Shneur. The son of a wealthy Jew named Ephraim, he rendered services to the dignitaries of the country. A married man and the father of two sons, he was found guilty of relations with a Christian woman, a crime punishable by burning at the stake. He saved his life by embracing Christianity. The highest dignitary of the country, Palatin Imre Perényi, was his godfather; Perényi gave him his first name and suggested that he adopt the last name Szerencsés (Fortunate).

In the following period Szerencsés was introduced to the youthful King Lajos II and to Queen Maria of Hapsburg, and became their trusted adviser. His chief protector at that time was the treasurer and chancellor, Archbishop László Szalkay, whom he served as a sort of assistant treasurer. The services of the shrewd financier were greatly welcome to the court. A powerful Turkish army was threatening Hungary. The finances of the country, through the selfishness of its nobility, had been ruinous for several decades, and the magnates, headed by János Zápolya, were scheming to strengthen their own power by weakening the king.

In 1521 Belgrade, then a Hungarian fort, fell to the Turks; the magnates blamed Szerencsés for having been slow in providing funds and arms. Szerencsés then attempted by means of inflation to raise the necessary funds for the conduct of the war. At his suggestion, accepted by the diet at Buda, the king coined currency worth only half its face value; this necessitated an increase in taxes. The partisans of Zápolya profited by the bitter public feeling against Szerencsés, and in 1525 the king was pressed to remove Szerencsés from office and have him burned at the stake. Szerencsés was imprisoned, but his influence effected his release within a fortnight.

His triumphant friends tendered him a banquet in his own house, which was interrupted by armed assault. Szerencsés and his friends escaped, but his house was ransacked and 60,000 florins in unadulterated gold were stolen from him. Next the retinue of the nobility supporting Zápolya tried to invade the residences of the king's counsellors, but these were well guarded. The soldiers and the



Joseph Szigeti

mob then turned to the Buda ghetto. The Jews of Buda, too, had soldiers in their pay; they closed the gates and defended them for twenty-four hours, after which, overpowered, they sought refuge in a tower. The mob swarmed into the ghetto street. In describing the havoc wrought there, an Italian author, then at the court, likened it to the destruction of Troy. For three days the Jews were beleaguered in their tower, after which Zápolya, satisfied with having shown his power, finally dispersed the rioters.

Szerencsés then sought the favor of Zápolya himself and of his partisan, István Werbőczy. It was easy for these men to placate the hatred which they had stirred up: two months after Szerencsés' imprisonment the diet at Hatvan ordered the copper mines to be taken out of the hands of the powerful Fuggers and turned over for management to Szerencsés, who would thus improve the country's finances. He was made vice-treasurer and a member of the government council. Having obtained control of certain taxes, he lent the treasury 10,000 florins for a relief army to be sent to Pétervárad in 1526. His last public appearance was at the diet of Rákos in that year. Dissension was ripe throughout the country, which the enemy had already invaded. The nobility had become distrustful of Werbőczy, and Szerencsés was called upon to report on the finances of his stewardship of the land. In a dramatic session of the diet he gave an account of the royal revenues and denounced the treasonable scheming of the house of Fugger and several dignitaries. Shortly thereafter he died, a man advanced in years. According to several Jewish sources, he returned to Judaism before his death.

Shortly after Szerencsés' death, the battle of Mohács (which gave the Turks and Zápolya two-thirds of the country) took place (August, 1526). This national disaster was blamed upon the Jews at large, who were expelled from the cities and remained so for the next 300 years. The hatred for Szerencsés, fanned by the enemies of the king during his lifetime, may have been one of the psychological factors in this intrigue which benefited the debtors of the Jews. Szerencsés' two sons from his first marriage, who had remained Jews, were among those taken to Turkey as prisoners.

Szerencsés is the hero of a novel by Ákos Molnár, *A hitehagyott* (The Renegade). ANNA BETTELHEIM.

Lit.: Monumenta Hungariae Judaica, vol. 2 (1938) 552, 555; *Magyar Zsidó Lexikon* (1929) 150, 845-46.

SZERESZOWSKI, RAPHAEL, banker and communal worker, b. Warsaw, Poland, 1869. His role as one of the leading bankers in the country was ramified by his multiple participation in the economic and civic life of the community, as well as by his leadership in Jewish movements. Szereszowski was a senator in the Polish Parliament from 1922 to 1927. He was six times chosen councillor of the city of Warsaw, serving from 1916 until the collapse of Poland in 1939, although his term was designated to run until 1943. In addition, he was four times made a councillor of the Chamber of Industry and Commerce, holding the post from 1927 until the end of the republic, and he was a member of the national government council for social welfare from 1924 until the end.

Among other posts that touched on every phase of Jewish communal existence, Szereszowski held that of president of the council of the Union of Merchants in Poland (1916-39), president of the Union of Jewish Cooperatives in Poland (1932-39), president of the Polish Committee of the Jewish Colonization Association (1929-39), president of the Association for the Protection of Orphans and Children (Zentos), president of the Association for the Support of Agriculture and Handicraft and of the Association for Employment. He was also a member of the council of the American Joint Reconstruction Foundation. After his flight from Poland in 1939, Szereszowski came to the United States, where he arrived in 1941. In 1943 he was living in New York city.

SZIGETI, JOSEPH, violinist, b. Budapest, 1892. After a period of study with Hubay, he was discovered by Joachim, who gave him advice and encouragement. He performed as a child prodigy in Hungary, Germany and England, and was well received. For six years he concertized in England, achieving a great reputation. Then, touring Europe, he established himself as a major virtuoso of the violin. After numerous tours, he accepted the professorship of violin at the Geneva Conservatory, succeeding Henri Marteau in this post. He held this position from 1917 to 1924. Stokowski invited him to come to the United States, and in 1925 he made his American debut.

His art has been honored. He was awarded the Legion of Honor in France, then promoted to officer. In Belgium he was made Commander of the Order of Leopold, and in Hungary he received the Officers' Cross Ordre pour le mérite. Japan gave him the Jiji Shimpo Gold Medal.

There are two types of virtuosi, those who regard music as their servant and those who regard themselves as music's servant. The first type are usually the more successful, but not always; the second type are always ranked among the noblemen of the arts.

Szigeti regarded himself as music's servant. More than any single violin virtuoso of modern times he identified himself with the new, untried and progressive, and

gave unstintingly of himself so that a significant new voice in music might be heard. The list of his advocacies is long. It includes such works as Prokofieff's first violin concerto, the Bloch concerto, the same composer's first sonata, Bartók's *Contrasts,* Ysaÿe's first sonata, and countless other compositions. Whenever a new concerto by a challenging composer was projected, one could assume that Szigeti would be sought as the first interpreter.

Add an impeccable technique, a universal encyclopedic knowledge of the standard literature (and not only the standard literature for violin), a wise and lofty concept of the function of music and the artist, which combine to create the special atmosphere that clings about the name of Joseph Szigeti among those who have had the privilege of becoming acquainted with his work. Like his countryman, Franz Liszt, Szigeti seemed destined to go down in history as a great virtuoso to whom virtuosity is a creative act and art.

ALFRED FRANKENSTEIN.

Lit.: Ewen, David, *Men and Women Who Make Music; Collier's,* Dec. 12, 1942, pp. 31, 75; *Contemporary Biography* (1940) 784.

SZILÁGYI, GÉZA, poet, author and journalist, b. Budapest, 1875. In 1896 he published his first volume of poetry, *Tristia,* which made a stir because, like the poetry of Baudelaire, it glorified sensual love, and resulted in public prosecution of the poet by the attorney general. On the other hand, it deeply impressed the then youthful genius, Endre Ady, whose forerunner Szilágyi is considered to be. Several other volumes of verse followed, some inspired by Biblical motives.

From 1903 to 1919 Szilágyi was assistant editor of the daily newspaper *Az Ujság.* He also edited the short-lived literary reviews *Figyelő* (Observer) and *Szivárvány* (Rainbow). He was co-author, together with Henrik Lenkei, of *Májusi fagy* (May Frost), a play produced by the Hungarian national theatre.

Among his prose writings some were of a satirical trend, such as *Lepel nélkül* (Uncloaked); *Ez Pest* (This is Budapest; 1913); and *Menny, pokol, háboru* (Heaven, Hell, War). He translated parts of the books of *Ecclesiastes* and *Job.* In 1927 he published a volume of poetry, *Szó és könny* (Words and Tears), and in 1933 a biography of the poet János Vajda, *Vajda János pokla.* From 1928 to 1934 he was Budapest correspondent of the *Vossische Zeitung* and of the Ullstein Press bureau.

SZILASI, MÓRIC, philologist, b. Szilasbalhás, Hungary, 1854; d. Kolozsvár, Hungary, 1905. He taught philology at the Eötvös College at Budapest, and in 1902 was named professor of Hungarian at the University of Kolozsvár. Szilasi was the author of dictionaries of the Vogul and Cheremiss languages, as well as of many works on Finno-Ugric comparative linguistics. A member of the Hungarian Academy of Science, he was noted for his translations into Hungarian from the classical authors of antiquity.

SZILI, ADOLF (DE SZILSÁRKÁNY), ophthalmologist, b. Pest (Budapest), 1848; place and date of death unknown. He was lecturer (from 1874 on) and associate professor (from 1895) of ophthalmology at the University of Budapest, and oculist-in-chief at the Jewish hospital of that city. In 1902 he was knighted. He published important works on the morphology of the papilla nervi optici, the disjunction of the cornea epithelium, the morphography of the optic nerve, and other subjects.

AURÉL SZILI, ophthalmologist (b. Budapest, 1880), was a son of Adolf Szili. He was professor of ophthalmology at the University of Münster, Germany.



Géza Szilágyi. From a sketch by Imre Pérely

Among other numerous works, he published *Atlas der Augenheilkunde* (1918) and *Innere Sekretion und Auge* (1928).

SZKLOVER, *see* SCHIK, BARUCH

SZNEIDERMAN, S(HEMUEL) L(EIB; pen name, A. Lubliner), writer and journalist, b. Kazimierz, Poland, 1906. In his youth he published two volumes of poetry, *Gilderne Feigl* (Warsaw, 1927) and *Feiern in Shtodt* (Warsaw, 1932). From 1927 to 1931 he edited *Trybuna Akademicka,* the periodical of the Polish Jewish university students, published in Polish, Hebrew and Yiddish. He was for many years a staff member of the literary weekly, *Literarishe Bletter,* and a founder of the poetry magazine *Shprotzungen.* In 1931 he edited the Yiddish weekly, *Paris,* in the French capital. He was a correspondent for numerous Polish, Yiddish and Hebrew periodicals in Poland, the United States, Palestine and Argentina and traveled through Europe, Africa and the Near East, later covering the Spanish civil war (1936-39). From 1938 to 1939 he edited the Johannesburg *Jewish Daily Press.*

In 1940 Szneiderman came to the United States, where he was co-editor of a work on Pinsk (*A Toisend Yohr Pinsk,* 1941). In 1943 he was associated with several Yiddish periodicals and was director of the Yiddish public relations department of the United Jewish Appeal.

He was the author of *Tzvishen Nalevkes un Eiffelturm* (1935) and *Krieg in Shpanien* (1938). In 1943 he was preparing a new book of poetry, *Der Hudson Iz Mein Eidus.* Besides making translations into Yiddish, he edited: (in Polish) *Anthology of Hebrew and Yiddish Poetry and Short Stories* (Warsaw, 1931); Bruno Jasienski's *I Burned Paris;* the Polish poet Kazimierz Wierzynski's *The Olympic Laurel;* Max Brod's novel *Adventure in Japan;* Emil Ludwig's *Stalin;* and Henry Torrès' *Campaign of Treachery.*

Lit.: Roback, A. A., *History of Jewish Literature* (1942); Hafftka, Alexander, Shipper, I., and Tartakower, A., *Zydzi w Polsce Odrodzonej;* Mukdoini, A., in *Morgen Journal* (1938); Szymel, M., in *Haint* (1936).

SZOLD, BENJAMIN, rabbi, b. Nemiskert, Hungary, 1829; d. Berkeley Springs, W. Va., 1902. In 1859 he came to the United States, and from that time to his death was rabbi of Oheb Shalom Congregation, in Baltimore. His influence was on the side of conservatism in the ritual. For this purpose he prepared a prayer-book under the title *Abodath Yisroel* (Service of Israel; 1863); it was a modified Orthodox ritual,

retaining such features as the Lechah Dodi and the Musaf service, but provided with a German translation and additional German prayers. In 1865 it was published with an English translation by Marcus Jastrow, and in 1871 in conjunction with Jastrow and Henry Hochheimer. This prayer-book was in use in over thirty congregations in the next decades, until it was finally superseded by the *Union Prayer Book*. Szold was noted also for his endeavors to maintain the observance of the Sabbath and his work for the Russian refugees.

His chief scholarly work was a Hebrew commentary on *Job* (Baltimore, 1886), the product of ten years of scholarship. His other writings, including works on the Masorah and on liturgical poetry, have remained in manuscript.

Lit.: Rosenau, William, in *Central Conference of American Rabbis Year Book*, vol. 13 (1903) 357-63; Levin, L. H., in *Jewish Encyclopedia*, vol. 11, p. 652.

SZOLD, HENRIETTA, founder of Hadassah, b. Baltimore, 1860. She was the daughter of Rabbi Benjamin Szold, an outstanding liberal and scholar. In her childhood her home was associated with the movement for the liberation of the American Negro; with the influx of Jewish immigration it became a hospice for the newcomers. While a teacher by day in one of Baltimore's fashionable schools, Miss Szold conducted one of the first night schools for immigrants in the United States. Fifty years later Mayor Fiorello H. La Guardia, conferring upon her the freedom of the city of New York, said that it was Americanization work such as that in which she had pioneered that made possible his own ascent to the mayoralty; by such work America was saved from a new slavery.

In 1892, after several years of voluntary service for the Jewish Publication Society, she became the secretary of its Literary Committee, and served until 1916. She translated, edited, indexed and proof-read scores of volumes, many of which have retained an honored place in Jewish letters. Outstanding among her translations are Louis Ginzberg's *Legends of the Jews,* Moritz Lazarus's *Ethics of Judaism* and Nahum Slouschz's *Hebrew Renaissance.* Together with Cyrus Adler, she edited the *American Jewish Year Book*. She was the only woman at the Jewish Theological Seminary of America, a member of the board of the Young Women's Hebrew Association, and one of the original members of the National Council of Jewish Women.

It is for her Zionist work, however, that she will be best remembered by history. Her first visit to Palestine was in 1909. "If not Zionism, then nothing," Miss Szold wrote from Palestine. "I am more than ever convinced that our only salvation lies that way. The only thing I admit is that I now think Zionism an ideal more difficult of realization." The rest of her life was devoted to meeting the challenge of these difficulties.

But Miss Szold was a Zionist before she had heard of Theodor Herzl. Her first Zionist address was made in 1895 before the Baltimore section of the National Council of Jewish Women. There she stressed the importance of "Zionism" to Jewish immigration problems and to the cultural and spiritual development of Judaism. She advocated the study of Hebrew. Some fifteen years later she became the moving spirit in founding Hadassah and worked toward improving health conditions in the Holy Land.

From 1912 to 1926 the history of Hadassah and the biography of Miss Szold are inseparably intertwined. In 1913 she began her tours of the United States on behalf of Hadassah. In 1917 she was charged by Justice Louis D. Brandeis, then chairman of the Provisional



Henrietta Szold. From a painting by Joseph Margulies

Zionist Committee, with the organization of the American Zionist Medical Unit for Palestine. The group, consisting of forty-four doctors, dentists, nurses, sanitary engineers and administrators, with equipment for a fifty-bed hospital, left New York in June, 1918, and arrived in Palestine three months later. In 1919 the School of Nursing, now bearing the name of Henrietta Szold, was established. Miss Szold herself arrived in Palestine in 1919. From that date to the outbreak of the second World War she "commuted" between Palestine and the United States, and visited en route most of the European centers in the interest of Zionist work. In 1926 Miss Szold was elected honorary president of Hadassah; and after that, while filling numerous other offices, she remained close to Hadassah's work: in 1933 she laid the foundation stone for the Rothschild-Hadassah-University Hospital, the plans for which she had made early in Hadassah history; in 1940 she became a member of the Hadassah Emergency Committee, formed to deal with the problems engendered by the War; in 1941, as a member of that committee, she made a survey of the needs for vocational education for girls, on the basis of which Hadassah established the Alice Seligsberg Trade School for Girls in Jerusalem.

In 1927 Miss Szold was drafted into the Zionist Executive, the first woman to occupy such a post. It was to be an "efficiency" Executive, with Harry Sacher and Colonel Frederick Kisch sharing responsibility with her. Miss Szold was given the portfolios of education and health but, in the words of Sacher, "She carried the fullest responsibility. . . . For months at a time she was left in Jerusalem the solitary representative of the Executive. Upon her then fell the burden of all departments . . . directing the political work and conducting negotiations with the Palestine Government, and adjusting relations with the Yishuv. . . . And the



Robert Szold

Yishuv had to accustom itself to take guidance and instruction from a woman." At numerous congresses Miss Szold stood out as the protagonist for the cultural and social interests of Palestine.

In 1930 Miss Szold was elected a member of the Vaad Leumi (National Council of Jews in Palestine). To her old duties was added the portfolio of social welfare. Her election helped to seal the much-debated question of woman suffrage, which was opposed by the extreme Orthodox elements of Palestine. As head of social service of the Vaad Leumi, she trained social workers for the whole country, and initiated correctional work for young offenders or problem children on educational and pedagogic lines. She brought the whole to fruition on December 21, 1941, her eighty-first birthday, in the establishment of Lemaan Hayeled Vehanoar, a foundation forming the nucleus of a children's bureau for Palestine, adumbrated in her pamphlet *The Cry of the Children.*

In 1933, immediately upon the Nazis' accession to power, Miss Szold was charged with the German youth immigration to Palestine. She was the leader of the Youth Aliyah, and supervised directly the emigration, arrival, rehabilitation, education and settlement of upward of 8,000 boys and girls from Germany and other lands of persecution.

In 1935, at the Zionist Congress in Lucerne, Miss Szold was honored by the establishment of Kfar Szold, a colony in the south of Palestine named for her by German Halutzim and Youth Aliyah graduates. In 1936 *The Nation,* in its honor roll, included "Henrietta Szold, who at seventy-five years of age, after a crowded lifetime of work in behalf of the oppressed Jews of all countries, is head of the Youth Aliyah movement. . . ." In 1940, at the Women's Centennial Congress, Miss Szold was named one of the hundred outstanding women of the world in the last hundred years. She received the honorary D.H.L. degree from the Jewish Institute of Religion in 1930, and an honorary degree in nursing from the Henrietta Szold School in Jerusalem in 1936.

Throughout her Zionist history Miss Szold was deeply conscious of the problems and obligations involved in Arab-Jewish relations in Palestine. In the summer of 1942 she joined the praesidium of Ihud (Unity), an association devoted to the furtherance of good relations between Arabs and Jews and giving adherence to the establishment of a bi-national state.

With her eightieth birthday two years behind her, she was, in 1943, in full physical, spiritual and mental vigor, a keen participant in the constructive and creative activities of the Yishub of Palestine, while maintaining closest contact all over the country with the young charges in the Youth Aliyah, whose lives, uprooted by the devastating conditions of terror and war, she helped to reintegrate and adjust. Wendell L. Willkie, on his visit to Palestine (1942), singled out Miss Szold for an extended personal call.

TAMAR DE SOLA POOL.

Lit.: Lowenthal, Marvin, *The Life and Letters of Henrietta Szold* (1942); Bentwich, Norman, in *Jewish Frontier,* Dec., 1940, p. 19; Ziegler, Ruth M., "Untiring Crusader," *Opinion,* Feb., 1939, pp. 13-15; *Hadassah Newsletter,* April, 1942, pp. 18-20; *Contemporary Biography* (1940) 785; *The New Palestine,* Dec. 21, 1940 (devoted chiefly to articles about Henrietta Szold); *American Hebrew,* Dec. 12, 1930, p. 141; Dec. 20, 1935, p. 182; Dec. 27, 1940, p. 9; Badt-Strauss, Bertha, "Mother of the Youth Aliyah," *National Jewish Monthly,* Nov., 1940, pp. 110-11.

SZOLD, ROBERT, Zionist leader, b. Streator, Ill., 1889. He studied at Knox College, where he received the B.S., M.S. and A.M. degrees, and received the LL.B. degree from Harvard Law School in 1912. Entering the government service, he was named assistant attorney general of Puerto Rico in 1915, and left that post to become assistant to United States Solicitor General John W. Davis, holding that position from 1915 to 1919. In 1917 he was commissioned a second lieutenant in the field artillery.

Szold was long interested in the Zionist Movement, and in 1919 went to Palestine as a member of a Zionist Commission, the predecessor of the Jewish Agency Executive. Associated with Louis D. Brandeis and Julian W. Mack in American Zionist leadership, he left active leadership with the other two following the Cleveland convention of the Zionist Organization of America in 1921. He became president of the Palestine Cooperative Company in 1922, and in 1925 vice-president of the Palestine Economic Corporation. He was treasurer of the Palestine Endowment Funds, Inc., from 1922 on, and served also as director of the Palestine Potash Company, director of the Central Bank for Cooperative Institutions in Palestine, and chairman of the American Economic Committee for Palestine.

In 1930 he accepted the position of chairman of the Zionist Organization of America, and in 1931 became vice-chairman of the Council of the Jewish Agency. Known as an outstanding exponent of "Brandeis Zionism," he constantly urged a clear political objective for Palestine leading to a Jewish Commonwealth, and development of the country on a sound economic basis.

His interests turned to other fields as well. Szold was director and vice-president of the National Consumers' League for many years, president of the Edward A. Filene Good Will Fund, Inc., and director of the Amalgamated Housing Corporation, from its organization as the first cooperative under the New York State Housing Law.

SZOLD, ZIP F. (née **Falk**), Zionist and communal worker, b. Savannah, Ga., 1888. She was the wife of Robert Szold. She spent her childhood in the south, in cities whose Jewish population was negligible. Both her grandfathers fought in the Civil War, and an ancestor on her father's side was a Revolutionary soldier.

After completing her course in the Meminger Normal School in Charleston, S. C., she attended Bryn Mawr College, and upon graduation undertook social work for the Associated Charities in Pittsburgh and the Woods Run Industrial House in that city, as well



Zip F. (Mrs. Robert) Szold

as for the non-sectarian League of Friendly Service in Bloomfield, N. J. In that town, under her direction and supervision, school nursing, social centers and settlement classes were established; later she became executive secretary of the District of Columbia's Consumers' League in Washington, D. C., and subsequently, as legislative agent for the National Consumers' League, the youthful welfare worker succeeded in obtaining an appropriation for a survey of the cost of living; this survey later became an invaluable basis for minimum wage legislation. Mrs. Szold still retained her interest in the Consumers' League in 1943.

While in Washington she became interested in "sweat shop" conditions, then under investigation. In the course of testimony which she gave in this connection she created a sensation by producing an apron which she had made for a manufacturer; she had received three and a half cents for as many hours' work.

She started her service for Hadassah, the Women's Zionist Organization of America, when she assisted in establishing its junior organization in 1920. This work accomplished, she was appointed chairman of the annual convention held in Pittsburgh the following year. Although almost unknown to the general Hadassah membership, she was elected national secretary, and reelected to the same post for six years following. In 1927 she became national vice-president, and in 1928 was elected president. She served in that capacity for two years, and was later again vice-president, and chairman of the Palestine Committee, which was responsible for the conduct of the entire Hadassah program in Palestine, including the building of the Rothschild-Hadassah-University Hospital and Medical School, the group's medical center on Mt. Scopus, in Jerusalem, completed on May 9, 1939.

From 1939 to 1940 she was editor of Hadassah's official monthly publication, *The Newsletter;* in that period the circulation showed an increase of 10,000, and the editorial scope of the magazine was broadened to include subjects of general Jewish and Zionist interest, contemporary literature and the other arts.

SZŐLLŐSI, ZSIGMOND, author, journalist and bookseller, b. Tiszaszőllős, Hungary, 1872. He collaborated on leading daily newspapers at Budapest, and became one of the most distinguished publicists. He was also editor of the magazine of political satire, *Kakas Márton* (Martin, the Cock). He owned and directed one of the most important bookstores in Budapest, and was a member of the Petőfi Society.

He was also president of the art patrons' section of OMIKE (Hungarian-Jewish Cultural Association). He published several volumes of short stories in Hungarian, some of them having Jewish themes, and was also a successful author of comedy.

SZOLNOK, city in Hungary. In modern times, Jews were first permitted to settle at Szolnok in 1830. Previously, they obtained permission to visit the markets of the town which they had to leave before nightfall. In 1850 a Jewish community consisting of about fifty families was organized. The community grew steadily and attained the peak of its development before the first World War, as revealed by the census of 1920, which gives the number of Jews as 2,500, out of a total population of 32,500.

At Szolnok the Orthodox did not form a separate community, but only a separate synagogue. The rabbi of Szolnok, Kornél Heves, who ministered to the community for several decades, was an ardent patriot, a violent anti-Zionist and a poet of distinction. Among the lay leaders of the community were the justices of the court of appeal Vilmos Lippe and Lajos Török and the ministerial councillor Arnold Komor.

Jewish education was provided by a school founded in 1857 and still in existence in the 1940's and by a Talmud Torah founded in 1925. Scholarships for students proficient in Hebrew and Talmud were available.

The first World War and the ensuing revolutions adversely affected the community, which lost thirty of its members in the War. Seven Jews of Szolnok were executed by Communists as counter-revolutionaries, and three were executed as Communists by the Whites. By 1930 the community counted only 2,100 members while the general population had increased to 38,800.

For some time following the War the community enjoyed a period of comparative peace and prosperity and a culture house was dedicated in 1935.

The majority of the Jews of Szolnok were merchants, white collar workers and craftsmen; several among them played a prominent part in banking, the timber and other industries, and fifty-one were public officials. Gyula Virág, a Jewish lawyer of Szolnok, was entrusted with the defense of the women of Tiszazug who had poisoned their husbands (1931). The anti-Jewish laws of 1938 to 1942 eliminated Jews from economic and professional life, and initiated a period of fear and want.

SZOMAHÁZY, ISTVÁN, journalist and novelist, b. Veszprém, Hungary, 1866; d. Budapest, 1927. He began his career as a journalist early in life, and had success especially with his sketches, feuilletons and novelettes which appeared in most Hungarian newspapers and magazines. He wrote several plays, of which *Leánynéző* (The Suitor) and *Hófúvás* (Snowdrift) were produced by the national theatre. As a novelist and author of short stories he was the most popular writer of his time. In 1909 alone he published fifteen volumes of fiction.

Among these novels *Mesék az irógépről* (Tales of the Typewriter; 1905) was his "classic." It was transformed into an operetta twenty-two years after first being published. There was nothing specifically Jewish in Szomaházy's outlook or treatment of subject; his writings appealed equally to the Jewish and non-Jewish reader. Szomaházy was vice-president of the Authors' and Journalists' Club at Budapest.

SZOMBATHELY, city in Hungary. Its first Jewish settlers came from the neighboring Rohonc (Rechnitz). In 1930 the number of the Jewish inhabitants of Szombathely was 3,482 in a total population of 35,750. The Jewish community of Szombathely was founded in 1830, the Hebrah Kaddisha having been in existence from 1828. In 1846 there was established a school which remained in existence until the 1940's. In addition, Hebrew classes were established for high school students. The first synagogue established at Szombathely was used by the Orthodox community, whereas the congressional community erected a new and impressive building in 1880.

The community maintained various charitable institutions. Among its rabbis was Béla Bernstein, a distinguished historian, author of a history of the Jews at Szombathely in Hungarian. The majority of them were merchants, salesmen and white collar workers; a large percentage earned their living as tradesmen, physicians and lawyers.

SZOMORY, DEZSŐ, author, essayist and playwright, b. Pest (Budapest), 1869. One of the most peculiar personalities and most original talents in modern Hungarian literature, he was educated in Budapest. At one time he studied piano with Franz Liszt.

As a young man he visited Paris. Failure to register with his consulate for military service in peace time branded him, according to the laws of Austria-Hungary, as a deserter and banned him from his country. Thus he spent twenty years mostly in Paris, and partly also in London, during which time he developed the cult of the word and the phrase to a degree unknown before in Hungarian literature. Melody, carried by a mood rather than as an inherent quality of the language, became to him, if anything, more important than the purport.

When the stigma of deserter was removed from Szomory, who by then was a noted poet (1910), and he was allowed to return home, he was attacked for not writing Magyar, whereupon one of his critics remarked that he might not write Magyar, but that he certainly wrote Szomory.

Much before Joyce and Proust, he employed their associative manner in which idea blossoms forth upon idea and observation evokes memory. His short stories and even his plays are more or less just an outlet for whatever had accumulated in him for some time. The most remarkable piece of his trilogy of Hapsburg dramas, on Joseph II, is practically a monologue in four acts, wherein the philosopher-emperor pours forth, with fascinating eloquence, for hours on end, the views and sentiments of Szomory, projected back into the 18th cent. His odd fantasies and creations at times charm the soul of the listener and reader with the demoniacal power of Offenbach's *Tales of Hoffmann.*

He is maximally himself in such unconstrained, rhapsodic writings as *Párizsi Regény* (Paris Romance) and *Levelek egy barátnőmhöz* (Letters to a Lady Friend) in which his autobiographical thoughts and memories roll on with the monotonous variety of ocean waves. A singular masterpiece, evidently a sprouting of his French and English memories, is his diary of the first World War. In the heart of the Central Powers, at Budapest, while the War was going on, he chose to look at it, with no little courage, through the eyes of a British war correspondent, *Harry Russel Dorsan harctéri levelei* (Harry Russel Dorsan's Letters from the Battlefront). With every heartbeat this book breathes the West of Europe beyond Germany. Yet the bond with his own nation was a strong one; he planned a drama cycle to portray the downfall of Hungarian independence caught between inward and outward fatality, but completed only one piece, that entitled *Lajos II.*

Among his plays dealing with contemporary middle class life, a very fine one has a Jewish subject, *Péntek este* (Friday Night). In a Europe dominated by Hitlerism, Szomory continued to live in Hungary, sharing the fate of Jewish intellectuals and of those hounded for their excellence.

IGNOTUS.

SZONDI, LIPÓT, neurologist and endocrinologist, b. Nyitra, Hungary, 1893. After graduating from the medical school of the University of Budapest, he worked for some time at Vienna under Julius Wagner-Jauregg. He was head of the Hungarian state laboratory for the investigation of mental and moral deficiencies in children, and a lecturer at the academy of medical pedagogy. Szondi was among the first medical men to investigate the influence of glandular secretion on mental processes. His works are quoted as sources in many studies on psychiatry.

He founded, and edited at Budapest in the German language, a serial publication entitled *Abhandlungen aus den Grenzgebieten der inneren Sekretion,* to which European psychiatrists contributed monographs. In 1943 he was living at Budapest. Among his published books were *Schwachsinn und innere Sekretion* (1923); *A fogyatékos értelem* (The Deficient Mind; 1925); *A növés zavarai és a belső secretió* (Disturbances of Growth and Inner Secretion; 1926).

SZTERÉNYI, JÓZSEF, economist, and Hungarian public official, b. Lengyeltóti, Hungary, 1861; d. Budapest, 1939. He was the son of a Reform rabbi, Albert Stern, editor of the Hebrew periodical *Hamehakker,* and a grandson of Rabbi Fassel B. Hirsch. Young Szterényi adopted the Christian faith early in life. In 1883 he founded and edited the daily newspaper *Brassó* in Transylvania. He founded also an industrial and commercial union of Transylvania, which he served as secretary.

In the 1880's it became evident that Hungary, consisting of large feudal estates, had to be industrialized if its peasantry and middle class was to subsist; but the customs union with the well-industrialized Austria seemed an insurmountable obstacle. The problem was a vital one, for already a stream of peasant emigration to North America was draining the country. Szterényi, the young provincial editor, had a solution of his own.

In many memoranda addressed to the progressive minister of commerce, Gábor Baross, he advocated industries to process agricultural products throughout the rural districts, as well as home industries. Baross then entrusted the young journalist with the organization of the industries in the capacity of industrial supervisor, and subsequently with the establishment of craft training classes in the capacity of director-in-chief. Having joined the ministry of commerce, Szterényi, in the ensuing period, studied and mastered every problem and province of Hungarian national economy, and was his country's official representative in every international economic deliberation.

In 1905 he became undersecretary of state in an anti-Austrian administration. In that post he succumbed to the chauvinism of the Hungarian governing class and irritated the autonomous Croats by imposing the use of the Magyar language in the state railroads crossing Croatia, thereby further weakening the jeopardized cause of Magyar supremacy. In 1906 the city of Brassó elected him a deputy to the lower chamber, and he introduced legislation concerning industry and the insurance of labor against accident and sickness. Before and during the first World War his political importance kept increasing. He was made the Baron de Brassó and a privy councillor. In 1918, when the ultimate crisis of the Austro-Hungarian monarchy was taking shape, he was made minister of commerce, and won the personal friendship of the last Hapsburg ruler. The Hungarian Soviet government of 1919 imprisoned him as a "hostage of the bourgeoisie."

He represented Hungary in the League of Nations for five years and was president of the Institut International des Classes Moyennes (1929 to 1933). From 1927 on he was a member of the Upper Chamber of the Hungarian Parliament.

Szterényi published numerous articles and volumes in Hungarian, German and French, mainly on craft training, home industries and manufactures in Hungary. In 1925 he published his memoirs in Hungarian.

IGNOTUS.

SZWARC, MAREK, painter and sculptor, b. Zgierz, Poland, 1892. He studied in Cracow with the sculptor Konstantin Laszczka, and from 1910 on in Paris at the École des Beaux Arts with Antonin Mercié. In 1913 he exhibited his statue, *Eve,* in the Salon d'Automne. During the first World War he lived in Poland and Russia, and returned to Paris in 1920. He worked chiefly as a painter until 1922, when he took up sculpture again, exhibiting his embossed copper plates in the Salon des Tuileries.

Szwarc's art is distinguished by fine feeling for the material which, perhaps, is due to the Jewish tradition of jewelry. In his ornamental work harmonious play of light and shade vivifies the surfaces, modeled in a rather flat relief. His technique is similar in his histories. Their subject matter is mostly taken from the Bible, preferably from the Old Testament. His compositions are of great simplicity of form and outline. His scene is reduced to symbols. His figures are highly stylized, not natural in the proportions, yet amazingly natural in their movements and expressions. Szwarc's work recalls the religious art of the Middle Ages.

Well-known works of Szwarc are *Moses; The Birth of Eve; Descent from the Cross; Two Musicians* (1922; in the Hebrew Union College, Cincinnati); and the portrait of André Spire (1925; in the National Library in Jerusalem). He wrote the monograph *Amedeo Modigliani* (in the *Yidn Kinstler* series).

ELISABETH GUTMAN.

Lit.: Woroniecky, E., in *Polonia* (1927) 293 et seq.; Harlaire, André, in *Le Cousin Pons,* May 7, 1927, pp. 34-35; Vauxelles, Louis, "Marek Szwarc," *Les Artistes juifs* (1933).

SZYK, ARTHUR, miniature painter, illustrator and book designer, b. Lodz, Poland, 1894. At the age of sixteen he entered the Académie Julian in Paris, and in 1914 he returned to Poland, studying for a short time at the Academy of Cracow. After a short stay in his native country, he toured Mesopotamia, Syria, Palestine and Anatolia, and went back to serve in the Russian army. Later he was with the Polish army. After 1921 he lived mostly in Paris.

From his youth on, Szyk had been especially interested in book decoration; the medieval renderings of Jewish manuscript illustrators were revived by him, interpreted in a modern spirit and elevated to a masterful level. Szyk's first major work in this field was a Megillah (1923) with many illustrations and full-page plates. In 1931 he traveled to Morocco, to execute a commission from the French government for a portrait of the Pasha of Marakesh. Later he went to Geneva, where he worked on the illustrations for a project volume on the League of Nations, which remained unfinished. Then he lived in Poland, and was sent to the United States in 1934 by the Polish government. During his stay exhibitions of his work were held in the Library of Congress, in museums, and in other American galleries. On his return to Poland, Szyk spent two years on a series of miniatures depicting the history of the American Revolution; these were sent as a gift by President Moscicki of Poland to President Franklin D. Roosevelt.



Arthur Szyk

NEW YORK
RABBI GEORGE WOLF

Szyk's second major work of Jewish interest was the volume on the Jewish statutes of Kalisz (1929-32). He also painted a large number of miniatures depicting the life of Jewish and non-Jewish Poles in the struggle for freedom after the partition of Poland by Russia, Germany and Austria. His finest achievement, however, was the Haggadah (1934-37). Here Szyk, like a medieval Sofer, wrote all the texts (Hebrew, Latin and French) by hand, strewing among them a host of embellishments done in incomparable miniature detail. No description can convey the finesse of the tiny figure groups, the precious presentation of Jewish types, the perfection with which the window views of city and landscape are filled in, and the artistic assurance of the ornamentation emerging out of the script in bright colors and shimmering gold.

The Haggadah subsequently appeared in a special edition (1941) in London, where Szyk lived from 1937 to 1940. Among his other works are his illustrations to Gustav Flaubert's *Tentations de St. Antoine,* Omar Khayyam's *Rubaiyat,* Pierre Benoit's *Jacob's Well,* and Ludwig Lewisohn's *The Last Days of Shylock.*

A different expression of his talent, utilizing the keen realism and precision of his miniatures with individual and grotesque effect, are his powerful caricatures. Szyk had already begun to work in this field during the Polish-Russian battles following the first World War. When he moved from London to the United States in 1940 he began a series of war satires which grew in force and wit, and which were incorporated in *The New Order* (1941). In 1943 he was a caricature contributor to the New York *Post* and a designer of covers for *Collier's Weekly.* Szyk won various awards in the United States, Poland and France. His works were exhibited in many leading cities in America (1943).

MAX OSBORN.

Lit.: *Menorah Journal,* Feb., 1929; *Pictures on Exhibit,* vol. 4 (1941), No. 9; Tygel, Z., "Arthur Szyk," *Polish Jews,* vol. 2 (1934); *London Times,* Feb. 22, 1941 (book review section); *Opinion,* Aug., 1941, p. 25; *ibid.,* Jan., 1934, p. 25; *American Hebrew,* May 16, 1941, p. 7; Sept. 11, 1942, p. 10.

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TAANACH, ancient city of the Canaanites which, after the conquest by the Israelites, lay in the territory of the tribe of Manasseh west of the Jordan. It was close to the scene of the victory of Deborah and Barak over Sisera (*Judges* 5:19) and near Megiddo, with which it is frequently associated. Solomon made the two cities the capital of one of his districts (*I Kings* 4:12), and they are mentioned in the lists of Thothmes III (15th cent. B.C.E.) and Sheshonk (10th cent. B.C.E.) of Egypt and in the Tell el-Amarna letters. Taanach was evidently a frontier fortress of some power. The site was excavated by Sellin in 1902 to 1904; he found the remains of four towers, one of which he ascribed to the time of Solomon. The discoveries included some letters of the Amarna period and an altar of incense (reproduced in vol. 1, p. 211) notable for the heads of animals depicted along its sides. Others hold that it is not an altar, but a brazier.

Lit.: Sellin, *Tell Taanek* (1904); idem, *Nachlese aus dem Tell Taanek* (1905); Maisler, B., in *Klausner Anniversary Book* (1937) 44-66.

TAANITH ("fasting"), ninth tractate of Moed, the second division of the Mishnah and Talmud. It consists of four chapters, the first three of which deal with the regulations as to fasting, particularly the fasts that are decreed because of the failure of the rains. They discuss such topics as when such fasts are proclaimed, the public observance of such fasts and the prayers that are recited on these occasions, and the occasions on which the Shofar is sounded. The fourth chapter takes up a number of related topics, such as a description of the Maamadoth, or deputations of laymen, who are mentioned in 2:6, the feast of the woodbringing on the 15th of Ab, the events that happened on the 17th of Tammuz and the 9th of Ab, and the observance of mourning during the month of Ab. It closes with a description of the betrothal ceremonies on the 15th of Ab and Yom Kippur.

The Tosefta to the tractate has three chapters and serves to elaborate on and to explain the Mishnah. There are Gemaras to the tractate in both Talmuds; these contain much Haggadic material, including stories of saints who brought about rain by their prayers, the tale of Onias who slept seventy years, and accounts of Bar Kochba.

Lit.: Danby, Herbert, *The Mishnah* (1933) 194-201; Malter, Henry, *Taanit* (popular edition and translation, 1928; critical edition, 1930).

TAANITH ESTHER, *see* FASTING AND FAST DAYS.

TAANITH, MEGILLATH, *see* MEGILLATH TAANITH.

TABACHNIK, AVROHOM, Yiddish poet and essayist, b. Nizhne Olitchedayev, province of Podolia, Russia, 1903. He grew up in the village of Kanatkovetz, where his family made its home. He graduated from a commercial school in Mohilev-Podolski, and in 1921 emigrated to the United States.

His poems and critical essays were published in *Failn* (edited by M. Shtiker, A. Shtoltzenberg and Tabachnik himself), *Tzukunft, Freie Arbeter Shtimme, Massn, Brikn, Signal* and *Bodn. In Sheid,* his book of verse, was published in New York in 1936. His critical appraisal of Zisho Landau, entitled *Der Man fun Lied,* was published in 1941. Among his most important critical essays, which had not yet been published in book form up to 1943, were: "Vegn Lamed Shapiro" (in *Failn,* 1931); "Stil un Stilistn" (in *Signal,* 1935); "Vegn Yoisef Rolnikn" (*ibid.,* 1936); "Vegn Moishe Nadir" (in *Bodn,* 1938).

Tabachnik was one of the most significant representatives of neo-impressionism in American Yiddish literature. The shadowy, ethereal and precious impressionism, the escapism evidenced in the poetry of two generations ago, were transformed in his verse into substantial descriptions stressing the reality of illusions as evidenced in daily life.

Lit.: Rivkin, B., in *Tzukunft,* July, 1936; Niger, S., in *Der Tog,* Nov. 8, 1941; Minkoff, N. B., in *Yiddisher Kempfer,* Aug. 29, 1941.

TABARI, SAHL AL (Sahl of Tabaristan, on the Caspian Sea), 9th cent. astronomer, mathematician and physician. He translated the *Almagest* of Ptolemy into Arabic, and was the first to note the refraction of light. He is said to have been so popular among the students that he was forced to hold his lectures out-of-doors because the existing auditoriums were of inadequate size. His son Ali became a convert to Islam, was made private physician to the caliph, and was the teacher of two Arab medical authorities, Razi and Auzarbi.

Lit.: Graetz, H., *History of the Jews,* vol. 3 (1927) 146; Steinschneider, M., *Die arabische Literatur der Juden,* 23-24; Münz, I., *Die jüdischen Ärzte im Mittelalter* (1922) 8, 141.

TABERNACLE (*mishkan, 'ohel mo'ed*). According to the tradition preserved in the Torah, the Tabernacle was a portable sanctuary which could be taken apart and put together again and which served as the place of worship for the Israelites during their wandering through the wilderness. Moses received the directions for the building of the Tabernacle directly after the revelation from Sinai; the work was done by Bezalel, Oholiab and a number of assistants, who prepared the material for the Tabernacle and manufactured the numerous vessels and utensils which it required. The description of the shape and structure of the Tabernacle is found in *Ex.* 26, 27 and 35 to 38. It was a structure of boards, thirty cubits long, ten cubits broad and ten cubits high; it was provided with columns and curtains, and was surrounded by a court one hundred cubits long and fifty cubits wide.

The underlying boards of the Tabernacle were made of acacia wood and overlaid with gold; the inner walls were covered with veils, and the roof of the house consisted of veils, curtains and animal hides. The entrance, which was to the east, had a special curtain of its own. Inside there was a dividing wall, made of curtains which separated the Holy, an anteroom which was twenty cubits long, from the Holy of Holies, the inner shrine which was ten cubits long. In the anteroom there stood the table of the showbread, made of acacia wood, overlaid with gold; on this were placed the twelve cakes of the showbread. There were also the seven-branched golden candlestick (Menorah) and an altar for incense overlaid with gold. The only object in the inner shrine was the Ark of the Covenant. This shrine

was to be entered only once a year, by the high priest on Yom Kippur.

In the forecourt, before the door to the Tabernacle, stood the sacrificial altar, made of acacia wood overlaid with brass; on its four corners there were four horns. Between the altar and the Tabernacle there was a bronze laver for the ritual washings of the priests. The framework of the house and all its utensils were portable, and explicit directions were given as to the manner of their transportation.

The Tabernacle was completed in about six months, and was formally dedicated by Moses, who anointed all the vessels with an oil compounded from myrrh, cinnamon, calamus and cassia. Soon afterward "the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle" (*Ex.* 40:34), so that Moses was not able to enter the Tabernacle. From that time on the cloud always surrounded the Tabernacle as long as the Israelites were encamped; it was at the same time the visible evidence of the presence of God in the sanctuary and the guide for their journeys through the wilderness. "Whenever the cloud was taken up from over the Tabernacle, then after that the children of Israel journeyed onwards; when the cloud settled down, the children of Israel encamped. As long as the cloud rested on the Tabernacle, they remained encamped" (*Num.* 9:17-18). The Tabernacle is expressly mentioned only a few times after the completion of the wandering through the wilderness (*Josh.* 18:1; 19:51; *I Sam.* 3:2). The Ark, which is very closely connected with it in the description in *Exodus,* occurs as a completely separate shrine elsewhere. The Tabernacle is not heard of after the destruction of the sanctuary at Shiloh, and it is not even mentioned in the account of the dedication of the Temple of Solomon, which was expressly supposed to replace it.

This disappearance of the Tabernacle from the Biblical narrative as soon as it passes from the twilight of the early period to the full light of history has led many scholars to doubt the historicity of the Tabernacle in the form in which it is described in the Pentateuch and at the same time to cast doubt upon the credibility of the accounts of the worship conducted in the Tabernacle, and of its highly organized and numerous priesthood. To this argument others, based on practical considerations, are added. Was it possible, say the critics, for a structure as elaborate and made of such costly materials to have been assembled by the Israelites, in view of the simple living conditions of a nomadic people? This is all the more likely when one considers that the whole structure of the Tabernacle, together with its elaborate system of priests and Levites, disappears as soon as the people cross the Jordan into Palestine proper, and there is no trace of any such organization for centuries. These and similar considerations have led scholars to reject the Tabernacle story as such and to create a theory of their own, which has been best formulated by Wellhausen.

According to this theory, the description of the Tabernacle is connected with the latest stratum of the Pentateuch, the Priestly Code. It has nothing to do with the Temple of Solomon, but is a projection, upon the period of the wilderness, of the ideas about a centralized cult which developed during the period of the Babylonian Exile and afterwards. At this period the old ideas of local sanctuaries and a voluntary or appointed priesthood, chosen from all the people, had been replaced by the doctrine of a single sanctuary and of a separate priestly caste, supported by the services of the Levitical caste. To give this new doctrine an air of authenticity, it was made an old one by transferring it to the period of the wilderness and describing as historic all the institutions of the new period, such as the functions of the high priest, the division of priests, Levites and Israelites, and the sacred vessels. Thus the Tabernacle is the model, not of the Temple of Solomon, but of the Second Temple, although it was never intended to be an exact replica.

However, there still is a historical nucleus at the basis of the accounts of the Tabernacle. The oldest document of the Pentateuch, the Kenite Document (*K*), speaks of a tent in which Moses received revelations from God, and which was placed outside of the camp. Whenever there was any question which had to be referred to God, Moses would enter this tent to take counsel of Him. There God spoke to Moses face to face, while a pillar of cloud at the door of the tent prevented any one else from entering (*Ex.* 33:7-11). It is on the basis of this original narrative, which rings true to the conditions of a nomadic people and of the earliest representations of Moses, that the Priestly Code erected its elaborate narrative of a portable sanctuary adorned with all the trappings of the later Temple and, like it, made the center of the cult; it transferred a later ideal to the period of the wandering in the wilderness and to the time of Moses and Aaron.

MAX SOLOWEITSCHIK.

Lit.: The Biblical dictionaries and commentaries; König, E., in *Jewish Encyclopedia,* vol. 11, pp. 655-56; Wellhausen, Julius, *Prolegomena to the History of Israel* (1885).

TABERNACLES, FEAST OF, *see* SUKKOTH.

TABLE (*shulhan*). Tables were used in the Temple as places for the showbread (*Lev.* 24:6), for the sacrifices (*Ezek.* 40:39-43) and for the lights (*II Chron.* 4:8). There was also a table in the synagogue upon which the Torah was unrolled in preparation for its reading; it stood either in the Almemar or in the estrade in front of the Ark. It served as a place on which the lamps might be placed as well and where those might stand who recited the benedictions over the Torah. In some cases the cantor (Hazan) recited the prayers at the table. As a rule such tables were of wood and without adornment, since they were covered with a cloth. An exceptional table is that of the old Schul at Worms, which is elaborately carved. Stone tables came into use in some larger synagogues in modern times; the Cluny Museum has an example of this from Modena with elaborate carving of Gothic design. In modern synagogues pulpits are often provided with a wooden board on hinges which can be raised so as to convert it into a table for the reading of the Torah.

TABLES OF THE LAW,[1] called also "tablets of the Law" (in Hebrew, *luhoth haberith, luhoth ha-'eduth*), according to Biblical tradition the two stone tablets upon which were engraved the ten laws, the Decalogue, which God had spoken to Moses and Israel on Mount Sinai, and which constituted the basis of the covenant established there between the deity and the people. After the laws had first been pronounced orally by the deity, Moses ascended the mountain at God's command in order to receive the written and permanent record thereof. According to *Ex.* 32:15-16, these tables had been fashioned by God and God had likewise Himself inscribed the ten laws upon their two sides. But when Moses, after spending forty days upon the mountain in the presence of the deity, returned to the camp and found the people engaged in the worship of the golden calf, in his indignation he dashed the tables to the ground and shattered them. Later, however, after the people had been purged of their sin, Moses was commanded by the deity to ascend the mountain again, bringing with him a new set of tables, which he was to make himself, upon which the

[1] This article is written entirely from the viewpoint of Bible criticism.

deity would write once more the words which had been engraved upon the first tablets (*Ex.* 34:1-5). Moses, of course, obeyed and thus received a second set of tables, which he brought back to the camp and deposited in the Ark of the Covenant (*Deut.* 10:1-5). According to *I Kings* 8:9, these tables were the only things in the ark, and were there at the time of the dedication of the Temple. It was the presence within the ark of these tables of the covenant which gave to the ark its name, the Ark of the Covenant. This is practically all that the Bible tells about these tables.

Behind this tradition, as may well be presumed, lies a historical background of great importance. It should be noted in the first place that these Biblical references to the tables, few though they are, came from four different sources. The oldest account, that in *Ex.* 32:15-16 (Elohist writer), tells that the tables had themselves been fashioned by God and that the writing was also His. The Priestly tradition in *Ex.* 31:18 tells practically the same thing. According to the Jahvist tradition, however, in *Ex.* 34:1-5, Moses fashioned the tablets, while the deity merely inscribed the laws upon them. The Deuteronomic tradition (*Deut.* 10:1-5) repeats this tradition. But according to a second Jahvist tradition (*Ex.* 34:27-28), Moses not only fashioned the tablets, but actually inscribed the laws upon them, although at the command of the deity. There is likewise much uncertainty with regard to the laws which were actually inscribed upon the tablets. According to most of the traditions, it was the Decalogue in the form recorded in *Ex.* 20:2-14 and repeated, with minor variations, in *Deut.* 5:6-18. But according to *Ex.* 34:27-28, it seems to have been the little group of ritual laws recorded in verses 14 to 26 which were inscribed upon the tablets. Moreover, the oldest of these Biblical references to the two tables comes at the earliest from the 8th cent. B.C.E., and the youngest probably from the 5th or the 4th cent. B.C.E.

But while there are no older traditions and Biblical records of these tables, there are older and more illuminating records of the ark, in which, according to the tradition, the tablets were deposited. We know that the ark was originally the cult-object or fetich of the tribe of Ephraim, in the early days of primitive, nomadic Semitic religion, even before the time of Moses, and at the time when this tribe, along with other kindred tribes, forced its way out of the desert and established itself in Central Palestine. The ark was looked upon either as itself the tribal deity or, more likely, as containing the tribal deity. In all probability within the ark was a sacred stone, or perhaps two sacred stones, betyls (*beth 'el,* literally "house of God"; cf. *Gen.* 28:22), in which the tribal deity was thought to dwell. After the ark had been captured by the Philistines, and then later had been brought up to Jerusalem by David (*II Sam.* 6) and deposited in the national sanctuary which he had set up there, the original significance of the ark and its contents gradually yielded to the steadily growing influence of the developing national cult of Yahveh. In consequence the tradition of the ark and its contents underwent a far-reaching modification. The tradition persisted that there were two sacred stones within the ark, but sacred now, not because a tribal deity was thought to dwell in them, but because they were inscribed with the laws which Yahveh, the national God of Israel, had revealed to the people and which constituted the basis of the covenant between Him and them. This is the tradition found in the Biblical records. But even within the Biblical tradition the degree of sanctity of the tables seems to have been gradually reduced. The oldest Biblical tradition told that not only did God inscribe the laws upon them, but He had also actually made them Himself. A younger form of the tradition told that Moses made the tables at God's command, but that God inscribed the laws upon them. A still later form of the tradition told that Moses not only made the tables, but also himself inscribed the laws upon them, although at God's express command. In post-Exilic Biblical literature the name "tables of the testimony" superseded the older name "tables of the covenant," just as the name "ark of the testimony" superseded the name "ark of the covenant."

The Haggadah and Cabala, as was natural, make frequent reference to the tables of the covenant and elaborate the Biblical tradition in various ways. According to the Babylonian Talmud (*B.B.* 14b), not only were the second tables deposited in the ark, but also the fragments of the first tables. These last were regarded as the holier. JULIAN MORGENSTERN.

Lit.: *See* under ARK OF THE COVENANT.

TABOO (also **TABU**). The word "taboo" is derived from a Polynesian word meaning to prohibit, or that which is marked intensively with the implication of sacred, dangerous or unclean. The notion of taboo is widespread among primitive peoples. Underlying the rituals of avoidance are the elements of spiritism or animism with the fear of the "mana" or spirit that is believed to reside in sacred places, persons and things. As a result of this belief, there developed an elaborate system of prohibitions concerning foods, beverages, and the like, as well as precautionary regulations regarding sacrifices, sacred animals, firstlings and first-fruits, priests, kings and other objects and persons, rules of sex life, theological notions of divine punishment and the institution of sacred harlotry.

With the advance of social development, these taboos are conventionalized, rationalized and sublimated to meet the higher standards of progressive societies. The prestige of priest, prophet and king, the role played by witchcraft, the treatment of the stranger, the fear of the corpse, the mourning rites, marriage ceremonies, the sacredness of trees, rocks and other places where theophanies are supposed to have occurred—all the folkways of the prelogical and pre-scientific age are closely allied with the theory and practice of taboo. Survivals of these early conceptions are transformed by the growing logical, moral and esthetic faculties of mankind. Legal and moral codes, liturgical symbols and theological dogmas owe much or little to these early ideas of "danger-holiness."

There are but few primitive taboos in the Bible. That contact with "holy" things leads to physical disaster is found in the following: "And He smote of the men of Beth-shemesh, because they had gazed upon the ark of the Lord" (*I Sam.* 6:19-20). There is no moral turpitude involved in the precaution taken by Uzzah to keep the ark of God from falling. "And when they came to the threshing-floor of Nacon, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen stumbled. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error" (*II Sam.* 6:6-7).

The Biblical taboos have come down to us under various guises of rationalization, but their primitive origins are unmistakable. Frazer has shown the beneficent role of superstition in the life of primitive society. It has often protected life and property and has safeguarded the interests of the family and the state. "It has done this by furnishing the ignorant, the weak and the foolish with a motive, bad though it be, for good conduct. It is a reed, a broken reed, which

has yet supported the steps of many a poor erring brother who but for it might have stumbled and fallen" (Frazer, *Psyche's Task*).

Needless to say, there is another side to superstition which is neither beautiful nor beneficent. With the growth of ethical religion in Israel under the influence of the prophets these taboos were given a new meaning and function. These changes are evident in the codes. "Ancient societies," says W. R. Smith, "imposed the death penalty on the impious, such as the violation of holy things, without waiting for the god to vindicate his own cause" (*Religion of the Semites,* 162). The penalty imposed upon Achan is a case in point (*Josh.* 7). On a higher moral level is the law to take the murderer "from Mine altar, that he may die" (*Ex.* 21:14).

A good example of rationalization appears in the exclusion of the Ammonite and the Moabite from "the assembly of the Lord even unto the tenth generation . . . because they met you not with bread and with water in the way, when ye came forth out of Egypt" (*Deut.* 23:4-5). If this exclusion is based upon an ancient grievance, then other enemies of Israel, such as Amalek and Midian, should have been included. In naming Ammon and Moab with sexual defectives who are likewise to be shunned, the Bible gives an example of a primitive sex taboo which is later justified on historico-political grounds. In *Gen.* 19 it is related that the progenitors of these two tribes were the offspring of incestuous relations between Lot and his two daughters. These earlier interdictions are explained on rational premises. When old reasons become obsolete, religious piety turns to supernatural authority to confirm folkways and beliefs. A good example of sublimation is given in the explanation of the primitive taboo of iron. "And if thou make Me an altar of stone, thou shalt not build it of hewn stones; for if thou lift up thy tool (*harbecha,* "sword") upon it, thou hast profaned it" (*Ex.* 20:22; Singer, Jacob, *Taboo in the Hebrew Scriptures,* 61-62).

To those who see the unity of the human spirit and grasp the meaning of man's quest for the Eternal, these pathetic errors and feeble gropings of primitive man are landmarks on the highway of progress. Israel's contribution lies in the sublimation of these early avoidances, based on fear, and their transformation into rules of conduct which serve moral and spiritual ends. The separation of Israel from the nations implied no racial superiority, but makes him serve as "witness" to the God of all the earth. Amos and Isaiah and other prophets ever stressed this ideal. The commandments were given "to purify mankind," as Maimonides phrased it. The legal system of the Pharisees and the later rabbinical codes enumerate prohibitions based upon the theological belief in revelation. The Written and the Oral Law afford proof to show that a similarity in practice between a "thou shalt not" and a taboo of primitive peoples is differentiated in theory, to the effect that the Jewish prohibition rests on a higher theological conception. "Religious sentiment under the guidance of enlightened thought has been constantly occupied with setting aside the irrational restrictions which were imposed upon men by earlier unenlightened thought" (Toy, *Introduction to the History of Religion*). To the historian the development of early fears and their transformation into ideas of reverence and moral scruples indicate the spiritual growth of man. Our progenitors groped and erred and stumbled, but in struggling with the riddle of the universe and in trying to resolve its origins they blazed the way for man's quest of the true, the good, the beautiful and the holy. JACOB SINGER.

Lit.: *Encyclopaedia Britannica,* article "Taboo"; Hastings, James, edit., *Encyclopaedia of Religion and Ethics,* vol. 12 (1922) 181-82; Frazer, J. G., *The Golden Bough,* vol. 6, part 2: "The Peril of the Soul"; Sumner, W. G., *Folkways;* Smith, W. R., *Kinship and Marriage in Early Arabia;* Webster, H., *Rest Days;* Singer, Jacob, *Taboo in the Hebrew Scriptures* (1928).

TABOR, a limestone mountain situated northeast of the Jezreel plain about five miles east of Nazareth; it rises to about 1,870 feet above sea level. It forms a striking landmark, and in ancient times, when it was completely wooded, it must have been especially beautiful. It is therefore mentioned by the Psalmist (*Ps.* 89:13) as the sign of God's might and in *Jer.* 46:18 as the sign of His magnificence. The reference to a net spread on Tabor in *Hosea* 5:1 is obscure. It was near Tabor that Deborah and Barak drew up their troops in preparation for the battle with Sisera (*Judges* 4:12-16). In a later period the mountain was used as a fortress, and was one of those which were conquered by the Romans in Galilee (67 C.E.). The Arab name of the mountain is Jebel el-Tur.

TÁBORI, KORŃEL, author and journalist, b. Szolnok, Hungary, 1879. He was a war correspondent in the Russo-Japanese War and the first World War. After the collapse of the Austrian Empire he published Kossuth's letters which had been guarded among the secret papers of the imperial archive.

Tábori wrote prolifically about detective and police work, and edited a detective review. The large number of his published volumes includes travel books and a series of monographs on police work and the world of crime. He also wrote several books for the information of foreigners visiting Hungary: *What Interests Englishmen in Budapest* (1926); *La Reine du Danube* (1927); *Prominent Foreigners about Hungary* (1932).

TABORI (pen name **TABOR**), **PAUL,** author and translator, b. Budapest, 1908. Tabori was the author of *Real Hungary* (2nd ed., 1941); *Nazi Myth; the Real Face of the Third Reich* (1939); *A Wreath for Europa* (1942; published in England under the title *Epitaph for Europe*); *Sneeze on a Monday* (1941); *Ragged Guard* (1942).

Tabori was also the translator of Zsolt Harsányi's *Star-Gazer* (1939) and *Lover of Life* (with Willa and Edwin Muir, 1942). He translated from Norwegian Edvard Welle-Strand's *Fledgling Gull* (1941). He translated into Hungarian works of Theodore Dreiser, J. B. Priestley and Aldous Huxley. In 1943 he was living in London, where he edited an anthology of free Hungarian authors.

TACHANUN, *see* TAHANUN.

TACITUS, *see* ROMAN WRITERS ON JEWS.

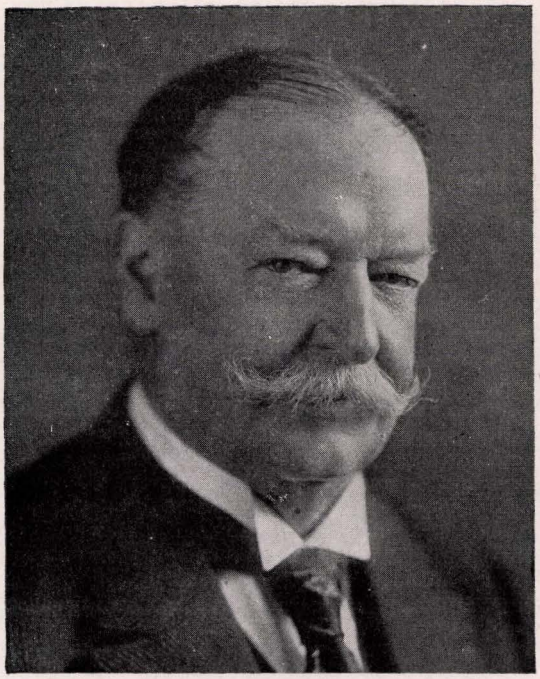
TADMOR, *see* PALMYRA.

TADSHE, *see* MIDRASHIM, MINOR.

TAFSIR (Arabic translation of the Bible), *see* BIBLE TRANSLATIONS; SAADIA BEN JOSEPH.

TAFT, WILLIAM HOWARD, 27th President of the United States, b. Cincinnati, Ohio, 1857; d. Washington, D. C., 1930. He was admitted to the bar in Ohio in 1880. Before his election to the presidency of the United States for the 1909 to 1913 term, Taft had served as United States Circuit Judge, on the 6th circuit (1892-1900), as professor and dean of the law department of the University of Cincinnati (1896-1900), as the first civil governor of the Philippines (1901-4), and as secretary of war in President Theodore Roosevelt's cabinet (1904-8).

Taft's Cincinnati origin brought him personal familiarity with Jewish life. Isaac M. Wise was a friend of his father's, and of Taft's as well. The Taft family



William Howard Taft

attended a church across the street from Wise's Temple, and there was an occasional interchange of ministers for a sermon. In a letter to Isaac M. Markens, Taft once spoke of his family's friendship with Wise and of his acquaintanceship with other Jews from Cincinnati and elsewhere. Taft's nomination for the presidency on the Republican ticket in 1908 came at a time when the Czarist Russian government was handicapping Jews holding American passports. In his letter accepting the nomination, Taft insisted that the United States government take steps to prevent any prohibitions being imposed on any United States citizens anywhere, regardless of creed. Writing to Jacob H. Schiff in August, 1908, Taft reiterated his promise that action would be taken, and he voiced it again in several of his campaign speeches. His inaugural address (March, 1909) included a statement that the United States government "should make every effort to prevent humiliating and degrading prohibition against any of our citizens wishing temporarily to sojourn in foreign countries because of race or religion."

Conditions remained unchanged, however, and in February, 1910, the American Jewish Committee addressed a letter to the President pointing out that concessions in favor of their Jewish citizens had been obtained from Russia by certain European powers. The interpretation of these concessions was subsequently disputed by the State Department. Not long afterward Mayer Sulzberger and Jacob H. Schiff discussed the passport problem, among others, with Taft, and in May, 1910, a conference was held with Taft, Secretary of State Knox, W. W. Rockhill, Ambassador to Russia, Mayer Sulzberger, Jacob H. Schiff and Cyrus Adler. This was again followed by a memorandum signed by Sulzberger, Schiff and Adler. In February, 1911, resolutions were introduced in both the House of Representatives and the Senate calling for the abrogation of the treaty of 1832 with Russia, and in December of that year the treaty was finally abrogated.

One of Taft's first acts as President was to offer the Embassy post in Japan to Oscar S. Straus, who refused it but who later became American Ambassador to Turkey.

Toward the end of his term (January, 1913), Taft was the recipient of a memorandum from Louis Marshall, president of the American Jewish Committee, dealing with the London peace conference that followed the end of the Balkan War. Marshall cited a precedent of 1878 to show that the United States, though not a participant in the conference, would be justified in insisting that equal rights be guaranteed to the Ottoman Jews who had come under Greek, Bulgarian, Serbian or Montenegrin control as the result of the Turkish defeat. Oppression of the Jews, wrote Marshall, would swell the immigrant tide to the United States, and was therefore a concern of this country's. The discussion of Jewish disabilities in the Balkans was later carried on with Taft's successor, Woodrow Wilson.

Between his retirement from the presidency in 1913 and his appointment as Chief Justice of the United States Supreme Court in 1921, Taft on several occasions displayed his concern for Jewish rights in the United States and other countries. An article published in the *National Geographic Magazine* in July, 1919, "Progressive World Struggles of the Jews for Civil Equality," was provoked by the Russian and Roumanian impositions of disabilities of the time. Quoting Mirabeau's suggestion that Jews could be made full contributors to a state only by being granted full economic and cultural rights, Taft further offered proof of the patriotism and the military prowess of Jews as evidence of their justifiable claim to complete equality. In April, 1919, he addressed the 30th annual meeting of the Central Conference of American Rabbis at Cincinnati, speaking in advocacy of the League of Nations. In December, 1920, in a speech before the Chicago B'nai B'rith, Taft attacked the then extant anti-Semitic campaign of the *Dearborn Independent*. He exposed the falsity of the *Protocols of the Elders of Zion*, and deflated the charge that Jews were capitalists by pointing out that many of them lived in poverty. About conditions in the United States he said:

"There is not the slightest ground for anti-Semitism among us. It is a vicious plant. It is a noxious weed that should be cut out. It has no place in free America and the men who seek to introduce it should be condemned by public opinion."

LIBBY BENEDICT.

Lit.: *Publications of the American Jewish Historical Society*, No. 24 (1916) 84; *Central Conference of American Rabbis Year Book*, vol. 29 (1919) 367-85; *American Hebrew*, Dec. 31, 1920, p. 209; Sept. 26, 1919, p. 468; March 14, 1930, p. 645; *American Jewish Year Book*, vol. 13 (1911-12) 9-129.

TAGIN, *see* JOT AND TITTLE.

TAGLICHT, ISRAEL, rabbi, b. Brezova, Slovakia, 1862. He studied at the University of Berlin (Ph.D., 1887), was ordained in 1889, and for several years held the pulpit in a small community in Moravia. In 1893 he was called to Vienna, where he served as a rabbi for over four decades. After the death of David Feuchtwang (1936) he was appointed chief rabbi of Vienna. When the Nazis annexed Austria (March, 1938) he suffered many hardships; despite his age, he was compelled to picket Jewish stores with a placard warning passersby to make no purchases from them. Finally he managed to emigrate to England, where he was living in 1943.

Taglicht's writings include: *Die Kuthäer als Beobachter der Gesetze* (1888); *Die Pflichten des jüdischen Seelsorgers der Jetztzeit* (1893); *Ruth, ein Zeitbild* (1897); *Die vier Kelche* (1901); *Die Pflichten des Besitzes* (1901); *Die ältesten jüdischen Volksschulen* (1901); *Eltern und Kinder*

(1901); *Grab- und Gedenkreden* (1907); *Die angeblichen Wurzeln des Judenhasses* (1908); *Juden und Judentum in der Darstellung Werner Somharts* (1911); *Nachlässe der Wiener Juden im 17ten und 18ten Jahrhundert* (1917); *Die Dattelpalme in Palästina; Die geographischen Namen aus der Tschechoslowakei und dem Burgenlande in den jüdischen Quellen* (1925); *Die hebräische Publizistik in Wien* (with Bernhard Wachstein and Alexander Kristianpoller; 1930); *Nachträge zu den Nachlässen* (1937).

TAHANUN (plural, Tahanunim; called also Tehinnah), term employed originally to mean a supplication, and then extended to mean a supplicatory prayer, or petition for grace. Both the name Tahanun and the content of the Tahanun prayer are derived from the prayer of Daniel (*Dan.* 9:3-19); as in the case of the prayer of Daniel, most Tahanunim are concerned with a confession of one's own sins and sinfulness. In the Temple at Jerusalem, during the Priestly Blessing (the Birkath Kohanim), the people who were present at the sacrificial service prostrated themselves to the ground and prayed. This falling to the ground (prostration, hence the name *nefilath 'apayim,* "falling upon one's face" for prayer) was retained for a long time in the recitation of the Tahanun; at a later period the bowing of the head was regarded as sufficient.

Originally the Tahanun was a private prayer, and was, for this reason, entirely in the hands of the individual and had no fixed text. Naturally, therefore, many psalms or groups of Biblical verses arranged in the form of a litany were utilized for the Tahanun. In the course of time, the Tahanun became a component part of the congregational prayer for the Morning Service (Shaharith) and for the Afternoon Service (Minhah) daily, with the exception of the New Moon days (Rosh Hodesh), the month of Nisan, the days before the high holy days, Hanukah, Purim, and many other days possessing a festive character. In the case of all such days, the Tahanun is omitted from the Minhah service of the evening before. The text of the Tahanun, too, gradually came to be a fixed one, but still varies considerably in the various rituals in use today. In the German and Polish prayer-books *Ps.* 6 and the verse group Vaanahnu Lo Neda form the nucleus of the Tahanun.

On Monday and Thursday, which have been fast days from of old, the Tahanunim are increased in number, especially through the reciting of the Vehu Rahum, popularly called "the long Vehu Rahum," a simple yet fervent composition formed from Biblical phrases and containing complaints against persecutions and a prayer for the forgiving of sins. New plaintive prayers, whose authors are unknown, were added to the Tahanunim with the increase in the anti-Jewish persecutions. All the prayers which follow the Tahanunim, up to the conclusion of the Morning Service, are reckoned as belonging to this group, although they do not belong to the Tahanunim.

Lit.: Baer, Seligman, *Seder Abodath Israel* (1868) 73 et seq.; Elbogen, Ismar, *Der jüdische Gottesdienst* (1924; 2nd ed., 1931) 73-81; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 62-66, lxxvi-lxxviii; Sperling, A. I., *Taame Haminhagim* (1896) 15-17.

TAHASH, *see* ANIMALS, FABULOUS.

TAHKEMONI, *see* HARIZI, JUDAH BEN SOLOMON AL-.

TAIROFF, ALEXANDER YAKOVLEVICH, theatrical director, b. 1885. His first stage appearance as an actor was in 1905, but a few years later he turned to directing. In 1914 he founded the Kamerny Theatre at Moscow, his first production being *Famira Kifared,* a poem by Anensky. In his first period, up to 1924, Tairoff devoted himself to formal art. He broke with the usual method of presentation, dividing his stage with architectural constructions; hence his method was called "constructivism." He believed that scenic representation had to be dramatic, filled with gestures, music, dance, light and color. He used this approach in presenting plays by Calderon, Goldoni, Scribe, Rostand and Oscar Wilde.

This "unsocial" approach was not suited for Soviet Russia, and Tairoff turned to plays which were closer to life and realism (1924). These included such pieces as Ostrovsky's *The Storm,* George Bernard Shaw's *St. Joan,* and Walter Hasenclever's *Antigone.* But a still more socialized point of view was demanded by the times, and in 1929 Tairoff began a new period with *Natalia Tarnova,* based on Soviet life. The latter staging was not a success, and it was only gradually that he was able to apply his staging methods to new Soviet plays. In 1933 his production of Vishnevsky's *Optimistic Tragedy,* based on an episode of the Russian Civil War, won enthusiastic approval.

In 1937, when the Realistic and Kamerny Theatres were merged, Tairoff was retained as director. Among his productions which won continued success both before and after this time were: Flaubert's *Madame Bovary;* Janek's *The Macropoulos Secret;* Eugene O'Neill's *Hairy Ape, Emperor Jones* and *Desire Under the Elms;* Filimnoff's *Gold;* Gorky's *Children of the Sun.* After the Nazi invasion of Russia in 1941 Tairoff put on productions in regions of the Soviet Union east of the Ural Mountains.

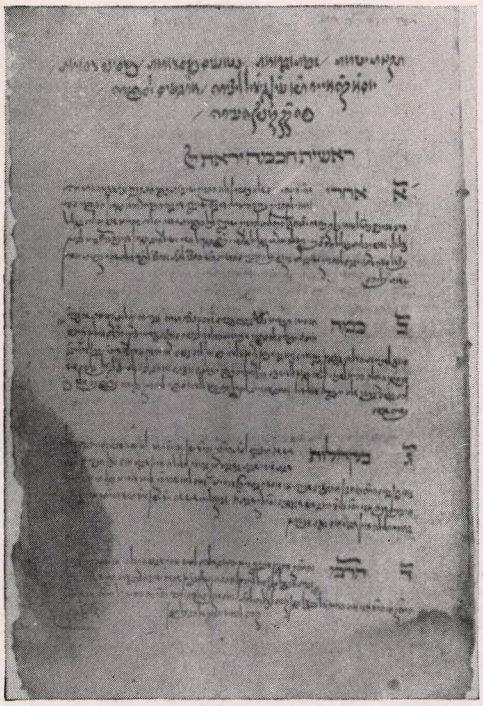
He was honored with the titles of People's Artist of the RSFSR and People's Artist of the USSR. He wrote *Notes of a Producer* (1924), explaining his plans for the theatre.

SAMUEL L. KUTSCHEROFF.

Lit.: Tairoff, Alexander, *Das entfesselte Theater* (1929); *Malaia Sovietskaya Entziklopedia,* vol. 10 (1940); Exter, Alexandra, *Introduction by Alexander Tairoff* (1937); Zigess, V., "The Realism of the Kamerny Theatre" (Russian), *Theatre* (Moscow, 1938), No. 6.

TAKKANOTH (singular, Takkanah, from the Hebrew root *tikken,* "to fix," "prepare," "remedy"), ordinances or statutes issued by Jewish communities, assemblies or outstanding leaders. The Takkanah was an effective instrument in adapting Jewish law and life to meet new and unprecedented situations arising out of the continually changing conditions of living. It provided Jewish law, as its etymology indicates, with a medium to remedy any inequitable or obsolete statutes or modify laws and procedures which were no longer tenable and were burdensome. The Takkanah supplemented and even revised the traditional law, which might be inadequate to meet new situations and problems arising out of changing social and economic standards. The Takkanah was usually enacted in the spirit and on the basis of the traditional law, but it sometimes became necessary, in view of existing conditions, to set the traditional law aside (*B.M.* 112b). Each successive generation enacted Takkanoth which were designed to meet the particular problems of its day. Thus the Takkanah becomes an important historical source for the study of the social and economic forces which created it.

The Talmud introduces many Takkanoth with the remark that they were enacted to help maintain cordial relations and peace among the people (*Git.* 59), protect women and children or promote the conduct of business (*B.K.* 114b). Many Takkanoth whose origins were obscure and unknown were ascribed to as early a person as Moses and to the early prophets. Among the better known and important Takkanoth are those of Simeon ben Shetah, who enacted the ordinance of compulsory attendance at school. Hillel enacted a Takkanah, the Prosbul, to prevent business from being handicapped by the law that the Sabbatical year automatically cancels current debts. Gamaliel I enacted Takkanoth



First page of Takkanoth in the minute-book of a congregation

relating to divorce. Johanan ben Zakkai also enacted many Takkanoth which deal mainly with problems of calendation and Temple ritual (*R.H.* 29b; 30; 31).

During the Hadrianic persecution (132-38), when the condition of the Jews was intolerable and it was almost impossible to observe Judaism, Akiba, Tarfon and Jose the Galilean ordained that one might violate Jewish laws and practices when his life was endangered except laws concerning chastity, murder and idolatry.

About the middle of the 2nd cent. the Sanhedrin moved to Usha, and there it enacted some Takkanoth which were of social and ethical import. They provided that a father must support minor children and should not be harsh with recalcitrant children under twelve years of age.

With the collapse of the Babylonian academies and the decentralization of authority which followed in its wake, the Takkanah assumed greater importance. The new western communities were confronted by new problems and varying conditions of living. The complexities of a developing communal life subjected to new and different environmental pressures again demanded a set of new statutes and a reapplication of the traditional law to meet these new situations.

The Takkanah throughout medieval and until modern times served to create these new ordinances. Synods consisting of delegates from many communities under the direction of some outstanding and recognized authority convened and discussed their common problems and created Takkanoth to meet the various situations. In addition, each community created its own Takkanoth for its specific use.

The medieval Jewish community was a community within a community, with autonomous government, and the Jews were dealt with as a corporate group rather than as individuals. As problems which were not anticipated in earlier laws presented themselves, Takkanoth were enacted to regulate each new situation. The Takkanoth of each community were similar in many respects, since they were promulgated on the basis of Talmudic law. They would, however, vary where the situation demanded specific regulations to meet a particular local condition, or where there was no Talmudic precedent for a required ordinance. The Takkanoth were enacted by the community council, which usually consisted of seven elders and a lay leader and the rabbi. Some Takkanoth were voted upon by the householders of the community in order to be confirmed and accepted. The Takkanoth were enforced by the threat of a lesser excommunication, fines, and denial of privileges. They were usually recorded in the community register as they were enacted from time to time, and sometimes would be assembled and compiled in one pamphlet or book.

The Takkanoth embraced every phase of life and gradually became a religious and civil code of practice and procedure. The affairs of the entire community were governed on the basis of the Takkanoth. Business practices, the apportioning of the taxes levied by the ruler, the social and religious behavior of the people, the philanthropic system, were all prescribed in detail by various Takkanoth. The Takkanoth regulated the external as well as internal affairs of the community. It was very important for the welfare of the community that the individual Jews conduct their affairs on a high standard in order to maintain their respect and peace with the non-Jewish community. Sumptuary laws regulating the expenditures of Jews for food and clothing were enacted in detail, in order to avoid the envy of the non-Jewish community and prevent social competition within the community. Thus the Takkanoth are a valuable historical source for the social, political and economic development of the Jewish community, for they reveal in detail the intimate facts of Jewish life.

During the 12th cent. and thereafter synods were held under the direction of the outstanding rabbis of the age and created Takkanoth for large sections of Jewry. The most widely known Takkanoth which gained widespread acceptance are those of Gershom ben Judah of Mayence, who was known as Rabbenu Gershom, the "Light of the Exile." Two of his most important Takkanoth proscribed the marrying of more than one wife and prohibited the compulsory divorcing of a woman against her wish. Rabbenu Tam (Jacob ben Meir) also convened synods which dealt with similar problems and particularly with the relations of Jews and the government. Another synod, consisting of the communities of Speyer, Worms and Mayence, enacted a number of Takkanoth and revised some of the earlier ones which were consequently known as Takkanoth SHUM (from the initials of the names of the three cities in Hebrew). Many synods were held throughout the 13th and 14th centuries and dealt with the problems confronting the Jewish communities. In Spain and Italy synods also produced Takkanoth for the guidance of their Jewries.

The Council of the Four Lands, which functioned from 1580 to 1764, enacted numerous Takkanoth affecting the life of Polish Jewry. These synods dealt with many problems, among them the apportioning of taxes levied on the Jewish communities, marriage and divorce, particularly the problems of Levirate marriage, the Agunah, and the relationship between Jew and non-Jew.

See also: Council of the Four Lands; Gershom ben Judah; Jewish Community and Communal Organizations; Rabbenu Tam; Usha.

Benjamin Bernfeld.

Lit.: Abrahams, Israel, *Jewish Life in the Middle Ages* (1920); Bloch, Moses L., *Shaare Torath Hatakkanoth;* Finkelstein, Louis, *Jewish Self-Government in the Middle Ages* (1924); Roth, Cecil, "Sumptuary Laws," *Reform Advocate,* May 25, 1934 (reprint from the *Jewish Chronicle* of London).

TAKKANOTH DERABBENU GERSHOM, *see* GERSHOM BEN JUDAH.

TAKKANOTH VALLADOLID, *see* BENVENISTE, ABRAHAM.

TAL, TOBIAS, Netherlands chief rabbi, b. Amsterdam, Holland, 1847; d. The Hague, Holland, 1898. He received his education at the rabbinical seminary of Chief Rabbi Joseph Hirsch Dünner (1862-74) and the University of Utrecht (D.D., 1874). After serving for a short time in Amsterdam he became chief rabbi of Gelderland, with his residence at Arnhem (1881-95); he was then called to The Hague as successor to Chief Rabbi Samuel Berisch Berenstein. He did much to further the religious life of the Jewish community, although his "modern" views led to clashes with several members of the synagogue board.

Tal wrote many theological and historical essays, the most noted of which was that on the bridges of The Hague, some of which had been built with Jewish capital. He used unpublished documents from the royal archives for his *Oranjebloesems uit de Gedenkbladen van Nederlands Israel,* issued on the occasion of the coronation of Queen Wilhelmina in 1898. During 1880 and 1881 he had a notable controversy with Professor Van Oort of the University of Utrecht concerning the ethical value of the Talmud.

JUSTUS TAL (b. 1879), son of Tobias Tal, was also a rabbi. In 1915 he was made chief rabbi of Utrecht, and was particularly active in fostering a better knowledge of Judaism among non-Jews and in work for prisoners. He contributed to many periodicals, and became known for his controversy with Professor Bolland of the University of Leyden on the ethical values of Judaism. He was in Utrecht at the time of the Nazi invasion in 1940, but his whereabouts were not known in March, 1943.

Lit.: Dünner, J. H., in *De Groene Amsterdammer,* Nov. 6, 1898; *Nieuw Nederlandsch Biografisch Woordenboek,* vol. 2 (1913).



Worshipper wrapped in the Tallith at his private devotions. From a painting by Klodt



A latterday Tallith of simple design

TALISMAN, *see* AMULETS.

TALLITH, a sort of cloak with fringes worn by Orthodox Jewish men and boys above the age of thirteen when reciting the prayers. The word, which is perhaps derived from the Greek *stole,* is used in the Talmud and Midrash for a bed sheet or any sheet-like garment as well as for the prayer-shawl itself. The Tallith is of rectangular form, of varying sizes, but with the longer side about 1⅓ to 1½ times as long as the shorter side. Worshippers generally choose a Tallith which, when open, would reach a little below their knees. The two shorter sides of the Tallith are provided with fringes (*tzitzith*); the four at the corners are thicker than the others and provided with knots. Originally the fringes were dyed blue; but a dispute arose as to the exact shade, and it was decided that they should be white thereafter; however, there is frequently a blue or a black stripe in the white of the Tallith. The preferred material is wool, but silk is frequently used, especially in modern times. On the top part is a band, where the garment meets the neck; this is often embroidered in silver or gold thread.

The worshipper dons the Tallith before he begins his prayers, at the same time pronouncing the benediction: "Blessed art Thou. . . . Who hast commanded us to wrap ourselves in the Tallith." In ancient times and with many Jews still today, it was the custom literally to wrap one's self in the Tallith, even covering the head; in modern times, however, the Tallith is often folded and placed around the shoulders, with the fringed part hanging down in front. When not worn by the worshipper, it is usually kept in a special bag, often embroidered with designs.

It is a frequent custom to kiss the Tallith in token of reverence before putting it on. Worshippers often touch the Tallith to the Scroll of the Law as it is borne in procession or to the passage in the Law over

which they recite the benediction and then kiss it. as a gesture of reverence for the Law.

Lit.: Shulhan Aruch Orah Hayim 8 to 24; Eisenstein, in *Jewish Encyclopedia,* vol. 11, pp. 676-78; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) xxvi-xxvii; Dembitz, L. N., *Jewish Services* (1898) 312-13.

TALMEY, MAX, ophthalmologist and philologist, b. Tauroggen, Russia, 1869; d. New York city, 1941. As a youth he was an instructor and friend of Albert Einstein. He studied at the University of Munich (M.D., 1894), and emigrated to the United States (1895), where he was connected with several New York hospitals. In 1910 he invented a device for ophthalmic operations, consisting of sterilizer and tray and a special hook for the expression of the cataract from the eye. Talmey was an authority on Esperanto and other "international" languages, and the inventor of the "Gloro" language, formerly called "Arulo." He was also a popularizer of the theory of relativity.

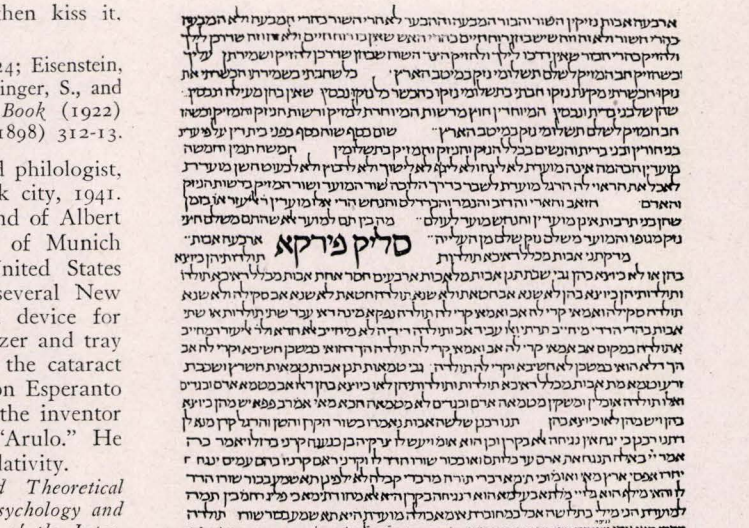
Talmey's writings include: *Practical and Theoretical Esperanto* (1906); *Psyche, or a Treatise on Psychology and Psychiatry* (1910); *Ido, Exhaustive Textbook of the International Language of the Delegation* (1919); *Filogloglaia Temi Egardenda En Logikala Linguo* (1923); *Arulo or Gloro* (1925); *Lexikologio di Arulo, Sugestioni* (1927); *Relativity Theory Simplified and the Formative Period of its Inventor* (1932).

TALMUD. The Talmud consists of two distinct parts: the Mishnah and its commentary, the Gemara. The Mishnah, compiled and edited by Judah Hanasi about 200 C.E., was the first Jewish code of laws since the Torah. There are two Gemaras, known as the Babylonian and the Palestinian. The former, completed about 500 C.E., is the record of the discussions of the Babylonian scholars on the laws and teachings in the Mishnah; the latter, completed about 400 C.E., is a similar record of the discussions of the Palestinian scholars. The Mishnah plus the Babylonian Gemara is known as the Babylonian Talmud; the Mishnah plus the Palestinian Gemara is known as the Palestinian Talmud. The two Talmuds have always been printed separately, and never together. The teachers mentioned in the Mishnah from the time of the death of Hillel (10 C.E.) to its completion (about 200 C.E.) are called Tannaim; the teachers mentioned in the Gemara are known as Amoraim. A few later teachers who added comments to the Talmud (6th and 7th centuries) are known as Saboraim ("reasoners"). The rabbis who interpreted the Talmud are known variously as Geonim if they were heads of academies, and Posekim ("deciders").

1. The Mishnah. The Mishnah contains the essence of the Oral Law as it had been handed down from the time of the Bible. It is divided into six divisions known as *sedarim* ("orders") as follows:

1. Zeraim ("seeds"). Agricultural Laws. 11 tractates.
2. Moed ("appointed times"). Laws of Festivals and Fasts. 12 tractates.
3. Nashim ("women"). Laws on Marriage, Divorce, Vows and the Nazirite. 7 tractates.
4. Nezikin ("damages"). Civil and Criminal Law. 10 tractates.
5. Kodashim ("holy things"). Laws Pertaining to the Temple Service. 11 tractates.
6. Toharoth ("purity"). Laws of Purity and Impurity. 12 tractates.

There are altogether sixty-three tractates, each of which is divided into chapters and subdivided into paragraphs. An individual paragraph is called a Mishnah in the Babylonian Talmud and a Halachah in the Palestinian Talmud. The Talmud is often referred to as the "Shas," an abbreviation of the Hebrew *shishah sedarim* ("six orders").



Page of a Talmud manuscript (1184) from Gerona in the Hamburg City Library, showing the first page of the tractate Baba Kamma

Some of the tractates of the Mishnah, such as *Middoth, Tamid, Kinnim, Yoma* and *Shekalim,* which deal with details of the Temple service, were compiled probably at the end of the 1st cent. C.E.; those such as *Kelim* and *Uktzin,* which treat the laws of ritual purity and impurity, had been already set down substantially in their present form about seventy-five years later. The tractate *Eduyoth* was compiled in 70-90 C.E., and other sections were added at the beginning of the 2nd cent. The original framework and division of the Mishnah was made by Akiba; it was filled out and amplified by his pupil, Meir. After the time of Akiba, all the most important scholars compiled Mishnahs of their own. This process continued until Judah Hanasi decided to eliminate the confusion arising from conflicting sets of Mishnahs by compiling an authoritative Mishnah. He made use of all previous Mishnah collections, especially that of Meir.

There is a division of opinion among scholars as to whether the Mishnah was committed to writing by Judah Hanasi himself or by the Saboraim early in the 6th cent. It seems very probable that at least individual sections of the Mishnah were immediately written down, at least for private use. It is believed that Judah Hanasi in his later years issued a slightly revised edition of the Mishnah. A few minor additions were made after Judah Hanasi's death.

The statements in the Mishnah are either given anonymously, or as the opinion of the sages (*hachamim*) or of an individual teacher. An anonymous Mishnah is always regarded as authoritative, unless a different opinion of the sages is given, in which case the latter prevails. In many instances conflicting opinions of individual rabbis are cited without any preference being indicated by Judah. As a rule, each tradition is quoted in the exact words of its author.

The language of the Mishnah is Neo-Hebrew, a form of Hebrew developed in the period of the Second Temple. There are some Aramaic roots and grammatical forms. The vocabulary contains numerous loan words from Greek and

Latin, generally in referring to objects and utensils for which there were no Hebrew terms. A grammar of Mishnaic Hebrew was published by M. H. Segal.

The best edition of the Mishnah is that of Romm in Vilna. Manuscripts of the Mishnah containing important variants were published by W. H. Loewe (1883) and G. Beer (1930). There are also extant a few manuscript fragments of the Mishnah with the so-called Babylonian superlinear vocalization; some of these may date back to the Gaonic period. The Harry Fischel Institute in Jerusalem undertook to prepare a scientific edition of the Mishnah; by 1942 only the first page or two had been issued in a prospectus. H. J. Kassowsky compiled a concordance of the Mishnah (2 vols., Frankfort, 1927). Herbert Danby rendered the entire Mishnah into English, with notes (Oxford, 1933); certain tractates have been translated into Latin, German, Russian, French, Dutch, Italian and Yiddish. The principal commentaries are listed in TALMUD COMMENTARIES.

2. The Palestinian Talmud. Toward the middle of the 4th cent. C.E. the scholars of Caesarea in Palestine made a short digest of the civil law in the form of a Gemara to the first three tractates of the fourth division, Nezikin. This digest is distinguished by its brevity and its fidelity to the subject matter. Soon afterward (351) Ursicinus, in reprisal for local outbreaks, punished the cities of Tiberias, Sepphoris and Lydda, which were the seats of the most prominent Palestinian academies. At this time Christianity began to be dominant and it was soon evident that, between political and religious persecutions, the academies would be obliged to suspend their activities or at least to curtail them drastically. In great haste the scholars of Tiberias, the preeminent academy, with the assistance of scholars from other seats of learning, completed the redaction of the Palestinian Talmud toward the end of the 4th cent.

Medieval tradition credits Johanan bar Nappaha (d. about 280) with the authorship of the Palestinian Gemara. This tradition is partly true, for Johanan, the greatest scholar and teacher of his generation, started to gather the various Tannaitic traditions and trained his many pupils in systematic research, assigning to each a special field of activity. It was also in the Tiberias academy over which Johanan presided that the work of compilation was finally completed.

Since the Gaonic period the Palestinian Talmud has been known under the following titles: Talmud, or Gemara, of Eretz Yisrael; Talmud, or Gemara, of Bene Maaraba (the West); Talmud Yerushalmi (of Jerusalem). The latter is most frequently used for it, although strictly speaking it is a misnomer. The Gemara was not compiled in Jerusalem; Jerusalem is used here as a synecdoche for Palestine.

The Palestinian Gemara covers the first four divisions of the Mishnah, and the first three chapters and a few lines of the fourth in the ten chapters of *Niddah*. Although the last four chapters of *Sabbath* and the last chapter of *Makkoth* are no longer extant in present editions of the Palestinian Gemara, certain quotations in medieval authorities indicate that these five chapters, as well as the seven remaining chapters in *Niddah*, were once in existence, but have been lost in the course of time. It is agreed by all scholars that there never was any Palestinian Gemara to the sixth division, Toharoth, which deals with laws that were no longer in effect in the Diaspora. A number of medieval authorities, however, claimed that there was originally a Palestinian Gemara to the fifth division, Kodashim. This does not seem very likely in view of the fact that no fragments of such a Gemara have ever been found.

In 1907 to 1908 Solomon Friedlander published the tractates *Hullin, Bechoroth, Zebahim* and *Arachin* (of the fifth division) of a supposed Palestinian Gemara from a manuscript which he refused to submit to inspection and which was supposedly dated at 1212. Although this was accepted as genuine by some scholars, it was soon exposed as spurious and was shown to be merely a collection of statements from the Babylonian Talmud with relevant portions of the Palestinian Talmud and other rabbinic works, with the wording and spelling changed slightly to give the work an air of originality.

The Palestinian Talmud was first printed in its entirety at Venice in 1522 to 1523. The next edition (Cracow, 1610) was a reprint of the Venice edition with a short commentary in the margin. This Cracow edition was reprinted in Krotoschin in 1886. The next editions were at Zhitomir (1860-67), Piotrków (1899-1900), and the Romm edition at Vilna (1922), reprinted in 1926 together with a supplementary volume of commentaries (*Tashlum Yerushalmi;* Vilna, 1928). The Venice edition was reproduced in photo-offset in Leipzig (1925). The Horeb publishing company in Berlin issued octavo India paper reproductions of a late edition (1929), and the Jonas Verlag of Leipzig did the same for the Cracow-Krotoschin edition (1932). There have also been numerous editions of individual tractates or groups of tractates with various commentaries. The Jerusalem Talmud has been translated into French (by Moïse Schwab, 11 vols., 1871-90) and into Latin.

The only complete manuscript of the Palestinian Talmud is that found in Leyden, Holland; this was one of the four manuscripts used for the first edition. Louis Ginzberg published Genizah fragments and a Vatican manuscript covering most of the first order and *Sotah* in his *Yerushalmi-Fragments* and *Ginze Schechter*. The Vatican manuscript was further discussed by Saul Lieberman in his *Al Hayerushalmi*.

The Palestinian Talmud has had a very unfortunate fate. It was not used much during the Gaonic period, and the first scholar to use it extensively was Hananel ben Hushiel (d. 1050). Copies of it were very rare, especially in France and Germany, where the early Tosafists did not possess it in its entirety, but merely had selections or abridgments of it. Viktor Aptowitzer has shown that the Franco-German scholars of the 12th and 13th centuries had a special work, entitled *Kobetz Hayerushalmi* or *Sefer Hayerushalmi,* which contained either parts or all of the Palestinian Talmud, with supplements from the Babylonian Talmud, the Midrash collections, the Gaonic writings and other unidentified sources.

There are a number of passages which are quoted by medieval sources as derived from the Palestinian Talmud which are not found in the present editions. These quotations are usually from the *Kobetz Hayerushalmi* and similar works, or else from Midrash collections such as the Midrash Rabbah and the *Tanhuma* which, having been compiled in Palestine, were called "Yerushalmi." Some of these quotations can be traced to the incompleteness of our editions, to scribal omissions, or to deliberate falsifications. Michael Higger assembled all these passages in his *Otzar Habaraithoth* (vol. 2, New York, 1939, pp. 227-358).

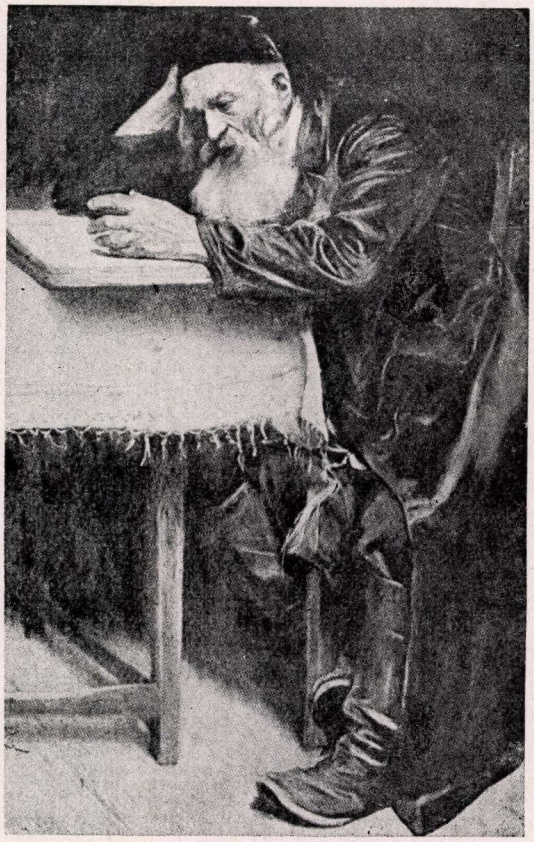
The present text of the Palestinian Talmud is in a very corrupt condition. The scribes who copied it did not hesitate to emend it when its meaning was beyond their comprehension, and this was much too frequent because of the extremely succinct style and unfamiliar language of the text. This difficulty of the text led to an increase in such ordinary scribal errors as confusion between similar letters, omission of words, skipping of lines, and misunderstanding of abbreviations. B. Ratner (*Ahabath Tziyyon Viyerushalayim,* 1901-17) collected the quotations that had been made by medieval authorities from the Palestinian Talmud. As these authorities often quote from memory or in the form of a paraphrase and as Ratner did not always use the first editions of these medieval sources, his corrections must be used with extreme caution. In 1941 Louis Ginzberg issued the first part of a monumentally comprehensive commentary on the Palestinian Talmud. The first three volumes cover the first four chapters of *Berachoth*. Other scholars active in research on the Palestinian Talmud include Zacharias Frankel,

Order in Mishnah Edition[1]	Order in Babylonian Talmud[2]	Order in Palestinian Talmud[2]	Tractate	Chapters	Folios in Babylonian Talmud[3]	Columns in Palestinian Talmud[4]
			Zeraim			
1	1	1	Berachoth	9	64b	53
2	2	2	Peah	8	....	26
3	3	3	Demai	7	....	21
4	4	4	Kilayim	9	....	25
5	5	5	Shebiith	10	....	28
6	6	6	Terumoth	11	....	34
7	7	7	Maaseroth	5	....	15
8	8	8	Maaser Sheni	5	....	19
9	9	9	Hallah	4	....	14
10	10	10	Orlah	3	....	12
11	11	11	Bikkurim	3	....	10
11			Total		1[11]	11[11]
			Moed			
1	1	1	Sabbath	24	157b	65
2	2	2	Erubin	10	105a	38
3	4	3	Pesahim	10	121a	46
4	11	5	Shekalim	8	....[8]	24
5	10	4	Yoma	8	88a	31
6	7	7	Sukkah	5	56b	18
7	6	8	Betzah[5]	5	40b	15
8	9	6	Rosh Hashanah	4	35a	16
9	5	9	Taanith	4	31a	25
10	8	10	Megillah	4	32a	25
11	3	12	Moed Katan[6]	3	29a	16
12	12	11	Hagigah	3	27a	17
12			Total		11[11]	12[11]
			Nashim			
1	1	1	Yebamoth	16	122b	57
2	2	2	Kethuboth	13	112b	47
3	3	3	Nedarim	11	91b	26
4	4	4	Nazir	9	66b	29
5	6	7	Sotah	9	49b	34
6	7	5	Gittin	9	90b	32
7	5	6	Kiddushin	4	82b	35
7			Total		7[11]	7[11]
			Nezikin			
1	1	1	Baba Kamma	10	119b	23

[1] The order of succession in the Mishnah is that of the Romm edition (Vilna, 1929).
[2] The order is that of the Romm editions.
[3] The pagination of the Babylonian Talmud is the same for all editions and begins in each case with 2a.
[4] The columns of the Palestinian Talmud are according to the double columned editions of Venice, Cracow, Krotoschin and Jonathan.
[5] Also known as Yom Tob.

Order in Mishnah Edition[1]	Order in Babylonian Talmud[2]	Order in Palestinian Talmud[2]	Tractate	Chapters	Folios in Babylonian Talmud[3]	Columns in Palestinian Talmud[4]
2	3	2	Baba Metzia	10	119a	19
3	4	3	Baba Bathra	10	176b	21
4	5	6	Sanhedrin	11	113b	51
5	2	5	Makkoth	3	24b	7
6	9	4	Shebuoth	8	49b	26
7	7	..	Eduyoth	8	....	..
8	10	7	Abodah Zarah	5	76b	26
9	8	..	Aboth	5	....	..
10	6	8	Horayoth	3	14a[9]	13
10			Total		8[11]	8[11]
			Kodashim			
1	1	..	Zebahim[7]	14	120b	..
2	2	..	Menahoth	13	110b	..
3	11	..	Hullin	12	142a	..
4	3	..	Bechoroth	9	61a	..
5	4	..	Arachin	9	34a	..
6	5	..	Temurah	7	34a	..
7	6	..	Kerithoth	6	28b	..
8	7	..	Meilah	6	22b	..
9	8	..	Tamid	7	8b	..
10	9	..	Middoth	5	....	..
11	10	..	Kinnim	3	....	..
11			Total		9[11]	0[11]
			Toharoth			
1	2	..	Kelim	30	....	..
2	3	..	Ohaloth	18	....	..
3	4	..	Negaim	14	....	..
4	5	..	Parah	12	....	..
5	6	..	Toharoth	10	....	..
6	7	..	Mikvaoth	10	....	..
7	1	1	Niddah	10	73a	11
8	8	..	Machshirin	6	....	..
9	9	..	Zabim	5	....	..
10	10	..	Tebul Yom	4	....	..
11	11	..	Yadayim	4	....	..
12	12	..	Uktzin	3	....	..
12			Total		1[11]	1[11]
63[10]			Grand Total		35[11]	39[11]

[6] Also known as Mashkin.
[7] Also known as Shehitath Kodashim.
[8], [9] The Palestinian Gemara to Shekalim and Horayoth is printed in most of the later editions of the Babylonian Talmud.
[10] The Talmud refers to 60 tractates of the Mishnah. The difference between this and the 63 of the present Mishnah is due to the fact that Baba Kamma, Baba Metzia and Baba Bathra originally formed one tractate, known as Nezikin, and Makkoth was the last section of Sanhedrin.
[11] Number of tractates.



An Old World figure engrossed in the study of the Talmud

Abraham M. Luncz, Israel Lewy, Israel Daiches and Saul Lieberman.

The Palestinian Talmud is written in Hebrew and Western Aramaic. Its style is very terse and concise, and two words are often telescoped into one. Of the approximately 750,000 words in this Talmud, about 15 per cent are in the field of Haggadah.

3. The Babylonian Talmud. After the death of Judah Hanasi certain scholars believed that his Mishnah should have included more material, and the Tosefta was one of the main works created to fill this need. It follows the division of the Mishnah into tractates, and is divided into chapters and paragraphs. It contains much supplementary material, especially in the field of Haggadah. The many Tannaitic statements which were not included in the Mishnah, Tosefta or the Halachic Midrashim were called Baraithoth ("extraneous") and were gathered and studied in their relation to the Mishnah by the Amoraim of such famous Babylonian academies as Sura, Nehardea and Pumbeditha.

The Amoraim devoted their main efforts to explaining and expounding the Mishnah. They endeavored to trace the origin of the laws back to the Bible, to reconcile apparent contradictions between the Mishnah, Tosefta and Baraithoth, and to interpret the laws to meet new conditions. These discussions of the Amoraim were usually not written down, and they soon grew to such an enormous bulk that certain scholars found it necessary to make partial compilations of this material for their own convenience. Tradition declares that Ashi (d. 427), with the able assistance of Rabina, was the first to sift, clarify and edit this accumulated material. His aim was a twofold one: from the legislative point of view he desired to create an authoritative legal code; from the educational standpoint he found it of great importance that the material be systematized and rendered easily accessible to the student. Although Ashi went through the material twice, he did not succeed in completing the work which he had set out to do, and it was left to other scholars, the chief of whom was Rabina bar Huna (d. 499), to fill in the gaps, add new material, and make certain changes in the arrangement. With Rabina's death the Talmud was closed except for the finishing touches by the Saboraim (6th and 7th centuries), who made certain minor additions, as well as frequently indicating the final decision in cases of conflicting opinions.

Julius Kaplan, however, is of the opinion that it was not Ashi but the Saboraim of the late 5th and 6th centuries who actually edited the Talmud. The latter made use of Ashi's notes, since these were the most comprehensive, well-reasoned and authoritative of all such compilations. This theory is lent color by B. M. Lewin's discussion of the many passages in the Talmud definitely Saboraic.

More recently Abraham Weiss attempted to prove that the Talmud in its present form represents the accumulation of a number of layers of Gemara, the earliest being near the beginning of the Amoraic period and the later ones being added by succeeding generations. He regards as the main authors of such layers: Judah ben Ezekiel (d. 299) in Pumbeditha; Rabbah, Joseph, Abaye and Raba; Papa (d. 375) and Huna bar Joshua of Nares; Ashi in Sura, and the last Amoraim, such as Rabina bar Huna (d. 499) and Assi.

Although there were a number of editions of single tractates of the Talmud from 1484 on, the first complete edition was published in Venice in 1520 to 1523. Some of the subsequent editions, such as the Basel edition of 1578 to 1581, were severely mutilated by the censor, while others, such as that of Amsterdam of 1644 to 1648, were relatively free from the censor's touch. The standard edition is that of Romm (Vilna, 1886 et seq., usually twenty or more folio volumes).

The pagination of the first edition of the Talmud, which contained the commentaries of Rashi and the Tosafoth, has been retained in all subsequent editions, facilitating references to the Talmud. A one-volume edition of the Talmud, containing over 2,000 pages of small print, was published in 1913. Other interesting editions of the Talmud include an edition of *Gittin* with a vocalized text (Vilna, 1906), a Hebrew translation of *Berachoth* by J. Frumenetz (1928), a punctuated edition of *Berachoth* by Borenstein (1932), and the two India paper octavo editions issued by the Horeb publishing company (Berlin, 1925) and by the Jonas Verlag (Leipzig, 1932). A goodly number of the passages deleted by the censor from the Babylonian Talmud and its commentaries have been gathered and printed at various times; the best such collection is the *Kebutzath Hashematoth*.

The only complete manuscript of the Talmud is that of Munich, written in the middle of the 14th cent. and published by Strack in facsimile in 1912. One of the main reasons why no other complete manuscript has survived is the bigotry of medieval Christendom, which often consigned entire cartloads of printed and manuscript Talmuds to the flames. One of the oldest manuscripts is a fragment of *Pesahim* published by W. H. Loewe in 1879; Loewe ascribes this to the 9th or 10th cent.

A collection of all the variants to the Talmud found in the various manuscripts was made by Raphael Rabbinovicz (*Dikduḳe Soferim,* 16 vols., Munich, 1868-86; Przemysl, 1897). This valuable work covers the entire Talmud except for the third division, Nashim, and part of the fifth, Kodashim. Scientific editions of individual tractates have been made by C. Taylor, M. Friedmann and W. Pereferkowitsch. The latest and most complete of these endeavors is the edition of *Taanith* by Henry Malter (New York, 1930).

The Soncino Press in London has undertaken the publication of a translation of the entire Babylonian Talmud. The divisions Nezikin, Nashim and Moed were published in sets of eight volumes each (1935, 1936 and 1938). In 1943 the remainder of the Talmud had been already translated, and the Soncino Press expected to publish it after the second World War. Abraham Cohen made a translation of *Berachoth* (1921). Lazarus Goldschmidt translated the entire Talmud into German. Individual tractates and selections from the Talmud have been translated into Latin, French, Russian, Italian, Yiddish and other languages.

With the exception of *Berachoth* in the division Zeraim, and that of *Niddah* in the division Toharoth, no Babylonian Gemara to these divisions was compiled, as they deal with regulations which did not apply to the Diaspora. There is a Gemara to all the other divisions of the Mishnah, with the exception of the tractates *Aboth, Eduyoth, Middoth* and *Kinnim,* which are without such. In all modern editions of the Talmud, a few smaller tractates are appended at the end of the fourth division, Nezikin. These are: *Aboth de Rabbi Nathan; Soferim; Semahoth; Kallah; Derech Eretz Rabbah* and *Derech Eretz Zuta;* and seven minor tractates: *Sefer Torah, Mezuzah, Tefillin, Tzitzith, Abadim, Kuthim* and *Gerim.* Most of these tractates were edited by Michael Higger (1929-36).

The Babylonian Talmud contains about 2,500,000 words, of which about 30 per cent are devoted to Haggadah. Haggadah includes everything that is not of a legal nature, and may be classified into the following main divisions: 1. historical, comprising descriptions of historical events and traditions and legends of Biblical and post-Biblical personalities; 2. religious and ethical, including anecdotes, proverbs and aphorisms which enunciate and illustrate certain moral duties, as well as a discussion of God's attributes and of reward and punishment; 3. exegetical, consisting of plain and allegorical interpretations of Bible verses; 4. scientific, dealing with medicine, mathematics, astronomy, psychology and other branches of science. The Haggadic passages are sometimes inserted for purposes of relaxation after involved discussions of legal matters. The Haggadah of the Babylonian Talmud was collected by Jacob ibn Habib under the title of *En Yaaḳob;* that of the Palestinian Talmud was gathered by Samuel Jaffe under the title of *Yefeh Mareh.*

The Talmud is undoubtedly one of the most remarkable literary productions of all times. It is an encyclopedia covering the whole scene of human life. It is almost impossible to convey to one who has not spent years in the study of this complex work an idea of its true nature, as even the most exact translations can not catch the inner spirit of the Talmud. Without the commentaries of Rashi and others, the Talmud, as has been noted by the rare non-Jewish Talmudist, would almost be a sealed book, even to Jewish scholars. As a repository of the Oral Law, the Talmud's authority is regarded as divine by Orthodox Jews, and hence it is held to be binding and immutable. Conservative and Reform Jews, however, do not recognize the absolute binding power of the Talmud, although they acknowledge the great part it has played in determining Jewish religious ideas and observances.

The difference between the Babylonian and the Palestinian Talmud is both quantitative and qualitative. Besides being less than one-third the size of the Babylonian, the Palestinian Talmud lacks the dialectic profundity and sweeping comprehensiveness of the Babylonian. These differences may be ascribed to the fact that while the Babylonian Talmud was skilfully compiled by scholars working assiduously and unhurriedly for over a century, the Palestinian Talmud was compiled in a great hurry under the pressure of hampering persecutions. Another difference is that of language. The Palestinian uses a Hebrew interspersed with passages in Western Aramaic, while the Babylonian is mainly in Eastern Aramaic, into which Hebrew passages are interwoven.

There are, however, many similarities between these two Talmuds because, since Babylonia and Palestine were at no great geographical distance, many scholars went from one country to the other exchanging views and opinions.

See also: LAW, SOURCES AND DEVELOPMENT OF; MISHNAH; ORAL LAW; the articles on the individual tractates.

HIRSCHEL REVEL.

Lit.: Strack, Hermann, *Introduction to the Talmud and Midrash* (1931); Mielziner, Moses, *Introduction to the Talmud* (3rd ed., 1925); Cohen, Abraham, *Everyman's Talmud* (1932); Ginzberg, Louis, *The Palestinian Talmud* (1941), expanded Hebrew version as introductory to vol. 1 of his *A Commentary on the Palestinian Talmud* (1941); Lieberman, Saul, *Hayerushalmi Kifeshuto* (1934); idem, *Talmud of Caesarea* (1931); idem, *On the Jerushalmi* (1929); Danby, Herbert, *The Mishnah* (1933); Frankel, Zacharias, *Mebo Hayerushalmi* (1870); Waxman, Meyer, *A History of Jewish Literature,* vol. 1 (1938) 59-84, 119-35; Kaplan, Julius, *The Redaction of the Talmud* (1933); Weiss, Abraham, *Hatalmud Hababli Behithhavuth Hasifruth,* 2 vols. (1937, 1939); idem, *The Babylonian Talmud as a Literary Unit* (1943). Lewin, B. M., *Rabbanan Sabborai Vetalmudan* (1937).

TALMUD, BURNING AND DESECRATION OF. During the Middle Ages the Talmud was frequently attacked, since it formed the main teaching of the Jewish religion and was regarded as the core of the Jewish resistance to conversion to Christianity. Since the Hebrew Bible was held in respect as the sacred book of Christianity as well as Judaism, it was the Talmud that received the full amount of attack on the part of church fanatics.

From the 13th cent. on popes and kings launched a campaign to suppress the study of the Talmud entirely by committing all copies of it to destruction. This was particularly the case in France in 1226 to 1270 in the reign of Louis the Pious, and in England in 1290 when the Jews were expelled from that country. In Paris, in 1242, twenty-four cartloads of Hebrew books were committed to the flames in a single day. This holocaust was witnessed by the famous Meir of Rothenburg, who wrote an elegy which is still recited in most synagogues on the Ninth of Ab.

In the later Middle Ages the Talmud was not burned, but was subjected to censorship, only copies with numerous deletions being allowed to circulate. As late as 1840 the council of state in Poland attacked the Talmud as a source of "Jewish contempt" for Christianity. A hundred years before, a bishop in Poland imposed a fine on all Talmudists, ordering all copies in Podolia to be burnt.

A feature of these burnings of the Talmud were public disputations, in which rabbis were compelled to defend and justify Talmudic teachings. These disputations were almost always instigated by apostate Jews, such as Nicholas Donin and Pablo Christiani; the latter in particular persuaded Pope Clement IV to issue a bull (1264) ordering the confiscation and burning of copies of the Talmud. Such disputations were staged ostensibly to give the Talmud a fair trial. Actually, with the church as judge and jury, the verdict of condemnation was a foregone conclusion. One of these disputations, ordered by Pope Benedict and staged at Tortosa, lasted for a year and nine months.

CHARLES A. RUBENSTEIN.

Lit.: Graetz, H., *History of the Jews,* vols. 3 and 4 (1927); *Edinburgh Review,* vol. 134, July, 1871; Dubnow, S., *History of the Jews in Russia and Poland.*

TALMUD COMMENTARIES. The language of the Talmud is characterized by extreme brevity and succinctness of style. The principal part of the Talmud consists of reports of discussions and debates on legal topics. The logic of the discussions is of extreme dialectic acumen, and they are couched in technical language which is full of elliptical expressions. Entire sentences are often indicated by a single word, and whole series of questions and answers follow each other without any marks of punctuation to indicate which is which. This entire lack of punctuation in the Talmud makes the text very perplexing to the beginner and sometimes even to the initiate. Were it not for the Talmud commentaries, especially Rashi's, the Talmud would almost have remained a sealed book.

Besides the pseudo-Hai Gaon commentary on the sixth division, Toharoth, the comments of the Geonim on the Talmud are available in their compilation by B. M. Lewin in his *Otzar Hageonim,* eleven volumes of which had appeared by the end of 1942. These cover *Berachoth* and the divisions Moed and Nashim. Rashi, basing himself on the earlier commentaries of Hananel ben Hushiel and Gershom ben Judah, and bringing to bear upon the subject all his own unparalleled genius for clear and lucid explanation, was the first to write a commentary on the entire Talmud. Next come the Tosafoth, a digest of the Talmudic discussions of the Franco-German academies of the 12th and 13th centuries. They are distinguished by extreme profundity and uncompromising logic, and are printed on the outside margin of the pages of the Talmud, with Rashi's commentary occupying the still more honorable place of the inner margin. Still later, epitomes of the legal portions of the Talmud were made by Isaac Alfasi, Asher ben Jehiel and Israel Meir Hakohen. In 1914 Aron Freimann published a complete list of all published and manuscript commentaries on the Talmud by various authors up to Bezalel Ashkenazi (early 16th cent.). The commentaries go under the general name of Hiddushim ("notes," "novellae").

Most Talmud commentaries of the 16th cent. and after are devoted to a discussion of the Tosafoth. Others, such as that of Ettlinger, are usually concerned with Maimonides' interpretation of the text, while many authors of "glosses" or short notes, such as Yellin, are interested in pointing out parallels to other parts of rabbinic literature.

Works other than commentaries which are helpful in the study of the Talmud fall under the following heads:

LEXICONS. The *Aruch* of Nathan ben Jehiel (11th cent.) was revised and enlarged by Alexander Kohut in his *Aruch Hashalem* (1878-1892), with a supplementary volume (Vienna, 1937). The best dictionaries of the Talmud are those of M. Jastrow in English and of J. Levy in German.

GRAMMARS AND CHRESTOMATHIES. Grammars of the language of the Babylonian Talmud were written by Max Margolis, Caspar Levias and M. Schlesinger; G. Dalman, W. B. Stevenson and J. T. Marshall wrote grammars of the language of the Palestinian Talmud. There are numerous Talmudic chrestomathies and introductory books, none of which is particularly outstanding.

METHODOLOGIES AND ENCYCLOPEDIAS. Important methodologies were written by Samson of Chinon (14th cent.); Jeshua Halevi, in his *Halichoth Olam* (15th cent.), commented on by Joseph Caro (16th cent.) and Solomon Algazi (17th cent.); by Malachi Cohen (18th cent.); and by H. Medina (19th cent.). The *Pahad Yitzhak* of Isaac Lampronti is an encyclopedia of the Talmud; Michael Guttmann published four volumes of his *Mafteah Hatalmud,* a comprehensive encyclopedia of the Talmud which in these volumes covers only the first letter of the Hebrew alphabet.

HIRSCHEL REVEL.

Lit.: Jewish Encyclopedia, vol. 12, pp. 27-30; Freimann, A., in *Hoffmann Festschrift* (1914) 106-29.

The table below lists the most important Talmud commentaries by centuries. The division is not exact, as some scholars were at the height of their activity for about the same amount of time in two centuries. References in the last column are to the Romm editions of the Mishnah and the two Talmuds.

AUTHOR	TYPE OF COMMENTARY[1]	
11th Century.		
Isaac Alfasi	Epitome	Romm
Nissim ben Jacob		Romm
Gershom ben Judah		Romm
Hananel ben Hushiel		Romm
Solomon ben Isaac (Rashi)		Romm
12th Century.		
Samuel ben Meir		Romm
Abraham ben David of Posquières		
Joseph ibn Migas		
Zerahiah Halevi		
Moses Maimonides	Mishnah	Romm
Isaac ben Malchizedek	Mishnah	Romm
Jacob ben Meir Tam	Tosafist	Romm
Isaac ben Samuel (RI)	Tosafist	Romm
Isaac ben Asher (RIBA)	Tosafist	Romm
Isaac ben Meir	Tosafist	Romm
13th Century.		
Meir Abulafia		
Aaron Halevi		
Moses ben Nahman		
Menahem Meiri		
Solomon ibn Adret		
Mordecai ben Hillel		Romm
Isaiah di Trani the Elder		
Meir of Rothenburg	Tosafist	Romm
Samson of Sens	Tosafist	Romm
Moses of Evreux	Tosafist	Romm
Eliezer of Toques	Tosafist	Romm
Perez ben Elijah	Tosafist	Romm
Judah ben Isaac of Paris	Tosafist	
14th Century.		
Asher ben Jehiel	Epitome	Romm
Yomtob ben Abraham		
Nissim ben Reuben		Romm
Joseph Habiba		Romm
15th Century.		
Obadiah Bertinoro	Mishnah	Romm
16th Century.		
Bezalel Ashkenazi		
Solomon Luria		
Meir Lublin		Romm
Solomon Syrileio	Palestinian Talmud	Romm
Joshua Boaz	Indices	Romm
17th Century.		
Samuel Edels		Romm
Meir Schiff		Romm
Joshua ben Solomon		
Solomon Adeni	Mishnah	Romm
Yomtob Lippmann Heller	Mishnah	Romm
Joshua Benveniste	Palestinian Talmud	Romm
18th Century.		
Jacob Joshua Falk		
Ezekiel Landau		
Jacob Emden	Glosses	Romm
Phinehas Horowitz		
Hayim Azulai		
Elijah Vilna		Romm

[1] Wherever no type is mentioned, the commentary is to the entire Babylonian Talmud.



A typical Talmud Torah on the East Side of New York city

Author	Type of Commentary	
Elijah Fulda	Palestinian Talmud	
David Frankel	Palestinian Talmud	Romm
Moses Margoleth	Palestinian Talmud	Romm
19th Century.		
Akiba Eger		
Moses Sofer		
Jacob Ettlinger		
Zevi H. Chajes	Glosses	Romm
Aryeh Loeb Yellin	Glosses	Romm
Israel Lifschutz	Mishnah	Romm
Joshua Isaac Shapiro	Palestinian Talmud	
Meir Marim of Kobrin	Palestinian Talmud	
Joseph Dunner		
20th Century.		
Joseph Engel	Glosses	
Israel Meir Hakohen	Epitome	
Louis Ginzberg	Palestinian Talmud	

TALMUD TORAH, an expression used in the broadest sense for the study of the Torah, Jewish religious law and tradition, that is, the reading and interpretation of the Bible, Talmud, commentaries and codes. It was always given a high place in Judaism, being regarded as the equivalent of many other virtues (*Peah* 1:1). Since it was the duty of every male Israelite, the daily prayers contained insertions from the Bible, Mishnah and Talmud, together with a benediction for the study of the Law. Both Sabbaths and festivals were to be marked, among other things, by the study of the Torah and the Talmud, preferably the Haggadic portions of the latter (*Shulhan Aruch, Orah Hayim* 290:2).

In a narrower sense, the term Talmud Torah was applied to the school that gave instruction in Bible, liturgy and the simpler Talmudic passages in preparation for the Yeshiva. It later became used to indicate the community school in contrast to the Heder of the private teachers. In the 19th cent. and after various secular subjects were often introduced into the curriculum of the Talmud Torah, in accordance with the tendencies of the community. Tuition at the Talmud Torah was free, and so it was usually attended by poorer children; those able to pay would learn from private tutors.

One of the most famous Talmud Torahs was that of the Amsterdam community, founded in 1640. It had six classes, and gave courses extending from reading Hebrew to preparation for the Yeshiva. The most important Talmud Torahs in Italy were in Turin, Vercelli and Acqui. Sometimes the Talmud Torah developed into a regular school, as can be plainly seen in the evolution of the Talmud Torah at Hamburg. In modern times Talmud Torahs are usually either parochial schools which teach all subjects, or supplementary schools which give courses in Jewish subjects in hours after those of the public schools.

TALMUD TRACTATES, MINOR. In addition to the sixty-three regular tractates of the Mishnah and Talmud, there are also seven small tractates: *Sefer Torah,* on the writing of the scrolls of the Torah; *Mezuzah,* on the door-post amulet; *Tefillin,* on the phylacteries; *Tzitzith,* on the fringes; *Abadim,* about non-Jewish slaves; *Kuthim,* about Samaritans; *Gerim,* about proselytes.

These minor tractates probably arose after the completion of the Talmud and were compiled in order to have a ready source of information on topics about which there would be frequent consultation. Some of their material is found in the Talmud itself, scattered over various tractates. Hence these tractates are the beginnings of the work of codification which became greater and greater until it embraced all of Jewish law. Since the Palestinian Talmud was completed before the Babylonian, it is probable that they arose in Palestine; they are closer to the teachings of the Palestinians than to those of the Babylonians.

The time when these works were compiled is uncertain. They are not all contemporaneous. The brevity of *Mezuzah, Tefillin* and *Tzitzith* is similar to many places in the *Halachoth Gedoloth,* and argues for their greater age than that of the others. The relationship between *Abadim, Gerim* and *Kuthim* and other collections is obscure. They seem to be a combination of passages from the Mishnah, Baraithoth, Tosefta and Halachic Midrash collections. A critical edition



Tamar and Absalom

of the minor tractates of the Talmud, with English translation, was published by Michael Higger (1930).

See also the articles on the individual tractates.

Lit.: Kirchheim, R., *Septem libri Talmudici parvi Hierosolymitani* (1851).

TALMUDIC HERMENEUTICS, *see* HERMENEUTICS, TALMUDIC.

TAM, JACOB BEN MEIR, *see* RABBENU TAM.

TAMAR, 1. Canaanite woman who married in succession two sons of Judah, Er and Onan, both of whom died, leaving her childless. When, despite his promise, Judah delayed giving her his third son, Shelah, in marriage, Tamar tricked her father-in-law into becoming the father of her children (*Gen.* 38).

2. sister of Absalom, whose violation by her half-brother Amnon was avenged by Absalom's slaying of Amnon (*II Sam.* 13).

3. a daughter of Absalom (*II Sam.* 14:27); according to the Septuagint rendering of the passage, she became wife of Rehoboam, successor of Solomon.

4. city in the southeastern part of Palestine, southwest of the Dead Sea (*Ezek.* 47:19; 48:28); it is perhaps the same as the modern Kurnub.

TAMHUI ("plate"), a daily distribution of alms or food to the poor which was maintained in Talmudic and medieval times. It was collected by three individuals and distributed by three individuals (*B.B.* 8b), and was given to transient as well as native needy individuals. The Mishnah makes the regulation that one who has enough food for two meals should not seek for aid from the Tamhui (*Peah* 8:7), and that even one who is supported by the Tamhui must have four cups of wine for the Seder meal (*Pes.* 10:1). During the Middle Ages many communities kept up this form of distribution, but in course of time it was replaced by the work of special societies or by the provision for the poor as guests in the homes of individuals or communal hospices. By the time of the *Shulhan Aruch* (16th cent.) Tamhui had come to mean casual relief in general, in contrast to regular relief (Kuppah; *Yoreh Deah* 256:1). Many of the ethical wills or moral books of the Jews stress the importance of contributing regularly to such institutions as the Tamhui.

See also: PHILANTHROPY; SOCIAL SERVICE.

TAMID (abbreviation of Olath Tamid, "the daily burnt-offering"), ninth tractate of Kodashim, the fifth division of the Mishnah. It consists of seven chapters, and deals principally with the Temple service as performed in the 1st cent. C.E. (cf. *Ex.* 29:38-42; *Num.* 28:3-8). It describes the night watches observed by the priests, the manner in which the altar was cleansed in the morning, the kind of wood burned on the altar, the casting of lots for the various duties, the ritual for the daily sacrifice, the prayers recited in the Temple, the offering of the incense, the benedictions recited by the priests, and the manner in which the high priest officiated. It ends with the pious hope that the sacrifices will be once more restored, and with an enumeration of the psalms sung by the Levites for each day of the week.

Tamid is unusual in that it is almost purely descriptive. There are but one comment (3:8) and only two points on which there is even a slight difference of opinion (5:2; 7:2). This indicates that the details of the Temple service are described as they actually occurred, and also that the tractate assumed its final form at a very early period. Another indication of this is the fact that the tractate has no Tosefta.

There is no Palestinian Gemara to the tractate; there is a Babylonian Gemara to chaps. 1, 2 and 4, which contains some interesting ethical maxims and legends, including those about Alexander the Great.

Lit.: Danby, Herbert, *The Mishnah* (1933) 582-89; Ginzberg, Louis, in *Journal of Jewish Lore and Philosophy*, vol. 1; Brody, A., *Tamid* (1936).

TAMIRIS, HELEN, *see* DANCE.

TAMMUZ. In his vision of the idolatry practised in Jerusalem, Ezekiel depicts certain of the women of Jerusalem as weeping for Tammuz (*Ezek.* 8:14). This has reference to the cult of the Babylonian god of spring, Dumuzu, who was held to descend to the netherworld every year in the month of June or July and then, after lamentations and various offerings, to be restored to life through the intermediation of his wife or mother, Ishtar. This is a vegetation myth very similar to that of Adonis in Syria. The share of women in the rite was due to the fact that the myth was connected with the idea of fertility. The testimony of Ezekiel shows the extent to which foreign cults from Mesopotamia and Syria had penetrated into the kingdom of Judah under Manasseh and his successors. The fourth month of the Babylonian year (July-August) was named after Tammuz, and this has been taken over into the Jewish calendar.

Lit.: Jastrow, M., *Religion of Babylon and Assyria* (1898); Frazer, J. G., *The Golden Bough.*

TAMMUZ (a month in the Hebrew calendar), *see* CALENDAR; MONTHS.

TAMMUZ, SEVENTEENTH OF, *see* FASTING AND FAST DAYS.

TAMPA, a city in Florida, with approximately 2,000 Jewish inhabitants, in 1943, in its general population of 108,391 (census of 1940). Tampa was chartered as a city in 1886. By 1894 the Jewish community was numerous enough to incorporate Congregation Schaarai Zedek, which eventually adopted the Reform ritual and joined the Union of American Hebrew Congregations in 1903. A new synagogue was built in 1926; here the congregation was still worshipping in 1943. Rabbi L. Elliot Grafman was spiritual head of the congregation from 1923 to 1929; he was suc-

ceeded in 1930 by Rabbi David L. Zielonka, who continued to occupy the pulpit in 1943. The Temple Guild Sisterhood of Schaarai Zedek was affiliated with the National Federation of Temple Sisterhoods.

The Orthodox congregation Rodoph Sholom was formed in 1904, to answer the needs of the growing Orthodox community, augmented by the influx of Jews from Eastern Europe. Rabbi Adolph Burger was called to the pulpit in 1924, and served until his death in 1942. He was succeeded by Rabbi Benjamin Eisenberg, the incumbent in 1943. Another Orthodox congregation, the Congregation Hebrew Free School, was organized in 1917. Later the congregation changed its name to Keneseth Yisroel. It had no resident rabbi in 1943.

Tampa Jewry organized also a lodge of the B'nai B'rith (1926) and an Aleph Zadik Aleph, a section of the National Council of Jewish Women and a Junior Council, a Senior and Junior Hadassah, a district of the Zionist Organization, and a unit of the American Jewish Congress. The local Y.M.H.A. became a constituent of the city's Community Chest, as did the United Jewish Charities, organized in 1930. In 1942 the Tampa Welfare Organization was launched to coordinate work in charity and philanthropy.

From the early days of the community, a number of Jews were identified with the civic and political life of the city. Herman Gloglowski was mayor of Tampa from 1886 to 1894. Offim Falk was an early councilman. M. Henry Cohen was municipal judge (1906-8, 1912-16) and assistant attorney for the city of Tampa (1932-). Harry N. Sandler was an active member of the state legislature (1933-35), and was appointed a circuit judge of the 13th judicial circuit (1935).

Prominent merchants included David A. Falk, son of Offim Falk, president of the Florida Retail Merchants Association (elected 1931), and lieutenant colonel on the staff of Governor David Scholtz (1936); Morris G. Rosenberg, president of the Tampa Civic and Service club, and board member of the local section of the Red Cross; and Ernest Maas, treasurer of the University of Tampa (appointed 1931) and director of the State Board of Social Welfare. Maas was voted the outstanding citizen of Tampa for 1936.

Rabbi Adolph Burger was chairman of the Tampa Library Board. At the University of Tampa Rabbi David L. Zielonka was, in 1943, associate professor of sociology and religion (appointed 1930); Cornelius Steinberg was instructor in Latin and Greek.

DAVID L. ZIELONKA.

TANDLER, JULIUS, anatomist, welfare worker and Social Democratic leader, b. Iglava, Moravia, 1869; d. Moscow, Russia, 1936. He became instructor (1900), assistant professor (1902) and associate professor of anatomy (1910) at the University of Vienna, where he served as dean of the medical faculty from 1914 to 1917. An active member of the Social Democratic party, he was appointed under secretary of state of public health by the coalition government of the new Austrian republic, serving from May, 1919, to October, 1920. From 1920 to 1933 he served as commissioner of health, hospital, and public welfare in Vienna, effecting many thorough reforms. In the fall of 1933 he went to China, invited by the Chinese government to lecture on surgical matter and to inspect hospitals.

Upon his return to Vienna early in 1934, he was arrested by the Dollfuss government as a leader of the outlawed Social Democratic party, but was released following numerous protests. He then went to New York city, where he lectured at the New York University Medical School (he had been in the United States for the first time in 1929, and had lectured at the Columbia-Presbyterian Medical Center, Mount Sinai Hospital and Beth-El Hospital), and after that to China, where he helped organize the new medical school at Nanking, and finally to Moscow, where he had been invited to head the Russian Health Institute and to reorganize the sanitary system.



An edition of the Tanhuma, published at Mantua in the sixteenth century

Tandler was renowned as a teacher of anatomy. He edited the *Zeitschrift für Konstitutionslehre,* and wrote numerous textbooks and special treatises, including: *Über Mesenterialvariationen* (1897); *Zur Entwicklungsgeschichte der Uranaschisma* (1898); *Vergleichende Anatomie des Kopfes bei den Mammalia* (1898); *Topographie des weiblichen Uterus* (1901); *Anatomie und Aetiologie der Genitalprolapse beim Weibe* (with Joseph von Halban; 1907); *Zur Frage der Hepatoptose* (1908); *Über Eunuchoidismus; Die biologischen Grundlagen der Geschlechtesmerkmale; Anatomie des Herzens; Zur Psychologie der Fürsorge* (1927); *Gefahren der Minderwertigkeit* (1929). His main work was the textbook, *Lehrbuch der systematischen Anatomie* (21 vols., 1923-29).

Tandler renounced Judaism.

TANHUM BEN JOSEPH YERUSHALMI, grammarian and exegete who lived in Jerusalem in the 13th cent. Since he wrote in Arabic, he was unknown in Europe up to the 18th cent. His commentaries on various books of the Bible are provided with grammatical introductions. In his Biblical exegesis he favored a strict construction of the text, with a careful eye to difficult passages. He is not afraid to give an interpretation different from the Haggadic portions of the Talmud. He wrote a dictionary for Maimonides' *Mishneh Torah* (*Yad Hahazakah*), of which only the introduction has been preserved; this introduction presents valuable investigations on the language of Maimonides. It was edited by Wilhelm Bacher in 1903.

Lit.: Goldziher, I., *Studien über Tanchum Jeruschalmi* (1870); Broydé, I., in *Jewish Encyclopedia,* vol. 12, pp. 43-44.

TANHUMA, an exegetical Midrash to the Torah; this name seems to be derived from the name of the Amora Tanhuma bar Abba, since several of the homilies begin: "Thus Rabbi Tanhuma bar Abba

began his sermon." It is called also Yelammedenu, from the fact that the Halachic introductions to the homilies begin with the words *yelammedenu rabbanan,* "let our master teach us." The Midrash is arranged according to the weekly portions; each begins with a Halachic interpretation, then come interpretations based on verses from the Prophets and Hagiographa, followed by the interpretation of the first verse of the weekly portion (Parashah). The Midrash closes with Messianic speculations.

The Tanhuma exists in various recensions. One was published by Buber in 1885, on the basis of various manuscripts. A second form, first printed at Constantinople in 1522, and frequently reprinted, is apparently of much later origin. Both versions are cited both as Tanhuma and as Yelammedenu in various later collections, such as the *Yalkut Shimeoni* and the *Pesikta.*

Lit.: Encyclopaedia Judaica, vol. 1 (1928), cols. 1010-12; *Jewish Encyclopedia,* vol. 12, pp. 45-46.

TANHUMA BAR ABBA, Palestinian Amora of the fifth generation, a pupil of Huna. His importance lay in the field of Haggadah. None of his lectures has survived as such, but they form the principal foundation for such Midrashic collections as the Pesiktas and Tanhumas. Thus the *Pesikta Rabbathi* contains eighty introductions of which Tanhuma was the author. His humane disposition is expressed in the saying, "If you are merciful to one another, God will be merciful to you" (*Midrash Gen.* 33:3). He often had discussions on religious questions with non-Jews (*Midrash Gen.* 19:4), with whom he dealt tolerantly (*Yer. Ber.* 8:9).

TANNA DEBE ELIYAHU ("teaching of the school of Elijah"), a Midrashic work which consists of two parts: Seder Eliyahu Rabba ("the larger book of Elijah"), of thirty-one chapters; Seder Eliyahu Zuta ("the smaller book of Elijah"), of twenty-five chapters. The work is of an ethical and religious character, being essentially a series of homilies on moral virtues. The author gives his name as Elijah, by which he may mean the prophet Elijah who, according to rabbinical tradition, frequently visited the houses of study, or which may merely be a convenient pseudonym. He relates various anecdotes taken from his own life, pointing to a time when academies were flourishing but Jews were suffering from persecution. He is particularly concerned with the coming of the Messianic age, which he believes can be brought about by repentance and proper conduct on the part of the Jews. For this purpose he stresses the holiness and mutual interdependence of the Torah and Israel, and warns against overvaluation of the non-Jew. The virtues which are inculcated are those of repentance, almsgiving, moderation, devotion in prayer, punctilious observance of the Law, diligence in study, respect for the learned, chastity and modesty. These are illustrated by expositions from the Bible as well as by stories and parables; the Mishnah and Gemara are frequently quoted, the former by name, the latter always anonymously. The book is written in a pure Hebrew, free from Aramaisms. Similarities between the Seder Eliyahu Rabba and the first fourteen chapters of the Zuta indicate that these belong to the original writer, while the remaining chapters may come from other hands.

Scholars differ widely as to the place and date of origin of this "pearl of Haggadic literature." The Talmud (*Keth.* 106a) speaks of Elijah as having visited a teacher named Anan (beginning of the 4th cent.) and as having given him teachings arranged in definite books. The passage concludes "therefore one speaks of the Seder Eliyahu Rabba and the Seder Eliyahu Zuta"; but this last phrase may be a late gloss. The Talmud makes citations from a work under this name, as does the Midrash; but these do not come from our book. Many scholars argue for the 10th cent. on the basis of certain historical allusions, but differ as to the place of origin; Zunz favors Babylonia, Graetz and Güdemann argue for Italy. Jacob Mann, however, holds that the work was written in the late 5th cent., following persecutions by the Magians in Persia, and that it originated in Babylonia; he points to various indications of disputes as to the nature of God and the holiness of fire, as well as to evidences of the historical situation of the Jews at the time of the author.

The best editions of the book are those of Meir Friedmann: *Seder Elijahu Rabba und Seder Elijahu Suta* (Vienna, 1902); *Pseudo-Seder Elijahu Zuta* (Vienna, 1904).

Lit.: Mann, Jacob, in *Hebrew Union College Annual,* vol. 4 (1927) 250-51, 302-10; Kadushin, *Theology of Seder Eliahu* (1932); Aptowitzer, in *Jewish Studies in Honor of G. A. Kohut* (1935) 5-39; Ginzberg, Louis, *Genizah Studies,* vol. 1 (1928) xv, 188-91; Waxman, Meyer, *A History of Jewish Literature,* vol. 1 (1930) 147-49.

TANNAIM (singular Tanna, from the Aramaic *tane,* "to teach"), term applied to the scholars who lived in the period from the death of Hillel and Shammai (about 10 C.E.) to the death of Judah Hanasi (after 200 C.E.). They are the successors in authority and tradition to the Soferim (Ezra to Antigonus of Socho, 5th to 3rd centuries B.C.E.) and of the Zugoth (Jose ben Joezer to Hillel, 2nd and 1st centuries B.C.E.). The teachings of all three groups are found in the Mishnah, Tosefta, Baraithas and Midrash compilations. Over 200 Tannaim are mentioned in these works; most of them lived in Palestine and were called Rabbi ("teacher"), unless they were patriarchs, who were called Rabban ("our teacher").

The Tannaitic period is usually divided into six generations, the outstanding scholars of which are listed in the table below. This division into generations, however, is only approximate, as many of the scholars were active in two generations and the biographical details in rabbinic literature are too scanty to establish the exact life span of each scholar.

The scholars of the sixth generation—younger contemporaries and disciples of Judah Hanasi—are often called "semi-Tannaim," because their activities extended into the period of the Amoraim and their teachings are found in the Tosefta, Baraithas and Midrash compilations rather than in the Mishnah. There are separate biographical articles about most of the Tannaim in the table below.

First Generation, about 10 to 80

School of Hillel	Simeon ben Gamaliel
School of Shammai	Johanan ben Zakkai
Akabiah ben Mahalalel	Abba Saul ben Batnith
Gamaliel I	

Second Generation, about 80 to 120

Gamaliel II	Nahum Ish Gamzu
Eliezer ben Hyrcanus	Zadok
Joshua ben Hananiah	Judah ben Bathyra
Eleazar ben Azariah	Eliezer ben Jacob
Eleazar ben Arach	Nehunya ben Hakanah
Samuel Hakatan	Hanina ben Dosa

Third Generation, about 120 to 140

Tarfon	Simeon ben Nannos
Ishmael ben Elisha	Elisha ben Abuyah
Akiba	Judah ben Baba
Hananiah ben Teradion	Johanan ben Beroka
Johanan ben Nuri	Simeon ben Zoma
Jose the Galilean	Simeon ben Azzai

Fourth Generation, about 140 to 165

Meir	Johanan Hasandelar
Judah ben Ilai	Joshua ben Karhah
Jose ben Halafta	Simeon ben Gamaliel II
Simeon ben Yohai	Phinehas ben Jair
Eleazar ben Shammua	

Fifth Generation, about 165 to 200

Judah Hanasi	Simeon ben Menasiah
Symmachus	Eleazar ben Simeon
Nathan the Babylonian	Simeon ben Eleazar
Jose ben Judah	Bar Kappara

Sixth Generation, about 200 to 220

Plimo	Rab (Abba Aricha)
Ise ben Judah	Simeon ben Halafta
Eleazar ben Jose	Levi bar Sisi
Ishmael bar Jose	Gamaliel III
Hiyya bar Abba	Hoshaiah

HIRSCHEL REVEL.

Lit.: Bader, Gershom, *The Jewish Spiritual Heroes,* vol. I (1940); Hyman, Aaron, *Toledoth Tannaim Veamoraim* (1910).

TANNENBAUM, FRANK, economist, b. Austria, 1893. He came to the United States in 1905, and studied at Columbia University (B.A., 1921) and at the Brookings Graduate School in Economic and Political Science (Ph.D., 1927). Tannenbaum was in Mexico as newspaper correspondent (1922-24) and then as a member of the research staff of the Institute of Economics of Washington, D. C. (1925-27). He made economic and social surveys of Puerto Rico (1928-30) and of the rural population of Mexico (1931). Tannenbaum was made a lecturer (1935) and two years later associate professor of Latin American history at Columbia University.

He was a member of the Committee on Cultural Relations with South America. His writings include: *The Labor Movement* (1921); *Wall Shadows* (1922); *Darker Phases of the South* (1924); *The Mexican Agrarian Revolution* (1928); *Osborne of Sing Sing* (1933); *Peace by Revolution* (1933); *Report on Latin American Research Problems for the Social Science Research Council* (1933); *Whither Latin-America?* (1934); *Crime and the Community* (1937).

TANNENBAUM, SAMUEL AARON, physician and writer, b. Hungary, 1874. He was brought to the United States in 1886, and studied at Columbia University (M.D., 1898). Tannenbaum, who specialized in psychotherapy, translated into English two books by the Viennese psychologist Wilhelm Stekel (*The Depth of the Soul,* 1921; *Essays,* 1922). As a writer he was especially interested in Elizabethan literature.

Tannenbaum's works include: *Problems of Shakespeare's Penmanship* (1927); *The Booke of Sir Thomas Moore* (1927); *Assassination of Christopher Marlowe* (1928); *Shakespeare Forgeries in the Revels Account* (1928); *Shakespeare and Sir Thomas Moore* (1929); *The Handwriting of the Renaissance* (1930); *Shakespearean Scraps and Other Elizabethan Fragments* (1933); *Christopher Marlowe—A Concise Bibliography* (1937); *Anthony Mundy* (1943); several other books and brochures on Elizabethan poets.

TANSMAN, ALEXANDER, composer, b. Lodz, Poland, 1897. He received his first schooling in his native town, and at the same time that Podkaminer, Gavronski, Sándor Vas and Lütschg were teaching him piano and musical theory he attended the Lycée.

His composing talent revealed itself at an early age, and the pretty pieces he then wrote were in the styles of Grieg and Chopin. Tansman was twenty years old when the Lodz Symphony Orchestra played his *Symphonic Serenade.* This was his debut as a composer. Not long after this event, he went to Warsaw to continue his musical studies with Pierre Rytel, at the same time studying law and social science at the University of Warsaw.

When Poland made her Declaration of Independence, Tansman was one of the first to volunteer for service in the Polish army. In 1919, still in the service, he won the first and second Polish Grand Prizes in composition. After this success he transferred his scene of action to Paris. His first Paris concert took place on February 17, 1920. This was the beginning of Tansman's world celebrity: his works appealed to both the public and musicians, and it was not long before all the important orchestras, as well as many of the major soloists, performed his music throughout the world of music. He himself realized a number of international tours as composer-conductor, and as sóloist in his piano concertos. His works figured also on festival programs, as, for instance, the festival of the International Society for Contemporary Music, held at Zurich in 1926.

Tansman and his family were in France at the time of the Nazi occupation of that country in the second World War. Fortunately the composer and his family were able to escape to the United States. Here the Coolidge medal for Music Achievement was awarded him in 1941.

His works embrace virtually every field of musical composition and include numerous works for symphony orchestra, for chamber music ensembles, for piano, for voice, a ballet-bouffe (*Sextuor*), and a lyrical drama (*La nuit kurde*). There is not space for a description or analysis of the originality of Tansman's style and technique, his pure lyricism (in which he achieves a magnificent synthesis of Polish feeling and modern ways and means), his distinguished and varied rhythms, the perfection of his counterpoint, his sense of form, or his unique art in instrumentation. Tansman must be recorded as the Polish musician who, of all his generation, best expresses the heart and soul of Poland.

IRVING SCHWERKÉ.

Lit.: Schwerké, Irving, *Alexander Tansman, compositeur polonais* (1931).

TANYA, a work so called from its initial word and containing a group of ritual and religious decisions; it was first published at Mantua in 1514. No author is given for the work, but there are references to "I, Jehiel, the scribe," which have led to conjectures that the book may have been compiled by one or another contemporary scholar with that name. The book closely follows the *Shibbole Leket* of Zedekiah ben Abraham (d. after 1280); in fact, Schorr held that it was simply a copy, but written in such a way as to seem an original work.

The name Tanya is given also to the *Likkute Amarim* (Collection of Sayings) of Shneor Zalman ben Baruch of Ladi (1747-1812), head of the Habad branch of Hasidim.

Lit.: Schorr, in *Zion,* vol. I, pp. 147-48.

TANZER, HELEN H., archeologist, b. New York city, 1876. She studied at Columbia University (A.B., 1903) and at the American School of Classical Studies in Rome (1906-7), and received the Ph.D. degree from Johns Hopkins University (1929). She served as instructor and subsequently as associate professor of classics at Hunter College, New York, and was made associate professor in 1929 and full professor in 1936 at Brooklyn College, where she taught classics until her retirement in 1937. An honorary attachée of the Belgian embassy to the United States, she was the recipient of the Chevalier Order of King Leopold II of Belgium (1919).

Helen Tanzer's writings include *Juvenal on Education* (1922) and *The Villas of Pliny the Younger* (1924). She

RABBI GEORGE WOLF

was the originator of *Latin Visualized,* consisting of films illustrating Roman civilization, with descriptive manuals (1930). She translated *The Forum and the Palatinate* by Christian Huelsen (1928), wrote an introduction to the facsimile edition of Erasmus' *Praise of Folly* (with Holbein's marginal drawings; 1931), and edited *Selected Letters of Pliny the Younger* (with vocabulary; 1936).

TANZER, LAURENCE ARNOLD, lawyer, b. New York city, 1874. He studied at Harvard (A.B., 1894) and Columbia University (LL.B., 1897) and practised law in New York city. Tanzer drafted the New York personal income tax law (1919) and the home rule amendments to the New York state constitution (1923). He was a member of the executive committee of the Citizens Union, and served in several other public offices, including that of associate counsel on the New York City Charter Revision Commission (1935-36). He was a trustee of the Jewish Social Service Association.

TAPOLCA, town in Hungary. In 1703 a Jewish family by the name of Löb was admitted to Tapolca as tenants on the local domain. For the following eight decades no other Jews gained admission until, toward the end of the 18th cent., the Lessner family, originating from Düren, Rhineland, and the Dukes family from Beled, Hungary, were permitted to settle at Tapolca. One of the provisions of their contract demanded that they should not have much progeny. These settlers soon were joined by three more families. For many years the Jews at Tapolca had no religious institutions and spent their holy days at the neighboring Keszthely. In 1813 Judah Lessner built a synagogue in his own house, and in the same year the Jewish community was organized. The Hebrah Kaddisha was founded in 1840, when the town no longer had the right to keep Jews away, and many came to the town from the neighboring villages.

In 1845 a school was founded, and in 1863 a synagogue, well-known for its mural paintings, was erected. The steadily growing community consisted (census of 1920) of 770 persons, of whom 262 were taxpaying members, consisting for the major part of merchants, employes and craftsmen. In the counter-revolution of 1919 eleven Jews were murdered at Tapolca. In the same year the community founded a Talmud Torah, persecution resulting in a religious revival.

Communal life and mutual self-aid were also intensified by the new wave of discrimination during 1938 to 1942.

TARBUTH (literally, "increase," "brood"; mentioned only once in the Bible, in *Num.* 32:14. In modern usage it denotes culture, civilization), an organization for promoting Hebrew culture and education in the Diaspora and for the revival of Hebrew as a spoken language. The Tarbuth movement received great impetus in Russia after the revolution (1917). Nearly 300 educational institutions, evening courses for adults, a Hebrew press, theatre and the like were functioning under the direct influence of Tarbuth. Its existence, however, was very brief: at the instigation of the Jewish Communists, Tarbuth and its activities were banned by the Soviet authorities. Between the first and second World Wars Tarbuth functioned in almost all East European countries; at one time (1934-35) the number of pupils in Poland, Roumania, Latvia, Lithuania, Czechoslovakia, Austria and Bulgaria attending the Tarbuth elementary and higher schools, with Hebrew as the language of instruction in all subjects, was about 80,000.

Tarbuth developed its greatest activity in Poland, where a national "Tarbuth" was organized at the first convention (1922) with delegates from all parts of the country. In 1934 to 1935 Tarbuth maintained in Poland seventy-two kindergartens, 183 elementary schools, nine secondary schools, four teachers' seminaries, one agricultural school and four evening schools, with a total enrollment of 44,780 students, instructed by 1,350 teachers. In 1938, due to the anti-Semitic decrees of the Polish government, the number of pupils decreased to about 39,000. Tarbuth published at various times the periodicals *Tarbuth, Yedioth Tarbuth,* and *Afaḳim,* as well as curricula, textbooks and Hebrew reading material for children and adults. At the beginning (1922-23) Tarbuth received some financial assistance from the Joint Distribution Committee, but in the main its budget was derived from tuition fees and community support.

In Latvia, where the government left the care of education to the various nationalities, 75 per cent of the Jewish children attending elementary and secondary schools went to the Tarbuth schools. There was also a Tarbuth Association in England (1939), whose aim was to emphasize to the community and to the outside world the significance of the Hebrew language as a cultural force.

The organization for Hebrew culture in the United States, the Histadruth Ivrith, was publishing (1943) the only Hebrew weekly in the Diaspora (*Hadoar*), a Hebrew year book (*Sefer Hashanah*), and Hebrew books by American authors, and was assisting in the publication of a pedagogic monthly (*Shebile Hahinnuch*). *Bitzaron,* edited and published by Chaim Tchernowitz, was the only Hebrew monthly appearing in 1943 outside of Palestine.

In June, 1931, a world congress of Tarbuth assembled in Berlin, at which the Brith Ivrith Olamith was founded, a successor to the Merkaz Leinyene Tarbuth established in December, 1922, also in Berlin. From 1933 on the Brith Ivrith had its headquarters in London and Tel-Aviv. The harassing experiences through which European Jewry passed in the decade from 1932 to 1942 almost completely wiped out the Tarbuth movement there; in 1943 the United States was the only country, outside of Palestine, where a Hebrew culture movement could still be maintained.

MENACHEM M. EDELSTEIN.

Lit.: *Tarbuth* (monthly for education and Hebrew culture, published by the Central Committee of Tarbuth, Warsaw, 1921-24); *Yedioth Tarbuth* (bulletin of the Central Committee of Tarbuth, Warsaw, 1932-34); Levinson, Abraham, *Hatenuah Haibrith Bagolah* (1935; published by the Executive of the Brith Ivrith Olamith); Ruppin, Arthur, *The Jewish Fate and Future* (1940).

TARFON, Tanna of the third generation, who lived in the 1st and 2nd centuries C.E. He was of a priestly family, and must have been one of the oldest of his group, as he took part in the service of the Second Temple before its destruction in 70 C.E. He insisted on collecting tithes after the destruction of the Temple, although a man of wealth, in order that the people might not forget this duty; but he used the money for charitable purposes. On one occasion, when the land was smitten by famine, he is said to have formally married 300 women in order that they might participate in the tithes and not starve (*Yer. Yeb.* 4:2).

Tarfon is frequently mentioned in connection with Akiba, whom he acknowledged as his superior in learning; his chief pupil was Judah ben Ilai. He spent most of his life at Lydda. He is mentioned forty-nine times in the Mishnah, and in all six of the divisions, besides frequent references in the *Tosefta* and the Halachic Midrash collections. He was especially bitter against the Christians and wanted to burn their books (*Sab.* 116a). His characteristic sayings were:

"The day is short, the work is great, the workmen are lazy, the employer is urgent." "It is not incumbent upon you to finish the work, but you are not at liberty to refrain from it. If you have studied much Torah, you will receive a great reward; your employer is trustworthy and will pay you the reward of your labor; but know that the reward of the righteous is in the future life" (*Aboth* 2:20-21). "God did not let his Shekinah come to Israel until they had fulfilled a task." "Man dies when he stops working" (*Aboth de Rabbi Nathan* 11).

Lit.: Bader, Gershom, *The Jewish Spiritual Heroes,* vol. 1 (1940) 270-75.

TÂRGU MUREŞ (in Hungarian **MAROSVÁSÁRHELY**), city in Transylvania. Until 1919 it belonged to Hungary, and having been awarded to Roumania as a result of the first World War, it was returned to Hungary by the Vienna award in 1940.

The Jewish community of Târgu Mures was founded, after the Hungarian struggle for independence of 1848 to 1849, by Jews from Marosszentkirály, a neighboring community. Two ancient plates bearing inscriptions in Latin, which had been salvaged from the Marosszentkirály synagogue, are preserved by the community at Târgu Mures. The first synagogue in the latter city, which subsequently was used by the Orthodox community, was erected in 1873; a decade later, during the Tiszaeszlár blood accusation, it was destroyed by the mob and armed troops had to protect the lives of the Jews. The synagogue was then rebuilt. The main community erected one of the largest synagogues in Transylvania in the year 1899.

Both communities maintained public schools and Talmud Torahs in addition to the usual charitable institutions. The communities included the Jews scattered about the villages of the neighboring districts. Together with these village members, the main community consisted of some 3,000 persons, whereas the Orthodox community numbered 1,200 at the end of the first World War. Under Roumanian rule, the association of the Jewish communities of Transylvania and Bánát established rabbinical and teachers' training courses at Târgu Mures with a view to training rabbis and teachers for the Hungarian Jewish population of Transylvania (1929).

After its return to Hungarian jurisdiction, the restrictive laws of Hungary were applied to the Jews.

TARGUM (plural, *targumim,* "translation"; from this is derived the word Turgeman or Meturgeman, "translator," used also in the further sense of "interpreter"). The word Targum may mean a translation into any language. However, beginning with the Talmudic period it meant usually the Aramaic translations of the Bible. Such translations arose at a very early period. As soon as Hebrew ceased to be understood generally, Targums were required in both school and synagogue. Perhaps the word *meforash* employed in *Neh.* 8:8 signifies a translation (cf. *Meg.* 3a). In the reading of the Torah in the synagogue first a private person, later an official or employee, but at any rate a person other than the precentor or reader, stood and gave a verse by verse (*Meg.* 4:4) translation into the Aramaic vernacular, without prepared text or model, improvised, not too literal and not too free (cf. the citations in Elbogen, Ismar, *Der jüdische Gottesdienst,* 187-88; *Shulhan Aruch, Orah Hayim* 145:1). At times the explanation and embellishment of the text of the Torah reading gained the upper hand, and there were times also when stress was laid upon the value of the literal translation.

When the Aramaic language was displaced as the vernacular of the Jews, the oral recitation of the Targum also came to an end. In the meantime, however, its written text had been definitely fixed, partly as a result of the desire for knowledge, and partly perhaps for the purpose of preventing excesses in its oral recital (*Sab.* 115a mentions a Targum to *Job* as early as the 1st cent. C.E.; cf. also *Yad.* 4:5). The following such Targumim have been preserved: 1. To the Torah: (a) Onkelos; (b) Pseudo-Jonathan; (c) Targum Yerushalmi. 2. To the Prophets: (a) Targum Jonathan; (b) additions to (a). III. To the Hagiographa (except to *Daniel, Ezra* and *Nehemiah*). All these Targumim contain early component parts dating from the pre-Christian centuries; however, they received their present form at the time of the Talmud and later, partly in Babylonia and partly in Palestine. The older portions are for the most part not literal translations of the Biblical text, but more or less paraphrases; this was the oldest kind of Targum. The investigation of the Targum is fraught with the greatest difficulties, and has not yet produced definite and assured results on all points. On the language of the Targumim and its especial difficulties, *see* ARAMAIC.

The best-known, and for many persons the only Targum known to them, is the Targum Onkelos. The name (perhaps found for the first time in *Meg.* 3a) is usually regarded as a distortion or by-form of Aquila, despite the divergent orthography (Aleph for Ayin). For Aquila composed a scrupulously exact and literal Greek translation of the Bible, and since the Targum Onkelos is almost as literal a translation, it was believed that the name Targum Onkelos was given to it: Targum in the manner of Aquila. In favor of this view there may be brought out the fact that a great deal of that which is told about Onkelos in Babylonian sources is attributed to Aquila in the Palestinian; the only difference is this, that Onkelos is regarded as the disciple of Eliezer and of Joshua, while Aquila is declared to be the disciple of Akiba. At any rate, both these names are often used interchangeably. It is probable that there never existed a person by the name of Onkelos: translations which are found in the Targum Onkelos are cited in the Babylonian Talmud with the notation: "We translate . . ."; no translated portion is cited under his name.

The Targum Onkelos is the only Targum which was subjected to a unified and scholastic redaction. It was edited in Babylonia, with the employment of early Palestinian traditions. The latter perhaps owe their origin to the school of Akiba, thus dating from the 2nd cent. C.E., whereas the redaction dates at the earliest from the 3rd cent. A text different from the traditional Hebrew Bible text is presupposed only in extremely rare cases (for example, in *Gen.* 4:1). The Targum Onkelos is a literal translation, but with the following exceptions: (1) by means of slight changes it often reads Talmudic Halachic regulations into the legal portions (for example, *Ex.* 21:16). (2) in the poetical portions there are Haggadic additions of moderate compass (for instance, *Gen.* 49). (3) Offensive or disagreeable material is paraphrased or given in circumlocution (for instance, *Gen.* 20:13; *Ex.* 24:11; *Lev.* 17:17). Especially given in circumlocution are anthropomorphic statements about God, partly by means of changing corporeal expressions into spiritual terms (for instance, *Gen.* 6:2; *Ex.* 9:15; 18:11; 19:20), partly through the insertion of an intermediary (*memra,* "word," equivalent to Logos, for example, *Gen.* 7:6; *yekara,* "glory," for example, *Ex.* 24:10; *shechinta,* "presence of God," for example *Deut.* 12:5), and partly also through the stringent separation of the divine from the human by means of the abstract formation, passive construction or the insertion of the word *kadam,* "before," "in the presence of" (for example, *Deut.* 12:4). Thus the changes are simple, products of popular philosophy, and often almost naive. Often the Targum translation finds nothing offensive or objectionable where we do (for instance, in *Ex.* 9:12; 18:12), and often vice versa. The changes result from a refined and reverent conception of God. There is no indication at all that as a result of these abstractions the living belief in God

has been deprived of all content (Bousset, *Religion des Judentums,* 364). The Targum Onkelos was so highly esteemed that in later times it became an obligation to read it every week, even in non-Aramaic lands, in addition to the weekly Sidra (*Ber.* 8ab; the individual regulations are given in *Shulhan Aruch, Orah Hayim* 285). In *Kid.* 49a it is called "our" (i.e. the Babylonian) Targum, later it was designated simply as "the" Targum. There is a Masorah to the Targum Onkelos, in part provided with accents.

The other Targums are more or less paraphrastic in nature, and the border line between translation, explanation and Midrashic collection is often an uncertain and shifting one in their case. They have not been redacted in uniform manner, or officially edited by one school, but they grew wild, as it were. The Targum to the Torah usually called after Jonathan ben Uziel has no right to this name. It is possible that it was known in abbreviated form by the Hebrew letters Tav Yod (which would represent Targum Yerushalmi), and that later this abbreviation was erroneously taken to mean Targum Jonathan. For this reason it was called, in later times, the Pseudo-Jonathan (or Yerushalmi I). It received its final, present form in the Arabian period of Jewish history; for in *Gen.* 21:21 it mentions Ayesha and Fatima, Mohammed's wives. It combines various legal and philosophical tendencies and trends of thought, which it merges into a strongly paraphrastic translation. The language of the Targum Pseudo-Jonathan is Western Aramaic, Palestinian; hence its name Yerushalmi.

In addition, there are extant other strongly paraphrastic fragments of Palestinian translations, called either Yerushalmi II or the Fragmentary Targum, which were formerly regarded as additions to the Targum Onkelos. Later investigators, however, consider them remnants of the oldest Palestinian Targum. It is probable that both the Targum Yerushalmi I and the Targum Yerushalmi II go back to an earlier Targum which has been lost.

There prevails confusion even as regards the Targum to the Prophets: the Talmud (*Meg.* 3a) attributes this to Jonathan, and in actuality there exists a Targum Jonathan to the Prophets. However, these two are not identical. The latter does contain a Western Aramaic basic portion, but in reality it was redacted in Babylonia, and, according to the view of many savants, by Rabbi Joseph in the 4th cent. Many double translations indicate clearly that this Targum contains additions. These, as well as occasional citations in the sayings of rabbis, also glosses, especially in the Codex Reuchlin (Lagarde ed.; cf. Bacher, Wilhelm, in *Zeitschrift der deutschen morgenländischen Gesellschaft* 28), show that there was in actual existence the Palestinian Targum mentioned in *Meg.* 3a. It was older than the present, more Babylonian Targum Jonathan. This would explain the remarkable fact that the Talmud portrays its Jonathan as a disciple of the prophets and relegates his life to a very ancient period, whereas it places Onkelos-Aquila at the end of the 2nd cent. C.E. Many explain the name Jonathan as a translation of Theodotion, who, like Aquila, composed a Greek translation which, they assert, served as the model for that of the alleged Jonathan.

Targums to the Hagiographa did not originate until a late period, and these were written at different times, by various authors, and possessed of various character and without official redaction. The three poetical books of the Hagiographa have a plain, chiefly Western Aramaic Targum. That to *Psalms* was composed, at any rate in many parts, before the year 476, since on *Ps.* 108:11 it still mentions the Western Roman Empire. That to *Proverbs* appears to be based on a Syrian translation. Whether the Targum to *Job* mentioned in *Sab.* 115a is the one extant today appears dubious. The Targum to the Five Scrolls (Megilloth) is very verbose; indeed, it is actually a Haggadic commentary. That to *Song of Songs* is a panegyric of Israel and contains strong anachronisms. To *Esther* there exist three different Targums; of these, the second, called *Targum Sheni* (the Second Targum), is the most interesting. It is probable that it was put together from twelve originally different and separate parts. It contains a wealth of legends which were either told on Purim or were intended for narration on that festival. It was not completed until about the year 1200. The Targum to *Chronicles* makes use of the Targum Yerushalmi I and II.

The Samaritans, too, have a Targum to their Pentateuch. This is written in their dialect, and dates from the 6th cent. The Samaritan Targum is of considerable importance for the understanding of their views.

The Syriac Christian *Peshitta* also is a kind of Targum. It was influenced by the Jewish Targum. Its chronicles were, in all probability, patterned directly on the model of a Targum.

The significance of the Targumim is a manifold one. They are all of great importance for the history of the Semitic languages, and especially of the Aramaic dialects. Targum Onkelos and Targum Jonathan to the Prophets are the sole literary testimony to the Eastern Aramaic dialect. The Targumim are of just as great importance for the explanation of the Bible text (for this reason they are often cited by later authors and works), as well as for the history of Bible exegesis. Furthermore, through careful consideration of all the circumstances an occasional better reading of a passage in the Biblical text may be achieved through them (cf. the notes in Kittel's *Biblia Hebraica*). Above all, however, they are of importance for the history of the Jewish religion, since they furnish insight into the changes which took place in the religious views and beliefs during the first centuries of the pre-Christian Era and also of the Common Era; this knowledge supplements information received from other sources.

The First Printed Editions of the Targum: Onkelos: Bologna, 1482; the Complutensian Polyglot Bible, 1514-17; the best printed edition, Sabbioneta, 1557. Targum Yerushalmi I: Venice, 1591. Targum Yerushalmi II: Lisbon, 1491. Targum to the Prophets: Leiria, 1494. The entire Targum (including the Targum to the Hagiographa): in the Venice edition (Bomberg; 1517) and in the polyglot Bibles of Antwerp, Paris and London. The Paris Polyglot contains also the Samaritan Targum.

Editions of the Targum: Abraham Berliner (Onkelos, 1884); J. Bernstein (Onkelos to *Genesis,* London, 1890); Paul de Lagarde (*Prophetae chaldaice,* 1872; *Hagiographa chaldaice,* 1873); M. Ginsburger (*Fragmenten-Targumim,* 1899); Petermann and Vollers, *Das samaritanische Targum*); F. Praetorius (*Das Targum zu Josua in jemenitischer Überlieferung,* 1899); idem (*Das Targum zum Buche der Richter in jemenitischer Überlieferung,* 1900); Abraham Berliner (*Massora zu Onkelos,* 1877); L. Landauer (*Massora zu Onkelos*); H. S. Levy (*Targum on Isaiah I,* London, 1889); L. Wolfsohn (*Targum zum Propheten Jeremias,* Halle, 1902); Paul Cassel (*Das Buch Ester, Anhang: Übersetzung des zweiten Targums,* 1878); idem (*Das zweite Targum zum Buche Ester*); S. Posener (*Der Targum rischon zu Ester,* Breslau, 1896); L. Munk (*Targum scheni,* 1876); M. David (*Targum scheni,* 1898); R. H. Melamed (*The Targum to Canticles,* Philadelphia, 1921); A. Rahmer (*Targum zu Chronik,* 1881); A. Merx (*Chrestomathia Targumica,* 1888).

Special Targum lexicons: the older ones by Elijah Levita (Meturgeman) and Johannes Buxtorf. The newer ones by

B. Fischer, J. Levy, Marcus Jastrow and Gustaf H. Dalman. Concordances: H. J. Kassovsky, Onkelos; P. Churgin, Jonathan to the Prophets (1927).

Commentaries on the Targumim have been written by Nathan Marcus Adler, S. A. Wertheimer, B. Schmerler, M. Grossberg, David Colomb (1932-35). HUGO FUCHS.

Lit.: The literature on the Targumim is to be found in the introductions to the Old Testament by Cornill, Steuernagel and others; Winter, Jakob, and Wünsche, August, *Die jüdische Literatur seit Abschluss des Kanons,* vol. 1 (1892) 692 et seq.; Elbogen, Ismar, *Der jüdische Gottesdienst;* Buhl and Wildeboer, *Text und Kanon des Alten Testaments;* Brederek, E., *Konkordanz zum Targum Onkelos* (1906); Kahle, P., *Masoreten des Westens II: Das Palästinische Pentateuchtargum* (1930); Torczyner, Harry, in *Magnes Anniversary Book* (1938) 143-51.

TARNOPOL, city in former East Galicia, later Poland, capital of the voivodeship of the same name, with 36,000 inhabitants, including about 14,500 Jews (1931). A Jewish community and a synagogue existed there as early as the 17th cent. The residence privilege which was still in existence up to the outbreak of the second World War (1939) and which was never legally abolished was given to the Tarnopol Jews in 1740 by Joseph Potocki, governor of the city, and voivod of Kiyów. On the strength of this privilege they were accorded the same trading, manufacturing and residential rights as the Christians, and also tax exemption for their cemetery, synagogue, community house and the rabbi's home. Jewish artisans were compelled to join the Christian guilds, but were excused from attending Christian funerals and church services. The synagogue was from the beginning built outside of the city (Zagrobela) as a fort with a flat roof, pinnacles, embrasures and buttresses, and was defended during the Turkish wars by the Jews. To this end the family heads had to keep firearms and powder continually ready and propose a commander to the town council.

In 1772 Tarnopol came under Austrian control, and soon a German Jewish school was opened. From 1809 to 1815 Tarnopol belonged to Russia; during this period Joseph Perl established a Jewish public school with instruction in German, and a semi-modern Temple which was still in existence before the Nazi invasion. In 1837 he sent for Solomon Löb Rapoport (SHIR) to come to Tarnopol. The latter, however, was opposed by the Hasidim until he left the town and went to Prague. Samuel Leib Goldenberg, publisher of *Kerem Hemed,* lived in Tarnopol from 1807 to 1846. A son of Perl was the first Jew in Austria to open a pharmacy (1832).

During the second half of the 19th cent. the culture of the Tarnopol Jews improved visibly; before the first World War there existed there three state secondary schools in which in 1911 the Jewish students numbered more than 50 per cent (704 out of the total attendance of 1,379).

After the first World War Tarnopol first belonged to the Ukrainian state, and in 1923 it was assigned, together with the province of East Galicia, to Poland. At the partition of Poland by the Nazis and Soviet Russia, in the fall of 1939, Tarnopol fell to Russia, but was occupied by the German armies soon after the outbreak of the Russian-German war in June, 1941. In the winter of 1941 to 1942 all schools and public places were closed in the city because of the spread of the epidemic of typhus. According to a report of the Polish Government-in-Exile (July, 1942), 5,000 Jews were murdered by the Nazis in Tarnopol. Two months later all Jews living in Tarnopol were reported to have been deported by the Nazis.

Lit.: Balaban, M., in *Yevreiskaya Entziklopedia,* vol. 14, pp. 760-61; idem, *Dzieje zydow w Galicji i w rzeczypospolitej krakowskiej; New York Times,* July 2, 1942.

TARNOPOL, JOACHIM, reformer, b. Odessa, Russia, 1810; d. Odessa, 1900. With Josef Rabinowitz he founded the first Russian Jewish periodical, the *Rassvyet* (1860), which, however, existed for only one year. His principal work was *Notices historiques et caractéristiques sur les Israélites d'Odessa, précédées d'un aperçu général sur l'état du peuple Israélite en Russie* (Odessa, 1855), historical studies on the Jews of Odessa, with a general review of the condition of the Jewish people in Russia. Tarnopol published also essays on the subject of better understanding and in defense of the aspirations of the Russian Jews toward emancipation.

TARONJÍ Y CORTEZ, JOSÉ, celebrated Majorcan poet and ecclesiastic, b. Palma, Majorca, 1847; d. Palma, 1890. Of Jewish origin, he is said to have been a descendant of the Terongís who perished in the autos da fé of 1691. He entered the church in Majorca, but although his merit was recognized, his advancement was prevented by local ecclesiastical prejudice against the Chuetas, or Majorcans of Jewish descent. In 1878 he was appointed canon of the Sacro Monte in Granada, where he remained until 1884, when he returned to his native island. He died in 1890 at the early age of forty-three years.

Taronjí evinced a considerable talent for poetry at an early age, and when he was still a youth of twenty-three his reputation as a great Catalan poet was already established. In 1871 he was awarded prizes at the Juegos Florales in Barcelona for his poems "Sóller" and "A la Llotja de Palma"; he collaborated in all the literary publications of Catalonia, Valencia and Majorca. Apart from his poetical compositions, he wrote a book on the subject of the Bible considered as a poem (1887), and other volumes.

The local ecclesiastical antagonism against his origin, which he considered contrary to all principles of religion, embittered his life, and in 1877, before leaving the island for Granada, he published his book on the religious and social state of Majorca. This work, entitled *Algo sobre el estado religioso y social de la isla de mallorca. Polémica contra las preocupaciones de clase,* created a profound sensation, not only in Majorca, but throughout all Spain. The Catalan authors invited him to send a message of vindication and adherence, which called forth much comment. In this book he sets forth the history of the antagonism against the Chuetas and, consequently, against himself, and he openly accuses a high dignitary of the Majorcan church of encouraging the prejudice. The book is, further, a strong defense of the Chuetas and of their rights, religious, legal, social and moral; he assumes the role of their champion and defender.

The effect produced by the publication of the book was revolutionary. Immediately other liberal-minded intellectuals came forward with other publications in support of Taronjí, the principal of whom were Quadrado, historian and keeper of the municipal archives, and Joaquin Fiol. The ecclesiastical authorities and the higher social circles of the island who, influenced by the priests, clung with tenacious fanaticism to their inherent prejudice, were greatly perturbed by the clamorous indignation and agitation produced on the mainland of Spain. The reaction, however, was beneficial, for the lot of the descendants of the ancient Jews who were forcibly converted in the

year 1435 was somewhat mitigated. The effect produced by his book and its influence on public opinion in Spain may be best appreciated by the fact that, after Taronjí's return from Granada, he was permitted, on one single occasion, to preach in the cathedral, the only case on record of the granting of such permission to a Chueta.

Taronjí was buried in the cemetery of Palma; his grave is surmounted by a simple broken column with a palm leaf carved in the marble, without any name or inscription—an eloquent tribute to the admiration and respect paid to his memory.

RAPHAEL BENITO TERONGÍ and his sister CATALINA TERONGÍ, both condemned by the Inquisition as apostates and Judaizers, perished at the stake in the auto da fé of May 6, 1691. In that year four autos da fé were held, the result of an attempted flight from the island of an English ship, organized in 1688 by Raphael Valls, head of the community and its rabbi. All who had decided to leave without the necessary permit had secretly embarked, but a violent storm prevented the ship from sailing. In the meantime the plot became known to the Inquisitors, and all were captured by the officers of the Holy Office and thrown into the dungeons of the Inquisition. In the autos da fé of 1691 their sentences were pronounced, and Raphael Valls, Raphael Benito Terongí and Catalina Terongí were burned alive. They were the three great martyrs of Majorca. A. LIONEL ISAACS.

Lit.: *Enciclopedia España;* Taronjí y Cortez, José, *Algo sobre el estado religioso y social de la isla de Mallorca* (1877); Isaacs, A. Lionel, *The Jews of Majorca.*

TARRASCH, SIEGBERT, chessmaster, b. Breslau, Germany, 1862; d. Munich, Germany, 1934. He studied medicine in Berlin and Halle, and practised neurology at Nuremberg, where he won first prize in the chess tournament of 1884. For more than a half-century he was an outstanding figure in chess, winning numerous prizes, but being defeated by Emanuel Lasker in 1908. Tarrasch developed and modernized the theories of William Steinitz, greatly enriched the theory of chess playing, and was prominently known as a brilliant analyst and author in chess literature.

His writings include: *Dreihundert Schachpartien* (1895; 3rd, revised ed., 1925); *Die moderne Schachpartie* (1912); *Das Schachspiel* (1931; English trans., *The Game of Chess,* 1935). Tarrasch adopted Christianity.

TARSHISH, a country mentioned several times in the Bible. It was so far away that it could be reached only by water, and large trading vessels were known as "ships of Tarshish," in about the same sense as the English term "Indiaman." The fact that Tarshish is called a son of Yavan (equals Greece) in the genealogical table in *Gen.* 10 would indicate that Tarshish may have been a Greek colony. Scholars have proposed various identifications for the country. Bochart identified Tarshish with Tartessus in southern Spain, which was called the country of the Turdetani; through it flowed the river Baetis (modern Guadalquivir) and near it was the Phoenician settlement of Gadir (modern Cadiz). A further support for this identification is the fact that the original connection with Tarshish came from Phoenicia and that Greeks had settled there in early times. Other identifications are Tarsus in Cilicia, Carthage, the land of the Etruscans, or even India. There is also a stone called *tarshish,* possibly named after the country; its traditional identification is with the topaz.

Lit.: Hastings, James, edit., *Dictionary of the Bible,* vol. 4 (1919) 683-85.

TARTAKOWER, ARIEH, Jewish historian and sociologist, b. Brody, Poland, 1897. He was educated in a Gymnasium, and proceeded to the University of Vienna, where he received (1920) the degree of doctor of jurisprudence. He next studied political sciences, and in 1922 received a second degree as doctor scientiarum politicarum. The greater part of his career was associated with the city of Warsaw, where he acquired high repute as a lecturer on sociology in the Institute of Jewish Sciences from 1929 to 1939 and as writer on Jewish history, sociology and emigration. During the same period he took an active part in Jewish communal life, fulfilling with distinction his duties as a leader of the Hithahduth, the Zionist labor wing of the Palestinian Hapoel Hatzair, and in practical emigration problems. He was one of the two secretaries of the world federation of the Hithahduth, and president of the Jewish Emigrant Aid Society in Poland.

Tartakower was a prolific contributor to various magazines in Poland, several of which he edited himself, in Polish, Hebrew and Yiddish, writing on scientific and on general Jewish topics. Of special significance is his contribution on Jewish emigration to the statistical publications issued by the Institute for National Statistics in Poland, a semi-official government institution. He wrote: *History of the Jewish Labor Movement* (Hebrew; Warsaw, 1928); *The Jewish People In Our Time* (Hebrew; Lodz, 1936); *Sociology of the Jews* (Polish; Lwów, 1938); *Jewish Emigration and Jewish Policy of Emigration* (Yiddish; Vilna, 1939); and compiled and edited, together with I. Shiper and A. Haftka, two volumes in Polish, *Jews in Modern Poland* (Warsaw, 1930-33).

Tartakower arrived in the United States in 1939, and immediately became active in various communal enterprises as well as a frequent contributor to the leading Yiddish and Hebrew publications. He became head of the Department of Immigration and Colonization in the American Jewish Congress, a member of the American Central Committee of the Poale Zion—Zeire Zion and the leading spirit among the organized groups of Polish Jewish refugees who came to the United States since the outbreak of the second World War in 1939. He was also (1943) one of the two editors of a bi-weekly magazine in the Polish language, *Nasza Tribuna,* for the interests of Polish Jewry.

TARTAKOWER, SEVELIJ, chessmaster, b. Rostov on Don, Russia, 1887. He made his chess debut at the age of eighteen in a local tournament in Russia, and achieved international fame by winning first prize in the International Chess Masters' Tournament held in Vienna in 1923, and in another tournament at Hastings, England, in 1924. Tartakower was victorious also in the subsequent tournaments at Hastings (1927), Paris (1929), Nice (France) and Liége, Belgium (both in 1930). In 1935 he won the championship of Poland in a tournament held at Warsaw.

A doctor of law, Tartakower was active also as a littérateur, translating into German modern Russian poetry (*Das russische Revolutionsgesicht,* 1923). He was an outstanding writer on chess and a frequent contributor to many chess periodicals, notably the *Wiener Schachzeitung.* His writings include: *Am Baum der Schacherkenntnis* (1921); *Die hypermoderne Schachpartie* (1924); *Schachmethodik* (1928); *Bréviaire des échecs* (1934). After the fall of France (1940) Tartakower left Paris, where he had lived for many years, to join the Free (Fighting) French forces. He changed his name to Cartier.

TARYAG MITZVOTH, *see* PRECEPTS, THE 613.

TAS, *see* TORAH, ORNAMENTATION OF.



The ceremony of Tashlich as performed by Orthodox Jews on Rosh Hashanah

TASHLICH (literally, "Thou wilt cast," i.e. the sins into the water). The Tashlich ceremony is practised by Orthodox Jews, especially women and girls, on the first day of Rosh Hashanah, or, if this falls on a Sabbath, on the second day of Rosh Hashanah. After the afternoon service (Minhah), the women and girls go to some running stream and cast bread crumbs into the waters, at the same time reciting three times the verse (*Micah* 7:19) "He will again have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea," the evident symbolism of which was interpreted in a literal sense.

The Tashlich custom is mentioned for the first time in the writings of Jacob ben Moses Mölln (Maharil), who lived from 1355 to 1427. It is noteworthy that while in Cologne, Petrarch observed how the Germans used to go to the Rhine on St. John's Eve and, in the midst of songs or of softly murmured sentences, cast herbs into the river, in the belief that the river would bear off all the troubles and sorrows of the coming year, even as it was carrying away the herbs. The Jewish sources which mention the Tashlich ceremony generally connect the custom with the fishes in the river; just as the fishes are withdrawn from the sight of man by means of the water, so may man remain protected from the evil eye through the protection granted him by God; just as the fishes unsuspectingly are caught in the net, so human beings are often suddenly called away from this life. Mention is made also of the fertility of fishes.

Lit.: Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 254-55, cxcix-cc; Bruck, *Rabbinische Zeremonialgebräuche;* Grunwald, in *Jahrbuch für jüdische Volkskunde* (1923) 479; Abrahams, I., *Festival Studies,* 91-95; Lauterbach, J. Z., "Tashlik, A Study in Jewish Ceremonies," *Hebrew Union College Annual,* vol. 11 (1936).

TASMANIA, an island to the south of the Australian mainland, one of the Federated States of the Commonwealth. Its population in 1940 was about 220,000, of whom only about 100 were Jews. Yet there is known to have been a Jewish settlement in Hobart, the capital (population 40,000), as early as 1830. A synagogue was built in 1844. Most of the Jewish community later moved to Sydney, necessitating the closing of the synagogue. Some time before 1910, however, a congregation was again formed, and the community organization has since centered around it.

In Launceston (population 28,000) a synagogue was built in 1846, serving about 100 families. The depletion of the Jewish population here also forced the closing of the synagogue in 1871. Although renovation of the building was begun in 1925, it was not reopened until 1939, in which year high holy day services were held for the first time.

TATA, town in Hungary. A Jewish community existed at Tata in the 13th cent. In 1490 the Jews of Tata were expelled by order of their feudal lord, Regent Johannes Corvinus, who rewarded his castellan, Mihály Csicseri Orosz, by transferring to him the titles to the properties of a certain Moses and Abraham. The Jews began to return to Tata probably in 1504; there is documentary evidence of their presence there in 1518. Turkish troops passing the town for eight successive times laid it almost completely waste; the Jews were either killed or fled. According to the testimony of tombstones, Jews from Bohemia and Moravia settled at Tata after the peace of Szatmár (1711). They were tolerated by the Esterházy family; their synagogue stood on Esterházy ground. In 1770 Tata had 310 Jewish inhabitants; by 1848 their number had increased to 1,211 through migration. Later the community included also the Jews of Tóváros and of other villages, the total being 840 (1920).

The community maintained a school and several religious and philanthropic institutions. From 1912 on it was under the spiritual leadership of Izidor Goldberger, who did notable research on the history of the Jews in Hungary. Móric Fischer de Farkasház, an ancestor of Rabbi Stephen S. Wise, Rabbi Mark Handler, father of Simon Hevesi, and the violinist Edmund Singer were born in Tata.

TAUBENHAUS, JACOB JOSEPH, plant pathologist, b. Safed, Palestine, 1884; d. Bryan, Texas, 1937.

He attended the Mikveh Israel Agricultural School in Palestine, came to the United States as a youth and was graduated in 1904 from the National Farm School, at Doylestown, Pennsylvania. Taubenhaus then studied at Cornell University (M.S., 1909), conducting investigations of the diseases of the hollyhock, and in 1913 received the Ph.D. degree from the University of Pennsylvania. He was associate plant pathologist at the Delaware Experiment Station of Delaware University (1909-16), and from 1916 to his death chief of the Division of Plant Pathology and Physiology at the Texas Agricultural Experiment Station.

Taubenhaus was also professor of plant pathology and soil bacteriology at the Texas Agricultural and Mechanical College. As the state's chief plant pathologist and physiologist he did much to save it the cost of crop blights. One of his chief studies was that of the root rot of the cotton plant.

The published works of Taubenhaus include *Culture and Diseases of the Sweet Pea* (1917); *Diseases of Truck Crops* (1918); *Diseases of Greenhouse Crops* (1920); *Diseases of the Sweet Potato* (1923) and *Culture and Diseases of the Onion in America* (1924).

TAUBENSCHLAG, RAFAEL, professor of law and expert in Roman and Greek law, b. Przemysl, Poland, 1881. He was educated at the Gymnasium in his native town, and later studied at the University of Cracow, graduating in 1904 as a doctor of jurisprudence. From 1913 to 1939 he was professor of law at the same university. At the end of 1939 he went to France, and became professor of law at the University of Aix-en-Provence, where he lectured for one year. From France he came to the United States, and became professor in the New School for Social Research, in New York, and in October, 1942, was appointed professor at Columbia University.

Taubenschlag is best known for his contributions in interpreting Roman and Greek law as well as Hellenistic law, although he wrote numerous articles on medieval law and individual articles on Syrian as well as modern law. His literary, scientific contributions to various magazines in this field, printed in the most outstanding centers of world culture, made him famous. The Polish Academy of Science in Cracow therefore made him a member, and he was appointed also a foreign member of the Academy of Science in Bologna, Italy, as well as a member of the Royal Academy in Turin, Italy.

He was also dean of the faculty of laws in the University of Cracow from 1923 to 1930; the Polish government decorated him with the Polonia Restituta especially for his scientific works relating to the statutes of Casimir the Great (*Polish Procedure until the Statutes of Casimir the Great,* Lemberg, 1922, and *The Origin of the Statutes of Casimir the Great,* Cracow, 1928). His articles were printed in Polish, German, French, Italian and English magazines, and he was known mainly for his contributions on Roman and Greek law in addition to Polish, in Italy, where he was also co-editor of the *Archives du droit oriental.*

Taubenschlag dedicated his entire life to creative scientific work and to the enrichment of Polish culture. He was founder of the Polish Institute of Art and Sciences in Cracow, and one of its vice-directors.

Taubenschlag's only interest in Jewish life in Poland was his care for the Jewish students who studied in the University of Cracow. He was founder of the academical home Ognisko (center) for Jewish students, and its curator from 1918 to 1938.

TAUBER, RICHARD, tenor, b. Linz, Austria, 1892. He studied singing with Karl Beines, and in 1913 he made his debut at the State Theatre in Chemnitz, of which his father was the director. A contract followed for the Dresden Opera, where Tauber remained for ten years, scoring many successes. In 1915 he became also first tenor of the Berlin Opera, where he achieved world fame for his interpretations of German, Italian and French operas. He appeared as guest in most of the leading opera houses in Europe, and was decorated by the king of Sweden with the Cross of the Wasa Order, First Class. Together with his success in opera came triumphs in the field of the operetta, in which he was incomparable. Franz Lehar wrote for Tauber many of his successful operettas, including *Paganini, Frederika* and *The Land of Smiles.* Tauber appeared in the last-named operetta more than 700 times. In 1931 he visited the United States and sang successfully in the leading concert halls.

In 1933, banished from Nazi Germany, he settled in Austria. Following the annexation of Austria by Germany, Tauber went to England, where he applied for citizenship. Tauber appeared in several English-speaking films, including *Land Without Music, Heart's Desire* and *The Unfinished Symphony.* In 1936 Tauber was married to Diana Napier, British actress. In 1943 he appeared for the first time in the operetta *Old Chelsea,* at the Princess Theater, in London.

Lit.: Ewen, David, *Living Musicians.*

TÄUBLER, EUGEN, historian, b. Gostinin, Poland, 1879. He studied in Berlin under Mommsen, and also at the rabbinical seminary and Lehranstalt there. In 1906 he founded the Central Archives of the Jews of Germany, which he directed until 1919. From 1910 to 1918 he was professor of Jewish history and Hellenism at the Lehranstalt. He was made lecturer in ancient history at the University of Berlin in 1919, and later served as professor at the Universities of Zurich and Heidelberg.

In 1919 Täubler also became director of the Academy of Jewish Research in Berlin, the first institute of its kind. Among his published works were *Imperium Romanum* (1913), which disputed some of Mommsen's theories; *A History of the Treaties of the Roman Government; Tyche* (1926), a collection of essays on history; and *Terremare und Rom* (1932). He was editor from 1908 to 1915 of the *Mitteilungen des Gesamtarchivs der deutschen Juden.* In 1933 Täubler left the University of Heidelberg, with which he had until then been connected, and resigned also from the Heidelberg Academy of Sciences. For a time he taught at the Lehranstalt in Berlin and subsequently left Germany to come to the United States, where he joined the faculty of the Hebrew Union College in Cincinnati. His wife was Selma Stern.

Lit.: *Hebrew Union College Monthly,* Feb., 1942, pp. 12, 17.

TAUBMAN, HOWARD, music critic, b. New York city, 1907. He studied in the public schools in New York and at Cornell University. His music study took place with private teachers. In 1930 he was appointed music critic of the New York *Times,* a post which he still held in 1943. He is the author of *Opera Front and Back* and *Music As A Profession,* and of music articles in leading American periodicals.

TAUROG, NORMAN, motion picture director, b. Chicago, 1899. He started in 1912 as an actor on the legitimate stage, but in 1916 he turned to the motion picture industry, beginning as a property boy. In 1936 he became a director of the 20th Century-Fox Film Company. Taurog directed numerous films, including *The Adventures of Tom Sawyer, Mad About Music, Boys Town* and *Young Tom Edison.* In 1931 he received the award of merit from the Academy of Motion Picture Arts and Sciences for his direction of the Paramount motion picture *Skippy.*

TAUSIG, KARL, pianist, b. Warsaw, Poland, 1841; d. Leipzig, Germany, 1871. He was the son of a well-known pianist, Aloys Tausig (b. Prague, 1829; d. Warsaw, 1885). He studied first with his father, then with Franz Liszt. In 1858 he made his public debut at an orchestral concert in Berlin conducted by Hans von Bülow. He toured Europe and scored triumph after triumph because of his exceptional technique, which was said to be second only to that of Liszt, and the maturity and artistry of his interpretations. In 1862 Tausig featured a series of progressive orchestral programs, and in 1865 he settled in Berlin, where he became a leading teacher of piano. He wrote abundantly (for piano) charming, graceful pieces which have never achieved particular artistic importance. His book of piano exercises, *Tägliche Studien,* is excellent. Despite his premature death, he belongs in the gallery of the great pianists of all time.

Lit.: Weitzmann, H. F., *Der Letzte der Virtuosen* (1868).

TAUSSIG, CHARLES WILLIAM, manufacturer and author, b. New York city, 1896. One of the outstanding figures in the American molasses and sugar industries, he was appointed by President Franklin D. Roosevelt technical adviser during the Washington conference with foreign powers in 1933. He was one of the six original members of Roosevelt's "brain trust," technical adviser to the World Economic Conference (1933) and chairman of the national advisory committee of the National Youth Administration (1935). Taussig also served as a member of the president's Advisory Council for the Virgin Islands (1934) and as chairman of the United States Commission to Study the Social and Economic Conditions in the British West Indies. He was awarded the National Order Merit and the Carlos Manuel de Cespedes Order (Cuba).

Taussig's writings include *Book of Radio* (1922); *Book of Hobbies* (with T. A. Meyer; 1924); *Rum, Romance and Rebellion* (1928); *American Etchers—Philip Kappel* (vol. 4, 1929) and *Some Notes on Sugar and Molasses.*

Lit.: Levy, Henry W., "A Galaxy of Grey Matter," *American Hebrew,* May 19, 1933.

TAUSSIG, FRANK WILLIAM, economist, b. St. Louis, 1859; d. Cambridge, Mass., 1940. He received several degrees and honorary degrees from universities in the United States, England and Germany and was associate professor of economics at Harvard University from 1892 to 1901; he was professor from 1901 to 1935, when he became professor emeritus. He was president of the American Economic Association (1904-5) and chairman of the United States Tariff Commission (1917-19).

Taussig edited the *Quarterly Journal of Economics* (1896-1937). His writings include *Tariff History of the United States* (1888); *The Silver Situation in the United States* (1892); *Wages and Capital* (1896); *Principles of Economics* (1911; 4th ed., 1939); *Some Phases of the Tariff Question* (1915); *Inventors and Money-Makers* (1915); *Free Trade, the Tariff and Reciprocity* (1919); *International Trade* (1927) and *The Social Origins of American Business Leaders* (1932). He was a founder of the Harvard Graduate School of Business Administration.

Lit.: Explorations in Economics; Notes and Essays Contributed in Honor of F. W. Taussig (1936).

TAUSSIG, FREDERICK JOSEPH, gynecologist, b. Brooklyn, N. Y., 1872. He was educated at Harvard (A.B., 1893) and at Washington University, St. Louis (M.D., 1898), pursued post-graduate studies in Vienna, and started his practice in St. Louis in 1902. In 1911 he was appointed clinical professor of gynecology and professor of clinical obstetrics; he still held this position in 1943.

Taussig was president of the Central Association of Obstetricians and Gynecologists (1932-33) and director of the Society for the Control of Cancer (1938).

His writings include: *Diseases of the Vulva* (1923); *Abortion, Spontaneous and Induced, Medical and Social Aspects* (1935); and contributions to textbooks on obstetrics, gynecology, surgery, pediatrics and cancer.

TAUSSIG, THEODOR, RITTER VON, financier and banker to Emperor Francis Joseph I of Austria, b. Prague, 1848; d. Vienna, 1909. In 1873 he became director of the Wiener Wechselstuben Aktien-Gesellschaft, and managed to steer the banking-house safely through the great crash of that year. In the following year he became head of the Bodenkreditanstalt, one of Austria's most important banking houses, and induced the Rothschild bank to join his firm. Due to his efforts, the Austrian railways were taken over by the state. Similarly the mining industry and Danubian navigation underwent great improvement. Taussig, who headed numerous industrial enterprises, served for many years as government adviser.

His negotiations regarding a loan to the Russian government at the time of the pogroms (1904 and 1905) aroused a storm of indignation against him, and he had to resign his post as a director of the Jewish community of Vienna.

TAV, *see* ALPHABET.

TAX COLLECTORS. Jews were employed as farmers and collectors of taxes from very early times. As far back as the 2nd cent. B.C.E. there was a certain Joseph, son of Tobias, who figured as tax collector under King Ptolemy Euergetes in Egypt; among those who appeared before the Roman procurator with a petition on the eve of the Roman-Judean war was an imperial tax collector named Jonathan.

Later, after Christianity became dominant in Europe and the civic rights of Jews became more and more restricted with the result that numerous occupations were closed to them, the number of Jews engaged in the leasing and collection of taxes greatly increased. This was especially true during the Middle Ages and the first two centuries of the modern era. The farming of taxes, tolls and other state revenues became the occupation of Jews possessed of capital and financial ability. They were so recognized in medieval Europe. Especially was this the case in Poland, where at the time of the large Jewish immigration there were only two classes of people, the great landowners and the peasants—the former class being represented by royalty and the nobles. To secure needed revenue the Polish kings and the nobility resorted to Jews to manage sources of taxation, such as salt mines, spirits and customs duties. They would sell the estimated revenues to Jewish financiers for a lump sum, and give them the power to collect the various taxes.

Some of these tax farmers became very wealthy. Early in the 16th cent. one of these royal financiers was a certain Yosko, who farmed the customs and tolls in nearly half of Poland. By the beginning of the 15th cent. the Polish Jews, as a consequence, became a great economic and social factor in the state, in spite of the fact that church assemblies frequently decreed that no one not belonging to the church could hold a public office or become a farmer of taxes. Many of the Jewish tax collectors abused the power they acquired by bearing too heavily on the peasantry through excessive imposts. Rabbinical synods and lay represen-

tatives of the Jewish communities meeting in Lublin and other centers issued solemn warnings from time to time of future persecutions.

The unfavorable turn for Jews in Poland was not long in coming, due to the increasing influence of the Jesuits in the state. The Jesuits who tried to convert to Rome the Polish colonists on the Dnieper, later known as Cossacks, who were Greek Catholics, transferred to their Jewish business agents the lease of oppressive imposts. They even gave to these Jewish tax farmers the keys to the Greek churches. Then when popular outcry was at its highest, they laid all the blame on the Jews, and persecutions began.

Jews as tax collectors were numerous also in other European countries. In France, as early as the 6th cent., there were laws to prohibit Jews from becoming tax farmers. In Hungary, early in the 13th cent., the dominant Magyars were at first very tolerant toward the Jews. Not only did they have Jewish tax gatherers, but Jews had also the right of coinage. This favorable condition was soon reversed. In Spain, under Henry Trastamare, who rebelled against King Pedro, the cortes abrogated the law permitting Jews to become state functionaries and tax farmers. This abrogation was later confirmed in the reign of Queen Leonore. In Portugal, in the 15th cent., most of the tax farmers were Jews. In Russia, Peter the Great had many financial agents in his new capital, St. Petersburg. The best-known among them who served as imperial tax farmer was the "court Jew," Lipman Levy, from Courland.

In Egypt, in the 17th cent., Raphael Joseph Chelebi, of Aleppo, a man of great wealth and a friend of Sabbatai Zevi, was the tax farmer for the state.

CHARLES A. RUBENSTEIN.

Lit.: Graetz, H., *History of the Jews* (1927); Lazare, Bernard, *Antisemitism* (1903), chap. 5; Dubnow, S. M., *History of the Jews in Russia and Poland* (2 vols., 1918); Abrahams, Israel, *Jewish Life in the Middle Ages* (1917); Baron, Salo W., *The Jewish Community* (3 vols., 1942).

TAXATION. 1. In Ancient Times. There are almost no references to taxation in the early period of the history of the Israelites. Since government was local and on a voluntary basis, it was probably not until the time of the kings that the need for any regular revenue on the part of the rulers was felt. Taxation arose out of the necessity of maintaining a standing army and of pursuing building operations, as well as providing for a group of administrative officials. At first collections were but sporadic, and in accordance with immediate needs. Thus David's irregular troop in Judah supported itself by *baksheesh,* or contributions from the rich agriculturalists, as is evidenced by the story of Nabal (*I Sam.* 25). With the consolidation of the kingdom and the establishment of a fixed government, some form of taxation must have been inaugurated. Solomon, in particular, with his extensive building operations, seems to have imposed upon the people not only the obligation of the corvée, or fixed periods of labor (*mas; I Kings* 5:27), but also tax payments in kind. These additional burdens were so oppressive that they were one of the main reasons for the revolt of the ten tribes against Solomon's successor, Rehoboam (*I Kings* 12).

There are no further notices about taxation in the time of the kings, except the hint in *I Sam.* 8:15-17 (ascribed to the Deuteronomist writers of the end of the period of the kings or the time of the Babylonian Exile) that a king would normally take one-tenth of the products of the fields, and would draft some of the man- and woman-power of the country to become his servants. There were probably extra demands on the people in times of war or necessity; thus Menahem of Israel made a capital levy of fifty shekels apiece upon all the rich men of the kingdom to raise the tribute money for the king of Assyria (*II Kings* 15:20).

With the loss of national independence in 586 B.C.E., the Jews became subject to the taxation imposed upon the subjects of the ruling empires, first the Babylonians and then the Persians. Darius Hystaspes (521-485 B.C.E.) was the first Persian ruler to inaugurate a uniform system of taxation for all his subjects. The royal decree of Artaxerxes to Ezra explicitly exempts the priests and other religious functionaries from the payment of taxes (*Ezra* 7:24). These taxes weighed heavily upon the new settlers in Palestine, for in the time of Nehemiah they declared that they had to mortgage their farms to pay taxes (*Neh.* 5:4).

The Greek conquest in 331 B.C.E. did not materially change the conditions in respect to taxation. Alexander the Great is recorded as having remitted the taxes on the occasion of his first visit to Jerusalem, since the year was a Sabbatical one; he also extended this favor to the Jews of Babylonia as well as to those of Palestine. Under Alexander's successors, the Ptolemies and the Seleucidae, the burden of taxation was increased by the practise of letting out the collection of taxes to tax farmers, who employed every trick and artifice to wring larger sums from the unfortunate peasantry and traders. So evil was the name which the tax collectors ("publicans") made for themselves that they were regarded as unfit to act as witnesses or judges; deception of the tax collector was regarded as almost a venial offense. The taxes included a poll tax and a tax on products, as well as on certain specific objects and for such occasions as weddings. In the 3rd cent. C.E. the amount paid by the tax collectors to the king was reported as being 16,000 talents ($1,600,000); the amount actually collected from the people must have been much higher.

The rule of the Seleucidae (198-142 B.C.E.) was characterized by an initial lightening of the tax burdens, but a gradual increase afterward which must have pressed heavily on the country and fostered the movement for independence after the battle for religious freedom had removed one cause of revolt. Whether taxation was any lighter under the Hasmoneans or under Herod and his sons is doubtful; both dynasties met with complaints and revolts on the part of the people. After the Romans took over the country (6 C.E. on) the system of taxation seems to have been administered at first with considerable fairness, so that the acceptance of a foreign rule came as a relief. After 44 C.E., however, the increasing exactions of the Roman procurators eventually goaded the people to revolt, which broke out in 66. After the suppression of the revolt and the destruction of the Temple, the Romans imposed the first specifically Jewish tax by taking over the money which the Jews had voluntarily contributed to the support of the Temple, amounting to a shekel per head. This Fiscus Judaicus, as it was called, remained in force for three centuries, until it was abolished by Julian the Apostate. Otherwise, the Jews paid exactly the same taxes as the other subjects of the empire. Recent papyri finds indicate that the Jews of Egypt paid certain special taxes even before the destruction of the Second Temple; these imposts may have survived down to the time of the Moslem conquest (7th cent.).

2. Specific Jewish Taxes under Christian and Moslem Rule. The triumph of Christianity in the Roman Empire, while it brought upon the Jews many

disabilities, at first made no difference in the amount of the taxes which they paid to the government, except that again certain voluntary taxes (in this case for the support of the patriarchate) were diverted to the royal treasury. In the later centuries various countries began to impose heavier taxes upon the Jews than upon Christians, although the form of the tax was the same. Thus in 846 Charles the Bald of France taxed Jewish merchants at a rate of 11% of their gross sales, as against 10% in the case of Christians. In Mohammedan countries the idea of special taxes had begun even earlier; for by the decree of Omar (7th cent.) both Christians and Jews were tolerated in Mohammedan countries on the payment of special taxes, which persisted to the 19th cent.

It was as a result of the Crusades (1096 and after) that the separate position of the Jews in regard to taxation became a fixed part of their status in the countries of Europe. Due to the mob outbreaks which accompanied the Crusades the Jews were compelled to place themselves under the protection of the rulers, especially the German emperors. They became Kammerknechte, "serfs of the imperial chamber," and in return for this, they were compelled to make payments of a type and amount different from other subjects of the empire. These began with special taxes; according to Rösel, it was in 1187 that these were first imposed in Germany. Regular taxes were added later (1241). The compulsion of paying taxes was frequently lessened by the fact that, if the amount originally fixed proved to be impossible of collection, a lump sum would be arranged as a compromise between the government and the Jewish community or its representatives. Since the Jewish community was indispensable as an organ for the levying and collection of taxes, the taxation of the Jews helped bring about an autonomous Jewish organization. On the other hand, it served to emphasize the separate position of the Jews and their inferior status. While Jews were subject to special taxation in all countries, the amount and multiplicity of the Jewish taxes was the greater in those places where their legal position was less favorable. This was particularly the case where the rulers began to look upon Jewish taxes as a major source of revenue and as an indirect means of collecting taxes from the non-Jew. They permitted and urged the Jews to earn their living by lending out money at high rates of interest; of these amounts they left the Jews only the barest living expenses, while they themselves took over the bulk in the form of taxation. They thus derived the major gain from the peculiar position of the Jews, leaving to the latter the odium which they aroused among the people.

Scholars have argued as to whether the burden of taxation of the Jews was heavier than that of the rest of the population, especially that of the serf-like peasants. An insight into the question is given by the statement of Emperor Charles V in 1546: "Since the Jews in all the kingdom pay higher taxes, and are more highly obligated as to body, gift, and property than the Christians; and since, on the other hand, they have neither real estate nor offices nor handicrafts; accordingly we grant them permission to lay out their capital at a proportionately higher rate of interest than is granted to the Christians" (Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 6, p. 213). This statement contains the admission that the taxes imposed on the Jews were endurable only if they could be passed on. The fact that the Jews were not required to serve as soldiers was no real compensation, since they had to pay additional taxes in return for this exemption ("the third penny"). The burdens imposed upon the Jews by their overlords became all the more oppressive because of the arbitrary way in which they were made. The whims of the rulers affected the Jews in every direction, and the kind and amount of the financial obligations which they owed to the government frequently changed overnight. Just as in ancient times, it is particularly hard to distinguish between taxation, confiscation and extortion in general in regard to the contributions which the Jews made to the upkeep of the government.

In the England of the Middle Ages the taxation of the Jews was especially severe. Here there was a special official whose duty it was to assure the financial success of the taxation upon the Jews, which was called "the Jews' exchequer." During the period of absolutism, taxation became a public burden which weighed heavily and in increasing amounts upon the laboring classes (in contrast to the privileged classes) as a whole; but in the case of the Jews, this was extracted more ruthlessly and arbitrarily in all countries. There were always special imposts for every alleviation of the condition of the Jews. They had to pay ransom money against a threatened expulsion or give a sum for the right of residence in the country. In addition to the burdens of the regular taxes, there were "honorings" and "drink monies," which the Jews had to present on every occasion, and in a greater amount than the other vassals, since they were more dependent upon the good will of the officials.

It is hard to determine the exact amount of the revenues that accrued to the government from these Jewish taxes. The figures of the Jewish taxes under Frederick II of Germany in 1241 have been preserved; they amounted to 854 silver marks. For the time about 1400 it can be estimated that a fifth part of the imperial income from the cities of the Holy Roman Empire came from the Jewish taxes. In the 13th cent. the government of England is said to have obtained one-thirteenth of its income from the taxation of the Jews. The loss of this income resulting from the expulsion of the Jews (1290) was one of the reasons for the later financial embarrassments of the English kings, and this in turn compelled them to make large concessions to the barons. In the kingdom of Poland, the Jewish taxes made up a great part of the income of the state.

3. Individual Jewish Taxes. a. Poll Tax. The poll tax is the most widespread form of taxation for those groups of the population who are in an inferior status. It is found as a tax upon the Jews in almost all the countries of the Diaspora, beginning with the Fiscus Judaicus of the Roman emperors. It was introduced into Germany by the emperor Ludwig the Bavarian in 1342, under the name of the "golden offering penny"; it amounted to one golden gulden a year. Later the tax received the more humiliating name of "body tax" (*Leibzoll*). After the imperial system was replaced by the rule of the princes (16th cent. on), the latter was collected under the name of "Jews' protection money"; in Brandenburg and Prussia this amounted to eight Reichstalers a head. As a rule, the Jewish tax, which was often applied to a fixed quota of Jews allowed to live in the area, was collected from the Jewish community in a lump sum; the latter then assigned its own tax amounts to be paid by members of the community, either by heads or, more frequently, in proportion to means.

The poll tax was also the basis for all Jewish taxes in other countries. It was levied in Spain during the Middle Ages and later on in Turkey (*Charaj,* a tax intermediate between a poll and a property tax). In southern France (Narbonne) the introduction of a "hearth tax" (one cent of ten sous Tournois) constituted a step in advance, as it replaced the former multiplex and arbitrary taxes. In Poland a Jewish poll tax of one gulden a head was collected from the 16th cent. on. The Sejm would fix a definite amount; the representative assembly of the Kahals, who were re-

sponsible as a whole for its collection, would reapportion it among the individual communities. An internal community tax, the Korobka ("basket tax"), served the purpose of making up the deficit. After the abolition of the Jewish Diet (1765) and the taking of a census, the tax was significantly increased in order to take greater advantage of the Korobka. The income from such taxes in Poland and Lithuania eventually amounted to more than a million florins, or from one-eighth to one-fifth of the entire income of the state.

b. The Third Penny. The "third penny" tax was a special property tax, nominally one-third of the property, but often less, such as 10%, 20%, or a fixed amount. It was first levied in the 15th cent. as a "coronation tax," that is, it was the price paid by the Jews to the new emperor for a guarantee of protection. There were also special war taxes, such as those for the Hussite war, the Turkish wars, the Thirty Years' War (Tilly and Mansfeld), the wars of Austria and Brandenburg-Prussia (16,000 Reichstalers in 1690; 16,000 in 1701, of which the Berlin Jews contributed 5,000), and the wars of Poland. These war contributions, which were imposed upon others as well as upon the Jews, are often not distinguishable from the compulsory loans which were levied in the centuries from the later Middle Ages on, loans in which the Jews had to assist with considerable quotas (for instance, one-fourth at Munich in 1805).

c. Judengeleit ("safe conduct"). Since Jews were not permitted to bear arms, they often required some form of safe conduct as they went from place to place to gain a livelihood, a sort of security against robbery. For this they paid a tax known as Judengeleit. Originally a tax paid to the emperor (the time of its origin is uncertain) which held good for the entire empire and prevented the imposition of further tolls for passage, the Judengeleit became a local tax after the rule passed into the hands of the princes. It was collected from foreign Jews who traveled through a country, and it gave them the right to transact business within its territory; it was also collected from other Jews, when they left the place of their residence. It was often paid at the rate of so much a day and was collected daily at the place of their temporary residence. Thus Jews who had been expelled from a city could settle down in a nearby locality and, on the strength of their passports, continue to do business in the places from which they had been expelled (as at Nuremberg and Fürth after 1499).

The Judengeleit was especially humiliating as it was an express tax upon the Jewish population and bore the name of the Jew, thus stamping him as a distinct and inferior class. It remained in most European countries until the time of emancipation, and was retained in the case of Jewish merchants who traveled between Russian Poland and Russia proper even after the partition of Poland and as late as 1850. It was abolished in Austria by the Edict of Toleration in 1782, in Prussia in 1787 to 1788, thanks to the labors of David Friedländer, and in Russia in 1862.

d. Indirect Taxes (Excise and Sales Taxes). It is self-evident that the Jews had to pay the indirect taxes just as the rest of the population did. However, it must not be forgotten that since a tax on luxuries is the most difficult to pass on to the ultimate consumer, such measures must have imposed a heavy tax burden upon the Jewish merchants, who were the main dealers in luxuries. In Brandenburg the Jews had to pay double the usual excise (1680); in 1696 this amounted to 117,000 talers in Berlin alone. The Spanish *Alcabala* (known also as *ajuda, impocisio, cisa* and *eser*) must have been especially hard on the Jews with their many-sided credit and trading business. The same was the case with the Korobka in Poland, which was a combined excise and business tax, principally on meat, but also on other necessities of life, and on business agreements as well. While the Korobka in itself was a tax levied by the Jewish community, it indirectly aided the government to a certain degree, since it was used to meet the deficits in the poll tax. After the partition of Poland (1772-95), the Korobka continued to exist in Poland, principally as a tax on Kosher meat; after the abolition of the Kahal (1844) it became a public tax, extremely oppressive upon the poorest Jews.

In Galicia the state taxes were consistently based on ritual institutions. Here there was a tax on Kosher meat, and the eating of non-ritual meat was even forbidden to the Jews by the government—a remarkable expression of fiscality raised to the highest degree! There was also a tax on the Sabbath lights in place of the Jews' protection money (1787 on; whoever burned more than a certain number of Sabbath lights was permitted to vote in the Jewish community elections, even if he did not possess property), and finally a "Minyan tax" (permitting private services) of fifty florins a year. The latter tax was abolished in 1811.

The most shameful of these taxations was that of the Jews in the Papal States, where every synagogue under Julius III had to pay ten ducats for the support of the catechumenate with its compulsory sermons.

One may also count as taxes—although they were not called such—certain almost humorously devised monopolistic ideas of the mercantile bureaucracy. Thus in Prussia in 1769 the Jews had to buy wares to the amount of 300 talers from the royal porcelain factory on the occasion of the "establishment" (with the privilege of marrying) of a second or third child (Jews' Porcelain).

4. End of the Special Jewish Taxes. Even after the end of the Holy Roman Empire and the imposition of universal taxes, many special taxes on the Jews still remained. In many places they had to pay double taxes; but in Galicia, for instance, they were moderated and finally abolished. Jewish taxes disappeared in all countries and as a matter of principle with the complete emancipation of the Jews. They were "unjust in their design, oppressive in their imposition, and ruinous in their consequences" (the words of the Austrian minister of finance, Krauss, on the abolition of such taxes in 1848; Von Wellenhof, *Die Sonderbesteuerung der jüdischen Bevölkerung in Galizien bis 1848,* p. 447), but only a logical consequence of the dependence and insecure political position of the Jews, which in turn is to be traced back to their political impotence.

SIMON COHEN.

Lit.: There is no general work on the subject, but much scattered material in all the standard Jewish histories; for individual fields see: Rösel, in *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vols. 53-54 (1909-10); Von Wellenhof, in *Vierteljahrschrift für Sozial- und Wirtschaftsgeschichte,* vol. 12 (1914); *Jewish Encyclopedia,* vol. 7, pp. 669-71; Stobbe, Otto, *Die Juden in Deutschland während des Mittelalters;* Brentano, *Englische Wirtschaftsgeschichte;* Marcus, Jacob R., *The Jew in the Medieval World* (1938); Abrahams, I., *Jewish Life in the Middle Ages;* Weinryb, B. D., "Beiträge zur Finanzgeschichte der jüdischen Gemeinden in Polen," *Hebrew Union College Annual,* vol. 16 (1941) 187-214; Baron, Salo W., *The Jewish Community* (3 vols., 1942).

TAYLOR, HENRY KELLER, physician, b. New York city, 1894. He received the M.D. degree from the New York University College of Medicine (1915), and specialized in radiology. After having served as

roentgenologist with several New York hospitals, he was made instructor in radiology at the New York University College of Medicine (1934-36), and was reappointed in 1941.

Taylor was consecutively treasurer, secretary, vice-president and president (1940-41) of the New York Roentgen Society; in 1941 to 1942 he was a member of its executive committee. In 1943 he was affiliated with the Welfare Hospital, New York city, as a roentgenologist. He published numerous papers on radiology, roentgenology and related subjects.

TCHERNIAKOW, ADAM (ABRAHAM), Jewish martyr in the days when the Nazis occupied Poland, b. Warsaw, Poland, 1881; d. in the Warsaw ghetto, 1942.

He received his higher education in the Warsaw Polytechnicum, with a degree in chemical engineering, and later studied technology in Stuttgart, Germany. He was well versed in his profession, and was known for his skill and ability in engineering circles in Poland.

Tcherniakow was brought up in a home where his mother tongue was Polish and his Jewish education was limited. For many years he was considered as belonging to those who favored assimilation, but when he came into contact with the Jewish masses he took a more and more intensive interest in Jewish national movements, and at one time was the spokesman of the Zionist faction among the organized artisans. In those Jewish and non-Jewish circles where he was known he was respected for his integrity.

Tcherniakow came to the fore in Jewish life in Poland when, after the first World War, he helped to organize the Jewish artisans. He was one of the founders of the Jewish artisans' organization in Poland, and for many years among their ardent leaders; he helped considerably to better the lot of the thousands of the small Jewish craftsmen.

When the Nazis marched into Warsaw in 1939 and many Jewish leaders fled Poland for fear of the invader, Tcherniakow refused to leave the city. He immediately became active in the Jewish community together with several other outstanding men, carefully reorganizing Jewish community life. His calmness in time of peril and his love for the common people brought him rapidly to the forefront, and when the Warsaw Kehillah was again in a condition to resume its duties Tcherniakow was elected its official leader with the title of chairman of the board. When the Nazis established the ghetto in Warsaw he was chosen by them as the mayor of the ghetto, thus being the responsible head of the Warsaw Jews toward the Nazi occupants. In the ghetto, where life was then like that in a prison, with starvation food rations, epidemic sicknesses and forced labor obtained by the Nazis, Tcherniakow demonstrated extraordinary ability in helping to make life in the ghetto slightly easier by organizing cultural institutions, establishing music halls and even a Jewish theatre on a small scale.

In the middle of 1942, however, a great change for the worse came to the ghetto. The Nazis demanded from the Kehillah more persons for forced labor at a time when many of these did not return to their homes, and when, in the month of July, 1942, the Nazis requested from the Jewish community the names of 100,000 persons in order to send them away to remote places for forced labor which meant torture and even death, the Warsaw Kehillah, under the chairmanship of Tcherniakow, held a special session and after careful consideration decided to refuse the Nazis' demand. When Tcherniakow brought this answer to the Nazis he was arrested and there tortured for three days, and was then sent back to the ghetto with a renewed request to carry out their decree. Tcherniakow then decided to cry out his protest to the world against this barbarian demand of the Nazis by committing suicide through poison, thus dying a martyr for his suffering people. Z. TYGEL.



Chaim Tchernowitz

TCHERNICHOWSKI, SAUL, *see* TSCHERNIKOWSKI, SAUL.

TCHERNOWITZ, CHAIM, Talmudist and author, b. Sebej, Lithuania, 1871. He was ordained rabbi in 1896 by Isaac Elchanan of Kovno, and became rabbi in Odessa the following year. Here he soon founded a rabbinical Yeshiva, which introduced a modern tone by providing for the study of secular subjects in Hebrew. From the beginning of his career Tchernowitz sought to coordinate the modern sciences with Talmudic knowledge; out of this ambition grew the choice of his pseudonym, Rav Tzair (the young rabbi), under which he became known as one of the most illuminating and progressive writers of his generation.

Tchernowitz remained head of the Odessa Yeshiva until 1912, when he started to study at various Western European universities, receiving the Ph.D. degree in 1914 from the University of Würzburg. In 1923 Tchernowitz came to the United States, to assume the professorship of Talmud at the Jewish Institute of Religion, in New York city. His research into the history of the Talmud and the Halachah produced, as his first major work, *Letholedoth Hashulhan Aruch* (1897-98), a study of the influences that preceded the Caro codification and of the interpretations that followed it. *Shiurim Bethalmud* (1913) is a comparative commentary on legal concepts and on certain aspects of the Mishnah. *Kitzur Hatalmud,* in three volumes (1919-23), is a compendium, and *Toledoth Hahalachah,* in three volumes (1934-43), is the beginning of a history of the Oral Law.

Tchernowitz also wrote for various scholarly journals in Europe and the United States. His interest in the creation of a living Hebrew literature made him, in 1939, the founder

of *Bitzaron,* a Hebrew monthly published in New York, of which he was the editor in 1943. He was also serving as professor of Talmud at the Jewish Institute of Religion.

A Palestinian colony was named Givath Chaim in his honor.

SAMUEL TCHERNOWITZ (b. 1880; d. 1929), his brother, was a journalist and publicist. He was one of the editors of *Hatzefirah, Hazeman* and *Hapoel Hatzair,* and a founder of the Vaad Leumi and the Hebrew monthly *Moznaim.* His writings include a monograph on the Bene Mosheh society (1914) and *In Shohar* (1927).

Lit.: Waxman, Meyer, *History of Jewish Literature,* vol. 4 (1941) 1126-28; Berger, I., in *The New Palestine,* Jan. 10, 1941, p. 5; Askowith, Dora, in *The Jewish Review,* Feb. 13, 1941, p. 4; *American Hebrew,* Feb. 6, 1931, p. 317; *Bitzaron,* Dec., 1940; Rosmarin, A., in *Jewish Spectator,* Jan., 1941.

TEACHERS. A class of professional teachers among the Jewish people was in existence from very early times. There are a number of places in the Bible (*Ps.* 119:99; *Prov.* 5:13; *I Chron.* 15:22; 25:8; *II Chron.* 35:3) which mention teachers explicitly, while numerous others which speak of the art of reading and writing imply some form of education, and hence teachers. The schools of the prophets apparently trained young men who would go about the country and become educators of the people. Similarly, a class of teachers must have arisen out of the schools of the Soferim in the period of the Second Temple. The teaching profession became more widespread as the result of the regulation of Simeon ben Shetah (1st cent. B.C.E.) that schools should be opened for older children in the larger cities and towns, and of the high priest Joshua ben Gamla (63-65 C.E.) that schools for young children should be set up in every town and village. The Talmud, as well as Philo and Josephus, give evidence of the very active and fruitful work of teachers in their own times. The patriarch Judah Nesiah (3rd cent.), the Amora Rabina (5th cent.), and many others made it a duty for every Jewish settlement to set up at least one school of its own, with severe penalties for failure to comply.

The abundant sources of information in the Talmudic period as to education and schools depict the personality, character, capacities and social rank of the teacher. He must be a man who is not too young, he must be married, and he must possess high moral qualities. Faithful to his duties, and full of unselfish devotion to his profession, he must treat his pupils in a friendly and just manner. He should never be irascible or haughty or impatient, nor should he ever forget to act in a dignified manner in the presence of his pupils. He is required to be so well versed in the subjects which he teaches that he can at once answer any question that is put to him by his pupils. These were high requirements and they were equalled by the high respect in which a teacher was held among the Jews. At the time when the Romans and Greeks used slaves as their teachers and treated them as slaves, the great Jewish scholars were speaking in the highest terms of the merits of those who taught children well. Every act of disrespect toward a teacher was considered as great a sin as disrespect against God Himself.

As a rule a teacher was expected to conduct a class of up to twenty-five children. At first he received no regular pay, and received his maintenance in the form of presents from the members of the community. Elementary teachers, with certain limitations, were paid for their activities as early as the 2nd cent. They were, moreover, exempt from the community taxes. The teacher could resign his position at will, but he had to provide or train a successor before he could give up his position. He had security of tenure, and could be removed only in case it was shown that he did not possess sufficient knowledge or was giving incorrect instruction. At first teachers taught all subjects; but as early as the Talmudic period specialists arose, there being individual teachers for such subjects as Bible, Mishnah, Halachah and Haggadah.

The legal regulations as to teaching and curriculum continued in the Orient in the post-Talmudic period. Hai Gaon (about 1000) required that the teacher be well paid: "Whatever you give him, you are giving to your son." In the Spanish and Arabian period it is reported that Judah ibn Tibbon (1120-90) undertook difficult journeys to very distant lands to obtain suitable teachers for his son, and that he paid a teacher thirty golden denarii a year. Joseph ibn Aknin (1160-1226) enumerates the duties and the capabilities required of a teacher, as well as the numerous subjects of instruction, which include philosophy, mathematics, natural science, music and medicine. Like Maimonides, he requires that instruction be given without remuneration. However, shortly after this period it was everywhere the custom that teachers should be paid. A Castilian Jewish community statute of 1432 requires every community of forty or more families to appoint a teacher; the latter is to be paid out of the income from taxes on meat and wine and community funds.

It is reported of the teachers in Germany that they were required to pay attention to the individual needs of their pupils. Thus Judah Hehasid (1166-1224), in his *Sefer Hasidim,* reminds the instructors that they should be unselfish and be concerned only with the interests of their scholars. The average salary of the Jewish teacher in the Rhine area in the 13th cent. was from forty to fifty gulden a year. There is an elaborate statement of the mode of education in France which has been preserved from the 13th cent. It provides that the teacher should not give instruction in his home, but in a schoolhouse, that he take no more than ten children in one subject, and that he pursue no other profession while he is a teacher. There was to be a principal in charge of the teachers and he might direct as many as 100 children. He received from the community 100 litra of money, eighty of which went to ten teachers, and twenty to himself as support. The position of teachers in Poland and Italy was the same as in Germany, as can be seen from numerous community ordinances. Special care was taken in Poland that the teachers should be highly qualified; there are many complaints about those who were not. Teachers were exempt from community taxes.

The *Shulhan Aruch* of Joseph Caro (16th cent.) carefully regulates the legal status of teachers. In the following two centuries, however, as the Jewish school system became less and less efficient—due to the misfortunes that befell the Jews and various acts on the part of governments—the status of the Jewish teacher became a lower one. However, the teacher still retained his position in Jewish cultural life. The traditional forms were observed, but with more fidelity to the letter than to the spirit. It was only at the beginning of the 19th cent. that attempts were made to modernize the Jewish schools, in line with the educational thought of the times. This resulted in an improvement in the type of the Jewish teacher as well as a considerable improvement in the regularity and amount of his remuneration.

Since the middle of the 19th cent. Jews have entered all branches of the teaching profession in secular as well as Jewish schools, and have made notable contributions in the educational field. In accord with the general occupational distribution of Jews, their number in this field is proportionately large, especially in countries where they are allowed to compete freely.

The Bible has three general terms for teacher: *moreh,* which occurs especially in the prophetic writings (*Isa.* 30:20 and five other places); *melammed,* which is found only in the Hagiographa (*Ps.* 119:99; *Prov.* 5:13); *mebin,* which appears solely in priestly writings (*I Chron.* 15:22 and four other places). The word *melitz* (*Isa.* 43:27) is sometimes rendered as "teacher," but probably means "intercessor." The first two terms are repeated in rabbinical literature, while the expression *rab,* which originally meant "master," came to denote "teacher" as well. An elementary teacher was often called a *makre dardeke* or *pedagog* (from the Greek word). In course of time Moreh was restricted to a teacher of higher subjects, and the term Morenu was reserved for those of distinction in learning; while the name Melammed was limited to teachers in the Heder and Talmud Torah. The Melammed of the Heder, which was often an elementary school of the most primitive sort, often led a wretched and despised existence. Other terms for teacher which occur less frequently, usually in the Aramaic of the Talmud, are *safra, safra desidra, kara,* and *hazan* and *hazana.*

See also: EDUCATION; SCHOOLS.

MORITZ ROSENFELD.

Lit.: Frankfurter, S., *Das altjüdische Erziehungs- und Unterrichtswesen im Lichte moderner Bestrebungen* (1910); the writings of Moritz Güdemann and Simhah Assaf; the literature cited under EDUCATION.

TEACHERS' TRAINING SCHOOLS. 1. Europe and Palestine. Institutions of learning for the education of pedagogically trained teachers for general instruction, especially for Jewish religious instruction, first came into existence after the various governments had demonstrated their interest in the instruction of Jewish youth. In Austria, where Joseph II, in the Edict of Toleration of January 2, 1782, Point Eight, permitted the Jews to erect schools "organized according to the standard, provided with teachers of their coreligionists," a court decree ruled that they should "send able persons of their faith to the principal Christian normal schools for their training as teachers and schoolmasters." Nevertheless the Jews do not seem to have made any use of this permission.

In the first schools founded in Germany in the generation after Moses Mendelssohn the teachers who taught there had acquired their general education through self-instruction. One of the first official acts of the Royal Westphalian Consistory of Israelites was the establishment in 1810 of a seminary, belonging to the Consistorial School in Cassel, intended for rabbis and the education of teachers. The members of the consistory (M. M. Steinhardt, J. Heinemann and M. Büdinger) acted as teachers, for the most part without remuneration. The subjects of study were, besides the branches of instruction of the Consistorial School, Talmud, Maimonides and music. In 1817 Heinemann founded in Berlin a private institution of learning, which, however, had just as brief an existence as the seminary for teachers and rabbis which he directed and which had arisen under the aegis of the Berlin chief rabbi, M. S. Weyl, in 1825, for the Berlin authorities were unfriendly to this from the very beginning and the school authorities closed it down in 1831. In Münster there was founded in 1827 a seminary, with the aid of the Marks-Haindorfsche Stiftung. In Amsterdam, where the highly organized Talmud Torah school took care also of the training of teachers, a seminary was founded in 1836 in the spirit of the time. In the Prussian capital arose one after the other the so-called Talmud Torah Seminars (1833), and in 1840 the Schullehrerseminar, of which Leopold Zunz was the "director." In 1859 the Jüdische Lehrer-Bildungsanstalt was founded in Berlin which, placed under the supervision of Michael Sachs, was shaped into a model institute by its directors Berthold Auerbach, Aron Horwitz, Michael Holzman and J. Gutmann. In 1864 the district rabbi Seligmann Baer Bamberger founded the Israelitische Lehrerbildungsanstalt in Würzburg; in the same year Dr. H. Plato's Bildungsanstalt für israelitische Lehrer, previously in Weinheim, moved to Karlsruhe, and later to Cologne. Similar institutions arose in Düsseldorf, Budapest and Hannover.

Outside of the Jewish teachers' training schools or before their establishment, many Jewish candidates for teaching positions were trained in the general seminaries; however, it was made a duty for the pupils to attend the classes in religious instruction of their respective local rabbis. Thus in 1821 the seminary in Esslingen, in 1824 the institutes in the grand duchy of Hesse, in 1825 the Protestant Schullehrer-Seminar in Karlsruhe, in 1836 that in Hildburghausen, and in 1836 the seminaries in Würzburg, Bamberg and Schwabach were accessible to Jewish students.

The program of the Jewish teachers' training schools naturally, and at the beginning predominantly, included the training of religious school teachers. However, when later, or in those places where there were no Jewish institutions, candidates for positions as public school teachers received their training in the general teachers' training institutes, specialized professional teachers' institutes arose for religious school teachers. At first such institutions were annexed to the rabbinical seminaries. Later this purpose was served by separate institutions. Thus the new Talmud Torah organized in Hamburg in 1821 by Chief Rabbi Hacham Isaac Bernays received a "Pepinière für künftige Religionslehrer" (seminary for future religious teachers); this purpose was served also by the school in Prague which arose from the Talmud Torah Institute, by the Proseminar in Brünn, by the Religionslehrer-Bildungsanstalt in Lemberg, by a similar institution in Warsaw, by the Bildungsanstalt für israelitische Religionslehrer an Volks- und Bürgerschulen in Vienna, which existed from 1905 to 1910, and by the Jüdisches Religionslehrerseminar (1920-28), founded by Chief Rabbi Zevi Perez Chajes in Vienna. The teaching curricula and programs of the individual seminaries were adapted to their special purposes and to the views of the religious groups which supported them.

Up to the advent of the Nazis to power (1933) the training of teachers in Germany was conducted on a new basis. The teachers' seminaries in Prussia, Saxony, Baden and Württemberg were the first to be followed by those in the rest of the German provinces, with the exception of Bavaria. Of the Jewish teachers' training schools, those in Berlin, Cassel, Hannover and Münster were likewise closed. By 1933 only the Jewish seminary in Würzburg was still in existence, which, in contrast with other seminaries, comprised a four- (instead of a three-) year course and required attendance at a preparatory school before admission. In Cologne the continuance of the school was sanctioned only until 1931. Jews were not permitted to study in the "academies" which took the place of the teachers' training schools, in which only the graduates of preparatory schools were accepted, because of their denominational

character. Only the secular academies of Dresden, Frankfort and Breslau were accessible to Jews, and then only up to the year 1933. In Berlin the Preussischer Landesverband Jüdischer Gemeinden, on the initiative of Rabbi Julius Galliner, created a so-called Vorbereitungsanstalt für Lehrerakademien (preparatory institution for students intending to attend the teachers' training schools), which functioned until 1938.

In Palestine, with the revival of the national Jewish school system as well as the Hebraization of instruction, the training of teachers also received a new program and new aims. The Hebrew secondary schools, products of and based on the modern spirit, with instruction given in Hebrew in all subjects of study, were founded in the 1920's and 1930's, in conformity with these aims. They provide for the training of elementary school teachers, Hebrew language teachers, and woman teachers for the kindergartens. Such institutions existed chiefly in Jerusalem before 1943. Before the advent of the Nazis to power in Germany in 1933, and in other countries before the outbreak of the second World War, with the consequent disruption of Jewish communal life in all these lands, schools of similar nature and with similar aims existed also in Berlin, in Lemberg and Cracow (Galicia), in Lodz and Warsaw (Poland), in Czernowitz (Bucovina), in Vilna (Lithuania), and in Vienna. MORITZ ROSENFELD.

2. United States. There were two major teachers' training schools in the United States in 1943, both located in New York city and both associated with rabbinical seminaries. The older of the two is the Teachers Institute of the Jewish Theological Seminary, which was established in 1909. The other is the Teachers Institute of the Rabbi Isaac Elchanan Theological Seminary, the Beth Midrash Lemorim.

The Teachers Institute of the Jewish Theological Seminary gives a five-year course to its students, and at the completion of that course awards a regular academic degree. It is an integral part of the Jewish Theological Seminary of America, and its teaching staff consists of recognized scholars and educators. The dean of the Teachers Institute (1943) was Mordecai M. Kaplan, and the registrar was Dr. S. Dinin.

The Beth Midrash Lemorim of the Rabbi Isaac Elchanan Theological Seminary was originally an independent institution founded by the Mizrachi Organization of America in 1917. After a brief existence under that sponsorship it was absorbed by the Rabbi Isaac Elchanan Theological Seminary. The course of study is six years; its program includes substantial Talmudic studies, and the language of instruction is Hebrew. At its head in 1943 was Dr. Pinkhos Churgin.

Located in New York city were two other teachers' training schools in 1943, both in lower Manhattan. One was the Herzliah Hebrew Academy and Teachers Training School, organized in 1923. The other was the Hebrew Teachers Training School for Girls, organized in 1928. Associated with Herzliah was also a secondary school that prepares students for admission into the Teachers Training Department. The principal in 1943 was Moses Feinstein. The Hebrew Teachers Training School for Girls was founded by the Union of Orthodox Jewish Congregations of America. In addition to the teachers' training course which lasts for five years, it conducted also a preparatory department and graduate classes. In recent years it began to specialize in the training of Hebrew kindergartners. The principal in 1943 was Dr. Sidney B. Hoenig. The Agudath Israel maintained a Beth Jacob teachers' seminary in Brooklyn.

The Yiddishists had (1943) their own teachers' training school, called The Jewish Teachers Seminary, located in East 70th Street, New York city. It is part of a Jewish People's University. It is under the sponsorship of the Jewish National Workers Alliance and the Poale Zion. Instruction is in Yiddish.

A number of teachers' training schools are to be found in some of the principal cities of the United States where large Jewish settlements exist. The oldest of these schools is the Gratz College in the city of Philadelphia, which was organized in 1895. Dr. Julius Greenstone was (1943) the principal of the school, and Dr. Solomon Grayzel its registrar. In Baltimore there is the Baltimore Hebrew College, which conducts a Teachers Training School under the principalship of Dr. Louis Kaplan. The Hebrew Teachers College of Boston was organized in 1920, and in 1943 was under the principalship of Louis Hurwich. Cleveland had its Jewish Teachers Institute under the local Bureau of Jewish Education, and Chicago had its College of Jewish Studies under Dr. Leo L. Honor. In Chicago, too, there was, in 1943, a Teachers Training Department associated with the Hebrew Theological College of that city. No formal teachers' training school existed in 1943 as part of the Hebrew Union College in Cincinnati, although special courses are available at that school for those who wish to pursue Hebrew teaching as a profession. The Hebrew Union College School for Teachers (1923-32) and the Jewish School for Teachers (1933-36) in New York city gave courses of instruction for religious school teachers.

The teachers' training schools outside of New York city are regrettably small. The courses of study are limited, as is the number of their students, and the graduates from those schools generally serve in the Hebrew and Sunday schools of the local communities in which they are situated. Those who wish to make Hebrew teaching their profession generally avail themselves of the greater advantages offered by the teachers' training schools in New York city.

See also: EDUCATION. JOSEPH H. LOOKSTEIN.

Lit.: Strassburger, *Geschichte der Erziehung und des Unterrichts bei den Israeliten* (1885); Zirndorf, *Über jüdisch-religiöse Bildung im Seminare der Gegenwart* (1875); Holzman, *Geschichte der jüdischen Lehrerbildungsanstalt in Berlin* (1909); Gutmann, in *Festschrift zur Feier des 100-jährigen Bestehens der Knabenschule der jüdischen Gemeinde Berlins;* Bamberger, in *Festschrift zum 50jährigen Bestehen der israelitischen Lehrerbildungsanstalt zu Würzburg* (1914); Lazarus, F., "Das Königlich Westfälische Konsistorium der Israeliten," *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1914); *Tarbuth* (Warsaw, 1922, Jewish educational monthly); Honor, Leo L., "Comparative Study of Hebrew Teachers Training Schools in the United States," *Jewish Education Magazine,* vol. 7, No. 2; Dinin, S., *ibid.,* vol. 7, No. 2; vol. 10, No. 1.

TEBETH (a month in the Hebrew calendar), *see* CALENDAR; MONTHS.

TEBETH, TENTH OF (*'asarah betebeth;* according to the Ashkenazic pronunciation, Asoroh Beteves), a day of fasting and mourning in memory of the beginning of the siege of Jerusalem by Nebuchadrezzar, king of Babylonia, in 586 B.C.E. (*Jer.* 52:4; *II Kings* 25:1; *R.H.* 18b). When the Tenth of Tebeth falls on a Sabbath, the day of mourning is postponed to the following day. The Tenth of Tebeth fast day is generally observed by Orthodox congregations.

See also: AB, NINTH OF.

Lit.: Eisenstein, J. D., *Otzar Dinim Uminhagim* (1917).

TEBIR, *see* CANTILLATION.



Tefillah, in the sense of prayer, as depicted by Joseph Margulies

TEBUL YOM, tenth tractate of Toharoth, the sixth division of the Mishnah. According to the law of the Torah, a person who has come into contact with certain unclean objects is required to take a ritual bath, and is unclean until the evening. In this state he is called *tebul yom*. The four chapters of the Mishnah deal primarily with the effect of the contact of a *tebul yom* with various objects which can become unclean, such as bread, vegetables, eggs, liquids and utensils. The last few verses deal with various matters of general legal interest. The Tosefta to the tractate consists of two chapters; there is no Gemara.

Lit.: Danby, Herbert, *The Mishnah* (1933) 773-78.

TEDESCHE, SIDNEY S., rabbi, b. Elmwood Place, Ohio, 1890. He received the A.B. degree from the University of Cincinnati in 1913, and in the same year was ordained at the Hebrew Union College. Later he received the Ph.D. degree from Yale (1928) and the LL.B. degree from St. John's Law School (1938). Tedesche became rabbi in Springfield, Ill., in 1913. In 1916 he was called to Providence, R. I., in 1920 to San Antonio, Texas, and in 1922 to New Haven, Conn. He assumed the pulpit at Union Temple, in Brooklyn, in 1929, and in 1943 still held this post. He was among the Brooklyn leaders who spoke out against the attempt made, in 1934, to organize in Brooklyn a group calling for proportional political representation of Jews.

Tedesche was a trustee of the Brooklyn Public Library and a director of the Jewish Publication Society of America. In addition to many studies on scientific and religious subjects, he was the author of a critical edition of *I Esdras,* in Greek (1928). He was a contributor to the *Universal Jewish Encyclopedia.*

Lit.: American Hebrew, March 23, 1934, p. 379.

TEFILLAH ("prayer," derived from the Hebrew verb *hithpallel,* the original meaning of which is "to appeal to God as the judge," a sense in which the word must frequently be translated in the Bible). In the Bible, the Tefillah is a term used for prayers of petition or prayers of thanksgiving. Today it can no longer be determined in what respects the word Tefillah differed from the similar Biblical designations for prayers of petition, prayers of thanksgiving, and the like. In the Mishnah, the Tefillah means only "prayer of petition," and is applied especially to the prayer called the Eighteen Benedictions (Shemoneh Esreh); in the Mishnah, therefore, the Hebrew verb *hithpallel* means to recite the Shemoneh Esreh benedictions.

In the Talmud this linguistic usage was continued, and in addition, the Aramaic terms *tzalli* ("to pray") and *tzelotha* ("prayer") are employed. Although this linguistic usage persisted for several centuries, it was later altogether forgotten. The word "Tefillah" was accepted without restrictions in the meaning of "prayer," and since that time it has been used in Jewish literature as a term for any prayer, without distinctions as to whether it is a prayer of obligation (one which has to be recited, according to the Jewish ritual law) or a private prayer. In popular Jewish speech the phrase "Tefille tun" means "to say a prayer," and in Southern Germany the Jews called the prayer-book "die Tefille."

Lit.: Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) lvi; Elbogen, I., *Der jüdische Gottesdienst,* 5-6, 27, 511; Idelsohn, A. Z., *Jewish Liturgy* (1932).

TEFILLATH GESHEM (prayer for rain), *see* PRAYERS, SPECIAL.

TEFILLATH HADERECH (travelers' prayer), *see* PRAYERS, SPECIAL.

TEFILLATH SHEBA (the seven benedictions for the Sabbath), *see* SEVEN BENEDICTIONS.

TEFILLATH TAL (prayer for dew), *see* PRAYERS, SPECIAL.

TEFILLIN ("phylacteries"), one of the seven minor tractates of the Talmud. It contains one chapter, and gives the rules and regulations for writing the Biblical passages on the parchment in the phylacteries, the manner and time of wearing them, and those persons who are obligated to wear them.

Lit.: Higger, M., *Seven Minor Treatises* (1930).

TEFILLIN, *see* PHYLACTERIES.

TEHILLIM, *see* PSALMS.

TEHINNAH, *see* LITERATURE, DEVOTIONAL.

TEHIYATH HAMETHIM, *see* RESURRECTION.

TEHOM (*Gen.* 1:2), the subterranean fresh-water ocean, from which fountains and rivers were once believed to derive their water. Except in *Isa.* 63:13, the word *tehom* is always used in the Bible without the article; it is thus regarded as a proper name. In the North Canaanite literature of Ugarit (14th cent. B.C.E.) we find the word also in the dual, meaning "the two deeps." In Assyro-Babylonian the word appears as *tiamtu,* "sea," personified as the dragon Tiamat, who played an important role in mythology as the representative of primordial chaos, and who was slain after a great battle by Bel-Marduk (Hebrew Merodach).

WILLIAM F. ALBRIGHT.

TEITEL, JACOB, attorney, judge, and Russian state councillor, b. Tchorny-Ostrow, province of Podolia, Russia, 1850; d. Paris, 1940. After studying law at the University of Moscow he became a magistrate. Thereafter, until 1912, he served as supreme court judge at Saratov, and was for forty years the only judge in Russia who was a Jew. In 1912, under pressure by the anti-Semitic minister of justice, Szheg-

lovitov, he was forced to resign from the bench; he was appointed a member of the state council, invested with the title of state excellency, and granted an increase in pension for his devoted service to the state. During his term of office as a judge, Teitel was greatly interested in social and charitable activities.

In 1912 he was a member of a delegation which, including a Jochelman and Israel Zangwill, was sent to Lisbon to negotiate with the Portuguese government regarding the colonization of Jews in Angola, Africa. His home in Saratov was a gathering-place of intellectual and progressive persons, and such men as Maxim Gorki and Vladimir Ilyich Lenin were among his visitors.

After the Bolshevist revolution Teitel went to Berlin (1921), where he became head of the Verband Russischer Juden in Deutschland, which he served with great zeal until 1930. He wrote memoirs covering the last forty years of his life (Russian, 1925); the work was translated into German (1929), with an introduction by Gorki and Simon Dubnow, under the title of *Aus meiner Lebenszeit.*

TEITELBAUM, AARON, rabbi, b. Jerusalem, 1890. He was educated at the Yeshiva Torath Chaim in Jerusalem, and ordained in 1911. In the following year he came to the United States, where he held various communal posts, particularly in connection with European and Near East war relief. He was one of the organizers of the Joint Distribution Committee (1914), as well as an organizer of the Central Relief Committee. With the latter organization Teitelbaum served also as executive secretary from 1916 to 1930, and was a member of the executive until 1936. In 1918 he was a member of the Joint Distribution Committee Near East Commission, and in 1926 he was sent by the Central Relief Committee to investigate educational conditions in Europe and Palestine.

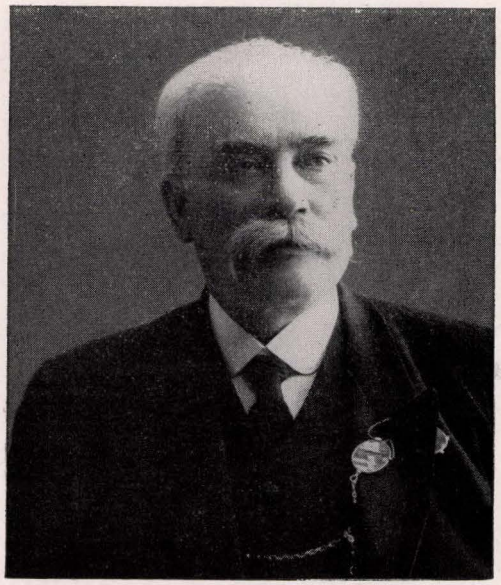
Teitelbaum was one of the founders of the Loan Bank in Palestine; he also aided Mayor Meier Dizengoff in launching the Tel-Aviv loan in the United States (1933). From 1928 to 1930 he was a member of the praesidium of the World Mizrachi Organization. Teitelbaum returned to Palestine in 1933 and came to the United States about 1940.

TEITELBAUM, MOSES, Hasidic rabbi and author, b. Przemysl, Galicia, 1759; d. Sátoraljaujhely, Hungary, 1841. He claimed to be a descendant of Moses Isserles (ReMA). A pupil of Rabbis Joseph of Kolbuszowa and Jacob Isaac of Lublin, he was rabbi of Sinav from 1785 on and rabbi of Sátoraljaujhely, Hungary, from 1808 until his death. In Hungary he was one of the first Hasidic rabbis, and such were his authority and his following that his influence persisted through his descendants down to the middle of the 20th cent. Like his master, Jacob Isaac of Lublin, he was credited with the gift of clairvoyance. Legend has it that among the non-Jews who turned to him for aid and guidance was Louis Kossuth as a young boy, who heard the Zaddik foretell his future greatness.

Teitelbaum also directed a Yeshiva, and was the author of numerous works. They include: *Yismah Mosheh,* homilies on the Pentateuch, the Prophets and *Proverbs* (1849; 3rd ed., 1928); *Tefillah Lemosheh,* commentaries on *Psalms; Yashir Mosheh,* commentaries on *Song of Songs; Shuah Sefunim,* commentaries on the prayer-book; and responsa. His works were edited by Judah Yekuthiel Teitelbaum, his grandson and successor in the pulpit of Sátoraljaujhely.

JUDAH YEKUTHIEL TEITELBAUM (b. Drohobycz, Galicia, 1808; d. Safed, Palestine, 1891), Hasidic rabbi, was the grandson of Moses Teitelbaum. He was author of *Yitab Leb* and *Rab Tob,* commentaries on the Pentateuch, and of homilies and responsa.

ELEAZAR TEITELBAUM (b. 1788; d. Máramarossziget, Hungary, 1855), Hasidic rabbi, was the only son of Moses Teitelbaum. He served as rabbi at Máramarossziget. His successor, ZALMAN LEB TEITELBAUM, founded a Yeshiva there which continued to attract a host of students under Hayim Zebi Teitelbaum (1879-1926), author of *Atze Hayyim,* homiletical interpretations, and of a number of other works on Halachah, Haggadah and Cabala.



Jacob Teitel

He in turn was followed by a second Zalman Leb Teitelbaum. In this line of rabbis the title and functions of Zaddik were hereditary. Another member of the Teitelbaum family, Naphtali, was rabbi at Nyirbátor, Hungary (d. 1929), and an influential Orthodox leader in his country.

The Teitelbaum dynasty is the subject of a novel written by Dezsö Schon, *Istenkeresök a Kárpátok alatt* (Seekers of God in the Foothills of the Carpathians; 1936).

TEIXEIRA (also **Teixeyra** and **Texeira**), distinguished Portuguese Marrano family which derived its origin from the Sampayo family. It was known also by the name of Teixeira (or Texeira) de Mattos. Its members, who resided in Hamburg, Amsterdam, London, Vienna and Venice, were noted for their philanthropy as well as for their financial and diplomatic achievements.

Lit.: Roth, Cecil, *History of the Marranos* (1932) 300-3; Graetz, H., *History of the Jews,* vol. 4 (1927) 690-91.

TEIXEIRA, ANISIO SPINOLA, educator, b. Brazil. He studied at the Faculty of Law of the University of Rio de Janeiro and at Teachers' College, Columbia University (M.A.), New York city, and became director of public instruction in the state of Bahia (1924-29) and professor of history and of philosophy of education in the Bahia Normal School (1929-30). In 1931 Teixeira was appointed director of the department of education of the federal district of Rio de Janeiro, and in the following year professor of philosophy of education in the Teachers' School of the Institute of Education, Rio de Janeiro.

He wrote: *Aspectos americanos de educação* (1928); *A educação progressiva, Uma introdução a filosofia da educação* (1933); *O sistema escolar do Rio de Janairo* (1933); *Educação para a democracia* (1937).

TEIXEIRA, MANUEL (Isaac Hayim Senior Teixeira), diplomat, b. Lisbon, about 1625; d. Amsterdam, Holland, 1705. He and his father, Sampayo Diego Teixeira, embraced Judaism at the same time. Before his father died, Manuel Teixeira succeeded him as diplomatic representative and confidant of Queen Christina of Sweden. Despite the enmity of the clergy of Hamburg, the queen, on more than one occasion, stayed at his residence and placed the administration of her finances in his hand. Like his father, he interested himself in the welfare of his coreligionists, and supported the Yeshiva in which Jacob Sasportas taught. He was an ardent adherent of Sabbatai Zevi. When the Austrian Jews, especially those of Vienna, were to be banished by order of Leopold I in 1670, Teixeira persuaded Cardinal Azzolino of Rome to intercede on their behalf, while Queen Christina, on Teixeira's plea, appealed to the empress in Vienna and to the papal nuncio, but these efforts were of no avail. During the ninth decade of the 17th cent. Teixeira moved to Amsterdam, where he assumed the leadership of the Sephardic community.

Lit.: Roth, Cecil, *History of the Marranos* (1932) 302-3; Graetz, H., *History of The Jews,* vol. 5 (1927) 140, 171; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 7 (1928) 61, 313-14; Grunwald, M., "Le procès de l'inquisition contre Diego et Manoel Teixeira," *Revue des études juives,* vol. 59 (1910) 239-47; Vogelstein, H., and Rieger, P., *Geschichte der Juden in Rom,* vol. 2 (1895) 223.

TEIXEIRA, PEDRO, traveler and author, b. Lisbon, Portugal; d. either in Antwerp, Belgium, or in Verona, Italy, about the middle of the 17th cent. He commenced his travels about 1586, journeying to China, the Philippines and America, and returning to Lisbon in 1601. In 1603 he continued his travels to India, Persia and other countries, and upon his return settled in Antwerp, some time between 1605 and 1609. Teixeira's recollections and experiences of his travels are described in his masterful work, *Relaciones de Pedro Teixeira* (Antwerp, 1610), which includes a history of the kings of Persia and Harmozia (Moghistan). In 1637 he made an expedition to and exploration of the Amazon River on behalf of King Philip IV of Portugal. Teixeira's work is regarded as one of the most important sources of the knowledge of the Orient at the beginning of the 17th cent., and scholars frequently quote his work as authoritative. His book was first translated into French by Cotolendi (1681).

The first English translation was published in London by John Stevens, Spanish scholar, in monthly installments from 1708 to 1710, appearing under the title of *A New Collection of Voyages and Travels.* A complete translation into English by W. Sinclair, edited by D. Ferguson, appeared under the title of *The Travels of Pedro Teixeira* (1902).

Lit.: Kayserling, M., *Sephardim* (1859) 188-89; Edmundson, L., "The Voyage of Pedro Teixeira," *Royal Historical Society Transactions,* vol. 3 (1920) 52-71.

TEIXEIRA, SAMPAYO DIEGO (Abraham Senior Teixeira), head of the Spanish and Portuguese community of Hamburg, b. Portugal, about 1580; d. Hamburg, Germany, 1666. He was the son of Dom Francisco de Sampayo, a member of the Portuguese royal household. In 1643 he left Portugal, and resided for a while in Antwerp, where he acted as consul for the Spanish government. Shortly thereafter he settled in Hamburg, where he amassed great wealth and associated with the nobility. In 1647, although close to seventy years of age, he was circumcised in order to adopt Judaism. Because of this act the Austrian government demanded his arrest and requested the senate to imprison him and confiscate his properties. The Senate of Hamburg, however, energetically and successfully intervened in his behalf.

Teixeira, who headed the Spanish and Portuguese community of Hamburg, lavished his wealth on the Jews of the city, on public institutions, and on the church. He founded a fund to furnish dowries to needy girls (Hachnasath Kallah), and another for the ransom of prisoners (Pidyon Shebuyim). In 1654, when Queen Christina of Sweden visited Hamburg, she resided in his palatial home. In 1655 she appointed Teixeira her financial agent and diplomatic representative in Hamburg, a position which he held until his death. Due to his intercession with King Frederick III, of Denmark, the Jews obtained many privileges.

Lit.: Roth, Cecil, *History of the Marranos* (1932) 301-2; Graetz, H., *History of The Jews,* vol. 4 (1927) 690-91; Grunwald, M., *Portugiesengräber auf deutscher Erde* (1902).



TEIXEIRA DE CARVALHO, MARIO, physician and writer, b. Porto Alegre, Brazil, 1906. He studied at the University of Porto Alegre (M.D., 1932), and held a leading position at the Hospital São Pedro of his native city (1932-37).

His writings include: *Nobiliario sul riograndense; O serviço de correios no Rio Grande do Sul; A familia Pinto Bandeira; Da nobreza; A bandeira de Rio Pardo; O nascimento de Gaspar Silveira Martins.* Teixeira was honorary member of the São Paulo Institute of Genealogical Studies.

TEKA, royal Hungarian chamberlain in the 13th cent. He was probably of Khazar origin. His father was a great landlord, having received from the king the huge domain of Besenyő (the Hungarian term for Petcheneg), which he left to Teka. The son owned several other domains and probably derived his name, Teka, from one of them. He was made custodian of the revenues of the royal chamber by King Endre II (1205-35), and in contemporary Latin documents is referred to as Comes (count). Apparently a financier of the first magnitude, Teka figures as signatory on several agreements and peace treaties between Leopold II of Austria (1194-1230) and Endre II; he also guaranteed the payment of 2,000 marks by the Austrian ruler to the king of Hungary. In 1222 the Hungarian Golden Bull barred Jews and Ishmaelites (merchants from the Near East) from fiscal offices and from the rank of nobility in Hungary, but the king, who had signed the law reluctantly, kept Teka in office.

In 1233 Pope Gregory IX made Endre take an oath that he would observe the provisions of the constitution concerning the Jews; thereupon Teka laid down his office and went to Austria, where his prestige was high. One of his domains was given by Endre's son, Béla IV (1235-70), to Simon, knight of Aragon. This ruler, upon whom the pope had prevailed to take an oath similar to that taken by his father, subsequently obtained release from it, his pressing need for funds in view of the Tatar invasion of Europe being recognized by the pope. Teka then returned to Hungary upon the invitation of Béla IV, from whom he received, probably in return for an important loan, the domain of Csenke, which the king took from Simon of Aragon. Teka appears to have perished during the Tatar invasion, for afterward his domain was again returned to Simon of Aragon and he was no longer mentioned in the documents.

TEKIAH, *see* SHOFAR.

TEL ADASHIM, TEL AMAL, TEL HAI, *see* COLONIES, AGRICULTURAL.

TEL HUM, *see* CAPERNAUM.



Hostel for immigrants conducted by the Jewish Agency at Tel-Aviv

TEL MOND, TEL OR, TEL YITZCHOK, TEL YOSEF, TEL ZUR, *see* COLONIES, AGRICULTURAL.

TEL TAANEK, *see* TAANACH.

TEL-AVIV (Hill of Spring), the largest city in Palestine, with an all-Jewish population of about 200,000 in 1943. The city was founded in 1909 on the sandy shores north of Jaffa as a garden suburb by Jews residing in Jaffa. The colonizing group, Ahuzath Bait, with the aid of a Jewish National Fund loan, acquired 121 dunams of land and within a short period erected some sixty houses and the Hebrew high school, Herzliah, which was the first secondary school in the country. The city grew slowly at first, and was completely evacuated under Turkish orders during the first World War, because of the pro-Allied sympathies of its inhabitants. In 1919 there were 3,000 inhabitants; in 1922, 12,860; in 1931, 45,000; in 1936, 140,000; and in 1943 about 200,000, including the suburbs. In the latter year the city had 8,000 buildings and an area of over 10,000 dunams. In 1922 the municipal budget was £12,000; in 1943 it was almost £600,000.

Tel-Aviv was granted its own administration as a township on May 11, 1921, with the right to levy taxes and organize a police force and court, and in 1934 became a full municipal corporation. It is administered by an elected council of fifteen members, and by a mayor and vice-mayor chosen by the council from among its own members. Meier Dizengoff, who helped found Tel-Aviv, became its first head, and remained mayor until his death in 1936, except for a brief period of a few years. The mayor in 1943 was Israel Rokach. The name Tel-Aviv is derived from Nahum Sokolow's Hebrew rendition of the title of Theodor Herzl's book, *Altneuland*. The city's motto is *'ebneh venibneth* (I shall build thee, and thou shalt be built). An official monthly, the Tel-Aviv municipal bulletin, is published. Major streets are Herzl Street, Rothschild Boulevard, Allenby Road and Ben Yehudah Street. In the local cemetery are buried the remains of victims of Arab riots, and such celebrated leaders as Ahad Haam, Hayim Nahman Bialik and Max Nordau.

As a result of the 1936 riots and the Arab strike in neighboring Jaffa, Tel-Aviv established its own port at the mouth of the Yarkon River. Built by Nachshon, Ltd., with the aid of the Histadruth, the Jewish Agency, and all elements in Jewish Palestine, the port grew rapidly. In 1938 a net ship tonnage of 1,450,000 was registered, and over 1,000 workers were employed at the docks in various capacities. A year later the outbreak of the second World War put an end to Mediterranean shipping and brought to a halt the development of the Port of Tel-Aviv.

The city is the center of a large and diversified industry, most of which, in 1943, was devoted to the war effort. Food, chemical, building and miscellaneous manufacturing industries flourished. One of the most important was the textile industry, and as a result of fashion shows held in the city, even during war time, Tel-Aviv showed promise of becoming the fashion center of the Near and Middle East.

The city is also marked by intense cultural activity, and is to all purposes the cultural center of Jewish life in Palestine. Its Hebrew press included, in 1943, four daily papers, thirteen weeklies and eighteen monthly journals. There were in that year a municipal museum, founded by Dizengoff, a small zoo, more than a dozen theatres, music and art centers, the Maccabi athletic stadium and a modern, well-developed school system. There were a large municipal hospital and many private institutions. The Levant Fair, first opened on April 26, 1934, was one of the outstanding commercial and festive occasions in the life of the city. On Purim and other Jewish holidays the city is largely given over to public rejoicing and celebration in the streets. The Sabbath is universally observed as the day of rest. The city has wide avenues, lined with trees, and modern busses and

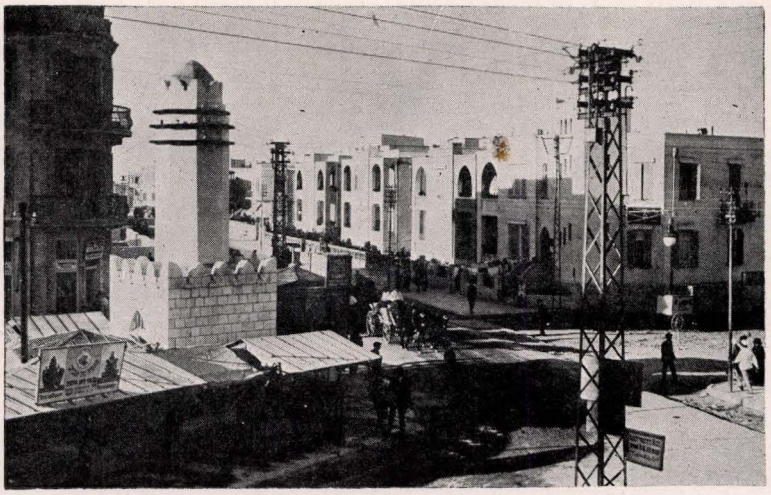


Procession in the Jewish Soldiers' Day parade at Tel-Aviv. Photos reproduced by courtesy of the United Palestine Appeal

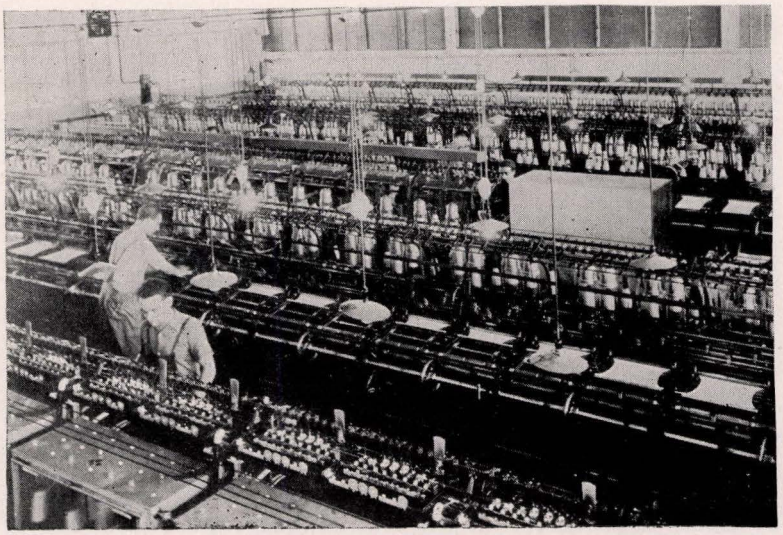




At the harbor of Tel-Aviv (above). Palestinian Jewish volunteers aiding the Royal Engineers in unloading British and American supply ships for the Middle East; (right) the Great Synagogue at Tel-Aviv



A glimpse (left) of the heart of the all-Jewish city of Tel-Aviv



A factory in Tel-Aviv (right) producing cotton and silk fabrics as well as raincoats to supply the garrisons in Palestine and elsewhere in the Middle East

taxicabs provide fleet transportation to any section. There is also a broad beach and promenade fronting on the Mediterranean. A municipal airport was established in 1938.

The population is cosmopolitan, coming from all corners of the globe, although Jews from Nazi-occupied lands lead numerically. The languages, customs and folk-ways brought by immigrants linger with the original arrivals, but disappear with the second generation.

One of the remarkable aspects of the city is an imponderable element, its youth, spirit, gaiety and remarkable progress which have transformed it within a generation from a sandy waste into a modern metropolis of almost a quarter of a million persons. It is well termed by visitors the "Miracle City" of the East.

Tel-Aviv was raided by Axis planes several times during the second World War, with many casualties and large property loss. In the attack in September, 1941, 121 persons were killed.

Heading the religious life of the city in 1943 were Rabbi Moshe Avigdor Amiel, chief rabbi of the Ashkenazic community, and Rabbi Jacob Toledano, Sephardic chief rabbi. In January, 1943, the municipal council ratified a $20,000,000 program for post-war building, including about $4,000,000 for a housing development, $1,500,000 for new schools and about $1,000,000 for parks and playgrounds.

CARL ALPERT.

TELCS, EDE, sculptor, b. Baja, Hungary, 1872. He studied at the Academy of Fine Arts, Vienna, and exhibited his first works at the Austrian capital. From 1900 on he lived in Hungary, where he won several prizes with his small sculptures as well as with his portrait busts, which included those of the poet József Kiss and of the philanthropist Johanna Bischitz. Telcs created the monument of the poet Vörösmarty with several secondary figures, and contributed the statues of Saint László and Károly III to the millennial monument at Budapest. He executed also the statue of Louis Kossuth at Kecskemét and that of Elizabeth of Austria-Hungary at Subotica (Szabadka). His *Moses* adorned the Home of the Hebrah Kaddisha of Pest. He did the tomb of the painter Michael Munkácsy.

Telcs was a distinguished medalist, and created many fine plaques. Among his medals and plaques are those of Adolf Sonnenstein, Judah Epstein, Miksa Falk, Henrik Marcali and Giacomo Puccini. From 1919 to 1921 Telcs lived in Holland, after which he again returned to Hungary. He won gold medals at Budapest, Antwerp and Turin, and a prize in Paris. Telcs embraced the Christian religion.

TELISHA GEDOLAH, TELISHA KETANNAH, *see* CANTILLATION.

TELL EL-AMARNA, *see* AMARNA LETTERS.

TELLER, BENJAMIN FRANKLIN, communal worker, b. Philadelphia, 1853; d. Frankfort, Germany, 1904. He was one of the most important realtors in Philadelphia. Teller was actively identified with nearly every Jewish charitable and institutional affair in the city, serving as president of Rodeph Shalom Congregation and of the Jewish Exponent Publishing Company, as secretary of the Jewish Foster Home and Orphan Asylum, and as treasurer of the Jewish Maternity Hospital Association. His brother, David Teller (d. 1905), and his son, Oscar Teller (d. 1919), were both well-known figures in Philadelphia.

TEMESVÁR, city in Bánát, a province formerly belonging to Hungary which, as a result of the first World War, was awarded to Roumania. The city was then called Timişoara.

Sephardic Jews migrated to Temesvár during the 164 years of Turkish occupation (1552-1716). The oldest extant tombstone in the Jewish cemetery of Temesvár is that of Azriel Assael, and dates from the year 1636. Some fifty Spanish and Turkish Jewish families of Temesvár fled to Belgrade and Zemun in 1716, when the fortress was besieged by Prince Eugene of Savoy who, after gaining fort and city, invited the Jews to return and become citizens of Austria. Only eight families chose to return, among them Jacob Amigo, scion of a noble Spanish Jewish family. Another member of this line, Judah Amigo (d. 1779), was surnamed "re chico" (little king). He founded a Jewish community in 1739, and Sephardic and Ashkenazic Jews convened within the gate of Fort Prince Eugene to worship. From 1760 on Sephardic Jews held services at the Judenhof for nearly a century; it was replaced in 1865 by the Reform synagogue.

Judah Amigo was *Judenrichter* (Jewish judge) of the Jewish community of Temesvár and Bánát, upon which the Austrian court imposed a set of harsh regulations, affording it, however, the security of protection. Judah Amigo had influence with the Sultan, and acted as ambassador of Diego d'Aguilar to him in the matter of the expulsion of the Bohemian and Moravian Jews decreed by Maria Theresa in 1745. At his request, the Sultan intervened with the Austrian empress on behalf of the Jews, and the edict was revoked. The rabbis of Temesvár included Jacob Morpes (from 1739 on), Levi Jerusahus (middle of the 18th cent.) and David Hirsch Oppenheim (1800-56).

The oldest institutions of the community were within the citadel; from 1840 on, however, the Jews were free to settle in the city, and it was the residents of the city that accepted Reform statutes in 1869, whereas an Orthodox community was constituted in the citadel in 1871 and a synagogue was built in 1899. The Sephardic element kept shrinking while the Ashkenazic element was expanding. In 1910 the Jews of Temesvár numbered 6,700 in a total population of 72,500. During the Austro-Hungarian monarchy (1867-1918) conditions for industrial, banking and commercial enterprises among the Jews were favorable, and the Jews of Temesvár attained importance in these fields; they had representatives also in public office. In 1918 a lyceum (high school for boys and girls and commercial school) was established, the two communities contributing jointly toward its maintenance.

Under Roumanian rule (from 1918 on) some leading Jews of Temesvár played an important part in Hungarian minority endeavor, and outdid non-Jewish Hungarians in the faith they kept with their former country. Adolf Ungar, Jewish vice-mayor of Temesvár, was also president of the Hungarian party of Bánát. Other Jews chose Zionism and Jewish nationalism as a way out of the new situation, and Jewish cultural endeavor proved an outlet especially for the energies of the new generation. In 1934 the Orthodox and Reform communities were united, and the two chief rabbis, Miksa Drechsler and Jakab Singer, the latter an eminent historian, continued to serve jointly. In 1942 the Jews of Temesvár were affected by the Roumanian ordinance which doomed for deportation to Transnistria (Ukraine) all Jews in territories acquired by Roumania as a result of the first World War.

ANNA BETTELHEIM.

TEMKIN, MORDECAI, poet, b. Siedlowice, Poland, 1891. He was a descendant of Perez Smolenskin and Abraham Eger of Lublin. He settled in Palestine in 1911 and wrote poems for periodicals, many of which were published in book form (1927 and 1932). Some of his poems were translated into Yiddish and Hebrew. He also translated German belles lettres into Hebrew. In 1943 he was living in Jerusalem.

TEMKIN (TIOMKIN), VLADIMIR, Zionist leader, b. Elisavetgrad (Kirovo), Russia, 1860; d. Paris, 1927. He joined the Chovevei Zion movement in 1888, and became one of the founders of the Bilu move-

ment. On behalf of the Odessa Committee, Temkin went to Jaffa, Palestine, in 1890. After his return (1892) he became crown rabbi in Elisavetgrad, and in this capacity aided Theodor Herzl in the founding of the Zionist Organization. He was a delegate to every Zionist Congress.

In 1917 Temkin was the leader of the Ukrainian Jews as minister of Jewish affairs and president of the Jewish National Council in the Ukraine. When the Bolshevists came into power in the latter part of that year he went to Paris, where he became active as a member of the Comité des Délégations Juives and participated in Jewish welfare work. He later joined the Zionist Revisionists, and was president of the Central Committee.

Lit.: *New Palestine,* Dec. 30, 1927, p. 566.

TEMPERANCE. Temperance, meaning habitual moderation in the indulgence of the natural appetites, has been developed as a virtue in the Jewish people through the rational conception of the nature of man in Biblical and rabbinic teaching. Lawgiver, prophet and sage, declaring man to be made in the very image of God, never forgot that he is also an earthly creature possessed of sensation, appetites and instincts. He is spiritually akin to the Creator, but he is also human, having the weaknesses to which the flesh is heir.

The unfailing recognition of this duality in man, the spiritual and the material, is the signal characteristic of the religion of Israel from the Mosaic legislation down to the latest responsa. The moral law was intended to give to each side its due share in the individual's development: to blend the spiritual and human elements into a consistent whole. The Bible, therefore, contains dietary and hygienic regulations, going often into minute personal details—all with the purpose of approximating some measure of human perfectibility. "Ye shall be holy; for I, the Lord your God am holy" (*Lev.* 19:2) is a command of hardly greater importance than the stern commands about things human that belong only to a human world.

Neither the Mosaic code, nor the warnings of the prophets, nor the rabbinic legislation attempted to turn Israel into a people of saints. They taught moderation, fully realizing the dual nature of man. Asceticism, as a mark of piety, was not only discouraged but repudiated. The Essenes constituted definitely a foreign element in the Second Hebrew Commonwealth. Both Philo and Josephus saw in their philosophy and practice a sharp deviation from the normal. Nor were the Hasidim of a later age true to the real spirit of the Jewish faith in converting Judaism into zealotry. They ignored that quality of moderation which is basic to all Jewish life and thought. An effective curb was placed even on the making of holy vows where they led to certain abstentions—not to discourage making pious resolutions but to check withdrawal in any form from the ordinary interests of mankind.

As among all ancient tribes, the Hebrew people in their early history showed little moderation in satisfying their human appetities. That the Bible reveals. Even under the leadership of Moses they clamored for the fleshpots of Egypt. But the stern rebukes of the prophets chastened them. Seldom in any literature is found such searing denunciation of gluttony, drunkenness, and the evils of unbridled luxury as came from the lips of the prophets of Israel. And what the prophets began their successors, the rabbis, continued through the centuries, with the result that sobriety has become ingrained in the Jewish people. Thus the drinking of wine, which can be so easily abused, was linked with the sanctification of the Sabbath and festivals and other ceremonials. As it is used for a holy purpose, Jews learned to set a discreet limit to appetite. In modern times there have been no temperance leagues among the Jewish people. In no other community is drunkenness so little in evidence as among Jews.

Likewise, under the guidance of the prophets and the rabbis, the sex instinct was disciplined into moderation. Early marriages were the established custom, and have so in general remained. Marriage was a religious duty. It largely accounts for the well-known chastity of the Jewish woman in the Middle Ages and in the early centuries of the modern era when looseness of morals was so notorious throughout Christian Europe. Prostitution among the Jewish people was practically unknown. In the treatment of the relations between husband and wife post-Biblical literature reveals the greatest refinement and is most eloquent on the subject of self-restraint.

Propriety and moderation in dress were always insisted upon by Jewish moralists; extremes in all cases were to be avoided. Even on Sabbaths, one rabbi writes, Jewish women should wear only simple dresses. Regulations were posted on the walls of synagogues setting forth the color and style for men and women; and, for the latter, the number of jewels to be worn whether real or "costume." There was a penalty for violating these regulations: the offending male would not be "called to the Law," and his offending wife would be denounced in the course of the service.

On the subject of amusement the rabbis inveighed strongly against all forms thereof that turned to gambling, mainly because it so easily got out of bounds. Dice were strictly forbidden. Chess was permitted but only in moderation.

According to Jewish teaching, excesses of all kinds are to be avoided. The Jew is to lead a normal life, a life of moderation and sobriety as a human being in a human world, but always under spiritualizing influences so that he may be in complete harmony with the divine will.

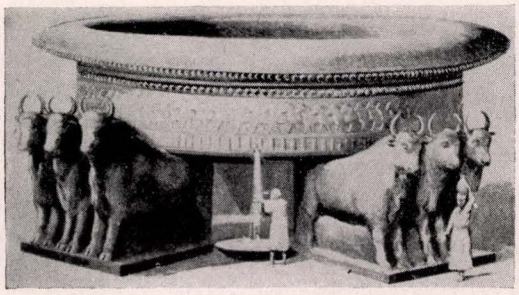
See also: ABSTINENCE AND ABSTENTION; ASCETICISM; GAMBLING; GAMES; SEX LAWS; WINE.

CHARLES A. RUBENSTEIN.

Lit.: Abrahams, I., *Jewish Life in the Middle Ages* (1917); Cohen, Israel, *Jewish Life in Modern Times* (1914); Day, Edward, *Social Life of the Hebrews* (1901); Lecky, W. E. H., *History of European Morals* (2 vols., 1894); "Jews as Drinkers," *American Hebrew,* Aug. 18, 1939, p. 5.

TEMPLE. 1. The Temple of Solomon. The history of the Temple of the Israelites is very closely connected with that of the kingdom. Up to the time of David the national god, Yahveh, was regarded as having "walked in a tent and in a tabernacle" (*II Sam.* 7:6; *I Chron.* 17:5 says, "from tent to tent") and as not having an abode of His own. It is true that the account in the Torah speaks of God as having an abode (*mishkan*)—the Tabernacle—while the Israelites were wandering in the wilderness; but Bible scholars regard this account as unhistorical and as being merely the projection of later conditions back into earlier times. The sanctuary at Shiloh, which can have been only a flimsily constructed shrine, was evidently destroyed by the Philistines. The report in *II Samuel* and *I Chronicles* which declares that David had in mind the construction of a Temple and had had the material for it prepared, on the other hand, appears creditable; such a marvellous shrine would have been quite appropriate for the city of Jerusalem after it had become the royal residence.

However, the Temple was first built by Solomon, in connection with his own palace. For this purpose he made use of his alliance with King Hiram of Tyre, who furnished him with Phoenician artists and builders, as well as cedars of Lebanon. Solomon sent a huge levy of his own vassals to work in the forests of the Lebanon and in the stone quarries; the Biblical sources (*I Kings* 5 to 7) admit that the Israelites accomplished only the heavy work, while the rest was done by for-



The Molten Sea, an important feature of the Solomonic Temple

eign artificers. The parallel passages in *II Chron.* 2 to 4 claim a larger share of the actual work of building for the Israelites; actually it was not until a later time, in the course of the repairs to the Temple, as recorded elsewhere in the Bible, that the Israelites accomplished this part of the work.

The site of the Temple was the threshing-floor of Araunah the Jebusite, which had been purchased by David (*II Sam.* 24:18-25). According to *II Chron.* 3:1, this was identical with Mount Moriah. In other places the term Mount Zion is used, while in *Micah* 3:12 occurs the term "mountain of the house" (*har ha-bayith*), which appears frequently in rabbinical literature. The Temple mount is about 2,470 feet high; it was thus about twenty-five feet higher than the palace which was adjacent to it (*Ezek.* 43:7). In order that the ground should be level it was necessary to provide certain foundations and embankments; however, the only express mention of these is in connection with the Second Temple. The Bible and the legends expressly declare that the stones for the building were not dressed with iron tools; legend explains this by saying that the wondrous Shamir worm was used.

The full Temple place was occupied to a large extent by courts and subsidiary buildings; the Temple itself was a splendid building, but not a large one. The chief (*II Chron.* 4:9) or outer (*Ezek.* 40:17) court was entered from the city, or south side, and served for the assembly of the people. Next one passed through a gate to the inner court, situated at a somewhat higher level (*Jer.* 36:10); at the entrance to this there was a raised place, a sort of tribune (*II Kings* 11:14; *II Chron.* 6:13 calls it a "scaffold"), from which the king would speak to the people. This was connected with the palace by a staircase (*I Kings* 10:5, emended text; *II Chron.* 9:4).

There were several gates to the Temple court; their exact locations can not be determined. There are references to the upper gate (probably the same as the Benjamin gate), the king's gate, the new gate, the council gate (*Neh.* 3:31), and the prison gate (*Neh.* 12:39; cf. *Jer.* 32:2). Next to the great court was the court of the priests (*II Chron.* 4:9); in this stood the great brazen altar of burnt-offering (*I Kings* 8:64; *II Chron.* 4:1), which was at some distance from the Temple itself. Near the altar stood the great molten sea (*I Kings* 7:23), which rested upon twelve brazen oxen; this may not have served so much for the ablutions of the priests as to provide a symbol.

Ascending the mountain, one came next to the portico of the Temple building itself. Here stood two columns, which were apparently apart from the building and did not serve as supports for the roof; they were called Jachin and Boaz, and represented motives common to Phoenician art. With their splendid capitals and other ornaments they were probably intended either to represent two altars crowned with fire, or were the development of the Asherahs of earlier more primitive temples. Passing through the portico, one reached a double door that led into the house of God itself, variously called *beth hamikdash* ("sanctuary") or *beth 'adonai* ("house of God"). The front part, known as *hechal* ("palace," "temple") or *kodesh* ("Holy"), was distinct from the inner shrine, the most holy place, which was called *debir.* The *hechal* was sixty cubits long, twenty wide and thirty high; in it there stood ten golden candelabra, five along each side, the vessels that belonged to them, and also the table of the showbread (*I Kings* 7:48; *II Chron.* 4:8 declares that there were ten tables). In the same place there was a golden altar. At the back of the *hechal* was a wall of cedarwood, which may have had a hanging before it (*II Chron.* 3:14); a door through this wall led to the *debir,* or Holy of Holies. This shrine contained the Ark of the Covenant, overshadowed by the wings of the golden cherubim, and set in such a way that the staves by which it was carried could be seen from the outside. According to the ritual provided in *Lev.* 16, this inner room was entered only once a year, on Yom Kippur, by the high priest, who came bearing the censer of incense; yet this ceremony was probably not carried out in the First Temple.

The Temple building proper was surrounded on three sides by additional buildings which were used to keep the offerings that had been dedicated and to serve as rooms for the various preparatory acts; in them there were numerous cells and rooms that served various purposes. Now and then various kings made additions to the Temple and its auxiliary buildings; among them was Jotham (*II Chron.* 27:3). *I Chron.* 26:18 speaks of a part of the Temple which was called *parbar,* which may have been either a hall or a chamber on the roof; since the word is Persian, this structure may have existed only in the Second Temple. When King Ahaz, on a visit to Damascus, saw an altar that pleased him very much, he had a copy of it made for the Temple and removed the old brazen altar to make room for it (*II Kings* 16:10-17); at the same time he made a number of other chambers. Enemies now and then plundered the Temple treasures; the kings of Judah drew from them to pay tribute to more powerful monarchs and replaced them by other objects of lesser value. Finally, the vessels of the Temple were carried away by Nebuchadrezzar (*II Kings* 24:13); soon after (586 B.C.E.) the entire Temple was destroyed or set on fire (*II Kings* 25:9-17), after it had been in existence for about 400 years.

2. The Second Temple. The first exiles to return from the Babylonian Exile were satisfied with building an altar on the Temple mount. It was not until the prophets Haggai and Zechariah began to press for the rebuilding of the Temple that the foundations were laid in the second year of Darius I of Persia (520 B.C.E.). It was completed in four years (in contrast to the seven of the Temple of Solomon), yet it was "as nothing" (*Hag.* 2:3) in comparison to the glory of the First Temple. There are but few references to this temple, called the Temple of Zerubbabel, from the name of the first governor. However, later authors, some of them writing in Greek, are mindful of it. The inner shrine, the Holy of Holies, was empty, since the Ark had disappeared (there are legends about it in *II Macc.* 2:4-7); only a high stone, the Eben Shetiah, rose from the rock, and it was on this that the high priest, on the Day of Atonement, placed the censer of incense (Josephus, *Jewish War,* book 5, chap. 5, section 5; *Yoma* 5:2). The other vessels, such as the candelabra, the table of the showbread and the altar of incense, were all at hand; these were either those sent by the king of Persia (*Ezra* 5:14-15) or else were made newly for the purpose (*I Macc.* 1:23; 4:49). There is a reference (*Mid.* 3:6) to lavers, although this may refer to the Temple of Herod; *Sirach* 50:3 speaks of a basin. According to *Sirach* 50, the high priest Simon the Great made many notable additions to the Temple



The building of Solomon's Temple. From a 17th cent. Italian painting

and its furnishings. Antiochus Epiphanes (2nd cent. B.C.E.) plundered the Temple and desecrated it by erecting an altar to Zeus there (*Dan.* 11:31; *I Macc.* 1:20-23); his successors are reported as having presented to the synagogue at Antioch the vessels that had been stolen from the Temple. Three years after its desecration (165 B.C.E.) the Temple was rededicated by the Maccabees and new vessels were prepared for it. After it had been stormed by Pompey and plundered by Crassus, this pitiable Temple was not considered beautiful enough for a splendor-loving king such as Herod the Great, and so he had it leveled in preparation for a new structure.

3. The Temple of Herod. Herod began the construction of his own Temple in the eighteenth year of his reign (20-19 B.C.E.). He carried it out with a splendor that aroused the enthusiasm of his contemporaries; descriptions of it brought sorrow to the later generations who felt the loss of its glories. He first expanded the building area to four stadia; then he built a ring of walls around the edge of the mountain, on which were placed splendid double halls (the stoa of the Greeks and the rabbis). There was room in these halls for a synagogue, for bazaars and sacrificial animals, and for the stalls of the money changers. The people liked to pass their time there because of the cooling shade that was thus provided. The New Testament speaks of a hall of Solomon. More important than this was the chamber of hewn stone (*lishkath hagazith*), which is repeatedly mentioned in rabbinical literature as the place where the Great Sanhedrin met. The area just within the walls was later known as the Court of the Gentiles, since the pagans were permitted to enter there; this name does not appear in the sources. From there the other courts arose in the form of terraces; there was a stone lattice work between them and the open place, and it bore notices warning the heathen not to proceed any farther; such a notice, in Greek, was discovered in 1871 (see vol. 1, p. 463). Next came a small terrace (the *hel* of the Mishnah, *Mid.* 2:3), which led to the main forecourt by nine gates, one of which was probably that known as the "beautiful gate" (*Acts* 3:2, 10). This inner forecourt was divided into two parts by a wall; the eastern part was the Court of Women, the western part was the Court of Israelites, that is, of men. It was probably later that the measure was taken (*Mid.* 2:5; cf. *Suk.* 5:2), in order to prevent any unseemly occurrence, of having the Court of Women shut off by a balcony (exostra), so that the women could see the Feast of the Waterdrawing on Sukkoth from above, while the men might observe it from below. The men's court was said to have been higher than that of the women and reached by fifteen steps; it was on these fifteen steps that the Levites stood and sang the fifteen Shir Hamaaloth (*Ps.* 120 to 134).

An area still further inside the Temple court was the Court of the Priests. Here stood the laver and the altar of burnt-offering; according to the description of the rabbis, the latter was of tremendous size. Twelve steps higher stood the Temple building itself; it was built of splendid white marble slabs (according to the rabbis, they were in variegated layers). There was again a portico in front of the principal building, and when the door of the *hechal* was purposely left open on the occasion of the festivals, the people could see the interior of the shrine. As in the case of the First Temple, the Temple proper was divided into a Holy and a Holy of Holies; in the former there were the candelabra, the table of the showbread and the altar of incense, while the latter was empty and dark. The Temple proper was 110 cubits long and 100 cubits high, making it considerably larger than either of the preceding Temples.

The Herodian Temple was never completed; work was proceeding on it to the very end. Even after it had been burned to the ground in 70 C.E., considerable ruins remained, which disappeared in the course of time, partly because of the building up of other structures in the area; the Western, or Wailing Wall, with its gigantic hewn stones, was not a part of the Temple itself, but of the wall that surrounded the Temple area.

The above description of the Temple of Herod is taken in the main from Josephus; rabbinical descriptions in *Middoth* and other places vary considerably from this. Descriptions of the sacrificial cult as practised in the Temple are given by Josephus, Philo, and rabbinical sources such as the

tractates *Tamid, Yoma, Sukkah* and *Menahoth;* the rabbinical sources are assembled by Maimonides in his *Mishneh Torah.* SAMUEL KRAUSS.

Lit.: Hollis, F. J., *The Archaeology of Herod's Temple* (1934); Möhlenbrink, K., *Der Tempel Salomos* (1932); Watzinger, C., *Denkmäler Palästinas,* vol. 1 (1933) 88-95; Wright, G. E., in *The Biblical Archaeologist,* vol. 4 (1941); Albright, *Archaeology and the Religion of Israel,* 138-55.

TEMPLE IN TALMUD AND MIDRASH. **1. Early History.** According to legend, God intended to build the Temple even before the world was created (*Pes.* 54a; *Midrash Gen.* 1:4). The site on which the Temple was to be built later was assigned to the tribe of Benjamin, which had not participated in the selling of Joseph by his brothers and which, at the command of Moses, was the first to enter the Red Sea (*Mechilta* to *Ex.* 14:22, p. 31a; *Sifre* to *Deut.* 33:12, p. 146a; *Midrash Gen.* 69). According to the view of others, however, this area was not distributed among the tribes, but, like the Temple itself, it belonged to the entire people (*Yoma* 12a). The Temple site is regarded as the most distinguished place in the entire world (*Mechilta* to *Ex.* 15:7, p. 43b).

2. The Name and Legend. Because of its atoning power, the Temple bears the additional name of Lebanon, "that which makes white," because it cleanses Israel from sins (*lebanon* is thus connected with the Hebrew *laban,* "white"), and also because it forms the heart (*leb*) of the people (*Midrash Lev.* 1, at the beginning). The Temple is the place toward which every person who has a petition or a prayer to make directs himself (*Yer. Ber.* 4:5, 8b; cf. Mizrah). According to the Midrash, Palestine is situated in the exact center of the world, Jerusalem in the exact center of that country, and the Temple in the exact center of Jerusalem, while the Hechal (the "holy" between the forecourt [vestibule] and the Holy of Holies) is situated in the center of the Temple, where the navel of the earth is located, with the Ark of the Covenant in the middle of the Hechal; before the Ark there is the Eben Shethiyyah (foundation stone), whence the world was created (*Tanhuma* to *Lev.* 19:23, p. 78). Furthermore, the Temple is located at the highest point in the world (*Sifre* to *Deut.* 11:10, p. 77a; *Yer. Sanh.* 11:4, 30a). In a symbolical parable the world is compared with the apple of the eye: the white part is the ocean, the black part (the iris) is the earth, the deep part within the black portion is Jerusalem, and the images which appear there are the sanctuary (*Derech Eretz Zuta* 9). A heavenly sanctuary in Jerusalem corresponds exactly to the site of the earthly sanctuary (*Yer. Ber.* 4:5, 8c; *Midrash Gen.* 55, p. 591 and other passages), the Ark corresponds to the throne of God (*Mechilta* to *Ex.* 15:17, p. 43b). The Temple too, like Israel, is called the possession of God (*Mechilta* to *Ex.* 15:16, p. 43b). God regarded the Temple, which came into being as the result of His act, as more valuable than the heavens, which arose by reason of His word; even as more valuable than the earth, which He created with one hand, whereas the founding of the Temple was performed with both hands (*Mechilta* to *Ex.* 15:17). There took place in the Temple ten miracles which had their origin in the supernatural power of His being (*Aboth* 5:5; *Yoma* 21ab).

3. History of the Temple. David was not permitted to build the Temple for the reason that he had shed much blood in the course of the many battles in which he had engaged during his lifetime. However, he wished to lay the foundation for the Temple, and while so engaged came upon the above-mentioned foundation stone (Eben Shethiyyah; *Yer. Sanh.* 10:2, 29a). Solomon was then approved as the one who was to build the Temple (*Men.* 53a; *Sab.* 30a and other passages). The story of the erection of this Temple is richly embroidered with legends. From the prohibition against employing iron in its building (*Ex.* 20:25; *I Kings* 6:7) there arose the legend of the Shamir, which splits rocks (*Git.* 68b). Legend has it that the stones used in the building of the Temple arranged themselves in their proper place of their own accord, without the use of human strength (*Pesikta Rabbathi,* edit. Friedmann, p. 25a); angels, spirits and demons also aided in its erection. Not a single one of the workers engaged in the erection of the Temple died during the whole time during which it was being built, or became sick; similarly, not one of the tools and instruments used in the work became damaged (*Pesikta Rabbathi* 6:7). The Talmudic tractate *Middoth* contains ample details with reference to the dimensions and appointments of the Temple. The Temple of Zerubbabel was in significant respects far inferior to that of Solomon, since the former lacked the Ark, the heavenly fire, the Urim and Thummim, and the holy anointing oil (*Yoma* 21b). About the year 20 B.C.E. Herod had a new Temple erected, and this work, too, was blessed by Heaven (*Taan.* 23a). This Temple was regarded as finer than even that of Solomon (*B.B.* 3a); one who had not seen it had never seen a magnificent structure in his whole life (*B.B.* 4a). The Temple of Solomon was in existence for 410 years, and the second Temple for 420 years, yet in the first only eighteen high priests functioned, whereas more than 300 high priests functioned in the second (*Yoma* 9a).

4. The Destruction of the Temple. At the destruction of the First Temple the young priests gathered together on the Temple roof and, crying "Lord of the World! Thou hast not found us worthy of being Thy faithful administrators, therefore take back these keys," hurled the keys to the Temple aloft. Thereupon there came forth a hand from heaven and took them. But the priests cast themselves down from the roof into the sea of fire which was already blazing about the Temple, and perished therein (*Taan.* 29a). Forty years before the destruction of the Second Temple the gates of the Hechal, which had been closed at eventide, were found open in the morning, until Johanan ben Zakkai cried out, in rebuke: "O Hechal, why dost thou frighten us? For we know that thou art devoted to destruction" (*Yer. Yoma* 43c; similarly in *Yoma* 39b). If the nations of the world had only known how useful the Temple was to them, they would have surrounded it, by way of protection, with magnificent structures. For the Temple was more useful to the nations than to Israel, for thus it is stated in the prayer of Solomon: ". . . do according to all that the stranger calleth to Thee for," whereas of Israel it says: ". . . and render unto every man according to all his ways, whose heart Thou knowest" (*I Kings* 8:39, 43), i.e. only according as he merits it (*Midrash Num.* 1:3). The Western Wall (the Kothel Maarabi) can never be destroyed (*ibid.* 11). The Shechinah (divine presence of God) has never yet left the Western Wall (*Midrash Ex.* 2:2). Even after the destruction of the Temple the Shechinah tarried and wailed over the ruins at the Wailing Wall (*Midrash Ps.* 11:4, p. 98, with sources; *Seder Eliyahu Rabbah* 28, p. 149). In remembrance of the destruction of the Temple, which was foreseen by Adam, Abraham, Jacob and Joseph (*Midrash Gen.* 21, 56, 69, 93), every Jew is to leave a small surface in his house unplastered or unpainted (*B.B.* 60b).

5. The Future of the Temple. The rebuilding of the Temple must always be awaited (*Sab.* 12b and other passages). God will erect the future Temple even before the kingdom of David has been reestablished and his descendants restored to office (*Yer. M. S.* 5:2, 56a). ALEXANDER KRISTIANPOLLER.

TEMPLE OF ONIAS, *see* ONIAS, TEMPLE OF.

TEMPLE, SAMARITAN, *see* GERIZIM; SAMARITANS.

TEMURAH ("exchange"), sixth tractate of Kodashim, the fifth division of the Mishnah and Talmud. It contains seven chapters, and deals with that provision of the Law (*Lev.* 27:10) which decrees that if one attempt to exchange a sacrificial animal for another, both shall be regarded as dedicated to God. The tractate, accordingly, is devoted mainly to a discussion of this regulation in its application to the various sacrifices; but it also discusses a number of related subjects, such as the differences between sacrifices made by an individual and those presented by the community, the meaning of certain terms in the Law (*Deut.* 23:19), the differences between objects consecrated to the altar and given to the Temple treasury, and what must be burned rather than buried, and vice versa.

The Tosefta to the tractate contains four chapters. There is a Babylonian Gemara, which discusses the subject matter of the Mishnah, and has various Haggadic sayings, of which the most important are those in reference to the oral law.

Lit.: Danby, Herbert, *The Mishnah* (1933) 554-62; Lauterbach, J. Z., in *Jewish Encyclopedia,* vol. 12, p. 102.

TEN COMMANDMENTS, *see* COMMANDMENTS, THE TEN; DECALOGUE.

TEN DAYS OF PENITENCE, *see* PENITENTIAL DAYS.

TEN PLAGUES, *see* PLAGUES, THE TEN.

TEN TRIBES, *see* TRIBES, LOST TEN.

TENACH (abbreviation for the Bible), *see* BIBLE.

TENAIM (document of betrothal), *see* BETROTHAL.

TENENBAUM, JOSEPH, physician, writer and communal leader, b. Sassow, Poland, 1887. He received the M.D. degree from the University of Lemberg (1914), was a captain of the medical corps in the Austro-Hungarian Army during the first World War, and came to the United States in 1920. Tenenbaum specialized in urology, was an instructor in urology at Columbia University (1922-24), and subsequently surgeon and urologist at several New York hospitals. He was a representative of the Jewish National Council of Poland on the Comité des Délégations Juives to the Peace Conference in Paris (1919), chairman of the executive committee of the American Jewish Congress (1929-36), member of the administrative committee of the World Jewish Congress (1936), and chairman of the Joint Boycott Council of the American Jewish Congress and the Jewish Labor Committee. He was vice-chairman of the Federation of Polish Jews from 1928 to 1936.

His writings include: *Unsere Friedensfrage* (1917); *Jewish Economic Problems in Galicia* (Polish; 1918); *Der Lemberger Judenpogrom* (1919); *La question juive en Pologne* (1919); *In Feier* (1926); *The Riddle of Sex* (1929; British ed., 1930); *Mad Heroes* (1931); *Races, Nations and Jews* (1935); *The Riddle of Woman* (1936); *The Third Reich in Figures* (1938); *The Economic Crisis of the Third Reich* (1939); *American Investments and Business Interests in Germany* (1940); *The Road to Pan-Americanism* (1941). Tenenbaum was chairman of the Committee for Inter-American Cooperation, and a fellow of the New York Academy of Medicine.

In 1942, at the session of the American Jewish Congress in Chicago, Tenenbaum introduced a resolution to organize the United Jewish War Effort, of which he later became executive chairman.

TENNESSEE, an east south central state of the United States, with a population of 2,915,841 (census of 1940), including, in 1943, an estimated 20,000 to 25,000 Jews. There is some record of Jewish traders settled along the Holston River in the northeastern part of the state (Hawkins county) as early as 1778. However, it was probably not until the 1830's and the 1840's that Jewish immigrants from Germany and the Austro-Hungarian Empire came into the state in appreciable numbers; and by the middle of the century Jewish communities were solid enough to organize their first congregations. In the United States census of religious bodies of 1850, Tennessee reported no Jewish congregation. That same year, however, the Hebrew Benevolent Society was organized at Memphis, where three years previously Joseph J. Andrews, one of the earliest Jewish settlers in the city, had already laid out a burial ground. In 1853 Congregation Children of Israel was organized, and in the next year it was incorporated by an act of the Tennessee General Assembly. The same act chartered the Orthodox Congregation Khal Kodesh Magen David at Nashville, where several Jewish families were settled in 1845, and where a Young Men's Hebrew Benevolent Society had been organized in 1853. The Reform Congregation B'nai Yeshurun was organized at Nashville in 1862, but the two groups merged in 1868 to form Congregation Khal Kodesh Ohavai Sholom (Vine Street Temple).

Organization of the Jewish community of Chattanooga, where Jews had settled in 1858, and of Knoxville, where they arrived several years later, took place in 1866. In that year the Jews of Chattanooga founded the Reform Hebrew Benevolent Association, later Mizpah Congregation; and the Jews of Knoxville constituted the Hebrew Benevolent Society, which, incorporated in 1868, became Temple Beth-El in 1877. In Brownsville, Congregation Adas Israel was organized about 1867. The splits and reconciliations in these early religious organizations reflected the general rise of and opposition to the Reform Movement in Judaism in the United States after 1850.

The mass migrations of Jews from Eastern Europe after 1880 brought new Orthodox members into the communities, which established their own Orthodox synagogues. In 1890 the United States census of religious bodies reported nine congregations in Tennessee: four Orthodox and five Reform, with 425 Orthodox and 1,335 Reform communicants. For the year 1900 the *American Jewish Year Book* (vol. 3, 1901-2) reported that Tennessee had in eight localities one or more Jewish institutions with a total of twelve organized congregations. Eight of these had a total membership of 615, and three were then affiliated with the Union of American Hebrew Congregations. Five congregational schools were instructing a total of 379 pupils. There were eight charitable societies.

In 1927 the South led the country in the number of congregations in proportion to the number of Jewish residents; but Tennessee was here at the extreme, with only one congregation for each 1,325 Jews. The 1936 government census of religious bodies reported

that 23,275 Tennessee Jews belonged to a total of eighteen congregations, all in the urban sections. 1,576 pupils were then enrolled in the schools of eleven of the congregations. Several enumerations of Jews by states reported for Tennessee that in 1877 there were 3,751 Jewish inhabitants; 15,000 in 1897; 10,000 in 1907; 14,034 in 1917; 22,632 in 1927; 25,811 in 1937. The population continued to be distributed mainly in the four leading communities of Memphis, Chattanooga, Nashville and Knoxville, all of which are separately treated in detail in this encyclopedia. A study of the Tennessee communities made for 1937 showed twenty-three additional localities with more than ten Jews each, and thirty-six localities where fewer than ten Jews resided.

In 1943 there were, in addition to the four leading communities, three other well-organized Jewish communities of Tennessee:

BROWNSVILLE in 1943 included about 100 Jewish inhabitants in its total population of 4,012 (census of 1940). Meyer Sternberger, one of the early Jewish settlers of Brownsville, brought with him a Sefer Torah from Germany about 1865, and in 1867 Congregation Adas Israel was organized. The members worshipped in a room on Wall Street over Rothschild's grocery store. In 1882 a Temple of brick veneer, with memorial windows in memory of past members, was dedicated by Rabbi Max Samfield of Memphis, and was still housing the communicants in 1943. Emil Tamm was the congregation's first lay reader, serving from 1878 to 1907. The congregation, which joined the Union of American Hebrew Congregations in 1922, continued to conduct its service without an ordained rabbi. In 1936 Morton Felsenthal was appointed lay reader. The charitable Ladies' Hebrew Relief Society was organized. Joseph Felsenthal served in the city council of Brownsville in 1909.

CLARKSVILLE, with a total population of 11,831 (census of 1940), included in 1943 approximately sixty-five Jews. The first five Jewish families to settle in Clarksville came in the 1890's from Lithuania. About the same time two families from South Germany established themselves there. A Congregation B'nai Abraham, organized by Simon Katz, Isadore Bacherig and J. Rosenfeld, had a brief existence from 1906 to 1908. Most of the Jews resident at Clarksville in 1943 had moved into the community between 1925 and 1930. The Reform Congregation Temple Beth El was organized and joined the Union of American Hebrew Congregations in 1931. The congregation continued to worship in a rented hall of the Masonic building. Alfred Vise, who came to the pulpit in 1939, was the incumbent in 1943. The religious school of the congregation attracted the children of the small surrounding communities as well as of Clarksville itself.

JACKSON included about 100 Jewish inhabitants in 1943, in the total population of 24,332 (census of 1940). The first settlers, arriving in the 1880's, included the families Friedlob, Tuckfeld, Baum, Woerner, Myers and Samuels. Congregation B'nai Israel was organized in 1885. It was not, however, until 1897 that the Cumberland Presbyterian Church on College Street was purchased and remodeled into a Temple. In 1941 a new Temple was occupied. Laymen conducted services until 1903, when Rabbi Louis Schneider came to the pulpit. He served until 1905, and was followed by Joseph Bogen (1905-17), Alex Klein (1933-34), Samson Levy (1934-39) and Maurice Feuer (1939-).

In addition to the congregation and its religious school, the Jews of Jackson organized a lodge of the B'nai B'rith, a United Jewish Appeal (1925) and a district of the Zionist Organization of America (1940). At Lambuth College, in Jackson, Fred Freedman was appointed to the faculty in the department of philosophy.

COLUMBIA. At Columbia Julius Abrahams organized the Columbia Reform congregation, which existed from 1921 to 1926, when it disbanded, with the removal of the Abrahams family to Nashville. Its members then affiliated with Khal Kodesh Ohavai Sholom of Nashville. Congregation B'nai Sholom was organized at BRISTOL in 1904 .

From the beginning of their settlement Jews of Tennessee took an active interest in the life of their communities, and a number of them held public office. In the War Between the States thirty-eight men from the then small Jewish community of Tennessee enlisted in the Confederate forces. Three were wounded, seven killed and two died in captivity.

Even before the permanent Jewish settlements were made in Tennessee, about 1830, a Mr. Isaacs is mentioned in a pamphlet on the Jews as a member of the United States Congress for the state. Later, in the state assembly, were Leo Jacobs (1890), Ralph Davis (1890-94; speaker, 1893), Abe Cohen (1911), Julian Straus (1913-15), Joseph Hanover (1918-19), William B. Rosenfield (1917-19), Fletcher Gans Cohn (1929-33). Clarence Friedman of Memphis was a state criminal judge (1919-23); Herman Zander of Nashville was judge in Davidson County (1935-40); Sam Taubenblatt of Memphis was acting Shelby County Court judge (1933-37); Jacob Levine of Nashville was a county court judge (1930-35). Fletcher Cohn was master of the federal court in Memphis (1935-38); William Gerber was attorney general of Shelby County (1942-). At Memphis, Ira J. Lichterman was a member of the Light, Gas and Water Commission (1943). Hyman T. Kern was appointed special judge of the Juvenile and Domestic Relations Court of Knox County in 1935. Charles Gilbert of Nashville was county court judge (1942-). Nathan Cohn of Nashville was a former special judge in Chancery Court. Sophie G. Friedman was vice-president of the Tennessee National Association of Women Lawyers.

In various capacities the well-known Ochs family participated importantly in the Jewish community, as well as in the public affairs of the state.

In Tennessee two Anglo-Jewish papers were being published in 1943. The *Hebrew Watchman* (originally established in 1925 as the *Memphis Hebrew* by Leo I. Goldberger) was being issued weekly at Memphis under the editorship of Milton W. Goldberger. The *Observer*, organized in 1934, was being published weekly at Nashville by Jacques Back. From 1885 to 1915 the *Jewish Spectator* was published by Rabbi Max Samfield of Memphis.

See also: CHATTANOOGA; KNOXVILLE; MEMPHIS; NASHVILLE. SHERRY ABEL.

Lit.: *Jewish Congregations,* in *Inventory of the Church and Synagogue Archives of Tennessee,* published by the Tennessee Historical Records Survey of the Work Projects Administration (1941); Malamut, Joseph L., and Goldberger, Milton W., edit., *Southern Jewry* (1933); Linfield, Harry S., *Statistics of Jews and Jewish Organizations, Historical Review of Ten Censuses, 1850-1937* (1939); *American Jewish Year Book,* vol. 3 (1901-2); vol. 42 (1940-41).

TENT OF MEETING, *see* TABERNACLE.

TENTH OF TEBETH, *see* TEBETH, TENTH OF.

TEOMIM (Hebrew for "twins"), a prominent family of rabbis, especially active in Central and Eastern Europe in the 17th, 18th and into the 19th centuries. The first rabbi of the Teomim family to be known was JONAS BEN ISAIAH TEOMIM (d. Metz, 1669). He was rabbi in Nikolsburg (until 1660) and in Metz.

JOSEPH BEN MEIR TEOMIM (b. Lemberg, Galicia, 1720; d. Frankfort on Oder, Germany, 1793) was

the best-known of the group. He was the son of Meir ben Samuel Teomim (d. 1773), rabbi and author. First a preacher, then director of the Yeshiva in Lemberg, Teomim was appointed rabbi in Frankfort on Oder in 1782. He was one of the most prolific rabbinical writers of his time. His *Peri Megadim* (1753) was a commentary on *Shulhan Aruch, Orah Hayim;* it not only examined and elucidated earlier commentaries, but added comments and explanations by Teomim himself.

Joseph Jonas Teomim was rabbi in Cracow and later, from 1754 until the 1790's, in Breslau. Meir Teomim Lemel, known also as Meier Posener (b. 1728; d. 1803), was rabbi in Meseritz (1763), Königsberg and finally Danzig (1783). He was one of the most noted Talmudists of his time. Baruch ben David Teomim-Fränkel was active into the middle of the 19th cent. He served as rabbi in Galicia and Moravia, and was the author of Talmudic dissertations and commentaries.

Lit.: Lowenstein, L., "Die Familie Teomim," *Monatsschrift für die Geschichte und Wissenschaft des Judentums* (1913) 341-62; Balaban, M., "Joseph Jonas Theomim-Fränkel," *ibid.* (1916) 381-91, 453-67; (1917) 166-75; Brann, M., *Geschichte des Landrabbinats in Schlesien* (1888) 36; Lewin, Louis, *Geschichte der Juden in Lissa* (1904) 338; Waxman, Meyer, *A History of Jewish Literature,* vol. 3 (1936) 713-14.

TEPPER, JOSEPH MEIR, painter, b. Meseritz, Russia, 1886. He first attended the Heder and the Yeshiva at Odessa, Russia, but later turned to artistry and studied at the School of Fine Arts, Odessa, and at the École des Beaux Arts and other art institutes in Paris. The first recognition of his talent came in 1910, when he was awarded a gold medal at the International Exhibition in London, and a silver medal by the Société des Amis des Arts de Seine et Oise, at Versailles, France. Before he emigrated to the United States (1926) Tepper had already held numerous exhibitions at Moscow, Jerusalem, Tel-Aviv, Haifa, Alexandria and Vienna.

In the United States he gained recognition through his exhibitions at New York (1927), Boston (1931) and Philadelphia (1933). Several of his paintings were acquired by museums in Moscow and in Dijon and Clermont-Ferrand, France, as well as by the Hadassah Medical Center at Jerusalem (portrait of Henrietta Szold), Syracuse University (Louis Marshall), Harvard Law School (Louis D. Brandeis), and the Court House at Salem, Mass. (the Honorable Harry C. Atwell). He also painted Mendele Mocher Sforim, Hayim Nachman Bialik, Menachem Mendel Ussishkin, Ahad Haam, Joseph Klausner, Sir Herbert Samuel, Sir Ronald Storrs, Meier Dizengoff and other outstanding contemporaries.

Renowned as a portrait painter, Tepper produced also fine landscapes both in oil and in water colors. While in Palestine he caught the inspiration of the country and the Jewish renaissance, proof of which are his numerous pictures of vistas of Jerusalem and other cities, and *Reading the Talmud,* the picture of an old rabbi.

Lit.: American Hebrew, May 20, 1927, p. 47; March 22, 1929, p. 713.

TERAH, father of Abraham, Nahor and Haran. According to *Gen.* 11, he migrated with his family from Ur of the Chaldees to Haran, where he spent the rest of his life. There is nothing in this passage to indicate that he was an idolator; but *Josh.* 24:2 states that he and all his family but Abraham worshipped "other gods." The Hellenistic literature and the Midrash go even further and make Terah a manufacturer of idols; this serves to color the stories about the youthful Abraham.

Lit.: The Biblical dictionaries; Ginzberg, Louis, *Legends of the Jews,* vol. 1 (1909) 183-217; vol. 5 (1925) 207-19; Albright, W. F., in *Bulletin of the American Schools of Oriental Research* (1938) 35-40.

TERAPHIM, images of uncertain character mentioned a number of times in the books of the Bible that describe the period from the patriarchs to the kings inclusive. The form of the word is plural, but in some passages it refers to a single image. Such images were sometimes large, as the one which Michal used to simulate David sleeping (*I Sam.* 19:13), while others were small, such as those which Rachel could easily conceal (*Gen.* 31:34-35). They appear in the worship of Laban the Aramean, in connection with the ephod in the shrine of Micah and the Danites (*Judges* 17 and 18), as a household object in the time of Saul (*I Sam.* 19) and as oracles consulted by idolators (*Ezek.* 21:26; *Zech.* 10:2). Hosea seems to regard them as part of the official cult of his time (*Hosea* 3:4). It was probably the Deuteronomic Reformation of 621 B.C.E., with its destruction of all images, that put them in the class of idols and eventually abolished them from the religion of Israel.

Various interpretations have been made of the Teraphim. They have been held to be images of ancestors, household gods, oracles, good-luck charms, or even snake images (equating the word with *seraphim*). The information furnished in the Bible is too scanty to warrant any definite conclusion other than that at the early period they were not regarded as inconsistent with the worship of the God of Israel, but that later they were considered idols and hence banned.

Lit.: The Biblical dictionaries and commentaries on the passages cited.

TEREFAH, *see* Dietary Laws; Kashruth.

TERONGI, *see* Taronjí.

TERRE HAUTE, a city of Indiana with a population of 62,546 (census of 1940), including in 1943 approximately 900 Jewish inhabitants. Contemporary references indicate the presence of Jews in Terre Haute as far back as the early 1820's, and it is reasonable to suppose that a congregation was established some years later. Actual minutes of the proceedings of the Reform Congregation Temple Israel are found as early as 1854. One of the congregation's first buildings was located at Fourth and Swan streets. Samuel Goldman, father of the famous musician Edwin Franko Goldman of New York city, was a leader and teacher of the congregation in its early history. In 1890 Alexander Lyons was called to be the first ordained rabbi of Temple Israel, and was installed by Isaac Mayer Wise. A Temple was erected in 1911. Succeeding Rabbi Lyons were Rabbis Samuel Deinard, Emil W. Leipziger (1900-13), Jacob H. Kaplan, Isaac E. Marcuson and Joseph L. Fink. Rabbi J. Marshall Taxay came to the pulpit in 1934.

Other organizations formed early in the history of the Terre Haute community were a lodge of the B'nai B'rith, chartered in 1869, and the Hebrew Ladies' Benevolent Society, organized in 1872. The Phoenix Club was founded in 1886. In that year (1886) the Orthodox Temple B'nai Abraham was established with a membership of sixteen, including Abraham Levin, for whom the congregation was named. Its first quarters were a rented hall at Eleventh Street and Wabash Avenue. The first Temple was built at Twelfth and Mulberry streets, and in 1926 the new synagogue at Fifth and Poplar streets was erected (dedicated in 1927).

In 1935 Temple Israel and Temple B'nai Abraham were consolidated and the new name United Temple was adopted. Taxay, then spiritual leader of Temple

Israel, became rabbi of United Temple, and was still serving in 1943. The United Temple, characterized as the first federation of its kind in American Jewish communities, thus provided for all elements of Terre Haute Jewry—Orthodox, Conservative and Reform—and became the center, through its combined buildings, of all communal activities.

The Talmud Torah (weekday school), founded about 1920 by Congregation B'nai Abraham, continued to be held in the Temple. Women of the congregations maintained the Temple Sisterhood and the Temple Ladies' Auxiliary. Other organizations maintained by Terre Haute Jewry in 1943 included a section of the National Council of Jewish Women and of the Council of Jewish Juniors, a Zionist district and Hadassah, and a unit of the American Jewish Congress. In 1922 the Jewish Federation of Terre Haute was formed and encompassed the neighboring communities of Brazil, Clinton and Sullivan, Ind., and Marshall and Paris, Ill.

TERRITORIALISM, a movement which seeks to solve the so-called "Jewish problem" by establishing an autonomous settlement of Jews in any suitable and available part of the world. The movement is distinct from Zionism in that it does not insist on Palestine as the land of settlement nor is it geared to traditional aspirations for the national and religious renaissance of Israel on its ancestral soil. At the same time, it is also distinct from the usual type of colonization, since it envisages a distinctive and self-governing enclave. Nevertheless, it must be confessed that exponents of Territorialism and sponsors of territorialist projects have not always made it clear whether what they contemplate is (a) a central Jewish state, which is to determine the political standing of all Jews everywhere, or (b) simply the establishment of one or more independent settlements for such Jews as may happen to be suffering oppression. In other words, it tends to be left somewhat vague whether the movement is to be conceived in terms of nationalism or of colonization.

It has been claimed that Territorialism is as old as the settlement of the Hebrews in the territory of Goshen, while the independent Jewish principalities in pre-Islamic Arabia, Ethiopia and elsewhere have also been cited as prototypes of the movement. Such examples, however, are misleading. The inhabitants of Goshen were Hebrews, not Jews, while in the other cases we are concerned with local administrations, not with central colonies receiving Jewish refugees from all parts of the world. Historically speaking, Territorialism may be said to have arisen in the wake of the Inquisition, and to have been born primarily of a desire to find haven for Jews expelled from the Iberian peninsula. Thus, in 1652 a project was initiated by Joseph Nuñez da Fonseca to establish a Jewish colony in Curaçao, and in the following year he was delegated by the Council of Holland to transfer Jewish families to that territory, under the patronage of Jan de Illan. A little later, similar plans were devised for settling in Surinam Jews exiled from Brazil on its reconquest by the Portuguese, while in 1659 the French West India Company accorded rights to David Nasi to establish a Jewish settlement in Cayenne.

The persecution of Jews in Eastern Europe during the 18th cent. likewise inspired a number of territorialist projects. In 1790 a Polish writer named Abraham Hirszowicz proposed that Jews be settled in the Ukrainian province of Poland, although not upon an independent basis. In 1815 the Polish priest Xavier Szanowski suggested that the Congress of Vienna grant special territory to the Jews, while ten years later the Decembrist Pestel put forward a plan for a Jewish enclave in Asia Minor. Simultaneously, schemes were formulated in the United States for settlement of Jews in Mexico and in land between the Upper Mississippi and Tennessee rivers. The most ambitious and grandiose of the American projects was undoubtedly the founding of the colony Ararat by Mordecai Manuel Noah in the Niagara River near Buffalo in 1826, but this never went beyond the stage of formally laying the cornerstone.

Agitation for an autonomous Jewish settlement received fresh impetus from the Russian pogroms of the 1880's. In 1887 an anonymous Galician writer proposed the creation of a "New Judaea" between the Nebraska, Kansas and Arkansas rivers, while when Leo Pinsker published his famous *Auto-Emancipation* in 1881, his demand for a land for the Jews was conceived in territorialist rather than Zionist terms. Similarly, the project envisaged by Theodor Herzl in his *Der Judenstaat* was for the establishment of a Jewish state on *any* available territory. It was only later, when he acquired a following among Jews of a more traditional mold, that this project became political Zionism.

The most significant phase of Territorialism began in 1905, when the Seventh Zionist Congress rejected an offer by the British government to create an autonomous Jewish settlement in Kenya (the so-called "Uganda project"). Adherents of this plan subsequently convened at Bern, Switzerland, under the leadership of Israel Zangwill, and founded the Jewish Territorial Organization (ITO). The purpose of this body was "to procure a territory upon an autonomous basis for the Jews who cannot or will not remain in the lands in which they already live." In pursuance of this objective, the ITO investigated possibilities of settlement in Angola (1907), Cirenaica (1908), Mesopotamia (1909), Mexico, Canada, Australia, and even Siberia, but all such efforts proved abortive. It thereupon changed its direction and resolved itself into an organization for decentralizing Jewish immigrants to the United States, assisting them to move from New York and other large cities and to settle in the Southern and Western states, under what was known as the Galveston Movement. The issuance of the Balfour Declaration in November, 1917, brought an end to its activities, and in 1925 it was formally disbanded.

The plight of Jews after the first World War, and again after the rise of Nazism, led to a recrudescence of Territorialism. In 1931 a Jewish group in Berlin revived the ITO plan for colonizing Angola by initiating a project to take over nearly 1,000,000 acres belonging to the Società Pecoaria d'Angola. Three years later, however, as the result of press agitation, the government interdicted such mass settlement. In 1935 a Freeland League for Jewish Territorial Colonization was established in London. This group undertook a survey of Ecuador, and in 1936 published an encouraging report of the possibilities. The Jewish emigration bodies, however, discountenanced the project, and no further steps were taken.

An offer made at the Evian Conference of 1938 by Lord Winterton, British representative, to explore the possibilities of Jewish colonization in Kenya was rendered abortive by the opposition of local groups, and was finally whittled down by Prime Minister Neville Chamberlain to a plan for settling a few handpicked agricultural trainees. On November 21, 1938, the British premier informed the House of Commons that his government was prepared to open Tanganyika to Jewish colonization. It was pointed out, however, that the climate was scarcely satisfactory and that the settlement of Jews on territory which had long been under German influence and control would be imprudent. In point of fact, little advantage was taken of this offer. On the same date Cham-



At a meeting of the Jewish Territorial Organization. Israel Zangwill (standing) was its leader; among other leaders of the movement (seated at his right) Max Emanuel Mandelstamm

berlain mentioned also the possibility of the development by refugees of tracts of land in British Guiana (formerly offered to the dispossessed Assyrians). Reports on this project varied, but the majority of experts expressed the opinion that it was unsuitable for colonization by white people, a verdict which had previously been reached, in 1933, by a commission sent out on the Assyrian resettlement scheme.

Transcending in importance all these projects was that launched by the Soviet government, in 1928, for the establishment of a Jewish settlement in Birobidjan. On October 30, 1931, the territory was proclaimed a national Jewish administrative unit. The Birobidjan scheme was motivated primarily by a desire to give Soviet Jews a formal national status, such as is accorded only, under the Soviet Constitution, by minorities inhabiting a definite territory. The plan, however, failed of absolute success; for although notable progress was made, during the first six years, 58.4 per cent of the immigrants returned home. In 1937 it was reported that Jews constituted only 23.8 per cent of the total population.

Finally, a word should be said concerning the Dominican Republic Refugee Settlement project. This scheme was initiated after a declaration at the Inter-Governmental Refugee Committee meeting in London, in 1939, that the Dominican Republic was prepared to admit about 100,000 refugees of the professional, business and laboring classes. Following a report by an expert commission, the Dominican Republic Settlement Association was formed in 1940, with financial assistance from the Agro-Joint board. Subsequently, further tracts of land, near Sosua, were placed at the disposal of the Association by the former president of the republic, Rafael Trujillo, and immigration began. By the end of 1941 some 250 persons had been settled, but the original project of a Jewish settlement had been modified, and the territory was, in 1943, colonized on a non-denominational basis.

Other settlement schemes (for example, for the Kimberleys, Australia, Northern Rhodesia, Alaska and Kenya) were defeated by local opposition, or tacitly dropped for political and economic reasons. Projects for the Jewish colonization of Madagascar and Abyssinia need not here be discussed. These emanate from Fascist circles and belong in the realm of exile and concentration-camp rather than in that of Territorialism. THEODOR H. GASTER.

Lit.: Duker, Abraham G., "Jewish Territorialism, An Historical Sketch," *Contemporary Jewish Record,* vol. 2 (1939) 14-30; "Projects for Jewish Mass Colonization," *Jewish Affairs* (Institute of Jewish Affairs), vol. 1, No. 4 (Nov., 1941); Gelber, N. M., "Projects of a Jewish State," *Keneseth* (1939) 291-320 (Hebrew); Mowshowitz, D., "Territories for Jews," *Die Tzukunft,* Jan., 1938, pp. 31-37 (Yiddish); Meyerowitz, A., "The Territorial Solution of the Jewish Problem," *Jewish Forum,* Oct., 1939; Schechtmann, J., *Iluzye terytorialistyczne* (Territorialist Illusions; 1939).

TERUAH, *see* SHOFAR.

TERUMOTH ("heave-offerings"), sixth tractate of Zeraim, the first division of the Mishnah. It contains eleven chapters, and deals with the heave-offering which, according to *Num.* 18:8-11, was to be given to the priests for their support. This is defined as being not more than one-fortieth or less than one-sixtieth of a number of types of produce. The tractate discusses in what cases the heave-offering must be given and by whom, and the manner in which it is made. The Levites must give a heave-offering out of the tithe which they collect from the people. There are also regulations as to how the heave-offering may become unclean, and what is to be done in case it has been used for another than its rightful purpose.

The Tosefta to the tractate has ten chapters; its most interesting part is the description of the boundaries of Palestine at the time it was written. The Palestinian Gemara is for the most part legal; there is no Babylonian Gemara.

Lit.: Danby, Herbert, *The Mishnah* (1933) 52-66; Lauterbach, in *Jewish Encyclopedia,* vol. 12, pp. 111-12.

TESCHNER, JACOB, physician, b. New York city, 1858; d. New York city, 1927. After receiving his degree from the College of Physicians and Surgeons (1880), he engaged in the practice of medicine, specializing after 1891 in orthopedic surgery, and becoming professor in that subject in the West Side School of Clinical Medicine in 1899. He was a pioneer in the field, especially in the cure of curvature, flat foot and paralytic conditions through muscular reeducation without the use of braces or apparatus. He showed how decompensated hearts could be benefited by exercise without the use of drugs, and his work in that

field led to the establishment of cardiac clinics and to different standards for acceptance of men with cardiac conditions in the army. Teschner was one of the first doctors in the United States to devote himself to endocrinology. His writings in his fields of interest appear in the medical journals of his day, notably "Treatment of Post Paralytic Conditions" (*Annals of Surgery,* 1899); "Treatment of Cardiac Insufficiency" (*Archives of Internal Medicine,* November, 1915).

Lit.: Kagan, S. R., *Jewish Contributions to Medicine in America* (1939) 671-72.

TESHUBAH, *see* REPENTANCE; PENITENTIAL DAYS.

TESHUBOTH, *see* RESPONSA AND DECISIONS.

TESORO, GEORGES A., economist and authority on public finance, b. Rome, 1904. He studied under Antonio de Viti de Marco and Alberto de Stefani at the University of Rome, began his teaching career as assistant professor at the Institute of Economic and Financial Studies of the University of Rome (1930-34), and in 1935 was appointed associate professor of public finance and taxation at the University of Bari, where he taught until his dismissal in October, 1938, which came as a result of the newly enacted anti-Semitic laws in Italy. Tesoro took an active part in Jewish social and cultural activities in Italy, acting as president of the Convegno Studi Ebraici in Rome and as secretary of the scholastic foundation Vittorio Polacco in that city.

He founded and edited *La rivista italiana di diritto finanziario.* His many publications include: *La penalità delle imposte dirette* (1930); *Lezioni di diritto finanziario* (1933); *Principi di diritto tributario* (1938).

After his arrival in the United States in 1940, Tesoro did research work, and taught at Lawrence College, Wisconsin. In 1943 he was on the faculty of the School of Social Science and Public Affairs of the American University, in Washington, D. C.

TESTAMENT OF ABRAHAM, *see* ABRAHAM, TESTAMENT OF.

TESTAMENT OF SOLOMON, *see* SOLOMON, TESTAMENT OF.

TESTAMENTS OF THE TWELVE PATRIARCHS, a book of the Pseudepigrapha, cast in the form of final statements on the part of each of the twelve sons of Jacob. It was written by a Pharisaic Jew who was a great admirer of John Hyrcanus, and must have been composed between 109 and 107 B.C.E. Its most notable element is the fine moral teaching put into the mouths of the patriarchs; in addition, there are apocalyptic ideas such as references to the Messianic kingdom, the salvation of the Gentiles, the overthrow of Beliar, the disappearance of sin and the resurrection of the righteous. As the text now stands, many Christian teachings have been interwoven into the work, but these can be easily detected, and they are pointed out in the critical editions of the work. Its original language was undoubtedly Hebrew; fragments of the Hebrew underlying the present Greek text have been discovered, one by Moses Gaster.

The Testaments, like the other pseudepigraphic literature, disappeared among the Jews in the early centuries of the Christian Era, with their absorption in the Bible and Talmud. It was retained by Christians and reworked from a Christian point of view; even among the Christians it is referred to only occasionally after the 1st cent. Four Greek manuscripts are extant, the earliest dating from the 10th and the latest from the 16th cent. In 1242 Robert Grosseteste, bishop of Lincoln, made a Latin version from the Greek. Versions in Armenian and Slavonic are extant. Interest in the work revived in the 16th cent., since which time it was studied by many scholars, and translations were made into almost every modern language, including one into Hebrew in Kahana's *Sefarim Hitzonim* (1936-37).

The importance of the Testaments lies in its high ethical level of teachings, one of the highest in religious literature. Its messages of righteousness, justice, love of man and God, and its emphasis on forgiveness have not been surpassed. These teachings are apportioned among the various testaments in such a way as to link them with the lives of each individual patriarch. As a whole they are intended to impress readers with the futility and danger of sin, and the beauty and rewards of righteousness and godly living. Almost every phase of individual and social life is touched upon: love of God and man; fornication and adultery; drunkenness, jealousy and pride; slander, lying, envy, love of money, anger, hatred and hypocrisy; truthfulness, righteousness and singleness of heart. These teachings are divided among the patriarchs as follows:

REUBEN relates of his act with Bilhah and admonishes his children against unchastity.

SIMEON tells how he plotted against Joseph and exhorts against jealousy, which destroys both him that is envied and him that envies.

LEVI describes how he was transported in a vision to heaven and was given the priesthood, and how his children were ordained to be priests, judges and scribes in Israel; he admonishes them to lead a life of simplicity of heart and fear of God.

JUDAH speaks about courage, avarice and fornication, and warns against pride, covetousness and licentiousness.

ISSACHAR advises a life of simplicity and contentment in agricultural pursuits.

ZEBULUN preaches compassion and mercy.

DAN warns against anger and falsehood.

NAPHTALI exhorts to goodness.

GAD warns against the spirit of hatred.

ASHER discourses on vice and virtue.

JOSEPH relates in detail his struggle against the wiles of the "shameless woman," his faith in God which delivered him from all trouble, his chastity and brotherly love.

BENJAMIN admonishes his children ever to direct their minds to the good and the pure.

The life-incidents related by the patriarchs are a blending of Biblical accounts with Haggadic elements and apocalypse. It is noteworthy that both Levi and Judah speak approvingly of the Maccabean dynasty.

It is the general opinion of modern Christian critics that Jesus was acquainted with the Testaments and used some of its material. Thus the collocation of the two main commandments, love of God and love of man (*Matt.* 22:37-39; *Mark* 12:30-31; *Luke* 10:27), occurs three times in almost the same words (*Dan* 5:3; *Issachar* 5:2, 6; *Benjamin* 3:3, where "fear" is substituted for "love"), and the thought appears several times. In other places the content of the work, as compared to the Gospels, indicates indisputably that Jesus knew the Testaments. G. GEORGE FOX.

Lit.: Charles, R. H., *Testaments of the Twelve Patriarchs* (with full bibliography); idem, *The Apocrypha and Pseudepigrapha of the Old Testament* (1913) 282-367; Kohler, Kaufmann, in *Jewish Encyclopedia,* vol. 12, pp. 113-18; Olmstead, A. T., *Jesus in the Light of History.*

TETH, *see* ALPHABET.

TETRAGRAMMATON, designation for the principal name for God, derived from the fact that the latter consists of the four consonants Yod, He, Vav and He. This name was accorded greater reverence than any other. It is noticeable that this name is composed of three consonants which were also used to indicate the vowels *a, i* and *o*. In the latter part of the period of the Second Temple the Tetragrammaton was spoken only by the high priest on Yom Kippur and in such a low tone that it could not be heard; others, when using or reading the name, substituted the word *'adonai,* and the pronunciation of the Tetragrammaton was considered connected with awesome mysteries. Many of the stories of the wonder-workers of the Middle Ages and after are based on the fact that they knew how to pronounce and use the Tetragrammaton; hence such a mystic was known as a Baal Shem, "master of the Name." It appears in shortened form in the Bible as Yah and Yahu, and in Egyptian papyri as Yeho.

See also: JEHOVAH; NAMES OF GOD; YAHVEH.

Lit.: Driver, S. R., in *Studia Biblica,* vol. 1 (1885) 1-20.

TETRARCH, title given to Jewish princes under Roman supremacy. It literally meant ruler over a section ("quarter") of a conquered country which had been partitioned by the conqueror to further his interests. Antipas and Philip, the two sons of Herod the Great, were tetrarchs.

TEWELES, HEINRICH, dramatist, poet and theatrical director, b. Prague, Bohemia, 1856; d. Semmering, Austria, 1927. From 1887 to 1900 he was dramaturgist of the Prague German Theatre. With great love and devotion he cultivated the German language. In 1900 he became chief editor of the *Prager Tageblatt,* which he headed for ten years. From 1910 to 1918 he directed the Prague German Theatre.

Teweles wrote a number of novels, short stories and little comedies, the most successful of the latter being *Der Ring des Polykrates,* which was set to music by Erich Wolfgang Korngold. Among his dramas were: *Die Schauspielerin* (1881); *Schule der Frauen* (1887); *Gesellschafterin* (1889); *Der Volksfreund* (1898). His prose works include *Die Armen* (1885); *Der hundertste Geburtstag* (1891); *Johann Strauss* (1894); *Der Roman Goethes* (1918); *Goethe und die Juden* (1925).

TEXAS, a state in the southwestern part of the United States, the largest state in the Union. It was admitted to the Union in 1845, seceded in 1861, and was readmitted in 1870. It was an independent republic from 1836 to 1845. In 1943, out of a total general population of 6,414,824 (census of 1940), it had 49,196 Jews (1937).

The records at the General Land Office at Austin, capital of the state, mention Samuel Isaacs, who came from the United States in 1821 (he was the first Jew to come to Texas) with Stephen F. Austin's first colony of 300 persons. Later he received a land grant in Fort Bend County from the Spanish government. In 1836 to 1837 Isaacs served in the Texas army, and for his services was given a bounty warrant of 320 acres of land in Polk County in 1853. A permanent settlement of Jews at Velasco, on the Gulf of Mexico, to the south of Galveston, followed Isaacs' arrival in the state. Abraham Cohen Labatt (1802-98), visiting Galveston in 1831, found Jacob Henry and Jacob Lyons engaged in mercantile pursuits in Velasco; Jacob Henry's will provided for building a hospital there.

Nacogdoches, in the eastern part of Texas, was the gathering-place of a number of Jews in the early decades of the 19th cent., among whom was Adolphus Sterne, who moved to Texas in 1824. He was a member of the First Grand Lodge of Freemasons of the Republic of Texas, a noted linguist, and a personal friend of General Sam Houston. Stern later became alcalde (mayor) of the city of Nacogdoches.

Other early pioneers in the community of Nacogdoches were: Joseph Hertz and his brother Hyman (b. Germany; they came to Texas shortly after their arrival in the United States in 1832), personal friends of General Houston; Albert Emanuel (b. Arolsen, Germany, 1808), also a personal friend of Houston, came to Nacogdoches in 1834, as a merchant. He fought in the Battle of San Jacinto as a member of Captain Kimbo's cavalry (*Nacogdoches Records; Baker's Scrap Book of Texas*); Simon M. Schloss, who was in the real estate business and afterward moved to New Orleans; Kohn (first name unknown), a member of the Texas Spy Company, who fought at San Jacinto; Sam Maas, who came to Texas from New Orleans in 1836. He married Isabella Offenbach, sister of the Jacques Offenbach of musical fame, while on a visit to Europe; Simon Weiss, of Weiss Bluff on the Neches River; Simon and Jacob Mussina, who moved to Texas in 1836, the former editing a paper and practising law, and who was subsequently a landowner; Edward J. Johnson, slain in Goliad (1836), who was with General Fannin in the Texan War of Independence; Benjamin H. Mordecai, M. K. Moses and Herman Ehrenberg, who also fought under Fannin at Goliad. Mordecai was killed by the Indians in 1840, Moses and Ehrenberg escaping; Captain Levi Charles Harby, a famed Texan (b. Georgetown, S. C., 1793), who joined the United States Navy, from which he resigned in 1836. He was commander of the *Neptune* during the Civil War, and died at Galveston in 1870; David S. Kauffman (Kaufman), who came to Nacogdoches in 1839, and served under General Douglas, suffering a wound in the battle of Neches. His name was given to Kauffman County, Texas, to do him honor. Kauffman was known as the framer of the so-called "Kauffman's Good-Faith Law," which provided for the payment of compensation to settlers for bona fide improvements on their land.

Eugene Joseph Chimene settled in Houston in 1835, and fought at San Jacinto. Henry Weiner, also of Houston, served in the Texan War of Independence against Mexico in 1836, and fought in the battle of Buena Vista. Moses Albert Levy was surgeon-general in Sam Houston's army throughout the Texas-Mexican War. Isaac Lyons of Charleston served as surgeon-general under General Tom Green in the war of 1836. D. I. Kokernot fought at Anahuac in the Texas Revolution. Michael De Young, a French Jew, settled in San Augustine and furnished the necessary equipment to volunteers during the war with Mexico. Many acres of land in Texas, now under cultivation, were originally allotted to David Moses and Michael De Young for services rendered to the Republic of Texas. A. Wolff died in the battle of the Alamo. His name is recorded on the monument erected to the heroes of the Alamo at the Capitol in Austin.

Henry Castro (b. France, 1786; d. Mexico, 1861) was a pioneer of that portion of Texas situated west of the city of San Antonio. A descendant of the Marrano family of De Castro, in 1842 Castro entered into a contract with Sam Houston, president of the Republic of Texas, to settle a colony west of the Medina, and Houston appointed him consul general to France for Texas. From 1843 to 1846 Castro sent to Texas, which was then unsettled, 5,000 emigrants from the Rhenish provinces of Germany, the first organized emigration to Texas from a foreign country. These emigrants settled in the towns of Castroville and Quihi (1845), Vandenburg (1846), and D'Hanis (1847). Castro County, in the northwestern part of Texas, was called after this daring and enterprising early Texas Jewish pioneer, who expended $150,000 of his personal fortune in carrying out the venture. Castro published pamphlets and maps in French and German to facilitate his immigrational scheme.

Joseph Osterman, a native of Amsterdam, Holland, who was mortally wounded in 1861, was the earliest and a most esteemed pioneer of Galveston. He came to the city from Baltimore in 1839. He and his wife Rosanna (she was a sister of Leon and Isidore Dyer, of Baltimore, and died in

1866) were noted for their unbounded charity and benevolence. The Osterman Building was named after her.

Other early Texas Jewish pioneers were: Moritz Kopperl (b. Trebitsch, Moravia, 1828; d. 1883), business promoter and philanthropist, who came to Texas in 1857, settling in Galveston. He was president of the National Bank of Texas in 1866, and in 1877 was president of the Gulf, Colorado and Santa Fe Railroad; Isidore Dyer (b. Dessau, Germany, 1813; d. 1888), a resident of Galveston from 1840 on. He served as past grand master of the Odd Fellows. It was in 1856, in the house of Isidore Dyer, that the first Jewish religious services in Galveston were held; Colonel Leon Dyer (b. Dessau, Germany, 1807), the brother of Isidore Dyer. He was acting mayor of Baltimore during the riots, joined the United States Army shortly thereafter, and was on General Scott's staff, ranking as major. He was quartermaster general of the state of Louisiana, and was gazetted major under General Thomas Jefferson Green. Leon Dyer came to Texas in 1836 to help in the struggle for independence, together with several hundred men from Louisiana. President Martin Van Buren appointed him special envoy to Germany; Jacob de Cordova (b. Spanish Town, Jamaica, British West Indies, 1808; d. Bosque County, Texas, 1868), who edited *The Daily Gleaner* in Kingston, Jamaica, and in 1837 settled in Galveston under the republic. He established De Cordova's Land Agency, and published two books, *J. De Cordova's New and Correct Map of the State of Texas* and *Texas, Her Resources and Public Men*. A prominent Odd Fellow, he introduced the Order into Texas, and was the First Deputy Grand Sire of the Republic of Texas. In 1849 he laid out the city of Waco. De Cordova was an authority on the Sephardic ritual. He and his brother, Phineas de Cordova (b. Philadelphia, 1819; d. 1903), published *The Texas Herald* for many years, also *The Southwestern American* (1849-52), the latter at the solicitation of Governor P. Hansborough Bell beginning with the former year. He represented Travis County in the Texas legislature; Michael Seeligson (d. 1868) came to Texas from Michigan in 1838. He was mayor (1853) and twice alderman (1840 and 1848) of the city of Galveston. He was an ardent champion of the annexation of the Texan Republic to the United States; his son Henry Seeligson (d. 1886), who came to Texas in 1839, was a hero of the Mexican War in the forces of General Zachary Taylor, and was highly complimented by him. He participated in the Mexican Revolution; the firm of L. and H. Blum pioneered in Texas business in Galveston for thirty years (1870-1900).

German immigration into Texas from the 1850's to the 1870's was followed by Russian immigration from the 1880's to the outbreak of the first World War (1914). The first Jewish cemetery in Texas was established in Houston (1844), and the Israelites of Houston built the first synagogue in Texas ten years later. Galveston established its cemetery in 1852, and organized a congregation in 1868. Jewish religious services were first held in Galveston in 1856 at the residence of Isidore Dyer. Other cities established cemeteries and congregations in the following order: San Antonio, cemetery, 1854, congregation, 1872. Religious services under the auspices of the Hebrew Benevolent Society had been held since 1856; Austin, cemetery, 1866, congregation, 1876; Waco, cemetery, 1869, congregation, 1881; Dallas, cemetery, 1872, congregation, 1876. Cemeteries, synagogues and active congregations existed in that period in the following towns also: Beaumont, synagogue (1895); Brenham (1895); Corsicana (1898); Fort Worth (Orthodox, 1892; Reform, 1904); Gainesville (1882); Hempstead (1897); Marshall (1886); Palestine (1900); Texarkana (1900); Tyler (1889); Victoria (1894); El Paso (1898).

During the Civil War 103 Texas Jews served in the contending armies (Wolf, Simon, *The American Jew as Patriot, Soldier and Citizen,* 424), and the defense of Galveston is connected with the name of Levi Charles Harby (*ibid.,* 72 et seq., 116).

The number of Jews who served from Texas in the Spanish-American War (1898) was: regular officers and enlisted men, sixty-seven (state volunteers); non-commissioned officers and privates, twenty-five. Benjamin Frenkel was surgeon on the *Hornet,* and subsequently served at the Naval Station at San Juan, Puerto Rico (Spanish-American War). Adjutant General L. M. Openheimer, of the Texas State militia, served as colonel of the 2nd Volunteer Infantry and as major general of the Texas Volunteer Guard (*American Jewish Year Book,* 1900-1, p. 535 et seq.). Openheimer was a member of the National Board for the Promotion of Rifle Practise, appointed by the Secretary of War in 1893.

Morris Lasker (b. Jarocin, Prussia; d. Galveston, 1916, at the age of seventy-six), pioneer Texas merchant and banker who later purchased the Texas Star Flour Mills, establishing branches in other cities, was a prominent factor in the upbuilding of Wichita Falls. He served as a state senator, and for many years as a member of the board of school trustees of Galveston, being deeply interested in educational problems. He donated $10,000 to the Home for Homeless Children, which was subsequently named for him, and additional sums for its maintenance. Among the institutions which benefited from his generosity were: Adoue Seaman's Bethel, Osterman Widows' and Orphans' Fund, Johanna Runge Free Kindergarten, Galveston Orphans' Home, Letitia Rosenberg Home for Women, the Galveston public schools and the New Orleans Orphans' Home (Jewish Children's Home). He was presented with an engraved resolution of esteem from commercial, charitable and educational institutions of Galveston on his seventy-fifth birthday in recognition of his benefactions. The Lasker Loan Fund was established by his widow (Nettie Davis Lasker, d. 1930) and children for the higher education of Jewish students, and the Lasker Playground for the children of Galveston. His wife and children erected the Domestic Science Hall at the National Farm School at Doylestown, Pa.

Other noted Texas Jews of the past were: Sol I. Berg (d. 1935), mayor of Ysleta; Ben Bloomingdale, mayor of Jefferson (1880); Charles Brachfield, judge of the district court at Austin (1918-22); Moses Bromberg (b. Syracuse, N. Y.), of Crockett, vice-president of the East Texas Chamber of Commerce and president of the Crockett Chamber of Commerce, who, in various city, county and state offices, refused remuneration for his services; Harry I. Cohen (son of Rabbi Henry Cohen), publisher and editor of *The Galveston Tribune* (1921-26), later a resident of Houston, who successfully fought the Ku Klux Klan in Galveston; Emil Corenbleth, of Dallas, member of the city council (1938-41); Henry J. Dannenbaum, of Houston, president of the Houston board of education (1912-14), and district court judge (1915-19); Louis B. Eppstein, of Denison, county prosecutor of Grayson County (1897-1900), and circuit court judge (1900-7); Jeanette Miriam Goldberg, of Jefferson, former director of the Jewish Chautauqua Society; I. L. Goldberg (d. 1923), mayor of Jefferson; Samuel L. Gross, United States marshal for Northern Texas (1924-28); Jules K. Hexter (1860-1936), Dallas banker and philanthropist; his brother, Victor Hexter, of Dallas (b. Baltimore, 1864), who was a member of the Dallas city school board for fourteen years and its president for four years; Benjamin M. Jacobs, mayor of Luling (1936-38); Alexander Joske (b. Posen, Germany, 1858; d. San Antonio, 1925), who gave two memorial buildings, one for boys and the other for girls, in San Antonio; Isaac H. Kempner (b. 1873), city treasurer (1899), finance commissioner of Galveston (1901-15), mayor (1917-19), president of the Galveston Cotton Exchange and Board of Trade (1917-19); Robert L. Kempner, of Galveston, city treasurer (1926-40); Moritz Kopperl, member of the Galveston board of aldermen (1869-72); Benjamin Kowalski, mayor of Brownsville (1910); Henry J. Labatt, member of the Galveston board of aldermen (1869-77); Leo N. Levi (b. Victoria, Texas, 1856; d. New York city, 1904), who participated in the preparation of the Kishinev Petition which was immediately adopted and subsequently presented to Russia through the services of President Theodore Roosevelt. A brilliant lawyer, Levi resided in Galveston for twenty-three years, taking an interest in all municipal affairs and pleading many a cause for the city

before the state legislature. A faithful exponent of honorable citizenship, he was requested by the city to travel some distance to meet President Benjamin Harrison, who was visiting the port at that time for a formal celebration, and also to be his constant companion during his stay; Adrian F. Levy, mayor of Galveston from 1935 to 1939; William Levy, mayor of Sherman (1902); Isidore Lovenberg (d. 1917), member of the school board of Galveston (1887) and president from 1904 until his death and honorary secretary of the Rosenberg Public Library; John Neethe (d. 1937), president of the Galveston board of education; Jesse D. Oppenheimer (b. San Antonio, 1870), a Jewish and general civic leader; Alexander Sanger (d. 1925, at the age of seventy-eight), Dallas merchant, philanthropist and city builder, who was a charter member of the Dallas Chamber of Commerce and served as its president, as well as president of the State Fair of Texas. An outstanding figure in all Jewish activities in the state, he organized the first weekly synagogue service in Dallas, was past president of Temple Emanuel, and served as a member of the board of regents of the University of Texas from 1911 to 1917; S. C. Schutz, mayor of El Paso; Michael Seeligson, member of the Galveston city council (1840-48), and mayor of Galveston (1853-55); Joseph Seinsheimer, of Galveston, a prominent figure in Masonry; Adolph Solomon, mayor of El Paso (1909-11); Nat M. Washer, of San Antonio (d. 1935), president of the state board of education, president of the Texas State Textbook Commission, and prominent in Masonic and civic matters; Reuben Williams, of Fort Worth, state insurance commissioner (1939-41), and chairman (1941).

Jews were prominent in both houses of the Texas legislature. Those who served in the Texas senate included: Charles Brachfield, of Henderson (1903); Harry Hertzberg, of San Antonio (1930-34); David S. Kauffman (Kaufman), of Nacogdoches, who served in the Texas assembly from 1839 to 1843, and in the Texas senate from 1843. When Texas was admitted to the Union in 1845, Kauffman was elected a Congressman at the first election, and served in this position until his death in 1851; J. E. Kauffman, of Galveston (1910); Morris Lasker, of Galveston (1911); Adolphus Sterne, who served also as a member of the Texas assembly.

Jews who served in the Texas assembly included: Jacob de Cordova, from Harris County (1847); Moritz Kopperl, of Galveston (1876); Henry J. Labatt, of Galveston (1881); Eugene Nordhaus, of San Antonio (1915-19); Adolphus Sterne.

Isaac Lovenberg (b. 1814) was assistant attorney general of the state. The Flag Song of Texas was written by Mrs. Leah Cohen Harby, authoress (b. Charleston, S. C., 1849).

A considerable number of local and national Jewish and non-sectarian institutions were the beneficiaries of Texas Jews. A memorial home in Houston for orphans and widows was built and endowed from funds bequeathed by Mrs. Pauline Sterne Wolff. The Faculty House of Rice Institute, at Houston, was a donation of George S. Cohen in celebration of the seventieth birthday anniversary of his parents, Robert I. Cohen (d. 1934) and Agnes Cohen. Kempner Park, at Galveston, was a benefaction of the Kempner family.

In 1930 there were in the state of Texas forty-eight Jewish congregations with thirty-five Reform or Orthodox rabbis. In that year the following Texas cities and towns had organized congregations, either Orthodox or Reform or both, with adjunct associations (the estimated approximate Jewish population is given in parentheses in each case): Austin (490), Beaumont (1,150), Breckenridge (83), Brenham (69), Bryan (60), Corsicana (330), Dallas (10,500), El Paso (2,400), Fort Worth (2,100), Galveston (1,100), Goose Creek (60), Houston (11,000), Marshall (170), Palestine (120), San Antonio (6,000), Texarkana (150), Tyler (500), Victoria (96), Waco (1,500), Wichita Falls (505). In addition, there were, in 1930, seventy towns in the state having from 12 to 200 Jews, and forty-six towns with ten Jews or less. In that same year Texas had a total Jewish population of about 50,000 Jews, out of a total general population of 5,821,272 (Harry S. Linfield, in his *The Jews in the United States,* 1927, gave the Jewish population of Texas in 1930 as 46,648).

In 1943, according to estimates and statistics made or gathered in the year 1937, the following cities in Texas had Jewish populations of 1,000 or more (in some cases it represents a decline from the estimated 1930 Jewish population or an indication that the latter was too high): Dallas (10,400), El Paso (2,250), Fort Worth (2,200), Galveston (1,200), Houston (13,500), San Antonio (6,900), Waco (1,150). Smaller Jewish communities of Texas, with over 100 Jews in 1943, and their approximate Jewish populations were (again in some cases there is a decline from the 1930 figure, possibly for the same reason as above): Amarillo (300), Austin (524), Beaumont (600), Corpus Christi (600), Corsicana (200), Goose Creek (100), Highland Park (125), Laredo (150), Marshall (130), Mercedes (310), Port Arthur (200), Tyler (600), Victoria (110), Wichita Falls (250). In addition, there were in 1943 a total of 106 communities in Texas with between eleven and 100 Jews, and several hundred with a Jewish population of ten or less.

Unique in American Jewry is the Kallah of the Texas Rabbinical Association, founded at Houston in March, 1928, by Rabbi Abraham I. Schechter for the discussion of religious and rabbinical questions. The Association took its name from the popular academic courses given in two months of each year in Babylonia.

In 1943 the following three Anglo-Jewish periodicals (all weeklies) were being published in Texas: *Jewish American,* at Dallas (founded in 1938; editor, Karl Sands); *Jewish Herald-Voice,* of Houston (founded in 1906; D. H. White, editor); *Texas Jewish Press,* of San Antonio (founded in 1934; editor, Samuel J. Riklin; it was founded in 1923 originally as the *Jewish Record*).

In addition to the Jewish communities of Dallas, El Paso, Fort Worth, Galveston, Houston, San Antonio, and Waco, all of which are separately treated, the following were the principal Jewish communities in Texas in 1943:

AUSTIN (Jewish population, 524). Early settlers in the city were Joe Koen, who came in 1880; B. Biberstein and B. Melaskey, who settled in Austin in 1860 and later saw service in the Confederate Army in the War between the States; and Henry Hirschfeld, who arrived in the city in 1865, shortly after finishing his service with the Confederate Army.

The first organized Jewish congregation in Austin worshipped in 1867 at the home of B. Melaskey. In 1874 it developed into Congregation Beth Israel (Reform), which in the following year erected the Temple in use in 1943, with B. Kopperl as its president. Beth Israel joined the Union of American Hebrew Congregations in 1907. The first minister to serve the congregation was Rabbi Gluck (1875-83). Subsequent rabbis of Congregation Beth Israel were: Tobias Schanfarber, David Rosenbaum (1911-25), Walter G. Peiser (1925-27), Jacob I. Meyer (1927-29), Jacob J. Weinstein (1929-30), Samuel H. Baron (1930-35), Abram V. Goodman (1935-40), and the incumbent in 1943, Newton J. Friedman, who came to the city in 1941. In 1943 Joe Koen was president of the congregation, having served for many years. The congregation had a religious school. The first Jewish cemetery in Austin was laid out in 1867 by B. Biberstein and B. Melaskey.

The Orthodox synagogue, Agudas Achim, was built in 1932; its cantor in 1943 was P. Zissman. The synagogue housed in its vestry rooms a center for Jewish service men under the direction of the Jewish Community Council.

The Austin Jewish community had (1943) the following organizations: the Austin Jewish Federation (founded 1938), for the collection and distribution of funds to be used for local and national philanthropies, and for overseas relief; the Hill City Lodge of the B'nai B'rith, founded in 1875 by Henry Hirschfeld; a section of the National Council of Jewish Women (founded 1919); a branch of Hadassah (1937); a Hillel Foundation at the University of Texas, in Austin (founded 1929; it was found expedient for the Austin rabbis to have charge of the local Hillel Foundation; Rabbi Newton J. Friedman became its director in 1941); a branch of the National Federation of Temple Sisterhoods (1940); a branch of the Zionist Organization of America (1937).

Austin Jews who held public office included: Henry Hirschfeld, a member of the board of the State Hospital (1880-90); Joe Koen, president of the State Deaf and Dumb School (1910-35); James Novy and Louis Goldberg, members of the Austin Community Chest board (1941- and 1939-41, respectively).

The University of Texas had (1943) a number of Jewish teachers: Hyman J. Ettlinger was professor of pure mathematics, and an ardent fosterer of the National Conference of Christians and Jews throughout the state; Harry Joshua Leon was professor of classical languages; Nathaniel Coburn was instructor in applied mathematics and astronomy; David B. Klein was professor of psychology; Aaron Schaffer was professor of Romance languages; Clarence Morris was professor of law; Abram Bergson was assistant professor of economics; Nathan Ginsburg was instructor in physics; Bernard Cahn was instructor on the naval R.O.T.C. staff; Max Fichtenbaum was assistant registrar.

Beaumont (Jewish population, 600). Early Jewish settlers in Beaumont were Solomon Feinberg, Isaac Gordon, Morris and Wolf Hecht, Samuel Lederer, Leon R. Levy, Moses J. Loeb, J. J. Nathan, Hyman A. Perlstein, Joseph Rosenthal, Louis Schwartz, and Henry Solinsky.

After a Minyan had existed for a number of years for religious services, Congregation Temple Emanuel (Reform) was formed in 1887, and erected its first Temple building in 1900. The synagogue which was in use in 1943 was built in 1923. Its first rabbi was Aaron Levy (1892-1900). Joseph Friedlander served as rabbi for several years in the first decade of the 20th cent., being succeeded by H. J. Elkins. The incumbent in 1943 was Samuel Rosinger, who came to the congregation in 1910. Gerson Scheps was president in 1943.

The Beaumont community had also a Ladies Benevolent Society (founded in 1898; it purchased the Jewish cemetery in Beaumont), a lodge of the B'nai B'rith (organized 1911), a section of the National Council of Jewish Women, and a district of the Zionist Organization.

Corpus Christi (Jewish population, 600). The first Jews to settle in Corpus Christi were Charles Weil, who came from Alsace in 1860, and M. Lichtenstein, who came from Germany ten years later. The first synagogue of Temple Beth El (Reform) was built in 1932. Its rabbi in 1943 was Sidney Wolf, who began his service with the congregation in 1930. The congregation's synagogue in use in 1943 was erected in 1937, replacing the structure built only five years previously. It had a Sunday school, and a sisterhood (organized 1932). Beginning with 1935, Temple Beth El and the Church of the Good Shepherd (Episcopalian) held joint services, alternating between the Temple and the church.

The Corpus Christi Jewish community had (1943) the following other institutions: a community center, a Jewish Welfare Fund, a branch of Hadassah (organized 1930), a branch of the Zionist Organization (1933), a lodge of the B'nai B'rith (1932), and the Pioneer Women (1940).

Noteworthy Jews of Corpus Christi included Joe Simon, who served for two years as city commissioner, and Joe Hirsch, chairman of the Texas Bankers Association. Simon Gugenheim donated a tract of land valued at $25,000 to the Corpus Christi Y.M.C.A.

Corsicana (Jewish population, 200). Early settlers in Corsicana were Jacob Dreben, E. Golden, William, Jacob and Samuel Goldman, Joel Jacobs, Louis Levine, B. Marks, H. Rothkopf, and Kalman Wolens. These early settlers came from Russia, Poland or Roumania.

Agudas Achim Congregation (Orthodox) was organized in 1893. Its first rabbi was A. Daw (1917-19), and the first synagogue was built in 1910; that in use in 1943 was purchased in 1935. Rabbis who followed Daw were A. Eskin and J. Liebson (1927-35). Agudas Achim Congregation conducted in 1943 a Hebrew and Sunday school, organized in 1910. Its brotherhood was organized in 1935 by Rabbi Harry (Hirsch) Shapiro, who, succeeding Liebson in that year, was still the incumbent in 1943.

Congregation Beth El (Reform) joined the Union of American Hebrew Congregations in 1908. In 1943 Albert Michel was rabbi, and Sydney Marks president.

In 1943 the Corsicana Jewish community had also the Corsicana Jewish Federation, organized in 1935 by Rabbi Shapiro.

Lubbock (Jewish population, fifty families). Congregation Shaareth Israel (Orthodox) was organized in 1936, and built its first synagogue in that year. In 1938 Isadore Garsek became its rabbi; he was still serving in 1943. In 1942 the new synagogue of Congregation Shaareth Israel was erected. In 1939 a lodge of the B'nai B'rith was organized in Lubbock, as well as a chapter of Hadassah.

Lubbock Jews who held municipal offices included A. Bender, Louis Feldman, Francis and George Finberg, Louis Freed, A. I. Glassman, A. Kessel, Sam Koretzky, Morris Levine, and Sam Rosenthal.

Marshall. In Marshall, in northeastern Texas, which was founded in 1841 and incorporated in 1844, there were 126 Jews in 1943, out of a total population of about 26,000. The larger part of the Jewish community consisted of persons whose parents or grandparents came from Germany; the remainder were of East European origin. Congregation Moses Montefiore (Reform), the only synagogue in the community, was founded on June 12, 1887. The Temple in use in 1943 was erected in 1900. Before that, worship was held in Norwood Hall. Nine Jewish families in Longview, Texas, where there was no Jewish congregation in 1943, and the four Jewish families living in Jefferson, Texas, belonged to Congregation Moses Montefiore. In 1943 Adolf Philippsborn was rabbi; his term of service began in 1942. The first rabbi of the congregation was H. Saft (1887-89). Succeeding rabbis were A. Meyer (1889-92), I. Kahn (1900-2), S. Shaumberg (1902-8), Joseph Zeisler (1917-19), Louis I. Goetz, Abraham I. Shinedling, David Wittenberg (1926-37), David Schor (1938-40).

In 1943 there were the following institutions within the Jewish community of Marshall: a Sunday school (founded in 1887), the Ladies' Aid Society (organized in 1891), the Temple Sisterhood, and Reuben Lodge No. 257 of the B'nai B'rith (organized in 1876). Congregation Moses Montefiore was preceded by the Jewish Benevolent Association, founded in 1881 by Joe Weisman. It purchased a burial ground that same year. Among its charter members were Z. M. Bergson, Dan and M. L. Doppelmayer, Joe Weisman, I. Brisker, Ike Exstein, Leo N. Kahn, Jake Weisman, M. Bernstein, J. Forgotson, and M. L. Weisman.

Early Jewish settlers in Marshall included: Dan Doppelmayer, who came to the city in 1849, and fought on the Confederate side in the Civil War; Emanuel and Leo N.

Kahn, brothers, of whom the former fought on the Confederate side in the Civil War; the merchant Jacob Levy; Moses Steinlein, who later moved to Jefferson, Texas; and Marcus Levy. Later settlers in Marshall included Morris Stein, and Joe, M. Sol and Jake Weisman.

Marx Bath, J. L. Gross, Ike Hockwald, and Joe Hirsch served as members of the Marshall school board. Louis Kariel was serving (1943) his fifth consecutive term as mayor of Marshall. Lieutenant Colonel Stanley C. Shubart (who settled in Marshall in 1942) was, in 1943, commanding officer of the Longhorn Ordnance Works. The new general hospital in Marshall was named the Leo N. Kahn Memorial Hospital, after the early settler and merchant; the heirs to his estate contributed a sum sufficient to purchase the ground on which the hospital was built.

MERCEDES (Jewish population, 310). Congregation Beth Israel built a Temple in Mercedes in 1936 to serve this and about ten other small towns within a radius of about seventy-five miles in the Rio Grande Valley. The services were conducted in 1943 by a layman, Louis Herman, of McAllen; Sam Lack was president. There were also a religious school, a sisterhood and a B'nai B'rith lodge with about fifty members.

PORT ARTHUR (Jewish population, 200). Congregation Rodeph Shalom (Reform) was organized in 1935. Selwyn Ruslander served as its first rabbi (1935-38); in the latter year Alexander S. Kline was called to the pulpit, and was still serving in 1943. The synagogue in use in that year was purchased in 1930. Its religious school was organized in 1930, and the Port Arthur Jewish community was founded in that same year. The community had a B'nai B'rith lodge.

From 1931 until his death in 1941 Abraham Goldberg served as a member of the board of trustees of Port Arthur College.

TEXARKANA (Jewish population, 200). Early Jewish settlers in Texarkana, all of whom came in 1875 from other parts of Texas or from Louisiana, included Beno Berlinger, Sam Heilbron, Marks Kosminsky and Joseph Marks.

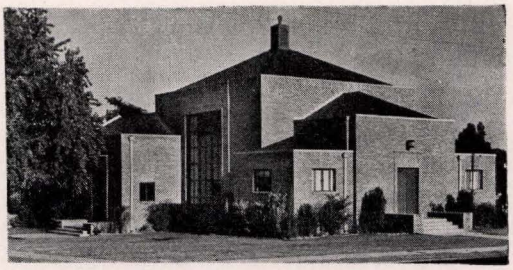
Congregation Mt. Sinai (Reform) was organized in 1885, A. Shriber serving as its first rabbi. The synagogue in use in 1943 was built in 1900, replacing the first synagogue erected in 1890. Shriber's successors in the pulpit of Congregation Mt. Sinai included Joseph Bogen (1900-6), Rudolph Farber (1915-22), David Alpert (1930-35), David M. Eichhorn (1935-40), and the incumbent in 1943, Camillus Angel, who began his service in 1941.

Other Jewish organizations in Texarkana in 1943 were the Mt. Sinai Sisterhood, B'nai B'rith Lodge No. 520, and the Texarkana Jewish Federation.

Mrs. Fannie Kruger, of Texarkana, occasionally contributed poems to the Jewish press.

TYLER (Jewish population, 600). The city of Tyler was founded in 1845, and although Jews were among the first settlers, there was no Jewish community in existence here until after the War between the States. Several Tyler Jews, recruited from Tyler and Smith County in 1861 to 1865, served in Major Douglas' battery. Following the Reconstruction Era several Jewish families moved to Tyler, principally from Jefferson and Longview, Texas. An organized Jewish community existed in Tyler from the early 1880's on. The early Jewish settlers included the following who were still living in 1943: L. Berman, A. Eisen, I. Friedlander, George Hyman, Joseph Meyer and B. Wadel.

Congregation Beth-El (Reform) was organized and incorporated in 1887, and at first was served by lay leaders, including Major Levy, who came from Sherman, Texas; J. Lipstate; a physician named Greenberg, who later moved to Beaumont; Isadore and Hyman Liebriech; and B. Wadel, who was for a long time an officer of the congregation and its president in 1943. Maurice Faber (b. Siroka, Hungary, 1854; d. 1934) was the first ordained rabbi of Congregation Beth-El. He came to the city from Keokuk, Iowa, in 1900, and served until his death. The new Temple was erected during the incumbency of his successor, David Alpert. Alpert served until 1940, and was succeeded by Harvey E. Wessel, the incumbent in 1943.



Temple Beth El of Tyler, Texas

Congregation Ahavath Achim (Orthodox) was founded in 1895. Many of its charter members were still alive in 1943.

These include Alexander Golenternek (who came to Tyler in that year from his native city of Vitebsk, Russia, at the age of thirty), Henry Heffler, Kay Marmar, Jacob Meyer, A. Eisen, M. Edelman, L. Flieshner, George Hyman, M. Katz and Joseph Meyer. In 1910, when the congregation's new synagogue was built, they were joined by later arrivals in Tyler, including B. Cohen, Sam Eisen, J. Fridkien, Sam Greenberg, M. A. Heffler, P. Kessler, B., G. and Meyer Klien, F. Levine, L. V. Marmar, Sam Roosth, Hyman Smith, and B. B. Taylor. The first rabbi was named Greenberg, and during the incumbency of his successor, S. Smolensky, the first synagogue was erected. His successors were Henry Horowitz, Carl Press, M. Paglin, and Aron Moskovits, the incumbent in 1943, who began his service in 1927. Sam Roosth was president of the congregation in 1943. Both Ahavath Achim and Beth-El had Hebrew schools and auxiliaries in that year.

Other organizations of the Tyler Jewish community in 1943 included Edward Lasker Lodge No. 347 of the B'nai B'rith (founded about 1900), a local Zionist district (organized in 1915 by L. A. Freed, of Houston, with the aid of Alexander Golenternek and of Henry Heffler, after whom it was renamed in 1922 following Heffler's death), a branch of Hadassah (organized 1920), sections of the National Council of Jewish Women and of the Junior Council, and a Young Judean Club. In 1929 Alexander Golenternek was state treasurer and Philip Golenternek state secretary of the Texas Zionist Organization.

WICHITA FALLS (Jewish population, about 250). Early settlers in the community included Joe Art (who came to Wichita Falls from Fort Worth in 1910), Abe and Morris Marcus (before 1909), Gene Liepold (who came in 1909 from Fort Gibson, in Indian Territory), and A. Zundelowitz (before 1909).

Temple Israel (Reform) was organized in 1918, with David Goldberg as its first rabbi. Its synagogue was built in 1921. Benjamin Kelson was rabbi from 1936 to 1940, when the incumbent in 1943, Leo Lichtenberg, was called to the pulpit. The congregation had a Sunday school, and a branch of the National Federation of Temple Sisterhoods.

Beth Jacob, the Orthodox congregation in Wichita Falls, had, in 1943, a Shohet who acted also as rabbi and reader.

In 1943 the community had also a lodge of the B'nai B'rith and a branch of Hadassah.

One of the two junior high schools of the city was called

the Zundelowitz Junior High School, in memory of A. Zundelowitz, who donated to the city the funds required to purchase the land upon which it was built.

See also: DALLAS; EL PASO; FORT WORTH; GALVESTON; HOUSTON; SAN ANTONIO; WACO. HENRY COHEN.

Lit.: Cohen, Henry, "Settlement of the Jews in Texas," *Publications of the American Jewish Historical Society*, No. 2 (1894) 139-56; idem, "The Jews in Texas," *ibid.*, No. 4 (1896) 9-19; idem, "Henry Castro, Pioneer and Colonist," *ibid.*, No. 5 (1897) 39-43; Wolf, Simon, *The American Jew as Patriot, Soldier and Citizen* (1895); State Records at Austin; *Baker's Scrap Book of Texas; Brown's History of Texas;* Records of the City of Nacogdoches; Cohen, Henry, Lefkowitz, David, and Frisch, Ephraim, *One Hundred Years of Jewry in Texas* (1936); Wood, M. J., "Texas' Sons of Israel, Jews who Helped Build the Lone Star State," *Jewish Veteran,* June, 1937, p. 11; Gold, H. Raphael, "They Helped Build America, Jews in the Liberation and Progress of Texas," *Jewish Times,* June 12, 1936, p. 3; "A Letter from a Texas Pioneer (Morris Lasker)," *Menorah Journal* (1936), No. 2, pp. 193-203; *Texas Jewish Herald,* April 23, 1936; *American Hebrew,* Sept. 11, 1936, p. 271; Sept. 18, 1936, pp. 341, 351; Dec. 10, 1937, pp. 26-27; Dec. 12, 1941, pp. 11, 18; Nathan, Anne, and Cohen, Harry I., *The Man Who Stayed in Texas* (1941).

TEXAS KALLAH, *see* RABBINICAL ASSOCIATIONS.

TEXEIRA, *see* TEIXEIRA.

THALBERG, IRVING, motion picture producer, b. Brooklyn, N. Y., 1899; d. Hollywood, Cal., 1936. He was educated in the public schools of New York city, and first became affiliated with the motion picture industry as secretary to Carl Laemmle. Although a young man, in his early twenties, he was left in charge of the California studios while Laemmle was on a trip to Europe. His talent for organization and direction became apparent so rapidly that in 1924, when Metro-Goldwyn combined with the Mayer pictures corporation, Thalberg was made vice-president and chief of production. His tendency was always to broaden the artistic scope of motion pictures, by choosing for production plays which were in themselves significant.

Some of the early pictures for which he was at least partly responsible were *Outside the Law, Merry-Go-Round, The Hunchback of Notre Dame, Ben Hur,* and *The Big Parade.* With the advent of the sound film, Thalberg's opportunities increased. Among his later important films were *Grand Hotel, Rip Tide* (1934), *The Barretts of Wimpole Street* (1935) and *Mutiny on the Bounty* (1935). In the year of his death he made *Romeo and Juliet* and *Camille.*

Thalberg was married to Norma Shearer, the actress, who adopted the Jewish religion at the time of their marriage (1927), but reembraced the Christian faith (1942) at a later marriage.

Lit.: *New York Times,* Sept. 15, 1936; *American Hebrew,* Sept. 25, 1936, p. 355.

THALMESSINGER, MEYER, merchant and banker, b. Württemberg, Germany, 1829; d. Kaaterskill, N. Y., 1906. As a result of his active participation in the revolution of 1848 in France, he had to flee to the United States, finally settling in New York city. He was among the first to found a lithographing business in the United States. In 1885 he was elected president of the Mechanics' and Traders' Bank.

He was a founder of the Maimonides Library and of the Home for the Aged and Infirm at Yonkers, and was prominent in the B'nai B'rith. Thalmessinger was on the board of the park commission of New York city.

Lit.: Markens, Isaac, *The Hebrews in America* (1888) 150; Eliassof, in *Yearbook of the Deutsch-Amerikanische Historische Gesellschaft* (1915) 340.

THANK-OFFERING, *see* SACRIFICE.

THANKSGIVING, *see* GRATITUDE.

THAUSING, MORITZ, art historian, b. Tschischkowitz, Bohemia, 1838; d. Vienna, 1884. He studied at the University of Vienna with Rudolf von Eitelberger. In 1859 he became a member of the Institute of Historic Research at the same university, where he was made assistant professor in 1873, and head of the department of art history in 1879 as successor to his teacher, who was the first professor of this new discipline. His inauguration address was "Die Stellung der Kunstgeschichte als Wissenschaft," in which he discussed the necessity of art history as an autonomous science. In 1873 he was made president of the newly founded Istituto Austriaco di Studi Storici, at Rome, and in 1876 of the Albertina graphic collection in Vienna. Thausing was one of the founders of the so-called "School of Vienna" in the history of the fine arts, which initiated studies on the original objects in connection with the historic-philologic method, since then the basis of modern art history.

Morelli, whose method of identification of art objects is famous under his name, was his friend and "brother in Raphael." Thausing's activity in research work was that of a trailblazer. His *Dürers Briefe, Tagebücher und Reisen* (1872, in *Quellenschriften für Kunstgeschichte*) and *Albert Dürer* (1876) are standard works.

Lit.: Schlosser, Julius von, *Die Wiener Schule der Kunstgeschichte* (1934).

THEATRE. Table of Contents:

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Early History. The fact that Jewish stage managers, actors and singers contributed greatly to the development of the modern theatre is generally acknowledged, even by historians and critics whose attitude toward Judaism and Jews is not a favorable one. Some of these critics are ready to admit that there were many Jewish actors of genius, but they are inclined to consider this kind of genius as one of secondary character, or they distinguish the art of acting as mere interpretation from the creative art of poets and composers.

They ignore the fundamental truth that the written text of a drama is by no means the full realization of dramatic art, and that the stage manager and actor do not only re-

produce or interpret the words of the dramatic author, but complete his work by means of speech and gesture. The art of an actor, although remaining obliged to interpret faithfully the words of the author, needs also creative imagination and productive spirit. From the beginning of the 19th cent. on there were many Jewish actors and stage managers who pioneered in dramatic art and educated the public of several nations to understand modern works of poetry. But this function of stagecraft is an entirely modern one. Jewish stagecraft, like that of non-Jewish stage managers and actors, had a long way to go before it developed into the modern performances.

Dramatic Presentations in Ancient Times

Jewish association with the theatre has a tradition very different from that of the Greek, Roman, Indian and Chinese peoples. Indeed, the elements of dramatic art existed also in ancient Israel. There was also, as in other civilizations, a union of dancing, singing and mimic expression, such as was probably the dance led by Miriam in celebrating the crossing of the Red Sea (*Ex.* 15). A certain tendency toward dramatic or mimic representation may be seen in the impersonations of kings and nations acted out by some of the prophets. Isaiah walked barefoot and naked to impersonate Egypt and Ethiopia, saying: "So shall the king of Assyria lead away the prisoners of Egypt and the exiles of Cush, young and old, naked and barefoot." Jeremiah put bands and yoke bars around his neck to predict the victory of Nebuchadrezzar, and the prophet Hananiah, Jeremiah's adversary, tried to refute Jeremiah's prophecy by taking the yoke bar off the neck of Jeremiah and breaking it. Ezekiel showed the people of Israel a symbolic representation of the siege of Jerusalem. There were, furthermore, various kinds of dialogue as forms of expression of feeling and thinking used in the literature of ancient Israel which show some resemblance to dramatic dialogue. Martin Luther was not the first to conceive of *Song of Songs* and *Job* as dramatic structures, and such modern historians, both Jewish and non-Jewish, as Joseph Halévy, Micah Joseph bin Gorion (Berdyczewski), Georg Heinrich Ewald and Ernest Renan tried repeatedly to discover dramatic characters in the Biblical books.

At a later period some authors of Piyutim wrote, in addition, poems in which several persons or personifications of ideas and objects are represented as speaking and replying. Eleazar Kalir composed several such dialogic poems. Solomon ibn Gabirol's *Shomron Kol Titten,* a dramatic elegy, was sung in the Polish, North German and English liturgies. Abraham ibn Ezra introduced the form of the poetic contest of primacy (*vikkuah, mahloketh, rib*), which was very popular in all the European non-Jewish literatures of the Middle Ages, and had to be recited by two or more persons. But all these dialogic forms were only the first steps toward dramatic poetry, and did not signify the creation of the drama.

The spiritual leaders of ancient Israel did not look favorably upon dramatic art, because it was issued from and remained closely connected with the pagan cults during the eras of ancient Greece and Rome. The prophet Ezekiel excoriated the women "weeping for Tammuz" at the entrance to the Temple of Jerusalem. His indignation referred to a dramatic play performed by women of the people of Israel in honor of the Phoenician god Adonis-Tammuz, a ritual which became a source of the Greek drama.

In the Hellenistic period the Jews came into close touch with Greek and Roman dramatic art. Especially under Roman domination this contact caused grave cultural and religious problems. At first the Hellenistic Jews tried to utilize the stage for propaganda on behalf of Judaism. This was one of the main purposes of the only Jewish dramatist of antiquity known by name, Ezekiel, who went probably from Samaria to Alexandria, Egypt, and flourished in the 2nd cent. B.C.E. He was called by his contemporaries "the poet of Jewish tragedies," and composed a number of pieces, dramatizing events of the history of Israel, which were performed in Alexandria and probably elsewhere in order to supersede pagan plays. The title and some 160 verses of only one of Ezekiel's tragedies are extant. It is a dramatization of the history of Moses, entitled *Exagoge,* and written in Greek. The author was no great poet, but showed cleverness in making a scenario. If there were no other Jewish dramatists among the Jews of Alexandria, there certainly were stage managers, and still more certainly actors. Jewish dramaturgists performed representations of the great Greek tragedies, interpolating into the texts of Aeschylus, Sophocles and Euripides verses which professed the worship of the one true God and praised Judaism.

It certainly was not any intention of strengthening propaganda for Judaism which led King Herod (37-4 B.C.E.) to erect a theatre and an amphitheatre at Jerusalem, and to promote the establishment of theatres and circuses in other places of his country. It was rather the simple imitation of non-Jewish examples. The succeeding Herodians also showed a predilection for the theatre. They all met with strong opposition on the part of Orthodox Judaism.

Under the Roman emperors the theatre became an official place of cult, devoted to the worship of the emperor. Jews who declined to attend it were accused of irreverence toward the authority of the Roman rulers. Caligula (37-41 C.E.) compelled the Jews to attend dramatic representations given in his honor. The succeeding emperors utilized the theatre rather to increase their financial resources, and a Midrash denounced the theatre as "one of the four ways in which the Roman empire eats up nations' wealth."

But it was mainly religious opposition which caused the rabbis and sages of the Talmud to anathematize the theatre. They were confirmed in their opposition when thousands of Jews were massacred in theatres and circuses, and when the mimes, authors and actors of comic and realistic plays attacked Jewish institutions on the stage. Indignation against pagan mimes satirizing the Sabbath was expressed by more than one sage cited in the Midrash. The patriarch Judah Hanasi, however, considered the theatre an "innocent amusement" which rather diverted the heathens from quarrels and from persecution of other peoples. The compiler of the tenth tractate of the division Moed of the Mishnah even expressed his hope that "the time will come when the theatres and circuses will become the home of the Torah." The Tanna Nathan the Babylonian endeavored to justify those who attended the theatre and circus.

In general, however, the sages of the Talmud and the rabbis of the Middle Ages looked upon all places of public amusement as "seats of the scornful." They were followed by the church fathers, who were equally opposed to the mimes—who ardently combatted Christianity and ridiculed the rite of Christian baptism on the stage. But neither the Jewish nor the Christian anathema against the theatre became entirely effective. When the later Midrashim explained the splendor of the reign of King Solomon, they also had much to say of a great circus which, according to them, had been built by Solomon. Their description of this circus, based on models taken from the circus of Constanti-

nople, proves that the predilection of the Jewish people for circus and stage could not be rooted out. The Jewisl community of Miletus, for instance, had a reserved section in the municipal theatre of the city.

There were, indeed, Jews who acted on the Roman stage. Alityrus, a Jewish actor, was a favorite of Emperor Nero and even more so of the empress Poppaea. It was Alityrus who presented the historian Josephus to the empress. Other Jewish actors were mentioned by the Roman poet Martial, and a Jewish actress, Faustina, a contemporary of Emperor Marcus Aurelius, became well-known in Rome.

It is quite probable that the number of Jewish actors in the ancient Roman Empire was considerable, although the sources of Roman and Jewish history do not preserve their names. In spite of the anti-Jewish attitude toward the mime, there certainly were also many Jewish mimes. Their origin goes back to the earliest periods of the history of Israel, probably even to pre-Israelite eras of Semitic civilization. As in all countries of the Orient, the Jewish mimes united in their persons the professions of story-tellers, singers, dancers, acrobats, musicians and extemporizing actors. Itinerant mimes probably were among the prophetic guilds, "having before them a psaltery, and a timbrel, and a pipe, and a harp," as they are described in *I Sam.* 10:5. During the Talmudic period such professional players and singers entertained wedding guests, and acted at the markets and fairs.

The mime, the burlesque farce uniting extemporizing stagecraft, clownery, recitals, songs, acrobatics, juggling and other kinds of public amusement, survived the ancient tragedy for many centuries. Modern dramatic art, proceeding from Shakespeare and Molière, originated from the mimic tradition, and not from the ancient tragedy or from the religious plays of the Christian Middle Ages. It owes to the mimes its vivacity and realism, although it reached a far higher cultural level due to its union with modern drama.

The Place of Acting in the Middle Ages

At the beginning of the Middle Ages there were several hundred thousands of mimes living and acting in the territories of the ancient Roman Empire. Certainly there were among them many Jews who amused both their coreligionists and the non-Jews. Their profession was a hereditary one, and while many of them died of starvation, their number always increased again, because men and women who were in revolt against the oppressive conditions of medieval life were constantly attracted by the outlawed world of the mimes, who maintained the tradition of secular art and pleasure during the Christian Middle Ages. All of them, Jewish and non-Jewish, were deprived of civil rights and banned by the church. Constantly despised and outlawed, they were driven from one country to another, but the people could not do without them, and the authorities had to yield to the popular predilection everywhere and at every time after years of persecution and banning. After wandering for a long time over the face of Europe, the international mimes adapted themselves, from the 7th cent. on, to the national character of the countries where they predominantly lived, without obtaining civil rights and a safe place in medieval society. They remained *Fahrende* (itinerants), and as such they were *unehrlich* (degraded) during the Middle Ages, and even in modern times great actors became the victims of social prejudices. It was a Jewish actor of the 19th cent., Adolf Sonnenthal, who did much for their social rehabilitation.

But even though they were outlawed, the mimes played an important part in the development of European art and literature. In Germany they were called *Spielmänner,* and in France and England "minstrels." They superseded the scop, the ancient Germanic singer. They often vulgarized the songs and tales which they recited, but some of them created great poems. The extant *Nibelungen-Lied* is the product of a *Spielmann.*

Some of the Jewish *Spielleute* joined their non-Jewish colleagues who did not ask for certificates of baptism, and together with them formed bands of strolling players which sometimes were not discernible from bands of beggars and gypsies, They had their vogue in private, at banquets and weddings, as well as in public. Especially during the persecutions of the Crusades, many Jews who fled from their native towns and could not find shelter in another Jewish community merged with the itinerant bands of *Spielleute* or minstrels with whom they were safe, although degraded like the others. Many of these Jewish *Spielleute,* jugglers and acrobats lost their Jewish consciousness, or their children intermarried inside the bands, but a great many remained faithful to Judaism, during centuries in which they lived under poor conditions, and at the beginning of the period of emancipation there were in all the countries of Europe many Jews among the artists of the circus and music halls, practising the same profession as many generations of their ancestors had done. Jewish actors, musicians, jugglers and lion-tamers enjoyed favor in the courts of some of the kings of Christian Spain, as well as in those of the Turkish sultans. They worked at the fairs of pre-revolutionary France, as is proved by documents; from the 17th cent. on, perhaps even before the Resettlement, Jewish clowns and acrobats, singers and strolling players, were popular in England.

Other Jewish *Spielleute* became the Jewish counterparts of their non-Jewish colleagues, by forming exclusively Jewish troupes of wandering reciters, singers, jesters or jugglers, and amusing only or predominantly Jewish audiences. They drew their songs and stories from the Bible, the Talmud, and from German or French romances. In that way they took the first step toward the later Yiddish literature and dramatic art. But they influenced also the non-Jewish *Spielleute.* Talmudic legends form the basis of the poem *Salman and Morolf,* composed by a German *Spielmann* of the 12th cent., and numerous Talmudic legends were embodied also in other German medieval epic poems, written by *Spielleute,* especially *König Rother.*

There are no traces of dramatic plays acted before a non-Jewish public by Jewish or non-Jewish *Spielleute,* although the fact is established by the imperial capitularia and other documents that vulgar farces were performed whose texts were never fixed in writing. But as early as the Gaonic period the dramatization of the story of Esther was a well-established custom among the Jews of the Orient. While in general dramatic performances were not favored by the teachers of the Talmud, they tolerated spectacles and buffooneries at Purim. From the 9th cent. on, Purim farces were acted also in Central and Western Europe. Especially in Southern France, in the Comtat Venaissin, such Purim farces were performed on a lavish scale, sometimes by amateurs, sometimes by professional players. The central figure of these plays was Haman, who was for the most part represented by a dummy which was burned, while the jesters aroused the laughter of the spectators. The oldest extant text of a Purim play was printed in 1708, but the characters and plot are rooted in medieval tradition. The comic man of the piece was named "Pickleherring," a well-known type of the non-Jewish farce.

The "fools," "clowns," and other types of merrymakers, such as "Hanswurst" in Germany or "Jeanpotage" in France, acting either alone or a part in a farce, were popular also among the Jews of the Middle Ages and of the centuries

preceding the emancipation. They were called *Badhan* (amuser, jester). But the fact that at Purim not only dramatizations of the story of Esther but also others, such as that of David and Goliath and the history of Joseph, were performed, may serve as proof that Jewish plays were acted also at times other than those which were officially tolerated by the rabbis. Illustrated Hebrew manuscripts of the 15th cent. portray Purim jesters, actors and marionettes. A Megillah in the keeping of the Bezalel Museum, Jerusalem, represents a dance of masked figures reminiscent of the actors of the Commedia dell'Arte. At least the Jews of Southern France and Italy were familiar with stagecraft during the earlier centuries, and practised it at Purim, when it was expressly tolerated, and on other occasions.

Edmund Kean issued from a milieu of jugglers. Humphrey Abraham Belasco, father of the famous actor David Belasco, was a professional harlequin. Carlo Delpini, a clown (d. 1828), became a successful stage manager. Jacob de Castro (who lived from 1758 until after 1815) began his career as a player of Purim farces, then became chief of a group of circus artists known as "Astley's Jews," excelled in burlesques, musical farces and pantomimes and, after great successes at Covent Garden and Haymarket Theatre, became manager of the Royalty Theatre. Maria Theresia Bland (née Romancini), who came from a family of Jewish acrobats and equestrians, made her debut at the age of four, and later became a famous singer and actress at Drury Lane. The greatest Danish actress, Johanne Louise Heiberg (née Paetgens), whose mother was a Jewess, began her career in her early childhood, dancing on a dirty billiard table while her father collected small coins from the spectators. Then an old Jewish mime, Michel Levin, acted together with her at the fairs. Her early life was compared with the romantic story of Goethe's Mignon, but she was happier, and became not only the most famous actress of the Danish National Theatre at Copenhagen, but also, as the wife of the influential professor Johan Ludvig Heiberg, a "power" in Denmark's intellectual life. She was important for the history of Scandinavian dramatic literature, because she encouraged and protected Björnstjerne Björnson and Henrik Ibsen when they were young and unknown. The father of the great French actress Rachel was also an itinerant mime, in all probability a descendant of many generations of strolling players.

Beginnings of the Modern Drama

It was a Jewish mime who developed the old pantomime into a modern art of grand style and poetic expression. In 1811 a little band of dancers and acrobats which had previously wandered through Poland, Bohemia and other East European countries went to Paris. Its chief, a Jew like the other members of the band, started a small show in a courtyard of a house in the Rue St. Maur, Paris. The son of this man assumed the name of Jean Gaspard Deburau, and took Paris by storm, miming in the little Théâtre des Funambules, which had been previously used as a circus of performing dogs. Deburau was enthusiastically admired by the greatest French actors and poets of his time. The novelist George Sand said: "I never saw an artist who was more serious, more conscientious, more religious in his art than Deburau was." Deburau created a new pantomimic type, the Pierrot, the tragicomic hero of numerous plays which he himself devised and acted, and thus inspired such poets as Baudelaire and Verlaine to express his gestes by means of words. His son Charles Deburau (1829-73) succeeded him, and was also generally respected, although he was not the equal of his father. Henry Sloman, the descendant of an Anglo-Jewish family named Solomon, was also a famous pantomimist and a favorite comedian, while his brother, Charles Sloman, was the leading English extemporary singer in the middle of the 19th cent. Up to the present the last great mime was the universal artist Grock, not only a clown of irresistible comical force, but also a great musician and an ingenious actor.

On the variety stage and in the music halls, where the mimic tradition was carried on, there were actors and singers, such as Sam Mayo and Charles Deane, who were comedians of high rank and often changed to the legitimate theatre, being quite as successful therein as were vaudeville singers acting in operas. Considered from an exclusively literary point of view, they often wasted their talents in vulgar amusements, but they enriched scenic life and displayed possibilities of natural expression, of a free and easy attitude, which were imitated later on by literary cultivated dramatic artists. Of this class was Charlotte (Lottie) Collins, who began her career at the age of five as a rope dancer, and then joined her sisters, Marie and Lizzie Collins, singing and dancing with them in various music halls until she won world-wide fame as an artist who inspired the most banal texts with dramatic life and displayed a charming comic spirit. Gottfried Keller, the greatest poet in the German language after Heine, and a severe literary critic, discovered in the farces acted in Berlin in the middle of the 19th cent. the elements of a dramatic art which he considered far superior to the literary drama of his time. The authors of these farces were almost entirely Jewish, such as David Kalisch, Oscar Justinus (Cohn), Benno Jacobson, and Louis Herrmann, and many of the popular actors who excelled in these farces were also Jews, such as Emil Thomas. It is an established fact that the German naturalistic dramatists, especially Gerhart Hauptmann, intensely studied the dialogues of these farces. In Paris, many of the little theatres which became the forerunners of the Théâtre Libre were in their beginning closely akin to the variety stage.

The mimic tradition in which Jews had a considerable part became very important for the development of modern dramatic art, because the itinerant comedians, both of the show-booth and the music hall, maintained pre-Christian sensualism on the stage and, from the 16th cent. on, counterpoised the classicism which, abstracting life of its realism, dominated in the literatures of the leading European nations and had a tendency toward depriving the stage of its proper life. Modern stage managers, such as Max Reinhardt, Granowski and Meyerhold, returned, many of them unconsciously, to the mimic tradition, and educated their actors to enrich their gestes by studying dancers and acrobats. To a certain degree they rehabilitated also the art of extemporizing, which had been banished by classicist dramaturgy. But before this was done, there was a lasting conflict between the demands of the poets and the needs of the stage. Similarly, Fritzi Massary acted for many years in revues of a lower level, but showed, as "Minna von Barnhelm," that she was a great actress. Later on she was highly successful in the comedies of her son-in-law, Bruno Frank.

The rise of classicism in the literatures of Europe and the development of a literary drama mainly dominated by the spirit of classicism led to the demand that the actor respect the written word of the dramatic poet, and that the theatre follow with the greatest obedience the intentions of the author. According to this doctrine, stagecraft had to be the faithful servant of dramatic poetry, and only classical or romantic

dramas had to be recognized as legitimate or "worthy" of theatrical representation. Against this conception there repeatedly arose rebellions on the part of realistic authors and critics and of the stagecraft itself. Nowhere was the classicist doctrine of the stage as energetically repelled as by the Yiddish theatre, which maintained the autonomy of the theatrical production. In all the other theatres there arose a schism between the styled drama and a production which had regard not only for the spectators wanting light amusement but also for the conditions of life of the theatre itself, which were not identical with the codes of styled poetry. The French stages established a strict division between classical or romantic drama and the "pièces du théâtre," and the latter were recognized as productions of an autonomous art in which a high level was reached and much devotion and seriousness displayed. The conflict between the needs of the stage and the demands of classicist theory was peculiarly severe in Germany.

However, if the classicist doctrine was one-sided, it was a sound one insofar as it tried to overcome the alienation between the world of the theatre and the world of literature and poetry. Stagecraft had to recognize the existence of a new dramatic production which displayed at the same time new poetic and educational values, and the actors became eager to realize the intentions of the dramatic poets, even if exaggerated demands that the autonomous laws of the theatre be sacrificed to the demands of the styled drama led to conflicts or compromises, and there were not in every period living poets to enlarge the repertoire by products which had both poetic value and theatrical effect.

The part played by Jewish poets in the evolution of the modern drama is not so large as their role in the history of the modern novel and of lyrical poetry. But Jewish actors and stage managers became, step by step, more important for the realization of both the styled drama and of realistic and entertaining plays. From the humble beginnings in the show-booth Jewish actors raised themselves to the very heights of artistic life which became at the same time the starting-point for the cultural education of the people.

The foundation of dramatic literature in Spain was laid by Rabbi Santob (Shem-Tob) de Carrion, a poet who lived in the reigns of Alfonso XI and of his son Pedro, and wrote *Danza general de la mourire,* representing all the then known types of men, including a Jewish rabbi. Other steps toward the drama were made by Rabbi Rodrigo Cota (Cota de Laguaque), who wrote *Dialogo entre el Amor y un viejo* (Dialogue between Amor [Cupid] and an Aged Man). He was said to be interested in dramatic literature, and was by some of his contemporaries credited with the first act of a story of intrigue and character, afterward the *Celestina* comedy. This comedy was translated into Hebrew by Joseph ben Samuel Sarfati in the earliest years of the 16th cent. After the expulsion of the Jews from Spain (1492) and Portugal (1497), some Marrano poets composed Biblical and other plays in Spanish or Portuguese, such as Miguel or Daniel Levi de Barrios, who wrote comedies in Spanish by 1660, and Antonio José da Silva, the Marrano martyr, who was a prolific author, called "the Portuguese Plautus." His comedies, performed in the 1730's, met with great applause. As the "Jewish Calderon" Antonio Enriquez Gomez gained great renown in the Spanish-speaking world. He wrote more than twenty historical and heroic comedies for the Spanish stage before he began to deal with Biblical themes. Other Jewish poets, refugees from the Iberian peninsula, founded Hebrew drama when they gained safety and freedom in Amsterdam in the 17th cent. Later on Hebrew drama flourished in Italy. Unlike the early Yiddish theatre, Hebrew drama maintained a tendency akin to European classicism, and laid more stress on allegorical form and moral aims than on theatrical effects.

In Italy, companies of Jewish actors became favorites during the 16th cent. The diarist Marino Sanuto reports that the Jews of the ghetto of Venice acted a charming (*graziosissima*) comedy on the night of March 4, 1531. Many Christians were eager to attend plays performed by Jewish actors. From 1546 to 1605 a Jewish company of actors was in vogue at Mantua. The duke of Gonzaga favored these Jewish actors, who deserved well of contemporary Italian dramatists. The Jew Leone de Sommi, founder of a synagogue, was the first impresario and author of the first theory on stagecraft, entitled *Dialoghi sull'arte representativa,* which, however, was not printed. He was entrusted by the Italian poet Manfredi with the staging of one or more of his dramas. Leon Judah da Modena, a rabbi and poet who exercised not less than twenty-six professions, was also a successful conductor and producer, having studied dancing, music and recital from his early youth. Besides other plays, he staged his pastorale, *Rachel and Jacob,* in which his brother-in-law, Mosé, acted a part. The Jews of the ghetto of Siena performed tragedies and comedies until the end of the 18th cent. An outstanding expert of the stage was Lorenzo da Ponte (Emanuel Conegliano), who not only wrote numerous librettos to the music of distinguished composers, above all Mozart (*The Marriage of Figaro, Cosi fan Tutte,* and *Don Giovanni*), but helped direct operas.

Italian Jews excelled as teachers and artists in singing and dancing from the 13th cent. on, and contributed greatly to the development of the bel canto, the soul of Italian opera. Giuditta Pasta (née Negri; 1798-1861) was one of the greatest opera singers in history. She conquered Europe not only by the power and beauty of her voice, which covered the registers of both soprano and alto, but even more so by her dramatic talents and artistic intelligence. Bellini composed for her his operas *Norma* and *La Somnambule,* and Donizetti wrote for her *Mary Stuart* and *Anna Boleyn.* Giuditta Grisi (1805-40) created the "Romeo" in Bellini's *Romeo and Juliet,* while her sister, Giulia Grisi (1811-69), was a masterly interpreter of Rossini, and her cousin, Carlotta Grisi (1819-99), was a mimic dancer who charmed the public of Italy and France and inspired the French poet Théophile Gautier to write verses and meditations. Gustavo Modena, the descendant of a family of Jewish itinerant players, was a respected actor, but became even more important by educating the greatest artists of the Italian stage (Adelaide Ristori, Ernesto Rossi, Tommaso Salvini).

Jewish Contributions to Modern Dramaturgy

Modern stagecraft in Italy was represented by Giovanni Emanuel, a concentrated, measured, autocritical actor, who excelled as Hamlet and Othello as well as in Balzac's *Mercadet* and Zola's *Assommoir,* and was a cultivated stage manager. Claudio Leigheb and Virginia Reiter, the latter a forerunner of Duse, but the very impersonation of Italian passion (*furore italiano*), led a company of actors who performed predominantly plays by contemporary Italian dramatists. Enrico Reinach made his appearance on the stage by 1900 as a comic actor, and afterward became a daring stage manager. Michael Costa, who went to England later on and was knighted there, composed, from 1820 on, operas and other musical works, and



Sarah Bernhardt (French) in the role of Lady Macbeth



The climactic scene from an early Purim play



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Esther de Boer van Rijk (Dutch) as Kniertje in "The Good Hope"



Adolf Ritter von Sonnenthal (Austro-Hungarian) in the title role of "Nathan the Wise"



Leopold Demuth (Austrian) as Alfio in the opera "Cavalleria Rusticana"



Rachel (Elisa Rachel Felix), French actress



Oszkár Beregi (Hungarian) as Shakespeare's Mark Antony

was one of the earliest orchestral conductors who realized modern ideas in the performance of operas. His nephew, Pasquale Mario Costa, excelled as the author of modern pantomimes and comedies of marionettes. The legitimate theatre in Italy owed many successful plays to the Jewish authors Sabatino Lopez and Sem Benelli.

In France, many Jewish dramatic authors, such as Émile Abraham, Adolphe D'Ennery, Abraham Dreyfus, Albin Valabrègue, Gaston de Caillavet, Alfred Savoir and Fernand Nozière (Weyl), created entertaining plays which attracted the public and offered opportune tasks to the actors. They often became so closely connected with the stages which they regularly provided with plays that they in fact participated in the direction of the respective stages. An immense amount of theatrical experience was accumulated by these and other Jewish authors, enabling them and their successors to enhance the virtuosity of stagecraft and to develop a refined art of acting.

A higher ambition was displayed by Catulle Mendès and George de Porto-Riche, both of whom became leading figures in the literary movement of their epoch, and both of whom supported the efforts of Antoine's Théâtre Libre to reform the French stage. Jean Jacques Bernard, son of the famous author Tristan Bernard, who was himself a successful writer of comedies, was a daring reformer of modern French drama. Henry Bernstein, an intimate expert of the stage and an experienced stage manager, endeavored to develop his art from brutal effects to a concentrated vigor and from scenic tricks to animated simplicity, at the same time always having regard to the needs and opportunities of the stage.

The mutual influences exerted by the drama and the opera on each other were of lesser importance in France than in other countries until Camille Erlanger, Raynaldo Hahn and, above all, Darius Milhaud brought the opera into closer touch with the literary movement of the time. Richard Wagner, whose works became popular in France mainly through the efforts of the Jew Edouard Colonne, conductor at the Great Opera of Paris, influenced French lyricism to a higher degree than the French dramatists did. But it was the renaissance of the operetta, effected by Jacques Offenbach, which became partly a significant expression of powerful tendencies of the time and partly created a new intellectual atmosphere and inspired literary dramatists. Offenbach's most important librettist was Ludovic Halévy, son of the versatile dramatic author Léon Halévy and a nephew of Jacques François Fromental Halévy, the famous opera composer. Having grown up in the atmosphere of the stage, Ludovic Halévy took such a considerable part in the creation of Offenbach's operettas that it is almost impossible to decide which of the two collaborators inspired the other and which of them was inspired. Both of them, at any rate, knew not only their public, but also their actors and singers, who were devoted to the two authors and who, by performing their works, developed their own dramatic talents to a higher degree. The wit and humor of Offenbach and Halévy gave a potent impulse to the comic actors and writers of France. Halévy supplied also the texts to operas and operettas of Bizet, Delibes, Lecoq and others, and wrote, often jointly with other authors, plays of various character which became popular in France. In addition, he wrote some very successful plays on his own which manifested amiable humor and humanitarian feelings. Hector Crémieux, another of Offenbach's librettists, adapted the tragedies of Schiller to the French stage, and wrote dramas and sketches.

Contrary to other countries, the great educators of the French actors are not so much to be found among the directors of the theatres and the stage managers as among the actors themselves, apart from the fact that French actors learned most of their art by acting and attending performances. The first great teacher of stagecraft in France was probably a Jew, Joseph Isidore Samson (1793-1871), son of a druggist in a suburb of Paris. For nearly forty years he was a pillar of the Comédie Française, creating more than 250 parts. He was the teacher of many actors and actresses who later became world-famous, above all Rachel, whose family was related to Samson. According to the great actress Judith, "Samson was an admirable actor, but as a teacher he was a genius." Jules Clarétie, the reorganizer and for many years director of the Comédie Française, also paid much regard to the education of actors. The most important modern French teacher of stagecraft was Gustave-Hippolyte Worms, who made his appearance at the Comédie Française in 1859 and who, after playing from 1862 to 1875 in Russia, returned to the French stage in 1877. Worms was unequalled in acting parts of the French classical repertoire, being an especially brilliant Tartuffe, but he also encouraged the realistic tendencies of his contemporary dramatists and performed their products with great devotion. He was, besides, a conscientious and inspiring teacher of many of his future colleagues.

On the French stage Jewish actresses were more outstanding than Jewish actors. Rachel, the most famous, made her debut at the Comédie Française, and at once not only became the idol of the public, but her magnificent representation of parts of the classic repertoire effectively helped to decide the struggle as to the rehabilitation of French classicism in favor of the latter. Her soul was akin to the spirit of Racine, to whom she was devoted. Rachel never resorted to any stage trick or artifice to win the applause of the public. She remained, in her life and in her art, dignified and natural, in spite of the splendor of her name. Some years before Rachel another Jewish actress, Nathalie Martel, made her debut at the Théâtre Folies Dramatiques, and in the year of Rachel's first appearance Nathalie Martel acted in a ballet. From 1838 to 1845 she acted at the Théâtre Gymnase, and then she became a member of the Comédie Française, excelling in contemporary dramas, especially those of Émile Augier. Madame Judith (Julie Bernat; 1827-1912) resumed many parts which Rachel had acted, but she was also very successful in plays of Beaumarchais and Alfred de Musset, and of her contemporaries Augier and Ponsard. Judith, a very intelligent and witty personality, was favored by Napoleon III and by his adversaries, such as Guizot and Victor Hugo. Both Dumas, father and son, were also devoted to her. She was the first woman to act the part of Hamlet. Later on she played also at the theatres of London in English. Tom Taylor, the son-in-law of Charles Dickens, wrote for her the piece *Heart and Hands.*

For many years Suzanne Reichenberg was a favorite of the habitués of the Comédie Française. Marthe Brandès, who made her debut in 1884, excelled in Molière parts and even more in the portrayal of the modern "femme du monde," as this type was described by Alexandre Dumas fils, Paul Hervieu and Edouard Pailleron. All these authors were no less enthusiastically devoted to this actress than the public was.

The greatest representative of French stagecraft

in the second half of the 19th cent. and at the beginning of the 20th, Sarah Bernhardt, made her debut in 1862 without any success, and had to struggle for five years before she was recognized. The public, as well as the critics, who had been unresponsive to her intense emotional expression, became her slaves. "This woman plays with her heart and with her entrails," wrote one of the most rigorous critics of the time, and continued: "She dares gestes which would be laughed at, if any other made them, and it is by such gestes that she fascinates the whole house." Sarah Bernhardt animated her roles in Racine's tragedies with a new refinement, and impersonated woman characters of the contemporary drama with fashionableness and passion. Acting classical parts, she made them appear as of an unexpected modernity, and acting characters of Dumas, Sardou and Feuillet, she conferred on them a grand and noble style, without diminishing the effects intended by the authors or causing the modern color to fade. She also acted the part of Hamlet in addition to that of Napoleon's son in Rostand's *L'Aiglon*. Often she entered into grave conflicts with modern authors during the rehearsals, disputing their own interpretation of the characters created by them, and for the most part she triumphed. When Sarah Bernhardt assumed the direction of her own theatre she became a very objective stage manager.

Marguerite Moreno, a student of Worms, sometimes acted together with Sarah Bernhardt and the stars of the Comédie Française, such as Coquelin fils and Mounet-Sully, and was considered their equal partner. She excelled both in delicacy of feeling and in grotesque characters. At the Great Opera of Paris Rosine Bloch, gifted with a beautiful voice and dramatic passion, excited the enthusiasm of the public in the operas of Meyerbeer and Verdi.

Among French Jewish actors, Eugene Silvain (1851-1930), who acted for more than fifty years at the Comédie Française, was highly esteemed both by the public and critics and by his colleagues, predominantly because of his masterly diction. He triumphed in historic and romantic tragedies, as did Georges Berr, a renowned actor and successful playwright. Berr became famous as *Gringoire* (by Théodore de Banville) and in Rostand's *Romantiques,* and he acted also with the greatest success in the realistic plays of Octave Mirbeau and others. He was a prime force in the education of actors, as director of classic studies at the Comédie Française.

One of the greatest modern actors in France was Edouard Alexandre de Max, a Jew who, born in Jassy, Roumania, was weaned of his Roumânian accent by his teacher Worms. Max made his appearance as Nero in Racine's *Britannicus,* and was often a partner of Sarah Bernhardt. In 1900 he created the role of Petronius in the dramatization of Henryk Sienkiewicz' *Quo Vadis.* He acted also under the direction of Antoine at the Théâtre Odeon, and was very successful in the title roles of Shakespeare's *King Lear* and *Julius Caesar.* Then he became a pillar of the Comédie Française.

Antoine, the founder of the Théâtre Libre and the reformer of the French stage, was aided by many Jewish actors who were devoted to the new tendencies. The most important of them was Henry Mayer. Samson Fainsilber was a pioneer in acting parts created by the dramatists of the last generation before the second World War. The comic spirit was represented on the French stage by Jewish actors, such as Numa (1802-69), whose original name was Beschefer, and who became very popular as an irresistible comic, inciting laughter by his imperturbability in embarrassing situations, and Pierre Alfred Ravel (1815-85). Contemporary Jewish comic actors, such as Michel Simon, became mostly devoted to the motion pictures, as did Simone Simon, a successful comic actress of the youngest generation who, however, excelled also in modern tragedies, and emigrated to the United States after the collapse of France.

Playwrights of the Modern Period

The first Jew to write for the English stage was Moses Mendes (d. about 1758), whose ballad opera, *The Double Disappointment,* was produced with considerable success at Drury Lane in 1748. He was followed by a great number of Jewish playwrights, many of whom were at the same time actors and provided the English stage with successful plays of various character. Such actor-playwrights were Morris Barnett; Lewis Melville (Lewis S. Benjamin), a friend of Israel Zangwill; Leon L. Lion, an actor, author and producer of Napoleonic energy, who pioneered in performing the plays of contemporary English authors after the first World War; and Stuart Merrill, well-known also as a novelist.

During the 19th cent. the English drama and stage were in a continued state of experiment and adaptation, and Jewish dramatists became important for the progress of English stagecraft by helping to widen the realm of the stage in many regards, including the technical and literary. Leopold Davis Lewis, author of *The Wandering Jew* (1873), offered Sir Henry Irving the possibility of winning one of his greatest successes by his adaptation to the English stage of Erckmann-Chatrian's drama *Le juif polonais* under the title of *The Bells.* Sir Arthur Wing Pinero, a former actor, pioneered in creating a modern English drama which combines regard for theatrical effects and the demands of literary style. The movement for a renewal of the English drama was supported also by the Jewish dramatist Alfred Sutro, who dealt with very interesting problems in his plays. Israel Zangwill's dramatic works, whose successes, however, were not undisputed, widened the perspective of non-Jewish habitués of the theatre by numerous details. There are many Jews among the contemporary English dramatists who either attract the public or at least interest them by showing new ways of action. Among them are to be mentioned John van Druten, Benn Levy, Gladys B. Stern and Harold F. Rubinstein.

Producers, Directors and Managers

Outstanding figures among Jewish producers and stage managers in England were Benjamin Lumley, who revolutionized the entire system of opera production in England, and Sir Augustus Glossop Harris, who acted at Covent Garden and in 1879 assumed the direction of Drury Lane. Under his management the fame of this theatre reached its height, but Harris lost most of his fortune. In 1887 he revived grand opera in London, and in the following year, as manager of Covent Garden, he began to attract the greatest opera singers of the world to his stage. The success of Sir Herbert Beerbohm Tree (1853-1917), the famous stage manager, was not undisputed, but without doubt Tree, as the director of His Majesty's Theatre, displayed a vivid scenic imagination and realized possibilities of the stage which were unknown until then. In many regards he was a forerunner of Max Reinhardt, who certainly had studied Tree's manner of staging. Charles Collins, one of the finest stage managers of his time, showed a genius for crowd presenta-

tions. His brother Arthur Collins (1863-1932), after being apprenticed to Henry Emden, scenic artist at Drury Lane Theatre, collaborated with and succeeded Sir Augustus Harris in the management of this stage. Later on he became managing director of the National Theatre. He produced pantomimes, dramas and operas, uniting splendor and artistic sense.

On a smaller scale other Jewish producers pioneered in various directions. M. L. Mayer, who took over the management of the Princess' Theatre in 1875, performed French plays in the original text. His sons, Sylvain Mayer and Gaston Mayer, were daring managers who staged Zangwill's *Melting Pot* and other modern plays. Walter de Frece and José Levy also pioneered in modern stagecraft. George Bernard Shaw, in a speech on December 10, 1915, said: "When a drama of mine was taken up by a Jew for translation or production, I was sure of a success."

Outstanding Jewish Actors Abroad

The first Jewish actor to play on an English stage was a Mrs. Manuel, mentioned by Samuel Pepys in his *Diary,* under date of August 12, 1663. The fortunes of the newly-opened Covent Garden Theatre were favorably decided, in 1728, by the much admired performance of Hannah Norsa as Polly Peachum in Gay's *The Beggar's Opera,* which was an innovation in many respects and drove Italian opera from the English stage, at least for a certain time. Myer Lyon, called Mr. Leoni, acted, in 1775, a part in Sheridan's *Duenna,* produced in that year. In the same year Harriet Abrams (1760-1840) made her debut at Drury Lane. Lyon, famous as Artaxerxes in Handel's opera, later managed the opera house at Dublin, and at the end of his life became a cantor in Kingston, Jamaica.

Harriet Abrams became well-known as singer and composer. John Braham (1774-1856) began his career as a chorist at Duke's Place Synagogue, London, and made his appearance at Covent Garden in 1787. During forty years of professional life as a singer and composer he was very popular in England and Italy. He built the St. James Theatre. The Jewish origin of Edmund Kean, while disputed, can not seriously be doubted. An actor named Sherenbeck, described as a "Rochester-Israelite," acted (1817) Shylock in Yiddish. Robert Keeley (d. 1869) and his wife (d. 1899) were favorite Jewish actors. Keeley was highly esteemed because of his quiet, effortless art which enhanced his comic effects. Mrs. Stirling (née Hehl) was a versatile and accomplished actress, who made her debut at the age of sixteen in an East London theatre, excelled as Rosalind, Desdemona and Portia, and later on gained even more fame by impersonating old women, such as the nurse in *Romeo and Juliet* and Martha in *Faust.* David James (Belasco) made his appearance under the auspices of Charles Kean, and became very successful. From 1875 to 1879 he played Perkyn Middlewich in Byron's *Our Boys* more than 1,300 times. Harry Jackson (Jacobson; 1836-85) was the leading comedian at Drury Lane Theatre. Rebecca Isaacs, a soprano of great sweetness, the daughter of the actor John Isaacs, excelled as Leila in *Satanella.* Adah Isaacs Menken was admired by Dickens and Swinburne, and triumphed in France, Austria and Italy. Adelaide Neilson (1846-80) met with exceptional applause in Shakespeare's plays as Viola, Rosalind, Beatrice and Isabella. Austin Trevor (b. 1874) scored a great success as Shylock, and as Major Petkoff in Shaw's *Arms and the Man.* Maurice (Morris) Moscovitch (b. Odessa, 1871) made his appearance at the National Theatre of his native town in 1885, then played in Germany, England and the United States, and mastered five different languages on the stage.

The German Language Stage

In the German-speaking countries, Jews were devoted to the theatre from the period of Enlightenment on. Joseph von Sonnenfels was one of the first authors in Germany who endeavored to reform the theatre and to bring it in accord with the spirit of the age. Until the beginnings of the Third Reich (1933) Jewish critics acted an important part in the development of the theory of drama and theatre and in promoting new movements and encouraging young authors. As a dramatic critic Karl Ludwig Börne contributed to the renewal of the German stage, although he was opposed to Goethe and although often political points of view prevailed in his literary criticism. Heine, in his letters on the French stage, was also in this regard a pioneer who opened the way for insight into new dramatic possibilities. He was not a successful dramatist, but he wrote a scenario for a ballet, *Dr. Faust, ein Tanzpoem,* which anticipated tendencies realized long after his death. Paul Lindau was a witty critic of outmoded conventions, although he was opposed to the new realism heralded by Otto Brahm. Alfred Kerr, Arthur Eloesser and Monty Jacobs were outstanding dramatic critics from the beginning of the 20th cent. to the beginning of the Third Reich, appreciating, more or less cautiously, the new movements.

The first Jewish dramatist in the German language was Benedikt Arnstein, who in 1782 published the play *Eine jüdische Familienscene.* He was followed by Hermann Herzenskron (1789-1863), whose comedy, *Modetorheiten* (Follies of Fashion), was performed more than a hundred times in one year. While these earliest Jewish dramatists adopted the conventional manners of the contemporary drama, Ludwig Robert was a keen pioneer in dramatic art, being devoted partly to romanticism, partly to realism, and became a forerunner of the modern social drama when he wrote *Die Macht der Verhältnisse.* Michael Beer, brother of the great composer Giacomo Meyerbeer, published (1818) his tragedy *Klytemnestra,* which was performed at the Royal Theatre in Berlin. Beer received a great ovation on the part of the public when his tragedy *Paria* was performed there in 1823.

In the middle of the 19th cent. Salomon Mosenthal, later knighted, was successful, especially through his drama *Deborah,* which dominated the German stage for several decades, while Berthold Auerbach's efforts to win the stage were constantly defeated. After the founding of the German Empire, Paul Lindau became the leading dramatist of the time in Germany, but his reign did not last. Simultaneously with the rise of German naturalism Ludwig Fulda began to write his pleasing comedies, which were tolerated by rigorous naturalists; although Fulda did not make common cause with them, he was always ready to defend them from attacks by literary and political reactionaries.

At the end of the 19th cent. and during the early 20th cent. Arthur Schnitzler was one of the leading German dramatists, equalling all his competitors in scenic spirit and surpassing them in psychological refinement. The later development of German dramatic art deviated in two directions. The one, mainly directed toward a renewed romanticism, was represented by Richard Beer-Hofmann, Hugo von Hofmannsthal, Stefan Zweig and Karl Wolfskehl, while the other endeavored to unite ecstatic lyricism and devotion to political and social revolutionism. It was led by Ernst Toller and Franz Werfel, while Karl

Sternheim was a keen dramatic satirist. A new tendency to combine realism with philosophical and historical perspectives was expressed by the dramas of Arnold Zweig and Ferdinand Bruckner (Theodor Tagger).

Jewish stage managers in German countries partly followed and partly pioneered in this development of the drama, but they endeavored also to animate the classical dramatic literature with the spirit of their time, and there were others who limited their task to entertaining the public. Carl Friedrich Cerf introduced a new epoch in the history of the German theatre when he founded the first private theatre in Berlin, the stage having been monopolized by the royal theatres until then. Cerf, originally a horsedealer, then a military agent during the campaign of 1813 to 1815, by no means intended to reform dramatic art in Germany. He was rather eager to make money. But he succeeded in performing Italian operas and French comedies, and his theatre was starred in by the most famous actors and singers of foreign countries, so that King Frederick William III preferred to attend Cerf's theatre rather than his own. In similar manner Adolph L'Arronge, Chéri Maurice and Bernhard Pollini combined business with a daring artistic spirit.

German producers, limited rather than encouraged by the influence of Goethe's stage managership, made no visible progress until Meyerbeer's operas enlarged the ideas of scenic possibilities, and incited the imagination of producers of the drama. In addition to his musical qualities, the author of *The Huguenots* was an expert on theatrical effects, and the results of his careful studies on the stage were heeded and utilized by stage managers everywhere in Europe, not at least by Dingelstedt, a non-Jewish author and producer, who introduced "exemplary performances" into the Hofburgtheater at Vienna, and by Richard Wagner, who, incidentally, was greatly obligated to the Jewish producer Angelo Neumann for the realization of his ideas. Proceeding from similar experiences, the duke of Meiningen gave a new impulse to the development of German stagecraft in 1874 by the tours made by the actors of his ducal theatre through all the countries of Europe. The artistic leader of these famous "Meininger Gastspiele," however, was Ludwig Chronegk, the Jewish director of the theatre of the duke. From 1874 until the end of the tours in 1890 Chronegk staged 2,591 plays. His new principles, which became of decisive importance for the later development of German stagecraft, were: (1) strict discipline; (2) exactness of historical costumes and decorations; (3) natural gestures of the crowd. Often criticized and often imitated, the Meininger example, directed by Chronegk, who effaced himself behind the duke, initiated a new epoch of dramatic art. Stanislawski, famous founder of the Moscow Art Theatre, was deeply impressed by Chronegk, whose rehearsals he attended, and in his autobiography admitted the inspiration of Chronegk.

The next great progress in German stagecraft was made by Otto Brahm (Abrahamsohn), who managed the Deutsches Theater and then the Lessing-Theater in Berlin from 1894 until his death, after having taken the lead in the reformist movement by founding the Freie Bühne. Brahm was a rigorous educator of his actors, always ready to dismiss great talents who attracted spectators but did not follow his directions. He stressed the importance of the spoken word and of the nuances of speaking on the stage. His principal aim was to realize the very intention of the dramatic author, whose text was studied by him with scientific accuracy. Brahm opened the way for Henrik Ibsen and Gerhart Hauptmann. He also promoted Arthur Schnitzler and other contemporaneous authors who did not too greatly endanger the unity of the character of his stage. He was followed by Victor Barnowsky who, less rigorous in maintaining this unity, occasionally dared to surpass his most advanced competitors.

Max Reinhardt, for many years devoted to Brahm and a pillar of his theatre, became his adversary after discovering that the spoken word was not the only element of stagecraft and that the intention of the dramatic poet demanded a more autonomous completion on the part of the producer. The renascence of the theatre initiated by Reinhardt carried on the imaginative potentialities of design and led to the conviction that light and color were a vital part of stage pictures. In this regard Reinhardt was efficiently aided by the designer and painter Ernst Stern. Reinhardt effected a general enrichment of the resources of the stage, and animated acting by returning occasionally to the practice of the extemporizing commedia dell'arte. Beginning with *A Midsummer Night's Dream,* Reinhardt proceeded to the performance of *Jedermann* (Everyman) and the *Miracle* which made his name well-known in the whole world, and enhanced his fame by presenting Luigi Pirandello's *Six Characters in Search of an Author* with an unheard of psychic intensity. Berlin's largest circus was transformed by Reinhardt into a theatre in order to emancipate stagecraft from the limiting conditions of the traditional theatre buildings. On the other hand, Reinhardt founded the Kammerspiele for performing comedies of a more tender and intimate character, and initiated a new epoch by founding the festivals at Salzburg, Austria. A reaction to Reinhardt's luxuriant imagination arose in Germany after the first World War. This reaction tended toward abstraction and concentration, in conformity with the poetic tendencies of Ernst Toller and other revolutionary authors. Leopold Jessner, as director of the theatre of Königsberg and later on of the Schauspielhaus in Berlin, became one of the most outstanding producers devoted to these aims.

Jewish actors also played an important part in the evolution of modern stagecraft in Germany. The first Jewish actor known by name was Jacob Herzfeld (b. Dessau, 1769; d. Hamburg, 1826). He was significant of the transition from strolling mimes to modern dramatic artists. Herzfeld joined the troop of Friedrich Ludwig Schroeder, who finally settled at Hamburg and there founded an epoch-making stage. Herzfeld was not only a good actor, but was also highly valued by Schroeder as an intelligent assistant stage manager. Goethe and Schiller, who exchanged letters with Herzfeld, also esteemed him highly. His son Adolf Herzfeld (1800-74), his grandson Albrecht Herzfeld, and his great-grandson Leo Herzfeld (b. 1872) were also respected actors. In 1832 Eduard Jerrmann, a German Jew, caused a sensation in Paris, playing on the stage of the Comédie Française without any foreign accent. He aroused a similar sensation in Germany when, at a performance of Schiller's tragedy *Die Räuber,* he played both the part of the hero, Karl Moor, and of his criminal brother, Franz Moor.

The first Jewish actor in Germany who not only was a virtuoso but also became recognized as a great dramatic artist was Moritz Rott, who flourished during the two decades preceding the revolution of 1848. At first the public rather disapproved of Rott's manner of acting because, according to the critics, Rott's "fire was too hot." But soon Rott triumphed, impersonat-

ing Faust, Wallenstein, William Tell, Macbeth and Lear. He excelled also in light comedies. Rott and all the other contemporary actors were surpassed by Bogumil Dawison, a Jew from Poland, who combined an intensity of passion unheard of until then in Germany with artistic intelligence. He was especially admired when he impersonated demoniacal characters, such as Mephistopheles and Richard III. The third great actor of Jewish descent on the German stage was Ludwig Dessoir, who stressed the melancholy in the character of Othello and tended toward a noble simplicity, being always eager to study intensively not only his part but the whole play in which he had to act, and to realize faithfully the intention of the author.

For half a century Adolf Sonnenthal was the leading dramatic artist at the imperial Hofburgtheater at Vienna. Born in Budapest and later knighted, he not only aroused the enthusiasm of his audiences by his noble and discreet art, but he also taught them to respect the theatrical profession. No other actor of the 19th cent. enjoyed such a high personal reputation as did Sonnenthal. He excelled in both modern French comedies and classical tragedies, especially as Wallenstein, King Lear and Nathan the Wise, and he even created with great success the role of Fuhrmann Henschel in the play by Gerhart Hauptmann. Emerich Robert and Konrad Löwe were other outstanding Jewish actors who maintained the great renown of the Hofburgtheater, while that of the royal Schauspielhaus in Berlin was based mainly upon Maximilian Ludwig and Max Pohl.

As regards opera, Pauline Lucca and Lola Beeth, Julius Lieban, Hermann Jadlowker, Rudolph Berger, Josef Schwarz, Emanuel List and Alexander Kipnis, all of whom began their careers on German stages, became world-famous. The great success of the Meininger troupe was largely due to such great Jewish actors as Ludwig Barnay, who for many years was considered the greatest dramatic artist in Germany, and Leopold Teller, a Jew born in Hungary, as was Barnay. Poland, Lithuania, Bohemia, Hungary and Roumania provided the German stage with many talented dramatic actors. Almost all of them were Jews who, attracted by German poetry, went to the German stage and widened and enhanced the ideas which the German public conceived of its classical dramatic poets.

Siegwart Friedmann, another Jew born in Budapest (1842-1916), was significant of the rise of modern dramatic art, for he was the first German actor to base his art on psychological consideration of the character to be impersonated. Proceeding from a general idea, he conceived of the part to be acted by means of a serious study of the intentions of the author. Friedmann subordinated every word and geste to his general conception, and his art remained simple in spite of the abundance of his sudden conceits. This psychological consideration was developed by Emanuel Reicher, a Jew from Poland, who became the leading actor of the stage directed by Otto Brahm and the creator of the most important roles in the dramas of Henrik Ibsen and Gerhart Hauptmann. The roles of the woman characters of these poets were predominantly created by Else Lehmann, a convert to Judaism, and Rosa Bertens, whose art reached the level of Sarah Bernhardt, although she maintained her originality.

Max Reinhardt, for his part, relied mainly on Jewish actors, such as Victor Arnold, Oscar Beregi and Ernst Deutsch, and above all Max Pallenberg, the greatest comic actor of the 20th cent. in German-speaking countries, after Rudolph Schildkraut went to America, while Victor Barnowsky discovered the great talent of Elisabeth Bergner, who excelled in Strindberg's *Fröken Julie* and in Shakespeare's comedies, and later went to England and to the United States, becoming as successful on the English-speaking stage as she had been on the German stage. After the end of the first World War such Jewish actors as Fritz Kortner, Alexander Granach, Lupu Pick and Paul Graetz contributed to the success of the so-called expressionistic drama, as did Lucie Mannheim, Rosa Valetti and Grete Mosheim, most of whom emigrated to the United States to continue their career after learning English.

In Holland, Jewish actors were successful on the stage from at least the 18th cent. on. The greatest Dutch actor was Louis Bouwmeester, who was at the same time considered the greatest non-English interpreter of Shakespeare's plays. The greatest Dutch actress was Esther de Boer Van Rijk, who created the most important roles in the plays of her contemporary, the Jewish dramatist Hermann Heijermans.

In the Scandinavian countries some Jewish families of actors, such as the Wulff family in Copenhagen and the Spiers family in Norway, were considered as belonging to the leading dramatic artists. Leonard Labatt (1838-97) was one of the greatest Swedish dramatic tenors, and Henriette Nissen (née Salomon) went from Sweden to Paris and triumphed there, as well as in Russia and England.

Jewish Thespians in the Russian Theatre

In Russia, foreign Jewish actors of great renown starred on the imperial stages from the beginning of the 19th cent. on, but there were also Russian-born Jewish actors who became popular in almost all the larger cities of the empire of the czars. When Stanislawski founded the Moscow Art Theatre, which was epoch-making in the history of Russian dramatic art, he engaged also some Jewish actors, among them Alla Nazimova, who had previously acted at the Imperial Theatre in Moscow and had created important roles in the plays of Chekhov, Andreyev, Nemirovich-Danchenko, Ibsen, Hauptmann and other modern authors, and later went to the United States.

Vsevolod Meyerhold also was a member of the Moscow Art Theatre, and in this quality he founded and directed the Meyerhold Studio, studying the art of staging to be applied to the presentation of Maeterlinck's plays, and for years excluding the public in order to intensify his studies. After staging some plays at the Théâtre Montparnasse and at the Théâtre des Arts in Paris, Meyerhold returned to Russia, and after the establishment of the Soviet regime he was appointed director of the Moscow State Theatre, which was fashioned by Meyerhold into the most advanced stage in the world. Meyerhold said that he saw the problems of a play as closely akin to those of a boxing match, and he demanded of his actors that they show the same firmness of stance, the same alertness, the same continuous physical giving and taking. Japanese and Chinese theatres and the commedia dell'arte revealed to him the secret of stagecraft, but it was in fact the practice exercised during centuries by poor, modest, nameless itinerant Jews which was now renewed with splendor and with the refinement of modern technique.

Zinaida Reich (Mrs. Vsevolod Meyerhold) excelled at the Moscow State Theatre, as did also a number of other Jewish actresses and actors. Russian staging and modern productions were promoted by Leon Bakst, who was the first to render successfully for stage decoration a three-dimensional design in a two-dimensional surface, and to symbolize the subject of a play by means



A scene from Isaac Loeb Peretz's "Bei Nacht Oifen Alten Mark," produced by the erstwhile Jewish Academic Theatre of Moscow



A scene from the comedy entitled "200,000" by Sholom Aleichem, as staged by the Jewish Academic Theatre of Moscow

of decorations. Michael Galperin collaborated with Meyerhold as translator and adaptor of foreign plays to the Soviet stage. Isaak Rabinovich, Tyschler and Levin excelled as designers. Morris Gest, who took an important part in the development of modern stagecraft in Soviet Russia, later went to the United States. Meyerhold produced operas, plays, comedies of marionettes and pantomimes. The latter were cultivated also by Russian-born artists outside of Russia, as they were by Ida Rubinstein and David Lichine, the creator of the pantomime *Francesca da Rimini*. The famous dancer Anna Pavlowa, star of the imperial Russian ballet, had a Jewish father.

Thus Jewish poets, actors and producers contributed considerably to raising the level of the theatre and to making it an autonomous art. Jewish historians were also the first to study the history of the theatre with scientific accuracy and independently of the history of literature as an autonomous science; such were Alessandro d'Ancona in Italy, Gustave Cohen in France, and Max Herrmann in Germany.

Moulders of Cinema Art

The invention of motion pictures opened a new field to the artistic activity of Jewish authors, actors and producers. It was mainly due to some pioneering Jews, both constructive businessmen and creative artists, that the production of motion pictures became an art at all, after having been considered for a certain time as a means of low amusement. The development of the motion picture industry and art raised tremendous problems both of financing and of scenic imagination. The construction of motion picture theatres, the methods of stage managing, the manner of playing, of the silent pictures as well as, later on, of the sound pictures, had no examples to be followed, and it was by no means the matter of a simple "exploitation" of a technical invention. Every step onward entailed not only the risking of money, but also adaptation to conditions unknown till then.

In Germany Paul Davidson became of the greatest importance for the financial and artistic development of motion pictures, and his ideas and performances influenced also commercial and artistic practice in other countries. Davidson was the first to erect in the cities of Germany theatres specially designed for motion pictures, beginning at Mannheim in 1905, and in the following year establishing the first great film theatre in Berlin. From 1905 on Davidson produced films. Among the more than 220 motion pictures produced by him, *Shylock of Cracow*, the *Pied Piper of Hameln* and the *Golem* were particularly successful. It was Davidson who put Ernst Lubitsch in his right place, and discovered the earliest film stars, such as Asta Nielsen, Pola Negri, Paul Wegner and Emil Jannings, who were either entirely unknown before, or had not thought of appearing on the screen when Davidson engaged them for motion pictures. Julius Pinschewer pioneered, from 1911 on, in the application of the screen to propaganda purposes, both commercial and educational. Arthur Lassally was one of the first and most serious producers to be devoted to scientific, technical and educational films. Karl Freund was one of the earliest artistic cameramen in Europe. He was responsible for the success of *Metropolis* and *Vaudeville*. Later on he went to America. Carl Mayer gave the first "camera movement" in the film *Dr. Caligari*. Erich Pommer, the most powerful promoter of the German motion picture industry and art, became director of the Berlin branch of Gaumont in 1906, and in 1923 founded the Ufa, the greatest film trust in Germany. Pommer produced *Dr. Caligari, Metropolis*, the *Nibelungen, Der Kongress tanzt* (produced in English as *Congress Dances*) and other great and successful films, and in 1933 he was forced by the Nazis to emigrate to the United States. Although his productions caused many disputes, he fascinated audiences and stimulated actors and writers of scenarios to enhanced performances.

Karl Wiesel, founder of the Bavarian film trust Emelka, was not only successful in the motion picture business but also a conscientious educator of the actors and stage managers whom he employed. Kurt Bernhardt was a good actor and, as a producer, keenly interested in the moral education of his audiences and in combatting German nationalism. Max Reinhardt experimented (1913) on the screen with the film *Venetianische Nacht* (A Night in Venice). Ludwig Berger and Berthold Viertel, who were successful assistant stage managers under Reinhardt's direction, later went to the United States.

The artistic level of German films was considerably raised by Lupu Pick, who produced his fine film, *Sylvester*, in 1924. Ernst Lubitsch, a student of Reinhardt, ushered in a new era in the history of motion pictures in Germany when he produced *Madame Du Barry* and other films. He worked successfully also in France before he went to the United States.

Among motion picture actors, Max Landa was one of the first to recognize the new artistic possibilities offered by motion pictures and to realize them with tact and fashionableness. He was followed by Julius Falkenstein, a very discreet comic actor. Later, Grete Mosheim, Oscar Karlweis, Curt Bois, Felix Bressart and Otto Wallburg became even more popular among motion picture audiences than they were among the public of the legitimate stage. Many of them went to the United States after the establishment of the Nazi regime in Germany. Elisabeth Bergner and Fritz Kortner, whose position on the screen was as prominent as on the stage, also went to the United States.

The level of British motion pictures was at first raised when Sir Arthur Wing Pinero's plays were adapted to the screen. Later on Louis Golding wrote valuable scenarios. But it was some Jews born in Hungary who decisively stimulated English motion picture production and attracted international attention to it. Vincent Korda, the painter, and Alexander Korda, actor, stage manager and producer, who had previously made important contributions to the Hungarian stage and excelled in Germany, staged performances and inspired actors and scenario writers to efforts which equalled or even surpassed those of the European continent. Maria Farkas, Alexander Korda's first wife, and Merle Oberon, his second wife, became renowned film stars. The British motion picture industry was considerably promoted by Oscar Deutsch, who owned one theatre in 1933 and more than 250 in 1937, and by Maurice Silverstone, director of the United Artists Corporation. (See also page 234, column 2.)

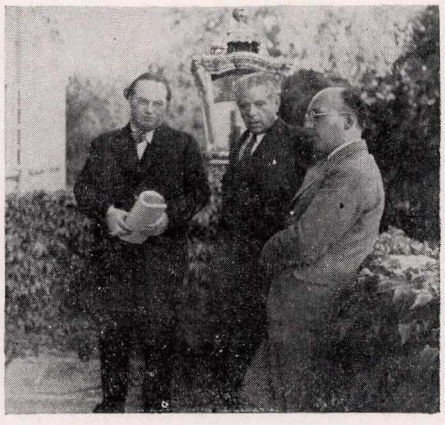
The decisive step which effected collaboration between the French motion picture industry and artists was taken by two Jewish bankers of Paris, Saul and Merzbach, who in 1908 supported the Société cinématographique d'auteurs et de gens de lettres, headed by the Jewish author Eugène Gugenheim, and supervised the concluding of the first contract with Charles Pathé, leading French film industrialist. Jewish businessmen and artists were also among the directors of Gaumont, the other great film-producing company in France. When, in 1935, the entire French motion picture pro-



Celebration (1939) of twenty years of the State Jewish Theatre in the Soviet Union. Representatives of writers, actors and artists pilgrimaged to Moscow from all parts of the country (including the Ukraine and White Russia) to participate. A number of members of the State Jewish Theatre are holders of the Order of the Soviet Union



Louis de Vries in the title role of the Dutch version of "Professor Stoyizyn" by Leonid Andreyev



Franz Werfel (left), Max Reinhardt and Kurt Weill on the terrace of Reinhardt's erstwhile palace at Salzburg



Maurice Moscovitch, actor popular on two continents. *See article in vol. 7, p. 658*

duction became the victim of a financial catastrophe and there seemed to be no hope to continue any activity, it was André Bernheim, a Jew, who saved French film production from complete ruin by reorganizing and recreating it with keen commercial and administrative ability and an extraordinary artistic spirit. Instead of 120 films a year, Bernheim reduced French film production to fifteen a year, but these fifteen made the reputation of French films throughout the world.

Among the Jewish actors on the French screen, Sarah Bernhardt led the way by acting (1912) the part of Queen Elizabeth in the first feature-length production, directed by Adolph Zukor. Then she acted a number of parts through which she had gained her renown on the stage. Her rival, Marguerite Moreno, also excelled on the screen, as did Ferdinand Hart, who impersonated the Golem in the French version of that film. In the same version Harry Baur became famous as Emperor Rudolph II, and later on he became a pillar of the French films, impersonating Jean Valjean in *Les Misérables,* playing the role of Rasputin, and creating numerous other roles during the 1920's and 1930's. Unfortunately, Baur made an unsuccessful attempt to continue his activity under the Nazi regime, by concealing his Jewishness. Jean Worms, who impersonated Czar Nicholas II in *Rasputin,* Dalio, Lucien Rozenberg, Henri Krauss, Leon Bernard, Marcel Levesque, Michel Simon and Simone Simon were popular among the French public until the collapse of France.

The first efforts to heighten the artistic level of French films were made by Raymond Bernard, a son of Tristan Bernard, who wrote also some successful scenarios and some of whose plays were adapted for the screen. Raymond Bernard's productions, such as *Le petit café* (1919) and *Le secret de Rose Lambert* (1920), were epochmaking in the artistic development of French motion pictures, and his historical film, *Le miracle des loups,* was a further step toward progress. The second leader of the artistic movement in French motion picture production was Jean Epstein, who produced *Pasteur* in 1923 and, immediately thereafter, *L'auberge rouge* (The Red Inn) and *Le coeur fidèle* (The Faithful Heart). His film *La Belle Nivernaise* aroused the admiration of French audiences because in this film Epstein for the first time showed pictures of the various provinces of France, utilizing landscapes as scenic decorations. Abel Gance, producer of *La roue* (The Wheel) and *J'accuse,* became significant of a new progress in French films, and Jacques Feyder was the author and producer of a great number of amusing and witty motion pictures. Lazare Meerson, a Russian-born painter, collaborated with Jacques Feyder, Alexander Korda, Paul Czinner and René Clair, and it was mainly his inspiring ideas which enabled his collaborators to realize new progress in their art. Meerson's original conceptions were responsible for the success of Czinner's adaptation of *As You Like It* for the screen, of Feyder's satirical film *Les nouveaux messieurs,* and of Clair's famous films, *Un chapeau de paille italien* (An Italian Straw-Hat), *Sous les toits de Paris* (Under the Roofs of Paris), *Le quatorze juillet* (The Fourteenth of July), and *Le million.* Jean Benoit-Levy guided motion picture production to its very height by creating *La Maternelle,* a masterwork of psychology, human documentation and human feeling, free of trickery and affectation. This film was a victory for French art. It was equalled by Benoit-Levy's later productions, *Ballerina* and *Itto,* the latter a picture of the Berber tribes of the Atlas Mountains and of French civilizatory work in Africa.

Motion pictures offered Hungarian Jewish artists the opportunity to become known to the world. Hungarian Jewish dramatists, especially Ferenc Molnár, had conquered the theatre previously, and Jewish actors born in Hungary had excelled on the German stage, but the films opened to them a new way to appear on the international stage. Besides Molnár, other playwrights, such as Lajos Biró, Ladislaus Buš-Fekete, Ernest Vajda, and Melchior Lengyel, author of *Ninotchka,* were esteemed as writers of scenarios, and while Hungarian dramatists, almost all of them Jewish, were considered before that time minor competitors of French playwrights, their successes on the screen often surpassed those of their French colleagues. Such Hungarian-born Jewish actors and singers as Rose Bársony, Franciska Gaál, Gitta Alpár, Marthe Eggerth, S. Z. Sakall and Tibor Halmay, proceeding from the Hungarian stage, acquired renown in Germany, and later on became world-famous. Some of them went to the United States. The conductor Erno Rapee went the same way, as did Alexander Korda, after he had refashioned the Hungarian National Theatre at Kolozsvár into a first-class stage.

In Russia, the art of motion pictures had made considerable progress before the outbreak of the first World War, and Jewish producers had participated in the experiences which led to its development. International attention, however, was not secured until the Soviet regime favored film production and provided producers with large funds and other opportunities. The outstanding revolutionary film producer of Soviet Russia, Sergei M. Eisenstein, the creator of *Battleship Potemkin, Alexander Nevsky* and *Ten Days that Shook the World,* was of epochmaking importance, while he discovered unknown possibilities of "cutting" and giving interior movement to a film. He emancipated the cameraman from any fixed standpoint, and obtained effects unknown until then by approaching or distancing the camera to or from the actors. He excelled also in kaleidoscopic sequences and superimposures, and was equally able to utilize music and sounds for suggestive effects. According to Eisenstein, cutting is as important as writing, and "montage" is the mystery of dramatic art on the screen.

Eisenstein was followed by even more advanced producers, such as Esther Sjub, who adapted Anatole France's *Île des Pinguins* to the screen; Michael Kaufmann, creator of *The Cameraman;* and his brother, who assumed the name of Dziga Wertow. Other successful producers were J. Raisman, Juchkievich, Handelstein and Boris W. Barnet. Adolph Minkin and Herbert Rappaport adapted Friedrich Wolf's anti-Nazi drama, *Professor Mamlock,* to the screen. Lion Feuchtwanger's novel, *The Oppenheim Family,* became an equally effective film.

Role of Jews in European Radio

Jews took an equally important part in the development of the radio play. In Germany the Jewish banker Curt Sobernheim supported the establishment of radio stages, and in France Lazare Weiller was their main promoter. French ministers of Jewish origin, such as Maurice Bokanowski and Georges Mandel, and their collaborators, Gruenebaum-Ballin and Wormser, were interested in the social role of the radio in general and also of art diffused by the radio. Laskine founded (1927) the *Journal Parlé,* and Lucien Rozenberg and Pierre Paraf, the latter Max Nordau's son-in-law, were of great importance for the French radio play. Tristan Bernard excelled also in this domain, and his son, Jean Jacques Bernard, created noteworthy radio plays.

In Germany, Alfred Döblin, Lion Feuchtwanger, Friedrich Wolf, Hans Sahl and Arno Schirokauer became the favorite radio authors before the Nazis came to power. Joseph Schmidt, a Jewish singer gifted with a wonderful voice, but unable to appear on stage or screen because of his abnormal figure, won the admiration of all German radio hearers until they were prevented by the Nazis from enjoying the singing of their favorite. HUGO BIEBER.

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Theatre and Allied Arts in the United States

Jews have played a notably important part in the leadership of the American theatre and its related industries, the motion pictures and the radio. Although Jews were not very prominently concerned with the earliest days of the American theatre, it is a fairly accurate generalization to say that they have been dominant in theatrical production for the past fifty or sixty years. In the realm of the motion pictures, it was Jewish initiative that gave birth to this thriving industry and, although this is very much less true in the radio, there have been many prominent Jewish participants both in the managerial, production and entertainment phases of this 20th cent. miracle.

For the purposes of this survey we shall attempt to make a distinction between the theatre, the cinema and the radio. In many cases it is an artificial distinction in that many personalities have been engaged in all three fields at almost one and the same time, and certainly all the leading entertainers since the 1920's have at one time or another devoted their talents to each of these three fields of entertainment.

Playwrights. The history of the American theatre goes back to the earliest colonial days, inasmuch as the colonists brought the theatre with them from England. A good number of the early theatrical productions were of English origin, but the native American theatre may be said to have had its birth pains in the last years of the 18th cent. and the beginning of the 19th cent. So far as is known, the first Jewish participation in the theatre came in the field of playwrights. And this is fitting, at least for those who agree with Shakespeare that "the play's the thing."

Isaac Harby (1788-1822) is the first known Jewish dramatist in America. He is remembered also as an author and dramatic critic with such papers as *The Quiver, The Investigator,* and *The Southern Patriot,* all published in Charleston, S.C., the city of his nativity. He is recognized as one of the finest literary critics of his day. He was the author of such plays as *Alexander Severus* (1805), *The Gordian Knot* (1807), and *Alberti* (1819). Three presidents, Thomas Jefferson, James Madison and James Monroe, were among his friends. Monroe attended the first night of *Alberti.*

Mordecai Manuel Noah (1785-1851), one of the most distinguished and versatile of early American Jews, was also a professional playwright, with six plays to his credit. Noah's particular forte was the American historical play. He was the author of *The Fortress of Sorento* (1808), *Paul and Alexis* (1812), *She Would Be a Soldier* (1819), *The Siege of Tripoli* (1820), *Marion, or The Hero of Lake George* (1822), and *The Grecian Captive* (1822). His first great success was *She Would Be a Soldier.* An earlier play, *Paul and Alexis,* was performed in London in 1814, the second American play to be given that honor.

Other early American Jewish playwrights were Samuel B. H. Judah (1799-1876) and Jonas Phillips (1805-69). The author of *Home Sweet Home,* John Howard Payne (1791-1852), who came from Jewish stock, is also known as a playwright and as the more or less anonymous collaborator on plays with Washington Irving.

The end of the 19th cent. witnessed the flowering of several Jewish playwrights of great talent: David Belasco (1859-1932), Charles Klein (1867-1915), and Martha Morton (1865-1925), the first Jewess to achieve recognition as a playwright. Among Martha Morton's plays were *The Refugee's Daughter* (1886), *Helene Buderoff* (1889), *A Bachelor's Romance* (1896), *The Diplomat* (1902), and *The Four Leaf Clover* (1903).

Charles Klein wrote one of the outstanding hits of early 20th cent. theatrical history when he wrote *The Music Master* (1904), which was produced by David Belasco and starred David Warfield. Klein's first play was written in 1890, and was called *A Mile a Minute.* A play which he wrote in 1905, *The Lion and the Mouse,* came back to life as one of the first talking motion pictures produced by the Warner Brothers.

David Belasco, who won fame as a producer and director, as well as a playwright, is probably the greatest name in the early days of the modern theatre. One of the most spectacular of producers, and a theatrical craftsman and technician of unsurpassed excellence, Belasco made a great contribution to so-called theatrical realism. Even in his late sixties he amazed critics by such realistic touches as an automobile and real fire escapes in the sets for his production of *Lulu Belle.* He is reputed to have written and produced, in coal bins and funeral parlors, fifteen plays before he was fourteen years of age. In that year, 1872, while nominally only the assistant stage manager of the Metropolitan Theatre in Cincinnati, he served his professional apprenticeship as a stage director. It was in those years that he conducted his experiments in stage lighting and brought to the theatre his ideal of exact reproduction of scenes from life. Following years on the west coast and touring the country, Belasco scored his first hit in New York city as director of Bronson Howard's *Young Mrs. Winthrop* (1882). With Edison having just invented the incandescent lamp, Belasco successfully applied it to the stage in this production.

Two years later Belasco joined forces with Daniel Frohman in the management of the Lyceum Theatre. One of the most successful producer-directors of his day, Belasco first introduced such famous stars as Mrs. Leslie Carter, Frances Starr, David Warfield, Lenore Ulric, Blanche Bates, Mary Pickford, Judith Anderson, Ina Claire and Willard Mack. Belasco produced 400 plays, including some 150 dramas of his own authorship.

In 1900 Belasco made his own stage adaptation of the novel by John Luther Long, *Madame Butterfly.* Puccini, the operatic composer, was inspired to compose his celebrated opera, *Madame Butterfly,* after seeing the Belasco production of the play. Another Belasco play, later turned into an opera by Puccini, was *The Girl of the Golden West,* produced as a play in 1905, and as an opera with Toscanini conducting and Caruso

singing in 1910. In 1922 Belasco produced *The Merchant of Venice*, with David Warfield as Shylock, for the longest run ever achieved by the play in the United States. Other important Belasco productions include *The Heart of Maryland* (1895), *Kiki* (1921), *Laugh, Clown, Laugh* (1923) and *The Auctioneer*.

More than one hundred Jewish playwrights have had their plays professionally produced on Broadway during the 20th cent. (up to 1943). Four plays of Jewish authorship won the Pulitzer Prize as the best American play of the year since that award was instituted in the season of 1917-18. Elmer Rice won in 1928-29 with *Street Scene*. George S. Kaufman and Morrie Ryskind (with music and lyrics by George and Ira Gershwin) won in 1931-32 with *Of Thee I Sing*. Sidney Kingsley took the Pulitzer Prize in 1933-34 with *Men in White*, and George S. Kaufman and Moss Hart achieved Pulitzer honors in 1936-37 with *You Can't Take It With You*. Lillian Hellman won the New York Drama Critics' Award in the 1940-41 season with *Watch on the Rhine*, an award that was instituted on an annual basis during the season of 1935-36. Sidney Kingsley's *The Patriots* won this award for the 1942-43 season.

Sixty-two plays of Jewish authorship were chosen (up to 1943) as among the ten best plays of their respective years by Burns Mantle, who annually compiled such lists beginning with the 1919-20 season, and who completed another such compilation to cover the years from 1909 to 1919. An indication of the Jewish contribution to the American theatre in the last decade (up to 1943) is shown by the fact that six out of the ten plays in 1940-41, five in 1931-32, and four each in 1934-35, 1935-36, and 1938-39 were of Jewish authorship.

George S. Kaufman, known as the greatest theatrical collaborator in the history of the American theatre, is represented on the Mantle list no less than sixteen times. His most successful collaborator, Moss Hart, is represented seven times, six times in collaboration with Kaufman. Not too far behind them are Elmer Rice and S. N. Behrman, each represented with five plays. Other repeaters on the Mantle list are Ferenc Molnár (3), Edna Ferber (4; collaborations with Kaufman), John Wexley (2), Rose Franken (2), Sidney Kingsley (3), Lillian Hellman (3), Samson Raphaelson (3), Clifford Odets (3), and the playwrighting duo, Jerome Chodorov and Joseph Fields (2).

A complete list of sixty-two plays of Jewish authorship listed by Mantle as among the ten plays of their respective years follows: (These lists, of course, represent only the views of one critic, and numerous exceptions to Mantle's choices were registered through the years. Nevertheless, the choices are a fair approximation of critical opinion.)

1909-1919: *On Trial*, by Elmer Rice (1914); *The Unchastened Woman*, by Louis K. Anspacher (1915)
1920-21: *Liliom*, by Ferenc Molnár
1921-22: *Dulcy*, by George S. Kaufman (with Marc Connelly); *Ambush*, by Arthur Richman
1922-23: *Merton of the Movies*, by George S. Kaufman (with Marc Connelly)
1923-24: *Beggar on Horseback*, by George S. Kaufman (with Marc Connelly); *The Swan*, by Ferenc Molnár
1924-25: *The Firebrand*, by Edwin Justus Mayer; *Dancing Mothers*, by Edgar Selwyn and Edmond Goulding; *Minick*, by George S. Kaufman and Edna Ferber
1925-26: *The Dybbuk*, by S. Ansky; *The Butter and Egg Man*, by George S. Kaufman
1926-27: *The Play's the Thing*, by Ferenc Molnár (with P. G. Wodehouse)
1927-28: *The Royal Family*, by George S. Kaufman and Edna Ferber
1928-29: *Street Scene*, by Elmer Rice; *The Front Page*, by Ben Hecht (with Charles MacArthur)
1929-30: *The Last Mile*, by John Wexley; *June Moon*, by George S. Kaufman (with Ring Lardner)
1930-31: *Once in a Lifetime*, by George S. Kaufman and Moss Hart; *Five Star Final*, by Louis Weitzenkorn; *Grand Hotel*, by Vicki Baum
1931-32: *Of Thee I Sing*, by George S. Kaufman and Morrie Ryskind, with music and lyrics by George and Ira Gershwin; *The Left Bank*, by Elmer Rice; *Another Language*, by Rose Franken; *Brief Moment*, by S. N. Behrman; *The Devil Passes*, by Benn W. Levy
1932-33: *Dinner at Eight*, by George S. Kaufman and Edna Ferber; *Biography*, by S. N. Behrman; *We the People*, by Elmer Rice
1933-34: *Men in White*, by Sidney Kingsley; *They Shall Not Die*, by John Wexley; *Wednesday's Child*, by Leopold Atlas
1934-35: *The Children's Hour*, by Lillian Hellman; *Accent on Youth*, by Samson Raphaelson; *Merrily We Roll Along*, by George S. Kaufman and Moss Hart; *Awake and Sing*, by Clifford Odets
1935-36: *End of Summer*, by S. N. Behrman; *First Lady*, by George S. Kaufman (with Katherine Dayton); *Boy Meets Girl*, by Bella and Samuel Spewack; *Dead End*, by Sidney Kingsley
1936-37: *You Can't Take It with You*, by George S. Kaufman and Moss Hart; *Stage Door*, by George S. Kaufman and Edna Ferber; *Excursion*, by Victor Wolfson
1937-38: *Amphitryon 38*, by S. N. Behrman; *Golden Boy*, by Clifford Odets
1938-39: *The Little Foxes*, by Lillian Hellman; *Rocket to the Moon*, by Clifford Odets; *The American Way*, by George S. Kaufman and Moss Hart; *No Time for Comedy*, by S. N. Behrman
1939-40: *The World We Make*, by Sidney Kingsley; *The Man Who Came to Dinner*, by George S. Kaufman and Moss Hart; *Skylark*, by Samson Raphaelson
1940-41: *Watch on the Rhine*, by Lillian Hellman; *Lady in the Dark*, by Moss Hart; *My Sister Eileen*, by Jerome Chodorov and Joseph Fields; *Flight to the West*, by Elmer Rice; *George Washington Slept Here*, by George S. Kaufman and Moss Hart; *Claudia*, by Rose Franken
1941-42: *Junior Miss*, by Jerome Chodorov and Joseph Fields; *Jason*, by Samson Raphaelson

Other lists of interest:

Pulitzer Prize Winners

(instituted 1917-18)

1928-29: *Street Scene*, by Elmer Rice
1931-32: *Of Thee I Sing*, by George S. Kaufman and Morrie Ryskind, with music and lyrics by George and Ira Gershwin
1933-34: *Men in White*, by Sidney Kingsley
1936-37: *You Can't Take It with You*, by George S. Kaufman and Moss Hart

New York Drama Critics' Award

(instituted 1935-36)

1940-41: *Watch on the Rhine*, by Lillian Hellman
1942-43: *The Patriots*, by Sidney Kingsley

Long Run Dramatic Plays of Jewish Authorship

(Over 500 Performances)

Name of Play	Number of Performances
You Can't Take It with You, by George S. Kaufman and Moss Hart	837
The Man Who Came to Dinner, by George S. Kaufman and Moss Hart	739
My Sister Eileen, by Jerome Choderov and Joseph Fields	866
The Children's Hour, by Lillian Hellman	691
Dead End, by Sidney Kingsley	687
East Is West, by Samuel Shipman	680
Boy Meets Girl, by Bella and Samuel Spewack	669
Street Scene, by Elmer Rice	601
Kiki, written by André Picard and adapted by David Belasco	600
The Music Master, by Charles Klein	540
Junior Miss, by Jerome Chodorov and Joseph Fields	694



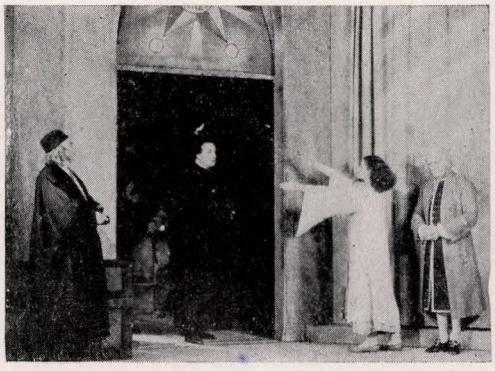
Lillian Hellman, author of "The Children's Hour," "The Little Foxes," and "Watch on the Rhine." The latter won the New York Drama Critics' Award



Founders of the Theatre Guild, New York: (seated l. to r.) Maurice Wertheim, Theresa Helburn, Helen Westley; (standing, l. to r.) Philip Moeller, Lee Simonson, and Lawrence Langner



Pulitzer Prize winners: (l. to r.) Elmer Rice ("Street Scene"), Sidney Kingsley ("Men in White"), Moss Hart ("You Can't Take It With You"), George S. Kaufman ("Of Thee I Sing" and "You Can't Take It With You"). Kingsley also won ("The Patriots") the New York Drama Critics' Award



A scene from Lion Feuchtwanger's "Power," dramatized by Ashley Duke



George Sidney (left) in a scene from "We Americans"

The collaborator-director George S. Kaufman was deemed the most successful of this group of playwrights. Actively concerned with the American theatre for twenty-five years, Kaufman wrote his first play while serving as a dramatic editor of the New York *Times*. Of the thirty-odd plays in the authorship of which he had a hand, he wrote only one of them, *The Butter and Egg Man,* without a collaborator. Among his most regular and most successful collaborators were Marc Connelly, Edna Ferber and Moss Hart. Other collaborators were Morrie Ryskind, with whom he collaborated on the Pulitzer Prize play, *Of Thee I Sing,* Ring Lardner, Alexander Woollcott and Katharine Dayton. Because he is essentially a collaborator, Kaufman presents a most difficult problem in evaluation. That he is a magnificent theatrical technician, one of the best "play doctors" in the modern theatre, is unquestionable. His particular personal forte is generally conceded to be satire. Aside from his skill as a playwright, he is unquestionably one of the finest directors of satirical comedy, and a man in no small measure responsible for the brittle, staccato-like dialogue that was one of the outstanding developments in the American theatre from 1921 on.

One of the most distinguished of modern Jewish playwrights is Elmer Rice, who gave up the profession of law following his successful authorship of *On Trial* in 1914. This play was the first to utilize the flash-back technique of the cinema. Very likely, Elmer Rice's greatest play was *Street Scene,* produced in 1928-29. This epitomized the "slice of life" realism in the theatre that was so popular at the time. Although Burns Mantle did not choose it as one of the ten best plays of the 1931-32 season (Mantle preferring Elmer Rice's *The Left Bank*), many critics believe that *Counselor-at-Law,* produced that season, was one of Rice's finest plays. Certainly it is of particular interest to Jews because it tells the familiar success story of the Jewish boy from the East Side who attained fame as a successful lawyer. *The Adding Machine* (1923) is one of the best examples of the expressionistic theatre written by an American. Other well-known Rice plays are *For the Defense* (1919), *We the People* (1932-33), *Between Two Worlds* (1933-34), *Judgment Day* (1934-35), *The American Landscape* (1938), *Two on an Island* (1940), and *Flight to the West* (1940-41). Rice is one of the group of playwrights who organized the Playwrights' Company in 1938. He directed a number of plays thereafter. Of late years Rice concerned himself with topical subject matter that may or may not be called propagandistic. In any case, he failed to achieve the critical and popular acclaim of *Street Scene* and *Counselor-at-Law* with his later plays.

Sidney Kingsley, third of the Jewish Pulitzer Prize winning playwrights, achieved this honor with his first play, *Men in White* (1933-34), a realistic drama of hospital life. It did for a hospital something of the same thing that Elmer Rice did for a neighborhood in *Street Scene.* Kingsley thereafter wrote *Dead End* (1935-36), *Ten Million Ghosts* (1936), *The World We Make* (1939-40), and *The Patriots,* a play about Thomas Jefferson, which was produced in New York early in 1943. *Dead End* was in the same realistic "slice of life" pattern as *Men in White,* and was a huge success. This was a story of a group of juvenile gangsters. It was one of the finest plays of social significance written in the American theatre. *The Patriots,* finished while Kingsley was serving as a sergeant in the United States Army, told the story of the Jefferson-Alexander Hamilton feud in terms of the modern problem of democracy versus plutocracy. Kingsley became the first Jewish playwright to be honored by both the Pulitzer Prize Committee and the New York Drama Critics' Circle when *The Patriots* was chosen as the best play of the 1942-43 season by the New York Drama Critics' Circle. The latter play won also the medal of the Theatre Club and the Page One Award of the New York Newspaper Guild.

Moss Hart, who achieved Pulitzer distinction as the collaborator with George S. Kaufman of *You Can't Take It with You,* was for many years best known as a collaborator. However, he earned considerable acclaim as a soloist with the authorship of *Lady in the Dark* (1940-41), a play based upon the experiences of a woman undergoing psychoanalysis. Hart's first produced play was *Once in a Lifetime* (1930-31), the original script of which he took to Kaufman. A satire on the motion picture industry, it was a huge success. Other Kaufman and Hart collaborations include *Merrily We Roll Along* (1934-35), the Pulitzer Prize winner *You Can't Take It with You* (1936-37), *The American Way* (1938-39), *The Man Who Came to Dinner* (1939-40), and *George Washington Slept Here* (1940-41). Hart also collaborated with Irving Berlin on musicals. In 1943 he prepared a play about the air forces for the Army Emergency Relief Fund.

S. N. Behrman, who successfully made the jump from press agent to playwright, is generally recognized as the writer of the best dialogue in the modern American theatre. His plays are invariably long on dialogue and short on plot. He is the acknowledged master of the modern comedy of manners. His first play to achieve critical acclaim, and one of his best plays, was *The Second Man* (1927), a play which was written years earlier, but for which Behrman had trouble finding a producer. Previous to the presentation of *The Second Man,* Behrman was the collaborator on three plays, none of which was particularly successful. He followed *The Second Man* with *Serena Blandish* in collaboration with Ruth Gordon (1928), *Meteor* (1929), *Brief Moment* in collaboration with Alexander Woollcott (1931-32), *Biography* (1932-33), *Rain From Heaven* (1934), *The End of Summer* (1935-36), *Wine of Choice* (1937), *No Time for Comedy* (1938-39), *The Talley Method* (1940-41) and *The Pirate* (1942-43). His play *Rain From Heaven* was one of the most successful plays dealing with Nazi persecution of Jews. Behrman, who is also one of the organizers of the Playwrights' Company, did much writing also for motion pictures. His best screen plays include *Queen Christina* and the adaptation of *A Tale of Two Cities.*

Lillian Hellman, although not the most prolific playwright, is one of the most successful. Three of her four produced plays achieved critical and popular acclaim: *The Children's Hour* (1934-35), *The Little Foxes* (1938-39) and *Watch on the Rhine* (1940-41). Many well-known critics believed that any or all of these plays should have been Pulitzer winners, although none of them achieved this honor. *Watch on the Rhine,* however, was a 1940-41 choice of the New York Drama Critics' Circle for the best American play of the year. Miss Hellman, who was one-time play reader for the producer Herman Shumlin, did considerable writing also for the screen, among them *These Three,* an adaptation of *The Children's Hour, The Dark Angel,* and *Dead End.* She writes with a powerful acid pen on topics of extreme social significance. Her plays are well represented in all theatrical anthologies, and at the youthful age of thirty-eight (1943) she was one of the best American dramatists.

Clifford Odets is another serious young playwright who writes with passion on the serious social issues of the day. His one-act play, *Waiting for Lefty,* the story of a taxi strike in New York city, became overnight one

of the most discussed one-act plays of the 20th cent. when it was produced in 1934. Some months later he received wide acclaim also for his first full-length play, *Awake and Sing,* the story of a middle-class Bronx Jewish family and the pangs of its awakening to a social consciousness. Thereafter Odets wrote *Paradise Lost* (1935), *Golden Boy* (1937-38), *Rocket to the Moon* (1938-39), *Night Music* (1940-41), *Clash by Night* (1941), and the adaptation of a Soviet play, *The Russian People* (1942-43). The appearance of Odets on the American theatrical scene was hailed by the dramatic critics with a greater enthusiasm than that of any playwright since the emergence of Eugene O'Neil. His technique has been likened to that of Chekov, but, aside from *Golden Boy,* his later plays have not achieved the full promise that was heralded in *Waiting for Lefty* and *Awake and Sing.*

John Wexley is another young Jewish playwright who devoted his playwrighting to the espousal of the cause of the persecuted. His most successful play, *They Shall Not Die* (1933-34), was a dramatization of the Sacco-Vanzetti case. Previously produced Wexley plays were the highly successful *The Last Mile* (1929-30), a drama dealing with a prisoner's last few days in the death house, and *Steel,* an unsuccessful play dealing with labor unrest.

Jewish playwrights generally have been among the leaders in the drama of social doctrine. Aside from those already mentioned, there have been numerous others, including John Howard Lawson, Albert Bein, Albert Maltz, George Sklar, Arthur Arent, Em Jo Basshe, Irwin Shaw and Michael Gold.

John Howard Lawson wrote a play in 1925 that created great discussion, *Processional.* It was one of the earliest of the plays of social doctrine, and it was written in the expressionistic technique of the German post-war writers. At that time Lawson was the white-haired boy of the critics. He wrote some half-dozen plays thereafter: *International* (1928), *Success Story* (1932), *The Pure in Heart* (1934), *Gentle Woman* (1934) and *Marching Song* (1936). Most successful of these later plays was *Success Story,* the story of the rise and fall of a Jewish businessman. He did considerable writing also for the screen.

Irwin Shaw was credited with having written the most successful of the anti-war plays during the pacifist era in American history, *Bury the Dead.* This was a long one-act play in which the dead refused to stay dead and arose from their tombs to speak their piece against war. It was the talk of the year. Shaw wrote other plays thereafter—*Retreat to Pleasure, Siege,* and *The Gentle People*—and wrote also for the motion pictures, but nothing he wrote thereafter achieved the acclaim of *Bury the Dead.*

Albert Maltz and George Sklar wrote another of the anti-war plays of the same era, *Peace on Earth,* produced in 1933 by the Theatre Union, a group of young liberal playwrights. This play dealt with the difficulties of a young college professor who taught pacifism. Sklar and Maltz wrote also another play, *Merry Go Round* (1932), a story of New York's political corruption. In 1934 Sklar was co-author of *Stevedore,* and in 1935 Maltz wrote *Black Pit,* a story of the Pennsylvania coal miners. All these plays were produced by the Theatre Union. In 1934 a play by Leopold Atlas, *Wednesday's Child,* achieved the distinction of selection by Burns Mantle as one of the ten best plays of the year. It was one of the best presentations of the problem of a child of divorce. Albert Bein wrote *Little Ole Boy* (1933), a poignant story of life in a reformatory, and *Let Freedom Ring* (1935), the story of a textile strike, the best play about labor unions that has been written.

Although they may have been written with less passion than the group of plays just discussed, there was more craftsmanship in the plays of another group of Jewish authors, a group that includes Rose Franken, Bella and Samuel Spewack, Arthur Kober, Samson Raphaelson, Jerome Choderov and Joseph Fields, Edward Choderov, Ben Hecht and Edna Ferber.

Rose Franken wrote two plays, both of which have been very successful studies of family life, and both of which were selected as one of the ten best plays of their respective years. *Another Language* was produced in 1931-32, and *Claudia* in 1940-41.

Edna Ferber, although essentially a novelist, collected considerable theatrical royalties as a collaborator with George S. Kaufman. Among the most successful Kaufman-Ferber collaborations were *Minick* (1924-25), *The Royal Family* (1927-28), *Dinner at Eight* (1932-33), *Stage Door* (1936-37), and *The Land Is Bright* (1941-42).

Bella and Samuel Spewack, a husband and wife playwrighting team who had previously written *Clear All Wires* (1932), the experiences of a foreign correspondent in Moscow, and *Spring Song* (1934-35), a sentimental memoir of a New York East Side Jewish family, wrote *Boy Meets Girl* (1935-36), one of the most sensational comedy hits of the 1930's. The Spewacks did also considerable motion picture writing.

Three very successful one-play playwrights were Arthur Kober, with *Having a Wonderful Time* (1937), a comedy of a Jewish adult camp in the Catskills; Louis Weitzenkorn, a newspaper man who wrote an exposé of tabloid journalism, *Five Star Final* (1930); and Gertrude Tonkonogy, whose *Three Cornered Moon* was the story of an eccentric family.

Samson Raphaelson turned out successful plays after he first appeared on the scene with *The Jazz Singer,* a play which starred George Jessel on the stage, and gave Al Jolson his greatest role in the talking motion pictures. Other Raphaelson plays were *Young Love, Accent on Youth* (1934-35), *Skylark* (1939-40), and *Jason* (1941-42), the last three of which were chosen by Burns Mantle as one of the ten best plays of their respective years.

A new playwrighting combination emerged in the 1940-41 season when Jerome Chodorov and Joseph Fields wrote *My Sister Eileen,* a play based upon a series of sketches that originally appeared in the *New Yorker.* This play ran for several years, and while it was still current, another, *Junior Miss,* emerged in the 1941-42 season, also an adaptation from a series of sketches in the *New Yorker.* Early in 1943 Fields wrote a hit play of his own, *The Dough Girls.* Both Chodorov and Fields did considerable successful scenario writing in Hollywood. Chodorov's older brother, Edward Chodorov, who in 1943 was an associate producer and writer in Hollywood, also wrote plays, among them a fine mystery, *Nice Lady.* Other American 20th cent. playwrights who deserve particular mention are: Ben Hecht, who collaborated with Charles MacArthur on *The Front Page* (1928-29) and *Twentieth Century* (1932); an English playwright, Benn W. Levy, who was represented in America with such plays as *The Devil Passes* (1931-32) and *Mrs. Moonlight;* the Viennese, Ferenc Molnár, who gave America such hits as *Liliom* (1921), *The Swan* (1923-24) and *The Play's the Thing* (1926-27); Victor Wolfson, an actor who wrote a very fine play, *Excursion* (1936-37); Edwin Justus Mayer, who wrote the very successful plays *The Firebrand* (1924-25) and *The Children of Darkness,* the former a historical play of medieval Venice and the latter of medieval England; and Louis K. Anspacher, who wrote many plays in the early years of the 20th

cent., the most famous of which was *The Unchastened Woman* (1915).

Still other Jewish playwrights who had plays produced on Broadway are Annie Nathan Meyer, Beatrice Kaufman, Rita Weiman, Rita Wellman, Theresa Helburn, Leonardo Bercovici, Marc Blitzstein, Gladys Unger, S. L. Craft, Norman Krasna, Montague Glass, Lawrence Langer, Herman J. Mankiewicz, Dr. William I. Sirovich, Hyman Adler, Bertram Bloch, Allen Boretz, Lowell Brentano, Alter Brody, Arthur Caesar, Lester Cohen, Octavus Roy Cohen, Gustav Davidson, Irving K. Davis, Nat N. Dorfman, Julius J. Epstein, Philip Epstein, Chester Erskin, Michael Gold, I. J. Golden, Samuel R. Golding, Jules Eckert Goodman, Elmer Greensfelder, Milton Herbert Gropper, Aben Kandel, Isaac and Michael Louis Landman, Milton Lazarus, Melvin P. Levy, David Liebovitz, Clara Lipman, Richard Maibaum, Frank Mandel, Wallace A. Mannheimer, Max Marcin, Edwin J. Mayer, Philip Moeller, W. J. Perlman, Allen Rivkin, Daniel Rubin, Maurice V. Samuels, Bernard C. Schoenfeld, Harry Segall, Bernard Sobel and Victor Wolfson.

Song Writers. A talented group of Jewish writers, composers and lyricists were concerned with the creation of the modern musical comedy. Among the very top flight names were Irving Berlin, George and Ira Gershwin, Richard Rodgers and Lorenzo Hart, Sigmund Romberg, Oscar Hammerstein II and Otto Harbach, Howard Dietz, Arthur Schwartz, David Freedman, Moss Hart, Morrie Ryskind, Jerome Kern, Dave Stamper, Irving Caesar, Jean Schwartz, Sid Silver, Bert Kalmer and Harry Ruby.

Perhaps the single outstanding musical comedy in the 20th cent. was the Irving Berlin production *This Is The Army,* presented by no less a producer than "Uncle Sam." In the course of a coast to coast tour (1942-43) of less than a year, this successor to Berlin's *Yip, Yip Yaphank* of the first World War netted over two million dollars for Army Emergency Relief, the owners of the rights to the show. Berlin wrote the words and music also for the very successful *Music Box Revues, Jubilee,* and numerous other musicals. Among his collaborators was Moss Hart.

George Gershwin was the greatest musician to emerge from the field of popular music. Aside from his almost operatic *Porgy and Bess,* Gershwin wrote the music for several editions of *The Scandals, Lady Be Good, Oh Kay,* and others too numerous to mention. Working with George Gershwin as his lyricist was his brother, Ira. Following the death of George Gershwin, Ira teamed up with Kurt Weil to do the music and lyrics for Moss Hart's *Lady in the Dark.*

Also in the very upper rung of musical comedy composers is Jerome Kern. Starting with *Very Good Eddie* (1915), Kern wrote the musical scores for such successes as *Sally, Sonny, Show Boat, The Cat and the Fiddle, Music in the Air,* and *Roberta.*

Richard Rodgers and Lorenzo Hart, known as the 20th cent. Gilbert and Sullivan, turned out a succession of hit musicals almost without parallel. Starting with *The Garrick Gaieties,* they wrote the music and lyrics for such productions as *Dearest Enemy, A Connecticut Yankee in King Arthur's Court, Peggy Ann, Pal Joey, Jumbo, On Your Toes* and *The Boys From Syracuse.*

Sigmund Romberg, who composed the music for some seventy operettas, among them *May Wine, The Blue Paradise, Student Prince, The New Moon, Maytime, Desert Song* and *Louis XIV,* was outstanding in the field of operettas.

Herbert and Dorothy Fields wrote the books and lyrics for countless musicals. In many cases they teamed up with such composers as Rodgers and Hart and Cole Porter. Among their hits were *Let's Face It* and *DuBarry Was a Lady.*

Howard Dietz, a vice-president in charge of advertising for Metro-Goldwyn-Mayer Pictures, collaborated on many musicals and revues with the songwriter Arthur Schwartz. Among them were *At Home Abroad, Revenge with Music* and *The Little Shows.*

Dave Stamper and David Freedman wrote considerable material for the *Ziegfeld Follies* and for the Eddie Cantor shows. Oscar Hammerstein II, who generally worked with Otto Harbach, collaborated with Jerome Kern on *Showboat* and with Rudolf Friml (a non-Jew) in the writing of the operetta *Rose Marie.*

One of the earliest Jewish theatrical producers and managers was Aaron J. Phillips, of New York (1778-1846). In 1829 to 1830 Phillips managed the Arch Street Theatre in Philadelphia, where he presented a play by Mordecai Manuel Noah, *The Grecian Captive.* A nephew, Moses S. Phillips (1798-1854), also served as a director-manager in various American cities. Both Aaron J. Phillips and Moses S. Phillips were also actors.

Producers. The business organization of the American theatre along the general pattern that we know today was largely the work of a group of Jewish producers which included Abraham Erlanger, Marc Klaw, Charles Frohman, Daniel Frohman, David Belasco and Sam, Lee and J. J. Shubert. In 1896 the Frohman brothers, David Belasco, and Al Hayman joined the firm of Klaw and Erlanger in what came to be known as the "syndicate," an organization which at one time controlled as many as 500 American theatres, and which, until the advent of the Shuberts, held almost complete sway in the production and booking of theatrical enterprises.

The firm of Klaw and Erlanger, which was founded in 1888 and dissolved in 1919, started with the management of the Augustine Daly Company, starring John Drew. The firm later assumed the management of the German Opera Company under the direction of Walter Damrosch. Klaw and Erlanger were the producers of such great hits as *Ben Hur, Kismet, Humpty-Dumpty, Sleeping Beauty, Trail of the Lonesome Pine* and *The Christian.*

All the members of this early group, Klaw, Erlanger, the Frohmans, and David Belasco, were closely interrelated with each other. Klaw's first association with the theatre followed a legal contact with Gustav Frohman, brother of Charles Frohman. Daniel Frohman brought David Belasco to New York as his stage manager.

The greatest producer of them all was undoubtedly Charles Frohman, who made his first production in 1883, *Strangers of Paris,* an adaptation of a French melodrama by David Belasco. The first production was a failure, as was Frohman's next venture, the organization of road tours for the productions of Lester Wallack. In 1885 Frohman organized two firms, one to book plays throughout the country and the other to produce plays. Frohman was successful from the beginning as a booker, but he did not achieve production success until 1889 with a play by Bronson Howard, *Shenandoah.* The Frohman booking interests were merged in 1896 with Klaw and Erlanger to produce the "syndicate."

Frohman's successful production started in 1890 with the organization of the Charles Frohman Stock Company, with John Drew as the star. In 1893 Frohman acquired his own theatre, The Empire. In 1897 he leased the Duke of York's theatre in London, becoming the first American producer to achieve importance outside of the United States. By 1901 he had an interest in five English theatres. In all, Charles Frohman produced 125 plays in London and 400 plays in the United States

before he lost his life in 1915 when the *Titanic* hit an iceberg. A partner with Charles Frohman during his entire career was Al Hayman, who was a partner also in the Klaw and Erlanger "syndicate." The fifty-year old Empire theatre has probably the greatest theatrical history of any theatre in New York, and a good part of it stems from the production career of Charles Frohman. Among the famous actors appearing under the Frohman management were John Drew, William Gillette, William Faversham, Henry Miller, William Collier, Otis Skinner, Maude Adams, Ethel Barrymore, Mrs. Patrick Campbell and Ellen Terry. Among the plays which he produced were *Charlie's Aunt* (1893), Edmond Rostand's *L'Aiglon* (1900), John Galsworthy's *Justice* (London, 1910), James M. Barrie's *Peter Pan* (London, 1904; New York, 1905), William Gillette's *Secret Service* (1896), Gillette's adaptation of Conan Doyle's *Stories of Sherlock Holmes* (1899), Arthur Wing Pinero's *The Second Mrs. Tanqueray* (1902), and Clyde Fitch's *Captain Jinks of the Horse Marines* (1907). Frohman introduced John Galsworthy, Oscar Wilde and Somerset Maugham to the American public. Perhaps the name most intimately associated with the Frohman production career was that of Maude Adams. Besides her role in *Peter Pan,* Miss Adams played in Barrie's *The Little Minister* (1897), Rostand's *L'Aiglon* (1900) and Rostand's *Chanticleer* (1911).

Concurrent with Charles Frohman's career was that of his older brother, Daniel Frohman, whose career is associated with the management of the Lyceum Theatre, a theatre almost as famous in theatrical annals as the Empire. Among the stars who became famous under the management of Daniel Frohman were William Faversham, Henry Miller and E. H. Sothern. Other stars who played under his management were Maude Adams, William Gillette, James K. Hackett and Helena Modjeska. Daniel Frohman retired from active management in 1915 following the death of Charles Frohman. In 1933 he emerged from retirement to present unsuccessfully an English version of the Yiddish play *Yoshe Kalb.* In 1882 Daniel Frohman helped to establish the Actors' Fund of America, of which he was president from 1903 until his death in 1940. The Frohman brothers became associated with the Famous Players Film Company, which later merged with Paramount, and were thus motion picture pioneers. Among the early films with which the Frohmans had a connection were *Queen Elizabeth* (with Sarah Bernhardt), *The Prisoner of Zenda* (with James K. Hackett), and *A Good Little Devil* (with Mary Pickford).

A. L. Erlanger made his first success in the theatre as the manager for such stars as Joseph Jefferson, who became famous as Rip Van Winkle, and Effie Ellsler. Erlanger is reputed to have been the business genius who was responsible for the great success of the Klaw-Erlanger "syndicate." Following the dissolution of the Klaw and Erlanger firm in 1919, Klaw built a theatre which he named for himself, and produced such plays as *The Yellow Jacket* and *Hell Bent for Heaven.* For many years Klaw was president of the United Managers' Production Association of America, and Erlanger was president of the International Theatrical Association. Klaw and Erlanger may be said to have been the business management for such production greats as Florenz Ziegfeld, David Belasco and Charles Frohman. Another man of great importance in the Klaw and Erlanger setup was Marcus Heiman.

With the coming to New York of the Shuberts in 1900, the Klaw and Erlanger "syndicate" met its first real competition. The Shubert brothers first managed the Herald Square Theatre, and later took over such theatres as the Casino, the Princess, the Hippodrome and the Majestic. In 1931 they controlled thirty-one theatres in New York and sixty-three others throughout the country. In all, the Shuberts produced over 400 plays and had financial interests in many more. Except for big operettas and such musical revues as *The Passing Shows* and the Al Jolson musicals, the Shuberts were largely content to finance and manage theatrical productions rather than actually to make productions themselves.

The Theatre Guild, which was founded and directed for many years by a board of which five out of six members were Jewish—Theresa Helburn, Lawrence Langner, Maurice Wertheim, Lee Simonson and Philip Moeller—was the production organization which had the greatest influence on the American theatre during the past twenty-five years (1915-42). More recently the Guild direction was entirely in the hands of Miss Helburn and Langner. Producing six plays each year for over twenty-five years, the Theatre Guild brought the best of the European theatre to the United States, encouraged serious American playwrights, and unquestionably raised the level of American production. The Guild was the American producer for George Bernard Shaw, and introduced most of his plays to the American theatre. The Guild also secured a niche for itself in the annals of the American theatre as the producer for Eugene O'Neill. The Guild may be said to have brought to the American theatre the courage and innovations of the "little theatre" movement.

Also prominent as theatrical producers were the Selwyn Brothers—Edgar and Arch. In bringing *Charlot's Revue* to the United States, the Selwyns first introduced Gertrude Lawrence, Beatrice Lillie and Noel Coward to American audiences. The Selwyn Company, in which the two brothers were partners, was dissolved in 1924. As an independent producer, Edgar Selwyn thereafter presented such hit shows as *Gentlemen Prefer Blondes* (1925), *The Barker* (1927) and *Strike Up the Band* (1930). Author of more than thirty plays, he did considerable writing also for the motion pictures.

Sam H. Harris, who was for many years a partner with George M. Cohan, was another great theatrical producer. The firm of Cohan and Harris produced many plays, a large number of which were written by George M. Cohan. Among this group were *Little Johnny Jones, Forty-five Minutes from Broadway, Seven Keys to Baldpate* and *Get Rich Quick Wallingford.* Following the dissolution of the Cohan-Harris partnership, when the pair split up in 1919 over the Equity fight, Harris became an individual producer. With Irving Berlin he built the Music Box Theatre and produced the successful *Music Box Revues,* and other Irving Berlin productions. He also associated himself with the most successful of all Broadway playwright-directors, George S. Kaufman. Harris was the producer of three Pulitzer Prize plays, *Icebound* (1923), *Of Thee I Sing* (1932) and *You Can't Take It with You* (1937). He was also the producer of such hits as *Rain, Chicago, June Moon, Once in a Lifetime, The Man Who Came to Dinner* and *Lady in the Dark.*

Jed Harris, who in 1926 produced *Broadway,* achieved great fame as a producer. In quick succession Harris produced such other successes as *Coquette* (1927), *The Front Page* (1928) and *The Royal Family* (1928). In 1938 Harris produced the Pulitzer Prize winner, Thornton Wilder's *Our Town.* Other Harris hits were *Uncle Vanya* (1930), *The Green Bay Tree* (1933) and *The Doll's House* (1937).

Herman Shumlin was the most successful of the later day producer-directors. Two plays produced by him during the 1940-41 season, *Watch on the Rhine* and *The Corn Is Green,* won the acclaim of the New York Drama Critics' Circle as the best plays of American and foreign authorship produced during that year. Shumlin was the producer also of *Grand Hotel, The Last Mile, The Children's Hour* and *The Little Foxes.* He produced comparatively few plays, but generally ones of high artistic calibre.

Max Gordon was another successful and high class producer. Coming to the theatre from vaudeville, Gordon launched his career as an independent producer with the musical *Three's a Crowd* (1930). Among his other productions were Noel Coward's *Design for Living* (1932), *The Farmer Takes a Wife* (1934), *Pride and Prejudice* (1935), *Ethan Frome* (1936), *Dodsworth, The Bandwagon, The Land Is Bright, Spring Song, My Sister Eileen* (1940), *Junior Miss* (1941) and *The Dough Girls* and *Men in Shadow* (1942-43).

There were many other Jewish producers, among them Alex Aarons and Vinton Freedly, producers of many of the Gershwin musicals; Billy Rose, producer of *Jumbo* and other huge spectacles; Alex Yokel, who made a fortune with *Three Men on a Horse* (1934-35); Oscar Serlin, producer of one of the most successful plays in American history, *Life with Father* (1939-), and *The Moon Is Down* (1942); Harry Moses, producer of the Pulitzer Prize winner *The Old Maid* (1934-35); Schwab and Mandel, producers of musicals; Shepard Traube, producer of the highly successful *Angel Street* (1941); Arthur Hammerstein, producer of *Rose Marie* and other successful musicals; A. H. Woods, veteran producer of mysteries and bed-room farces; Horace Liveright, the book publisher, who produced such successes as *An American Tragedy* and *The Firebrand;* Sam Grisman, producer of the longest running play in history, *Tobacco Road;* Sam Forrest, who for many years was the production man with George M. Cohan; and Adolph Klauber, Bela Blau, Sidney Harman, Jacob Weiser, James Ullman, Alfred Bloomingdale and Oscar Serlin.

A number of producers made it a practice to direct their own productions, among them David Belasco, Charles Frohman, Daniel Frohman, Edgar Selwyn, and, more recently, Herman Shumlin. By and large, it is impossible to separate their production from their directorial careers. Sometimes they directed shows for other producers. In any case, the men in this group are among the finest of Jewish directors. Three of the Theatre Guild's board of directors served also as directors of individual plays: Philip Moeller, Theresa Helburn and Lawrence Langner. In the course of his many years of association with the Theatre Guild, Moeller directed most of the Eugene O'Neill plays.

George S. Kaufman, who directed almost all of his own thirty-odd collaborative efforts, as well as many others, was the most successful director of the first half of the 20th cent. Kaufman's particular forte was the direction of satirical comedy. One of his collaborators, Moss Hart, followed Kaufman's footsteps as a director. The two directors of the Group Theatre, Lee Strassberg and Harold Clurman, had a long record of successful direction for other producers, as well as for the Group Theatre. Strassberg directed the Pulitzer Prize winner, *Men in White.* Harold Clurman gave a true Chekov touch to Clifford Odets' *Awake and Sing.*

Max Reinhardt, known principally as a European stage director, and in the United States as a motion picture director, did some work also for the American stage. Another Russian who achieved considerable directorial acclaim in the United States was Leo Bulgakov. For a brief three or four year period, during which time he became managing director of the Charles Frohman Company, Chester Erskin startled Broadway with his realistic direction of such productions as *Subway Express* and *The Last Mile.* Playwright Elmer Rice did considerable direction of his own plays, as well as plays of other authors. Shepard Traube, after dabbling in the theatre for over a decade, became an overnight success as a director, with his handling of *Angel Street* (1941). Elia Kazan handled one of the most difficult assignments in the modern theatre in Thornton Wilder's play *Skin of Our Teeth,* and *The Patriots* (1943).

Actors. There were Jewish actors on the American stage from the beginning of the 19th cent. Aaron J. Phillips and his nephew, Moses S. Phillips, devoted themselves to the theatre as both actors and managers. Aaron J. Phillips enacted a role in Mordecai Manuel Noah's *The Grecian Captive* at the Arch Street Theatre in Philadelphia, where it was presented in 1829. Moses S. Phillips made his stage debut in New York in 1827 at the Park Street Theatre. Edmund Kean, one of the greatest of the English tragedians (whose Jewishness is problematical), made an American tour from 1820 to 1826. Kean is considered one of the great Shylocks in the history of the English theatre.

Adah Isaacs Menken, well-known as a poetess and one of the most romantic and colorful figures of the middle 19th cent., was a theatrical sensation of the day as Mazeppa in the adaptation of the Byron play when it was presented in the United States in 1861 and in England in 1864.

Sarah Bernhardt, one of the greatest actresses in the history of the theatre, made several American tours, the first of which was from 1880 to 1882. Shortly before her death in 1923, while in her seventies, Mlle. Bernhardt played *Hamlet* in the United States.

David Warfield was the first great Jewish star of purely American origin. Making his debut in San Francisco in 1889 and in New York in 1890, he was one of the real "greats" of the American stage until he retired in 1924. In the early years of his career he was a dialect comedian playing with Weber and Fields in their Music Hall. Beginning with 1900, when he played in the Belasco production of *The Auctioneer,* Warfield established himself as a star on the dramatic stage. Warfield followed *The Auctioneer* (1900-3) with perhaps his greatest success, *The Music Master,* in which he played from 1903 to 1907 and from 1917 to 1918. Another great success was *The Return of Peter Grimm* (1911). In 1922 Warfield played Shylock in *The Merchant of Venice* for the longest run ever achieved by that Shakespearean play in the history of the American stage.

The first of a long line of great Jewish comics was the team of Weber and Fields, Lew Fields and Joe Weber. This team made its first appearance on the stage in 1877, playing small variety theatres. Later they were the free entertainment at Duffy's Pavilion in Coney Island. By 1885 they formed their own company of musical comedy players, and in 1896 became the proprietors of the Broadway Music Hall, which became generally known as Weber and Fields' Music Hall. The Weber and Fields partnership was dissolved in 1904, but they reunited briefly in 1922, and again in 1941, when they appeared in a motion picture. Among their most famous successes were *The Geezer, Under the Red Globe,* and *Pousse Cafe.* Both Weber and Fields also appeared individually in many musicals.

Al Jolson, who for many years was end man with

Dockstader's minstrel show, was one of the first great blackface comedians in musical comedy. As Gus he played in a succession of hit musicals at New York's Winter Garden Theatre. These shows included *Robinson Crusoe, Jr., Sinbad, Bombi* and *Big Boy*. Shortly before Jolson decided to devote most of his time to the talking pictures, and later to the radio, the Shuberts built the Jolson Theatre in his honor. Other Jolson starring productions were *The Wonderbar* and *Hold on to Your Hats* (1940).

Another great singing comedian who started in the blackface manner of Jolson was Eddie Cantor. He made his New York debut in the *Ziegfeld Midnight Frolics* of 1917, and played in the annual *Follies* for a number of years thereafter. Two other Ziegfeld productions in which he starred, among his greatest successes, were *Kid Boots* and *Whoopee*. Cantor returned to the Broadway stage after a thirteen-year absence, during which time he devoted himself to the screen and radio, with the successful *Banjo Eyes* (1941).

Cantor and Jolson were the most successful of the Jewish musical comedy stars, but among their contemporaries there were also many others, among them Lou Holtz, George Jessel, Ed Wynn, Phil Baker, Willie and Eugene Howard, Bert Lahr, Milton Berle and Danny Kaye. The last two mentioned became stars in the 1940's, Danny Kaye with his performance in *Lady in the Dark* (1940) and *Let's Face It* (1941), and Milton Berle in *The Ziegfeld Follies* (1943).

During this same period Fannie Brice was an outstanding Jewish musical comedy comedienne. Making her debut in 1906, Miss Brice was the star of the *Ziegfeld Follies* from 1910 to 1924. In 1924 she starred in the *Music Box Revue*. Thereafter she appeared in *Fioretta* (1928), *Sweet and Low* (1931), and *Crazy Quilt* (1933). In 1926 Miss Brice appeared in the Belasco production of *Fannie,* in which she scored as a dramatic star. More recently she devoted herself almost completely to her radio career as "Baby Snooks."

After many years in vaudeville, the Marx Brothers—Groucho, Harpo and Chico—were musical comedy and moving picture favorites in the decade from 1932, when they made their Broadway debut in *Animal Crackers,* until 1942, when they dissolved partnership. Other Marx Brothers hits were *Monkey Business, Horse Feathers,* and *Duck Soup*.

Bertha Kalich, who originally came from the Yiddish stage, starred on Broadway from 1905 to 1931 in such productions as *Fedora, Monna Vanna, Kreutzer Sonata,* and *Jetta's Atonement*.

Louis Mann, who scored his first hit in 1891 with *Incog,* was a well-known German-dialect comedian. In many of these productions he teamed up with Sam Bernard. His starring production, *Friendly Enemies,* was seen in 1918 by President Woodrow Wilson. Mann co-starred with his wife, Clara Lipman Mann, in many plays, including *Telephone Girl* (1898) and *Julie Bon Bon* (1908). Mann played also in many of the Potash and Perlmutter comedies. Other famous German-dialect comedians of the same school were George Sidney, Barney Bernard and Sam Bernard.

Joseph Schildkraut had a long and distinguished career on the American stage and screen. His father, Rudolf Schildkraut (1862-1930), whose fame was largely on the Yiddish stage, was seen on the American stage in Sholom Asch's never-to-be-forgotten *God of Vengeance*. Highlights in the acting career of Joseph Schildkraut, who played with Max Reinhardt's company in Berlin from 1913 to 1917, were *Liliom, Peer Gynt, The Firebrand, Clash by Night,* and *Uncle Harry* (1942). For many years Schildkraut devoted himself principally to acting in motion picture productions.

Alla Nazimova, originally a Russian actress, who came to the United States in 1905, distinguished herself as one of the greatest American interpreters of Ibsen roles, among them Hedda Tesman in *A Doll's House,* Hilda Wangel in *The Master Builder,* Hedwig in *The Wild Duck,* and Mrs. Alving in *Ghosts*. Another play in which she starred was *The Mother*.

Three other European stars who were transplanted to the American stage were Luise Rainer, Greta Mosheim and Elisabeth Bergner. All three were stars on the German stage. Miss Bergner was seen in the United States in *Escape Me Never* (1935), a role in which she made her English debut in 1933. Miss Rainer, who devoted herself mainly to the motion pictures in the United States, was seen in 1942 in James M. Barrie's *A Kiss for Cinderella*. Miss Mosheim, who made her English debut in 1935, gave her first performance in the United States in *Letters to Lucerne* (1941).

Edward G. Robinson, before he became a motion picture and radio star, was known principally for his fine performance in many Theatre Guild productions, among them Fiodor Mikhailovich Dostoevsky's *The Brothers Karamazov* and Franz Werfel's *The Goat Song*. Just prior to his emergence as a motion picture star, Robinson became a prototype of the Chicago gangster, which role he was to enact so many times in the motion pictures, in the play *The Racket*. He also starred in the title role of *The Kibitzer*.

Sylvia Sidney, making her debut with Blanche Yurka in *The Squall,* had several successful theatrical engagements in between her motion picture productions. Among them were *Bad Girl, Crime,* and *Gentle People*.

Florence Reed, who made her debut as an actress in 1900, played in a number of productions. Her most famous role was Mother Goddam in *The Shanghai Gesture*. She played starring roles also in *Chu Chin Chow, The Wanderer, Lullaby, Macbeth, Romeo and Juliet,* and *Mourning Becomes Electra*.

Louis Wolheim, who starred in many productions on stage and screen, won lasting fame by his enactment of the role of Sergeant Quirt in *What Price Glory*.

Motion Pictures. The inventions and discoveries of Thomas Edison, George Eastman and others during the last decade of the 19th cent. were responsible for the emergence of the motion picture industry in the 20th cent. From the start, Jews were very prominent in this infant industry, unrecognized as an art and looked upon as a wild speculation from a business point of view. Mitchell H. Mark in Buffalo, Sigmund Lubin in Philadelphia, William N. Selig and Carl Laemmle in Chicago, David Grauman in Los Angeles, Harry Warner in Newcastle, Pa., Harry Cohen in Pittsburgh, and Adolph Zukor, Marcus Loew, Sol Brill, William Fox, and Gustavus and Saul Rogers in New York city, were among the earliest of Jews connected with the industry.

The Mark family of Buffalo was later to give New York its first de luxe motion picture theatre, the Mark Strand, which opened in 1914. Sigmund Lubin's chain of theatres later emerged as the Stanley Company (1913) under the management of Stanley and Jules Mastbaum. The Loew penny arcades and nickelodeons in New York grew into the great chain of Loew theatres which, in 1943, was also the owner of the largest single production company, Metro-Goldwyn-Mayer Pictures. For a number of years Fox Theatres were an important chain in New York city, a chain later merged with the Skouras interests.

The pattern of the motion picture industry became evident in these very early days: there was an ever-present need on the part of the exhibitors for productions

with commercial value. In the very earliest days of the nickelodeon the novelty of a moving picture was enough to draw a crowd; later it became necessary to show motion picture subjects of interest. Strangely enough, the very first pictures were not in dramatic form. They were more or less newsreels of single subjects, or what is now called short subjects or educational pictures.

The first real feature picture was *The Great Train Robbery,* produced in 1903 by Edwin S. Porter. Shortly thereafter Sigmund Lubin produced a 600-foot feature, *The Bold Bank Robbery.* And so was born the first movie trend. One of the earliest of stars was Max Aronson, who as Max Anderson became Broncho Billy, the first great Western star. Another of the early pictures was one made by William N. Selig in Chicago, *Trapped by the Bloodhounds.*

The subsequent history of the motion picture industry is the history of daring, speculative individuals who pioneered in this new theatrical form. Adolph Zukor, who was to dominate the motion picture industry for many years as head of the Paramount-Famous Players-Lasky Corporation, first became interested in the motion picture industry in 1903, when he became associated with Marcus Loew in the management of penny arcades. By 1906 Zukor had a theatre of his own, The Comedy Theatre, on 14th Street, which was then the rialto of Broadway. Carl Laemmle, founder of Universal Pictures, went from Oshkosh, Wis., in 1905 to open a nickelodeon on Milwaukee Avenue, Chicago, in 1906. Within six months he organized a film exchange, The Laemmle Film Service, which supplied 300 theatres in Chicago. In New York, in that same year, Sol Brill and William Fox opened a nickelodeon that was to be the father of the Fox chain of theatres and of the Fox Film Corporation, later to become part of the Twentieth Century-Fox Films. In 1908 Gustavus and Saul Rogers, as attorneys for William Fox, were to make the first fight against censorship of motion pictures in New York.

By this time there were many motion picture theatres, too many, in fact, for the limited number of productions available. It became apparent to the owners of theatres and chains that their investments were at the mercy of the producers of films. As a result, exhibitors went into the business of production. In 1909 Carl Laemmle founded the Independent Motion Picture Company, known more generally by its initials as the IMP. As head of this company Laemmle fought the battle of the independents against what was already beginning to become a motion picture trust. The first Laemmle production was *Hiawatha,* a 900-foot feature, made at Minnehaha Falls, near Minneapolis. By 1912 Laemmle founded the Universal Film Manufacturing Company, of which he was to remain president until 1936, when he resigned in favor of his son, Carl Laemmle, Jr. The first feature production of Universal was *Traffic in Souls,* a film which cost the then unheard of sum of $5,000 to produce, and which netted a profit of $500,000. Later Laemmle was to spend millions of dollars on such productions as *The Hunchback of Notre Dame* and *All Quiet on the Western Front.* During the period of the IMP, Laemmle took away Florence Lawrence, "the Biograph Girl," from Biograph Studios. Terry Ramsaye, in his history of the motion pictures, *A Million and One Nights,* calls this "the beginning of the star system." Later, in 1911, Laemmle took Mary Pickford away from Biograph for a salary of $175 a week.

The year 1912 saw the beginnings of what was to emerge as the great Paramount Picture Company. It was in that year that Adolph Zukor, then treasurer of the Marcus Loew Enterprises, founded the Famous Players Film Company. The first feature of this new firm was a four-reel production, *Queen Elizabeth,* starring Sarah Bernhardt. The "divine Sarah" thus became the first stage star to lend her talents to the new motion picture industry. Zukor wisely foresaw the value of famous players in famous plays, and enlisted a leading theatrical producer, Daniel Frohman, as his associate in the Famous Players Film Company. Among other early productions under this banner were James O'Neill in *The Count of Monte Cristo* and James Hackett in *The Prisoner of Zenda.* Shortly thereafter Zukor offered D. W. Griffith a salary of $50,000 a year to join his company, an offer that Griffith rejected. Zukor's program called for the production of thirty pictures a year and marked the beginning of the grading of pictures as A, B and C pictures.

In 1913 Jesse L. Lasky, who had formerly been a vaudeville manager, went into the motion picture business in partnership with his brother-in-law, Samuel Goldfish, or, as he became known later, Samuel Goldwyn. With Cecil B. DeMille directing, the Lasky-Goldfish combination brought another stage star, Dustin Farnum, to the movies in *The Squaw Man.* It was about this time that Harry Reichenbach, who was to become Hollywood's greatest press agent, came into the industry. The Lasky-Zukor enterprises merged as Paramount Pictures in 1914.

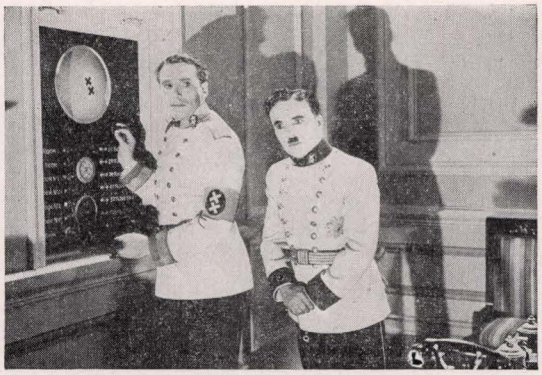
William Fox, finding difficulty in getting pictures for his growing chain of theatres, went into the production end of the business in 1914 with a picture called *Life's Show Window.* The first and greatest of the early Fox stars was Theda Bara (born Theodoshia Goodman), who became an overnight star in the picture *A Fool There Was,* a screen version of Kipling's *The Vampire.* Theda Bara made forty feature pictures for Fox within the three-year-period 1915 to 1918. Fox also introduced another stage star to the screen, William Farnum, to whom he paid a salary of $10,000 a week.

The greatest star in the history of motion pictures, Charlie Chaplin, first was seen on the screen in 1913 in one-reel Keystone comedies. He made his first feature picture in 1914 when he co-starred with Marie Dressler in *Tillie's Punctured Romance.* Thirty years after his first screen appearance Chaplin still remained a top-ranking screen star, with such great pictures to his credit as *Shoulder Arms* (1918), *The Kid* (1921), *The Gold Rush* (1925), *The Circus* (1928), *City Lights* (1931), *Modern Times* (1935), and *The Great Dictator* (1940). In 1942 a remake of *The Gold Rush* was released with narration and musical score by Chaplin.

In 1915 Metro Pictures was organized with Richard Roland as president and Louis B. Mayer as secretary. Metro was later to merge into the Metro-Goldwyn-Mayer Pictures, the largest and most powerful of film producers, and Louis B. Mayer was to become the production head of this combine.

Goldwyn Pictures came into being in 1916, a partnership of Samuel Goldfish and Edgar Selwyn. The name Goldwyn came from the first syllable of Goldfish and the last syllable of Selwyn, a name later adopted by Goldfish himself. This firm brought additional stage stars to the screen, among them Maxine Elliot, Mary Garden and Madge Kennedy. The firm was, nevertheless, a failure. Later Goldwyn became one of the most successful producers of high-grade pictures.

The Loew interests, then one of the largest and most successful theatre chains in the country, went into the production end of the industry for the first time in 1919, when it bought Metro Pictures. Shortly thereafter, Metro, which had been in a bad way, produced *The Four Horsemen of the Apocalypse,* starring Rudolph Valentino, a film that made a profit of $4,000,000. Five years later, in 1924, Metro merged with the Louis B. Mayer Pictures Corporation, and then with Goldwyn Pictures, to become Metro-Goldwyn-Mayer. Under the direction of Louis B. Mayer, who first opened a motion picture theatre in a Haverhill, Mass., store in 1907, Metro-Goldwyn-Mayer went on to such big successful productions as *Ben Hur, The Student Prince* and *The Big Parade.* Playing a leading part in the development of M-G-M was its executive



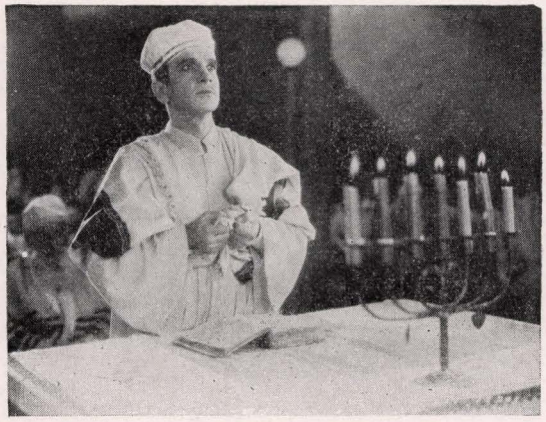
Charles Chaplin (right) in a scene from the film "The Great Dictator"



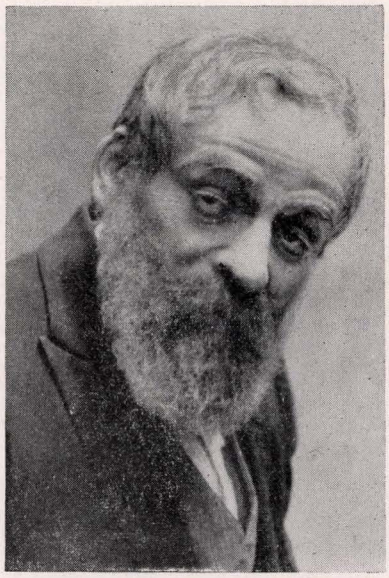
George Cukor, film director



A group of American cinema executives: (bottom) Carl Laemmle and Benjamin P. Schulberg; (center) Louis B. Mayer; (top, l. to r.) Irving Thalberg, Jack Warner, and Harry Rapf



Al Jolson in "The Jazz Singer"



Paul Muni in the title role of the motion picture "The Story of Louis Pasteur"

vice-president from 1924 to 1936, the youthful Irving Thalberg who, until the time of his death at the age of thirty-seven, was considered one of the production geniuses of Hollywood.

Sound pictures, or "talkies," as they were first called, brought the Warner Brothers into prominence in the industry. Although this family had been in the motion picture business from 1903 on, when Harry M. Warner opened the ninety-nine-seat Cascade Theatre in Newcastle, Pa., with chairs borrowed from a neighboring undertaker, the Warner Brothers were not important figures in the industry until they took the leadership in the development of sound pictures. The first Vitaphone sound picture was presented in New York on August 6, 1926. Greatest of the early talking pictures, the picture that completely sold "sound" to the industry, was a Warner Brothers production of Al Jolson in *The Jazz Singer.* From then on a silent picture was a rarity. In the process of growth Warner Brothers absorbed First National Pictures, of which Hiram Abrams was at one time president. Under the production direction of Jack Warner and Hal B. Wallis, Warner Brothers became one of the "Big Four" of the motion picture industry.

Louis J. Selznick, who made the jump from jewelry store to general managership of Universal Pictures, was one of the "greats" of the industry in the 1920's, but he came off second best in his battles with Adolph Zukor, and Selznick was just a name in the history of the motion pictures until his son, David O. Selznick, emerged as a vice-president and producer for Metro-Goldwyn-Mayer in 1933. Myron Selznick, another son of Louis J. Selznick, became the most successful motion picture agent in Hollywood. David O. Selznick will go down in motion picture history as the producer in 1939 of *Gone With the Wind,* a picture which brought $32,000,000 to the nation's box-offices. Produced at a cost of $4,250,000, this most lavish picture in the history of the industry is reputed to have made a six-million-dollar profit for M-G-M, and a two-million-dollar personal profit for David O. Selznick. Selznick is the man who revolutionized motion picture thinking in the direction of careful transcriptions of literary classics. For ten successive years motion picture exhibitors voted him the number one producer of box-office successes. His *Gone With the Wind* won the Academy award for Selznick in 1939, as did *Rebecca* in 1940. From 1936 on he headed his own production companies.

There are many other Jews who at one time or another were leaders of the industry. Al Lichtman, who has since been president of United Artists Pictures and in 1943 was assistant to the president of Metro-Goldwyn-Mayer, is credited with originating the idea of "road showing" a picture, back in 1919. The Cohen brothers, Jack and Harry, along with the late Joe Brandt, developed Columbia Pictures from a struggling independent to an important major producer. Both brothers started with the Laemmles, Jack as far back as 1908 and Harry in 1913. In 1911 Jack Cohen issued the *Universal Weekly,* the first independent newsreel. Hiram Abrams went from a high executive position in Paramount to be president of First National, and later of United Artists Pictures. Nicholas Schenck was president of Loews, Inc., and of Metro-Goldwyn-Mayer Pictures from their very beginnings, the man in charge of the theatrical operations of this vast chain of theatres. His brother, Joseph M. Schenck, first known as personal manager for Norma Talmadge, was for a number of years executive head of the United Artists Corporation, the founder in 1933 of the Twentieth Century Pictures Corporation, and later the chairman of the board of the merged Twentieth Century-Fox Film Corporation. Max Fleischer, producer of the celebrated "Out of the Inkwell" cartoons, produced the first successful lifelike animated cartoon in 1915 in collaboration with J. R. Bray. Sol N. Wurtzel went to work for Fox Films in 1915, and rose to be one of the key executives of Twentieth Century-Fox. Emmanuel Cohen started with Pathé in 1914, was editor of the *Pathé Newsreel* for many years, went to Paramount in 1926 to start the *Paramount Newsreel* and head short subject production, and later became vice-president and director of Paramount Pictures. Albert Lewin, who started as a scenario writer, during which time he wrote *Bread,* one of the most famous silent pictures, rose to be an executive producer for Metro-Goldwyn-Mayer.

A number of Jews played an important part in the development of the film industry in England. Alexander Korda, after a number of years as a director in Hollywood, went to England to score his greatest successes. He became head of Korda Productions as well as being knighted. The three Ostrer brothers—Isidor, Maurice and Mark—were long influential in English film circles, as was Michael Balcon. Victor Saville, one of the best of the English directors, worked in Hollywood and England. (See also p. 220.)

Jews are among those who should be mentioned for their part in the development of a technique of motion picture exhibition. Moe Mark, brother of Mitchell H. Mark of Buffalo, was among the first theatre owners to visualize the modern motion picture theatre, as we know it today. His Mark Strand Theatre, opened in New York in 1914, gave the industry's most original showman, S. L. Rothafel (Roxy), his first great chance. From a small 100-seat theatre in Forest City in 1908, Rothafel went to the management of the Regent Theatre in New York in 1913, the Strand in 1914, and later the Rialto, the Rivoli, the Capitol and the Roxy. It was Rothafel who first espoused the huge stage shows in motion picture theatres, and it was he who first used the radio for popularizing a theatre. Roxy and his gang helped convert New York's giant Capitol Theatre from a failure into a huge success. Later he went on to his own theatre, the Roxy.

Hugo Riesenfeld, working with Roxy, was the first orchestra leader to provide elaborate musical accompaniments for feature pictures. He later managed the Rialto and Rivoli Theatres. In California Sid Grauman, son of David Grauman, originated the star-studded celebrity Hollywood type of première at his Egyptian Theatre in Hollywood. In 1943 Leon Leonidoff had been director of production at Radio City Music Hall for ten years. A number of musicians, originally given their chance by Roxy and Hugo Riesenfeld, went on to high places in the musical end of the motion picture industry, among them Erno Rapee, Nathaniel Finston and Borris Morros. Other Hollywood musical directors were Alfred Newman and Max Steiner.

There is an almost endless procession of Jews who participated in the production, directorial, writing and acting divisions of the motion picture industry. In the confines of this brief survey we can only mention some of them. Among the producers not previously mentioned were Walter Wanger, William Goetz, Leo Spitz, Harry Rapf, Albert Lewis, Sol Lesser, Charles Rogers, B. P. Schulberg, Jack H. Skirball, I. J. Schnitzer, Samuel Briskin and Josef Pasternak. Among the directors were Mervin LeRoy, Ernest Lubitsch, Michael Curtiz, Norman Krasna, Max Reinhardt, Irving Rapper, Sidney Lanfield, Irving Cummings, Gregory Ratoff, William Wellman, Marion Gering, Mitchell Leisen, Joseph von Sternberg, Mark Sandrich, Alfred Santell, Herman J. Mankiewicz, Norman Taurog, John N. Stahl, Garson Kanin, George Cukor and William Wyler. These men directed some of the finest motion pictures in the history of the industry. William Wyler, for his work with *Mrs. Miniver,* won the 1942 directorial award of the Motion Picture Academy of Arts and Sciences.

Among the most successful screen writers were Sidney Buchman, Richard Maibaum, Arthur Sheekman, Edmund Goulding, Jerome Kern, George Gershwin, Clifford Odets, Samuel Hoffenstein, S. N. Behrman, Samuel and Bella Spewack, John Wexley, John Howard Lawson, Norman Krasna, Arthur Kober, Morrie Ryskind, Irving Berlin, Rodgers and Hart, Irwin Shaw,

Lillian Hellman, Michael Kanin (a collaborator on *Woman of the Year,* the 1942 choice of the Motion Picture Academy of Arts and Sciences for the best original story), the Epstein brothers, Jerome Choderov, Allan Boretz, Louis Weitzenkorn, Rian James, Ben Hecht, Daniel Fuchs and Herman J. Mankiewicz, who wrote one of the most original scripts in the history of the motion pictures for the Orson Welles production, *Citizen Kane.* Among the Jewish actors and actresses were Luise Rainer (Academy Award winner), John Garfield, Sylvia Sydney, Paul Muni (Academy Award winner), Binnie Barnes, Paulette Goddard, Conrad Veidt, Peter Lorre, Sam Jaffe, Milton Berle, the Four Marx brothers, Al Jolson, Edward G. Robinson, Melvyn Douglas, Albert Basserman, Eddie Cantor, Martha Raye, Bert Lahr, Mary Ellis, Louise Henry, Ricardo Cortez (successor to Valentino), Sydney Fox, George Tobias, Joan Blondell, Lou Lehr, Jack Benny, Sally Eilers, Sid Silvers, Aline MacMahon, George Stone, Kitty Carlisle, Adolph Menjou, J. Edward Bromberg, Elisabeth Bergner, Louis Wolheim, Edward Arnold, Morris Carnovsky, Joseph Schildkraut, Sam Levine and Sue Carol.

Radio. Two of the most prominent executives in the field of radio are Jewish, namely William S. Paley, president of the Columbia Broadcasting System, and David Sarnoff, president of the Radio Corporation of America, parent organization of the National Broadcasting Company and the Blue Network.

Sarnoff was one of the real radio pioneers. Starting as a messenger boy for Commercial Cables in 1906, he was in turn a wireless operator on ships at sea, district manager, and commercial manager of Marconi Cables. When that organization was merged with the Radio Corporation of America in 1919, he became general manager of R.C.A., a post which he held until he assumed the presidency in 1930.

Paley entered the radio business in 1928, when he bought the stock of the then infant Columbia Broadcasting System from another Jew, Jerome H. Loucheim. Paley's interest in radio arose from a successful advertising campaign conducted by the cigar company of which he was vice-president and advertising manager. From nineteen stations in 1928 the Columbia Broadcasting System grew to 120 stations in 1943. Under Paley's direction, C.B.S. first started supplying member stations with free sustaining programs. He was a pioneer in the field of religious and educational broadcasting, and inaugurated the C.B.S. School of the Air and the C.B.S. Church of the Air. Paley was instrumental in bringing to radio also the New York Philharmonic Symphony Orchestra.

Practically every writer of repute was represented on the air at one time or another, and it is impossible to list them. But during the course of years a group of radio writers developed from within radio, and they evolved a particular technique of radio writing. Two of them should be singled out: Norman Corwin and Arch Oboler. These two, along with Orson Welles and one or two others, emerged to fame from the anonymity of radio writing.

They both published volumes of their radio plays in 1942, Corwin publishing *Thirteen by Corwin,* and Oboler *Fourteen Radio Plays.* Both men are strong anti-Fascists, and many of their most dramatic radio plays were in the cause of democracy. Following the entrance of the United States into the second World War, both of them did considerable work for the Office of War Information and for other government information agencies. Corwin went to England to do a series of programs from overseas. Most notable of the Corwin scripts was the one which he wrote for the 150th anniversary of the ratification of the American Bill of Rights, a program which was broadcast to the nation on all the networks. Among the finest of the other Corwin scripts were *My Client Curley, They Fly Through the Air with the Greatest of Ease,* and *The Plot to Overthrow Christmas.* While conducting the "Pursuit of Happiness" program, he introduced "The Ballad for Americans" to the air. He wrote and directed the scripts for the "Words without Music" series.

Among Oboler's most distinguished scripts were *The Rich Kid,* starring Freddie Bartholomew; *The Lonely Heart,* starring Alla Nazimova; *John Quinn, U.S.N.; Paul Reverski;* and *Memo to Berchtesgaden.* Oboler's first successful program was "Grand Hotel" in 1935, when he wrote the scripts for famous Hollywood stars. From 1938 on he wrote and produced a weekly half-hour series for the National Broadcasting Company. He was the first radio writer to use the James Joyce "stream of consciousness" technique on the air.

Practically all the stars of stage and screen appeared on the radio at one time or another. It is impossible to list all these radio performers. A few, however, developed principally as radio personalities, or made radio the major aspect of their careers. Certainly, among this group is Jack Benny, the foremost radio comedian of the air, a performer whose success on the air waves is far greater than that which he ever achieved on the vaudeville or musical comedy stage. In fact, as a result of becoming a radio star, Benny reversed the process and became a screen star. According to the Cooperative Analysis for Broadcasting for 1942 (the so-called Crossley Rating), the Jack Benny program was the second most popular on the air during the year of 1942, a popularity rating which he held for many years.

Listed as the seventh most popular program in 1942 was one starring Fannie Brice as "Baby Snooks." Like Benny, Miss Brice achieved greater success on the air than she ever did on the stage or screen. Ninth place on the 1942 Crossley Rating went to Walter Winchell, thus making him the top ranking commentator in popularity for that year.

Other news commentators of the Jewish faith in 1943 were Gabriel Heatter, Cecil Brown, Samuel Grafton, Alice Hughes, and Estelle M. Sternberger. Over a course of years Heatter rated with Lowell Thomas, Edwin C. Hill, Raymond Gram Swing, Boake Carter and others as one of the top flight reporters of the air. Cecil Brown, a returned war correspondent, was one of the many new names to achieve radio fame as the result of war reportage. Samuel Grafton, newspaper columnist, was also a new name among serious political commentators (1943). Alice Hughes, newspaper shopping columnist, was one of the leading commentators on the distaff side (1943).

Three sports commentators should also be included in this group: Sam Taub, one of the outstanding boxing reporters; Dick Fishel, best known for his football reporting; and Bill Stern, one of the outstanding general sports commentators.

Aside from Jack Benny and Fannie Brice, three other Jewish comics were, in 1943, long-time radio favorites: Eddie Cantor, Al Jolson and George Burns of Burns and Allen. Phil Baker, another vaudeville and stage comic, made a place for himself on the radio as conductor of a quiz program, "Take It or Leave It." Appearing less frequently on the air, but nevertheless radio favorites, were (1943) George Jessel, Bert Lahr, Lou Holtz, Willie Howard, Harry Hirshfield, Benny Rubin and Ed Wynn. To Ed Wynn belongs the distinction

of having been the star of the first complete show ever produced on the air, *The Perfect Fool*. Regulars on the highly successful "Information Please" program are largely Jewish: Clifton Fadiman, master of ceremonies, Franklin P. Adams (F.P.A.), and Oscar Levant. The originator and manager of this program was Dan Golenpaul. Edward G. Robinson, as managing editor of the newspaper in "Big Town," is one of the most successful of the stage and screen stars to adapt himself to radio.

Probably one of the oldest of the day-time serials was "The Goldbergs," which is written, directed and starred in by Gertrude Berg. Serving as foils for Eddie Cantor, Jack Benny and Fred Allen were (1943) such less known comedians as Charles Cantor (a regular with Fred Allen), Bert Gordon (the Mad Russian), Parkyakarkas (Harry Einstein), and the violinist-humorist Dave Rubinoff (one-time foils for Eddie Cantor). Ben Grauer is one of the best-known announcers.

There is no end to the listing of orchestra leaders heard on the air. Among the most popular in 1943 were Ben Bernie, Benny Goodman, Sammy Kaye, Mark Warnow, Phil Spitalny, Jacques Renard, Abe Lyman, Joe Rines, Leo Reisman, Eddie Duchin, and Meyer Davis. Practically all the leading concert stars and symphony orchestra leaders appeared on the air.

Rabbi Jonah B. Wise, of Central Synagogue, New York, as director of "The Message of Israel" program, conducted a weekly radio service featuring rabbis from all over the country. These programs were under the auspices of the United Jewish Laymen's Committee.

HENRY W. LEVY.

The Yiddish Theater. The Yiddish theatre dates back to the 13th cent. with the appearance of professional clowns (Leitzin) and troubadours as entertainers at weddings and other festivities. In the 15th cent. the then famous Dance of Death was frequently performed in the ghettos. The more complex and organized form of theatrical entertainment were the Purim plays, of which there are texts dating back to the 16th cent. The Purim players were usually either amateurs or semi-professionals, and, as a rule, consisted of local troupes engaged in house theatricals.

At the beginning of the 18th cent. a professional company of Purim players, under the direction of one Berman, toured Germany, Alsace, Poland and Lithuania, and performed before large audiences. This, and other companies of Purim players, enlarged upon the texts of their written playlets, which were of a religious or satirical nature, by employing the improvisational technique of the Commedia dell'Arte. Simultaneously with the Purim plays, dramatizations of the Biblical story of Joseph and his brethren were frequently enacted. The first known text of such a play belongs to the beginning of the 18th cent. (1708).

During the first half of the 19th cent. the Yiddish theatre made rapid strides toward the production of plays of consistent dramatic content. In 1820 a comedy, *The False Kashtan* (Kashtan was the name of a famous cantor), by Moritz Saphirs, was produced in Hungary. In 1830 Cracow had a Yiddish theatre which gave performances every night to large audiences. In the 1830's and 1840's productions of one-act satirical plays (by David Leib Biderman) were performed in Vienna.

In the early 1830's a play about Moses was given in Warsaw, and later in the same decade (1839) one David Turkus gave a series of eight performances in the same city. In 1854 a full-length play was produced in Berdichev, Russia; in 1863 the first well-integrated stage play written in Yiddish—*Serkele*, by Solomon Ettinger—was produced by the students of the rabbinical school in Zhitomir, Russia. That amateur performance is especially worth noting because one of its participants, Abraham Goldfaden, who at the age of twenty-three played the title role—that of a young woman—subsequently fathered the first modern professional Yiddish theatrical company.

The birth of the first professional Yiddish troupe took place in a "wine-cellar," a tavern catering to Jews in Jassy, Roumania, in 1876. There Abraham Goldfaden (originally Goldenfodim), a lyricist and aspiring playwright, met two entertainers, Israel Grodner and Sachar Goldstein. They turned the tavern's small platform into a stage, and hastily improvised comedies by Goldfaden were produced. From there the troupe moved on to Bucharest, where it was enlarged by several members. One of them—Sigmund Mogulescu, a trained singer and a member of a synagogue choir, was a true find and was destined for a brilliant career as a great comedian on the Yiddish stage.

By this time Goldfaden had written some full-fledged plays with songs (*Recruits; The Contractor; Shmendrik*), and the company was off to a successful start and to a split in its ranks. The artistic integrity and the will to succeed prompted Goldfaden to assign the leading role of Shmendrik to the youthful Mogulescu, and Grodner withdrew to form a rival troupe with Joseph Lateiner as playwright following in the footsteps of Goldfaden. As both companies thrived, a third was formed in Roumania, with M. Hourwitch as playwright.

In 1879 Goldfaden moved his company to Odessa. Its performances were well attended, but the Jewish intellectuals objected to the frivolous and unenlightened repertoire. Whereupon an enterprising journalist, I. I. Lerner, formed a company for the production of serious drama (*Uriel Acosta* by Karl Gutzkow, *Serkele* by Solomon Ettinger, and others). Out of a profound respect for the opinion of the intelligentsia, of which he was one, Goldfaden took to writing plays and librettos on historical and Biblical subjects (*Judah the Maccabee; Uriel Acosta; Bar Kochba; Sulamith*), and added prestige to his success.

In Odessa, Jacob P. Adler, a tall handsome youth of spontaneous popular appeal on the stage, joined his company. For a few years the Yiddish theatre in Russia seemed well on its way to a creatively productive future, when, in 1893, it was prohibited by the czarist regime. The official ban remained in force until 1905, and to the extent to which the Yiddish theatre functioned in Russia it was either clandestine, or disguised as German in its language. The more reputable companies crossed the border to Roumania, thence to London and to the United States.

Meanwhile the mass immigration to the United States, caused by the Russian pogroms of 1880, created a demand for a Yiddish theatre in such cities as New York, Boston, Philadelphia, Baltimore and Chicago. In 1882 Boris Thomashefsky, then a lad in his teens, a singer in a synagogue choir, like so many other future Yiddish actors, was instrumental in bringing from London to New York a group of players who had been members of Goldfaden's erstwhile troupe in Roumania. In the summer of 1882 the professional Yiddish theatre was launched in New York, on the stage of Turn Hall (East 4th Street, between Second and Third Avenues), with *Kolddunya*, a musical play by Goldfaden.

In the summer of 1882 Sigmund Mogulescu arrived in the United States with his company from Roumania (via London). His fame as a comedian of unusual gifts preceded him. Although his first appearance (in the Terrace Garden on 58th Street, New York) was ill-received because of the vehicle (*Bluebeard*, by Offenbach), which was not appreciated by the audience, he soon established himself as one of the most beloved Yiddish actors of all times.

Jacob P. Adler, who had played in London from 1883 on, came to the United States in 1887 as the head of a company, played a brief engagement in Chicago (Madison Street Theatre), returned to London and then, in 1890, returned to the United States, making New York his home for his lifetime.

Driven by discrimination and outright persecution from the countries of Eastern Europe, and attracted by the rising stars of the Yiddish stage in America, scores of other actors came to these shores, making the United States the major center of Yiddish theatrical activities for half a century.

David Kessler, one of the truly great dramatic actors of his time, Morris Moscowitch, who later also rose to stardom on the British stage, Sarah Adler, Kenny Lipzin, Leon Blank, Bertha Kalich, Malvina Lobel with Adler, Thomashefsky and Mogulescu, served as the mainstay for the theatrical companies that achieved true histrionic stature. As a matter of course, the dominant star of each company served also as the director. As a whole, their acting, occasionally lacking in restraint, and not always in the best of taste, was marked by a high sense of character portrayal and a moving sincerity.

With the ascendancy, in the last decade of the 19th cent., of Jacob Gordin as a playwright, the Yiddish theatre in America, as a whole, acquired a repertory of substantial dramatic works. Having written his first play (*Siberia*) for Jacob P. Adler, he later supplied dramatic vehicles in which others appeared with distinction (Kessler in *God, Man and the Devil;* Kenny Lipzin in *Mirele Efros;* Bertha Kalich in *Sapho*).

In scores of plays expounding basic ideas which he adapted from Shakespeare (*The Jewish King Lear*), Goethe (*God, Man and the Devil*) and others, he displayed astute stage craftsmanship and a canny ability to project a telling message in theatrical terms. His character delineation was crude and obvious, but the dramatic situations he evolved afforded the actors numerous opportunities to emerge with force and distinction. He reigned supreme for a score of years, during which time younger playwrights (Leon Kobrin, Z. Libin) contributed plays of merit, constantly improving the dramatic standards of the Yiddish stage.

At the same time the musical vehicles declined in quality. Such librettists and playwrights as Joseph Lateiner, "Professor" M. Horowitz, Isidor Zolotarefsky, and Boris Thomashefsky catered to the least cultivated of their growing audiences. Yiddish dramatic clubs sprang up in New York and in other large cities, attracting young people with stage aspirations and literary men and women who labored to raise the standards of the Yiddish stage. In response to such organized activities, and for the furtherance of their own careers, the stars of the professional companies produced adaptations from other languages: Shakespearean plays (notably Jacob P. Adler, as Shylock in *The Merchant of Venice*), Hermann Sudermann, Tolstoy and others. A German Jewish actor, Moritz Morison, under the initial sponsorship of Boris Thomashefsky, appeared in classical dramas (*The Robbers* by Schiller, *King Lear* and *Othello* by Shakespeare), speaking his own lines in German.

With a continuous stream of Yiddish-speaking immigrants, the Yiddish theatre grew and branched out into operetta houses, melodramatic and dramatic theatres. Popular composers (Joseph Rumshinsky, Joseph Brody, Herman Wohl) supplied the music for the operettas. Melodramatic writers, who mastered the rudiments of the craft—notably Isidor Zolotarefsky, Max Gabel (who was also a leading actor, director and entrepreneur), and William Siegel—composed "roof-raising" plays.

But the lingering influence of Jacob Gordin, the appearance on the Yiddish stage of Rudolph Schildkraut, the success of *The Eternal Wanderer* by Ossip Dymow, which brought to the fore a number of younger players, such as Celia Adler, Jacob Ben-Ami, Gershon Rubin, and Lazar Fried, the emergence into the limelight of Maurice Schwartz, then a youthful actor of unusual promise in serious drama, together with the constant urging of the Yiddish-speaking intelligentsia, prepared the ground for a sustained effort to create a dramatic theatre with a consistent artistic policy.

In 1918 the ambitious Maurice Schwartz organized a company of young actors (Maurice Schwartz's Irving Place Theatre), including Celia Adler, Ben-Ami, Bertha Gersten, Jechiel Goldsmith, Anna Appel and Ludwig Satz, who had just come into fame playing with Jacob P. Adler at the Grand Theatre in *World Aflame* and *Slaves of the People* by Ossip Dymow. The success of two plays by Perez Hirschbein (*The Forsaken Nook* and *The Blacksmith's Daughters*) during Maurice Schwartz's first season at the Irving Place Theatre proved that the time was ripe for an artistic theatre.

The Yiddish Art Theatre. The Yiddish Art Theatre was organized under this name in 1921 at the Garden Theatre, in New York city, although its actual existence as a theatrical company dates back to 1918, when its director, Maurice Schwartz, headed his first troupe at the Irving Plate Theatre. Though conducted as a private theatrical venture, it assumed the importance of a public institution because of its contribution to the advancement of the Jewish stage in America. Following a policy of presenting plays of artistic merit, the Yiddish Art Theatre enriched the Yiddish stage by a most diversified repertoire and, incidentally, trained and developed a whole generation of actors.

Of the original Jewish plays produced by the Yiddish Art Theatre, the most significant are: *A Forsaken Nook* and *The Blacksmith's Daughters,* by Perez Hirschbein; *The Golden Chain,* by I. L. Peretz; dramatizations (by J. D. Berkowitz) of stories and novels by Sholem Aleichem (*Tevye, The Dairyman; It's Hard To Be a Jew; The Sweepstakes; Sender Blank*); dramatizations (by Maurice Schwartz) of novels by Sholem Asch (*Uncle Moses; The Witch of Castille; Kiddush Hashem; Three Cities; Salvation*); *Thieves,* by Fischel Bimko; *The Dybbuk,* by S. Ansky; *Rags,* by H. Leivick; *Major Noah,* by Harry Sackler; *Moshke Hasir,* by Isaac Dob Berkowitz; *Riverside Drive,* by Leon Kobrin; *Bread* and *Human Dust,* by Ossip Dymow; *Rivals,* by Jonah Rosenfeld; *American Chassidim,* by Chone Gotesfeld; *The Treasure,* by David Pinski; and dramatizations of I. J. Singer's *Yoshe Kalb* and *The Brothers Ashkenazi.*

Its most important productions of translated and adapted plays were: *Mrs. Warren's Profession,* by George Bernard Shaw! *Professor Bernhardi,* by Arthur Schnitzler; *The Father,* by Johan August Strindberg; *Uncle Vanya,* by Anton Chekhav; *Lower Depths,* by Maxim Gorki; *Anathema* and *The Seven Who Were Hanged,* by Leonid Andreyev; *Sabbatai Zvi,* by J. Zhulavski; *Wolves,* by Romain Rolland; *The Chalk Circle,* by Klabund; *Power,* by Lion Feuchtwanger; *Mendel Spiwack,* by Semyon Youshkevitch; *The Merchant of Venice* and *Othello,* by William Shakespeare.

Among the actors who at different times were members of the Yiddish Art Theatre company were: Bina Abramowitch, Celia Adler, Julius Adler, Stella Adler, Anna Appel, B. Baratov, Jacob Ben-Ami, Helen Beverly, Judah Bleich, Joseph Bulov, Isidore Cashier, Yudel Dubinsky, Lazar Fried, Leo Fuchs, Lucy Gehrman, Misha Gehrman, Bertha Gersten, Samuel Goldenburg, Jechiel Goldsmith, Charlotte Goldstein, Luba Kadison, Kurt Katch, Leah Rosen, Michael Rosenberg, Ludwig Satz, Gustav Shacht, Zvi Scooler, Mark Schweid, Abraham Teitelbaum, Muni Weisenfreund (Paul Muni), and Anatole Winogradoff. Maurice Schwartz directed almost all the productions while playing leading parts in most of them.

Besides the Yiddish Art Theatre, the more serious attempts to further the artistic advancement of the Yiddish stage in America were: "Our Theatre," an



The Vilna Troupe aboard the vessel that brought them to the United States on a guest tour

experimental group (in the Bronx, N. Y.) which functioned for a brief season (1923); the Rudolph Schildkraut Theatre, Bronx, N. Y. (1925-26); occasional productions by Joseph Bulov, and by Jacob Ben-Ami (1926-27 at the Irving Place Theatre; 1939-40 at the National Theatre).

With the rise in the general standards of the Yiddish theatre in America, during the decades following the first World War, its musical productions took on a more modern character both in style and content. New musical comedy players (Aaron Lebedyev, Michael Michalesco, Itzik Feld, Lucy Levine, Menashe Skulnik, and the actor-producer Herman Yablokov) and the appearance of younger composers (Sholem Secunda, S. Olshanetzky, Abraham Ellstein) and the influence of Broadway musicals brought a measure of vitality and freshness to the Yiddish operettas without, however, heightening their artistic merits to an appreciable degree. Molly Picon, a musical comedy star, who rose to stage fame during this period under the sponsorship of her husband, Jacob Kalich, director, play adapter and occasional playwright, made the most noteworthy contribution to this phase of the Yiddish musicals, both by her acting and by the general quality of the productions in which she appeared.

The Artef Players. Upon the initiative of the Jewish section of the Young Workers' League, a leftist organization of Communist orientation, a Workers' Theatre Alliance was launched and an acting group was formed under the name of Artef, with an actor, Jacob Mestel, as its director. In 1927 the Artef players began performing propaganda pieces. It was not, however, until a few years later, when Benno Schneider, formerly of the Habima, joined the group as its director, that its productions took on the aspects of professional theatre. His direction elicited praise from the American critics, but after a decade of sporadic activity, the Artef virtually went out of existence for lack of audience support.

Pre-World War Russia. In the Russia of the period preceding the first World War, where the ban on the Yiddish theatre was lifted in 1905, only to be clamped on again in 1910, the Yiddish stage experienced a revival mainly with the aid of the American repertoire of plays by Gordin, Libin and others, and with a troupe headed by the dramatic actress Esther Rachel Kaminsky (1905-9) as its most successful exponent. In 1908 the playwright Perez Hirschbein organized a company of young actors, known as the "Hirschbein Troupe." It was a wandering theatre, with a literary repertoire that existed for only two years, but left its mark on the further development of the Yiddish stage.

Europe—First World War and Post-War Period. While the Yiddish theatre was completely prohibited in Russia during the first World War, it blossomed forth in Poland during the German occupation and in the post-War period. In 1916 a semi-professional group constituted itself into a theatrical organization out of which came the Vilna Troupe. It produced plays by Sholem Asch, David Pinski, Leon Kobrin and other noted dramatists. Moving to Warsaw, it acquired a trained and gifted director, David Herman, whose production of *The Dybbuk* by S. Ansky in 1920 made Jewish theatrical history.

Subsequently the Vilna Troupe split into several companies, one of which came to the United States in 1924 and dissolved after a few brief but notable seasons. Another outstanding Yiddish company in Poland was *Wikt* (Warsaw Yiddish Art Theatre), under the direction of Sigmund Turkow. It was organized in 1923, and with some



An early photograph of the Yiddish Art Theatre players, with their director, Maurice Schwartz (center, front). Paul Muni (then known as Muni Weisenfreund) is fourth from the right in the second row

interruptions produced plays up to the German invasion of 1939.

The following Yiddish writers contributed to the enrichment of Yiddish dramatic repertoire: Shalom Jacob Abramowitsch (Mendele Mocher Sforim), Sholem Aleichem, S. Ansky, Sholem Asch, Isaac Dob Berkowitz, Fischel Bimko, Chone Gotesfeld (comedies), Perez Hirschbein, Leon Kobrin, H. Leivick, Z. Libin, I. L. Peretz, David Pinski, Harry Sackler, and I. J. Singer.

Soviet Union. In the Soviet Union more than ten Yiddish theatrical companies were functioning prior to the German invasion of June, 1941, and most of them continued their activities during the War. The preparation for the establishment of a Soviet Yiddish Theatre began by the Jewish commissariat almost immediately following the October Revolution. In 1918 an acting group was formed in Petrograd (Leningrad). In 1919 Alexander Granovsky, an imaginative and resourceful stage director, was put in charge and the group was named the Yiddish Intimate Theatre. It was moved to Moscow in 1929 and produced *Masks* (based on stories by Sholem Aleichem), with sets by Marc Chagall and music by Joseph Achron. In 1925 it was renamed the Moscow Yiddish State Theatre. Its initial repertoire included plays based on Goldfaden's *Kolddunya; The Travels of Benjamin the Third,* by Shalom Jacob Abramowitsch; *200 Thousand* (The Sweepstakes), by Sholem Aleichem; *At Night on the Old Market Place,* by I. L. Peretz.

These productions were of a highly stylized nature, and the plays were given a proletarian interpretation. In 1928 to 1929, the company toured Western Europe, where Granovsky resigned and remained outside the Soviet borders to work as a film director. Subsequently the direction of the Moscow Yiddish State Theatre was entrusted to Solomon Mikhoels, who was also (1943) its leading character actor. Like most theatres in Russia, it later returned to the realistic school of acting.

In 1925 the Yiddish State Theatre of the Ukraine was established in Kharkov under the direction of E. Loiter, who was replaced by M. Norvid in 1929. After the German invasion it was moved to Samarkand.

In 1929 a third Yiddish State Theatre was established in White Russia, with M. Rafalsky as its director. It was removed in 1941 to Novosibirsk, Southern Siberia, a center of Jewish évacués from the invaded regions. Similarly, the Kiev State Theatre transferred its activities to Tashkent, another center of Jewish évacués. There was also, in 1943, a Yiddish State Theatre in the Jewish autonomous region of Birobidjan, with H. Helfand as director.

Besides the adaptations from the Yiddish classics, plays have been provided by David Bergelson, Peretz Markish, Yechezkiel Dobrushkin, S. Halkin and other Soviet writers.

The Yiddish Cinema. The Yiddish film industry made a modest beginning in the 1920's. The most notable among the first productions was *Yiscor* by Harry Sackler, produced by Sidney Goldin with Maurice Schwartz and other members of the New York Yiddish Art Theatre and filmed in Vienna (1924). In the 1930's it developed considerable activity, resulting in a score of film productions of varying merit. Outstanding among them are: *Tevye,* based on a series of stories by Sholem Aleichem, directed by Maurice Schwartz who also played the title role (U. S. A., 1939); *Yiddle Mit Dem Fiedel,* produced by Joseph Green, starring Molly Picon, score by Abraham Ellstein (Poland, 1935); *The Dybbuk* by S. Ansky, starring A. Morewski (Poland, 1937); *Green Fields* by Perez Hirschbein, starring Helen Beverly (U. S. A., 1936); *Mirele Efros* by Jacob Gordin, starring Bertha Gersten (U. S. A., 1938).



A scene from "Tevya the Milkman" produced at the Jewish State Theatre in Tashkent

Other Yiddish films are: *Mamele,* produced by Joseph Green, starring Molly Picon (Poland, 1937); *Purim Shpieler,* same producer, starring J. Turkow, Hyman Jacobson and Miriam Kressyn (Poland, 1936); *A Brievele der Mamen,* same producer, starring Misha and Lucy Gehrman (Poland, 1938); three films (U. S. A.) featuring Moyshe Oysher: *Yankel der Shmid* (1937), *Vilner Balabeisel* (1938), and *The Cantor's Son* (1935). A number of Yiddish films were also produced in the Soviet Union, the best known in the United States being *Motye Peise dem Chasan's,* based on stories by Sholem Aleichem with synchronized monologues narrated by Michael Rosenberg. In 1939 the second World War brought the activities of the Yiddish film industry to a virtual standstill by blotting out a considerable part of its market, which was in Poland.

The Yiddish Radio. Yiddish programs are a regular feature over local broadcasting stations in American cities with large Yiddish-speaking populations. WEVD, operating in the New York metropolitan area from 1932 (Henry Greenfield, managing director), was devoting in 1943 sixty per cent of its time on the air to Yiddish programs with dramatic and vocal talent drawn mainly from the stage, with regular Yiddish announcers (N. Stutchkoff, H. Levin, I. Gorin, Victor Packer) and news comments mainly by newspapermen (Harry Rogoff, Louis Hendin, Chaim Lieberman, Z. H. Rubinstein, Mordecai Danzis, and others).

Notable also among popular commercial broadcasts on this station were the daily programs of C. Israel Lutsky, known as the "Jewish Philosopher." The Forward Hour, a weekly Yiddish broadcast sponsored by the Jewish daily *Forward,* was maintained as a regular feature from 1932 on. Frequent Yiddish broadcasts were heard also over local stations in Brooklyn and the Bronx (New York city), as well as in Chicago, Philadelphia and Boston.

LEON CRYSTAL.

Lit.: YIDDISH: Gorin, B., *Die Geshichte fun Yiddishen Theater* (1920); Shiper, I., *Geshichte fun Yiddishen Theater Kunst* (3 vols., 1923-28); Cahan, Abraham, *Bletter fun Mein Leben,* vols. 2, 3 and 4 (1926-28); *Goldfaden Book,* Yiddish Theatrical Museum (1926); Mukdoni, A., *Zichroines fun a Yiddishen Theater;* Kritiker, *Archiv far der Geshichte fun dem Yiddishen Theater un Drama* (1930); *Lexikon fun Yiddishen Theater,* vol. 1 (1930); vol. 2 (1934); Osherowitch, M., *David Kessler un Muni Weisenfriend* (1930).

ENGLISH: Hapgood, Norman, *The Spirit of the Ghetto* (1909); Drucker, Rebecca, "The Jewish Art Theatre," *Theatre Arts Magazine,* July, 1920; Samuel, Maurice, "The Dybbuk," *Menorah Journal,* Feb., 1927.

THEFT (*genebah*). The prohibition of theft is inherent in all of Jewish law from the very beginning. It is the eighth of the Ten Commandments, and is usually coupled with the laws against murder and adultery. Since Jewish law is based on the idea of private property, this prohibition serves as a means of protection. No one is to take possession of the property of others, except as regards a few cases explicitly enumerated and intended to further social interests, such as the right of the poor to the gleanings and the forgotten sheaf, the right of the laborer and wayfarer to satisfy their hunger, and the power of the court to seize property to satisfy a claim.

Seizure of the property of others may be regarded as theft or robbery, according as to whether it is done secretly or openly and by force. In Jewish law a severer punishment is exacted for theft, since one who robs runs greater risks and does not in any case take advantage of the trust or friendship of others. The codifiers often find difficulties in determining whether an act is to be regarded as theft or robbery. Thus, if one takes property from another through the use of weapons, Maimonides regards it as theft but Abraham ben David as robbery.

Theft was punished by requiring a double restitution; the stealing of animals by four- or fivefold restitution, according to Biblical law. This represents the demands of an agricultural economy. Rabbinical law modified this by limiting the cases of manifold restitution and by providing that if the thief confess his crime, he need only restore the object which he had taken. In general, Jewish law is more concerned with restoring the property to the rightful owner than in inflicting punishment on the thief. Capital punishment would have been too severe, and imprisonment for crime was never a part of Jewish legal procedure. Accordingly, a theft is put into the category of a debt; and if the thief had already disposed of the article and used the proceeds he might be compelled, like a debtor, to be in servitude until he had worked out his debt. Receiving of stolen goods was strictly forbidden.

Jewish teachers speak also of types of figurative theft which were regarded as morally wrong. "Theft of the heart" (*genebath lēb*) or "theft of the mind" (*genebath da'ath*) was defined as the use of flattering or complimentary words to influence the opinion of another, or to deceive him in any way. "Theft of words" (*genebath debarim*) was used to indicate plagiarism of the writings of another, or even the use of another's ideas without giving the latter the proper credit.

See also STOLEN GOODS.

Lit.: Maimonides, *Hilchoth Genebah* 1 to 9; Jung, Moses, *The Jewish Law of Theft* (1929).

THEILHABER, FELIX AARON, physician and author, b. Bamberg, Germany, 1884. He was a son of Adolf Theilhaber. In 1911 he served as a physician with the Turkish Army in the War with Italy over Tripoli, and in 1913 he served in the Balkan war. From 1907 to 1910 he published the periodical *Palästina.* Theilhaber participated in the Zionist sports movement, and advocated the revision of sex laws. He edited the *Beiträge zum Sexualproblem,* and was a renowned statistician. In 1935 he emigrated to Palestine, where he was living in 1943.

His books include: *Der Untergang der deutschen Juden* (1911; 2nd ed., 1921); *Beim roten Halbmond vor Tripolis* (1911); *Das sterile Berlin, eine volkswirtschaftliche Studie* (1913); *Die Schädigung der Rasse durch soziales und wirtschaftliches Aufsteigen, bewiesen an den Berliner Juden* (1914); *Die Juden und der Weltkrieg* (1916); *Schlichte Kriegserlebnisse* (1918); *Jüdische Flieger im Weltkriege* (2nd ed., 1924); *Dein Reich komme!* (a chiliastic novel from the times of Spinoza and Rembrandt; 1924); *Shterkung fun Kerper* (Yiddish; 1925); *Die Beschneidung* (1927); *Goethe, Sexus und Eros* (1929). His *Schicksal und Leistung, Juden in der deutschen Forschung und Technik* (1931) is a profound evaluation of the accomplishments of German Jews in the realms of science and technique.

THEISM. The term theism probably gained currency during the 18th cent. to designate a philosophical conception of God. Originally it meant nothing more than the opposite of atheism, that is, it affirmed the existence of God. Later on its meaning was restricted to the belief in a personal God, the conscious Creator of the world. This definition, rather than distinguishing it from atheism, sets it off against deism, which limits God's sphere of influence to the initial act of creation, from which all subsequent occurrences in the world are derived. Thus in theism God remains immanent throughout history, whereas in deism He is connected with the present universe only indirectly, because He originated it in the beginning of time. For this reason Kant, in his *Critique of Pure Reason,* called the theistic God "living" and the God of the deists "impersonal." Another element in the definition of theism is the unity of God, monotheism. Thus theism is distinct from pantheism, which identifies God with all existence, as well as from scepticism and agnosticism, which refuse to answer any question regarding the ultimate ground of things.

Judaism throughout its long history may be included in the category of theistic religions, although Judaism as a philosophy was developed only in late Hellenistic times by Philo. Nevertheless, both the Bible and rabbinic literature abound in views of God's unity and His purposeful nature. In fact, all classic Jewish works were motivated to a very large extent by the purpose of proving God's continuous watchfulness over the universe and mankind; thus these works are stamped with a truly theistic character.

See also: DEISM; GOD; MONOTHEISM; THEOLOGY.

THEODORE WIENER.

THEOCRACY (Greek *theokratia,* "rule of God"), the direct rule of God over a community. It is distinguished from monarchy, which places the ultimate power over a nation in the hands of a human king, and from hierocracy, the rule of priests, which ascribes to a religious caste unique insight through the interpretation of oracles.

Although the word theocracy does not appear in literature until the time of Josephus, who probably coined this term in describing the polity of the Jewish commonwealth (*Against Apion,* II, 165), the idea itself goes back to the earliest period of Israel's history. In fact, all primitive and Semitic tribes, and even later some of the more advanced of them, can be characterized as theocracies. This phenomenon is explained on the one hand by the nomad's passionate desire for freedom from all human interference, and on the other hand by his yearning to be filled with God's spirit and to follow His dictates and those alone.

The Bible emphasized the fact that God may manifest His will in many ways. Whether He does so through great leaders like Moses, through judges like Deborah, through a Nazirite like Samson, or through a king like Saul, it is always God who is actually accomplishing their tasks for them, while they remain simply His agents. It is He, not Moses, who leads Israel out of Egypt (*Ex.* 12:51); it is He who is the real victor in the battle against Sisera (*Judges* 5:4-5), whereas the leaders are merely His instruments.

As a permanent monarchy is established in Israel, Saul and the Davidic kings, by reason of their anointment, become the new representatives of God on earth

(*I Sam.* 24:7). In addition to that, theocracy finds a new channel of expression in the prophets, who speak to the people in the name of God (*Isa.* 7:7; *Jer.* 1:1, 11 and other passages). It is significant that there are no stereotyped criteria by which a prophet may be recognized. The presence or absence of the indefinable spirit of God alone determines the difference between a true and a false prophet.

Another means by which theocracy brings its influence to bear on the Jewish people is the Law. All statutes and ordinances by which they are governed issue directly from God (*Ex.* 19:3-6). In course of time, the Law supersedes all other forms.

This variety of the media of theocracy shows in what manifold ways the spirit of God may reveal itself in human affairs. Yet there is one basic, immutable idea underlying all these theocratic conceptions: it is the Covenant, which binds Israel to God (*Ex.* 19 and 20). The Covenant implies mutuality rather than a one-sided relationship, which might be inferred from a conventional view of theocracy. Thus the rule of God, to be effective, requires the consent of the governed. Therefore, man must choose God of his own free will, before he can truly become His subject. "The acceptance of the yoke of the Kingdom of Heaven" (*kabbalath 'ol malchuth shamayim*) must precede "the acceptance of the yoke of the commandments" (*kabbalath 'ol mitzvoth*). Yet, the Covenant being eternal, Israel has no choice other than fulfilling God's wish.

While all these ideas develop spontaneously out of the life of the Jewish people, Ezekiel's plan to erect a theocratic structure in the restored Israel with his emphasis on the priesthood and on ceremonials connected with the Temple is a conscious effort to superimpose a new constitution on the returned exiles. Actually this project (*Ezek.* 40 to 48) tends more toward a hierocracy, intended to replace the Davidic dynasty.

In the development of Jewish eschatology the theocratic pattern of the Davidic kingdom served as the framework for the ideas about the coming of God's Kingdom. Through the restoration of this dynasty God was to bring about Israel's redemption. This event was to usher in an age of eternal peace and justice, supervised by God's messenger, the scion of David. In this way Jewish eschatology perpetuated this form of theocracy even after the Davidic kingdom had ended.

On the other hand, the legal aspect of theocracy was championed by the Pharisaic party, which, in its opposition to the hierocratic tendencies of the Sadducees, gradually excluded practically all other manifestations of the theocratic impulse. From now on, God's hand was to be seen in the Law alone.

Medieval government was based on theocracy by way of the anointment of kings. Both the divine right of kings, an idea prevalent up to the most recent times, and the religious sanction of the feudal relationship, in which the ultimate suzerain of a feudal state, the king or emperor, was believed to hold his fief directly from God, are derived from this type of theocracy.

The revival of Old Testament studies during the Reformation brought theocratic communities into being which were based on the Bible, such as Calvin's republic in Geneva and Cromwell's Commonwealth in England. Both pointed to the legal and prophetic expression of Jewish theocracy as the only true polity in combatting the Catholic hierocratic system.

See also KINGDOM OF HEAVEN.

THEODORE WIENER.

Lit.: Buber, M., *Königtum Gottes* (1932) 139-82; the commentaries on and introductions to the Bible.

THEODICY, a Greek term, meaning the justification of God because of the inadequacies existing in this world. The idea of theodicy presupposes God's goodness and justice, a moral bond which unites Him with His creatures.

In the religious thinking of Israel the feeling of God's omnipotence increased as time went on. Concurrent with this development and with the deepening of the faith in God's unity (monotheism), the belief in His goodness, justice, and wisdom also took root. At first the disharmony between such a God and the evils in the world was hardly noticed. Although the incompatibility of such a religious system with the existence and the success of the wicked was realized, this fact was simply negated by the repeated asseveration that God rewards the good and punishes the wicked. Examples are the fall of man, the fate of Sodom and Gomorrah, and Pharaoh's rise and fall.

This original popular piety was hardly unique with the Biblical religion. When the prophets began to emphasize the moral aspect of the covenant and placed Israel on a footing of equality with the other nations of the world in respect to God's impartial and righteous rule of the universe, world history was transformed into a continuous process of world judgment. This was the philosophy of history exemplified in *Judges* and *Chronicles,* which explained the changing fortunes of Israel as just reward for fidelity or as retribution for disobedience to God's command.

The rise of individual thinking put new stumbling blocks in the way of this perfect theodicy. The fact that righteousness and prosperity did not combine too often in the same person contradicted this dogmatic faith. Bitter thoughts already paralyzed the thinking of the prophet Jeremiah (*Jer.* 20:7-13), and the author of *Job* asks pointedly: "Why do the righteous suffer?" During the post-Exilic period, the cruel fate visited on the hapless people could find little justification in their conduct, as many a Psalm (*Ps.* 44; 59; 69; 74; and others) contrasts the righteousness of a defeated and oppressed Israel with the triumph of the wicked and godless nations. Still, there was one consolation in the hope for the Messiah, who would bring salvation to Israel before the whole world. But this did not answer the need of the individual for just reward of his piety. The sufferings of the righteous and the prosperity of the wicked could be reconciled with the justice of God only, when this world was viewed as a fragment of the existence in the hereafter, which would round out life into a harmonious whole. Both the Talmudic and the later rabbinic theology operated with these principles in establishing theodicy. Here it grew into a very complicated doctrine of retribution.

Jewish philosophy took up the problem of theodicy. Especially noteworthy is the position of Saadia and Maimonides. The former (*Emunoth Vedeoth,* book 5, chap. 86 et seq.) treats it following the sayings of the rabbis (*Yoma* 62a; *Kid.* 39b, 40b; *Yer. Peah* i; *Midrash Gen.* 33; *Midrash Ex.* 14; *Yalkut Ps.* 103), mainly in connection with the problem of retribution. Maimonides, on the other hand, who devotes the whole third part of his *Guide to the Perplexed* to it, grapples with the problem in all its implications. All the deficiencies in the world, not only evil, for which freedom of the will is responsible, apparent imperfections of nature, sickness, death, hunger and suffering, leave the perfection of God untouched, because they derive from the defective state of matter alone and are no positive evil at all, but are only the absence of perfection, as darkness is the want of light. Besides, the world should not be considered from the point of view of the purposes and desires of man, who complains so

much about its defects; for man is in no way the ultimate goal of the universe. Maimonides' ideas on theodicy were introduced into the Western world by the German philosopher Leibniz, who commended them very highly (*Die Theodicee,* German trans. R. Habs, vol. 2, p. 21 et seq.).

See also: ESCHATOLOGY; GOD; MORALITY; PHILOSOPHY, JEWISH; RELIGION; REWARD AND PUNISHMENT.

MAX WIENER.

THEODOR, JULIUS, rabbi, b. Schmalleningken, East Prussia, Germany, 1849; d. Berlin, 1923. He studied philosophy and orientalia in the rabbinical seminary at Breslau, and served as rabbi at Berent, West Prussia, and Bojanowo, Posen. In 1890 he visited the London, Oxford and Paris libraries for the purpose of studying the Midrashim manuscripts. Theodor wrote: *Der Unendlichkeitsbegriff bei Kant und Aristoteles* (1876); "Zur Komposition der agadischen Homilien" (in Graetz' *Monatsschrift,* 1879); "Die Midraschim zum Pentateuch und der dreijährige palästinensische Cyclus" (*ibid.,* 1885-87); "Der Midrasch Bereschit Rabba" (*ibid.,* 1893-95); *Bereschit Rabba mit kritischem Apparate und Kommentare* (1903-4, parts 1 and 2, Berlin). He was a contributor to the Jewish Encyclopedia.

THEODORA, czarina of Jewish descent, who lived in Bulgaria in the 14th cent. She was the third wife of Czar Ivan Alexander of Bulgaria, who reigned from 1331 to 1355. Her original name was Sarah, and she was born at Trnovo, then the capital of Bulgaria, as the daughter of a Byzantine Jewish couple. She was known as "the beautiful Jewess." Chosen to present a petition of the Trnovo Jews to the czar, she enchanted Ivan Alexander by her beauty, and he married her about 1335. She was converted to Christianity, and received the name of Theodora or "Newly Enlightened Czarina and Sole Support of all the Bulgarians and Greeks."

She is said to have possessed a remarkable intelligence and to have helped the czar in all affairs of state. Theodora was beloved by the clergy since, despite her Jewish origin, she was "of a pure faith," ordered the restoration of churches and even founded monasteries so that, after her death, "eternal memory" was sung for her in the churches.

Her high position also strengthened the power of the Bulgarian Jews, upon whom she was said to have bestowed favors without, however, being able to prevent the dispersal of the community of Trnovo. According to an anti-Jewish historian, the Bulgarian Jews then "began to become intolerable by ridiculing the Christian faith and by behaving like genuine Bulgarians," a charge not confirmed by any other source.

Theodora succeeded in securing the Bulgarian throne for one of her two sons, Ivan Shishman III, while her two stepsons were given the regency over certain provinces of the country. She is charged by Bulgarian historians with having weakened the country by the partition and thus sealed the doom of Bulgaria. She was even accused by some historians of having poisoned Michael, heir presumptive to the throne. But this claim is not confirmed.

Ivan Shishman III, the last czar of the independent Bulgarian kingdom, hospitably received the Jews who had been driven from Hungary and had settled at Nicopolis, Plevna and Vidin. Unable to defend his country against the powerful Turks, he agreed, in 1366, to become the vassal of Sultan Murad I and sent his sister Thamar (Mara) to the harem of the conqueror. This sacrifice of the czar's sister made such an impression upon the mind of the people that the memory of the half-Jewess Mara is still kept alive in Bulgarian folk songs.

There exists a contemporary picture showing Theodora with her husband and her sons, Ivan Shishman and Assen. The Jewish-born queen figures in the historical play *Kum Propast* (Toward the Precipice), by the modern Bulgarian writer, Ivan Vazov.

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Lit.: Jirecek, *Geschichte der Bulgaren* (1876) 312; Bousquet, Georges, *Histoire du peuple Bulgare* (1909) 100 et seq.; Slatarski, W. N., *Geschichte der Bulgaren* (1918) 171-72; Singer, Eugenie, "Die Juden in Bulgarien einst und jetzt," *Menorah* (Vienna, 1927), vol. 5, pp. 543-47, 607-10.

THEODOSIUS, *see* ROME.

THEODOTION, translator of the Bible into Greek about 185 C.E. Accounts of him vary; he is said to have been a native of Ephesus or Pontus, and a Jewish proselyte or an Ebionite Christian. His version seems to have been based on the Septuagint, with additions and changes to make it conform more closely to the Hebrew original. Thus in *Job* he gives a complete translation of the book, instead of the shortened form of the original Septuagint version. His version of *Daniel* was accepted into the canon of the official Greek Bible of the church in preference to that of the Septuagint, which survives in one manuscript only (Codex Chisianus 87); the reason for this preference is obscure.

A more interesting point is the presence of Greek quotations of the Bible in the New Testament which are practically the same as the renderings of Theodotion. Two solutions have been proposed for this phenomenon: 1. that Theodotion made use of an older, pre-New Testament version in his translation; 2. that Theodotion, wherever possible, followed the New Testament renderings. A number of Theodotion's renderings to other books of the Bible have been preserved in notes. They show the translator to have been a careful worker, overfond of transliterations of the Hebrew, but sober in his choice of words and with a well-balanced style.

Lit.: Swete, H. B., *Introduction to the Old Testament in Greek* (1914) 42-49, 499; Hastings, James, edit., *Dictionary of the Bible,* vol. 4 (1919) 866.

THEOLOGY. 1. Origin and Meaning. Theology (Greek *theos,* God, and *logos,* word, "doctrine concerning God" or "divine matters") as an intellectual discipline appeared late in the history of Judaism. As the term indicates, it was created by the Greeks, who applied it rather loosely to the poems of Hesiod and Homer, which sing of the gods and of their activities, and also to the speculations of the philosophers regarding the world's origins and its relation to the gods. While Plato may be regarded as the Greek theologian par excellence, it was Aristotle who invested the term with technical significance. From the world order he derived three theoretical sciences: mathematics, physics, and theology, identifying theology with metaphysics, which reaches its climax in speculation about God as the first cause. In this light the whole of Greek philosophy took on the character of a body of theology. The Stoics distinguished between three kinds of theology: *mythical,* dealing with the gods and their worship; *natural,* seeking a verifiable account of the divine; and *civil,* or the knowledge of the ceremonies connected with the religious practices of the civil communities.

The Stoic conceptions of theology were introduced into Roman thought by M. Terentius Varro, and were subsequently adopted by the church fathers Tertullian and Augustine. When it was put into the service of Christianity, *mythical* theology was replaced with *revealed* as contained

in Scripture. Strongly contested at first on account of its association with pagan culture and with the scepticism common to philosophy, theology gradually gained general acceptance in the church.

Aristotle's identification of theology with metaphysics was carried into Islam. Moslem thinkers considered metaphysics both as a "first philosophy" and as a "theology." The function of the latter consisted in harmonizing the teachings of the Koran and "the philosopher" (Aristotle). As in Christianity, so in Islam, a distinction was made between *natural theology,* the product of reason, and *revealed theology,* given in faith (Guillaume, Alfred, *The Legacy of Islam,* 239 et seq.).

2. Jewish Theology. The first attempts at creating a Jewish theology were made by the Hellenistic Jewish thinkers, who set themselves to the task of interpreting the teachings of the Torah in the light of Greek thought. Following the break up of Alexandrian Jewry (1st to 5th centuries) and the consequent interruption of philosophic activity in Judaism, all Jewish intellectual energy was absorbed in the cultivation of Halachah and Haggadah. Theology came to life again in Gaonic times (6th to 11th centuries) along with the awakening of the scientific study of Judaism, of Masorah, Hebrew grammar and exegesis.

The first systematic theology of Judaism appeared with the publication of Saadia's *Kitab al-Amanat wa'l Itikadat,* better known by its Hebrew title of *Sefer Haemunoth Vehadeoth* (Book of Beliefs and Opinions), in 933. Written in Arabic, this pioneer work reflects the influence of Islamic thought in the selection and arrangement of the material and in the treatment of its contents. It contains chapters on creation, divine unity, commands and prohibitions (revelation), obedience and rebellion (on freedom), merit and guilt, nature of the soul, resurrection, messianic redemption, retribution, and ethics. Saadia's contemporary, David ibn Merwan Al-Mukammas, included in theology the metaphysical principles preliminary to all sciences as well as the investigation of the unity of God, the primal light (Or Bahir), and all incorporeal beings. As the science of the Torah, theology also serves the practical end of supplying the means whereby religious persons secure God's favor (*Perush Sefer Yetzirah* by Judah ben Barzillai, edit. S. J. Halberstam, 65-66). For Bahya ibn Pakuda theology represents the crowning part of theoretical philosophy, which deals with God, Torah, and such intelligible forms as the soul, intellect, and angels (*Hoboth Halebaboth,* Introduction). Abraham ibn Ezra included in theology theosophic lore (such as Merkabah and *Shiur Komah*) as well as psychology and eschatology (*Yesod Mora,* Introduction).

Maimonides unreservedly follows Aristotle in identifying theology with metaphysics. Its function is twofold: it inquires into immaterial beings, such as God and the angels, and into the underlying causes of things belonging to other sciences, i.e. mathematics and physics (*Milloth Hahiggayon,* xiv). His theological writings cover the whole of Judaism. His *Perek Helek* formulates the articles of Jewish faith. His *Sefer Hamadda,* which serves as an introduction to his code, consists of a popular statement of all phases of Jewish belief. His *Moreh Nebuchim,* too, discusses virtually the whole of Judaism from the standpoint of his philosophy. Joseph Albo's *Sefer Haikkarim* (Book of Principles) evolves a complete systematic theology of Judaism around these four themes: (1) a critical analysis of the Jewish articles of faith; (2) the Jewish doctrine of God; (3) revelation; (4) retribution.

Believing that the truths of the Torah can not be contradicted by the truths of reason—which is God-given—the Jewish philosophers supplemented revealed with natural theology. The equivalents of the term in medieval Hebrew are: *'elohiyuth* ("divinity"), *limmud 'elohi* ("divine learning"), *hochmah 'elohith* ("divine wisdom"), *madda ha'elohi* ("divine knowledge") and *torath ha'elohuth* ("law of divinity"). Modern Hebrew often employs the Greek term itself. Rabbi A. E. Cook designated the theological section of his writings as *Hochmath Hakodesh* ("sacred wisdom") (see Wolfson, H., "The Classification of Sciences in Medieval Jewish Philosophy," *Hebrew Union College Jubilee Volume,* 263-315).

3. Theology and Religion. In consequence of the revolt against scholasticism in the 17th cent. and of the tendency toward differentiation in the sciences, theology has been marked off from metaphysics and limited to the study of religious phenomena, both doctrinal and practical. In modern thinking, theology takes its place as a branch of the general science of religion. As each religion presents a phase of the universal religious consciousness, theology grows more effective by drawing upon the religious experience of humanity in its elucidation of the particular religion with which it is concerned. However, its treatment of the data differs from that of the science of religion.

The science of religion, when true to itself, deals with its material in complete objectivity and detachment. By the impartiality with which the investigator records the passing events of a religion, he places himself outside of his subject, and produces the impression that he is dealing with archeology, with dead matter, with outworn beliefs and with forms of backward peoples or of bygone ages. The bizarre and sometimes revolting rites and survivals of primitive credulity loom larger on his canvas than the pure forces of faith, conviction and consecration that live in the hearts of religious men.

The theologian, on the other hand, places himself within the religious consciousness of his people, frankly identifying himself with the religion which he is analyzing and endeavoring to ascertain the practical value of his findings. He is interested not only in investigating but also in advancing his religion.

Furthermore, theology exhibits a strong affinity between itself and the subject of its study, so that the dividing line between the two often disappears and it is difficult to say where religion ends and theology begins. While religion is rooted in the emotions, it flowers forth into the intellectual realm. Beginning as a vague consciousness of the holy, religion grows into a rational comprehension of a bond between man and the Source of his being upon whom he believes himself to be dependent. Striving to understand the nature of the Determiner of his destiny and seeking to enter into communion with Him, man satisfies his emotional needs and stabilizes his life with faith and with standards of personal and social morality. Thus religion as an experience involves theology.

A deep interest in questions of a purely theological nature forms a characteristic feature of Judaism as a religion based on ethical monotheism. While the early phases of the religion of Israel consisted of acts, forms and rituals, the prophetic reformation was introspective and critical as well as deeply spiritual. The nature of God and His relation to the world, to Israel and to the individual became the all-absorbing subjects of Jewish thinking. The divine attributes of justice, mercy, holiness, and the like increasingly challenged the minds of prophets, psalmists and sages. Under the influence of Hellenism, theological interest rose above every other. In Palestine as in Alexandria men debated problems arising from the theistic view of the world. The religious parties of the 1st cent. C.E. were divided along doctrinal lines. Both the Halachah

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and the Haggadah are built on carefully conceived principles of faith as well as of logic. These flowered forth into Jewish philosophy and theology. Thus, while stimulated by outside thought and method, Jewish theology was derived from Judaism as grammar was deduced from the Hebrew language and as the Masorah and exegesis were developed out of the Bible text.

Accordingly, the theologies of different religions differ from one another not so much in method as in the content of the beliefs and practices with which they deal. Christian theology of whatever sect or complexion derives from the experience and thought of Christendom and builds on the creeds of the churches which they represent. Christology forms the foundation of all the orthodox churches, and the personality and message of Jesus hold the center of the liberal churches. Islamic theology rests upon the teaching of the Koran and on the traditions of Mohammed and his followers. Jewish theology, in turn, is based on the historical religious experience of the Jewish people as expressed in its representative writings, the Bible, Talmud, Midrash, liturgy, and others, as preserved in living Jewish tradition and observance, and as embodied in Jewish institutions. Consequently, basic doctrines common to these kindred religions (such as God, revelation, Messiah, worship, or holy days) assume different forms in Jewish, Christian and Islamic theologies. However, inasmuch as the theologies of these religions summon reason to bear upon their creeds and ethical systems and as they derive from a common origin in the Torah and the Prophets, they exhibit much in common. Hence, as in medieval times, so today certain theological presentations of one of these monotheistic faiths often affect those of the other.

4. Scope and Divisions. The formulation of religious experience into a theology stems from the inner urge to take stock of the spiritual life and its presuppositions and from the desire to remove obstacles from religious belief and practice. The vagueness, incoherence and confusion which often appear in religious life and thought call for the examination and interpretation of the data. These efforts at systematization and revaluation of the phenomena of religion assume a theoretical and a practical character. Investigating and setting forth the data of religious experience, past and present, theology assumes the character of a descriptive science, like archeology, history or sociology. Presenting ideal standards of what should be believed and practised, theology figures as a normative science, like ethics or esthetics. Endeavoring to translate religion into life, theology serves also as an art.

Tracing the origin and growth of the beliefs, practices and institutions of a particular religion results in *historical theology*. The reduction of its teachings to succinct statements of fundamentals to serve as norms of faith and conduct produces *dogmatics*. The effort to vindicate the truths and values of religion results in *apologetics*. The refutation of conflicting views, whether of other religions or of systems of knowledge, assumes the character of *polemics*. *Systematic theology* draws its materials from history and exegesis, dogmatics, apologetics and polemics, as well as from psychology, sociology and philosophy. Its interests are scientific, seeking to coordinate the contents and forms of religion into a coherent and consistent whole. The analysis of the underlying principles of religion in the light of general theories of knowledge or the rethinking of its truths and reconstructing them into an ideal system represents *philosophy of religion*. Here the historical elements are subordinated to the speculative. *Practical theology* utilizes the results of the other branches of theological study in developing techniques and programs for religious living. Its province extends into ethics, liturgy, homiletics, religious education, social service and congregational management.

By examining the data of religion and probing their validity, theology purifies and strengthens the spiritual life of the community and of the individual. Its various branches serve the common purpose of paving the way for a proper understanding and balanced view of all phases of religion and for a constructive and efficient program of religious endeavor.

For general information on Jewish theology, see the articles on religious leaders, on movements and divisions in Judaism, and on literature, liturgy and ceremonials. Specific theological subjects are treated in the following articles: APOLOGISTS AND APOLOGETICS; ATONEMENT; AUTHORITY; BROTHERHOOD OF MAN; CABALA; CEREMONIAL LAW; CHOSEN PEOPLE; CREED; ESCHATOLOGY; ETHICS; FATHERHOOD OF GOD; FREE WILL; GOD; IMMORTALITY; INSPIRATION; KINGDOM OF HEAVEN; MESSIAH; MONOTHEISM; PHILOSOPHY, JEWISH; POLEMICS; PRAYER; PROVIDENCE; RELIGION; REPENTANCE; RETRIBUTION; REVELATION; SIN; SALVATION; SOUL; SYNAGOGUE.

SAMUEL S. COHON.

Lit.: I. Origin and Meaning of Theology: Baeck, Leo, "Theologie und Geschichte," in the forty-ninth report of the Hochschule für die Wissenschaft des Judentums, pp. 42-54; Geiger, A., "Einleitung in das Studium der jüdischen Theologie," *Nachgelassene Schriften,* vol. 2 (1849) 1-32; Lewkowitz, A., *Das Judentum und die geistigen Strömungen des 19. Jahrhunderts* (1935); Wiener, M., "Begriff und Aufgabe der jüdischen Theologie," *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 77 (1933) 3-16.

II. Sources of Theology: Elbogen, Ismar, article "Literature, Jewish," in Hastings, James, edit., *Encyclopaedia of Religion and Ethics,* vol. 8 (1922) 97-103; Perles, Felix, "Die Wissenschaft des Judentums," *Jüdische Skizzen* (1920) 55 et seq.; Schechter, Solomon, "The Beginnings of Jewish 'Wissenschaft,'" *Seminary Addresses* (1910) 173-93; Steinschneider, Moritz, "Jüdische Literatur," in Ersch and Gruber, *Allgemeine Encyclopedie,* section 2, part 27 (1850) 357-471; Waxman, Meyer, *A History of Jewish Literature* (4 vols., 1930-41); Winter, Jakob, and Wünsche, August, *Die jüdische Literatur seit Abschluss des Kanons* (1893-95).

III. Systematic Theology: Abelson, A. J., *The Immanence of God in Rabbinic Literature* (1912); Baeck, Leo, *The Essence of Judaism* (1936); Cohen, Hermann, *Die Religion der Vernunft aus den Quellen des Judentums* (2nd ed., 1929); idem, *Jüdische Schriften* (3 vols., 1924); Cohon, Samuel S., and Rall, H. F., *Christianity and Judaism Compare Notes* (1927); Cohon, Samuel S., *What We Jews Believe* (1931); Friedlander, M., *The Jewish Religion* (1891); Greenstone, J., *The Jewish Religion* (1916); Joseph, Morris, *Judaism as Creed and Life* (4th ed., 1920); Joseph, N. S., *Religion, Natural and Revealed* (1906); Kaplan, Mordecai M., *Judaism as a Civilization* (1934); Kohler, Kaufmann, *Jewish Theology* (1918); idem, *Studies, Addresses and Personal Papers* (1931); Montefiore, Claude G., *Outlines of Liberal Judaism* (1912); Schechter, Solomon, *Some Aspects of Rabbinic Theology* (1909); idem, *Studies in Judaism,* Three Series (1896, 1908 and 1924).

THEOPHANY (Greek, *theophaneia: theos,* god, and *phainomai,* to appear), the outward and direct appearance of God to man. This excludes the indirect manifestations of the deity through miracles as well as the incarnations by which a god may be represented continuously, as in Christianity. A theophany is characterized rather by a brief, but intense experience, in which the deity is revealed to man. By its very nature the theophany is dominated by the mystical element.

The revelation of God to Abraham (*Gen.* 18:1), to Moses in the burning bush (*Ex.* 3), to Israel in the pillar of cloud at the Tabernacle (*Ex.* 33:7-11), and to Elijah at Horeb (*I Kings* 19:9-14) are outstanding examples of theophanies in the Bible. In all the inaugural prophetic visions (the "throne of God" in *Isa.* 1, the



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"divine chariot" in *Ezek.* 1 and 2) theophanies are likewise of great importance, as they furnish the mystic background for the concrete message of the prophet.

While theophanies are very common among primitives, they become less frequent in more advanced religions, although they are never completely eliminated. As the concept of God's invisibility and later on of His incorporeality takes root, His angels or His glory are substituted for His direct appearance. Theophanies practically disappear in Jewish literature after the Babylonian Exile.

THEOPHRASTES, *see* GREEK WRITERS ON JEWS.

THEOSOPHY, *see* CABALA.

THIEL, ERNST, bank director and art patron, b. Norrköping, Sweden, 1859. His home at Stockholm, housing his important collection of Nordic art, was converted into a state museum in 1924. Thiel translated the works of Friedrich Nietzsche into Swedish, and helped support the Nietzsche Archive at Weimar.

THIRTEEN, *see* NUMBERS IN MYSTICISM.

THIRTEEN ARTICLES OF FAITH, *see* CREED; DOGMAS; MAIMONIDES.

THIRTEEN ATTRIBUTES (*shelosh 'esreh middoth*). According to *Ex.* 34:6-7, when God made a revelation of His nature to Moses, He uttered before him the words: "The Lord, the Lord, God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin. . . ." The Talmud (*R.H.* 17b) speaks of this passage as containing thirteen attributes or qualities indicating the patience, long-suffering and mercy of God. No enumeration is made in the Talmud, and the medieval commentators differ as to the exact division. The most probable summation is:

1. Lord
2. God
3. merciful
4. gracious
5. long-suffering
6. abundant in goodness
7. abundant in truth
8. keeping mercy
9. keeping [faith] to the thousandth generation
10. forgiving iniquity
11. forgiving transgression
12. forgiving sin
13. acquitting (formed by separating the word *nakkeh* from the rest of the phrase *venakkeh lo yenakkeh,* "and that will by no means clear the guilty").

According to the same Talmudic passage, God promised Moses to pardon the sins of Israel if it turned to Him with these words. The thirteen attributes, accordingly, form the central part of all the penitential prayers (Selihoth). In the late Middle Ages the custom arose of reciting them on all festivals just before the Torah is taken out of the Ark.

The thirteen attributes are the subject of frequent discussions on the part of Jewish philosophers in connection with the attempts to define the nature and attributes of God. They are treated in especial detail by Maimonides, who discusses the entire context of the Biblical passages and finds in it his conception that man can never attain to a complete understanding of the nature of God and can know Him only through His actions. These latter are revealed in the thirteen attributes, which thus become the standard for man's conduct and the pattern of all moral action.

See also: ATTRIBUTES OF GOD; GOD.

Lit.: Luzzatto, commentary on *Ex.* 34:6-7; Dembitz, L. N., *Jewish Services* (1898) 169; Simonsen, in *Levy Festschrift,* p. 271.

THIRTEEN MIDDOTH (rules of interpretation), *see* HERMENEUTICS, TALMUDIC.

THIRTY DAYS, *see* MOURNING AND MOURNING CUSTOMS.

THIRTY-SIX ZADDIKIM, *see* LAMED VAV ZADDIKIM.

THIRTY-TWO RULES, BARAITHA OF THE, *see* BARAITHA.

THOMASHEFSKY, BORIS (BARUCH) AARON, actor, producer, playwright, and pioneer of the Yiddish Theatre in America, b. Ositnyachko, Ukraine, 1866; d. New York city, 1939. His childhood years were spent in the town of Kamionka, where his grandfather and father were cantors.

At the age of eleven he went to the city of Berdichev to sing as a soprano in the choir of the famous Nisan Belzer. He arrived in the United States in 1881, went to work with his father in a cigarette factory, and sang in the choir of a synagogue on Henry Street, in New York's East Side. In the spring of 1882 he prevailed upon a saloonkeeper, Frank Wolf, who was a trustee of the synagogue and an admirer of his singing, to finance the voyage of a Yiddish theatrical company from London to New York. Upon that company's arrival, young Thomashefsky was assigned a leading singing part in its first performance in America. The play was *Koldunya* (The Witch), by Abraham Goldfaden, and it was produced in the summer of 1882 in Turnhall on East Fourth Street, between Second and Third avenues, New York city. Due to the scarcity of women in this and subsequent Yiddish companies, Thomashefsky often played feminine roles.

After an interlude of nearly four years, during which time his voice was changing, Thomashefsky learned to play the piano and wrote his first play. When he returned to the stage in 1886, he organized a stock company and played in New York, Philadelphia, Baltimore and Boston. Because of his vocal gifts, his tall handsome appearance and native histrionic bent, he gained the position of a star from the very beginning. In addition to some of the Goldfaden operettas, and such of his father's plays as *The Spanish Inquisition* and *The*

Life of Rothschild, the young actor wrote or adapted a considerable number of his own early vehicles. He appeared also in a Yiddish adaptation of *Hamlet* in 1893, in *Richard the Third* in 1895, and in a number of plays of Jacob Gordin. During the theatrical season of 1895 to 1896 Thomashefsky formed a company with two other stars, Jacob Adler and David Kessler, to eliminate competition and join their efforts for real dramatic accomplishment. They produced Jacob Gordin's *The Jewish Priest* and *The Brothers Lurie,* and attracted large audiences, but after several weeks the combination broke up because of rivalry.

From then on Thomashefsky was his own director, producer and often also the playwright. Alongside Biblical and romantic operettas, both gaudy and sentimental, in which he invariably appeared as the swashbuckling hero, he produced also plays of more substantial dramatic value. In 1904 he produced a Yiddish version of *The Children of the Ghetto* by Israel Zangwill, under the supervision of the author. In 1905 he produced *Hear Ye, Israel* by Ossip Dymow, in 1908 *The Devil* by Ferenc Molnár, and Jacob Gordin's last play, *Dementia Americana.* He also produced a number of plays by Leon Kobrin, Z. Libin, Abraham Shomer, Harry Kalmanowitch, S. Yushkewitch and others. In all these and other serious plays he revealed himself as a character actor of real merit and considerable sincerity despite his theatrical mannerisms.

At the zenith of his career he was admired by large audiences and deplored by the more exacting critics for the meretriciousness of so many of his vehicles. But he continued to alternate serious plays with gaudy sentimental operettas. He was, however, instrumental in bringing to the Yiddish stage in America a number of young European Jewish actors, such as Jacob Ben Ami, Samuel Goldenburg, Lazar Fried, a great Jewish actor from the German stage (Rudolph Schildkraut, in 1911), a Russian Jewish playwright (Ossip Dymow, in 1913), and the most outstanding European Yiddish company of its day (the Vilna troupe, in 1924), and a galaxy of Yiddish musical comedy stars. Although he authored and adapted the books for many successful operettas, such as *Dos Pintele Yid, Mazel Tov* and *Polish Wedding,* his real contribution to the Yiddish stage is to be measured by his enthusiasms and resourcefulness as an entrepreneur and his flare for showmanship. He went through many fortunes, and spent his last years playing scenes and singing to audiences in the East Side night clubs.

BESSIE THOMASHEFSKY (née Baumfield-Kaufman), actress (b. Tarastche, Ukraine, 1873), was the wife of Boris Thomashefsky. She was brought to the United States by her parents in 1883.

After her father tried his hand at farming in the state of Maryland for two years, the family settled in Baltimore. She attended a public school for some three years, then worked in a hosiery factory, sold fruit on the streets of Baltimore and was apprenticed to a seamstress at the age of fourteen. In 1888 Boris Thomashefsky and his company of Yiddish players visited Baltimore, and she was deeply impressed by their performances. At the home of her married sister she met Thomashefsky, who assigned to her a part in a play, *The Life of Rothschild,* which he produced with a local dramatic club. With her parents' permission, she left home for Boston and Philadelphia to appear with Thomashefsky's professional company. Upon her father's request that she return home, she married her mentor.

For some fifteen years she played soubrette roles in operettas, and subsequently developed into a comedienne and character actress of considerable importance. In 1912 she separated from her husband and became a stage star in her own right. She appeared in a Yiddish version of the *Salome* of Oscar Wilde (1908), in Abraham Shomer's *Ikele Mazik,* playing opposite Rudolph Schildkraut, and in plays of Jacob Gordin, Leon Kobrin, Ossip Dymow and others. She achieved her most outstanding success in a musical comedy, *Jennie Runs For Mayor* (by Z. Kornbluth), in 1920. In 1929 she retired from the stage.

PINCUS THOMASHEFSKY, playwright and actor (b. Talna, Ukraine, 1842; d. Fallsburg, N. Y., 1914), was the father of Boris Thomashefsky. In 1881 he immigrated to the United States as a member of the Am Olam group of young intellectuals who hoped to settle in farm cooperatives. Disillusioned by the failure of their plans, he went to work in a cigarette factory.

After his son, Boris, appeared with the first Yiddish troupe in New York in 1882, Pincus Thomashefsky organized a theatrical group of his own, including his son, and was co-author (with a Mr. Tanchuk) of its first play, *The Spanish Inquisition.* He subsequently wrote a number of other plays (*The Life of Rothschild, Hannah and Her Seven Sons, Yankele Yungatch, Captain Dreyfus, Exodus, The Night Queen*), and acted in some of them. His Yiddish adaptation of Theodor Herzl's *The New Ghetto* was produced in 1911 at the People's Theatre with his son Boris and Rudolph Schildkraut in the leading roles.

LEON CRYSTAL.

THON, ALBERT, lawyer and author, b. Lwów (Lemberg), Galicia, 1899. He was one of the founders of the Jewish youth movement of Galicia and Vienna. Due to his great success in organizing, he became, at the age of twenty, a delegate of the American Jewish Joint Distribution Committee for the economic reconstruction of the Polish Jews after the first World War. In this capacity he presented a plan for reconstruction and worked out a project of a Jewish Emigration Bank, which was converted into fact and was founded later on. Thon was one of the leading Zionists of Poland, especially in Lodz, where he lived from 1922 to 1939. He organized the Jewish intelligentsia in Poland, and this organization was one of the strongest advocates of the struggle for Jewish rights in Poland. Thon took a leading part in organizing the anti-Nazi boycott, especially in industry, and together with his younger brother, Julian Thon (b. Mielec, Galicia, 1908), defended many accused Jews in political trials. He published more than twenty works and treatises in the field of jurisprudence.

After the occupation of Lodz by the Nazis in 1939, Thon was arrested by the Gestapo for his political anti-Nazi activity. After some time he succeeded in escaping to Lwów, which was occupied by the Russians at that time (1941). In 1942 he was reported to be still living in Lwów.

THON, JACOB JOHANAN, Zionist leader, b. Lwów (Lemberg), Galicia, 1880. He was the son of Moses Thon and the younger brother of Osias Thon. His sisters, Henryka Thon-Huss and Anna Miriam Thon, were later leaders of the Jewish women's movement in Galicia.

Jacob Thon founded (1897), together with Leon Reich, the first Zionist student fellowship, Emunah, in Lwów. He founded and was the first publisher of the first Zionist monthly for youths in the Polish language, *Moriah.*

After he graduated from the University of Lwów and received the doctorate in law, he went to Berlin, where he published and edited, together with his close friend, Arthur Ruppin, the periodical *Zeitschrift für jüdische Demographie und Statistik.*

In 1907 Thon and Ruppin went to Palestine, where the former became the first manager of the Zionist

Palestine office in Jaffa. He established the principles of the Jewish land policies, and was founder of the Palestine Land Development Company, whose managing director he was from 1908 on; he was still serving in that post in 1943.

In 1908 Thon, together with Meier Dizengoff, Ruppin, Joshua Chankin and others, founded the first modern all-Jewish city, Tel-Aviv. During the first World War he was imprisoned by the Turks as one of the notables hostages for favoring the Allies' cause. After the War he was elected president of the Jewish National Council (Vaad Leumi), membership in which he still held in 1943.

Thon was a leader in the political and economic activities of the Palestine Yishub, on whose behalf he went nearly every year to Europe, several times to America. He was delegated to all the Zionist Congresses for thirty-five years, and in 1943 was still a member of the administrative committee of the Jewish Agency for Palestine. He was in that year one of the presidents of the Jewish community in Jerusalem, and one of the Jewish personages in Palestine most esteemed by Jews, Arabs and Englishmen. In 1943 he was living in Rehaviah, Jerusalem.

His first wife, Sarah Thon, was the founder of Jewish social work for the Yemenites and for the protection of the women and children of Palestine. His second wife, Helena Hannah Thon, was a well-known publicist and author.

THON, JOSEPH, chemist and writer, b. Zurawno, Poland, 1898. He was a grandson of Moses Thon and a nephew of Osias Thon.

He was assistant principal of the Jewish Technical College in Lwów from 1926 to 1934; from 1921 to 1934 he was foreign editor of the Lwów daily *Chwila.* From 1935 until the German invasion of Poland (1939) he was managing director of the Polish-Palestine Chamber of Commerce in Warsaw, and also (1935-39) director of the Polish-Palestine Bank. Thon was a member of the government committee for a trade and commerce treaty between Poland and Palestine and adviser to the official maritime and air service between Poland and the Middle East.

Among his numerous posts in Jewish life were the vice-presidency of the General Zionist Organization of Poland (1935-39), and his deputy membership on the administrative committee of the World Zionist Organization and of the World Jewish Congress. He was director of the Geneva Office for Refugees from 1939 to 1941, when he came to the United States, where he was co-chairman of the Association of Jewish Immigrants from Poland in America. Thon wrote widely in Polish, Hebrew and Yiddish, and was publisher and editor of the Library for Economic Problems in Palestine and the Near East.

THON, MOSES, rabbi, b. Lwów (Lemberg), Galicia, 1840; d. 1921. Although his father was one of the two Reform Jewish teachers in Lwów, licensed by the Austrian government, Moses Thon was educated in a strong Orthodox spirit, and was one of the most talented scholars of the Talmud Torah school and Yeshiva of Lwów. In his early years he became a member of the rabbinical Beth Din (court) in Lwów, to which he belonged for decades.

He was publisher of an important Judaic library of texts, which he interpreted with his commentaries. His edition of the *Pirke Aboth* was noteworthy. He was a famous arbitrator, and his decisions were asked for by persons from all parts of the country.

THON, OSIAS, Zionist and rabbi, and member of the Polish Sejm, b. Lwów (Lemberg), Galicia, Poland, 1870; d. Cracow, Poland, 1936. In his early youth he



Osias Thon

was known in the Yeshiva as an "Illui" (genius).

When he was sixteen he received Semichah (ordination) from the noted Rabbis Schmelkes, Ornstein and Braude. At the age of eighteen, under the influence of the Jewish national emancipation movement, he started to study secular subjects, and two years later graduated from the Gymnasium. In this same period, together with Rabbi Kobak, Dr. Bierer, Salomon Schiller, David Schreiber, Gerson Zipper and David Malz, he organized Mikra Kodesh, the first Zionist circle of Orthodox youths in Lwów. Thon edited the first Zionist anonymous leaflets, *Der Vecker* (1888), then studied philosophy at the University of Berlin, and received the Ph.D. degree, his thesis being *Die Grundprinzipien der Kant'schen Moralphilosophie.* As a Reform rabbi he studied also at the Hochschule für die Wissenschaft des Judentums, in Berlin, where he was co-founder of the Zionist organization Jung Israel.

Thon was one of the most important forerunners and one of the founders of political Zionism in Galicia, and later on, while studying in Berlin, was its advocate and propagator long before Theodor Herzl published his *Der Judenstaat.* After the appearance of this noteworthy work Thon got in touch with Herzl; there resulted between the two men a close friendship which lasted until Herzl's death in 1904.

Although Thon was offered a professorship in philosophy at one of the large universities in Germany, he preferred to remain a leader of the Jewish masses. In 1897 he became chief rabbi of Cracow, and retained this post for almost forty years, until his death. He became known as the spokesman not only for the Jews of Galicia, but also for the whole of Polish Jewry. He built up the Zionist Organization, and was a delegate to all the Zionist Congresses until the end of his life. Thon was one of the best speakers at these Congresses, especially in Hebrew, and was elected to the administrative committee of the Jewish Agency for Palestine. From 1931 to 1936, together with Menachem Mendel Ussishkin and five other Zionist veterans, he was an honorary member of the Zionist Actions Committee.

Thon was for many years president of the B'nai B'rith in Poland. In 1918, as representative of the Polish Jews, he was a member of the Comité des Délégations Juives in Paris, and in the following year he was elected vice-president of this committee. In this capacity he wrote *Treaty for Minorities,* which the

Allies presented for signature to the states of Eastern and Central Europe. In 1919 he was elected to the Sejm, being the first Zionist deputy from Cracow. He was reelected three times, serving as a member of the Sejm until his death, and being noted for his oratory. In 1919 he was elected the first president of the Jewish Club in the Sejm, and was reelected later; he was an intrepid champion of the national, political and cultural rights of the Jews in Poland. In 1924, together with Chaim Weizmann, he visited the United States on an important national mission.

Thon's favorite field of scholarship was Hebrew literature and Jewish historiosophy. Together with his friend, Hayim Nachman Bialik, Thon founded Tarbuth, the world organization for Hebrew culture, and was its president in Poland.

He published political and philosophical works in Hebrew, Yiddish, Polish and German. The most important were: *Theodor Herzl; Zur geschichtsphilosophischen Begründung des Zionismus;* and *Einiges zur Orientierung über die Weltlage des Judentums.* Of his *Gesammelte Werke,* three volumes in Hebrew and German had been published up to the German Nazi invasion of Poland in September, 1939. Thon was also a steady columnist for several Jewish newspapers in Poland. In 1918 he founded the first Zionist daily in the Polish language, *Nowy Dziennik.* In this newspaper, as well as in the Warsaw *Haint,* the Warsaw Hebrew daily *Hatzefirah* and in other Zionist newspapers in various countries, he published thousands of articles.

In 1938 a new settlement in Palestine, Kfar Yehoshua, was named after him. JOSEPH THON.

Lit.: Spiegelmann, William Z., "Dr. Thon, Philosopher and Political Realist," *New Palestine,* Nov. 20, 1942; *American Hebrew,* July 10, 1936, p. 56.

THOREK, MAX, surgeon, b. Budapest, 1880. He came to the United States in 1900, and received the M.D. degree from Rush Medical College, University of Chicago (1904). Thorek in 1943 was professor of clinical surgery at the Cook County Graduate School of Medicine, surgeon-in-chief at the American Hospital and consulting surgeon of the Municipal Tuberculosis Sanitarium in Chicago. He did pioneer work in the endocrinology of the testes. Thorek was decorated as a chevalier of the Legion of Honor of France, and received the Chevalier Order of the Crown of Italy. In 1942 he was awarded the Distinguished Citizens' Medal of the Veterans of Foreign Wars in Detroit.

His books include: *The Human Testis and Its Diseases* (1924); *Surgical Errors and Safeguards* (1931); *Modern Surgical Technic* (3 vols., 1941). He translated *Surgery of the Brain and Spinal Cord,* by Fedor Krause (1912), and was author of more than one hundred articles and papers in American and European medical periodicals.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 236-38.

THORNBUSH. As thornbushes are very prevalent in Palestine, it is not surprising that there should be frequent allusions to them in the Bible. There are at least a score of words referring to thorns in general or to various species. Thorns are used symbolically to indicate protection, as they were used for hedges, and as indications of desolation, since they replace cultivated products in agricultural areas that have been devastated. The thornbush is used twice in Biblical parables: that of Jotham about the choice of a king (*Judges* 9), and that of Jehoash of Israel against Amaziah of Judah (*II Kings* 14). In both of these the thornbush is the symbol of arrogant worthlessness.

The outstanding story of the thornbush is that which connects it with the revelation to Moses on Horeb (*Ex.* 3). There Moses beholds a burning bush, and when he turns aside to see the reason for it, receives a message from God. Many attempts have been made to explain the story; thus it has been suggested that the thornbush in question was the dictamnus of Palestine, which contains a volatile oil and might easily have been enkindled on a hot day. However, a careful examination of the passage shows that the word *seneh,* used here, applies rather to the thicket as a whole than to an individual bush. In the primitive religion of Israel, the deity was thought of as dwelling literally on the holy mountain; accordingly, *Deut.* 33:16 describes Him as "that dwelt in the bush" (*shocheni seneh*). Fire being the attribute of the deity, the story in *Exodus* relates that God caused the entire surroundings of the mountain to glow, thus drawing Moses into the sacred precincts.

Lit.: The Biblical dictionaries and commentaries to the passages cited.

THREAT. A verbal threat is not regarded as a crime in Jewish law, which takes cognizance only of definite action. Even though the person threatened may suffer an injury as the result of the threat, this fact does not of itself constitute an actionable affair. It is assumed that the threatened person would not seriously believe a threat that presupposes an act contrary to Jewish law; if he does and acts accordingly, he must suffer his loss. On the other hand, transferral of property forced by a threat is regarded as duress and therefore invalid, and the rightful owner can sue for its return. If one person threatens to kill another, this is regarded as proof of intention, which is necessary to convict one who has committed a capital crime. Under certain circumstances a threat may be regarded as placing a man in an emergency or forcing him to act in self-defense; hence he is exempt from punishment.

THREE, *see* NUMBERS IN MYSTICISM.

THREE YEAR CYCLE (of the reading of the Torah), *see* PARASHAH.

THRENI, *see* LAMENTATIONS.

TIAMAT, *see* TEHOM.

TIBBON, *see* IBN TIBBON.

TIBEON, *see* COLONIES, AGRICULTURAL.

TIBERIAS, city on the western shore of the Sea of Chinnereth (Sea of Galilee or Sea of Tiberias), founded by Herod Antipas (26 C.E.) and named after the Roman emperor Tiberius. There was an earlier settlement on the site, as graves are reported to have been discovered there at the time that the city was founded. According to the Talmudic sages of the 3rd cent., either Rakkath (*Josh.* 19:35) or Hammath occupied the site in earlier times.

The city was situated close to the edge of the lake and about 700 feet below sea level; hence it enjoyed a very warm climate (90 to 100 degrees in the summer). Some remains of the walls that surrounded the ancient city have been discovered. A number of important buildings, such as the seat of the government (*boule*), are mentioned in Talmudic sources. Thirteen synagogues are also mentioned; one of these was located not far from the present-day baths to the south of the city. Excavations conducted by Slouschz (1920-21) uncovered the remains of this synagogue, as well as various ritual objects, including a large seven-branched candlestick of limestone.

For some time after its foundation but few Jews lived in the city, since it was regarded as unclean be-



A view of Tiberias from the Lake

cause of the graves that had been found there. Simeon ben Yohai, however, declared the greater part of it suitable for residence, and from the 3rd cent. on Tiberias was a center of Jewish spiritual life, the residence of the patriarchs and numerous important leaders; it was there that the greater part of the Palestinian Talmud assumed its present form.

After the Arab conquest in the 7th cent. the majority of the inhabitants of Tiberias were still Jewish; it was the scene of important Masoretic activities during the Arabian period, and the so-called Tiberian system of vocalization of Hebrew arose there. During this period the city was the capital of the district of the Jordan.

In the 16th cent. Sultan Suleiman presented the city and its surrounding area to Joseph, Duke of Naxos, who wished to make it a sort of Jewish republic. His plans came to nothing, due to certain political circumstances which are as yet not clearly understood. In 1837 the city was rocked by a severe earthquake, and some four to five thousand persons, mostly Jews, lost their lives there and in Safed. A large section of the city was ruined by a flood in May, 1934. In 1943 the Jewish population was about 6,000 in a total population of about 9,000.

Tiberias was the first city in Palestine, besides the purely Jewish Tel-Aviv, to have a Jewish mayor (Zakki Hadef, 1927). It has a Jewish garden suburb, Kiryath Shemuel, named after Sir Herbert Samuel, and a hospital named after its founder, Peter Schweitzer. The famous warm springs of Tiberias are located near the city; in modern times there have been plans to utilize them for therapeutic purposes. Several graves, including those of Maimonides and Meir Baal Hanes, are pointed out near the city. SAMUEL KLEIN.

Lit.: Baedeker, *Palestine and Syria;* Klein, Samuel, in *Hatzofeh Meeretz Hagar,* vol. 4, pp. 49-64; Vilnay, Zev, *Legends of Palestine.*

TIBERIUS, *see* ROME.

TIBERIUS JULIUS ALEXANDER, *see* ALEXANDER, TIBERIUS JULIUS; PROCURATORS.

TIETZ, LUDWIG, physician and communal leader, b. Berlin, 1897; d. Berlin, 1933. He was president of the Reichsausschuss der jüdischen Jugendverbände in Deutschland, co-founder and executive secretary of the Zentralausschuss für Hilfe und Aufbau, a member of the initiative committee in Germany for the Jewish Agency, and vice-president of the Central-Verein. After the rise of Hitler to power, he made several trips to England in behalf of the Jews of Germany. In 1936 the Ludwig Tietz Lehrwerkstätte was established at Yagur, Palestine, in his memory.

TIETZ, OSKAR, owner of department stores, b. Birnbaum, Posen, 1858; d. Berlin, 1923. He was active in Jewish philanthropies. Together with his uncle, Herrmann Tietz, who studied the American department store system, he opened a chain of department stores throughout Germany and Belgium, using American business methods. Leonhard Tietz (b. Birnbaum, Posen, 1849; d. Cologne, Germany, 1914), a brother of Herrmann Tietz, is considered the founder of the Tietz system. On the establishment of the Nazi regime in 1933, the original proprietors were compelled to relinquish control over their organization.

TIETZE, HANS, art historian, b. Praha, Austria, 1880. He was baptized as a child. He studied at the University of Vienna, where he became an assistant at the Institute of the History of Fine Arts in 1905. In the following year he was assigned to the Zentralkommission für Denkmalpflege. This connection gave impulse to his research in the topographic field. From 1919 to 1925 he was referent of the museums and art monuments in the ministry of instruction. In this capacity he reorganized the museums of Vienna, coordinating the possessions of the imperial family with the public collections. Made professor of art history in 1920, he remained in this post until the German occupation of Austria (1938), when he came to the United States. After being for one year visiting professor at the Museum in Toledo, Ohio, he came to New York city, where in 1943 he was affiliated with the Library of the Metropolitan Museum of Art.

Among Tietze's published work was a historical book, *Die Juden Wiens* (1934). His *Methode der Kunstgeschichte* is a basic work on the theory of art history. A few of his numerous publications in art historical research were in the series *Die Österreichische Kunsttopographie* (vols. 1 to 7, 9, 12, 13 and 16), mostly on Salzburg and Vienna. The standard work, *Geschichte und Beschreibung des St. Stephansdomes in Wien* (1931), forms part of the series (vol. 23). *Tizian, Leben und Werk* (1936) is an interpretation of a great personality in art as a human document, written for the wider public, whereas *Kritisches Verzeichnis der Werke Albrecht Dürers* is for scientific use. This work, consisting of two parts, *Der junge Dürer* (1928) and *Der reife Dürer* (1937-38), was written in collaboration with his wife, Erica Tietze-Conrat, who was also an art historian. After a visit made to the United States before settling there, Tietze published *Masterpieces of European Art in America* (1935); an English translation was published in the United States in 1939. ELISABETH GUTMAN.

Lit.: Degener, *Wer ist's* (1928); *Kürschners Deutscher Gelehrten-Kalender;* Jahn, *Die Kunstwissenschaft der Gegenwart in Selbstdarstellungen* (1924); *Die Juden Wiens* (1934).

TIGHINA (in Russian, **Bendery**), city in Bessarabia, with a total population of 32,000, including about 12,000 Jews (1939). The majority of the Jews of Tighina, which is an important railway center and is located on the navigable Dniester river, were engaged in commerce. The Jewish community had a modern hospital and a Talmud Torah school. Tighina changed hands several times since 1910; after the first World War the Roumanians occupied the Russian province of Bessarabia, which was reoccupied by the Russians in 1940; in the summer of 1941 the city was recaptured by the Germans and Roumanians.

TIGLATH-PILESER, name borne by several kings of Assyria, of whom the most significant for the history of Israel were the following:

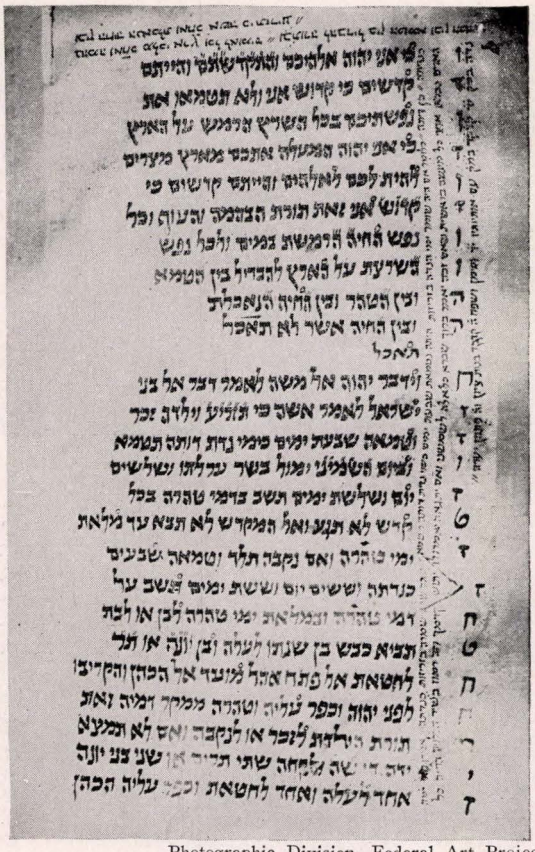
Tiglath-pileser I (about 1100 B.C.E.), the first important king of Assyria. He conquered several districts of Armenia, defeated the Babylonian army and built the national temple at Asshur, a temple of Ishtar at Nineveh, and other important structures. He is the first king of Assyria about whom we have detailed reports, and he was the first to raise Assyria to the status of a great power. His exploits are recorded in an inscription on a prism, consisting of 800 lines (excavated at Asshur), and in an inscription on the cliffs of the Dog River in Syria, near a similar inscription of Ramses II of Egypt. His conquests did not survive the reigns of his weaker successors.

Tiglath-pileser III (745-727 B.C.E.), the founder of the Neo-Assyrian Empire; he is mentioned in the Bible both under his own name and as Pul. It is possible that he was a usurper. In the very first years he made a campaign against Babylon and captured it; thereafter he surnamed himself the king of Sumer and Accad. In 738 he received the tribute of various Syrian and Canaanite rulers, including Rezin (Rasunnu) of Damascus, Menahem (Minihimmi) of Samaria and Hiram (Hirammu) of Tyre. He was fighting in the east from 737 to 735, but in the following three years he was active in the west. This is evidently the same as the war described in *II Kings* 15 and 16 and *Isa.* 7. Pekah of Israel and Rezin of Damascus sought to throw off the Assyrian yoke; when Ahaz of Judah refused to join them, they began to attack him. Ahaz appealed to Tiglath-pileser for aid, sending him rich presents and acknowledging his overlordship. Tiglath-pileser overthrew Pekah and overran the entire territory east of the Jordan, and Pekah was replaced by Hoshea. According to Tiglath-pileser's own account, he captured Pekah and appointed Hoshea king; according to the Bible, Hoshea revolted against Pekah, slew him, and ascended the throne of Samaria by his own efforts. Thus the account of Tiglath-pileser, while differing in detail, essentially confirms that of the Bible. Toward the end of his reign he had to make another campaign against Babylon, which had revolted; this time he had himself crowned king of Babylon under the name of Pul (Pulu). Thus the reference to Tiglath-pileser as Pul in *II Kings* 15:19 is correct, although anachronistic. *I Chron.* 5:26 mistakenly regards Pul and Tiglath-pileser as two separate persons.

Lit.: Olmstead, A. T., *History of Assyria* (1923); Rogers, R. W., *Cuneiform Parallels to Old Testament Historical Texts* (1912).

TIGRIS (Hebrew, *hiddekel;* Aramaic, *Diglath;* the modern Dijleh), one of the two rivers of Mesopotamia, forming the eastern boundary of that area. Since it was further from the center of Jewish interest, it is mentioned only twice in the Bible, once as one of the four rivers of Eden (*Gen.* 2:14) and once in the Daniel story (*Dan.* 10:4). The name probably means "arrow," and is derived from the swiftness of its flow; the Talmud similarly derives it from *had* and *kal,* "sharp" and "swift." During the Babylonian Exile and after, many Jews were settled along the Tigris, which then flowed through a well cultivated and thickly populated area. The Talmud regards the waters of the river as good for both body and mind (*Ber.* 59a).

TIKKUN ("improvement," "arrangement"), a word used in various significations in Cabalistic literature. In the *Zohar* it is used in the sense of "explanation," and so also in the *Tikkune Zohar,* the opening part of the work. Isaac Luria founded his ethical and Cabalistic system on the concept of the *'olam hatikkun,* the world of improved, divine arrangement, which will ensue as all the souls that have been created with Adam are freed of their sins by means of transmigration of souls.



Photographic Division, Federal Art Project
Works Progress Administration

A Tikkun for Torah scribes, giving directions as to the proper writing of the Scroll. Manuscript of the 16th century in the library of the Jewish Theological Seminary

Literature influenced by Cabala gave the name Tikkun to certain orders of prayer to be recited at various vigils. Among these are:

Tikkun Hatzoth, prayers to be recited at midnight.

Tikkune Shabbath, prayers to be recited before every one of the three Sabbath meals. They consist of eight chapters of the Mishnah tractate *Sabbath* and an Aramaic poem which is an acrostic to the name of Isaac Luria.

Tikkun Lel Shabuoth, a reading for the night of Shabuoth which, like that of Hoshana Rabbah, was regarded as especially propitious; if one studied Torah all that night, according to Jacob Caro, he was sure of a prosperous year. According to popular belief, on these nights the heavens opened, and if one caught the right moment, he could obtain any wish. The reading for the night of Shabuoth consists of the beginning and end of every Parashah (Sidra) of the Torah, the first and last verses of every book of the Prophets and Hagiographa, the book of *Ruth* and *Ps.* 1, 19, 68, 119 and 150, the beginning and end of every tractate of the Mishnah, corresponding portions from the *Zohar* and an enumeration of the 613 commandments.

Tikkun Lel Hoshana Rabbah, a reading for the night of Hoshana Rabbah, for the same purpose as that of Shabuoth. It consists of all of *Deuteronomy,* with Targum Onkelos

and the Haftarah to the last Parashah, the entire Psalter, sections from the *Zohar,* and prayers with Cabalistic coloring.

The term Tikkun is used also for a book of unvocalized Hebrew texts employed in practice for reading from the Scriptures in the synagogue. It contains the entire Torah, the Haftarahs for every Sabbath and festival, and the five Megilloth (*Song of Songs, Ruth, Lamentations, Ecclesiastes* and *Esther*).

Lit.: *Otzar Yisrael,* under Tikkun; Zunz, L., *Die Ritus des synagogalen Gottesdienstes* (1859).

TIKKUN SOFERIM, *see* SOFERIM.

TIKTIN, ABRAHAM BEN GEDALIAH, rabbi, b. Schwersenz, Posen, Germany, 1764; d. Breslau, Germany, 1820. He taught for twelve years, then became rabbi in Schwersenz and Lenczyce, and in 1811 in Glogau. In 1816 he was promoted by royal decree to the position of chief rabbi in Breslau, which he held until his death. He was the first rabbi able to preach and lecture in German. Of the twelve works which he wrote, *Pethah Habayith* (Dyhernfurth, 1820) is the most important.

TIKTIN, GEDALIAH, rabbi, b. Czestochowa, Poland, 1810; d. Breslau, Germany, 1886. He succeeded his father, Salomon Tiktin, in 1843 in his position as chief rabbi of the Breslau Jewish community and champion of Orthodox Judaism. The Reform party was successful in installing Abraham Geiger as rabbi, but Tiktin received from Frederick William IV (1854) the title of "royal chief rabbi of Silesia."

After Geiger's death an understanding was reached between Tiktin and the new rabbi of the liberal group, Manuel Jost, which led to the maintenance of peace in the community. Tiktin published *Beitrag zur Bearbeitung der von Seiten der Behörde gerichteten, den jüdischen Kultus betreffenden Fragen* (Breslau, 1843).

TIKTIN, HEINRICH, grammarian and philologist, b. Breslau, Germany, 1850; d. Berlin, 1936. He was an expert on the Roumanian language. As a student he went to Jassy, Roumania, to learn the language of the country, and in 1884 he received the Ph.D. degree from the University of Leipzig, his thesis being *Studien zur rumänischen Philologie.* Appointed professor of Latin and German at a high school at Jassy, he refused the position upon learning that he was expected to embrace Christianity. Later he became a teacher at another high school at Jassy, but despite his great merits in the field of philological research of the Roumanian language he never obtained the desired professorship at a university, although eventually he was baptized. Disappointed, he left Roumania after fifty years of work in behalf of Roumanian culture, establishing himself in Berlin. There his eightieth birthday (1930) was celebrated by his fellow scholars, and Tiktin himself, in an address, recalled the tribute paid him by the Roumanian kings, Carol I and Ferdinand I. He died in the utmost poverty at the age of eight-six, and Professor Nicolai Jorga, in a memorial speech made in the Roumanian senate (March 14, 1936), admitted that the Roumanians had been very ungrateful toward Tiktin.

Tiktin contributed to numerous German and Roumanian scholarly magazines, and was author of *Gramatica Romana* (2 vols., Jassy, 1893-94); *Dictionar Romano-German,* a monumental work in three volumes, for which he was awarded a prize of 100,000 lei (1895, and numerous reprints); *Ortografia Romana* (Jassy, 1889); *Rumänisches Elementarbuch* (Heidelberg, 1905); *Kritische Untersuchungen zu den Büchern Samuelis* (Göttingen, 1922). Tiktin was active in the Jewish school system of Roumania.

TIKTIN, SALOMON, rabbi, b. Schwersenz, Posen, Germany, 1791; d. Breslau, Germany, 1843. He



(left) Abraham ben Gedaliah Tiktin; (right) Salomon Tiktin

was the son of Abraham ben Gedaliah Tiktin. Salomon Tiktin was one of the most prominent champions of Orthodox Judaism, strictly against any reform and the bitterest opponent of Abraham Geiger. At first provisionally appointed rabbi for three years, he became chief rabbi of Breslau in 1824. In 1836 he prohibited the publication of Moses Brück's book, *Die Reform des Judentums.* His actual altercation with Geiger began when the latter applied for the position of second rabbi in Breslau. Geiger opposed the ceremony of Halitzah, whereupon Tiktin contested his rabbinical authority, explaining that whoever had attended a university could not become a rabbi. The Breslau chief rabbinate board, which dismissed Tiktin from office, thereupon gathered expert opinions as to the compatibility of the rabbi's office with free research. In 1842 Tiktin published two works regarding this dispute: *Darlegung des Sachverhaltes in einer hiesigen Rabbinatsangelegenheit* and *Entgegnung auf den Bericht des Obervorsteherkollegiums der hiesigen israelitischen Gemeinde an die Mitglieder.* During the dispute he suddenly died.

Lit.: Brann, M., "Geschichte des Landesrabbinats in Schlesien," *Graetz-Jubelschrift* (1887); Schreiber, E., *Abraham Geiger;* Geiger, Ludwig, *Abraham Geiger, Leben und Lebenswerk;* Tiktin, S., in *Allgemeine Zeitung des Judentums,* No. 39 (1920).

TIME, MEASURING OF. The Jews, like other peoples, divided their years into months, weeks, days and hours. They did not divide the hours into minutes, but rather into fractions of an hour, such as quarter hours, and into 1,080 *helakim* ("portions"). Each *helek* contained seventy-six *rega'im* ("moments"); thus each hour amounted to 82,800 *rega'im* (*Ber.* 7a; *Yalkut Gen.* 76). Two kinds of hours are mentioned: the absolute hour amounting to one twenty-fourth of a day; the relative hour, which varies in length as the length of the period of daylight is more or less. Thus if the period between sunrise and sunset were fifteen hours in absolute time, the relative hour would be one-twelfth of that amount, or one and a quarter hours. Whenever the regulations in rabbinical literature state that certain duties must be performed at certain hours, relative hours are meant.

The day was always reckoned from sunset to sunset (*Gen.* 1:5; *Ex.* 12:18), except in the case of sacrifices; since the latter were offered only during the daytime, the day for them was reckoned from daybreak (*Lev.* 7:15). In certain regulations involving a period of time, such as circumcision, mourning or annulment of vows, part of a day might be reckoned as an entire day. There are no separate Hebrew names for the

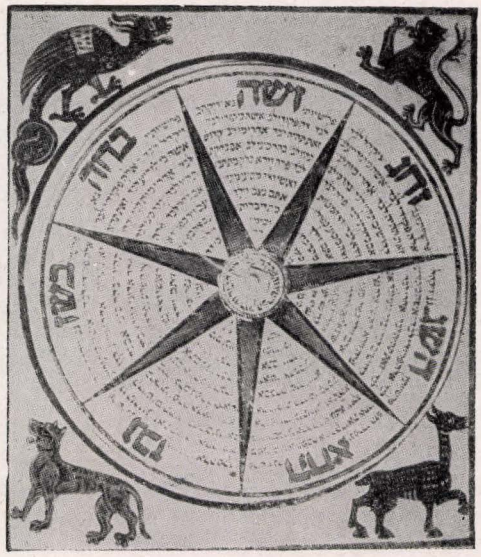


Diagram from a rabbinical calendar of the 14th century. Manuscript in the Bibliothèque Nationale at Paris

days of the week; instead, ordinal numbers are used, such as *yom shelishi* ("third day") for Tuesday. The night was divided into three or four watches (*Ber.* 3a).

Two periods of daybreak were noted: sunrise, when the sun appears at the horizon, and the preceding period in which the sky becomes lighter and rays of light first reach the earth. At the end of the day there is a period called *ben hashemashoth* ("twilight"), which lasts from the time that the sun disappears below the horizon until there is complete darkness. The determination of the exact duration of the twilight period was regarded as extremely important, especially as the twilight of the Sabbath and holidays partook of the sanctity of the day itself. Three degrees of twilight were recognized: 1. astronomical, when the center of the sun has sunk 18 degrees below the horizon and minor stars have appeared (*tz'eth hakochabim*); 2. civil, when the center of the sun has sunk 6½ degrees beneath the horizon; 3. early, when the center of the sun has sunk 3½ degrees beneath the horizon. There are differences of opinion in the Talmud as to which of these three degrees of twilight were meant; there are further differences of opinion between scholars as to the durations of these periods. A further complication is the fact that all these periods vary with the latitude. For practical purposes most Orthodox Jews of the temperate zones wait about forty minutes after sunset on Saturday to allow for twilight. A few add one-tenth of the duration of daylight.

The months of the Jewish year are lunar, the new moon being the first day of each month. As a lunar month consists of 29½ days, the months are either 29 or 30 days. In the early Biblical period the months are mentioned by ordinal numbers or by names; during the Babylonian Exile the names of the Babylonian months, with a few changes, were adopted. The year, except in certain special cases, was reckoned as beginning in the month of Tishri (*R.H.* 1:1). In certain laws involving periods of time, part of a year was considered an entire year. The equinoxes and solstices were carefully computed.

As the lunar year is eleven days less than the solar year, and as the Bible specifies that the holidays are to fall at the same time of the solar year, it was necessary to devise some means of reconciling the lunar and solar years. This was accomplished by adopting the Metonic cycle of 19 years in which an extra month is added to the 3rd, 6th, 8th, 11th, 14th, 17th and 19th years. Since the normal year could be a day less or more in order to prevent certain holidays from falling too close to the Sabbath, a year could consist of 353, 354 or 355 days, if normal, and of 383, 384 or 385 if a leap year. There was a larger solar cycle of 28 years in which the equinoxes fell on the same day of the week in the first year of each cycle. A special blessing is recited on the first Wednesday of Nisan in the first year of every solar cycle, in order to commemorate the creation of the sun. This blessing was recited on April 1, 1925, the beginning of the 204th solar cycle; for the next two cycles the dates are March 18, 1953, and April 8, 1981.

Every seventh year was a Sabbatical year, and after every seven Sabbatical years came the Jubilee year (*Lev.* 25). There is a difference of opinion as to whether the Jubilee was observed every 49th or every 50th year. The consensus of opinion is that in the time of the First Temple the Jubilee was the 50th year, while in the time of the Second Temple, when the Jubilee year could be observed only nominally, it was the 49th year. This and other factors have caused some confusion as to the actual time of the Sabbatical year, although according to the accepted ruling the Sabbatical year can be found by dividing the years since creation by seven. Thus 5698 (1937-38) was a Sabbatical year; the next would be 5705 (1944-45).

There remain two space-time problems in Jewish law which have never been definitely settled. The first of these concerns the beginning and ending of the Sabbath and holidays. This is determined by twilight, and in the regions near the poles where nights and days may be months long it is almost impossible to compute the time of twilight. The second problem is that of the arbitrarily drawn International Date Line, adopted in 1884 and never definitely accepted by Jewry. The discussions of the medieval rabbis on this latter problem are so abstruse that it is difficult to grasp their final opinion. H. S. Slonimsky (*Dibre Hachamim,* 35-41) and Jacob I. Greenberg, from him, have suggested that the meridian of Jerusalem be taken as the Jewish zero meridian, thus fixing a Jewish date line 180 degrees east or west of Jerusalem; this would fall at 145 degrees east of the meridian of Greenwich.

In dating legal papers Jews usually use the day, the month and the year since the creation of the world. In letters the day of the week is mentioned and the week is indicated by the section from the Torah (Parashah, Sidra) read on the Sabbath of that week. Until the Middle Ages Jews used the Seleucidean era; this began in 312 B.C.E., when Gaza was captured and when, according to popular belief, prophecy ceased. They have also used eras reckoned from such events as the Exodus, the reigns of the various kings, the building and destruction of the two Temples, the beginning of independence under the Hasmoneans (142 B.C.E.) or the Balfour Declaration (1917). In modern non-religious writings Jews do not use the abbreviations B.C. (Before Christ) or A.D. (Anno Domini, "year of our Lord"), but B.C.E. (Before the Common Era; Before the Christian Era) and C.E. (Common Era; Christian Era).

The Jews employed the various forms of sundials and timekeepers known to antiquity. During the Talmudic period they used the clepsydra, or water-clock, and they had some sort of alarm clock. The interrelationships of time, direction and eternity in Jewish philosophy have been discussed by Harry A. Wolfson.

See also: ASTRONOMY; CALENDAR; CHRONOLOGY; DAY; ERAS; JUBILEE; SABBATICAL YEAR.

HIRSCHEL REVEL.

Lit.: Feldman, W. M., *Rabbinical Mathematics and Astronomy* (1931); Krauss, Samuel, *Talmudische Archä-*

ologie, vol. 2 (1911) 416-23, 720-22; Wolfson, Harry A., *Crescas' Critique of Aristotle* (1929) 93-98, 633-64; idem, *The Philosophy of Spinoza,* vol. 1 (1934) 331-69; *Jewish Encyclopedia,* vol. 3, pp. 501-8; vol. 4, pp. 64-71; vol. 6, pp. 463-65; vol. 11, pp. 590-97; Weissman, M. Z., *Dibre Hachamim* (1875); Greenberg, Jacob I., in *Twentieth Anniversary Issue of the Hebrew Theological College* (1942) 15-18, 52-54.

TIMISOARA, *see* TEMESVÁR.

TIPHA, *see* CANTILLATION.

TIRADO, JACOB, Marrano, place and date of birth unknown; d. Jerusalem, between 1620 and 1630. In 1593, from Portugal, he led a shipload of Marrano immigrants who were fleeing from fear of the Inquisition in that country. After many wanderings the ship reached the port of Emden, in East Frisia. Acting on the advice of the local rabbi, Moses Uri (Phoebus) Halevi, Tirado, together with the Marranos, continued his voyage to Amsterdam, Holland. Here, with the rest of the Marranos, he was accepted back into Judaism and underwent circumcision, through Moses Uri Halevi and his son Aaron, who had followed him to Amsterdam. Assisted by Samuel Pallache, the Moroccan consul in Amsterdam, and by the poet Jacob Israel Belmonte, Tirado founded the first Sephardic congregation of Amsterdam. He built the first synagogue there, which was named Beth Jacob after him, and was consecrated on the Day of Atonement of the year 1598. In his old age Tirado emigrated to Palestine. His story was depicted by Ludwig Philippson in his novel *Jacob Tirado* (1867).

Lit.: Kayserling, M., *Sephardim* (1859) 78; De Barrios, *Casa de Jacob,* 3 et seq.; De Castro, *De Synagoge der Portugeesch-Israelietische Gemeente te Amsterdam;* Graetz, H., *History of the Jews,* vol. 4 (1927) 664-67; Dubnow, Simon, *Weltgeschichte des jüdischen Volkes,* vol. 6 (1927).

TIRATH SHALOM, TIRATH ZVI, *see* COLONIES, AGRICULTURAL.

TISCHLER, VICTOR, painter, b. Vienna, 1890. He studied at the Academy of Fine Arts in Vienna under Rudolf Bacher and Franz Rumpler, but, as he claims, his real teachers were the old masters of painting. He traveled a great deal, mainly in Italy, Holland, Spain, Germany and France, where he finally settled in 1930, choosing Paris for his residence. After the German invasion of 1940 Tischler came to the United States in 1941, settling in California.

His artistic development is full of changes. After a period of brilliantly vivid colorism, he turned to a soft tonality in grayish-green shades, and then he returned, in a mellower harmony, to colors again. From his beginnings as an ardent colorist, painting mostly figures and still lifes, he became, in the late 1920's, an almost cubistic landscapist, focussing his interest on strict disposition of masses in space. His romantic feeling made him realize the special atmosphere of historical landscapes, and in France he was greeted as a reviver of the great tradition initiated by Poussin. At the beginning of the 1940's he painted allegorical landscapes of a romantic mood. In spite of his constant changes and constant development, there is nothing unfinished or transitory in his work. All the large galleries throughout Europe own pictures by Tischler, but in the Third Reich his works were removed from museum walls. His *Max Reinhardt und seine Schauspieler* (1924), a portfolio of twenty lithographs, was awarded the Austrian state prize.

Lit.: Rössler, Arthur, *Der Maler Victor Tischler* (1924); Tietze, Hans, "Victor Tischler," *Deutsche Kunst und Dekoration* (1929) 382 et seq.; Landau, Dora, "Der Maler Victor Tischler," *Die Kunst für Alle* (1930) 224-32; George, Waldemar, "Victor Tischler, peintre de parcs et de Chateaux," *Beaux Arts,* April, 1938.

TISHAH BEAB, *see* AB, NINTH OF.

TISHBI, ELIJAH, *see* LEVITA, ELIJAH.

TISHRI (a month in the Hebrew calendar), *see* CALENDAR; MONTHS.

TISZAESZLÁR BLOOD ACCUSATION. Eszter Solymosi, the fourteen-year-old daughter of a widow, disappeared in the village of Tiszaeszlár, Hungary, on April 1, 1882. At that time three Jewish Shohets (ritual slaughterers of animals) were visiting in the village to apply for a vacancy in the Jewish community. In the imagination of the superstitious villagers, a connection was established between the two facts and the accusation against the Jews was taken up and spread throughout the country by the anti-Semitic deputies Ónody and Istóczy.

On May 4, 1882, the widow Solymosi raised an accusation of ritual murder against the Jewish ritual slaughterers and the synagogue sexton, József Scharf. Public attorney Bary obtained testimony from Scharf's five-year-old son Samuel, and when Scharf and his thirteen-year-old son Móric denied the charge, the latter was given over to the custody of a scribe of the gendarmerie, Péczely, who had served a twelve-year term for murder. Under threats and torture Móric declared that he had witnessed through the key-hole of the synagogue the murder of the girl, whose throat had been slit by the slaughterer Salamon Schwarz, with Móric's father assisting. The village physician and other persons recognized Eszter Solymosi in the corpse of a young girl drawn out of the Tisza river on June 18, 1882, but the mother emphatically denied the identity. The investigation was conducted in an illegal and brutal manner, in which the accused were subjected to torture. On September 29, 1882, outbreaks of the mob occurred in Pressburg (Pozsony), followed by rioting in other cities.

Louis Kossuth, then living in exile in Turin, Italy, protested against the ritual murder accusation, and in the lower chamber stirring debates took place. In June, 1883, in the court of Nyiregyháza, fifteen defendants, some as slayers and some as accomplices, were publicly accused of Eszter Solymosi's disappearance. Among others, Károly Eötvös and Bernát Friedmann defended the accused. After thirty-three sessions a verdict was reached, on August 3, 1883, according to which all the defendants were acquitted. The verdict emphasized as absolutely groundless the accusation of murder and stressed that there was no such thing in the Jewish religion as ritual murder. This was confirmed by the supreme court, which ended this controversial trial on April 4, 1884. The Tiszaeszlár affair is the subject of Arnold Zweig's drama, *Die Sendung Samaels* (1918).

See also BLOOD ACCUSATIONS.

Lit.: *Der Process von Tisza-Eszlar* (1883); Natan, Paul, *Der Process von Tisza-Eszlar* (1892); Hayn, Hugo, *Übersicht der Literatur über die angeblich von Juden verübten Ritualmorde* (1906) 25 et seq., Nos. 92-102; *Jewish Chronicle, Occident* and *Allgemeine Zeitung des Judentums,* issues of 1882 to 1884; Philippson, Martin, *Neueste Geschichte des jüdischen Volkes,* vol. 2 (1910) 82 et seq.; Eötvös, Károly, *A nagy per* (3 vols.).

TITHE (Maaser), a tax or contribution of a tenth part of one's income or of certain agricultural prod-

ucts. The Bible records that Abraham gave Melchizedek, "the priest of the Most High," a tenth part of all the spoil which he had taken from the enemy (*Gen.* 14:20); Jacob vowed at Beth-el to consecrate to God a tenth of all that He gave him (*Gen.* 28:22). The kings of the Israelites levied a tithe of the produce of the fields, the vineyards and the flocks, as a tax (*I Sam.* 8:15-17; cf. *I Kings* 4:7).

The laws of the Bible in reference to the tithe are not uniform. According to *Deut.* 14:22-27, every Israelite was required to separate a tithe of grain, new wine and oil; this was to be brought to the central sanctuary at Jerusalem and expended in feasts there in which his family and friends participated. If the fruits themselves, because of the distance to Jerusalem, could not be transported thither, they could be sold and the money thus obtained was to be used in buying new products for the festal meals in Jerusalem. There is also a reference to the first-born of animals that are to be eaten year by year at the sanctuary (*Deut.* 15:19-20). Every third year this tithe was to be given to the Levite, the stranger, the fatherless and the widow (*Deut.* 26:12).

In *Num.* 18:21-32, however, the tithe, in addition to the first-fruits, is to be given to the Levites "in return for their service which they serve, even the service of the tent of meeting." The Levite is to give a tenth out of this tithe to the priests. *Lev.* 27:32-33 speaks of a tithe of cattle that is to be given to the Lord, but whether to priest or Levite is not specified.

Bible scholars explain these contradictions by assigning them to the different codes. The earliest law was in *Deuteronomy,* and in accordance with its provisions the tithe was shared by priests and laymen, the only new feature being the duty of sharing with the poor every third year. The provision in *Numbers* represents a modification intended to provide a support for the Levites who, because of the fusion of the local shrines into a central sanctuary, had lost the shares of the sacrifices which in the time of the Second Temple fell to the priests. The tithe of animals in *Leviticus* seems to have been an extension of the tithe, made because the other forms did not afford sufficient support for the Temple and its officiating priests and Levites. Apparently this was the situation at and after the time of Ezra and Nehemiah (*Neh.* 10:36-39; 12:44; 13:5, 12; cf. *Mal.* 3:8-10).

The Talmudic rabbis, however, solved the contradiction in another fashion by supposing that there were two separate tithes to be given every year. The first (Maaser Rishon) was to be given to the Levites; the second tithe (Maaser Sheni) was to be expended in feasts at Jerusalem except in the third and sixth years of the Sabbatical cycle of seven years, when it was given to the poor (Maaser Ani). After the tithe had been given the landowners were to come before the Lord and solemnly announce that they had fulfilled the duty of giving the tithe. This was called "confession of the tithe" (*viddui hama'aser; Deut.* 26). Two tractates of the Mishnah and Palestinian Talmud, *Maasèroth* and *Maaser Sheni,* are devoted to tithes.

The obligations imposed by these two tithes—amounting to as much as 20 per cent for many individuals—made the collection of these contributions difficult to enforce, as is indicated in the passages in *Nehemiah* and *Malachi* cited above. Hence there arose the problem as to whether agricultural products on sale in the markets could be eaten by the pious, as it was uncertain whether they had been tithed or not; such produce was known as Demai ("doubtful"). The Pharisees (Haberim) were particularly scrupulous about the payment of the tithes, and the later Hasmonean kings, beginning with John Hyrcanus (135-104 B.C.E.), enforced their collection. After the destruction of the Temple (70 C.E.) many priests, deprived of their revenues, began to claim the tithes for themselves rather than for the Levites; there are hints in the Talmud as to disputes over this claim. For some time after the destruction of the Temple tithes continued to be paid in Palestine, Syria and Babylonia.

Pious Jews and Christians have often imposed upon themselves a voluntary tithe of their income, given either in support of religious institutions or to charity. The *Shulhan Aruch* (*Yoreh Deah* 249:1) regards the tenth of one's capital the first year and thereafter the tenth of one's income as obligatory, and holds that it should be given solely to the poor; Joel Sirkes, however (*Bayith Hadash* to the passage), regards it as a custom, and voluntary. JOSEPH MARCUS.

Lit.: Smith, W. R., *The Religion of the Semites* (1927) 244 et seq.; Hastings, James, edit., *Dictionary of the Bible,* vol. 4, p. 780; Seligsohn, M., in *Jewish Encyclopedia,* vol. 12, pp. 150-52; Babbs, *The Law of the Tithe* (1912).

TITLES. Most of the titles recorded in the Bible refer to rulership or administration. Under the primitive clan system, the heads of the community were known as *zekenim,* "elders," and leading individuals bore such titles as *'alluf* ("chief"; *Gen.* 36), *nadib* ("noble"; *Num.* 21:18), *nasich* ("prince"; *Josh.* 13:21) or *katzin* ("commander"; *Josh.* 10:24). The individual leaders who arose after the conquest of Canaan to deliver the people in the time of foreign invasion or oppression took the title of *shofet* which, as is clear from the corresponding Carthaginian term *suffete,* meant "ruler" rather than its later meaning of "judge."

With the change from the clan and tribal system to that of the monarchy, the country was administered by a group of officials who bore more or less distinct titles. The king was generally termed *melech,* sometimes poetically *meshiah 'adonai* ("anointed of the Lord"); members of the royal family might bear the title *sar* ("prince"). A royal vizier would be known as *mishneh* ("second" [next to the king]; *II Chron.* 28:7). Officials bore such titles as *nagid* ("chief"), *pakid* ("overseer"), *rab hatabahim* ("chief of the bodyguard"), *sar missim* ("overseer of forced labor"), *mazkir* ("recorder"), *sofer* ("scribe," "chancellor") or *sar haratzim* ("chief of the messengers"). The head of a tribe was generally known as *nasi* ("prince"); the terms *natzib* ("prefect"; *I Kings* 4:19) and *pehah* ("governor"; *I Kings* 10:15, but usually of non-Israelite officials) also occur. The head of the army generally bore some such title as *sar hatzaba* ("prince of the host"), while military officers were called *shalish* (perhaps because of being the third man in a chariot). Eunuchs were so frequently palace officials in the latter part of the period of the kingdom that the term *saris* came to mean "official"; while seals and other objects excavated in Palestine seem to indicate that *'ebed* ("servant"), when joined to the name of the king, was a general term for royal official.

The head of the priesthood, especially in the time of the Second Temple, was called *hakohen hagadol* ("high priest"); the term *kohen harosh* also appears. The *kohen mishneh* was the deputy of the high priest. Priestly officials in charge of various parts of the Temple service bore the title of *segan* (from the Assyrian *shaknu,* "prefect"). Those who interpreted the Law to the people bore the title of *sofer* ("interpreters of the *sefer,* or Book of the Law").

The Hasmonean rulers at first assumed the title of high priest, and it was only later that they took that of king. When the Sanhedrin was constituted under their rule, its president and vice-president were called Nasi and Ab Beth Din (literally, "father of the court"), and these titles were retained in the assemblies of the sages that met to vote on matters of Jewish law. The Pharisaic teachers were at first known collectively as *hachamim* ("sages"; singular, *hacham*), but bore no titles; the title Rabbi came into use in the 1st cent. C.E. The patriarch, beginning with Johanan ben Zakkai, was called Rabban ("our teacher"), and for a time was the only one to confer the title of rabbi.

The Jews in countries outside of Palestine were frequently under the administration of their own rulers, who bore various titles which indicated their rank. Under the Ptolemies, the Jews of Egypt were ruled by their alabarch or ethnarch, a term which the Romans gave to the Jewish rulers under their control whom they were unwilling to honor by the title of king. The head of the Jews of Babylonia, generally the representative of the royal line of David, was known as the exilarch (*rosh hagolah*). Certain dignitaries in Babylonia, Egypt and Palestine bore the titles of *rosh haperek* or *resh pirka* ("head of the session"), with its Greek equivalent archipherecites. About the end of the 6th cent. the title Gaon for the heads of the academies in Sura and Pumbeditha came into vogue, and remained in use for a number of centuries. Haber, originally the designation assumed by members of Pharisaic societies in Second Temple days, was often employed in the sense of distinguished colleague; the terms Alluf and Resh Kalle, as well as others which are purely honorary, also appear, but the exact functions that went with these titles are not clear.

In Europe the title Parnas ("administrator") was given to the heads of synagogues, and frequently appears in epitaphs. The executive board of the community was often surnamed *shib'ah tobe ha'ir* ("the seven city nobles"). Rosh Hakeneseth sometimes appears as a synonym of Parnas. In countries of the Middle Ages, where Jews were granted a certain amount of autonomy, the head of the Jews might receive the title of Nasi or Nagid, or such Latin terms as Episcopus Judaeorum, Presbyter Judaeorum, Hochmeister, or Praefectus Judaeorum.

In the same period a number of titles were added to those already in use. The Morenu title was created in the 14th cent. to single out rabbis of especial learning, with the general meaning of "our instructor." Similarly, Joseph Caro was known as Maran in Palestine. The title of Gaon was revived for Elijah Vilna in the 18th cent. Renowned preachers were given the title of Darshan or Maggid. Keen students of the Talmud might be given the title of Harif ("sharp"), while an unusually precocious student would be known as Illui ("wonder"). One who was well versed in the Halachah would be known as Baki Beshas Ufosekim ("well versed in the Talmud and rabbinical literature"), often shortened to Baki. The term Haber was often given to distinguished laymen.

As a result of government supervision of Jewish religious affairs in various countries, various rabbis have been designated as chief rabbi (in Turkish, Hachambashi), district rabbi, crown rabbi or the like. In other cases the Jews themselves have elected chief rabbis of countries or communities. There are also a number of honorary titles which are often used in addressing Hebrew letters to various persons of dignity and position in a community. The title Hakadosh ("holy," "sainted") is given to martyrs, while Cabalists often employ such extravagant terms as *'elohi* ("divine") and *mal'ach* ("angel").

See also: FUNCTIONARIES, RELIGIOUS AND COMMUNAL; STUDENTS, TYPES OF.

SIMON COHEN.

Lit.: Zobel, M., in *Encyclopaedia Judaica,* vol. 6 (1930), cols. 277-98; Eisenstein, J. D., in *Jewish Encyclopedia,* vol. 12, pp. 160-62.

TITLES OF HEBREW BOOKS. In Hebrew literature it is not uncommon to find that the titles of books are better known to their readers than are the names of their authors. Citations from and references to standard Hebrew works are often made by scholars without any mention of their authors' names. In fact, instances are not lacking where the author, having become popular as an authority, is virtually always spoken of and referred to by the name of his best-known work. Isaiah Horovitz, author of the *Shene Luhoth Haberith* (The Two Tablets of the Covenant), is more often referred to as SheLoH; Joel Sirkes, author of the *Bayith Hadash,* is referred to as BaH. Similarly, Shabbethai ben Meir Hakohen is known as the ShaCH, an abbreviation of *Sifthe Kohen,* the title of his collection of responsa. The Hatham Sofer, by which name Moses Sofer Schreiber, the Hungarian rabbinical authority, is popularly known, acquired that designation as an abbreviation of his *Hiddushe Torath Mosheh.* Ezekiel Landau, known as the Noda Biyehudah, is spoken of also as the TZeLaH (an abbreviation of his *Tziyyun Lenefesh Hayyah*). There are cases where students refer to these last two designations as if they belonged to two different persons and the opinions of one are refuted by those of the other.

As to the titles of the books contained in the Bible, information is accessible in every critical introduction to the study of its text. Tradition has it that they were fixed in the days of Ezra by the Men of the Great Synagogue (*Hag.* 14a; *B.B.* 14a; cf. *Sotah* 36b). The Talmud as a work has no title at all; the word simply means "teaching" or "study." It is sometimes called ShaS, an abbreviation of *shishah sedarim,* the "six orders" (divisions) contained in the Mishnah. The separate tractates of the Talmud and most of the Midrashic works acquired titles indicating either the subject of which they treat or the general nature of their relation to the Torah. As long as a law was in force prohibiting the commitment to writing of the oral teachings, Hebrew books hardly existed. With the abrogation of this prohibitive law at about the beginning of the Middle Ages, titles begin to play a role in Hebrew booklore. While a few books of the Geonim bear simple titles, the greatest part of their literary activity consists of responsa containing their decisions on questions of ritual and law as well as their explanations of Biblical and Talmudical passages. The titles attached to various collections of such writings belong to a period later than that of the authors. The authors of responsa literature in general employ the common title of *Sheeloth Uteshuboth* (questions and answers). *Haggahoth* and *Hiddushim* are technical titles for notes (novellae) on rabbinic texts.

In addition to the few historical titles which are simple and to the point, there are those which were formed objectively and permit the recognition of the subject matter of the works which they denominate. But there are others which present considerable confusion. In order to give a general view of the character of the multitude of titles of Hebrew books, it is perhaps well to group them in the following classes:

1. Simple Titles.[1] These are the titles which obviously indicate the contents, character or purpose of the book, such as *Creeds and Opinions,* a work on theology by Saadia Gaon; *Book on Buying and Selling,*

[1] All the following titles of Hebrew books in this article are translated into English in order to make clearer the reasons for their selection.

a treatise on Jewish commercial law by Hai Gaon; *The Valley of Tears,* a Jewish martyrology by Joseph ben Joshua Hakohen; *The Path of the Righteous,* a work on ethics by Moses Hayim Luzzatto; *The Book of Legend,* a collection of Jewish legends culled from rabbinic sources by Hayim Nachman Bialik and J. H. Rabnitsky.

2. Titles Borrowed from the Bible. Most Hebrew book titles are catchwords or familiar Biblical phrases. The choice of a Biblical phrase or name for a book title is very popular among Hebrew authors, although the practice was virtually unknown in antiquity. They represent the largest number, and a good many of them also indicate the name of the author. Thus *The Seed of Abraham* (*Ps.* 105:6) is the title of about ten different books whose authors bear the name Abraham. This is true of other popular Biblical names. Family names of authors likewise are expressed through titles borrowed from the Bible. The collection of responsa by Raphael Cohen bears the title *And the Priest Shall Come Again* (*Lev.* 14:39), while the *Service of the Levite* (cf. *Ex.* 38:21) is the title attached to at least five works by authors who were Levites. Joseph ibn Caspi provides all his works with titles borrowed from Biblical phrases in which the word "silver" is employed. Hayim Joseph David Azulai, one of the most prolific Hebrew authors, almost invariably managed to incorporate one of his own names into the numerous titles of his books. Equally so, Hayim Palaggi in his many writings invariably manages to combine in some manner his name Hayim with the titles of his works.

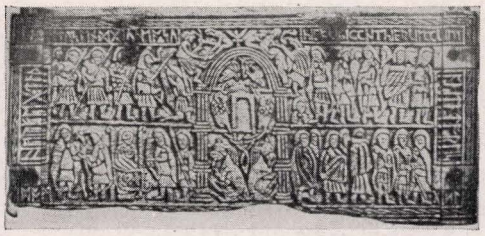
The Tabernacle and its accessories, as well as the vestments of the priests, were also exploited for Hebrew book titles. Authors of such works, as a rule, claim to be members of either priestly or Levitical families. The ingredients for incense and other articles used in the service of the Tabernacle or of the Temple were also fancied by some authors. Thus there are several Hebrew books bearing such titles as *Meat Offerings Mingled or Dry; Flour of the Meat Offering; Pure Myrrh.* While all such titles hardly indicate the nature or content of the book, there are instances in which a title borrowed from a Biblical phrase is most appropriate to the book which it denominates. *The Lips of Those Who Sleep* is a suggestive title for a catalogue, especially in the light of the rabbinic explanation of *Song of Songs* 7:10, according to which the study of the writings of dead authors makes their lips to speak. Some Biblical phrases used as titles were probably intended to serve rather as mottoes than as designations of books. *Tzeenah Ureenah* (Go Forth and Gaze), from *Song of Songs* 3:11, forms the title of Jacob ben Isaac (Jacob ben Isaac Ashkenazi) of Yanow's Yiddish homiletical interpretation of the Pentateuch and the Scrolls so popular among Jewish women. *Glorify Ye the Lord in the Regions of Light* (*Isa.* 24:15) is the title of a work on Rashi's commentary on the Pentateuch. The Bible serves as an inexhaustible source for catchwords useful as titles of Hebrew books. It matters little whether or not the title chosen has any bearing on the nature of the book as long as it is appealing to the fancy of the author. This use of the Biblical text was severely criticized by Abraham Jacob Paperna (see his *Kankan Hadash Male Yashan,* 1867, p. 24).

3. Titles Derived from the Initial Words of a Work. The opening word or words of a book frequently became its title. Several books of the Hebrew Bible derive their names from their initial words, as is also the case with a number of Midrashim. To this category belong also those books that obtain their names from some characteristic phrase often repeated in the body of the work. It is not unlikely that they obtained their titles not from the hands of their authors or compilers, but rather from those who, in later days, had to quote them. They were named after the phrase or word which first caught the eye of the student, thus the *Midrash Yelammedenu* (He May Teach Us) or the *Vehizhir* (And He Commanded Us) or Profiat Duran's epistolary polemic against Christianity, entitled *Al Tehi Kaabothecha* (Be Ye Not As Your Fathers; cf. *Zech.* 1:4), so often referred to by non-Jews as *Alteca Boteca.*

4. Titles Suggested by Other Titles. The relation of a commentary to a text is often indicated by a similarity in titles. The *Mishneh Torah* by Moses Maimonides is one of the most important codes of Jewish law on which numerous scholars have written commentaries and explanatory notes, the titles of which bear some similarity to that of the code itself. Thus Caro calls his commentary *Kesef Mishneh,* De Boton's is called *Lehem Mishneh,* and Judah Rosanes' *Mishneh Lamelech.* The latter in turn suggested such titles as *Emek Hamelech* and *Shaar Hamelech.* Similarly, Joseph Caro's *Shulhan Aruch* (Prepared Table) is covered by Moses Isserles' *Mappah* (Table Cloth), while others provided it with the *Showbread* and with *New Fruit.* Caro himself annotated his *Beth Yosef* (House of Joseph) with his *Bedek Habayith* (The Breach in the House). The latter title was employed also by Aaron Halevi for his critical work on Solomon ibn Adret's *Torath Habayith* (The Law of the House). Ibn Adret's rejoinder is called *Mishmereth Habayith* (The Watch of the House). Caro's *Prepared Table* is arranged in the same order as Jacob ben Asher's *Arba Turim* (Four Rows), and David Halevi's commentary on it is entitled *Ture Zahab* (Golden Rows). Similarly, Maimonides' *Guide to the Perplexed* is provided with a commentary by Shemtob Falaquera entitled *Guide Through the Guide.*

5. Pompous and Euphemistic Titles. A large number of Apocryphal books and mystical writings bear titles whereby they are given a pretentious characterization. Euphemistic titles are mostly applied to memorial and eulogistic works. The "Book of Splendor" (*Zohar*) or "The Shining Book" (*Bahir*) are but two of the popular Cabalistic writings bearing such pseudo-epigraphical titles. Angels, patriarchs and martyrs were called upon to lend their names to such works. The *Josippon,* a work of the 9th or 10th cent., is so named because it professes to be written by Josephus. The *Book of Jashar,* a compilation of late Midrashim, is certainly not identical with the Book of Jashar quoted in *Josh.* 10:13. Among the euphemistic titles we find that the Talmudic tractate *Ebel Rabbathi* (Great Mourning), dealing with funeral ceremonies and related subjects, acquires the title *Semahoth* (Joys). The *Book of Life* is a popular manual for mourners. Other works of a similar nature bear such titles as *Ebel Kabed* (Grievous Mourning), *Misped Mar* (Bitter Wailing), and *Kol Nehi* (Voice of Lamentation).

6. Curious Titles. All sorts of curiosities might be traced among Hebrew book titles. Considerable ingenuity is employed by Hebrew authors in coining titles for their works. Such a title as Israel Nadjara's *Shohete Hayeladim* (The Slaughterers of the Children) is fairly good for a manual of the rules of ritual slaughtering (Shehitah) presented in simple rhyme and intended as a textbook for children. On the other hand, *Hilchoth Yom Tob,* a suitable and much used



A panel from an early English casket (about 700) depicting the siege of Jerusalem by Titus

title for works dealing with the proper observance of the festivals, is also the name of a book dealing with other laws. It derives its title from the author's name, Yom Tob Algazi. Equally so, Nathan Spira's *Matzath Shimmurim* is not concerned with the laws of Matzoth for Passover, but rather with those pertaining to the Mezuzah, Tzitzith and Tefillin (phylacteries); the first word of its name is formed from the initial letters of the subjects with which it deals. *Sefer Gerushim,* a proper title for a work on divorce, was adopted by Moses Cordovero for his collection of Cabalistic sermons delivered in various communities during the years of his wanderings. Mordecai Jaffe's *Lebushim* derives its respective names from the description of Mordecai's garments as contained in *Esther* 8:15. On the other hand, Samuel Jaffe employed his patronymic as the first word of the title of each of his five books. Isaac Abravanel's *Zebah Pesah* (The Sacrifice of the Passover) is an apt, though curious, title for a commentary on the Haggadah for Passover.

7. Symbolic Titles. The first to employ a symbolic title for a book was Eleazar ben Judah of Worms. In his *Rokeah* (Apothecary), an ethical work of considerable importance, he offers mystical prescriptions for the cure of ailments of the soul. Hence the name of the book, which symbolizes also the numerical value of the Hebrew letters of the author's name—308. Jacob ben Asher, in designating the four parts of his code, gave them names the numerical value of which corresponds to the number of paragraphs in each book. Similarly, Maimonides' code, the *Mishneh Torah,* because it is divided into fourteen books, acquired the name *Yad Hahazakah* (The Strong Hand), the numerical value of the first word being equal to the number of books constituting the work. It is interesting to observe that the numerical value of *Azharoth,* the technical title for liturgical poems treating of the 613 precepts, corresponds to that number. *Yad Veshem,* the Hebrew title of the Abraham Solomon Freidus memorial volume, at once suggests its nature: a handy reference work (*Yad*) as well as a memorial (*Veshem*); its English title is *Studies in Jewish Bibliography and Related Subjects.*

The use of Biblical names of persons or places as titles of books has always had a vogue with Hebrew authors, and some titles have become so popular as to be often repeated. It is the cause of considerable annoyance to bibliographers and professional librarians.

JOSHUA BLOCH.

Lit.: Schechter, Solomon, *Studies in Judaism,* vol. 1, pp. 270-81; Berliner, in *Jahrbuch der Jüdisch-Literarischen Gesellschaft,* vol. 2 (1904) 331-50; *Jewish Encyclopedia,* vol. 12, pp. 156-60.

TITUS FLAVIUS VESPASIANUS, Roman emperor from 79 to 81. He was the eldest son of the Roman general and later emperor Vespasian, fought in 67 as a military tribune under his father's command against the Jews in Galilee, and distinguished himself as a cavalry colonel, especially at the conquest of Tarichaea, later in the capture of Gamala and Giscala.

After his father had become the Roman emperor, Titus, with four Roman legions and relief troops, was sent to Judea to take Jerusalem and thus put an end to the Jewish war. Reaching Jerusalem in the spring of the year 70, he made an unsuccessful attempt peacefully to take possession of the city, and thereupon prepared to besiege it. The real siege lasted for about five months, during which time Titus vainly made repeated attempts to secure the surrender of the town. The Jews fought with great heroism and the utmost stubbornness, but famine and the exhaustion of the defenders forced them to abandon one by one the forts of the city. Yet the Romans had to besiege each wall in its turn, so that the heavy battles were prolonged. Only toward the end of the fourth month of siege did the Romans enter the Temple area. A council of war called by Titus decided to spare the Temple at all costs, but the Roman soldiers, embittered by the obstinacy shown by the Jews, did not heed the command and set fire to the Temple.

The real part played by Titus in the destruction of the Temple has not been clearly established. According to Josephus, he wanted to spare the Temple by all means, while according to later Roman chroniclers he wanted its destruction. The Talmudic legend alleges that, during the fire, Titus entered the Holy of Holies and there perpetrated many abominations, but was forced by the smoke to retire from the sanctuary. The soldiers proclaimed Titus emperor on the ruins of the Temple. The capture of Jerusalem was concluded a few weeks later by the occupation of the upper city. Titus took back to Rome with him thousands of prisoners, who met their death in the gladiatorial games or in battles with wild beasts. At the beginning of the year 71 he celebrated, together with his father, a double triumph over the Jews, and in commemoration of this the Arch of Titus was erected.

Roman historians praised Titus as "the delight of the human race." For the Jews, however, he remained an arrant rogue (*rasha*). Legend relates the divine punishment meted out to him: a gnat settled in his brain and for seven years gnawed at it.

The main source for the history of the relations between Titus and the Jews is Flavius Josephus' *Jewish War;* Josephus, as a protégé of Titus, must have stated the historical facts in his favor.

See also BERENICE.

Lit.: Graetz, H., *History of the Jews,* vol. 2 (1927); Schürer, E., *A History of the Jewish People in the Time of Jesus Christ,* vol. 1; Vogelstein, Hermann, *Rome* (1940) 43-44, 61, 66, 86-87, 153-54, 156; *Publications of the American Jewish Historical Society,* No. 28 (1922) 135 note, 165 note.

TITUS, ARCH OF. To celebrate the victory of the Roman general Titus over the Jews in the year 70, commemorative medals were coined, and several years later the Arch of Titus was erected in Rome, in the Circus Maximus, bearing the proud inscription: "The Senate and people of Rome to Emperor Titus . . . , the father of the country, its sovereign prince, because he followed his father's command, advice and with his approval vanquished the nation of the Jews and destroyed the city of Jerusalem till then vainly beleaguered by princes, kings and people or even totally unattacked."

However, the original triumphal arch is no longer in existence. The arch of Titus now in existence on the summit of the Via Sacra on the Forum was erected in the time of Emperor Domitian (81-96). The south

side frieze depicts the sacrificial procession with the image of the Jordan. Under the arcade the bas-relief to the right shows Titus in his victory chariot; while the goddess of victory crowns him, the goddess Roma holds the reins of the four horses drawing the chariot. The bas-relief to the left is considered the continuation of the triumphal procession. It shows the procession of Jewish captives wearing wreaths of flowers and carrying the spoils of the Temple, the golden table, the seven-branched candelabrum (Menorah), and the silver trumpets. The proud structure bears the simple inscription: "The Senate and people of Rome to the Divine Titus Vespasianus Augustus, the son of the Divine Vespasianus."

There is an old legend in Rome that in bygone days no Jews ever passed under the Arch of Titus in order not to be reminded of their unhappy fate. It is said that the Jews of the Roman ghetto opened up another way which enabled them to go from the Coliseum to the capitol and which led from the Arch to the Palatine Hill in the ancient city.

Lit.: Reinach, Salomon, *L'arc de Titus* (1890); Ball, Platner Samuel, *Topography and Monuments of Ancient Rome* (1911) 319-22; Blau, in *Rivista Israelitica,* vol. 2.

TOBENKIN, ELIAS, journalist, b. Slutsk, Russia, 1882. He came to the United States in 1899, and received the M.A. degree from the University of Wisconsin in 1906. That same year he joined the staff of the Milwaukee *Free Press* as a reporter, and within a short time was invited to join the Sunday staff of the Chicago *Tribune.* Social reform was astir; additional waves of immigrants were giving the large cities a colorful and unfamiliar base to the population pyramid. Objective interest and prejudiced distrust were leveled at the unknown groups, and Tobenkin became one of the journalists whose writing best satisfied the friendly interest and spiked the rumors of anarchy and subversiveness which bred the distrust. His work was published also in various New York newspapers and in periodicals. He was in New York from 1909 to 1912. From 1912 to 1914 he was an editorial writer for the Chicago *Tribune.*

In 1915 Tobenkin returned to New York, where he was first on the staff of the New York *Herald,* then with the *Metropolitan Magazine.* His first novel, *Witte Arrives* (1916), was built around a Jewish immigrant family in the Middle West and the Americanization of its younger members. It depicted with full inference the integrity of Jewish family life. After a period of service, during the first World War, as Russian expert with the United States Committee on Public Information, Tobenkin was sent to Europe by the New York *Tribune* three days after the armistice of November, 1918. He was correspondent in Germany and Poland. One of his most notable exposés was that relating to the murder of thirty-seven Jews in Pinsk (1919), by the Poles, on the assumption that the Jews were Communists, when in reality they had gathered to arrange for the distribution of Passover supplies.

Tobenkin traveled a great deal subsequently and covered foreign as well as national affairs for the American press. Although he had been one of the earliest advocates of fair treatment of, and of no intervention in, Soviet Russia, he was equally forthright, following a trip in 1937, in pointing out that the Jewish colonization of Birobidjan did not contain a promise of a general resettlement panacea for the Jews, but was intended only for the Jews within the Soviet Union.

Among Tobenkin's other books were: *The House of Conrad,* a novel (1918); *The Road,* a novel (1922); *God of Might,* a novel dealing with intermarriage (1929); *In the Dark,* a novel (1931); *Stalin's Ladder* (1933); *City of Friends,* a novel on marriage in the Soviet Union (1934); *The Peoples Want Peace* (1938). Tobenkin is said to have originated the phrase "hyphenated Americans" during his work as an editorial writer for the Chicago *Tribune* (1912-14).

NATHAN RICARDO.

TOBIADS, a powerful family of tax collectors under the Ptolemies and Seleucidae, in the 3rd and 2nd centuries B.C.E. According to a papyrus that has been discovered, Tobias, the ancestor of the family, was commander of a troop under Ptolemy II and resided in Birta, in Transjordan, from about 258 to 254 B.C.E. The account of the family given by Josephus (*Antiquities,* book 12, chap. 4, sections 3-11) seems to have been somewhat elaborated by legends, but runs substantially as follows: Joseph the son of Tobias undertook the collection of taxes in Palestine after Onias the high priest had failed to forward the necessary sum. He won the favor of the king and through this was enabled to use forceful measures to collect the taxes and to amass a fortune. He had a number of sons; the youngest, Hyrcanus, inherited his father's genius in winning royal favor, and became his successor. This aroused the enmity of his brothers, who won over the people to their side, so that Hyrcanus was forced to carve out a realm of his own in the Transjordan. The family lost its power after Palestine fell to Syria and Antiochus Epiphanes began to plunder the country; Hyrcanus committed suicide to escape the clutches of the tyrant. Scholars are divided on the degree of accuracy of this account, but maintain its general historicity.

Lit.: Büchler, *Die Tobiaden und die Oniaden* (1899).

TOBIAH BEN MOSES, the earliest author of outstanding eminence among the Karaites of the Byzantine Empire; he flourished at Constantinople in the second half of the 11th cent. and in the opening years of the 12th. He is said to have studied under Jeshua ben Judah at Jerusalem.

Tobiah's enduring contribution to Karaite literature is his pioneering activity in translating many literary productions of the Karaite golden age (9th to 11th centuries) from their original Arabic into Hebrew, thus making them accessible to the Byzantine (and, later, the Crimean and Polish) Karaites, who had no command of the Arabic language, and contributing indirectly to the development of their own literary output. Hence his well deserved honorary sobriquet *hama'tik,* "the translator." His chief translations are those of a number of works by Jeshua ben Judah and Joseph Haroeh (Albasir). His style, while vastly inferior to that of the rabbinic translators of the classic period, such as the Ibn Tibbons, reads nevertheless fairly fluently, once the reader becomes accustomed to his often weird neologisms, and his grasp of the subject matter is thorough, evidencing his substantial knowledge of theology, philosophy, and rabbinic literature.

Tobiah wrote also several original works, or rather compilations, for example *Yehi Meoroth,* or *Sefer Hamitzvoth,* on the precepts; *Otzar Nehmad,* a commentary, probably on the whole Pentateuch, of which only the part on *Leviticus* has been preserved; *Meshibath Nefesh,* a philosophical treatise. His authorship, however, is not free from uncertainty. Some hymns of his composition have been incorporated into the Karaite prayer-book.

Tobiah's translations contain a great many Greek words, and are thus important also for the study of the Greek dialect spoken by the Byzantine Karaites of his time.

LEON NEMOY.

Lit.: Jewish Quarterly Review, vol. 19 (1907) 78-82; Poznanski, S., in *Otzar Yisrael,* vol. 5, pp. 12-14.

TOBIAS, LILY (née Shepherd), novelist, b. Swansea, England. She published a volume of short stories, *The Nationalists* (1921), and the novels *My Mother's House* (1931); *Eunice Fleet* (1933); *Tube* (1935); and *The Samaritan* (1939). Her dramatization of George Eliot's novel, *Daniel Deronda,* was produced in London in 1927 and 1929. She attracted wide attention through *My Mother's House,* the story of a number of Anglo-Jewish families, and through *The Samaritan,* which gives a vivid picture of the events in Palestine during the years 1920 to 1936.

Mrs. Tobias was a member of the executive council of the Federation of Women Zionists of Great Britain. During her long stay in Palestine she was an active member of the Women's International Zionist Organization. In 1943 she was living in South Africa, where she served on the South African Women Zionists' Council and in various other Jewish organizations.

TOBIAS, WILLIAM VERNER, Canadian soldier, and lawyer, b. Morden, Canada, 1892; d. Winnipeg, Canada, 1941. He was the son of David Tobias, a pioneer Western Canadian settler. He received his education in the high schools of Winnipeg and the University of Manitoba, graduating in 1916. Immediately thereafter he joined the 196th University Battalion as a private, later becoming a lieutenant in the 52nd Kootenay Regiment, and went overseas with the Canadian Expeditionary Force. In September, 1918, at Paschendaele, he was wounded during the battle and was awarded the Military Cross for bravery, and promoted to captain.

Upon his return from overseas, Tobias entered the Manitoba Law School, from which he graduated in 1923, and practised law in Winnipeg until his death in 1941. In 1927 he was elected a member of the Manitoba legislative assembly, representing the constituency of North Winnipeg until 1932. He was deeply interested in the welfare of the returned soldiers, and was among the founders of the General Monash Branch of the Canadian Legion in 1932. He was its president until 1940, when recurrent illness forced him to resign.

TOBIT, one of the more important books of the Apocrypha, consisting of fourteen chapters. Its original language was probably Aramaic, and the date of its composition is set by scholars as some time between the end of the 3rd cent. and 50 B.C.E. Versions exist in Greek, Latin, Aramaic and Syriac. There are two late Hebrew translations. The Greek versions appear to be the most authentic as well as the earliest, although the Aramaic is of importance. It is not yet determined whether this Aramaic version goes back to another or perhaps to a Hebrew original. The most important of the texts is the Greek version preserved by the Codex Sinaiticus, which presents the longest and clearest text, and the one which "is the nearest approach which can be made to the original text whether the latter first appeared in Greek or in a Semitic language" (Simpson, in Charles, R. H., *The Apocrypha and Pseudepigrapha of the Old Testament,* 175).

The book is a fine example of the short story of ancient times. It is told in the first person by Tobit, a pious Jew of the tribe of Naphtali, who was among those led away captive by the Assyrians. He prospers in his new country, and devotes himself to the duty of burying the dead Jews that have been slain. This brings misfortune upon him, but he recovers, but in another righteous act of the same sort he loses his sight. He prays to God for help; at the very same hour Sarah, the daughter of Raguel in Ecbatana, is praying to God to help her because the demon Asmodeus has



The young Tobias journeying with the angel Raphael. From the painting by Verrocchio

successively killed seven of her husbands upon the wedding night of each. Both prayers are heard, and God sends the angel Raphael to aid them. (The narrative now switches to the third person.)

Tobit, hoping for death and desiring to conclude his affairs, sends his son, Tobias, to Rages in Media, to collect a large sum of money which he had deposited with his coreligionist Gabael. On the way Tobias meets with Raphael in human form; the latter becomes his companion, helps him catch a wondrous fish, and later, by means of the parts of this fish, succeeds not only in having Tobias marry Sarah and drive away Asmodeus, but also in curing Tobit of his blindness. Tobit gives a prayer of thanksgiving, and all live long and happily.

The book is interspersed with numbers of prayers, as well as words of counsel, including an early form of the Golden Rule, stated as: "What thou thyself hateth, do to no man" (4:15). The style of the book and its conceptions are basically conditioned by the Pentateuchal narrative. For its sources the author draws upon current religious and magical speculations, mythology, proverbs, demonology and folklore, all of which are skilfully woven together to form one of the most enchanting stories of religious literature. Among the duties stressed are those of paying tithes and other religious dues, burial of the dead, prayer, charity, and ethical conduct. The Ahikar element in the story is both interesting and perplexing, but its origin is not known. The lesson of the book was regarded as so impressive that it became a part of the Catholic Bible canon with the rest of the Apocrypha. G. GEORGE FOX.

Lit.: Charles, R. H., *The Apocrypha and Pseudepigrapha of the Old Testament,* vol. 1 (1913) 175-241; Schürer, E., *A History of the Jewish People in the Time of Jesus Christ;* Kahana, *Sefarim Hitzonim;* Neubauer, *Book of Tobit;* Toy, C. H., in *Jewish Encyclopedia,* vol. 12, pp. 171-72.

TOCH, ERNST, composer, b. Vienna, 1887. At first he studied medicine and philosophy. Although entirely self-taught in music, he was awarded the Mozart scholarship in 1909 and the Mendelssohn scholarship in 1910. After a short period in Frankfort, Toch taught in Mannheim from 1918 to 1929, then settled in Berlin, where he remained until the Nazi regime forced his departure for the United States (1934).

The distinguished position which Toch attained among modern composers has two bases: in form and structural refinement his music fulfils all demands, and to his craftsmanship he adds intensity and poetry of musical content. Both art-form and art-character are fused into an indissoluble unity. There is hardly a field of music in which Toch has not composed in his individual, highly personal style: chamber music, piano,

orchestral, vocal and dramatic compositions. Most significant among his chamber music pieces are the string quartets. In addition to some youthful compositions of this character, there are four important quartets, rich in contrapuntal ingenuity and in color, and revealing masterful treatment of the thematic material. A string trio, serenade, two *divertimenti* and sonatas for violin and 'cello are also included among Toch's chamber music. He likes to write for chamber orchestra and smaller groups of instruments, and contributed a number of such compositions.

Toch attempts to detach himself from sentimental superindividualism. This is particularly noticeable in the piano compositions. One of his early burlesques, called *The Juggler,* is among the most frequently played pieces in modern piano literature. Five series of *études,* each containing ten studies, are more complicated; here he made a comprehensive attempt to clarify the tonal and structural idiom of modern music for the student. Toch reached a symphonic level in piano literature in his *Piano Concerto* and in his *Symphony for Piano and Orchestra.* Both compositions are very elaborate and difficult to perform, yet evoke strong emotional reaction.

These works form the link to Toch's orchestral compositions. Two of these, written in the United States and familiar to the American public, are *Big Ben,* variations on the Westminster chimes, and *Pinocchio,* which, although it antedates the Walt Disney film, is composed in the Disney spirit.

Although many of Toch's vocal settings are for German words, English translations are available, and in the United States there have been excellent performances of his *lieder* cantatas and orchestral songs. In his later work, the composer's impressive cantata, *Job,* revealed a deep religious spirit. Toch also turned to synagogal service music.

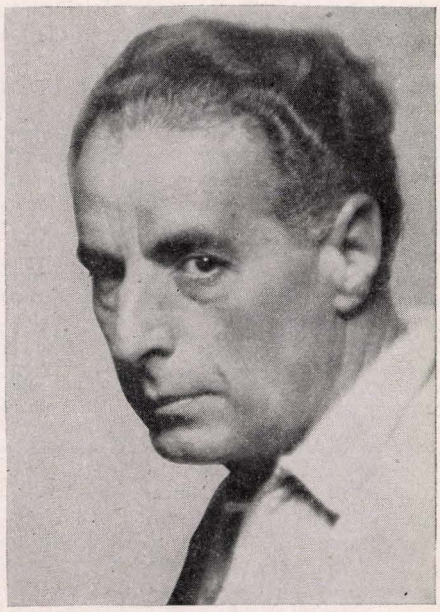
In addition, he created not only a full-length opera and two smaller stage works, but also numerous film scores, and was, in 1943, one of the outstanding composers of screen music. He made his home in California, and in 1940 was appointed professor of composition at the University of Southern California. PAUL A. PISK.

Lit.: *American Hebrew,* July 3, 1936, p. 44.

TOCH, HERMANN VON, chemist, b. Langendorf, Bohemia, 1829; d. Vienna, 1861. He studied at the University of Prague, and was knighted by Emperor Francis Joseph for his discovery of kerosene oil. In *Das Erdöl* (Mineral Oil), by Engler-Höfer, there is a description of the fractionation of Galician crude oil by Hermann Toch; Toch succeeded in producing this oil in greater quantities and of superior quality. The description states that Toch is the originator of the fractional distillation of this crude oil, and produced therefrom an illuminating oil, and in 1859 the Nordbahn and the Südbahn, as well as private firms in the Wiener Platz, used this oil for illumination.

Lit.: Engler-Höfer, *Das Erdöl* (1911) 44.

TOCH, MAXIMILIAN, chemist, b. New York city, 1864. He studied at New York University and Columbia University, and was lecturer on organic chemistry at Columbia University (1905-6), municipal lecturer on paint at the College of the City of New York (1909), and assistant professor of industrial chemistry at Cooper Union (1919-24). Toch served as honorary professor of chemical engineering and industrial chemistry at the University of Peking and at the National Institute of Technology, China, and was awarded the D.Sc. degree by the University of Peking (1924). In the same year he was appointed professor of the chemistry of artistic painting at the National Academy of Design, New York; he was still serving in 1943.



Ernst Toch

In the first World War Toch was in charge of camouflage, and was the originator of a special system of camouflage, named for him. His writings include: *Materials for Permanent Painting* (1911); *How to Paint Permanent Pictures* (1921); *Chemistry and Technology of Paints* (3rd ed., 1925); *Protection and Decoration of Concrete* (1930); *Paint, Painting and Restoration* (1931).

Lit.: *American Hebrew,* June 6, 1924, p. 134.

TOHAROTH ("purifications"), 1. sixth and last division of the Mishnah. It comprises the following twelve tractates: *Kelim, Ohaloth, Negaim, Parah, Toharoth, Mikvaoth, Niddah, Machshirin, Zabim, Tebul Yom, Yadayim* and *Uḳtzin,* all of which deal with the laws of impurity.

2. fifth tractate of the division of the same name. It contains ten chapters, and discusses a number of cases of ritual uncleanliness, such as the uncleanliness caused by the carcass of a bird, by various foods and by liquids. There is a discussion of doubtful cases of impurity, and a distinction is made between the acts of the Am Haaretz, or ignorant person, and those of the Haber, or Pharisee who observes special rules as to ritual cleanliness. The final section deals with uncleanliness in connection with olive- and wine-presses.

The Tosefta to the tractate has eleven chapters and deals with the same material as the Mishnah. There is no Gemara in either Talmud.

Lit.: Danby, Herbert, *The Mishnah* (1933) 714-32; Lauterbach, J. Z., in *Jewish Encyclopedia,* vol. 12, pp. 174-75.

TOKATYAN, ARMAND, tenor, b. Plovdin, Bulgaria, 1898. As a boy he sang in the cafés of Egypt and Paris. In 1914 he returned to Egypt, where he entered the field of operetta and scored great success. Deciding to undertake opera, he went to Milan to study with Cairone. In 1921 his opera debut took place in Dal Varme in *Manon Lescaut.* Soon after this he came to the United States and made his American debut with the Scotti Opera Company, which was so successful that he was engaged by the Metropolitan Opera House.

From 1923 to 1943, except for a brief period following 1933, Tokatyan was leading tenor of the Metropolitan Opera, achieving distinction in the Italian repertory.

TOLEDO, city in New Castile, Spain, situated on the Tagus River. It was the capital of the kingdom of the Visigoths (5th to 8th centuries). The city may already at that time have had a large Jewish population, for there are still in existence formulas of that time whereby forcibly converted Jews of Toledo solemnly renounced the Jewish faith and the observance of Jewish rites. During the 8th cent. the Arabs freed the Jews from the yoke imposed upon them by the Christian rulers. Anti-Jewish 13th cent. chronicles charged that the Jews handed the city over to the Arab conquerors.

Further evidence of the existence of a Jewish community in Toledo dates from the time of the reconquest of the city by the Christians in 1085. The conqueror Alfonso VI and his grandson Alfonso VII fostered Jewish settlement in Toledo. Jewish financiers and scholars served these two sovereigns, and the most brilliant period in the history of the Jewish community of Toledo was that of the philosophers Judah Halevi and Abraham ibn Daud, the poet Judah al-Harizi, the Bible commentator Abraham ibn Ezra, and a host of other Jewish scholars, poets, philosophers, physicians, astronomers and statesmen residing at Toledo.

Under Christian sovereignty the second flowering of Arabian-Jewish culture took place, but this gradually vanished during the 13th cent. with the disappearance of the Arabic language. The Jews of Toledo were frequently plagued by great calamities, such as the large-scale massacres of 1108 to 1109. In 1148 Toledo became a place of refuge for many Jews from the Arab-held parts of Spain who were escaping from the persecutions of the Almohades. Judah ibn Ezra, a high Jewish official under Alfonso VII, successfully used his influence on behalf of his expelled coreligionists.

The Jewish quarter of Toledo was situated outside of the city proper, to the southwest, on the bank of the Tagus. It was fortified with walls and with a castle dating from the rule of the Arabs. A second, smaller, Jewish quarter, situated on ground belonging to the archbishop north of the cathedral, was built probably under the Christian regime. Here, in the business center of the city, were located the stores of the Jewish merchants. At the end of the 12th cent. Toledo had the largest Jewish community in Spain. According to the report of a Jewish contemporary, the reliability of which, however, is doubtful, the Jewish community of the city amounted to 12,000 persons at that time.

During the subsequent centuries there lived on the property of the archbishop of Castile many Castilian Jews who were outstanding in the field of finance. In Toledo there resided the leading Jewish tax farmers of Castile, such as Don Meir, Don Çag, Abulafia and Ibn Shoshan.



Interior of the El Transito church at Toledo, formerly a synagogue



The home of Samuel Abulafia in Toledo. It was built in the 14th century in fortress style, with almost no windows

In 1212 a crusade, which purported to be directed against the Saracens, led to another massacre of Jews. Toward the middle of the 13th cent. quarrels between the partisans and the opponents of Maimonides resulted in a schism within Spanish Jewry; the majority of the members of the Jewish community of Toledo adhered to the Maimunists. Of its leading personages, only two, the physician Judah ibn Alfakar and Meir ben Todros Halevi Abulafia, rabbi of the community, were opposed to Maimonides.

At the beginning of the 14th cent. the Jews of Toledo elected as their spiritual leader the most outstanding Halachist of the time, the German scholar Asher ben Jehiel (ROSH). He and his sons opposed the philosophical and rationalistic trend within Spanish Jewry which, together with the increasing hostility of the Castilian legislators toward Jews, drove many of them into the Christian fold.

During the civil wars of the 14th cent. the Toledo community suffered severely. In 1355 the troops of Enriques of Trastamara invaded the smaller Jewish quarter and killed 1,200 Jews. When Enriques became king he frequently plundered and sacked the Jews of Toledo. While he was besieging the city in 1368 to 1369, according to reports, 8,000 Jews died of starvation; however, this figure is undoubtedly exaggerated. In 1391 the Jewish community of Toledo was again subjected to persecution.

At the beginning of the 15th cent. the Toledo Jews were deprived of the right to hold public office. A decree of 1480 ordered the residence of the Jews limited to certain parts of the city. The return to Judaism of forcibly converted Jews was the obvious reason for the establishment of the Inquisition. At the end of 1485 the tribunal of the Inquisition was transferred to Toledo, where the largest number of autos da fé took place. From 1650 to 1700 a total of 855 dubious New Christians were brought to trial by the Inquisition. The last trial of this kind in Toledo took place in 1756.

The house of Don Samuel ben Meir Abulafia Halevi, treasurer of Don Pedro, who was executed in 1360, and the magnificent synagogues dating from that period were still in existence before the Spanish Civil

War (1936). One of them, built by Abulafia in 1357, was converted into the church El Tránsito; the other, dating probably from the same time, was converted into the church Santa Maria la Blanca by Vicente Ferrer in 1411. After the expulsion of the Jews from Spain in 1492 the latter building was given to the Calatrava Order and named San Benito. In 1550 it became an asylum for penitents, and in 1798 it was converted into a military barracks. At the end of the 19th cent. these buildings were restored by the Spanish government and dedicated as national monuments. A tablet in the El Tránsito church still bears a Hebrew inscription, taken from *Ps.* 99:8. Seventy-six epitaphs from the Jewish cemeteries of Toledo were published at Prague in 1841 by Samuel David Luzzatto under the title of *Abne Zikḳaron.*

In 1930 there were a few Jewish families living in Toledo, without any communal or religious organization. The number of Jews living in Toledo in 1943 under the regime of Francisco Franco, and any data about them, were unknown. MORITZ FREIER.

Lit.: Graetz, H., *History of the Jews,* vols. 3 and 4 (1927); Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vols. 4 and 5 (1926-27); Kayserling, M., *Geschichte der Juden in Navarra,* 150; idem, *Sephardim* (1859) 33; idem, *Die Juden von Toledo* (1900); Lea, H. C., *A History of the Inquisition of Spain* (1906-7); *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1856) 321 et seq.; *Allgemeine Zeitung des Judentums,* 1900, pp. 511-12; 1901, p. 8; 1903, p. 173 et seq.; Amador de los Rios, *Toledo* (in the series *Monumentos arquitectonicos de España,* 1905); idem, in *Revista de archivos, bibliotecas y museos* (1904 and 1911); Baer, Fritz, *Die Juden im christlichen Spanien,* vol. 1 (1929); Zelson, Louis G., "A Hebrew Inscription on a Beam in Spain," *Jewish Forum* (1927) 453-54; *Publications of the American Jewish Historical Society,* No. 21 (1913) 239; No. 23 (1915) 131; Neuman, A. A., *Jews in Spain* (1942).

TOLEDO, a city of Ohio, with a population of 282,349 (census of 1940), which, in 1943, included an estimated 10,000 to 12,000 Jews, comprising the third largest Jewish community of the state. Jews were living in Toledo in small numbers when, in 1837, the city received its charter. Jewish pioneers, and men of prominence in the early Toledo community, included Solomon Van Noorden, William Kraus, Alexander Black, Abraham Goldberg, Jacob Freedman, Lehman Krauss, Sam Stettner, Henry Stettner and Guido Marx.

By 1860 the community was numerous enough to make a first though unsuccessful attempt at organization. It was not until the high holy days of 1863 that the first public religious services were held, in Gitskey Hall. In 1866 a congregation was organized and incorporated under the name of B'nai Israel. Solomon Van Noorden, the clothing merchant, conducted services. In 1872 a house of worship was built on East Woodruff and Twelfth streets (then Union Street), which in 1913 was replaced by a new edifice on Bancroft Street, still housing the communicants in 1943. A social and educational center was added in 1924. Among the early spiritual heads of the congregation were the rabbis Halper, Glazer, Hershowitz and Epstein. Michael Lichtenstein was called to the pulpit in 1921, and served until his death in 1936. He was succeeded in 1937 by Morton Goldberg, who was the incumbent in 1943. In course of time Congregation B'nai Israel adopted the Conservative ritual.

The Reform Congregation Shomer Emunim, known also as the Collingwood Avenue Temple, was founded in 1870 and reorganized in 1884. Rabbis who served included Tobias Schanfarber, Julius Meier, Charles J. Freund, David Alexander, Rudolph I. Coffee, Samuel J. Harris, and Joseph S. Kornfeld. Leon I. Feuer, the incumbent in 1943, was called to the pulpit in 1935. The Temple, a Spanish-type structure, housing the worshippers in 1943 was dedicated in 1916.



The Collingwood Avenue Temple (Reform) at Toledo, Ohio

The Orthodox Congregation B'nai Jacob was organized about 1890, and was first served by Rabbi Isador Shapiro. The congregants worshipped in rented halls until a synagogue was built in 1902. In 1907 Congregation Sharai Zedeck was founded, and in 1908 Congregation Anshei Sfard, both following the Sephardic ritual. Sharai Zedeck built a synagogue in 1908, which was replaced by a new one in 1925. Anshei Sfard erected its synagogue in 1913. All three Orthodox congregations were ministered to by Rabbi Isaac Moses Silverman for a period of twenty-eight years. In 1935 Rabbi Nehemiah Katz assumed spiritual leadership of the congregations; he was still the incumbent in 1943. Katz was also elected head of the Jewish Orthodox Association of Toledo, established in 1922 to deal with all Orthodox concerns of the community.

The earliest of Toledo Jewry's charitable organizations was the Beni Israel (B'nai Israel) Chevra Kadusha, founded about 1867. A number of other groups became constituent societies of the Federation of Jewish Charities, established in 1907, which in turn was reorganized in 1913 as the Jewish Federation of Toledo, affiliated with the city's Community Chest. The Jewish Community Council was formed in 1936, administering the United Jewish Fund. Toledo Jewry organized a lodge of the B'nai B'rith as early as 1872. The Toledo Hebrew School was opened in 1892. The general community center of the city's Jewry, the Jewish Educational League, was founded in 1911, and housed the activities of a number of groups, including the Y.M.H.A. (reorganized in 1919) and Y.W.H.A. Toledo Jewry maintained also a section of the National Council of Jewish Women, a Senior and Junior Hadassah, a district of the Zionist Organization of America, and a unit of the American Jewish Congress. In 1943 the bi-monthly *Jewish Times,* established in 1920, was being published at Toledo by Nathan B. Charnas.

Notable representatives of the Jewish community in the public life of Toledo were three mayors of the city: William Kraus, who held office in 1869 to 1870; Guido Marx, who served in 1875 to 1876; and Cornell Schreiber, who was in office from 1904 to 1906 and from 1916 to 1918. Aaron B. Cohen was judge of the municipal court (1916-21). Charles K. Friedman was assistant city solicitor (1896-1905). Isadore Topper was assistant attorney general (1931, 1933-35, 1935-37). Ira Bame was elected to the city council in 1936. Joseph Nathanson was city finance director. Eva Epstein Shaw was made a member of the Ohio State Board of Bar Examiners. Rabbi Joseph S. Kornfeld, who served for a decade at the Collingwood Avenue Temple, was Envoy Extraordinary and Minister Plenipotentiary to Persia (1921-24). Rabbi Leon I. Feuer was appointed director of the Toledo Industrial Peace Board in 1935, and of the city's Consumers League in 1937. Prominent physicians included Isadore R. Cohn and Samuel R. Salzman, chairman of the

medical section of the Lucas County Medical Association (1930) and trustee of Toledo University (1928-34). Others active in communal life included Sigmund Sanger, noted attorney, chairman of the city's library board, and chairman, in 1943, of the budget committee of the Toledo Community Chest (Toledo War Chest); Pearl Cohn Trost, president of the Toledo Society for Crippled Children; Julius N. Zeckhauser; Etta Zimmerman Fine; Sam Davis, onetime director of the Public Health Association; Mrs. Joseph M. Feerer, chairman of the committee for juvenile court work (1922-37). The painter Israel Abramofsky was represented at the Toledo Museum of Art. MORTON GOLDBERG.

TOLEDOTH YESHU, *see* JESUS OF NAZARETH.

TOLERANCE, *see* BETTER UNDERSTANDING; NATIONAL CONFERENCE OF CHRISTIANS AND JEWS.

TOLERANCE, EDICT OF, *see* AUSTRIA.

TOLERATION, *see* EMANCIPATION.

TOLLER, ERNST, Socialist leader, poet and playwright, b. Samotschin, province of Posen, Germany, 1893; d. New York city, 1939. He was a descendant of a poor Jewish family, which was the first of its faith to have settled there. As a child he was so frail that he had to walk on crutches. But with an energy so characteristic of him, he trained himself to be superficially, at least, a strong and athletic man. Yet all his life he had to cope with relapses which grew more serious as a consequence of his years of imprisonment. Those relapses may well have accounted for his spiritual torment. Sometimes he would become inspired with flaming enthusiasms, but soon they would give way to a state of darkest melancholy. Sometimes he felt the urge to preach the gospel of freedom to the masses, but often he was taken with spells of misanthropism. His soul vacillated between unsatisfied vanity and deepest doubts in regard to himself, his art and his ideas.

In 1912, after he had graduated from the Gymnasium in Bromberg, Posen, he came with a letter of introduction to the writer Sigmar Mehring, in Berlin, who was the first to recognize his talent and printed his early poetry in the *Berliner Tageblatt.* In 1930 Toller started to study law at the University of Grenoble, France. But the chauvinistic atmosphere at the beginning of the first World War forced him to flee back to Germany, where he enlisted with the army and served with the artillery.

In the front lines Toller's attitude toward life changed. He became a Socialist. In the trenches he sketched out his play which he later titled *Die Wandlung* (The Change). He would have been arrested as an agitator right then had he not fallen ill in 1917 with a serious breakdown of his nervous system and been taken to a hospital. After he was discharged from the army as physically unfit for active service, he continued his studies at the University of Heidelberg, where he joined the Socialistic Youth Movement. When the police issued a warrant against him, he hid out in Berlin. There he met, shortly before the collapse of Germany, the writer Kurt Eisler, who later became president of the Bavarian Republic. He followed him to Munich, where he was his secretary until Eisler's assassination. He made propaganda for Eisler's plan for a federalistic union of socialistic republics at meetings in Berlin and Kiel. As a consequence of his intervention during the mutiny of the sailors in Kiel, which he later described in his play, *Feuer in den Kesseln,* he was arrested, brought to Munich and expelled from Bavaria.

In Berlin (1919) he became one of the leaders of the



Ernst Toller

newly organized Independent Social Democratic Party (U S P D), and after he had returned secretly to Munich he became president of the Soldiers and Workers Central Council of the Bavarian Soviet Government. During the bloody battles in Munich's streets he fought against the Black Reichswehr, the nucleus of the latter day Storm Troopers of Adolf Hitler. After Munich had been taken he was arrested in the apartment of a well-known physician where he was hiding out, and was brought to trial before a special court. In May, 1919, he was sentenced for treason to five years' imprisonment, together with Erich Mühsam and other friends.

While Hitler, who had been sentenced at that time for the same reasons—treason and an attempted Putsch—organized political meetings in the prison of Landsberg and was allowed to walk around freely, Toller was chained and often put into dark solitary cells at the prison of Niederschönenfeld. There he wrote his plays *Die Wandlung* (1919), *Man and The Masses* (1920), *Die Maschinen Stürmer* (1922), *Hinkemann* (1921-22), and a volume of poetry called *Das Schwalbenbuch.* These poems were dedicated to a pair of swallows nesting in his cell, which were removed by the authorities to sharpen Toller's punishment. The scripts of his plays were smuggled out of prison. The great success of such productions as *Die Wandlung* (The Tribune in Berlin), *Man and the Masses* (The Theatre Guild, New York, 1921), *Hinkemann* (produced by Maurice Schwartz as *Red Laughter* in New York and by the People's Stage in Berlin) shamed the German government into offering Toller a pardon. He refused to leave prison without his friends, which only brought more severe restrictions upon him. In 1924, after his term was over, he was expelled from Bavaria for the rest of his life, and became one of the most active members of the League for Human Rights. He traveled in various countries of Europe and in Palestine, where he spoke and wrote in behalf of the victims of political injustice.

In 1928 Erwin Piscator opened his theatre in Berlin with Toller's play, *Hoppla Wir Leben.* Productions of *Feuer in den Kesseln* (Berlin, 1930) and of the less successful comedy, *The Blind Goddess,* followed. In 1929 he accepted the invitation of the Theatre Guild and the International Labor Alliance, and came to the

United States, where he made studies for his play *Mary Baker Eddy.*

At a very early date, for instance in an article "Hitler at the Doors of Berlin" (1930), he predicted the fall of the Weimer Republic and the ascent to power of Fascism. He left Germany in the year before the catastrophe, thus escaping certain imprisonment. The following years he spent in Paris, in Switzerland, on the French Riviera and in London.

In London one of his secretaries died under mysterious circumstances. He had reason to believe that it was an attentat of German origin.

In 1935 Toller married the German actress Christiane Grautoff, who, like her father, the writer Ernst Grautoff, had left Germany as a protest against the Hitler regime.

In 1937 to 1938 his idealism surged up once more and he went to civil war-torn Spain. He came back raving about the heroic deeds of the people, but deeply pessimistic about the success of the Loyalists.

During a short stay in Paris he tried, in spite of heavy attacks of melancholy, to use all his connections with the Quai d'Orsay in order to better the horrible situation of the Spanish Loyalists in the French concentration camps and to free some of them from prison. Suddenly he decided to travel via London to the United States to raise funds for the Spanish Popular Front campaign. Through lecture tours and meetings throughout America he had personally over $3,000,000 when the fall of the Spanish Republic put an end to his efforts. His grief over this tragedy and over personal frustrations in negotiations concerning his latest play, *Pastor Hall,* a play based on Niemoeller which he had finished in Europe, precipitated his suicide in a hotel room in New York in 1939.

ERWIN PISCATOR and WALTER MEHRING.

Lit.: *American Hebrew,* May 7, 1926, p. 867; June 3, 1927, p. 178; *Jewish Frontier,* vol. 4, No. 3, p. 29; vol. 6, No. 6, p. 22; *B'nai B'rith Magazine,* vol. 39 (1924-25) 104-5; *Opinion,* June, 1934, pp. 6-8; *Jewish Chronicle* (London), May 26, 1939, p. 10.

TOLNAI, SIMON, publisher, b. Nagyvárad (Grosswardein), Hungary, 1867. He became self-supporting at the age of eight years. His first enterprise consisted in buying up from the coffeehouses old newspapers and magazines, which he resold. Later he published *Tolnai Világlapja* (Tolnai's World Magazine), which imparted news and information in a popular form to wide circles of readers. This magazine proved a great financial success, and enabled Tolnai to start a printing press of his own.

In addition to several other magazines, concerned with the world of theatre and fashion, he published an encyclopedia in several volumes, *Tolnai Világlexikona; Műveltség útja* (a dictionary of knowledge; 15 vols.); and *A világháború története* (History of the [first] World War; 12 vols.).

TOLSTOY, COUNT LEO (LYOV) NIKOLAIEVITCH, non-Jewish novelist and social philosopher, b. Yasnaya Polyana, near Toula, Russia, 1828; d. Astapovo, Russia, 1910. He considered Judaism a seclusive national creed, comparable, in a way, to the patriarchal religions of the Romans, Chinese and Japanese, assuming that Christianity was far superior to Judaism. Nonetheless his strong sense of justice made him a valiant defender of the human rights of the Jews, and his lack of national prejudice enabled him to have most friendly relations with several Jews. In order to read the Bible and the Talmud in the original, he studied Hebrew with the Moscow rabbi Minor, grasping it, according to Minor, "with unusual rapidity." Inspired by Jewish folklore, he wrote a number of Jewish legends which were edited by his Jewish friend, J. Teneromo. Among his other Jewish friends were the pianist A. B. Goldenweiser, I. Ginzburg, who modelled his bust, and Leonid Osipovich Pasternak, who illustrated his novel *Resurrection* and whose painting, *Tolstoy in the Family Circle* (1900), was placed in the Leningrad Museum.

Altogether, however, the psychology of Jewry remained foreign to the renegade aristocrat and ideologist of Russian peasantry who only rarely mentioned Jews or the Jewish problem in his books. (There is, however, a most sympathetically drawn portrait of the Jew Simonson in *Resurrection.*) Yet though in 1882, when the first series of pogroms took place, he kept silent, unlike his colleague, Shchedrin-Saltykov, in 1890 the philosopher Vladimir Solovyev collected for his open protest against the anti-Semitic movement the signature of Tolstoy.

In the following year Tolstoy published a short essay, *What is a Jew?,* in which he defended the Jew against those of his countrymen who regarded him merely as "a leech that sucks out the blood and marrow of the country and its inhabitants," calling the Jew "that sacred being who has brought down from heaven the everlasting fire, and has illuminated with it the entire world. . . . Had it not been for the Jew all the other nations would have remained idol worshippers to this day." His essay culminated in a praise of the Jewish people as follows:

"The Jew is the emblem of eternity. He whom neither slaughter nor torture of thousands of years could destroy, he whom neither fire nor sword was able to wipe off from the face of the earth, he who was the first to produce the oracles of God, he who has been so long the guardian of prophecy and who transmitted it to the rest of the world—such a national can not be destroyed. . . . The Jew has been and always will be the constant follower and confessor of liberty, equality, civilization and perfect religious toleration."

After the pogroms of Kishinev and Gomel (1903) he protested against the atrocities in a letter which, however, could not be published on account of the censorship. There he expressed his abhorrence of the crimes, denouncing the czarist government "as the real culprit . . . which stupefies our people and makes fanatics of them." In the period from 1905 to 1907, when the czarist hordes, called the Black Hundred, were unloosed, particularly upon Jewish communities, and when countless opponents of the czarist regime, among them a great number of Jews, were executed, Tolstoy indignantly protested against this rule of terror, uttering his cry of despair: "I can not keep silent."

As an opponent of the idea of the state and of any form of nationalism, Tolstoy was not favorably disposed toward Zionism.

Tolstoy's *Complete Works,* edited and translated into English by Leo Wiener, appeared in 24 vols. (1904-5). Another Jew, Raphael Löwenfeld, became noted as the champion in Germany of Tolstoy. He translated and edited Tolstoy's works, first in eight volumes (1891-93), later (1910-11) in thirty-three volumes. In 1892 he published *Gespräche über und mit Tolstoi.*

ALFRED WERNER.

Lit.: Teneromo, J., *L. N. Tolstoi o evrejach* (L. N. Tolstoy on the Jews; 3rd ed., 1910); Dubnow, S. M., *History of the Jews in Russia and Poland,* vol. 2 (1918) 325, 371, 387-88; vol. 3 (1920) 76, 149; Maude, Aymler, *The Life of Tolstoy* (1929-30); Raisin, Jacob S., "Tolstoy: From a Jewish Viewpoint," *B'nai B'rith Magazine,* vol. 43 (1928-29) 259-60; Tolstoy, "What is a Jew?", *American Hebrew,* April 22, 1921, pp. 658-59.

TOMB OF ABSALOM, *see* ABSALOM'S TOMB.

TOMB OF RACHEL, *see* RACHEL, TOMB OF.

TOMBS OF THE KINGS, name applied erroneously in modern times to the Tomb of Queen Helena of Adiabene and her family, situated north of the Third Wall of Jerusalem and a little east of the road from Jerusalem to Nablus (Shechem). This structure was hewn out of solid rock to serve as a mausoleum for the Parthian queen and her family, who had embraced Judaism and had migrated to Jerusalem shortly before the destruction of the Second Temple, as we are told by Josephus. It was considered one of the most splendid monuments of the later Roman world, but was filled in and forgotten until excavated by F. de Saulcy in 1851 and 1863. It was purchased by the wealthy French Jew, Isaac Péreire, and was presented by his heirs to the French government in 1886. The sarcophagus of the queen herself, identified by a bilingual Hebrew and Syriac inscription (which gives her Parthian name Tsaddan or Tsaran), is now preserved in the Louvre, along with fragments of her skeleton and dress. The underground part of the monument (formerly crowned by a pyramid) consists of a broad rock-hewn stairway, twenty-six feet wide and with twenty-four steps, which leads to a large court, ninety by eighty feet and twenty-six feet deep, on one side of which is the impressive portico of the tomb proper. The tomb consists of several halls from which radiate a complex series of burial chambers in two stories.

WILLIAM F. ALBRIGHT.

Lit.: Dussaud, R., *Les monuments palestiniens et judaïques* (Musée du Louvre, 1912) 40-51, with full bibliography; see also the recent guidebooks.

TOMBSTONES. The earliest Biblical reference to a monument on a grave is in *Gen.* 35:20, where Jacob is said to have erected a pillar to mark the tomb of Rachel. *II Kings* 23:17 speaks of a monument (*tziyyun*) which marked the grave of a prophet; this probably refers to two stone markers, coated with lime, that were used to indicate a grave in an open field. In the valley of Kidron, near Jerusalem, there are large tombstones, resembling the Egyptian mastabas; examples of these are the so-called tombs of Zechariah and Absalom (see vol. 1, pp. 56-57), made in Hellenistic style with an Egyptian influence. There are Hellenistic decorations on the entrances to the mausoleums in ancient Palestine, known as the Tombs of the Judges and the Tombs of the Kings. The ancient Roman colonies contain Jewish tombstones of the Roman period; columns ornamented with figures and



Two tombstones in the Worms cemetery: (left) that of Sagira, daughter of Samuel (d. 1100); (right) that of Hannah, daughter of Isaac (d. 1140)



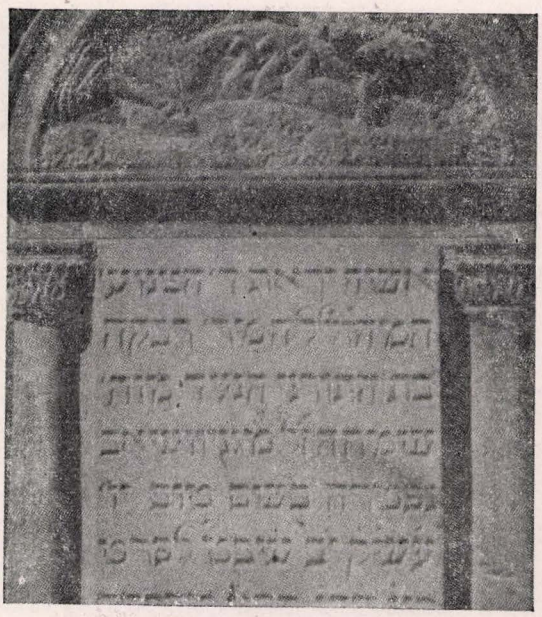
A weather-beaten tombstone in Crete

the Menorah are found in the territory that was Pannonia in ancient times (Central Europe). Similar tombstones have been found in the Crimea, in Tortosa, Spain (6th cent.), in northern Africa, in Benevento, Italy (9th cent.), and in Arles and Narbonne, France (7th cent.).

The oldest known tombstone in the Rhine district is one of Mayence, dated 1064; tombstones of the 11th and 12th centuries have been found at Worms, Cologne, Speyer and Erfurt. Tombstones at Breslau are dated 1203, 1223 and 1246. There is a tombstone at Ulm which is of the 13th cent., and several in France of the 14th. Some Prague tombstones are dated in the 10th and 11th centuries, but may be of a later period. There are a large number of tombstones of the 17th and 18th centuries. The third quarter of the 19th cent. marks the end of the period when Jews paid close attention to tombstones and achieved many artistic creations in this field.

The form of the tombstone, as a rule, follows that of the traditional Sumerian stele. It is an upright, rectangular block with an arched top. There are also rectangular blocks with straight tops, and sometimes these are laid flat on the ground. Tombstones from the Roman period have Latin, Greek, and later Hebrew inscriptions, as in the catacombs. They give the name of the deceased, the date of his birth and death, and a short saying or prayer. At all times the most effective ornamentation, and generally the only ornamentation, was the Hebrew "square" characters, which were given a standard style in the baroque period, when some of the letters, especially the Lamed, were supplied with artistic flourishes. There are also traces of Romanesque style in the tombstones at Worms, and of Gothic style at Ulm and Prague, but the baroque and rococo styles are predominant. The former generally employed a lateral border of round or twisted columns with rounded cornices and one to three ball-shaped head-pieces.

The central part of the tombstone contained the inscription, which was often let into the stone after the manner of a cartouche. In many cases family coats of



Elaborate carving on a tombstone in Warsaw



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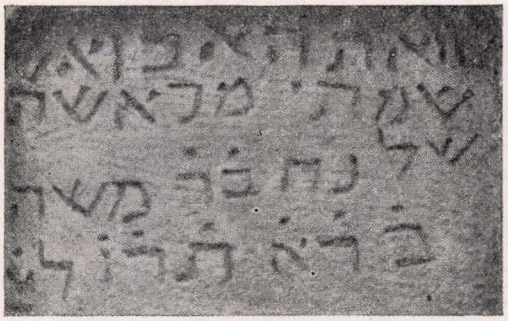
Tombstone of the wife of Jacob David Neumark, dated 1669, in the old Jewish cemetery at Vienna



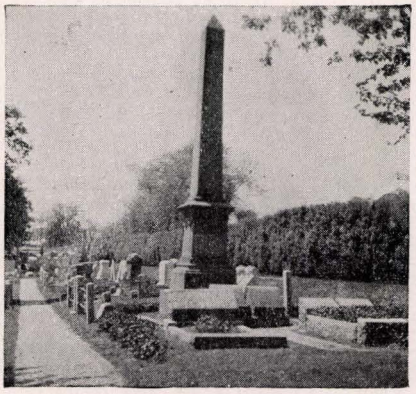
Tombstones in the oldest Jewish cemetery in the United States, Chatham Square, New York city



Tombstones in a modern American Jewish cemetery



A tombstone at Chufut-Kale, Crimea, bearing the date 846



Modern tombstone in the form of an obelisk

arms are carved on the stones. There are a number of animal figures, symbolic of the name of the deceased; the most frequent are those of the lion, the stag, the bear, the eagle, the cock and the dove. It is but seldom that there are human figures. Tombstones of the Aaronides are often marked by a carving of the hands as extended in the priestly blessing, while those of Levites bear a ewer as symbol of their office in the Temple, that of serving the priests. These are often combined with branches, wreaths, bunches of grapes, rosettes or other similar ornaments. The rococo style retained the plan of the baroque, but with an intentional asymmetry of decoration; during the Empire and Biedermeier periods (19th cent.) this took on the sober, rigid forms of the age. Many tombstones are horizontal slabs, especially among the Sephardim, who, in contrast to the Ashkenazim, decorated them in rich relief, with putti, skulls, hour-glasses, angels, wings and plumes. Examples of such, from the Late Renaissance and baroque periods, are at Altona, Cassel and Ouderkerk.

There are several sarcophagi of the 17th and 18th centuries in the old Jewish cemeteries at Prague and Vienna; a few are found elsewhere, including Eisenstadt, Rawitsch and the ReMO cemetery at Cracow. This tent or "little house" form, varying somewhat from the ancient Palestinian sarcophagi and still widespread today in Eastern Europe, is a building with a roof hanging down on both sides and high narrow sides which bear the inscription. One of the most valuable tombstones from the point of view of the history of culture is in Krotoschin (Posen); it is dated 1702 and reveals a definite Romanesque style, a proof of the infiltration of this style, which the medieval Polish immigrants had brought from Germany to the ghetto.

The materials used for tombstones were generally stone or wood; sandstone, marble and granite were employed. After the beginning of the 19th cent., tombstones were made also of cast iron. Wood was used principally in Poland, as at Czieszowa and Kurnik, but stone was always preferred. When this was hard to obtain, boulders were used, as in Posen, and even half or smaller fragments of millstones are found in Poland. Even the backs of pieces removed from medieval monumental buildings were used; from this Grötte drew important archeological conclusions on Posen.

According to the old regulations, all tombstones must be of equal height, symbolizing the equality of all in death, and lending to the old cemeteries an endless artistic charm and atmosphere. This was forgotten in the 19th cent., and modern cemeteries are as a rule less artistic in appearance. The industrialization of cemetery art has put an end to the highly developed Jewish art of hand masonry in stone.

The tombstones of the Sephardim have been studied but little as yet. They occur in a great number of forms, and tend to follow the types prevalent in the countries in which the Jews live, especially if the latter are Islamic.

Tombstones are usually erected eleven months after the funeral. The unveiling is accompanied by special prayers, and sometimes a collation is served.

See also: CATACOMBS; EPITAPHS; SYMBOLS AND SYMBOLISM.

ALFRED GROTTE.

Lit.: Jerabek, *Der alte Prager Judenfriedhof* (1903); Wachstein, *Wiener Hebräische Epitaphien* (1907); Wiener and Wolf, *Grabinschriften des alten Friedhofes in Eisenstadt* (1922); Levy, Max, *Der alte israelitische Friedhof zu Worms; Jewish Encyclopedia,* vol. 12, pp. 183-95; *Central Conference of American Rabbis Year Book,* vol. 42 (1932) 84-85.

TOMBSTONES, INSCRIPTIONS ON, *see* EPITAPHS.

TORAH 1. The Torah and Judaism. Torah, together with Israel and God, forms the triad on which Judaism rests. As the most comprehensive name for divine revelation, the Torah represents both "the heritage of the congregation of Jacob" (*Deut.* 33:4) and the vitalizing and regulative principle and standard of Judaism. Of the three pillars, which, according to the rabbis, uphold the Jewish world, the Torah ranks first (*Aboth* 1:2). The other two, worship and benevolence, derive their power from it. Identified with divine wisdom (*Sirach* 24:8, 23), the Torah was considered older than the material world, and was assigned a cosmic role as the instrument wherewith God created the universe. It served the Divine Architect as the blueprint of creation (*Prov.* 8:22-31; *Sifre, Deut.* 37; *Aboth* 3:4; *Midrash Gen.* 1:1). "Were it not for the Torah, the heaven and the earth could not endure" (*Pes.* 86b). "The Holy One blessed be He made a condition with the works of creation, saying: 'If Israel will accept the Torah you will endure, but if not you will revert to chaos' " (*Sab.* 88a). The Torah was intended for all humanity, but when the other nations rejected it, God presented it to Israel. Nonetheless, He proclaimed it in all the seventy tongues of man to enable all people to understand and to heed its commands (*Sifre, Deut.* 343; *Mechilta, Yithro* 5; *Midrash Num.* 14:10). It was entrusted to Israel not only as a last resort, but also as a mark of God's love (*Aboth* 3:18). It is the crowning glory of Israel, greater than royalty and than priesthood, endowing its followers with life in this world and in the hereafter (*Aboth* 6:7).

2. The Meaning of Torah. As Israel's heritage and spiritual legacy, the Torah can not be narrowed down to mere *Law,* as Paul and his followers have done, partly on the basis of its rendition by *nomos* in the Septuagint, Philo and Josephus, and partly as the result of bias. Besides *Law,* Torah has the wider meaning of *religious instruction and guidance* (for example, *Isa.* 2:3; *Jer.* 8:8; *Ex.* 13:9; *Prov.* 1:8; *Ezek.* 43:11; *Job* 22:22). It is derived from the Hebrew root *yarah,* "to cast" (the lot for oracular purposes), "to direct" or "to teach." The priests who were in charge of the oracle were consulted regarding ritual matters, such as proper forms of sacrificial worship, clean and unclean, sacred and common, as well as concerning civil and moral issues (*Deut.* 17:8-11; 33:10; *Haggai* 2:11-13; *Mal.* 2:7; cf. *II Kings* 17:27). A decision or judgment thus issued was designated a *torah* (*Ex.* 18:20). The term was applied also to a whole body of such decisions or judgments (*Lev.* 7:37; *Ex.* 24:12).

To prophets, too, individuals—including priests—turned for spiritual guidance (*Zech.* 7:3-7). Their inspired teaching similarly represented *torah* (*Amos* 2:4; *Hosea* 4:6; 8:1,12; *Isa.* 1:10; 5:24; 8:16,20; 30:9). As champions of the divine order of holiness and of righteousness, the prophets deepened and broadened the idea of the law of God. They spiritualized the conception of ritual, the Sabbath and other holy days, and stressed the moral obligations which religion places upon the people. Jeremiah looked to the day when God's law would be inscribed upon the very hearts of the people (*Jer.* 31:30-33; cf. *Isa.* 51:7; *Ps.* 37:31; 40:9). The *torah* of the prophets was expressed in the form of sermons, poems, parables and narratives.

In addition there was the *torah of the sages,* i.e., instruction based on worldly wisdom, ordinary observation and experience (*Prov.* 13:14). Phrased in the form of parables and proverbs, it served as a powerful medium of popular religious teaching.

3. The Written Torah. Torah thus denotes divine teaching, revealed through priests and prophets or discovered by sages. Specifically, it signifies the written record of revelation associated with the name of Moses who, as founder of the religion of Israel, was believed to have received at Sinai a complete body of

law and instruction for his people (*Deut.* 33:4). Tradition identifies the Torah of Moses with the five books of *Genesis, Exodus, Leviticus, Numbers* and *Deuteronomy,* generally known as the *Pentateuch* (Greek *penta,* five, and *teuchos,* book), or as the *Humash* (a shortened term for *hamishah humshe torah,* "the five fifths" or five-fold division of the Law). In consequence of the Deuteronomic (7th cent. B.C.E.) and the Ezra-Nehemiah (5th cent. B.C.E.) reformations, the Torah became the foundation and center of Judaism, the supreme authority of Jewish life (see *Deut.* 1:5; 4:44; 31:9,24-26; *Josh.* 1:8; 8:31; 23:6; *I Kings* 2:3; *II Kings* 14:6; *Ezra* 3:2; *Neh.* 8:1, 5, 13-18; 13:1-3; *Mal.* 3:22). Because of its sanctity, its reading has been made part of the service of the synagogue on Sabbaths, holy days, festivals and fasts, as well as on Mondays and Thursdays.

Whereas the Samaritans limited their canon of Torah to the Pentateuch, the Pharisees and Sadducees included in it also the *Nebiim* (Prophets) and *Kethubim* (Writings; *Tanhuma, Reeh* 1; *Midrash Ps.* 78:1). The Prophets and Writings were considered subsidiary to the Torah, and are classed as "words of tradition" (*dibre kabbalah; R.H.* 7a). Selections from the *Nebiim* (Haftarahs) supplement the lessons from the Torah on Sabbaths and holy days.

The late books of the Bible, like *Ezra-Nehemiah, Daniel* and *Chronicles,* regard the Torah as the source of Divine knowledge. The authors of *Ps.* 19 and 119 rhapsodize about it as the unfailing fountain spring of inspiration. The Midrash interprets the occurrence of the word "light" five times in *Gen.* 1:3-5 as corresponding to the five books of the Torah (*Midrash Gen.* 3:5). Another Midrash compares the five books to the five fingers of the hand of God (*Midrash Num.* 4:10). Its divine character became a cardinal principle of rabbinic Judaism. Any one who denied this doctrine was excluded from future bliss. Furthermore, any one who said that the entire Torah came from God, with the exception of one verse, which was written by Moses himself, or except a single point of interpretation, inference or analogy, has "despised the word of the Lord" (*Num.* 15:31). It is like an arch of stones; as soon as one is loosened, all fall apart (*Yer. Sanh.* 10:1; 99a).

4. The Oral Torah. The Sadducees, while venerating the text of the Torah and faithfully guarding its literal meaning, considered it a closed book. Where its provisions did not cover new exigencies, they resorted to special enactments. In consequence the Torah was steadily pushed into the background as unrelated to the new needs and actualities of the times. The Pharisees, on the other hand, persisted in keeping the Torah in the foreground as the unfailing guide of all conduct. As the revelation of God's will, it must be adequate for all eventualities. All that is required is to draw out what is implicit in the ancient text to secure light for the new conditions. Evolving a somewhat artificial system of exegesis, they steadily deepened the meaning of the written word and rendered it applicable to all times and circumstances. Their attitude was expressed in the words: "Turn it and turn it again, for everything is within it" (*Aboth* 5:22).

This dynamic view of the Torah was developed by the Pharisees through the vehicle of tradition. In the words of Josephus: "The Pharisees have delivered to the people a great many observances by succession from their fathers, which are not written in the laws of Moses; and for that reason it is that the Sadducees reject them, and say, that we are to esteem those observances to be obligatory which are in the written word, but are not to observe what are derived from the tradition of our fathers" (*Antiquities,* book 13, chap. 10, section 6). In the opinion of the Pharisees, the tradition regarding the meaning of the words of the Torah and the manner of their application was inseparable from the Torah and derived from the same Divine source. This tradition included ancient customs, details of laws which the written law stated in very general terms, rules of interpretation of the text of the Torah, and the like.

In contrast to Sadducean and subsequent Karaitic teaching, Pharisaic or rabbinic Judaism emphasizes the doctrine of a dual revelation or Torah, one Written and the other Oral (*Sifre, Deut.* 351; *Sab.* 31a; *Yoma* 28b). "What is meant by the words: 'And I will give thee the tables of stone, and the law and the commandment, which I have written, that thou mayest teach them' (*Ex.* 24:12)? 'Tables of stone' refers to the Decalogue; 'law' to the Pentateuch; 'the commandment' to the Mishnah; 'which I have written' to the Prophets and Hagiographa; 'that thou mayest teach them' to the Gemara. The verse teaches that all of them were delivered to Moses at Sinai" (*Ber.* 5a). There God gave him, in order, Scripture, Mishnah, Talmud and Haggadah (*Midrash Ex.* 47:1). To overcome the claims of the sectarians, the rabbis taught further that God formed a covenant with Israel only on account of the Oral Torah, for it is said: *'al pi hadebarim ha'eleh,* "after the tenor of these words I have made a covenant with thee and with Israel" (*Ex.* 34:27; *Git.* 60b). It is by means of the Oral Torah that Israel is distinguished from the other peoples. Had it been delivered in written form, other nations would have been enabled to get hold of it, as they did with the Written Torah, and to claim that they are the true Israel (*Midrash Num.* 14:10). "The Holy One was pleased to endow Israel with merit; therefore He multiplied for them Torah and commandments" (*Mak.* 3:16).

The Written Torah, interpreted and supplemented by the Oral Torah or Tradition, and reduced to concrete rules of conduct, represents Halachah. The realm of the Halachah is co-extensive with life. Embodied in the six divisions of the Mishnah, discussed and amplified in the Palestinian and Babylonian Gemaras, and subsequently recast into the codes of Alfasi, Maimonides, Jacob ben Asher, Joseph Caro, and others, the Halachah aims to direct and to guide all phases of Jewish behavior—ritual, moral, and civil. The word of the Torah, expounded with the view to deducing from it the lessons and the wisdom of life, theological, ethical, psychological, or folkloristic, represents Haggadah. It is collected in the Tannaitic Midrashim—the *Mechilta, Sifra,* and *Sifre* —in the Haggadic portions of the Talmud, and in the Midrash Rabbah, *Tanhuma,* Midrash to *Psalms, Proverbs, Samuel,* and other books, and in the *Yalkut Shimeoni,* and the like. Whereas the Halachah is authoritative and binding upon the Jewish people, the Haggadah is not. Within the general context of Jewish belief, it represents the free play of the minds of the rabbis without exercising coercive power over the believers. Its purpose is to edify and inspire.

5. Perpetuity of the Torah. With the destruction of the Temple and the loss of national independence, the Jews wandered forth among the nations with the Torah as their portable fatherland and sanctuary. Guarding against the Christian claim that a new dispensation had superseded the Old Covenant (*Rom.* 8:3-4; *Gal.* 5:2-6; *Heb.* 8), rabbinic Judaism stressed the eternity of the Torah. The words of *Deut.* 33:4, "Moses commanded unto us the Torah, an inheritance of the congregation of Jacob," are explained by the Midrash as "a heritage for ever." The word *morashah* (heritage) is taken as *meorasah,* "betrothed," suggesting the thought that the Torah is united to Israel for ever (*Sifre, Deut.* 345; *Midrash Ex.* 33:7). Berechiah says: "The whole world is not equal to a single word of the Torah" (*Yer. Peah* 1:1, 15d). Alexandri teaches

that "if all the nations were to assemble to uproot a single word of the Torah, they would not succeed" (*Midrash Lev.* 19:1-2. See Strack, H. L., and Billerbeck, P., *Kommentar zum Neuen Testament,* on *Matt.* 5:17-19). Johanan is of the opinion that "the Prophets and the Hagiographa will be annulled in Messianic times, but the Pentateuch will not be annulled" (*Yer. Meg.* 5; cf. *Ned.* 22b). Countering the claims of Jewish sectarians that the Torah has been abolished, the belief is expressed that even after the Messiah has come the Torah will retain its authority (Schechter, Solomon, *Some Aspects of Rabbinic Theology,* p. 124, note). As for its replacement with another Torah, the Midrash states (with reference to *Deut.* 30:12): "'It is not in heaven,' that thou shouldst say that another Moses will arise and bring us another Torah from heaven. I have already declared to you that there is nothing left of it in heaven" (*Midrash Deut.* 8:6).

Against the Christian and Mohammedan claims that the Torah has been abrogated, Saadia argues: "Our nation is a nation only by reason of its Torahs (the Written and Oral Laws). And since God promised that the nation will abide as long as the heavens and the earth, its Torah must endure as long as the heavens and the earth (*Jer.* 31:34-36). The end of all prophecy is followed by the admonition to keep the Law of Moses to the Day of Judgment and the prior appearance of Elijah" (*Mal.* 3:22-23; *Emunoth Vedeoth* III, 7). Maimonides includes the permanence of the Torah among the articles of Jewish belief. "I believe with perfect faith that this Torah will not be changed, and that there will be no other Torah from the Creator, blessed be His name" (see *Iggereth Teman; Yesode Hatorah* 9).

The belief in the immutability of the Torah preserves the continuity of Judaism, without sacrificing its steady development.

The Pharisaic principle of interpretation has been persistently applied to the doctrinal and spiritual as well as to the legal side of the Torah. Reflecting the Divine mind, it was believed to be in accord with all truth. Accordingly the philosophers sought to harmonize it with the wisdom of Plato, Aristotle, and other philosophers, and to reformulate it into a body of rationalistic doctrine. The mystics similarly recast it into Cabala. Modern historical criticism has reversed the process. Instead of reading present day ideas of philosophy and science into the ancient text, it seeks to disengage the meaning of the original documents and to trace the steady growth of the religious and ethical ideas of Judaism.

Historical analysis, while showing the human origin of the Torah and its development in response to ever changing needs, thereby undermining its claim to absoluteness, also demonstrates its abiding character in Judaism. Indeed, Judaism is the religion of Torah, not alone of the Written Law nor even of the Oral Law, but of the progressive growth of the Jewish people in religious knowledge and culture. It is "our wisdom and our understanding in the eyes of the nations," and the source of the life of Israel as a religious people.

See also: AUTHORITY; BIBLE; HAGGADAH; HALACHAH; HEXATEUCH; INSPIRATION; JUDAISM; MIDRASH; PARASHAH; REVELATION; TALMUD; URIM AND THUMMIM; WISDOM LITERATURE.

SAMUEL S. COHON.

Lit.: Bialik, C. N., and Rabnitsky, J. H., *Sefer Haaggadah,* vol. 4 (1934) 107-205; Cohen, A., *Everyman's Talmud* (1934) 128-67; Cohon, Samuel S., "Authority in Judaism," *Hebrew Union College Annual,* vol. 11 (1936) 593-646; Lauterbach, Jacob Z., "The Pharisees and Their Teaching," *ibid.,* vol. 6 (1929) 69-139; Herford, R. T., *The Pharisees* (1924) 53-87; Moore, G. F., *Judaism in the First Centuries of the Christian Era,* vol. 1 (1927) 235-80; Schechter, Solomon, *Some Aspects of Rabbinic Theology* (1909) 116-69.

TORAH, BURNING AND DESECRATION OF. The Torah, as the most sacred book of the Jews, was the object of attack on the part of heathens who wished to assail the Jewish religion. The first instance of its burning and desecration was during the persecution inaugurated by Antiochus Epiphanes (168 B.C.E.), when the copy of the Torah in the Temple was bespattered and burned, and other copies were so hunted out for destruction that the faithful had to hide them wherever possible (*I Macc.* 1:56). In 50 C.E. a Roman soldier desecrated a scroll of the Law, but the popular outcry about it was so great that the governor had him beheaded (Josephus, *Jewish War,* book 2, chap. 12, section 2). The report in the Mishnah (*Taan.* 4:6) about Apostomus may refer to either of these events, or to another about which no details have survived. Titus is reported to have desecrated a Torah when he destroyed the Temple in 70 C.E. (*Git.* 56b).

The severest campaign against the Torah was during the persecution instituted by Hadrian (about 135 C.E.). Hanina ben Teradion was wrapped in a scroll of the Law and burned at the stake. Scrolls of the Law were made into sacks and filled with sand, and the Jews were forced to carry these burdens. These persecutions came to an end a few years later, with the accession of Antoninus Pius.

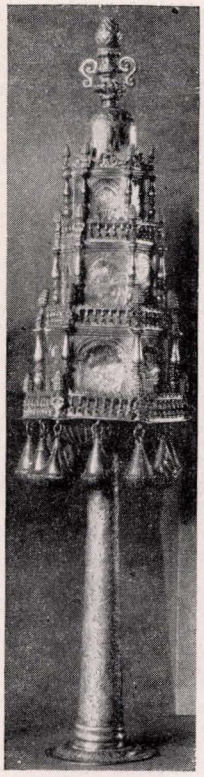
When Christianity became the dominant religion of the Roman empire, there were no direct attacks on the Torah, because the latter was as sacred to Christians as to Jews. When the next attack on Jewish sacred books came, it was the Talmud that bore the brunt of it. Desecrations and burnings of the Torah continued to occur down to modern times as incidents in the burning and desecration of synagogues, as in the time of the Crusades, the Black Death, the assaults on the Spanish Jews in 1391, the Chmielnicki outbreak of 1648, the pogroms in Russia from 1903 to 1922, and the Nazi outrages in the 1930's and 1940's.

TORAH, ORNAMENTATION OF. The ornaments of the Sefer Torah are called *kele kodesh* ("holy utensils"). The ornamentation of the Torah is performed not only as an end in itself, but often as a necessary means of protecting the valuable and precious Scrolls of the Law, and in addition it serves practical purposes. In the most ancient period it would appear that methods or means of protecting the scrolls were unknown, and as a result they were used without any protective coverings at all (cf. the representations on the gold glasses from the Jewish catacombs). Later it became customary to roll up the parchments on a stick or rod, and still later on two turned rods, or rollers, called *'etz hayim* ("tree of life"). These were either plain or ornamented, and the upper ends were also covered with some precious metal. The scrolls are bound together with a sash-like band or ribbon, which is called also the *Wimpel.* In Italy two bands were customarily used, the one, made of plain silk, to cover over the parchment scroll completely, and the other, a narrower one, richly embroidered.

A further protection against dust is furnished by the Torah cover and the so-called *rimmonim* (literally, "pomegranates"), known also as adornments or capitals, which are placed over the ends of the Scrolls of the Law, to cover the rollers. Often, too, a crown is used for this purpose. Whereas the Torah shield or breastplate serves a purely decorative purpose, the *Yad* (literally, "hand," i.e. pointer) is provided for the



A 17th century velvet mantle for the Torah



A silver Rimmon with bells for the top of the roller



An Oriental Torah mantle in the National Museum at Washington

purpose of protecting the parchment and the text against being touched by the fingers.

The following constitute the ornamentation of the Torah:

1. The ornaments or capitals placed on top of the Torah, called *rimmonim*. These Rimmonim were employed as early as the Biblical period as an ornamental motif in the Tabernacle and in the adornment of the Temple (cf. *Ex.* 28:33; *I Kings* 7:18). They are placed on top of the ends of the wooden rollers or rods about which the parchment of the Scroll of the Torah is wrapped. While Maimonides (12th cent.), mentions them, no old pieces are known. They are manufactured in the form of silver hollow pieces, and form the most effective ornamentation of the Torah. In form they are extraordinarily diverse, some of considerable artistic value, especially from Italy, being still extant. In the period of Polish florescence the model of the Jesuit turret helmets, which were used also in pairs, appears to have fecundated the imagination of the ghetto artists. On this ground there may be explained the dwarf-galleries, niches and other motifs employed with such predilection on the Rimmonim. Frequently, too, silver bells are employed. Further ornaments of this type are filigree or enamel work, gilding or gold plating, and precious stones.

2. The Crown of the Torah (*kether torah*). In all large synagogues a silver crown, often several such silver crowns, forms part of the ornamentation of the Torah. In keeping with the custom prevailing in the individual congregation—there are no fixed rules therefor—this Torah crown is employed on definite holidays in place of the Rimmonim as a decoration for the Sefer Torah, and is supposed to symbolize the regal significance of the "doctrine" or "teaching" of the Torah. This symbolism is often explained also on the ground of the inscription *kether torah* (often abbreviated to the two Hebrew letters Kaf and Tav) which is frequently placed on the Ark (*'aron hakodesh*) in which the Scroll of the Law is kept. When the considerable weight of the Torah crown renders it impossible or awkward to place it on the Torah rollers and to carry the Torah about, the congregation merely exhibits the crown near the Ark.

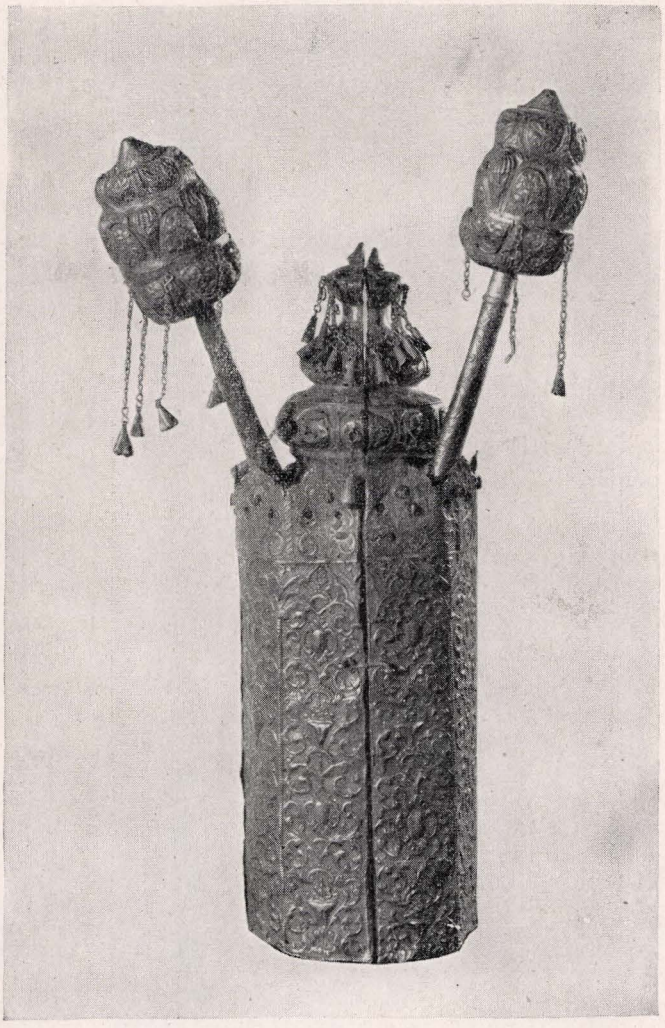
In Italy the crown of the Torah (generally open at the top) is placed on the Torah scroll together with the Rimmonim. Frauberger published a form of the Rimmonim coming from Casale Monferrato consisting of three interlaced crowns. In Poland and Germany a favorite form of the Torah crown is the imperial and royal crown. The crowns display considerable skill on the part of the goldsmith as regards their rich ornamentation, which is suited to the style in mode. Often there are on the Torah crowns inscriptions with the year and with the name of the donor.

3. The Torah Cover or Mantle (often called *mappah*, "cloth"), used to cover the Scroll of the Law. This consists of a head-piece with two apertures through which the rollers of the Sefer Torah are inserted, and of the mantle or covering piece itself. The material of which this Torah cover is made often is the same as that of the Parocheth (curtain covering the Ark of the Law), and often has also the same color and ornamentation. When the Torah cover is made of brocade, it is most frequently unembroidered; when made of velvet or of smooth silk, occasionally it is almost entirely provided with a trimming or border of gold and silver thread. Crowns, lions and representations of the Ten Commandments form favorite ornamental motifs, and less frequently script. Often, too, gems are sewed into the

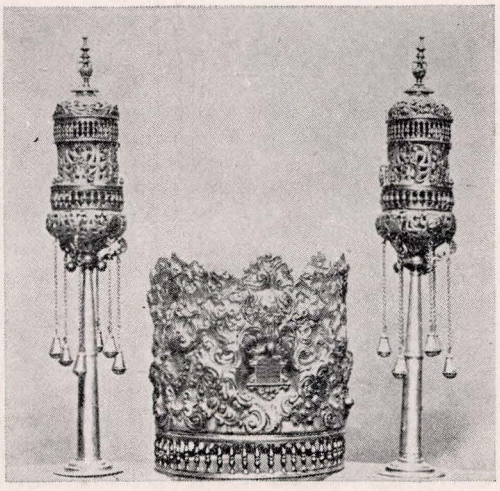


A case ("tek") used in Palestine to protect the Torah

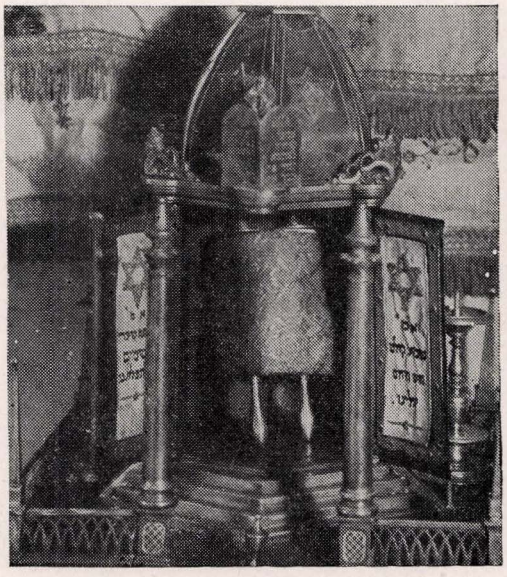
From the collection of Frank Henry and Barbara M. Bowen



An elaborate silver Torah case



Rimmonim and crown for the Torah



The Torah enshrined within the Ark



Ornamentation of the Torah: Mantle, breastplate, pointer and Rimmonim



Ornamental curtain before the Ark of the Torah

ornaments. The oldest known Torah covers from the 16th cent. are frequently masterpieces of sacred art, in particular those of Padua.

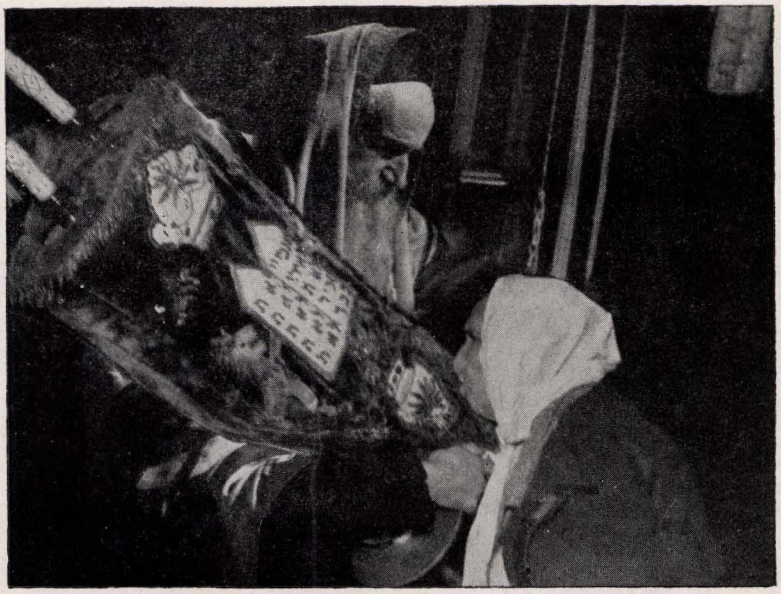
4. The Torah shield or breastplate (called *tas,* literally, "plate"), a purely decorative shield which is suspended on the turned staves or rollers of the Scroll of the Law by silver chains and partly covers the Torah mantle. Often the Torah shield has little hooks whereon the pointer (Yad) is hung. Examples of the Torah shield, always wrought of some precious metal, for the most part silver, represent the products of the golden age of the Jewish goldsmith's art.

The Torah shield often is rectangular in form (in the baroque period also that of a cartouche), and in its lower part has a contrivance for the insertion of changeable rectangular little tablets or plaques made of silver on which the name of the current festival is indicated. The rich adornment of the shield has historic and ritual motives (reminiscences of pieces used in the Temple service, the Tables of the Law, symbols of the individual festivals, the two pillars known as Jachin and Boaz of the Solomonic Temple, and the like), and often bear representations of lions and the crown. A unique position is occupied by those Torah shields in the adornment of which the entire human figure is employed and to which Alfred Grotte first and then repeatedly pointed: Aaron and Moses, Judith, and mounted figures are represented (such shields were to be found in synagogues at Breslau, Prague, Lemberg, Schweinfurt, Stuttgart and Gross-Strehlitz). Furthermore, angels' heads are also a favorite motif. Bells are often utilized as an adornment of the Torah shield, as is the case with the Torah Rimmonim.

5. The Torah Wimpel (sash-like band or cloth), a form of the Torah wrapping frequently used in southern and western Germany and consisting of four sewed together or sewed on to one another strips made from the swaddling clothes used at circumcisions.

These strips are cut off of the swaddling clothes, and the boy for whose circumcision they were used brings them, in the form of a Torah Wimpel, as a present on the occasion of his first visit to the synagogue (most frequently on his first birthday). The Torah Wimpel bears the names of the boy and of his father, as well as the continually recurring inscription: *yikkanes latorah ulehuppah ulema'asim tobim* ("May he enter into the Torah, marriage and good deeds"). The Torah and the Huppah are often portrayed on the Wimpel, as are the symbols of the tribe of the priests or of the Levites, if the boy is a descendant of such tribe. The above-described Torah band is always made carefully in one or several colors, and embroidered, at times painted. Torah Wimpels were especially used in the 18th cent.

6. The Torah Pointer, called *Yad* (literally, "hand"), used to show the place where the Torah reading begins, or to follow the reading of the Torah. Most often it is held by the one who is reading from the Scroll of the Law (Baal Kore), but often it is held by a member of the congregation who stands at his side, as an aid for his reading from the Scroll. The Torah pointer is somewhat widened at the upper end, often by a ball made of semi-precious gems, which serve as a means of attaching a chain or hooks by which the Yad is hung onto the wooden rollers or onto the Torah shield. The lower end is almost invariably a representation of a small hand with an outstretched index finger in the act of pointing; often this index finger



The procession before reading the Torah; a devout worshipper kissing the Scroll

From a photograph by Arnold Eagle, reproduced by the courtesy of the Y. M. and Y. W. H. A. of Washington Heights, New York city.

is adorned with a miniature ring made of gems; corals in the form of a finger are of frequent occurrence.

The material used in the making of the Torah pointer is almost always silver; it is massive, hollow or wrought in filigree, in form round or angular or spiral. Wood beautifully carved is also a frequently employed material. Such Torah pointers from the Middle Ages are known. Often, inscriptions bearing the name of the donor and the number of the year are on the pointer. The form of the Yad is extraordinarily variegated; the Torah pointer is one of the most outstanding products of the art of the Jewish goldsmith. ALFRED GROTTE.

Lit.: Landsberger, Franz, "Torah Decorations," *The Jewish Layman,* Nov., 1940, pp. 11-13; Grotte, Alfred, "Die ehemalige Landschul' in Breslau und ihr Inventar," *Zeitschrift für Denkmalpflege* (1925), fascicles 4 to 6; idem, "Darstellung der menschlichen Gestalt und das zweite Gebot," *Ost und West* (1922), fascicles 1 and 2.

TORAH, READING OF (in Hebrew, *keri'ath hatorah;* popularly called "Torah leinen" or "leinen," from Middle High German *leienen,* Latin *legere,* "to read"), the institution of reading from the Torah, or Scroll of the Law, in the synagogue at stated times and on stated occasions. Such reading of the Torah takes place four times a week, i.e. in the Morning (Shaharith) and Afternoon (Minhah) Service on the Sabbath, and on Monday and Thursday morning. In addition, the Torah is read on the morning of the holidays and of the middle days of the festivals (Hol Hamoed), on the morning of New Moon days and fast days, of Hanukah and Purim, as well as on the afternoon of the fast days, including Yom Kippur.

1. History. The institution of reading the Torah is very old, and according to Jewish tradition it was established either by Moses or by Ezra. The first definite reference to public reading of the Torah is *Neh.* 8, which relates how Ezra read from the Torah at the famous assembly of the people on the 1st of Tishri in the year 444 B.C.E. and how the congregation thereupon obligated itself to the observance of the Torah; subsequently Ezra read from the Torah before the people every day of the Sukkoth festival (*Neh.* 8:2-8, 13-18). It may be assumed that the institution of the reading of the Torah developed gradually, that such reading from the Torah at first took place only on the festivals and on several special Sabbaths, and that it arose out of the desire to instruct the people regarding the significance or the regulations of the day in question. In the course of time, however, the Torah came to be read on every Sabbath, without exception, and finally also on the two market-days Monday and Thursday, when the rural population came to the cities, and on the afternoon of the Sabbath, which was almost entirely given over to public instruction. Finally, the reading of the Torah was appointed also for the above-mentioned weekdays of a special religious character.

Originally, during the period when the reading of the Torah took place only at infrequent intervals, the portions read from the Torah were especially selected for the individual day. Later, however, the whole Torah was read, portion by portion, in definite order. This development must have taken place at a very early time, and certainly must have been finally established before the Prophets had been collected into an acknowledged part of the Bible canon.

In contrast to the Prophets, from which selections are made, the Torah may be read only in consecutive order. The reading is always from a Torah scroll made exactly in accordance with the ancient regulations regarding books, namely, written by hand, without vocalization, according to the prescribed arrangement of lines and sections and by means of the prescribed dependable materials. The Torah scroll is the only example of the ancient book form and structure which has persisted until the present day (with the possible exception of the much smaller Megillah, which is read on Purim).

2. Cycles. Although the reading of the entire Torah by consecutive sections is ancient, this does not mean that it was divided into the same sections which are prescribed today. Originally those sections which were read on each occasion were brief; the main feature of the reading of the Torah was its translation into the vernacular (Targum) and its interpretation (Midrash); there was no regulation or rule as to the time limits within which the reading of the entire Torah had to be ended. In the course of time, however, a fixed cycle for the Torah reading came to be established.

It has been shown that there was in Palestine and in the adjacent countries a three-year cycle within which the Torah had to be read from beginning to end. Through recent discoveries it has been determined that

those sections which were called Sedarim by the Masoretes are identical with the portions of the three-year cycle. This term Sidra (popularly, Sedre or Sedra) as preserved in popular speech is applied to the one-year cycle which was customary in Babylonia and thence gained almost general acceptance. In the Masorah, however, the weekly portions of the one-year cycle are called Parashah (popularly, Parshah). These weekly Parashahs of the Torah reading had already been so firmly fixed by the year 750 C.E. that even the Karaites adopted them.

Opposition was made to such one-year division of the Torah only in the 19th cent., when certain Reform congregations in Germany and in the United States reintroduced the three-year cycle or even a longer cycle of the Torah reading. The various congregations, however, arrange the reading of the Torah in various ways. In many, the deeply rooted regard of the members for the old designations and names of the weekly portions induced them to follow tradition; in the overwhelming majority of American Reform congregations only a short section of the weekly Parashah is read each Sabbath, but the one-year cycle is retained.

As is still the custom today, the cycle began in the autumn of the first Sabbath after the holidays occurring in the month of Tishri. For the reading, the Torah is divided into fifty-four Parashahs, of which *Genesis* has twelve, *Exodus* and *Deuteronomy* eleven each, and *Leviticus* and *Numbers* ten each.

For the cycle order, only the Torah reading occurring on the morning of the Sabbaths is counted; on Sabbath afternoons the first part of the next Parashah is read, on Mondays and Thursdays this is repeated, and on the following Sabbath the Torah reading begins once more with the portion already read on the Sabbath afternoon and the Monday and Thursday preceding. The regular Torah readings are interrupted by the festivals, the half-holidays of the festivals (Hol Hamoed) and the Day of Atonement. These special occasions entirely displace the weekly (Monday and Thursday) Torah readings. In such cases there is read on the weekdays only the portion set aside for reading on the special day in question, i.e. during the week of Hanukah only a portion from *Num.* 7, and on fast days *Ex.* 32:11-14 and 34:1-10. Each of the festivals has its own special Torah portion which is read even when the festival falls on a day for which there is a regularly fixed Torah reading. The sections from the Torah to be read on these special days are mentioned in the Mishnah (*Meg.* 3:7-8); since the Mishnah knows and provides only for one holy day in each case, the Babylonian Talmud fixes the portions for the second days of the holidays.

On the holidays, in addition to the main reading, there is read a special Torah portion taken from *Num.* 28 and 29 and containing the regulations for the additional (Musaf) offering of the particular day. The reading of this Musaf portion is prescribed even when New Moon or Hanukah falls on the Sabbath; in such cases the current Parashah is still read, but is amplified by the above-mentioned additional section.

There are, further, four special Sabbaths (called Arba Parshiyyoth or Arbaah Arachim) on which such an additional portion is customarily read in addition to the current weekly section; these Sabbaths are the ones occurring between the last Sabbath before the month of Adar and the first Sabbath in Nisan.

The Torah cycle is concluded on the last holiday in the month of Tishri, that is, the second day of Shemini Atzereth, which later, perhaps about the year 1000 C.E., was given the name of Simhath Torah (Rejoicing in the Law). On this day the reading of the Torah proceeds with special solemnity; there are read thereon not only the prescribed section *Deut.* 33 and 34 but also *Gen.* 1:1 to 2:3, in order to join the end and the beginning of the Torah together, and the usual Musaf portion is added. In the Middle Ages the custom arose of designating the person, who reads or is called up for the reading of the concluding portion of the Torah on this day, Hathan Torah (Bridegroom of the Law), while he who reads or is called up for the reading of *Gen.* 1 beginning the new cycle is given the name of Hathan Bereshith (Bridegroom of Genesis); beginning with at least the Gaonic period the Hathan Torah and the Hathan Bereshith even during the Torah reading have been solemnly feted and greeted through special songs and celebrated in the congregation in other ways also. As a rule, only the most respected and learned men of the congregation were granted this honor.

Ever since the establishment of a fixed cycle, the rule has prevailed that on weekdays at least ten verses from the Torah are read, and on Sabbaths at least seven times three verses. The portions prescribed for the individual special days before the fixing of this rule did not always conform to this rule, for which reason exceptions were made, certain portions had to be lengthened, or certain verses had to be read twice, as, for example, on the day of the New Moon.

3. Mode of Reading. The reading of the Torah is performed in the following manner: first, the Ark (Aron Hakodesh) is opened; this ceremony is called *pethihah* ("opening"). Then follows the taking or lifting of the Torah scroll out of the Ark, called *hotza'ah* (popularly, "Ausheben"), on which occasion a number of Biblical verses, including *Num.* 10:35 (describing the journeys of the Ark of the Covenant) at the beginning, are either read or, more usually, solemnly sung. Furthermore, the verse Shema Yisrael (*Deut.* 6:4), containing the Jewish belief in monotheism, is recited. In the course of time, especially under the influence of the Lurian Cabala, a number of petitions or hymns were inserted at this point, and on the three pilgrimage festivals (Passover, Shabuoth, and Sukkoth) the thirteen attributes of God (the Shelosh Esreh Middoth); in more recent times, also prayers in the vernacular. The Sephardim begin on Sabbath and festivals with Attah Horetha (*Deut.* 4:35) and other verses; the Ashkenazim say them only on Simhath Torah.

After the Torah has been removed from the Ark, it is carried in a sort of brief procession to the lectern or pulpit (Almemar); for over a thousand years there has prevailed the custom of having those on the pulpit or near the procession greet the Torah by kissing either its mantle or their own Talliths after the latter are touched to the mantle. The taking of the Torah from the Ark on Simhath Torah has an especially solemn character, for on this day there is a series of processions not only with the Torah which is to be read from on this day but with all the Scrolls of the Torah which the congregation possesses; at these processions festive hymns are sung in march tempo.

There are taken out of the Ark only as many Scrolls of the Torah as are necessary for the reading on each occasion, that is: usually only one; on Sabbaths and holidays with only one Musaf (additional) section, two; on Simhath Torah, or when the 1st of Tebeth, the 1st of Adar and the 1st of Nisan fall on the Sabbath, three. During the Middle Ages, in times of persecution, the Jewish communities did not always have as many scrolls of the Torah as were required for the reading; on such occasions deviations from the fixed rule were permitted. As soon as the Torah has been placed on the lectern or pulpit, its often quite costly wrappings and adornments are removed, then, in Sephardic congregations, it is lifted up and shown to the congregation, who pronounce the verse *Deut.* 4:44 ("This is the law which Moses set before the

children of Israel"), avowing their belief in the Torah which was given to Israel by Moses. In Ashkenazic congregations, it was, and still is, the custom to lift the Torah aloft and show it to the congregation (*hagbahah;* popularly, Hagbe) after the completion of the Torah reading.

In earlier times the reading of the Torah was performed by members of the congregation who were called up for the reading by the congregational servant (Shammash) in a definite order at the direction of the conductor of the services. Only the exilarch in Babylonia was accorded the honor of having the Torah brought to him when he was to read from it. Since the Torah was usually read from an elevated platform of the synagogue, people were spoken of as being "called up" or as "going up" for the reading of the Torah; such "going up" was called an Aliyah.

The Hebrew word with which men were called up for the Torah reading is *ya'amod* ("let there arise"); on special or extraordinary occasions, such as when a title of honor, such as Haber or Morenu, is given, or for a Bar Mitzvah, or for the calling up of a bridegroom, the Yaamod is called out or sung more loudly and more festively than usual. Coupled with the word Yaamod are the Hebrew name of the person called up, and an indication of his rank (Kohen, Levi) and the order of his being called (Shelishi, "third"; Rebii, "fourth"; Hamishi, "fifth," and so on). The one who is called to the Torah is shown the beginning of the passage to be read by a leader of the congregation (Segan) who is standing nearby on the platform. Even in ancient times, especially in the Hellenistic Jewish congregations, it frequently happened that a sufficient number of congregational members were not able to read without assistance from the unpunctuated and unvocalized Torah scroll. Furthermore, the reading had to be done according to the traditional melody (Tropp). The greater the value attached to fine singing in the reading from the Torah, the less congregational members were in a position to satisfy such demands. Hence, in the course of time, it became the custom for an officially appointed reader to assist the congregational members, and later for him to do the actual reading all by himself, with men who were called up for the reading listening to him in silence, and pronouncing only the blessings before and after the reading from the Torah. Only Bar Mitzvah boys were permitted to read unassisted from the Torah. Through a mistaken interpretation of the old Hebrew term *ḳara* ("to read") this word now came to be understood in its other meaning of "to call," and people were spoken of as being "called up" (popularly called "Aufrufen") for the reading of the Torah.

In ancient times only one blessing was recited before the beginning and one after the conclusion of the entire reading of the Torah; later, however, the custom was introduced of having each person who read from or was called up to the reading of the Torah pronounce the benediction before and after the reading of his section. There was introduced also the custom that the reader or precentor pronounced a blessing (Mi Sheberach) over every one thus called up, to a certain extent in the name of the congregation, and that the one called up had the privilege of having such a blessing recited for others or a prayer for departed relatives (Hashkabah). In connection with such prayers it was the custom to make a pious donation or gift to the congregation ("Menadder Sein"); in popular speech the Hebrew words for such a donation, *ba'abur shenadar* ("because he has vowed [to give]"), were corrupted into the formula "Shenodar," from which arose the Yiddish term *shnoddern.*

After the reading from the Torah has been completed, the Scroll of the Torah is rolled together again

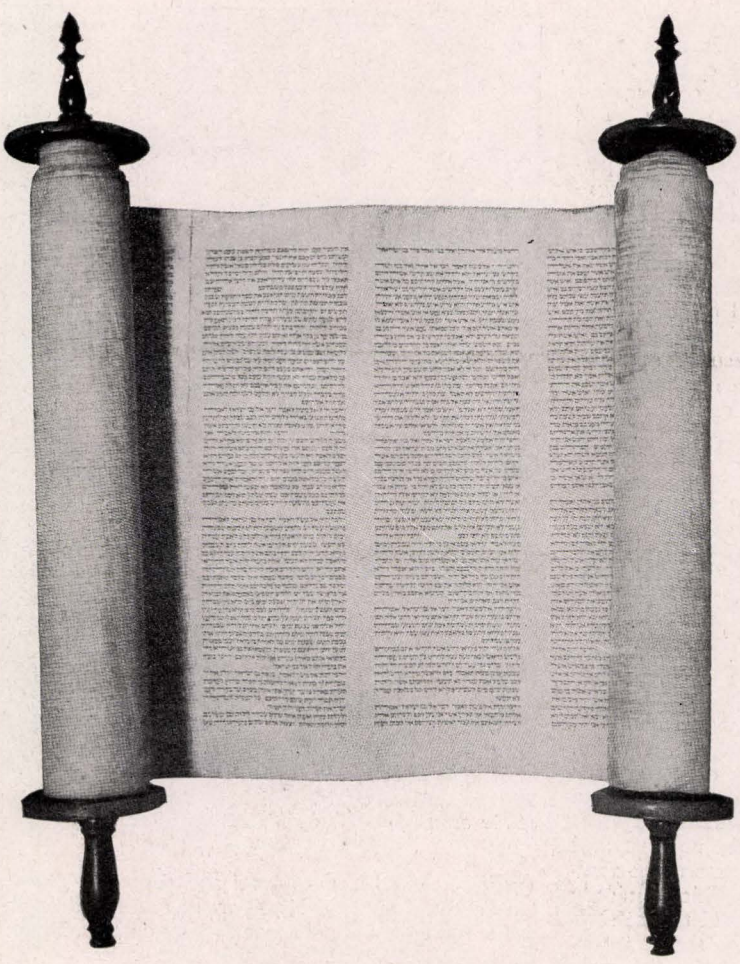


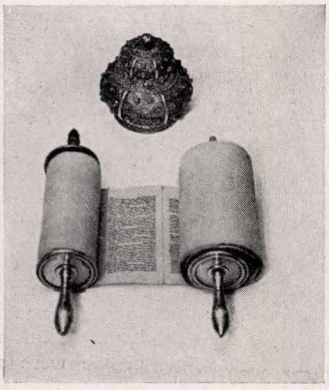
The procession before the reading of the Torah: the bearer of the Scroll, followed by the officers of the congregation, steps down from the platform

(*gelilah*), and its adornments and cover are put on. On Sabbaths and festivals, as well as on fast days and at the morning and afternoon services on Yom Kippur, the reading of the Haftarah then follows directly. The reading of the Torah is usually followed by several prayers for the community of Israel, for the government, or for the announcement of the coming New Moon, and the like. On Simhath Torah there have been provided for this occasion a number of hymns which are sung to gay melodies. Finally the Torah is put back into the Ark (*hachnasah;* popularly called "Einheben"), accompanied by solemn prayers and songs.

The taking out and putting back of the Torah, being called up to the Torah, and all the functions connected with the reading of the Torah are regarded as privileges and honors by all members of the congregation, who seek them at the price of special gifts pledged for the maintenance of the congregation or for charitable purposes. Often such privileges were auctioned off in the synagogue to the highest bidder. Due to frequent abuse of this system and resulting criticism, it has in recent times been abolished in many synagogues, especially in Conservative and Reform houses of worship in Germany, England, France and the United States.

Reform congregations have considerably modified the mode of reading from the Torah. Members of the congregation are not called up to recite the blessings, a single selection of verses from the Sidra is read, and the procession and Hagbahah are omitted. The liturgy of the reading is also altered, so as to omit references to the Ark of the Covenant and to dwell more on the idea of revelation and the Law. Thus the *Union Prayer Book* generally begins with the recitation and chanting





(left) The open Scroll of the Torah, showing the division of the writing into columns; (above) a miniature Torah owned by the Jewish Theological Seminary

of *Ps.* 24, which speaks of opening the gate of the Lord; it includes the phrases "The law which Moses commanded us" (*Deut.* 33:4) and "let us walk in the light of the Lord" (*Isa.* 2:5). The return of the scroll to the Ark ends with the praise of the Law (*Ps.* 19) and the praise of wisdom (*Prov.* 3:17-18).

The Torah reading is one of the most important institutions of Jewish worship. The regular reading and interpretation of the Scriptures have made them the common possession, the true "inheritance of the congregation of Jacob," and they have proved to be a prime cultural factor for the Jews. The institution of the regular reading of the Scriptures was taken over from Judaism into Christianity and Islam, and thus became one of mankind's most important and enduring educational instruments.

See also: PARASHAH; SIDRA. ISMAR ELBOGEN.

Lit.: Elbogen, I., *Der jüdische Gottesdienst* (1924) 156 et seq., 198 et seq., and the literature cited in the notes there; Krauss, S., *Synagogale Altertümer* (1922); Dembitz, L. N., *Jewish Services* (1898) 247-83; Reifmann, B., *Shulhan Hakeriah;* Hirshowitz, A. E., *Otzar Kol Minhage Yeshurun,* 4th ed., pp. 157-65; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 143-58, 66-71, lxxviii-lxxxi, cxlix-clxi; Mann, Jacob, *The Bible as Read and Preached in the Old Synagogue,* vol. 1 (1940).

TORAH, SCROLL OF (in Biblical Hebrew, *sefer torah;* its original meaning is "book of teaching" or "book of the Law," according to *Deut.* 28:61; *II Kings* 14:6; *II Kings* 22:8; *Neh.* 8:1, 3), designation for the parchment scroll containing the written text of the Torah, the so-called Five Books of Moses, from which a section is read each week in the services in the synagogue. Just as the Torah, according to Jewish tradition, has a holy character as the revelation of God, so too its corporeal form, the Scroll of the Torah, is regarded as holy. Hence, in accordance with the Talmudic regulations, not only is the Scroll of the Law highly respected, rejoiced over (at the festival of Simhath Torah), mourned for, and, when it has become no longer usable, buried with solemn ceremony, but it has also become the object of many special and detailed regulations and rules which are today, as 2,000 years ago, still scrupulously observed.

Not only from the religious, ritual, and folk-psychological point of view, but also as regards the bibliotechnic and bibliohistoric point of view, the Torah occupies a unique position. Whenever a Scroll of the Law is written, whether by a private individual or by a professional scribe (*sofer,* one who copies or writes down the Torah), such writing must be made in devotion and requires special consecrational acts. Whereas, in Greek and Roman classical antiquity, the writing of books was a duty incumbent upon educated slaves, a Scroll of the Law among the Jews could be written only by honored pious persons. The last (613th) com-

mandment of the Torah stated that every Jew had to make a copy of the Torah himself, or at least to own one Scroll of the Law.

The materials which could be used in the making of a Scroll of the Torah were only parchment (only the skin of ritually clean animals, chiefly calfskin) and ink (only black, and free from all admixtures of metals); the writing-utensil was the calamus, later also the goose-quill. Every other detail of the writing of the Scroll of the Torah is laid down to its most minute detail: the lineation, division into columns and text, margins and borders, the binding up of the individual parchment sheets into scrolls by means of thongs (*Isa.* 34:4), never into book-form or codex form, as well as the form, division and adornments (Tagin) of the letters. The Scroll of the Law itself had to be plain and simple; in contrast to the Scroll of Esther (Megillath Esther), pictorial adornments of the Torah scroll were rigidly forbidden. However, in the course of time the utensil in which the Torah scroll was kept experienced a considerable development. Thus the most beautiful and costly coverings for the Torah, cloths to tie the two rollers together, the crowns, adornments and pointers, silver-plates and equipment of the Ark in which the Torah was kept, were evolved, and many of these are in use in almost all Jewish congregations today. Maimonides compiled a list of the prerequisites for the holiness of a Scroll of the Torah in twenty paragraphs.

See also: BIBLE MANUSCRIPTS; GENIZAH; MASORAH.

BRUNO KIRSCHNER.

Lit.: The minor Talmudic tractates *Massecheth Soferim* and *Sefer Torah,* edited and translated by Michael Higger; *Shulhan Aruch, Yoreh Deah* 270 et seq.; Stern, *Vorschriften der Torah,* 36-37; Blau, "Das Schreiben der Sefer Tora," *Soncino-Blätter,* vols. 1-2, p. 16 et seq.; Unna, *Vorschriften betreffs die Fehler, die eine Torarolle unbrauchbar machen* (1929); Reifmann, *Shulhan Hakinah.*

TORAH SHEBEAL PEH, TORAH SHEBICHETHAB, *see* ORAL LAW.

TORATH KOHANIM, *see* SIFRA.

TORBERG, FRIEDRICH (originally Kantor), novelist, b. Vienna, 1908. He studied at the Universities of Vienna and Prague, published a volume of poetry, *Der ewige Refrain* (1929), and at the age of twenty-two achieved much, though only temporary, success with a novel of high school boys and girls, *Der Schüler Gerber hat absolviert* (1930), which was translated into English as *The Examination.* His subsequent novels, *Und glauben es wäre die Liebe,* dealing with the love of adolescents (1932), and *Die Mannschaft* (1935), the story of a football team, did not measure up to the expectations aroused by his first novel. *Abschied* (1937), a romantic novel, showed the author searching for deeper emotions and psychological problems than he had touched in his earlier, louder and more sensational books.

At the outbreak of the second World War, Torberg volunteered with the Czech Legion in France until its dissolution by the armistice in June, 1940. He arrived in the United States in 1940, and was living at Hollywood in 1943.

TORCZYNER, HARRY (NAPHTALI HIRSCH), Bible scholar and orientalist, b. Lemberg, Poland, 1886. He was reared in Vienna, where his father was a member of an enthusiastic group of early Zionists. As a result of this influence, Torczyner, as early as the year 1910, sought and secured his first



Harry Torczyner

position in Palestine, cooperating in the organizing of the Hebrew High School in Jerusalem, and serving as teacher there until 1912. One of his first publications was a German translation of Ahad Haam's *Selected Essays* (Berlin, 1916).

Torczyner studied Semitic languages and linguistics at the Israelitisch-Theologische Lehranstalt in Vienna and at the Universities of Vienna and Berlin. After receiving the Ph.D. degree from the former, he became lecturer there in 1913. After the first World War he became dean of the Hebrew Pädagogium, but in 1919 he accepted a call as professor of Bible and Hebrew at the Hochschule für die Wissenschaft des Judentums in Berlin, in which city he was active also in outstanding scientific organizations. In 1929 he was guest lecturer at the Jewish Institute of Religion, in New York city. In 1933 he was appointed Bialik Professor of Hebrew at The Hebrew University, Jerusalem, and still held this position in 1943. He devoted much time to a variety of social and scientific activities, became vice-president of the Vaad Halashon and, after David Yellin's death, its president, and in 1943 was still serving as editor of *Leshonenu.*

Torczyner was a versatile and learned scholar possessed of original ideas which did not, however, always meet with the approval of other scholars. His endeavors to place Hebrew linguistics on a new basis (*Entstehung des semitischen Sprachtypus, ein Beitrag zum Problem der Sprachentstehung,* Vienna, 1916 et seq.) and to find new bases for the evolution of the religion of Israel and the Biblical Scriptures (*Die Bundeslade und die Anfänge der Religion Israels,* Berlin, 1922; 2nd ed., 1930; *Das Buch Hiob,* Vienna, 1920; revised Hebrew ed., 2 vols., Jerusalem, 1941; *Das literarische Problem der Bibel,* 1931) provoked some criticism. His publication and explanation of the inscriptions excavated by J. L. Starkey at Tell el Duweir (*The Lachish Letters,* Wellcome Archaeological Research Expedition, Oxford, 1937; Hebrew ed., *Iggeroth Lachish,* Jerusalem, 1940) attracted much attention. Torczyner was author of the *Deutsch-hebräisches Wörterbuch* (in collaboration with S. M. Laser; Berlin, 1927) and co-author, with Abraham Z. Idelsohn, of *Shire Teman* (Cincinnati, 1930).

Torczyner was a member of the committee which prepared a German translation of the Bible for the Jewish Community of Berlin; when the work of the committee was finished, Torczyner reedited the entire manuscript, and the translation was renamed the "Torczyner Bibel" (4 vols.,

Frankfort, 1934 et seq.). Torczyner published numerous articles in scholarly periodicals, as well as in the *Encyclopaedia Judaica,* of which he was a departmental editor.

JEHUDAH ROSENTHAL.

TORNAI, GYULA (JULIUS), painter, b. Görgő, Hungary, 1861; d. Hungary, 1928. He studied at the academies of Vienna and Munich, and subsequently at Budapest under Gyula Benczur. He traveled in the Near and Far East. In Japan he executed a portrait of Prime Minister Okuma for the University of Tokio; in India the Maharajah of Burdwan posed for him. The collection of his Oriental paintings was shown throughout Europe, and a canvas called *Geishas* was purchased by Edward VII of England. Specimens of his art are also in the Budapest Museum of Fine Arts.

TÖRÖK, LAJOS, dermatologist, b. Budapest, 1863. He graduated from the medical school of the University of Budapest, and did postgraduate work in Vienna, London, Paris and Hamburg. In 1894 he became lecturer and in 1908 assistant professor of dermatology at the University of Budapest. From 1898 on he was also head of the dermatological department of the Budapest Polyclinic.

Török contributed numerous memoranda to the journals of dermatology of Germany, Austria, France, Italy and Hungary. He collaborated on Riecker's *Dermatologie.* Among his many handbooks on the diseases of the skin are: *Allgemeine Diagnostik der Hautkrankheiten begründet auf pathologische Anatomie* (1895); *A bőrkórtan kézikönyve I. Általános rész* (Handbook of Dermatology; part 1, 1898); *Spezielle Diagnostik der Hautkrankheiten* (1906); *Störungen der Blut- und Lymphströmung der Haut* (1927); *Soins de la peau* (1928).

TORONTO, second largest city of the Dominion of Canada and capital of the province of Ontario, with a population of about 700,000 in 1943, which included more than 45,000 Jewish inhabitants, constituting the second largest Jewish community of Canada.

In the city itself, Jews formed a definite group second in size to the British. In the 1920's Jews began to disperse from the more thickly settled districts of Toronto proper into the outlying wards and suburbs. In 1931, 3.1 per cent of the Jewish population of Greater Toronto, constituted by Toronto together with its suburban townships, towns and villages, were residing in these suburbs. In the village of Forest Hill, as in Toronto itself, the Jewish population made up the second largest group. Toronto naturally came to serve as a cultural and communal center for the many smaller Jewish communities of Central and Western Ontario, most important of which were Hamilton and Windsor.

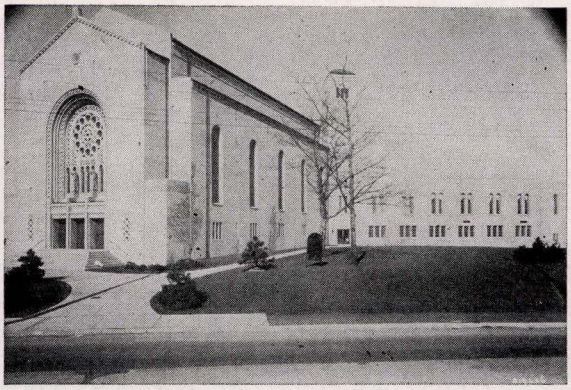
Originally called York, the city received its charter in 1834 under the name of Toronto. The earliest, although indirect, reference to a Jewish settlement goes as far back as 1817, when the Attorney General of the Dominion communicated to the Government Secretary that marriage of Jews had to be made in accordance with English law. City directories began to be published in 1833, and from that date to 1840 appeared the names Arthur Wellington Hart, in the insurance business; L. Joseph, proprietor of a general store; Goodman and Samuel Benjamin, in the dry goods business; Henry A. Joseph, furrier; Judah G. Joseph, optician and jeweler; and Joseph Benjamin. Gershom Joseph is listed as a student at the University of Toronto in 1838. In 1851 the city census recorded fifty-seven Jews resident in Toronto; the majority were of English, and some few of German, origin.

Some attempt at formal organization of the Jewish community may have been made prior to 1849; on September 1st of that year a deed is entered in the city's records conveying lands in Centre Road for a burial ground to Judah G. Joseph and Abraham Nordheimer, as trustees of the Hebrew Congregation of Toronto. In this burial ground the first graves marked were those of Simeon Alfred Joseph (d. 1850), Lewis Lyons (d. 1851) and Charlotte Nordheimer (d. 1855). On September 7, 1856, a group of Jews met in A. G. Asher's "Rooms" to form a congregation. Among the thirty-one original subscribers to the congregation were Joseph Lyons, A. Aarons, S. Behrends, Lewis Samuel, Isaac Davis, Joseph Koplick, A. Bellem, S. Shengoot, I. Fisher, R. Abrahams; and Levine, Anthony, Moscoe, Altman, Rosenberg and Coan. They pledged a total of over £104 for the year. The name chosen was Sons of Israel, although simply "Congregation" was habitually used. The small Orthodox Sons of Israel was in course of time to become Canada's leading Reform Holy Blossom Congregation, first designated by that name in 1862.

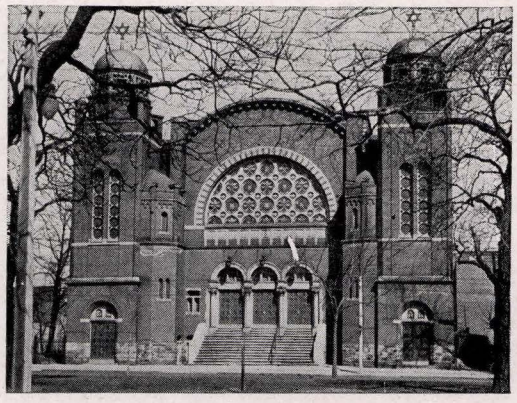
A room over a drugstore at the corner of Richmond and Yonge streets served the congregation as a meeting place for a score of years. Here the first high holy day services in the city were conducted in the fall of the year 1856. A Mr. Goldberg, previously of Buffalo, served as the first reader of the Toronto congregation. An interesting record of this early period relates to the fines levied against members for non-attendance at services, and absence at general meetings. In 1858 the congregation as such became owner of the Centre Road cemetery.

In the first more than twenty years of the congregation's existence, beset by financial difficulties and a fluctuating membership, numerous "reverends" performed the functions of Hazan, reader and teacher, as well as Shammas, Shohet and Mohel. By 1875, however, the congregation was prosperous enough to build its first synagogue, known as the Richmond Street Synagogue and erected on the site later occupied by the Victoria Theatre. The trained cantor Joseph Gluck was elected to serve the congregation (1879-82). He was succeeded by Herman Phillips (1883-90). In 1890, the year the congregation was incorporated as the Society of Holy Blossom, Barnett A. Elzas, the first of its ordained ministers, was called to the pulpit. Not without a struggle, reforms had already been introduced in the service.

In 1880 Rebecca Lyon Morris formed a women's choir, and somewhat later instrumental music was made part of the service. The further reforms established during Elzas' ministry aroused here, as in many another American congregation at this time, sharp friction among the membership. Elzas was succeeded by Abraham Lazarus (1893-98), David H. Wittenberg (1899-1900) and Isaac Landman (1900-1). In 1901 the British-born Solomon Jacobs was elected to Holy Blossom, and served until his death in 1920; he had been a religious and civic leader of the Toronto community. Rabbi Barnett R. Brickner, of the United States, was called to succeed Jacobs, and during his incumbency, in 1925, the congregation finally sealed its Reform character by joining the Union of American Hebrew Congregations. Brickner was succeeded by Ferdinand M. Isserman, also of the United States (1925-29), and he in turn was replaced by Maurice N. Eisendrath (1929-), who, through a series of projects emphasizing inter-faith goodwill, solidified further the position of the congregation in the larger Canada community. A movement for a new house of worship to replace the second one, known as the Bond Street Synagogue, resulted in the erection of the Holy Blossom Temple on Bathhurst Street and Ava Road, a splendid Romanesque structure, noted among American Temples, and dedicated in 1938 in the presence of Lord



The Holy Blossom Temple in Toronto, Canada



Goel Tzedek Synagogue, Toronto

Tweedsmuir, then Governor General of Canada. In 1943 this Temple housed the largest Reform congregation in the Dominion of Canada, with its numerous auxiliary groups and its religious school.

The original compact Toronto Jewish community was many times and rapidly multiplied by the influx of masses of Jews fleeing the pogrom-ridden regions of Eastern Europe in the 1880's and the decades following. In 1891 the Jewish population of Greater Toronto was estimated to be 1,425; in 1901, 3,090; in 1911, 18,300; in 1921, 34,770; and in 1931, 46,751. These figures represented, too, an increasing proportion of the Jewish population to the total population. The community of Jews of English and German origin, tending readily to Reform in their religion, lost its early homogeneous character. The new Eastern European Jews were strictly Orthodox, and the vast number of communal organizations which they began to build firmly reflected the Orthodox tradition.

The first Orthodox congregation of the city, which dissident members of Holy Blossom Congregation joined, was Goel Tzedek, formed in 1880; it built a synagogue on Elm Street. Leaders among Austrian immigrants constituted themselves into the Shomerei Shabbas in 1891, and worshipped in quarters on Chestnut Street. The Chevra Tillim Congregation was organized in 1895, and first worshipped at Richmond and York streets. Later, after moving into its new house of worship on McCaul Street, it became known as the McCaul Street Synagogue. Numerous additional Orthodox congregations sprang up. A listing of congregations in the *Canadian Jewish Year Book* of 1941 to 1942 indicates about thirty Orthodox synagogues, loosely and indirectly associated through the Kehilla.

Names of these congregations indicate that they serve homogeneous groups from some special locality of their countries of origin. Largest of the Orthodox congregations in 1943 were Goel Tzedek on University Avenue, whose rabbi was then Samuel Sachs, and the McCaul Street Synagogue, which in 1943 had no resident rabbi.

Other principal Orthodox congregations were Anshe England on Spadina Avenue, Beth Jacob on Henry Street, and the Ostrovtzer on Cecil Street. In 1904 Rabbi Jacob Gordon came to Toronto to minister to several local Orthodox congregations. Until his death in 1934 he was one of Ontario's outstanding Orthodox leaders, and founder of the Canadian Mizrachi. Toronto continued to have an unusually large proportion of new immigrants, and general communal life was influenced by the fact that the majority of these were Jews from Poland. The proportion of Yiddish-speaking and Orthodox Jews, characteristically organized into "Landsmanschaft" societies, remained uniquely high, until the cessation of immigration, in the 1930's, began in its turn to have a counter effect on these tendencies.

For its youth Toronto Jewry organized, besides the customary congregational religious schools, a number of flourishing educational institutions. In 1943 the largest, with an enrollment of about 600 pupils, was the Orthodox Brunswick Avenue Talmud Torah, or Toronto Hebrew Free School, established in 1924 under the leadership of Rabbi Jacob Gordon to offer a modern type of Hebrew education in the medium of the Hebrew language. The building served to house numerous youth groups, including the Y.M.H.A., with its membership of several thousand, the Young Israel congregation, and the Young Judaea. Other schools were the D'Arcy Street Talmud Torah and the Euclid Avenue Talmud Torah, likewise Orthodox; the Borochov School of the Left Poalei Zion; the Jewish People's School of the Poalei Zion; the Peretz Schools of the Arbeiter Ring; and the Labour League School. Unique among the private or semi-private academies of the city of Toronto was the Hillcrest Progressive School, combining with a standard type of progressive general education a traditional Orthodox training in Jewish subjects. It was estimated that in 1937, 2,286 boys and 1,222 girls, constituting 40 per cent of the children of school age, were receiving a Jewish education in Toronto. A total of 78.3 per cent of these children received instruction in Hebrew, the rest in Yiddish.

An interesting development of the second World War was the emergence into prominence of the older and larger of Toronto's two Talmudical seminaries, the Yeshivath Torath Chaim, founded by Moses Oelbaum (d. 1941). A large number of refugee European Yeshiva students were able to secure the sponsorship of Toronto Jewry in continuation of their studies at the seminary, which under an agreement with the government and by the intervention of Chief Rabbi Joseph H. Hertz of England, received recognition as a university. In 1943 Rabbi Aaron A. Price was dean of this ultra-Orthodox school, whose enrollment included sixty-five regular day students as well as fifty evening students, and whose graduates were serving as rabbis in Canadian Orthodox congregations.

In 1928 Holy Blossom Congregation was the recipient of a trust fund, the gift of N. L. Nathanson, to provide twelve yearly scholarships of $600 each for Jewish students in attendance at the University of Toronto.

The active B'nai B'rith of Toronto, organized in 1919,

made a notable contribution to the welfare of Toronto youth in its camp for boys on the shore of Lake Couchiching. The Toronto section of the National Council of Jewish Women instituted a camp for girls at Camperdown. Numerous other youth groups, engaged in programs of education and general culture, were part of Toronto's active community life in 1943.

The Zionist movement in Toronto was early fostered by the four societies, Agudath Zion, the Toronto Daughters of Zion, the B'nai Zion Association and the Ahavath Zion Society. In 1943 Toronto had local groups of the Zionist Organization of Canada; Hadassah and Junior Hadassah; Young Judaea; Poalei Zion; Left Poalei Zion; Hashomer Hadati; Hashomer Hatzair; Mizrachi; Zionist Council (organized in 1907). Prominent figures in Toronto Zionism included Moses Gelber (d. 1940); David Dunkelman and his wife, Rose Miller Dunkelman.

The Central Division of the Canadian Jewish Congress, with its headquarters in Toronto, served as a coordinating agency of Jewish communal life. It took a leading role in public relations work (through its committee headed in 1943 by Rabbi Maurice N. Eisendrath), and in the war efforts of the second World War. In 1943 Martin Cohen was executive secretary and A. B. Bennett president of the Central Division.

For the administration of all manner of social service Toronto Jews formed a number of various groups. The first effort to coordinate activities of these groups, and thus render them more effective, was made in 1917 with the formation of the Federation of Jewish Philanthropies. Further unity in fund-raising and fund-distribution was achieved in 1937 with the organization of the United Jewish Welfare Fund, which was initiated with twenty-three beneficiary member agencies, a number which had increased to thirty-seven by 1940. In 1943 most of the important Toronto Jewish organizations serving either the local community or contributing to non-local and overseas causes were member agencies of the Fund, with the two main exceptions of the United Palestine Appeal and the Gewerkshaften Campaign, both affiliated with the Fund during the first years only. The Service Council, the fund-raising body of the Fund, was composed of 1,000 members of the Jewish community drawn from every walk of life. The Fund brought an increasing degree of harmony into the Jewish community, and cooperation among its projects.

The Toronto Welfare Fund set the example for the formation of other Canadian Jewish Welfare Funds. One of the outstanding constituent organizations of the Fund, the Mount Sinai Hospital of Toronto, was founded in 1923 by a group of charitable women, and in 1943 was supported by five women's affiliated auxiliaries. The Hospital assumed a non-sectarian character and came to be supported by non-Jews as well as Jews.

The interests of Jewish labor in Toronto came to be represented by strong locals of the Jewish National Workers Alliance, the Arbeiter Ring and the Labour League. In 1942 the Toronto branches of the Jewish National Workers Alliance donated a fully-equipped field ambulance to the Canadian Red Cross. Toronto also became Canadian headquarters for two labor internationals with a large Jewish membership: the International Ladies' Garment Workers' Union and the Amalgamated Clothing Workers of America. These represented the ready-made clothing industry, originally introduced into Canada by Jews.

A detailed study made of the Canada Jewish community for the year 1931 reported that 40.93% of Toronto Jews were then engaged in manufacturing, as compared with 19.96% of the total population so engaged. 27.42% were in the manufacture of textile goods and clothing, and 3.89% were in furs and fur goods. The field of merchandising claimed 25.93% of the Jewish working population, as compared with 15.52% of the working population of all origins. Of this number among Jews 10.53% were owners and managers in retail merchandising while 1.36% were owners in wholesale merchandising. The third highest occupational group of the Toronto Jews was the clerical, comprising 9.59% of all Jews gainfully occupied. The professional group ranked fourth among Jews gainfully employed, whereas it ranked sixth among the gainfully employed total population in Toronto.

The roster of Toronto Jews in public office included the names of Sam Factor, member of the Canadian House of Commons (1930-35, 1935-), and John J. Glass, member of the provincial parliament (1934-).

In the early 1880's N. Steiner was a member of the Toronto city council. Later a number of Jews were aldermen: Louis Singer (1914-18); Joseph Singer (1920-22, 1925); Nathan Phillips (1924-); Joseph Gordon (1928); John J. Glass (1931-34). Joseph Singer was controller in 1923. Gordon was a school trustee (1925-27), as was John Glass for a period of three years. Jacob Cohen (d. 1930) was a police magistrate for twenty years until his retirement in 1930. Moses Gelber (d. 1940), merchant and communal worker, was on the Toronto Board of Trade. Edmund Scheuer, designated the father of Reform Judaism in Canada, became a member of Toronto's Board of Trade in 1888, and from 1903 on held the office of justice of the peace. James Levey, violinist, and Milton Blackstone, violist, became distinguished in Toronto musical circles. Isadore Markus was editor of the *Journal of the Royal Architectural Institute of Canada* (1934-37) and member of the Toronto Board of Education (1935). Dr. Abram I. Willinsky was appointed chief of one of the departments of the Toronto Western Hospital in 1922. Prominent in Jewish education and literature were Simon Nepom and Isaiah Rabinovitch.

At the University of Toronto, in 1943, were: Jacob Finkelman, assistant professor of law; Bruno Mendel, assistant professor in the department of medical research; Leopold Infeld, I. Kaplansky and Cypra C. Krieger, in the department of mathematics; M. Adelman, demonstrator in chemical engineering; and Miss M. Brookston, demonstrator in geography. Richard Brawer was appointed assistant professor of mathematics in 1935.

At Toronto, in 1943, was published one of the two daily Yiddish papers of Canada, the *Daily Hebrew Journal*, founded in 1911, with S. M. Shapiro as editor-in-chief. The *Jewish Standard* was appearing in 1943 as a monthly periodical.

MAURICE N. EISENDRATH.

Lit.: Rosenberg, Louis, *Canada's Jews* (1939); Frank, M., "The Jews of Toronto," *Canadian Jewish Year Book 1939-1940* (1939); Cohen, Mark G., "History of Holy Blossom Congregation," *Dedication Souvenir of Holy Blossom Temple* (1938).

TORQUEMADA, THOMAS DE, Grand Inquisitor of Spain, b. Valladolid, 1420; d. Avila, 1498. A fanatical friar, he was largely responsible for the revival of the Inquisition in Spain in 1481 and its application to Jewish heretics. In 1483 he was appointed Grand Inquisitor. In 1490 he trumped up a charge of ritual murder against the Jews at La Guardia, although the supposed victim never existed, and used this as a lever to persuade the sovereigns to expel the Jews in 1492; he is reported to have silenced their hesitation by brandishing a crucifix and asking them if they were selling Jesus over again.

It is interesting to note that certain Jewish families bore the name of Torquemada, although they were not related to the Inquisitor. After 1483 they hastened to adopt less ominous surnames.

TORRE, LELIO DELLA, rabbi and educator, b. Cuneo, Italy, 1805; d. Padua, Italy, 1871. Raised and



Henry Torrès

tutored by his uncle, Chief Rabbi Michael Vita Treves of Casal Monferrato, he soon became a teacher at the Colonna e Finzi college in Turin (1823-29) and from then until his death he was professor of Talmudic lore and theology at the rabbinical institute of Padua. He occupied for only a short time in 1869 the office of rabbi in Padua.

Torre published Italian translations of *Psalms* (Vienna, 1845) and the Ashkenazic prayers (Vienna, 1846; Livorno, 1905); a commentary on the Pentateuch (Padua, 1872); and the Hebrew poems *Tal Yalduth* and *Egle Tal* (Padua, 1868). He also issued *Scritti Sparsi* (Scattered Writings; Padua, 1908), containing all his other works on religion, literature, history and criticism.

Lit.: Torre, Lelio Della, *Scritti Sparsi* (1908); Kayserling, M., *Die jüdische Litteratur* (1896) 103, 105, 176.

TORRÈS, HENRY, lawyer, French deputy, and political writer, b. Les Andelys, department of Eure, France, 1891. He was a grandson of Isaïe Levaillant, who during the Dreyfus case founded the Ligue pour la Défense des Droits de l'Homme et du Citoyen. Having studied law at the Universities of Bordeaux and Paris, he obtained the degree of doctor of law. During the first World War Torrès served in the French Army as a sergeant of infantry, and earned for himself the Médaille Militaire and the Croix de Guerre in addition to several citations. A brilliant orator and skilled jurist, he became known after the War as one of the greatest criminal lawyers in France. His reputation, always great, grew after his defense in 1928 of Samuel Schwartzbard, the assassin of Simon Petliura. Due to Torrès' valiant pleading and to his exposure of the barbarous cruelties committed by Petliura in the Ukraine against the Jews, Schwartzbard was acquitted by a French jury.

At all times Torrès stood up courageously in defense of Jews persecuted as a group or as individuals. Soon after the first World War, following a visit to Roumania, he initiated a campaign at Paris denouncing the hostile treatment of the Jews in Bessarabia. He was also counsel to Herschel Grynzspan, who assassinated the Nazi assistant legation secretary Ernst vom Rath in Paris in November, 1939. In this case Torrès could not save the life of his client, who was delivered to the German secret police by the Vichy government, while Torrès himself had to flee from France.

From 1932 to 1936 Torrès served as a deputy to the French Chamber, where he dedicated himself to problems of foreign affairs. In his capacity of vice-president of the Chamber foreign affairs committee he presented favorably to the Chamber the Franco-Russian pact.

Torrès held the offices of vice-president of the ORT and OSE organizations in Paris.

In March, 1941, he came to the United States where he became one of the leaders of the French political refugees. He headed, in New York city, the fight against the Vichy government and what it stood for, French collaboration with Germany. From October, 1942, to February, 1943, he was editor-in-chief of *La voix de France,* a journal published by anti-Vichy Frenchmen in the French language at New York city.

Torrès' published books include: *Le procès du Bonnet-Rouge* (1927); *Les procès des pogromes* (1928); *France, terre de liberté* (1940); *Pierre Laval* (New York, 1941); *Campaign of Treachery* (*Machine infernale;* New York, 1942). He adapted for the French stage *The Trial of Mary Dugan,* and was the author of a moving picture, *Nous, les mères.*

SANIEL LABIN.

TORRES, LUIS DE, interpreter on Christopher Columbus' first voyage of discovery (1492). Because of his knowledge of Hebrew, Chaldean and Arabic, he was engaged as interpreter of the expedition. Before embarking with Columbus, Luis de Torres had held a position, presumably as interpreter, under the governor of Murcia, in southern Spain. He was baptized in the Catholic faith shortly before enlisting with Columbus. After the navigator had taken possession of the newly discovered land in behalf of the Spanish crown, he despatched Luis de Torres, in company with another envoy, into the interior of Cuba on a mission of exploration and conciliation with the natives. The envoys returned, after four days, with a glowing account of a tribe of Indians by whom they had been entertained. Among other things, Luis de Torres reported to Columbus that he had seen men and women lighting the end of a small roll, composed of dry leaves called tobacco, and blowing forth clouds of smoke through the mouth and nose. Luis de Torres was thus one of the first two Europeans, and probably the first, to discover the use of tobacco.

He was also the first person of Jewish birth to settle in the new land, and subsequently met his death in Cuba. By winning the favor of the Indian ruler, Luis de Torres received substantial gifts of land and human chattels or slaves; and he was also granted the yearly allowance of 8,645 maravedis by the Spanish sovereigns.

See also: COLUMBUS, CHRISTOPHER.

Lit.: Kayserling, M., *Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries* (trans. Charles Gross, 2nd ed., 1928); Cohen, George, *Jews in the Making of America* (1924) 43-45; Wiernik, Peter, *History of the Jews in America* (2nd ed., 1931); *Publications of the American Jewish Historical Society,* No. 27 (1920) 474-75; No. 33 (1934) 36; No. 35 (1939) 223-24.

TORT (*nezek,* plural *nezikin*). Jewish law comprises under torts all injuries which require compensation on the part of the injuring party to the injured one, since they have proceeded from actions regarded as unlawful. This responsibility, in case no contract is involved, is determined by the law. It is therefore above and in addition to obligations that arise out of a definite contract. If the parties concerned have a contract, responsibility and compensation are determined by the letter of the contract, and depend to some extent on the benefit to the injuring party from the contract.

Injuries for which compensation must be made can

be caused by both men and animals; the Biblical sources specifically refer to damages arising out of injuries in combat inflicted by men or animals (*Ex.* 21:18-19, 22-25; 22:4-5; *Lev.* 24:17-21). All the responsibility for making good any injury to another is based on the idea that everyone is obligated to guard his property. Hence a man—like the goring ox—is regarded as "warned," that is, fully cognizant of the nature of his act (*B.K.* 1:2; 2:6). Accordingly, the degree of responsibility depends on the amount of negligence.

The actions which lead to claims for damages are divided into injuries to persons (*habaloth*) and to objects (*nezikin; Sanh.* 1:1); the latter are further subdivided according as the injury is due to human or other agency. Maimonides divides them into injuries caused by man (*Hilchoth Hobel Umazzik*) and those caused by objects (*Hilchoth Nizke Mamon*).

A man is regarded as responsible for an injury in Jewish law if it can be definitely traced to his direct or indirect action. Thus an incorrect decision on the part of a judge can be regarded as a cause for legal action and the payment of a compensation. Similarly, the burning of a bill of exchange can be regarded as requiring damages, not for the value of the paper, but because of the financial loss that may accrue to the injured person because he lacks that document to press his claim. But if the injury can not be regarded as due to a failure to act properly on the part of the injuring party, then it is an act of God (in Jewish law, "a divine judgment"), and no further claim can be made.

The general types of damages for which compensation may be required include murder, bodily injury and insult. Jewish law recognizes five types of claims in such cases: 1. compensation for the loss (*nezek*); 2. compensation for the pain (*tza'ar*); 3. costs of being cured (*rippui*); 4. loss of working time (*shebeth*); 5. compensation for injured feelings (*bosheth*). Each of these is estimated according to the circumstances and the social status of the parties involved.

The basic law for compensation is that in *Lev.* 24:19, that whatever damage there is must be exactly compensated for. Among the injuries of this type that are caused by man are those resulting from damaging of objects, theft, robbery and even denunciation to the non-Jewish authorities.

The laws dealing with compensation for injuries caused by the property of the injurer are based on the Biblical laws (*Ex.* 21:28 to 22:14) which are couched in a language characteristic of a civilization based on cattle-raising. The Mishnah (*B.K.* 1:1) and the Talmud follow the same terminology in classifying such injuries into the following main categories (*'aboth*):

1. Ox (*shor*) or horn (*keren*). This includes all injuries done directly by the animal itself, such as by biting, striking or trampling.

2. Pit (*bor*). This comprises obstacles put into the way of public traffic, and all injuries caused by objects thrown into the street.

3. Grazing (*mab'eh*). Under this are comprised those injuries in which the animal itself gains some advantage, especially through eating products belonging to another person than its owner.

4. Fire (*hab'er*). This includes not only the damages done by carelessness in handling fire, but damages caused by stones, knives or objects carried by the wind.

The Bible makes a distinction between the ox that has never gored before (*shor tam*) and that which has already gored and is therefore considered to be "warned" (*mu'ad*). This is defined in Jewish law as a case where the animal has gored three times. In the case of a "warned" ox, the owner is expected to know his duty to guard it, and therefore is responsible for all the damage which it causes. If, however, he has no reason to anticipate that the ox will gore, and the damage happens in such a way that he could hardly guard against it, he is free from having to pay a full compensation. However, he must pay half the loss, which is regarded not as compensation but as a fine (*kenas*) intended to remind him to be more careful in the future (*B.K.* 1:3). The basis for this ruling is the feeling that it is hardly fair to ask the injured person to suffer the full loss. This principle is the basis of much detailed legislation on such cases of damage; the compensation in this case is called "half damages" (*hatzi nezek*). The responsibility of the owner of the object that causes the injury is further reduced in cases where the person or object injured oversteps his rights or should have exercised care. Thus one who trespasses on the property of another can not always claim compensation for damages caused to him by the animals of the latter.

See also RETALIATION, LAW OF. MARCUS COHN.

Lit.: *B.K.* 1 to 8; Maimonides, *Hilchoth Nizke Mamon* 1 to 14; *Hilchoth Hobel Umazzik* 1 to 8; *Shulhan Aruch, Hoshen Mishpat* 378 to 427; Tschernowitz, C., *Shiurim Batalmud.*

TOSAFOTH ("additions"), general name for a number of notes to the Talmud which were made by the teachers from the 12th cent. on. They differ from the commentary of Rashi in that they are not continuous, but deal with separate passages; they are usually printed in the editions of the Talmud, in columns on the outer side of the pages. The writers of the Tosafoth are known as Tosafists (*ba'ale hatosafoth*). In many cases the identity of the Tosafists is not known; those who are known are mostly French rabbis, with a sprinkling of teachers from Germany and Italy. The work of the Tosafists lasted for about two centuries. The most important Tosafist was Rashi's grandson, Jacob ben Meir Tam (Rabbenu Tam); among the others were Isaac ben Asher Halevi, Isaac ben Samuel Hazaken, Samson ben Abraham of Sens, Judah ben Isaac of Paris, Moses of Evreux, Baruch ben Isaac, Meir of Rothenburg, and Asher ben Jehiel. A number of authorities made collections of Tosafoth, printed in the Talmud or extant only in manuscript.

Lit.: Seligsohn, Max, in *Jewish Encyclopedia,* vol. 12, pp. 202-7; Urbach, E. E., *Die Entstehung und Redaktion unserer Tossafot* (1937).

TOSAFOTH YOMTOB, *see* HELLER, YOMTOB LIPMANN.

TOSCANINI, ARTURO, non-Jewish conductor, b. Parma, Italy, 1867. He was considered the greatest conductor of his time. He protested against Nazi discrimination between artist and artist by refusing to conduct at the annual Bayreuth music festivals. In 1936 he protested against the broadcasting to Germany of the concerts directed by him at the Salzburg festival in Austria. As a further expression of his sympathies with artists discriminated against for motives outside of the realm of art, Toscanini conducted the first performances of the Palestine Symphony Orchestra, which was formed mainly by refugee musicians from Germany in 1937. In his own words, "It is a duty of everyone to fight and help in this sort of cause according to his own means."

Previously Toscanini had berated the fascism of his native Italy as a doctrine thwarting man in his struggle for freedom. He made the United States his home, and was living there in 1943. (For illustration see vol. 7, p. 491).

Lit.: Nicotia, Tobia, *Arturo Toscanini* (English version, 1929); Stefan, Paul, *Arturo Toscanini,* with an introduction by Stefan Zweig (English version, 1936).

TOSEFTA ("addition," "supplement"), the name of a collection of teachings and traditions of the Tannaim, closely related to the Mishnah. There are many opinions as to the relation of the Tosefta to the canonized Mishnah. The view of Moses Samuel Zuckermandel that the actual Mishnah of Judah Hanasi may be perceived in the more complete version of the Tosefta, whereas the present Mishnah was subjected to a new revision in Babylonia, has justly been rejected by almost all investigators, despite a number of correct individual observations upon which his view is based (cf. especially Schwarz, *Die Tosefta Baba Kamma,* 11 et seq.).

The following may be regarded as probable as regards the Tosefta on the basis of its name, of a comparison with the Mishnah in objective and redactorial respect, of the opinion of the medieval authorities, which is certainly based on ancient tradition, and of what has been written on the subject of the Tosefta in the modern period: The Tosefta was not intended to be an independent work, but, as its name indicates, purported to be merely a supplemental work to the Mishnah, in connection with which one need not be surprised that the Tosefta surpasses the Mishnah in size and contents. When Akiba composed his Mishnah, he sedulously endeavored to achieve the greatest possible brevity in order to facilitate the learning of the traditional material to the greatest possible extent. He omitted from the individual Halachoth (laws) whatever he did not regard as absolutely necessary. Even the material furnished by way of illustration and example was reduced by Akiba to the absolutely necessary minimum. However, he regarded the omitted material as sufficiently valuable to have it collected in the form of a supplementary work perhaps for the use of the lecturer in the academy. He entrusted his disciple Nehemiah (*Sanh.* 86a) with this task.

Nehemiah fulfilled his appointed task by writing down the omitted material on the basis of the Mishnah, following the latter paragraph by paragraph and in the selfsame order, to some extent adding the omitted words without any indication of the words of the Mishnah which they were supposed to continue, and partly prefacing the additions with several Mishnaic words in order to permit the reader to know what the subject matter concerned, or, finally, prefacing the addition by the text of the entire preceding Mishnah passage. The latter was undoubtedly the case whenever several additions were made to the same Mishnah and it was simpler to cite the Mishnah together with the additions. In places where the redactor of the Mishnah had not merely omitted words but had made considerable stylistic changes the citation of the entire original text was, of course, necessary. Similarly, the illustrations and examples which had been left out were given as additions in their original text and order. There can hardly be any question of marginal notes or scholiae in connection with the additions of the Tosefta. For in such case one usually has in mind new material which was unknown to the author of the original work or which had been overlooked by him, whereas in the case of the additions of the Tosefta, for the most part, it was a question of proofs and explanations with which the redactor of the Mishnah was perfectly familiar and the citing of which in his main work he regarded as unnecessary.

It may very well be, of course, that the author of the Tosefta cited from his own material or of his own accord an addition which may be designated as an actual marginal note or as a scholia. In passages where the redactor of the Mishnah consciously set himself in opposition to his source there naturally developed contradictions between the text contained in the supplemental work and the main work whenever the original text was cited. In all probability, many contradictions between the Mishnah and the Tosefta are to be explained in this wise.

This work done by Nehemiah with reference to the Mishnah of Akiba was then repeated by one of the disciples of Judah Hanasi—according to the opinion of Sherira Gaon, and of other medieval and modern authorities, this was Hiyya—in connection with the recognized and accepted Mishnah, in which process, as is self-understood, the additions and amplifications made by Nehemiah were taken over insofar as they were applicable to and had reference to the new Mishnah. The new editor of the additions was, naturally, at times of a different opinion from that of Nehemiah or had other traditions, and in such cases he undoubtedly added his own opinion and tradition or that of Nehemiah as a marginal gloss. In addition, such marginal glosses to the additions were probably made by other persons too, and were then taken over into the actual text, which may explain the contradictions existing in the body of the Tosefta itself. It may also be pointed out that many sentences of the Tosefta were taken over into it at a very early period, perhaps even before the final redaction of the Mishnah. This is perhaps the case in such passages where the Mishnah and Tosefta are in complete agreement and where, apparently, there can be no question of any amplification. In such cases the original additions were taken over into the actual Mishnah text.

As regards the relationship of the Tosefta to the Baraithoth of the two Talmuds, only the following may be asserted with certainty: the Tosefta is closer to the Palestinian Talmud than to the Babylonian, and yet not infrequently the Tosefta and the Babylonian Talmud are in complete agreement with each other, and in disagreement with the Palestinian Talmud.

Like the Mishnah, the Tosefta is divided into six orders or divisions, whose names are identical with those of the Mishnah divisions. This agreement in names applies also, with few exceptions, to the names of the individual tractates. Four tractates of the Mishnah are not represented in the Tosefta: *Aboth, Kinnim, Middoth* and *Tamid.* Each tractate is divided into chapters and paragraphs. Only in a small number of cases does the division by chapters agree with that prevailing in the Mishnah. In the case of most of the tractates the number of the chapters is smaller than that in the Mishnah, but larger in ten cases. This is not surprising in connection with a supplemental work, inasmuch as the additions made to one chapter may be, quantitatively, rather small and to another chapter quite considerable in bulk, especially where examples or illustrative material are cited or where Haggadic (narrative and homiletical) material is employed by way of supplement. At any rate, as regards the division of the Tosefta into chapters, the author of this arrangement allowed himself to be guided more by external considerations than by internal. The division into chapters does not appear to have originated with the composer of the Tosefta. For he would most certainly have followed that of the Mishnah strictly. It is, at any rate, questionable whether, at the time when the Tosefta was transferred to book form, the Mishnah already had its present division into chapters, even though this is undoubtedly rather old. Furthermore, the division of the Tosefta into chapters is not always uniform in the various recensions of the work. In addition, the number of the chapters is not the same in all recensions; the Vienna Manuscript and the oldest

editions have 421 chapters, the Erfurt Manuscript 428.

The Tosefta was printed for the first time as an appendix to the *Halachoth* of Isaac Alfasi at Venice in 1521, and subsequently in all the later editions of this work; in the edition of Vienna, 1870, with the variants of the Vienna Manuscript; also in the Vilna edition, together with the commentaries *Tanna Tosefaa* (consisting of the actual commentary *Minhath Bikkurim* and a list of parallel passages in Talmud and Mishnah known as *Mitzpeh Shemuel*) of Samuel Avigdor ben Abraham; *Hasde David* of David Pardo; *Or Hagra* to the division Toharoth by Elijah Vilna (also corrections to the tractate *Zebahim*); *Magen Abraham* to the fourth division by Abraham Abele Halevi of Kalisch; *Mareh Kohen* to the division Kodashim of Bezalel Hakohen; *Mareh Demathnitha* to *Erubin* of Jacob Kahane; and a commentary on *Pesahim* by Jonah ben Gershom. Zuckermandel performed a great service through his edition of the Tosefta (Pasewalk, 1880) in which, beneath the text of the Erfurt Manuscript the variant readings of the Vienna Manuscript and of the first printings are given, and as an appendix the supplement printed at Trèves in 1882, containing a summary, index and glossary.

Other editions and commentaries of the Tosefta are: L. Friedländer, *La Tosephta . . .* (Pressburg, 1889 and 1890); Zeraim and Nashim with the commentaries *Heshek Shelomoh* and *Kesher Bogedim;* Adolf Schwarz, *Die Tosefta Eruwin* (Karlsruhe, 1882); *Tosefta juxtà Mischnarum ordinem recomposita, Seraim* (Vilna, 1890); *Die Tosefta Chullin* (Frankfort, 1901); *Die Tosefta Baba Kamma mit deutscher Einleitung* (Frankfort, 1912); Meir Friedmann, *Techeleth Mordecai, Kommentar zu einem grossen Teile der Ordnung Moed* (Paks, 1898 and 1900). Biagio Ugolini, in his *Thesaurus antiquitatum sacrarum,* gives thirty-one tractates of the Tosefta with Latin translation (in vols. 17 to 20). Other editions or translations are: H. Laible, *Der Traktat Berachot . . . übersetzt* (Rothenburg on Tauber, 1902); Herbert Danby, *The Tractate Sanhedrin, Mishnah and Tosefta Translated* (London, 1919). JOHANN KRENGEL.

Lit.: *Epistle of Sherira* 1:5; Samuel Hanagid, *Mebo Hatalmud;* Maimonides, Introduction to the Mishnah; Meiri, in commentary to *Aboth* (1854); Frankel, Z., *Hodegetica in Mischnam,* 304-8; idem, *Mebo Hayerushalmi* (1870) 22-27; Hoffmann, D., "Mischna und Tossefta," *Berliners Magazin* (1882); Schwarz, Adolf, in *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1874 and 1875); idem, *Die Tossefta Sabbat in ihrem Verhältnis zur Mischna* (1879); Dünner, J. H., *Die Theorien über Wesen und Ursprung der Tossefta* (1874); Zuckermandel, Moses Samuel, *Die Erfurter Handschrift der Tossefta* (1876); idem, *Der Wiener Tossefta-Codex* (1877); idem, *Tossefta, Mischna und Boraitha in ihrem Verhältnis zueinander* (2 vols., 1908-9; supplement, 1910); Brüll, Nehemiah, "Begriff und Ursprung der Tossefta," *Zunz-Festschrift* (1889) 92-110; Rosenthal, L. A., *Über den Zusammenhang der Mischna* (3rd ed., 1918), § 17 et seq.; Lauterbach, Jacob Z., in *Jewish Encyclopedia,* vol. 12, pp. 207-9; Strack, H. L., *Introduction to the Talmud and Midrash* (1931); Spanier, A., *Die Tossefta-Periode in der tannaitischen Literatur* (1922); Albeck, Chanoch, "Die Herkunft des Toseftamaterials," *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1925) 311; Malter, Henry, in *Jewish Quarterly Review,* New Series, vol. 2, pp. 75-95; Guttmann, Alexander, *Das redaktionelle und sachliche Verhältnis zwischen Mischna und Tossefta* (1928); Cohen, Boaz, *Mishnah and Tosefta* (1935).

TÖTBRIEF, *see* REPUDIATION OF DEBTS.

TOTEMISM, a system of clan organization common in primitive peoples, in which the members of a group related on the maternal side are regarded as the descendants of an animal or other natural object which they worship as a deity. This ancestor and guardian spirit is known as totem; those who have the same totem are regarded as its natural representatives and as brothers. The term (in the form *totam,* from the Ojibwa word *ototeman*) was first used by J. Long in 1791 (*Voyages and Travels of an Indian Interpreter and Trader*). Students of primitive society have laid great stress on the function of totemism in the development of thought, and have used it to explain dietary laws (the sacred animal may not be eaten) as well as laws of marriage. There has been less tendency to use totemism for such sweeping explanations since Franz Boas made investigations in British Columbia and found tribes in which every individual had a totem of his own, without any reference to a common descent.

W. Robertson Smith showed that there were traces of totemism in the early Semitic religions; thus the snake was an object of fear. In Judaism, however, its thoroughgoing monotheism had suppressed all memories of totemism, and only vestigial remains of it had survived. Smith cites the divine name *'elohim* (plural for indistinguishable equal beings ruling at individual places) and particularly the expression *bene 'elohim* (*Gen.* 6:2-4), as well as such personal names as Rachel ("ewe"), Caleb ("dog"), Tola ("worm"), Nahash ("serpent") and Huldah ("weasel"), which may be clan names. However, it is equally possible to explain such terms on a different basis. Animal names, for instance, are common among many peoples as an expression of character without any thought of totemism.

Sigmund Freud made a new approach to the question of totems from the standpoint of psychoanalysis, declaring that they arose out of the original experience of the human Oedipus complex, the memory of the murdered father being replaced by an idealization. His pupil Reik made use of this method to psychoanalyze Judaism; thus he explains the Shofar as being used because it is a part of the totem animal.

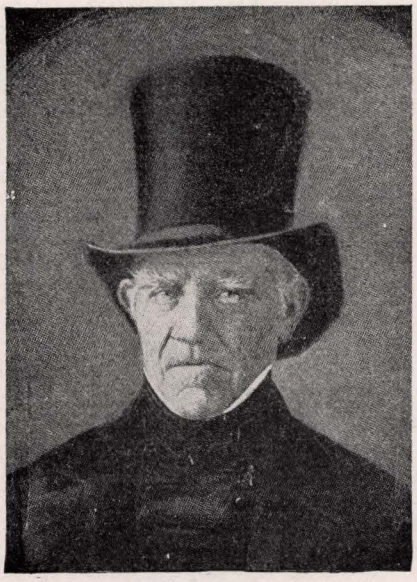
See also: ANIMAL WORSHIP; RELIGION OF ISRAEL.

Lit.: Frazer, J. G., *Totemism and Exogamy;* Smith, W. Robertson, *Religion of the Semites;* Freud, Sigmund, *Totem and Taboo;* Reik, *Probleme der Religionsphilosophie* (1919); Jacobs, J., in *Jewish Encyclopedia,* vol. 12, pp. 210-11.

TOUR, REUBEN SIMKIN, chemical engineer, b. Troy, N. Y., 1889. He studied at the University of Michigan, became assistant superintendent of the Consolidated Gas Company, New York city (1911-13), assistant professor of gas engineering at the University of California (1913-17), and captain in the Ordnance Department of the United States Army in the capacity of chief of the technical department of Nitrate Plant No. 1, Muscle Shoals, Ala. (1917-19). In 1921 Tour was appointed professor of chemical engineering and head of the department of chemistry at the University of Cincinnati; he still held this position in 1943. He published articles on nitrogen fixation.

TOURO, ISAAC, rabbi, b. Holland, about 1737; d. Kingston, Jamaica, British West Indies, 1784. He studied at the rabbinical seminary in Amsterdam, and arrived in America in 1760. For a time he lived in New York, then in Boston. When the Sephardic synagogue in Newport, R. I., was opened in 1763, Touro officiated and was made minister and reader of the congregation. He seems never to have preached, but to have engaged only in teaching in conjunction with his liturgical responsibilities. Ezra Stiles, president of Yale, was a friend of Touro, and in his diaries left data about Touro's life. Touro was married (1773) to Reyna Hays, sister of Moses Michael Hays of Boston.

When the Revolution forced the closing of the Newport synagogue (1780), Touro took his family to New York, where for a time he led the remnants of the Shearith Israel Congregation. (Gershom Mendez Seixas, the rabbi, had gone to Philadelphia.) Later he went to Kingston, Jamaica, where he died. His widow and sons, Judah and Abraham, returned to Boston.



Judah Touro

ABRAHAM TOURO (b. Newport, R. I., 1777; d. Boston, 1822) was the younger son of Isaac Touro. Trained in commerce by his uncle, Moses Michael Hays, he remained in the east, although his older brother went south. The Touro tradition in Newport prompted him to leave a large part of his fortune for the upkeep of sites of Jewish interest in that city. Of a total of $50,000 left to philanthropic causes, Touro designated $10,000 to the state of Rhode Island for the upkeep of the synagogue where his father had officiated, and $5,000 to the municipality of Newport for the reconstruction of the street leading from the synagogue to the cemetery. In 1822, shortly before his death, he arranged for a protective wall around the cemetery.

Lit.: Gutstein, Morris A., *The Story of the Jews of Newport* (1936); *Publications of the American Jewish Historical Society,* No. 27 (1920) 417-20; London, Hannah, *Portraits of Jews* (1927) 48-49, 69.

TOURO, JUDAH, merchant and philanthropist, b. Newport, R. I., 1775; d. New Orleans, La., 1854. Touro was the son of Rabbi Isaac and Reyna Hays Touro. The War for Independence destroyed Newport's commercial supremacy, and Isaac Touro removed with his family to New York, but was unable to secure a permanent position. Ill, he sailed with his family for Kingston, Jamaica, in 1783, and there died. Reyna Touro's wealthy and socially prominent brother, Moses Michael Hays, brought the widow and her three children to Boston. Judah Touro was educated by Hays and equipped for a business career. When Touro was only twenty-two, Hays placed him in charge of a valuable cargo, which he was sending by one of his ships through the Mediterranean. Upon his return, Touro decided to engage in business independently, and in October, 1801, sailed from Boston for New Orleans, selecting this city as offering the greatest opportunity for a business career. There he opened a general merchandise store which prospered.

There were virtually no Jews in New Orleans at this time. Bienville's Black Code (issued in March, 1724), which had decreed the expulsion of Jews from the colony, was theoretically still in force.

Shortly after his arrival, Touro became acquainted with two young Virginians, James H. and Rezin Davis Shepherd, who, like himself, had selected this city as favorable for mercantile enterprise. This acquaintance soon ripened into the closest friendship which lasted throughout their lives.

At the time of the defense of New Orleans by Andrew Jackson (1814-15), Touro, together with Rezin Shepherd, volunteered in the army. In the engagement Touro was one of the thirteen Americans wounded. His life was saved and he was nursed during convalescence by Shepherd.

During the long period of recuperation, Touro decided to begin his benefactions. His business had greatly prospered and he had become the owner of a number of ships and much real estate. His philanthropies on a large scale appear to have started with his acquaintance with Theodore Clapp, pastor of the Universalist Church (later the Unitarian) in New Orleans. Clapp's church was so deeply in debt that the property had to be sold. Touro purchased the land and the building and then returned them to the church. When a fire in 1852 destroyed the building, Touro supplied the church with another house of worship.

During his lifetime Touro made many bequests to communal institutions of Newport, both Jewish and general. In 1830 he founded the Touro Free Library in New Orleans, probably the first free library in the world. He made a large number of private benefactions, of which most are unrecorded.

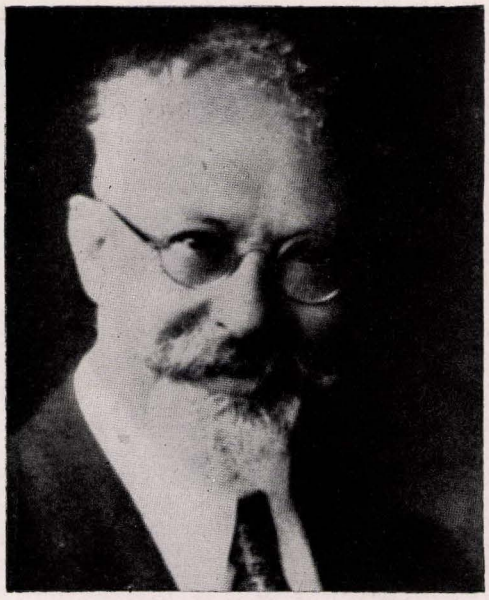
Living in a slave-owning community, Touro early evinced anti-slavery sentiments. The negroes who waited in the house of the Shepherds, with whom he lived for forty years, were all emancipated by his aid and supplied with the means of establishing themselves. Touro never owned but one slave himself, and after training him for business, he gave him his freedom and a substantial sum of money.

His donation of $10,000 for the completion of the Bunker Hill monument received great publicity and acclaim. A banquet was held in historic Faneuil Hall in Boston, on June 17, 1843, to eulogize him, and also Amos Lawrence, who had likewise made a gift of $10,000. Daniel Webster was the orator, and President John Tyler attended. Governor Morton, who was unable to be present, wrote a poem for the occasion.

In 1850 Touro, unsolicited, presented to the Portuguese Congregation in New Orleans a church on the corner of Canal and Bourbon, which had belonged to the Episcopalians and which had been completely renovated at his expense. Touro himself dedicated the synagogue, which was known as "Congregation of the Dispersed of Judah." Rabbis present at the ceremony were Isaac Leeser of Philadelphia, the newly appointed minister, M. N. Nathan, whose salary was provided by Touro, and James K. Gutheim, minister of the other New Orleans congregation. The Portuguese Congregation seven years later sold the property and transferred to a new location, on Carondelet near Julia, and on April 7, 1857, dedicated a synagogue which is claimed to have been an exact counterpart of the original, and was pronounced by Isaac Leeser as "probably the most costly Jewish place of worship in the country."

An epochal date in the history of New Orleans communal work is 1852, when Touro bought the Paulding Estate to be converted into a hospital. In his will he gave the infirmary to the city.

New Orleans seems to have been the only community, under Touro's inspiration and philanthropy, which went to the length of founding, in 1853, a Hebrew Foreign Mission Society to help Jews in foreign lands. Among the large gifts given during the last



Nisson Touroff

years of his life was the contribution of $20,000 to the Mt. Sinai Hospital of New York. Touro was one of the first Americans who contributed to the colonization of Palestine through Warder Cresson, of Philadelphia, who established a Jewish agricultural colony near Jerusalem about 1850.

Touro consulted Isaac Leeser about many of his benefactions during his lifetime and those provided for in his will. When Touro passed away and his will was published, the entire country was stirred by his unprecedented benevolences. The will devoted $205,000 to Jewish purposes, and $148,000 to Christian and nonsectarian purposes. In addition, Rezin Shepherd, who was the residuary legatee, devoted his legacy, some two or three hundred thousand dollars, to charitable purposes. To sum up the various provisions of the will, Touro bequeathed: to individuals other than Shepherd $75,000; to Catholic, Protestant and nonsectarian causes (including $80,000 for an almshouse) $115,000; to nonsectarian institutions in New England $20,000; to the city of Newport, for park and library, $13,000.

To Jewish congregations (New Orleans, Boston, Hartford, New Haven, New York, Baltimore, Richmond, Charleston, Mobile, Savannah, Buffalo, Montgomery, Memphis, Louisville, Cincinnati, Cleveland, St. Louis, Albany, Newport), to the last also for minister and cemetery, $75,000.

To Jewish benevolent societies (New Orleans, New York and Philadelphia) $41,000; for Jewish education (New Orleans, Cincinnati and Philadelphia) $24,000; to the "Hebrew Foreign Mission Society" $5,000; for various causes in Palestine $60,000.

Touro was modest and self-effacing. As Clapp says in his autobiography: "The most delicate, deserved and timely expressions of esteem from particular, intimate friends and acquaintances, seemed to give him pain instead of pleasure. Mr. Touro once said, in my hearing, that he would have revoked the donations given for completing the Bunker Hill Monument, on account of their publishing his name in the newspapers, contrary to his wishes, had it not been for the apprehension that his real motives would have been misunderstood and misrepresented." DAVID S. JACOBSON.

Lit.: Gutstein, Morris A., *Aaron Lopez and Judah Touro* (1939); files of the *Publications of the American Jewish Historical Society;* Huhner, Leon, in *Jewish Encyclopedia,* vol. 12, pp. 212-13.

TOUROFF, NISSON, Hebrew writer and educator, b. Nieswige, Russia, 1877. Educated at the Hebrew Teachers' Institute of Vilna and at the Universities of Berlin, Leipzig and Lausanne (Lit.D. 1906), he was superintendent of the schools of the Society for the Propagation of Culture among the Jews of Russia (1906-7), principal of the Teachers' Training School of the Friends of Zion in Jaffa, Palestine (1914-19), and organizer and dean of the Hebrew Teachers' College of Boston, Mass. (1921-26). From 1926 to 1933 he was professor of Hebrew language and Modern Hebrew literature at the Jewish Institute of Religion, in New York city, and in 1933 he went to Palestine to serve as professor of philosophy of education at the Hebrew University. He returned to the United States when the second World War spread.

Touroff published *Jean Paul als Pädagoge* (Lausanne, 1906) and *Hapesichologiah Beyamenu* (Contemporary Psychology; 2 vols., published by the Bialik Foundation, Tel-Aviv, 1939-40). He translated into Hebrew William James' *Talks to Teachers,* T. Ribot's *Imagination Créatrice* and Knut Hamsun's *Markens Grode* (*Growth of the Soil*). For some time he was editor of the Palestine daily *Haaretz;* later he edited the pedagogical magazines *Hahinnuch* (Education; Palestine, 1910-14) and *Shebile Hahinnuch* (Paths of Education; New York, 1925-27). He contributed articles and essays on literature, art, psychology and education to various Hebrew periodicals in Russia, Palestine and the United States. He was editor of the Stybel Hebrew Publishing House, New York (1920-21), and organized the Hebrew P.E.N. Club of America, of which he was president in 1939 and 1940.

Lit.: *Sefer Touroff* (published by the Hebrew Teachers' College of Boston, 1938).

TOWER OF BABEL, *see* BABEL, TOWER OF.

TOWER OF DAVID, *see* JERUSALEM.

TOWN-CRIER (Schulklopfer), *see* FUNCTIONARIES, RELIGIOUS AND COMMUNAL.

TRACHTENBERG, JOSHUA, rabbi and author, b. London, 1904. He was brought to the United States in 1907. After graduating from the College of the City of New York in 1926, he entered the Hebrew Union College, where he was ordained in 1930. That same year Trachtenberg became rabbi of the Temple Covenant of Peace in Easton, Pa., which post he held in 1943. Trachtenberg was a contributor to the symposium *How to Combat Anti-Semitism* (1937). His book, *Jewish Magic and Superstition* (1937), was a highly-praised study of the various beliefs in supernatural manifestations which have become absorbed in Jewish life and have subsequently acquired, in some instances, peculiar Jewish interpretations.

In 1937 Trachtenberg was awarded also a second prize of $600 by the New History Society for his essay "How Can the People of the World Achieve Universal Disarmament?" He was early an advocate of Zionism, organizing the Cincinnati Young Judea and serving as its director from 1926 to 1930. Later he was chairman of the Manhattan Chapter of the League for Labor Palestine, and in 1943 was a member of its administrative committee.

TRACTATE, *see* MISHNAH; TALMUD.

TRACTATES, MINOR, *see* TALMUD TRACTATES, MINOR.

TRADE UNIONS. 1. Introduction. The trade union movement among Jews is much younger than the general trade union movement, and is very young even when compared with the development of a Jewish class

of industrial labor, which grew to considerable proportions in the second half of the 19th cent. The reason for this fact is not that of failure to organize; on the contrary, the political organization of Jewish workers as a group began early in the 1870's and maintained a strong influence from that time on. The development of the Jewish groups was precisely the reverse of other labor groups. Among the latter the order was organization into unions, then into political parties and sometimes into cooperatives.

The Jewish laborers, however, first joined to form political groups (at first Socialist, in a few cases anarchist, and finally Communist) and only later created trade unions. The effect of this course of development still could be seen in trade unions with which the Jews were affiliated in the 20th cent. Though the number of Jewish members of trade unions, especially in the United States, Palestine, and Poland before the second World War, was much larger than the number of Jews who belonged to political parties, the moral strength of the parties and their influence on the life of the Jewish worker is more profound than that of the unions. Most of the Jewish trade unions were created under the influence of political ideas and remained affiliated with political parties for a period of time. Thus in contrast to the politically neutral union which is generally prevalent among other groups, the typical Jewish trade union, though no longer directly affiliated with political parties, is politically minded.

This unusual development seems to have been due to three reasons. The first was the higher cultural level of the Jewish worker, which was still more marked in former decades and which directed his interests to a greater degree to political problems. The second was the conviction of the Jewish worker that his difficulties were as much due to anti-Jewish discrimination as to the general social oppression. The third and probably most important reason was that in former decades only a limited number of the Jewish workers believed that they would continue to follow their present occupations for the rest of their lives and were willing to sacrifice a considerable part of their time and income to improving their current positions. It was only after there was a certain stabilization in the positions of Jewish labor that trade unions could flourish among them; this became evident first in the United States and then in Palestine.

There is no contradiction between this feeble development of the Jewish trade unions in former decades and the strike movement which, starting with the first years of the 20th cent., assumed considerable proportions among Jewish workers in all countries, especially Russia and the United States. These strikes were the result not only of the actual needs and claims of the Jewish workers, but also of their political convictions; they were more willing to fight, even at the price of great personal sacrifice, than to continue the daily work of trade-unionism. Therefore these strikes, despite their frequent size and their passionate character, were generally poorly prepared, and their frequent victories were due more to the weakness of the employers than to the force of the trade unions.

2. Early Types of Jewish Trade-Unionism. Jewish trade unions first developed in Russia at the end of the 19th cent. They may best be divided into three fundamental types, the first represented mainly by the unions in Poland, the second by those in the United States, and the third by those in Palestine.

The Polish type of the Jewish trade union is historically older than the Jewish trade unions in the free Polish republic. Before the first World War, Polish Jewish trade unions included the Jewish trade unions of czarist Russia and of the Austrian monarchy (especially in the province of Galicia). These unions were created by and remained attached to the Jewish Socialist parties, in Russia the "Bund" and the various Zionist Socialist groups, in Austria the Jewish Socialist Party and the Poale Zion. In Russia trade unions were illegal, like the socialist movement. Their activities consisted largely in organizing frequent strikes, which were usually successful, but did not contribute a great deal to real improvement of the workers' conditions, since the Jewish artisans and small industrialists, in whose shops the workers were employed, were not able to carry the burden imposed on them by the victorious unions. The theoretical achievements of the strikes were almost regularly lost during the periods of crisis and especially in the great crisis of 1908 to 1912, when the Jewish trade unions in Russia, after having suffered many grave defeats, almost disappeared.

The first World War, with the subsequent German occupation of the territory containing the Jewish Pale of Settlement in Russia, brought (beginning with 1916) the legalization of the trade unions, whose activities during the war period were mostly devoted to different forms of relief. After the War the Jewish trade unions resumed normal activities in Poland. Almost all the unions were under the strong influence of the Socialist parties, mainly the "Bund," to some degree the Poale Zion Left, and in the last years before the second World War also the Poale Zion Right. From the formal point of view, however, the Jewish trade unions were now independent; in 1921 they were even united with the Polish class trade unions, where they formed a special section under the direction of the so-called National Council of Jewish Trade Unions. There were in 1921 eleven Jewish national trade unions, with 55,100 members. The process of fusion with the Polish unions included all except two (metal workers and printers), but its real effect in the establishment of closer cooperation between Polish and Jewish workers was very limited; the Jewish trade unions remained actually as segregated from the Polish workers as they had been. Most of the trade unions of the Poale Zion Right, which were concentrated around the Central Trade Council of Jewish Trade Unions in Poland, did not join this united organization.

Prior to the outbreak of the second World War, membership of the trade unions of the National Council was 98,810 (January 1, 1939) and of the Central Trade Council 22,925 (July 1, 1939). Altogether, therefore, some 120,000 Jewish workers in Poland were organized in trade unions, not much more than one-third the Jewish workers in the country, especially in view of the fact that the unions of the National Council comprised not only workers, but also small artisans working for manufacturers and merchants. Of the unions of the National Council, the largest were the union of clothing workers (16,960 members), of commercial employees (12,514), of textile workers (12,500) and of the Socialist artisans (11,550); of the unions of the Central Trade Council the strongest were the unions of commercial employees (7,920 members), transport workers (3,430) and leather workers (2,005).

Although officially neutral, the Jewish trade unions in Poland preserved their Socialist character. The class struggle and especially the strike movement continued to form a considerable part of their activities. In Warsaw (where the membership of the unions of the National Council in 1939 was 36,567) 567 strikes were organized in 1938 with 14,527 workers participating, that is, almost 40% of the entire membership.

Even more significant were the figures in the largest union of clothing workers, of whom 10,747, or two-thirds of the membership, went on strike in 1937.

Several attempts were made to introduce new methods of self-help, especially in the fields of medical care, legal advice and of vocational retraining. Efforts were also renewed to create producer-cooperatives among Jewish workers. Several cooperatives were established in the late 1920's in Warsaw, Vilna and Meseritz, but ended in failure. In the last year before the second World War the Central Trade Council had established eleven new cooperatives with over 400 members. A branch of activity, which developed before the War as a result of increasing anti-Jewish discrimination, was the "fight for the right to work," which consisted mainly in trying to place Jewish workers in large factories and in municipal service. The results of those efforts were not very encouraging.

These were, in general, the characteristics of the Jewish trade union movement of the Polish type: close connection with the Socialist parties, outspoken class character, emphasis on strikes as a method of struggle, limited organizational and material strength and frequent fluctuation in membership. Almost all Jewish trade unions in Europe before the second World War had more or less the same character. Most important were the unions in Great Britain, which have a history of several decades, and those in France, where they were formed largely from among the tens of thousands of Jewish immigrants from Eastern Europe, many of whom tried to earn a living as workers in small industry, particularly the clothing industry. In many immigration countries, especially throughout Latin America, the Jewish trade unions have much in common with the movement in the European countries.

Unique both in its character and in its importance was the Jewish trade union movement in Palestine. It can scarcely be compared with the Jewish trade unions in other countries, or even with the unions of other nations, possessing at least three fundamental differences. The movement in Palestine incorporates not only persons working for salary, but also members of free cooperatives in agriculture and industry. Second, its aim is not only to protect the professional interests of the workers, but to secure their cooperation in the work of upbuilding Palestine as the Jewish national home. Third, the Jewish trade unions in Palestine form an integral part of the great Jewish labor confederation, which, apart from trade unions, includes hundreds of settlements and other cooperatives in towns and villages, a network of self-help and medical institutions and financial and other enterprises, which together form a unique commonwealth of working people, decisively influencing Jewish life in the country.

This progress is mostly a result of accomplishments during the period between the two world wars. The first Jewish trade unions in Palestine originated before the first World War, but they were closely bound up with existing political parties and their membership as well as their scope of activities were rather limited. Only after the War, when (1920) the General Confederation of Jewish Labor in Palestine (Histadruth Kelalith Shel Haobedim Haibrim Beeretz Yisrael, abbreviated to Histadruth) was established, did the situation change markedly. Both the membership and the scope of activities of this organization grew by leaps and bounds.

Whereas, in 1920, there were only 4,000 members in the Histadruth, 1941 showed a roster of 119,154, or 73% of all Jewish workers in Palestine. Of these 71,309 were in cities, 26,097 were on farms as laborers, and 21,748 were members of cooperative settlements. The number of the agricultural settlements in the Histadruth is 134, with 34,070 inhabitants. The cooperative wholesale organization of the Histadruth, Hamashbir, had in 1940 a turnover of £P595,510; the farm-products cooperative, Tenubah, had a turnover of £P695,931, and the agricultural contracting agency, Yahin, a turnover of £P124,907. The industrial contracting agency of the Histadruth, Solel Boneh, employed 3,500 members (1940) and had a turnover of £P175,000. There were also 71 industrial cooperatives with 3,073 workers, who received salaries totalling £P449,424. The Workers Bank had a capital of £P209,940, its deposits totalled £P393,210, and loans were granted to the amount of £P498,253. Including the turnover of other economic institutions of the Histadruth—the agricultural loan corporation Nir, the water supply corporation Mekoroth, the housing corporation Shichun, consumer cooperatives, and loan and saving cooperatives, the total turnover of the Histadruth in 1939-1940 was between 6 and 6½ million pounds. There are also other auxiliary institutions of the Histadruth, among them the Sick-Fund, Kupat Holim, a number of educational institutions for children and adults, a daily newspaper, *Davar,* and several periodicals, and a theatre, Ohel.

Although from the formal point of view an unpolitical body, the Histadruth is in reality the leading spirit in the Jewish social life in Palestine. Its constructive activities in agriculture, industry and public works are more important than its trade unions. But there is scarcely any other country in the world where the labor movement has succeeded in concentrating economic life around it as thoroughly as in Palestine.

The idea of international cooperation among Jewish trade unions was raised several times both in Jewish socialist and trade union literature. Few steps, however, were taken in this direction. The trade unions in Poland belonging to the Central Trade Council tried, just before the second World War, to establish contact with the Labor Confederation in Palestine. More significant is the achievement in this field by the trade unions in the United States. Large sums of money are transmitted annually to Palestine by the National Labor Committee for Palestine, to which almost all national trade unions and a considerable number of their locals belong, among them the Amalgamated Clothing Workers of America, the International Ladies' Garment Workers' Union, the United Hebrew Trades and several others. During the fiscal year September, 1941, to September, 1942, a total of $430,000 was transmitted to Palestine and a quota of one million dollars was set as a goal for the next year's campaign. No less important than these financial results were the allied educational and propaganda activities, which contributed greatly towards strengthening the contact between the Jewish workers in Palestine and in the United States.

ARIEH TARTAKOWER.

Lit.: In Yiddish: *History of the Jewish Labor Movement in Russia and Poland* (1900); Borochow, B., *Jewish Labor Movement in Figures* (1923); *25 Years "Bund"* (1922); *Jewish Workers Calendar* (annual since 1921); *Two Years of Work,* report of the National Council of Jewish Trade Unions in Poland (1939); *Work and Fight,* Report of the Central Trade Council of the Jewish Trade Unions in Poland (1939). Preuss, Walter, *Die jüdische Arbeiterbewegung in Palästina* (1936); Muentzner, Gerhard, *The Economic Structure of the Jewish Labor Confederation in Palestine* (Hebrew; 1942); *Sikumim,* Hebrew periodicals published by the statistical department of the Jewish Labor Confederation in Palestine; *Histadruth Bulletin* (English;

1942); Schlossberg, Joseph, *The Workers and Their World* (1935).

3. In the United States. Jews came to the United States in three streams. The first and smallest one dates back to Colonial days, when the Sephardim, the Spanish-Portuguese Jews, came to seek religious freedom. In the middle of the 19th cent. the German Jews arrived in larger numbers as they fled from reaction in Germany. The great wave of Jewish immigration, beginning in the 1880's, rushed in from Eastern Europe, chiefly from czarist Russia, the country of pogroms and general persecution.

The East European immigration brought great numbers of workers. Most of them sought a livelihood in the wearing apparel industries and populated the sweatshops. Although coming from countries which were industrially undeveloped and without labor movements, the new arrivals soon displayed a lively interest in labor organization. The labor message was carried to them, in Yiddish, by Russian Jewish intellectuals who were not themselves wage workers, except for a short time after their arrival and before entering professions.

The first crusader among the clothing workers was Israel Barsky, who was known also under the pseudonym of Israel Am Olam. It is assumed that he was identified with the Am Olam movement. He came to the United States at about the same time as the Am Olam group. The Am Olamites left Russia for the United States when the Biluim left for Palestine in the 1880's and after, for the purpose of Jewish colonization.

As Barsky organized local unions of garment makers he advocated the formation of an inclusive industrial organization national in scope. There was such in the Knights of Labor. But because of the vagueness of labor unionism at that time, the vast body of garment workers remained outside. When Barsky's ambition was realized and the United Garment Workers of America (U.G.W.) was formed in 1891, that was also the end of his career. It was the impression of his contemporaries that Barsky withdrew because the new body did not conform to his ideal.

In 1900 the ladies' garment workers parted company with the United Garment Workers and received a charter from the American Federation of Labor as the International Ladies' Garment Workers' Union. Fourteen years later the bulk of the men's clothing workers were out of the U.G.W. and formed the Amalgamated Clothing Workers of America. They received no charter from the American Federation of Labor (A.F. of L.), until 1933.

In 1935 the International and the Amalgamated participated in launching the Congress of Industrial Organizations (CIO); the former subsequently returned to the A.F. of L., and the latter remained with the CIO. Practically all Jewish workers in the garment-making industries, as well as nearly all other workers, were, in 1943, members of the International and of the Amalgamated.

The period 1888 to 1890 marked the effective beginning of the Yiddish-speaking labor movement.

In 1888 several isolated Jewish labor organizations formed the United Hebrew Trades as their central body. In 1943 the United Hebrew Trades celebrated the fifty-fifth year of continuous labor movement activities. In 1890 the *Arbeiter Zeitung* was launched as the official journal of the United Hebrew Trades. Yiddish labor publications preceded the *Zeitung* for brief periods. The *Arbeiter Zeitung* was the first publication of a regularly constituted labor movement; Philip Krantz was its editor, and Abraham Cahan, Morris Hillquit (then known as Hillkowitz), Louis Miller and M. Zametkin were permanent contributors. With the exception of Krantz, they were also the leading Yiddish speakers in the labor movement.

The Hebrew Labor Federation was formed, with M. Zametkin as organizer, to serve on a national scale just as the United Hebrew Trades served locally. But the Federation was shortlived.

In 1892 the *Zukunft* was published as the scientific magazine of the Jewish labor movement.

In 1894 the *Abend Blatt* was established as the first Yiddish labor daily in the world, with Philip Krantz as editor. Abraham Cahan assumed the editorship of the weekly *Arbeiter Zeitung*.

The *Jewish Daily Forward* was launched in 1897 with Abraham Cahan as editor, as a result of a split in the Jewish Socialist movement. The *Abend Blatt* and the *Arbeiter Zeitung* were discontinued in 1902. In 1904 the weekly *Arbeiter* began to be published, and continued until 1911.

As the organized Jewish workers came closer to the general labor movement, the Jewish labor movement became integrated with it. There was, in 1943, no Jewish labor movement in the United States as distinct and apart from the American labor movement. There were Yiddish-speaking local unions of craft and industrial organizations as there were other language locals. In the wearing apparel industries, where more than a score of different nationalities are represented in the labor ranks, the Jewish workers had long ceased to be a majority; however, they constituted in 1943 the largest single group.

While originally the needle trade unions were located almost entirely east of Chicago, they were to be found in 1943 in nearly every state of the Union and throughout Canada. Everywhere the local unions were integral parts of both their own parent bodies in their respective industries and of the American Federation of Labor or the Congress of Industrial Organizations. There were vast numbers of Jewish workers throughout the affiliates of the A.F. of L. and of the CIO. Everywhere they cooperated loyally with the general membership.

The labor organizations in which Jewish workers are concentrated in large numbers made great contributions to American civilization. First and foremost was the abolition of the sweatshop. The organized immigrant workers wiped that blot off the American escutcheon. In the sweatshop the working hours were without any regulation. After bitter struggles and great sacrifice the unions inaugurated hour standards. Beginning with the fifty-four-hour week the work-week was reduced, in succession, to fifty-two hours, fifty, forty-eight and forty-four (in 1919). In the N.R.A. period the work week was further reduced to forty hours in some garment industries, and to thirty-six and thirty-five hours in others. When the Supreme Court invalidated the National Industrial Recovery Act, the needle trade unions were strong enough to maintain by their own power the N.R.A. work-week standards.

In pre-union times wage payment by the contractor was most uncertain. The contractor was the middle man between the manufacturer and the workers. When he disappeared with the payroll the workers had no redress. They were compelled to turn to charity institutions for alms. The unions established full responsibility and security with respect to workers' wages.

After many years of much hardship, because of mutual distrust, the labor unions and the employer organizations in the needle trades developed the most successfully functioning collective bargaining agreements. These were taken as models by other industries.

For years before the passage of social security legislation the needle trades unions had maintained systems of unemployment compensation. When the legislation was enacted the unions discontinued their own unemployment funds and inaugurated, or expanded, health and life insurance, with the cooperation of the employers. The labor unions elevated the former sweatshop workers to the high position of useful citizenship in the community and in the nation. The Jewish workers played a most prominent part in this great achievement.

The best-known American unions in which the Jewish workers took a leading part are the International Ladies' Garment Workers' Union (A.F. of L.) and the Amalgamated Clothing Workers of America (CIO). The membership of each exceeded a quarter of a million (1943). There are a large number of smaller unions, with substantial proportions of Jewish workers, in various industries, such as the United Hatters Cap and Millinery Workers International union and numerous others. After the first World War the participation of Jewish organized labor in Jewish causes, as well as non-Jewish, steadily increased.

A distinct Jewish labor movement in 1943 comprised chiefly the United Hebrew Trades of New York, and similar bodies in other cities, a large number of Jewish locals of general labor organizations, and fraternal organizations, the Workmen's Circle and the Jewish National Workers' Alliance. These Jewish labor organizations were cooperating with non-labor Jewish organizations on behalf of the Jews in various countries.

See also: AMALGAMATED CLOTHING WORKERS OF AMERICA; INTERNATIONAL LADIES' GARMENT WORKERS' UNION; biographies of numerous outstanding labor leaders, including those mentioned in this survey.

JOSEPH SCHLOSSBERG.

TRADITION, the name applied to any knowledge, technique, cultural value or attitude which is transmitted directly from person to person and from generation to generation; also, the process of transmission. It is to be distinguished in general from transmission of knowledge through written records, although frequently book and living tradition exist side by side and complement one another. Language, the fundamental techniques of living, moral and social standards, religious faith are kept alive and functioning chiefly through tradition. Even today, with the vast expansion of facilities for preserving information through writing, photography, gramophone records, and the like, a large part of our cultural heritage is still transmitted in personal contacts. Still more important are the basic attitudes acquired from the family and the social group, which the individual then passes on to others. Tradition is in short the great conservative force in human culture; it keeps alive and accessible the work of creative geniuses. But since tradition is in large measure a manifestation of the force of inertia, it must be revitalized from time to time by the impact of fresh (and sometimes even revolutionary) creation.

All this applies with special force to religion, and in particular to Judaism, which has consciously stressed the importance of tradition. Rabbinic Judaism operates with the concept of a double Torah, that which is written down in the Five Books of Moses, and that which was given by God to Moses by word of mouth, and which was handed down orally through the generations. The oral Torah interprets and explains, and also supplements the written law. Even after the oral Torah was itself reduced to writing in the Talmudic literature, the element of living tradition was not eliminated. In each generation it has been necessary for teachers to instruct their pupils in the proper method of reading and interpreting the Babylonian Talmud, a procedure which even the publication of excellent commentaries did not make superfluous. On the other hand, the Palestinian Talmud has remained an enigma even to great scholars, because it had no such living chain of interpreters.

A critical rereading of the history of the Torah may assign post-Mosaic dates for the written and oral law in their present form; but the critical investigator also recognizes that wherever an authoritative written document exists, traditions of interpretation must grow up around it. Indeed, modern Bible scholars attach new importance to tradition, holding that the oldest materials of the Bible were preserved orally for a long time before they were written down. The reliability of these historic memories is being credited more and more both through the discovery of archeological material that confirms them, and through the study of current Arab traditions which are often remarkably accurate.

Another aspect of Jewish life in which tradition plays a great part is that of custom, largely but not exclusively religious. Jewish law distinguishes clearly between ceremonies commanded by the Torah and those which have only the force of custom (*minhag*). The authorities have held that customs which are generally observed, and which are not in themselves objectionable, should be followed with the same fidelity which is accorded the prescriptions of the Torah. They also recognize that many such traditional customs have only local currency, and are binding only in the particular neighborhood where they prevail.

Jewish music is another area in which tradition has played a notable part. The most important melodies of the synagogue, and even many secular Jewish songs, are derived ultimately from the Biblical chants. These in turn antedate the Dispersion, since (with many variations) they are substantially the same in all Jewish communities throughout the world. Although the Masoretic accents serve as a general guide for the cantillation of the Torah and Haftarah, no method of accurate notation was used for recording Jewish tunes until modern times. Previously they were handed on entirely by tradition.

The Jewish people has a vast body of folklore including superstitions, folktales, traditional methods of cookery, forms of humor, legendary characters, and the like. While much of this material has been recorded in written form (some of it is even of known authorship) it still retains its living character in the memories at least of older Jews. It should be added that many ideals of Judaism, though expressed in its classic writings and emphasized by its teachers in every generation, derive much of their strength from their presence in the living consciousness of the people. Such are the emphasis on family devotion, learning and charity.

From time to time, Judaism has witnessed movements of reaction against tradition. Such, to a greater or less degree, were the movements of the prophets, the Karaites, the mystical revolutions of Cabala and Hasidism (which, however, claimed traditions of their own), and the modern trends of Reform, Haskalah, and Zionism. Of these, only Karaism attempted to overthrow tradition and eradicate its influence altogether—an attempt which proved unsuccessful and futile at once. The case of the Pharisees and Sadducees is unique—for the Pharisees were in many ways the party of progress and innovation, yet they upheld the claims of the traditional Oral Law against the Sadducees, who denied its binding character.

The following terms are used for tradition:

1. *Masoreth* (actually from *'asar,* "to bind," *Ezek.* 20:37, but in Jewish usage connected with *masar,* "to transmit"; in

later works the form is usually *Masorah*), in Talmudic writings used of Haggadic traditions; later on it comes to mean the body of tradition regarding the written text of the Bible, its correct vocalization and punctuation.

2. Legal traditions are called *Shemu'ah* or *Shema'tha* (from *shama,* "to hear"), *Gemara* (teaching), often simply *Halachah.* Ancient laws whose source was not otherwise known were called *Halachah lemosheh misinai* (law revealed to Moses at Sinai). Similarly, certain ancient liturgical melodies are known as *Misinai* tunes.

3. Traditional customs are denominated *minhag.*

4. *Cabala* (that which is received) is a term used in the Talmud for citations from the prophets and Hagiographa. In the Middle Ages, it is applied to the body of mystical tradition. It is now clear that the medieval Cabalists were largely justified in the claim that their lore was ancient and traditional; it goes back to the speculations of the Gnostics, the esoteric doctrines of the Tannaim, and the mysticism of the Gaonic period.

Orthodox Judaism affirms the binding character of tradition. Reform, Conservative, Reconstructionist and Nationalist groups agree in recognizing the value of tradition, but insist that it must be vital and flexible, in order to make further growth and creation possible. They differ among themselves as to the extent to which departures from tradition are desirable.

See also: CUSTOMS; MASORAH; ORAL LAW.

BERNARD J. BAMBERGER.

Lit.: Geiger, A., *Judaism and its History* (1911) 86-87; Schechter, Solomon, *Studies in Judaism,* First Series, 182-212; Deutsch, G., *The Theory of Oral Tradition* (1896).

TRAJAN (Marcus Ulpius Trajanus), Roman emperor from 98 to 117. He treated the Jews with great severity, imposed upon them the poll-tax (Fiscus Judaicus), and allegedly reintroduced the decree which ordered the extermination of the descendants of David. His policies led, in 115, to a widespread Jewish insurrection in Cyrene, in Egypt, and on the island of Cyprus, in the course of which the Jews are said to have massacred hundreds of thousands of Hellenes and Romans. Trajan ordered the general Turbo to proceed against the Jews, and after several engagements crushed the rebellion and literally exterminated all the Jews of North Africa. A contemporary historian characterized Trajan as "the exterminator of the Jewish people in Egypt." During the war with the Parthians another insurrection occurred in Mesopotamia in which the Jews were involved. Trajan sent the general Lucius Quietus, who crushed the rebellion with shocking brutality and in addition destroyed the Jewish settlements in North Mesopotamia. The Jews of Syria and Judea were also persecuted, and the Talmud speaks of Trajan as "Rasha" (the wicked). Papyrus discoveries, however, show Trajan in a more friendly light, revealing that in a conflict between Alexandrians and Jews he favored the latter.

Lit.: Schürer, Emil, *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi,* vol. 1 (3rd ed.) 661 et seq.; Dubnow, Simon, *Weltgeschichte des jüdischen Volkes,* vol. 3 (1926); Graetz, H., *History of the Jews,* vol. 2 (1927) 350, 393-97; Schlatter, *Die Tage Trajans und Hadrians,* 88.

TRAJAN'S DAY, *see* PAPPUS AND JULIANUS.

TRANI, city in Southern Italy. The earliest historical evidence of Jews in Trani traces back to the 11th cent. They lived in a suburb, the "Giudecca," on the seashore. According to the 12th cent. Jewish traveler Benjamin of Tudela, there lived in Trani in that century 200 Jewish families, occupied mostly with commerce and industry; the dyer's trade was almost entirely monopolized by Jews. One Jew of Trani had the sole privilege granted by King Frederick II for the selling of silks in Apulia and Calabria.

The condition of the Jews, however, grew worse toward the end of the 13th cent. under the reign of the house of Anjou. In 1270 Charles I ordered the seizing and destruction of the Talmud and other Hebrew books, as the result of slander by a Jewish renegade, Manuforte of Trani. In 1290 Charles II forced all the Jews of his kingdom to submit to conversion, whereupon some of the Jews emigrated, but the others preferred torture to baptism or merely pretended to have assumed the Christian faith. Thus vanished the Jewish community of Trani; its synagogues were turned into churches, and the cemetery was given away to the Dominicans by the king.

A new Jewish settlement in Trani started to develop slowly. The baptized families secretly retained their Judaism, and contracted marriages in their own midst. These secret Jews, called neophytes, represented the majority of the merchants of Trani, to the extent that "neophyte" became the synonym for merchant; even the municipal constitution of Trani ordained (1413) that the town council should consist of eight noblemen, six citizens and two neophytes. The expedition of the French King Charles VIII to Italy (1494-95) and the subsequent political entanglements brought about severe afflictions for Jews as well as for neophytes; the former were attacked and their homes ransacked by the mob, and the latter were expelled, but later were permitted to return. The Spanish government favored the return of the neophytes. But in 1509 Jews and neophytes were plundered again in Trani by the mob, and in 1510 the king of Spain ordered the expulsion of the Jews from the kingdom of Naples, to which Trani also belonged; in 1514 to 1515 a similar decree ensued against the neophytes. The Jewish community was never reestablished. During the 12th and 13th centuries Jewish learning flourished in Trani; the most outstanding scholar was Isaiah ben Mali di Trani.

UMBERTO CASSUTO.

Lit.: Vitali, *Trani dagli Angioini agli Spagnuoli* (1912); Beltrani, in *Buonarroti* (1876) 175 et seq.; idem, *Sugli antichi ordinamenti marittimi della città di Trani* (1876) 55 et seq.; Cassuto, Umberto, in *Vessillo Israelitico* (1911) 284-85, 338; idem, "Un ignoto capitolo di storia ebraica," *Judaica . . . Festschrift Hermann Cohen* (1912) 389-404; Fevorelli, *Gli ebrei nell'Italia meridionale* (1915); Vitale, *Un particolare ignorato di storia pugliese: neofiti e mercanti* (1926); Luzzatto, Frederico, "Una visita alle memorie ebraiche in Trani," *Israel,* vol. 10 (1936) 258-84; Munkácsi, Ernst, *Der Jude von Neapel* (1939).

TRANI, DI, a family of Jewish scholars. There are two divisions of the family, living several centuries apart; without the lineage being exactly traced, their relationship is generally assumed. The earliest di Trani known was ISAIAH BEN MALI DI TRANI (b. Trani, Italy, about 1180; d. probably Venice, Italy, about 1250). He was a Talmudic exegete, liberal in his interpretations and direct in his expressions. The entire Talmud came under his expository scrutiny, and his commentaries, besides having been retained intact in separate published versions, were also partly incorporated into the work of later authors. For Jewish scholarship in his native Italy, di Trani was as significant a figure as Maimonides was to the Arabic world and Jacob Tam to Central Europe.

ISAIAH BEN ELIJAH DI TRANI (b. in the 13th cent.) was the son of the elder di Trani's daughter. Like his grandfather, he remained in Italy. Although his many interpretations of the Talmud were rationalized, he rejected all Hellenist teachings.

Of the younger generations of the di Trani family, one of the first known was AARON DI TRANI (b. Castile, Spain, in the 15th cent.). Subsequently (about 1502) he went to Adrianople, after a stay in Italy. His own teachings, transmitted through his nephew, Moses ben Joseph, were greatly responsible for the introduction of Pilpul into Palestine.

JOSEPH DI TRANI, THE ELDER, a Talmudist of the 16th cent., lived mostly in Salonika, Greece (then Turkey). He was the brother of Aaron di Trani, but was better known than his brother; many of his commentaries and responsa saw eventual publication. His son, MOSES BEN JOSEPH DI TRANI, THE ELDER (b. Salonika, 1505; d. Jerusalem, 1585), was a rabbi and author. He studied with his uncle Aaron in Adrianople, and was made rabbi of Safed in 1525. Ten years later he went to Jerusalem. In addition to *Beth Elohim* (1576), a moral treatise, Moses ben Joseph di Trani was author of numerous commentaries and responsa.

JOSEPH BEN MOSES BEN JOSEPH DI TRANI, THE YOUNGER (b. Safed, Palestine, 1573; d. Constantinople, 1644) was the son of Moses ben Joseph di Trani. He studied in Egypt with his father's brother Solomon di Trani (d. 1587), then in Safed. In 1609 he became rabbi in Constantinople. He wrote a collection of sermons.

Lit.: *Jewish Encyclopedia,* vol. 6, p. 644; vol. 12, pp. 218-19; Zunz, L., *Literaturgeschichte,* 363.

TRANSJORDAN (Hebrew *Eber Hayarden*), that part of Palestine which lies east of the river Jordan; it is bounded on the north by Syria, on the east by the desert, and on the south by the Arab district of Nejd. In Biblical times it was occupied by the tribes of Reuben, Gad and half of Manasseh. During the Hellenistic period the district was known as Perea, and was occupied by both Greek and Jewish settlers; it was part of the kingdom of the Maccabees and of Herod and his descendants. During the Roman period and after the Arab conquest (7th cent.) Arab immigrants entered Transjordan, and by the 20th cent. the population was almost purely Arab.

The question of the Transjordan has been a burning issue in Jewish affairs ever since Palestine was awarded to England as a mandate at the end of the first World War. It is the claim of the Jews that Transjordan, as an integral part of Palestine, must be regarded as part of any Jewish homeland to be erected in that country. The British government, on the other hand, has favored the claims of the Arabs, who constitute almost all of the 300,000 population of the district. In 1919 and 1920 Transjordan was part of the Syrian Arab kingdom established by Feisul in Damascus. In 1923 Emir Abdullah, brother of Feisul, was recognized as native sovereign of Transjordan under the Mandate; as a result of this, Jewish settlement in Transjordan has been practically prohibited. Zionists feel that this constitutes a serious limitation on the possibilities of Palestine's absorbing the numerous Jewish refugees from the afflicted countries of Europe, and have protested against the ruling of the British government as contrary to the spirit of the Balfour Declaration. They further hold that Jewish immigration and cultivation could develop this comparatively barren region to the same productivity as that which it had in ancient times.

See also: BALFOUR DECLARATION; PALESTINE; PALESTINE MANDATE.

TRANSLATIONS. 1. Introduction. The story of Jewish translations has for its stage the many lands in which the Jews lived; the time is the duration of their history from antiquity to the present; the characters are the leaders of thought and science. The central theme is human progress through the expansion of literature and science, and the course of the action is the infiltration of the world's thoughts into the Jewish mind and, conversely, the dissemination of Hebrew wisdom among other peoples. Behind each language stood a different civilization. Hence the translations mirror the impact of new types of individuals and new ideologies upon the Jews. Whether the translations were from Hebrew into other languages or the reverse, they definitely were indicative of a rationalistic and universalizing trend in Israel and in history. This process offers one more proof of the cultural unity of Jews and non-Jews. It involved the exchange of intellectual values which did credit to both groups and were to their benefit. On the part of the Jew it bespoke an eager and alert mentality and an earnest desire to work in harmony intellectually with other peoples. It showed the ability of the Jew to acclimatize himself to new eras and countries. Had the Jew been satisfied to sever himself completely as a social group from the outside world, as his Law required, or as a political group, as the laws of the state demanded, it is doubtful whether he would have survived. Yet despite his religious isolation and inferior civic position, the Jew possessed a scientific and literary tie between himself and the larger community and this made him important. Functionally, then, translations enhanced the value of the Jew and aided his survival by giving him an opportunity to meet non-Jews on common ground.

The gain was not all on one side. Translations from Hebrew had been made for the instruction and enjoyment of Christian rulers, theologians and scientists who, searching for truth, for support of their doctrines and hypotheses, were fascinated by the originality and elegance of Hebrew writings and sought to bring Hebrew wisdom to the attention of the larger world. Whether the motive was purely academic, scientific or theological, the strengthening of the Church by deriving "evidences" from Jewish sources, the result was that Hebrew culture did percolate into the world's thought. Often such translations were destined to be intermediary steps in the transmission of Greek-Arabic knowledge to the Western and modern world.

The most obvious reason for translating was the desire or need to popularize the original, to make its contents intelligible and available to the widest possible reading public. The migration of peoples—as witness the case of the Jews—forces a change of language; hence the need of rendering the former literature into new tongues. A language, too, undergoes change. It may become archaic or classical, losing its elasticity and hence its comprehensibility. It will accordingly be used by a limited group. Yet its literature may contain facts and ideas of permanent and universal value.

2. The Earliest Translations. The earliest cluster of translations centered around the Hebrew Bible. Translations were made into several Aramaic versions, of which the best known is the Targum Onkelos, and into various Greek versions, notably the Septuagint. In both groups the translations answered the spontaneous need of those who did not speak Hebrew for the knowledge of the sacred books. The Jews of Palestine and the neighboring countries spoke Aramaic, not Hebrew, in the time of the Second Commonwealth (5th cent. B.C.E. to 1st cent. C.E.), while others in Egypt and Greek lands spoke Greek. Under such conditions, sheer educational necessity demanded the making of translations into the vernacular. Furthermore, since Greek civilization had a brilliant record of philosophers, historians and poets, the natural defensive

impulse was stirred to present the inspired literature of Israel's genius to non-Jews, and this could best be achieved by reproducing the Torah in Greek.

A strange situation is connected with the translation of a type of quasi-sacred books, called Apocrypha and Apocalypse, written between the Old and the New Testament. These books stem from Jewish life and thought and are an outgrowth of the Hebrew Bible; most of them appear to have been written in Hebrew or Aramaic, but they are preserved for us today in Greek, Latin and still other versions, proof that the original books had been withdrawn from circulation because their ideas were unpopular or unacceptable to the synagogue authorities, or that the original languages had lost their vitality and had to be superseded by languages that were in wider use, or in vogue in certain circles.

3. Translations from Arabic into Hebrew. In the Talmudic and early Gaonic periods Jewish culture was one-sided and self-sufficient, concerned mainly with its own Law and its elaborations. So-called alien science did not intrude and translations were therefore lacking. The change came when the Arabs in the Orient and in Spain emerged as a tremendous intellectual force. And this emergence coincided with the growth of large Jewish communities in the Arabian as well as in the Christian countries of Europe. By association Jews were stimulated to pursue a program of liberal studies. An exchange of spiritual and intellectual riches between the Jews and their neighbors occurred and this exchange created the most fertile period in Jewish translations. For science and philosophy, like the air, are universal. The national and religious groups shared the same knowledge. Each was unselfish. Living among the Arabs in Western Asia and Western Europe, speaking their language and using their books, the Jews wrote readily in Arabic on medicine, philosophy, mathematics and Bible.

This rich and varied literature, whether written by Jews or Moors, was sooner or later done into Hebrew by Jewish savants. The ancient and holy Hebrew language could fittingly embody such useful universal knowledge as was current. Although Hebrew had ceased as a spoken language, it was still familiar to most Jews as the medium of the prayer-book, the Bible, rabbinical writings and poetry. Scholars could employ it skillfully for literary and learned purposes. Much of this alien knowledge deserved to become a part of Jewish intellectualism and it could definitely be part of the literature if clothed in Hebrew garb. It should be remembered, too, that large communities, to which Arabic was not known, were flourishing in Germany and France. Only through Hebrew versions could this valuable knowledge be transmitted to them. The foresight of Jewish scholars, also, accounts for the vigorous translation activity. The power and prestige of the Arabs began to wane. Christianity was displacing Islam in Europe, and it was inevitable that Jews in Europe would cease to speak and write Arabic. Fearing that the immense treasures of Arabic-Jewish thought might be lost to posterity, they wisely preserved them in Hebrew translations.

In the 13th cent. Arab civilization had lost its lustre and was soon to vanish completely from Europe. The Catholic Church meanwhile had developed a culture called scholasticism, using Latin as its language. In addition to treatises on Christian theology, the scholastics wrote on all the sciences. As the Romance languages came into general use, Latin was more and more confined to the lecture-hall and the church. The Jewish motto, democratic and educational, derived from *Psalms,* was: "From all my teachers have I gotten wisdom." Israel's savants eagerly perused the new writings, desiring to assimilate them to the earlier intellectual treasures, to give scholasticism's scientific method currency among learned Jews; this they did by translating Latin texts into Hebrew.

Alongside of their rabbinical studies, versatile Jews devoted themselves to the sciences, especially medicine, astronomy and philosophy. Some were scientists exclusively. A great many became physicians of note. They attended the academies and universities, or received private instruction. Rashdall, the historian of medieval universities, maintains that Jews in 12th cent. France had their own medical college. To establish the proper medical and scientific training for ambitious Jews it was educationally desirable to translate the standard books into Hebrew.

4. Scope of the Work. The centers of this activity were the Spanish cities of Toledo and Barcelona, the Provençal cities of Narbonne, Lunel, Montpellier and Béziers, and Naples in Italy. These workers translated all the Arabic writings of Jews as well as those of Averroes, Alghazali, Avicenna, Alfarabi, Alrazi, Honain ibn Ishak and numerous others. Included in the writings of these Arabs were their reproductions into Arabic of Aristotle, Galen, Hippocrates and other Greek writers. In greatest demand was medicine, then came logic and rhetoric, creation and creator, mathematics, astronomy, reason versus revelation. This extensive work of translation into Hebrew reflects the attraction of foreign civilization for the Jewish spirit. There was also a notable reverse process, though not equal in vigor to the former, of rendering Hebrew writings into Arabic and Latin. This reached its highest point toward the close of the Middle Ages and among the Humanists, the Church leaders and university professors of the 15th to 16th centuries. Hebrew then assumed the importance of a classical language, as valuable as Greek or Latin. In the intellectual revolutions of those centuries leaders of thought delved into classic lore, into antiquities, to select that which was of permanent merit. Hence many of the cherished and popular writings of Hebrew scholars, based on the Bible, were done into Latin to serve as examples of the distinctive wisdom of Israel and for the enlightenment of Christian teachers and students. It must be admitted that in some cases the motive behind the translation was anti-Semitic.

A few examples will illustrate these multiple translations. Ptolemy's *Almagest,* written in Greek in the 2nd cent., was the accepted textbook of astronomy until Copernicus. It was turned into Arabic by a Jew, Sahl al-Tabari, about 800; in 1230 Jacob Anatoli translated it from Arabic into Hebrew. A direct Latin translation from the Greek was made in 1117 by Gerard of Cremona. A similar course befell the works of the three foremost Jewish philosophers. The *Emunoth Vedeoth* of Saadia was written in Arabic at Baghdad in 933, translated into Hebrew by Judah ibn Tibbon (Lunel, 1186) and thence into Latin by Gagnier (Oxford, 1717). The *Kuzari* of Judah Halevi was written in Arabic in the 11th cent. and translated into Hebrew by Judah ibn Tibbon (Lunel, 1167); another Hebrew version was made by Judah ibn Cardinal (about 1211). Johannes Buxtorf translated the Hebrew into Latin (Basel, 1660). The *Guide to the Perplexed* (*Moreh Nebuchim*) of Maimonides appeared in Arabic in 1190, and was rendered into Hebrew by Samuel ibn Tibbon (Arles, 1204) and, a few years later, by Judah Alharizi. The latter was translated the same century into Latin and was used by the scholastics. Johannes Buxtorf made another Latin version (Basel, 1629).

An odd development is connected with Solomon ibn

Gabirol, Spanish Jewish poet and thinker of the 11th cent. He wrote a philosophic book in Arabic which was translated into Latin in 1150. A Hebrew epitome was made by Shemtob ibn Falaquera. Strangely enough, the Arabic original and the Hebrew version fell out of sight. In its Latin form, *Fons Vitae,* it was hailed by the Church as a valuable scholastic treatise, and its author, Avicebron, was assumed to have been a Christian scholastic. It was not until the 19th cent. that certain manuscripts were discovered which led to the identification of Avicebron with Solomon ibn Gabirol.

Certain kings commissioned Jews to prepare translations, as did Frederick II of Sicily in the case of Jacob Anatoli, who was the first to translate Averroes' commentaries on the vast Aristotelian system. Charles of Anjou engaged Moses Farachi (Faragut) in 1279 to translate the largest encyclopedia of Greco-Arabic medicine, by Alrazi, from Arabic into Latin. In the same century King Alfonso X of Castile and Leon had a group of Jewish translators who turned Arab scientific works, especially those on astronomy and medicine, into Spanish, from which translations into Latin and Italian were then made.

Obviously this translation activity had a professional and official character, and this explains the imposing amount of work done by Kalonymus ben Kalonymus, the Ibn Tibbon family, Leone Romano and others.

5. The Italian Jewish Humanists. When, due to persecution and expulsion, this type of learning declined among the Jews of France, Provence and Spain, the philosophic torch was carried forward by such enlightened and scientific-minded Jews of Italy as Elijah Delmedigo, Jacob Mantino, Azariah Dei Rossi and Joseph Delmedigo, the first two translating from Hebrew into Latin, and the other two from Latin into Hebrew. These scholars were encouraged by the Italian humanists. In Germany, Netherlands and England from the 16th to the 18th centuries, Christian Hebraists set themselves the serious task of translating ancient and medieval Hebrew texts into Latin.

6. Nineteenth Century Enlightenment. The 19th cent. was a turning point in Jewish civilization. In Germany, Russia and Palestine a fresh opportunity had come for the development of the Jewish spirit. Germany's great philosophers and littérateurs had inspired the Jews. Germany became the home of the modern Science of Judaism. Scholars examined minutely the history of Israel and evaluated the character of the entire Jewish intellectual heritage. Talented, imaginative writers described the dark and bright sides of Jewish social life. The bulk of this literature was translated into Hebrew to serve as a part of the cultural and scientific renaissance of the Jewish people in Palestine. Hebrew was revived as a spoken, as well as a literary language among the colonists. In the establishment of a new economic and spiritual life it was desirable to utilize Hebrew. In the way of knowledge, nothing less than the most advanced European thought and science could be introduced into Palestine, and the best of European literature and the one which had the largest amount of Jewish content in it was the German. This called for the translation of German writings into Hebrew. Not only the writings of Jews but also those of such Christians as Goethe, Lessing, Schiller, Kant and Leibniz, were translated.

With the opening of the Hebrew University on Mt. Scopus near Jerusalem a new emphasis was placed on science and the humanities and a new cycle began of translation of ancient and modern classics.

The rationalistic and civilizing force thus far described explains also the vigorous translation of English literature into Hebrew. In this the enlightenment (Haskalah) in Russia in the 19th cent., as well as the Palestinian Renaissance, had a share. Intellectual Jewry in Russia became enamored of philosophy, history and science, but cultivated belles-lettres. Indeed the first Hebrew novels were written in Russia and Hebrew poetry flourished there. The widened horizon of these freedom-loving and intelligent persons included also space for Matthew Arnold, Thomas Carlyle, Charles Dickens, Conan Doyle, Rudyard Kipling, John Milton, William Shakespeare, Alfred Lord Tennyson, Oscar Wilde, Mark Twain, James Fenimore Cooper and Ralph Waldo Emerson, hence the translations of the works of these and other writers.

In the 20th cent. translation was still being actively pursued by Jews, with the United States and Palestine as the centers. The spread of Yiddish as a scientific and literary vehicle has stimulated translations of the world's best literature, especially English and French, into it. Leading Yiddish writers suggest that translations from foreign languages hold greater promise than original productions. Likewise, one should not underestimate the literary and educational effect upon English-speaking persons of the English versions of Yiddish novels, as, for example, Sholom Asch's *The Three Cities* and *The Nazarene,* and I. J. Singer's *The Brothers Ashkenazi.*

The following is a list of the chief Jewish translators, arranged according to the particular field of their work:

ARABIC INTO HEBREW

Abraham ben Samuel Hasdai.
Abraham ibn Ezra.
Estori Farhi.
Ibn Vives al-Lorqui.
Isaac Albalag.
Isaac ben Joseph ibn Pulgar.
Isaac ben Nathan of Cordova.
Isaac ben Reuben Albargeloni.
Jacob Anatoli(o).
Jacob ben Eleazar.
Jacob ben Machir ibn Tibbon.
Jacob ibn Abbasi.
Joseph Kimhi.
Judah Alharizi.
Judah ibn Tibbon.
Kalonymus ben Kalonymus.
Moses ben Samuel Hakohen ibn Gikatilla.
Moses ben Joseph of Lucena.
Moses de Beaucaire.
Moses Galina.
Moses ibn Tibbon.
Nahum Maarabi.
Nathan Hameati.
Samuel ben Judah Males.
Samuel ibn Tibbon.
Samuel Motot.
Shemtob ben Isaac.
Shemtob ibn Falaquera.
Solomon Dapiera.
Solomon ibn Ayyub.
Solomon ibn Patir.
Todros Todrosi.
Zerahiah ben Isaac ben Shealtiel Gracian (Hen).

LATIN INTO HEBREW

Abraham Abigdor ben Meshullam.
Abraham Solomon Catalan.
Abu al-Khair.
Azariah ben Joseph ben Abba Mari.
Baruch ben Isaac ibn Yaush.
Berechiah ben Natronai Krespia.
David ibn Bilia.
Elijah ben Joseph Habillo.
Elijah Delmedigo.
Estori Farhi.
Hezekiah ben Halafta.
Hillel ben Samuel.
Israel Caslari.
Joseph Zahalon.
Judah Leon Brieli.
Judah Nathan En Bongodas.
Judah Shalom ben Samuel.
Leon de Modena.
Leon Joseph of Carcassonne.
Leone Romano.
Meir Alguadez.
Mordecai Finzi.
Moses ben Abraham of Nîmes.
Moses ben Mazliah.
Moses ibn Habib.
Phinehas ben Zebi ben Nathaneel.
Salomon Rubin.
Samuel ben Jacob of Capua.
Samuel Benveniste.
Solomon ben Abraham Abigdor.
Solomon ben Moses Melgueri.
Todros ben Moses Yomtob.

HEBREW INTO LATIN (including non-Jews)

Abraham Cohen de Herrera.
Abraham de Balmes.
Aegidius de Viterbo
Giulio Bartolocci.
H. J. Bashuysen.
Elijah Delmedigo.
Flavius Mithridates.
Jacob Mantino.
Johannes Buxtorf I and II.
Johann C. Wagenseil.
John of Capua.
Kalonymus ben Judah.
Ludwig Compiegne de Weil.
Moses Alatino.
Paul Fagius.

Pico della Mirandola.
Johann Reuchlin.
Robertus Claverius.
Sebastian Münster.
Thomas Hyde.
Johann C. Wolf.

FROM HEBREW INTO MODERN LANGUAGES AND VICE VERSA

Jacob Abendana.
Eliakim Carmoly.
David Frischman.
Abraham Shalom Friedberg.
Michael Friedländer.
Raphael Jacob Fürstenthal.
Samuel Joseph Fünn.
C. D. Ginsburg.
Isaac Goldberg.
Saul Formiggini.
I. Fraenkel.
Isidor Kalisch.
Isaac Leeser.
Solomon Mandelkern.
Salomon Munk.
John W. Nutt.
Nahum Slouschz.
Kalman Schulman.
Isaac E. Salkinson.
Maurice Samuel.
Angelo S. Rappaport.
I. M. Lask.
Nina Davis.
Louis Loewe.

See also: BIBLE TRANSLATIONS; LITERATURE, HEBREW; LITERATURE ON AND BY JEWS; LITERATURE, YIDDISH.

JOSEPH SARACHEK.

Lit.: Steinschneider, M., *Hebräische Übersetzungen;* Schapiro, I., *Bibliography of Hebrew Translations of English Works;* idem, *Bibliography of Hebrew Translations of German Works;* Sarachek, J., *Faith and Reason;* Haskins, C. H., *The History of Mediaeval Science.*

TRANSLATIONS OF THE BIBLE, *see* BIBLE TRANSLATIONS.

TRANSMIGRATION, *see* SOULS, TRANSMIGRATION OF.

TRANSVAAL, *see* SOUTH AFRICA.

TRANSYLVANIA (in German, **Siebenbürgen;** in Hungarian, **Erdély;** in Roumanian, **Ardeal**), for many centuries the easternmost province of Hungary. From 1526 to 1691 it was an independent principality; subsequently it was governed by Austria, and in 1868 it was reincorporated into Hungary. The Trianon peace treaty (June 4, 1920) awarded it to Roumania together with other districts of Hungary. By the award of Vienna (August 31, 1940), the northern half of Transylvania was returned to Hungary.

Jews from the Balkans early found their way to Transylvania, although there is no documentary evidence to bear out traditions of their arrival there after the battle of Salamis or after the victory of the Dacians over the Romans. The villages of Kozárd and Kozárvár are held to have been founded by Khazars, but it is uncertain whether there were any of the Jewish faith among them.

In modern times the first large group of Jewish immigrants is assumed to have arrived in Transylvania at the end of the 15th cent. and to have consisted of Spanish refugees from Turkey. According to Ernő Marton (*A zsidó nemzet Erdélyben,* 1922), a Beth Din functioned in Károlyfehérvár (later Gyulafehérvár; under Roumania, Alba Julia) in 1519.

Under the reign of Kristóf Báthory, the delegates to the national convention in Kolozsvár in 1578 complained of the many Greek merchants and of "even a kind of Jewish merchants who continue to flood the markets despite previous ordinances." These merchants, bringing goods from Turkey and purchasing the products of the country, were permitted to visit certain markets only, chiefly that of Károlyfehérvár, and led a very precarious life, being exposed to the loss of their merchandise, money and even lives at the hands of marauders.

The liberal prince, Gábor Bethlen, in 1623 permitted Jews from Turkey to settle also in cities outside of Károlyfehérvár, giving them freedom of religion and exempting them from wearing distinctive clothing. Under the rule of György Rákóczi II (1648-57) the privileges, specifically the right of residence, granted by Bethlen were revoked, yet in spite of the jealousies of the city councillors and Saxon merchants, the Jews settled in several parts of the land, their status being one of toleration down to 1845. Aside from occasional local outbursts, such as the blood accusation of Szilágypér-Tasnád in 1791, the Jews lived peacefully until 1867, when their history merged in that of Hungary.

The Jews of Transylvania at first were taxable only by their protector, the prince, but they were also asked to contribute their share to the national budget for special purposes. In 1662 the national convention decreed that resident Jews should pay one-tenth and visiting Jews one-hundredth of their wealth into the national treasury. Their spiritual life was at first under the guidance of the Sephardic rabbis of Belgrade. Jewish scholarship was non-existent, and religious life was at a low mark. The first rabbis of the Jewish community of Transylvania, with Gyulafehérvár as their residence, were called from Belgrade. Gradually the Sephardic element was replaced by immigrants from Poland and Moldavia; David ben Benjamin, Parnas of Gyulafehérvár, was born (about 1710) of Polish parents, and in 1761 Rabbi Benjamin Zeev Wolf was called from Cracow. At this time Gyulafehérvár had two synagogues, one Sephardic and one Ashkenazic. The office of chief rabbi existed until 1869.

Under Roumanian Rule. Although the rights of minorities were established by the Treaty of Paris (December 9, 1919), Roumania did not recognize the right of the Jews of Transylvania to educate their children in the Hungarian tongue. Furthermore, by the law of February 23, 1924, many Jews in Transylvania were deprived of the Roumanian citizenship which they had acquired under the peace treaty, and loss of citizenship meant loss of the right to work. This pro-Magyar attitude of the Jews was answered by pogroms instigated by the anti-Semitic Roumanian students (Nagyvárad, 1929). On July 4, 1930, 132 Jewish-owned dwellings were set on fire in the village of Borsa. In 1931 a prominent Jew of Kolozsvár, Béla Hexner, was sentenced to a prison term of six months for an article encouraging the Jews to declare their Hungarian nationality in the census of 1930. In this census 111,000 Jews out of the total of 193,000 gave their nationality as Jewish, between 70,000 and 75,000 as Hungarian (no exact figures are available in this respect), and only the rest as Roumanian or other (*Magyar Zsidók Lapja,* April 17, 1941, p. 7).

Zionism found strong support in many communities, notably in Kolozsvár, where Zionist papers were published and various activities of nationalistic character were launched.

The Orthodox communities of Transylvania and Banat, numbering eighty, and the neologue (progressive) and status quo communities, numbering thirty-one, established two distinct provincial federations, the central bureau of the Orthodox (founded in 1921) being at Beszterce and the central office of the status quo and neologue (founded in 1922) being at Kolozsvár. In 1929 these types of communities were recognized by the state for the entire kingdom of Roumania, in addition to a third one, the community of Sephardic rite. Orthodox Jewry in Transylvania maintained a number of Yeshivas. The progressive communities refused to induct rabbis or functionaries trained at Bucharest, since they wished to avoid their own Roumanization, and preferred to establish courses for Shohets, cantors and teachers at Targu Mureș.

Transylvanian Jews in the Roumanian Parliament were: Senator Theodore Fischer, president of the National Jewish Party of Transylvania; and the deputies Josef Fischer, Ernő Marton and Nándor Hegedűs (Hungarian Minority Party).

Under Nazi Rule. All civil and political rights were lost by the Jews of Transylvania after the advent of Nazi governments in Roumania, beginning in June, 1940. The Vienna award (August 31, 1940) gave the northern half of Transylvania to Hungary, while the southern part remained under Roumanian sovereignty. The Jews living in the latter territory were destined for deportation to Transnistria (Ukraine) in 1942.

MAX WOHLBERG.

Lit.: Marton, Ernő, *A zsidó nemzet Erdélyben* (1922); Transylvanus (pseudonym), *The Ethnical Minorities in Transylvania* (1934); *Zsidó családi naptár* (1924-25); Greenwald, Leopold, *Liflagoth Yisrael Behungariah* (1929); idem, *Mekoroth Lekoroth Yisrael* (1934); *Official Statutes of Hungary and Transylvania; Hungarian Quarterly,* vol. 6 (1940-41), No. 4; *Magyar Zsidó Lexikon* (1929) 234-36; issues of *Egyenlőség, Magyar Zsidók Lapja* and *Mult és Jövő* (1929-41).

TRATTNER, ERNEST ROBERT, rabbi, author and lecturer, b. Denver, Col., 1898. He received the M.A. degree from Teachers College, Columbia University, in 1932. Trattner served as rabbi at Temple Beth Israel, San Diego, Cal. (1920-21), Temple Emanuel, Los Angeles (1921-30), Temple Mt. Neboh, New York city (1930-36), and in 1937 was reappointed rabbi of Temple Emanuel, Los Angeles.

Trattner's writings include: *Unraveling the Book of Books* (1929), which was regarded by Christian clergymen as the most authoritative volume on how the Bible was written; *The Autobiography of God* (1930); *As a Jew Sees Jesus* (1931); *Architects of Ideas* (1938; reissued under the title of *Story of the World's Great Thinkers,* 1942); *Biography of Omar Khayyam* (1940). Trattner founded the *Jewish Community News,* of San Diego, and the *California Jewish Review,* of Los Angeles. His brother, Harry Robert Trattner (b. Denver, 1896), was a noted surgeon.

TRAUBE, LUDWIG, physician, b. Ratibor, Silesia, Germany, 1816; d. Berlin, 1876. He became lecturer in Berlin (1848). In spite of being a Jew he was the first civilian professor at the Charité Hospital, Berlin (at that time a training school mostly for army physicians). In 1853 he became director of the second medical clinic of the Charité, and in 1857 was made assistant professor of internal medicine. He was also head physician of the indoor patient division of the Berlin Jewish community hospital.

Traube was the founder of experimental pathology. He started the exact taking of temperature in attending the sick. The science of therapeutics owes much to him because of his first exact research on the practical use of digitalis in heart disease. The theory of fever was made an exact science for the first time by him, and there is hardly any phase of internal medicine in which he did no research; however, most of his work lies in the field of lungs, kidneys and heart.

Traube's published writings include: *Über den Zusammenhang von Herz- und Nierenkrankheiten* (1856); *Die Symptome der Krankheiten des Respirations- und Circulationsapparates* (1867); *Gesammelte Beiträge zur Pathologie und Physiologie* (3 vols., 1871-78). In collaboration with Virchow and Reinhardt, he published *Beiträge zur experimentellen Pathologie* (1846-47).

Lit.: Pagel, *Biographisches Lexikon hervorragender Ärzte des neunzehnten Jahrhunderts;* Leyden, *Gedächtnisrede auf Ludwig Traube* (1876); Freund, *Gedächtnisrede auf Ludwig Traube* (1876); Kagan, Solomon R., *Leaders of Medicine* (1941) 83, 87.

TRAUBE, LUDWIG, philologist, b. Berlin, 1861; d. Munich, Germany, 1907. He was a son of the physician Ludwig Traube. In 1888 he started his career at the University of Munich as instructor of classical and medieval philology; he was made associate professor in 1904 after long disputes because of his Jewish faith. Traube was an outstanding scholar of the Latin literature of the Middle Ages, and it was through him that paleography was first recognized as of essential use in the study of history and the history of civilization.

His most notable writings were *Poetae latini aevi Carolini* (in *Monumenta Germaniae,* 2 vols., 1886 and 1896) and *Nomina Sacra, Versuch einer Geschichte der christlichen Kürzung* (in *Quellen und Untersuchungen zur lateinischen Philologie des Mittelalters,* vol. 2, 1907). After his death his lectures and articles were published by Franz Boll and P. Lehmann (vols. 1 and 2, 1911; vol. 3, 1920).

Lit.: Gudeman, *Grundriss der Geschichte der klassischen Philologie* (1909) 262-63.

TRAUBEL, HORACE L., writer; biographer of Walt Whitman, b. Camden, N. J., 1858; d. Bon Echo, Ontario, Canada, 1919. His father, Maurice Henry Traubel, a printer, engraver and lithographer, was a Jewish immigrant from Germany; his mother was a non-Jewish German. Traubel called himself a "half-breed."

Traubel was in turn a newsboy, newspaperman, printer's devil, compositor, factory paymaster and bank clerk until, in 1890, he founded at Philadelphia a political-literary monthly, *The Conservator,* which he edited until his death (1919). He was also one of the editors of *The Artsman* (1903-7). All his life he endured poverty heroically that he might be able to express his opinions dependent on no one. Although he never took an active part in politics, he was a Marxian Socialist, an ardent supporter of Eugene V. Debs, and he sympathized with the Bolshevist revolution of 1917. Nevertheless he believed the United States government to be the best government in the world, because it "gives the majority freedom to express itself. . . ."

His main accomplishment was his Boswellian record of the poet Walt Whitman. When Whitman settled in Camden (1873), the home of Maurice Henry Traubel was a sort of haven for him. Horace L. Traubel became a close friend of Whitman, whom he visited every day, especially in the poet's last years, helping him in many ways, saving many precious documents and manuscripts and recording his conversations with the aged poet. Anticipating that Traubel would write about him, Whitman admonished him: "You will be speaking of me many a time after I am dead; do not be afraid to tell the truth, good or bad, for or against, only be afraid not to tell the truth." "I promise not to send you down in history wearing another man's clothes," was Traubel's reply. Whitman: "That's all I could ask, Horace."

Traubel edited several works by and on his friend, but his main work was *With Walt Whitman in Camden* (vol. 1, 1905; vol. 2, 1908; vol. 3, 1914), a diary of his visits to Whitman, beginning March 28, 1888. (The greater part of his complete diary, however, remained unpublished.) Together with Thomas B. Harned, Traubel was the literary executor of Whitman; he was also secretary of the Walt Whitman Fellowship.

Traubel published *Chants Communal* (1904), radical prose pieces, and *Optimos* (1910), poems in which, as in all his writings, he proved himself to be "the spiritual son" of Whitman. Traubel's poem, "O my dear Comrade," is a moving tribute to the "good gray poet."

ALFRED WERNER.

Lit.: Bain, Mildred, *Horace Traubel* (1913); Karsner, David, *Horace Traubel, His Life and Work* (1919).

TRAVELERS AND TRAVEL LITERATURE. The urge to wander (Wanderlust) and a thirst for knowledge, not less than mercantile interests and political reasons, drove many Jews to undertake great journeys as early as in the Persian period (4th cent. B.C.E.). An illustration of this fact is furnished by the travels made by Akiba and his colleagues. The dispersion of the Jews over practically the whole of the then inhabited world favored and facilitated the making of such travels, which in the Middle Ages, besides the infrequent letters and the epistles of the scholars which were written or exchanged, formed the sole opportunity for exchanges of thought among Jews.

At the time of Charlemagne Jewish merchants, called Radanites, regularly undertook long journeys from Europe to the Orient, from the land of the Franks to China. The emperor himself sent a deputation to Caliph Harun al-Rashid, in which he had a Jew named Isaac participate; Isaac was the only member of this deputation to return from the journey and to bring back a report to Charlemagne. In the 9th cent. Eldad Hadani recounts the adventures and experiences he had in the course of his wanderings, which are supposed to have taken him to the Far East. However, the historical value of his reports is disputed.

About the year 970 the caliph of Cordova sent to Germany a deputation in which a Jew named Ibrahim ibn Yakub took part. The latter wrote an extremely interesting report of this journey, which was translated into German by Georg Jakob in 1911. During the period from about 1165 to 1173 Benjamin of Tudela, proceeding from Spain, traveled through Italy, Greece, Syria, Palestine, Mesopotamia, and Persia; his journey was, in all probability, devoted not merely to study, but perhaps also had a commercial purpose. His travel descriptions, embraced in a volume called *Massaoth shel Rabbi Binyamin* (translated into German from the original Hebrew by Grünhut), are of considerable importance for the knowledge of the Jewish communities existing at that time.

Several years later (about 1178-85), perhaps motivated by the desire to bring to the Jews persecuted during the Crusades information regarding a region suitable for Jewish settlement, Pethahiah of Regensburg, a German Jew, undertook a journey through Poland, Russia, the Crimea, the kingdom of the Khazars, Armenia, Media, Babylonia, Mesopotamia, Syria and Palestine.

The number of Jewish travelers increased greatly under the pressure of events and circumstances. The heightened longing for Palestine provided a constant incentive toward long journeys. A considerable portion of the travel literature contains accounts of the famous tombs and of other sites and places which were regarded as holy. Many travelers sought for the Lost Ten Tribes of Israel, about whom the most adventuresome and romantic tales were told. Many others among their ranks were animated merely by the desire to see new sights and scenes and to experience adventures. Of especial interest are the travels of Abraham ibn Ezra, who utilized in his writings many of the experiences which he had on these travels; Judah al-Harizi; and Estori Hafarhi, who traveled through Palestine for a period of seven years and on the basis of his experiences wrote his valuable work on the topography of Palestine, *Kaftor Vaferah*.

In the 15th and 16th centuries, the age of discovery, a number of Jews played an important role as sailors and navigators in connection with the voyages of discovery of the Portuguese and of the English. Jaime IV, the last king of Mallorca, testified, in 1334, that the Jew Yusuf Faquin of Barcelona had sailed over the entire then known world. Vasco da Gama, on the coast of India, was greeted by the Jewish pilot Gaspard da Gama, who had been made a knight by King Manuel of Portugal; Gaspard da Gama had done a considerable amount of sailing before this time, and was at that time rendering important services as pilot to the Portuguese fleets following Vasco da Gama. There were several Jews in the fleet of Columbus, whose voyage was perhaps financed by Marranos.

Travelers of the modern period were the world travelers Tobiah ben Moses Cohen, who wrote down the observations made in the course of his journeys in the medical-philosophical book *Maaseh Tobiah;* Samuel Aaron Romanelli; and Phinehas Elijah ben Meir of Vilna, who published his travel descriptions in his encyclopedic work *Sefer Haberith*. Further journeys to the Orient, Palestine and Africa were undertaken by Simon Geldern (1720-74), a granduncle of Heinrich Heine, whose interesting memoirs were published in David Kaufmann's *Aus Heinrich Heines Ahnensaal*. Israel Joseph (or Israel ben Joseph; 1818-64), of Falticeni, Moldavia (Roumania), known as Benjamin II (Benjamin of Tudela was the "first" Benjamin), gained the favor of Alexander von Humboldt and of the geographer Ritter, and attained to fame during the 19th cent.

Other travelers deserving of mention are the Asiatic traveler Tchorny or Czorny (the spelling Chorny is incorrect) and Joseph Judah of Russia (1837-80), whose travel reports were published by Harkavy. In addition, countless Jewish investigators and researchers made journeys in the 19th cent. to the Near East, Africa, Central Asia, and the Arctic, among them Hermann Burchardt, Eduard Glaser, Emin Pasha (Eduard Schnitzer), Isaac Israel Hayes and Poliakov. The names of many of these will be found in the articles EXPLORATION AND EXPLORERS and MEMOIRS.

ALEXANDER KRISTIANPOLLER.

Lit.: Zunz, Leopold, *Gesammelte Schriften,* vol. 1, pp. 176-216 (cf. also the literature cited there); Kohut, Adolph, "Berühmte jüdische Weltreisende," *Ost und West,* vol. 3; Grunwald, M., *Juden als Rheder und Seefahrer;* Borchardt, P., in *Jahrbuch für Geschichte und Literatur,* vol. 16; Eisenstein, J. D., *Otzar Massaoth* (1926); Adler, E. N., *Jewish Travellers* (1930); Abraham Yaari edit., *Harpathkaothav shel Asher Halevi* (1938); Halevy, Joseph, *Massaoth Habeshush* (Joseph Halevy's travels in Yemen, as related by his Yemenite companion, Hayim Habeshush; translated by S. D. Goitein from the Arabic into Hebrew, with introduction and notes, 1939); *Mosheh Bassola of Ancona: A Pilgrimage to Palestine* (1938); De Beth Hillel, David, *Massaoth,* Abraham Yaari edit. (1938-39; 1st ed., 1832); Freimann, A. C., "Palestine Emissaries and Pilgrims: 15th Century Documents from Candia," *Zion,* vol. 1, No. 2 (Jan., 1936) 185-207; *Jewish Social Studies,* vol. 2 (1940) 114-15 (review of a Hebrew work, edit. Abraham Yaari, on the travels of Asher Halevy); Goodman, Abram V., "Jerusalem and Mediaeval Travellers," *The Kallah* (Tenth Anniversary Volume 5696-1936) 69-81.

TRAVELERS, PRAYER OF, *see* PRAYERS, SPECIAL.

TRAVELING, PROHIBITION OF ON SABBATH, *see* WORK PROHIBITED ON SABBATH.

TREBITSCH (TREBITSCH-LINCOLN), IGNATZ, adventurer, one of the most notorious characters of the 20th cent., b. Budapest, 1879. The son of a Jewish grain merchant, he received a good religious and secular education. In 1898 he was converted to Christianity in Hamburg, Germany, by a Presbyterian missionary and placed in a seminary to prepare for the ministry; but, charged with immorality, he was expelled in 1900.

He was then sent to Montreal, Canada, where he acted as assistant to the Presbyterian missionary to the Jews of that city. In 1902 Trebitsch entered the employ of the Montreal branch of the London Jews Society, an Anglican organization, was ordained a minister in the Anglican Cathedral by

the Anglican archbishop of Montreal and dubbed Ignatius Timothy Trebitsch-Lincoln. In 1903 ill-health forced Trebitsch-Lincoln to accept a small parish in rural England. Several years later the Archbishop of Canterbury removed him from the ministry for appropriating parish funds.

Trebitsch-Lincoln next secured a position as secretary to B. Seebohm Rountree, English cocoa magnate. Influenced by Rountree, Trebitsch-Lincoln became a Quaker. With the help of his employer, he was elected, in 1910, to the House of Commons as an M.P. from Darlington. At this time he assumed the name of Ignatius T. Lincoln.

When the first World War broke out Lincoln was given a position in the post office as censor of foreign mail. Soon after beginning this task, he was accused of forgery and fled to the United States. He supported himself in that country by giving public lectures on his activities on the Continent and in England as a German spy, lurid, blood-curdling tales that were entirely fictitious. In 1916, at the request of the British government, he was returned to England, convicted of forgery, and sentenced to three years in jail. After completing this sentence he was deported to Hungary.

In Hungary he became involved in political intrigue. He attempted to organize a Rightist revolt against the Allied Powers, but the Hungarian extremists mistrusted him because of his Jewish parentage. Failing in Hungary, he went to Germany and associated himself with the militarist group of Wolfgang Kapp, who, in March, 1920, staged a dramatic putsch that gained control of the German government for a few days. During this farcical rebellion Trebitsch-Lincoln served as press chief for the rebels.

After the collapse of the Kapp revolt, Trebitsch-Lincoln again fled to the United States. During the next two years he was in and out of the hands of American customs officials so often that he has become almost a legendary character in the annals of Ellis Island.

In 1922 he went to China and succeeded in becoming one of the advisors of Marshal Wu Pei-Fu, anti-Japanese war lord. In 1925 the British gave him permission to return to England long enough to bid farewell to his son, John Lincoln, sentenced to hang for murdering a bartender. The return journey took too long. Upon arriving in Marseille, Trebitsch-Lincoln learned that his son had been hanged the day before. Overcome with grief, the father returned to China and entered a Buddhist monastery.

In 1927 Trebitsch-Lincoln went to the United States once more. He now announced himself as Chao Kung (a Chinese name meaning "light of the universe"), abbot of a Tibetan Buddhist monastery. It was his intention to convert the Western world to Buddhism. Unimpressed, American immigration officers ordered him to leave the country. For the next seven or eight years Chao Kung traveled about Europe on his evangelistic mission. Wherever he went, he left behind him unpaid hotel bills, disillusioned white "Buddhists" and irate police.

Returning to the Orient about 1935, he became ardently pro-Japanese and he was used by the Japanese as a propagandist among the Chinese. At the end of 1939 he again came to public notice by advocating a fantastic peace plan which called for the immediate resignation of the warring British, French, Italian and German governments. In 1943 the location and occupation of Abbot Chao Kung were unknown. Lajos Tarcai (of Cleveland), an erstwhile Socialist leader in Hungary, was a brother of Trebitsch.

DAVID MAX EICHHORN.

Lit.: Corsi, Edward, *In the Shadow of Liberty* (1935) 268-80; Trebitsch-Lincoln, I. T., *Autobiography of an Adventurer* (1932); *Glory of Israel,* March, 1903; *New York Times,* Oct. 9, 1932; Nov. 6, 1932; Nov. 12, 1932; Oct. 18, 1937; July 18, 1938; *Time,* Jan. 1, 1940; *Newsweek,* Jan. 1, 1940; *Living Age,* Feb., 1940; *Literary Digest,* May 19, 1934.



The Tree of Life sustaining the souls of the righteous. From an Egyptian wall painting

TREBITSCH, SIEGFRIED, writer, b. Vienna, 1869. He wrote numerous psychological novels, some of which were greatly influenced by the teachings of Sigmund Freud. They include *Genesung* (1902); *Das Haus am Abhang* (1905); *Die Frau ohne Dienstag* (1918); *Renate Aldringen* (1929); and *Mord im Nebel* (1931). Trebitsch published also plays (*Frau Gittas Sühne,* 1920; *Der Geliebte,* 1922) and poetry (*Gedichte,* 1889). In 1936 he wrote *Heimkehr zum Ich,* a novel, and in 1934 a collection of his short stories appeared under the title of *Die Rache ist mein.*

He achieved recognition primarily as the German translator of George Bernard Shaw; he translated also the French playwright, Georges Courteline. Like his stepbrother, Arthur Trebitsch, he was baptized. After the annexation of Austria by the Nazis he emigrated to Switzerland, where he was living in 1943.

TREE OF LIFE (*'etz hahayyim*). According to the story in *Gen.* 2 and 3, there were two special trees in the Garden of Eden in which God placed the first man and woman: the tree of life, and the tree of knowledge of good and evil. The fruit of the latter tree was expressly forbidden to the human pair, death being the penalty for disobedience; nothing is said about any prohibition of the fruit of the tree of life. However, when the man and woman did disobey, and ate of the fruit of the tree of knowledge, God banished them from the garden lest they eat of the fruit of the tree of life and thus avoid the consequences of their punishment. The story implies that the tree of life was comparatively inaccessible, but that the extra knowledge coming from the eating of the fruit of knowledge would have enabled man to find it. It is also possible that in the original story the serpent was represented as gaining immortality by eating of the tree of life; it was for this purpose that he had tricked the humans into eating the fatal fruit of the tree of knowledge.

The concept of the tree of life is found among many ancient peoples. The Babylonians called their capital Tintir, "wood of life"; in the holy grove of Eridu there was a tree of life and a tree of truth. The tree of life appears as a palm-tree on Babylonian and Assyrian monuments, and in the Gilgamesh epic as a cedar. In the Zoroastrian religion of the Persians the sacred tree was the homa, which grew in a garden from which all the waters of the earth flowed (cf. *Gen.* 2:10). It is represented as a vine; its fruit confers the gift of immortality and will bring about the resurrec-

tion of the dead. With the Hindus, the Kalpavriksha plant had the gift of immortality and eternal youth, as did the soma plant. The golden apples of the Hesperides, mentioned in Greek legends, were the food of the gods and bestowed immortality; the same conception appears in Norse mythology in the account of the youth- and life-bringing apples of Iduna and of the world ash-tree Yggdrasil.

The idea of the tree of life remained in Biblical poetry as a figure of speech, in the sense of revivification, joy and inspiration. Thus a wholesome tongue, desire fulfilled and the rewards of righteousness are all described as being a tree of life (*Prov.* 11:30; 13:12; 15:4). The best-known passage is that which describes wisdom as a tree of life (*Prov.* 3:18). Later, when wisdom was identified with Torah, the passage was incorporated into the liturgy of the reading from the Torah on Sabbaths and festivals, and the term *'etz hayyim* was given to the wooden rollers on which the Torah is wound.

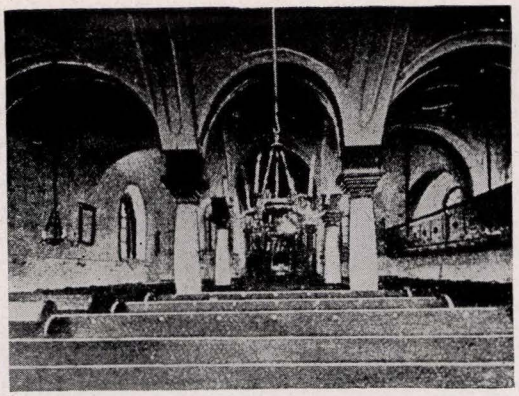
Lit.: The Biblical commentaries to the passages cited; Crawley, Ernest, *The Tree of Life* (1905); Ameisenowa, Zofia, "The Tree of Life in Jewish Iconography," *Journal of the Warburg Institute,* vol. 2 (1939) 326-45.

TREE WORSHIP. Primitive peoples in various parts of the world have held that trees are inhabited by spirits who exert good or evil influences and must therefore be revered. There are many indications that such a belief existed among the ancient Canaanites and that it was adopted by the invading Israelites along with other elements of their religion and culture.

Several trees receive particular mention in the Bible, notably the terebinths of Mamre, near Hebron, where God appeared to Abraham (*Gen.* 12:6-7; 13:18; 18:1), the one in Ophrah where an angel appeared to Gideon (*Judges* 6:11, 19), and that under which Jacob buried idols (*Gen.* 35:4). Also there were the tamarisk-tree which Abraham planted at Beer-sheba (*Gen.* 21:33), the oak under which Joshua set up a Matzebah (*Josh.* 24:26), the palm-tree near Beth-el beneath which Deborah sat to give judgment (*Judges* 4:5), and the pomegranate-tree under which Saul tarried (*I Sam.* 14:2). The mythical trees of life and of the knowledge of good and evil in the Garden of Eden story (*Gen.* 2 and 3) should likewise be mentioned.

It seems to be no mere accident that revelations are so often associated with trees. Trees may have been thought of as the source of oracles by the Israelites, as they were by the Greeks; perhaps the names Elon Moreh, "the terebinth of the one who gives instruction" (*Gen.* 12:6), and Elon-meonenim, "the terebinth of those who practice soothsaying" (*Judges* 9:37), the incident of the mulberry-trees which warned David (*II Sam.* 5:24), and perhaps also the reference to the palm-tree of the judge Deborah and to the pomegranate-tree of King Saul beneath which possibly these two sat to give judgment also indicate that such was the case. The tree-oracle of Dodona, in Greece, is the classical example of this practice.

Most of these references indicate likewise the sacred character of these trees. This corresponds to what we know of the Asherah, the wooden post or tree trunk which was a seemingly indispensable part of the ancient Canaanite sanctuary, and to what the prophets tell us of the worship "upon every high hill and under every leafy tree" (*Jer.* 2:20). The Deuteronomic law prohibited the Asherah (*Deut.* 16:21) and ordered the destruction of those already in existence (*Deut.* 12:3). But tree-worship was a custom difficult to eradicate, and it has survived in many parts of the world down to the present day, although it disappeared among the Israelites after the Babylonian Exile.



Interior of the old synagogue in Trenčin

Lit.: In addition to the general works on the history of religion, see Wellhausen, J., *Reste arabischen Heidentums;* Jirku to *Gen.* 13:18; *Jewish Encyclopedia,* vol. 12, pp. 238-40; *Encyclopaedia Biblica,* article "Tree Worship"; Hastings, James, edit., *Encyclopaedia of Religion and Ethics,* vol. 12 (1922) 448-57.

TREES, NEW YEAR FOR, *see* NEW YEAR FOR TREES.

TREFE, TREIFE (popular term for Terefah), *see* DIETARY LAWS.

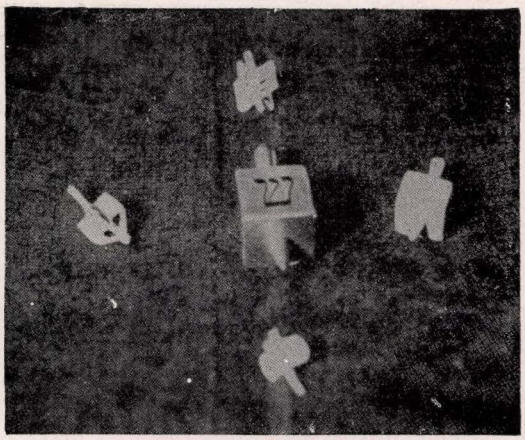
TRENČIN (in Hungarian, Trencsén), city formerly in northwestern Hungary; from 1918 on it belonged to Czechoslovakia. It is believed that Jews of Bohemia, fleeing from the Crusaders, settled at Trenčin. About the year 1300 a Jew called Daniel acquired some land and a garden there with the approval of the city government. In 1663 Jews from Ungarisch-Brod, in Moravia, a city which was devastated by Hungarian rebels, made Trenčin one of their places of refuge, continuing, however, to pay taxes to their mother community, Ungarisch-Brod, until 1736, and remaining under the spiritual guidance of its rabbi until 1760. In that year they elected their first rabbi, David Kohn Hasid. One of his successors, Israel Hayim Leipnicker, approved of the Vienna edition of the Talmud of 1791. Ezekiel Löwy, who ministered to the community from 1827 to 1839, was the author of *Torath Yehezkeel.*

The first synagogue at Trenčin was built about the middle of the 18th cent.; other edifices were erected in 1790 and 1913.

The cultural standard of the community was high from the beginning. Jewish students are listed among the attendants of the local Gymnasium as early as the 17th cent. The census of the Jews in 1736 lists three teachers. A public school was erected by the community in 1857; previously many private schools, some of them offering instruction in secular subjects in addition to Jewish learning, had functioned there.

A tax roster of the Jews in the city and county of Trenčin in 1787 (in the Jewish Museum at Óbuda) lists eighty-two heads of families at Trenčin. In addition, 660 more Jewish families resided in that year in thirteen other communities of the county of Trenčin. The total fortune of these Jews was assessed at 98,890 gulden and, accordingly, their toleration tax for the year was 4,686 gulden.

Among the Jews in Trenčin county, several agricultural laborers, whose status was that of serfs, were listed in the rosters of Jews of 1831 to 1832 and of 1848.



Trendels, showing the shape and lettering

In the 19th and 20th centuries the community retained its Orthodox traditions. Among its rabbis at that time were Benjamin Fischer, subsequently rabbi at Pest, and Pinchas Keller. From 1918 to 1939 Trenčin belonged to the Czechoslovak Republic. The number of Jews living at Trenčin during that period averaged 1,500. From 1939 on Trenčin was under the sovereignty of Slovakia, a state dependent upon Nazi Germany, which during the ensuing years carried out a policy of spiritual and physical destruction toward the Jewish communities.

Lit.: Stein, Mayer, "Aus der Vergangenheit der Trenčiner Judengemeinde," *Judaica,* Nos. 23-24 (July-Aug., 1937) 11-13; Gálosi, Soma, "Die Judenschaft im Trentschiner Comitate im Jahre 1787," *ibid.;* Kemény, Aladár, "Magyar jobbágy zsidók," *A Magyar Zsidók Lapja,* Jan. 9, 1941, p. 4.

TRENDEL (also **Dredl**), a top used to play a game on such holidays as Hanukah and Purim. It is flattened on four sides, tapers to a point at the bottom, and has a spindle at the top which permits it to be twirled by the hand. The sides bear the four Hebrew letters: Nun, Gimel, He and Shin, popularly interpreted as *Nes gadol hayah sham* ("a great miracle happened there," referring to the festive occasion). The significance of these letters is as follows:

Nun: Nimm, "take" one object from the pile.
Shin: Shtell, "put" one object on the pile.
He: Halb, take "half" the pile.
Gimel: Ganz, take "all" the pile.

The objects used in playing the game are nuts, or similar trifles.

It has been suggested that the Trendel is a Jewish adaptation of ancient Roman dice-playing, cast into a form that was not regarded as objectionable. Roman dice throws were named after gods, the highest being Venus (Hebrew, Nogah) and the lowest Saturn (Hebrew, Shabbethai). This may be the reason why Nun is a winning, and Shin a losing spin of the Trendel.

TRENT AFFAIR, *see* SIMON OF TRENT.

TRENTON, county seat of Mercer County, New Jersey, and the capital of the state, with a total population of 124,697 (census of 1940), including 7,708 Jews (special census of 1942; a census taken in 1937 showed 7,191 Jews).

There were Jews temporarily resident in Trenton probably as early as the period from 1793 to late in 1799, when the scourge of yellow fever prevailed in Philadelphia, then the capital of the nation. These were mostly merchants who fled because of the epidemic. When the epidemic subsided, they returned to their homes. Jews were also temporary residents in the town from the advent of the 19th cent. up to the time of the founding of a permanent Jewish community.

Late in 1839, at a time when the *Emporium and True American* launched a daily issue, in addition to its established weekly issue, the noted physician, Daniel Levy Maduro Peixotto, came to Trenton as co-editor of the two publications. After three months the daily ceased publication for want of patronage. Peixotto then left Trenton for his home in New York city. During his short stay in the town he lived in the Government House (now Hotel Sterling), where he had an office and practiced medicine in conjunction with his newspaper duties.

In the late 1840's the weekly *Emporium and True American* was merged with *The Trenton Daily News.* Out of this merger came the revived *True American* which in 1853 came into the possession of Judge David Naar, a leader in the Jewish community.

The outbreak of the Civil War brought trying days to the *True American.* The conflict had its political side, of course, and the brilliant and fearless pen of Judge Naar, who was known as a "radical" Democrat or "Copperhead," did not hesitate to criticize the policy of the North towards the South. This aroused the ire of local citizens, especially the Republicans. Finding itself slowly losing its former popularity, especially during the critical time of war, the paper voluntarily suspended publication of its daily issue from August 24 to October 7, 1861. Judge Naar was actively connected with the paper until 1869.

The first noteworthy Jewish settler in Trenton was Simon Kahnweiler, manufacturer and merchant. His brothers, Emanuel and Leon Kahnweiler, who also settled in the city, were likewise engaged as manufacturers and merchants. Samuel Kahnweiler, who lived in the town from time to time, was a well-known pilot on the Delaware and Raritan Rivers. He was the son of Leon Kahnweiler. Simon Kahnweiler was one of the leaders who called the protest meeting held in the Trenton City Hall on April 17, 1848, by the Germans of the city to voice their objections to the anti-democratic and autocratic government which held sway in their native land. He organized one of the local military companies, and was captain of another similar organization.

In 1850, or probably earlier, there settled in the town Gustavus Cane, Moses Gold and members of the Lazarus Goldheim and Manuel Schloss families. They were closely followed in the 1850's by Ignatz Frankenstein, Simon Doneau, Morris Sanger, Marcus Marx, Isaac Wyman, Ephraim Kaufman, Marcus Aaron and the heads of the Rice, Lindheim, Rosenbaum, Rosenthal, Eisman, Naar and Peixotto families.

In the late 1850's and early 1860's came M. Dannenberg, Jacob Kahn, Henry Schoninger, Isaac Frank, the Mankos (David and Joseph) and other members of the Kahnweiler and Naar families. In the remaining years of the 1860's came Lanza Goldberg, Abram Rosenblatt, Simon Samler, Simon Weinberg, Abraham Solomon, Abraham Lowenstein, M. Bohm and others. It is of interest that the only Sephardic (Spanish Jewish) families living in Trenton at this early period were the Naars and the Peixottos, who were related; the rest were Ashkenazim (German Jews), who were also, in many cases, intermarried. In the 1880's and again in the 1900's there was a considerable immigration into Trenton of Jews from Russia, Poland and other parts of Europe.

Among the new settlers in the 1880's (including a few who came in the 1870's), were Bernard and Joseph Tobish, Sigmund Kahn, Samuel and Daniel Block, Meyer Cohen, Moses Swatzenburg, Solomon N. Sherphos, Arthur Schwartz,

Morris May, Dr. Meyer Schwab, Philip Cooper, Jacob and Samuel Grumbacher, J. L. Herold, Isaac Straus, Solomon and Philip Papier, Samuel Schwartz, Samuel Levy, Solomon Reinman and Hyman Levy.

Although the beginnings of the permanent Jewish community of Trenton can thus be traced to the decade of the 1840's, there was no organization representative of that community in existence until the late 1850's. In 1856 the *Trenton State Gazette* reported that the Jewish families of Trenton were observing Passover, but the nearest synagogue, which many of the community's members undoubtedly attended, was declared to be in Philadelphia (about thirty-two miles to the southwest). The first Jewish New Year's service in Trenton was held on September 9, 1858, about a year after the Har Sinai Cemetery Association was formed.

In the first year of the next decade the first religious organization, known as the Har Sinai Hebrew Congregation, was established. Services were held in rented rooms until about the middle of the decade when a small Lutheran church on North Montgomery Street was purchased and became the first Jewish house of worship.

In 1876 to 1877 the Chevra Bikur Cholim was founded, with Herman Rosenbaum as president. This was the forerunner of Trenton's Jewish charitable organizations.

The oldest congregation in Trenton, Har Sinai (Reform), was incorporated in July, 1860, and its first synagogue was dedicated in March, 1866. (In 1943 this building was being used as headquarters for the Grand Army of the Republic.) Its second Temple was dedicated in 1904. The Temple which was in use in 1943 was erected in 1929, and dedicated in the following year. The rabbi of Har Sinai Congregation in 1943 was Abraham Holtzberg. Some of the others who served in that capacity are: M. Lessler, Simon Rosenberg, Israel Goldvogel, Morris Ungerleider, and Rabbis Wagenheim, Schomberg, Kahn, and Bloch, whose first names the records do not reveal; also Rabbis L. Weiss, Nathan Rosenau, Louis B. Michelson, Nathan Stern, Harry K. Jacobs, Joel Blau and Jacob Goodstein.

The first Orthodox Jewish congregation of Trenton, Brothers of Israel, was incorporated in 1883, but the group was not fully established until 1886. In 1887, the Union Street Methodist Church was purchased and converted into a synagogue which was dedicated on September 11th of that year. In 1900 the building was demolished and a new one was erected upon the site, which was still in use in 1943. Members of the congregation who settled in Trenton before 1887 included Abraham, Isaac and Solomon Goodstein, Max Fiestal, Max Fromkin, William Feinberg, Abraham and Joseph Bernstein, Max and Simon Siegel, Israel Silverstein, Israel and Aaron H. Berman, Isaac Grumbacher and Zigmund Kahn.



Synagogue of Brothers of Israel Congregation, Trenton



Temple Har Sinai, Trenton, New Jersey

The first rabbi of the congregation was named Silverman (or Zilberman). His successors included Rabbis Haskel and Bachrach, Pinchos Turman, Eliezer Preil, Joseph Konvitz and Isaac Bunin. In 1943 the rabbi was Issachar Levin, who was also the rabbi of the Congregations People of Truth and Ahavath Israel. He came to Trenton in 1927.

In 1885 the group laid out a burial ground on Vroom Street, adjoining Har Sinai Cemetery. In 1907 it was enlarged by purchase of an additional plot. In 1913 an auxiliary cemetery was established near Cedar Lane, Hamilton Township.

Congregation of the People of Truth (Orthodox) had its beginning in the late 1880's or early 1890's. The group filed papers for incorporation in December of 1891, but it was two or three years later before an effective organization came into existence.

In 1902 the Second Presbyterian Church, Union Street, was purchased by the congregation and refitted as a synagogue. The edifice was dedicated on March 15, 1903. In 1893 the congregation established a cemetery near Cedar Lane, Hamilton Township.

Congregation Ahavath Israel (Orthodox) was incorporated in December, 1909. In May of the following year the congregation purchased the Wesley Methodist Church, Centre Street, which was remodeled and dedicated to Jewish worship. Nearly all the found-

Congregation Poale Emeth (Orthodox) filed incorporation papers in 1919; its first rabbi was named Meyerowitz, and he served from 1920 to 1925. He was succeeded by Rabbi Movshowitz (1925-28). A few years after the group organized two dwellings were purchased on Union Street, near Market Street, and refitted as a house of worship. Jacob Kantorowitz was the rabbi in 1943.

and refitted as a house of worship. Jacob Kantorowitz was the rabbi in 1943.

Adath Israel Congregation (Conservative) was organized at a meeting held in September, 1923. In the following month the group was incorporated. First services were held in the Y.M.H.A. Community Home, South Stockton Street. A Temple was built on Bellevue Avenue and was formally opened on July 23, 1926. It was dedicated in October of that year. Its first rabbi was Samuel Rosenblatt (1926-27). He was succeeded by Leon J. Liebreich, the incumbent in 1943.

Other institutions supported by the Jewish community include The Hebrew Shelter Home, Dr. Herzl Zion Hebrew School (Talmud Torah), Home for the Aged, the Jewish Federation of Trenton, and the Y.M.-Y.W.H.A.

The present Y.M.-Y.W.H.A., a combined organization with a community home, is the outgrowth of a number of social clubs and cultural societies that consolidated in 1916. Included in this merger was the Young Men's Hebrew Association, founded in 1909, and the Young Women's Hebrew Association, founded in 1912. The home occupied in 1943, the remodeled Interstate Telephone Building, South Stockton Street, was dedicated on December 9, 1917. It was the first organization of its kind in New Jersey to establish a home and also to have a paid executive secretary. In 1943 the president of the organization was Samuel Eisenstat, successor to Joseph Fishberg, who entered the Naval Service.

The Jewish Federation of Trenton was the result of a series of community conferences which showed the necessity for a single organization to raise funds for local, national, and overseas Jewish needs, as well as to integrate the activities of the Trenton Jewish community. Among the projects carried out by it were the Home for the Aged study of 1937, the Jewish census of the same year and in 1941, and the special census of men in the armed service, completed at the close of 1942.

The presidents of the Jewish Federation were: David Holzner (1930-33), Louis Rudner (1933-35), Israel Citron (1935-36), Sidney Goldmann (1936-40), Louis Shipper (1940-42) and Bernard Alexander (1942-).

The Yiddish press was represented in the city of Trenton by two newspapers: *The Trenton Jewish World* and *The Trenton Jewish Weekly*. *The World* was founded in 1909 by Alexander Budson, Henry Millner and Philip O. Firestein, but discontinued publication after a short time. *The Weekly* was founded in 1916 by H. Wexler. The first number was issued on March 31, 1916. The paper survived for about a year.

The Community Messenger, a monthly in magazine form, was published under the auspices of the Y.M.-Y.W.H.A. It originally appeared in 1919 and continued for about a year. It then resumed publication in 1924. Sidney Goldmann was the editor-in-chief from 1927 to 1932 when publication was discontinued.

The Jewish Ledger, an Anglo-Jewish weekly newspaper, was published in Trenton for a short time during 1938.

Jews of Trenton who held public office included:

David Naar, appointed one of the lay judges of the Court of Common Pleas of Essex County in 1843 (then a resident of that county). In the following year he served as delegate from that county to the New Jersey Constitutional Convention, which convened at Trenton for the purpose of drafting a new constitution. He was a member of the Bill of Rights Committee by which religious liberty was given to all citizens. Appointed United States consul to St. Thomas by President James K. Polk in 1845, he resigned in 1848 and returned to his adopted state. He was president of the Trenton School Board (1854-1855, 1861-1862, 1866-1878), and a member of the Common Council of Trenton (1869-1871). A strong advocate of the present public school system, he was identified with the establishment of the State Normal School, now New Jersey State Teachers' College. He was onetime clerk in the House of Assembly, and served as State Treasurer (1865-1866).

Joseph L. Naar, one of the secretaries to the New Jersey Constitutional Convention of 1873 and sole secretary to the State Constitutional Convention of 1894. He was one of the original members of the Free Public Library Board of Trenton.

Samuel Grey Naar, local police justice, assistant prosecutor under the late Mercer Beasely, Jr., and one of the commissioners under the Martin Act (appointed by the late Judge Leon Abbott of the Supreme Court).

Moses D. Naar, for a short time solicitor for the Trenton School Board; Benjamin Naar, Jr., city clerk (1865-1866); Daniel Peixotto, member of the Common Council of Trenton (1857-1858); Simon Kahnweiler, member of the Common Council (1869-1871); Joseph Rice, member of the old City Water Board for fifteen years and a member of the old Board of Fire Commissioners for six years. He served for a number of years as a member of the Board of Managers of the New Jersey State Hospital for the Insane; Jonas A. Fuld, who served on the Board of New Jersey Department of Institutions and Agencies.

Phillip Forman, United States District Attorney for the Southern District of New Jersey (1928-32); in 1943 United States District Court Judge, appointed by President Herbert Hoover in 1932.

Sidney Goldmann, City Attorney of Trenton (1935-39); executive assistant to Governor Charles Edison (1942-43); assistant to the Governor's Examiner, New Jersey State Highway Investigation (1941-42) and author of *The Organization and Administration of the New Jersey State Highway Department;* secretary of the Trenton Historical Society; executive committee member of the Trenton Symphony Association; president of the Jewish Federation of Trenton (1936-40); president, New Jersey Emigre Service Bureau (1942-43).

Rabbi Abraham Holtzberg, member of the New Jersey State Good Will Commission from 1941 on, and Jewish chaplain (from 1924 on) at the New Jersey State Prison, in Trenton. Holtzberg served from 1937 to 1943 as a vice-president of the National Council of Jewish Chaplains in Penal Institutions, of which he was a charter member, and in the latter year he was elected its president; I. Herbert Levy, a member of the Trenton Board of Education from 1935 on and president of the Board (1941-42); Louis Shipper, member of the City Council of Trenton (1935-39) and president, Jewish Federation of Trenton (1940-1942); Solomon E. Kaufman, member of the New Jersey Interstate Bridge Commission and the executive board of the Boy Scouts of America; Louis Josephson, City Attorney of Trenton from 1939 on; Benjamin Kaufman, holder of a Congressional Medal of Honor in the first World War and National Commander, Jewish War Veterans (1941-1943).

In 1937, the Jewish Federation of Trenton instituted a census study of the city's Jewish population. According to the data collected (Sophia M. Robison, "The Jewish Population of Trenton, 1937," published in *Jewish Population Studies,* 1942, by the Conference on Jewish Relations, Inc.), there were in Trenton, in 1937, six Jewish congregations and thirty-two Jewish organizations. The Jewish population of the city in that year was 7,191, of whom 2,461 (34.2%) were foreign-born and the rest native-born. The Jews numbered about 6% of the total city population of 123,356 in that year (census of 1930). By 1937 about 15% of the foreign-born Jews in the city had been living there for thirty-five years or longer. More than half of the foreign-born Jews settled in the city in the 1900's (especially from 1906 on), and only 5% came to the city from 1922 on.

In 1937, of the gainfully occupied male Jews of Trenton

above the age of fifteen, 59% were in trade, or more than three and one-half times the average for the total city population, and 13.3% earned their livelihood in the mechanical and manufacturing industries (with the average for the city in general far higher). Of employed Jewish males and females from fifteen years of age and up in Trenton in 1937, a total of 53.7% (1,644 persons) were engaged in trade, 11.7% (354 persons) in the mechanical and manufacturing industries, 12.3% (377 persons) in the professions, 12.4% (381 persons) in clerical occupations, 2.9% (90 persons) in transportation and communication, 5.3% (162 persons) in domestic and personal service, 0.9% (28 persons) in the public service. An extremely small number of Jews were engaged in the wholesale trade, in the utilities, in the heavy industries, and as bankers and brokers. For the most part, the survey showed, adult male Jews in Trenton were engaged in small business, with 41% of them self-employed. However, in that year there was noticeable a definite trend among the Jews of Trenton away from trade and from the manufacturing and mechanical industries toward the professional and clerical occupations.

HARRY J. PODMORE.

Lit.: Podmore, Harry J., "Jews in Trenton History," *The Community Messenger,* beginning in the September 15, 1925, issue and continuing to July, 1930 (forty-two articles); Robison, Sophia M., "The Jewish Population of Trenton, 1937," *Jewish Population Studies* (1942) 10-21; idem, "Some Characteristics of Trenton and Passaic Jews," *Jewish Social Studies,* vol. 2, No. 3 (July, 1940) 249-54; *Patterns of Jewish Occupational Distribution,* Report No. 6 (1940) 20-21; *The History of Trenton* (2 vols., 1929); Trenton Times Newspapers, *Trenton's Newspapers, 1778-1932* (1932).

TREU, MARQUARD, painter, b. Bamberg, Germany, 1712; d. 1796. His original name was Joel Nathan, and he was the son of Wolf Nathan, court agent of the archbishop of Bamberg. He was sent to study at Prague and Metz, and at an early period in his life came into contact with Catholic circles, especially with the Jesuit Marquard von Rothenhan; it was from him that Joel Nathan, upon his conversion to Christianity in 1733, received his new given name. As Marquard Treu he first became a merchant, proprietor of a specialty shop, and then an artist.

Treu's pictures, once highly esteemed, included portraits, group pictures, still lifes, especially *Küchenstücke* (kitchen utensils), as they were called at the time, and miniatures. Many of them are still preserved in Bamberg, in the former art collection of the residence of the prince bishop and in the municipal portrait gallery. Two of the most interesting of these are his *Astronomers* and *Chemists,* a blending of Italian with Netherlands and German motives. From 1766 to 1780 Treu was inspector of the art gallery at Schloss Pommersfelden, in Upper Franconia, Germany; he was the first Jew to serve as museum director. He was one of the principal representatives of a class of painters very frequent at that time, i.e. painters of Jewish origin who accepted baptism, became court painters at the court of one or another of the numerous German princes, and became the head of an entire dynasty of painters.

Five of Treu's children, Johann Nicolaus (1734-86), Katharina (1742-1811), Maria Anna (1736-86), Agnes (1741-1812) and Johann Joseph Cristoph (1739-98), as well as a daughter of Johann Nicolaus, Rosalie, won fame as painters.

Lit.: Osborn, Max, "Die Malerfamilie Treu. Eine jüdische Künstlerdynastie des 18. Jahrhunderts," *Almanach des Kulturbundes Deutscher Juden in Berlin* (1934-35) 82-88; Landsberger, Franz, "Jewish Artists before the Period of Emancipation," *Hebrew Union College Annual,* vol. 16 (1941) 397; Thieme, U., and Becker, F., *Allgemeines Lexikon der bildenden Künstler.*

TREVES (German Trier; in Roman times, Augusta Trevirorum), city in southwestern Germany, with a total population of 58,000, including 800 Jews (1933). It contained one of the oldest and most important Jewish communities in Germany, which can be traced back to the year 1066. In that year Archbishop Eberhard intended to expel all the Jews from Treves; he died suddenly, however, while officiating at the church. The epitaph on his tombstone charges that the Jews killed him by magic, burning his effigy.

The First Crusade in 1096 took numerous Jewish victims also in Treves. Many Jews killed their wives and children to prevent their being slaughtered by the Crusaders; others fled to the palace of Archbishop Egilbert, who protected them because they agreed to conversion. After a year, however, the converts resumed the Jewish faith by permission of Henry IV, with the sole exception of Rabbi Micah.

In the 12th cent. there lived in Treves the Jew Joshua, who was an esteemed physician, mathematician and astronomer, as well as a Hebrew scholar; he assumed the Christian faith. After the expulsion of the Jews of Treves in 1262, Lombards were invited instead of the Jews; they practised usury to a much greater extent, however, than the Jews had done before them. However, the elector of Treves, Baldwin, had in his employ Jews who served as his financial agents. One was Muskin, who was active from 1323 to 1326. Another was Jacob Daniel, a banker, who served until 1341 and bore the title "Judaeorum dominus" (master [lord] of the Jews). His son-in-law, Michael, was Baldwin's financial agent until 1349.

In 1339 the Jews suffered persecution by the bands of the Armleder, in 1349 the Black Death was blamed on them, and in 1418 they were expelled by Archbishop Otto von Ziegenheim. In 1500 the Jews returned to Treves, and in 1555 Archbishop John granted them privileges in return for new high taxes; these taxes were renewed in 1679, but the Jews were not given protection against frequent ransacking and persecution. The French occupation of the city in 1794 brought final relief for the Jews after frequent oppressions, chicanery and sufferings throughout the 17th and 18th centuries, wherein also Catholic students participated.

Treves had a large Jewish quarter, called in the Middle Ages *vicus Judaeorum,* and in modern times the Judenplatz. At the Jewish Mauergasse, near the cemetery, was the synagogue and the community center for recreation. Treves had a *Judenbischof* (Jews' bishop) of the same rank as the *Judenmeister* (Jews' master) in other cities. The new synagogue was erected in 1859. One of the famous rabbis active in Treves in more recent times was the Talmudist Moses Samuel Zuckermandel (1836-1917). Karl Marx was born in Treves in 1818.

After the Nazis' assumption of power (1933) the small Jewish community of Treves was subjected to the same anti-Jewish legislation as all the other Jews of Germany. In 1943 no Jews were living in Treves.

Lit.: Graetz, H., *History of the Jews,* vol. 3 (1927); Wiener, *Emek Habacha,* paragraph 158; Depping, *Die Juden im Mittelalter,* 112; Salfeld, S., *Das Martyrologium des Nürnberger Memorbuches* (1898); Nussbaum, "Altjüdische Grabdenkmäler in Trier," *Hamburger Israelitisches Familienblatt* (1903), No. 28, p. 17; Hanbrich, *Die Juden in Trier* (1901); *Publications of the American Jewish Historical Society,* No. 28 (1922) 143-44, 148; May, Jacob, "Die Steuern und Abgaben der Juden im Erzstift Trier," *Zeitschrift für Geschichte der Juden in Deutschland,* vol. 7 (1937), 156-79; Altmann, Adolf, *Das früheste Vorkommen der Juden in Deutschland* (1932); Kober, A., in *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 77, pp. 100-13.

TREVES (also **Trefus, Dreyfus, Trevis, Trivash, Tribas**), a family of Jewish scholars which seems to have originated in the French city of Trèves, and representatives of which were prominent in various countries from the 14th cent. into the 20th. The first known member of the family was Joseph ben Johanan Treves, who was rabbi either in Paris or Marseille in the middle of the 14th cent.

Mattithiah ben Joseph Treves (b. Paris, about 1325; d. 1387) was the son of Joseph ben Johanan Treves, and was appointed chief rabbi of Paris by Charles V (1363). Earlier, he had lived in Spain and returned to Paris to establish a seminary. He was the author of several studies on the Talmud and of liturgical poems.

Johanan ben Mattithiah Treves (d. Italy, 1439), the son of Mattithiah ben Joseph Treves, succeeded his father to the chief rabbinate of Paris. He was the object of dialectical attacks by Isaiah ben Abba Mari. After the expulsion of the Jews from France (1394), Treves went to Italy. His responsa indicated that he was recognized as one of the leading exegetes of his period. His brother, Joseph ben Mattithiah Treves (d. Italy, 1429), was a liturgical poet. Another of the earlier Treves in Italy was Abraham ben Solomon Treves, 16th cent. rabbi, who migrated to Turkey.

Among the later members of the family was Giacobbe Treves (b. Milan, Italy, 1843), novelist, Jewish historian and editor of the first half of the *Dictionnaire des écrivains.* Claudio Treves (b. Turin, Italy, 1869) was an Italian Socialist leader and a member of the Italian Senate, as well as editor of *Tempo.* Giuseppe Treves (b. Venice, Italy, 1759) was made a baron by Napoleon. His sons, Jacob (b. 1788; d. 1885) and Isaac Treves, were well-known philanthropists in Venice, and were both ennobled by the Austrian emperor in 1835. Albert Baron Treves (b. 1855; d. 1921), grandson of Jacob Treves, was an Italian senator.

Among the German and French representatives of the family were Eliezer ben Naphtali Hirz Treves (b. 1495; d. 1565), rabbi in Frankfort; Levi ben Jacob Treves, 16th cent. French rabbinical scholar; and Naphtali Hirz ben Eliezer Treves, 16th cent. Hazan in Frankfort. Further east there were Dob Bär ben Judah Treves (d. 1803), rabbi in Hungary, then rabbinical judge in Vilna; Jacob Treves, 17th cent. Russian scholar; Jehiel ben Simeon Sofer Treves, 18th cent. Russian rabbi and author; Aryeh Löb ben Naphtali Treves (b. 1848; d. 1873), contributor to the *Hamaggid* in Russia; and Hillel David Trivash, rabbi and author (b. Vilna, Lithuania, 1841; d. Wilky, 1901.

NATHAN RICARDO.

Lit.: Jewish Encyclopedia, vol. 12, pp. 243-48; Schaerf, Samuel, *I cognomi degli ebrei; Brülls Jahrbücher,* vol. 1, p. 87.

TREVES, EUGENIO, authority on Italian literature, and author, b. Milan, Italy, 1888. He taught Italian literature at the University of Grenoble, France, from 1911 to 1913, when he was invited to teach at the Technical Institute in Vercelli, Italy. There he founded the review *Vercelli Nobilissima,* and contributed articles and studies on Italian literature to the leading periodicals and magazines of the country. Among the literary studies of Treves which are of particular interest are *Le lettere di M. Buonarroti* (Florence, 1924) and *Leggende Piemontesi* (Milan, 1931).

TRIBES, TEN LOST. It is not known at what period Jewish tradition began to speculate on the fate of those of the Ten Tribes of the Kingdom of Israel whom "the king of Assyria . . . carried away unto Assyria, and placed them in Halah, and in Habor, on the river of Gozan, and in the cities of the Medes" (*II Kings* 17:6). The Biblical accounts omit all details, but popular fancy and learned speculation found that sufficient for the weaving of legends.

In some of the books of the Apocrypha the story of the "Lost Ten Tribes" is already substantially the same as was familiar throughout the Middle Ages. *II Esdras* (*IV Ezra*) 13:39-47 speaks of the "ten tribes . . . carried . . . beyond the river into another land" and from here they "would leave the multitude of the heathen and go forth into a further country, where never mankind dwelt, and they entered by the narrow passages of the river Euphrates." God wrought wonders and stayed the springs of the river until they were passed over. The land which they finally reached was called Arzareth, a corruption of the Hebrew *'eretz 'ahereth,* "another land" (cf. *Deut.* 29:27). They were to stay there until the time when they were to return with the Messiah to a renewed Zion.

A political coloring may be detected in the account of Josephus (*Antiquities,* book 11, chap. 5, section 2) that "there are two tribes in Asia and Europe subject to the Romans while until now there have been ten tribes beyond the Euphrates, countless myriads whose numbers cannot be ascertained." Elsewhere he speaks of a river which dries up for six days and runs on the seventh, whence it is called the Sabbatic river. This river (Sambation), however, is as yet unconnected with the Ten Tribes.

The hope and belief that the Ten Tribes will share in the Messianic struggle was put to the test during the Bar Kochba rebellion (132-35 C.E.). Akiba, the active propagandist for Bar Kochba's Messianic claims, no doubt was motivated by realistic patriotic reasons when he maintained that "the ten tribes shall not return again, as it is written: 'And he cast them into another land like this day.' Like as this day goes and returns not, so do they go and return not" (*Sanh.* 10:3; cf. Ginzberg, Louis, *Legends of the Jews,* vol. 6, p. 407 et seq.). Eliezer, on the other hand, seemed to express the prevailing opinion that "Like as days grow dark and then grow light, so also after darkness is fallen upon the Ten Tribes, shall light hereafter shine upon them." Later Tannaim rebuke Akiba for his stand, and incline to the view of Eliezer (*Sanh.* 110b).

The earliest literary records of the familiar medieval legends is found recorded by Eldad Hadani, a traveler who suddenly appeared in Kairwan with the claim that he was a representative of the fighting kingdom of the Ten Tribes somewhere in East Africa. He gives a detailed account of his own clan, the tribe of Dan, but he also brings news of other tribes, Simeon and Manasseh, who live near the land of the Khazars, six months' travel from Jerusalem, and who receive tribute from a number of heathen and Islamic nations. Whether Eldad was an impostor, a Karaite missionary or really a member of some semi-independent Jewish group in Africa, has not been definitely determined. His account created a great stir in the schools and bazaars of North Africa; preserved in a number of versions, it has become the pattern of practically all later stories. The Christian legend of Prester John's making the Jewish tribes and the Bene Mosheh subject to a Christian ruler no doubt is a reaction to the Jewish claim that somewhere the Jewish kingdom is a reality. Benjamin of Tudela and Pethahiah of Regensburg, the famous Jewish travelers, also repeat stories heard from Jews living near the Caucasian mountains about warlike Jewish tribes.

The great Messianic upheaval which gripped the shrunken Byzantine Empire during the First Crusade (1096) also was accompanied by rumors of the Ten Tribes behind the dark mountains starting their trek

through the "wilderness of nations," there to be joined by other straggling groups from Khazaria and other remote regions.

The Christian legend took a new turn sometime during the 12th cent. (in the work of Petrus Comestor) when the Ten Tribes, lost in a far away land, were associated or even identified with the hordes of Gog and Magog who were said to have been shut up behind the Caspian mountains until the end of days, when they were to break out to fight for Antichrist in his last desperate struggle. It was the logical step for the anti-Jewish bias of the Christian legend. When the Tatars invaded Central Europe in the 13th cent., the West became alarmed. Rumors were current that the wild horsemen were really the "hidden" Ten Tribes and that the Jews were in league with them, secretly supplying them with weapons and advice. It was also then that the legend of the Red Jews beyond the River Sambation arose which was also popular among the Jews.

In the 15th and early 16th centuries, with renewed Jewish pilgrimages to the Holy Land, legends of the Ten Tribes were revived, fostered now by semi-professional news gatherers. The struggles of the Falashas, an African clan professing Judaism, against the Christian kingdom of Ethiopia, identified as the kingdom of Prester John, reechoed in Egypt and Palestine and took on the typical coloring of the Ten Tribes legend. Abraham ben Eliezer Halevi, a fiery Messianic propagandist, saw in their struggles the harbinger of deliverance or at least a portent. Abraham of Perugia, in Italy, entertained a clearing house for stories of the rise of the Ten Tribes in various parts of the globe. Some of these legends rise to a fantastic height, showing an army of these "hidden" tribesmen ready to march on Rome, deploying near Ancona, the very port from which Pope Pius II hoped to start his crusade against the Turks.

These stories eventually reached the stage of political action with David Reubeni, who claimed to be the brother of Joseph, king of 300,000 men in the desert of Habor, comprising the tribes of Gad, Reuben and half of Manasseh. Reubeni proposed an alliance with the pope and the Christian nations against the Turks, the European nations supplying the ammunition and his brother the manpower, to strike the Turks from the south. The tragic outcome of this political Messianism is well-known. But legends continued to grow among both Jews and non-Jews. Throughout the 16th cent. there were German "newspapers" (some of them printed) about the breaking out of the Ten Tribes, their presenting an ultimatum to the sultan, and the like. The Sabbatian movement in its early stages was also accompanied by similar "portents." However, by that time their active nature was already weakened.

There is an account in Yiddish (*Geliloth Eretz Yisrael,* Lublin, 1634) by Gerson ben Eliezer Yiddels of Prague, who claimed to have started out from Salonika with a caravan for the purpose of selling iron to the Ten Tribes. While many scholars consider the story pure fiction, it merited the investigation of Paul Borchardt, who claims to find in it an account of Falashas of the time (*Anthropos,* 1923-24, pp. 264-66).

During the 18th and 19th centuries expeditions from Jerusalem to "discover the Ten Tribes" were attempted. Significantly enough, these stories emanated from circles in Palestine interested in maintaining a Jewish community of scholars who prayed for the restoration of Zion. Appeals to the European communities to finance these expeditions to learn about the Ten Tribes and perhaps to teach them Orthodox Judaism were coupled with the urgent request that the wealthier West remember needy scholars in the Holy Land.

It is interesting to note that the famous Judah Löwe ben Bezalel of Prague, while not denying the existence of the river Sambation and a Jewish country in a far away land, maintained that members of all Jewish tribes were to be found in the present Jewish Diaspora.

With the rise of geographical knowledge, Christian legends about the Ten Tribes turn from eschatological speculation to "scientific" ones. Christopher Columbus duly saw "Arzareth," the abode of the Lost Ten Tribes, in his newly discovered Indies (Box, *Ezra Apocalypse,* p. 298). Early ethnologists, discovering peoples whose customs seemed to them to resemble Biblical traditions, immediately attempted to identify these peoples with the Lost Ten Tribes. No part of the globe was free from these "discoveries" from the Bushmen to the Tatars and from the Patagonians to the Eskimos.

Maps of the 15th cent. relegate the Ten Tribes to the far northeast, next to Gog and Magog and the Amazons. The most persistent account, and one which is of peculiar interest to Americans, is the thesis of Thomas Thorowgood, who maintained in 1650 that the "Indians are Judaical." In his work *Iewes in America* (London, 1650) he incorporated also the account of a certain Antonio Montesino, a Marrano traveler, who claimed that while journeying through Quito, Ecuador, he saw natives of the tribe of Reuben who practised some kind of Judaism. Thorowgood heard this story from Manasseh ben Israel (cf. Wolf, *Manasseh ben Israel*).

A special and rather noteworthy place is occupied by the Anglo-Israelite theory which claims the identity of the Anglo-Saxons (and kindred peoples) with the Lost Ten Tribes, with the important corollary that the prophecies of Isaiah and others apply to them.

American and British scholars, perhaps due to their interest in and love for the Bible, and perhaps also to their colonial zest, have concerned themselves vitally with the enigma of the Lost Ten Tribes. To this day new "discoveries" are frequently made and as often refuted; a noteworthy example is A. Grant's *Nestorians* (New York, 1841), which claims that these ancient Syrians are identical with the Ten Tribes.

As late as 1928 the problem interested the British public to the extent of examining the question whether the Afghans were the Lost Ten Tribes. On the occasion of the visit of the king and queen of Afghanistan in England, London newspapers mentioned the claim of the leading clan of the Afghans, the Durani, to be the descendants of Israel, and who therefore call themselves Beni Israel. Such and like traditions, especially those connected with tribes inhabiting the regions of the Caucasus, are not far fetched and may perhaps represent a kernel of historical reality (cf. Holdich, Sir Thomas Hungerford, in *Nineteenth Century,* July, 1919, pp. 111-15).

See also: ANGLO-ISRAELISM; FALASHAS; LOST TRIBES; SAMARITANS; SAMBATION. ABRAHAM BERGER.

Lit.: Kobetz Al Yad, vol. 4 (1888), published by the Mekize Nirdamim society and edited by Adolf Neubauer (15th and 16th cent. legends chiefly); Neubauer, Adolf, "Where Are the Ten Tribes?", *Jewish Quarterly Review,* vol. 1 (1888-89); Laser, S. M., "Riddle of the Ten Tribes" (Hebrew), *Hashiloah* (1908); Berdyczewski (Bin Gorion), M. J., *Der Born Judas,* vol. 5, pp. 25-39, 270-78; Anderson, A. R., *Alexander's Gate, Gog and Magog and the Inclosed Nations* (1932); Williams, J. J., *Hebrewisms of West Africa* (1930), chap. 5; the literature in Godbey, A. H., *Lost Ten Tribes, A Myth* (1930), chap. 1; Hyamson, Albert M., "The Lost Ten Tribes," *New Era Magazine,* vol. 6 (Feb., 1905) 264-71.

TRIBES, THE TWELVE, *see* TWELVE TRIBES.

TRIBUNALS. The dispersion of the Jews among the nations raised many questions in regard to civil and criminal cases involving Jews. As a rule the Jews were granted a considerable degree of autonomy in civil matters when both parties in the case were Jews;

they had their own courts, the decisions of which were regarded as valid by the ruling powers. On the other hand, where the civil cases involved non-Jews as well as Jews, tribunals of a special nature were frequently created for that special purpose. In criminal cases Jews were often subject to special tribunals, separate from their own courts or from the courts in which non-Jews were tried. These conditions prevailed up to the time of the emancipation of the Jews.

1. Ancient Times. Jewish courts in Palestine handled all legal cases that occurred in the country up to the time of Roman rule. With the coming of the Roman procurators (6 C.E.) their jurisdiction was limited; and it is reported that about 30 C.E. the right of capital punishment was taken away from them. However, when Christianity became the dominant religion of the Roman Empire in the 4th cent., the state began to limit the right of the Jews to hold their own courts. In 398 the emperors Arcadius and Honorius decreed that the Jewish courts were to be regarded as courts of arbitration only, but their decision was binding if both parties agreed to accept it. In 415 Theodosius II issued a law that all suits involving Jews, even if both parties were Jewish, had to be decided before a Christian judge; the only exception were disputes between Jews over religious matters.

In the Parthian and Persian empires the Jews had a greater measure of autonomy; if one of the parties was Jewish and the other non-Jewish, they could determine by agreement whether they would bring the case before the Jewish or the government court, and in either case the decision was final.

2. Middle Ages. In Germany the Carolingian emperors reserved to the king the right of jurisdiction over the Jews, who were regarded as being under his protection. However, the status of the Jews in regard to tribunals or courts was not uniform. The cities as a rule tried to force the Jews to submit to their own tribunals. The most intolerant of these was Zurich, which demanded that the Jews bring all their disputes to the municipal courts. On the other hand, the Jews were practically autonomous in Cologne, Speyer, Worms and Würzburg, in civil matters. In two places, Nördlingen and Schweidnitz, they had received privileges from Ludwig the Bavarian (1331) permitting corporal punishment to be inflicted by order of Jewish courts. In Augsburg, on the other hand, the imperial administrator pronounced judgment in cases involving the killing or injuring of Jews. According to Thuringian law, brawls and manslaughter in which both parties were Jews were brought before a Christian judge, who rendered his verdict; after this Jewish courts might impose an additional penalty based on Jewish law.

Up to 1380 the Jews of Spain had full civil and criminal jurisdiction over cases involving Jews; then the right of imposing and executing the death penalty was taken away from them. After 1412 they had to submit their civil disputes to the regular courts; later, the Christian clergy frequently claimed jurisdiction over Jews. Mixed courts of varying composition existed in both Arabic and Christian Spain for disputes between Jews and non-Jews. However, such lawsuits could come before a Jewish court if the parties agreed to it or the judge recommended it. In Portugal Jewish courts could function in cases of disputes between Jews and non-Jews, but the royal judge decided all criminal cases in which Jews were the defendants.

In France Jews had jurisdiction over their own civil cases, and in 1360 this was extended to criminal cases. Up to 1359 disputes between Jews and Christians were decided by the regular courts; from then until 1388 the Jews were placed under a special "guardian." In England Jews took care of their own civil cases. Up to 1204 a civil case between a Jew and a non-Jew was decided by a Jewish court if the defendant was a Jew; after that time the royal courts decided the case.

In many cases where a Christian brought a suit against a Jew, the place of trial was the synagogue, since, according to medieval law, it had to be near the residence of the defendant. In many cases, particularly in southern Germany, the judges included both Jews and Christians. Thus the Augsburg municipal law, which remained in force until 1436, provided that in all cases of charges against the Jews, the bailiff was to fix the date for the trial in the synagogue. He brought several Christians to act as judges, while the Judenmeister brought several Jews. The bailiff put the questions to the Christian witnesses or parties, and the Judenmeister to the Jews. Decision was by a majority vote. There is a similar provision in the regulations for the Jews of Hof issued by Burgrave Frederick of Nuremberg (1373). Frederick II of Austria in 1244 issued the regulation that disputes between Jews were to be decided by the chief chamberlain or the duke. A usual rule was that the ruler to whom the Jews were directly subject was to act as judge in cases in which they were involved; in the later Middle Ages, when various rulers, such as the emperor, the duke or the city authorities all claimed the right to rule the Jews, there was a similar dispute as to jurisdiction.

3. Modern Times. In 1524 Pope Clement VII decreed that disputes between Jews and non-Jews should be decided by a special court which was under the direction of the vicar-cardinal. In Venice (1535) and in Germany (1519) the government endeavored to prevent Jews from resorting to rabbinical courts in every case, if one of the parties preferred a decision from the regular courts.

In Poland and Lithuania civil cases involving a Jew and a Christian were decided by the voyevode or by a Christian judge especially appointed for that purpose, with the title Judex Judaeorum ("Jews' judge"). In every case, the king himself was the highest court of appeal. On private estates the court of the landowner was also the highest judicial body for the Jews. After 1557 ritual murder cases could be tried only before the Sejm in the presence of the king and the highest dignitaries. In 1776 Austria made a law regulating the courts to which Jews had to go in all legal disputes. Those between Jews were decided by Jewish courts; those between Jews and Christians, as well as criminal cases, were settled by the general courts.

With the emancipation of the Jews, the Jewish courts were no longer given a separate jurisdiction, separate tribunals ceased to be formed, and all cases were decided by the general courts.

See also: COURTS; OATH MORE JUDAICO.

SIMON COHEN.

Lit.: The general Jewish histories; Marcus, Jacob R., *The Jew in the Medieval World.*

TRIEBER, JACOB, jurist, b. Raschkow, near Breslau, Germany; d. Little Rock, Ark., 1927. When fourteen years old he was brought to America by his parents who were emigrating to the United States.

During the following two years he attended high school at St. Louis. After school hours he was a newsboy and a theatre usher. Becoming an American citizen by virtue of the naturalization of his father, and admitted to the bar at Helena, Ark., shortly after becoming of age, he entered into law partnership with the attorney in whose office he had read law by day while supporting himself by doing recording and other work at the county court house at night.

A delegate to several Republican national conventions, a candidate for election to Congress, state super-

visor of the federal census of Arkansas, he was always a Republican politically. From 1897 to 1900 he was United States Attorney of the Eastern District of Arkansas. Appointed in 1900 to the office of United States judge for the same district, he thus became the first Jew ever to have been made a United States federal judge. While under consideration for this post he insisted in the most positive terms that President William McKinley, before nominating him for confirmation, be told that no Jew previously had held a United States federal judgeship. He served continuously as district federal judge during the twenty-seven years from the date of his appointment until his death.

Trieber was grand master of the Masonic Grand Lodge of Arkansas in 1906, and president of the Arkansas Bar Association in 1914. He drafted many of the laws written into the Arkansas statute books, including the Banking Law, and was the author of papers printed in Bar Association journals and other law publications. He warmly supported total abstinence from intoxicating drink, and the enactment and enforcement of stringent laws regulating the alcoholic beverage traffic seemed to him to be morally and economically expedient. HARRY H. MAYER.

Lit.: Who's Who in America (1925-26); *New York Times,* Sept. 18, 1927; *Kansas City Jewish Chronicle,* Oct. 21, 1927.

TRIENNIAL CYCLE, *see* PARASHAH.

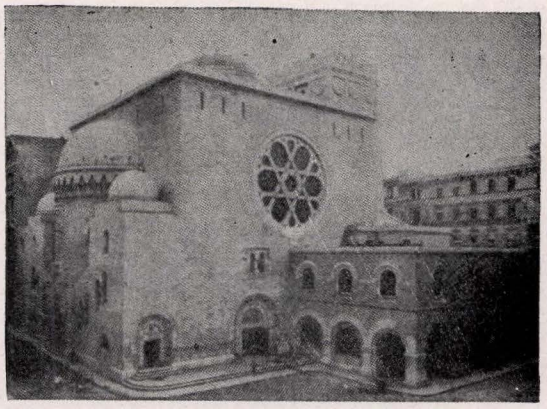
TRIER, HERMAN MARTIN, pedagogue and Danish statesman, b. Copenhagen, Denmark, 1845; d. 1925. He was active in introducing manual training into Denmark's schools. In 1882 he founded the Danish movement for the education of workmen, and from 1883 to 1893 acted as its head. From 1884 to 1889 he was president of the Danish liberal students' association. Trier was active also in the field of prohibition. In 1884 he was elected member of the Danish chamber of deputies, and with interruptions kept his seat until 1909. In 1895 he became vice-president and in 1901 president of this body. In 1910 he was appointed to membership in the Danish upper house. From 1893 to 1917 he was a member of Copenhagen's municipal council, and from 1898 to 1907 its chairman.

Trier wrote prolifically on pedagogical subjects. His various writings in this field are collected in the work *Pædagogiske Tids- og Stridsspörgmaal* (3 vols., 1892-93). A collection of essays appeared under the title *Af Dagen og Vejen* (1876-83), while his work *Kulturhistoriske Personligheder,* comprising a number of biographies, was published during the years 1876 to 1883.

Lit.: Salmonsens Konversations Leksikon, vol. 23 (1927) 751.

TRIER, WALTER, painter, draughtsman, and caricaturist, b. Prague, Bohemia, 1890. He studied first at the Academy of Prague, and then proceeded to Munich, where he became a pupil of Franz von Stuck at the Munich Academy. As a youth of nineteen, he was already a collaborator on some of Germany's foremost artistic and, especially, caricaturistic magazines, such as *Jugend, Simplizissimus* and *Lustige Blätter.* The editor of the latter periodical invited him to Berlin, where he settled in 1910.

Trier's natural gift for humorous and unsatirical caricature made him popular. His witty brush made him, in particular, a successful illustrator of books concerning folklore, and books for children, such as *1000 Bauernwitze. Kluge Derbheiten aus Bauernmund* (1917) and Oscar Seyffert's *Spielzeug* (1922). He was the illustrator of the "Fridolin-books," *Fridolins Siebenmeilenpferd, Fridolins Harlekinade,* and *Fridolins Zauberland,* all of which appeared in 1926.



The principal synagogue at Trieste

In 1928 he collaborated as an illustrator on Fred A. Coleman's *Artisten,* and in 1930 on Gabrielli and H. Striem's *Das Wunderauto.* In the following year he worked with the poet Erich Kaestner on *Arthur mit dem langen Arm* (*Ein Bilderbuch*) and *Das verhexte Telephon.* He painted for many art magazines.

Occasionally Trier exhibited paintings. His pictures are of an oddly dualistic quality depicted in a setting of impressionistic and rather natural landscapes, contrasted with groups of people of coarse character, outline and coloring. Yet his naïve humor and sensitive artistry never fail of their charming effect.

After the Nazis' rise to power Trier left Germany, and immigrated to England, where in 1943 he still continued his work in affiliation with the periodical *Liliput.* ELISABETH GUTMAN.

Lit.: Dresslers Kunsthandbuch; Westheim, Paul, *Künstlerbekenntnisse;* Thieme, U., and Becker, F., *Allgemeines Lexikon der bildenden Künstler.*

TRIESTE, formerly an Austrian, since 1918 an Italian seaport on the Adriatic Sea, with a total of 250,000 inhabitants, including 4,500 Jews (1938). The first Jew mentioned in Trieste was Daniel David of Garcia, a dyer, who lived there in 949; the oldest Jewish tombstone dates from 1325. A document of the year 1383 tells about a Jewish money lender by the name of Lamelino (Lämmlein). From the 14th cent. through the 16th (perhaps with interruptions) the money trade in Trieste was in the hands of Jews, according to a document of 1588.

The first Ashkenazic synagogue in Trieste was built in 1748. After it had been destroyed by fire a new one was erected in 1787. Several years later another synagogue was built by the Sephardim on the site of an ancient cemetery, in the Via del Monte, near the Talmud Torah, annexed to which were a Jewish public school and a Jewish hospital. There were 223 Jewish families living in Trieste in 1788, comprising 670 persons. They were engaged in commerce and industry, but particularly in the leather trade and the production of playing cards. A new Jewish cemetery was built about 1860 on land allotted by the city government.

There are many Jewish charitable institutions in Trieste, including an orphan asylum and a convalescent home for aged invalids. Trieste had many famous Jewish families, among which the most noted are the Parentes, Morpurgos, Hirschels, Salems and Minerbis. The rabbinate had such famous names as Formiggini, Levi, Treves, Marco Tedeschi and Vittorio Castiglioni; the latter left Trieste to become chief rabbi of Rome, serving from 1903 until his death in 1911. A native of Trieste, he did much research work on the history of the city's Jews. Trieste was also the birthplace of many prominent Jews such as Samuel David Luzzatto

(1800-65), the great Italian philologist, poet and Biblical exegete; his cousin, the poetess, Rahel Morpurgo (1790-1871); and Giuseppe Lazzaro Morpurgo (1762-1835), economist and founder of the first Austrian life insurance company in Trieste, who also wrote poetry. Saul Formiggini (1807-73), physician and writer, undertook for the first time to translate Dante's *Divine Comedy* into Hebrew; only the *Inferno* was published, the remainder being discovered later in manuscript by Sabbatini.

From 1912 to 1918 the great scholar, Zebi Peretz Chajes, acted as chief rabbi in Trieste. An outstanding communal leader was Enrico Salem, who was named podestà (mayor) of Trieste for four years by Premier Benito Mussolini (1937), but who, after Italy's adoption of racialism (1938), was forced to resign. Theodore Mayer, one of the staunchest supporters of the "irredenta" movement in Trieste, was, for the same reason, compelled to surrender control of his influential newspaper, *Il Piccolo di Trieste*.

In a speech made in Trieste in September, 1938, Mussolini warned that Italy's conduct toward its Jews would depend on the conduct of the enemies of Fascism abroad. In May, 1940, anti-Jewish demonstrations lasting two days occurred in the city, windows of Jewish schools and synagogues were broken, and several Jewish-owned stores were wrecked and ransacked. In May, 1941, the offices of the Jewish community were raided by the police and a number of Jewish communal leaders arrested on the charge that Jews were spreading anti-Fascist propaganda among the Italian population. In the winter of 1941 to 1942, due to the shortage of coal in Italy, no coal rations were allotted to the Jews in Trieste as well as in other cities.

Lit.: Tribel, in *Corriere Israelitico,* vol. 23, pp. 126-28, 147-49; Morpurgo, in *Rivista Israelitica,* vol. 7, p. 228; vol. 8, pp. 23-24, 75-78, 217, 222-23; vol. 9, pp. 66-67; *Lunario israelitico per l'anno 5698; Publications of the American Jewish Historical Society,* No. 28 (1922) 97, 103; Curiel, R., in *Israel,* vol. 6 (1932) 446-67; vol. 12 (1938) 239-55.

TRIETSCH, DAVIS, Zionist writer, b. Dresden, Germany, 1870; d. Tel-Aviv, Palestine, 1935. From 1893 to 1899 he lived in New York city, where he made a study of the Jewish immigration problem, which he thought would be solved by Jewish colonization in the Near East, on the island of Cyprus. He joined the Zionist Movement, and took part in the First Zionist Congress (1897). However, he opposed the political platform of Theodor Herzl, and offered his own, which was in favor of immediate colonization in Palestine and of a "Greater Palestine" which would embrace the British-owned Cyprus and El Arish. To further this program Trietsch carried on propaganda in his writings and speeches. He maintained that a quick Jewish colonization in Palestine would be possible only on an industrial basis in connection with the establishment of numerous small garden cities. He offered this solution as the final aim of Zionism in his periodical, *Volk und Land.* Trietsch was one of the founders of the Jüdischer Verlag, and of the periodicals *Ost und West* and *Palästina.*

His writings include: *Palästina-Handbuch* (1907; 5th ed., 1922); *Levante Handbuch* (3rd ed., 1914); *Bilder aus Palästina* (1912); *Jüdische Emigration und Kolonisation* (2nd ed., 1923); *Palästina und die Juden, Tatsachen und Ziffern* (1919); *Atlas der jüdischen Welt* (1926); *Palästina-Wirtschaftsatlas* (2nd ed., 1926); *Der Wiedereintritt der Juden in die Weltgeschichte* (1926); *Die Fassungskraft Palästinas* (1930). Besides these, Trietsch published a number of studies, including statistics, on the development of Jewish life in all parts of the world.

Lit.: *Jüdische Rundschau,* 1920, p. 2; 1930, p. 21; Zitron, S. L., *Lexikon Zioni* (1924), col. 2; *New Palestine,* Feb. 1, 1935.

TRINIDAD, an island of the West Indies, lying off the coast of Venezuela, in the northern part of South America. It was ceded by Spain to England in 1802. Geographically and economically belonging to the British West Indies, it is at present administered as a British crown colony.

Trinidad was discovered in 1498 by Christopher Columbus, who was probably a Jew (see vol. 3, pp. 306-10). But since the island was included in the bishopric of Cuba in the early 16th cent., it was ruled by the Inquisition, and therefore no Jew could live there until 1783, when the Inquisition terminated its rule in Cuba and its dependencies. Jewish settlements at Trinidad thus go back to the end of the 18th cent., but organized Jewish life did not begin until 1938, when a greater number of refugees from Central Europe began to settle on the island. In 1900 there were thirty-one Jews living on the island. As to the number of Jews living in Trinidad in 1943, no reliable estimates are available. In 1893 Sir Nathaniel Nathan was appointed senior puisne judge of Trinidad. In 1898 he became attorney general, and from 1901 to 1903 he acted as chief justice of Trinidad.

In January, 1941, four air and naval bases on the west coast of Trinidad, special anchorage rights in the Gulf of Paria and wharfage facilities at Port of Spain, the capital of Trinidad, were granted to the United States. Subsequently a number of American Jewish soldiers and officials went to Trinidad, which became the greatest single center and base. The economic effects of the American construction work were soon felt, and led to the relaxing of the immigration restrictions.

Passover services were conducted in 1942 by the Jewish Welfare Board for Jewish soldiers in the United States forces at Trinidad.

TRINITY. According to the Christian doctrine of the Trinity, the godhead consists of three persons: God, Jesus, and the Holy Ghost. While these three were still separate in the early church, they gradually amalgamated into a unity. The relation of God to Jesus was conceived as that of father to son. Philo's idea of the Logos as the first-born son of God, a purely spiritual concept, was interpreted literally to fit in with the belief in the fatherhood or motherhood of the deity. Thus, Mary became the "Mother of God."

The raising of Jesus to the position of divinity proceeded step by step and not without struggle. While at first he was considered a man miraculously born of the power of the spirit of God, elevated by God after his death and resurrection as His son to Divine dignity, the church father Tertullian (about 200) distinguished three persons combined into one substance. The difference between person and substance already at that time was difficult to comprehend. Arius (4th cent.) realized the danger of such forms of speech to the belief in God's unity and therefore denied Jesus' equality with God, since he was a creature. He argued that Jesus had not originally been a god, but had finally become God through God's appointment and his own endeavors. But this view was rejected as heresy.

The designation of the third person of the Trinity, the Holy Ghost, stems from a Hebrew figure of speech, the *ruah hakodesh* ("holy spirit"). In Jewish usage, however, this concept was never identified with a separate person, but with a Divine power which could fill men, as, for instance, the prophets.

In the defense of the Trinity, reference to the Cabala and its teachings played an important role. Falsely, without any ground, Christian scholars believed that they could find support for this doctrine in Caba-



A school supported by the Jewish community of Tripoli

listic doctrine. The obscure language of the *Zohar* and of other Cabalistic writings made it possible to read all kinds of foreign ideas into it. Following the peculiar manipulation of Hebrew letters in the Cabala, some Christian scholars tried to find support for the Trinity in the Bible. Johann Reuchlin, for instance, took the second word in the Bible, *bara,* and made the three consonants in this word refer to the three persons of the Trinity: the Beth for *ben,* son; the Resh for *ruah,* spirit; and the Aleph for *'ab,* father. Furthermore, the angelology of the Cabala and the personification of God's attributes marred His unity. Lurian Cabala even speaks of an emanation from God which is divided into the male and female principles. This doctrine, however, is not identical with the Trinity.

Medieval Jewish philosophy always attacked the Trinity by pointing to the impossibility of equating three with one. It also denied that God could become man because this would contradict the doctrine of His incorporeality and spirituality. Finally, it refuted the false interpretation of Biblical passages to prove the Trinity.

MAX DIENEMANN.

Lit.: Seeberg, *Christliche Dogmatik,* vol. 1, p. 366 et seq.; *Die Lehren des Judentums,* vol. 5, p. 399 et seq.; Bloch, P., *Die Kabbala auf ihrem Höhepunkt und ihre Meister;* Joel, D. H., *Religionsphilosophie des Sohar;* Hastings, James, edit., *Encyclopedia of Religion and Ethics,* vol. 12, pp. 458-62.

TRIPOLI, capital of the Italian colony of Tripolitania, in North Africa, with a population of 50,000, including about 15,000 Jews (1943). A Jewish settlement may have existed there already in ancient times, but the first historically authenticated Jewish community dates from the era of the Fatimid domination (969-1171), when the community consisted of about 800 persons, immigrants from neighboring African territory. According to a report by Simon Labi, who had settled in the city as a rabbi, there were, in 1549, only a few Jews living there, but when, two years later, Tripolitania was conquered by Sultan Suleiman the Magnificent, the influx of Jews increased considerably. In 1667 a disciple of Sabbatai Zebi tried to establish a Sabbatian sect in the city, but was expelled by the Jews themselves. The community was twice in danger of being annihilated, the first time in 1705 by the Bey of Tunis, the second time in 1792 by the corsair Borghel; in memory of these events the rabbis of Tripoli instituted a Purim Sherif and a Purim Borghel, to be celebrated annually on the 24th and 29th of Tebeth respectively.

When the traveler Benjamin II (Israel Joseph Benjamin) visited Tripoli (1850), the city had 1,000 Jewish families, eight synagogues, several Talmud Torah schools and four rabbis. In the 20th cent. Tripoli had eighteen synagogues, eleven Yeshivas, two schools established by the Alliance Israélite Universelle of Paris, and several charitable institutions; it had a periodical, *Degel Zion* (Flag of Zion).

The relations between the Italian conquerors of Tripolitania—the country was wrested from the Turkish Empire in 1912—and the Jews were satisfactory at first, even after the establishment of the Fascist rule. In 1928 King Victor Emmanuel III, during his first official visit to Libya, attended the inauguration of a new synagogue, situated in the Al Hera quarter of Tripoli. In the late 1930's, however, the Fascist regime favored the Mohammedan population at the expense of the Jews, and the anti-Semitic trend of the Fascist regime after the establishment of the Berlin-Rome Axis


סדר
תקוני כלה לליל שבועות כמנהג קק
טריפולי דלברבריאה
בויניציאה
לשנת
IN VENETIA 1680.
Nella Stamparia Vendramina.
Con Licenza de Superiori.

Title-page of a ritual employed by the Jewish community of Tripoli, printed at Venice in 1680. From the Sulzberger collection at the Jewish Theological Seminary of America

led to the decree issued by Italo Balbo, governor of Libya, that the Jewish-owned shops situated in the European quarters of Tripoli were to be kept open on Saturdays and Jewish holidays (1937), the flogging of five Jewish merchants who had disobeyed the decree in a public square of Tripoli, the exclusion of the Maccabi athletic organization of Tripoli from the Libyan Sports Federation, the closing of the Ben Yehouda cultural organization, and similar measures. Moreover, thousands of young Jews were forced into labor battalions building fortifications and defense posts at the frontiers of Libya.

In the second World War, when American, British and Fighting French forces invaded Tunisia and the British army routed the forces of General Erwin Rommel in Libya (winter, 1942-43), all Jewish men in Tripoli between seventeen and forty-two years of age were, "as a matter of precaution," hurried from the city to a concentration camp in the desert. The Jewish women and children in Tripoli were subjected to a special curfew. The Fascist press charged the Jews of Tripoli with "pro-British sentiments." It was reported that several leading Jews were shot by the Nazis before Tripoli was abandoned by the Axis forces in January, 1943.

See also: LIBYA.

TRITO-ISAIAH, *see* ISAIAH.

TRIVALE, ION (originally Josef Netzler), literary critic and essayist, b. Piteshti, Roumania, 1889; killed at the front in the first World War, 1917. He studied at the Universities of Bucharest and Berlin, and was a teacher at the Jewish high schools Gimnaziul Evreesc and Cultura in Bucharest. His first pen name was Peter Streinul (Peter the Foreigner); later he adopted the name of Ion Trivale, under which he became famous. His volume *Critici Literare* (Literary Criticisms; Bucharest, 1915) was considered so important by Alexandru Philippide, noted Roumanian professor of literature, that he dealt with it in a thirty-four page report and recommended it to the Roumanian Academy.

Vina Rezboiului (War Guilt) was also published in 1915. Trivale translated several stories by Mark Twain under the title of *Schite Umoristice*. Serving at the front as a second lieutenant in the Roumanian Army during the first World War, he was killed at the age of twenty-seven.

TRNAVA (in German, **Tyrnau;** in Hungarian, **Nagyszombat),** city in Slovakia. Until 1919 it belonged to Hungary. The oldest Jewish tombstone found at Trnava dates from the year 1340 and is that of Israel ben Hayim, who fell a victim of murderers during his night's rest. Another tombstone refers to the year 1391 as a year of lament. At that time the Jews of Trnava appear to have practised extensive money lending; a Viennese document of 1389 deals with a financial transaction between Rosel, a Jewish woman of Trnava, and the Viennese citizen Andreas Müller.

Isaac Tyrnau, author of *Minhagim Lechol Hashanah* (manuscript, 1400), was rabbi of Trnava in the early 15th cent. His work, a record of the rites and the order of services obtaining among the Jews of Styria, Hungary and Moldavia, was printed both in Hebrew and in Judeo-German several times. He is also the hero of a legendary tale which links his name to an event that happened several decades after his death, the auto da fé of Trnava in 1494, when twelve Jewish men and two women were burned at the stake for the alleged murder of a child. A lament on this event, of which only the first part is extant in a Cracow synagogue codex, is the work of one Joshua ben Hayim.

The motif of infanticide arose again in 1539, when the city obtained permission from King Ferdinand I to expel the Jews, and for the next two centuries it was among the most prized privileges of the city that it did not allow Jews to enter its gates. Only the few Jewish students of the local Catholic university, enjoying the right of extraterritoriality, were an exception to this rule. Among the publications of the Catholic university press are several elaborate Hebraica.

In 1717 Simon Michel, prefect of the Jews of Cisdanubia, concluded a pact with Trnava to allow passage through the territories under the city's jurisdiction to the Jews who, in many cases, were purchasing agents of the Imperial Quartermaster Corps. The pact was abrogated under Empress Maria Theresa (1756), and Jews were again imprisoned and their homes ransacked by the Trnava city council, until Emperor Joseph II opened the gates of Trnava to the Jews. In 1780 Jews of Sasvár, and in the following year those of Ciffer, moved to the city, but only after two decades of litigation did the city agree to give them a burial ground, at which time (1799) the Hebrah Kaddisha was founded, a Zedakah (charity) association having functioned from 1790 on. The community from that time on grew steadily, and in 1855 Simon Szidon, rabbi of Ciffer, removed to Trnava.

Synagogues were erected at Trnava in 1892 and 1915; a school was founded in 1850, with Adolf Munk as its first principal. The Yeshiva of Trnava, directed by Rabbi Max Meir Stein, had an excellent reputation. Zionism had an early following in the community, which was one of the first in the world to have a Zion Association and a Maccabean Sports and Cultural Club (1898). The members of the community made notable contributions to economic life. Under Czechoslovak rule (1918-39) the Jewish community, including the surrounding villages, averaged 2,200 persons.

In March, 1939, Czechoslovakia was dismembered by the German Nazis, and Trnava became a part of Slovakia. Several weeks after this event one hundred Jews of Trnava were cruelly tortured by terrorists. Beginning with the second half of 1941, the Slovak government expelled the Jews, deporting them to various concentration camps, and Jewish life, intellectual, religious and physical, was destroyed to an extent never before witnessed in the tragic history of the Jews of Trnava.

ANNA BETTELHEIM.

TROKENHEIM, JACOB, communal leader and Polish senator, b. Warsaw, Poland, 1879. He received an excellent religious education in the home of his father, Aaron Feivel, who for a generation was one of the most powerful religious leaders in the city of Warsaw, spreading religious education in his native city among thousands of its youth. He also gave to his son Jacob a secular education by sending him to a Warsaw Gymnasium, where he studied for several years. Trokenheim's chief interest was the Agudath Israel of Poland, the ultra-Orthodox-political organization. He helped to develop the organization in Poland until it became a powerful instrument in the world organization. A man thoroughly religious at heart and in mind, and with a fine understanding of world affairs, he represented the Agudath Israel in Jewish communal life in Poland as well as in Polish government bodies.

Trokenheim became a member of the city council in Warsaw when Poland became an independent nation, and remained at this post until the Nazis occupied Poland. From 1931 to 1937 he was a member of the Polish Sejm (Parliament), and in 1937 he was appointed by the president of Poland as a member of the

senate. In all these bodies he served with distinction on various committees. At the same time he took an active part in the Jewish life of Poland. He was a vice-president of the Warsaw Kehillah, a member of the Joint Distribution Committee in Poland, and served as an officer in a number of religious and philanthropic organizations. In his private life he was a successful businessman, known for his charitable endeavors. When the Nazis invaded Poland, he left Warsaw and lived for a short time in the city of Bialystok, but soon returned to his native town and was subjected to all the horrors of the Warsaw ghetto together with his suffering and persecuted coreligionists. Z. TYGEL.

TROKI, surname assumed by several Karaite scholars and writers who lived in the city of that name (situated in the province of Vilna, Russia [Lithuania]); some of them served as high officials of the local Karaite community. The most eminent of them are:

ABRAHAM BEN AARON HAZZAN TROKI, Karaite poet, who lived in Troki in the 17th cent. Many Karaite liturgical hymns with the acrostic "Abraham" are ascribed to him, but his authorship is often uncertain. He must not be confused with a younger namesake, Abraham ben Aaron Hazzan of Nowomiasto, also a composer of hymns.

ABRAHAM BEN JOSIAH TROKI, physician and writer (b. Troki, 1636; d. 1687 or 1688). According to Abraham Firkovitch, he was court physician to King Jan III Sobieski. Of his works, only a hymn appeared in print as a component of the official Karaite prayer-book. Among his unpublished works are *Beth Haotzar* and *Sefer Harefuah,* both medical treatises; *Beth Abraham,* a mystical work; and *Massa Haam,* various essays.

ISAAC BEN ABRAHAM TROKI, polemical writer (b. Troki, 1533; d. Troki, 1594 [or eight years earlier, in both cases, according to Jacob Mann's hypothesis]). His knowledge of the Latin and Polish languages and of Christian dogmatics enabled him to engage in amicable conversations on religious subjects not only with Roman Catholic, Protestant, and Greek Orthodox clergymen, but also with Socinian and other sectarian elders. The fruit of these personal contacts, and of Isaac Troki's concurrent extensive reading in the New Testament and the Christian theological and anti-Jewish literature, was his famous apology of Judaism entitled *Hizzuḳ Emunah* (Fortification of Faith). He himself did not live to complete it, but his pupil, Joseph Malinovski Troki, supplied the preface and index from the author's own written notes and oral remarks.

The work at once won extensive popularity both because of its powerful defense of the Jewish faith and because of its calm and reasonable emphasis of the vulnerable points in Christian tradition and dogmatics. It was studiously copied by interested Jewish readers, some of whom inevitably felt called upon to modify the work in the light of their own views and beliefs. A suggestion, made about 1629 by Zerah ben Nathan Troki to Manasseh ben Israel at Amsterdam, to print the work was, as was to be expected, rejected by that eminently wise Jewish leader. But one manuscript copy, modified and amplified by a Rabbinite copyist, came into the hands of the anti-Jewish Hebraist Johann Christoph Wagenseil, who published it, with a Latin translation and an extensive refutation, under the sensational title of *Tela ignea Satanae* (The Fiery Darts of Satan; Altorf, 1681). Far from squelching Isaac's work, Wagenseil's violent refutation of it merely publicized it and gave rise to numerous debates and controversies in Christian circles, while Isaac's anti-Christian arguments were eventually taken over by the non-Jewish anti-clerical and liberal writers and philosophers of the 18th cent. No less an expert in polemics than Monsieur de Voltaire characterized the *Hizzuḳ Emunah* as a masterpiece in the treatment of its subject. It seems fairly certain, however, that Isaac himself had intended his work to serve for private perusal by competent Jewish scholars only, and would have strenuously objected to its propagation elsewhere.

Wagenseil's text of the *Hizzuḳ Emunah* was reprinted for Jewish use at Amsterdam in 1705; a Yiddish translation appeared in the same place in 1717; an English translation by Moses Mocatta was printed for private circulation at London in 1851; a German translation, accompanied by a revised Hebrew text, was published by David Deutsch (2nd ed., Sohrau, 1873).

Two hymns by Isaac Troki are incorporated in the Karaite liturgy; he is also said to have composed works on Karaite ritual law.

JOSEPH BEN MORDECAI MALINOVSKI TROKI, pupil of Isaac ben Abraham Troki, whose *Hizzuḳ Emunah* he completed and over whose mortal remains he pronounced the funeral oration; d. Lutzk, some years after 1624. He was a man of mild and modest character, and was possessed of considerable learning in both Karaitics and rabbinics. Several hymns and an outline of ritual customs (*minhagim*) from his pen have been included in the Karaite prayer-book. *Haelef Lecha,* a prayer composed by him, was printed at the press of Manasseh ben Israel at Amsterdam in 1643. His *Kitzur Inyan Shehitah,* on the ritual slaughtering of animals, was printed with Mordecai ben Nissan's *Dod Mordecai* (Vienna, 1830).

SOLOMON BEN AARON TROKI, scholar and writer, a native of Pozwol, Lithuania, settled in Troki in 1719, and died there at a very advanced age in 1745. When two Swedish scholars from Riga visited Pozwol in 1696 to 1697, Solomon's knowledge of the Latin language brought him to their attention and he was invited to come to Riga and give lectures on the essence of Karaism. The result of this experience was his treatise *Apiryon* (The Canopy) in defense of Karaism and in condemnation of Rabbinism; only extracts from it have thus far (up to 1943) been published (by Neubauer in his *Aus der Petersburger Bibliothek,* Leipzig, 1866). Of Solomon's other works, *Migdal Oz* is a polemical tract against Christianity; *Lehem Seorim* is a polemic against Rabbinism; *Hanoch Lenaar* and *Rach Vetob* are Hebrew primers for children. Solomon Troki was also a prolific writer of both liturgical hymns and secular poetry, especially occasional pieces for weddings, graduations of his pupils, and the like.

ZERAH BEN NATHAN TROKI, encyclopedic scholar, friend and correspondent of Joseph Solomon Delmedigo (b. Troki, about 1578). In reply to Zerah's inquiries on problems in mathematics, astronomy, physics, medicine, and similar subjects, Delmedigo composed his *Sefer Elim* (Amsterdam, 1628-29). Zerah Troki maintained also an extensive correspondence with other scholars, including Manasseh ben Israel. Two hymns by Zerah are incorporated in the Karaite prayer-book; other hymns by him were written in both Hebrew and Judeo-Tatar. LEON NEMOY.

Lit.: Mann, Jacob, *Texts and Studies,* vol. 2 (where earlier literature is indicated).

TROPER, MORRIS CARLTON, United States Army officer, overseas relief executive, and accountant, b. Brooklyn, N. Y., 1892. He received his education at the College of the City of New York (A.B., 1914) and at New York University (B.C.S., 1917; M.C.L., 1918; J.D., 1925).

In 1925 he was admitted to the bar. Between 1914 and 1918 he taught in public schools in New York, and was an accountancy instructor at the College of the City of New York in 1920. In 1919 Troper became a member of the firm of Loeb and Troper, certified public accountants. In 1936 he was elected director of the New York State Society of Certified Public Accountants, and served as its president until he went abroad late in 1938 on a mission for the American Jewish Joint Distribution Committee (J.D.C.).

Troper was national comptroller of the Allied Jewish Campaign in 1930, of the United Jewish Appeal in 1934 to 1935, and was executive vice-chairman of the Greater New York Campaign of the American Jewish Joint Distribution Committee in 1936. In 1938 he was appointed chairman of the European Executive Council of the J.D.C., and proceeded to Europe to reorganize the J.D.C.'s European activities.

In this post Troper distinguished himself at a time when distress was mounting rapidly among the Jews in Europe. In the course of his duties he visited nearly every important European capital. He was in Berlin on November 10, 1938, when anti-Jewish pogroms raged throughout Germany. He was in Rome the day before Italy entered the second World War. He remained in Paris, where the European headquarters of the J.D.C. were located, until the day before the German troops entered the city. He made his way to Southern France and then to Lisbon, where he opened new headquarters. In recognition of services rendered to refugees who fled to France, he received the decoration of the French Legion of Honor in 1940.

During the three and a half years of Troper's service as the J.D.C.'s European chairman he supervised the administration of over $20,000,000 in J.D.C. funds expended abroad. He conferred with Jewish leaders of practically every community, was instrumental in consolidating and strengthening local communal organizations, and maintained contact with officials of foreign governments and intergovernmental agencies.

From time to time during his stewardship of the J.D.C.'s European program, he returned to the United States for consultation with J.D.C. officers. On each occasion he made rapid coast-to-coast tours of the United States, addressing communities in behalf of the nation-wide campaigns of the United Jewish Appeal, and bringing to his hearers vivid, first-hand accounts of the European tragedy.

In April, 1942, Troper resigned his chairmanship of the J.D.C. European executive council to accept the commission of lieutenant colonel in the Fiscal Division of Services of Supply in the Army of the United States, serving as chief of the Cost Analysis Division. FANNY R. ADLERSTEIN.

TROPP, *see* CANTILLATION.

TROTSKY, LEON DAVIDOVICH (originally Lev Bronstein), communist and revolutionary leader, b. Yanovka, province of Kherson, Russia, 1879; assassinated at Coyoacan, near Mexico City, Mexico, 1940.

Trotsky's father, a well-to-do farmer (there were forty Jewish farming colonies with a total population of 25,000 in the provinces of Kherson and Ekaterinoslav at that time), sent him to study at Odessa and at Nikolaev. However, he did not complete his studies because, given to revolutionary activities from his youngest years, he was arrested in 1898 and deported to Siberia. In his autobiography, *My Life* (1930), Trotsky says:

"Until I was nine years old I lived in a remote little village. For eight years I studied at school. I was arrested for the first time a year after I left school. For universities, like many others, I had prison, Siberia and foreign exile. In the czar's prisons I served four years in two periods. In czarist exile I spent about two years the first time, a few weeks the second. I escaped from Siberia twice."

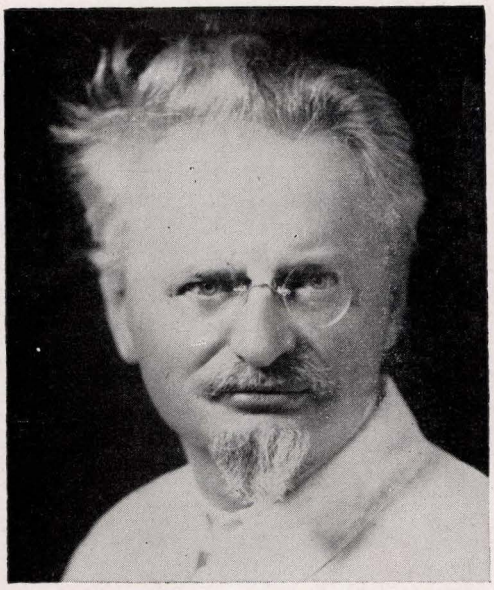
He assumed the name of Trotsky (which was that of one of his jailers) when he escaped from Siberia the first time. He then went to London (1902), where he worked with Vladimir Ilyich Lenin on the *Iskra* (Spark). In 1903, the year of the split of the Russian Socialist Party into Mensheviks and Bolsheviks, Trotsky sided with the Mensheviks without, as he later asserted, formally adhering to them. Returning to Russia when he heard about the outbreak of the first revolution (1905), he became chairman of the Petersburg Soviet of workers' deputies and, arrested together with all his associates, was sent for the second time to Siberia. But after a few weeks he fled to Europe, spending most of his time in Vienna writing books and articles, all devoted to revolutionary theories and propaganda. In 1913 Trotsky made a trip through the Balkan countries and, going to Roumania, studied the agrarian and Jewish problems there.

During the first World War Trotsky edited (at Paris) the *Nashe Slovo* (Our Word), and when he was exiled from France (1916) went to New York city. There (from January to March, 1917) he contributed to the Socialist daily paper *Novy Mir,* and when the February revolution broke out in Russia he tried to go home. "On my way home from New York," Trotsky writes in *My Life,* "I was arrested by the British in March, 1917, and detained for a month, in a concentration camp in Canada." Released, he returned to Russia and joined the Bolshevik Party.

Arrested by Kerensky, he was later discharged and, under Lenin's direction, continued to organize the insurrection. Appointed people's commissar for foreign affairs, after the Bolsheviks' seizure of power (October, 1917), he launched his famous appeals, "To All," addressed to the workers and soldiers of Europe in war and asking for immediate peace. He headed the Bolshevik delegation at the peace conference at Brest Litovsk, where his position, opposed to that of Lenin who wanted peace at any price, was "neither war nor peace." Despite his opposition, peace was concluded, and he became people's commissar of defense (February, 1918). In this capacity Trotsky organized the Red Army and, as commander-in-chief, led the fighting in the many civil wars which followed in 1918 and thereafter. The New York *Herald Tribune,* in the article devoted to his memory after his death (August 22, 1940), wrote that his role as commander in the civil wars made him "one of the greatest Jewish generals of history." In 1920 to 1921 he was also people's commissar of transportation. From 1917 to 1927 Trotsky's name was intimately associated with that of Lenin as the prime leaders of the Russian Communist Revolution of October (Old Style), 1917.

His position, as second only to Lenin and as head of the Red Army, was very solid; but when, upon Lenin's death (1924), the struggle for succession began between him and Joseph Stalin, Trotsky was defeated, expelled from the Communist Party (December, 1927), exiled to Alma-Ata, a place on the Turkestan-Chinese frontier, and expelled from Soviet Russia (1929). Only Turkey agreed to receive him, and fixed his residence at Prinkipo, a suburb of Constantinople, where he lived for almost three years, writing books and pamphlets against the regime in Russia. In 1932 the government of Denmark allowed him to lecture at the University of Copenhagen, and, after returning to Prinkipo, he received word that the French government had granted him a visa.

He established himself at Barbizon, Fontainebleau, near Paris (July, 1933), but in 1935, after a violent campaign against him by the French Rightist papers, he was expelled and went to Norway. He lived near Oslo, but very soon, following the first Moscow trials (1936), at which the defendants confessed to participation in plots instigated by him, as chief of the opposition against Stalin, Trotsky was compelled to leave



"New Leader"

Leon D. Trotsky

Norway. Transported with his wife (in a tanker), he went to Mexico (January, 1937), where his friends succeeded in securing a visa for him; he lived there until the day of his assassination.

His slayer, Jacques Mornard, was sentenced (April 16, 1943) to twenty years' imprisonment. But the prosecution failed to prove that the killer was a Soviet secret service agent.

Remarkably gifted, a brilliant writer and orator, a formidable polemist, and a convinced Marxian, Trotsky fought all his life to bring about the world revolution. Besides the incompatibility between him and Stalin as personalities, they were also diametrically apart in their ideas. While Stalin professed that Socialism could be built up in a country like Russia, Trotsky opposed this theory, arguing that Socialism could not be achieved in a single country, even in one of the size of Russia, but had to be completed by a social revolution on a world scale or by revolutions in the most advanced industrial countries. Trotsky was a strong believer in the theory he called the Permanent Revolution, which was opposed by the Russian Communist Party and by Stalin. In 1938 Trotsky's followers, assembled in Lausanne, Switzerland, founded (under his initiative) the Fourth International, in opposition to the Third (Communist) International.

Accused by the Soviet government and by many defendants in the Moscow trials (1936, 1937 and 1938) of a plot, in agreement and at the behest of the German and Japanese governments, to overthrow the Stalin regime, Trotsky sought vindication by an unofficial Commission of Inquiry (in New York) headed by John Dewey (1939), which declared him not guilty. This Commission was composed of liberals and socialists at odds with the communists.

The whole truth about Trotsky's role in the years of his struggle against Stalin and about the accusations launched against him during the trials may not become public until after the secret archives of Soviet Russia, as well as of many other European countries and of Japan (spanning the epoch between 1934 and up to the outbreak of the second World War), are made accessible to future historians. Revealing, too, may be Trotsky's own private archives, posthumously sold by his widow to Yale University with the stipulation that they be used only with her consent and that of the university's board of trustees.

In the crucial war years of 1942-43, with Russian military might and civilian morale acknowledged as the most potent barrier to Nazi aggression, public opinion came to look upon those "purge" trials in a new light. Objective historians and observers, in and out of the Soviet Union, speculated with grave concern upon the perils to the anti-Fascist cause that might have resulted from the possible success of those on trial (before the Military Collegium of the Supreme Court of the U.S.S.R.) whose confessions (recorded in three bulky tomes) ascribed much of the motive power of their own counter-revolutionary activities to the influence of Leon Trotsky. The film *Mission to Moscow,* produced in Hollywood (1943), includes an acceptance of Trotsky's culpability.

Concerning Nazism Trotsky, in his pamphlet *What Hitler Wants* (New York, 1933), took a position against those who believed in the pacifist speeches then being made in Berlin. He explained that all that Hitler wanted at that moment was to arm Germany. "Hitler's pacifism," he said, "is not a fortuitous diplomatic improvisation, but a vital part of a grand manoeuvre which is to change radically the relationship of forces in favor of Germany and to lay the basis for the European and the world offensive of German imperialism." About Hitler's platform he observed: "Taken as a whole, the Hitler programme for the reconstruction of Europe is a reactionary utopian medley of racial mysticism and national cannibalism."

As regards the Jewish situation, while recognizing (in an interview with the Jewish Telegraphic Agency in 1937) the existence of a Jewish problem and the need of "a common homeland," he stated nevertheless that "the everyday facts do not demonstrate that Zionism is capable of solving the Jewish problem." Fundamentally he remained faithful to the idea shared by almost all Jewish socialists, that "the final solution of the Jewish question would come only through the emancipation of all humanity by international socialism" (Jewish Telegraphic Agency, August 23, 1940).

Trotsky's published output was vast. According to *My Life,* the State Publishing House in Moscow had printed (from 1923 to 1937) thirteen volumes of his works, in addition to five volumes devoted to military affairs. Among his very numerous works published in the last years in foreign languages the best-known are: *Lenin; My Life* (1930); *The Permanent Revolution; The History of the Russian Revolution* (1932); *Whither France?; Whither England?* He edited *The Living Thoughts of Karl Marx* (1939).

Lit.: *Current Biography* (1940) 814; *Opinion,* March, 1933, pp. 31-32; Sept., 1940, p. 4; *American Hebrew,* Aug. 14, 1936, p. 189; Lubinski, Kurt, "He Lived in Fear," *ibid.,* Aug. 30, 1940, p. 7; Catlin, G. E. G., *Story of the Political Philosophers* (1939) 602-48; Jackson, J. H., "Leon Trotsky," in *Twelve Jews,* edit. Hector Bolitho (1934) 249-69; Marcosson, Isaac F., *Turbulent Years* (1938) 396-428; Namier, L. B., *Skyscrapers* (1934) 81-94; Bernstein, Herman, *Celebrities of Our Time* (1924) 205-12; Campbell, J. R., *Soviet Policy and Its Critics* (1939); Churchill, W. L. S., *Great Contemporaries* (1937) 167-74; Reports of Court Proceedings: *The Case of the Trotskyite-Zinovievite Terrorist Center* (1936); *The Case of the Anti-Soviet Trotskyite Center* (1937); *The Case of the Anti-Soviet "Bloc of Rights and Trotskyites"* (1938), all published by the People's Commissariat of Justice of the U.S.S.R., Moscow; Davies, Joseph E., *Mission to Moscow* (1942).

TROUBADOURS. In Spain, Provence and Italy, from the 12th to the end of the 15th centuries, many Marranos were troubadours. In Spain the neophyte Don Santo Judio de Carrion (1360) was one of the

George Wolf

most famous of his time. Many chroniclers identify him with Rabbi Don Santob (Shemtob) de Carrion. Juan Alfonso de Baena, Diego da Valencia, Pero Ferrus and Juan de Valladolid were well known in the 15th cent. Juan de España (El Viejo) was a sound Talmudist besides being a noted troubadour. With Anton de Montoro (El Ropero) these poets ceased to exist.

In Provence, at the court of King Artus (1279), many troubadours of Jewish descent were to be found. At that time Valentin Barruchius (Baruch) wrote poems in Ladino. A number of Marrano poets drifted into Italy after the Spanish persecutions, and brought with them the art of the troubadours.

Noteworthy among the few German Jewish Minnesingers was Süsskind of Trimberg (2nd half of the 13th cent.). Mention may be made also of the wandering Hebrew poet of the Golden Age of Spanish Jewish poetry, Judah ben Solomon al-Harizi who, in the early decades of the 12th cent., especially from 1216 on, wandered in the "three parts of the world" and "led the life of a troubadour." The traveler Pethahiah of Regensburg, in the 12th cent., reports that at Baghdad he heard traditional psalmodies, accompanied by musical instruments, an indication that Jewish minstrels or troubadours flourished at that time.

Lit.: Kayserling, M., *Sephardim, Romanische Poesien der Juden in Spanien* (1859) 45 et seq.; Winter, J., and Wünsche, A., *Die jüdische Literatur seit Abschluss des Kanons,* vol. 3 (1892) 155-56; Steinschneider, M., in Ersch and Gruber, *Allgemeine Encyclopädie der Wissenschaften und Künste,* vol. 27, p. 424 et seq.; Roth, Cecil, *A History of the Marranos* (1932); Delitzsch, F., *Zur Geschichte der jüdischen Poesie* (1836) 65-66.

TROY, a city of New York state, with a population of 70,304 (census of 1940), including, in 1943, approximately 3,000 Jewish inhabitants. Troy was chartered as a city in 1816. Isaac Cohen settled in Troy in 1849, and was shortly followed by Emanuel Marks, who had established himself across the river at Watervliet (West Troy) in 1843. By 1860 the community had become fairly numerous. Jewish pioneers included Louis Gross, Herman Levy, Isaac Heilbrun, Michael Bruck, Samuel Mount, Jacob Sinsheimer, Max Sinsheimer, Aaron Ksensky, Benjamin Lichtenstein, Jacob Cohen, Emanuel Gratz, Simon Jacobs, Levi Laub, Michael Goldstone, Joseph Ksensky, Jacob Berg, and Frank Hartsfeld. In 1853 the group organized its first congregation, Anshe Chased. Shortly thereafter differences split the membership, which was then reunited in 1857 under the new name of Congregation B'rith Sholom, incorporated in 1866. A synagogue was built in 1870, and B. Eberson called to the pulpit. He served until 1877, and was succeeded by A. N. Coleman (1879-90), Meyer Noot (1896-1907), Jacob S. Raisin, Morris Lichtenstein, Myron Jacobs (1925-30), Jacob K. Shankman (1930-37) and Alan S. Green, who was the incumbent in 1943. The congregants were then still housed in their first Temple. Temple B'rith Sholom, known also as the Third Street Temple, joined the Union of American Hebrew Congregations (Reform) in 1920.

Dissident members of Congregation B'rith Sholom withdrew in 1870 to found their own Orthodox group, Congregation Beth Israel Bickur Cholim. Another Orthodox congregation, Sharah Tephilah, was established in 1880. Rabbi Isaac J. Teicher, called to be spiritual leader of both congregations in 1939, was still serving in 1943. In 1939 he organized the Jewish Orthodox Brotherhood for the men of both synagogues.

The Conservative Temple Beth El was established at Troy in 1928, and at that time called to its pulpit Joel S. Geffen, who was the incumbent in 1943. A synagogue was purchased in 1931. In 1934 the brotherhood of the Temple instituted an annual award of a plaque to the outstanding citizen of Troy. The Temple, in addition to its Hebrew and religious schools, established an adult extension department (1931), and an institute of adult Jewish studies (1940).

The Jewish Community Center of Troy was founded in 1913, and purchased its building on First Street in 1923. Sole Jewish member agency of the Troy Community Chest, the Center served as headquarters of all Jewish communal organizations; from 1935 on an annual Forum-Concert Series was made part of its program. The Center was also headquarters of United Service Organizations work. In 1943 its director was Fred A. Glass.

The Ladies' Hebrew Benevolent Society, founded in 1875, continued to provide local philanthropic assistance. The United Hebrew Charities of Troy, including the neighboring communities of Green Island, Mechanicville, Waterford and Watervliet, was organized in 1923, and was widened to include national and overseas needs in 1928. David Lipsky was president in 1943, and had been serving as such for nine years.

Branches of national organizations at Troy included, in 1943: Hadassah, Zionist Organization of America, Jewish War Veterans, National Council of Jewish Women (1941), B'nai B'rith (chartered in 1942), as well as the sisterhoods and brotherhoods of Temple B'rith Sholom and of Temple Beth El, and the Sisterhood of Congregation Beth Israel Bickur Cholim, affiliated with their respective national organizations. In 1935 the Jewish Community Council of Troy was established.

Numerous members of the Troy Jewish community participated in civic activities and held public office. Henry Gross was a member of the board of education (1898-1901). His son, Louis H. Gross, president of the Union National Bank, was president of the Board of Education (1935-). He was also made a member of the board of trustees at Russell Sage College, and treasurer (1942-). Maurice Isenbergh was first assistant corporation counsel for the city (1923-25) and executive secretary of the Rensselaer County Civil Service Commission (1941-). Abraham C. Goldstein was president of the Rensselaer County Bar Association (1938-40). Joseph Goodman, a former vice-president of the Chamber of Commerce, was elected treasurer of the Troy Community Chest (1938-). Charles S. Ehrlich (d. 1940) was for ten years treasurer of the New York State Automobile Club. Joseph Hormats was appointed chairman of the Recreation Commission of Troy (1931-). Samuel Cooper was Commissioner of Supplies for the city in 1943. Benjamin Chuckrow was a member (1920-40) and chairman (1928-38) of the Rensselaer County Board of Supervisors. Isadore L. Kaufman, a director of the Manufacturers National Bank, was (1943) ex-officio chairman of the Rensselaer County Chapter of the Red Cross. Robert Block, Joseph Rosenberg and Lester Rosengart each served at one time as chairman of the Retail Merchants Bureau; Benjamin Weinberg was president of the Kiwanis.

Others active in the community in 1943 included J. Julius Goodman, Morris Simon and Albert Snyder. Mrs. Herbert G. August organized and became director of the United Service Organizations Lounge in Troy (1942-). Mrs. Alan S. Green was made secretary of the Council of Social Agencies (1942-). Rabbi Joel S. Geffen was president of the Council of Social Agencies (1941-42) and a member of the Troy War Council (1942-). Rabbi Alan S. Green, contributor to the national Jewish press, was chaplain of the police department (1937-), and vice-president of the Troy Professional Men's Club (1943).

At the Rensselaer Polytechnic Institute there were, in 1943, Joseph L. Rosenholtz, head of the department of geology and mineralogy; Samuel Rezneck, professor of history and social science; and Harold M. Faigenbaum, professor of chemistry. At Russell Sage College Naomi T. Lubell was assistant professor of physical education.

ALAN S. GREEN.



Joseph Trumpeldor

TROYES, city in northeastern France, on the Seine River, with a total general population of 60,000 (1940). It was the former capital of the province of Champagne, and later of the department of Aube. A Jewish community existed there as early as the 10th cent., as is attested by responsa addressed to it by Judah ben Meir (Sire Léontin) and Eliezer ben Judah. Its members furnished considerable revenue to the counts of Champagne, and were property owners. Jews who took refuge in this province in 1182, after their expulsion from the kingdom of Philipp August, traded at the annual fairs of Troyes. The aforesaid king and Count Theobald of Champagne entered into an agreement in 1198 by which they assumed the obligation to surrender to each other Jews fleeing from their domains. Agreements of this nature are common for that period; thus in 1204 Countess Blanche of Troyes succeeded Seigneur d'Ervy in his rights to the Jews settled on his territory. The Abbey of Saint Loup in Troyes figures in various documents of the 11th cent. as having had numerous financial transactions with the financially powerful Jews of the city, and at the end of this same century Vivant of Troyes, a Jew, was subsidized by the treasury as an administrator for the Jews of France.

A severe blow was suffered by this flourishing community in 1288, when its members were accused of a ritual murder and thirteen of its most prominent men died at the stake by order of the Inquisition. The victims of this auto-da-fé were: Isaac Châtelain, his pregnant wife, two sons and daughter-in-law; Samson Kadmon; Salomon ben Vivant, treasurer of the community; Baruch Tob Elem or Bien-Dit Bonfils d'Avirey; Simon de Châtillon, cantor; Jonah or le Beau Colon; Haim, the surgeon, maître de Brinon; Haim or Hagin de Chaource; Isaac Cohen.

The Jews were banished from Troyes also in 1306, but they returned in 1315. Among those who settled there between 1321 and 1323 were: Maistre Deuaye, Bonjuyf, son of Bonjuyf, Bonne Vie and his son Domim, and Haquinet and Terine. Isaac Lyon of Troyes and his family received permission to reside in Burgundy as a favor in 1379. In 1794 the decree of the convention concerning work on Saturdays was extended to this city by its mayor; consequently the Jewish merchants were compelled to display their wares for sale on the Sabbath. This community, which became famous in Jewish history by reason of its Jewish synod of 1180, its Hebrew school and its Jewish scholars, martyrs and others who lived there from the 12th to the end of the 14th centuries, lost its former importance. In 1930 there were only eighty Jewish families living in Troyes.

Among the well-known Jewish scholars and others who lived there were: Rashi (Rabbi Solomon ben Isaac, 1040-1105); Simhah de Vitry; Judah ben Nathan; Joseph ben Simeon Kara; Shemaiah and Judah ben Abraham; Samuel ben Meir (Rashbam); Jacob ben Meir Tam; Joseph ben Moses; Isaac ben Hoshaiah Halevi and Simon the Tosafist, in the 11th and 12th centuries; Joseph Hazzan ben Judah; Menahem and Judah ben Eliezer in the 13th cent.; Abraham of Trèves, son of Mattithiah, and Johanan of Trèves in the 14th cent. A ritual of Troyes (*Seder Troyes*) was edited by Moses Weiss and published in Budapest in 1905.

Lit.: Revue des études juives, index (1910) 362; Boutiot, *Histoire de la ville de Troyes* (1870-80); Carré, *Histoire populaire de Troyes, et du département de l'Aube* (1881) 90; Gross, H., *Gallia Judaica* (1897) 223-43.

TRUMPELDOR, JOSEPH, Socialist Zionist leader and Palestinian hero, b. Pyatigorsk, Caucasia, Russia, 1880; d. Tel Hai, Palestine, 1920. He inherited his soldierly spirit from his father, Zev Trumpeldor, who, as a so-called Cantonist, had served in the Russian army for many years. While their home life was predominantly Russian, the father remained loyal to Judaism and once exhorted his son as follows: "On the battlefield also you will not shame my name, nor that of the Jewish nation, nor that of the Russian army." Trumpeldor, after having passed examinations in dentistry, was inducted into the Russian Army in 1902, and at the outbreak of the Russo-Japanese war (1904), at his own request, was sent to Eastern Siberia with the 27th regiment of infantry. During the siege of Port Arthur he was wounded (August 7, 1904), and his left arm was amputated. He insisted, however, on remaining "shoulder to shoulder with the other comrades," and was captured when the fortress capitulated to the Japanese. During his one-year captivity he organized his 500 Jewish fellow prisoners and opened a school for them; as a prisoner he formed his plan of establishing, with a few friends, a communal settlement in Palestine. After his return to Russia he was received by the Russian empress, a gift of an artificial arm was bestowed upon him, and he was promoted to the rank of officer in the reserve corps, the first Jewish officer in the old Russian army.

He had, however, no desire to make a career in the Russian army. Profoundly interested in the Zionist and Socialist ideologies, he organized (1911) at Romny, Ukraine, a group of friends with the intention of creating a "settlement" in Palestine, based on Socialist principles and bound to produce the nucleus of a sound national organism in the country. In the following year he emigrated to Palestine with a few followers, but their commune established at Migdal was of short duration. Trumpeldor then went to Dagania, in Galilee, as a farm worker, attended the Eleventh Zionist Congress in Vienna (1913), but returned to Dagania shortly before the first World War.

Trumpeldor, the Russian officer, left Turkish territory and proceeded to Alexandria, where in 1915, together with Vladimir Jabotinsky, he organized several hundred Jews, mostly Russians expelled from Palestine, into a military unit which was sent by the British High Command to Gallipoli as an auxiliary troop. Although

a cripple, Trumpeldor distinguished himself through his valor and was praised by the commander of the Zion Mule Corps, Colonel John Henry Patterson, as "the bravest man I have ever seen in my life" (*With the Zionists at Gallipoli*).

The Zion Mule Corps was disbanded, and Trumpeldor went to London (1916) to help Jabotinsky organize the Jewish Legion, but, as a foreigner, he could not serve in the British Army as officer nor could he, as a cripple, enlist in the Legion as a private. When the March revolution of 1917 swept away the czarist government, Trumpeldor went to Russia in order to organize there an army of a hundred thousand Jews which he planned to lead through Caucasia, Armenia and Mesopotamia to the conquest of Palestine. The Bolshevist revolution of October, 1917, frustrated his plans, but he succeeded at least in getting a number of Russian Halutzim (pioneers) over to Constantinople; the Palestinian authorities, however, refused them entry. Trumpeldor then went to Palestine in order to study personally post-war conditions, and suggested the organization of the Jewish laborers; however, this did not take place until the end of 1920, nine months after Trumpeldor's death.

When the French forces withdrew from the Metulla district in Upper Galilee and no British forces came to replace them, the Jewish colonies of Metulla, Kfar Giladi, Tel Hai and the workers' group, Hamara, were in grave danger of being exterminated by Arab rebel bands. Although the Zionist leaders, including Jabotinsky, demanded the evacuation of that dangerous zone, Trumpeldor organized there a defense corps of about fifty men (including some of the American Jewish Legion), claiming that the resolute collective will of the Jewish people to live and work in Palestine should not yield to brutal aggression. The small band held out for two months, but on March 1, 1920, Trumpeldor fell with five of his helpers, after the Arabs had launched a treacherous attack on Tel Hai, and the settlement had to be abandoned. Trumpeldor's last words were *'En dabar. Tob lamuth be'ad 'artzenu* (No matter! It is good to die for our country).

After Trumpeldor's death legend grew around him, and he became the hero of two rival groups in Zionism, the Labor Zionists and the Revisionists. It is, however, safe to say that Trumpeldor, a disciple of Aaron David Gordon, and father of the Kvutzah idea, was, despite his soldierly qualities, an apostle of pacifism and "communism as a way of life" and opposed to any kind of aggressive nationalism.

The youth organization of the Zionist Revisionists, Brith Trumpeldor, was named for him. Trumpeldor's grave at Tel Hai became the goal of pilgrimages by many young Palestinians. In 1940, on the twentieth anniversary of his death, there was a festive celebration at Tel Hai, which had become a flourishing agricultural settlement where Jewish youths were being trained in farming.

ALFRED WERNER.

Lit.: Belazerkowski, D., *The Life of Joseph Trumpeldor* (Russian; 1924); Trumpeldor, Joseph, *Tagebücher und Briefe* (1925); Ljubes, Abraham, *Tzum Neinten Yortog fun Yoisef Trumpeldor* (1929); Hektin, Shalom, *The One-Armed Hero;* Kanner, Israel Zwi, *Joseph Trumpeldor* (1936); Propes, A. Z., *Joseph Trumpeldor* (1942); Freund, Tobias, "Joseph Trumpeldor," *Jewish Frontier,* April, 1935; *The Story of Tel Hai;* Bein, Alex, *Joseph Trumpeldor* (pamphlet; 1940); Poznanski, M., "Joseph Trumpeldor—Martyr," *New Palestine,* March 14, 1941.

TRUMPET, *see* HORN; SHOFAR.

TRUNK, J. J., Yiddish writer, b. Osmolsk, Poland, 1887. In his early adult years he went to Warsaw, where he entered Yiddish literary circles. Subsequently he became known as one of the best Yiddish novelists and publicists of the time. For several years prior to the outbreak of the second World War Trunk was president of the Jewish Pen Club of Poland.

Among Trunk's published works were: *Fun der Natur,* short stories; *Feigenbeimer un andere Ertzailungen; Idealismus un Naturalismus in der Yiddisher Literatur; Josephus fun Yerusholayim; Yiddishe Kultur Fragen un der Sotzialismus;* a study of Sholom Aleichem; *Sotzialistishe Impressies.* In 1941 Trunk arrived in the United States, where he was living in 1943.

TRUSKER, ADOLF, Polish senator and communal leader, b. Warsaw, Poland, 1871. He received his early education in the Heder, then attended a private Gymnasium and Kronenberg's higher commercial school. His reputation as a communal leader started when he was still a young man. From 1906 on he took an active part in a number of philanthropic and cultural enterprises, and was especially active as an executive member in the Polish Jewish Federation of Commerce, where he later served for more than two decades as its president. At the outbreak of the first World War he helped to organize the Society to Support War Sufferers, and by his energy and endeavors ameliorated the condition of many Jewish and non-Jewish war sufferers. In 1916 he was elected a member of the Warsaw city council, where he served with distinction and was considered an authority on questions of commerce. In 1922 he was elected a member of the Polish Senate, and served on a number of important committees. For many years he served as commercial judge.

Trusker was known as a forceful orator. As a member of the city council as well as of the Polish Senate he often criticized the Polish anti-Semites and publicly denounced his right-wing Senate colleagues for their preaching of anti-Semitism. He frequently condemned anti-Jewish discrimination in the Polish Senate, and fought ardently for the rights of the Jews.

Trusker was recognized as a responsible leader in Jewish circles in Poland as well as in Polish government circles. He was a member of the economics department of the government as well as a member of the industrial commercial department in the ministry of commerce and industry. He was vice-president of the Cooperative Bank in Poland, and a member of the executive of the School for Jewish Craftsmen.

Z. TYGEL.

TRUSTS AND TRUSTEES. There is no such thing as a trustee in Jewish law in the sense of one who receives a sum in trust from another person; instead, the laws of bailment apply. The term is used rather in cases of disputes between two persons, in which case the property in question is placed in the hands of a third person (hence the Hebrew term for trustee, *shalish*) who is to hold it and not to surrender it until certain conditions are met. As a rule this occurs when a trial is in process and it is necessary that the property in question be guarded to insure its remaining intact, or when it is necessary to insure the marriage outfit of a daughter (*Keth.* 6:7). A trustee was also appointed on occasion to hold funds for the support of a wife during the period when her husband was absent on a long trip (*Keth.* 5:8).

Since the trustee is regarded as a person of outstanding character by virtue of his appointment, his declaration is given the force of that of two witnesses (*Git.* 64a). He is strictly bound to carry out the letter of his instructions in regard to the property entrusted to him. Since trusteeship is largely a relationship of confidence and the trustee receives no compensation for his trouble, he is regarded as being in about the same status as the unpaid bailee, and is responsible

for no loss to the property in his charge except that which is caused by gross negligence on his own part. During the Gaonic period the regulation was made that all placing of property in the hands of a trustee had to be done, if at all possible, in the presence of the court, in order to avoid future disputes.

Lit.: Maimonides, *Hilchoth Malveh Veloveh* 16:8; *Shulhan Aruch, Hoshen Mishpat* 56.

TRUTH. For religious philosophy, truth assumes an importance and meaning beyond the significance given to it either in the ordinary life of common sense or in the arts and sciences. In every day life, a proposition is held true if it corresponds to the known and given facts of existence; when we speak of an artistic creation as true we mean that it is consistent with the formal, conventional canons laid down by the artform itself; a theory is considered scientifically true if it can be shown to be useful in the control of nature and as further simplifying the classification of natural phenomena. While the truths of religious philosophy partake of the descriptive, logical and pragmatic qualities of other truths, religion introduces types of truth which do not conform invariably, much less inevitably, to the experiences of daily life, and which are neither strictly scientific nor yet wholly artistic. The essence of religious truth is its prospective and aspirational character; it concerns itself not so much with how things are as with how they ought to be. Religion teaches the larger truths, the eternal verities, which are more than scientific discoveries and artistic creations, although indeed not alien to them.

Judaism conceives life pragmatically; that is, it believes that the world is so organized that true happiness can be achieved only by the practice of the highest morality; the very core of Jewish doctrine is the moral order of the universe, and this is its greatest truth. God has so made man that he can attain his summum bonum only by living in justice, mercy and humility; thus are integrated the logical and instrumental views of the nature of truth. That mercy is good is a type of truth which depends for its verification more on the sympathetic imagination of men than on the physical laboratory; but Judaism insists that the trueness of even such truth must be open to test in actual life. Other faiths have drawn boundaries between revealed and rational truth, and many Jewish thinkers have accepted this dichotomy; but in the final analysis it is of the very genius of Judaism to look upon all truth as "natural." The staunchest believers within Jewry do not conceive the supernatural as extranatural. The great moral truths which Judaism teaches are valid in the first place only because they make for the good life. The essential truth of Judaism is the interrelation between happiness and morality. The Hellenic and the Hebraic spirits are mainly distinguished one from the other in that for the former what is beautiful is also good and true, whereas for the latter what is true is also good and beautiful. Judaism conceives it as its most significant task to hold out before men the eternal validity of this truth despite the numerous individual aberrations encountered in life.

Besides the moral truths there is another type of truth taught by religion, namely, theological truths which frequently rely on faith rather than on the results of experience. Now faith is of two kinds: a mental image which produces a worthy emotion, as when one has faith in one's friend; and belief in that which, because of the weakness or lack of proof therefor, one would in other phases of life ordinarily reject but which one accepts because of such a logically extraneous reason as the power of external authority. Judaism has known both patterns of faith; but since the emphasis in Judaism is on right conduct rather than sound dogma, the Jew's faith has largely been of the first type. And indeed the second type of faith is in a sense inharmonious with the spirit of Judaism, since all ideational formulations within it must stand the ultimate test of human experience, as has already been indicated. Thus what is true of moral truths in Judaism is mainly true also of its theological truths; none of them demands an abeyance of reason for its acceptance, and all of them are grounded in human experience. The Jewish concepts of God, immortality and life's final purposes are all so formulated that any thinking man may accept them without the force of authority or tradition. Truth in Judaism, both ethical and theological, is not a matter of capricious divine fiat, but rather an expression of a rational universe and its just God. Revealed truth (or revelation) is a historical rather than an aspirational matter, and one will accept or reject any specific act of revelation as the evidence therefor conforms to or diverges from his usual criteria for historical truth. So far as revelation is interpreted as inspiration rather than as mechanical revelation, it is of course a daily occurrence in the creations of genius, and it thus partakes of the nature of other religious and artistic, if not also scientific, truth.

The practical problem of truth as a virtue in social relations is, at first sight, a simple matter, since everyone feels that he knows what truth is, and all men agree on the importance of truthfulness. Under critical scrutiny, however, several facts appear. Common sense, philosophy and religion concur that society, based as it necessarily is on intercommunication, would be impossible without the practice of truthfulness among men. In other words, truth-telling is good because it is of pragmatic value. The adage that honesty is the best policy is testimony to this view, and while it may conceivably not be the best policy for the individual in any given case, it surely is the only practice which could sustain society as a living organism. And since it is so important for society, the view has been crystallized in sayings and moral maxims that truth does pay in the long run and that prevarication does not pay.

Jewish literature takes cognizance of this lower view of truthfulness. "He that hath a perverse tongue falleth into evil" (*Prov.* 17:20). "The lip of truth shall be established for ever; but a lying tongue is but for a moment" (*Prov.* 12:19). The Talmud advises: "Teach thy tongue to say, 'I do not know,' lest thou be caught in a lie" (*Ber.* 4a; *Derech Eretz Zuta,* chap. 3). The punishment of the liar is that he is not believed even when he tells the truth (*Sanh.* 89b). In the long run the deceiver gains nothing from his deceit (*A.Z.* 11b). The truth stands, but not falsehood (*Sab.* 104a, in a play on the letters of the Hebrew words). True words are recognized: one's face betrays a lie (*Sotah* 9b). Persons do not lie about what is likely to come to light (*R.H.* 22b).

Judaism treats truth as it does all the other great ethical conceptions; having satisfied itself of the positive and necessary value to mankind of the concept, it sets about sanctifying it as a divine demand, consistent with its view of the moral integrity of the universe. Since truth is a necessary and worthy social instrument, it is conceived as a divine command; the ethical teaching thus escapes its commercial quid pro quo basis (tell the truth because it pays; honesty is the best policy), and becomes a holy and noble demand from God Himself. Be honest because the Lord commands you; and one ought so to love God as to want nothing but to obey Him. Thus does natural morality evolve into ethical religion, achieving divine sanction without losing its solid realistic roots.

Jewish writings are replete with direct simple commands on truthfulness and honesty as demands of God and not motivated by promises of utilitarian benefit. "Thou shalt not bear false witness against thy neighbour" (*Ex.* 20:13; cf. also *Deut.* 5:17). "Keep thee far from a false matter . . . for I will not justify the wicked" (*Ex.* 23:7; this verse is understood by the rabbis as referring not only to outright falsehood but even to indirect and subtle prevarication; for instance, a silence that may lead to misunderstanding; many other types are given; *Shebu.* 31a). "Lord, who shall sojourn in Thy tabernacle? . . . He that . . . speaketh truth in his heart" (*Ps.* 15:1-2); the Gemara deepens the conception of the psalm by the interpretation that one ought not only to keep what one has uttered with the mouth but even what one has merely had in mind (*Mak.* 24a).

The prophets condemn the people for their forsaking of the truth. "Truth has stumbled in the broad place, and uprightness cannot enter. And truth is lacking" (*Isa.* 59:14). "They have taught their tongue to speak lies" (*Jer.* 9:4). The psalmist complains: "They speak falsehood every one with his neighbour" (*Ps.* 12:3); but he rejoices that in the Messianic era "Mercy and truth are met together; righteousness and peace have kissed each other. Truth springeth out of the earth" (*Ps.* 85:11-12).

The wisdom literature naturally has its say on the truth. "Lying lips are an abomination to the Lord; but they that deal truly are His delight" (*Prov.* 12:22). Ben Sira writes that truth is its own reward: "The birds will resort unto their like; so will truth return unto them that practise her" (*Sirach* 27:9); "true dealing shall endure for ever" (*Sirach* 40:12; cf. also 4:28; 20:24). In the story of the three young men who strove to excel each other in wisdom (*I Esdras* 3 and 4) appears the famous panegyric of truth (4:34-40): "As for the truth, it endureth and is always strong; . . . with her there is no accepting of persons and rewards . . . neither in her judgment is any unrighteousness. Blessed be the God of Truth." "And all the people then shouted, and said, Great is truth, and mighty above all things" (verse 41).

The Talmud looks upon falsehood as theft, since when one tells a lie he steals the mind or opinion of his hearer (*goneb da'ath*), and achieves his purpose by misrepresentation of the facts. It is forbidden to "steal the mind" of any man, according to *Hul.* 94a. The "thief" of *Zech.* 5:4 is taken by the rabbis to mean the person who sues for money to which he knows he has no claim, thereby causing the defendant to take the name of the Lord in vain (*Ex.* 20:7; *Deut.* 5:11) by being put to an unnecessary oath (*Shebu.* 39a; *Shulhan Aruch, Hoshen Mishpat* 228:6-7). "And ye shall not wrong one another" (*Lev.* 25:17) is understood by the Gemara as covering a prohibition against verbal misrepresentation (*B.M.* 58b; an extended and high-minded discussion in which wronging with words is held a worse act than with mere money; for instance, it is wrong to invite to a meal one who you know can not accept the invitation; to inquire about merchandise without the intent of purchase is wrong because false hope is raised in the merchant; see also *Pes.* 112b; *Kid.* 32b). One's children may learn to lie if one breaks promises to them (*Suk.* 46b, in reference to *Jer.* 9:4). While it is not in the power of the courts to punish the liar (*'ehad befeh ve'ehad beleb,* one whose mouth differs from his heart), such a one none the less incurs God's displeasure (*B.M.* 49a; *Pes.* 113b). To go back on one's word is tantamount to worshipping idols (*Sanh.* 92a). False flattery and hypocrisy are roundly condemned in a long discourse in *Sotah* 41b; the scoffer, liar, hypocrite and slanderer are for ever debarred from God's fellowship (*Sotah* 42a; cf. also *Sanh.* 103a). Only the person whose inner life accords with his outer mien (*tocho kebaro*) is worthy of studying God's law (*Ber.* 28a). The Mishnah teaches that the very world order is impossible without truth (*Aboth* 1:18).

Thus the evolution of the notion of truth ascends from its earliest status as of practical value in daily life to its becoming a divine demand to love truth and peace (*Zech.* 8:19). The final phase of the metamorphosis of this concept turns truth into a characteristic of God, and even equates Truth with God, making Truth God Himself. Jeremiah proclaims that "the Lord God is the true God" (*Jer.* 10:10); the Talmud renders the phrase thus: The Lord God is true (or Truth, since the Hebrew word *'emeth* is primarily a substantive and adopts the adjectival connotation only derivatively; *Ber.* 14ab). And this has become the standard interpretation in Jewish religious life and in its liturgy; the three passages of the Shema end with the sentence: "I am the Lord your God" (*Num.* 15:41); and then follows a doxology which begins with the word *'emeth.* The Talmud knows of an old and well-established practice that the word *'emeth* is always read together with, and as if it were a part of, the concluding words of the Shema, thus: "the Lord your God is Truth" (*Ber.* 14ab; cf. also *Tur Orah Hayim* 66). The rabbis, in discussing the night prayer to be said before retiring, indicate that one ought at least to express a sentiment similar to that of the verse: "Into Thy hand I commit my spirit; Thou hast redeemed me, O Lord, Thou God of Truth" (*Ps.* 31:6; *Ber.* 4b). And finally, the very seal of God is Truth (*Sab.* 55a; *Sanh.* 64a).

In the late medieval literature much is found concerning truth and falsehood, the holiness of the one and the wrongness of the other, as well as the practical consequences of their respective practices.

A few selections give the mood and temper of the medieval Jew on the question of truthfulness. In the preface to his commentary on the Pentateuch, Abraham ibn Ezra writes that truth is the center of the circle (of life). Maimonides, in the introduction to his commentary on *Aboth,* advises men to listen to the truth without regard to the character of the speaker. Moses Narboni, in his commentary on the *Guide to the Perplexed* (section 22), says that the truth is its own clearest testimony. The *Zohar,* commenting on *Num.* 13:27, makes the shrewd remark that a person about to tell a lie opens with a word of truth so that the lie may be the better believed. Several popular Jewish aphorisms on the truth follow: Truth is neither ashamed nor afraid; Know the truth and you will know its Master, i.e. God; the truth is a light to the eyes, but the lie is a net for the feet; Truth can not contradict truth; To know the truth and deliberately to rebel against it is the greatest evil. A well-known humorous interpretation of why so few persons give heed to the truth is that they avert their eyes from the naked truth out of modesty (cf. Waxman, M., *Mishle Yisrael,* 1933, under Emeth, Sheker, Rammauth).

See also: ETHICS; FAITH; GOD; INSPIRATION; JUDAISM; MORALITY; RELIGION; REVELATION; SIN; THEOLOGY.

SAMUEL J. B. WOLK.

Lit.: Lazarus, Moritz, *The Ethics of Judaism* (1901), part 2, pp. 145-75; Kohler, Kaufmann, *Jewish Theology* (1918), chap. 21; Joseph, Morris, *Judaism as Creed and Life* (1920), chaps. 9 and 10; Cohen, Simon, *Essence of Judaism* (1932), chap. 19; Meyerowitz, Arthur, *Social Ethics of the Jews* (1935), chap. 9; Newman, Louis I., *The Hasidic Anthology* (1934), section 185; Bloch, Joseph S., *Israel and the Nations* (1927), chaps. 14 and 10; Santayana, George, *The Realm of Truth* (1937); James, William, *The Meaning of Truth;* Carr, *The Problem of Truth;* Sellars, R. W., *Critical Realism* (1916), chap. 10.

TSCHERNIKOWSKI, SAUL, Hebrew poet, b. Michailovka, province of Taurida, Russia, 1875. His family was distinguished for great bodily vigor, heroic conduct and wide education. Tschernikowski read Russian at the age of five and began to learn Hebrew at seven. Unlike other Jewish children of the time, he did not go to Heder or Yeshiva, since the little village in which his family lived possessed no such institutions and it was only through two traveling teachers from Latvia that he received a formal Jewish education. Through them he became a Zionist. As a child Tschernikowski read avidly every book that came into his hands, including works of non-Russian authors.



Saul Tschernikowski. From a painting by Leonid Pasternak

The desire to write awoke in him at an early age. When he was twelve he wrote a play and a long poem, "Uriah the Hittite," which he illustrated himself; characteristically, this poem took an opposite view from that of the Bible. In 1890 he entered a private commercial school at Odessa, where he remained two years. In 1892 his first poem appeared in the Baltimore Hebrew weekly *Hapisgah*. The next year he entered the official commercial school and was graduated in 1896. Two years later he wrote his first book, *Hezyonoth Umanginoth* (Visions and Songs; poems, Warsaw, 1898).

In 1899 he left for Heidelberg where he studied medicine. During his first two years there he studied philosophy under Kuno Fisher, also Italian and the history of religion. He received the degree of M.D. after spending two years in Luzerne, Switzerland. He then returned to Russia and became a doctor in the community hospital of Melitopol. For a while he was a political prisoner. After he was released he was accepted as doctor in the community Zemtzvo of the Kharkhov province. He came to St. Petersburg in 1910, and in 1914, with the outbreak of the first World War, he volunteered for service in the Russian Army, and was sent to the front, where he remained until 1916. He returned to St. Petersburg and worked in the military hospital. He was assistant director of the department of hygiene and statistics of the Red Cross. After the Bolsheviks came to power in 1917. Tschernikowski went to South Russia.

At the end of 1919, he went on a special mission to Crimea and to Caucasia. Until 1922 he was a military doctor in the hospitals of both the "Reds" and the "Whites." In those same years, he translated Homer and Plato into Hebrew. At the end of 1922 he went to Constantinople, Turkey, and from there to Berlin. He lived in Germany and visited various other countries, among which was the United States. In 1925 Tschernikowski went to Palestine to take part in the opening ceremonies of the Hebrew University. He worked as a surgeon in the Kupath Cholim Hospital, and then returned to Germany. In 1931 he returned to Palestine and was appointed doctor of the city schools in Tel-Aviv. He was later made an honorary citizen of that city. During the years 1929 to 1932, after he had completed forty years of literary work, all his works, comprising ten volumes, were published by the Jubilee Committee in Tel-Aviv and in Berlin. In Tel-Aviv, in 1937, all his works appeared in one volume.

At the invitation of the Finnish government, Tschernikowski went to Finland in 1935 to participate in the centennial celebration of the Finnish epic *Kalevala* (Tschernikowski translated this poem into Hebrew). He received the award of the Finnish White Rose, and a diploma from the Academy of Athens in honor of his translations of Homer and Plato. In 1943 Tschernikowski was still living in Palestine. In 1940 there appeared in Jerusalem a new book of his poems, *See Here, Earth,* which received the Bialik Prize.

Tschernikowski came upon the literary scene at the same time as did Bialik. But in their conceptions and reactions, these two great figures in modern Hebrew literature represented two different worlds. Bialik felt the suffering of his generation in a personal as well as in a national sense. Enveloped by the shadows of the synagogue and impelled by a great unrest, he came with a desire for light, life and salvation. His words found an immediate response in the hearts of his contemporaries. His generation sensed that he was *its* poet, and he was crowned Jewish poet laureate.

Tschernikowski came without this heritage. "Have I been born before my time or has God delayed my coming?" he asks. His early poems are simple and unsophisticated, and they are not distinctively Jewish in either form or content. Tschernikowski is the poet of strength and of life. He never succumbs to vague emotions and moods of doubt. He is self-centered and derives pleasure from his constant struggle with the chaotic world. His diction is firm, concise and plastic.

The poet draws his great strength from both Nature and his nation's past. In his veins flows, not the blood of the victims of the pogroms, not the blood of the martyrs of the Spanish Inquisition, but the blood of the sons of the desert, "the conquerors of Canaan." Before the elemental forces all boundaries are lost. There remains but one man, one God, one cosmos. The brook, the forest and the wave speak to the poet, and though he may not understand their message, he responds to their voices.

Because of his conception of Nature, Tschernikowski is regarded as the poet of Greek beauty. It is no wonder that he has so often been called the poet of paganism. Tschernikowski's paganism is significant in the light of Jewish life which holds up learning as the most praiseworthy way.

His love songs are simple and breathe the spirit of youth —youthful love, stolen kisses, sweet promises and broken hearts—the play of light and shadow. Tschernikowski understands love as a relationship between man and the world rather than a relationship between man and woman. He would feed all the hungry and give drink to the thirsty.

Tschernikowski hears man sing many songs. He sings of suffering and love and longing. The song of the farmer hovers lightly over the fields; it is the song of human freedom. In the temples rises the song of the faithful who adore the greatness of God. There is the song of the blacksmith, which sings of strength in the darkness of the smithy. The hammer beats out the rhythm, and the whir of a sword being sharpened is the song of those who rule the earth. Everything lives and sings in a harmonious melody.

The poet elevates Man to the heights, that he shall become the master of human destiny. Not only did God descend from Heaven, but He even bequeathed the earth to man. He is with us and within us. He is not a God of spirit. He is a God of emotion. He has become fused with Man.

Tschernikowski entitled these poems "visions of a false prophet," for the traditional, true prophets of Israel had seen other visions. He belongs to that class of Jewish poets, both ancient and modern, who do not follow in the footsteps of traditional, rabbinic Judaism. To him Jewish life in the Diaspora is a tragedy, for, alas, his great and heroic people has grown old and meek, and its God too,

has aged. This is intolerable to Tschernikowski, who is the poet descendant of the strong and the brave. Thus, the Jewish poet finds himself before the "Statue of Apollo."

Be it that Tschernikowski's poetry is essentially human and all-embracing in character, he remains, nevertheless, one of the greatest Jewish poets. He wrote about many historical characters, among which pieces is a dramatic poem on Bar Kochba. He wrote also of Jewish martyrdom in "Passover of the Dejected," "The Massacred of Tirmonia," and "Baruch of Mayence." In the latter poem, Tschernikowski writes with great love and understanding of this martyr of the Crusaders' massacre in a German town, who seeks revenge for the lost lives of his loved ones. The poet's soul cries out against the lot of the Jew, but he does not despair. Tschernikowski is not a poet of surrender; he would lead his people in battle against the enemy rather than commiserate with them over their fate.

In "See Here, Earth," Tschernikowski has written a hymn to the Eretz Israel of the modern pioneers.

In his *Idylls,* Tschernikowski has achieved a high degree in the mastery of narrative poetry. These poems express his love for the simple folk, and reveal a mellowness of tone and atmosphere, a softness of feeling and an over-all glow of good humor which hitherto lay dormant in the poet.

In addition to his own striking and original creative poetry, Tschernikowski has contributed in a large measure to Hebrew literature through his prose works and his translations. Among the former are "Immanuel of Rome," philological studies, and short stories. In his masterful translations Tschernikowski is seen as a man of wide cultural interests. He translated the *Iliad,* the *Odyssey,* the Finnish epic *Kalevala,* the works of Horace, epics from Babylonian, Persian, Russian and Serbian mythology, Longfellow's *Hiawatha,* Plato's *Symposium,* Goethe's poems, Anacreon's songs and numerous other valuable literary gems.

MENACHEM RIBALOW.

Lit.: Waxman, M., *A History of Jewish Literature,* vol. 4 (1941) 259-81; Ribalow, M., *Sefer Hamasoth* (1928) 97-104; idem, *Soferim Veishim* (1936) 54-60; idem, *Kethabim Umegilloth* (1942) 107-26; Urinovsky, A., *Sheurim Betholedoth Hasafruth Haibrith,* vol. 2 (1927) 186-232; Bavli, Hillel, *Shirim, Saul Tschernichovsky; Hadoar,* vol. 13, Jan. 20, 1933.

TSCHLENOW, JEHIEL, Zionist leader, b. Kremenchug, Lithuania, 1864; d. London, 1918. By profession a physician, he was one of the leading personalities of Zionism in Russia from 1891 on, and participated actively in the struggle waged by the Chovevei Zion against the maladministration of the Palestinian colonies by the officials of Baron Edmond de Rothschild. Tschlenow joined the political Zionist movement of Theodor Herzl after the First Zionist Congress of 1897, and appeared as a leading figure at the subsequent Zionist congresses. In the Uganda conflict he assumed the leadership of the Zione Zion group.

In 1906 Tschlenow convened the Helsingfors conference, which initiated the so-called "Gegenwartsarbeit" and the participation of Zionists in the politics of their countries. In 1910 he became one of the leaders of the Russian Zionist Organization, and was elected a member of the Actions Committee of the World Zionist Organization at the Eleventh Zionist Congress at Vienna in 1913. He then moved to Berlin, but the first World War compelled him to return to Russia. In 1915 he went to Copenhagen, and afterward to London, but returned to Russia after the revolution of 1917 and advocated the convening of a general Jewish congress in Russia. In 1918 he removed to London, where the Zionist head office had been set up in the interim, but died shortly thereafter. During the period from 1911 to 1914 he was actually the leader of the World Zionist Organization.

Tschlenow's Zionist writings include: *Palästina oder ein anderes Land* (Berlin, 1906); *The Jewish National Fund, Its Activity in the Past and in the Immediate Future* (Russian; Moscow, 1909); *The Development of Political Zionism and the Problems of the Present* (Russian; St. Petersburg, 1907); *Fünf Jahre Arbeit in Palästina* (Berlin, 1913); *Der Krieg, die russische Revolution und der Zionismus* (Copenhagen, 1917). His writings were edited by Samuel Eisenstadt (Tel-Aviv, 1937).

Lit.: *Tschlenow-Buch* (Yiddish; 1918); *Memorial Volume for Jehiel Tschlenow* (Hebrew); Berson, L., *Album zum Andenken an Tschlenow* (1919); *The Maccabean,* March, 1918.

TUBAL-CAIN, according to *Gen.* 4:22, a son of Lamech, and the "forger of every cutting instrument of brass and iron." Since the Septuagint renders his name as Thobel, some scholars have supposed that this was the original form of the name; Frankel, however, believes that the latter part dropped out because of the similar words *ḳai en* that follow it. Other suggestions are that Tubal is the eponymous ancestor of a people of that name, or a corruption of the god of fire, Gibil, or that it is a Persian word for smelting in brass and iron. Cain or Kain is the Arabic term for smith. Jeremias and others have connected Tubal-cain's activity with Lamech's song in verses 23 and 24, holding that it refers to the making of the first sword.

TUCHOLSKY, KURT, satirist, b. Berlin, 1890; d. Gothenburg (Göteborg), Sweden, 1935. A radical pacifist, he was a prolific contributor to *Die Weltbühne,* and was its chief editor for some time after the death of Siegfried Jacobsohn. He published grim political satires in newspapers and periodicals under the pseudonyms of Theobald Tiger, Peter Panther, Ignaz Wrobel and Kaspar Hauser. After the Nazis came to power in Germany in 1933, Tucholsky went into exile in Sweden, where he committed suicide in 1935.

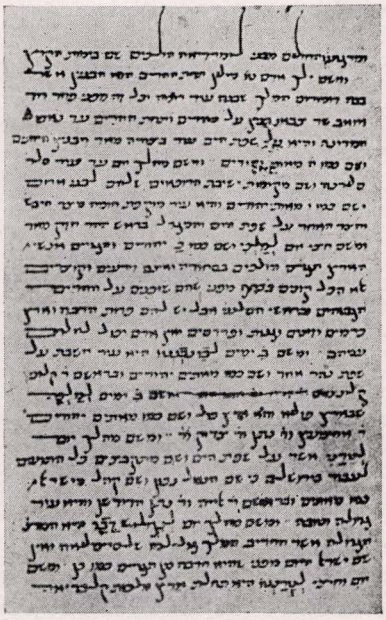
Tucholsky's works include: *Rheinsberg, ein Bilderbuch für Verliebte* (1912; 99th ed., 1931); *Der Zeitsparer* (under the pseudonym of Ignaz Wrobel; 1913); *Fromme Gesänge* (under that of Theobald Tiger; 1920); *Träumereien an preussischen Kaminen* (under that of Peter Panther; 1920); *Ein Pyrenäenbuch* (also under that of Peter Panther; 1927; 11th ed., 1931); *Mit 5 P.S.* (1927; 25th ed., 1929); *Das Lächeln der Mona Lisa* (1928; 26th ed., 1931); *Deutschland, Deutschland über alles* (1929; 50th ed., 1931); *Schloss Gripsholm, Eine Sommergeschichte* (1931); *Lerne lachen ohne zu weinen* (1931).

Lit.: *Revue d'Allemagne* (1930) 219-36.

TUCK, SIR ADOLPH, art publisher and communal leader, b. Highbury, England, 1854; d. London, 1926. He was the brother of Gustave Tuck. He entered the art business of his father, Raphael Tuck, and became chairman and managing director of Raphael Tuck and Sons, Ltd., Art Publishers to their Majesties the King and Queen, London. Tuck was also extraordinary director of the Scottish Equitable Life Assurance Society, and he served as treasurer of Jews' College, London. In 1894 he introduced picture postcards into the British Empire. He was created a baronet in 1910. He was a member of the Committee of the Jews' Free School, a member of the Jewish Board of Guardians and of the Jewish Religious Education Board, and a member of the Council of the Anglo-Jewish Association and of the United Synagogue.



Gustave Tuck



A page from a precious old manuscript by Benjamin of Tudela

TUCK, GUSTAVE, communal worker, b. Highbury, England, 1857; d. London, 1942. He was vice-chairman of his father's firm, Raphael Tuck and Sons, Ltd., Art Publishers to their Majesties the King and Queen, London, and succeeded his brother, Sir Adolph Tuck, as its chairman and managing director (1926-37). Tuck was also president of the New York branch of the firm. He was treasurer and, from 1929 to 1934, president of the Jewish Historical Society of England, a member of the Board of Deputies of British Jews, and a noted philanthropist. Tuck reconstructed and equipped the famous Mocatta Library of University College, London, and presented to the College the Gustave Tuck Theater.

Lit.: *American Hebrew,* Jan. 27, 1928; *Jewish Chronicle* (London), Jan. 23, 1942, p. 17; May 8, 1942, p. 15.

TUCKER, SOPHIE, singer and actress, b. Odessa, Russia, about 1884. She was brought to the United States in her earliest infancy. Although her childhood and early youth were spent in Hartford, Conn., she made her first singing debut in a cafe in New York city. Later she worked in nickelodeons and graduated into black-face performances at Tony Pastor's on the Bowery. Her voice, of unusual volume, was adapted to melodramatic and sentimental material, as exemplified by *Some of These Days* (1911), various mammy songs, and the *Yiddishe Mamma* that she made famous.

Sophie Tucker's first engagement for the Ziegfeld *Follies* of 1909 ended in a quick dismissal because she was to be only a fill-in and her voice drowned out the competition of the show's star. But her later work in vaudeville, in night clubs and in variety placed her on the top of the roster, in regard to both popularity and earnings. She was as well-known in London as in the United States; in 1936 she organized, in London, a special performance for the King George V National Memorial Fund. She was for a time president of the American Federation of Actors. She appeared in several talking films, including *Honky-Tonk* (1929). In 1941 she appeared with George Jessel in *High Kickers.*

Lit.: "Your Gal Sophie," *Collier's,* Feb. 19, 1938.

TUDELA, city in Spain, in the former kingdom of Navarre. It possessed one of the oldest and most important Jewish communities in Spain during the Middle Ages. Its history is comparatively well known, due to the preservation of a considerable part of its old archives. The city was conquered by Alfonso I of Aragon in 1115. Upon the surrender of the city, the Moors, the former rulers, were assured in the treaty of protection against encroachment by the Jews. Simultaneously, however, the conqueror granted the Jews, who had fled from the city during the siege, the right to return to their homes, and extended to them such privileges as were customary for Jewish communities in that period. These rights were confirmed and amplified by an act of Sancho II of Navarre (1170). The Jews removed to the fortified section of the city at that time.

In addition to the famous Jewish traveler, Benjamin of Tudela, eminent Jewish physicians and financiers ranking high in the service of the kings of Navarre lived in Tudela during the 12th cent. The commerce and trade of the Jews of Tudela must have reached a high state of development during the 13th cent. The Jewish community annually leased the public bazaar and the shops of the silversmiths and shoemakers from the sovereign, apparently in order to sublet the same, mainly to Jews.

A preserved document of the Hebrew statutes of the Jewish community of Tudela of the year 1305 furnishes an interesting insight into the juridical and social relations of the community, and illustrates the struggles between the upper and the lower classes.

An interesting community leader of that period was the merchant Ezmel (Abenabez) de Ablitas, who conducted enterprises far beyond the realm of Navarre. Following the general Jewish persecutions raging in Navarre in 1328 and the pestilence of 1348, the community was almost annihilated. It recorded but ninety taxpayers in 1391; the general Jewish persecutions occurring in Spain in 1391 seem to have affected Tudela but indirectly. Nevertheless, the community felt impelled to set up, by a Hebrew decree, a commission whose task it was to enforce the strict observance of



Jacob Tugendhold

the religious laws, in the hope that the community would be saved from imminent extinction.

There are no records of any importance concerning the Jews of Tudela from the 15th cent. on. With the total expulsion of the Jews of Navarre, the community was dissolved in 1498.

See also SPAIN.

SAMUEL MEISELS.

Lit.: Kayserling, Moritz, *Die Juden in Navarre* (1861); Baer, Fritz, *Die Juden im christlichen Spanien,* vol. 1 (1929); Neuman, Abraham A., *The Jews in Spain* (1942).

TUDELA, BENJAMIN OF, *see* BENJAMIN OF TUDELA.

TUGENDHOLD, JACOB, educator and author, b. Zialoczyec, near Cracow, Poland, 1791; d. Warsaw, Poland, 1871. He studied at the University of Breslau, and came to Warsaw in 1817. Here, for nearly fifty years, he was active as government censor, author and principal of a school which he founded in 1819. Tugendhold also established and directed various Jewish philanthropic and scientific institutions, and organized government-supported schools for Jewish children.

Among his many studies in Polish dealing with the ethical advancement of the Polish Jews or defending Judaism was *Jernbaal czyli mora o zydach* (1828), in which he favored Polish assimilation. He tried largely to propagate the ideas of enlightenment that he put into practice in the school under his supervision. Tugendhold also translated into Polish Shalom Cohen's epic poem, *Hatzalath Abram Meur Kasdim,* and Moses Mendelssohn's *Phädon.* As a strict adherent of the Haskalah movement he relentlessly opposed Hasidism.

WOLF TUGENDHOLD, his brother, was a teacher and government censor in Vilna.

Lit.: Zeitlin, Jacob T., in *Maggid Mishneh* (1872); *Jewish Encyclopedia,* vol. 12, pp. 270-71; Wininger, S., *Grosse Jüdische National Biographie; Yevreiskaya Entziklopedia,* vol. 15, cols. 39-41.

TULCZYNER, DER, *see* BARUCH MIEDZYBOZH.

TULSA, a city of Oklahoma, which included, in 1943, approximately 1,800 Jews in its total population of 142,157 (census of 1940). Jews began coming to Tulsa about 1900. Several Jewish merchants were established in the region when it was still part of the Oklahoma Indian Territory, and a number of Jews of Tulsa were active in the conferences which led to statehood for Oklahoma (1907), notably Leo Meyer, who helped write the state constitution and served as state treasurer from 1907 to 1909.

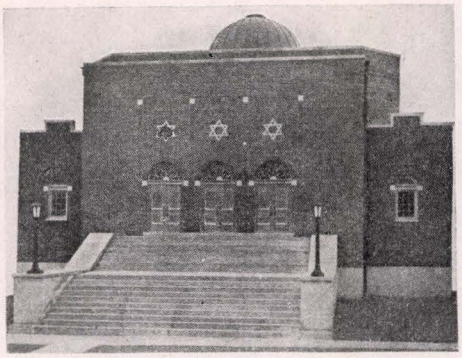
About 1907, Minyan services had begun to be held in the homes of members of the community. These gatherings became the nucleus of the Orthodox Congregation B'nai Emunah, permanently organized in 1916. Rabbi Morris Teller served from 1918 to 1928, and was succeeded by Harry H. Epstein (1928-29) and Oscar Z. Fasman (1930-40). The old synagogue was replaced by a new structure in 1942. The well-established congregation had, in 1943, a membership of about 175 families. Rabbi Morris H. Finer was then spiritual head of B'nai Emunah.

As more Jews migrated into the growing town, a Reform congregation was formed, in December, 1914, and incorporated under the name of Temple Israel, joining the Union of American Hebrew Congregations in 1915. In 1943 Ely E. Pilchik was rabbi. The congregation then had a membership of about 170 families. Pilchik's predecessors in the pulpit of Temple Israel included Jacob B. Menkes, Charles B. Latz, Samuel S. Kaplan, Benjamin Kelson, Jacob B. Krohngold, Hyman A. Iola, and Abraham Shusterman.

In addition to the congregational schools and auxiliaries, Tulsa Jewry maintained, in 1943, several active organizations: a lodge of the B'nai B'rith (chartered in 1916), a section of the National Council of Jewish Women, a chapter of Hadassah, a district of the Zionist Organization, and a branch of the Pioneer Women. The community also established the Jewish Charities, an affiliate of the city's Community Chest. In 1938 the Tulsa Jewish Community Council was founded to coordinate all fund-raising and allocation activities and to govern all cultural, civic-protective, and other matters pertaining to the welfare of the community. Under the auspices of the local section of the National Council of Jewish Women the *Jewish Review,* a monthly periodical (established about 1920), was being issued at Tulsa in 1943. With the upbuilding of the community, Tulsa Jewry became sensitive to all Jewish life, and in its responsiveness and activity approached being a model Jewish community in a smaller United States city.

Economically, the Jews of Tulsa engaged as oil producers, and operators of pipe and supply companies (an auxiliary of the oil industry). They were also general merchants and in the professions. Julius C. Livingston, oil merchant, and prominent in Jewish affairs, was active in the chamber of commerce and in community fund drives. Travis I. Milsten was secretary (1932-34) and vice-president (1934) of the Tulsa County Bar Association, as well as treasurer (1933) and vice-president (1934) of the Junior Chamber of Commerce. Maurice Sanditen, prominent merchant, was elected to the board of directors of the Tulsa Chamber of Commerce (1943). Leo Meyer had, in 1943, been serving as a member of the park board for many years.

ELY E. PILCHIK.



Temple Israel in Tulsa, Oklahoma

TUMIM, I. (pseudonym, Isaac Reingold), poet and parodist, b. Russia, 1878; d. Chicago, 1903. He came to the United States at the age of fifteen, and entered the sweatshop garment industry as an operator. The working conditions aggravated his physical weakness, and he became a victim of tuberculosis. Despite the difficulties of his life, Tumim made a name for himself in Yiddish circles of the West as a lyricist, especially for his imitations of English musical comedy lyrics.

He wrote also parodies of the accepted Yiddish librettists, and his work was set to music and sung at workers' concerts. Among the lyrics that appeared in print, with a musical score, were *Der Veltzinger* (1894); *A Bintel Blumen* (1895); and *Mashindlech*.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 4 (1929), cols. 384-86.

TUNIS AND TUNISIA. Tunisia is a French colony on the northern coast of Africa, with a population of 2,600,000, including 54,243 Jews (1926). It was formerly a vassal state of Turkey and, from 1881 on, a French protectorate.

According to old Jewish tradition, Jews had already settled in Tunisia before the destruction of the First Temple (586 B.C.E.). Excavations prove that Jews lived in Tunis at the beginning of the Christian Era. After the destruction of Jerusalem by Titus (70), many Jews came to settle in Tunisia. These first settlers took to agriculture, cattle breeding and trade. They separated into different tribes and paid a certain amount of tribute to Rome. Under the Roman regime and later under the rule of the Vandals, the Jews became quite wealthy and their number increased so rapidly that Christian ecclesiastical assemblies enacted a series of special anti-Jewish measures. After the disruption of the Vandal state in 534, Justinian issued an edict placing the Jews on an equal level with the pagans. In the 7th cent. the Jewish population in Tunisia increased through the influx of Spanish refugees who escaped from persecution by the Visigothic kings. According to Arabian historians, they intermarried with the native Berbers and converted several of their powerful tribes to Judaism. When Tunisia fell under the rule of the caliphate of Baghdad a new Jewish influx ensued.

In the year 788 Imam Idris severed the connection with the Baghdad caliphate, and part of the Jews of Tunisia joined the army of Idris and formed an independent military division. After a short time they refused Idris further support, being unwilling to fight against their coreligionists who remained loyal to the caliphate. After Idris became conqueror he avenged himself, compelling the Jews to pay an annual high poll tax and to supply girls for the harem.

When the Aglabites became the masters of Tunisia (800-909), the condition of the Jews improved, and especially the community of Kairwan flourished. When the Jews, together with the members of other faiths in Kairwan, were suppressed by Sirid-al-Moisa (1016-62), many Jews fled to Tunis, which gained in importance.

Under the Almohades (from 1146 on) the Jews experienced very difficult times; for they as well as Christians were compelled either to adopt the Mohammedan religion or to leave the country. Many Jews in Tunisia embraced the Islamic faith; but with this conversion they also aroused distrust on the part of the government, which compelled them to wear a special garb and a yellow cap. In the first half of the 13th cent. the condition of the Jews in Tunisia improved considerably. Important communities were flourishing in Kairwan, in the city of Tunis, on Djerba Island and in other places. In the capital of Tunisia, however, Jews were not permitted to settle in the city proper, as they were regarded as "foreigners"; they had to live outside of its walls.

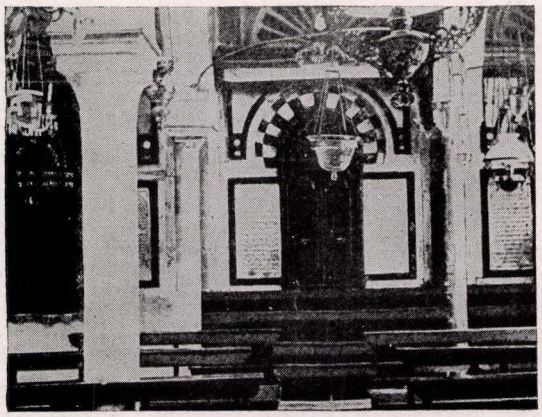


A glimpse of the Jewish section in Tunis

Later they obtained permission to live in a special section, "Hira," within the city, which until 1857 remained the ghetto of Tunis. The trade and commerce of the country were controlled by Jews, who were frequently administrators of government monopolies. Even the office of the government tax collector was filled by a Jew (from the 14th cent. on). He also had the function of acting as an intermediary between the government and its Jews. At his advice, the government gave its approval to those elected to the Council of Elders, heading the community, and to the elected rabbis; all decisions of the Council of Elders had to be ratified by him.

From 1535 to 1574 Tunisia was under Spanish rule, which brought great suffering to the Jews in Bizerte, Sura and Sfax. In the 16th cent. the immigrants from Spain established their own congregation, Kehal Gerush (Congregation of the Exiles). After Tunisia returned to the rule of the Turks the Jews again acquired religious liberty and autonomy. Nevertheless, even then they were the prey of both the arbitrary officials and the fanatic rabble. The men were forced to wear a special garb, consisting of a collarless and sleeveless blue blouse, wide black trousers, black slippers and a small black cap. Only in winter were they permitted to wear stockings. They were allowed to ride only on saddleless donkeys and mules. Their fate changed for the better only when European diplomatic representatives intervened in behalf of the Christians and, by implication, also of the Jews. From 1813 to 1816 Mordecai Manuel Noah served as United States consul to Tunisia. In 1881 Tunisia came under the French protectorate, and the Jews received equal rights with the Mohammedan population.

Tunis was the seat of a Talmud Torah (founded in the middle of the 17th cent.). Among its pupils was the important Talmudic scholar, Isaac Lombroso, chief rabbi of Tunis (1710-52), and author of the Talmudic commentary *Zera Yitzhak* which, after his death, appeared as the first



Interior and ark of the Great Synagogue in Tunis

printed Hebrew book in Tunis. In the 18th and 19th centuries Tunis also had a number of great rabbis who were endowed with the right to pronounce judgment in commercial and civil actions. ISAAK MARKON.

In the 20th Century. According to the census of 1926, there were 54,243 Jews in Tunisia, exclusive of those of non-Tunisian nationality, such as French or Italian Jews. More than half of them lived in the capital, the city of Tunis (28,143, or 10 per cent of the total population); the rest were to be found mainly in the cities of Sousse (5,000), Djerba (on the island of Djerba, 3,832), Sfax (3,385), Gabès (2,849), Gafsa (2,104), Bizerte (1,907), Béja and Kairwan (about 1,000 each). The community of Tunis was composed of two large native groups, the Touensa, of Tunisian origin, and the Grana Jews, descendants of Portuguese and Italian immigrants. Each of these two groups (and of the numerous smaller immigrant groups, including Palestinian, Moroccan, Bedouin, White Russian and other Jews) had its own charitable institutions, synagogues and cemeteries. The chief rabbi (grand rabbin) of Tunis was appointed and compensated by the state, while the rabbis of the various communities were appointed by decree of the Bey, and received salaries from their community. The Jews of Tunisia were subject to the jurisdiction of the indigenous (native) courts, except as regards questions dealing with their personal statutes and questions of succession, which were referred to the Tribunal Rabbinique.

The majority of the Tunisian Jews in the 1930's were poverty-stricken, engaged in small handicrafts, chiefly tailoring, woodwork, shoemaking and the manufacture of cheap jewelry, and in petty shopkeeping. Their ghetto was once described as "the seventh circle of hell." Only a small number were lawyers, doctors, teachers and merchants. Most of them were strictly religious, and only a few were influenced by the culture of the French rulers, although in the capital as well as in other cities schools for Jewish children were maintained by the Alliance Israélite Universelle. In 1934 the foundation of a new large synagogue was laid. Before Mussolini's adoption of the racial policy, the majority of the Jews in Tunisia were pro-Italian. There was also a strong pro-Zionist sentiment among them; two of the periodicals (*L'avenir sioniste,* of Tunis, and *Le réveil juif,* of Sfax) were Zionist, while a third was independent (*La justice,* of Tunis).

There was always some anti-Jewish feeling in evidence in Tunisia; this was increased by the presence of three large more or less inimical ethnic groups: the French, the Italians and the Arabs. In 1917 to 1918 it resulted in widespread pogroms, despite the fact that many Jews from Tunisia were fighting during the first World War in Europe and at the Dardanelles. Anti-semitism was chiefly spread by one local Italian organ, *L'unione,* of Tunis, and the anti-Jewish propaganda carried on by the Italians increased in 1938 to such an extent that the Jewish community turned to the French resident and asked him to intervene.

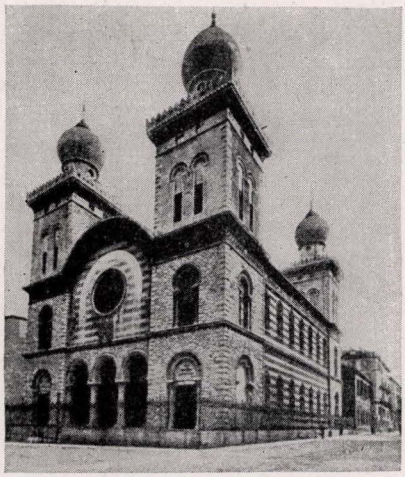
After the collapse of France (June, 1940), in conformity with the anti-Semitic decrees of the Vichy regime similar decrees were introduced into Tunisia, aiming at the elimination of Jews from business and the professions by "regulating" their enterprises and assets and by barring them from all the professions from which the Jews in France had been ousted. In December, 1940, the Tunis Bar Association Council was dissolved, and a special board, free of Jews, was appointed by the government. In January, 1942, a special "ghetto fish market" was set up. Only one Jewish periodical was permitted for the whole community.

The Jews, like the other inhabitants of Tunisia, suffered severely from the war conducted there. In late 1942 and in the early months of 1943 the Nazis forced the Jewish population of Tunis to work on the fortifications of the city, while all synagogues and Jewish-owned institutions and business enterprises were closed; German and Italian soldiers, together with pro-Axis Arabs, looted Jewish-owned houses and other property. Two hundred and fifty prominent Jews of Tunisia were imprisoned and threatened with shooting "if the Jews continue to help the Allies." The Allied offensive in the winter of 1942 to 1943 revived the Jews' hopes for an improvement in their situation. Early in May, 1943, the United Nations wrested the whole of Tunisia from Axis control, captured the entire Nazi and Italian army, and liberated also the Jews of Tunis and Bizerte. ALFRED WERNER.

Lit.: Cazès, D., *Essai sur l'histoire des Israélites de Tunisie* (1888); Mercier, E., *Histoire de l'Afrique septentrionale* (1888); Freund, "Vom tunesischen Judentum," *Jeschurun,* vol. 4, p. 592; Chalom, J., *Les Israélites de Tunisie* (1908); Ashkenazi, Eliezer, in *Halebanon,* vol. 2, pp. 181 et seq., 197 et seq.; Lamm, Louis, *Reise-Eindrucke in Nordafrika* (1929); Golding, Louis, "Cheikh of the Israelites," *Menorah Journal,* Aug., 1926; idem, "Lotus and Manna: The Jews of Djerba," *ibid.,* Oct., 1926; Alloochy, F., "Political and Social Conditions of the Jews in Tunis," *ibid.,* Sept., 1928; Arditti, R., "The Jews of Tunis," *American Hebrew,* March 27, 1931; Kleinlerer, Edward D., "Jews in the Mediterranean Imbroglio," *Opinion,* Oct., 1940; idem, "New Hopes for the Jews of Tunisia," *Congress Weekly,* Nov. 2, 1942; Slouschz, Nahum, *Travels in North Africa* (1927) 227-95; Easterman, A. L., "The Jews of Tunisia and the French-Italian Crisis," *Jewish Chronicle* (London), Jan. 13, 1939.

TUNKEL, JOSEPH (Der Tunkeler), Yiddish writer, b. Bobruisk, Russia, 1881. He studied in the Yeshiva at Kaunas, and later at the art school in Vilna. His first published work, in the form of poems, appeared in 1901; later he turned to the writing of satirical and humorous sketches. He came to the United States in 1906, remaining until 1910, during which period he founded the *Kibitzer* (1908) and later was one of the founders of the *Kundes.* After his return to Europe, Tunkel settled in Warsaw, where he was a contributor to the *Moment* and *Haint,* and also acted as correspondent for publications in other parts of Europe and in the Americas. His many satirical novels portray the weaknesses and defects in the lives of the Jewish masses of Poland, and were of great influence in the education of these masses.

Among Tunkel's books were: *Der Krumer Shpiegel* (1917); *Oif tzu Klaimersht* (1920); *Ich Lach fun Eich*



The principal synagogue in Turin

(1922); *Mit die Fiess Aroif* (1924); *A Reise Iber Russland* (1925); *Fort a Yid kain Eretz Yisroel* (1931); *In Guten Mut* (1933); *Gelechter on a Tzeit* (1935). Tunkel was also the founder of a literary monthly, *Sambatyan,* in Warsaw. In 1940 he came to New York city, where he was living in 1943.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 1 (1928), cols. 1168-70.

TUR, TURIM, *see* JACOB BEN ASHER.

TURE ZAHAB, *see* DAVID BEN SAMUEL HALEVI.

TURGEMAN (Meturgeman), *see* BIBLE TRANSLATIONS; BIBLE EXEGESIS; TARGUM.

TURIN (in Italian, **Torino),** city in the province of Piedmont, Italy, with 3,786 Jews among its 600,000 inhabitants (1938). Although information as to the presence of Jews in Turin dates back to the 4th and 5th centuries, when Bishop Maximus endeavored to sever the social relations between the Jews and Christians, there are no coherent sources available as to Jews in Turin prior to the year 1424. The tax records of these Jews, who were money lenders, indicate that they were of French or German descent. The authorities of Turin decided to confine the Jews to a special section of the city in 1425.

The code of Duke Amedeo VIII (1430) confirmed the validity of the old laws dealing with the Jews. The right of residence for them in Turin was not to exceed a period of ten years, at the expiration of which they were forced to file a petition for renewal; for its granting they had to pay a special tax known as *censiva Judaeorum.* Duke Emanuele Filiberto banished the Jews from his dominion in 1560 and 1566, but they were soon permitted to return to the city and were even granted special privileges (1568). Furthermore, the duke admitted foreigners, especially Jews expelled from Spain or Portugal, to settle in his state; he even promised immunity to Marranos returning to Judaism. His object was thereby to promote the maritime trade of his state, but he did not succeed in carrying out his plans due to the opposition of the pope and of the king of Spain. A special official, with the title of *Conservatore,* to administer Jewish affairs, was appointed probably during the regime of his successor, Carlo Emanuele.

The condition of the Jews in Turin changed for the worse under the reign of the kings in the 18th cent. and it was not until the French Revolution (1789 on) that their lot began to improve. Immediately upon the arrival of the French the Jews received full political and civil freedom (1798), but lost it again in the following year when the city was occupied by the Austrian and Russian army. When, later, the French returned to the city, the Jews reobtained their emancipation. However, after the defeat of Napoleon and the re-establishment of the dynasty, they were again relegated to their old inferior position. Although King Victor Emanuele I exempted them from wearing the Jew-badge and gave them the right to engage freely in commerce and trade (1816), they were permitted neither to attend universities nor to run for public office. They remained in this state until March, 1849, when King Carlo Alberto issued a proclamation granting full religious freedom to all his subjects; in July of that year the Jews were placed on an equal basis with the rest of the population. Thereupon the Jews of Turin began to build a magnificent synagogue, but due to lack of means could not bring it to completion. The city purchased the unfinished structure and converted it into the Museo del Risorgimento Italiano (Mole Antonelliana).

See also ITALY. UMBERTO CASSUTO.

Lit.: Sessa, *De Judaeis* (1617); *Privilegi e concessioni di Sua Reale Maestà e suoi reali predecessori a favore dell' Università generale degli ebrei del Piemonte* (1744); Hakohen, Joseph, *Emek Habacha,* edit. Wiener, pp. 58, 102, 105, 108, 125 et seq., 140; Steinschneider, M., *Hebräische Bibliographie,* vol. 20, p. 45 et seq.; Lattes, in *Revue des études juives,* vol. 5, p. 231 et seq.; Bruzzone, *ibid.,* vol. 19, p. 141 et seq.; Sacerdote, in *Vessillo Israelitico,* vol. 49, p. 244 et seq.; Gabotto, *ibid.,* vol. 65, pp. 433 et seq., 548 et seq.; vol. 66, pp. 123 et seq., 288 et seq.; Volino, *Condizione giuridica degl'israeliti in Piemonte prima dell'emancipazione* (1904); Finzi, in *Rivista Israelitica,* vol. 1, p. 226 et seq.; Anfosso, *Gli ebrei in Piemonte, loro condizioni giuridiche e sociali dal 1430 all'emancipazione* (1916); Segrè, *Emanuele Filiberto,* vol. 2 (1929) 117, 128 et seq.

TURKESTAN, a term which for a long time was used to designate the regions between the Caspian Sea and Tibet. East Turkestan forms a part of China, whereas the lands of West Turkestan were successively conquered by Russia in the second half of the 19th cent. Subsequent to the Russian Revolution of 1917 five Socialist Soviet Republics, the Kazakh, Turkmen, Uzbek, Tajik and Kirghiz Soviet Republics, were constituted in what was approximately the territory of Turkestan. The nucleus of Jewish population in these states is that of the Bokharan or native Central Asiatic Jews who have conserved as their language a Persian dialect intermingled with Hebrew and Eastern Turkish words, called Tajik-Jewish by the Russians and by the Tajik Jews themselves. The ranks of these native Bokharan Jews were swelled by Russian and other European Jews who came after the Russian conquest.

The Union of Socialist Soviet Republics did a great deal for the development of Central Asia. The opening in 1930 of the Turkestan-Siberia railroad (Turksib), which crosses Kazakhstan, as well as a large-scale effort to reclaim land for agricultural purposes, were accompanied by a mass settlement of Jews in the Kazakh Republic. While the census of 1926 recorded only a small group of Jews in that state, in 1939 a total of 19,000 Jews were found to be living in Kazakhstan. In parallel manner, the Jewish population of Uzbekistan had grown from 38,000 in 1926 to 51,000 in 1939, whereas the Jewish population in the other three republics remained very small.

According to an investigation published by *Soviet-*

skaya Aziia in 1931, only 42 per cent among the native Jews could read, and their reading was limited mostly to the prayer-book. Under the influence of the large number of schools established by the several governments, this state of affairs changed rapidly. In 1938 fifty-three separate titles of books with a total publication of 79,000 were published in Tajik-Jewish. A magazine with a yearly circulation of 19,000 copies and a newspaper with 581,000 yearly copies were also published in that idiom.

Following the German Nazi invasion of the Soviet Union in the summer of 1941, great numbers of Jews were evacuated to Uzbekistan, Tajikistan and Kazakhstan. They included not only Jews from White Russia, the Ukraine and Moscow, and other cities of the Western regions of Russia, but also from the Baltic states, as well as refugees from Poland, freed from internment camps in European Russia, as well as from the northern provinces of Roumania. Over one million Jews found refuge in Uzbekistan alone, among them tens of thousands of Jewish colonists from the Crimea who were scattered over collective settlements in the Uzbek republic. The offices of the Moscow Jewish religious community were also evacuated to Tashkent, and engaged in the organizing of material and cultural assistance to the newly settled masses (report of the Jewish Telegraphic Agency).

Tashkent thus became a new center of Jewish life and Yiddish culture. The Jewish Art Theatre, the Leningrad Jewish Operetta Company and the Kiev Jewish Variety Theatre toured the cities and towns of Central Asia and won acclaim also from the non-Jewish population. A large number of outstanding Yiddish authors organized a Yiddish section of the Uzbek Writers' Union late in 1941, and engaged in patriotic work in connection with Russia's war effort.

See also: BOKHARA; RUSSIA; SOVIET UNION.

Lit.: *Kultonrnoe Stroitelstvo SSR* (1939); *Soviet-Russia Today,* April, 1942; *Inter-Continent News, N-275.*

TURKEY, a republic of Asia Minor and adjoining territory in the Balkan peninsula which superseded the Ottoman Empire, with a population of about 14,000,000, including 78,730 Jews (1935).

1. History. Historically, the Jewry of Turkey formed three groups: Jews who had lived in the Byzantine Empire, and came under Turkish rule after the fall of the Byzantines; emigrants from Spain, Portugal and Italy, the so-called Sephardim; and emigrants from Austria, Hungary, Russia, Germany and Poland, the so-called Ashkenazim.

In the 14th cent., when the Turks appeared in those regions which now belong to Turkey, i.e. Thrace, Anatolia and Asia Minor, they found only small Jewish communities which had been founded in the Roman period. Brusa was the first city with a Jewish population which was conquered by the Turks. The Jews who suffered much under the Byzantine rulers began to breathe freely under Islam. The Turks gave them religious liberty, and otherwise did not molest them, so that they lived there in complete security. At that time there began for the Jews of the Near East a long period of peace which compensated them for the sufferings which Jewry experienced in the Occident.

Until the 19th cent. the Jews were under the Turkish regime, unrestricted by any special laws. Many of them enjoyed the favor of the sultans, who quite often chose Jews as their physicians, and also appointed Jewish advisers, scholars and ministers, on whom the Jewish population could always depend as their defenders in the royal courts; this resulted in exceedingly friendly relations between Islam and Jewry. But although the history of the Jews in Turkey is full of glory for individual Jews, the masses were steeped in ignorance and poverty. The autocratic government, being bound to no solid and legal system, cared neither for the masses of the Turkish people nor for those of the other subjects.

The first sultans, Orchan, Murad I, Mohammed I, and Murad II (1326-1421) introduced the tax called Khanadji, through which the Jews acquired the right to own land in both city and country. The two cities of Brusa and Adrianople, which, with their Talmudic colleges, soon had become the center of the Jewish settlement in Turkey, began to be populated with Jews from the neighboring countries who were seeking an asylum under Mohammedan rule.

In 1453 Constantinople was conquered by the Turks. Its conqueror, Mohammed II, was very sympathetic toward the Jews. The large community of Constantinople became now the political and cultural center of the Turkish Jews. Under the reign of Mohammed II the famous scholar and first Hacham Bashi (chief rabbi) of Turkey, Moses Capsali, was the representative of the Turkish Jews in the state council (Divan). After the persecutions suffered by the Jews in the Byzantine period and as compared with the existence of the Jews in the Western countries, the life of the Jews seemed so peaceful that in 1479 Rabbi Isaac Zarfati, then living in Turkey, sent a circular letter to all Jewish communities in Germany and Hungary, urging the Jews to leave their countries for Turkey. As a matter of fact, the sultan received the victims of the Christian countries of Spain and Portugal with hospitality. Sultan Bayazid II (1481-1512) is reported to have said to his courtiers: "You call Fernando [Ferdinand, king of Spain, who in August, 1492, had the Jews there expelled] a wise king—he who impoverished his own land and enriched ours!" The immigration of the Spanish Jews greatly enriched Turkey both materially and culturally; along with the Spanish language and literature they brought into Turkey a highly developed culture, the best physicians and great scholars, among whom the Hamon family was especially famous. At the beginning of the 16th cent. there were in Turkey about 100,000 Marranos. Later in the 16th cent. Constantinople had forty-four synagogues.

The Spanish emigrants, the Sephardim, founded great communities in Smyrna and Salonika, and they soon played a prominent role in Jewry, a role which they have succeeded in retaining until the present. The immigration of the Ashkenazim, which began in the same period, had no such great influence. The Ashkenazim had their own synagogue, and kept apart.

Under the reign of Suleiman the Magnificent (1520-66) and Selim II (1566-74) the Jews attained their greatest prominence. Suleiman appointed a Jew, Shealtiel, to the post of spokesman for the Jewish nation and gave him the title of Kahiya; like all courtiers, he had free access to the palace. Suleiman also rebuilt the walls of Jerusalem and Tiberias. When, in the reign of Suleiman, the ritual murder accusation was spread in Turkey, the sultan issued an edict directing that in the future every accusation of ritual murder brought against the Jews claiming that they were using human blood in the baking of the unleavened bread (Matzoth) was to be tried and judged not by a common court, but in the presence of the ruler.

After the conquest of Hungary by the troops of the sultan, the keys of the city of Buda were handed to the victorious general, Ibrahim Pasha, by a Jew, Joseph ben Solomon, who headed a deputation of citizens of Buda.

When Suleiman, after his visit to Buda (1526), returned to Turkey, he ordered 2,000 Jews from Buda to follow him; he settled them in various parts of his empire. The descendants of Joseph ben Solomon, with the surname "Alaman" (meaning "the German"), were still living in Turkey in the 20th cent., exempt from all taxes and assessments.

Under the reign of Sultan Selim II, successor to Sultan Suleiman, there lived in Turkey a prominent Jew, Don Joseph Nasi, Duke of Naxos, the former Marrano João Miquez. As the sultan's favorite and chief adviser, he exerted considerable influence on European affairs. There lived in Turkey, too, at the same time, his relative, Donna Gracia Mendesia, who contributed much to the favorable situation of the Jews in Turkey through her wealth and wisdom. An example of the great influence which Joseph Nasi and Gracia Mendesia exerted is the Ancona incident, when they established a boycott of the port of Ancona in order to retaliate for the persecution of the Jews by the pope.

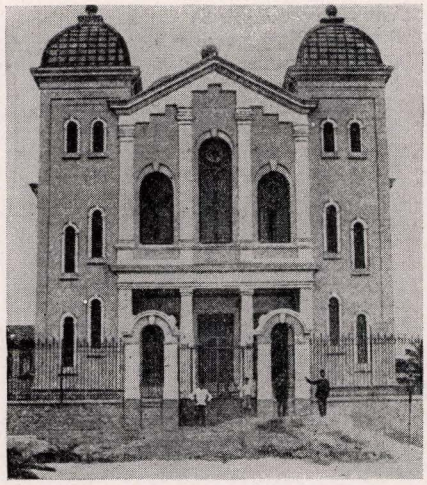
With the reign of Selim II began the decline of the Turkish Empire which, accompanied by the decadence of Turkish Jewry, continued into the 19th cent. The later sultans made the life of the Jews difficult by means of continuous chicanery and special laws. Murad III (1574-95) even issued an order calling for the death of all Jews in the empire, but Solomon Ashkenazi succeeded in preventing the execution of this order.

Individual Jews, such as Solomon Ashkenazi, Esther Kyra and the physician Fonseca, still achieved success in the realm of politics, but as a whole the history of the Jews in Turkey became more and more a series of struggles in a defense against accusations of ritual murder which time and again were brought chiefly by Greek Catholics and Jesuits living in Turkey. In addition, there were epidemics, conflagrations and earthquakes which brought great disaster upon the Jewish sections. In 1702 the Jews were forbidden to wear yellow slippers; they were ordered to cover their heads and feet with shawls and black leather. In 1728 all Jews who owned houses in front of the mosque of the Walid sultans were obliged to sell their houses to Mohammedans, lest the mosque be contaminated by their presence.

The unfavorable condition in Turkey led in the 18th cent. to the establishment of a colony of Turkish Jews in Vienna, where they enjoyed certain privileges.

In the 16th cent. Turkey was the center of Cabala, the forerunner of Hasidism. The works of Joseph Caro, Isaac Luria and Hayim Vital made a profound impression upon the Jewish masses. Solomon Molcho, David Reubeni and others presented themselves as "prophets," or "kings of the Jews." But the most important agitation was caused by the appearance of Sabbatai Zevi; this agitation spread over the whole of Turkey, and had its reverberations also in Europe. The movement came to an end with Sabbatai Zevi's conversion to Islam. His disciples formed a small sect, the Dönmehs, which was still in existence in the 20th cent.

In the 19th cent. equal legal rights were granted to the Turkish Jews. In 1839 and in 1856 they were accorded, at least theoretically, equality before the law, security of life, honor and property, the free exercise of public worship, the right of founding communities, access to administrative positions, the reorganization of the system of taxation and of court procedure, and the right of performing military service. In the 19th cent. the Jewish communities in the provinces of Turkey, particularly in Palestine, were in abject poverty and on a low spiritual level. The Jewish philanthropists Moses Montefiore and Baron Edmond de Rothschild did their utmost to better the condition of the Palestinian Jews; the Alliance Israélite Universelle also endeavored to elevate the cultural level of the Turkish Jews. As a result of their efforts, Turkish cities were granted schools in which Jewish children were able to receive a European education and to be prepared for various professions and attainments. By accepting Mohammedan children also, the Alliance Israélite endeavored to strengthen the friendly relations existing between both groups; indeed, many young Turks who had been educated in its schools remained loyal friends of the Jews after attaining to high positions.



Façade of the Great Synagogue at Adrianople, Turkey, destroyed by fire in 1913

2. Cultural Life. The awakening of the true spiritual life of the Jewish masses in Turkey did not begin until the 15th cent. The Spanish Jews who came to Turkey before the great expulsion from Spain (1492) brought with them the first seeds of the development of the cultural sciences. In the 16th cent., after the arrival of the large masses of emigrants, their spiritual life began to take on a more varied form. It proceeded to shape itself into a Spanish-Jewish culture interwoven with oriental elements. In the 15th and 16th centuries Jewish thought had been dominated almost exclusively by rabbinic and Talmudic studies. The following attained to considerable importance: Joseph Caro, author of the *Shulhan Aruch;* Moses Almosnino, famous preacher and author in the fields of philosophy and astronomy; the scholars Solomon and Judah ibn Verga, the former the author of the *Shebet Yehudah;* Amatus Lusitanus, famous physician and author of a number of medical books; Abraham Zacuto, author of the *Sefer Yuhasim;* Elijah Capsali, author of a history of Venice and of Turkey; the poet Israel Nadjara.

In the 16th and 17th centuries there lived in Turkey Joseph Solomon Delmedigo, an opponent of Cabala, and a great number of important rabbis, such as Isaac and Joseph Pardo, Astruc ibn Sanchi, and the family of Solomon Algazi, from which came many important scholars. The Ashkenazic rabbis included Abraham Gedaliah, Ephraim Ashkenazi and Hezekiah da Silva.

As a result of the development of the printing press and of book publishing there appeared in Turkey in the 18th cent. a great number of translations of scholarly works from other languages. Important Jewish scholars were Jacob Kuli, author of a Bible commentary, and Abraham Toledo, author of *Copias de Joseph* and of a poem about the Biblical Joseph.

In the 19th cent. Turkish Jewish scholars occupied themselves with secular studies in addition to Talmudic research. Abraham ben Isaiah Dayyan of Aleppo wrote two ethical works, *Zichron Hanefesh* (1842) and *Holech Tamim* (1850), a glossary and responsa. Other



A provincial synagogue in Turkey

Turkish Jewish literature of this period consisted mostly of translations. The first Jewish newspaper published in Spanish, *Puerta del Oriente,* appeared at Smyrna in 1846, but Jewish journalism did not experience any great development. Most of the approximately thirty newspapers published in Turkey in Hebrew, French and Spanish were short-lived. JACQUES GOLDBERG.

3. In the 20th Century. The fact that Turkey, at the end of the 19th cent. and in the first years of the 20th, was under the influence of the great European powers was favorable for the position of the national minorities, especially the Jews. At the beginning of the 20th cent. about 150,000 Jews (2.7 per cent of the total population) were living in European Turkey, 210,000 Jews (1.1 per cent of the total population) in Asiatic Turkey, and 12,000 in Tripoli; thus the country then had a total of about 375,000 Jews, of whom 65,000, including from 7,000 to 8,000 Ashkenazim, lived in Constantinople (Ruppin, Arthur, in *Zeitschrift für Demographie und Statistik der Juden,* October, 1908). Several Jews were members of the Young Turkish Committee of Union and Progress, such as Chief Rabbi Hayim Bedjarano, one of the greatest authorities on the Turkish language, and played a leading role in the coup d'état of 1908 which brought definite emancipation to the Jews, among others.

In the Balkan wars and in the first World War numerous Jews served on all fronts. After the War the community in Constantinople increased to 90,000, owing to the influx of refugees from Russia, while the total number of Jews in Turkey reached 200,000, although Syria, Palestine and Mesopotamia had been separated from Turkey. During the occupation of Istanbul by the Allied Powers agitation in favor of Zionism was carried on in the city, but the movement disintegrated when Istanbul was recovered by the Turkish national troops and the government of Kemal Pasha started a nationalist policy of complete Ottomanization which was applied also to the Jews. In the first post-War years much assistance was given to the community and to the refugees by the Jewish Colonization Association and by the American Jewish Joint Distribution Committee.

In 1923 minority rights were stipulated for the Jews in the Treaty of Lausanne. However, the Jews voluntarily undertook to forego these rights, being assured by the government that the existing equality of all citizens, irrespective of race or creed, had rendered these minority rights superfluous. In a letter signed by Jewish notables and addressed to Kemal Pasha (February 6, 1926) the Jews of Turkey renounced these rights, thus depriving themselves of the chance of protesting to the League of Nations because of the frequent violations of the minority guarantees. Yet the destruction of Jewish cultural autonomy had started as early as 1923, when all teachers in Jewish schools were ordered to teach in the Turkish language, and no exception was made even for the schools maintained by the French Alliance Israélite Universelle. In 1923 all Jewish schools were ordered closed on Friday, the Moslem day of rest, and in 1926 the Turkish language was declared to be the only medium of instruction. The separation of church and state deprived the chief rabbi of Turkey of his position as Jewish representative and the Jewish religious and cultural organizations of their official status. At the same time, a decree drastically curtailed the travel rights of all non-Moslem groups (1925), and Jews were excluded from the chamber of commerce and dismissed from the transportation and communication agencies. The government adopted a hostile attitude toward Zionism, and banned all Zionist activities.

When, in 1934, thousands of Jews were forcibly removed, without explanation, from the Dardanelles region and Thrace, it was feared that this act was the start of an anti-Jewish policy after the German model. But an investigation of the case was immediately undertaken by Minister of the Interior Shukry Bey; the Turkish Fascist organization, Hali Ferkassi Ismeli, was proscribed and its organ, *Milli Inḳilap* (The National Revolution), was suppressed; the leaders of an anti-Semitic riot staged at Adrianople in that same year were punished, and a communiqué condemning anti-Semitism was issued by Premier Ismet Pasha. Referring to the mass emigration of Jews, a leading newspaper had previously (November, 1930) urged the government to abandon its anti-Jewish policies to prevent the loss of the Jews who "are distinguished for their creative intelligence and productive activity." The situation actually improved; Doctor Abrevaya, professor of general pathology at the University of Istanbul, was made member of the parliament, Jewish refugee professors from Germany were given teaching positions at Turkish universities, and even the policy of barring refugees from reaching Palestine via Turkey was modified.

In recognition of the government's liberal attitude, the Association of Turkish Culture, founded by young educated Jews for the purpose of spreading Turkish customs and language among the Jews of Turkey, issued an appeal to all Turkish Jews to use the Turkish language instead of Ladino; it was read in all synagogues in Turkey on Rosh Hashanah of 1938. After the death of Kemal Pasha (November, 1938) there was some fear that certain reactionary elements might attempt to create a Jewish problem in Turkey after the German model; but all endeavors to start anti-Semitic disturbances were frustrated by the swift action of the new president, Ismet Inonu. He revoked a police order to expel foreign Jews, and issued a declaration stating that the Jews were equal citizens and that Turkey was proud to have given asylum to prominent persons who fled barbarous persecution. In the following year Premier Refik Saygam declared to the press that there never was nor would be a Jewish question in Turkey and that the Turkish Jews, as far as the government was concerned, were Turks, not Jews. While under Nazi pressure, in May, 1942, all Jews serving on the staff of the official Turkish News Agency were dismissed, the Turkish government firmly refused an official request of the German embassy for the extradition to the Reich of German Jewish refugees.

The number of Jews in Turkey continuously de-



Chief Rabbi Isaac Sakhi of Turkey

creased in the post-War years: from 81,872 (55,592 in Europe; 26,280 in Asia) in 1927 it dropped to 78,730 in 1935 (separate figures for Europe and Asia were not available at that time). In 1927 more than half of Turkish Jewry were concentrated in Istanbul (47,035); 16,501 resided in Izmir (Smyrna), and 6,096 in Edirne (Adrianople). In 1941 Istanbul had a Jewish population of about 35,000, and the Jewish population of Adrianople remained unchanged.

In 1943 Abraham Galanté was elected a member of the Turkish National Assembly. ALFRED WERNER.

Lit.: Loeb, Isidore, *La situation des Israélites en Turquie, en Serbie, et en Roumanie* (1869); Baudin, P., "Les Israélites du Constantinople," *Bulletin de l'Alliance Israélite Universelle;* Franco, Moïse, *Essai sur l'histoire des Israélites de l'empire ottoman* (1897); Cuiner, V., *La Turquie d'Asie;* Rosanes, S. A., *Dibre Yeme Yisrael Betogarmah* (5 vols., 1930-38); idem, *Koroth Hayehudim Beturkiah Veartzoth Hakedem* (3 vols., 1934-38); Galanté, Abraham, *Turcs et Juifs* (1932); idem, *Les Juifs d'Izmir* (1937); idem, *Histoire des Juifs d'Anatolie* (1939); Webster, Donald Everett, *The Turkey of Ataturk* (1939); *Publications of the American Jewish Historical Society,* No. 21 (1913) 232, 237; No. 24 (1916) 53-108; No. 26 (1918) 78-182; No. 28 (1922) 86, 129, 163, 164; *American Hebrew,* Nov. 22, 1940, p. 5; March 21, 1941, p. 9; March 28, 1941, p. 7.

TURÓCZI-TROSTLER, JÓZSEF, philologist and educator, b. Moskóc, Turócz County, Hungary, 1888. He studied literature at the Universities of Budapest and Berlin, and received the Ph.D. degree. Prior to the first World War he taught at the state secondary school of Temesvár, and after the War, during the period of the revolutions, he was made a university professor. Having been demoted from this position by the counter revolution, he taught, from 1920 on, at the girls' Gymnasium of the Jewish community of Pest. In 1939 he was named assistant director of that school.

Turóczi-Trostler investigated the influence of European trends of thought on the cultural development of Hungary. Of cosmopolitan erudition, he showed Hungary its place in the European community by stressing its cultural interdependence with the rest of Europe. He was thus working unpolitically against the spiritual and political autarchy which was professed by Hungary in the 1920's and 1930's.

Among Turóczi-Trostler's significant works are: *Der Entwicklungsgang der ungarischen Literatur* (2 vols., 1928-30); *Die Anfänge der ungarischen Persönlichkeitsdichtung* (1933); *Ungarns Eintritt in das literaturhistorische Bewusstsein Deutschlands* (1930-35); *A magyar szellemi élet forrásai a XVI és XVII. században* (Sources of Hungarian Cultural Life in the 16th and 17th Centuries).

A distinguished historian of German literature, he published, among many other books in this field, *Stefan George* (1920); *Zur Stoffgeschichte von Schillers Balladen* (1915); *Ujabb irányok a német irodalomtörténeti kutatásban* (New Trends in the Research of the History of German Literature; 1923); *Wassermann* (1927); *Goethes Herz ein Kieselstein* (1928). Together with the poet Lőrinc Szabó, he published three volumes of translations from Goethe.

TUSKA, a Jewish family active in United States communal life from the middle of the 19th cent. on. The first member of the family to arrive in the United States from Germany was MORDECAI TUSKA (d. Rochester, N. Y., 1871), who became rabbi of B'rith Kodesh in Rochester in 1849 and retained the post until 1861. His son, SIMON TUSKA (b. Germany, 1835; d. Memphis, Tenn., 1870), studied at the Breslau Jewish theological seminary after his graduation from the University of Rochester. He became the first rabbi of the Reform congregation in Memphis, serving until his death.

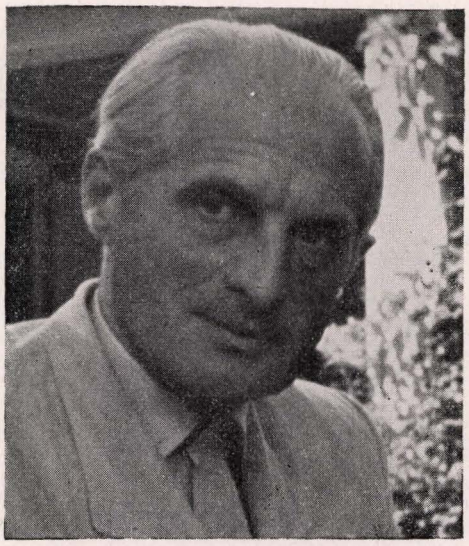
BENJAMIN TUSKA (b. Memphis, 1867; d. New York city, 1933) was the son of Simon Tuska. He graduated from Johns Hopkins University, received the law degree at Columbia University, and practised law in New York city. Active in numerous Jewish activities, Tuska was for many years president of the Educational Alliance and a trustee of the Fred L. Lavanburg Foundation. In 1931 he turned over to the Semitic division of the Library of Congress a collection of 278 volumes of Judaica and Hebraica formerly owned by his father.

TUWIM, JULIAN, Polish poet and playwright, b. Lodz, Poland, 1894. He studied at the Gymnasium and university in Lodz, at the same time devoting himself to the study of Russian and Polish literature. His first volume of poems, *Czyhanie Na Boga* (Craving for God), which appeared in 1918, and his second group, *Sokrates Tanczacy* (The Dancing Socrates), a year later, won him recognition as a writer. He continued to publish poems which were published in the best literary magazines and collected in volumes. His tenth volume, *Wiersze Zebrane* (Collected Poems; Kazimierz, 1933), was hailed by Czachowski, historian of Polish literature, as a demonstration of true poetic talent. Tuwim received the highest award of the Polish Academy of Literature and a prize from Lodz; he was hailed all over Europe as the Polish Pushkin.

In addition to enriching Polish poetry, Tuwim translated many Russian works into Polish, especially Pushkin (for which he received the prize of the Polish Pen Club), Balmont and Briusov, the Russian epic *Saga of Igor* and poems of the French writer, A. Rimbard. He wrote books on various subjects of Polish interest, in connection with such fields as witchcraft, folklore philology, drunkard's slang, and the history of the epigram. He published three books of nursery rhymes, one of which, *Lokomotywa* (*Locomotive;* 1938), was translated into English and French. He wrote several musical comedies and many songs and satirical sketches; he was literary co-director of the Teatr Polski in Warsaw, president of the Union of Polish Playwrights and Composers and one of the founders and leading spirits of the Union of Polish Musicians and Playwrights.

Tuwim's poems have been translated into many languages. Three of his books were published in Hungarian, Czech and French; a selection, *The Selected Work of Julian Tuwim,* was published in the United States in 1942. Some of his poems were translated into fifteen languages and reprinted in anthologies and magazines all over Europe.

Jewish life rarely appears in his writings, and his sharp satire touches on Jews in only a few of his poems. This satire, however, has a Jewish basis and is reminiscent of the work of Heine. Due to his being a Jew, Tuwim never received full recognition in Poland;



Julian Tuwim

though hailed as the greatest Polish poet of his time, he was never elected to the Polish Academy of Arts and Letters. He escaped from Poland after the Nazi invasion in 1939 and two years later came to the United States, where he was living at White Plains, N. Y., in 1943. Z. TYGEL.

TWELVE TRIBES. The nation of Israel, especially in the time of the Judges and early kings, was considered as consisting of twelve tribes, corresponding to the twelve sons of Jacob-Israel. Actually the number must have been larger, for not only was Joseph the title for the two separate tribes of Ephraim and Manasseh, but there were various other clans of which there are notations in the Biblical narratives: Gilead, Machir, Caleb, Jerahmeel and the Kenites. The Song of Deborah (*Judges* 5) mentions only ten tribes altogether: Ephraim, Benjamin, Machir, Zebulun, Issachar and Naphtali, who participated in the fighting, and Reuben, Gilead, Dan and Asher, who remained aloof. Simeon, Levi and Judah are not mentioned; Machir presumably developed into Manasseh, and Gilead into Gad. The Blessing of Moses (*Deut.* 33) mentions all the traditional twelve tribes except Simeon; the Blessing of Jacob (*Gen.* 49) has the complete number. Bible scholars have suggested that the number of tribes was a varying one, and that the division of the nation by Solomon into twelve districts, each of which was to support the royal household for a month in the year (*I Kings* 4:7), aided in establishing the traditional number of twelve for the tribes.

The classification of the sons of Jacob by the latter's wives (*Gen.* 29 and 30) serves to divide the tribes into the following groups:

Older Leah Tribes: Reuben, Simeon, Levi, Judah.
Younger Leah Tribes: Issachar, Zebulun.
Zilpah Tribes: Gad, Asher.
Rachel Tribes: Joseph (Ephraim and Manasseh), Benjamin.
Bilhah Tribes: Dan, Naphtali.

These groupings may be based on historical reminiscences of the early history of the tribes. Thus Reuben, Simeon and Levi were among the first to enter Canaan; Simeon and Levi met with disaster (*Gen.* 49:7) and were thenceforth more or less subordinate to Judah, apparently an old name which in the time of David was expanded to cover a number of clans. The Rachel tribes occupied the center of the country and were apparently in alliance. The tribes of the handmaids, Zilpah and Bilhah, were apparently subordinate, and had more of a Canaanite intermixture.

Although the twelve tribes as separate entities disappeared as the nation consolidated under the kings, the idea of twelve tribes lingered until much later times. Thus, Ezekiel apportions the land among twelve tribes (*Ezek.* 48); the *Letter of Aristeas* gives the number of the translators of the Torah as seventy-two, six for each tribe; and the author of the apocalypse preserved in *Revelation* gives the number of those sealed for salvation as 144,000, or 12,000 for each tribe (*Rev.* 7:4-8).

TYGEL, ZELIG, writer and organizational executive, b. Warsaw, Poland, 1890. He studied in the Warsaw Yeshiva and at the University of Warsaw (1915-18). He became a journalist, writing for Yiddish, Hebrew and Polish newspapers. In 1919 he was attached to the section of Henry Morgenthau's mission to Poland that was engaged in a study of the economic situation. In 1920 Tygel came to the United States.

In the United States Tygel continued to write for the Yiddish press. His writings appeared also in Anglo-Jewish periodicals. But his activities were not limited to journalism. He established an American branch of the Zeire Zion (affiliated with the Palestinian labor party, Hapoel Hatzair), and was national secretary from 1921 to 1923. From 1924 to 1940 he was executive director of the Federation of Polish Jews in America; in 1935 he founded the World Federation of Polish Jews Abroad, which in 1943 had branches in many countries; and he helped found (1940) the American Friends of Polish Jews to aid the Jews of Poland. He was active in winning recognition for Haym Salomon's services to the American Revolution, and he helped secure passage by Congress of the bill providing for land for a monument (1936).

Tygel published in Yiddish a history of the Jewish tailors of Warsaw (1916), a history of the Jewish community in Warsaw (1918), and studies of Jewish personalities (1928). His Hebrew writings include a collection of stories for children (1918). He is author (in English) of: *Palestine Today* (1935); *Haym Salomon, His Life and Work* (1925); *Let's Talk It Over* (1939; based on his weekly column for Anglo-Jewish papers, with an introduction by Charles Edward Russell). He was a contributor to this encyclopedia.

TYPES. An abundance of literature has appeared, since the middle of the 19th cent., dealing with the attempt to classify mankind into races and racial types. The Jews especially have attracted the attention of racists and antiracists alike. The entire question of race and types has been given unprecedented significance since the advent of Hitler.

Science has not yet clarified its position with respect to races and racial types. This neglect on the part of genetics, medicine, sociology, anthropology and ethnology has led politically-minded individuals and special interest groups to claim that their prejudices have scientific sanction. Hogben points out how confused the sciences are; each science believes some other science has the facts concerning races and types, and each bases its misconception upon this conjecture. Indeed, little satisfactory work exists in any of the natural or social sciences to supply an adequate basis for distinguishing races of mankind. Most of the investigations have been amateurish, arbitrary and accidental.

Jews and non-Jews have raised the question and have answered it variously. In general, there are two motives underlying the insistence upon the existence of Jewish types. There are well-meaning though misled individ-

uals who are inclined more toward wishful thinking than scientific investigation. They have argued for the purity of the Jewish race and for recognizable Jewish types mainly out of pride in the oneness and uniqueness of the Jewish people. On the other hand, there is a group of individuals who have emphasized, out of malice or ignorance, the existence of Jewish types in order to further certain religious, political, economic or social prejudices by stigmatizing the Jews. This has been the technique of Nazi science and propaganda as exemplified by Julius Streicher and *Der Stürmer*. Thus, unfortunately, an air of pseudo-science has been given to modern anti-Semitism, while science has avoided its responsibility to state clearly and explicitly its position in relation to this problem (Montagu).

Geneticists have not been able to agree upon the true relationship between nature and nurture, that is, heredity and environment. By the same token, it is not possible to prove the existence of Jewish types as a result of inherited characteristics or acquired traits. Yet much that is written by Jews and non-Jews begins with the assumption that racial types exist and then seeks corroborative evidence in terms of causes in the environment or in the heredity of the Jewish people.

Anthropology and anthropometry have attempted to classify the Jews according to such physical characteristics as color and type of hair, color of the eyes, size of the head, shape of the head, standing height, sitting height, color of the skin, texture of the skin and shape of the nose. Social psychologists have tried to identify certain psychological types, such as, the Ghetto type, the Shylock, the mendicant, the peddler, the supersensitive, the sensual, the radical, and the intellectual Jew. Ethnographers have attempted to classify Jews in terms of culture groups, such as the Sephardim, Ashkenazim, Falashas, Yemenites, and Chinese Jews. Physiologists have sought to distinguish Jews not so much on the basis of morphological or structural characteristics, as on the basis of Jewish stamina and illness, blood groups, or even the Jewish odor. The pseudosciences of phrenology and physiognomy have given rise to a classification of Jews in accordance with profiles. Experimental psychologists, for example, Jaensch, have gone so far as to identify the Jews as the unstable anti-type which is degenerate and biologically different from the normal type. Attempts have been made, with little success, to classify Jews according to posture, gait, and mien. The psycho-physical and cultural traits involved in gesticulation, language, and mental capacity are equally unknown.

The efforts of the geographers to classify Jews have led only to further confusion, for they hold that geographically the Jews fall into four groups: the Mediterranean; the West European; the Yiddish-Khazar in Crimea, Caucasus, and Central Asia; and the East European. This classification has little real value in identifying Jewish types or distinguishing Jews from the rest of mankind, for each group contains within itself extreme variations and gross differences. Whatever characteristics are ascribed to Jews in certain geographical areas are usually the characteristics also of the non-Jewish population of those same localities. The extent to which differences in environment change the anthropological type is not known. Doubtless, flora, fauna, climate, geology and other biofactors have marked influence. Moreover, no single group of Jews has yet been found to be pure and unmixed. Even the generally accepted distinction, Sephardim and Ashkenazim, does not represent pure groups, for each is, in and of itself, the result of mixing.

The Jews were probably derived from a Babylonian stock and must have been a mixture before they entered the land of Canaan. There was a further admixture of Canaanites, Arabs, Hittites, Philistines, Phoenicians, Greeks and innumerable other peoples. Certainly after the destruction of the Temple and the dispersion, it is impossible to assume a group that may be characterized sociologically or anthropologically as a Jewish race, even excluding proselyte groups such as the Idumeans, Falashas, Yemenites, the Jews of China or the Khazars.

An anatomical study of the characteristics of the Jewish people based upon the form of the skull, the capacity of the skull, the color of the hair and eyes, the form of the face and the form of the nose has never been made scientifically or on any significant scale, yet conclusions have been drawn concerning all of these physical characteristics. It is assumed that the Jews are mainly brachycephalic, of dark hair and eyes, of dark complexion, with a narrow face, and a long, figure-six nose. Nazi propaganda has made much use of this in caricaturing the Jew. Attention has been called also to the fact that a narrowness of chest and smallness of hand and foot are prevalent among the Jews.

All these assumptions have created a being who is essentially a straw man. No evidence exists that the form and size of the skull of the Jew is not normally distributed, that the color of the hair and eyes of the Jew does not vary from very light to very dark, that the form of the face and size and shape of the nose are the same for all Jews and different from all non-Jews. In reality, so far as physiological, morphological and anatomical characteristics are concerned, the Jews, as a whole, are as varied as the rest of mankind; they are distributed, according to any one or all of these characteristics, normally from extreme to extreme.

The struggles of the 19th and 20th centuries gave to science a political, nationalistic point of view and to politics a new weapon in the form of science-tinged anti-Semitism. Numerous arguments pro and con have been advanced by Graetz, Weisenberg, Vogt, Renan, Guenther, Luschan, Gobineau, Chamberlain, Brutzkus, Fishberg, Tennenbaum, Boas and others. The variety of theses, both for and against the existence of Jewish types, is due mainly to the confusion of terminology and the inadequacies of science. Although there is much literature, there is little valid and reliable research. Whatever research has been done, has been colored by the prejudices of the investigator or the inferences of the interpreter from inexact and insufficient evidence. For example, conclusions concerning the cephalic index of all Jews have been drawn on the basis of one of the most widespread compilations of statistical data. It involves twenty-five countries of the world and a total of 4,901 cases (Brutzkus). The statistical manipulation of the data, however, was improper since the sampling was not random and the technique of averaging averages was not sound. The same defects are to be found in the compilation from eighteen studies involving 3,779 cases (Graeber).

Other works have dealt with the physical characteristics of the Jews. Variations in eye and hair color are so great that no reliable interpretation may be made. All human beings vary in texture of hair, shape of the head, breadth of nose, color of skin, stature and innumerable less obvious traits. It is not known to what extent these are determined by heredity or environment. Even if it should be assumed that they are determined largely by heredity, the effects of geography cannot be ignored. It is impossible, on the basis of physical characteristics, to distinguish Jews from all other hu-

man beings. The conclusions that have been drawn concerning the purity of Jewish types and the purity of races are based upon averages which have less significance than is generally assumed. Attempts have been made to identify the Jewish type or Jewish types. Evidence, however, exists which seems to indicate that there are those among the Jews with fair hair and dark hair, with light eyes and dark eyes. Rapid elocution and brusqueness in acting have been described as characteristics of Jews which distinguish them from other people. On the other hand, Jews are said to be timid and to possess an embarrassed expression which makes them seem always ready for flight.

Physically and psychologically, the Jews do not constitute a type nor is there a typical Jew. Those characteristics that have been selected as typical of the Jew are, in the main, traits borrowed from non-Jewish people with whom the Jews mixed or in whose proximity they lived over a period of years. The so-called Jewish nose is a case in point. The best that anthropology and anthropometry can do is to state that there is a considerable amount of intermixing and that the same characteristics appear again and again.

Race is not an objective reality. Physical anthropologists have been too long concerned with what exists solely in the minds of those who wish to create such a concept. By averaging the characteristics of a given group they have attempted to create racial types, which in fact do not exist. The concept of race is based upon a series of fundamental assumptions without scientific evidence.

The racist theory "that 'something' called 'race' is a fixed and unchangeable part of the germ plasm which, transmitted from generation to generation, unfolds in each people as a typical expression of personality and culture" (Montagu) is fallacious and confusing. The word race is not used dispassionately but involves a large number of emotional prejudices. It is a feeling that arouses almost automatic action. Education and, perhaps, the elimination of the word "race" seem necessary to overcome the deeply ingrained conditionings and prejudices.

It has never been determined whether similarity of environment or unity of race gives rise to the general impression that Jewish types do exist. It may be that the artificial segregation of the Jews, as a separate group with common interests, similar environment, one religion, and a unified cultural heritage, has made for a demarkation of Jewish types. Arguments have been proposed on both sides. There is as much cogency in those that assume the existence of Jewish types as in those that deny it. There is, however, no more scientific justification for the maintenance of either point of view, than for stating that the lips or the nose or the hair or the eyes are characteristic of Jews. "Experiment and experiment alone can decide the limitations imposed by whatever genetic differences distinguish one racial group considered as a fictitious whole from another racial group considered as a fictitious whole" (Hogben). At best, only an attitude of sceptical experimentalism can be maintained.

Many open-minded individuals agree that proof of the existence of racial types is lacking. Yet they raise the question why it is that cultures of different races differ so much from one another. The answer is found in terms of common experiences, for culture is a function of experience. Despite the fact that there is no genetic or somatic basis for a Jewish race or Jewish types, there may be a sameness of experience of all Jews everywhere in the world. This experience is based upon a oneness of a people joined by religion, tradition and culture. It is the result of the faith of the Jewish people in a common destiny, and a common hope. It may be this experience that has created a culture which distinguishes the Jew from the non-Jew. This culture is caused by and, in a sense, causes a psychological development and a pattern of behavior based upon certain ethical, moral principles.

"Insofar as the Jews constitute a 'racial type,' they should be longheaded since this is a distinctive Semitic character. But Einstein is, like a large proportion of Jews, extremely broadheaded. The Jewish problem indeed is, from the standpoint of biology, a particularly illuminating one. The ancient Jews were formed as a result of crossing between several groups of markedly distinct types. Later there has always been a certain amount of crossing between the Jews and non-Jewish inhabitants of the countries where they settled, the most striking example being the Black Jews of Northern Africa and the famous historical case of the Chazars of South Russia. The result is that the Jews of different areas are not genetically equivalent and that in each country the Jewish group overlaps the non-Jewish in every conceivable character. The word Jew is valid more as a socio-religious or pseudo-national description than as an ethnic term in any genetic sense. Many 'Jewish' characteristics are without doubt much more the product of the Jewish tradition and upbringing and especially of reaction against pressure and persecution, than of heredity" (Huxley).

See also: ARYANISM; ANTI-SEMITISM; CANARDS; RACE, JEWISH.

EMANUEL K. SCHWARTZ.

Lit.: Brutzkus, J., "Anthropologie," in *Jewish Encyclopedia* (Yiddish; Paris, 1931); Coon, Carleton S., *The Races of Europe* (1939); Dahlberg, Gunnar, *Race, Reason and Rubbish* (1942); Graeber, Isaque, *The Racial History and Classification of White Peoples* (1939); idem, *Jews in a Gentile World* (1942); Hogben, Lancelot, *Genetic Principles in Medicine and Social Science* (1932); Huxley, Julian, *Man Stands Alone* (1941); Klineberg, Otto, *Social Psychology* (1940); Montagu, M. F. Ashley, *Man's Most Dangerous Myth: The Fallacy of Race* (1942); Salaman, R. N., *Racial Origins of Jewish Types* (1922); Seligmann, Herbert J., *Race Against Man* (1939); Tennenbaum, Joseph, *Races, Nations and Jews* (1934).

TYPOGRAPHY, *see* PRINTING AND PRINTERS.

TYRE (Hebrew *Tzor*), royal city of the Phoenicians, famous in antiquity for its world trade. King Hiram of Tyre is mentioned in the Bible in connection with the building operations of Solomon (*I Kings* 5:15; 9:27). The old city was built on a small island near the sea. Later this island was joined to the mainland by a causeway thrown up by the soldiers of Alexander the Great when he besieged the city; this has been expanded on both sides by an accumulation of sand. Tyre was never in Jewish territory, but some Jews lived there in the Biblical period and still more in later times. In the 2nd cent. the Tanna Simeon ben Yohai lived there. The markets of Tyre, which drew abundantly from the fruitful surrounding district, were visited by Jews. During the Middle Ages the city fell under the rule of successive empires, such as the Persians, the Byzantines, the Arabs and the Crusaders. For a time, probably from 1071 to 1109, it was the seat of the Palestinian Gaonate. The modern city, known as Sur, has about 5,500 inhabitants. Its former trade has been absorbed by Beyrouth (Beirut).

Lit.: Fleming, Wallace, *The History of Tyre* (1915); *Syrie-Palestine* (*Guide Bleu,* 1932) 422 et seq.

TYROL (TIROL) AND VORARLBERG, federal provinces of the Austrian republic which, in 1938, were incorporated into Greater Germany. As early as the 14th cent. Jews were living south of the Brenner Pass in those parts of Tyrol which, from 1918 on, belonged to Italy, such as Bozen (Bolzano), Meran, Riva, Rovereto, Brixen (Bressanone) and Trent (Trento). At the time of the Black Death (1348-49) the Jews in

Tyrol were persecuted, likewise for the alleged murder of Simon of Trent. Again, in the 15th cent., the Jews of Lienz were accused of a ritual murder, and in 1520 all Jews were expelled from Tyrol. Nevertheless, soon thereafter they returned in small numbers to the capital, Innsbruck, and to Bozen, but for over three centuries they were merely tolerated there. A number of Tyrolese Jews served in the Austrian army during the Napoleonic wars. The Bavarian edict against the Jews was in force in Tyrol from 1813 to 1815. It was not until after 1867, when full civil rights were granted to all Jews of the Austrian-Hungarian monarchy, that Jews settled in Tyrol in larger numbers, and founded communities at Innsbruck and Meran. In the era of the Austrian republic (1918-38) practically all the 350 Jews of Tyrol (Northern Tyrol) lived in the capital, Innsbruck. After the occupation of Austria by the Nazis (1938) the Jews were forced to leave Tyrol, and in 1943 no Jews were living in the German-occupied part of Tyrol. The history of the Jews in Southern Tyrol was, from its occupation by the Italians in 1918 on, the same as that of Italian Jewry.

According to the municipal law of Feldkirch, Jews were living in the province of Vorarlberg as early as the 14th cent. The only Jewish community, however, was established at Hohenems in 1617, when the Jews were granted far-reaching privileges by Count Caspar. Except for the years 1676 to 1688, when the Jews were expelled from Hohenems and found refuge at Sulz, another town in Vorarlberg, a Jewish community existed at Hohenems continuously until 1938, when the small community, then consisting of only a dozen persons, was dissolved by the Nazis. In 1943 no Jews were living in Vorarlberg. Among the rabbis who officiated at Hohenems were the noted Löb Ullmann, Abraham Kohn and Daniel Ehrmann. The families of the cantor Salomon Sulzer and of the physician Eugen Steinach came from Vorarlberg.

Lit.: Tänzer, Arnold, *Geschichte der Juden in Tirol und Vorarlberg* (1905); Scherer, J. E., *Die Rechtsverhältnisse der Juden in den deutsch-österreichischen Ländern* (1901).

TZADE, *see* ALPHABET.

TZEBAOTH, *see* GOD, NAMES OF.

TZEDAKAH, *see* CHARITY.

TZEENAH UREENAH, *see* ASHKENAZI, JACOB BEN ISAAC.

TZERE, *see* VOWELS, HEBREW.

TZIDDUK HADIN, *see* FUNERAL.

TZITZITH, one of the seven minor tractates of the Talmud, consisting of one chapter, and dealing with the regulations about the fringes (*Num.* 15:38-40; *Deut.* 22:12). It deals with such topics as the persons who are obligated to obey this law, the garments which need not bear fringes, the number of threads in each fringe, and the manner of dyeing the blue thread that is to be a part of the fringes.

Lit.: Higger, Michael, *Seven Minor Treatises* (1930).

TZITZITH (the fringes on the prayer shawl), *see* FRINGES.

TZOM GEDALIAH, *see* GEDALIAH.

TZORES, *see* PHRASES, POPULAR.

U

UJPEST, industrial town, suburb of Budapest. It was founded in 1835 by the Jew Izsák Löwy and his brothers on territory owned by Count István Károlyi. Löwy obtained from the count a charter in which equality of rights and freedom of trade were incorporated for all members of the new settlement. Thus the origins of the town and the Jewish community of Ujpest are common. The Jewish community was founded by about forty members, and included the Neuschloss and the Wolfner families, subsequently founders of important timber and leather industries respectively. Izsák Löwy provided funds for a synagogue which was built in 1839; in the following year a school was founded. Löwy was elected chief magistrate.

Ujpest had 1,525 Jewish inhabitants in 1870; in 1895 their number was 3,500 and in 1930 there were 11,400 Jews in a total population of 67,400. Jews were the owners of many important industries. Among the Jewish citizens of Ujpest Endre Antal was attorney general of Pest county and Lajos Lissauer justice of the court of appeals. In 1936 there were twenty-three Jews among the sixty members of the city council.

The Jewish community had two synagogues and a six-grade elementary school. Eleven distinct organizations devoted themselves to Jewish cultural and charitable work. Among the rabbis of Ujpest were Lajos Venetianer, Hebraist and historian, and Dénes Friedmann, co-editor of *Magyar Zsidó Szemle.* Abraham Wachsmann-Leichtag, a Jewish scholar of Ujpest, completed in 1936 a dictionary of the Talmud and Midrash including 42,000 items (in manuscript). Streets of Ujpest named after Venetianer and Izsák Löwy were renamed in the days when public life in Hungary took its cues from German Nazism.

See also LÖWY, IZSÁK.

UJVÁRI, PÉTER, author and journalist, b. Tolcsva, Hungary, 1869; d. Budapest, 1931. His father, Wolf Groszmann, was rabbi at Nové Zámky (Érsekujvár). Ujvári was educated at Yeshivas in Hungary.

At the age of twenty, he worked on a Szeged daily newspaper; later he became an assistant editor in that city. From 1907 on he lived at Budapest where, in addition to writing for daily newspapers, he contributed to the Jewish periodical press. In 1907 there appeared his novel *Az új kereszténу* (The New Christian), a portrait of the Hungarian Jew turned Christian. Many other novels were published in serials in the pages of *Egyenlőség* and other Jewish newspapers. Ujvári became a chronicler of many kinds of Jewish life in Hungary: Jewish life in Upper Hungary, centering upon the study of the Torah, and the life of urbane "Israelites" at Budapest.

From 1920 to 1923 Ujvári lived at Kolozsvár, where he became a staff member of the Hungarian-Jewish daily *Uj Kelet.* Later he went to Slovakia, where he made several futile attempts at establishing a Hungarian-Jewish literary periodical. He edited *Szombat* (The Sabbath) in his home town, Nové Zámky; this was to continue an illustrated weekly newspaper, of identical title, which he had begun to publish at Budapest in 1919 and which was submerged in the revolutions of that year. He made another effort with the periodical *Judea* at Pressburg (1926), and with *Uj Judea* at Kassa in the same year. These ventures having

proved unsuccessful, he returned to Budapest where he became editor-in-chief of *Országos Egyetértés* (National Concord), a Jewish weekly.

During these years of peregrination his health had become seriously impaired. Although he was one of the best craftsmen of contemporary literary realism and had introduced a new figure to the world of literature, that of the Hungarian country Jew, his achievements were spurned by the official literary forums. Nor did he have the emotional hold on the Hungarian Jewish public that such writers as Sholom Aleichem and Isaac Loeb Peretz had on theirs, for Hungarian Jews were "Israelites," that is, Jews eager to forget their past. If Ujvári had chosen Yiddish as a medium of expression, he would have been a great figure in Yiddish letters but, since he wrote in Hungarian, only some of his writings (translated into Yiddish, English or German) reached the Jewish public outside of Hungary.

Next Ujvári set out on a project which was as successful as the means to achieve it were meager. In 1929 appeared the *Magyar Zsidó Lexikon* (Hungarian Jewish Encyclopedia), which Ujvári edited. This 1,000-page compilation contains, in addition to articles on theology, a complete record of the cultural and economic contributions of Hungarian Jews to civilization. Literary data are especially plentiful and make this work a valuable source for the history of Hungarian literature. Numerous articles on Hungarian Jewish history, based on the study of the recently discovered documents, were contributed by László Ujvári, a son of Péter Ujvári.

Two years after issuance of this work, Ujvári succumbed to illness. It was then that his representative work, *A mécs mellett* (By Candle Light), was published. This book, a stirring account of his years as a Yeshiva student, a German version of which had been published under the title *Beim Lämpchen,* was believed to have inspired *La Rose de Shaaron,* a novel by the French authors Jean and Jérôme Tharaud. He also left the manuscript of a great work, *Mózes élete és alkotása* (The Life and Work of Moses).

Ujvári was active in various organizations for the welfare of newspapermen. He helped found their national organization; in 1915 he was appointed executive secretary of the association of Budapest newspapermen. He was president of the pension fund of Transylvanian journalists and of the association of Hungarian journalists in Slovakia. In 1912 Ujvári was secretary general of the movement for uniting the Orthodox and Reform Jewish communities of Hungary.

Some of Ujvári's other works include *Legendák és krónikák* (Legends and Chronicles; 1906); *Echod; Matronita,* a Cabalistic novel; *Messiásvárók* (The Messiah Will Come); and *Leviathan,* a drama. His short stories were published in the Jewish periodical press of Hungary, Germany and Czechoslovakia, and in the Yiddish press of Poland and the United States. ANNA BETTELHEIM.

UJVIDÉK, *see* NOVI SAD.

UKBA, MAR, the name of three exilarchs, the most noted of whom occupied the office from 890 to 913. He was engaged in a dispute with the Gaon of Pumbeditha, Kohen-Zedek, who persuaded the caliph to depose Ukba. The latter, however, won the favor of the caliph's secretary, and was restored to his office. Thereupon Kohen-Zedek again worked upon the caliph, and Ukba was banished. He went to Kairwan, in northern Africa, where he was received with high honors, and there spent the rest of his days.

Lit.: Graetz, H., *Geschichte der Juden,* vol. 4, note 27; vol. 5, pp. 296-98.

UKRAINE, Soviet Republic within the Union of Socialist Soviet Republics. The Ukraine territory includes the former provinces of Kiev, Yekaterinoslav, Podolia, Poltava, Kharkov, Chernigov, the two provinces of Odessa and Donetz, which were created out of portions of former provinces, and, finally, a part of the province of Volhynia.

Jewish communities arose in the earlier Ukraine, whose boundaries were not identical with those of the present republic, in the course of the 16th cent. Cardinal Commendoni, who traveled through the Ukraine in 1565, reported that the Jews there owned land, carried on commerce, and engaged in the practice of medicine as well, but that they were occupied chiefly as lessees (Arendar). In the Ukraine, where Polish great landed proprietors held sway, the Jews were employed by them as lessees and renters of their estates, and served also as farmers of the state taxes.

Since the relations between the landed proprietors on the one hand and the vassal peasants and Cossacks on the other in the Ukraine were extraordinarily bad, and since for this reason uprisings were of very frequent occurrence, the Jews, as the result of their position as lessees whose task it was to collect the revenues for the proprietors with every means at their disposal, became the object of hatred by the masses of the population, and the victims of the populace's rebellions. Thus, in 1637, during the uprising of Pavliuk, 200 Jews were murdered. The Cossack rebellions which began in 1648 and continued until 1658 with intermissions assumed a particularly dreadful character. The hordes of Hetman Bogdan Chmielnicki murdered large numbers of Polish landed proprietors and thousands of Jews, and annihilated hundreds of Jewish communities during that fearful decade. In 1649 a treaty of peace was signed between the Cossacks and the Polish King Jan Casimir; by its provisions, Jews were permitted to reside "neither as owners nor as lessees nor as inhabitants in the Ukrainian cities in which there were Cossack regiments," i.e. in the voivodeships or provinces of Chernigov, Poltava, Kiev, and part of Podolia.

One year later, in 1650, the war between the Cossacks and the Poles was renewed, but it resulted unfavorably for the Cossacks. In the treaty concluded in 1651 one of the provisions accepted by Chmielnicki was his recognition of the right of the Jews "to be inhabitants and lessees on the estates of His Royal Grace and of the Szlachta (nobility)."

In that part of the Ukraine which remained attached to Poland after 1667, when the union of that part of the Ukraine lying to the left of the Dnieper River with the kingdom of the Muscovites took place, the Jews, in the course of the 18th cent., again frequently became victims of the numerous uprisings of the Haidamacks, bands of fugitive vassal peasants and Cossacks who avenged themselves through murder and plundering on the Polish landed proprietors and the Jewish lessees. Such uprisings occurred in the first decade of the 18th cent. under the leadership of Palei and Samas, again in 1734 and 1750, and in 1768 under Shelesniak and Gonta. On every occasion Jews and Poles were massacred by the thousand, and many Jewish communities were destroyed. Especially gruesome was the destruction by the Haidamacks of the city of Uman, where about 20,000 Jews and Poles are believed to have been killed. The catastrophe of Uman remained for a long period of time a painful memory of the Jews.

In that portion of the Ukraine which was united with Russia in 1667 the Jews were later persecuted repeatedly by the Hetmans. In July, 1721, Hetman Skoropadski issued a decree to have all Jews expelled by October of that year, with the exception of such as would submit to baptism; similar decrees were issued frequently in subsequent years. The legislation in the



Administration headquarters at Stalindorf (1940), center of the Jewish National District in the Ukraine



Kindergarten in Larino, in the Stalindorf region



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A view of the Ukrainian village of Kalinindorf (1940), part of the Stalindorf Jewish region

Ukraine with reference to the Jews was gradually adapted to the general Russian pattern; up to the partition of Poland (1772) the latter type of legislation was in general rigidly anti-Jewish. On the occasion of the decree issued by the Russian ministerial cabinet of the year 1740 with reference to the expulsion of the Jews from the Ukraine, it was established that in Little Russia, as the Ukraine was officially known in Russia, there were only 292 Jewish men and 281 Jewish women.

ISAAC LEWIN.

Under Soviet Rule. When the revolution broke out in March, 1917, energetic attempts were made in the Ukraine to attain to independence, and the land became a nominally independent "people's republic" ruled by the "Central Rada." Vladimir Temkin (Tiomkin) was the leader of the Ukrainian Jews in 1917, serving as minister of Jewish affairs and as president of the Jewish National Council in the Ukraine until the Bolshevists came to power in the latter part of that year, as the result of the October revolution. By the decree of January 9, 1918, called "Statute of Personal Autonomy in the Ukrainian People's Republic," national autonomy was granted to the "national minorities," including the Jews. Like the other minorities, the Jews were to form a national union whose communal and group organs were to be accorded state authority and whose supreme organ or representative body was to be a Jewish national council; there was also to be created a ministry for Jewish affairs. In 1918 Jacob Wulf Latzky-Bertholdi became minister for Jewish affairs of the Ukrainian Republic, but some time later was forced by the regime of the anti-Semitic Hetman Skoropadski (a descendant of the anti-Jewish Hetman Skoropadski of the year 1721) to resign his office.

However, this condition wherein the Jewish national council existed, as well as the ministry for Jewish affairs, was only of brief duration. Immediately thereafter there broke out in Russia a violent civil war of which the Ukraine became one of the chief theatres. During this period the Ukrainian Jews suffered from extraordinarily severe pogroms. In 1920, however, with the triumph of the Soviet rule in the Ukraine, the same Soviet regime was set up in the Ukraine as in the rest of Russia, and the regulations and decrees enacted for Soviet Russia applied in the Ukraine as well.

Until the Soviet regime managed to consolidate its position and its authority in the Ukraine occasional disorders occurred in the following period. In June, 1920, at Kiev peasants drove fifty-five Jews into a synagogue in one of the suburbs and then burned it to the ground. Many Jews in Kiev and the surrounding district were badly afflicted by an epidemic of typhus, especially severe among Jewish refugees who fled into the city from the outlying regions. A committee of Kiev Jews was formed to help them. Massacres of Jews occurred at Grigoriopol, Kolis, Kutchergan, Miastivka, Mogilev-Podolsk, Staroushitza and Stidnitza. In July, 1920, Professor Israel Friedlaender, of the Jewish Theological Seminary of America, of New York, and Rabbi Bernard Cantor, envoys of the American Jewish Joint Distribution Committee seeking to perform relief work among the Jews of the Ukraine, were murdered by Ukrainian bandits near the town of Yarmolince. A crowded synagogue at Tonshva was burned down by anti-Jewish rioters. In October there were pogroms in eleven towns of the province of Kiev, and in seven of Volhynia. Severe anti-Jewish pogroms were staged in November and December, 1920, by stragglers from the army of Simon Petlura. Attacks by the Petlurist soldiers were so severe that in April, 1921, a Jewish militia force was organized at Kiev to protect their communities and those in other parts of the Ukraine; in that year and in the succeeding two years this defense force proved an effective means in pacifying the country. Massacres occurred in December, 1920, also in Dubrovno and in the province of Homel; these were caused by the Goliaka (criminal bands). With the complete repulse of the Petlurists by the Red armies and their withdrawal into Galicia and Roumania, anti-Jewish attacks in the Ukraine ceased.

Pinchus Krasny was appointed minister for Jewish Affairs in June, 1920, and in the following May was reappointed to the post. In 1921 there was a continual stream of Jewish emigration from the Ukraine, especially to Constantinople and to Palestine, with many of those emigrating to the Turkish metropolis finally finding their way to Palestine. By the end of 1921 all anti-Jewish organizations in the Ukraine had been suppressed. By the beginning of 1922 all banditry and consequent attacks on Jews by bandits had been eliminated by the government. By 1922 there were large numbers of Jewish farmers in the Kiev district, where many Jews, failing to secure grants of land from the government, hired out to peasants as day laborers. In that year there was a considerable decline in emigration of Jews from the Ukraine, due to increased physical security and to the improved economic situation.

In 1923, when the representatives of the Polish government in the Ukraine refused to grant visas to Jews there who wished to return to their native Poland, the Ukrainian government retaliated by suspending all repatriation of Poles. The Jewish self-defense units in the Ukraine were disbanded by the Soviet government in that year on the ground that, the land being thoroughly stabilized, there was no longer any need for them. In summer the Ukrainian commissariat for foreign affairs declared the repatriation of Lithuanian citizens suspended, and stated that all citizens of Lithuania, Poland and Latvia who remained in Russia after September, 1923, were to be considered Soviet citizens.

From 1923 on there was a definite decline in the number of pupils enrolled in and in the attendance at the Yiddish schools in the Ukraine, the parents preferring to send their children to the public schools so that they might be prepared there to fit into the country's economic and cultural life. Jewish education was hampered also by a scarcity of teachers. In 1923 there was a total of 8,182 Jewish children attending the government schools, while only 700 (about 7 per cent of the total number of Jews in the city) studied in the Yiddish schools. In that same year 25 per cent of the schools in the Ukraine were closed by the government, and some 15,200 Jewish students attended the institutes (formerly universities). The Soviet government requisitioned a number of synagogues in the Ukraine, as elsewhere in the Soviet Union, for secular purposes. Late that year the Soviet government decreed that Yiddish was no longer to be recognized as an official language of the Ukraine, but it did not interfere with the previous legal provision that instruction in the schools was to be given in the mother tongues of the several groups of pupils.

Despite the issuance, early in 1924, of a decree by the Soviet government abolishing all secular and religious private schools, a number of Heders and Yeshivas continued to function in various parts of the Ukraine, some of them with the permission of the government. That summer, according to estimates made by the Ukrainian commissariat of agriculture, a total of 12,500 Jewish families were engaged in agriculture in the Ukraine. Several months previously the Soviet Republic of the Ukraine voted to discuss with the federated Soviet government the question of assigning land owned by the Soviet government in Northern Crimea and in the southern part of the Ukraine for the colonization of Jews, and to seek from it a special fund for the establishment of colonies, together with the aid of Jewish organizations in other countries.

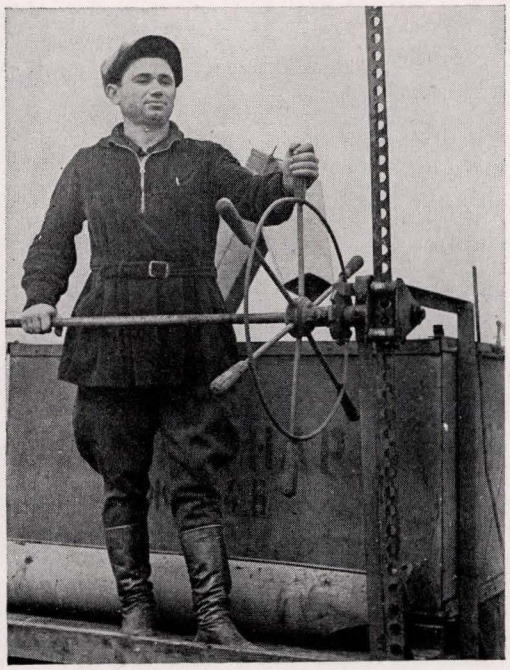


Jewish agricultural experts at Stalindorf in the Ukraine

In July, 1924, the American Jewish Joint Distribution Committee set aside the sum of $400,000 for Jewish colonization work in Soviet Russia, and the Ukrainian government took steps to alter the land laws so as to permit the more impoverished strata of the Jewish masses in the cities and towns to settle on the soil. In the following spring the Central Agricultural Bank authorized all its branches throughout Russia and the Ukraine to grant Jewish farmers the same credits as were granted to peasants.

A decree issued by the Ukrainian government (1924), that after August 1st of that year all persons who were employed in governmental posts had to know how to read and write Ukrainian, led to the loss of thousands of positions by Jewish government employees who knew Russian but not Ukrainian. In addition, this Ukrainization process led to the dismissal of large numbers of Jewish workmen. In the Ukraine, as elsewhere in Russia, there was organized a "Jewish national center," under permission granted by the Soviet Central Executive Committee that localities in which Jews formed a majority could organize Soviets with Yiddish as their official language.

In 1925 Jewish as well as non-Jewish cemeteries in parts of the Ukraine were desecrated by vandals. Later that year local authorities throughout the Ukraine were urged by the people's commissariat for internal affairs of the Ukraine to form groups to guard the cemeteries, and to compel local religious organizations to pay part of the expense of engaging watchmen.



Aron Narodetsky, a prize-winning combine operator (1940) on the Maifeld collective in the Ukraine



Meeting of the board at the Jewish collective farm of Maifeld

In that year there were in the Ukraine 342 schools with Yiddish as their official language, attended by 56,394 children. There were also a Yiddish department at the Institute for Public Education, with 110 students; and four teachers' training schools, with 400 students. The 5,000,000 persons belonging to minorities living in the Ukraine included 1,555,000 Jews in 1925. In May of that year the chairman of the Soviet of People's Commissars, at the All-Ukrainian Congress of Soviets convening at Kharkov, asserted that the Ukrainian government considered the creation of separate Jewish districts or even of a separate Jewish region in the Ukraine a good policy, with the administration thereof in the hands of the workers and peasants, and with full linguistic independence.

Unemployment among Jews was particularly great in the Ukraine and poverty widespread in 1925 and 1926. It was expressed as the definite policy of the Soviet government to foster the settlement of Jews on the land, with the aid of foreign Jewish organizations. In 1925 the Soviet government allotted 62,130 desiatins of land (a desiatin is 2.7 acres) for Jewish colonization in the Ukraine, in addition to a large number of desiatins assigned for that purpose in southern Ukraine in 1924. In 1926 the total of land assigned for Jewish colonization in the Ukraine was 94,000 desiatins (.3 per cent of the total), although the Jews formed 6 per cent of the total Ukrainian population at that time. M. Butzenka, secretary of the Central Executive Committee of the Ukraine, reaffirmed the Jews' right to equal participation in Russian and Ukrainian economic life. In 1926 some 500 Jewish families in the Ukraine were settled on farms near the towns in which they lived.

According to a census taken in the Ukraine on April 1, 1926, the Jews who were members of trade unions totalled 127,162 (12.8 per cent of the total of all trades union members in the Ukraine). These were distributed as follows: needle trades, 6,614; leather trades, 7,321; printing trades, 4,957; woodworkers, 2,763; manufacture and sale of food products, 16,113; paper mill workers, 401; textile workers, 1,713; chemical trades, 3,462; building trades, 4,766; sugar mills, 3,379; metal workers, 7,777; mining, 831; railroads, 632; local transportation, 3,876; water works, 523; public communication, 384; education, 8,556; the arts, 3,498; public health, 14,377; clerks at soviet institutions or

trade establishments, 28,269; communal workers, 4,326; farm hands and forest workers, 1,474. However, unemployment among Jewish artisans in the Ukraine was so great that relief had to be brought in from foreign countries, and in the spring of 1928 the Ukrainian Soviet ordered all local soviets to relieve unemployment among the Jews by undertaking public works of various kinds and by furnishing the unemployed with tools.

In 1939, according to the statistics compiled in L. Zinger, *Dos Banaite Folk* (1941), the total number of Jews in the Ukraine was 1,532,800, with 1,310,300 (85.5%) living in urban districts, and 222,500 (14.5%) in the villages. In the cities and urban centers the Jewish men totalled 597,984 and the women 712,369, and in the village settlements the number of Jewish men was 111,559 and that of the Jewish women was 110,915. In 1936 to 1937 the distribution of the Jews in the various branches of industry, mining, the professions and other occupations and handicrafts was as follows (percentage of the total of the employed Jews in the Ukraine): electrical trades, 1.0; coal, 0.4; peat industry, 0.1; metallurgy, 2.7; machinery and manufacturing, 25.7; electrotechnical branches, 2.6; ore mining, 0.1; mining of minerals, 0.5; chemistry, 2.8; building materials, 3.6; textiles, 2.4; leather and furs, 1.4; shoe industry, 5.9; needle trades, 16.2; paper industry, 0.5; printing, 4.4; food industry, 17.5; other industries and occupations, 14.2. In the same years (1936-37) the distribution of Jewish workers and employees according to the chief branches of economy was: in industry, 36.2; in building and construction, 4.4; in agriculture, 2.5; in transportation, 1.9; in communications, 0.4; in communal administration, 2.3; in trade and commerce, 11.6; in the various food branches, 4.5; cultural workers and employees, 16.3; in art, 1.5; in public health, 9.7; institutional workers, 8.7.

There were anti-Jewish attacks on several Jewish colonies in the Ukraine in 1928 and 1929, as well as some anti-Jewish agitation. Five Ukrainian peasants were sentenced to death for raiding a Jewish colony and killing several Jews. At Petrovsk two Jewish farming colonies were attacked, their houses being looted and their livestock and machinery stolen.

As a result of anti-religionist activities in the Ukraine and elsewhere in Russia, the synagogues in the Ukraine were reduced from 1,034 in 1917 to 934 in 1929, and the number of rabbis from 1,050 to 830. In mid-1929 a synagogue in Kineshma was converted into an apartment house, and one month later thirteen large synagogues and thirty smaller ones in all parts of the Ukraine were converted into workers' houses or used for other purposes. The general Soviet prohibition of the teaching of religion in classes or in schools was scrupulously enforced in the Ukraine as well, and the conducting of Heders and Yeshivas was opposed or suppressed. As in the rest of the Soviet Union, every effort was made to dissuade Jews from the observance of Jewish rites and ceremonies, not so much by the government itself as by militant anti-religious and atheistic groups.

Economic conditions continued poor for the Ukrainian Jews in 1929 to 1931, thousands of them being on the very brink of starvation. Artisans found it extremely difficult to find work or to pay the heavy taxes to which they were subjected. In many cases the tax collectors seized their goods or their machinery and tools for non-payment of taxes. Later the government ordered the taxes reduced and the confiscated goods and machinery returned; a special commission was established in the Ukraine to protect artisans from future seizures of their assets by superzealous officials.

The years 1929 to 1931 saw also a great decline in Yiddish as the vernacular of the Jews in the Ukraine; there was a total increase of 16 per cent in the number of Jewish workers who gave up Yiddish in this period. This was due in part to pressure by the Ukrainian government that all workers learn the Ukrainian language. Many Jewish workers were discharged from their employment in the cooperatives for not speaking Ukrainian, and in October, 1929, the Ukrainian commissariat of education actually ordered a mild reform of the Hebrew alphabet, consisting chiefly of the elimination of the letters customarily used at the end of words.

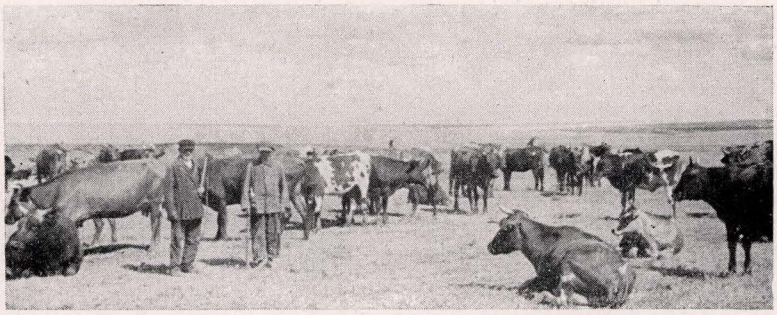
According to official statistics published in 1932, there were 10,000 Jews employed in the heavy industries in the Ukraine in that year, including the manufacture of locomotives, electrical mechanization and the assembly of tractors. In April the local authorities of Kiev were ordered by the All-Russian Central Executive to restore to the Jewish community there its sole remaining synagogue which they had confiscated.

In 1933 a total of 1,000 additional Jewish families were settled on farms in the Ukraine. In that year, according to a report of the Komzet, 80,000 Jews in the Ukraine were engaged in agriculture, part of a total of 200,000 Jews settled on the land in all parts of Russia from 1925 to 1933. In 1935 there were in the Ukraine three autonomous Jewish regions, Kalinindorf, Stalindorf and Zlatapol. The 11,000,000-ruble (about $6,000,000) indebtedness of the Jewish agricultural collectives in the Ukraine and in other regions of the Soviet Union was cancelled by Soviet decree. Of especial importance for the Jews of the Ukraine was the general Soviet decree of October 9, 1934, restoring full civic rights of all sextons, cantors, clergymen and religious functionaries of all denominations, who had been deprived of their rights as enemies of the Soviet government, and removing them from the list of declassés, if they had been engaged in productive and socially useful labor for the preceding period of five years.

In February, 1937, the sum of ten million rubles ($2,000,000) was granted by the Agro-Joint (American Jewish Joint Agricultural Corporation) and by the Soviet government for the expansion and continued development of the Jewish agricultural colonies which the Agro-Joint had founded in the Ukraine and in Crimea from 1924 on. Part of this sum, which was used especially for irrigation and industrial projects and for a continuation of the electrification of the colonies, was furnished by the colonies themselves. Funds were provided by the Government Agricultural Bank for the settling of additional farming families on the land in 1937. In 1938 the total of Agro-Joint colonies in the Ukraine and Crimea reached 242, but in that year the Agro-Joint, ORT and Jewish Colonization Association began the liquidation of all their work and their assets in the Soviet Union, including the Ukraine; by the end of 1938 all such work had been totally discontinued.

After the Nazi Occupation. In June and July, 1941, the German Nazis invaded and took possession of a large part of the Ukraine. A large number of Jews were evacuated from the Ukraine to Uzbekistan, Tajikistan and Kazakhstan, territories in the former Turkestan. Many Jews flocked to Kiev, capital of the Ukraine, the Jewish population of which increased to about 200,000. Nazi anti-Jewish propaganda was severe, for the Ukrainians were urged to "liberate themselves from the domination of the Jewish Bolshevist clique in the Kremlin." Many additional thousands of Jews migrated from the Ukraine to the interior of Russia. Hetman Skoropadski, who in the first World War had been appointed by the Germans head of the short-lived "Ukrainian State," joined the Nazi forces invading the Ukraine in 1941 also, and conducted propaganda in which he attempted to persuade the Ukrainians to rebel against "the Jewish Bolsheviks."

Ukrainian Jews were compelled to do forced labor for the Nazi armies, and to wear white armlets bearing the Shield of David (the six-pointed Jewish star).



Herds of cattle on the Jewish collective farm "Yakir" before the German invasion

With the aim of stirring up the Ukrainian peasants in the conquered province, the Mendel Beilis blood accusation was revived by the Nazis and spread by radio and pamphlet.

In August, 1941, the notorious Eichmann, formerly Gestapo head in Vienna, was appointed head of the Gestapo in the Ukraine with complete authority to deal with the Jews there as he saw fit. Two months later great massacres of Jews in the Ukraine behind the battle lines took place. Thousands of Jews unable to retreat with the Soviet armies into the interior of Russia were mowed down by Nazi machine gun fire. In the course of these massacres, which were reported to have begun as early as the month of August, 1941, more than 50,000 Jewish men, women and children were murdered in Kiev alone. Nazi troops and agents spread anti-Jewish reports among the Ukrainian population, which, however, remained sympathetic toward the Jews, refusing to participate in the massacres and in many instances giving shelter to refugee Jews from the Ukraine, Poland and other parts of Eastern Europe.

In November, 1941, large numbers of Jews from Bucovina and Roumania were deported to the Ukraine, where they were interned in makeshift ghettos. Reports spread by the Nazis in the Ukraine that the Jews of the province were responsible for the massacre of many Ukrainian nationalists in Lemberg at the time when the city was occupied by the Soviet troops failed to set the Ukrainian population against the Jews, and Ukrainian leaders in Nazi-occupied Galicia cooperated in relief and administrative problems. Later reports showed conclusively that particularly the entire Jewish population of Kiev had been murdered by the Nazis in the previous massacres on the ground that they had served as "Soviet spies and guerrillas." When, in mid-December, all Jews remaining in Kiev were ordered to report to the Nazi military authorities, large numbers of Jewish women killed their children and then themselves, and many elderly Jews committed suicide as well, fearing a new massacre. Other cities and towns in the Ukraine were the scenes of massacres of Jews by Nazi machine gun troops in December, 1941. A concentration camp was set up at Transnistria, in the Ukraine, to which Jews were deported from Bucovina, Bessarabia and Transylvania, and other districts.

In early January and in April, 1942, the Nazi authorities made new attempts to incite the Ukrainian population against the Jews through anti-Semitic propaganda. All these attempts remained unsuccessful. New massacres of Jews in Ukrainian towns, including Novozibkovo, in the district of Kiev, and Unich, occurred in September and October, 1942. In the latter month large numbers of Jews were deported from Limbourg, Liége and Antwerp, Belgium, to the Ukraine.

See also: CHERNIGOV; KHARKOV; KIEV; ODESSA.

ABRAHAM I. SHINEDLING.

Lit.: Graetz, H., *History of the Jews,* vol. 5 (1927); Dubnow, S., *History of the Jews in Russia and Poland;* idem, *Weltgeschichte des jüdischen Volkes;* Komarowski, S., *Die Gezeire fun Gonta* (1883); *Regesti i Nadpisi,* vols. 1 to 3; Jablonowski, "Ukraine," *Slownik geograficzny,* vol. 12; idem, *Historya Ruchow haidamakich* (1913); Koralnik, I., "Die Juden in der Ukraine," *Blätter für Demographie, Statistik und Wirtschaftskunde der Juden* (1925); Mitzjuk, O. R., *The Agrarization of the Jews in the Ukraine in the Light of General Economics* (Russian; 1933); see also the literature under KIEV and ODESSA; Zinger, L., *Dos Banaite Folk* (1941).

UKTZIN ("stalks"), twelfth and final tractate of Toharoth, the sixth and last division of the Mishnah. It contains three chapters, and discusses cases in which the root, stalks and hulls of plants may become unclean or convey uncleanliness from the objects to which they are attached. The third chapter enumerates how various objects may become unclean, such as spices, fish, milk and honeycombs. The last verse of the tractate acts as a conclusion for the entire Mishnah, and



A pre-Nazi view of the vast vineyards of the Maifeld collective farm which produced a bumper crop in 1940

gives two sayings of the rabbis, one dealing with the reward of virtue, the other with the blessing of peace. The Halachic material of Uktzin seems to have been assembled at an early date (*Hor.* 13a).

The Tosefta to the tractate consists of three chapters, and discusses similar subjects. There is no Gemara to it in either Talmud.

Lit.: Danby, Herbert, *The Mishnah* (1933) 785-89.

ULLMAN, a family active in the mercantile and communal life of New Haven, Conn. The family was founded by Morris and Minnie (Fleischner) Ullman, who arrived in New Haven from Bavaria in 1847.

Isaac Morris Ullman (b. New Haven, 1863; d. New Haven, 1930), their son, was known for his political and civic enterprise. He was for many years the minority leader in the Republican Party of the state. On the staff of Governor George E. Lounsbury, Ullman served as colonel, and later he was quartermaster general for Governor Rollin S. Woodruff. He was president of the New Haven Chamber of Commerce, and for a time on the board of education. As chairman of the board of the New Haven Hospital, Ullman played an important role in combining that institution with the expanded Yale Medical School during the 1920's. A leader in the Community Chest movement of the country, he served as the first president of the New Haven Community Chest. Chosen treasurer of the American Jewish Committee in 1922, he held that post at the time of his death. In 1928 he established a scholarship at Yale in memory of his wife, Flora Adler Ullman, daughter of Max Adler, New Haven civic leader.

Louis M. Ullman (b. New Haven, 1866; d. New Haven, 1928) was the brother of Isaac Morris Ullman, and associated with him as a political and communal leader. He served as a major on the staffs of Governors Lilley, Lounsbury and Woodruff. He was married to Sophie Osterweis, daughter of Lewis Osterweis, pioneer Connecticut cigar manufacturer.

Jacob B. Ullman (b. New Haven, 1870; d. New Haven, 1906), a third brother, was a judge of the common pleas court at the time of his death. He was the youngest man up to that time to hold such judicial position in Connecticut, and the first of his faith. He was married to Mollie Steinert, daughter of Morris Steinert, long prominent in New England musical circles and donor of the Steinert Collection of antique musical instruments to Yale University.

ULLMAN, SAMUEL, civic leader, b. Germany, 1840; d. Birmingham, Ala., 1924. He served during the Civil War in the Confederate Army, and was severely wounded in action. In 1884 he removed from Natchez, Miss., to Birmingham, where he became active in civic life and Jewish affairs. He was a member of the Birmingham board of education for eighteen years, and for eight years its president. He was a minister of Temple Emanu-El, in Birmingham, from 1891 to 1894. The Ullman Memorial Library and a plaque were dedicated in Birmingham as a tribute to his memory (November, 1929).

Lit.: Birmingham News, Nov. 10, 1929; Cohen, George, *Jews in the Making of America* (1924) 98; Wiernik, Peter, *History of the Jews in America* (1931) 233.

ULLMANN, ADOLF (DE BARANYAVÁR), political economist, b. Budapest, 1857; d. Budapest, 1925. His father, Móric G. Ullmann, was knighted for outstanding contribution to the economic life of Hungary. Adolf Ullmann studied at the academy of commerce at Budapest, and entered the employ of the Hungarian General Credit Bank, where he gradually rose to a leading position, succeeding Baron Zsigmond Kornfeld as president on the latter's death in 1909. Ullmann shared with Kornfeld in the responsibility for major financial operations which improved the finances of the Hungarian state. His large-scale activities in founding and expanding industries promoted the industrial development of Hungary in peace and increased its industrial efficiency in war.

A member of the board of directors of more than twenty-five banking and industrial enterprises, Ullmann was vice-president of the national industrial association of Hungary. He was decorated with the Hungarian iron cross order of the third class, and with the commander's cross of the Francis Joseph order. In 1910 he was appointed a member of the upper house of the Hungarian parliament, .and in 1918 he was made a baron. He was a contributor on financial subjects to the most important dailies of Austria-Hungary. As the result of a trip to the United States he published *Amerikai bankügyek* (American Banking Affairs; 1908).

ULLMANN, SÁNDOR (DE ERÉNY), jurist and philanthropist, b. Budapest, 1850; d. Ischl, Austria, 1897. He studied and practised law, and published several books dealing with commercial and industrial law. From 1884 to 1892 he sat in the lower chamber of the Hungarian parliament.

Ullmann was knighted, at the age of thirty, in posthumous recognition of his father's services who, as a vice-president of the Hungarian Commercial Bank of Pest, had made a signal contribution to building the economic life of Hungary. Upon the occasion of his being raised to the rank of nobility, Ullmann established a 3,000-gulden research fund at the Hungarian Academy. He was known also as a founder and benefactor of the Budapest polyclinic and a patron of writers.

ULLSTEIN, family of publishers in Berlin. The establishment by 1933 was the largest publishing business in Europe, if not in the world.

The founder of the business was Leopold Ullstein (b. Fürth, Bavaria, 1826; d. Berlin, 1899). While he was still alive three of his five sons (altogether he had ten children) entered the firm. These were, chronologically: Hans Ullstein (b. Berlin, 1859; d. Berlin, 1935), who entered the firm in 1889 and was its legal counsel for many years; Louis Ullstein (b. Berlin, 1863; d. Berlin, 1933), who entered the firm in 1881 and became the business head of the establishment; Franz Ullstein (b. Berlin, 1868; from 1941 on he resided in New York city), who studied law, entered the parental business in 1894, became publisher and editorial director, and finally, during the years preceding the advent of Nazism, was the firm's leading spirit.

Rudolf Ullstein (b. Berlin, 1873; in 1943 he resided in New York) entered the firm in 1901, and became its technical director. He also supervised the famous Ullstein Printing Plant in Berlin-Tempelhof (completed in 1926). Hermann Ullstein (b. Berlin, 1875; in 1939 he settled in New York) was the youngest of the five brothers. He received a commercial education which took him to Russia. He entered the parental firm in 1902, and became director of the magazine and book departments.

Among Leopold Ullstein's grandsons, Louis' son, Heinz Ullstein, and Hans' son, Karl Ullstein, likewise entered the firm.

Leopold Ullstein married twice. His second wife was non-Jewish. The sons from this marriage (Franz, Rudolf and Hermann) were half-Jewish.



Leopold Ullstein

Leopold Ullstein was the son of the wholesale paper merchant H. H. Ullstein. He left the parental business in Fürth at the age of twenty-two in order to seek larger fields in Berlin. His progressive political opinions soon gained him contact with Eugen Richter, Ludwig Löwe and others, and led to his election as member of the Berlin city council (1871-76). From 1876 on he worked exclusively for the enlargement of his publishing firm, which he started on July 14, 1877, when he bought the moribund *Neues Berliner Tageblatt* together with the printing firm of Stahl and Assmann for 60,000 marks. The paper had shortly before been established by several dissatisfied editors in competition with the then ten-year old *Berliner Tageblatt* (Mosse), but they could not make a go of it.

Leopold Ullstein brought the paper out in the evening instead of the morning, changed the masthead to *Deutsche Union,* and soon gave the paper up altogether because he was unsuccessful in propagating his political views. At the same time (1878) he bought the *Berliner Zeitung,* which he merged with the *Berliner Bürgerpost* and later with the *Deutsche Union.* Within a short time he increased the new paper's circulation to 40,000, a then unheard of figure. Among its editors in those days were Gustav Karpeles and Adolph Kohut. Thereafter the undertaking grew remarkably.

In 1888 the *Berliner Abendpost* came into existence in order, by means of an especially worked out system, to make a Berlin newspaper available to provincial readers. Its circulation soon rose to 70,000. A decade later there followed the *Berliner Morgenpost* (already under the direction of his sons), which achieved the largest circulation of any German daily (600,000). The old *Berliner Zeitung* was changed in 1905 to *B. Z. am Mittag* (*Berliner Zeitung am Mittag*). It was the first German daily which was sold not by subscription, but by street vendors. Also added were the *Berliner Allgemeine Zeitung* and the *Montagspost,* and in 1914 the highly dignified German daily *Vossische Zeitung,* which was bought from Lessing's heirs. The last link in this chain was *Tempo* (1928), which attempted to introduce into Germany to a certain degree the type of paper represented by the American tabloid. The Ullstein dailies had their own picture and news services, as well as a wireless receiving station.

No less important was the magazine department of the Ullstein establishment. From 1894 on it published the world-famous *Berliner Illustrirte Zeitung,* whose top circulation at one time exceeded 2,000,000. Other periodicals, published weekly or bi-weekly, were *Die Grüne Post* (for rural readers), *Das Blatt der Hausfrau* (a family magazine), *Die Sieben Tage* (broadcasting), *Die Koralle* (natural sciences and technique), *Der heitere Fridolin* (for children); and the monthlies *Der Uhu* (entertainment), *Der Querschnitt* (art and literature), *Die Verkehrstechnik* (traffic, aviation and automobiles), *Die Bauwelt* and *Deutsches Bauwesen* (building and architecture). The combined circulations of all the Ullstein publications, exclusive of books, was nearly a half-billion.

The third branch of the house was formed by the Ullstein Book Publishing Company (Ullstein Buchverlag) and the Propyläen-Verlag, bought from Georg Müller in 1919. Their output included the *Gelbe Ullsteinbücher* (light fiction), *Musik für Alle* (music arranged for home use), the *Tausend Worte* series (language books for the learning of English, French, Italian, Spanish and Russian), memoirs of Count Andrassy, von Bülow, Count Bernstorff, Count Czernin, Carl Fürstenberg, Karl Helfferich, von Holstein, Stresemann and Count Witte. There were histories of literature, garden books, popular scientific works, and novels of many contemporary authors, such as Erich Maria Remarque's unequalled world-record novel *Im Westen Nichts Neues* (English trans., *All Quiet on the Western Front*), books by Vicki Baum and Lion Feuchtwanger, and the writings of Carl Zuckmayer, Alfred Neumann and many others. The Propyläen-Verlag published many picture collections, the works of the great classical writers of all countries, the great twenty-four-volume Propyläen history of art, and the ten-volume history of the world. A twenty-volume encyclopedia was in the making in 1933.

Among the hundreds of editors, correspondents and contributors who aided the products of the Ullstein Company to achieve world renown were the following Jews: Vicki Baum, Georg Bernhard, Arthur Bernstein, Anton Bettelheim, C. A. Bratter, Lothar Brieger, Bruno Buchwald, Max Deri, Max Dessoir, Adolf Donath, Hermann Dupont, Julius Elban, Julius Elias, Arthur Eloesser, Erich Eyck, Norbert Falk, Georg Froeschel, Ludwig Fulda, Artur Fürst, Manfred Georg, Moriz Goldstein, Fritz Götz, Stefan Grossmann, Konrad Heiden, Adolf Heilborn, Georg Hermann, Erwin Honig, Monty Jacobs, Egon Jacobsohn, Gustav Karpeles, Richard Katz, Paul A. Kirstein, Alfred Klaar, C. Z. Klötzel, Kurt Korff, Rudolf Lennhoff, Franz Leppmann, Richard Lewinsohn, Heinrich Lewy, Max Marschalk, M. Mayer-Mahr, Willy Meisl, Erich Mendel, Wilhelm Meyer-My, Carl Misch, Max Osborn, Max Reiner, Paul Schlenther, Paul Schlesinger (Sling), Rudolf Stahl, Ludwig Stein (Diplomaticus), Hugo Steiner, Walter Trier, Erich Urban, Ernst Wallenberg, Wolfgang Weisl, Adolf Weissmann, Max Wolf. Jewish employees in non-editorial executive positions were Emil Herz, Arthur Hess (Buchverlag), Erich Magnus, Bruno Russ (advertising) and Kurt Szafranski (magazines).

What Leopold Ullstein had bought in 1877 for 60,000 marks had grown to an estimated 60,000,000 marks in 1933 and had to be sold that year for 12,000,000 marks to a consortium behind which Hitler's own Franz Eher Verlag hid. When the three surviving brothers were finally able to leave Germany after paying all state fees, they literally did not have a cent.

For a time the Nazis did not dare change the name of the firm, whose trade mark, an owl upon a stone, had become a symbol. Later the firm was called the Deutscher Verlag, and a good many of the most infamous Nazi publications are printed on the same machines which had been created by progressive leadership. Among these Nazi papers is Josef Goebbels' own *Das Reich.*

JOHN F. OPPENHEIMER.

Lit.: *Fünfzig Jahre Ullstein, 1877-1927,* edit. Max Osborn (1927); Birchall, Frederick T., "Nazis Swallow Ullstein Press," *New York Times,* Nov. 2, 1933; Ullstein, Her-

mann, "We Blundered Hitler Into Power," *Saturday Evening Post,* July 13, 1940; idem, *The Rise and Fall of the House of Ullstein* (1943).

ULMAN, JOSEPH N., jurist, b. Baltimore, 1878; d. Baltimore, 1943. After attending local schools and Marsten's University School, he entered Johns Hopkins University, where in 1898 he received the A.B. degree. In the same year he matriculated in the Columbia University Law School, from which he graduated in 1900 with the M.A. degree. Admitted to the Baltimore bar in 1901, and to the bar of the United States Supreme Court in 1913, he was appointed to the Supreme Bench of Baltimore in 1924. He was elected to the same office in 1926, and reappointed in 1941. From 1908 to 1928 he was a member of the faculty of the University of Maryland Law School.

Apart from his work in the Baltimore Supreme Court, Ulman's chief legal interest was in the direction of prison reform. Through numerous addresses which he was called upon to deliver in various parts of the country, many prison reforms which he advocated were effected in many states of the Union.

Besides writing many leading articles in the *Yearbook* of the National Probation Association, in the *Journal of Criminal Law and Criminology,* and in various other leading legal publications, he was author of: "Law as a Creative Force" (in Lowry's *Readings in Social Case-Work,* 1939); the introduction to *Divorce in Maryland,* by Marshall and May (1932); "The Trial Judge's Dilemma" (in *Probation and Criminal Justice,* edit. Sheldon S. Glueck, 1933); *A Judge Takes the Stand* (1936).

In 1934 he was appointed chairman of the Committee on Prison Labor by the National Industrial Recovery Administration, and in 1935 he was named by President Franklin D. Roosevelt chairman of the Prison Industrial Reorganization Administration. He was a member of the Advisory Committee on Criminal Justice, and was associate editor of the *Journal of Criminal Law and Criminology* from 1936 on. Ulman was often called by successive governors of Maryland to head legislative commissions dealing with prison labor and the operation of criminal law in the state, and was the sponsor of the development of the probation department of the Baltimore Supreme Bench. He was closely associated with the Jewish charities of Baltimore, and for many years served as president of the Hebrew Benevolent Society.

ULMANN, ALBERT, broker and author, b. New York city, 1861. He studied at the College of the City of New York, and was later a member of the New York Stock Exchange. He founded and edited the *Manufacturing Jeweler* (Providence, R. I., 1884) and the *Jewelers' Weekly* (New York, 1885).

His published writings include: *New York's Historic Sites* (1902); *A Landmark History of New York* (1907); *Tales of Old New York* (1917); *New Yorkers: Stuyvesant to Roosevelt* (1928); *Maiden Lane—Story of a Single Street* (1931); *Money Talks* (1937). He was a member of the New York Historical Society. In 1932 Ulmann delivered an address, "George Washington and the Jews," before The Judaeans at a celebration of the George Washington Centenary (published in *Judaean Addresses,* vol. 4, 1933).

ULMANN, BENJAMIN, painter, b. Blotzheim, Alsace, France, 1829; d. Paris, 1884. He studied at the École des Beaux Arts at Paris under Drölling and Picot, and in 1859 won the Prix de Rome. His paintings, marked by skill of composition and charm of color as well as by a predilection for scenes of terror, include *Sulla at the House of Marius* (Luxembourg Museum); *The Bell-Ringer of Nuremberg; Lorelei.*

Ulmann also created decorative panels at the Palais de Justice, Paris. His paintings won medals of the second and third class at the Paris Salons of 1859 and 1872; in the latter year he was made a chevalier of the Legion of Honor.



Joseph N. Ulman

Lit.: *Artists of the Nineteenth Century and Their Works* (1880).

ULMANN, SALOMON, chief rabbi of the Central Consistory of the French Jews, b. Zabern, Lower Alsace, France, 1806; d. Paris, 1865. He studied for the rabbinate under Rabbi Moïse Bloch in Strasbourg, and later studied also at the École Centrale Rabbinique. Ulmann's first rabbinical position was at Lauterburg, Lower Alsace, in 1834; he served as chief rabbi of Nancy from 1844 to 1853, and finally was elected to the position of chief rabbi of the Central Consistory of the Jews of France, serving from 1853 until his death. In 1856 Ulmann convened at Paris a central conference of the chief rabbis of the various communities of France, which he had helped to organize; this conference decided in favor of introducing the organ into the synagogue and of instituting the ceremony of confirmation for both Jewish boys and girls.

Ulmann wrote *Catéchisme, ou éléments d'instruction religieuse et morale à l'usage des jeunes israélites* (Strasbourg, 1845), a highly useful work of which a third edition was published after his death (Paris, 1871), and a Hebrew essay, "Debar Torah Leabbir Yaakob" (A Word of Law on the Mighty One of Jacob), which was published in the periodical *Zion* (vol. 1, p. 169). He was a chevalier of the French Legion of Honor.

Lit.: *L'univers israélite* (1865) 457-70; Wininger, S., *Grosse Jüdische National-Biographie,* vol. 6 (1932) 160.

UNBERUFEN, UNBESCHRIEEN, *see* PHRASES, POPULAR.

UNCLEAN ANIMALS, *see* DIETARY LAWS.

UNETHANNEH TOKEF, a well-known hymn of the Kedushah (sanctification) for Rosh Hashanah and Yom Kippur, describing the majesty of God's judgment over each human being, who nevertheless is able to "avert the evil decree by means of repentance, prayer and good deeds." For although the Almighty God is unattainable and is far above the world, His care for the weak and mortal sons of earth is inexhaustible. Rabbi Amnon of Mayence is believed to have been the

author of Unethanneh Tokef. Jewish legend states that he was a rich man who had his hands and feet cut off by the archbishop of Mayence after Amnon had rejected all his efforts to convert him to Christianity. According to the legend, Amnon, at his own request, was brought into the synagogue on New Year's Day, where, just before the reciting of the Kedushah, he improvised the hymn Unethanneh Tokef and then died. Several days later, as the result of a dream in which Amnon appeared to him, Rabbi Kalonymus learned the hymn and gave it wide dissemination among the Jews. However, the style, language and widespread currency of the hymn indicate an earlier date of composition and that it originated in the Orient.

Lit.: Davidson, Israel, *Otzar Hashirah Vehapiyut,* vol. 2 (1929) 199-200; Gaster, Moses, *Maaseh Book,* vol. 2, pp. 514-18.

UNGAR, HERMANN, author, b. Boskowitz, Moravia, 1893; d. Prague, 1929. He was an attaché at the Czechoslovakian embassy in Berlin. In 1921 he published his first book, a collection of narratives, *Knaben und Mörder,* which was favorably received because of its realistic approach and psychological depth. The book was followed by the equally realistic novels *Die Verstümmelten* (1924) and *Die Klasse* (1927). Ungar's play, *Der rote General,* which was successfully staged in Berlin (1928) with Fritz Kortner in the title role, alluded to the fate of Leon Trotsky and Walther Rathenau. In 1930, after his death, Ungar's comedy, *Die Gartenlaube,* was performed in Berlin. In the same year a volume of his short narratives, *Colberts Reise,* was issued posthumously.

UNGER, ERNST, surgeon, b. Berlin, 1874; d. Berlin, 1938. He studied under Ernst von Bergmann, and upon completion of his medical studies established himself in Berlin, where he opened a private hospital whose modern medical equipment caused great publicity in professional circles. Many physicians used his institute. During the first World War this hospital was changed into a military hospital. Besides attending to it, Unger was in charge of the surgical department of the Hospital Berlin-Schöneberg. In 1920 he received a call as directing physician to the surgical department of the Rudolf Virchow Hospital in Berlin, where he stayed until the Nazis' rise to power.

His scientific papers, published in numerous professional organs, embrace not only the field of surgery, but the whole field of medicine. The art of his knife was highly esteemed by the public, which admired in him the clever surgeon rather than the man of medical thought.

UNGER, JOSEF, teacher of civil law, and Austrian statesman, b. Vienna, 1828; d. Vienna, 1913. "I was born in the year 1828, but I have seen the light of the world as late as 1848," Unger used to say, referring to the Austrian revolution of 1848 in which he participated, having been elected by the students' body to its central committee and to the delegation which presented the wishes of the Viennese university students to the minister of the interior on May 16th.

Unger received the Ph.D. degree from the University of Königsberg (1850), and in the same year was appointed assistant librarian at the university library in Vienna, but lost his position on account of his revolutionary affiliations. In 1852 he became lecturer at the University of Vienna, and in the following year was called to Prague as assistant professor at the age of twenty-five. He resumed teaching at his own alma mater in 1855, to be appointed full professor of jurisprudence two years later.

Unger was one of the most beloved university teachers in Vienna. An outspoken liberal, he entered politics with his work, *Zur Lösung der ungarischen Frage, ein staatsrechtlicher Vorschlag,* written in collaboration with another forty-eighter, Adolf Fischhof, and advocating a dual monarchy for Austria and Hungary in order to come to terms with the latter; it was published anonymously in 1861. In 1867 he was elected member of the Lower Austrian diet, and subsequently of the Reichsrath; two years later Emperor Francis Joseph I appointed him life member of the Herrenhaus (upper house), where he became the whip of the Liberal Party. From 1871 to 1879 he was a minister without portfolio in the progressive cabinet formed by Prince Auersperg; as "Sprechminister" he was one of the most noted figures of the cabinet and a strong advocate of "Ausgleich" (peaceable settlement with Hungary) and of constitutional and other reforms. He resigned upon the prime minister's defeat. In 1881 he was appointed president of the Reichsgericht, the supreme court of administration.

Unger, who had started as a follower of the thinkers Georg Wilhelm Friedrich Hegel and Eduard Gans (doctoral thesis, *Die Ehe in ihrer welthistorischen Bedeutung,* 1850), turned, under the influence of the standard work, *System des heutigen römischen Rechts,* by the German jurist Friedrich Karl von Savigny, to contemporary Roman law and subsequently to Austrian civil law. He was the first to furnish a thorough commentary on the *Allgemeines Bürgerliches Gesetzbuch* of 1811, but this main work of his, *System des österreichischen allgemeinen Privatrechts,* which gained him European fame and became the basis for the general study of Austrian civil law, remained a torso (vol. 1, 1856; vol. 2, 1857-59; vol. 6, 1864).

His other published works include: *Über die wissenschaftliche Behandlung des österreichischen gemeinen Privatrechts* (1853); *Die Verträge zu Gunsten Dritter* (1869); *Handeln auf eigene Gefahr* (1891); *Handeln auf fremde Gefahr* (1894). He published, together with Julius Glaser, *Sammlung von zivilgerichtlichen Entscheidungen des kaiserlich-königlichen obersten Gerichtshofes* (vols. 1-26, 1859-92), a collection of high court decisions on civil law.

Unger, who mastered Latin, Greek, Spanish, French and Italian, also retained to the end of his life a keen interest in music; he was one of the most active members of the Gesellschaft der Musikfreunde in Vienna, and instrumental in the erection of its building. Among the many decorations which he received was the Grosskreuz of the Leopoldsorden. The jurist Rudolf von Ihering dedicated the second volume of his work, *Der Zweck im Recht,* jointly to Julius Glaser and Josef Unger. A son of a Jewish business man, Unger, under the influence of his Catholic stepfather, renounced Judaism at an early age.

ALFRED WERNER.

Lit.: Frankfurter, S., *Josef Unger;* Sinzheimer, Hugo, *Jüdische Klassiker der deutschen Rechtswissenschaft* (1938).

UNGER, LESTER JARECKY, physician, b. New York city, 1888. He studied at Columbia University (M.D., 1913), and in 1922 became assistant professor of surgery at the New York Post-Graduate Medical School and Hospital, and in 1930 assistant professor of clinical surgery at Columbia University. In 1914 he devised the Unger blood transfusion method, which was internationally used. Together with Alfred F. Hess, he conducted researches on rickets, sunlight and ultra-violet rays. In 1943 he and John T. Moorhead published a paper describing their successful use of red blood corpuscles as a dressing for wounds, burns and ulcers, opening up new possibilities for rapid healing.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 572-73.

UNGVÁR (in Czechoslovakian, **Užhorod**), city in Hungary. Following the first World War it was awarded to Czechoslovakia, and became the capital city of the Czechoslovakian province of Carpatho-Ukraine (Ruthenia). In 1930 Ungvár had 8,384 Jews in a total population of 22,624 (37.1%). The civil rights of the Jews were practically abolished after the return of Ungvár to Hungary. When Czechoslovakia was dismembered in 1939, Ungvár was returned to Hungarian sovereignty.

The Jewish community of Ungvár is believed to have been in existence from the middle of the 18th cent. on, although the first document referring to it is that of the founding of a Hebrah Kaddisha (Jewish burial society) as late as 1778. As the commercial and governmental center of its region, Ungvár attracted large numbers of Jews, especially from the second half of the 19th cent. on. The influence of neighboring Galicia on religious life in Ungvár was a marked one. Ungvár was a stronghold of Orthodoxy; a Reform community founded at the time of the national Jewish congress did not attract any numerically important following.

Among the rabbis of Ungvár were Meyer Eisenstadt, a pupil of Moses Sofer, and Lazar Löw. From 1930 on Joseph Kohn was the spiritual leader. The community maintained a hospital, founded in 1807, and a Yeshiva and Talmud Torah with large attendances. In 1926 a Hebrew elementary school was founded; in 1934 it obtained permission to organize the four lower grades of a Gymnasium. This Hebrew Gymnasium, called Yabneh, imparted a Jewish education in the religious spirit of Ungvár.

See also RUTHENIA.

UNION OF AMERICAN HEBREW CONGREGATIONS, an association of congregations in the United States and Canada, with headquarters in Cincinnati, Ohio, founded by Rabbi Isaac Mayer Wise, and devoted to stimulating the growth and development of Judaism in America, more especially and latterly, as interpreted by the Liberal (Reform) wing. Its purposes as reflected in the constitution adopted at the meeting of the organization, in 1873, were to establish a seminary for the education of rabbis, to stimulate popular Jewish education, to organize new congregations and "to provide such other institutions which the common welfare and progress of Judaism will require." The causes which it advanced and the institutions which it created follow along these lines.

Its first president was Moritz Loth, and its first secretary Lipman Levy, who served for forty-four years, until 1917. Levy's successor, Rabbi George Zepin, served until his retirement in 1941. Among the prominent rabbis associated with Wise in the founding of the Union were Max Lilienthal of Cincinnati, Max Samfield of Memphis, Lippman Mayer of Pittsburgh, and Samuel Wolfenstein of St. Louis. Among the laymen were Bernhard Bettmann, Julius Freiberg, Henry Mack, Adam A. Kramer and Henry Adler of Cincinnati, Lewis N. Dembitz of Louisville, Magnus Butzel and Simon Heavenrich of Detroit, Samuel Woolner of Peoria, Ill., and Jacob Rosenberg and Lazarus Silverman of Chicago.

General Trend of Development. The Union was organized in 1873 with an initial membership of twenty-eight congregations, located in the Central West and in the South. In 1943 it numbered 307 congregations in all parts of the United States and three in Canada. While its main trend was in the direction of the development of Jewish religious life, from time to time it espoused many related causes because at the close of the 19th cent. the congregation was considered the unit of Jewish organization and was accorded a position of undisputed leadership in Jewish life. Thus, while the Union established the Hebrew Union College in the third year of its existence (1875) and while it early began the publication of educational literature and the organization of new congregational units, it also had tasks more remote from congregational life.

In 1876 the Union absorbed, by mutual consent, the existing Board of Delegates of American Israelites, the same thenceforth functioning as a standing Board of the Union until 1925. This board published the first census of Jews in the United States in 1880. The rights of Jews in foreign countries received its constant attention. The condition of the Jews in Morocco, Roumania and Russia were materially improved, on various occasions, through the intervention of the State Department at Washington at the instance of the Board. Frequent agitation against unjust treatment of native Jews in Russia and American Jewish citizens traveling in Russia led finally to the abrogation of the treaty between the United States and that country in 1913. Conditions surrounding immigrants to the United States were greatly improved through the activities of the Board and through presentations made by the Board to the Department of Immigration on behalf of individual immigrants. The Union, in 1882, appointed committees in its congregations to receive and assist immigrants, and later chartered the Hebrew Immigrant Aid Society. Beginning with 1876 and until 1886 the Union, on the recommendation of the Board of Delegates, collected funds to settle Jews upon farms and to establish Jewish farm colonies. The defense of civil rights in the United States included combatting sectarianism in the public schools, opposing the introduction of disqualifying clauses in state and federal constitutions based on religious affiliations, and the attempted exclusion of Jews from the United States Army and Navy.

Method of Operation. The Union maintained a central office in Cincinnati. It also had a regional office in New York city, housed in premises belonging to Temple Emanu-El, which served as local headquarters for the New York Federation of Reform Congregations, the New York State Federation of Temple Sisterhoods, and the New York Federation of Youth Societies, branches of the national bodies.

The Union organized three national federations of subsidiary units of the congregations: the Sisterhoods (1913), the Brotherhoods (1916), and the Youth Groups (1939). Their national offices and executive staffs were located in the Cincinnati office. These federations, auxiliaries of the Union, also pursued various independent activities for the benefit of their memberships.

The Council of the Union is its highest legislative authority. It is composed of delegates appointed by the member congregations and meets biennially in various cities; the three federations conduct their separate and similarly organized biennial conventions concurrently, in the same city. The 38th Council met in New York city in 1943. The Council serves as a forum for democratic discussion of issues that affect not only the Union, but Jews and Judaism in general. It elects an Executive Board, composed of sixty-five members in 1943, which is in charge of the business of the Union and which appoints, in cooperation with the Central Conference of American Rabbis, the boards and commissions that conduct the specific activities of the Union.

The various departmental boards, commissions, and committees, as well as the three federations, present annual reports to the Executive Board which undertakes to finance these departments, in part or whole, as each situation requires. The Executive Board retains control of a group of activities which are conducted for the benefit of all departments. These have varied from year to year, but include such projects as fund raising, public information, radio broadcasting, and an annual tour of the congregations.

Rabbinical Seminary. The first institution established by the Union was the Hebrew Union College in Cincinnati in 1875. The College graduated 459 rabbis, of whom 270 were serving congregations (1943) in the United States, three in Canada, and five in Europe, Asia and South Africa. Eighty-five rabbis served in various educational and social service capacities. There were also twenty-five graduates serving as chaplains in the United States Army and Navy.

The Union cooperated with the Hebrew Union College in maintaining the Hebrew Union College Press.

Popular Jewish Education. The organization of schools and classes and the publication of Jewish literature were some of the interests stressed at the first Union Council. In 1886 the Hebrew Sabbath School Union was organized, under whose auspices these aims were consistently pursued by the Union. Several committees under various titles continued this activity, the one in 1943 being the Commission on Jewish Education. David Philipson was chairman from 1903 to 1942, when he was succeeded by Solomon B. Freehof. Emanuel Gamoran served as educational director beginning in 1923. The Commission published 175 volumes on Jewish history, literature, religion and Hebrew; also fifty plays for the elementary youth and adult departments, and for teacher training classes. It published a quarterly magazine, *The Jewish Teacher.* From September, 1922, to June, 1940, the Union published a children's magazine, *Young Israel.*

In May, 1943, the Union began the publication of the illustrated monthly *Liberal Judaism.*

From time to time the Union established teachers' seminaries, notably one in Chicago in 1906 and one in New York in 1923. Local agencies were founded for this purpose, when these were discontinued. The Union conducted extension courses along these lines through annual meetings of state teachers' associations and through periodic seminars held in various cities. It also conducted a correspondence school, with a registration of 200 pupils. The Union cooperated with the Jewish Education Committee of New York in the conduct of an experimental religious school and in providing for supervision of religious schools.

Synagogue Extension. In 1903 the Union established a Department of Synagogue Extension which devoted its efforts to organizing synagogal units in all parts of the United States and Canada. These activities resulted not only in the growth of the Union from 115 congregations in 1903 to 307 in 1943, but also in a revival of interest in about 1,000 small communities where scarcity of numbers did not warrant permanent organization. Over one hundred communities were visited each year, circuits were established in the neighborhoods adjacent to resident rabbis, and intercounty, state and regional meetings were conducted periodically. Regional rabbis fostered this work and regional conventions were organized in nine large areas.

Jewish University Students. Beginning with 1906 the Union maintained an extensive activity for Jewish university students, organizing study circles and student synagogues; at one time it operated in eighty educational institutions. The Union organized the first Hillel Foundation at the University of Illinois, but relinquished this field to the Hillel Foundations.

Promotion of Synagogue Activities. The Department of Synagogue Activities conducts a wide variety of activities designed to modernize and fructify synagogue life. It was established in 1932 under a commission. A cooperating Committee on Jewish Ceremonies added to the richness of Jewish Temple services by creating a modern Megillah, a Temple Hanukah lamp, a robe and ornamental crown, and instituted new ceremonial rituals to enhance the observance of Hanukah, Purim, Pesach and other occasions. Jacob D. Schwarz was (1943) director of synagogue activities.

This department published a monthly magazine, *The Synagogue,* editorially centered on such problems as the financial management of the congregation, increasing the synagogue constituency, Temple ceremonial, democratizing the synagogue and coordinating its activities. It also published *The Jewish Scene,* a monthly religious interpretation of the Jewish news, and *Broadcasting the Jewish Scene,* for club use. It issued handbooks for congregational officers, liturgical music for solo voices, and Sabbath sermons for congregations without rabbis.

Youth Work. A youth department was founded in 1933. The Commission on Jewish Education produced for this activity a body of literature for the use of Youth groups of the synagogues and a directional literature for the guidance of the clubs along recreational and social service lines. In 1939 the National Federation of Temple Youth was organized, numbering 123 youth societies in 1943. It functioned through state and regional subsidiary federations which conducted periodic assemblies of an educational character. The National Federation of Temple Youth maintained a leadership training course in cooperation with the Chicago Bureau of Jewish Education, and annually arranged week-end educational and recreational seminars at various young folks camps. This department published two magazines, *The Youth Leader,* a quarterly designed for club directors and officers, and *Jewish Youth,* a quarterly for the general membership.

Pensions for Rabbis. In 1917 Jacob H. Schiff gave the Union $100,000 to start a fund for old age pensions for rabbis. Plans for old age pensions were approved by the Central Conference and the Union in 1942.

Pioneering Activities. The Union was the earliest American Jewish body operating nationally in the field of promoting interest in Judaism. Its development served as a pattern closely followed by many Jewish groups. Almost all its activities, such as the organization of a seminary for rabbis, the defense of Jewish rights, the creation of a body of literature for Jewish education, the organization of new units through a field service, stimulating the religious interests of Jewish university students, the creation of a literature of apologetics in popular form, the promotion of new activities within the synagogue, youth work and a system of old age pensions for rabbis, were paralleled in many Jewish organizations serving various clienteles.

In 1943 the officers of the Union were: Adolph Rosenberg, president; Harry N. Gottlieb, Frederick F. Greenman, Jacob W. Mack, and Eugene B. Strassburger, vice-presidents; Herbert C. Oettinger, treasurer; Rabbi Maurice N. Eisendrath, director; Rabbi Louis I. Egelson, administrative secretary; Rabbi George Zepin, honorary secretary.

The following served as president or as chairman of the board of the Union since its creation in 1873: Moritz Loth (1873-89), Julius Freiberg (1889-1903), Samuel Woolner (1903-7), Louis J. Goldman (1907-11), J. Walter Freiberg (1911-21), Charles Shohl (1921-25), Ludwig Vogelstein (1925-34; chairman of the board), Jacob W. Mack (1934-37; chairman of the board), Robert P. Goldman (1937-43), Adolph Rosenberg (1943-).

GEORGE ZEPIN.

Lit.: The year books of the Union of American Hebrew Congregations; the year books of the Central Conference of American Rabbis; May, Max B., *Isaac Mayer Wise, a Biography;* Philipson, David, *The Reform Movement in Judaism* (new ed., 1931); idem, *Reminiscences of Isaac M. Wise* (1901).

UNION CITY, a city of New Jersey, with a population of 56,173 (census of 1940), including, in 1943, approximately 6,000 Jewish inhabitants. Union City was formed by the amalgamation of Union Hill and West Hoboken, N. J.

An early organization of the Jewish community in this region was the mutual benefit society Linas Hazedeck of Hudson County, founded in 1883. Temple Israel of West Hoboken merged with Temple Emanuel of Union Hill (organized in 1901), to form Temple Israel-Emanuel, the leading Orthodox congregation of Union City in 1943. Rabbi Harold Hirschman was then spiritual head of the congregation. The community supported also the Orthodox Temple Beth Jacob and Temple Ohab Sfard, neither of which, however, had a resident rabbi.

A movement to organize a community center, starting in 1923, culminated successfully under the leadership of Samuel Harber, in 1927, when the new building of the Jewish Community Center of North Hudson was dedicated at Union City. The Center, serving not only the residents of Union City, but those of neighboring West New York, Weehawken and North Bergen as well, housed the activities of the Y.M.H.A. and the Y.W.H.A., and instituted an extensive physical education and cultural program. Funds raised annually were apportioned among the main projects of the Jewish community, including the Center itself, the United Jewish Appeal, the Temples, the Home for the Orphans and Aged and the Talmud Torah, of which Rabbi Harold Hirschman, spiritual head of the community, was principal in 1943. Through the Center, underprivileged children were given summer vacations.

In the second World War the Jewish Community Center engaged in numerous war activities, and approximately 250 young men connected with the Center were in active service (1943). Paul Salzman was executive director of the Center in 1943.

Active members of the Jewish community of Union City in 1943 included Dr. Benjamin Moskowitz, Alexander Tannenbaum, Herman L. Springer, Harry B. Cooper, Harry Malakoff, Samuel Solomon, Samuel Moskowitz, Dr. Milton J. Stark, Joseph Bialkin, Isador Haber, Samuel Harber, Benjamin M. Halpern, Walter Leichter, Dr. A. A. Oliner, Moses J. Sultzer, James Rosen, Abraham Watsky, Max Willner, H. David Zerman, Bluma Dooken, Fannie Miller, Mollie Rappaport and Jane Friedman. Jews in public office and public service included Isador Haber, at one time district court judge; Morris Umansky, district court judge (1929-36); and Mervin Herzfeld, recorder. Abraham Lieberman was judge (1943) of Weehawken Police Court. Dr. Joseph Shapiro was appointed medical director of Union City public schools in 1919, and continued in office for many years. Samuel Spingarn became counsel to the board of education of Union City in 1926, and remained in office for over a decade.

At Union City, known for its manufacture of embroideries, laces, and the like, Jews were engaged mainly in business, in 1943, with a sprinkling working in industry and about 5 per cent occupied in the professions. PAUL SALZMAN.

UNION LIBÉRALE ISRAÉLITE, French Jewish organization advocating and practising a progressive form of ritual. It was founded in Paris in 1907, and never officially became part of the consistory. The Union was headed by Louis-Germain Lévy as rabbi; he was the author of the special prayer-book which the congregation used. Its synagogue was located at 24 Rue Copernic, in the 16th arrondissement (ward).

In addition to services on Friday night, Saturday morning, Sunday morning and holidays, religious instruction was given on Sunday and Thursday mornings, in preparation for Bar Mitzvah or confirmation. A monthly magazine, *Le rayon,* began publication in 1912, with a supplement, *Le petit rayon,* for juvenile members. After the fall of Paris in 1940, the synagogue was closed. Lévy was variously reported as having remained in Paris and as having left the city for other sections of France.

UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA, an organization founded in 1898, in New York city, to "advance the interests of positive Biblical, Rabbinical, Traditional and Historical Judaism." The preamble to the constitution also affirmed the adherence of the members "to the authoritative interpretation of our Rabbis as contained in Talmud and Codes."

Among the rabbis and laymen from the United States and Canada present at the founding session, which was held in the Spanish and Portuguese Synagogue, were Henry Pereira Mendes, who was chosen first president, Bernard Drachman, Lewis N. Dembitz, who opened the first session, Meldola de Sola of Montreal, who was made first vice-president, Henry M. Schneeberger, second vice-president, H. Sarasohn, third vice-president, and Philip Klein.

From its establishment the Union continued to speak for that large proportion of the Jews who were in some way affiliated with an Orthodox Jewish congregation. There were about 2,500 Orthodox Jewish congregations in the United States and Canada (1943). One of the accomplishments of the Union was the founding of Yeshiva College (1928), the only Jewish College of Liberal Arts and Sciences, by guaranteeing to the Regents of the State of New York a productive income on $500,000 during the first five years of its existence.

The Union also published a uniform maximum and minimum curriculum for Talmud Torahs, removed kashruth supervision from the realm of commercialism by endorsing and supervising nationally-known products without charge, and published more than 300,000 copies of tracts on the various phases of Judaism. By organizing the Jewish Sabbath Alliance the Union aided the many Orthodox students and government workers who were unwilling to take examinations on the Sabbath. The Rabbinical Council of America was recognized by the Union as its legal rabbinic authority.

The presidents of the Union, after Mendes, were Bernard Drachman, Charles H. Shapiro, Julius J. Dukas, Rabbi Herbert S. Goldstein, William Weiss, and Samuel Nirenstein, who was president in 1943.

Among the auxiliary groups of the Union were Young People's and Habonim (high school) organizations and a Women's Branch. The Women's Branch was organized in New York city in 1924, with Mrs. Philip Klein as the first president. Composed of 170 sisterhoods from twenty states, the Women's Branch provided speakers, prepared cultural programs for meetings, published and distributed leaflets regarding the holy days and festivals, and organized the Hebrew Teachers Training School for Girls, the Jewish University Club, and Habonoth, a national organization of high school girls' groups. Succeeding Mrs. Klein as presidents of the Women's Branch were Mrs. Nachman Ebin, Mrs. Herbert S. Goldstein, who held the office for thirteen years, and Mrs. Isidor Freedman, who was president in 1943. HERBERT S. GOLDSTEIN.

UNION OF ORTHODOX RABBIS OF THE UNITED STATES AND CANADA (AGUDATH HARABBONIM), an organization founded in New York city in 1902 by a group of European-ordained rabbis, for the purpose of "placing Orthodox Judaism in America on a firm basis."

The officers of the convention were Abraham G. Lesser, of Cincinnati, Ohio, chairman, and Yehudah Israelite, of

Chelsea, Mass., secretary. Sholom Elchanan Jaffe, B. Abramowitz and Benjamin S. Rabbiner, all of New York city, Abraham G. Lesser, of Cincinnati, Moses S. Margolies, of Boston, Bernard L. Levinthal, of Philadelphia, Chaim Jacob Silver, of Worcester, Mass., Asher L. Zarchy, of Louisville, Ky., and Moses S. Sivitz, of Pittsburgh, were made members of the executive committee, with power to conduct the business of the Union.

The functions of the Union are: (1) to arrange for religious instruction in parochial schools and Talmud Torahs; (2) to enforce the observance of the Sabbath, dietary and other laws; (3) the regulation of marriage and divorce; (4) the placement of rabbis in communities; (5) to provide that only recognized (by the Union) rabbis be permitted to grant divorces and to perform the Halitzah ceremony; (6) the establishment and inspection of ritual baths.

The Union contributes to the support of the Yeshiva Rabbi Isaac Elchanan of New York, to the Beth Medrash Letorah of Chicago, to the Mesivta Torah Vodaath, Mesivta Chaim Berlin and the Yeshiva Rabbi Israel Meir Hacohen of Brooklyn, as well as to various other Yeshivas in the United States and Palestine. During the first World War it established the Ezrath Torah Fund, to alleviate the condition of persecuted rabbis and spiritual leaders in foreign lands. After the occupation of Poland by Germany (1939) it established the Vaad Hahatzalah (Emergency Committee for Yeshivas) to help the exiled Yeshivas of Poland and Lithuania reestablish themselves in Palestine and the United States, and to support the rabbis and students who had fled to Siberia and other parts of Russia.

Officers of the Union are elected at its annual convention. In 1943 they were: praesidium: Israel Rosenberg, of Brooklyn, Eliezer Silver, of Cincinnati, Bernard L. Levinthal, of Philadelphia; honorary presidents, Joseph Konvitz, of Newark, Chaim Isaac Bloch, of Jersey City, Joseph Beer Soloveitchik, of Boston, Isaac Siegal, of Jersey City, and Louis Seltzer and Moses Rosen, of Brooklyn. Louis Seltzer was executive director, Benzion Notelovitz, of Louisville, was treasurer, and Shayah Karlinsky, of New York city, was chairman of the executive committee. Among the presidents of the Union were: Moses S. Margolies, Sholom Elchanan Jaffe, Bernard L. Levinthal, Israel Rosenberg, Eliezer Silver and Joseph Konvitz. LOUIS SELTZER.

UNION ÖSTERREICHISCHER JUDEN (originally Österreichisch-Israelitische Union), founded in 1885 at the suggestion of Joseph Samuel Bloch, editor of the *Österreichische Wochenschrift,* for the protection of the civil rights of the Jews as citizens of Austria. Its tasks were to work closely together in the solution of questions involving Jewry, to improve religious teaching, to propagate the knowledge of Jewish history among the Jews and to fight against anti-Semitic movements. Upon the suggestion of the Union, a Jewish theological seminary was founded in Vienna. However, the Union's plan of coordinating the Jewish communities of Austria in a Jüdischer Gemeindebund never fully materialized. The Union established a legal aid society for all Jews whose rights as citizens were abused or who in some other way suffered injustice. In 1898 the Union founded the Hilfsverein für die notleidende jüdische Bevölkerung in Galizien, a society to aid the destitute Jewish population in Galicia. The Union issued, from 1888 on, a monthly magazine, *Mitteilungen der österreichisch-israelitischen Union,* and from 1892 on the *Kalender für Israeliten,* with a guide through all the Jewish communities of Austria.

With the dismemberment of the dual monarchy (1918) the efficiency and membership of the Union also began to diminish. The publication of the *Mitteilungen* and of the *Kalender* had to be abandoned, since instead of more than 400 communities furnishing the Union with thousands of members, only that of Vienna and those of the provincial cities of the Austrian Republic were left.

In 1921 the Österreichisch-Israelitische Union changed its name to Union deutsch-österreichischer Juden and later to Union österreichischer Juden. The viewpoint of the Union was definitely antagonistic to Zionism, but it supported Jewish colonization in Palestine, without any political trend. It also participated in the Jewish Agency for Palestine constituted at Zurich in August, 1929. The Union was in close relationship with the Central-Verein deutscher Staatsbürger jüdischen Glaubens. Its organ was the weekly *Wahrheit.*

The president of the Union for a number of years was the industrialist Siegmund Mayer, author of the works *Ein jüdischer Kaufmann* and *Die Wiener Juden (1700-1900).* His successor was the physician Jacob Ornstein. The last president of the Union was Hermann Oppenheim. The organization was dissolved in March, 1938, when Austria was occupied by the Nazis.

UNION OF SEPHARDIC CONGREGATIONS, THE, an organization founded in New York city in 1929 by leaders both of the old Spanish and Portuguese synagogues of New York city and Philadelphia and those of the Sephardim in America with a later background of the Balkans, Greece, Turkey and Syria. Its purpose was the promotion of the religious interests of Sephardic Jews. Among the first sponsors were Cyrus Adler, Solomon Solis Cohen and H. Pereira Mendes. Its primary aim was to give cohesion and the strength of union to the scattered and comparatively weak synagogue units of the Sephardim who had arrived in the United States during the first two decades of the 20th cent. In effect its contacts have extended through the whole Sephardic diaspora, in Latin America, Canada, Europe, the Azores, Rhodesia, India, Iraq and the Orient.

Looking toward the maintenance of the traditional Sephardic ritual, it prepared and published Sephardic Hebrew prayer-books with English translation; it helped to provide adequate religious leadership through trained Sephardic rabbis, cantors and teachers. The Union supported Sephardic rabbinical students and rescued Sephardic religious leaders from Nazi hands. It gave continuous support to the Teachers' Training School in Oporto for Portuguese Marranos. It conducted propaganda for a more general adoption of the Sephardic pronunciation of Hebrew, and represented Sephardic interests before American governmental authorities. David de Sola Pool was elected president when the organization was founded, and in 1943 he still occupied that post.

UNITED COMPANY OF SPERMACETI CANDLERS. The manufacture of spermaceti candles was introduced into North America at Newport, R. I., in the middle of the 18th cent. by the Rivera family, which originally came from Spain. Within a short period after the establishment of the first factory by Jacob Rodrigues Rivera, the industry became the most outstanding in Colonial Rhode Island, supplying all the colonies and many foreign countries with its products. By 1761 a syndicate of the Spermaceti Candlers was formed, which is said to have been a Colonial forerunner of the Standard Oil syndicate. While the membership in this syndicate was not predominantly Jewish, all the known Jewish manufacturers and merchants of spermaceti products joined and signed the agreement. The first agreement was signed on November 5, 1761, for a period of "Seventeen Kalendar months," and was to be

effective until April 5, 1763. The syndicate was to be known under the title of "United Company of Spermaceti Candlers."

In its various articles agreement was reached on a maximum price to be paid for "common merchantable Spermacity Body brown Oyl," and also "that we will not at any time within Said Term by any means either directly or indirectly by ourselves or otherwise for us, sell within the Limits of New England our respective Spermaciti Candles for less value then one Shilling and Ten pence half penny Sterling per pound besides one Shilling Sterling more for each box." They also agreed not to manufacture any matter for persons not members of the United Company as well as to restrict the manufacturing of any one firm in the Company to the needs of the time.

Among the signatories to the agreement were the following Jewish firms: "Naph. Hart & Co."; "Aaron Lopez & Co."; "Collins & Rivera." Naphtali Hart and Company consisted of Naphtali, Samuel, Abram and Isaac Hart. Aaron Lopez and Company consisted of Aaron Lopez himself. The Rivera with the firm of Collins and Rivera was Jacob Rodrigues Rivera.

Apparently after Jacob Rodrigues Rivera introduced the manufacture of spermaceti candles into the Colony, by the time of the formation of the United Company the industry had passed into the hands of non-Jewish merchants primarily.

On April 13, 1763, another agreement was signed by "We the Subscribers, Manufacturers of Spermaceti Candles" meeting at "Providence in N. E." The agreement was for a year, and stipulated in part to be for "our General and Particular Interest." This agreement contained in the main the same articles as the first one, although in no place is the name "United Company of Spermaceti Candlers" mentioned.

While, in the first agreement, out of eight firms only two were completely Jewish and one was of a Jewish and non-Jewish partnership, in this second agreement, out of the eight firms which signed, at least four were Jewish, with the possibility of a fifth. The Jewish firms appearing in this agreement are "Aaron Lopez"; "Moses Lopez"; "Naphtali Hart and Co." and "J. Rivera and Co." MORRIS A. GUTSTEIN.

Lit.: *Commerce of Rhode Island,* vol. 1 (1726-74; part of the *Massachusetts Historical Society Collections,* seventh series, vol. 9, 1914, pp. 88-92, 97-100).

UNITED JEWISH APPEAL. Functioning from 1939 on as the United Jewish Appeal for Refugees, Overseas Needs and Palestine, the United Jewish Appeal, Inc. was formed in 1934 when the Joint Distribution Committee and the Keren Hayesod conducted a combined drive in 1934 and 1935. The first such combined drive, called the Allied Jewish Appeal, was held in 1930. In 1938, the Joint Distribution Committee and the United Palestine Appeal (by this time consisting of both the Keren Hayesod and Keren Kayemeth) reached an agreement regarding the distribution of funds raised in communities conducting combined or welfare fund drives. Out of this understanding came the decision for the reestablishment of the United Jewish Appeal for the following year, with the addition of the National Refugee Service (then known as the National Coordinating Committee) as a beneficiary.

Against the background of terrible suffering for the Jews in Europe and of the determined will of American Jews for centralized and comprehensive effort, the United Jewish Appeal was established as the single fund-raising body for the American Jewish Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service. The newly-formed campaign organization launched a nationwide drive in January, 1939, summoning Jewish communities throughout the country to raise a quota of 20 million dollars for overseas relief and rehabilitation, for the rebuilding and development of the Jewish National Home in Palestine and for the adjustment of refugees in the United States. Abba Hillel Silver and Jonah B. Wise were elected national chairmen of the campaign, which confronted American Jewry with the challenge to discard past standards of giving and meet its greatly increased responsibilities through enlarged contributions.

During one year, for a short period in the early part of 1941, the agencies launched independent campaigns when they could not agree on the distribution of funds. But the sentiment among Jewish communities for a continuation of the United Jewish Appeal was overwhelming and the agencies resumed their fund-raising activities in a unified drive. In 1942 William Rosenwald, president of the National Refugee Service, was named as a national chairman of the United Jewish Appeal to serve together with Silver and Wise in the greatest campaign organization of American Jewry.

During the life-span of the United Jewish Appeal larger sums were raised for overseas relief, Palestine settlement and refugee aid in the United States than at any other time in the history of the communal development of the Jews of that country. From 1939 to 1943 the United Jewish Appeal raised a total of some $58,000,000. As the single channel for fund-raising for the three great organizations operating overseas, in Palestine and in the United States, the United Jewish Appeal has reflected the will of American Jews in dealing with the gravest threat to Jewish survival in modern times. The emergence of the United Jewish Appeal as a factor in the development of Jewish communal consciousness has far transcended the limited sphere of campaigning or fund-raising. Not only did the United Jewish Appeal serve to raise the standards of giving to new levels, but it exerted a powerful influence in educating American Jewry to a deeper understanding of its growing responsibilities in all phases of Jewish life.

The following were, at the end of 1942, the officers of the United Jewish Appeal: national chairmen—William Rosenwald, Abba Hillel Silver and Jonah B. Wise; honorary chairmen: Paul Baerwald, Louis Bamberger, Albert Einstein, Harry Friedenwald, Henry Ittleson, the Honorable Julian W. Mack, Henry Monsky, James N. Rosenberg, William J. Shroder, Max C. Sloss, Ferdinand Sonneborn, Nathan Straus, Henrietta Szold, Edward M. M. Warburg, Mrs. Felix M. Warburg and Stephen S. Wise. The co-chairmen were James H. Becker, Solomon Goldman, Israel Goldstein, Monroe Goldwater, James G. Heller, Louis E. Levinthal, Mrs. David M. Levy, Louis Lipsky, Charles A. Riegelman and Morris Rothenberg; co-treasurers: I. Edwin Goldwasser and Charles J. Rosenbloom; executive vice-chairmen: Isidor Coons and Henry Montor. The executive committee was composed of Albert Abrahamson, Abner Bregman, David M. Bressler, Louis Broido, the Honorable David Diamond, Sylvan Gotshal, Joseph C. Hyman, Edmund I. Kaufmann, Al Paul Lefton, Albert H. Lieberman, Abraham L. Liebovitz, Richard P. Limburg, Rabbi Irving Miller, Charles Ress, Irving H. Sherman, Simon Shetzer, Jacob Sincoff, Elihu D. Stone, Mrs. Roger W. Straus and officers. MEYER F. STEINGLASS.

UNITED PALESTINE APPEAL, the fund-raising agency in America for the Palestine Foundation Fund (Keren Hayesod) and the Jewish National Fund (Keren Kayemeth Leyisrael). The name United Palestine Appeal was first projected on the American Jewish scene in 1925, when the Keren Hayesod and Keren Kayemeth Leyisrael pooled their fund-raising activities. This merged drive was in existence for four years; then in 1929 the Keren Hayesod launched its own campaign in the United States under the name of

American Palestine Campaign, and the Keren Kayemeth Leyisrael returned to its independent activities.

In 1930 the American Palestine Campaign shared, for one year, with the Joint Distribution Committee a campaign called the Allied Jewish Appeal. In 1934 and 1935 the Keren Hayesod again merged its campaign with that of the Joint Distribution Committee to form the United Jewish Appeal.

In the latter part of 1935 negotiations were completed for the launching, on January 1, 1936, of the United Palestine Appeal, to raise funds on an equal basis for the Keren Hayesod and the Keren Kayemeth Leyisrael. Insofar as the Keren Hayesod is concerned, the activities include the promotion of immigration, colonization, education, economic, industrial and agricultural development, cultural activities and other phases of a program for enlarging the capacity of Palestine to absorb Jewish immigration. The Jewish National Fund is primarily concerned with acquiring land, and sharing in its improvement and afforestation.

The United Palestine Appeal also makes provision, through an annual grant, for the Mizrachi Palestine Fund, freeing the latter organization from the need of directing a campaign of its own. The Mizrachi Palestine Fund maintains in Palestine Orthodox agricultural and educational activities supplementary to those financed by the Keren Hayesod and the Keren Kayemeth.

In 1939 the United Palestine Appeal joined in the reestablishment of the United Jewish Appeal, Inc., forming what became known as the United Jewish Appeal, Inc., for Refugees, Overseas Needs and Palestine. The corporation is jointly and equally representative of the United Palestine Appeal and the American Jewish Joint Distribution Committee. In addition, the United Palestine Appeal had the benefit of the net income from traditional collections of the Jewish National Fund which, under the terms of the agreement of the United Jewish Appeal, Inc., are permitted to be made.

When the fund-raising activities of the United Palestine Appeal were merged with those of the Joint Distribution Committee (which subventions the National Refugee Service) in the United Jewish Appeal, a different type of U.P.A. organization was evolved, emphasizing educational and promotional activities beyond those ordinarily accompanying a fund-raising campaign. Through the publication of a monthly bulletin called *U.P.A. Report,* through the distribution of motion pictures and literature, through national, regional, and local conferences, and through other forms of contact with Jewish leaders and communities throughout the country, the United Palestine Appeal has endeavored to retain its identity as the instrument through which the Jews of America provide their support to the Keren Hayesod and the Keren Kayemeth Leyisrael.

From January 1, 1936, to December 1, 1942, the U.P.A., through income from independent campaigns and from its share of the income of the United Jewish Appeal, received $20,777,701.

At the end of 1942 the officers of the United Palestine Appeal, with headquarters in New York city, were: Abba Hillel Silver, national chairman; Albert Einstein, Julian W. Mack, Henry Monsky, Nathan Straus and Henrietta Szold, honorary chairmen; Stephen S. Wise, Louis Lipsky, Solomon Goldman, Israel Goldstein, Louis E. Levinthal and Morris Rothenberg, national co-chairmen; Charles J. Rosenbloom, treasurer; Abraham L. Liebovitz and Jacob Sincoff, associate treasurers; Barnett R. Brickner, Leon Gellman, James G. Heller, Edmund I. Kaufmann, Charles Ress, Elihu D. Stone, Robert Szold, Joe Weingarten and David Wertheim, vice-chairmen; and Henry Montor, executive director.

HENRY MONTOR.

UNITED STATES.[1] **1. The United States and Jewish Ideals.** The United States, at its inception, presented to the world a new conception of a national government—one that was not based on loyalty to a family or a single ethnic group, one that had no state church, and one based on the free union of sovereign states and the will of the entire people acting through their elected representatives. In all these features a large part was played by the influence of ideas conveyed to the founders of the republic through the medium of the Hebrew Bible.

The Pilgrim and Puritan colonists studied the Pentateuch as the basis of all moral law, and modeled their own statutes upon it. Practically all the colonies of New England cited freely from the Bible in directing their own legislative or judicial bodies. Thus the New Haven Code of laws (1655) contains seventy-nine topical statutes, of which a little over half derive their origin and authority from the laws of the Hebrew Bible. By the time the United States came into being the principle of the authority of the Mosaic law as a guide for government had been thoroughly established.

The influence of the Biblical story of the creation of man and the tracing of the descent of all humanity from the same source played a part in the acceptance of the doctrine of the Declaration of Independence, "that all men are created free and equal." The institution of elected representatives to control the government also gained strength from Biblical precedents. The idea of the separation of the legislative, judicial and executive functions of the government goes back to principles of Montaigne, who was himself of Jewish descent. Finally, the ideas of religious liberty were a testimony to the spirit of the 18th cent. in which Jews were given the opportunity to demonstrate that they, too, could contribute to the commonweal. Thus, while the form of the United States government owes its origin to many historical and ideological factors which were current at that time, there is no doubt that these were strengthened and assisted by the idealism and democratic ideas initiated by the Jewish people.

2. The United States and Jewish Interests Abroad. It has been the general policy of the United States government not to interfere with the domestic affairs of other countries; hence, though sympathy was often expressed for the distressing situation of the Jews in other continents, an active expression of this sympathy on the part of United States official representatives has taken place only in extreme instances. The first of these was at the time of the Damascus Affair of 1840, when Secretary of State John Forsyth sent a dispatch to John Gliddon, American consul at Alexandria, Egypt, urging him to use his efforts to aid the Jews who were falsely accused of ritual murder and to express the sympathy of the people of the United States for these victims of religious persecution.

In 1850, when the United States negotiated a trade treaty with Switzerland, the first clause contained a stipulation that its benefits should not extend to other than Christians. President Millard Fillmore, in a message to Congress, took exception to this clause, and Secretary of State Lewis Cass wrote to the American minister at Bern, Theodore S. Fay, instructing him to use all measures to effect the removal of the restric-

[1] Details on the history of the Jews in the United States are found in the article AMERICA and those immediately following, in the articles on the states and important cities, those on the presidents of the United States, and in such general articles as those dealing with art, science, literature, finance, physicians, mathematics, exploration, music, theatre, occupations and statistics. This article deals only with three subjects relating to the United States which are not found in other articles.

tions. This effort was only partly successful; an amended treaty, which still allowed restrictions, was ratified in 1855. It was not until 1874 that all the disabilities against Jews in Switzerland were removed.

In 1863 Secretary William H. Seward instructed the American consul at Tangier to use his good offices to check the atrocities then being perpetrated against the Jews of Morocco. The government took similar steps in Morocco through its diplomatic officials or special representatives in 1878, 1880 and 1881.

In 1872 pogroms in Roumania against the Jews were brought to the attention of the United States government through Consul Benjamin F. Peixotto, who had been sent there by President Ulysses S. Grant in 1870 with express instructions to urge upon that country the same principles of equality as observed in the United States. Peixotto's sheltering of refugees during the pogroms was approved by Secretary of State Hamilton Fish, and throughout Peixotto's term, which lasted until 1876, he labored in behalf of the Roumanian Jews.

While the United States did not participate in the Berlin Congress of 1878, both John A. Kasson, United States minister to Austria, and Bayard Taylor, minister at Berlin, used their influence to urge that the rights of the Jews be given consideration in the deliberations.

In 1885, when the Austrian government declined to accept the appointment of Anthony M. Keiley as minister at Vienna because his wife was a Jewess, Secretary of State Thomas F. Bayard made vigorous protest in the name of religious liberty to the Austrian government, which was, however, of no effect.

In 1902 Secretary of State John Hay sent a note to American diplomatic representatives abroad, instructing them to present to the governments to which they were accredited strong representations against the persistent violations by Roumania of her promises about the Jews in the Treaty of Berlin. As a result there were some very slight alleviations of the situation of the Roumanian Jews.

In a number of instances the United States protested to Russia because of discriminations against Jews who were American citizens and who, in violation of the commercial treaty of 1832, were denied admission into Russia. Notable instances of such protests occurred in 1880, 1882 and 1895. In 1902 the House of Representatives passed a resolution calling upon the United States government to act on this matter through its diplomatic representatives, but Secretary of State John Hay informed them that previous efforts had been made to no avail. The Kishinev pogrom of 1903 caused a wave of horror in the United States and President Theodore Roosevelt took the unusual step of transmitting a petition to the czar, signed by numerous citizens of the United States, to the United States minister at St. Petersburg, directing him to deliver it in person (it is reproduced in vol. 5, p. 583). Finally, in 1911 the United States Congress, unable to obtain satisfaction from the Russian government, abrogated the commercial treaty with Russia.

During the drawing up of the peace treaties at Paris in 1919, at the close of the first World War, President Woodrow Wilson and the United States representatives labored in behalf of the protection of the Jews in Eastern Europe and for the securing of minority rights for them in various countries. Ambassador Henry Morgenthau, Sr., was sent by President Wilson to investigate and to make a report on the treatment of the Jews in Poland.

In 1922 the United States Congress, in both houses, passed resolutions endorsing the establishment in Palestine of a national home for the Jewish people, in almost the same language as the Balfour Declaration.

During the Nazi persecutions of 1933 and after, the chief efforts of the government were directed toward alleviating the plight of refugees. No official statements were made, though numerous government officials denounced the Nazi persecutions in their capacity as leading individuals. The most significant act of the government was the withdrawal of Ambassador Hugh R. Wilson from Germany after the attacks on the synagogues in November, 1938. With the entrance of the United States into the second World War in December, 1941, the question of Jewish rights abroad became one of the issues to be settled at the final termination of the conflict in the spirit of the Atlantic Charter and the Four Freedoms.



The Statue of Liberty, emblematic of the ideals of the United States as transmitted from Bible ideals

3. The Jews and United States Political Parties. A survey of the relations of the Jews of the United States to the various political parties is sufficient to dispel the myth of a specific "Jewish vote." On the contrary, Jews have tended to divide among the major political parties in the same manner as other groups in accordance with their own social and economic interests or political ideals.

During the American Revolution most of the Jews, being engaged in commerce and importation, joined with others of the same group in espousing the cause of independence. A smaller group of older families were loyalists, while in some cases, as in that of the Franks family, there was a division of loyalties. There was little political activity among the Jews in the period prior to the Civil War; the Jews most active in public service were members of the old Republican Party, the ancestor of the later Democratic Party. On

POPULATION STATISTICS

In 1943 there was an estimated number of about 4,841,000 Jews in the continental United States, plus about 2,000 in the territories. They were divided as follows:

States:

Alabama	14,390	Montana	1,800
Arizona	1,755	Nebraska	14,500
Arkansas	8,500	Nevada	660
California	150,175	New Hampshire	3,328
Colorado	21,375	New Jersey	259,970
Connecticut	93,080	New Mexico	1,180
Delaware	5,200	New York	2,206,300
District of Columbia (see Washington, D.C.)	19,000	North Carolina	7,000
Florida	24,000	North Dakota	2,500
Georgia	24,000	Ohio	183,500
Idaho	1,050	Oklahoma	4,500
Illinois	388,000	Oregon	11,650
Indiana	28,000	Pennsylvania	435,000
Iowa	14,000	Rhode Island	27,850
Kansas	9,250	South Carolina	2,000
Kentucky	18,000	South Dakota	1,963
Louisiana	16,000	Tennessee	25,000
Maine	9,000	Texas	49,196
Maryland	76,000	Utah	1,900
Massachusetts	262,945	Vermont	2,000
Michigan	95,000	Virginia	25,000
Minnesota	37,500	Washington	18,000
Mississippi	4,600	West Virginia	7,000
Missouri	87,600	Wisconsin	40,000
		Wyoming	1,000

Important Cities:

Atlanta, Georgia	12,000	Memphis, Tenn.	6,500
Atlantic City, N. J.	10,000	Milwaukee, Wis.	29,600
Baltimore, Md.	72,000 to 74,000	Minneapolis, Minn.	21,000
		Mount Vernon, N. Y.	10,000
Bayonne, N. J.	12,900	New Haven, Conn.	25,000
Boston, Mass.	118,000	New York, N. Y.	2,035,000
Bridgeport, Conn.	13,800	Newark, N. J.	70,000
Brookline, Mass.	12,000	Omaha, Neb.	11,500
Buffalo, N. Y.	21,800	Passaic, N. J.	13,000
Chelsea, Mass.	18,000	Paterson, N. J.	23,000
Chicago, Ill.	363,000	Philadelphia, Pa.	235,000
Cincinnati, Ohio	18,000	Pittsburgh, Pa.	55,000
Cleveland, Ohio	90,000	Portland, Ore.	10,000
Denver, Colorado	18,400	Providence, R. I.	25,000 to 30,000
Detroit, Michigan	85,000		
Elizabeth, N. J.	10,000	Rochester, N. Y.	20,000
Hartford, Conn.	25,000	St. Louis, Mo.	51,000
Houston, Texas	13,500	St. Paul, Minn.	12,200
Indianapolis, Ind.	11,000	San Francisco, Cal.	40,910
Jersey City, N. J.	21,000	Seattle, Wash.	15,000
Kansas City, Mo.	25,500	Springfield, Mass.	10,500
Los Angeles, Cal. (including suburbs)	100,000	Syracuse, N. Y.	14,000
		Toledo, Ohio	10,000
Louisville, Ky.	14,000	Trenton, N. J.	9,000
Malden, Mass.	12,000	Washington, D. C.	18,000

Territories:

Alaska	500	Philippines	500
Hawaii	300	Puerto Rico	300
Panama Canal Zone	500	Virgin Islands	60

the slavery issue and in the Civil War the Jews divided according to their localities; there are no records of Jewish Copperheads in the North or Unionists in the South. Naturally there were almost no Jews in the anti-foreign Know Nothing Party which enjoyed a brief career just before the Civil War. Judah P. Benjamin was a member of the Confederate cabinet and numerous Jews fought in the Confederate army; David Einhorn, August Bondi and Moses Mielziner were noted anti-slavery leaders and many Jews served in the Union army, the most notable being Major Leopold Blumenberg, later provost-marshal at Baltimore.



Immigrants looking toward the country in which they can find equality

Following the Civil War the majority of the Jews, residing in the north, followed the dominant Republican Party. When Jewish immigration swelled after 1881 and the immigrants settled in the cities, the latter, like most immigrant groups, tended to follow the local party machines, which were predominantly Democratic. Small groups of Jews, swayed by political influences they brought with them from their native soil, joined anarchist or socialist organizations. There has never been any perceptible number of Jews in the Prohibition movement. Jews were to be found in both sides of the split in the Republican Party in 1912; Oscar S. Straus followed Theodore Roosevelt and ran for governor of New York on the Progressive (Bull Moose) ticket. During the period from 1920 on there were numbers of independent Jewish voters, a movement that paralleled the increase of independent voting.

After the depression of 1929, Jews joined in the shift from the Republican Party. Many were attracted by the ideals of the New Deal of Franklin D. Roosevelt; a much smaller number became affiliated with more radical movements. A number of Jews participated in the formation of the American Labor Party. In the period just before the entrance of the United States into the second World War, the larger number of Jews, because of their sympathy with their afflicted brethren abroad were, like most of the groups with connections in Europe, inclined to favor the interventionist side, particularly after the flirtation of the isolationists with anti-Semitic groups in the United States.

In 1943 the American Jewish Conference was organized, to meet in July and to take action on the problems of Jews all over the world.

SIMON COHEN.

Lit.: Straus, Oscar S., *The Origin of the Republican Form of Government in the United States* (1886); files of the *Publications of the American Jewish Historical Society*, especially Nos. 14 and 15; *American Hebrew*, Sept. 30, 1921, pp. 480, 482, 527; Jan. 12, 1934, pp. 178, 192; Janowsky, Oscar I., *The American Jew* (1942).

UNITED SYNAGOGUE OF AMERICA, THE. The United Synagogue of America was organized on February 23, 1913, in the Assembly Hall of the Jewish Theological Seminary of America. Among the men associated in this organization were Solomon Schechter, who was its leading spirit, Herman H. Abramowitz, Cyrus Adler, Solomon Solis Cohen, Louis Ginzberg, Meyer Goodfriend, Julius Greenstone, A. M. Hershman, Charles I. Hoffman, Mordecai M. Kaplan, Charles H. Kauvar, Jacob Kohn, Samuel C. Lamport, William Levy, M. Pinansky, Herman H. Rubenowitz, Michael Salit, Louis Sickles and Elias L. Solomon. The first president of the United Synagogue was Solomon Schechter. He was followed by Cyrus Adler, Louis Ginzberg, Elias L. Solomon, Herman H. Abramowitz, S. Herbert Golden, and Nathan Levy. Louis J. Moss was president in 1943.

The purpose of this organization is stated in the Preamble, as follows:

To assert and establish loyalty to the Torah and its historical exposition,

To further the observance of the Sabbath and the dietary laws,

To preserve in the service the reference to Israel's past and the hopes for Israel's restoration,

To maintain the traditional character of the liturgy, with Hebrew as the language of prayer,

To foster Jewish religious life in the home, as expressed in traditional observances,

To encourage the establishment of Jewish religious schools, in the curricula of which the study of the Hebrew language and literature shall be given a prominent place, both as the key to the true understanding of Judaism, and as a bond holding together the scattered communities of Israel throughout the world.

It shall be the aim of the United Synagogue of America, while not endorsing the innovations introduced by any of its constituent bodies, to embrace all elements essentially loyal to traditional Judaism and in sympathy with the purposes outlined above.

The Women's League of the United Synagogue was organized in 1917, headed by Mrs. Solomon Schechter. The Young People's League of the United Synagogue was organized in 1920, and its first president was Israel Goldstein. The National Federation of Jewish Men's Clubs was established in 1930, under the leadership of Edward C. Weinrib.

When organized, the United Synagogue numbered some twenty congregations. In 1943 the United Synagogue and its affiliated organizations numbered over one thousand affiliated and associated congregations, sisterhoods, men's clubs and young people's organizations. The United Synagogue established the first student center at Columbia University. It served also as a dormitory for out-of-town students of the Jewish Theological Seminary. Additional students' houses were established at the University of Pennsylvania and Temple University. The Columbia University students' house was discontinued when the Jewish Theological Seminary erected its own buildings at 122nd Street and Broadway. The United Synagogue cooperated with the Seminary in establishing a fund for the Solomon Schechter chair in theology in 1924. Among the other important achievements of the organization was the utilization of radio for educational purposes. It was the first Jewish religious organization in the field. It also erected the Synagogue Center at Jerusalem, conducted by the Yeshurun congregation.

One of the more important activities of the United Synagogue was the organization of new congregations where they were needed and the strengthening of older and badly organized congregations. About 150 important congregations in the United States owe their existence to the extension department of the United Synagogue. Among them are Temple Emanuel of Hartford, Conn., Temple Emanuel of Providence, R. I., Beth El Zedeck of Indianapolis, Ind., B'nai Zion of Chicago, Ill., Congregation Beth Israel, of Vancouver, B. C., and Beth Shalom of Pittsburgh, Pa. Hundreds of other congregations were strengthened and hundreds of religious schools, young people's societies, sisterhoods and men's clubs were organized in every part of the United States.

Its publications include: *Manual for Teaching Biblical History,* by Eugene Kohn; *Curriculum for Hebrew Schools,* by Alter Landesman; and *Bible Story,* by Sulamith Ish-Kishor. About 1940 there was established a Commission on Jewish Education of the United Synagogue and the Rabbinical Assembly, headed by Rabbi Alter Landesman and Rabbi Morris Goodblatt. This Commission published the Harishon Series, a series of elementary textbooks by Dr. Simon Greenberg, and *The Wishing Hour,* by George Bellak and Leah Jaffa.

The Young People's League published program material for the various festivals and bulletins and booklets on such topics as debating and conducting high holiday services. It published also a *Sabbath Prayer Book,* compiled by Elias Sidney, and *Guiding Jewish Youth,* by Samuel M. Cohen, a training course for leaders in synagogue clubs. The National Federation of Jewish Men's Clubs published a men's club manual, and *Jewish Child Guidance,* by Samuel M. Cohen; *An All-Year Round Program for Men's Clubs,* by Joseph Miller; and much other program material.

The official periodical of the United Synagogue is the *Synagogue Center,* which is published quarterly. In 1943 it published also *The Jewish School and Democracy,* a monthly periodical for rabbis, principals and teachers, which provides guidance and material for correlating the work of the school and the war effort. SAMUEL M. COHEN.

Women's League of the United Synagogue of America. The Women's League was founded in 1917 by Mrs. Mathilde Schechter, as a memorial to her husband, Solomon Schechter. Mrs. Schechter served as president until the following year. She was succeeded by Mrs. Charles I. Hoffman of Newark, who became honorary president in 1927, when she was succeeded by Mrs. Samuel Spiegel, the incumbent in 1943.

The first activity of the League was the creation of a Jewish students' house at Columbia University; this was followed by activities for Jewish students on the campuses of almost every college in the United States. From its very inception it provided educational programs for sisterhood meetings, such as plays and papers on timely topics; in addition, it sent out speakers to address meetings. It supplied organizations with a monthly digest of current Jewish events and monthly messages from the national president.

The publications of the League include: *Friday Night Stories for Children; The Three Pillars, or Thought, Practice and Worship for the Jewish Woman,* by Deborah Melamed; *Modern Problems of Jewish Parents,* by Jacob Kohn; *The Adventures of K'tonton,* a holiday story book by Sadie Rose Weilerstein; *Handbook for Jewish Women's Organizations,* originally written by Deborah Melamed, and revised and enlarged by Sarah Kussy and Emma Bienenfeld; *The Jewish Home Beautiful,* by Althea Silverman and Betty Greenberg; *My Country 'Tis,* a pageant by Althea Silverman; *The Women's League Outlook,* a quarterly edited by Mrs. Israel Davidson from 1930 to 1942 and since then by Mrs. Maxwell James; cards containing the benedictions for various occasions and prayers; phonograph records of liturgical melodies.

In 1943 the League had 375 Sisterhoods in the United States and Canada affiliated with it, and was divided into fourteen branches according to geographical location. The branches held semi-annual conferences, and the national organization had annual conventions. The

League was of great importance in educational and cultural work, radio programs, the raising of funds, and other projects auxiliary to the work of the United Synagogue. It was especially interested in providing for the Synagogue Center in Jerusalem and in the creation of scholarships (since 1940 the Cyrus Adler and Mathilde Schechter Memorial Scholarships) for students at the Jewish Theological Seminary of America.

DORA R. SPIEGEL.

UNITY OF GOD, *see* ATTRIBUTES OF GOD; GOD.

UNIUNEA EVREILOR PAMANTENI (Union of the Native Jews in Roumania), the large political organization that played a considerable role in the Jews' fight for emancipation in Roumania. It was founded at Bucharest in 1909 in answer to the violent anti-Semitic agitation and in opposition to the restrictive anti-Jewish legislation. Overcoming the hostility of Roumanian non-Jewish circles and the indifference or passivity of the Jews themselves, this organization became a powerful factor in the political life of Roumania. By August, 1916 (the date of Roumania's entrance into the first World War) there was hardly a town in Roumania without a branch of this organization in function. In order to influence the population in favor of the Jews and to attain equal civil rights, pamphlets about the dire economic situation of the Jews were issued and memoranda concerning anti-Jewish laws and anti-Semitic movements were submitted to the government and the political parties. Prior to the country's entrance into the War, more than a million and a half pamphlets, in addition to other propaganda material, were distributed.

At the beginning of 1913 the periodical *Infratirea* (Fraternization) was founded which, under the editorship of Constantin Graur and Saniel Labin, soon acquired a large circulation, being read by both Jews and non-Jews. In the same year, after the Roumanian-Bulgarian war, the anti-Semites tried to prevent a Congress for Emancipation, convoked by the Union, from being held, whereupon the Union issued a statement, signed by Adolph Stern and Saniel Labin, at that time the leaders of the Union, to the effect that "the Jewish population, if barred from discussing its problems openly and peacefully, would see itself forced to defend its rights by every possible means." This statement was made in defiance of special gatherings of the anti-Semites and the menace of pogroms, and was considered by the Roumanian press as a revolutionary step.

After the first World War, facing the anti-Semitic agitation that rose again after the conclusion of the peace treaties, the Union had to protect the newly acquired civil rights of the Jewish minority. It changed its name to Uniunea Evreilor Romani (Union of the Roumanian Jews) and under the leadership of Wilhelm Filderman (elected president in 1923) was active in safeguarding Jewish interests. Affiliated for a time with the Liberal Party of Bratianu and Duca, the Union, owing to an electoral agreement with this party, managed to send Filderman to the Chamber and Horia Carp to the Senate on Liberal tickets. A competitor of the Union was the other Jewish political organization of Roumania, the Jewish Party, based on Zionist ideology, which had an electoral agreement with the National Peasants' Party; in 1937, however, endangered by the Iron Guard and the anti-Semitic movement of Cuza and Goga, the two Jewish parties established a common Consiliul Central (Central Jewish Council) consisting of the leaders of both organizations. In 1939 the Union, like the Council and all other Jewish bodies, was forced to discontinue its work under the pressure of the government.

Lit.: Uniunea Evreilor Pamanteni, Opt Ani de Activitate (1917); *Rapoartele Comitetului Central Al Uniunea Evreilor Pamanteni* (1910-23).

UNIVERSALISM AND PARTICULARISM.

1. Universalism. Universalism is that theory or doctrine of religion which views the entire universe as a unit, the creation or emanation of one, single, and therefore universal, God.

The implications of universalism are far-reaching. It denies absolutely the existence of gods or of supernatural beings or powers other than God Himself. It affirms that He is universal in time as well as in space, eternal. A corollary of this doctrine of the eternality of God, the Creator, is that creation was not momentary, merely at the beginning of existence, but is continuous, that accordingly God controls or governs the universe, that divine purpose animates existence and fixes a definite goal for all human living and striving, that therefore men, both nations and individuals, live, more or less consciously, in accordance with divine purpose, either fulfilling it, and so realizing their destiny, or frustrating it, and so living contrary to God's will for them. A further corollary of the doctrine of universalism is the unity of mankind, that nations and individuals have relationship with each other, a duty to or a purpose for each other; that all men are children of the universal Creator or Father, are therefore brothers, that mankind therefore constitutes one vast, universal family; and that accordingly the duty of man, in fulfillment of eternal, divine purpose, is eventually to achieve this universal family unity, this brotherhood of individuals and nations. This will result in the cessation of all warfare and strife, hatred and competition, injustice and oppression, and the establishment of universal and eternal peace, justice, truth and love. The attainment of this goal by men is God's universal purpose for His creatures. History is but the record of man's way of living and of his attempt, or failure to attempt, to achieve this destined goal. In this sense the universal God, eternal in time, is the God of History. All this is implicit in the concept or doctrine of universalism.

We find intimations or dawning perceptions of universalism fairly early in literature, the formal record of world thought, as for example in the well-known hymn of Ikhnaten, the Egyptian king of the first half of the 14th cent. B.C.E., which extols the universal character of the sun, conceived as the deity, Aten, and perhaps also in early Babylonian writings, which vaguely ascribe certain universal powers or functions to the supreme deity, Marduk. But this is not at all universalism in the truest sense. True universalism was first conceived by the prophets of Israel; not by any one prophet alone, but in its manifold implications, it was, as they put it, revealed by God to a succession of prophets through a period of almost 300 years.

The first true universalist, not merely in Israel, but in all history, was the prophet Amos. Until his time Israel had conceived of its God as a purely national deity, under the name of Yahveh. It was Yahveh's business, as a national God, to protect and prosper His people in all their affairs, to give them victory in warfare, political power and economic well-being in their dealings with neighboring nations, freedom from plague and other national calamities, and general good fortune and happiness. Should misfortune befall the people, and thus indicate divine displeasure, the deity could easily be appeased by the redoubling of sacrifices and proper ceremonial repentance. In truth he had to let himself be appeased and not permit his people to suffer too greatly, and especially not to be conquered and destroyed by its enemies; for his existence was inseparably bound up with its, and should it perish and disappear completely he in turn would be left a god without a people to worship him and sacrifice to him, a god therefore who had no reality whatever, no actual existence. Israel believed, at the time of Amos, i.e. 751 B.C.E., that at the exodus from Egypt Yahveh had entered into enduring covenant with it, had taken it as His people and agreed to be its God, in the strictly national sense; He might therefore have relations

with no other people whatever, just as it, in turn, might worship no other god. Whatever it might do, and however Yahveh might be angered, He could not cast Israel off, for He was covenanted to it, and moreover, His existence and His reputation as a god were inseparably bound up with its existence and its prosperity. And at just this particular period, when, for the moment, the power of both Assyria and Egypt, Israel's mighty neighbors, was at low ebb, and a certain international chaos obtained, popular belief in Israel began to affirm that Yahveh, its national deity, was indeed a great God, and that He had destined Israel for great things, perhaps even for an empire comparable to, and, it might be, even supplanting the empire of Assyria.

The Assyrians had evolved the concept of world-empire. They aspired to world-conquest and world-domination and the ruthless exploitation of conquered peoples. But this very concept of world-empire necessarily implied also a concept of world-unity, of all nations united in some way and for some all-inclusive purpose. And now that at least Israel's court party and militaristic element were, in their turn, cherishing dawning hopes that Yahveh might have destined Israel to take Assyria's place in world-leadership, the concept of world-unity became current in Israel also.

To this concept of world-unity Amos gave a new, unexpected and startling, even revolutionizing, interpretation. Yahveh was more than a national God, the God of Israel alone; He was a world-God, Whose power and dominion extended beyond Israel and shaped the destinies of other peoples. He had established Israel in Palestine; but He had also brought the Arameans from Kir and settled them in Syria, and the Philistines from Caphtor and settled them in Philistia. Actually Israel was to Yahveh no more than were the lowly Ethiopians. From all peoples He demanded strict conformity to ethical standards of conduct. Therefore, just as He had once made a covenant with Israel and taken it as His people, so now, should He for any reason, for example, Israel's iniquity and faithlessness to its covenant obligation, so choose, He could cast Israel off and repudiate His covenant with it. Nor would this affect His existence or reputation as a god in the least; for again, should He so choose, so Amos clearly implied, He could take some other nation to be His people. And actually this was Yahveh's present intention, not to bring Israel to world-empire, but to reject it utterly, to allow the Assyrians to destroy His people because of its faithlessness to its covenant obligation and its persistent refusal to repent. Such was, in brief, Amos' message.

Actually this was not yet complete, thoroughgoing universalism; but it was the first positive step in that direction. Amos had rejected the basic principle of national religion, of the eternal and inseparable relationship of one specific god with one specific people, and had affirmed instead the basic principle of universal religion, that God's power and solicitude and also His standards of conduct for nations reach out beyond the confines of the single nation and embrace all peoples, and that He can use any people as the agent or instrument of His purpose; and even more, that God's existence and reputation are quite independent of the existence of any one, single people and of His relations with it. In some, and very positive, respects Amos still adhered to the fundamental principles of national religion, as, for example, in his tacit assumption that Yahveh could have specific, intimate relations with only one nation at a time, and also in his implicit affirmation that in exile in a distant, foreign land it would be impossible for Israel to worship Yahveh. Undoubtedly he had a dawning apperception of all that universalism implied, but no real understanding of its full content. That would have been too great a revelation, a step forward too sudden and too vast for any single prophet. But at least in Amos' message the basic implications of universalism were present, either definitely formulated or else in germinal form; and in this sense Amos was the first true universalist in history.

In the Southern Kingdom Amos' spiritual disciple, Isaiah, developed the doctrine of universalism significantly. Not only did he affirm directly what Amos had only implied, that Assyria, the great, world-conquering nation, was but the tool in God's hand, the agent of His purpose, but he added the compelling thought that Assyria was the responsible, and therefore at least the half-conscious, agent of divine purpose, and that, in consequence, should Assyria ever swerve from this divine commission in order to further its own selfish purposes, Yahveh, the world-God, Whose radiance fills the entire universe, would hold it accountable and would discipline it, too, as it deserved.

One other teaching of Isaiah had an immense, even though indirect, significance for the evolution of the doctrine of universalism, as eventually formulated by Judaism. Amos had proclaimed that because of its sin, its faithlessness to its covenant obligation and its rebelliousness against Yahveh, He would cast it off completely and bring about its destruction as a nation. And then, should He so choose, as He probably would, Yahveh could take some other nation as His people, and He would be its god. Isaiah was confronted with this very issue in 735 B.C.E. when, shortly after the accession to the throne of the young king Ahaz, Jerusalem was besieged by the federated Aramean and Israelite armies, and it seemed as if it must surely fall. The destruction of Israel, the Northern Kingdom, at the hands of Assyria was impending, as, no doubt, the prophet could see clearly. Was this to be likewise the destruction of the Southern Kingdom, Judah, and with it of the entire people of Israel? In this crisis Isaiah announced a new message, a distinct modification of the message of Amos. Within the faithless and sinful nation there was a small, righteous group, i.e. himself, the prophet, and his immediate followers, who had hearkened to his message and were endeavoring, as a small group, to live even as Yahveh had commanded. In the general destruction of the faithless people Yahveh could not, as a God of justice, permit this little, faithful group to be destroyed along with the sinful mass of the people. In both the Northern and the Southern Kingdoms He would preserve this tiny righteous remnant, and in due time He would build it up to become a new nation, a new Israel, tested and proved, which would never again be faithless to Him. And this new Israel, and not a foreign nation, Yahveh would take as His people in place of the old, faithless Israel, which He had had to destroy.

Undoubtedly, in his doctrine of the righteous remnant as the nucleus of the new Israel and in his consequent rejection of Amos' implied teaching that Yahveh would take a strange nation to become His new people, Isaiah reverted in the direction of nationalism. But despite this, Isaiah's doctrine of the righteous remnant and the new Israel was of tremendous significance in the unfolding of the scheme of universalism.

The next significant advance in the unfolding of the concept of universalism was made by Jeremiah, particularly during the last period of his prophetic activity, between 597 and 586 B.C.E. In 597 Jerusalem was besieged and captured by the Babylonians. Conforming to a relatively humane policy, the Babylonian king, Nebuchadrezzar, deposed the young king, Jehoiachin, and in his stead set Zedekiah upon the throne. He contented himself with carrying away into captivity in Babylonia a few thousands of the people, recruited, as was but natural, from the ranks of those classes of society who would be most likely to instigate a rebellion, should conditions ever become ripe for this.

By this time Jeremiah had been a prophet for almost thirty years. In his youth he had been a spiritual disciple of Hosea, and had reaffirmed the message of this prophet, but with application to his own Southern Kingdom and the conditions of his own day, i.e. that because of its faithlessness to its covenant obligation and its consequent iniquity Yahveh must cast off the sinful nation completely. True, Hosea had held out a hope, in principle, that if Israel would but repent and sincerely return unto Yahveh, He, in turn, would take it back as His people and would renew His covenant with it, would betroth it unto Him, this new repentant people, by a covenant which would endure forever. Now, with advancing years, and beholding, as it seemed, the doom of Israel rapidly approaching, Jeremiah fused Hosea's doctrine of the renewed covenant with a repentant Israel with Isaiah's doctrine of the righteous remnant. He proclaimed that the exile, with all its tribulations, was to be, not for destruction, as the earlier prophets had proclaimed, but for discipline and regeneration. Through suffering, which it would recognize as a divine dispensation, Israel in exile would become aware of the enormity of its faithlessness to Yahveh and would repent and return to Him; and He, in turn, once Israel's regeneration was complete, would take it again as His people, and once again He would become its God. And as the mark of His reborn favor, He would

then restore it, as His people, to its native land, Palestine. But this was not to be at all the fortune of the entire people. Only that portion which had been carried into exile and could there undergo the discipline of suffering, which would lead to eventual repentance and regeneration, might participate in this restoration to Palestine and to the role of Yahveh's people. The remainder of the nation, the large mass which had remained in Palestine, and therefore was not subject to the regenerative discipline of exile, and which could therefore not repent and return to Yahveh in sincerity, as the prophet apparently believed, was doomed to be rejected by Yahveh, even as rotten figs are cast out and can not be used. But with the regenerate and now thoroughly righteous and restored Israel Yahveh would make a new covenant, an eternal covenant, never to be repudiated or broken.

Jeremiah made one other significant contribution to the concept of universalism, as it was shaping itself in Jewish thought. At some time between 597 and 586 B.C.E. he sent a letter to the exiles in Babylonia (*Jer.* 29:1 et seq.) in which, among other things, he counseled them to pray to Yahveh for the welfare of the community in which they had settled. Amos had affirmed that Yahveh could be worshiped only in Palestine, His land, and Hosea had apparently reaffirmed this principle (*Hosea* 3:4). Jeremiah was the very first prophet to declare that Yahveh could and should be worshiped in a foreign land. By this utterance Jeremiah proclaimed that Yahveh was more than a local deity, inseparably linked with one particular and very small land, that He was indeed a universal God, filling the entire universe, present at all times in every place of that universe and able to be worshiped in consequence wherever His people might come to dwell.

Jeremiah's expectations of the complete regeneration of Israel in exile were doomed to disappointment. The effect of the experience of exile was the very antithesis of what he had proclaimed. Nonetheless somehow the belief now became deeply rooted in the consciousness of all Israel that God had indeed enacted a new covenant with His people, a covenant which would endure forever and which would under no condition ever be broken. Despite this, however, so it must have seemed, no improvement in Israel's way of life nor closer and more loyal conformity to divine ordinances could now be discerned. This condition constituted an utter paradox. How was it possible to reconcile the concept of a just and righteous God, who demanded of His people strict adherence to a way of life which He had revealed to it, but whose demand the people consistently ignored and even defied, with the concept of the new and eternal covenant of this just God with this very same, sinful people? In the course of the gradual unfolding of Judaism during the next two and a half centuries four different solutions of this paradox were offered. Two of these solutions had direct, and the other two had indirect, bearing upon the development of the doctrine of universalism.

The first of these was formulated by the prophet Ezekiel, his doctrine of "for His name's sake" (*Ezek.* 36:16-36; 39:-20-29). This doctrine maintains that Yahveh is above all else a universal God. More desired by Him than anything else are the recognition of His universal character by all the nations of the earth and their homage to Him as universal God. But, the prophet argues, what will the nations think of a god who could not even protect his own people and keep them firmly established in their native land? Certainly the nations would not understand that Israel's exile was but the well deserved punishment at His hands for its faithlessness to Him. They could interpret this circumstance of Israel in exile only as an indication of Yahveh's true impotence. Therefore, in order that the nations might become convinced of the universal power and authority of Yahveh, He had no alternative but to restore Israel to its native land and resume relations with it. But with a sinful people Yahveh, a righteous God, could not possibly have relations. Therefore, of His own accord, as an act of sheer grace, and not because of any merits whatever on Israel's part, Yahveh would remove from its breast the heart of stone, the stubborn heart which had impelled it to sin, and put in its place a heart of flesh. And with Israel, thus regenerated and made righteous, Yahveh could now justifiably have the relations of god to his people. This program, when at last completed, must convince the nations of Yahveh's omnipotence and bring them to do homage to Him as universal God.

It was a forced and artificial doctrine and in no wise convincing; yet it persisted in Jewish thought and theology for approximately two centuries. It is the first conscious and positive affirmation in prophetic teaching that Yahveh was the universal God.

Ezekiel's great successor, the prophet generally known as Deutero-Isaiah, developed further, far-reaching implications of the principle of universalism. His prophetic message was delivered about 540 B.C.E., when the Neo-Babylonian empire was about to be succeeded by the Persian empire under Cyrus. In the face of dominant Zoroastrian dualism, which, under changing political and cultural circumstances, seems to have had some appeal to Jews, both those of Babylonia and those of Palestine, Deutero-Isaiah affirmed absolutely that Yahveh was the one world-God, the only One, the Eternal One. "I am the first, and I am the last, and beside Me there is no God" (*Isa.* 44:6). As the one, universal and eternal God He is, in contradistinction to Zoroastrian dualism, the Creator of evil as well as of good, the Fashioner of darkness as well as of light. As the eternal God He is the God of history. Human existence is not an accidental, but a divinely purposed condition. Divine purpose runs through all of history; it establishes a way of life which all men must lead and a goal toward which all conscious human living must tend. All nations must, in the fulfillment of divine purpose, come to recognize Him as the universal God, to renounce their native gods and to abjure their idols and render true homage to Him, and to live the life which He has intended for all mankind.

But how shall they be made to comprehend this all-embracing truth? The prophet's answer to this imperative question was that Israel was to be the mediator of this truth to the nations. Israel, to whom in the past God's way of life had been revealed, had through a double measure of discipline in exile become sufficiently regenerate to be restored to its native land, in order that it might at last begin to fulfill its destiny, that it might consciously become God's servant, and that, through its worship and its own living, it might bear testimony of Him and of His way of life unto the nations. "Ye are My witnesses, saith the Lord, and My servant whom I have chosen" (*Isa.* 43:10). In this role Israel was to be "a light unto the nations, a covenant unto the peoples." Through its service and its testimony of God revelation and understanding were to come unto mankind, and thus all mankind was to be brought to live God's life and to enter into covenant relations with Him. Then mankind will have been redeemed from the consequences of its previous sinfulness, and then, in truth, through Israel God's salvation will have reached to the ends of the earth.

Such, in brief, is Deutero-Isaiah's doctrine of universalism. It is by no means Judaism's final word on universalism. Nonetheless, in a period of slightly more than two centuries, from Amos to Deutero-Isaiah, Judaism had passed through the successive stages and had at last evolved a complete and accepted formulation of the doctrine of universalism.

The natural practical application of Deutero-Isaiah's scheme of universalism would be, of course, a program of proselytism to Judaism. Jeremiah had paved the way for this with his affirmation that Yahveh could be worshiped outside of Palestine, in any spot on the earth's surface. Ezekiel had affirmed, in turn, that the homage of the nations was desired by Him; and Deutero-Isaiah had defined wherein this homage would consist and how it would be achieved. In 516 B.C.E., at the climactic moment of the dedication of the second Temple, upon the New Year's Day, Zechariah proclaimed a program of conversion to Judaism, to the worship of Yahveh, of both nations, as nations, and of individuals from within the various nations. "Thus saith the Lord of hosts: It shall yet come to pass, that there shall come peoples, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying: Let us go speedily to entreat the favour of the Lord, and to seek the Lord of hosts; I will go also. Yea, many peoples and mighty nations shall come to seek the Lord of hosts in Jerusalem, and to entreat the favour of the Lord. Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold, of all the languages of the nations, of the skirt of him that is a Jew, saying: We will go with you, for we have heard that God is with you" (*Zech.* 8:20-23).

There is ample evidence that during the quarter of a century following Zechariah's message there was considerable proselytism to Judaism, if not on the part of nations, as Zechariah had announced, at least on the part of individuals. *I Kings* 8:41-43 reflects this trend. The movement was, however, short-lived. A recrudescent nationalism, beginning at some time in the first decade of the 5th cent. B.C.E., put a check upon the proselyting movement and proceeded to relegate the proselytes to a position of inferior rank within the Jewish religious community. An anonymous prophet took up the cudgels vigorously for them and affirmed that these proselytes were as dear to God as native Jews and that their worship was quite as acceptable to Him, for "My house shall be called a house of prayer for all peoples" (*Isa.* 56:1-7). Nonetheless, the proselyting movement was doomed. The final blow was dealt it, shortly after 458 B.C.E., by the drastic legislation in *Ezek.* 44:6-9. This period of proselyting was brief but fruitful. It was the first and, while it lasted, probably the most unrestricted movement of proselytism Judaism has ever known, a positive and concrete expression of the principle of universalism.

Within this same period, probably toward the end of the first decade of the 5th cent. B.C.E., at the hands of the prophet Malachi, universalism received what was probably its most extreme formulation in Jewish thought. He announced, speaking in the name of God (1:11, 14b): "For from the rising of the sun even unto the going down of the same My name is great among the nations; and in every sanctuary where incense is offered or a true sacrifice is brought, it is brought to My name; for great is My name among the nations. . . . For a great King am I, saith the God of hosts, and My name is revered among the nations." This seems to affirm the principle that no matter where the sanctuary nor what the local name of the deity to whom sacrifices are offered anywhere in the world, actually it is offered to the universal God of Israel, for He is the King of the universe, the sum total of all local and national deities, in whom all gods are included. Despite its reaffirmation by Philo, some five centuries later, this extreme and somewhat bizarre formulation of the concept of a universal God was definitively rejected by Judaism and so found no incorporation in Jewish doctrine.

Measured by the true spirit and doctrine of Judaism, still another program of universalism was unfolded in the brief period from about 490 to 485 B.C.E. It was bound up with the thesis that of old God had promised to the patriarchs, Abraham, Isaac and Jacob, that, because of their piety, their posterity should become a nation numerous and powerful and should "inherit the gate of their enemy" (*Gen.* 22:17). It was now thought that the moment for the fulfillment of this promise had come. This fulfillment would consist in the restoration of Jewish national independence under a Davidic king and the wide expansion of Jewish political dominion, and perhaps even the establishment of a vast Jewish empire to supplant the present Persian empire. The program of this movement is set forth in the war-legislation in *Deut.* 20, a literary product of this period. With Yahveh fighting in the ranks of Israel's army, Israel would be irresistible, and the nations would of course succumb. As each was attacked, it was to be offered terms of peace. These terms involved voluntary submission to Israel's dominion and conversion to Yahveh's worship. But should the conquered nation or city not accept these terms, then all its males were to be massacred and the women and children reduced to slavery. In this way all the world would be brought to the worship of Yahveh, and Israel's world-dominion would be established. This bizarre program, a strange and unreal fusion of nationalism with universalism, so completely foreign to the true spirit of Judaism, could, of course, not persist long or come to aught but complete failure.

Yet it did lead to concrete action, to a brief, desperate and altogether unsuccessful attempt of the little Jewish nation in Palestine, or at least of the extreme nationalists among them, to regain political independence and to set a descendant of David upon the throne. This revolution was planned for and inaugurated at the moment of the death of Darius I and the accession of Xerxes to the Persian throne in 485 B.C.E. In a few short months the revolution was completely crushed by a coalition of the little neighboring states, with Edomites, Moabites and Ammonites in the van, and encouraged and supported by the Persians themselves. The land was overrun and the people massacred; Jerusalem was besieged and captured; its walls were destroyed and its gates burned; the Temple was sacked and burned in part; countless thousands of the people, and especially its youth, who had escaped the general massacre, were taken captive and sold as slaves in the slave markets of the Mediterranean world. This, and not the Babylonian exile of a century earlier, was the great dispersion. But a small handful of the former nation remained in Judea, a remnant so small and in such pitiful circumstances that even some forty years later Nehemiah spoke of them as "the remnant that are left of the captivity" (*Neh.* 1:2-3).

This bitter catastrophe, comparable only, in all Jewish history, to the after-effects of the Roman conquests in 70 and 135 C.E. and the tragic experiences of the Jewish people in the present day, called forth one of the most significant formulations of the principle of universalism in all Jewish literature. It is set forth in the so-called "Songs of the Suffering Servant," found for the most part in *Isa.* 42:1-4; 49:5-7; 50:4-10; 53:1-12. Very fittingly these passages are incorporated in the writings of Deutero-Isaiah, for the author, an anonymous writer who lived about 460 B.C.E., was a direct disciple of Deutero-Isaiah in spirit, thought and literary form. He reaffirmed the message of that great prophet, that Israel was the servant of God, chosen by Him to "be a light unto the nations, a covenant of the peoples," to redeem the nations from the consequences of their iniquitous way of life. But now, because of this bitter and decimating catastrophe, Israel, that small, unhappy remnant of the nation still resident in Palestine, had become the suffering servant, beaten, crushed and humiliated by those very nations. But its very sufferings would be the means of their redemption; through its wounds and its stripes they would be healed. If God demanded suffering as the just punishment for iniquity and rebelliousness, as it seemed that He did, then its altogether unjustified and innocent suffering would be the expiation for the sins of the nations, even those very nations who had inflicted these wounds upon the servant. This is, of course, the doctrine of vicarious atonement. Judaism formulated it in these Songs and, as it were, experimented with it, only, however, ultimately to reject it completely. This doctrine seems to have persisted, however, in the thought and teaching of certain peripheral Jewish sects, especially among the Jewish inhabitants of Galilee, and, as is well known, became the basic principle of Christianity. Nonetheless, although the doctrine of vicarious atonement was discarded completely by Judaism, the figure of the Suffering Servant itself has played a significant role in Jewish history and thought, for in it, throughout the course of Judaism's long, tragic history, Jewish writers and preachers have discerned the complete symbolization of Israel in its seemingly interminable, tragic role as the true Suffering Servant, the scapegoat of mankind, the innocent victim of mankind's hostility and persecution, patiently bearing through all its suffering the sins of mankind and hoping, aspiring, laboring faithfully, undeviatingly for the ultimate redemption and salvation of mankind and the inauguration of God's way of life among men.

Quite naturally the catastrophe of 485 B.C.E. completely changed the course of thought in Judaism. The mass of the people could not share in the exalted vision of the author of the Servant Songs. Their natural reaction, after they began to recover from the initial effects of the great catastrophe, was in the direction of a revived nationalism. With the return to Palestine of Ezra in 458 B.C.E. and of Nehemiah in 444 B.C.E., each bringing in his train a considerable body of particularist Babylonian Jews, the particularist and isolationist spirit became dominant in Judaism and shaped the course of Jewish thought and the evolution of Judaism throughout subsequent Jewish history. In its initial stages this particularism was extreme and absolute, even to the degree of advocating the total exclusion from the Jewish community and from the practice of Judaism of all offspring of intermarriages of Jewish men with foreign women. Proselytism was, of course, now discontinued completely, despite a certain, vigorous opposition to this nationalistic and isolationist tendency, as manifest in the books of *Jonah* and *Ruth,* both undoubtedly products of this period. The program of Judaism had now become thoroughly isolationist, and antithetical in every way to the principles and procedures of universalism.

But this extreme particularism obtained only for a time, approximately three-quarters of a century. The spirit of universalism was too inherent in and fundamental to Judaism ever to be eradicated. Invariably in Jewish history, after the initial nationalistic and isolationist reaction to a great catastrophe affecting the entire Jewish people, the spirit of universalism gradually reasserts itself in Judaism and formulates a new program of action and of positive relations with the rest of the world, based upon the enduring principles formulated by Israel's prophets and culminating in the teachings of Deutero-Isaiah. The present occasion was no exception. Gradually the extremes of isolationist doctrine and practice were modified.

Accordingly, at some time in the 4th cent. B.C.E., the authors of the Priestly Code formulated their doctrine that Israel was destined by God to be unto Him "a kingdom of priests, and a holy nation" (*Ex.* 19:6). The implications of this doctrine are significant. Obviously it is in some respects the counterpart of the doctrine of the prophets, and especially of Deutero-Isaiah, of Israel as the "prophet-people," the "servant of God." As the "priest-people" Israel was to play a role closely similar to that of the "prophet-people." Just as the priest is a holy personage, sacred unto God, and with his sanctity hemmed in and safeguarded by all manner of taboos, mostly of ritual character, which shape his entire course of life, and just as the priest, through his functioning at the altar, mediates between the mass of the people and God and effects atonement on their behalf and remission of sins, so now Israel, the "priest-people," was to play the role of mediator between God and the nations of the world, the lay masses of mankind. It was to be holy unto God in the same manner as the priest was holy unto Him; and just as, through his ministrations and way of life, the priest effected atonement for the laity and brought forgiveness of sin, so Israel, through its role as the "priest-people," would work atonement for mankind and bring remission of the sins of the world, and thus purge mankind of its iniquities and achieve that very redemption from sin and salvation of which Deutero-Isaiah had spoken.

But this would be achieved, not at all in the manner which Deutero-Isaiah had envisaged, but by the ritual procedures and techniques basic to the entire theory of priesthood. Just as the priest had to endure all manner of ritual taboos and deny himself many privileges in which the laity might freely indulge, so too Israel, the "priest-people," had to conform to many taboos, largely of a separatistic character, such as circumcision, the dietary laws, prohibition of intermarriage, an extensive sacrificial system, and the like, in order to preserve its distinctive, sacred character inviolate and eternally to qualify itself to function as God's appointed "priest-people." Through Israel's ceaseless discharge of its divinely appointed priestly role and through its unending ministry of atonement at the altar for the sins of mankind, mankind, constantly sinning, would be constantly redeemed, in precisely the same manner as Israel itself, likewise constantly sinning, is purged of its sin and redeemed through the priestly ministrations of the annual Day of Atonement. In this program of redemption and salvation Israel must necessarily remain the eternal priest-people, ever "holy unto God," a unique separatistic role indeed, yet at the same time thoroughly universalistic in character.

But in the theology of the Priestly Code atonement and remission of sin, while achieved through ritual, do not result from mere mechanical procedure. They must be preceded by sincere contrition for sin, repentance and a positive urge to live henceforth a righteous life, conforming to the divinely fixed standards of righteousness. Israel, as the priest-people, must conform to a stricter way of life, hemmed in by various taboos and observant of certain more precise and inclusive principles of morality, than the lay mass of mankind. But the latter too, in the universalistic divine scheme of things, were, according to the doctrine of the Priestly Code, likewise subject to divine rules of life, conduct and worship. They, too, must observe the Sabbath as a day of abstention from work, must not take human life or eat the blood of the animals which they slaughter for food, and blood revenge must in principle be exacted for all manslaughter (*Gen.* 9:1-7). In a very positive sense the Decalogue, too, in its final, expanded, Priestly form, as recorded in *Ex.* 20:1-14, was intended by God to become, through Israel's ministrations, the way of life for all mankind. In the post-Biblical period the rabbis reaffirmed this universalistic principle, as formulated in the Priestly Code, and presented a systematic organization of divinely instituted rules of life incumbent upon mankind at large in its scheme of the so-called seven Noahide laws.

Such was the theory and program of universalism as formulated by the priestly leaders of Judaism in the 4th and 3rd centuries B.C.E. Obviously it represents actually a practical harmonization of the antithetical principles of universalism and particularism. In its broad outlines it found acceptance and more precise definition and application in normative Judaism, particularly as this was interpreted and expanded by the later Pharisees. For this see the article UNIVERSALISM OF JUDAISM, THE.

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Lit.: Kohler, Kaufmann, *Jewish Theology* (1918); Blank, Sheldon H., "Studies in Post-Exilic Universalism," *Hebrew Union College Annual,* vol. 11 (1936) 159-91; idem, "Studies in Deutero-Isaiah," *ibid.,* vol. 15 (1940) 1-46; Morgenstern, Julian, "Amos Studies, III," *ibid.,* vol. 15 (1940) 277-304.

2. Particularism. Particularism is that tendency in religion according to which a certain group enjoys a special privilege in relation to God which sets it apart from the rest of humanity. In Christian theology, for instance, particularists would limit salvation to the elect. Similarly, in Judaism the term particularism has been applied to such doctrines as that of the Chosen People or tendencies which arose to separate the Jews from other peoples by forbidding intermarriage or by special rules of holiness.

This type of particularism in Judaism, however, was never a hindrance to its universalism, and merely represented a reaction to dangers to which Judaism was exposed by historical conditions. In the time of the Babylonian Exile, for instance, the transplanted community was in danger of losing its identity, and such prophets as Ezekiel strove to keep it separate from outside influences in order to maintain it intact. The campaign of Ezra and Nehemiah against intermarriage, about a hundred years later, protected the feeble Palestinian community from a similar danger of dilution and disappearance. In both *Ezekiel* and the priestly legislation the emphasis on holiness and the ritual prohibitions, though they might be called particularistic, were rather the discipline to be imposed on a chosen group which had a special mission to perform for the world, to be "a kingdom of priests, and a holy nation" (*Ex.* 19:6). Israel was to be the interpreter of God to the nations, and as such had to consecrate itself by special disciplines.

During the 1st and 2nd centuries C.E., when the Jews were rising in revolt against Rome, laws were passed now and then to limit relations with non-Jews and to prohibit learning their language. The Talmud indicates that this was a war measure, designed to hamper the activities of traitors (*Yer. Sotah* ix, 24c; *Yer. Peah* i, 15c). These were war measures; after the revolts they no longer applied, and there is no evidence that the Jews tried to keep themselves apart from the non-Jews. The segregation in ghettos, the wearing of the Jew-badge and other separative measures were not inaugurated by Jews, but forced upon them.

Finally, the doctrine of the Chosen People, although it singled out Israel for especial distinction, was always coupled with the thought that the choice was not one of special favor, but of special service to all humanity.

See also: CHOSEN PEOPLE; JUDAISM; MISSION OF ISRAEL.

UNIVERSALISM OF JUDAISM, THE.

The words "universalism," "particularism," "nationalism" and "legalism" which are often used in the discussion of Judaism as a religion are not the products of the Jewish genius. They are abstract words.

Israel thought about God, about life, about itself and about the world in very concrete terms of religious experience, as moderns would say, or revealed religion as the creators of Judaism felt that experience to be. A study of these thoughts clearly shows that Judaism has always been a universal religion.

The distinction has been made by non-Jewish theologians between universalism and particularism in religion as applied to Judaism. George Foot Moore, in his monumental

work on Judaism (*Judaism in the First Centuries of the Christian Era, The Age of the Tannaim,* vols. 1 and 2, 1927), says (vol. 1, p. 219, note 1): "Inasmuch as in this contrast, particularism frequently implies a depreciatory judgment, while these 'ism' words of themselves suggest a conflict of theory or principle, this terminology should be eschewed by historians." Indeed, the insistence upon the particularistic character of Judaism by some writers is intended to depreciate it. Moore himself holds (vol. 1, pp. 22-23): "The Jews were the only people in their world who conceived the idea of a universal religion, and labored to realize it by a propaganda often more zealous than discreet." These two statements of Moore give the key to the understanding of Judaism as a universal religion. On the one hand, it expanded; on the other hand, it had a distinctive method of its own. As Moore well points out, the "law," the so-called "legalistic" character of Judaism, did not prevent it from seeking and obtaining converts. Moore (vol. 1, p. 228) states: "If there be but one God (as Judaism taught) there can be only one religion and the idea of unity in religion carries with it the idea of universality."

As a matter of fact, there exists today no universal religion in the sense that there is no religion which is accepted by all mankind. That religion in the deeper sense is one, but that, because of the varieties of human beings, religions are many, might be said to be the expression of Israel's belief and hope. Judaism believed and hoped that some day the world will become united in spirit, in the worship of one God, in the words of the prophet Zechariah with which every Jewish service on weekdays and festivals closes: "And the Lord shall be King over all the earth; in that day shall the Lord be One, and His name one" (*Zech.* 14:9). At the time of the rise of Christianity, Normative Judaism, as Moore calls it, had become a completely universal religion. The universality of a religion, if we are not to define it by its actual acceptance by the whole world, may be adequately characterized by its ideas about God and man and by its hospitality, its openness and accessibility to every human being irrespective of his origin.

Whether one takes the critical view of the development of these ideas in the Bible or takes the traditional view as given in the claim which the Bible makes for itself, it does not make any difference. Judaism had become completely universal. No new idea has since been added, although new applications of the inherited ideas may have been made.

The Scripture presents us with the idea of one God Who says of Himself: "I am the Lord, that is My name; and My glory will I not give to another" (*Isa.* 42:8); "I am the Lord, and there is none else; I form the light, and create darkness; I make peace, and create evil; I am the Lord, that doeth all these things" (*Isa.* 45:6-7); "Before Me there was no God formed, neither shall any be after Me. I, even I, am the Lord; and beside Me there is no saviour" (*Isa.* 43:10-11); "Thus saith God the Lord, He that created the heavens, and stretched them forth, He that spread forth the earth and that which cometh out of it, He that giveth bread unto the people upon it, and spirit to them that walk therein" (*Isa.* 42:5). God is presented to us as the creator of the universe, as the Holy One whose supreme qualities are justice and lovingkindness. There is nothing in nature or in history that is outside of His domain. He has no competitors. He is the all-holy One.

As to man, the ideas about him were also complete. The religion is universal because it declares that man is created in the image of God. It is the great Akiba who says (*Aboth* 3:18): "Beloved is man, for he was created in the image of God; a special love was shown him in that it was made known to him that he was created in the image of God, for it is said, In the image of God made He man." The same Akiba formulated the whole law in the commandment, Love thy neighbor as thyself. Such formulations were quite common. Therefore, when Jesus was asked to formulate the law, he said that it was love of God and love of one's neighbor. And as Moore points out (vol. 2, p. 84): "The Law, in a nutshell, in its summaries, is solely moral." When, therefore, in the controversy as to which is the more important verse, Ben Azzai, as against Akiba, says that, superior to the statement "Love thy neighbor as thyself," is *Gen.* 5:1, "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made He him," it is plain that the religion is completely universal in its conception of man. The unity of mankind is established in that all are descended from Adam. Moore says (vol. 1, p. 445): "That God made from one (ancestor) every race of man to settle all over the face of the earth . . . was universal Jewish doctrine." No human being was shut out from Him by Jewish teaching.

The word for religion in the Jewish Scriptures is *berith,* which means "covenant," and describes the relation of God to man, mutual responsibilities and obligations. The Jewish Scriptures speak of the covenant which God made with Noah as a representative of the human race (*Gen.* 9:8-17), the sign of which covenant was the bow (rainbow) in the cloud. God makes the promise never to destroy the human race. It is upon this conception of the covenant between God and the human race that the conception of what is called the Noahide laws is based. These were considered, on the whole, fundamental laws of morality and the rejection of idolatry. This conception had a great influence upon the thought of Israel in the interpretation of Judaism in its relation to the world. Upon it the conception of the righteous Gentile is based, and it leads up to the great statement: "The pious (or righteous) of the nations of the world have a portion in the Olam Haba (the world to come)." The phrase "the world to come" has a twofold connotation: the world of the kingdom of God on earth, and the hereafter, in a world beyond this. Now the righteous of all the Gentile world have this portion (*Sanh.* 105a; Maimonides, *Hilchoth Teshubah* 3:5 and his commentary on the Mishnah, *Sanh.* 10:2). It was such Gentiles who were regarded as righteous and who were considered God-fearing who came to be known by the technical term *ger toshab,* the incomplete proselyte.

Speaking again of formulations of the Law, Moore makes the remark (vol. 2, p. 84): "One would seek far in the scripture to find a finer ideal of the virtues of man than *Psalm* 15 and the essence of religion *has never been so pregnantly expressed* as in *Micah* 6:8." This famous verse, "It hath been told thee, O *man,* what is good, and what the Lord doth require of thee: only to do justly, and to love mercy, and to walk humbly with thy God," is a climax of what went before. The Lord has a controversy with his people. His people ask, Wherewith shall I go before the Lord, etc. And the answer would naturally be: It hath been told thee, O Israel. Instead of that, we have "O, man." The Moral Law was from the start intended for man. It is universal. It is the Torah of the prophets, from Moses to the last, which is the creative power in Judaism. The whole world was envisaged by Judaism as eventually coming to acknowledge God. There are the magnificent visions of *Isa.* 2 and *Micah* 4, of "the end of days" when the nations will come flowing to the mountain of the Lord asking that God teach them of His ways and declaring that they will walk in His paths and that He shall judge between the nations, and that the nations will beat their swords into ploughshares and nation will not lift up sword against nation, neither shall they learn war any more. That the nations were envisaged by Judaism from the point of view of a universal religion is proved by what Moore says (vol. 1, p. 230, note one): "The providential care of God for all mankind and the future recognition of the true God by all nations are common themes in the psalms." The spirit of these psalms is summed up in the last words of the 150th psalm: "Let every thing that hath breath praise the Lord."

Concerning this God and His Law and concerning the belief that this one God will in the end of days be worshipped by the whole world, Israel or the Jewish people considered itself as taught by its religion, as a witness. It felt that its mission in the world was to help bring about the triumph of the teachings of its religion. Kaufmann Kohler (*Jewish Theology,* p. 323) says: "The central point of Jewish theology and the key to an understanding of the nature of Judaism is the doctrine: 'God chose Israel as his people.' The election of Israel . . . its historic mission is to be the bearer of the most lofty truths of religion among mankind." Israel is the most unique people on the face of the earth today. Its peoplehood has been emptied of all nationalism or conceptions of nationality. As Schulman says ("A Basis for Union in Israel," *Contemporary Jewish Record,* vol. 5, No. 5, p. 481): "It became converted as a group to its historic destiny, a witness to God. It was transformed from a secular

nationality into a religious community. It became a universal religion or better, a church." There took place a complete fusion of people with religion, and as he points out in his essay on Israel (*Central Conference of American Rabbis Year Book,* vol. 45, 1935, pp. 288-89), Israel, as a complete fruition of its conversion to this religion, received a new name. It was called the Keneseth Israel. The word Keneseth is the exact counterpart to the word Ecclesia. The man who coined this term deliberately differentiated Israel from the new church that had arisen, and that is what Israel is today. It is the last name by which Jewry has been designated in history.

This term occurs in many Midrashim, especially in *Midrash Song of Songs.* The full significance of it has not been appreciated until now, but it is the best description of what Jewry scattered in the world really is. Israel is today a religious community, as a result of the teaching of the religion which was complete at the time when the word Keneseth was coined.

The choosing of Israel was not because of any merit in Israel, and does not imply any superiority of Israel, but it was because it was singled out for a definite work in history, or, as the rationalist would say, because it chose God, therefore God chose it. And *Deut.* 26:17-19 actually says this: "Thou hast avouched the Lord this day to be thy God . . . And the Lord hath avouched thee this day to be His own treasure. . . ." The singling out in the Scripture began with the ancestor of Israel, Abraham, as it is stated in *Gen.* 18:19, "For I have known him [or singled him out], to the end that he may command his children and his household after him, that they may keep the way of the Lord, to do righteousness and justice." Here we have very clearly the statement that the whole mission of Israel from the beginning was to bear witness to a God Who is above all interested in righteousness and justice. It is interesting to observe that Moore (vol. 1, p. 538), referring to the *Midrash Tanhuma,* edit. Buber (footnote 5), calls attention to the fact that when God saw that Abraham was to arise, He said: "Now I have found a rock (*petra*) on which to build and establish the world." The Midrash deliberately uses this word "rock" in order to emphasize the contrast with the saying that Peter was the *petra* (rock) upon which the new church, the Christian, was built. Or the New Testament borrowed from the Jewish Haggadah.

The covenant made with Abraham or the choosing of him was consummated in the covenant made with Israel at Mount Sinai, which is described in *Ex.* 19:5-6, "Now therefore, if ye will hearken unto My voice indeed, and keep My covenant, then ye shall be Mine own treasure from among all peoples; for all the earth is Mine; and ye shall be unto me a kingdom of priests, and a holy nation." The usual translation of the Hebrew word *goi* is "nation," but, strictly speaking, the word ought to be translated by "group," so that in the sentence quoted Israel is to be a group of people consecrated to the Lord. Herbert Loewe, in his article on Judaism (Hastings, James, edit., *Encyclopaedia of Religion and Ethics,* vol. 7, p. 584), points out that the words usually translated by "people" and "nation" had no such connotation in the Hebrew or in ancient Semitic thought. In the Semitic world human beings were not grouped according to physical origin or blood. They were grouped around their god. "Consanguinity" is the characteristic of nations in the biological sense in the modern world. Therefore the Jews never thought of themselves as a nation contrasted with other nations in the ancient world. As the writer of this article says in his essay on Israel (*Central Conference of American Rabbis Year Book,* vol. 45, 1935, p. 292): "There was no such thing as nation in the modern sense of the word." Therefore the Jews were neither in ancient times a nation in the modern sense of the word, nor are they a nation today. They are a historic community which, according to Scripture, was consecrated to serve God.

Israel, therefore, became the missionary to the world of the one true God, and that was and is Israel's function in history. The prophet known as Deutero-Isaiah (*Isa.* 42:1-7) gives the philosophy of Jewish history, and describes the relation of Israel to God and to the nations of the world. In *Isa.* 42:1 the prophet says of Israel in the name of God: "Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put My spirit upon him, he shall make the right to go forth to the nations." He says (verse 6): The servant of the Lord is called in righteousness, he is to be a "light of the nations." In *Isa.* 49:6 the prophet says of God: "Yea, He saith: 'It is too light a thing that thou shouldest be My servant to raise up the tribes of Jacob. . . . I will also give thee for a light of the nations, that My salvation may be unto the ends of the earth.' "

Such a conception of the character of Israel as chosen by God to do a certain work did not imply any special prerogative or any comparison of inferiority or superiority as between it and the Gentile world. In *Isa.* 19:24-25 we read this remarkable sentence: "In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for that the Lord of hosts hath blessed him, saying: 'Blessed be Egypt My people and Assyria the work of My hands, and Israel Mine inheritance.' " It is plain that all peoples were precious in the eyes of Israel's God. Each of them may have had its own function to perform as Israel had its own assigned to it by God.

That Deutero-Isaiah's conception of Israel as the servant of God in history was not intended to stimulate racial pride or to inflate the superiority complex is very clear from what the prophet tells us in *Isa.* 42:19, "Who is blind, but My servant? Or deaf, as My messenger that I send?" The prophet, while depicting the exalted function of Israel in spirit and at its best, realized that Israel in the flesh might have faults and imperfections like any other group of human beings. The prophet Deutero-Isaiah does not believe that Israel was chosen by Providence in order to be happier than other human groups. He anticipated the tragedy, the experience of Israel in history, in that wonderful description of the suffering servant of the Lord, *Isa.* 52:13 to 53:12, and especially verses 3, 4 and 5 of the 53rd chapter. He had already, in *Isa.* 49:7, spoken of Israel as "despised of men." Here he gives the terrifying picture of the martyr suffering for the iniquities of the world. And Israel suffers doubly. Amos said of Israel (*Amos* 3:2) that because God singled it out from all the families of the earth, He would visit upon it its iniquities. The election of Israel, according to Amos, means not privilege, but a stricter accountability. On the other hand, the world, because of its own sins and iniquities, its prejudices and hatreds, makes Israel's career a martyrdom. Israel therefore becomes the priest-people of God; it becomes the suffering anointed of God.

In the course of Israel's education and development as the servant of God there arose the phrase *malchuth shamayim,* which literally means "kingdom of heaven." Israel waits for the time when all men will serve the one true God. This supremacy of God is called kingdom of heaven. The word "heaven" in this phrase is merely a synonym for God. And when Jesus prays for God's kingdom to come, he is simply praying as a Jew. That was the universal Jewish conception in his time. This kingdom is accepted by Israel in the Shema: "Hear, O Israel: the Lord our God, the Lord is One." When a Jew makes his profession of faith in the Shema, he accepts the "yoke of the kingdom of God." As Solomon Schechter (*Some Aspects of Rabbinic Theology,* p. 67, note 1) says, quoting *Midrash Deut.* 2:31, "What is the kingdom of God? It is the Lord our God, the Lord is one." And he also says (p. 65): "Kingdom of heaven is a term less expressive of an accomplished fact than of an undefined and indefinable ideal." It comes to what Moore says that kingdom of heaven or kingdom of God really means—the triumph of the true religion. It is for such triumph that Israel felt itself to be waiting in the world.

As the religious mission of Israel took possession more and more of the spirit of the people and influenced more and more profoundly the teachers and leaders, the religion of Israel became conscious of its universal destiny, its appeal to all mankind. As Moore says (vol. 1, p. 324): "This made Judaism the first great missionary religion of the Mediterranean world." And he calls attention to the fact that the Jews did not send out missionaries expressly to proselytize among the heathens. They were themselves settled by thousands "in all the great centers and innumerable smaller cities. . . ." He continues: "Their religious influence was exerted chiefly through the synagogues which they set up for themselves but which were open to all whom interest or curiosity drew to their services." A wide propaganda for Judaism took place. It lasted for some time and, as Moore says (vol. 1, p. 353): "Against all such attempts of pagan

or Christian rulers to shut up in itself and prevent its spread, the Jews persisted in their missionary efforts to make the religion God had revealed to their fathers the religion of all mankind."

With respect to the admission of proselytes, there naturally were stricter or narrower and more liberal or broader conceptions. This difference is best illustrated in the story about Shammai and Hillel, to whom there came a candidate for proselytism who said that he wanted to be told the whole Torah or Law while he was standing on one foot. Shammai drove him away. Hillel, with his geniality, his lovingkindness and lovableness, said to him: "What thou wouldest not have done unto thee, do not unto thy fellowman. This is the whole Torah; the rest is commentary. Go and learn" (*Sab.* 31a). As the Jewish religion had a distinctive character which can be described by one word, Law, it taught the duty of man's obeying the Law of God. And this Law was both moral and ceremonial, both elements considered as integral to the religion. A complete proselyte accepted the whole Law. But there was also a wide and liberal view with respect to the God-fearing Gentile expressed in such a statement as: "The rejection of idolatry is the acknowledgment of the whole Law" (*Sifre Num.*, paragraph 111; *Sifre Deut.*, paragraph 54; *Hul.* 5a, and parallels), and (in note 1 on this page) Moore refers to *Meg.* 13a, which says: "One who renounces idolatry is called in Scripture a Jew." The Jews did not feel the urge to convert the God-fearing Gentile who observed the Noahide laws because otherwise he might not find salvation. A righteous Gentile would find salvation in the Olam Haba. But they were very happy if the righteous Gentile became a complete proselyte when he accepted the full yoke of the kingdom of God. Moore (vol. 1, p. 329) says: "The laws for the Gerim or proselytes put them, so far as religious duties and privileges go, on the same footing with Israelites by birth. This is true not only of religious commandments and prohibitions, but before the civil law. Leviticus 24:22, 'You shall have one civil law; the proselyte (ger) shall be treated like the native born, for I am the Lord your God'." And especially to be noted are *Num.* 15:16, "One law and one ordinance shall be both for you, and for the stranger that sojourneth with you," and *Num.* 15:26, "And all the congregation of the children of Israel shall be forgiven, and the stranger (*ger*) that sojourneth among them; for in respect of all the people it was done in error." As the climax of this group of sentences there is the great commandment in *Lev.* 19:34, "The stranger (*ger*) that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God." And when one considers that the great commandment is given in the same chapter, verse 18, "Thou shalt love thy neighbour as thyself: I am the Lord," it is plain that the commandment to love one's neighbor embraced the non-Jew in its scope.

It is interesting to observe that, as Schechter puts it, the weighty matters of the Law always connected with the phrase "I am the Lord thy God" have to do with the conception of the Kingdom. The Ger therefore was received as a perfect equal. Now Moore seems to refer the Hebrew word "Ger" only to the time when it came to have a technical meaning, as in the phrase "Ger Tzedek," the complete proselyte. The "Ger" for him is the proselyte. The usual translation for "Ger" in the Scriptures is "stranger," a more comprehensive term than "proselyte." Moore, quoting *Lev.* 24:22, translates "Ger" by "proselyte" and puts the Hebrew word in parentheses. Such translation implies an extreme critical view of the time of the origin of the law with respect to the "Ger," the stranger, as given in the Scriptures. What is to be emphasized is the broad universal outlook of Judaism with respect to the non-Jew, whether he be proselyte or the stranger that sojourneth. He is to be treated with love. He is to enjoy the blessings of abstinence from labor on the Sabbath. The treatment of the stranger was one of the best proofs of the universality of Judaism as a religion. The proselyte was considered as coming under the "wings of the Shekinah" (*Midrash Ruth* to *Ruth* 2:12). Moore says (vol. 1, p. 348): "There is no way of estimating statistically the results of Jewish propaganda in the centuries that fall within the limits of our inquiry, but they were indisputably very large, even if only proselytes in the proper sense be taken into account. The converts were of many races and all ranks in society." The Christian Scripture (*Matt.* 23:15) itself testifies that Pharisaic or Tannaitic Judaism received converts gladly.

The reception of proselytes never ended in Israel. Today any human being who sincerely desires it is accepted by the religion of Israel or Judaism. That conversion in great measure ceased after Christianity arose resulted from the fact that the Jews, persecuted as they were, had enough to do with watching their steps and not incurring the wrath of the powers by any propaganda for their religion. When Christianity came upon the scene it was, from the point of view of Judaism, a sect. Originally the first Christians differed in nothing from Judaism except that, to use the words of Moore, "they attached the Messianic hope to his (Jesus') person." Schulman (*Jewish Quarterly Review*, New Series, vol. 18, No. 4, p. 344) says: "Then indeed because of it (this attachment) there finally came a time when, as Moore puts it, Christianity was not looked upon as a 'heresy' in Judaism but as a wholly different religion."

When Christianity spread through the influence of Paul's apostleship to the Gentiles, an altogether new criterion was established: the belief in Christ as the savior and redeemer. A new religion had arisen with dogmas which were not acceptable to those who professed Judaism. Law was the condition of fellowship with God, primarily and essentially, as Moore makes clear, the Moral Law. The universality of Judaism did not cease. Judaism simply had different conditions for the admission of proselytes from those which Christianity laid down, and every church self-evidently has its own conditions.

That Christianity had a providential mission in the world was recognized by two great Jewish thinkers, Maimonides, in his *Yad Hahazakah* (*Hilchoth Melachim* 11:4, Amsterdam ed., uncensored), and Judah Halevi, in his *Kuzari* (4:23). Both speak their appreciation of the work which Christianity was doing to prepare the world for the kingdom of God. But the Jew continued with his consciousness of mission. If, in addition to the cause of persecution which prevented him from being unduly zealous for the spread of his religion, another factor is to be added, we can say that it was the great tradition never absent from Judaism that salvation was not dependent upon joining the Jewish community. A righteous Gentile would find salvation if he walked by the light of his own conscience. And there is the great sentence of the prophet Malachi (*Mal.* 1:11): "For from the rising of the sun even unto the going down of the same My name is great among the nations; and in every place offerings are presented unto My name, even pure oblations; for My name is great among the nations, saith the Lord of Hosts." This is perhaps the most eloquent expression of what moderns would call liberalism that is to be found in the Bible, either Jewish or Christian. For what the prophet meant to say was that even those who did not acknowledge the God of Israel by name were, despite their various worships, unconsciously serving Him. The prophet was surrounded by a heathen world full of idolatry, and yet he spoke as he did. Judaism with its universal spirit did not cease to hold to the conception of the kingdom of heaven or God. The hope of Israel continued, in the words of Deutero-Isaiah speaking in the name of God, "For My house shall be called a house of prayer for all peoples" (*Isa.* 56:7).

This hope became of the essence of Judaism. It abides with every Jew today, and is voiced in the prayer-book. The liturgy naturally expresses the living faith of the people. And so we must make the general observation that what has become known in Christendom as a distinctive characteristic of its religion, the calling of God "father," is altogether Jewish in origin. The prayer-book is full of the expressions "our Father" and "our King." The phrase "our Father Who art in heaven" is a well-known formula for prayer. Moore (vol. 2, pp. 204-5) makes this very clear. He says: "It is worth noting also that the phrase Father in Heaven is peculiar to the rabbinical sources which represent normative Judaism in distinction from the sects. . . . In the New Testament it is found only in the Gospel of Matthew (with one exception, Mark 11:25) in which the Palestinian impress is much stronger on both thought and expression than in the others." And on p. 211 he says: "When God is called Father Who is in heaven, this does not indicate that the age had a new conception of God. . . . This is the type

of piety in which Jesus and his immediate disciples were brought up." And this is the type of piety which was Jewish to the core.

In his daily prayers the Jew, on weekdays, the Sabbath and festivals, was made conscious of the universality of his religion. The unity of God is, of course, professed at every service. Every morning prayer also has the phrase "In thy goodness renewest the creation every day continually" (Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book*, revised ed., p. 37). This meant that God was active in His universe all the time, a living God, not an absentee God. Every Jewish service closes with the prayer (*The Authorised Daily Prayer Book*, pp. 76-77): "We therefore hope in Thee, O Lord our God, that we may speedily behold the glory of Thy might . . . when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call upon Thy name, when Thou wilt turn unto Thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto Thee every knee must bow, every tongue must swear . . . let them all accept the yoke of Thy kingdom, and do Thou reign over them speedily, and for ever and ever. For the kingdom is Thine, and to all eternity Thou wilt reign in glory; as it is written in Thy Law, The Lord shall reign forever and ever. And it is said, And the Lord shall be king over all the earth: in that day shall the Lord be One, and His name One." This expression of the hope for the universal kingdom of God of which all human beings will be part with which every service closes is especially voiced in the solemn service for the Jewish New Year (Rosh Hashanah) and also in the service for the Day of Atonement (Yom Kippur): "Now, therefore, O Lord our God, impose Thine awe upon all Thy works . . . that all works may fear Thee and all creatures prostrate themselves before Thee, that they may all form a single band to do Thy will with a perfect heart, even as we know, O Lord our God, that dominion is Thine . . ." (*The Authorised Daily Prayer Book*, p. 239). And in the Additional Service, the Musaf for the New Year Day, in its three divisions known as Dominion, Memorial and the Sounding of the Shofar (Malchuyoth, Zichronoth and Shofaroth), there is sounded the universal message. At the very beginning stands the prayer, "Therefore we hope in Thee, O Lord our God. . . ." This was the original place for that prayer, from which it came into use for every service. In *The Authorised Daily Prayer Book* (pp. 249-50) we read: "Our God and God of our fathers, reign Thou in Thy glory over the whole universe, and be exalted above all the earth in Thine honour, and shine forth . . . that whatsoever hath been made may know that Thou hast made it, and whatsoever hath been created may understand that Thou hast created it, and whatsoever hath breath in its nostrils may say, the Lord God of Israel is King, and His dominion ruleth over all." Then the prayer goes on to say: "Thou rememberest every deed that hath been done. . . . O Lord our God, Who lookest and seest to the end of all generations. . . . Yea, the remembrance of all works cometh before Thee. . . . Of Noah also Thou wast mindful in thy love, and didst visit him with a promise of salvation and mercy. . . . So his remembrance came before Thee, O Lord our God. . . ." This is the memorial of the covenant with the human race mentioned above, and it is put on the same level with the memorial of the covenant made with the ancestors of Israel (*ibid.*, p. 253). The psalms and the prophets with their universalism are quoted.

It is pertinent to remark in this connection that the grace after every meal which a pious Jew says begins: "Blessed art Thou, O Lord our God, King of the universe, Who feedest the whole world with Thy goodness, with grace, with lovingkindness and tender mercy; Thou givest food to all flesh, for Thy lovingkindness endureth forever." This prayer in itself would prove beyond doubt that the religion observed and practised by the Jews is a religion universal in character because it envisages all human beings and thanks God for His grace and mercy to them.

Until about the end of the first half of the 19th cent. there was, on the whole, unanimity in Israel with respect to the interpretation of the inherited religion, and it can be said that with respect to fundamentals there is still that unanimity. But we must note the profound influence which Reform Judaism exerted in revitalizing, after centuries of persecution of the Jew, the consciousness of the universality of Judaism as a religion and the mission of Israel as a historic community consecrated to the service of God. Reform Judaism did not announce any new idea bearing on the question of the universal character of Judaism. But it gave a new interpretation and application of that character. Reform Judaism was, on the whole, a spiritual response which its representatives thought necessary to the political emancipation of the Jews in the Western world.

The chief characteristic of Reform Judaism is its elimination from the prayer-book of all reference to a restoration of the Jewish state and of the ancient Temple with its service in Palestine. It eliminated from the prayer-book every petition for a restoration of Israel as a whole, as the historic community, to Palestine. It also eliminated the belief in and the hope for a personal Messiah. As Kaufmann Kohler says in his article on David Einhorn (*Jewish Encyclopedia*, vol. 5, p. 78), it rejects the belief in a personal Messiah and identifies the Messianic future with the progress of humanity. In other words, Reform Judaism drops one view of the Messianic era, that which refers to the restoration of Israel as a political entity. It stresses more than ever that other view of the Messianic era, the establishment of God's kingdom on earth in a world of nations and governments united in truth, justice and peace, and that God will reign in men's hearts so that, to use the phrase from the Rosh Hashanah liturgy (*The Authorised Daily Prayer Book*, p. 239): "When iniquity shall close her mouth, and all wickedness shall be wholly consumed like smoke, when Thou makest the dominion of arrogance to pass away from the earth."

Reform Judaism also rejected the idea that Israel was exiled from Palestine because of its sins and therefore must pray to be restored in order to be able to appear before God and to fulfil its obligations as in the Temple of old (*The Authorised Daily Prayer Book*, p. 234: "But on account of our sins we were exiled from our land, and removed far from our country, and we are unable to go up in order to appear and prostrate ourselves before Thee, and to fulfil our obligations in Thy chosen house . . . ; bring our scattered ones among the nations near unto Thee, and gather our dispersed from the ends of the earth. Lead us with exultation unto Zion Thy city, and unto Jerusalem the place of Thy sanctuary with everlasting joy"). While Reform Judaism looks upon this prayer with reverence, appreciates its beauty, and understands the piety of Orthodox Jews who utter it, there is no provision by Reform Judaism for it in its prayer-book.

The omission of this prayer is the most striking thing about the Reform liturgy. What it means is that Israel as interpreted by Reform Judaism does not consider itself as a punished sinner in its dispersion over the world, but rather as in free lands at last, completely emancipated for its work as a witness to God over the whole earth. It feels that the people of Israel or, better, the Keneseth Israel as a whole, has outgrown identification with any one particular land. Its destiny is to be scattered over the whole world, with the sons and daughters of Israel loyal and patriotic citizens of the lands in which they dwell.

Reform Judaism is well expressed in what has come to be known historically as the Platform adopted by the Pittsburgh Rabbinical Conference in 1885 (see *Central Conference of American Rabbis Year Book*, vol. 45, 1935, pp. 198-99). The first paragraph of this Pittsburgh Platform says: "We recognize in every religion an attempt to grasp the Infinite One," and it goes on to say: "We hold that Judaism presents the highest conception of the God-idea as taught in our holy Scriptures. . . ." This is a true statement of the universal spirit of Judaism as a religion. It repeats the thought of the prophet Malachi (*Mal.* 1:11) with respect to God's name being great among the nations.

The fifth paragraph states: ". . . . We consider ourselves no longer a nation but a religious community, and therefore expect neither a return to Palestine, nor a sacrificial worship under the administration of the sons of Aaron, nor the restoration of any of the laws concerning the Jewish state."

The third paragraph declares: "We recognize in the Mosaic legislation a system of training the Jewish people for its mission during its national life in Palestine, and today

we accept as binding only the moral laws and maintain only such ceremonies as elevate and sanctify our lives. . . ."

This was perfectly sound doctrine, and described the creative force in Judaism; it emphasized the authority of the prophetic Torah, the Moral Law, as the essence of Judaism and as superior to the ceremonial law.

For our subject, what is of importance is to emphasize that Judaism as a religion does not become any the less universal if it retains the Mosaic ceremonial laws, as does Orthodox Judaism. As Schulman says (article "Israel," *Central Conference of American Rabbis Year Book*, vol. 45, 1935, pp. 280-81): "All positive historic religions have symbols in addition to their fundamental truths and the ceremonial law, adapt it as we may in accordance with new circumstances, is still for us the symbol of our characteristic religion. And religions that do not emphasize *law* find other symbols. For some religions, *dogma* might be a symbol." Every church has the right to determine its own symbols and to decide what the conditions for conversion to it are. The ceremonial law was never regarded as an instrument for excluding the non-Jew.

When some say that Reform Judaism has been more universalistic than Orthodox Judaism, it must be remembered that Reform Judaism never entered upon a propaganda of conversion. It felt that the time for attempting to convert others is over. Those who come to Israel are willingly accepted.

The rise of Zionism or the neo-nationalistic movement in modern Jewish life compelled Reform Judaism to make some reaction to it. It was natural that in all the lands of the Western world in which Jews had been emancipated politically there should be voiced an objection to neo-nationalism as a philosophy of Jewish life on the part of those who represented in this or that form the great movement known as Reform Judaism. It seemed to these elements that Zionism or neo-nationalism was a rejection of the philosophy of Jewish life for which they stood. But, on deeper thought, neo-nationalism seemed to be more than such rejection. It was in fact an altogether new thing in the history of the Jews. It is sometimes said that the neo-nationalistic philosophy is a reversion to "particularism" in Judaism. This is an incorrect view. There was no particularism in Judaism when Judaism arrived at its mature development, as has been shown above. Judaism claimed no monopoly on its God. On the contrary, it recognized its God as the Creator and Father of all mankind, and mankind was welcome to Judaism as a religion. The neo-nationalistic philosophy took no stand with respect to religion as such. It was professedly and essentially a secular and political movement. What it aimed at was to restore the Jews as a secular nation in Palestine. It was something entirely different from the philosophy of Jewish life represented by Orthodox Judaism with its pious prayers for the restoration of Israel to the Holy Land and for the rebuilding of the Temple and the reestablishment of the service connected with it, all of which would come about when the Messiah would arrive. The neo-nationalist philosophy or Zionism thought of Israel as a "goi," a nation, like other "goyim," nations.

Whatever religious attitude an individual neo-nationalist may take, neo-nationalism itself is something novel in Jewish history. It breaks with the conception of the conversion of Israel from a people in the ordinary sense into a Keneseth Israel, the Ecclesia Israel. It denies the complete fusion of people with religion which is upheld by both Reform and Orthodox Jews. Therefore the neo-nationalist movement is not a particularistic movement in the sense that it denies the universalism of Judaism. It is a movement which, in accordance with the Western nationalistic thinking of the late 19th and early 20th centuries, looks upon the Jews as constituting a nation, irrespective of their religion. This neo-nationalist movement, therefore, not only challenged Reform Judaism, but it really challenged the whole religious tradition of Israel.

Reform Judaism in the United States took a very clear stand against the neo-nationalist philosophy when, at the convention of the Central Conference of American Rabbis in 1920, it declared its position with respect to the question of the relation of the Jewish people as a whole to Palestine. After a thorough debate, Statement XI in vol. 30, p. 141, of the *Central Conference of American Rabbis Year Book* was adopted. The Conference said:

"We believe that Israel, the Jewish People, like every other religious communion, has the right to live, to be at home, and to assert its message in every part of the world.

"With confidence in the free institutions of Great Britain, we rejoice in and recognize the historic significance of such a British Mandate for Palestine, in that it will offer the opportunity to some Jews who may desire to settle there to go there, and to live full, free and happy lives. And if facilities are offered for an appreciable number to go there from lands in which they suffer from religious, political or economic persecution they may be enabled so to shape their communal life that, inspired by the hallowed associations of the land in which Israel's Prophets announced world-redeeming ideas, they may become a great spiritual influence.

"While we thus rejoice, we do not, however, admit that this historic event is what it has been called, the *Geulah* or the Redemption of Israel. Convinced that the mission of the Jew is to witness to God all over the world, emphasizing the religious function of Israel, and rejecting any assertion of Jewish nationality, which it has long ago outgrown, we hold that Israel's Redemption will only be realized when the Jew will have the right to live in any part of the world, and, all racial and religious prejudice and persecution ended, Israel will be free as a religious power and integral part of all nations to give world service."

This statement expresses the philosophy of Jewish life as represented by the tradition of Reform Judaism in every land of the Western world. As is said in the article "A Basis for Union in Israel" (*Contemporary Jewish Record*, vol. 5, No. 5, p. 480): "Israel must be emancipated as a spiritual *entity* even as the documents of the French Revolution and the American Revolution politically emancipated the Jew in the Western world." And (pp. 489-490): "Israel must be recognized as a great spiritual community which still has a work to do in the world in its own way."

Judaism as a religion, tracing its history from the Bible to the present, is a universal religion. In its uncompromising monotheism it proclaims the unity of God and the unity of humanity made in His image. As the *Union Prayer Book* issued by the Central Conference of American Rabbis (revised ed., part 2) says in the solemn prayer in the concluding service for the Day of Atonement (p. 365): "Hear, O Israel, hear all mankind: The Lord our God the Lord is one; then Thy house will be called a house of prayer for all peoples and all nations will flow unto it."

This spirit of the universalism of Judaism has been admirably acknowledged by Professor William Ernest Hocking in his book *Living Religions and A World Faith* (p. 212). He says: "And wherever any faith has all-but-exclusive prevalence there is always at least one other, Judaism, borne not by converts but by its own people voluntarily or involuntarily scattered. Firm in its distinctive qualities and prepared through its unobtrusive presence, its rapid numerical increase, and *the inherent rationality and realism of its simple creed* [the italics are by the writer of this article] to commend itself when the more pretentious claimants by their very complexity fail any longer to convince, it waits to inherit the earth spiritually as residuary legatee. It conceives itself as the ultimate world faith, not through the effort of man but by the act of God."

For the triumph of Judaism's message and for the establishment of God's kingdom on earth, Keneseth Israel waits. For ages it has suffered and hoped and persisted in its faith.

SAMUEL SCHULMAN.

Lit.: Moore, George Foot, *Judaism in the First Centuries of the Christian Era, The Age of the Tannaim* (vols. 1 and 2, 1927); Kohler, Kaufmann, *Jewish Theology* (1918); Schechter, Solomon, *Some Aspects of Rabbinic Theology* (1909); Schulman, Samuel, "Israel," *Central Conference of American Rabbis Year Book*, vol. 45 (1935) 260-342 (and the discussion, pp. 342-54); idem, "Statement of Principles for the Guidance of the Modern Jew," *ibid.*, vol. 47 (1937) 418-23; idem, "Basis for Union in Israel," *Contemporary Jewish Record*, vol. 5, No. 5; idem, article on George Foot Moore's *Judaism*, in *Jewish Quarterly Review*, New Series, vol. 18, No. 4; idem, *Jewish Ethics* (Union of American Hebrew Congregations publication, last edition); Loewe, Herbert, "Judaism," in Hastings, James, edit., *Encyclopaedia of Religion and Ethics*, vol. 7 (1920) 581-609.

UNIVERSITIES, institutions of higher learning, generally composed of several branches conducted by the teachers of one or more sciences and called faculties; they are endowed with the privilege of ordaining and granting degrees, and offer courses of instruction.

I. Medieval Times. In some regards the Hellenistic high schools, especially at Alexandria, were models for medieval and modern universities. Philo and other Jewish Hellenists probably were connected with Greek and Roman high schools. Christian and Islamic universities were on principle opposed to any participation of Jewish teachers or students. In 853 the caliph prohibited Jews from studying medicine in any language save Hebrew or Syriac. However, tolerance usually prevailed in Islamic countries, and many learned Jews were members of the universities at Baghdad, in Northern Africa and in Islamic Spain. The modern center of Islamic learning owes its origin to the Jew Yakub ibn Killis, a convert to Islam who suggested to the caliph the idea of founding El Azhar at Cairo.

The Christian universities of the Middle Ages issued partly from cathedral or monastery schools but became autonomous institutions. Some universities were expressly founded to defend the orthodox Catholic doctrine against heretics and Jews, while others served the interests of cities or princes. The term *universitas* did not mean universality of studies but guild, corporation, community, uniting teachers and students. Because medieval guilds always had an outspoken religious character, Jews were on principle excluded from the *universitas literarum,* as they were from the guilds of merchants and workmen.

Since the earliest post-Biblical times the Jews had high schools and academies of their own which were devoted to the study of the Bible and the Talmud. A high standard of learning prevailed in the Jewish academies of Babylonia, and later on of Spain, Southern Italy, Northern France and the Rhine valley. The teachers of these Yeshivas were by no means strangers to secular sciences, as astronomy, geometry, languages, sociology, and although they generally were not ready to systematize their secular instruction but gave their pupils only accessory and occasional information, many of them were renowned because their knowledge extended beyond the bounds of Jewish learning. Above all, most of them were authorities on the Hebrew language, and they often taught it to Christian professors or helped them interpret Hebrew texts. Rabbis were now and then called by universities to decide a philological or even philosophical discussion. Thus, in the middle of the 15th cent., Elijah Delmedigo was consulted by the Universities of Padua and Florence.

The erudition of Jewish sages in secular sciences was mainly a matter of self-instruction by reading, traveling or corresponding with other scholars, except in the case of the study of medicine. Only in Italy were Jewish students admitted to universities. They studied generally to prepare themselves for the medical profession because only the Jews of the island of Capri were permitted to exercise the profession of a lawyer outside the Jewish community. In 1340 Gentile da Foligno, a Jew, was appointed professor of medicine at the University of Padua, for centuries the most liberal university of Europe.

A legend attributed the foundation of the academy of Salerno to a Roman and a Greek Catholic, a Jew and a Mohammedan. In fact Jews took an active part in founding and maintaining the University of Salerno which became famous in the 10th cent. and reached its apogee in the 12th cent. Moses ben Solomon de Salerno, and Donnolo of Tarento, the first European Jew known by name as an author of scientific books, were among its most renowned teachers. The foundation of the University of Montpellier was also mainly due to the initiative of the Jews of Southern France, who were intermediaries between Islamic and Christian studies. Jacob ben Machir ibn Tibbon was dean of the faculty of medicine at Montpellier in 1300. In the 16th cent., the Marrano Antoine Sasportas was dean. Bonet Meshullam ben Solomon Abigdor was an outstanding Jewish professor at this university. On the other hand, the legend that Jews were connected with the foundation of Oxford University is not true insofar as their relations were hostile. Only baptized Jews taught Hebrew at Oxford. Baptized Jews were also regularly professors of Hebrew at the Sorbonne, Paris, until the expulsion of 1394. At this occasion, more than one of the professors of the Sorbonne expressed their fear that the emigrating teachers would return to Judaism. Baptized Jews, such as John Tremel and Philipp Ferdinand, were readers in Hebrew at Cambridge in the 16th cent. At the beginning of the 17th cent. a convert to Protestantism, James Levita, and possibly another convert too, was reader in Hebrew at Oxford. The great philologist Casaubon had a Jewish secretary, named Jacob Barnet, from 1609 to 1613. Antonio Maria de Verona, a Jew, was received with great honors at Oxford in 1626, and Alexander Arniedi taught Hebrew there even before the resettlement of the Jews in England. At the end of the 17th cent., Isaac Abendana, brother of the London Hacham, became reader in Hebrew at Oxford, but the Christian character of this university was maintained until 1871.

The baptized Jews Paul Staffelstein and Emanuel Tremel were readers in Hebrew at the University of Heidelberg in the 16th cent.

The Council of Basel had, in 1434, forbidden any university to grant a Jew a degree, but at least in Italy Jewish students continued to attend the universities and probably received degrees. The University of Padua, after its reconstruction in 1517, was frequented by Jews of all the countries of Europe. Perhaps it was the great anatomist Vesalius, former professor at Montpellier, who effected the liberal admission of Jewish students there. From 1517 to 1721, 229 Jews were graduated at Padua. Jacob Mantino was appointed professor of medicine at the University of Bologna in 1529, and afterwards he became professor at Rome. Isacco de Perugia, called Hercules Hebraeus, was professor at the University of Pisa in 1550.

In the 16th cent. the number of Jews studying at Italian universities had become so large that Rabbi David Provenzali and his son Abraham intended to create a great Jewish university in order to prevent their coreligionists from attending Christian schools. They sent a program to several Jewish communities, announcing courses in logic, mathematics, medicine, Latin, Hebrew, Biblical and Talmudic studies, but their plan evidently was a failure.

II. Modern Times in Europe. HOLLAND. After the end of the 16th cent., the Dutch University of Leyden, founded in 1574, attracted most of the Jewish students of medicine. It did not even specify the religious denomination of its students in the *matricula,* so that it is difficult to estimate the number of Jewish students there. At Leyden, the contact between Jewish and non-Jewish learned men became more extensive and intensive than it had ever been in the history of Europe since the end of antiquity. These relations became by far more important even than those between

the humanists of the 15th and 16th centuries, for instance Reuchlin, and Jewish scholars. The Hebrew and Arabic manuscripts of the library of Leyden attracted many Jewish scholars, and during their stay at this center of Dutch intellectual life there was a lively interchange of ideas between the professors of the university and the visitors. In 1625, Isaac Gabbai came from Constantinople, and Zaad Abraham from Morocco in 1626. In 1647 Rabbi Moses came from Poland, and Isaac Roccamora from Spain in 1648. In 1658 Moses ben Michael came from Jerusalem, Isaac Abendana from Hamburg, and in 1659 Israel de Coa from Andalusia. All these Jewish scholars taught the non-Jewish professors Hebrew and the interpretation of Hebrew, Syriac, Arabic, Persian and other oriental texts. The famous Justus Joseph Scaliger studied the Talmud with the aid of several Jewish scholars. Jacob Alting was taught by Rabbi Gumprecht ben Abraham, and Manasseh ben Israel was the private teacher of Dionysius Vossius. Moses Nathan of Leyden taught Hebrew regularly, although he was not an officially appointed teacher. This great Jewish influence upon the professors of Leyden lasted until the end of the 18th cent. and assured the scientific supremacy of the school of Leyden in philology and history for one and a half centuries. All the other Dutch universities were also open to Jewish students, even Utrecht, in a city where Jews were not allowed to reside between 1720 and 1789.

GERMANY AND AUSTRIA. The Dutch example paved the way to the German universities for Jewish students, from the middle of the 17th cent. on. Benjamin Levi Buxbaum probably was the first Jew to be admitted to a German university. He studied at Heidelberg by 1650. Then Frederick William, the Great Elector of Brandenburg, opened his universities at Frankfort on Oder and Duisburg to Jewish students. In 1659 Jacob Cohn from Massow, Pomerania, was matriculated as a student at Frankfort, and in 1663 Joel Bloch from Meseritz. In 1678 Gabriel Felix (Selig) ben Moses from Metz and Tobias Cohn ben Moses Nerol from Poland, both Jewish students at Frankfort, were granted a scholarship and permitted to teach Hebrew by a special decree of the Great Elector, who intended also to nominate Jews as members of the planned academy of Tangermünde which, however, did not come into existence. Many Jews studied at Duisburg, the second university of Brandenburg from the middle of the 17th cent. At Giessen, in Hesse, Abraham Heimann, who studied in 1697, was possibly not the first Jewish student to be admitted there. At Heidelberg twenty Jews were matriculated as students between 1724 and 1807. But it was not until 1721 that Moses Salomon Gumpertz of Metz became the first Jew to receive a degree from a German university, that of Frankfort on Oder. The second Jew graduated from a German university was Moyses Sobernheim, who received his degree from the Prussian University of Halle in 1724. The third was Seligmann Elkan Bacharach, graduated from Heidelberg in 1728.

In 1673 the University of Heidelberg planned to appoint Baruch Spinoza professor of philosophy, but he refused. Although in the 18th cent. almost all the universities of Germany were opened to Jewish students, and many Jews received degrees from them, the appointment of a professing Jew as professor, even as lecturer, was considered impossible. The first Jewish lecturer at a German university probably was Nathan Friedlaender, an accoucheur, who in 1810 became lecturer of medicine at the University of Berlin, which had just been founded, before any principle of making appointments had been established. An order in council of King Frederick William III of Prussia admitted (1812) Jews to teaching positions. But the government met with the resistance of the faculties and the students who became more and more nationalists. The philosopher Fichte, president of the University of Berlin in 1812, brought much trouble upon himself when he energetically protected the student Joseph Leyser Brogy, a Jew from Poland, against the crowd of the students, the senate and almost all his fellow professors. It was against the opposition of the faculties that the Prussian minister of public education, Baron von Altenstein, enforced the right of Jewish students to receive degrees from Prussian universities. In 1816, Ferdinand David Koreff, a favorite of the powerful chancellor Von Hardenberg, was appointed professor of physiology at Berlin, notwithstanding the violent opposition of the faculty. Koreff took an active part in the organization of the University of Bonn, which was founded in 1818. He later was converted to Protestantism, hoping to appease his adversaries.

In 1822 the order in council of 1812 was repealed, and no Jew could hope to get an appointment at a Prussian university. The jurist Eduard Gans, however, tried stubbornly to be admitted to a professorship, putting his trust in his protectors Hegel and other high-placed personages, but he had to accept Protestantism before he got the desired post. The same fate befell Johann Ludwig Casper, who became lecturer of medicine in 1824 and assistant professor in the following year after he was converted to Protestantism. The Prussian government even favored the appointment of baptized Jews between 1822 and 1848. Thus the convert Neander was professor of theology at Berlin. Other converts, F. A. Philippi, F. A. Loewe, Ferdinand Benary, all of them ardent Lutherans, also became professors of theology. The linguist Agathon Benary owed his lecturership to his conversion, but he was not promoted to a higher post because of his political liberalism. In 1836 Gabriel Gustav Valentin was appointed professor of physiology at Bern, Switzerland. He was so surprised that he warned the senate of the University of Bern, announcing that he was a Jew. The senate answered that Valentin's religion did not matter but only his scientific merits. Valentin was the first Jew to obtain a full professorship in a district where the German language was spoken. The mathematician Ries, a Jew and a member of the academy of sciences of Berlin, who in this quality was authorized to lecture at the university, voluntarily resigned this right in 1842, in order to avoid difficulties. For many years, the great scientist Johannes Müller, the influential physician Schönlein, Alexander von Humboldt and many other celebrities memorialized the Prussian government, urging it to disregard the rule of exclusion in the case of Robert Remak, because of his outstanding merits as a physiologist. But Remak, a professing Jew, had to wait until 1847, when Jews were, at least on principle, admitted to teaching positions in Prussia. In 1850 Hermann (Chaim) Steinthal became lecturer on philosophy at Berlin; in 1851 the botanist Robert Caspary and the scientist Nathanael Pringsheim were also admitted as lecturers. The number of professing Jews who became lecturers and assistant professors at Prussian universities steadily increased. But Jewish regular professors were rare in Prussia before 1918.

In 1848 Leopold Zunz demanded the creation of a chair for the Science of Judaism at the University of Berlin, and in 1850 and 1853 the trustees of the Veitel Heine Ephraim Foundation offered to finance a chair for rabbinic literature when the government would create it. All these demands were defeated by the

faculty, while the government remained neutral, and there was no readership in the Science of Judaism at a German university until the founding of the University of Frankfort (1914). However, in France, England and other countries such chairs were created. Some teachers of the Hochschule für die Wissenschaft des Judentums, such as Jakob Barth, Joseph Horowitz and Eugen Mittwoch, became also lecturers on oriental languages or history at the University of Berlin.

The first unbaptized Jew to be nominated professor at a German university was the jurist and historian Josef Rubino. He was imposed on the University of Marburg by the reactionary government of Hesse in 1832, against the opposition of the faculty, whose members were mostly liberals. The faculty took its revenge by treating Rubino with neglect at every opportunity. In 1842 Rubino was baptized, and subsequently his position was normalized.

The first German university which became liberal towards professing Jews was Heidelberg. The political economist Heinrich Bernhard Oppenheim became lecturer there in 1840, the jurist Alexander Friedlaender in 1843. The orientalist Gustav Weil was the first Jewish assistant professor at Heidelberg. Moritz Abraham Stern was appointed professor of mathematics at Göttingen, in 1859. He was the first professing Jew to be admitted to a full professorship at a German university. A few years later, Hermann Cohen became professor of philosophy at the University of Marburg, without such unpleasantness as had happened when Rubino became professor at the same university.

The first Jewish lecturer at the University of Vienna was the renowned physician Hermann Zeissl in 1850. He became professor in 1860. The jurist Wolfgang Wessely became the first Jewish lecturer at Prague in 1848. The second was the orientalist Saul Isaak Kaempf.

There are no reliable statements concerning the number of professing or baptized Jews appointed lecturers or professors from 1848 on. They became so numerous that anti-Semites repeatedly denounced the alleged Judaization (*Verjudung*) of the German universities. Actually, many of these Jews were popular teachers who attracted students to their universities and educated qualified younger scholars or officials. Thus at Berlin there were: the physicist and chemist Gustav Magnus; the chemist C. T. Liebermann; the ophthalmologist Julius Hirschberg; the alienists Emanuel Mendel and Hermann Oppenheim; the physicians Hermann Senator and James Adolf Israel; the jurists Levin Goldschmidt, Heinrich Dernburg, James Goldschmidt, Martin Wolff; the historians Otto Hirschfeld and Hermann Dessau; the political economist Ignatz Jastrow, one of the best academic educators of his time; the philologist Max Herrmann, who was ordered in 1933 by the Nazi government to continue his lectures, and who opened his course by demanding that Nazi students who denied German Jews their German nationality leave his auditorium; the historian of art Adolf Goldschmidt; the musicologist Max Friedländer; the philosophers Georg Simmel, Max Dessoir, Ernst Cassirer. The University of Bonn owes much of its renown to the philologist Jacob Bernays, the jurist Ernst Landsberg, and the physicist Heinrich Hertz, who discovered the electrical waves. The University of Göttingen was in a state of decay until the Indologist Theodor Benfey, the great mathematicians Felix Klein and Hermann Minkowski, and the eminent philosopher Eduard Husserl attracted a new stream of students. The University of Breslau would have been almost without importance had it not been for the jurist Wilhelm Eduard Wilda, the physiologist Rudolf Heidenhain, the botanist Ferdinand Cohn, the ophthalmologist Hermann Cohn, the dermatologist Albert Neisser, the laryngologist Jacob Gottstein, the chemists Albert Ladenburg and Lothar Meyer, the historian of philosophy Jacob Freudenthal. When Germany (1871) annexed Alsace and Lorraine, Bismarck ordered that the best German scholars be appointed to the reorganized University of Strasbourg. Many of them were Jews, such as the jurist Paul Laband, the astronomer Berthold Cohn, the mathematician Georg Cantor and the historian Harry Bresslau. The University of Königsberg was proud of so great a philologist as Karl Lehrs, and of the Latinist Ludwig Friedländer. Outstanding professors at Heidelberg were Jacob Henle, anatomist, Victor Moritz Goldschmidt, chemist, Leo Koenigsberger and Moritz Cantor, mathematicians, Eugen Täubler, historian, and Georg Jellinek, jurist. Noted Jewish professors at other universities included: at Freiburg the jurists Heinrich Rosin and Otto Lenel, the philologist Emil Levy, the philosopher Jonas Cohn, the astronomer Berthold Cohn; at Munich, the physicist Leo Graetz, the chemist Adolf von Baeyer, the philologist Ludwig Traube, founder of medieval philology, and the mathematician Alfred Pringsheim.

Although the Austrian government barred the Jews from the university as much as it was permitted by the constitution, the physicians Max Leidesdorf, E. Politzer, Max Kassowitz, Moritz Benedikt, Moritz Heitler, the chemist Adolf Lieben, the jurists Joseph Unger, Karl Samuel Grünhut and Hans Kelsen, the philologists Theodor Gomperz and Adolf Mussafia, the musicologist Guido Adler and the philosopher Wilhelm Jerusalem became world-renowned academic teachers, while Sigmund Freud gained wide influence.

It is impossible to list all the Jewish donors who generously endowed German universities, especially their institutes of research. The University of Frankfort owes its existence mainly to Jewish philanthropists, and Jews contributed considerably also to the founding of the University of Hamburg.

Hungary. The first Jewish professor at the University of Budapest was the great orientalist Ignaz Goldziher, while the able historian Henrik Marczali was denied an academic position. He finally became a member of the academy, but not until after he had acquired world-wide renown.

Poland. Simon Askenazy was an eminent Polish historian who taught at the Universities of Lwów and Warsaw.

Russia. In Czarist Russia no Jew could secure a professorship. The orientalist Daniel A. Chwolson was an international authority.

Denmark. At Copenhagen, the lectures of Georg Brandes attracted international attention. Afterwards the great physicist Niels Bohr, his brother, the mathematician Harald Bohr, the historian of art Emil Hanover, the political economist Marcus Rubin, the chemist G. von Hevesy, the woman archeologist Lis Jacobsen established the standard of learning at this university.

Sweden. In Sweden, Georg Levison became, before 1787, professor of medicine. The most important professors of the history of Swedish literature were Jews, such as Karl Warburg, Johan Henrik Schueck, Oscar Levertin and Martin Lamm. Astronomy was taught by Robert Rubenson, and physiology by Robert Bárány, Nobel Prize winner. Rabbi Gottlieb Klein had great success in interesting Swedish students in the science of Judaism and the history of the Jews.

Italy. The liberal kingdom of Italy removed all obstacles from the path of learned Jews who tried to secure teaching positions. The historian of literature Alessandro d'Ancona, professor at Pisa, and the jurist

Giorgio del Vecchio exercised great influence with the rising generations of Italy, and the criminologist Cesare Lombroso, professor at Pavia and Turin, gained world-wide fame. There were several Italo-Jewish dynasties of professors, such as the Errera family, the Morpurgos, the Ascolis, the Foas, and the Enriques, whose members excelled in almost all sciences.

FRANCE. In France, Michel Berr (1780-1843) was the first Jew to practise law. Adolphe Franck was the first Jew to be admitted as a member of the philosophical faculty of the Sorbonne, Paris. Jewish professors excelled especially in philosophy, such as Frédéric Rauh, Henri Bergson, Léon Brunschwicg, Ernest Durckheim and Lucien Lévy-Bruhl; in history, such as Élie Halévy, Camille Bloch, Louis Halphen, Henri Hauser and Louis Eisenmann; in philology, such as Michel Bréal, the founder of semasiology, and Arsène Darmesteter; and, above all, in oriental languages, such as Joseph and Hartwig Derenbourg, James Darmesteter, Joseph Halévy, Jules and Salomon Oppert, and Sylvain Lévi. Lucien Lévy and his son Paul, and Jacques Hadamard and Carvalho were outstanding mathematicians. Gustave Cohen, historian of the medieval theatre, was one of the most popular teachers of the Sorbonne. Hippolyte Bernheim, professor at Nancy, laid the basis for the scientific knowledge of the subconscious and unconscious activity of the human mind.

ENGLAND. Although the Test Act was abolished in England in 1828, and public positions were no more reserved only to members of the High Church, the old universities remained subject to these restrictions until, in 1871, the University Test Act opened all British universities to nonconformists and Jews. But as early as 1826 the University College of London had been founded; in 1836 this became the University of London. Its charter provided that no test of religion had to be required either from any of its professors or other teachers. The foundation of the University College was mainly due to the initiative of Isaac Lyon Goldsmid, who worked together with the poet Thomas Campbell and Lord Brougham, but was the "central figure" of the preparatory committee. Goldsmid went to Germany to study the organization of the most modern universities. He became a member of the council of London University, and was followed by his sons Sir Francis and Sir Julian Goldsmid. H. Hurwitz became the first reader in Hebrew at London. In 1885, Sir Philip Magnus took an active part in the reorganization of London University, among whose most respected professors were Raphael Meldola and Philip Joseph Hartog, chemists, Theodor Esterman, mathematician, Theodor Goldstücker, Indologist, Abraham Wolf, philosopher, Charles Gabriel Seligman, ethnologist, and Sidney Lee, historian of literature. At Cambridge, Solomon Schechter was the first reader in rabbinic and Talmudic literature. He was followed by Israel Abrahams, and afterwards by Herbert Loewe. Sir Israel Gollancz was a noted professor of philology at Cambridge, where Lassa Francis Oppenheim was the greatest authority on international law, and Sir Charles Waldstein, later on named Walstone, was one of the best reputed archeologists. Charles Samuel Myers, psychologist, was among the outstanding Cambridge professors in 1943. The first modern Jewish lecturer at Oxford was Frederick Samuel Boas, historian of literature. In 1943 Cecil Roth was reader in post-Biblical Jewish literature at Oxford. Samuel Alexander taught philosophy at Manchester, where Chaim Weizmann was professor of chemistry. Hugh Goitein was professor of law at Birmingham, which university was organized by the grammarian, Professor E. A. Sonnenschein. Joseph M. Yoffey taught anatomy at Bristol, Richard I. Aaron was professor of philosophy at Wales University, Selig Brodetsky professor of mathematics at Leeds, Sir Aurel Stein, the ethnologist and archeologist, was professor at several Hindu universities in India. Coleman Philippson, a jurist of international authority, was in 1943 professor of law at Adelaide, Australia.

The following is a roster of leading educators and administrators (living and dead) associated with schools of higher learning in various parts of the world (except the United States), arranged according to subjects (with individual biographies of most of these published in the alphabetic order throughout these ten volumes). (Figures in parentheses indicate the years of their service with the institutions named.)

ARCHEOLOGY

Hirschfeld, Gustav, 1847-95, University of Königsberg (1879-95)

Loewy, Emanuel, 1857-1938, University of Rome (1889-1914)

ASTRONOMY

Cohn, Fritz, 1866-1922, University of Königsberg (1905-9), then director of the Astronomical Institute, Berlin (1909-22)

Freundlich, Erwin Finlay, 1885- , Potsdam Astrophysical Observatory, and director of the Potsdam Einstein Institute; then University of Istanbul (1933-37) and University of Prague (1937-39)

Marcuse, Adolf, 1860-1930, Handelshochschule in Berlin (1907-30)

Oppenheim, Samuel, 1857-1928, University of Vienna (1903-28)

Schwarzschild, Karl, 1873-1916, University of Göttingen (1901-9), director of the Potsdam Astrophysical Observatory (1909-16)

BIOLOGY, BOTANY, ZOOLOGY

Cohn, Ferdinand Julius, 1828-98, University of Breslau (associate professor from 1872 on, the first professing Jew in Prussia to attain such position), founder of the Institute of Plant Physiology, Breslau (1866) and its director (1871 on)

Errera, Leo Abraham, 1858-1905, University of Brussels (1890-98), and director of the Botanical Institute (1898-1905)

Metchnikoff, Élie, 1845-1916, University of Odessa (1870-82)

Nusbaum-Hilarowicz (Nussbaum), Josef, 1859-1917, University of Lwów (1902-6), director of the Zoological Institute of Lwów (1906-9)

Pringsheim, Nathanael, 1823-94, University of Jena (-1868), founder of the Jena Institute of Plant Physiology (1864)

Sachs, Julius, 1832-97, University of Bonn (1861-67), University of Freiburg (1867-68), University of Würzburg (1868 on)

Strasburger, Eduard, 1844-1912, University of Jena (1869-81), University of Bonn (1881-1912)

Warburg, Otto, 1859-1938, University of Berlin (1897 on)

Wiesner, Julius Ritter von, 1838-1916, University of Vienna

CHEMISTRY

Cohen, Ernst Julius, 1869- , University of Utrecht, Holland (1902 on)

Cohen, Julius Berend, 1859-1935, University of Leeds (1904-24)

Ehrlich, Paul, 1854-1915, Universities of Berlin, Göttingen and Frankfort

Errera, Giorgio, 1860-1933, University of Pavia (1917-32)

Errera, Jacques, 1896- , Universities of Brussels (1930-40), Cambridge, Manchester and Aberdeen

Eulenberg, Albert, 1840-1917, Universities of Greifswald (1874-82) and Berlin (1882 on)

Goldschmidt, Heinrich, d. 1937, University of Oslo (1900 on)

Goldschmidt, Victor Moritz, 1888- , Universities of Oslo (1914-29) and Göttingen (1929-35, director of the Mineralogical-Petrographical Institute)
Haber, Fritz, 1868-1934, University of Berlin (1906-11), then director of the Kaiser Wilhelm Institute for physical chemistry and electro-chemistry (1911 on)
Heilbron, Ian Morris, 1886- , Royal Technical College (1919-20), University of Liverpool (1920-33), University of Manchester (1933-38)
Ladenburg, Albert, 1842-1912, University of Breslau
Lewin, Louis, 1850-1929, Technical School of Berlin (1919-29)
Lieben, Adolf, 1836-1914, Universities of Palermo (1862-67), Turin (1867-71), Prague (1871-75) and Vienna (1875 on)
Liebermann, Carl, 1842-1914, Technical School of Berlin
Liebreich, Oscar Matthias Eugen, 1839-98, Institute of Pharmacology of the University of Berlin (1872 on)
Lippmann, Eduard, 1842-1919, University of Vienna (1875-1919)
Loewi, Otto, 1873- , University of Graz (1909-38)
Lothar, Julius Meyer, University of Tübingen (1876-95)
Magnus, Rudolf, 1873-1927, University of Utrecht, Holland (1908-27, except for the period of the first World War)
Marckwald, Willy, 1864- , University of Berlin (1899-1930)
Meldola, Raphael, 1849-1915, University of London
Meyer, Victor, 1848-97, Universities of Zurich and Heidelberg
Michaelis, Leonor, 1875- , University of Berlin (1908-22), then Medical School of Nagoya, Japan (1922-26)
Natanson, Jakob, 1832-84, University of Warsaw (1862-84)
Oppenheimer, Carl, 1874-1942, Agricultural Academy in Berlin (1908 on)
Pfeiffer, Ignác, 1867- , Budapest Technicum (1912-20)
Pick, Ernest Peter, 1872- , University of Vienna (1924-38), and dean of its medical faculty (1932-33)
Ravenna, Ciro, 1878- , University of Bologna (1906-20)
Sackur, Otto, 1880-1914, University of Breslau (1911-14)
Schiff, Hugo, 1834-1915, Istituto di Studi Superiori, Florence (1863-87), then its director (1887 on)
Simon, Franz Eugen, 1893- , University of Breslau (1931-33)
Toch, Maximilian, 1864- , University of Peking, China, and National Institute of Technology, China
Wallach, Otto, 1847-1931, University of Göttingen (1889-1915)
Weizmann, Chaim, 1874- , University of Manchester (until 1916)
Willstätter, Richard, 1872-1942, University of Munich (1915-25)
Zondek, Bernhard, 1891- , Biochemical Institute, Stockholm (1933-34), then Hebrew University, Jerusalem (1934-)

Geology

Lévy, Auguste-Michel, 1844-1911, Collège de France
Salomon, Wilhelm (Salomon-Calvi), 1868- , University of Heidelberg (1912-33), also director of its Geologico-Paleontological Institute (1908 on), then University of Angora, Turkey (1934-)

History

Bloch, Camille, 1865- , University of Paris (1924-40)
Blum, André, 1881- , École du Louvre, Paris
Bresslau, Harry, 1848-1926, University of Strasbourg (1890-1919), rector (1904-5)
Dessau, Hermann, 1856-1931, University of Berlin (1900-22)
Errera, Carlo, 1867- , Universities of Pisa (1905-12) and Bologna (1912 on)
Galanté, Abraham, 1873- , University of Stamboul (1918-)
Glotz, Gustave, 1862-1935, the Sorbonne, Paris (1913-35)
Halphen, Louis, 1880- , Universities of Bordeaux (1910-28) and the Sorbonne, Paris (1928 on)
Hirschfeld, Otto, 1843-1922, University of Berlin (1904-22)
Lattes, Elia, 1843-1925, Accademia Scientifico-Litteraria, Milan
Léon, Paul, 1874- , Collège de France, Paris (1933 on)
Levi, Adolfo, 1878- , University of Pavia (1922-38)
Lumbroso, Baron Giacomo, 1844-1925, Universities of Pisa, Palermo and Rome
Mayer, Gustav, 1871- , University of Berlin (until 1933, when he was dismissed by the Nazis)
Philippson, Alfred, 1864-1939, Universities of Bern (1904-6), Halle (1906-11) and Bonn (1911 on)
Philippson, Martin, 1846-1916, University of Brussels (1875-90)
Prinz, Gyula, University of Pécs, Hungary (1918 on)
Riess, Ludwig, 1861-1928, University of Tokyo (1887-1902)
Rosenberg, Arthur, 1889-1943, University of Berlin (until 1933)
Schueck, Johan Henrik Emil, 1855- , University of Lund, Sweden (1890-98), University of Upsala, Sweden (1898-1905), head of the University of Upsala (1905-18)
Simson, Bernhard von, 1840-1915, University of Freiburg (1877-1905)
Sobeski, Michael, 1877- , University of Poznan, Poland (1919 on)
Stern, Alfred, 1846-1936, University of Bern (1873-87), Swiss Federal Technical Academy (1887-1928)
Täubler, Eugen, 1879- , Universities of Zurich and Heidelberg
Valentin, Hugo Mauritz, 1888- , University of Upsala, Sweden (1931 on)
Wertheimer, Eduard, 1848- , University of Kolozsvár (1877 on), then Academy of Law, Pressburg

History of Art

Fischel, Oskar, 1870-1939, University of Berlin (until 1933, when he was dismissed by the Nazis)
Goldschmidt, Adolph, 1863- , University of Berlin (1893-1903, 1911-30), University of Halle (1904-11)
Meller, Simon, 1875- , University of Budapest (1919-)
Panofsky, Erwin, 1892- , University of Hamburg (1921-33)
Saxl, Fritz, 1890- , University of Hamburg (1918-33), also director of the Warburg Institute (at Hamburg, 1918-33; at London, 1933-)
Sternberg, Lev Yakovlevich, 1861-1927, Geographical Institute, Leningrad

Language and Literature

Abraham of Lunel, University of Avignon, France (about 1537-93)
Amari, Michele, 1806-89, University of Pisa (1859-60), Istituto di Studi Superiori, Florence (1860-62, 1864-73)
Ancona, Alessandro d', 1835-1914, University of Pisa (1861 on)
Anton, Karl (Moses Gerson Kohen), 1722- (date of death unknown), University of Helmstedt, Germany
Ascoli, Graziadio Isaia, 1829-1907, Milan Academy (from about 1854 on; he served also as its president)
Aufrecht, Theodor, 1822-1907, Universities of Edinburgh (1862-75) and Bonn (1875-89)
Barth, Jakob, 1851-1914, University of Berlin
Bénédite, Georges Aaron, 1857-1926, Collège de France
Benfey, Theodor, 1809-81, University of Göttingen (1862 on)
Boas, Frederick Samuel, 1862- , Oxford University (1887-91), Queens College, Belfast (1901-5)
Bréal, Michel, 1832-1915, Lycée Louis-le-Grand (1859 on), Collège de France (1866 on)
Darmesteter, Arsène, 1846-88, the Sorbonne, Paris (1877-88)
Darmesteter, James, 1849-94, École des Hautes Études, Paris (1875-94)
Fraenkel, Eduard David Mortier, 1888- , Universities of Kiel (1923-28), Göttingen (1928-31) and Freiburg (1931-33), then Oxford University (1935 on)
Fraenkel, Jonas, University of Bern (-1943)
Friedländer, Ludwig, 1824-1909, University of Strasbourg (1892-1909)
Friedmann, Wilhelm, 1884-1943, University of Leipzig
Fürst, Julius, 1805-73, University of Leipzig
Goldstücker, Theodor, 1821-72, University College of London (1852-72)

Gollancz, Sir Israel (1864-1930), King's College of the University of London (1903 on; also, later, dean of its faculty of arts)
Gomperz, Theodor, 1832-1912, University of Vienna (1873-1901)
Halász, Ignác, 1855-1901, University of Kolozsvár, Hungary (1893 on)
Halévy, Joseph, 1827-1917, École des Hautes Études, Paris (1879 on)
Horovitz, Joseph, 1874-1931, Mohammedan Anglo-Oriental College at Aligarh, India (1906-9)
Lamm, Martin, 1880- , University of Stockholm (1919 on)
Laqueur, Richard, 1880- , Universities of Giessen and Tübingen (dismissed in 1933 when the Nazis came to power)
Lee, Sir Sidney, 1859-1926, University of London (1913-26)
Lehrs, Karl, 1802-78, University of Königsberg (1845 on)
Levi, Ezio, 1884-1941, University of Naples (1926-38)
Lévi, Sylvain, 1863-1935, École des Hautes Études, Paris (1883-94), Collège de France (1894 on), later also director of oriental studies at the University of Strasbourg
Lewy, Julius, 1895- , University of Giessen (1930-33)
Mahler, Ede (Eduard), 1857- , University of Budapest (1914-28)
Mittwoch, Eugen, 1876-1942, University of Berlin (director of the seminary for oriental languages, 1928-35)
Morley, Edith Julia, 1875- , University of Reading, England (1908-40)
Morpurgo, Salomone, 1860-193-, University of Bologna
Munk, Salomon, 1803-67, Collège de France, Paris (1865-67)
Mussafia, Adolfo, 1834-1905, University of Vienna (1860-1905)
Neumann, Karl Friedrich, 1793-1870, University of Munich (1831 on)
Norden, Eduard, 1868-1937, Universities of Greifswald (1893-98), Breslau (1898-1906) and Berlin (1906-33)
Obermeyer, Jakob, 1845-1935, Vienna Institute for Oriental Languages (1880-98)
Oelsner, Herman, 1871-1923, University College of North Wales (1903-4), Oxford University (1909-13)
Olschki, Leonardo, 1885- , University of Heidelberg (1908-32), University of Rome (1932-38)
Oppert, Gustav Solomon, 1836-1908, Presidency College, Madras, India (from 1872 to about 1893)
Oppert, Julius (Jules), 1825-1905, school of languages of the Bibliothèque Nationale (1857 on), then Collège de France
Sabbadini, Salvatore, 1873- , Liceo Dante, Trieste (1902-38)
Schipper, Jacob, 1842-1915, Universities of Königsberg (1872-77) and Vienna (1877-1915)
Simonyi, Zsigmond, 1853-1919, University of Budapest (1889 on)
Solmsen, Felix, 1865-1911, University of Bonn (1907-11)
Sonnenschein, Edward Adolf, 1851-1929, Mason College, Birmingham, England (1883-1900), University of Birmingham (1900-18)
Spitzer, Leo, 1887- , University of Istanbul (1933-36)
Sternbach, Leo, 1864- , University of Cracow (1892 on)
Vámbéry, Arminius, 1832-1913, University of Budapest (1864-1905)
Warburg, Karl Johan, 1852-1918, Universities of Gothenburg (1891-1906) and Stockholm (1906 on)
Weil, Gotthold, 1882- , University of Frankfort (1931-33; dismissed by the Nazis)
Weil, Gustav, 1808-89, University of Heidelberg (1861-89)
Winternitz, Moritz, 1863-1937, Prague University (1911 on)
Witkowski, Georg, 1863-1939, Leipzig University (1920-33)
Yahuda, Abraham Shalom Ezekiel, 1877- , University of Madrid (1915-22)

Law

Ascoli, Max, 1882- , University of Genoa (1926-31)
Asser, Tobias Michael Carel, 1838-1913, University of Amsterdam (1862-93)
Bernstein, Karl Ilyich, 1842-94, director of the Institute of Roman Law, Berlin
Ehrenberg, Victor, 1851-1929, University of Leipzig (1911-22)
Errera, Paul Joseph, 1860- , University of Brussels (also rector, 1909-11)
Freudenthal, Berthold, 1872-1929, University of Frankfort
Friedberg, Emil Albert, 1837-1910, Universities of Halle, Freiburg and Leipzig (1865-69)
Gans, Eduard, 1798-1839, University of Berlin (1820 on)
Glaser, Julius Anton, 1831-85, University of Vienna (1860 on)
Goitein, Hugh, 1896- , University of Birmingham, England
Goldschmidt, Levin, 1829-97, University of Berlin (1875 on)
Goodhart, Arthur Lehman, 1891- , Oxford University (1931-)
Goudsmit, Joel Emanuel, 1813-82, University of Leyden, Holland (1858 on)
Grünhut, Karl Samuel, 1844-1929, University of Vienna (1874-1915), also twice dean of its faculty of law
Günzburg, Niko, 1882- , University of Ghent, Belgium
Jellinek, Georg, 1851-1911, Universities of Vienna (1883-89), Basel (1890-91) and Heidelberg (1891 on)
Jolowicz, Herbert Felix, 1890- , dean of the Faculty of Law, University of London (1937-)
Kelsen, Hans, 1881- , Universities of Vienna (1919-30), Cologne (1930-33) and Prague (1936 on)
Kisch, Guido, 1889- , Universities of Königsberg (1920-22), Halle (1922-24, 1925-33), Prague (1924-25), and dean of the faculty of law, University of Halle (1925-26)
Landsberg, Ernst, 1860-1927, University of Bonn (1899 on)
Lattes, Leone, 1887- , University of Modena (head of the department of criminal anthropology, 1923-38)
Lenel, Otto, 1849-1935, Universities of Kiel (1882-97), Strasbourg (1897-1911), and Freiburg (from 1911 on)
Litten, Fritz Julius, 1873- , University of Königsberg (1905 on)
Loening, Edgar, 1843-1919, Universities of Dorpat (1877-83), Rostock (1883-86) and Halle (1886 on)
Loening, Richard, 1848-1903, University of Jena (1882-1903)
Lombroso, Cesare, 1835-1909, University of Turin
Lyon-Caën, Charles, 1843-1935, the Sorbonne, Paris (1872-1919)
Manes, Alfred, 1877- , University of Berlin (1926-35)
Mayer, Marum (Max) Samuel von, 1797-1862, University of Tübingen (1839 on), and rector (1849-50)
Mendelssohn-Bartholdy, Albrecht von, 1874-1936, Universities of Würzburg (1905-20) and Hamburg (1920-22)
Meyers, Eduard Maurits, 1880- , University of Leyden, Holland (1910-40)
Nussbaum, Arthur, 1877- , University of Berlin (1918-34)
Ottolenghi, Salvatore, 1861-1934, Universities of Sienna, Italy (1893-1902), and Rome (1902 on)
Pikler, Gyula (Julius), 1864- , University of Budapest (1903-19)
Rittner, Edward, 1845- , University of Lwów
Rosenstock-Hussy, Eugen, 1888- , University of Breslau (1923-33)
Rubino, Josef (Karl Friedrich), 1797-1864, University of Marburg (1843 on)
Supino, Davide, 1850-1937, University of Pisa (rector, 1898-1920)
Szászy-Schwartz, Gusztav de, 1858-1920, University of Budapest (1901 on)
Taubenschlag, Rafael, 1881- , University of Cracow (1913-39), University of Aix-en-Provence, France (1939-40)
Unger, Josef, 1828-1913, University of Vienna (1857 on)
Vecchio, Giorgio del, 1878- , University of Rome (1920-39; rector, 1925-27; dean, 1930-39)
Ventura, Mison (Michon), 1883- , University of Istanbul (1913 on)
Vivante, Cesare, 1855-1939, Universities of Parma (1882-89), Bologna (1889-98) and Rome (1898-1930)
Volterra, Edoardo, University of Bologna (-1939)
Weiss, André, 1858-1928, University of Dijon, France (1881 on)
Wessely, Wolfgang, 1801-70, University of Prague (1861-70)
Wilda, Wilhelm Eduard, 1800-56, Universities of Breslau (1842-54) and Kiel (1854-56)
Wolff, Martin, 1872-1939, University of Berlin (1921-33)

Mathematics

Blaschke, Wilhelm, 1885- , University of Hamburg (1919-33; rector, 1927-28)
Brodetsky, Selig, 1888- , University of Leeds (1924-)
Cantor, Georg Ferdinand, 1845-1918, University of Halle (1879 on)
Cantor, Moritz, 1829-1920, University of Heidelberg (1877 on)
Hadamard, Jacques, 1865- , Universities of Bordeaux (1893-97) and Paris (1897 on)
Jacobi, Carl Gustav Jacob, 1804-51, Universities of Königsberg (1829-43) and Berlin (1843-51)
Landau, Edmund Georg Hermann, 1877-1938, University of Göttingen (1909-34)
Levi-Civita, Tullio, 1873-1942, Universities of Padua (1898-1918) and Rome (1918-38)
Lévy, Lucien, 1853-1912, director of scientific studies, Collège Sainte-Barbe (1885-90)
Lévy, Paul, 1886- , École Polytechnique (1920-30), École Nationale Supérieure d'Aéronautique (1930 on) and École Supérieure des Mines, Paris (1925 on)
Lichtenstein, Leon, 1878-1933, University of Münster (1920-22)
Mannheim, Victor Amedée, 1831-1906, École Polytechnique, Paris (1864-1901)
Minkowski, Hermann, 1864-1909, Zurich Polytechnic (1896-1902)
Mises, Richard Martin Edler von, 1883- , director of the Institut für Angewandte Mathematik at the University of Berlin (1920-33), then University of Istanbul (1933-40)
Mordell, Louis Joel, 1888- , College of Technology at the University of Manchester, England (1921 on)
Ostrowski, Alexander, 1893- , University of Basel (1927 on)
Palache, Juda Lion, 1886- , University of Amsterdam (1925 on)
Pasch, Moritz, 1843-1930, University of Giessen (1875-1911)
Pincherle, Salvatore, 1853-1936, University of Bologna (1881-88)
Rethi, Mór, 1846-1925, University of Kolozsvár, Hungary (1874-86), Technical School of Budapest (1886-1925)
Rosenhead, Louis, 1906- , University of Liverpool (1933-)
Schur, Issai, 1875-1941, University of Bonn (1913-16)
Sylvester, James Joseph, 1814-97, University College, London (1837-41), Oxford University (1883-97)
Toeplitz, Otto, 1881- , Universities of Kiel (1913-20) and Bonn (1928-33)
Vivanti, Giulio, 1859- , University of Milan
Volterra, Vito, 1860-1940, University of Rome (1900-31)

Medicine

Ascoli, Maurizio, 1876- , University of Catania, Italy (1911-20, 1922-27; director of its medical clinic, 1927 on)
Benedict, Henrik, 1871-1926, University of Budapest (1908-18)
Berger, Emil, 1855- , University of Paris (1890-96)
Bernheim, Hippolyte-Marc, 1847-1919, University of Nancy (1878-1919)
Bloch, Bruno, 1878- , University of Zurich (1916 on)
Blumenthal, Ferdinand, 1870- , University of Berlin (1905-14), director of the Institute for Cancer Research (1917-33), University of Belgrade (1933-38)
Brieger, Ludwig, 1849-1919, University of Berlin (1897 on)
Cohn, Hermann, 1838-1906, University of Breslau
Cohnheim, Julius, 1839-84, Universities of Kiel (1866-72), Breslau (1872-76) and Leipzig (1876-84)
Fano, Giulio, 1860-1930, Universities of Genoa (1894-1900), Florence (dean of the faculty of natural science, 1908-16) and Rome (dean of the faculty of natural science, 1916 on)
Finály, Henrik Lajos (de Kende), 1825-98, University of Kolozsvár, Hungary (1872 on)
Foà, Carlo, 1888- , Universities of Palermo, Messina, and Padua (until 1924), then University of Milan (director of its Institute of Physiology, 1924 on)
Foa, Pio, 1848-1923, University of Turin (1884-1900; president of the university, 1900 on)
Freund, Wilhelm Alexander, 1833-1917, University of Strasbourg (director of its obstetrical and gynecological clinic, 1879 on)
Goldschmidt, Harald Naptali Julius, 1857-1923, Agricultural and Veterinary College, Copenhagen (1888 on)
Goldstein, Kurt, 1878- , Universities of Königsberg (1912-14), Frankfort (1914-30, also director of the Neurological Institute, Frankfort, 1914-30) and Berlin (1930-33)
Goldziher, Vilmos, 1849-1916, University of Budapest (1896 on)
Gottstein, Jacob, 1832-95, University of Breslau (1890-95)
Henle, Friedrich Gustav Jacob, 1809-85, Universities of Zurich (1840-44), Heidelberg (1844-52) and Göttingen (1852 on)
Henoch, Eduard Heinrich, 1820-1910, director, Berlin clinic for children's diseases (1878-93)
Jacobson, Ludwig Lewin, 1783-1843, University of Kiel (1816 on)
Kaposi, Moriz, 1837-1902, University of Vienna (1875 on, also director of its clinic for skin diseases, 1875 on)
Langstein, Leopold, 1876-1933, Kaiserin-Auguste-Viktoria-Haus, Berlin-Dahlem (1909-33; also its director, 1909-33)
Liebermann, Leó, de Szentlörinc, 1852-1926, University of Budapest (1902 on; dean of its medical faculty, 1908 on)
Melchior, Max Joseph, 1862- , University of Copenhagen (1919-33; also chief of its clinic of dental surgery)
Minkowski, Oscar, 1858-1931, University of Strasbourg (1891-1900), director of the City Hospital of Cologne (1900-3) and of Greifswald (1904-9)
Muller, Hermann Joseph, 1890- , Institute of Genetics, Moscow (senior geneticist, 1933-37)
Neisser, Max, 1869-1938, University of Frankfort (1901 on), founder (1909) of the State Institute of Hygiene (president, 1909-33)
Neumann, Heinrich (de Héthárs), 1873-1939, University of Vienna (chief of the university clinic, 1919-29; professor, 1929 on)
Onodi, Adolf, 1857-1919, University of Budapest (1910-19)
Oppenheim, Maurice, 1876- , University of Vienna (1915 on)
Orshanski, Isaac Grigorievich, 1851- , University of Kharkov, Russia (1894 on)
Pagel, Julius Leopold, 1851-1912, University of Berlin (1898)
Pick, Arnold, 1851-1924, German University of Prague (1886-1921; also director of its psychopathic clinic)
Pick, Ludwig, 1868- , University of Berlin (1909 on)
Pincherle, Maurizio, 1879-1939, University of Siena, Italy (1924-27)
Poll, Heinrich, 1877-1939, University of Hamburg (1924 on)
Romberg, Moritz Heinrich, 1795-1873, University of Berlin (1845-51)
Saenger, Max, 1853-1903, University of Prague (1899-1903)
Schenk, Leopold, 1840-1902, University of Vienna (1896-1902)
Schiff, Moritz, 1823-96, Universities of Bern (1854-63), Florence (1863-76) and Geneva (1876 on)
Schwartz, Philipp, 1894- , Pathological Anatomical Institute of the University of Istanbul (1933 on; also its director)
Schwimmer, Ernö, 1837-98, University of Pest (1891-98)
Senator, Hermann, 1834-1914, University of Berlin (1899 on)
Singer, Charles, 1876- , University of London (University College)
Snapper, Isadore, 1889- , University of Amsterdam (1919 on)
Sorsby, Arnold, Royal College of Surgeons, London (1933-34, 1941-42)
Stilling, Jacob, 1842-1915, Universities of Turin, Italy, and Strasbourg (1884 on)
Strassmann, Fritz, 1858- , University of Berlin (1921-26)
Stricker, Salomon, 1834-1898, Pathological Institute, Vienna (1868 on)
Tandler, Julius, 1869-1936, University of Vienna (dean of the medical faculty, 1914-17)
Unna, Paul Gerson, 1850-1929, University of Hamburg (1929)

Volterra, Mario, 1901- , Universities of Cagliari (1935 on) and Florence (until 1938)
Wassermann, August von, 1866-1925, Robert Koch Institute for Infectious Diseases, Berlin (head of the department of experimental therapy and serum research, 1906-13) and Kaiser Wilhelm Institut, Berlin (director of research department of experimental therapy, 1913-25)
Weil, Edmund, 1880-1922, University of Prague (1915-19; director of the serological department of its Institute of Hygiene, 1919-22)
Winternitz, Wilhelm, 1835-1917, University of Vienna (1899-1910)
Zeissl, Hermann von, 1817-84, Allgemeines Krankenhaus, Vienna (also its chief physician, 1869-82)
Zuckerkandl, Emil, 1849-1910, Universities of Graz (1882-88) and Vienna (1888 on)

Musicology

Adler, Guido, 1855- , University of Vienna (1898-1927)
Friedländer, Max, 1852-1934, University of Berlin (1903-18)
Hanslick, Eduard, 1825-1904, University of Vienna (1870 on)
Hornbostel, Erich von, 1877-1935, University of Berlin (1917-33)
Marx, Adolf Bernhard, 1795-1866, University of Berlin (1830-32; music director, 1832-56)
Sachs, Kurt, 1881- , University of Berlin (until 1934)

Philosophy

Alexander, Samuel, 1859-1938, Victoria University, Manchester (1893-1924)
Basch, Victor Guillaume, 1863- , the Sorbonne, Paris
Bergson, Henri Louis, 1859-1941, Collège de France (1900-21)
Brunschvicg, Léon, 1869- , the Sorbonne, Paris (1909-40)
Cassirer, Ernst, 1874- , University of Hamburg (1919-29; rector, 1929-33)
Cohen, Hermann, 1842-1918, University of Marburg (1876-1912)
Durkheim, David Émile, 1858-1917, University of Bordeaux (1887-1902)
Franck, Adolphe, 1809-93, the Sorbonne and Collège de France
Goldstein, Julius, 1873-1929, Technische Hochschule, Darmstadt (1925-29)
Husserl, Eduard, 1859-1938, Universities of Göttingen (-1916) and Freiburg (1916-33)
Karl, Joel, 1864-1934, University of Basel (1897 on)
Koigen, David, 1879-1939, Ukrainian University, Kiev (1912-20)
Kroner, Richard, 1884- , University of Kiel (1929-33)
Lazarus, Moritz, 1824-1903, Universities of Bern (1860-68; rector, 1863-64) and Berlin (1873-96)
Lévy-Bruhl, Lucien, 1857-1939, the Sorbonne, Paris (1899 on)
Liebert, Arthur, 1878- , University of Belgrade (1933-38)
Milhaud, Gaston Samuel, 1858-1918, University of Montpellier (1900-5) and the Sorbonne, Paris (1905 on)
Misch, Georg, 1878- , Universities of Marburg (1911-16) and Göttingen (1916-33)
Richter, Raoul Michael, 1871-1912, University of Leipzig (1905-12)
Shestov, Lev, 1866-1938, University of Paris (1922-38)
Spitzer, Hugo, 1854-1937, University of Graz (1903-24)
Wertheimer, Max, 1880- , Universities of Berlin (1921-29) and Frankfort (1929-33)

Physics

Artom, Alessandro, 1867-1927, Royal College of Engineering, Rome (and founder of its School of Telegraphy and Telephony)
Ascoli, Moise, 1857-1921, University of Rome (1891 on)
Bárány, Robert, 1876-1936, University of Upsala, Sweden (1917-36)
Dessau, Bernardo, 1863- , University of Perugia, Italy
Einstein, Albert, 1879- , University of Prague (1911-12), Technical School, Zurich (1912-14), and Kaiser Wilhelm Academy of Science (director, 1914-33)
Epstein, Paul Sophus, 1883- , University of Moscow (1907-13)
Franck, James, 1882- , Universities of Göttingen (1920-33) and Copenhagen
Hertz, Gustav Ludwig, 1887- , University of Halle (1925 on; also director of its Institute of Physics)
Hertz, Heinrich, 1857-94, University of Bonn (1889-94)
Joffe, Abram Fedorovich, 1880- , St. Petersburg Technical Institute and University (1915-17), and president of the Physico-Technical Institute
Magnus, Heinrich Gustav, 1802-70, University of Berlin (1845-69)
Magnus, Sir Philip, 1842-1933, Catholic University, London (1866 on), and principal of Finsbury Technical College (1883-85)
Mandelshtam, Leonid Isaakovich, 1879- , University of Novorossisk (1914 on), Tiflis and Odessa Technical Institutes (-1925), Pokrovsky State University, Moscow (1925 on), and University of Moscow (-1943)
Ornstein, Leonard Salomon, 1880-1941, University of Groningen (president, 1931; director of its physical institute, 1920 on)
Pontremoli, Aldo, 1896-1928, University of Milan (1924-28)
Rüdenberg, Reinhold, 1883- , Technische Hochschule, Berlin-Charlottenburg (1917-27)
Warburg, Emil, 1846-1931, Physikalisch-Technische Reichsanstalt, Berlin (director, 1905-22)

Physiology

Bernstein, Julius, 1839-1917, Universities of Heidelberg (1869-73) and Halle (1873 on)
Kisch, Bruno, 1890- , University of Cologne (1925-36)
Kronecker, Hugo, 1839-1914, University of Bern (1885 on)
Mayer, Sigmund, 1842-1910, Institute of Histology, University of Prague (director, 1880-84)
Valentin, Gabriel Gustav, 1810-83, University of Bern (1836-81)
Warburg, Otto Heinrich, 1883- , Kaiser Wilhelm Institut für Zellphysiologie, Berlin-Dahlem (1930 on)
Winterstein, Hans, 1879- , Universities of Rostock (1910 on) and Breslau (1927-33), University of Istanbul (and director of its Institute of General Physiology, 1933 on)

Political Science

Bachi, Ricardo, 1875- , Universities of Macerata, Parma and Genoa, and Royal High Institute of Economic Sciences, Rome (1926-38)
Bonn, Moritz Julius, 1873- , Munich Handelshochschule (rector, 1911-20), Berlin Handelshochschule (1920-33)
Cohn, Gustav, 1840-1918, University of Göttingen (1884 on)
Ehrenberg, Richard, 1857-1921, University of Rostock (1899 on)
Errera, Albert, 1842-94, University of Naples (in the 1880's on)
Finzi, Moïse, 1830-1913, Istituto Tecnico, Florence
Ginsberg, Morris, 1889- , University of London, School of Economics and Political Science (1929-)
Gumplowicz, Ludwig, 1838-1909, University of Graz
Jastrow, Ignatz, 1856-1937, University of Berlin (1919 on), Commercial High School, Berlin (rector, 1906-9)
Laski, Harold Joseph, 1893- , London School of Economics and Political Science of the University of London (1920-)
Lederer, Emil, 1882-1939, University of Heidelberg (1920-33)
Levy, Hermann, 1881- , University of Technology, Berlin-Charlottenburg (1921 on)
Liefmann, Robert, 1878- , University of Freiburg (1904-33)
Loria, Achille, 1857-1936, Universities of Siena (1881-91), Padua (1891-1903) and Turin (1903 on)
Lowe (Löwe), Adolf, 1893- , Universities of Kiel (1930-31) and Frankfort (1931-33)
Mannheim, Karl, 1893- , University of Frankfort (1930-33), London School of Economics and Political Science of the University of London (1933-)
Maslov, Peter Pavlovich, 1867- , University of Kharkov (in the 1930's)
Milhaud, Edgard, 1873- , University of Geneva (1914 on)

Morpurgo, Emilio, 1836-85, University of Padua (1866 on; later rector)
Oppenheimer, Franz, 1864- , University of Frankfort (1919-29)
Sharfman, Isaiah Leo, 1886- , Imperial Pei-Yang University, Tientsin, China (1910-14)
Silverman, Herbert A., 1896- , University College, London (head of the Department of Adult Education, 1929 on) and Vaughan College, Leicester, England (director, 1929 on)
Tesoro, Georges A., 1904- , University of Bari, Italy (-1938)
Waley, Jacob, 1819-73, University College, London (1853-65)

PSYCHOLOGY

Dessoir, Max, 1867- , University of Berlin (1920-33)
Katz, David, 1884- , Universities of Rostock (1919-33) and Stockholm (1937-)
Lewin, Kurt, 1890- , University of Berlin (1927-33)
Myers, Charles Samuel, 1873- , King's College, Cambridge, England (1906-9)
Revesz, Geza, 1878- , University of Budapest (1919-20) and Municipal University, Amsterdam, Holland (1932 on)

TECHNICAL SCIENCE

Rubenson, Robert, 1829-1902, University of Upsala, Sweden (1870 on)
Schlesinger, Georg, 1874- , Technical University, Berlin (1904-33), University of Brussels (1934-39)

OTHER COUNTRIES. In South Africa, four Jews were among the pioneer founders of the South African College, later the University of Cape Town, where Rabbi Alfred P. Bender taught Hebrew, and Jack Smith and Max Gorfinkel were lecturers in anatomy.

Many Jewish scholars were professors at Japanese universities, such as Albert Mosse, Ludwig Riess, and Emil Lederer. Even more came as refugees from Germany to Ankara, to the universities of Asia, Australia, the British Empire and both Americas. Many of them were forced to move once or even several times. The part which Jewish professors played in The Hebrew University, Jerusalem, is quite different from that played by their coreligionists at other universities.

HUGO BIEBER.

Lit.: Güdemann, M., *Geschichte des Erziehungswesens und der Cultur der abendländischen Juden* (1880-88); D'Irsay, Stephen, *Histoire des Universités* (1933); Schotel, G. D. J., *De Academie te Leiden* (1857); Azemard, Émile, *Étude sur les Juifs de Montpellier* (1924); Lenz, Max, *Geschichte der Friedrich-Wilhelms-Universität Berlin* (1918); Bellot, H. Hale, *University College, London 1826-1926* (1926); Kisch, Guido, *Die Prague Universität und die Juden* (1935).

III. American Universities and the Jews. 1. Colonial Times. In pre-Revolutionary times Jews were not welcomed in the Puritan colleges, which were really sectarian colleges intended for the training of denominational ministers.

Harvard, "mother of colleges" and "school of prophets," had no Jewish students during the first century and a half of its existence, but in 1720 awarded a degree to and then received as instructor in Hebrew an immigrant Algerian Jew, Judah Monis, on condition that he be baptized. Monis was the author of the first Hebrew grammar in America.

Yale College records before the close of the 18th cent. several Jewish names on its student rolls; some of these were apparently Christians of Jewish descent, but the three Pinto brothers, Abraham, Solomon, and William, were considered Jews by President Ezra Stiles.

The University of Pennsylvania, at Philadelphia, however, founded by Benjamin Franklin, pursued a more liberal policy, as did also King's College (later Columbia University) in New York city and Brown University at Providence, R. I. The first Jewish graduate at King's College, in 1774, was Isaac Abrahams, a physician. At the University of Pennsylvania, Moses Levy was a student in 1772, and somewhat later his brother Sampson Levy was also enrolled. Both became prominent lawyers and civic leaders. Both King's College and Brown University sought and obtained Jewish aid in securing funds for maintaining the struggling institutions in their infancy. In 1762 King's College was assisted through the formation, in London, of a committee to raise funds for the college by Moses Franks, a former resident of New York city, whose brother-in-law was prominently identified with the college. In 1776 Brown University, in appreciation of generous contributions received from Southern Jews, adopted a resolution "that the Children of the Jews be admitted to the college with all privileges." It is doubtful, however, if any Jewish students were entered at the time.

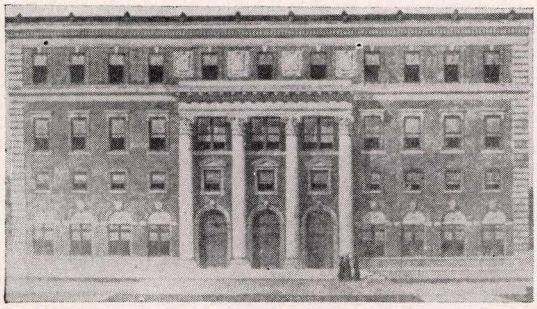
2. The Early Republic. Jewish enrollment grew considerably during the following century, and several distinguished alumni emerged. At Columbia, Sampson Simpson, later the founder of Mount Sinai Hospital, was graduated in 1800. At Yale College, Judah P. Benjamin, "the brains of the Confederacy," was a student, but did not graduate; at Harvard, Elias Yulee, brother of the future United States Senator David Yulee, was enrolled. The Gratz family at Philadelphia was generously represented both at the University of Pennsylvania and at Franklin College in Lancaster. The first Jew to matriculate at the United States Military Academy at West Point was Simeon B. Levy, the hero of "Maumee Rapids."

Two Jews were honored with appointments to trusteeships. Rabbi Gershom Mendez Seixas, the youthful and patriotic rabbi of Shearith Israel Congregation of New York city, was in 1784 named a member of the board of regents of King's College, and served for forty-one years. When, three years later, its name was changed to Columbia College, he was made also one of its incorporators. Moses Levy, of Philadelphia, served on the board of the University of Pennsylvania, his alma mater, for a quarter of a century. The first Jewish member of the faculty at Columbia University was Lorenzo da Ponte, a visiting instructor in Italian, in 1831. The first Jewish medical graduate was Dr. Daniel M. Peixotto (1816), an early president of the New York County Medical Society. Other Jewish scholars took an active interest in establishing medical colleges in the South.

3. Jewish Students. In the 20th cent. the number and proportion of Jewish students increased at a remarkable rate, as the Jewish population of the country was growing and as the university population was expanding generally. Various studies at different periods establish this fact. In 1915 there were 7,300 Jewish students, or 3.1% of the total student population, according to the Department of Synagogue and School Extension of the Union of American Hebrew Congregations. In 1918 to 1919 they numbered 14,837, or 9.7% of the students in 106 large institutions, according to the Bureau of Jewish Social Research (*American Jewish Year Book,* 1920-21, pp. 383-93). In 1926 there were 25,348, or 10.7% in some sixty-seven colleges, according to the Council of American Jewish Student Affairs.

In 1934 to 1935 the most elaborate study of all was made by Rabbi Lee J. Levinger for the B'nai B'rith Hillel Foundations, covering 1,319 institutions (published privately as *The Jewish Student in America,*

George Wolf



Students' Building, presented to Barnard College by Jacob H. Schiff

1937). This study found 105,000 Jewish students, or 9.1% of all the students in the country. 477 institutions had no Jewish students, while 842 had one or more. But 62% of the Jewish students were attending seventeen great institutions which had each over 1,000.

About half the Jewish students were attending public institutions, and 40% privately endowed colleges, leaving only 10% for the many church-supported institutions in the country. The overwhelming majority attended universities (67.2%) and colleges (22.1%), with very few in the junior colleges (1.6%) and teachers' colleges (2.3%). In the last two groups, as well as in the colleges, the Jews were below the proportion of all students, while in the great universities they were considerably higher (67.2% for the Jews, 42.7% for all students). In professional schools Jews were somewhat above also, for these institutions held 6.8% of the Jews, but 4.8% of all students.

The total proportion of Jewish students was amazingly high, being two and one-half times as great as the proportion of Jews in the general population. This fact of the high percentage of Jewish students held true in every section of the country, from New York city, where half the college students were Jews, to the southwest, where only 1.5% of the students were Jewish as compared to .7% of the general population.

4. Women Students. The preponderance of Jewish students was far greater among men than among women. In fact, whereas there were 1.33 men to every woman in college enrollment as a whole, among Jews there were 1.93 men to every woman. That is, 57% of all students were men, while 66% of Jewish students were men. Evidently, the difference was caused by the great number of Jewish men preparing for the professions, for the Jewish women also were somewhat higher in percentage among students than among the general population.

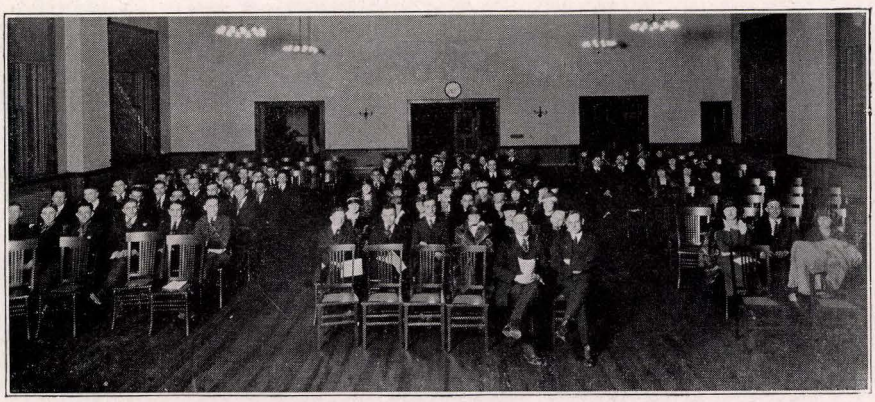
There were 35,000 Jewish women attending colleges and universities in 1934 to 1935. Of these, a little over half were found in coeducational institutions, and slightly under half in women's colleges. In New York city the proportion was even reversed, because of the great Jewish enrollment in Hunter College, in common with all the New York city institutions of higher learning. Many of the more exclusive colleges for women, as well as a smaller number of those for men, had quotas for Jewish students, but it is significant that the Jews always were able to fill their quotas, and often with students of very high standing.

Mrs. Annie Meyers was the first woman student at Columbia University; she was one of the founders of Barnard College, and served on its board of trustees from its inception. Mrs. Alfred F. Hess, Mrs. Jacob H. Schiff and Mrs. Isaac L. Rice were prominent benefactors of the college. Miss Ruth Lewison was, in 1943, a member of the Hunter College Corporation; on the faculty in that year were Elizabeth Vera Loeb, Anna Jacobson and Dora Askowith. Among the alumnae of Hunter College was Lillian D. Wald (d. 1940), founder of the Henry Street Settlement. Dean Adele Bildersee, formerly of Hunter, was, in 1943, on the faculty of Brooklyn College. On the whole, however, few Jewish women served in women's colleges.

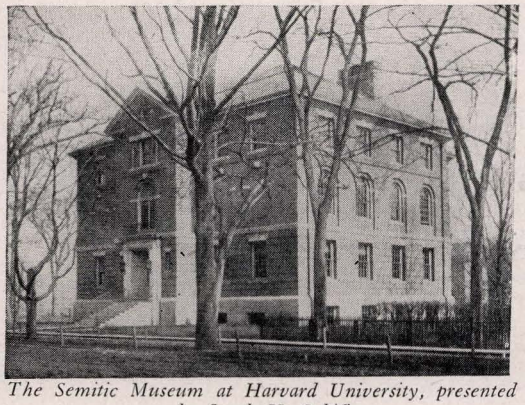
5. Jewish Life on the Campus. The oldest Jewish college organization is the Zeta Beta Tau fraternity, founded in 1898 in New York city as a group for Jewish study, but soon afterward converted into a Jewish social fraternity, and its name changed from Hebrew to Greek to conform to college practice. The first professional fraternities among Jewish students were Sigma Epsilon Delta for dental students, founded in 1901, and Phi Delta Epsilon for medical students, founded in 1904. The oldest sorority is Iota Alpha Pi, founded in 1903.

These social groups multiplied with the increase of the Jewish student body and its continued exclusion from the general fraternities and sororities. In 1941 there were 12 national Jewish social fraternities with 265 active chapters, 5 national social sororities with 90 chapters, and 17 professional fraternities with 185 chapters. The total in 1941 was 34 national social organizations with 540 local chapters, and from 85,000 to 88,000 members, in addition to a few local organizations without national affiliation. These provided social life and housing for their members, and seemed to cover the field quite adequately. Many of them had projects of a Jewish or social service character, but their chief purpose was social.

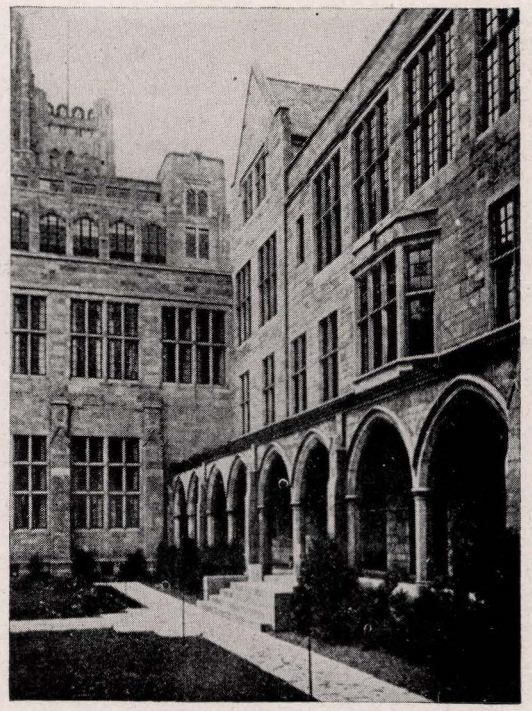
When Zeta Beta Tau turned from a study club into a fraternity the Intercollegiate Menorah Association

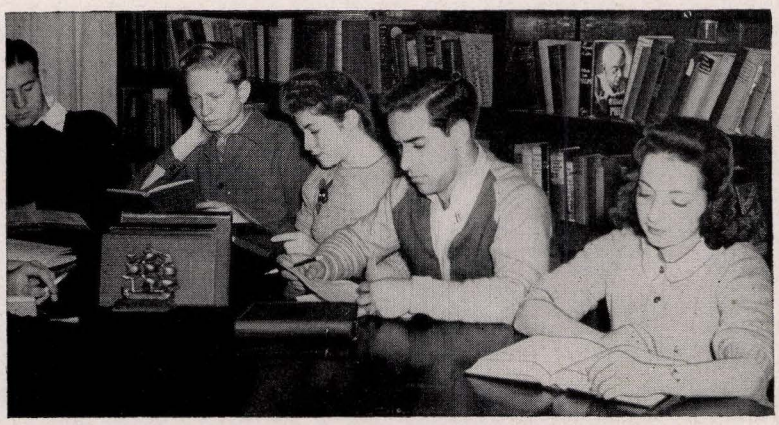


Meeting of the Jewish students' association at the University of Wisconsin



The Semitic Museum at Harvard University, presented by Jacob H. Schiff





(above) Levy Mayer Law School Building at Northwestern University; (left) library of the Hillel Foundation at the University of Illinois



Hillel Foundation building at the University of California

was organized at Harvard in 1906 to serve in the former capacity. The Intercollegiate Zionist Society, founded in 1915, was later disbanded and was succeeded by Avukah in 1925. The B'nai B'rith Hillel Foundations were founded at the University of Illinois in 1923, and developed until in 1942 they had seventy-five local establishments, including full-time foundations with a house and a director, and part-time counsellorships. Avukah listed sixty-five chapters and Menorah fifty. In addition, the United Synagogue of America sponsored two Student Houses in Philadelphia, and a number of student congregations were organized through rabbinical conferences and local congregations.

All these organizations together seemed to be working effectively to teach Jewish culture to the college students, as well as to express their own interests as Jews. Many colleges, however, still lacked religious or cultural organizations for their Jewish students.

6. Jews on College Faculties.

Below is a list of outstanding Jewish professors and administrators (living and dead) in colleges and universities throughout the United States, arranged according to subjects. Individual biographies of most of these are published in alphabetic order throughout these ten volumes. (Figures in parentheses indicate the years of their service with the institutions named.)

Archeology

Tanzer, Helen H., 1876- , Brooklyn College (1929-37)

Astronomy

Schlesinger, Frank, 1871- , University of Pittsburgh (1905-20)

Biology

Loeb, Jacques, 1859-1924, University of Chicago (1892-1910)
Stadler, Lewis J., 1896- , University of Missouri (1936-)
Taubenhaus, Jacob Joseph, 1884-1937, Texas Agricultural and Mechanical College
Waksman, Selman A., 1888- , Rutgers University (1930-)

Chemistry

Alexandre, William, Duke University School of Medicine (about 1930-42)
Bacharach, George, 1888- , Fordham University (1921-31), then Brooklyn College
Gomberg, Moses, 1866- , University of Michigan
Loeb, Morris, 1867-1912, New York University
Lowy, Alexander, 1889-1941, University of Pittsburgh
Mendel, Lafayette Benedict, 1872-1932, Yale University
Myers, Henry Coffinberry, 1864- , Washington University (1896-99), also Pacific University in Oregon (1925-36)
Papish, Jacob, 1887- , Cornell University (1929-)
Rosanoff, Martin André, 1874- , Mellon Institute of the University of Pittsburgh (1914-19), also Duquesne University (1933-40)
Salant, William, 1870- , University of Georgia (1919-29)
Shereshefsky, Judah Leon, 1896- , Howard University (1930-)
Silver, Alexander, University of Pittsburgh (1912-)
Stieglitz, Julius Oscar, 1867- , University of Chicago (1905-)
Sure, Barnett, 1891- , University of Arkansas (1927-)

History

Gottschalk, Louis Reichenthal, 1899- , University of Chicago (1927-)
Kohn, Hans, 1891- , Smith College, Northampton, Mass. (1934-)
Padover, Saul K., 1905- , West Virginia Teachers' College (1930-31)
Schapiro, Jacob Salwyn, 1879- , Columbia University (1922-)
Tannenbaum, Frank, 1893- , Columbia University (1937-)

History of Art

Gottschall, Morton, 1894- , City College (1934-)

Languages and Literature

Adler, Felix, 1851-1933, Cornell University (1874-76), also Columbia University (1902-8)
Blondheim, David S., 1884-1934, Johns Hopkins University (1913-34)
Bloomfield, Maurice, 1858-1928, Johns Hopkins University (1881-1926)
Caplan, Harry, 1896- , Cornell University (1930-)
Cohn, Adolphe, 1851-1930, Harvard University (1885-91), also Columbia University (1891-1916)
Deutsch, Monroe E., 1879- , University of California (1930-)
Ember, Aaron, 1878-1926, Johns Hopkins University (1924-26)
Farbridge, Maurice Harry, 1893- , State University of Iowa (1927-29)
Fineman, Hayim, 1886- , Temple University (1910-29)
Gottheil, Richard James Horatio, 1862-1936, Columbia University (1887-1936)
Jastrow, Morris, 1861-1921, University of Pennsylvania
Kandel, Isaac Leon, 1881- , Teachers College of Columbia University (1923-)
Leon, Harry Joshua, 1896- , University of Texas (1934-)
Luria, Max Aaron, 1891- , Brooklyn College (1934-)
Peritz, Ismar John, 1863- , Syracuse University (1904-33)
Popper, William, 1874- , University of California (1922-)
Rypins, Stanley Israel, 1891- , University of Minnesota (1922-27), also Brooklyn College (1931-)
Sachs, Julius, 1849-1934, Teachers College of Columbia University (1902-17)
Schaffer, Aaron, 1894- , University of Texas (1928-)
Spingarn, Joel Elias, 1875-1939, Columbia University (1909-11)
Teixeira, Anisio Spinola, Teachers' School of the Institute of Education, Rio de Janeiro (1932-)
Warshaw, Jacob, 1878- , University of Missouri (1924-)
Waxman, Samuel Montefiore, 1885- , Boston University (1920-)
Weill, Felix, 1871- , College of the City of New York (retired in 1939)
Werner, Adolph, 1859-1919, College of the City of New York
Wiener, Leo, 1862-1939, Harvard University
Winkler, Max, 1868-1930, University of Michigan

Law

Adler, Herman Morris, 1876-1935, University of California
Diamond, David, 1898- , University of Buffalo
Freund, Ernst, 1864-1932, Columbia University and the University of Chicago Law School
Glueck, Sheldon, 1895- , Harvard Law School
Gray, Herman Arnold, 1894- , New York University (1922)
Isaacs, Nathan, 1886- , University of Pittsburgh (1920-23), Harvard University (1924-)
Michael, Jerome, 1890- , Columbia University (1927-)
Morris, Clarence, 1903- , University of Texas (-1943)
Nussbaum, Arthur, 1877- , Columbia University (1934-)
Oppenheimer, Benton S., 1878-1937, University of Cincinnati
Peyser, Julius I., 1875- , National University Law School (1917-42)
Redlich, Josef, 1869-1936, Harvard University (1929-31)
Schiller, Herbert Maurice, 1893- , University of Utah (1940-)
Treiman, Israel, 1900- , Washington University Law School (1936-)
Wormser, Isaac Maurice, 1887- , Fordham University

Mathematics

Cohen, Abraham, 1870- , Johns Hopkins University (1914-40)
Dantzig, Tobias, 1884- , University of Maryland (1926-)
Dresden, Arnold, 1882- , Swarthmore College (1927-)

Ettlinger, Hyman Joseph, 1889- , University of Texas (1925-)
Kasner, Edward, 1878- , Columbia University (1910-)
Neumann, John von, 1903- , Princeton University (1931-33), then Institute for Advanced Study, Princeton
Rosenbach, Joseph Bernhardt, 1897- , Carnegie Institute of Technology (1935-)
Szasa, Otto, 1884- , Brown University (1934) (formerly University of Frankfort, 1921-33)
Szego, Gabriel, 1895- , Stanford University (1938) (formerly University of Königsberg)
Wiener, Norbert, 1894- , Massachusetts Institute of Technology (1932-)

MEDICINE

Abrahamson, Isador, 1872-1933, New York University and Bellevue Hospital Medical Colleges (1915 on)
Abt, Isaac Arthur, 1867- , Northwestern University Medical School (1908-)
Arkin, Aaron, 1888- , West Virginia University School of Medicine (1914-22)
Einhorn, Max, 1862- , Post-Graduate Medical School and Hospital, New York (1899-1922)
Epstein, Ephraim M., 1829-1913, University of South Dakota
Eshner, Augustus Adolph, 1862- , Philadelphia Polyclinic and College for Graduates in Medicine (1895-1918)
Falk, Isidore Sydney, 1899- , University of Chicago (1929)
Falk, Kaufman George, 1880- , New York University Medical College (1933-36)
Fishberg, Maurice, 1872-1934, New York University
Flexner, Simon, 1863- , Johns Hopkins University (1891-99), University of Pennsylvania (1899-1903), Rockefeller Institute for Medical Research (1903-35)
Forchheimer, Frederick, 1853-1913, Medical College of Ohio (1897-1913)
Freiberg, Albert Henry, 1868-1940, University of Cincinnati (1902-38)
Freund, Hugo Abraham, 1881- , Wayne University College of Medicine, Detroit (1911-12)
Friedenwald, Aaron, 1836-1902, College of Physicians and Surgeons, Baltimore (1873-1902)
Friedenwald, Harry, 1864- , University of Baltimore (1902-29)
Friedenwald, Julius, 1866-1941, University of Maryland School of Medicine (1894-1936)
Gold, Henry Raphael, 1893- , Baylor University College of Medicine (1934-)
Goldstein, Max A., 1870-1941, St. Louis University Medical School (1900-12)
Herzog, Maximilian Joseph, 1859-1918, Loyola University (dean of the medical department, 1913-16)
Hirsch, Isaak Seth, 1880- , New York Post-Graduate Medical School (1914-17), also College of Medicine in New York University (1926-)
Keller, Henry, 1877- , New York School of Clinical Medicine (1915-36)
Levine, Max, 1889- , Iowa State College (1925-)
Loeb, Leo, 1869- , Washington University (1915-36)
Loeb, Robert, 1895- , Columbia University College of Physicians and Surgeons (1928-)
Malamud, William Zev, 1896- , College of Medicine of the State University of Iowa (1931-41), also Boston University School of Medicine (1941-)
Meyer, Willy, 1858-1932, New York Post-Graduate School and Hospital (retired in 1918)
Moschcowitz, Alexis Victor, 1865-1933, College of Physicians and Surgeons, Columbia University (1913-33)
Moses, Arthur, Colegio Pedro II, Brazil (from 1906 on), also University of Rio de Janeiro Medical School
Myerson, Abraham, 1881- , Tufts College Medical School (1922-42), also Harvard University Medical School (1942-)
Oberndorf, Clarence Paul, 1882- , Columbia University (1936)
Oppenheimer, Bernard Sutro, 1876- , Columbia University (1936-)
Pappenheimer, Alwin Max, 1878- , Columbia University (1923-)
Portis, Sidney Alexander, 1894- , Loyola University (1930-36)
Pribram, Ernst, 1879-1940, Rush Medical College (1928-40)
Riesman, David, 1867- , University of Pennsylvania (1912-33), also Philadelphia Polyclinic (1900-18)
Rigler, Leo George, 1896- , University of Minneapolis (1929)
Ringer, Adolph Irving, 1883- , Fordham University (1917-20)
Robinson, Victor, 1886- , Temple University School of Medicine (1929-)
Sachs, Ernest, 1879- , Washington University School of Medicine (1919-)
Schamberg, Jay Frank, 1870-1934, Philadelphia Polyclinic and College for Graduates in Medicine, also head of the department of dermatology, Graduate School of Medicine, University of Pennsylvania (1919-34)
Schamberg, Morris I., 1875- , Columbia University Dental School
Schapira, Samuel William, 1872-1936, Fordham University Medical School
Schour, Isaac, 1900- , University of Illinois, College of Dentistry (1935-)
Schwab, Sidney Isaac, 1871- , Washington University Medical School (1917-)
Shwartzman, Gregory, 1896- , New York Homeopathic Medical College (1923-27)
Solis-Cohen, Jacob da Silva, 1838-1927, Philadelphia Polyclinic
Spiegel, Ernest A., 1895- , Temple University School of Medicine (1931-)
Spivack, Julius Leo, 1889- , Cook County Graduate School of Medicine (1922-32), also head of the school (1932-35)
Spivak, Charles David, 1861-1927, Denver School of Medicine (1900-7)
Stetten, Dewitt, 1881- , New York University College of Medicine (1931-)
Taussig, Albert Ernst, 1871- , Washington University
Taussig, Frederick Joseph, 1872- , St. Louis University (1911-)
Tulipan, Louis, 1884- , New York University College of Medicine (1934-)
Unger, Lester Jarecky, 1888- , New York Post Graduate Medical School
Weinberger, Bernhard Wolf, 1885- , New York University College of Dentistry (1929-31)
Weiss, Emil, 1893- , Loyola University School of Medicine (1931-33)
Weiss, Samuel, 1885- , New York Polyclinic Medical School and Hospital (1927-)
Weiss, Soma, 1899-1942, Harvard University (1939-42)
Wiener, Meyer, 1876- , Washington University School of Medicine (1910-)
Winkelman, Nathaniel, 1891- , Temple University School of Medicine (1928-36), then Pennsylvania University School of Medicine (1936-)
Winternitz, Milton Charles, 1885- , dean of the Yale Medical School (1920-35)
Wiseman, Joseph R., 1881- , Syracuse University (1919-)
Wolfsohn, Julius Masr, 1883- , Leland Stanford University 1913-)
Yaskin, Joseph Charles, 1891- , University of Pennsylvania Graduate School of Medicine (1936-)
Zabotinsky, Alejandro, 1880-1941, University of Buenos Aires (1926-41)
Zenner, Philip, 1852- , University of Cincinnati (1900-10)
Zingher, Abraham, 1885-1927, Bellevue Medical College

PHILOSOPHY

Boas, George, 1891- , Johns Hopkins University (1933-)
Cohen, Morris Raphael, 1880- , College of the City of New York (about 1912-38)
Edman, Irwin, 1896- , Columbia University (1935-)
Flexner, Abraham, 1866- , first director, Institute for Advanced Study, Princeton (1930-39)
Husik, Isaac, 1876-1939, University of Pennsylvania (1922-39)
Wolfson, Harry A., 1887- , Harvard University (1925-)

PHYSICS

Goudsmit, Samuel Abraham, 1902- , University of Michigan (1932-)
Langsdorf, Alexander Suss, 1877- , Washington University (1904-20), also dean of the schools of engineering and architecture (1910-20, 1929-)

PHYSIOLOGY

Erlanger, Joseph, 1874- , Washington University (1910-)
Jastrow, Joseph, 1863- , University of Wisconsin (1888-1927)
Markowitz, Jacob, 1901- , Georgetown Medical School (1930-32)

POLITICAL SCIENCE

Boas, Franz, 1858-1942, Columbia University (1899-1937)
Epstein, Ralph Cecil, 1899- , University of Buffalo (1929-35), then dean of the School of Business Administration (1935-)
Feis, Herbert, 1893- , University of Cincinnati (head of the economics department, 1926-29)
Feldman, Herman, 1894- , Dartmouth College (1929-40), dean of the School of Business and Civic Administration, College of the City of New York (1940-)
Hollander, Jacob H., 1871-1940, Johns Hopkins University
Jászi, Oscar, 1875- , Oberlin College (1925-)
Lerner, Max, 1902- , Williams College (1938-)
Levene, Ricardo, 1885- , University of La Plata (1915-20), also University of Buenos Aires (1920-31), president, University of La Plata (1931-)
Link, Paul, 1903- , Industrial College of Buenos Aires (1925-)
Loeb, Isidor, 1868- , University of Missouri (1899-1925), also dean of the university faculty (1910-16), and dean of the faculty of business and public administration (1916-25); Washington University (dean of the faculty of business and public administration, 1925-40)
Peixotto, Jessica Blanche, 1864-1941, University of California (1918-35)
Perlman, Jacob, 1898- , University of North Dakota (1928-33)
Rowe, Leo Stanton, 1871- , University of Pennsylvania (1904-17)
Salz, Arthur, 1881- , Ohio State University (1934-)
Samuel, Joseph, 1881- , College of the City of New York (head of department, 1940)
Sapir, Edward, 1884-1939, University of Chicago (1925-31), Yale University (1931-39)
Strauss, Leo, 1899- , Graduate Faculty of Political and Social Science, New York city (1941)
Taussig, Frank William, 1859-1940, Harvard University (1901-35)
Viner, Jacob, 1892- , University of Chicago (-1943)
Wessel, Bessie Bloom, 1889- , Connecticut College (1938-)
Wolfson, Theresa, 1897- , Brooklyn College (1935-)

PSYCHOLOGY

Kantor, Jacob Robert, 1888- , University of Indiana (1923-)
Klein, David Ballin, University of Texas (-1943)
Münsterberg, Hugo, 1863-1916, Harvard University (1897-1916)

TECHNICAL SCIENCE

Weil, Joseph, 1897- , University of Florida (1930-37), dean (1937-)
Wolman, Abel, 1892- , School of Sanitary Engineering, Johns Hopkins University (1937-)

7. Jewish Trustees and Benefactors. In all, perhaps thirty Jews served on college corporations, and another twenty or so on college committees. Columbia University had Benjamin N. Cardozo; New York University, Percy Straus; City College of New York, Moses J. Stroock, who was chairman of its board; Harvard University, Judge Julian W. Mack and Jesse Isidor Straus; and, in addition, Harvard invited a dozen distinguished Jewish businessmen and civic leaders in various parts of the country to serve on its various committees, among these Felix M. Warburg, Colonel Arthur Lehman and Justice Irving Lehman. Judge Horace Stern was (1943) a trustee of the University of Pennsylvania.

In the 20th cent. prosperous Jews revealed themselves as generous benefactors of American institutions of higher learning. Jacob H. Schiff and Felix M. Warburg distributed large sums among many colleges. Julius Rosenwald was perhaps the most munificent Jewish contributor to American universities. The University of Chicago has Rosenwald Hall, the Epstein Clinic and the Epstein Art Building, and the Lasker Foundation for Medical Research. At Harvard the campus displays the Schiff Semitic Museum, and the Lehman, Straus, and Sachs buildings. Frederick Brown and the Straus family actively assisted New York University, which maintains also the Guggenheim School of Aeronautics. At Columbia University there are the Speyer School of Education and the Pulitzer School of Journalism. The College of the City of New York is endowed with the Lewisohn Stadium. Morris Falk endowed the Falk Clinic at the University of Pittsburgh. In addition to these specific funds, the Conrad Hubert estate liberated several millions for American universities; the Simon Guggenheim Fund for Traveling Fellowships encourages study in foreign universities; the Fels Foundation established research in psychology; and the Felix Fuld estate of $5,000,000 was utilized for founding at Princeton the Institute for Advanced Study under the direction of Dr. Abraham Flexner, formerly of the Rockefeller Institute. Thousands of scholarships, prizes, fellowships and endowment gifts totalling many millions of dollars were made by Jews to various universities.

8. Hebraic Studies. The Puritan colleges were saturated with Hebraic theological studies. To this day most important universities maintain departments in Hebrew or Semitics. Yale, Pennsylvania, Chicago, Columbia, Harvard, California, Cornell and others devoted elaborate departments to Semitic research, and participated in Holy Land excavations. Christian savants dominated in these fields, but a group of Jewish scholars also found their way to the Semitic divisions, including Richard J. H. Gottheil and Salo W. Baron at Columbia, Harry A. Wolfson at Harvard, Emil G. Hirsch and Louis Mann at the University of Chicago, William Popper at the University of California, Marcus Jastrow at the University of Pennsylvania, and William Rosenau at Johns Hopkins. Jewish endowments are the Semitic Museum endowed by the late Jacob H. Schiff, the Lucius Littauer chair in Jewish philosophy at Harvard, and the Nathan J. Miller chair in Jewish history and literature at Columbia. One of the early instructors in Hebrew at New York University was Abram S. Isaacs. In 1943 many Jewish students held fellowships in Semitics, and several attended also the American Schools of Oriental Research at Jerusalem. The director of this school for several years was Nelson Glueck, of the Hebrew Union College.

LEE J. LEVINGER.

UNIVERSITY, HEBREW, IN JERUSALEM, *see* HEBREW UNIVERSITY.

UNLEAVENED BREAD, *see* MATZOTH; PASSOVER; SEDER.

UNNA, PAUL GERSON, dermatologist, b. Hamburg, Germany, 1850; d. Hamburg, 1929. He was the founder of modern skin pathology. Unna established several dermatological clinics and was made professor

of dermatology at the newly founded University of Hamburg in 1929. In his work *Entwicklungsgeschichte und Anatomie der Haut* (1883) he gave a histological analysis of the horny layer, the cells of the roots of the hair and of the nails, as well as of the functions of the flexible tissues, with many original findings. He taught how to derive biochemical conclusions from the diversities of the staining process and thus to observe the life of the tissues. Unna also discovered the origin of soft chancre. In addition, he made studies on leprosy, tuberculosis and syphilis.

His published writings include: "Allgemeine Therapie der Haut" (*Handbuch der allgemeinen Therapie,* edit. Eulenburg, 1898); *Technik der leprosen Haut* (1910); *Biochemie der Haut* (1913); *Kriegsaphorismen eines Dermatologen* (1916). In 1882 he founded, together with Oskar Lassar and Hans Hebra, the *Monatshefte für praktische Dermatologie,* later published as *Dermatologische Wochenschrift.* He was author of *Histologischer Atlas zur Pathologie der Haut* (1897-1910) and co-author of *Internationaler Atlas seltener Hautkrankheiten.*

Lit.: Festschrift dedicated to Unna by his friends and pupils (1910); Unna's autobiography (*Selbstdarstellung,* 1929).

UNSHLIKHT, IOSIF STANISLAVOVICH, professional revolutionary, and former Communist Party and Soviet government official, b. Mlawa, Poland, 1879. Born into a Polish Jewish middle-class home, Unshlikht received both his middle and special technical education in Warsaw. He was trained as an electrotechnician. His activities in the revolutionary working class movement began in early youth in Poland. In 1900 he joined the Social Democratic Party of Poland and Latvia (S.D.P. of P. and L.), and from 1900 to 1913 he was an active party worker functioning as organizer, propagandist and agitator in various working class centers in Poland under the party name of Iurovsky. Continually hounded by the secret police and the Polish Black Hundreds, he had to work completely underground and keep moving from city to city as a member of the Warsaw, Lodz and other committees of the Social Democratic Party of Poland and Latvia. He was a delegate to its fifth and sixth party congresses, and to the fifth congress of the Russian Social Democratic Labor Party (1907).

In 1911 Unshlikht headed the opposition in his party fighting against working with the liquidators and for the support of Lenin. Right up to his arrest in 1913 he was active in his party. He had been arrested in 1902, 1903, 1906, 1907 and 1909. He was exiled many times, but managed each time to return to Poland illegally and continue with his work. In 1914, however, he was evacuated from Warsaw to Moscow. In 1916 he was arrested in Moscow and exiled to Tutura, in Irkutsk (Siberia).

Several weeks before the February Revolution Unshlikht escaped to the city of Irkutsk and joined up with the local Bolsheviks. In April, 1917, he moved to Petrograd, where he was elected to the Petrograd Soviet. He was a Bolshevik member of the Constituent Assembly. In July, 1917, the Provisional Government had him arrested and interned. He was released from prison in time to help in the preparations for the armed uprising—the October Revolution. In the days of the October Revolution Unshlikht was a member of the Petrograd Military Revolutionary Committee.

In 1918 and 1919 he was active in White Russia and Lithuania. He was on the Central Committee of the Communist Party of the Combined Republics of Lithuania and White Russia, and was military commissar there. In December, 1919, he was sent to the Western front as a member of the Revolutionary Military Soviet. In April, 1921, after peace with Poland was concluded, Unshlikht was appointed vice-chairman of the Cheka, and stayed at this post until the autumn of 1923. In 1923 he was appointed to the Revolutionary Military Soviet of the USSR, and put in charge of supplies for the Red Army. Together with Frunze, he organized the military reforms then being instituted. Frunze was appointed army and navy commissar on February 6, 1925, and soon afterward Unshlikht was named as his assistant. He held this post until June, 1930. During this period he did much to build up the country's civilian defense organizations, and in 1927 was elected vice-chairman of Osoaviakhin, the Soviet civilian defense organization.

In 1930 he was appointed to the presidium of the Supreme Council of National Economy of the USSR, and from 1930 to 1933 he was vice-chairman of the Soviet Planning Commission. From 1933 to 1935 he was chief of the Civilian Aviation Administration. In February, 1935, at the seventh congress of the Soviets, he was elected secretary of the Union Soviet of the USSR. He was also acting secretary of the Central Executive Committee of the USSR. At the thirteenth party congress (1924) Unshlikht was elected to the Central Revision Commission of the Communist Party, and at the fourteenth (1925), fifteenth (1927), sixteenth (1930) and seventeenth (1934) party congresses he was elected to alternate membership in the Central Committee of the Communist Party.

At the eighteenth party congress held in 1939 he was not reelected to this office. He had been relieved of all duties in 1936. In that year he was arrested for complicity in anti-Soviet activities and sentenced to confinement.

Lit.: *Bolshaia Sovetskaia Entziklopedia,* vol. 56 (1936); the stenographic reports of the seventeenth and eighteenth congresses of the Communist Party; *Malaia Sovetskaia Entziklopedia,* vol. 9 (1931); vol. 10 (1940).

UNTERBERG, ISRAEL, manufacturer and communal worker, b. Lithuania, 1863; d. New York city, 1934. He was one of the outstanding figures among the Orthodox Jews of New York, both in business and in philanthropic affairs. Being particularly interested in the promotion of religious training, he helped to found (1921) the Jewish Education Association. He was elected its first president, and held the post until his death. In this position he gave scholarships in religious education to thousands of boys and girls. In 1925 he gave to the Jewish Theological Seminary of America, of which he was a director, the building that houses its Teachers College. With his wife, Bella Unterberg (b. New York city, 1868; d. New York city, 1915), he made possible the establishment of a chair in Talmudic philology at The Hebrew University.

Unterberg's communal philanthropic activities in New York city and elsewhere did not stop at education. He was a charter member and trustee of the Federation for the Support of Jewish Philanthropic Societies, and for twenty-five years a director of Montefiore Hospital. He assisted his wife in the establishment of the 110th Street Young Women's Hebrew Association. As a member of the executive committee of the Jewish Welfare Board he was very active during the first World War. In 1929 he was elected a non-Zionist member of the Council of the new Jewish Agency.

Lit.: *Jewish Tribune,* Dec. 12, 1923, p. 3; *American Hebrew,* May 4, 1934, p. 521; *New York Times,* May 2, 1934.

UNTERMEYER, JEAN STARR, poetess, b. Zanesville, Ohio, 1886. She was educated in Zanesville, and later studied at the Kohut Preparatory School and at Columbia University in New York. In 1907 she married Louis Untermeyer, whom she divorced many years later.

Although Mrs. Untermeyer's first volume of verse, *Growing Pains,* was published in 1918, it was not until later that she chose literature as her sole field of activity; in 1924 she carried her earlier ambition to be a singer to fruition sufficiently to make her debut in Vienna and London. By that time her second book of poetry, *Dreams Out of Darkness,* had appeared (1922).

In her writing, the emotional lucidity achieved by a concentration of feeling burned to crystallization by the workings of a dominant intellect made her one of the strongest woman poets of her time. The womanliness of her verse was of a heroic quality, despite the fine, even the miniature, form of the verse itself. And though rarely translated into an open phrase, her Hebraic heritage was one of the elements that entered into the austere structure. Technically, Mrs. Untermeyer depended on an inner melody, which carried the emotion more temperamentally forward than outward rhythm. This volatility of tempo was perhaps the most feminine aspect of her poetry.

Winged Child (1936) was the third of Mrs. Untermeyer's volumes. *Love and Need* (1940) was a collection of her verse, containing some that had not previously been published. This retrospect volume gave even better evidence than the earlier ones of the beautiful quality of her writing from the youthful beginning of her career into her years of maturity, through experiences that had touched on all the depths of human suffering.

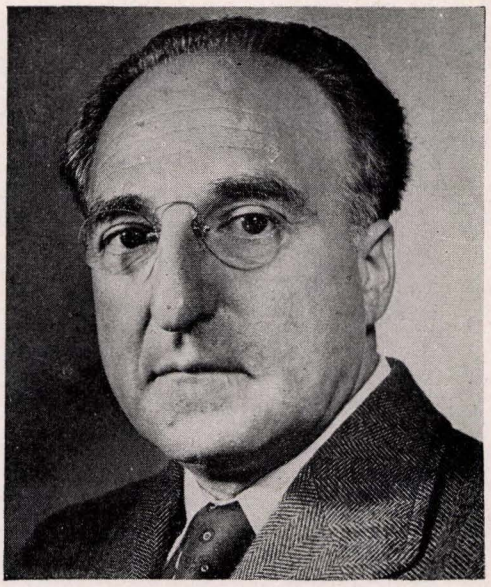
Mrs. Untermeyer also translated Oscar Bie's *Schubert, the Man,* the official biography of the Schubert Centenary (1928). She was a lecturer and teacher at the Writers Conferences at Olivet College in Michigan in 1936 to 1937, and received the Ford Madox Ford chair of creative literature in that college in 1939.

UNTERMEYER, LOUIS, author and editor, b. New York city, 1885. He had a partial high school education, and for the rest was self-taught. Until 1923 he combined a literary career with that of business, and was the vice-president and manager of a large jewelry firm. After 1923 he devoted himself entirely to literary work.

His earliest original publication was a series of parodies, *The Younger Quire* (1910). Subsequently numerous books of his own verse, prose, criticism, translations and of anthologies edited by him appeared. Among these were *Challenge* (1914); *Roast Leviathan* (1923); *Moses,* a novel (1928); *Poetry: Its Appreciation and Enjoyment* (1934); a translation of Heinrich Heine (1917) and of Ernst Toller's *Masse-Mensch* (1924); *Modern American Verse* (1919); *Modern American Poetry* (1921; 5th ed., 1942); *Modern British Poetry* (1920); *This Singing World,* an anthology of poems for children (1923); *American Poetry from the Beginning to Whitman* (1931); *The Book of Living Verse* (1932); *Heine: Paradox and Poet* (1938). His autobiography, *From Another World,* appeared in 1939.

A Treasury of the World's Great Poetry (1942) was widely hailed as one of the most comprehensive surveys of verse that had appeared in English.

It is not obscuring Untermeyer's other achievements to point out that his greatest usefulness as well as his lasting distinction is in the role of anthologist. To this work he brought the double assets of a discriminating taste and a wide personal acquaintance with contemporary poets. His reading of the literature of the past, with a view to screening poetry for his many collections, has been commendably comprehensive.



Louis Untermeyer

As poet in his own right he will be remembered for some excellent light verse, parodies and burlesques, done in the days when he delighted in facile technical acrobatics. It must be admitted in all fairness, however, that Untermeyer, if we discount his consciously grandiose moments, has succeeded in expressing effectively his indignation at social wrongs. *Caliban in the Coal Mines,* much reprinted and anthologized, is an excellent example of Untermeyer at his best in this field.

Untermeyer has lived, loved, suffered, exulted, even as others whose hurt sensitivities and rapt moods have resulted in adding even slightly to our sum total of creative literature. When he has fallen short of the best in himself it has been because of a tendency to overproduction brought on perhaps by habits acquired during his early journalistic years. His severest as well as his most charitable critics must agree, however, that occasionally he has managed to hold himself to the exacting standards of craftsmanship and content that he has acclaimed in others. ELIAS LIEBERMAN.

Lit.: *Twentieth Century Authors* (1942) 1435-36; Rosenbaum, Maurice, "Jewish American Poet," *Jewish Chronicle* (London), Dec., 1928, supplement, pp. vi-vii; Balch, Marston, *Modern Short Biographies and Autobiographies* (1940) 194-211.



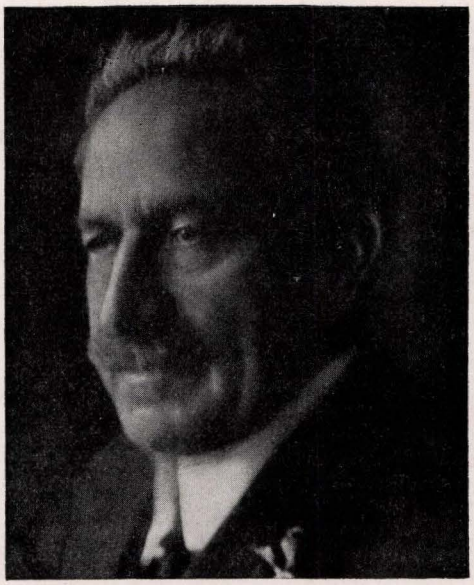
Jean Starr Untermeyer

UNTERMYER, SAMUEL, lawyer and communal worker, b. Lynchburg, Va., 1858; d. New York city, 1940. He received his law degree from the Columbia Law School in 1878, and entered practice the following year. He remained in active practice for sixty-one years, until his death.

Untermyer was a leading figure in the legal and civic life of his time. In his private practice he achieved early in life distinction and success. The scope of his professional activities was very broad. He did not confine himself to corporate practice, but appeared in cases and proceedings involving civil, criminal, corporate and international law. Untermyer represented William G. McAdoo, Secretary of the Treasury, and John Skelton Williams, Controller of the Currency, successfully defending them against charges of conspiracy brought by the Riggs Bank in Washington. He was counsel in very many important litigations, representing the Waters-Pierce Oil Company in its long controversy with the Standard Oil interests. In addition to his work as an advocate in court, he was constantly engaged as an adviser in very great financial transactions; he managed the Utah Copper Company consolidations with other companies, for which he received a fee of $775,000 from the grateful stockholders. Indeed, during his time there were few outstanding legal proceedings in which he was not professionally interested, and he met with success in every phase of private practice.

But far more important in his own mind were the public investigations and proceedings in which he engaged from human and patriotic motives—without compensation and often at great personal expense. He was counsel for the Congressional Committee known by the name of its chairman as the Pujo Committee, which investigated financial conditions for the purpose of presenting remedial legislation. As a result of this and other inquiries in which he was interested, the Federal Reserve Act, the Federal Trade Commission Act, and other like measures designed to curb financial excesses were either enacted or amended. He took a large part in drafting and presenting this legislation. For years he urged before Congress and before the New York state legislature the regulation of the New York Stock Exchange; and was active in preparing and urging appropriate legislation for that purpose. He was an ardent advocate before courts, legislatures and in the tribunal of public opinion of the state and federal regulation of public utilities. He vigorously espoused the cause of woman suffrage. Untermyer was an independent Democrat of great influence in the counsels of his party, but he never desired public office, and on one occasion declined to consider a suggested nomination as a Democratic candidate for United States senator from New York.

The forthrightness of his actions on behalf of Jewish rights became especially prominent in 1923, when Untermyer served as attorney for Herman Bernstein, who sued Henry Ford because of the articles published in Ford's *Dearborn Independent,* attacking the Jews and Bernstein. Ford apologized to Bernstein in 1927, and even then Untermyer made it clear that far from congratulating and complimenting Ford on his retractions, he considered it only to be expected that Ford would "try to right the evil that has been done." Later, after the advent of Hitlerism, Untermyer once more rejected all compromises with acquiescence and became president of the Non-Sectarian Anti-Nazi League to Champion Human Rights, which marshalled public opinion to a defense against Nazi propaganda



Samuel Untermyer

and directed a counter-boycott against German goods. Earlier, until 1926, Untermyer had been vice-president of the American Jewish Congress, and he was also for several years president of the Palestine Foundation Fund. He was a believer in the principles of Zionism in so far as applicable to those Jewish populations which were subject to oppression.

Untermyer's impact on the public life and institutions of the United States was highly beneficial. Soon after his death the New York *Herald Tribune,* a newspaper opposed to him in politics and in no way affiliated with him in any manner, made the following estimate of his career on its editorial page:

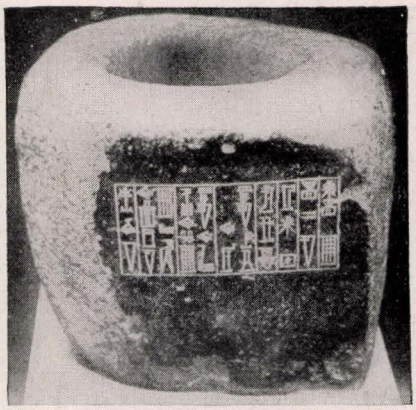
"In the law, in finance, in politics, in civic and social causes, Samuel Untermyer identified himself so prodigiously with the public affairs of New York that it is hard to imagine what the place would have been like without him. Certainly there would have been missing from its intricate pattern of growth one conspicuous thread of vitality weaving in and out of the entire fabric."

ALVIN UNTERMYER (b. New York city, 1882), lawyer, was a son of Samuel Untermyer. He studied at Princeton (A.B., 1904), Columbia Law School (1905), and at New York Law School (1906). He was admitted to the bar of the state of New York in 1906, and became a member of his father's law firm. During the first World War he served as a captain of field artillery in the United States Army.

IRWIN UNTERMYER (b. New York city, 1886), judge, was a son of Samuel Untermyer. He studied at Columbia University (B.S., 1907; LL.B., 1910), and then entered his father's law firm. He was elected to the Supreme Court of the State of New York for a term that began in 1929, and was still serving in that capacity in 1943. He was assigned to the Appellate Division of the First Department.

GEORGE GORDON BATTLE.

UR OF THE CHALDEES (Hebrew, *Ur Kasdim*), name of the Babylonian city in which Abraham lived before his father's migration to Haran in northwestern Mesopotamia. The problem of its location is complicated by the fact that all recensions of the Greek Bible have "land of the Chaldees" instead of "Ur of the



A stone door-socket found at Ur

Chaldees" in all four Biblical passages where the name occurs. Another difficulty is introduced by the fact that the Chaldeans did not migrate into Babylonia from the deserts of Arabia until the 9th cent. B.C.E., long after the time of Abraham, so "Chaldees" is in any case substituted for some more archaic name.

However this may be, there can be no doubt that the Ur of Hebrew tradition is the great city of Ur in southern Babylonia, which was situated in the heart of the region occupied by the Chaldeans, on what was then the lower course of the Euphrates, about 150 miles southeast of Babylon. The site (now called el-Muqayyar) was partly excavated by Sir Leonard Woolley (1922-34), with extraordinary results. Ur was founded far back in the fourth millennium, perhaps even before 4000 B.C.E., and remained important down to the middle of the second millennium, after which it rapidly declined in importance, though rebuilt several times during the last millennium of its history. The site was certainly occupied down to the late 5th cent. B.C.E., and probably continued as a small town into the Greek period.

According to the Babylonian king-lists there were three important dynasties which had their capitals at Ur; the best-known was the Third Dynasty of Ur, at the end of the third millennium B.C.E., from which tens of thousands of cuneiform business tablets are known. At least five centuries earlier are the rich remains of the Royal Tombs of Ur, which grace the British Museum and the University Museum in Philadelphia. WILLIAM F. ALBRIGHT.

Lit.: Ur Excavations, edit. C. L. Woolley (8 vols. from 1927 to 1943); Gadd, C. L., *History and Monuments of Ur* (1929).

URBACH, ERICH, physician, b. Prague, Bohemia, 1893. He received the M.D. degree from the University of Vienna (1919), and was instructor of dermatology there from 1928 to 1938, when he was ousted by the Nazis. In 1936 he was appointed physician-in-chief of the department of allergy of the Krankenhaus der Kaufmannschaft in Vienna. Urbach came to the United States in 1938, and was in that year made associate of the University of Pennsylvania, in the department of skin diseases; in 1942 he served as allergist to the Jewish Hospital, Philadelphia.

Urbach's published books include *Klinik und Therapie der allergischen Erkrankungen* (1935); *Das Heufieber und seine Behandlung* (1937); *Hautkrankheiten und Ernährung* (translated into English, Spanish and Russian); and *Lipoidstoffwechselerkrankungen der Haut.*

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 651.

URBINO, city in central Italy, with a population of 20,000, including about seventy Jews (1930). The earliest authentic information as to the presence of Jews in the city dates from the 15th cent. From this it may be inferred that they had an important part in the brilliant economic rise of Urbino at that period. They earned their living by trading in money and precious metals, by leather tanning and by manufacturing wool. There were also Jewish physicians in Urbino.

From the beginning of the 16th cent. the condition of the Jews changed for the worse; in 1508 their privileges were taken away, and the wearing of the Jew badge was made compulsory. Yet for the time being they continued in the money trade, a Jewish physician was appointed city doctor, and several Jews were admitted to the court of the dukes of Urbino. In spite of this, Duke Guidubaldo approved of the legal order in 1553 to confiscate and burn the Talmud, and in 1555 the wool industry and trading in woollen products was forbidden to Jews. In 1558 the duke banished 1,500 Marranos who had taken refuge in Urbino after their expulsion from the Papal States. In 1589 the Jews were not allowed to enter the streets during church processions or the tolling of the church bells. Many Jews therefore emigrated from Urbino.

In 1632, when the city came under papal authority, there were only sixty-four families (369 persons) in Urbino, almost all of whom were poor and exempt from paying taxes. The economic condition of the Jews did not begin to improve again until the 19th cent., when the community could afford to have its own synagogue. When, in 1860, Urbino was annexed to Piedmont, the Jews received full civic rights.

Lit.: Luzzatto, *I banchieri ebrei in Urbino nell'età ducale* (1902); Stern, *Urkundliche Beiträge,* vol. 1, pp. 87, 118; Kaufmann, in *Revue des études juives,* vol. 16, p. 61; vol. 20, p. 47; vol. 25, p. 206; idem, *Gesammelte Schriften,* vol. 2, p. 285 et seq.; Cassuto, Umberto, *Gli ebrei a Firenze,* 95 et seq., 187; Vitaletti, in *Giornale storico della letteratura italiana,* vol. 85 (1925) 94 et seq.

URDANG, GEORGE, pharmacist, b. Berlin, 1882. He came to the United States in 1938, and in 1943 was at the University of Wisconsin, in Madison, Wis. Urdang was known in Germany as the editor of the *Pharmazeutische Zeitung,* and gained an international reputation as the founder and director of the International Society for the History of Pharmacology. In 1938 he was made an honorary member of the American Pharmaceutical Society. His main interest was the history of pharmacy and its influence on art.

In 1924 he published *Der Apotheker in der deutschen Literatur.* In 1935, in collaboration with Adlung, he published in Germany *Grundriss der Geschichte der deutschen Pharmazie,* and in 1940, together with Eduard Kremser, he published at Philadelphia his *History of American Pharmacy,* a unique work in the United States. Urdang arranged and described the pharmaceutical collection of the firm of E. R. Squibb and Sons, and in 1943 was engaged on a similar task for the pharmaceutical library of the University of Wisconsin.

URI PHOEBUS BEN AARON HALEVI (known also as Uri Witzenhausen), printer, b. Amsterdam, Holland, 1613; d. Amsterdam, 1715. He was a son of Aaron Halevi, Hazan at the Neveh Shalom Synagogue of Amsterdam, and a grandson of Moses Halevi, founder and first Haham of the Spanish-Portuguese congregation of that city. Uri Phoebus first worked as a typesetter for Immanuel Benveniste, in whose establishment he printed the Pappenheim edition of the *Mishle Hachamim* (1656). In 1658 he



David sends the letter ordering the death of Uriah. From the painting by Govaert Flinck

opened in Amsterdam an establishment of his own. His trademark was a pot and two fishes.

Here he printed, among other works: a Sephardic Mahzor; *Shulhan Aruch, Hoshen Mishpat,* with the commentary *Sifthe Kohen* of Shabbethai Hakohen; a Yiddish translation of the Bible by Jekuthiel Blitz, a proofreader in Uri Phoebus' employ.

In 1693 Uri Phoebus, for unknown reasons, transferred his establishment to Zólkiew, a small town near Lemberg in Galicia, where he continued printing rituals, calendars and other works in Yiddish. Nothing definite is known about the authenticity of authorship of two works attributed to Uri Phoebus, one an "evening prayer" in Yiddish published in Amsterdam in 1677, and the other *Memoria para as siglos futuros* in the Portuguese language, which appeared in 1710.

Lit.: Steinschneider, Moritz, "Jüdische Typographie," Ersch and Gruber, *Allgemeine Entzyklopädie,* section 2, vol. 28, pp. 65-66; Hillesum, in *Centraal Blad voor Israelieten in Nederland* (1900) 599.

URIAH, 1. Hittite warrior of David, listed as one of the thirty or thirty-seven chief heroes of the latter's army (*II Sam.* 23:39). He was killed in battle during the siege of Rabbah in Ammon, through a treacherous withdrawal of the forces supporting him, by order of David, who used this means of covering up his intrigue with Uriah's wife, Bath-sheba, and marrying her. This act was severely denounced by Nathan, and Uriah has become proverbial for a wronged person.

2. priest in Jerusalem in the time of Ahaz and Isaiah (*Isa.* 8:2). He may be identical with the Urijah who was directed by Ahaz to build an altar of burnt-offering in the Temple at Jerusalem on the pattern of one which the king had seen in Damascus (*II Kings* 16:10-16).

3. prophet, son of Shemaiah, of Kiriath-jearim, who prophesied in the time of Jehoiakim. Like Jeremiah, he expected that doom would befall Jerusalem and the nation. When the king sought to slay him, Uriah fled to Egypt, but was brought back thence by officers of Jehoiakim and killed (*Jer.* 26:20-23).

Lit.: The Biblical dictionaries and commentaries.

URIEL ("fire of God"), one of the four archangels in Jewish angelology. He is not mentioned in the Bible, but is described in *Enoch* 20:2 as lord of the angels and of hell, and the relater to the patriarch Enoch of the sufferings of the damned; in *II Esdras* he propounds difficult questions to Ezra and gives him instruction. In other passages he is identified with the angel who wrestled with Jacob, as destined to execute justice on the wicked giants, and as one of those who buried Adam and Abel. His name frequently occurs in amulets and magical inscriptions; sometimes it is replaced by Panuel or Nuriel.

Lit.: See under ANGELS; Horodezky, S. A., in *Klausner Anniversary Book* (1937) 277-82.

URIEL DA COSTA, *see* ACOSTA, URIEL.

URIM AND THUMMIM, two objects that are mentioned in various passages of the Bible as part of the equipment of the Israelite chief priest. They are usually explained as being a sort of sacred lot or oracle, which gave the answer "yes" or "no" in response to a question that was addressed to the Deity (*Ex.* 28:30; *Deut.* 33:8). The method of using them is described in *I Sam.* 14:41, where the better text underlying the Septuagint is to be followed. There the will of God is sought by proposing a series of questions, each serving to eliminate one possibility, until the final question sets forth an alternative which points definitely to the solution of the problem and thus permits a definite and decisive answer.

See also DIVINATION.

Lit.: The Biblical commentaries on the passages above, and the histories of religion; *Jewish Encyclopedia,* vol. 12, pp. 384-86.

URUGUAY, the smallest of the South American republics, covering 72,000 square miles (about the size of the New England States, or about half the size of Montana), one of the most prosperous and progressive

of the Latin American nations. It had in 1940 a population numbering 2,135,000, of whom 50,000 were Jews. About 30,000 Jews were living in Montevideo, the capital, with a total population of 520,000; the others were spread over the country. Prior to 1910, there were only a few Jews living in Uruguay. At the end of the first World War, the Jewish population of Uruguay was 1,700, nearly three-fourths of whom were of the Sephardic strain, the rest consisting of Jews coming from Russia and Roumania, in addition to a few families of Alsatian origin. From 1919 on Jewish immigration into Uruguay increased considerably because the neighboring republic of Argentina established stricter passport regulations than Uruguay had.

After 1933, when the Nazis rose to power in Germany, and the Jews of Poland, Czechoslovakia, Roumania and other countries began to fear either German invasion or the establishment of fascist regimes, the government of Uruguay departed from its previous liberal practice and restricted immigration from Germany and the rest of Central Europe. About 5,000 Jewish refugees, however, succeeded in obtaining permission to settle in Uruguay. Others were prevented from debarkation or expelled. General Alfredo Baldomir, who was elected president of Uruguay in the spring of 1938, promised to admit a larger number of Jewish refugees from Europe, and was ready to collaborate with Uruguayan Jewish organizations and those of the United States, but failure of the conference held at Evian (1938) influenced adversely the attitude of the Uruguayan cabinet. Nevertheless, the president remained well-intentioned toward efforts made by Jewish organizations to change the mind of his cabinet concerning the additional settlement of Jews in his country. 2,200 Jews entered Uruguay during 1939 and 373 in 1940. At any rate, President Baldomir was prepared to protect the Uruguayan Jews against the rising tide of anti-Semitism.

Like other nations in Latin America, the people of Uruguay in general continued to be liberal-minded, and any suggestion of racial superiority was rejected by them. There were no political differences between Jews and non-Jews until the end of the 1920's. The earliest Jewish immigrants took no part at all in politics or in the government of the country, but when their children, born or raised on Uruguayan soil, began to identify themselves with local and national interests, the situation of the Jews became precarious through no fault of their own.

Despite the fact that Uruguay is the smallest of all the South American countries, Montevideo (its capital) is the strategic key to the Rio de la Plata basin, which gives control not only of the whole territory of Uruguay but also of Paraguay, Bolivia and Northern Argentina. Montevideo therefore became the center of Nazi activity for the entire South American continent, Nazi propaganda headquarters for Latin America, including Central America, being located in the Uruguayan capital. At the same time the South American propaganda and other important offices of the Comintern had their center in the same city.

Anti-communist feeling increased even more due to the economic activity of the Communist Party in Uruguay and to its political agitation. It gained control of a cooperative bank which extended to its nearly 5,000 members many attractive advantages but finally was forced to seek a moratorium (1940), causing financial distress among many of its depositors. Nazi propagandists succeeded, at least temporarily, in identifying Jews and communism and in arousing anti-Jewish sentiment among the general population as well as among the former depositors of the bank and all the others whose business interests were injured by its failure. The political importance of the Uruguayan communist party and participation of Jews in communist activity was greatly exaggerated by the Nazis and their cohorts; for the party polled no more than 5,000 votes at the election, only 6 per cent of which were estimated to be those of Jews.

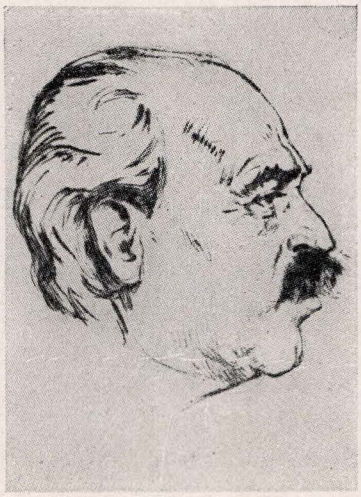
The Nazis were eager to exploit anti-communist feelings among the people of Uruguay for their own sinister ends and to attack the Jews. They organized German-born troops and combined anti-Semitic activity with the attempt to obtain political control of the whole country. A dangerous Nazi plot against Uruguayan independence was uncovered in 1940, but the government was forced, by pressure on the part of Germany, to drop the trial against the indicted Nazi leaders. Until Uruguay severed diplomatic relations with Germany in 1943, the Jews of Uruguay suffered much from anti-Semitic propaganda, whose very character was not recognized by a large part of the population. In 1937 the Jews of Uruguay organized the Asociacion de Defensa Contra el Anti-Semitismo, which instituted law-suits to stop the stream of anti-Jewish publications and obtained some successes, especially in winning the support of non-Jewish intellectual leaders. In the same year the intellectual groups of Montevideo organized a radio program called Hora Cultural Israelita to broadcast daily topics of Jewish interest with the active aid of the foremost non-Jewish Uruguayan authors and artists. A Yiddish radio program was also established. Montevideo had in 1943 a Sephardic, an Ashkenazic and a German Jewish community. Each of these had a synagogue and a rabbi.

There were five Jewish schools, where instruction was in Yiddish, the children attending also government schools, while Yiddish instruction was given either in early morning or in afternoon shifts. Montevideo also had (1943) a permanent Yiddish theatre, and there were several daily newspapers published in Yiddish, and a periodical, *Voz Hebrea* (Hebrew Voice), edited by Señor Mauricio Milies, president of the Asociacion de Defensa Contra el Anti-Semitismo. In 1941 a bill, introduced in Parliament, sought to prohibit the publication of newspapers in "foreign and exotic languages which are difficult to control." This measure, allegedly taken to curb Axis propaganda, affected particularly the Yiddish press, until (April 12, 1942) foreign-language publications professing democratic ideas were permitted to appear.

The East European Jewish community of Montevideo was very active in founding cooperatives, among them the Jewish Cooperative Bank, which distributes 70 per cent of its profits among Jewish communal and cultural causes and organizations. In 1938 the first Jewish agricultural colony, Tres Arboles, was founded. On the occasion of its first anniversary it was highly praised alike by the government and by the non-Jewish press of Uruguay. HUGO BIEBER.

Lit.: Cohen, J. X., *Jewish Life in South America* (1941); *American Jewish Year Book*, vols. 19 and 44.

URY, LESSER, painter, b. Birnbaum, Posen, Germany, 1861; d. Berlin, 1931. He began his artistic studies at the Academy of Düsseldorf when he was seventeen years old, and after a long quest for the right teacher he proceeded to Belgium, where he found an understanding master in Portaels, at that time (1879) president of the Academy in Brussels. One year later he went to Paris, and became a pupil of Jules Lefevbre. There he found his true self, painting street scenes in the city, and then, changing from the metropolis to the little village of Vollouvet, seeking the freer air of landscape. In 1886 he finally settled in Berlin, exhibit-



Lesser Ury

ing there for the first time in 1889. He won recognition from the aged Adolf Menzel, and in 1890 received the Michael Beer award, which gave him a trip to Italy.

While in Berlin he painted, again, the city street with all the variety of life, and then, again, retired to the country, Holstein this time, to paint the mellower beauty of nature. Finally, in the middle 1890's, he turned to Biblical subjects. In 1896 he finished his great mural, *Jerusalem,* formulating with the personal vision of a modern the greatness and tragedy of this symbol of Judaism. The triptych of the following year, *Man,* reveals his struggle to understand human life, and his urge to express its meaning. In 1899 he conceived the tragic figures of *Adam and Eve* and, in 1901, his monumental *Jeremiah.* Almost a decade later another very personal vision, *Moses Conjuring the Darkness,* took form.

After that Ury turned back to observing nature as it appeared to him in town and country. The poetry of his art was expressed in colorful and harmonious presentation instead of philosophical conception. He caught tone values, and rhythms of forms in ample variety, and his pictures grew richer and quieter at the same time. Occasional still lifes and portraits disclose the full range of his soul and his palette. An impressive portrait of *Bronislaw Huberman* belongs to 1916. Another artist-portrait, that of *Otto Brahm,* exists in two versions, one in the possession of Max Reinhardt, the other, at Gerhart Hauptmann's.

In 1926 Ury went to London, and two years later to Paris, where, at the peak of his artistic development, he reviewed and set down a new aspect of the birthplace of his art. His starting point having been Paris at the period of impressionism, the artist concentrated on the problems of light and color in striving to win new aspects of nature. From personal "blue" tones of his earlier development his style evolved into a light and bright chromatism. Toward the end of his career, psychological dimension, which had been quiescent for a long time, came again to the fore, expressing itself now in self portraits. In 1931 a comprehensive one-man show of his lifework was undertaken by the National Gallery in Berlin. Ury died, however, before the opening of the exhibition, intended to honor one of Germany's foremost painters, who in his youth, to quote Ludwig Gurlitt, "had to put up with much abuse because he did not care to idealize according to old prescriptions."

ELISABETH GUTMAN.

Lit.: Gurlitt, Ludwig, "Ury und Thoma," *Gegenwart* (1890); Buber, Martin, *Lesser Ury* (1902); Osborn, Max, "Lesser Ury," *Westermanns Monatshefte* (1913); Donath, Adolphe, *Lesser Ury* (1921); Servaes, Franz, "Lesser Ury in der Nationalgalerie," *Kunstwanderer* (1932).

USHA, city in Galilee, situated in the neighborhood of Tiberias and Sepphoris. It is mentioned in the Talmud as one of the places near which Judah ben Baba ordained five disciples in the time of the Hadrianic persecutions (about 135 C.E.) and as the seat of the Sanhedrin (*Sab.* 31a). It is particularly notable as the meeting place of a synod, consisting of seven rabbis, which met there about 140 to reorganize the Jewish communities and to pass laws about Jewish life after Antoninus Pius had put an end to the repressive measures of Hadrian. The following regulations are reported to have been made (*Keth.* 49b-50a):

1. Parents must support their minor children.
2. If a man has deeded his property to his sons, the latter must assume the support of him and his wife.
3. One who spends freely may not use more than a fifth of his means.
4. Parents should be patient with sons until they are twelve; after that they may put them on their own responsibility.
5. If a wife sells part of her property while her husband is living, he may claim it from the purchasers after her death.

The following are mentioned elsewhere in the Talmud:

6. The Hallah, in six instances where it may have become unclean, must be burned (*Sab.* 15b).
7. An enactment about the ethrog (*Tos. Shebi.* 4:21; *R.H.* 15a).

There is an account of the banquet given at the conclusion of the session, with the complimentary speeches made by the rabbis to the hospitable inhabitants of Usha, in *Midrash Song of Songs* 2. Usha was the seat of the school of Judah ben Ilai. It remained the meeting place of the Sanhedrin until the time of Judah Hanasi, who made his residence, first in Shefaram, then in Sepphoris.

Lit.: Krauss, S., in *Jewish Encyclopedia,* vol. 11, pp. 645-46.

USHA, *see* COLONIES, AGRICULTURAL.

USQUE, ABRAHAM, printer and publisher, b. Lisbon, Portugal. He lived in Italy in the 16th cent. He was the son of Solomon Usque. As a Portuguese Marrano, with the name of Duarte Pinel, he fled from Lisbon to Ferrara, Italy (after 1543). There he established a printing press and produced sufficient Jewish literature in Hebrew, Spanish and Portuguese to satisfy the great demands of the fugitive Marranos. Before his departure from his native town Usque had published a grammar, *Latinae grammaticae compendium,* and the *Tractatus de calendis* (Lisbon, 1543).

Usque's outstanding achievement is the famous Ferrara Bible, which bears the title *Biblia en lengua española traducida palabra por palabra de la verdad hebrayca por muy excelentes letrados.* He is said to have enlisted the aid of over one hundred experts in rendering a true and accurate Spanish translation of the Hebrew Biblical text.

The first edition of this work, printed in Gothic letters, was started after 1543, and was published on March 1, 1553. The cost of the enterprise was partly defrayed by the Spanish Marrano, Yom Tob ben Levi Athias. Two copies of this Bible were struck off to be submitted to the Inquisition. One copy was dedicated to Duke Ercole de Este II, the other to Donna Gracia Mendesia. Further editions of the Ferrara Bible were issued at Salonika (1568); by Samuel de Cesares

at Amsterdam (1611); and at the same city in 1630, 1646, 1661, 1695, as well as at various other places and periods.

Among numerous other books, Usque printed also a new ritual entitled *Messa de la anima* (Shelter for the Soul), and two large editions of the *Zohar*. Commenting on Usque's production, Gotthold Ephraim Lessing remarked that it was sufficient reason to learn Spanish in order to be able to read the Ferrara Bible.

Lit.: Graetz, H., *History of the Jews,* vol. 4 (1927) 475, 576, 581; Kayserling, M., *Geschichte der Juden in Portugal* (1867) 268; Karpeles, Gustav, *Geschichte der jüdischen Literatur,* vol. 2, pp. 221-22; Rossi, *Wörterbuch der jüdischen Schriftsteller.*

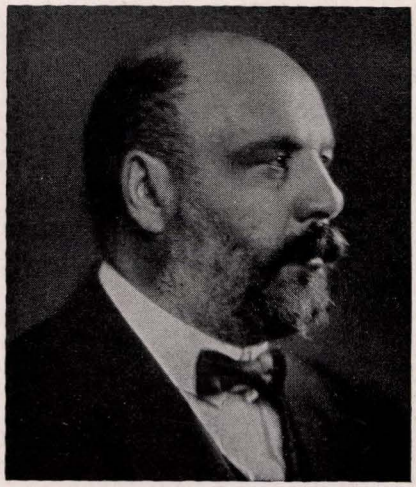
USQUE, SAMUEL, poet and historian of the 16th cent. He was related to Solomon Usque (Duarte Gomez) and to Abraham Usque. He lived first in Ferrara, Italy, and then in Safed, Palestine, where he died. He won a place among the Jewish historians through his valuable work *Consolaçam as Tribulaçoens de Israel* (Consolation for the Sorrows of Israel), a poem in prose, divided into three dialogues held by the shepherds Icabo, Numeo and Zicareo, which he wrote in Ferrara in 1552. In the first two dialogues, Icabo, or Jacob, representing the Jewish people, and Numeo, or Nahum, depict the history, the ordeals and tribulations of the Jewish people from the time of Jacob to the destruction of the Second Temple by Titus, and in the third, Zicareo, or Zechariah, relates the experiences of the Jews in Europe from the time of the Visigothic king Sisebut to the days of the poet. This dialogue, intended to keep the Marranos in the Jewish faith and prevent them from yielding to apostasy, proclaims the hope for a brighter future.

This first Portuguese Jewish poem, which Usque dedicated to his patroness Gracia Mendesia, through whose munificence it was published and circulated, is considered of permanent value, for in its composition the poet, who had mastered several languages, drew his material from a great number of historical sources. Because it attacks the Inquisition, the poem was placed by the Catholic church on the list of prohibited writings. The Christian scholar Mendes dos Remedios had the verses reprinted in 1907. Usque approved of the Messianic movement in Safed, and is said to have agitated in behalf of David Reubeni.

Lit.: Graetz, H., *History of the Jews,* vol. 4 (1927) 558-61; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 6 (1927) 20, 152-53.

USQUE, SOLOMON (often known by his Spanish name of Duarte Gomez), Marrano poet and merchant, b. Portugal; he lived in several Italian cities in the 16th cent. Together with his son, Samuel Usque, he fled from the Inquisition in Portugal, and settled successively in Ferrara, Venice and Ancona. As business representative of Don Joseph Nasi, Duke of Naxos, he was authorized by the Turkish court to travel to France and demand payment of a debt owed to the house of Mendes-Nasi by King Charles IX.

Usque translated Petrarch's sonnets, cantos, sextains and madrigals into Spanish, and dedicated these works to Alexander Farnese, prince of Parma and Piacenza (Venice, 1567). He reproduced not only the meter and rhyme, but also the style of the works of the great Italian poet, and thus won general acclaim. He wrote a canto on the six days of creation, which he dedicated to Cardinal Carlo Borromeo; it was published at Genoa in 1573. Usque was the first Jewish dramatist since the 2nd cent. B.C.E. Ezekiel the Alexandrian, and was the author of *Esther,* the first Jewish drama in the Spanish language (Venice, 1619).



Menahem Mendel Ussishkin

Lit.: Kayserling, M., *Sephardim* (1859) 96, 141 et seq.; Rossi, *Wörterbuch der jüdischen Schriftsteller;* Karpeles, Gustav, *Geschichte der jüdischen Literatur,* vol. 2 (1921) 230.

USSISHKIN, MENAHEM MENDEL, Zionist leader, b. Dubrovna, Russia, 1863; d. Jerusalem, 1941. He was descended from a Hasidic family and received a traditional Jewish training, supplemented by a secular education in the schools of Moscow, where he graduated from the Technical Institute as an engineer. Deeply impressed by the anti-Jewish decrees issued by Czar Alexander III, Ussishkin in 1882, at the age of nineteen, established a branch of the Chovevei Zion in Moscow. He joined the Bilu, the first group of Russian Jewish students who decided to abandon their careers for a pioneer life in Palestine, but in spite of his ardent wishes and efforts, he missed being admitted to the first limited detachment of pioneers which left Russia for the Holy Land. Five years later, in 1887, Ussishkin was elected a delegate to the Second Congress of the Chovevei Zion, held at Druznik, Lithuania, and in 1889 he joined the Bene Mosheh, a secret society for a national end founded and directed by Ahad Haam (Asher Ginzberg) for the purpose of rallying the scattered attempts made by Jews to colonize Palestine. In 1892 Ussishkin paid his first visit to Palestine.

The Bene Mosheh disbanded in 1896. In the same year Ussishkin met Theodor Herzl in Vienna, and was one of his earliest supporters when the First Zionist Congress was held at Basel in 1897. The Congress elected Ussishkin a member of its presidium, and subsequently he took a leading part in the organization of the Jewish Colonial Trust while, on the other hand, he had to devote much of his energy to fighting with the czarist authorities for the toleration of propaganda for Zionism among the Jews of Russia, and actively participated in the struggle for the political interests of the Russian Jews against the czarist government.

When, in 1903, Joseph Chamberlain, British colonial secretary, suggested to Herzl the project of a large autonomous Jewish settlement around Nairobi, Kenya, and the outline of a charter covering the project was submitted by the British government to the Sixth Zionist Congress, Ussishkin became the leader of the opposition to this project, which was misnamed the "Uganda project" and was definitely rejected by the Zionist Congress in 1905. Ussishkin was also opposed to Herzl while advocating, contrary to Herzl's views, the immediate colonization of Palestine, and as a

member of both the Zionist Greater Actions Committee and the Odessa Committee, whose president he became in 1906, he organized active support for Jewish colonists in Palestine. He also led the opposition to David Wolffsohn, Herzl's successor. Jointly with Chaim Weizmann, he propagated "synthetic Zionism," which meant colonization in Palestine as a preparation for political ends. Ussishkin and Weizmann were closely associated also in promoting the cultural program which culminated at the Eleventh Zionist Congress in the decision to establish the Hebrew University. Ussishkin was a determined adversary of the Yiddishists, and insisted on the speaking of Hebrew. When, together with Weizmann and Nahum Sokolow, Ussishkin appeared as spokesman of the Jewish people at the Paris Peace Conference, he addressed the conference in Hebrew. His was the first Hebrew address before a diplomatic assembly.

After organizing and heading (1917) the preliminary parliament of the Jews of the Ukraine, Ussishkin settled in Palestine in 1920. In the same year he became chairman of the Zionist Commission, and in 1922 president of the Jewish National Fund. During his leadership more than 400,000 dunams of land (a dunam is about one-fourth of an acre) were purchased, and Emek Zebulun, Emek Jezreel, Emek Hepher and Upper Galilee were redeemed. To attain this purpose Ussishkin made many tours of European countries, the United States and Canada. From 1920 to 1923 Ussishkin was a member of the Zionist Executive, but entered into a serious conflict with Weizmann and the British administrators, and at the Thirteenth Zionist Congress, held in 1923, he resigned in order to concentrate his efforts on increasing the Jewish National Fund and promoting cultural institutions. Many donations were made in 1938 in honor of Ussishkin's seventy-fifth birthday, and in 1939 they were used for the establishment in Northern Palestine of Kfar Menachem Ussishkin.

Ussishkin's last public words were uttered in a radio message to the Jews of Russia, exhorting Palestinian and Russian Jewry to keep their ties unbroken. All Jewish activity in Palestine was suspended during the time of Ussishkin's funeral. He was buried in "Nicanor's Cave," uncovered in 1930 during the excavations by Professor Eliezer Lipa Sukenik. Ussishkin's archives were given to the National and University Library, Mount Scopus, Jerusalem. HUGO BIEBER.

Lit.: *New Palestine,* Sept. 9, 1938; Oct. 17, 1941, pp. 4, 9-11; Feb. 20, 1942, pp. 11-12; Klausner, Joseph, *Menahem Ussishkin, His Life and Work* (1942); *Jewish Frontier,* Oct., 1941, pp. 15-17; *Hadassah Newsletter,* Feb., 1942, pp. 11-13; *Jewish Chronicle* (London), Oct. 10, 1941, pp. 5, 12; Oct. 17, 1941, pp. 6, 9.

U. S. S. R., *see* SOVIET RUSSIA.

USURY. The term usury originally meant any interest charged for the "use" of money transferred as a loan from one person to another; later, its use was restricted to the meaning of excess of interest beyond what was considered a fair degree. Although the charging of interest was a well-established practice in the commercial civilization of Mesopotamia, it was considered wrong in the agricultural civilization of Palestine; hence the Bible forbids the taking of any interest ("usury," *neshech*) in the case of loans. The sole exception was that of the "stranger" (*nochri*), who might be charged interest, presumably because there was some risk involved in the loan (*Ex.* 22:24; *Lev.* 25:36-37; *Deut.* 23:20-21).

Talmudic law accepts this Biblical law as its basis, and even fortifies it in every way possible, even forbidding minor favors and acts for the benefit of the lender, lest they constitute a sort of usury. The regulations on the subject are dealt with in detail in *B.M.* 5. The church took the same view as the Bible.

During the Middle Ages, however, the development of trade and commerce made some form of credit necessary, and the law against all taking of interest became a stumbling-block. The only way around it was to take advantage of the exception provided for in the Bible law and to rule that both Jews and Christians could loan money on interest to those of other faiths. Since the majority of those seeking credit were Christians, the Jews were forced, almost entirely against their will, into the business of lending money. Since risks were great and interest rates were high, the charge of usury in the modern sense was often leveled against them. Actually they were less exacting in their charges than their Christian contemporaries, but the charge furnished a convenient excuse for plundering or expelling the Jews. Eventually the regulation of loans and interest passed from the church to the government, and money lending became finance.

See also: FINANCE; LOANS; MONEY LENDING.

UTAH, a Rocky Mountain state of the United States, having a total population of 550,310 (census of 1940) and a Jewish population of about 1,900 (1943). In 1943 it was estimated that 1,600 of the Jewish population lived in Salt Lake City, 100 in Ogden, 30 in Provo, and between 125 and 175 in the smaller cities and towns of Utah.

Several of the early Mormon settlers were of Jewish descent, including Alexander Neibur and Orson Hyde. The latter went on a mission to the Holy Land in 1940, and published an article urging Jews to return to Zion.

Among the early Jewish settlers were Julius Gerson Brooks and his wife, who came from Galena, Ill., in 1854. Others were Eli and Nelson Ransohoff, Ichel and Abraham Watters, Samuel and Emanuel Kahn, Isidor Morris, Frederick and Samuel Auerbach and Louis Cohn. Most of these came to Utah between 1852 and 1866.

The first Jewish congregation in Utah, B'nai Israel, was founded in Sa' Lake City in 1874. The Jewish Relief Society was organized in 1873 and reconstituted in 1888. In 1892 a B'nai B'rith lodge was established. Congregation Montefiore (Orthodox) was founded at Salt Lake City in 1899, and Shaarey Tzedek in 1916.

Congregation B'rith Sholem was organized in the city of Ogden in 1890. Its original name was Ohab Sholem, but in 1921, a year before its incorporation, the name was changed. It was Orthodox, having as its first rabbi Ben Alcoff, who served from 1917 to 1918. The congregation, in 1943, had no permanent rabbi.

Rudolph Kuchler of Ogden was a member of the state assembly (1906-8). Simon Bamberger of Salt Lake City was governor of Utah (1914-21). The names of other Jews who were prominent in Utah are to be found in the article SALT LAKE CITY.

Louis C. Zucker was a member of the faculty of the University of Utah.

See also SALT LAKE CITY. LEON L. WATTERS.

UTICA, a city of New York state on the Mohawk River, with a population of 100,518 (census of 1940), including about 3,200 Jewish inhabitants in 1943. Utica was chartered as a city in 1832, and it was about that period that Jews first settled there. These pioneer Jews were from East Prussia and Poland. They first organ-

ized themselves into a temporary congregation in 1848 and called themselves the House of Jacob. In 1857 there was a Hebrew Society of Utica, which purchased the first burial ground that year. In 1876 we find mentioned in the Oneida county clerk's office the Hebrew Society Shaara Torah of Utica, which bought an additional plot of ground adjoining the cemetery. In 1943 Utica Jewry supported four Orthodox congregations. The House of Jacob is recorded as established again in 1877, and it would appear that a Methodist church was bought and remodeled into a synagogue. The House of Israel was founded in 1888. In 1904 a group of Jewish settlers from Poland founded the House of David. The synagogue Shaarai Tefillah was established in a new section of Utica in 1924. The four Orthodox congregations of the city were, in 1943, headed by one rabbi, I. David Essrig.

A modern congregation called Beth El was established in 1904 and, without permanent quarters, it met for a number of years on the high holy days, and at various times conducted a Sunday school. The leaders and members of this group formed the nucleus for the Conservative Temple Beth El, the large Utica congregation which was established and incorporated in 1919. First to occupy the pulpit of Temple Beth El was Rabbi Reuben Kaufman (1919-23). He was succeeded by Rabbi Isidor Hoffman (1924-28) and Rabbi S. Joshua Kohn, who, elected in 1930, was still the incumbent in 1943.. The Temple developed a Hebrew and Sunday school as well as a Hebrew high school.

Among the earlier Utica organizations were Ladies of Temple Beth El (1904), a Hebrew Free School (1904), and the Y.M. and Y.W.H.A. (1907). Later, in 1915, the Hebrew Free School remodeled two houses and erected a large building called the Hebrew Free School. The Utica section of the National Council of Jewish Women was organized in 1919 by Mrs. Myron S. Liberman. When the Community Chest was formed in Utica the Council of Jewish Women organized the Federation for Jewish Social Service, which became the Jewish agency in the Utica Community Chest. This Federation established the Bertha Krohngold Vacation Camp for children.

In 1933 the Jewish Community Council was officially organized under the leadership of Rabbi S. Joshua Kohn after a good deal of preliminary work the preceding year. The Council, composed of representatives of all Jewish organizations, became the spokesman for Utica Jewry, and took under its direction the United Jewish Appeal. In addition to those already mentioned, Utica Jewry maintained in 1943 the following organizations: chapters of Senior and Junior Hadassah, a Zionist district, Sisterhood and Men's Club of Temple Beth El, Y.W.H.A., Bikkur Cholim, Mothers Club, Jonathan Rebeccah Lodge I.O.O.F., Shoshana Chapter, Moriah Lodge, F. & A.M., Jonathan Lodge I.O.O.F., Jewish Workmen's Circle, Knights of Pythias, and junior organizations.

The Jews of Utica were, in 1943, mainly engaged in trading and commerce, with a goodly number in the professions as physicians, dentists and lawyers.

Members of the Jewish community who held public office included: H. Myron Lewis, first president of the Jewish Community Council, associate city judge (1923-36) and city judge (1937-41); Julius Tumposky, former justice of the peace and deputy attorney general of the state of New York; Jacob Tumposky, at one time corporation counsel of Utica; Michael Yust and Daniel B. Myers, former assistant corporation counsels. At Hamilton College, Michael Heilprin was associate professor of economics (1940-). Prominent in communal work were Myron S. Liberman, Barney Abelson, Julius Rothstein, Julius Tumposky, Jacob Tumposky, Dr. Herman E. Kowalsky, Benjamin C. Grossman, Barney Abelove, Rose Fink Krohn, Mrs. S. Joshua Kohn and Charles T. Sitrin (d. 1942), who was president of the Jewish Community Council and chairman of several United Jewish Appeal drives, as well as leader in a special drive for the Youth Aliyah. Also, he organized the Utica chapter of the Zionist Organization of America. S. JOSHUA KOHN.

UTKIN, IOSIF PAVLOVICH, Soviet Jewish poet, b. Russia, 1903. At the age of fifteen Utkin joined the famous Siberian guerilla detachment under the Georgian, "Grandpa" Kalandirashvili, to fight the White guards and the Interventionists, to defend the gains of the October Revolution in the civil war. He participated in twenty battles. At the age of eighteen he began to write, and in 1923 to publish.

His first poems were on the Civil War, and he gained renown with his poem "Povest o ryzhem Motele" (The Story of Red-Headed Motele; 1925), an original and humorous description of the habits of life of a Jewish small town. It describes in romantic style the liberation of the Jewish artisans from the various oppressions under which they suffered.

This poem was popular among the youth. It was followed by *Publitsisticheskaia lirika* (Journalist Lyrics; 1931); *Stikhi o voine* (Poems of the War; 1933); *Izbrannye stikhi* (Selected Poems; 1933); and *Sweet Childhood* (1933), all choosing revolutionary themes out of the past and the civil war. In 1943 Utkin was working on a new book of verse about the second World War (in which Russia became involved through German Nazi attack on June 22, 1941), taking as his heroes the fearless Red armymen. It is entitled *I Saw*. He was at that time preparing also to write his impressions of the front for the American press.

Many of Utkin's poems became songs, and were widely known throughout the USSR. Twenty-five editions of his works had been published up to 1943.

For a period Utkin was reproached for the too intimate and melancholy tone of his verse which Soviet critics found at variance with the new spirit of Russia. Later he proved that his intimate songs came from a courageous heart. From the beginning of the War he was at the front as a Red Army commander. He was awarded the Order of the Red Star for bravery.

In July, 1942, he was wounded in his fifth battle, and had to return to the rear for a rest; four of his fingers had been shot away. But he was still calm and confident, and said: "In a few days I'm going back to the front. I'll have a few more words with them (the Nazis)." And he kept his word.

Lit.: *Malaia Sovetskaia Entziklopedia,* vol. 9 (1931); *Bolshaia Sovetskaia Entziklopedia,* vol. 56 (1936); Information bulletin of the Embassy of the USSR, July 11, 1942.

UZ, *see* ASHTEROTH-KARNAIM.

UZBEKISTAN, *see* BOKHARA; TURKESTAN.

UZIEL, BEN-ZION MEIR HAI, chief rabbi of Tel-Aviv, Palestine, and Jewish communal leader, b. Jerusalem, 1881. Ben-Zion Uziel attended the Tifereth Yerushalayim Yeshiva, studied under Mordecai Ezrachi, and was ordained in 1899. From 1909 to 1912 he taught in the Ezrah rabbinical academy, then served as chief rabbi of the Jewish community of Jaffa and Tel-Aviv from 1912 to 1920. During the three following years (1920-23) he was chief rabbi in Salonika, Greece. In 1923 he was elected chief rabbi of Tel-Aviv, and still occupied this position in 1943.

Uziel was a founder of the orphans' home in Jerusalem, and at Tel-Aviv founded the Yeshivas Ohel Moed and Pirhe Kehunnah. In 1926, together with Meier Dizengoff and Victor Hayim Arlosoroff, he was Palestinian delegate to the League of Nations, in Geneva, Switzerland. An active worker in the Mizrachi Organization, he played a prominent part in the social, religious and communal development of the Jewish settlement, serving also as president of the court of the World Mizrachi Federation. Uziel wrote *Mishpete Uziel* (responsa) and *Hashofet Vehamishpat* (in manuscript).



Ben-zion Uziel, portrait by Elias Grossman

UZIEL, ISAAC BEN ABRAHAM, physician, rabbi and author, b. Fez, Morocco; d. Amsterdam, Holland, 1622. He was a member of a Jewish refugee family which fled to Amsterdam in 1607. He served as rabbi and was famous as a preacher, for, when holding his forceful sermons, he was not afraid to appeal to the conscience of the Marranos who, offended by his severity, caused a split in the young community and the founding of a new congregation named Neveh Shalom. Succeeding Judah Vega as rabbi in 1610, he founded a Talmudic school and was mainly interested in the advancement of Hebrew instruction and in the neglected education of youth. Uziel was also a poet, grammarian and mathematician. His Hebrew grammar, *Maaneh Lashon,* was issued by his disciple Isaac Nehemiah (Amsterdam, 1627; 2nd ed., 1710). Manasseh ben Israel was one of his protégés. Many of Uziel's Spanish and Hebrew poems still remain in manuscript form.

Lit.: Koenen, *Geschiedenis der Joden in Nederland,* 144, 428; Kayserling, M., *Geschichte der Juden in Portugal* (1867) 285-94; De Barrios, *Vida de Uziel;* Graetz, H., *History of the Jews,* vol. 4 (1927) 672-89; vol. 5 (1927) 58.

UZZIAH, king of Judah from about 767 to 737 B.C.E. He is also called Azariah; it is probable that this was his real name, while Uzziah was his throne name. According to *II Kings* 15, he was only sixteen years old when he ascended the throne after the assassination of his father Amaziah. He was able to recover Elath from the Edomites, but otherwise almost nothing is said about him except that he became a leper and was compelled to resign the reins of government to his son Jotham. *II Chron.* 26 gives a much more elaborate account, according to which Uzziah successfully fought against the Philistines, the Arabians and the Ammonites, fortified Jerusalem, and maintained a powerful army. His leprosy is ascribed to the fact that he usurped the functions of the priests and attempted to offer incense upon the altar. His reign was marked by a great earthquake, the same as that mentioned in *Amos* 1:1, so memorable as to be still recalled 250 years later (*Zech.* 14:5).

Rabbinical sources declare that Uzziah slew the prophet Amos, and that the earthquake took place at the time when he entered the Temple and became leprous. Assyrian inscriptions referring to an Azariyahu of Jaudi, king of a powerful confederacy of states in Syria, were once referred to Uzziah; but it is generally agreed that the resemblance of the names is purely coincidental and that the Jaudi in question is not the same as Judah in Palestine.

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

V

VAAD ARBA ARATZOTH, *see* COUNCIL OF THE FOUR LANDS.

VAAD HALASHON HAIBRITH (Academy of the Hebrew Language), organized in 1890 in Jerusalem for the purpose of coining new terms necessary to the general studies which the Jewish schools were beginning to offer, and to meet the demand for an expanded Hebrew vocabulary among the general Jewish population in Palestine. The Vaad aimed also at a more grammatically correct Hebrew.

In 1904 the Federation of Hebrew Teachers of Palestine, at its annual convention held in Gedera, recognized the importance of the Vaad's work and appointed new members to the Academy to represent the country's Hebrew teachers. Following the British conquest of Palestine, the Vaad Halashon Haibrith became a centralized, national institution because its members were now chosen by the Jewish Agency, the Vaad Leumi, and other national groups in Palestine.

The first president of the Vaad Halashon was Eliezer Ben Jehudah, "father of modern Hebrew." After his death (1922) two presidents were chosen: Hayim N. Bialik, the poet, and David Yellin. In 1943 the presidium was composed of Harry Torczyner, professor of philology, and Joseph Klausner, professor of modern Hebrew literature (at the Hebrew University).

The Vaad had, up to 1943, published six volumes of the *Bulletins of the Vaad Halashon,* in which are found various terminologies for everyday needs, for example apparel, foods, furniture, fruits and vegetables, mathematics, physics, and the like.

From 1928 on the Vaad published a quarterly, *Leshonenu,* first edited by A. Tzifroni and from 1934 on by Harry Torczyner, in which appeared scholarly articles on philological problems as well as practical suggestions on how to expand the scope of spoken Hebrew. Particularly useful are the numerous lists of specialized vocabularies so necessary to a growing country.

The Vaad published also special dictionaries in Hebrew with English, French and German translations in these fields: mathematics, gymnastics, music, art, chemistry, radio, electricity, telephony and telegraphy, wood-working, the army, navy and aviation, theatre, carpentry, shoe-repairing and manufacture, the kitchen, building trades, and the like. The Vaad coined some

ten thousand new words, most of which are used in daily conversation as well as in writing. These words are formed either by fixing the meaning of obscure words or by building new forms from roots of words found in the Bible, Talmud, Midrash and medieval Hebrew works, and also by acting upon the suggestions of special commissions in their respective fields.

In 1943 the Vaad was made up of about thirty members chosen for life. Among them were the established authors, scholars and specialists in Hebrew letters, as well as in secular affairs. In Jerusalem the Vaad maintained a main office, with branches in Tel-Aviv and Haifa.

DANIEL PERSKY.

VAAD LEUMI, the National Council of the Jews of Palestine. Its members are selected by the Asefath Nibharim, an assembly of delegates elected by all Palestinian Jews belonging to the Jewish community Keneseth Israel. Every Palestinian Jew automatically belongs to the Keneseth Israel unless he formally expresses his adherence to the Agudath Israel recognized by the government as a minority community. About 97 per cent of Palestine's Jewry (including family members) belong to the Keneseth Israel.

The first elections to the Asefath Nibharim took place in the spring of 1920. David Yellin, Itzhak Ben Zevi and Jacob Thon were its executive officers. The modus of the elections is general, equal, direct and proportional. Every man or woman over twenty years of age registered by the Keneseth Israel is entitled to a vote. The last election before 1943 took place in 1936.

After long negotiations, the government of Palestine recognized the Vaad Leumi as the official representation of Palestine Jewry in its local affairs. It was given a limited right of taxation for schools, social welfare, health work, and religious purposes. These taxes are raised by the municipalities and by the local communities, and part of them is transmitted to the Vaad Leumi. In recognizing the Vaad Leumi the government reserved for itself the right to recognize and deal with other Jewish communities, provided that their members were unwilling to belong to the Vaad Leumi. It was agreed also that the recognition of the Vaad Leumi as the representation of the local Jewry was not to interfere with the rights of the Jewish Agency to represent world Jewry according to the Mandate for Palestine.

The official legalization of the Vaad Leumi took place after the enactment of the Palestine Community Act of January 1, 1928. Pinchas Rutenberg was elected its president in 1929, and served up to his resignation in 1940. After his death in 1941 no president was elected, and in 1943 the affairs of the Vaad Leumi were conducted by a committee under the chairmanship of Itzhak Ben Zevi, and consisting of twenty-three members.

In 1933 the Vaad Leumi took over from the Jewish Agency the supervision of the Jewish school system in Palestine. It is also in charge of sanitation and health work as well as of welfare activities. The rabbinate is also under its supervision, but it enjoys a broad autonomy. In 1943 it was headed by two chief rabbis, one of whom represented the Ashkenazim, and the other the Oriental communities.

ABRAHAM REVUSKY.

Lit.: Tschernowitz, S., *Havaad Haleumi Liyehude Eretz Yisrael* (5682); *Yedioth Shel Havaad Haleumi* (5684 et seq.); Burstein, *Jewish Self-Government in Palestine.*

VÁC, industrial town in Hungary. The Jewish community of Vác was founded in 1841. In 1868 a separate Orthodox community was constituted which, having invited from Palestine Rabbi David Silberstein (d. 1883), soon assumed importance under this leader.

David Silberstein, author of *Shebile David* (4 parts, 1863-89), was followed by his son Isaiah Silberstein, under whom the well-known Yeshiva and Talmud Torah of Vác were founded. Isaiah Silberstein, a student of Talmud and Cabala, published *Maase Lemelech,* commentaries on Maimonides' *Mishneh Torah.* He was also the founder and editor of *Tel Talpiyoth,* a periodical of Halachah and homiletics which, after his death (1930), was edited by the assistant rabbi, David Katzburg, author of *Pirḳe Kehunnah* and *Kether Kehunnah* (1940). Silberstein was president of the Agudath Israel organization in Hungary. His authority grew as he advanced in years.

Shortly before his death his Yeshiva was the recipient of a munificent endowment from Samu Hersch, who provided funds for the establishment of dormitories, a restaurant and classrooms for eighty students. In the same year the status quo mother community of Vác decided to constitute itself as an Orthodox community. The Nachlath Yeshayahu society, founded for the posthumous publishing of Isaiah Silberstein's works, as well as the Tifereth Bachurim society of Vác, attested to the vigorous spirit of Orthodoxy in that community.

Among the Jews of Vác were several manufacturers and important businessmen. In 1930 Vác had 1,934 Jews in a total population of 20,960.

VADÁSZ, LIPÓT, attorney and Hungarian statesman, b. Kisvárda, Hungary, 1861; d. Budapest, 1924. In 1884 he began to practise law in his native town, and became the most prominent lawyer in Szabolcs County. He played a leading role also in the public affairs of his town and county. In 1910 he was elected a deputy to the lower chamber of the Hungarian parliament. He became one of the trusted aides of the strong man of Hungary, Count Stephen Tisza, and was himself a man of no small political influence. In 1913 he was made under-secretary of state in the cabinet of László Lukács, and retained this office under the subsequent prime ministership of Tisza.

During the first World War Vadász was responsible for the redaction of several emergency laws; the "lex Vadász," narrowing parliamentary law as a measure of war-time expediency, was named after him. He did substantial preliminary work also on the Hungarian code of civil law.

When Count Tisza and his policy of the strong hand failed to enlist the support of the Hungarian public, even while the first World War was being fought, Vadász, too, retired from the political scene, and returned to his profession. He devoted himself also to Jewish communal affairs, and was president of the Hungarian-Jewish literary society (IMIT). He was one of the more prominent orators in the Hungarian parliament, and his addresses were published posthumously under the title of *Vadász Lipót Beszédei* (1925).

VÁGÓ, BÉLA, people's commissar, b. Kecskemét, Hungary, 1891. As a youth he took part in the labor movement, and for that reason was expelled from the University of Budapest. He then devoted himself to organizational work in the Social Democratic party of Hungary and in the trade unions. During the first World War he advocated revolutionary methods and opposed the official policy of the party. After the War he was made a commissar of internal affairs in Béla Kun's government of Soviets (1919), and subsequently took supreme command of the Hungarian Red Army.

When this army was defeated, Vágó, together with the rest of the communist government, fled to Austria. Subsequently he accompanied Béla Kun to Soviet Russia, where he played an inconspicuous part. Of his whereabouts in 1943 nothing was known.

VAJDA, ERNEST (ERNÖ), playwright and motion picture author, b. Hungary, 1886. He wrote several comedies and dramas performed on Budapest stages, among which *A szerelem vására* (1919; English trans., Louis Rittenberg, *The Moreland Case,* 1922), written under the pen name of Sidney Garrick, was an outstanding success. He wrote also the libretto for an opera, *Farsangi lakodalom* (Carnival Marriage), for which Ede Poldini composed the music and which was performed by the Budapest Opera. Later he came to the United States where he became known as a scenarist through two screen plays written for Adolph Menjou.

He was also the author of *Marquis Preferred; Love Parade* (1929); *The Guardsman* (1931); *Smilin' Through* (1932); *The Great Garrick* (1937); *They Dare Not Love* (1941) and other motion pictures and collaborated on *The Barretts of Wimpole Street* (1934); *A Woman Rebels* (1936); *Marie Antoinette* (1938) and *Dramatic School* (1938).

Among his notable stage plays produced on Broadway were: *The Harem,* by David Belasco; *Grounds for Divorce,* by Charles Frohman; *Fata Morgana,* by the Theatre Guild; *Little Angel,* by Brock Pemberton.

VALABRÈGUE (also Aulbrègue in Provençal), well-known Jewish family of Southern France, whose members came from a locality of the same name in the Provence. In the 14th cent. there lived in Tarascon a Jew named Israel Valabrègue who, after the expulsion of the Jews in 1306 from that city, had been permitted to stay there. He was author of many rabbinical works. There was also a Jewish physician in the 15th cent. in Southern France by the name of Asher ben Moses Valabrègue, who in 1468 translated from Latin into Hebrew the widely known medical work of Guy de Chauliaque, *Chirurgia parva Guidonis.*

VALABRÈGUE, ALBIN, dramatist, b. Carpentras, France, 1853; d. Paris, 1937. He was one of the popular playwrights of his time whose very successful comedies were staged chiefly at the Varieties Theatre. Valabrègue wrote many plays in collaboration with Hennequin and Ordonneau. He started his theatrical career with the comedy, *La veuve Chapuzot* (1879).

Others of his works were: *Durand et Durand* (1887); *Les vacances du mariage* (1888); *Un prix Montyon* (1891); *La sécurité des familles* (1892); *Le premier mari de France* (1893); *Mariage d'aujourd'hui* (1911); *Coralie & Cie* (1913); *Les Boulinard* (1921). For many years he was co-editor of the periodical *L'Illustration.* In 1903 he became a devotee of spiritism, the fruit of which was his *Fils de l'Homme* (1912).

VALABRÈGUE, ANTOINE, poet and journalist, b. Aix, France, 1844; d. Paris, 1900. At first a contributor to several literary periodicals and dailies, such as *L'artiste, Le parnasse contemporain* and *L'opinion nationale,* he then became an art critic, collaborating with the *Revue bleue, Revue des arts décoratifs* and *Vie moderne.*

Valabrègue's writings include: *Petits poèmes parisiens* (1880); *Un maître fantaisiste au xviii^e siècle: Claude Gillet* (1883); *Chansons de l'hiver* (1890); *Abraham Bosse* (1892); *L'art français en Allemagne* (1896); *Madame Falconnet* (1898).

Lit.: Gubernatis, A., *Dictionnaire international des écrivains du jour,* vol. 3 (1891) 1885-86; "Lettres d'Émile Zola à Antoine Valabrègue, *Grande revue,* vol. 2 (1903) 1-19, 214-62.

VALABRÈGUE, JULES, jurist, b. Carpentras, France, 1843; d. France, 1925. He was in the service of the State Council from 1880 to 1893, when he became a councillor of Paris. He was president of the Paris Court of Appeals from 1906 to 1913, and later became its honorary president. He was appointed an officer of the French Legion of Honor.

VALABRÈGUE, MARDOCHÉE GEORGES, French general, b. Carpentras, France, 1852; d. Paris, 1930. He studied at the polytechnical school and at the military academy in Paris. In 1881 he was appointed a teacher at the school of artillery and engineering of Versailles. In 1884 he became a regiment commander; he was head of the artillery school from 1902 on. He was also director of the cabinets of the ministers of war Generals André and Berteaux (1902-5). He collaborated closely with General André, who became minister of war after the Dreyfus Case and was bent on purging the army of clerical and reactionary elements. At that time Valabrègue was violently attacked by the rightist press.

Subsequently Valabrègue was commander of the military academy at Paris and head of the Third Corps of the French Army. During the first World War he led the reserve divisions of the Fourth Army group, and thereafter he belonged to the high command of the war. He was a grand officer of the Legion of Honor and the recipient of many foreign decorations.

VALENCIA, city on the east coast of Spain, where a Jewish community, members of which were engaged in the overseas trade, existed as early as the 11th and 12th centuries. When Jaime I of Aragon captured the city in 1238, he permitted the community to occupy its old quarters within the walls of the city, and brought new members to the community from Aragon. The Jews of Valencia had extensive land properties which were often cultivated by Saracen bondsmen. The community has scant importance in the history of Jewish literature and scholarship. Its last and most important rabbi was Isaac ben Sheshet. In 1391 the community of a thousand families was dragged into the general calamity which befell the Spanish Jews. Thereafter Jews were permitted to reside there for temporary business transactions only. A few Jewish families lived in the city in the 20th cent.

Lit.: See under SPAIN.

VALENTIN, GABRIEL GUSTAV, physiologist, b. Breslau, Germany, 1810; d. Bern, Switzerland, 1883. He practised as a physician in Breslau until 1836, when he was called to the chair of physiology at the University of Bern; this position he occupied for forty-five years, contributing greatly through his researches to every branch of physiology. In cooperation with Purkinje, Lehman, Berzelius, Bischoff and other scientists, who helped place physiology among the experimental sciences during the 19th cent., Valentin made discoveries concerning the ciliated epithelium of the eye, secretion, the circulation of the blood, animal electricity, the physiology of the senses, digestion, and the varicose fibres of the brain, and wrote many articles in Wagner's *Lexicon of Physiology.*

His numerous studies include: *Histiogenia comparata,* a treatise on the evolution of plants and animals, awarded the Grand Prix of the French Institut in 1835; *Repertorium für Anatomie und Physiologie* (1836-43); *Über den Verlauf und die letzten Enden der Nerven* (1863); *Über Mechanik des Blutumlaufs* (1836); *Die physicalische Untersuchung der Gewebe* (1867); and a series of articles published in the *Zeitschrift für Biologie* under the title of "Histiologische und physiologische Studien."

Lit.: *Proceedings of the American Academy,* vol. 19 (1884) 567-68; *Allgemeine Deutsche Biographie,* vol. 39, pp. 463-64.

VALERIUS, DAVID, physician and educator, who lived in the 17th cent. The places and dates of his birth and death are not known. He was brought up in Italy, and studied medicine at the University of Salamanca, Spain. Subsequently he traveled all over Europe, attending other universities in Spain, France and Italy. He also attended the academy of Gyulafehérvár, Transylvania. Having formed close intellectual and personal friendships with the teachers there, he yielded to their persuasion and accepted the Protestant faith. Subsequently the prince of Transylvania appointed him lecturer in philosophy at the Protestant college of Sárospatak.

Lit.: Mandl, Bernát, in *Magyar Zsidó Lexikon* (1929) 936.

VALETTI, ROSA (originally Rosa Vallentin), actress, b. Berlin, 1878; d. Vienna, 1937. She was the daughter of the German industrialist Felix Vallentin and the sister of the actor Hermann Vallentin. Her daughter (from her second marriage), Liesel Valetti, was a student of Max Reinhardt, and was playing at the Theater in der Josefsstadt in 1938.

Rosa Valetti was possessed of a passion for the theatre from her earliest youth, had difficulty in undergoing the strict discipline of the Prussian schools, and completed her education, after changing from one school to another, in a Swiss girls' school. In Switzerland she met her first husband, the Polish pianist Edmund Herz. After divorcing him she made her debut, unknown to the public at large and to the critics, in East Berlin at the Theater am Alexanderplatz where she played a youthful lover's part.

Later, when her comic talents were discovered, she began a swift ascent which made her one of the best character actresses on the Berlin and Vienna stages. Her second husband was the Austrian journalist Karl Singer. Despite a serious illness, she remained faithful to the theatre up to the last hour of her life. Although ravaged by a high fever, she appeared (November 2, 1937) on the stage of the Theater in der Josefsstadt in the premiere of a play ironically titled *Freut euch des Lebens.* After the ninth performance she had to leave the company; she died four weeks later.

The numerous roles which she embodied included: Mrs. Warren in George Bernard Shaw's *Mrs. Warren's Profession;* Peacham in Bert Brecht's *Dreigroschenoper;* the fishwife in Marcel Pagnol's *Der goldene Anker;* Fanny in the same playwright's drama of the same name; the flower woman in Bruno Frank's *Sturm im Wasserglass.* The last role she still played under the Nazis in the Berlin Jewish Cultural Union prior to leaving for Vienna. All her characterizations were clear cut; she hated phraseology and pathos as means to an end, but played her characters as a sensitive human being expressive alike in tragic and comic roles.

To round out her personality, Rosa Valetti the manager must be mentioned. She established such well known cabarets as Grössenwahn, Larifari and Die Rampe, and for a short while also the Comedia Valetti.

Lit.: C.-V.-Zeitung, Dec. 16, 1932.

VALLS, RAPHAEL, Spanish Marrano, who was burned at the stake by the Inquisition at Palma, on the island of Majorca, in the Balearic Islands, on May 6, 1691. His name is derived from the town of Valls, in the province of Tarragona, in northeastern Spain. Victims of the same penalty at the same time were Raphael Terongi (a name derived from Tarragona), a disciple of Valls, and Catalina Terongi, his sister, both of whom were adherents of Judaism through the influence of Valls, who was characterized by the Inquisitional tribunal which sentenced him as the "rabbi" of the Chuetas (descendants of the Balearic Island Jews who were forcibly converted to Christianity in the years 1391 and 1435). The death of Valls and of the Terongis was perpetuated in verse by the popular poets of the island of Majorca.

VALOBRA, SANSONE (SAMSON), scientist and inventor, d. Naples, Italy, 1883. A student of chemistry and physics, Valobra, in the early part of the 19th cent., devised the method of dipping small, thin pieces of wood into phosphorus for the purpose of striking fire. Together with a brother, Valobra was a member of the Italian revolutionary organization Risorgimento (Resurrection, Revival) which sought to achieve political unity and independence in his native Italy in the early 19th cent. Valobra was imprisoned for his political activities and for his mysterious and misunderstood labors in his small laboratory, but was saved from a possible death sentence through the intervention of Pope Leo XII and the Spanish Ambassador to Italy.

He then took refuge among his fellow Jews of Forli, then went to Lucca for a short period, and finally settled in Naples, where, ceasing all his former revolutionary and political work, he opened a modest factory for the manufacture of matches in a small villa situated under the Chiala bridge. He sought a patent for his invention, but was unsuccessful due to the fact that he was a Jew. This latter circumstance also led to the placing of many obstacles in his way by the Italian authorities.

However, in 1831 the Italian government officially recognized him as the inventor of matches and acknowledged the importance of this invention; thereafter the government assumed control of the entire process of manufacturing matches. In February, 1931, the community of Florence, Italy, celebrated the centennial of his recognition by the Italian government.

While the *Encyclopaedia Britannica* and other encyclopedias generally ascribe the invention of matches to other persons, such as Chancel (1805), of Paris, John Walker (1827), of Stockton on Tees, England (the so-called "Congreves" sulphur-tipped matches), S. Jones (1830), of London, and J. Preschel (1833), of Vienna, and not to Valobra, the fact seems to be that Valobra was not generally credited with the invention because, as a Jew, he was unable to secure a patent on it. ABRAHAM I. SHINEDLING.

VÁMBÉRY, ARMINIUS, traveler and orientalist, b. Dunaszerdahely, near Pressburg (Pozsony), Hungary, 1832; d. Budapest, 1913.

He was born of Orthodox Jewish parents; the name of the family was Wamberger, originally Bamberger. He lost his father at an early age; his mother remarried and, living in great poverty, destined her son, who was lame, for the trade of dressmaker. With the initial aid of some friends, but mainly through his own efforts at sustaining himself, the boy got through six grades of the Gymnasium during the difficult and unsettled time of the revolution of 1848, but when he was in the next to the last grade, money failed him and he went to Slavonia as a tutor.

His genius turned ill fortune to advantage; it was in Slavonia that he began to study Turkish, after he had acquired proficiency in half a dozen other languages, modern and ancient. His next subject of study was Arabic. At that time his imagination was stirred by a project which had been attempted before by some patriotic Magyar scholars, the exploration of the ancient homeland of the Magyars in Asia. In March, 1857, meagerly equipped with funds, he set out on a Danubian steamer and got as far as Constantinople. There he acquired the knowledge of several Turkish dialects and published a dictionary of the Turkish and German languages. He became a secretary of Fuad Pasha and, for all practical purposes, a Moslem.

In 1861 the Hungarian Academy, through a grant of 1,000 gulden ($400), sponsored his journey to Cen-

tral Asia. Under the name of Reshid Effendi and in the guise of a dervish Vámbéry traveled with Moslem pilgrims across Turkestan, Persia, Khiva and Bokhara, under hardships rarely sustained by a European before, and braving the risk of being detected and put to death by the offended Moslems. In 1864 he returned to Budapest. In Persia he had established relations with the British Legation. The information, cultural, linguistic and political, which he had gathered about the countries of Central Asia gave him access to the scholarly, social and diplomatic world of Great Britain. He was feted in London for his fabulous exploits.

On his return to Budapest the university appointed him professor of Oriental languages. Vámbéry, who had become an adherent of the Protestant faith, taught until 1905. Among his pupils were Ignác Goldziher and Ignác Kunos. Throughout the decades of his scholarly career he remained an authority on the English and Russian spheres of interest in Central Asia, and Great Britain's adviser on her Indian policy. He stanchly opposed Russian expansion in Central Asia.

On several occasions he carried out diplomatic missions for Great Britain in the Near East. He became a personal friend of the Prince of Wales, later King Edward VII. Sultan Abdul Hamid consulted him on problems of foreign policy, and Theodor Herzl enlisted Vámbéry's aid in his negotiations with the sultan. After Herzl's death David Wolffsohn continued to consult Vámbéry on Zionist political aspirations.

The numerous books published by Vámbéry include: *Abuska* (a dictionary of Jagatai-Turkish; 1861); *Wanderings and Adventures in Persia* (1867); *Sketches of Central Asia* (1868); *History of Bokhara* (1873); *Der Islam im XIX. Jahrhundert* (1875); *Etymologisches Wörterbuch der turko-tatarischen Sprachen* (1878); *Primitive Civilization of the Turko-Tatar Peoples* (1879); *Origin of the Magyars* (1882); *Western Culture in Eastern Lands* (1906).

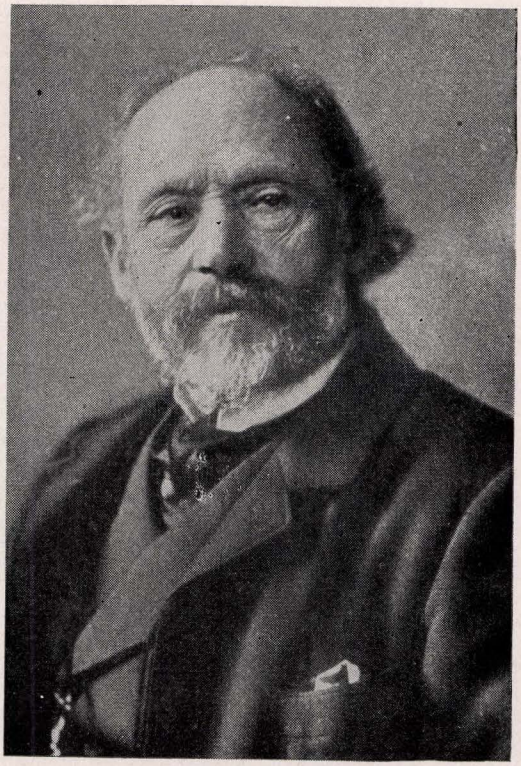
Lit.: Vámbéry, Arminius, *Vámbéry, His Life and Adventures Written by Himself* (1885); idem, *My Struggles* (1904).

VÁMBÉRY, RUSTEM, jurist, sociologist and political writer, b. Budapest, 1872. The son of Arminius Vámbéry and of Cornelia Arányi (who was a niece of the violinist Joseph Joachim), he was educated in the Protestant faith. After finishing his studies in law at the Universities of Budapest, Halle and Geneva, he was appointed an associate judge of the Hungarian tribunal. In the codification department of the ministry of justice he collaborated on drafting laws on criminal procedure, juvenile courts, the modification of the Hungarian penal code and the rehabilitation of prisoners. In 1906 he was named public prosecutor, and in 1913 a judge of the court of appeals.

From 1902 on Vámbéry lectured on criminal law at the University of Budapest; he became associate professor (1916) and professor of criminology (1918). The republican government of Count Michael Károlyi appointed him dean of the law school, but the counterrevolutionary government suspended him in 1920. The respective decision never became definitive, and Vámbéry's appeal against suspension was kept in abeyance. From 1921 on he devoted himself to the practice of law.

Vámbéry inherited from his father a strong feeling against injustice and exploitation of any kind. As a criminologist he was not satisfied with the legalistic side of his studies, but always drew attention to the underlying social and economic causes of crime. His influence as a theorist, educator and codifier was notable.

Vámbéry participated in the founding of the Sociological Society of Budapest, a group of Hungarian Fabians. In many essays and articles he attacked the sources of human servitude, the ignorance of the many



Arminius Vámbéry

and the entrenched privileges of the few, especially glaring in Hungary, one of the last bulwarks of European feudalism. He also assisted in the organizing of the Hungarian Radical Bourgeois Party. After the collapse of the Habsburg monarchy he became a leading member of the Hungarian National Council, which tried to secure democratic reforms, especially the expropriation of the feudal estates and peace with the national minorities on the basis of confederation.

In the era of white terror, which was inaugurated under Admiral Nicholas Horthy, Vámbéry defended, before counterrevolutionary tribunals, the victims of reactionary persecution. As a member and for some time vice-president of the Kossuth party, he tried to continue the liberal traditions of Hungary. At the same time, he assailed the worst abuses of the system. His attitude was so fearless and his irony so mordant that some observers called him the "Hungarian Voltaire."

From 1921 to 1924 Vámbéry acted as honorary adviser to the British Legation at Budapest. Due to his father's important role in British diplomacy, he had many international contacts, by which he profited to become a sort of ambassador of the oppressed people of Hungary. He was consultant of the British Labor Delegation on White Terror in Hungary, headed by Josiah C. (subsequently Lord) Wedgwood. In 1924 he led a delegation of Hungarian liberals and Socialists to the British labor government. He addressed committee meetings of the British House of Commons in 1924 and 1927, and in 1929 delivered a lecture before the Royal Society of International Affairs. His opinions concerning the problems of Central Europe, propounded before political societies and meetings, and in the columns of newspapers in Hungary, Austria, Czechoslovakia and England, were highly appraised among liberals and Socialists. In opposition to the irredentist policy of the Horthy system, Vámbéry tried

to establish understanding with neighboring states.

In spite of insults and threats of every kind from his enemies, Vámbéry remained at his post until the summer of 1938, when the Nazification of Hungary compelled him to leave his country. He came to the United States, where he continued to teach and write.

From 1939 on he lectured on criminology at the New School for Social Research, in New York city. He participated in the organizing of the American Federation of Democratic Hungarians at Cleveland in 1941. As chairman of the Free Hungary Movement, which was organized at New York city in 1942, he associated himself with a group advocating a democratic Hungary willing to cooperate with its neighbors and rejecting open or veiled collaboration with Horthy or the Habsburgs. OSCAR JÁSZI.

VAN BUREN, MARTIN, eighth president (1837-41) of the United States, b. Kinderhook, N. Y., 1782; d. Kinderhook, 1862. Early in his term of office Van Buren had appointed Leon Dyer (1807-83), later famous as an American soldier, special envoy to Prussia. However, his chief contact as president with American Jewry was in 1840, when the Jews of Damascus, Syria, were falsely accused of the ritual murder of the Capuchin monk Father Thomas, superior of the Franciscan monastery there, and of his servant (the Damascus Affair). On August 17, 1840, Secretary of State John Forsyth, in a letter to David Porter, United States Minister to Turkey, expressed the president's horror at the accusation made against and at the cruelties imposed upon the Jews of Damascus and Rhodes, and asked the Minister to appeal to the Turkish Sultan to prevent or mitigate them.

A few days later Van Buren, through Forsyth, instructed John Gliddon, American consul at Alexandria, to intervene in behalf of the persecuted Jews of the Ottoman dominions, and expressed his horror at the cruelties imposed upon the accused Jews and at the fact that such unnatural practices as the blood accusation could still, in that advanced age, be alleged against religious persons (the Jews). He issued similar instructions to the American chargé d'affaires at Constantinople.

Lit.: Harvey, Milton, "Martin Van Buren and the Damascus Affair," *Jewish Tribune,* April 22, 1927, pp. 3, 13; Slomovitz, Philip, "Recalling the Damascus Affair," *American Hebrew,* Jan. 2, 1931, pp. 203, 238; *Publications of the American Jewish Historical Society,* No. 8 (1900) 141-45; No. 10 (1902) 124.

VAN DEN BERGH, Dutch Jewish family of industrialists, some of whom became known also as public servants and philanthropists.

SIMON VAN DEN BERGH (b. Rotterdam, Holland, 1819; d. Rotterdam, 1906) founded (1870) a margarine manufactory at Oss, Holland, whose central office was removed (1891) to Rotterdam. The Van Den Bergh margarine firm became one of the largest in Europe. Two sons of Simon Van Den Bergh went to England, and there established a branch of the family firm, named Van Den Bergh Limited. Another branch of the firm was established in Germany when the German tariff hindered the export of margarine to Germany. Subsequently the firm of Van Den Bergh Limited was organized as a trust whose Dutch branch was named Margarine Unie.

HENRY VAN DEN BERGH (b. Oss, Holland, 1851; d. London 1937), a son of Simon Van Den Bergh, succeeded his father as chairman of Van Den Bergh Limited, and directed the British branch of the trust. He was not only a successful businessman, but also took an active interest in art and philanthropic work. He was especially devoted to the study of ancient Peruvian civilization, and published a book which dealt with the Incas and their industries, and presented valuable gifts to British and Dutch museums, especially collections of Peruvian and Persian potteries, Indian coins and Dutch tiles. He was president of the Netherlands Benevolent Society, and a corresponding member of the Archaeological Society of France. He directed also the British Widow's Assurance Company, and promoted various Dutch industrial enterprises.

DONALD STANLEY VAN DEN BERGH (b. London, 1888), the son of Henry Van Den Bergh, shared his father's commercial and philanthropic interests, but was active also in Jewish communal work and in British politics. He served with distinction in the first World War, and later became honorary colonel of the 53rd Anti-Aircraft Regiment and Public Relations Officer for Middlesex and Hertshire. He succeeded his father as president of the Netherlands Benevolent Society, and was president of both the Home for Aged Jews and the Fulham, Maccabean and Polack Branches of the British Legion. Furthermore, he was president of the East Fulham Conservative Association.

SAMUEL VAN DEN BERGH (b. Oss, Holland, 1864; d. Nice, France, 1941), a younger brother of Henry Van Den Bergh, became a director of Van Den Bergh Limited in 1881, and later he was the head of Margarine Unie until 1919. For half a century he was a conspicuous figure in Dutch political life, being from 1897 to 1905 a member of the city council of Rotterdam, from 1905 to 1907 a member of the Second Chamber of Holland, and then a senator. He championed Jewish interests, and was highly respected by both his coreligionists and by non-Jews of Holland, including most of his political adversaries. Queen Wilhelmina of Holland recognized his public work on several occasions. Although he was not a member of the Zionist Movement as a party, he was a liberal supporter of the reconstruction of Palestine, a member of the Netherlands council of the Palestine Foundation Fund, and the Netherlands representative of the Jewish Agency.

ALBERT VAN DEN BERGH (b. London, 1875), a son of Jacob Van Den Bergh and a nephew of the brothers Henry and Samuel Van Den Bergh, was chairman of Van Den Bergh and Jurgens Limited, and managing director of Van Den Bergh's Fabrieken, thus heading the Dutch and British branches of the family trust. He was vice-president of the Jewish National Trust, and director of the managing committee of the Royal Sea Bathing Hospital, Margate. HUGO BIEBER.

VAN DRUTEN, JOHN WILLIAM, author, b. London, 1901. His father was of Dutch Jewish origin, while his mother was English. He received the LL.B. degree from the University of London (1922), practised law and was appointed lecturer at law at Aberystwyth University, in Wales (1923-26). During the years of his lectureship he wrote his first famous play, *Young Woodley,* a drama about schoolmasters. Banned by the censor in England for two years, it was first produced in New York city, translated into a number of languages, and staged in nearly all of the capitals of Europe.

Although only partly of Jewish descent and not reared as a Jew, he took great interest in Jewish affairs. Van Druten wrote the preface to G. B. Stern's novel *The Matriarch,* and lectured before Jewish organizations in the United States (1926). His plays center around ordinary people, and Van Druten was called the "dramatist of the middle classes."



Elias Van Praag

Among his plays were: *The Return of the Soldier* (adapted from Rebecca West's novel; 1928); *Diversion* (1928); *After All* (1929); *London Wall* (1931); *There's Always Juliet* (1931); *Hollywood Holiday* (with Benn W. Levy; 1931); *Somebody Knows* (1932); *Behold, We Live* (1932); *The Distaff Side* (1933); *Flowers of the Forest* (1934); *Most of the Game* (1935); *Gertie Maude* (1937); *Leave Her to Heaven* (1939); *Old Acquaintance* (1939). He wrote the novels *Young Woodley* (after the play; 1929); *A Woman on Her Way* (1930); *And Then You Wish* (1936); and his autobiography, *The Way to the Present* (1938).

Lit.: American Hebrew, May 10, 1935, p. 532; *Twentieth Century Authors* (1942) 1444-45.

VAN PAASSEN, PIERRE, non-Jewish author, lecturer and foreign correspondent, b. Gorinchem, Holland, 1895. His family included a long line of Protestant clergymen on both sides. In 1914 he and his family migrated to Canada. After serving in the Canadian Army in the first World War, he entered journalism, being successively a reporter, editorial writer, columnist and foreign correspondent. In 1939 he settled in the United States. He is the author of *Days Of Our Years, The Time Is Now* and *That Day Alone,* all dealing with contemporary events.

Van Paassen's interest in the Jews dates from the time when he was with the Atlanta *Constitution,* in which his editorials on Zionism attracted national attention. Since that time he took an active interest in Jewish affairs. He frequently visited Jewish communities in Eastern Europe and Palestine, and wrote with passionate indignation against injustices to the Jewish people. He covered the Arab riots in Palestine in 1929, and risked his life in the cause of the Jewish settlers. In a memorable interview he confronted the Grand Mufti of Jerusalem, Haj Amin al-Husseini, charging him with guilt in instigating the riots, and he took up the case of Palestine Jewry directly with Acting High Commissioner H. C. Luke. His articles on the 1929 Arab riots brought to the rest of the world an understanding of true conditions in Palestine. His chapter on Palestine in *Days of Our Years,* entitled "After Seven Centuries," is regarded as one of the most significant and lucid accounts of the Jewish homeland.

Van Paassen was made an honorary citizen of Tel-Aviv. In 1934 a poll of Jewish editors in the United States and Canada voted him one of the greatest Christian friends of the Jewish people.

In 1942 he accepted the national chairmanship of the Committee for a Jewish Army of Stateless and Palestinian Jews, which proclaimed the right of these Jews "to fight under their own banner and join in the battle for the Four Freedoms everywhere in the world." With tireless energy and devotion he gathered around him an impressive group of American leaders and made this committee the outstanding non-sectarian body ever assembled for a Jewish cause. In January, 1943, he resigned from the chairmanship of the Committee. He was co-editor, with James Waterman Wise, of *Nazism: An Assault on Civilization* (1934).

Van Paassen was a student of Hebrew and keenly interested in every political and cultural aspect of Jewish life. Among his intimate friends were Theodor Herzl's son Hans and the Hebrew writer Reuben Brainin. From the 1920's on he attended every Zionist World Congress. JOSEPH BRAININ.

Lit.: Current Biography (1942) 77-80; *American Hebrew,* Nov. 20, 1931, p. 16; *Twentieth Century Authors* (1942) 1448-49.

VAN PRAAG, ELIAS, actor and editor, b. Amsterdam, Holland, 1884. He studied medicine at the University of Amsterdam, but decided on a theatrical career and became a pupil of the Theatrical School of Amsterdam, from which he graduated in 1907. Immediately afterward he became a member of the Nederlandsche Tooneel Vereeniging (Dutch Theatrical Guild), with which he stayed for five years. After playing with several other companies and acting as co-director of the Nieuw Nederlandsch Tooneel (New Netherlands Theater) he joined the "modern" group Het Masker (The Mask) for the season 1936 to 1937. Finally he joined the Social-Democratic Broadcasting Company, the Vara.

Van Praag was the editor of the most important stage publication in the Netherlands, *Ons Tooneel,* and also a teacher at the Theatrical School of Amsterdam. At one time he was president of the Dutch Artists' League, and later was secretary of that League. He contributed many articles on stage affairs to technical papers and the daily press; predominant among these contributions are his articles in the Amsterdam daily *De Telegraaf,* published under a pseudonym.

In the course of his artistic career Van Praag played in many foreign countries. Outstanding among his foreign appearances was his tour with the Nederlandsche Tooneel Vereeniging to Berlin in 1907, during which all the more important plays of Herman Heijermann were presented. Van Praag also played in several German and French films.

Until the German invasion of The Netherlands Van Praag lived in Amsterdam; his subsequent whereabouts are unknown. J. W. F. STOPPELMAN.

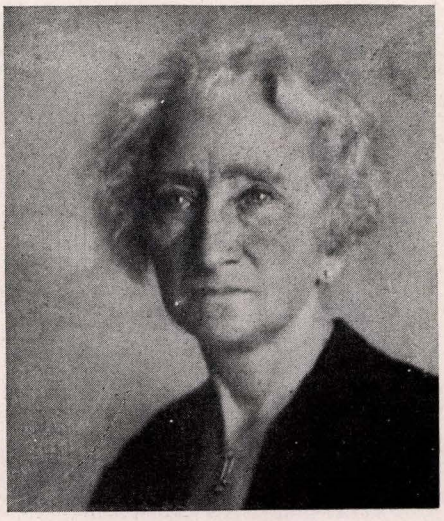
VAN PRAAG, SIEGFRIED EMANUEL, writer, b. Amsterdam, Holland, 1899. He received his education in the schools of Amsterdam where, after attending the usual schools, he studied for his diploma as a teacher of French, which he obtained in 1923. After a short interval, during which he worked in an Amsterdam banking concern, he became a teacher at the secondary school at Purmerend, a small town near Amsterdam, where he stayed for a year and a half.

After 1925 Van Praag devoted himself entirely to writing, and soon became one of the most promising and best-known authors of the younger generation. He published many novels, several of them biographical (*La Judith, Julie de Lespinasse, Madame de Pompa-*

dour). Some of the best-known of his other novels are: *De Weegschaal* (The Weighing Scales); *Sam Levita's Levendans* (Sam Levita's Dance of Life); *Cabaret der Plaatsvervangers* (Cabaret of Substitutes); *Marie Nunes; Een man van Aanzien* (Man of Means). The last-named was awarded the yearly medal of the Dutch Literary Guild in 1932. Another excellent novel is *De Dolle Maagd* (The Crazy Virgin).

Among his many studies the following are prominent: *De West-Joden en hun letterkunde sinds 1860* (The Western Jews and Their Literature since 1860; 1926); *Het Ghetto* (The Ghetto; 1930); *Wereldburgers* (Cosmopolitans; 1933); *Een Sprookje Op Aarde* (A Fairy Tale on Earth); *Wij en de Dieren* (We and the Animals; 1932).

In addition, Van Praag wrote many essays, and throughout the development of his literary career never failed to come up to the high expectations of his readers. He was living in Amsterdam when the Nazis invaded Holland; in 1943 nothing had yet been heard of him. J. W. F. STOPPELMAN.



Esther de Boer Van Rijk

VAN RIJK, ESTHER DE BOER, actress, b. Amsterdam, Holland, 1853; d. 1937. She married a musician, Henri de Boer, in 1881. At a very early age her great gifts for and love of the stage were observed. When she was fourteen years old she played her first part on the amateur stage, and was awarded a silver medal by a jury of three famous Dutch actors.

Her parents intended her to become a milliner, but chiefly through the interest shown in her gifts by Catharina Beersmans she appeared on the legitimate stage when she was twenty years old, playing the part of Laura in *Emma Berthold,* by Cremer. During the next seven years she played with several theatrical companies, but in 1880 she acted at the Imperial Theater and Drury Lane Theater in London—a great distinction for so young an actress of foreign nationality.

She was a co-founder of the Nederlandsche Tooneel Vereeniging (1893) and, with other members of this League, presented several of Ibsen's plays. She also brought before the footlights plays of the famous 17th cent. Netherlander, Bredero (*Spaansche Brabander*), and played an important part in *The Weavers,* by Hauptmann.

In 1895 Esther van Rijk played in Berlin—and three years later began the period of her life in which she was to experience her greatest triumphs. A new playwright had appeared by the name of Herman Heijermans. The première of his first play, *Ghetto,* took place on December 24, 1898, and in almost every season following Heijermans offered a new play in which invariably there was a part reserved for Esther van Rijk. In 1900 came the première of Heijermans' *Op Hoop van Zegen* (The Good Hope), in which the part of an old, subdued seaman's wife was played by the actress. In this presentation she used all her unique powers of expression and subtle shadings of sentiment. Not only did the play become a great success, but Esther van Rijk's name was inextricably associated with it. No other actress ever tried, with any semblance of success, to play the part of Kniertje. It became Esther van Rijk's very own and in the course of her long career she played it hundreds of times, always retaining the same fine emotional qualities.

In 1935, at the age of eighty-two, she played the same part in the only sound film ever made of a Heijermans' play, and this without losing any of the finesse of her impersonation. In 1908 several of Heijermans' most successful plays were staged in Berlin, with Esther van Rijk taking the leading feminine roles. On November 15, 1912, when she gave her four hundredth performance of Kniertje, she was presented with a portrait of herself in that part, painted by the well-known Amsterdam artist Eduard Frankfort. This canvas was shortly afterwards placed in the Rijksmuseum of Amsterdam. In 1923 it was transferred to the Municipal Theater and given a place of honor in the lobby.

In the course of her career Esther van Rijk played with several theatrical companies. Her appearance always ensured success, even though the plays presented were at times of only mediocre quality. She possessed a very strong constitution, enabling her—at an advanced age—to participate in sports rather too rigorous for the average elderly woman. At seventy she obtained her swimming diploma, and at seventy-one traveled with her own theatrical company to Paris, to play her part in *The Good Hope* with outstanding success.

Almost to her last day the actress appeared on the stage. Toward the end of her life she was repeatedly decorated. In 1923, at her golden jubilee, the city of Amsterdam presented her with a silver medal of distinction. On October 24, 1928, she was made a Knight in the Order of Orange Nassau, followed by a similar Belgian distinction (Knight in the Crown Order of Belgium) in 1929. To commemo-



© Netherlands Information Bureau

Siegfried Emanuel Van Praag

rate the sixtieth anniversary of her career she enacted the leading part in the play *Levensavond* (Life's Evening), by Jaap van der Poll (1933). At that time she started to write her memoirs, which were published in 1934 under the title *Ik Kijk Terug* (I Look Back). This book is a well-written account of her adventurous and productive life. Finally, in 1936, with the zest and enterprise that had marked her entire life, she decided upon a trip to Palestine, and on her return organized anew a theatrical company of her own, with which she prepared to make another tour.

Death came to her on September 7, 1937, when she was eighty-four years old. It ended the life of a truly great artist who must be counted among the best actresses The Netherlands ever possessed. J. W. F. STOPPELMAN.

VANCE, ZEBULON BAIRD, philo-Semite, b. Reems Creek, near Asheville, N. C., 1830; d. Washington, D. C., 1894. He served as Congressman from 1856 to 1860, was in the Confederate army in 1861 and 1862, and was governor of North Carolina from 1862 to 1866 and from 1876 to 1878. From 1879 to his death he was a member of the United States Senate.

Vance wrote a lecture on the Jews, "The Scattered Nations," which he delivered hundreds of times in an effort to dispel prejudice against the Jew. In this he said: "The Jew is without doubt the most remarkable man of this world—past or present. . . . His history is the history of our civilization and progress in this world, and our faith and hope in that which is to come. . . . Though dead as a nation—as we speak of nations—yet they live. Their ideas fill the world and move the wheels of its progress."

In 1926 the Central Conference of American Rabbis, meeting at Asheville, placed a wreath on Vance's grave there.

Lit.: Biographical Dictionary of the American Congress (1928); *Central Conference of American Rabbis Year Book,* vol. 36 (1926) 17-19.

VANCOUVER, the largest city in the province of British Columbia, and the third largest city in Canada, situated on Burrard Inlet on the Pacific coast of Canada. It was founded in 1885 as the western terminus of the Canadian Pacific Railway. The population of Greater Vancouver, including its surrounding suburbs, was 308,340 in 1931, of which the Jewish population was 2,458, forming 0.79% of the total population. The Jewish population is the seventh largest non-Anglo-Saxon group in Vancouver, being exceeded by the Chinese (5.2%), Scandinavian (3.4%), Japanese (3.3%), French (1.8%), German (1.7%) and Italian (1.3%).

Jews were closely connected with Vancouver from its very earliest history, and played a prominent part in its incorporation and development. David Oppenheimer and his brothers Isaac, Godfrey and Charles, who had originally settled in California, and had come to Vancouver Island in 1856, subsequently transferred their activities to the mainland and took a leading part in the development of the Cariboo and Yale districts. The Oppenheimers established the first wholesale grocery business in Vancouver in 1885 and built the first brick building in the city.

The Jewish population of Vancouver increased from 85 in 1891 to 205 in 1901, jumped to 982 in 1911, and increased steadily thereafter to 2,458 in 1931.

Jews engaged in merchandising formed 47.2% of all Jews gainfully occupied in Vancouver in 1931, as compared with 13.1% of Vancouver residents of all origins gainfully occupied, while Jews engaged in industry formed 18.0% of all Jews gainfully occupied in Vancouver, as compared with 11.4% of the gainfully occupied of all origins.

The oldest Jewish congregation in Vancouver is Congregation Beth El, which was founded as an Orthodox congregation in 1887 and wavered from time to time between the semi-Reform and Conservative forms of service. The first synagogue building erected in Vancouver was that of the Orthodox Congregation Sons of Israel in 1905, which gave place to Congregation Shaarey Zedek, whose synagogue was erected in 1918.

The Vancouver Jewish Administrative Council, which was founded in 1932, developed out of the Jewish Community Chest, which first began its activities in 1924. It administers the Jewish Community Centre, which is housed in a modern building, and the Jewish Family Welfare Bureau, and conducts two annual fund-raising campaigns, one for local Jewish institutions and one for external Jewish welfare work.

The Vancouver Talmud Torah was founded in 1917, and conducts supplementary week-day classes in Hebrew, Jewish history and religion after public school hours. There were also, in 1943, an active Zionist Council and Hadassah, Poale Zion, Mizrachi, Pioneer Women and Young Judea.

Vancouver also had a B'nai B'rith lodge, with its Women's Auxiliary and A.Z.A. chapter, a branch of the National Council of Jewish Women and National Council of Jewish Juniors, and the Vancouver Hebrew Free Loan Association. There were a branch of the Canadian Jewish Congress in Vancouver, with which were affiliated the Vancouver Jewish Refugee Committee which did excellent work in assisting Jewish refugees who arrived in Canada across the Pacific, and the British Columbia Jewish War Efforts Committee.

Jews took an active part in the civic life of Vancouver. David and Isaac Oppenheimer were elected aldermen of the Vancouver city council in 1886, and David Oppenheimer was elected the mayor of Vancouver in 1888, holding that office until 1891. A statue was erected in his memory by the city of Vancouver in Stanley Park. David Oppenheimer was also elected president of the Vancouver Board of Trade. Samuel Gintzburger, who came to Vancouver in 1887, and was engaged in the Indian trade, in the seal fisheries trade and in mining, was Swiss consul in Vancouver for many years. Samuel Schultz was appointed judge of the Vancouver County Court in 1914, and held that office until his death, the only Jew in Canada up to 1943 to be elevated to that rank.

See also: BRITISH COLUMBIA; CANADA.

LOUIS ROSENBERG.

Lit.: Rosenberg, Louis, *Canada's Jews* (1939); Rome, David, "Jewish Builders of Canada's Pacific," *B'nai B'rith Magazine.*

VARGA, EVGENII (JENŐ), economist, b. Hungary, 1897. He started as a worker, but succeeded in graduating from the Gymnasium and University of Budapest, where he received the diploma of a secondary school teacher. He specialized in political economy and collaborated on the daily newspapers *Népszava* (People's Voice), on *Neue Zeit* and on the review *Szocializmus,* of which he was also editor for a short while. Under the Hungarian Soviets (1919) he was people's commissar of finance. After the fall of the Communist government he emigrated to Austria where he wrote a book summing up the experiences in economy of the Hungarian Soviet republic. It was published in Moscow under the title *Problemy ekonomicheskoi politiki pri proletarskoi diktature* (Problems of Economic Policy and the Dictatorship of the Proletariat; 1922).

In 1920 Varga went to the Soviet Union. There he became doctor of economic sciences, subsequently professor and director of the institute on world economy of the Academy of Sciences. He was editor of *Ezhegodniki Kominterna* (Comintern Annuals), and of various collective works, such as *Agrarnoe dvizhenie v kapitalisticheskich stranakh* (Agrarian Movement in Capitalistic Countries; 1925). He also contributed quarterly surveys of economy to the Comintern periodical *Internationale Presse-Korrespondenz,* published in the German language.



Zseni Várnai. From a sketch by Jenö Horváth

In 1943 he was a member of the Academy of Sciences of the Soviet Union and editor of *Mirovoe khoziaistvo i mirovaia politika* (World Economy and Politics), a journal published by the research institute on world economics and politics of the Academy.

In addition to many authoritative articles written for the periodical press, Varga published in book form *Mirovoe khoziaistvo* (World Economy; 1922); *Krizis mirovogo kapitalisticheskogo khoziaistva* (Crisis of World Capitalist Economy; 1923); *Pod'em ili upadok kapitalizma* (Rise or Fall of Capitalism; 1924).

VÁRNAI, ZSENI, poetess, b. Nagyvázsony, Hungary, 1881. She married the poet Andor Peterdi, and became known through a volume, *Katonafiamnak* (To My Son, the Soldier), published in 1914. Motherhood remained the master theme of the volumes *Gracchusok anyja* (Mother of the Gracchi; 1916) and *Anyasziv* (A Mother's Heart; 1917). Her thoughts, during those years, were greatly influenced by socialism, which opposed the war. In 1918 her poem, "Ne lőjj fiam, mert én is ott leszek!", a mother's appeal to her soldier son to disobey the order to fire upon civilians, became popular among the war-weary and discontented. She voiced her enthusiasm for the revolution in the volume *Vörös tavasz* (Red Spring; 1917).

In later years her tone became more reflective, and she concerned herself with the subtler problems of the mother-son relationship. Her volumes *Im, itt az irás* (This Is the Scripture; 1928) and *Kórus szopránban* (Soprano Choir; 1931) gave her high rank among Hungarian poets. In 1943 she was believed to be living at Budapest.

VARNHAGEN VON ENSE, RAHEL (after her conversion Antonie Friederike; better known under her maiden name of Rahel Levin), social leader, b. Berlin, 1771; d. Berlin, 1833. Although lacking any real creative talents, Rahel was considered as the "wittiest woman of her time." She had the courage to express certain radical ideas on women's rights and children's education that were still controversial as late as the 20th cent. Furthermore, she had the gift of appreciating the geniuses among her contemporaries.

At a time when everybody around her paid tribute to such a mediocre writer as Kotzebue, she was an enthusiastic admirer of Goethe. Her famous salons became "a republic of vanguard spirits gathering in the home of an unassuming bourgeois girl." In her first salon, which aroused the curiosity of all transient foreigners, there met (before the fall of old Prussia) Henriette Herz and the philosopher Schleiermacher; the old prince de Ligne and the young romantic poet, Friedrich von Schlegel, also belonged to it. Among her trusted friends was the unfortunate Prince Louis Ferdinand, who sought death in the battle of Saalfeld.

In 1819, after her marriage to the diplomat and writer Karl August Varnhagen von Ense, there flourished in her house in the Mauerstrasse, Berlin, her second salon, of essentially different character. Here politics were in the foreground; Eduard Gans, Karl Ludwig Börne and particularly Heinrich Heine admired in Rahel the forerunner of "Young Germany."

Rahel, who was well aware of her limitations, never wrote a book; only after her death did her enthusiastic pupil and spouse, Varnhagen von Ense, publish, "at the right time, at the comfortingly right time," as Heine wrote, the collection in three volumes of her letters, which he entitled *Buch des Andenkens*. Later more collections of her correspondence were published, among them her correspondence with David Veit.

Rahel Levin was a typical representative of the post-Mendelssohnian generation, which regarded Judaism as a misfortune. In her youth she felt that her Jewish birth was like a "poniard that had been thrust into her heart;" before marrying Varnhagen she became a convert to Christianity. But in the years after the War of Liberation (1813-15) her feeling for the Jewish people was aroused by the anti-Semitic riots. In her last illness she confessed that she, for whom being a Jewess had been her bitterest sorrow, would, at this stage of her life, not for any price wish not to be Jewish.

BERTHA BADT-STRAUSS.

Lit.: Varnhagen, Rahel, *Buch des Andenkens* (3 vols., 1834; abbreviated new edition by H. Landsberg, Berlin, 1904); Assing, L., *Aus Rahels Herzensleben* (1877); Berdrow, O., *Rahel Varnhagen* (1899); Spenlé, J. E., *Histoire d'un salon romantique en Allemagne* (1910); Key, Ellen, *Rahel Varnhagen, eine biographische Skizze;* Badt-Strauss, Bertha, *Rahel und ihre Zeit* (1912); Feist, L., *Rahel Varnhagen* (1927); Sussman, M., *Frauen der Romantik* (1929); Meyer, Bertha, *Salon Sketches* (1938); Spire, André, "Goethe et Rahel Levin," *Revue juive de Genève,* vol. 1 (1933) 156-60.

VARRO, MARCUS TERENTIUS, *see* ROMAN WRITERS ON JEWS.

VASHTI, queen of Ahasuerus who refused to come to the latter's banquet and who for her disobedience was divorced (*Esther* 1). Her name has been connected with the Elamite goddess Mashti.

According to rabbinical sources, Vashti was the granddaughter of Belshazzar, the last king of Babylon. She was arrogant and severe, forcing Jewish maidens to work on the Sabbath. When Ahasuerus invited her to appear naked at his banquet, she would have consented, had not God punished her with a disfiguring eruption of the skin; accordingly, she declined the invitation in insulting words.

See also ESTHER.

VAV, *see* ALPHABET.

VAYIKRA (Biblical book), *see* LEVITICUS.

VAYIKRA RABBAH, *see* MIDRASH LEVITICUS.

VAZ DIAS, Dutch Jewish family of Marrano descent. The first Vaz Dias appears in the Amsterdam archives of 1760. One of the family married a female descendant of Joseph de la Penha of Rotterdam, who saved William of Orange, later King William III of England, from drowning and was therefore awarded

the concession of the territory of Labrador after William became king.

MOZES SALOMON VAZ DIAS (b. Amsterdam, Holland, 1881) took a leading part in the technical and cultural development of the Dutch press by founding (1904) the Pers Bureau Vaz Dias, a news agency which in 1934 was reorganized into a cooperative news-gathering organization, remaining under the direction of Vaz Dias until the Nazi invasion. The Persbureau Vaz Dias, covering all branches of domestic and foreign news, became an influential factor in the formation of public opinion in Holland. All Dutch newspapers, without any exception, subscribed to its services. It claimed to be the first news-gathering organization to use the radio-telephone for the transmission of its services to newspapers. The Nazi radio was still trying in vain, as late as 1942, to divert Dutch readers of newspapers from their allegiance to the former Persbureau by means of invectives broadcast against Vaz Dias. Vaz Dias owned and directed other press services; he was in particular co-owner and co-editor of the Nederlandsch Correspondentie Bureau, which dealt solely with semi-official news, such as communiqués from the royal court, the supreme court, and the government and its agencies. He was consul of Venezuela at Amsterdam and Knight of the Order of Orange-Nassau, and received several foreign decorations.

S. L. FRED VAZ DIAS (b. Amsterdam, 1910), the son of Mozes Salomon Vaz Dias, was, from 1934 to 1940, legal counsel to the board of directors of the Persbureau Vaz Dias. He was also (1938-40) publisher of *Malaria Monthly*, a publication devoted to combatting malaria and written in the languages of the countries where this disease is prevalent. After the German invasion of his native country he settled in New York city.

VÁZSONYI, JENŐ, railway engineer, b. Csabrendek, Hungary, 1864. He was an elder brother of Vilmos Vázsonyi. Having received the training of a mechanical engineer, he entered service in the Hungarian state railways. During the first World War he was in charge of transportation by rail and of coal supplies, and in recognition of effective service was made a councillor of the court. In 1918 he became president of the state railways, but was removed from this post by the communist government in 1919.

Vázsonyi published several books and reviews concerned with hygiene and accident prevention in machine shops. He was editor of various periodical publications for railway mechanics.

In his youth Vázsonyi participated with his brother in a movement of young Jewish intellectuals which resulted in the recognition of the Jewish faith as one of the religions of the state on a par with Christian denominations. In 1936 the Jewish community of Pest appointed him an honorary member of its assembly.

VÁZSONYI, VILMOS, Hungarian political leader and minister, b. Sümeg, Hungary, 1868; d. Baden, near Vienna, 1926. He came from cultured Jewish stock, the profession of teaching having been hereditary in the family. He attended school at Budapest, where his parents lived in very humble circumstances. While attending the law school of the University of Budapest, young Vázsonyi became the leader of the students in their spectacular demonstrations against the submerging of the Magyar nationality in the common Austro-Hungarian army. This activity won him a certain fame in politics which, as a rule, did not readily recognize Jewish merit. The young leader, however, was soon undeceived as to the real value of this melodramatic revolt against "Austrian oppression."



Vilmos Vázsonyi. Photograph by courtesy of the Woodstock Library, New York

He came to realize what Disraeli had discovered before him, that within each nation there are the two nations of those who possess and those who do not possess. Toward the end of the 19th cent., when Socialism had taken under its wings the industrial worker as well as the tiller of the soil, Vázsonyi discovered the petty bourgeois who had been forgotten by all types of Socialism. As a student, he founded the Club of Junior Democrats; after his admission to the bar he organized the Democratic Party of Budapest, of which he was lifelong president, and later in his life he founded a newspaper, *A Polgár* (The Citizen). These creations of his are the landmarks of his political program and of his life's work. In writing and with the unusual fire of his oratory, by ceaseless agitation, he championed and made victorious the cause of the petty bourgeois.

In 1894 he was elected to the municipal assembly of Budapest. Under the slogans of "free trade" and "liberalism" graft was rife in the nation and in the capital. The little man was unable to grasp why the city budget was passive and funds for the most necessary expenditures lacking when private enterprise was flourishing. Glorying in the social and economic rise of the big bourgeoisie, the petty bourgeois cast his political vote with it, but he failed to understand why from all this splendor he could not eke out a miserable living for himself. Vázsonyi, as a member of the assembly, assisted Mayor István Bárczy in defeating the corrupt majority. Transportation and other public utilities were converted from private ownership into city management, and the finances of the city were placed on a sound basis. The two men worked out reforms in the fields of education and taxation, and by and by the worker, the petty bourgeois and the have-not intellectual began to be confident that the community was watching over their interests.

In 1901 Vázsonyi was elected a deputy to the Hungarian parliament, where he continued his fight against graft on a nation-wide basis. In his capacity of attorney he obtained the acquittal of a fellow deputy who had accused the minister of finance of graft, and the dishonest minister was forced to resign. During the first World War Vázsonyi was made minister of justice and a privy councillor, the first Jew in Hungary to attain these dignities. Later, as minister of suffrage, he worked out a vast project to extend suffrage, and when this was not accepted he retired from the political scene. Following the armistice, he lived outside of

Hungary for some time, and returned in the most rabid days of the counterrevolution when, as a deputy to the national assembly, he continued the then dangerous fight for democracy. When the Hungarian government, turning more and more fascist, launched on an enterprise of counterfeiting the franc, Vázsonyi recklessly exposed the guilty. His heart ailment caused him to retire to Baden, near Vienna, where he died.

One of the clues to his unusual career was his brilliant oratory. Not since Lassalle and Jaurès had there been anyone to talk to the common man in his own language, yet with the dignity of a fine intellect.

As a youth Vázsonyi, together with his brother Jenő, Miksa Szabolcsi and the Palágyi brothers, successfully led the movement for the recognition of the Jewish faith by the state on a par with the Christian denominations. IGNOTUS.

JÁNOS VÁZSONYI, the only son of Vilmos Vázsonyi, an attorney by profession, was elected to the Hungarian parliament in 1931, and reelected in 1935. In the ranks of the democratic party he combatted the rising tide of Hungarian Nazism. Owing to mass disfranchisement of Jewish voters he was not returned to parliament in the elections of 1939.

VE-ADAR (a month in the Hebrew calendar), *see* CALENDAR.

VECCHIO, GIORGIO DEL (Delvecchio), legal authority, b. Bologna, Italy, 1878. He taught philosophy of law at various Italian universities, and in 1930 became dean of the University of Rome, with which he had been affiliated since 1920 and of which he had been rector from 1925 to 1927. Del Vecchio's legal point of view was conservative and pro-militarist; the arguments presented in his many writings made him a member of the directorate of the Fascist party (1931). Under his supervision, courses in so-called Fascist culture were started at the University of Rome and the student militia was organized. In 1939, however, the anti-Semitic orientation of the Fascist party resulted in the expulsion of Del Vecchio from his post at the university. He had several audiences with the pope on the anti-Semitic persecutions; in 1940 he joined the Vatican staff.

Among Del Vecchio's most important juridical studies were: *Il sentimento giuridico* (2nd ed., 1908); *Il concetto del diritto* (1906); *Le ragioni morali della nostra guerra* (1915), which went through seven editions and was distributed to Italian army officers during the first World War; *Sui principii generali del diritto* (1921); *Lectione di filosofia del diritto* (1934). Del Vecchio received an honorary doctorate from the University of Coimbra, in Portugal (1937). He was editor of *Archivio giuridico* and of *Rivista internazionale di filosofia del diritto.*

Lit.: Reichel, Hans, "Del Vecchio's Legal Philosophy," in Appendix 1 of Del Vecchio's *The Formal Bases of Law* (1914) 339-54; Landsberg, E., "Zur ewigen Wiederkehr des Naturrechts," *Archiv für Rechtsphilosophie* (1925).

VECHOL MAAMINIM ("and all believe"), a poem inserted in the third of the Eighteen Benedictions (Shemoneh Esreh) in the Musaf (additional) service of the Orthodox Jewish prayer-book for Rosh Hashanah and Yom Kippur. It consists of lines read alternately by the reader and the congregation; the latter's lines always begin with the words *vechol ma'aminim.* There are twenty-two such couplets, which follow the order of the alphabet, using words descriptive of God which begin with the letters from Aleph to Tav.

VECINHO, JOSEPH, court physician and cosmographer, who lived in Portugal in the latter part of the 15th cent. He was a pupil of Abraham Zacuto. In 1485, according to the testimony of Christopher Columbus, King John II of Portugal sent him on an expedition to Guinea to determine the altitudes of the sun throughout that territory. The accuracy of his measurements was later confirmed. An authority on cosmography, Vecinho was the leading member of a committee or junta of five, before which the project of Columbus was laid to decide whether it was to be adopted or rejected. Columbus blamed the "Jew Joseph" (Vecinho) for the adverse decision that was made against him.

Vecinho is best remembered as the translator of the *Almanach Perpetuum,* which Abraham Zacuto wrote in Hebrew in 1473. Zacuto's work was translated into Latin and Spanish by his pupil Vecinho, and it was subsequently printed at Leiria by a Jewish printer, Samuel d'Ortas, in 1496. Columbus carried this work with him on his voyage and found it of great service; this copy is preserved in the Columbina archives at Seville.

Lit.: Kayserling, M., *Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries* (2nd ed., 1928); Jacobs, Joseph, *Jewish Contributions to Civilization* (1919) 152; Roth, Cecil, *The Jewish Contribution to Civilisation* (1938) 67, 76-80.

VEHU RAHUM ("And He is Merciful," *Ps.* 78:38), a Biblical verse frequently used in the liturgy. In particular, a long penitential prayer (Selihah) for Mondays and Thursdays, which were observed as fast days from the days of antiquity, is called Vehu Rahum. A medieval legend states that the composers of this prayer were two brothers named Joseph and Benjamin and their cousin Samuel. According to the legend, the emperor Vespasian, after the destruction of the Temple at Jerusalem in the year 70, had these three, together with a number of other Jews, set adrift on the sea in three separate vessels; however, all three ships landed safely in three different places. The Jews thus rescued from the sea were favorably received by the prince of the land—probably Southern France—but they were oppressed and robbed of their possessions by his successor. This misfortune provided the occasion for the observing of fasts for which the prayer Vehu Rahum was written, and it was then communicated to the other Jewish communities and adopted by them.

Both the contents and the style of the Vehu Rahum point to an early origin. The language is preeminently Biblical, and contains many literal citations and numerous paraphrases of Biblical passages. The fact that the composition of the Vehu Rahum is ascribed to three authors is an indication that it is a combination of several prayers or petitions originally independent of one another. The Vehu Rahum prayer is composed therefore probably of separate Tehinnoth (supplications) for the fast days. The more modern prayer-books have frequently shortened the "long Vehu Rahum," as it is popularly known.

Lit.: Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 57-62, lxxv-lxxvi; Zunz, Leopold, *Die synagogale Poesie des Mittelalters,* 16-17; Elbogen, Ismar, *Der jüdische Gottesdienst,* 77-78; Dembitz, Lewis N., *Jewish Services* (1898) 186-87, 213; Davidson, Israel, *Otzar Hashirah Vehapiyut,* vol. 2 (1929) 183-84.

VEIGELSBERG, LEO, Hungarian journalist, b. Kiskőrös, Hungary, 1842; d. Budapest, 1907. After medical studies in Vienna, Veigelsberg became a teacher in Kecskemét, where he wrote political and critical essays for a Prague newspaper. Subsequently he went to Budapest and became one of the editors of Ignatz Einhorn's *Neuer Freier Lloyd* and of the *Neues Pester Journal.* From 1872 on he was assistant editor of *Pester Lloyd,* mouthpiece of the Austro-Hungarian Ministry of Foreign Affairs and leading press organ of

the ruling Hungarian liberal party. He became associate editor-in-chief with Zsigmond Singer after the retirement of Miksa Falk. His daily editorials, signed by two stars and written in a vigorous style, made him one of the most influential writers of his time.

Although he had to formulate the views of the paper, he always succeeded in keeping a fair measure of independent opinion. In 1888, commenting on Wilhelm II's bombastic proclamations, Veigelsberg protested that the nation of Goethe and Schiller could not be governed by the outmoded principles expressed by the young Kaiser. He was answered by an angry rejoinder inspired by Bismarck. Veigelsberg's outlook was always steeped in classical liberalism. He was the father of the literary critic Hugo Ignotus.

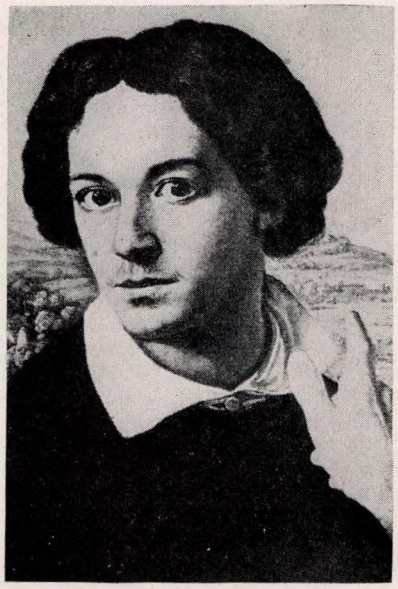
VEILING OF THE BRIDE. The custom of covering the face of the bride with a veil, so that she may not be seen, even by her husband until after the completion of the marriage, is of very ancient origin. It is mentioned in the Bible in the case of Rebekah (*Gen.* 24:65), and is expressly implied in the story of Jacob and Leah (*Gen.* 29:23-25). The Mishnah mentions, as a proof of a marriage, that the woman in question wore a veil in a procession (*Keth.* 2:1). This custom, current in the Orient, was retained by Jews even after they settled in Europe. Throughout the Middle Ages, as appears from descriptions and from drawings, the bride's face was so completely covered by a veil as to be invisible. In modern times, especially in Western countries, the custom has been modified to conform with the customs of non-Jews.

See also WEDDING AND WEDDING CUSTOMS.

VEIT, BENJAMIN, educator, b. New York city, 1867. He received the B.S. degree from the College of the City of New York (1886), and the LL.B. degree from the New York University Law School (1893). At first he practised law, but later turned to teaching, and in 1912 became district superintendent in charge of junior high schools in New York city; he retired from this position in 1937. Veit was a founder and president of the Jewish Teachers Association (1925) and a chairman of the educational division of the American Jewish Joint Distribution Committee (1933-36). He was author of the textbooks *Safety First for Children* (1915); *Thinking—Speaking—Writing* (3 vols., 1921); and *Junior Business Training* (1934).

VEIT, MORITZ, author, German deputy, bookseller and publisher, b. Berlin, 1808; d. Berlin, 1864. He had barely passed the age of twenty when he issued two volumes of the *Berliner Musenalmanach,* a publication to which Goethe was a contributor. He published books by well-known scholars, among whom were Zacharias Frankel and Leopold Zunz. Furthermore, he wrote *Polenlieder* (1833) and *Gedichte* (1836), and contributed to Michael Jehiel Sachs' *Stimmen vom Euphrat und Jordan.* Veit's activity as a member of the Frankfort National Assembly (1848) and of the Prussian Diet (1858) offered him the opportunity of laboring for the emancipation of the Jews in Prussia. For more than two decades he was a deputy of the municipal assembly and alderman of Berlin, as well as one of the directors of the Berlin Jewish community; as such he improved school methods and the training of teachers.

Lit.: Horwitz, A., "Moritz Veit und das jüdische Schulwesen zu Berlin," *Bericht über die jüdische Gemeinde-Knabenschule* (1866); *Allgemeine Deutsche Biographie,* vol. 39, p. 535 et seq.; Sachs, Michael, and Veit, Moritz, *Briefwechsel,* edit. Ludwig Geiger (1897); *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1908) 513.



Philipp Veit

VEIT, PHILIPP, painter, b. Berlin, 1793; d. Mayence, Germany, 1877. He was the son of Dorothea Mendelssohn, daughter of Moses Mendelssohn, by a first marriage. Dorothea Mendelssohn's second husband was Friedrich Schlegel, one of the leading spirits of the romantic movement in Germany.

The stepfather had a great influence on the child, whose life's work developed under the auspices of romanticism. From early youth he took an active part in the cultural life of his home. A portrait of Schlegel, a model for an etching intended for publication in one of his books, figures among the first drawings of Veit, and can be dated as early as 1810. At that time he was still a student at the Academy of Dresden, under his first teacher, Professor Matthaei. He continued his studies in Vienna until 1813, when he joined the army against Napoleon. This was the period when, in Vienna, the romantic painters, the group of the Nazarenes, revolted against the classicistic Academy, and turned toward the "Christian purity" of the Middle Ages. They seceded from the Academy and, crossing the Alps, migrated to Italy. Veit, who was converted to Christianity in Vienna in 1810, joined the group in Rome after the Napoleonic war.

In the company of Overbeck, Cornelius and Schadow, he painted his first important work, *The Seven Fat Years,* a fresco in the Villa Bartholdy. In the following year the decoration of several rooms in the Villa Massimi was assigned to the group. Each room was dedicated to a great spirit of the past. Veit painted the representation of *Paradise* on the ceiling of a room devoted to Dante.

In 1830 he returned to Germany, settling down as president of the Staedel Institute in Frankfort. Here he exercised a great influence on the younger generation of painters as a teacher. He remained in Frankfort until 1843, when he resigned, retiring to Sachsenhofen. After 1853 he lived in Mayence as president of the picture gallery.

Artistically, Veit had started with the anticlassical tendencies of the romantic movement, but in Rome he was subjected to the influence of classic Italian art. Raphael and Michelangelo left decisive marks on his painting, in which greatness of outline and simplicity in modeling were accompanied by charm and beauty of color. A rather sentimental conception of the human figure, and a certain sweetness in pictorial vision are his personal notes in the

cold and antinaturalistic trend of Nazarene painting, which was rooted in a literary perception of the world. The revival of the fresco style of the Renaissance was without further consequence in the history of painting, but lent a certain halo of nobility to his work.

Veit's outstanding artistic achievement, the representation of *The Introduction of the Arts into Germany by Christianity,* is almost a symbol of his fate. Painted originally as a fresco, in 1836, it is now transposed on canvas. It is a triptychal composition of large proportions. Flanked by the allegories of Italy and Germany, the third allegorical figure, Christianity, is celebrated in the centerpiece. She turns toward Music, Poetry, and the three sister arts of Painting, Sculpture, and Architecture, after her priests have converted the pagans. Many churches in Germany possess altarpieces by Philipp Veit, such as the church of Bensheim, the Liebfrauenkirche in Frankfort, and the cathedral of Mayence. He painted a large mural for the Römer in Frankfort. His *Triumph of Religion* is in the Vatican gallery. All great German galleries own pictures by this outstanding representative of the Nazarene school. ELISABETH GUTMAN.

Lit.: Schmidt, Paul Ferdinand, *Biedermeier Malerei* (1922); Hamann, Richard, *Deutsche Malerei im 19. Jahrhundert* (1925); Nagler, Ferdinand, "Ein neuaufgefundenes Portrait Friedrich Schlegels von Philipp Veit," *Graphische Künste* (1928) 106-8; Dehio, Georg, *Geschichte der deutschen Kunst,* vol. 4, by Gustav Pauli (1934).

VELIKI BEČKEREK (NAGYBECSKEREK), town in Torontál County, Hungary, with a Jewish population of 2,000 in a total of 26,000. The Jewish community of Veliki Bečkerek was founded in 1760 by several well-to-do and cultured merchants who had received permission to settle there and who forthwith organized their communal life in a progressive spirit. In 1817 Adam Guttmann was "Judenrichter" of Veliki Bečkerek; in that capacity he signed the lease of the school building for which the community paid an annual rent of eight gulden.

The earlier minute books of the community were written in Hebrew; later that language was abandoned for German. Accounting books kept in Hebrew are also extant; a synagogal order drawn up in Hebrew by the first rabbi of the community, called Fein, who ministered until 1857, was lost in the troubled times of 1918. From 1880 to 1915 Mór Klein, translator of Maimonides' *Moreh Nebuchim,* was rabbi of Veliki Bečkerek. The community had several synagogues, charitable institutions and a school which had functioned for a hundred years when it was taken over by the state. It was revived in a Zionist spirit in 1920.

The community of Veliki Bečkerek, situated at the clashing point of two bitter opponents, the Magyars and the Serbs, suffered much from the conflict of the two nationalities in the revolution of 1848 to 1849, at the close of the first World War, when the town was occupied by the Serbs, and in 1941, when the town was nominally reincorporated into Hungary, actually remaining under German control. Jews, previously inhabitants of Serbia, were then expelled from the town.

VELIZH BLOOD ACCUSATION. Toward the end of April, 1823, the three-year-old child Theodore Yemelyanov, son of a Russian soldier, disappeared in Velizh (province of Vitebsk), and his mutilated body was found in a swamp some days later. Thereupon two Christian women, the prostitute Mary Terentyeva and the idiot Yeremyeyeva, spread the report that the child had been tortured by the Jews. At the official inquiry, Terentyeva implicated two Jews, Shemariah Berlin and Joseph Zetlin, who were exonerated in November, 1824, by the Vitebsk courts, which in turn condemned the woman to a penance because of her immoral conduct. Despite the verdict, anti-Jewish leaflets which sought to influence the authorities were distributed in the streets. In September, 1825, as Czar Alexander I was passing through Velizh, Terentyeva succeeded in presenting him with a petition in which she reiterated her accusations against the Jews. Consequently, at the czar's request, the investigation was reopened.

The governor general, Khovanski, a notorious anti-Semite, entrusted one of his subordinates, Strakhov, with the investigation. The latter interrogated Terentyeva and led her to concoct a new story in which she alleged that she had herself lured the boy to the homes of the two Jews. She charged that the child was first tortured in the home of Berlin and later at the synagogue, where Jews and Jewesses drained his body of its blood, and that the body was then thrown into the swamp. Although the various stories were entirely contradictory, Strakhov imprisoned the accused families and other members of the community, a total of forty-two persons. In his report about the investigation, Khovanski qualified the child's slaying as a ritual murder, and as a consequence the synagogues of Velizh were closed by order of Nicholas I in August, 1826.

The investigation was continued along the same lines during the regime of Nicholas I. The authorities tried in vain to extort confessions from the Jews, even by coercive and intimidating means. A Jewish renegade, Grudinski, declared that he was prepared to prove the existence of a ritual murder by means of a "secret" Jewish book, but verification of this showed, through the statement of the priest Pasderski, a baptized Jew, that the passage referred to dealt with the slaughter of cattle. In 1830 the inquiry reached the senate, where the penal committee was inclined toward sentencing the accused to exile in Siberia. But on the floor of the senate, although a majority seconded the sentence, three senators moved for acquittal and for putting the accused under police guard.

Finally, when the case reached the highest tribunal of the land in 1834, a leading member of the house, Mordvinov, who owned properties near Velizh and was therefore entrusted with local affairs, interested himself in the investigation. As president of the department of civil affairs, the deputy succeeded in demonstrating the utter inconsistency of the charges. The department thereupon moved to liberate all the Jews and compensate them for their suffering, and to sentence the Christian slanderers to Siberia. With the exception of granting compensation to the sufferers, the czar endorsed these motions (January, 1835), adding that his intuition had told him that the crime had not been committed by Jews, although there existed some fanatical and sectarian Jews who needed Christian blood for their religious rites. At the end of the same month the acquitted Jews were released from prison and the synagogues reopened. The czar, however, refused to consider the recommendation of the department that the ukase of Alexander I of 1817 prohibiting blood accusations be reenacted. JOSEF MEISL.

Lit.: Dubnow, S., *History of the Jews in Russia and Poland* (1918) 72-84; idem, in *Luah Ahiasaf* (1895-96); Hessen, *Is Istorii Ritualnych Protsessov. Velizhskaya drama* (1905).

VENAISSIN, usually called Comté (County) Venaissin, a region in Southern France which, first a Roman province, came in the year 450 under the control of Burgundy, in the 12th cent. into the possession of the counts of Toulouse, and in 1274 under the control of Pope Gregory X; it remained a papal possession

until 1791. Jews dwelt especially in the four communities of Avignon, Carpentras, L'Isle and Cavaillon. Some Jewish families were to be found in other places, such as Malaucène and Valabrègue. All the Jewish communities had a similar organization. At their head there were three "bailes" or "baylons" (administrators, stewards), and fourteen assessors who assisted them. Under Pope John XXII a first banishment of the Jews from the country occurred in 1322. However, some of these Jews soon returned. The church councils of Avignon in 1326 and 1337 decided that all Jews had to wear a Jew badge (yellow patch) on their clothing.

Pope Benedict XIII (1394-1416) prohibited the study of the Talmud to the Jews of Venaissin, and confiscated their books (1415). However, he allowed them to erect a synagogue in each community. On the other hand, he imposed upon them restrictions pertaining to the exercise of the medical profession and to business. Pope Nicholas V (1447-55), at first well-disposed toward the Jews, whom he desired to convert to Christianity, later made them feel the full force of his power. In the beginning the relations of the Jews with the general population were friendly, but owing to their steady increase in number they aroused their rivals' envy, and their position became more precarious.

In the 18th cent. the Jews of Venaissin traded with the neighboring provinces of Dauphiné, Provence and Languedoc.

Lit.: Dezobry and Bachelet, *Dictionnaire de biographie et d'histoire,* vol. 1, p. 644; *Revue des études juives,* vol. 6, pp. 1, 270; vol. 12, p. 162; vol. 32, p. 63; vol. 36, p. 53; Bauer, Jules, "Les conversions juives dans le Comtat Venaissin," *ibid.,* vol. 50 (1905) 90-111; Crémieux, Adolphe, "Contribution à l'histoire de la vie économique des Juifs du Comtat," *ibid.,* vol. 102 (1937) 41-79; Mossé, Armand, *Histoire des Juifs d'Avignon et du Comtat Venaissin* (1934); Roth, Cecil, in *Menorah,* vol. 5 (Vienna, 1927) 256-60.

VENETIANER, LAJOS, rabbi and historian, b. Kecskemét, Hungary, 1867; d. Ujpest, Hungary, 1922. He studied at the rabbinical seminaries of Budapest and Breslau and at the school of philosophy of the University of Kolozsvár. He served as rabbi at Csurgó (from 1893 on), where he also taught at the local Gymnasium; subsequently he served at Lugos (1896), and in 1897 was invited to the rabbinate of Ujpest, a large industrial suburb of Budapest.

Venetianer lectured on the philosophy of Judaism at the Budapest rabbinical seminary, succeeding Ignaz Goldziher; he also delivered lectures on the legal status of the Jewish church in Hungary and on the methodics of Jewish religious instruction. In the lower courses of the seminary he taught various subjects of Jewish religion and history. From 1910 on he was a member of the board of governors of the school.

He was also vice-president of the rabbinical association of Hungary. He was a distinguished historian of the Jews in Hungary. His main work, *A magyar zsidóság története* (1922), stresses the economic and cultural factors of the history of the Jews in Hungary. The city of Ujpest named one of its streets after Venetianer; however, it was renamed during the anti-Jewish era in 1941.

VENEZUELA. The first Jews to settle in Venezuela were mostly of Italian origin. They had left Leghorn for Cayenne in 1653, and having been there persecuted and expelled after the war with Portugal, and gotten asylum in Curaçao, they emigrated again to Venezuela, where they settled at Tucaca from 1693 on. The Jewish community of Tucaca, called by the non-Jewish natives "Santa Irmindada," which was the popular name of the police, increased because of the arrival of coreligionists from Surinam, Gibraltar and Morocco. Their conditions of life were modest ones. In 1720 the Jewish community of Tucaca requested their coreligionists in Curaçao to purchase a Sefer Torah for its synagogue. In the 19th century most of the Jews of Venezuela settled at Caracas, the capital of the republic of Venezuela, being active in commerce, artisanship and agriculture. The majority of the Jewish community consisted of Sephardim, and remained for a long time Orthodox, but in 1865 some of its members embraced Reform, and became affiliated with the Liberal congregation El Porvenir, whose center was in Curaçao. According to the latest statistics, the Jews of Venezuela numbered 882. But they may have increased to about 1,500 because of immigration during the 1930's.

The Venezuelan general Antonio José De Sucre (1793-1830), who served in various wars of independence in South America and became the first president of Bolivia, probably was of Jewish descent. Jacob Baiz (b. Barcelona, Venezuela, 1843; d. New York city, 1899), a professing Jew, devoted to Jewish charitable institutions and communal work, projected and constructed a railroad in Venezuela, and became, as a merchant and army contractor, widely known in his native country and Central America. A Jew from New York city, Isaac N. Seligman (1855-1917), became of highest importance for the economic reconstruction of Venezuela when, under the presidency and with the consent of Theodore Roosevelt, he formed an international syndicate to pool the debts of the Venezuelan government and to place the country on a sound financial basis. Subsequently Venezuela was one of the rare countries of the world which were free of debt, both internal and foreign.

Lit.: Publications of the American Jewish Historical Society, Nos. 8, 9, 10 and 16; *American Jewish Year Book,* vols. 19, 33 and 44; Cohen, J. X., *Jewish Life in South America* (1941).

VENGEANCE, *see* HATE; RETRIBUTION.

VENGEROVA, ISABEL, *see* WENGEROFF.

VENICE (Italian, **Venezia**), city in Northern Italy built on islands in the Lagoon of Venice, and capital of the former Venetian republic, with a total population of 260,000, including 2,000 Jews (1938). According to legendary reports, Jews lived in the territory of what later became known as the Venetian republic even before the Christian Era, but they are not mentioned in any document before 945, when the senate of Venice issued a decree prohibiting all ship captains who were making voyages to the Orient to take Jews on board. By that time there seem to have been some Jewish traders, from Germany and the Levant, living in the city; according to the census taken in 1152, no less than 1,300 Jews resided in Venice; this figure, however, is believed to be grossly exaggerated.

In 1204, when there was founded the Latin Empire in which Venice played a considerable role, the Jewish community of Constantinople placed itself under the protection of Venice, and remained under it even after Constantinople was captured by the Palaeologus dynasty (1261). In that period many Jews emigrated from Constantinople to Venice, while others came from Germany. However, the Jews were not permitted to reside in the city proper, but had to live and do their business on the near-by island of Spilunga; it was called Giudecca (Zudecche, Zuecca) after them, for the first time in a document of 1252. Two ruins on the island which were visible for several centuries were said to have been the remains of synagogues.

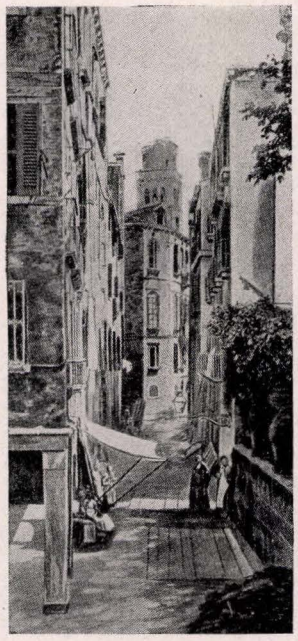
The Jews were officially tolerated only as wholesale traders or as owners of loan banks. By a decree of 1290

a duty of 5 per cent was levied on all merchandise imported or exported by them. Originally the bankers were allowed to reside only at Mestre, on the mainland opposite the city (on the "terra ferma"), but in 1366 they were invited to move to Venice proper. Their right of settlement was based on a mutual contract (*condotta*) which was renewed at regular intervals until 1395; in that year they had to leave the city since, due to pressure exerted by the population and owing to an unpleasant quarrel between two Jewish bankers and their non-Jewish business partner, the *condotta* was not renewed.

Therefore the bankers carried on their activities at Mestre again, being permitted to visit Venice only for brief periods and at certain intervals. At the end of the 14th cent. an era of persecution started which lasted throughout the following century, although at Venice the living conditions of the Jews were at all times better than those of the Jews in Germany and in a number of other Italian cities. The yellow badge (Jew badge) was first enforced against the Venetian Jews in 1394; in 1496 this distinctive mark was replaced by a yellow hat, and at the end of the 16th cent. by a red hat. In 1423 they were forbidden to acquire real estate. In 1475, however, when the religious feelings of the population were aroused by a Jew-baiting preacher, the doge of Venice ordered that the Jews be protected and he forbade the delivery of inflammatory speeches. Nevertheless, in 1480, three Jews charged with kidnapping a Christian child at Treviso were burned to death at Venice, and in 1506 a Hungarian Jew charged with a similar crime was stoned to death by the mob.

After the expulsion of the Jews from Spain (1492) and Portugal (1498) many Jews fled to the Venetian republic; among the refugees was Isaac Abravanel. In 1509, when the country was invaded by enemy troops and Mestre was sacked and burned, the Jews escaped to the city of Venice. They were permitted to dwell there and hold their services, and were protected by the government against the hostile population. The most prominent Jew in the city in that period was the wealthy Anselmo del Banco (Rabbi Asher Meshullam), a patron of Hebrew literature. He was the actual founder of the permanent Jewish community at Venice, for it was he who collaborated with the Christian authorities in the establishment of a segregated Jewish quarter or ghetto which was located in a marshy and unwholesome site far away from San Marco. This was the first ghetto established in Italy, and consisted of three parts, the Ghetto Nuovo, the Ghetto Vecchio (which, despite its name, actually was inhabited by Jews later than the "New" ghetto), and the Ghetto Nuovissimo, which was opened in 1633 for new arrivals and was in existence for 281 years. In 1534 it was organized; called Università degli Ebrei, and composed of three national sections, Levantines, Germans, and Occidentals (comprising Jews from the Iberian peninsula), it was administered by a council of seven members, chosen from the three groups.

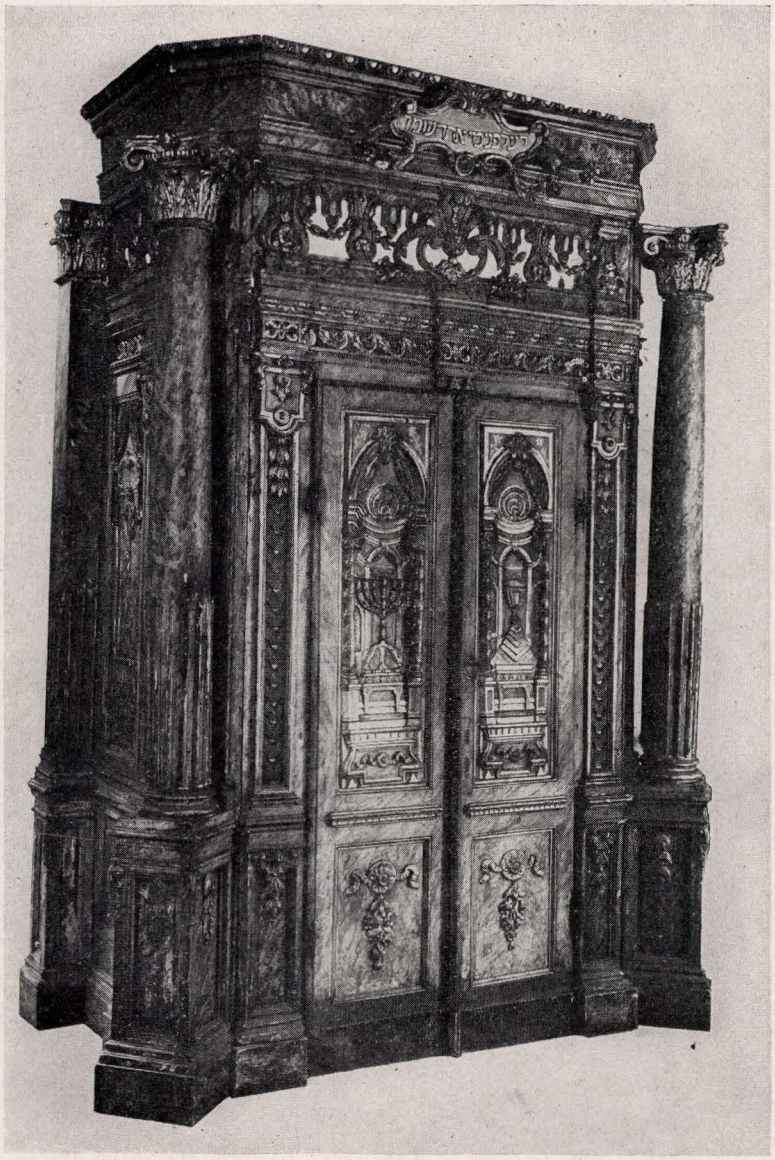
Orders of expulsion were issued by the authorities of Venice twice, in 1527 and in 1771; they were rescinded, in the first case for a loan of 10,000 ducats. In 1550 the senate ordered all Marranos to leave the city, but at the end of the 16th cent. Venice had become a haven for Marranos, as the authorities wished to profit by their wealth and abilities rather than let them proceed to Turkey. The Portuguese community, in the course of time, exceeded the Italian and German communities in importance, and the authorities favored the foreign, especially the Levantine, Jews at the expense of the native Jews. The Inquisition was not allowed to become powerful in the Venetian republic, and although the Talmud was burned at Venice in 1553 and the senate forbade the printing of Hebrew books in 1566, Hebrew printing flourished for centuries in the city and in several places in the Venetian republic.



The ghetto in Venice

In 1552 there were 902 Jews among the 160,000 inhabitants. The ghetto dwellers were prosperous and in regular contact with the Christian citizens, but the Jewish quarter was frequently stricken by catastrophes. Smallpox (1596) and pestilence (1630) decimated the population; after the latter epidemic the city had a total population of 98,000, including 2,414 Jews. Through the influx of refugees the ghetto's population rose to nearly 5,000 in 1655, but the fatal year 1630 nevertheless marked the turning point in the history of the Jews of Venice, which took a definite turn for the worse. Many wealthy families left the ghetto, particularly for the prosperous free port of Livorno, and by the middle of the 18th cent. the number of Jews declined to little more than 1,500. Nevertheless, the taxation levied on the community remained unchanged. Sumptuary laws were introduced in 1696 and 1697 to enforce economy. Many Jewish merchants lost their ships between 1714 and 1718, in the last stage of the republic's war with Turkey. While there were 271 taxpaying Jewish families in 1603, there were only sixty a century later. In 1735 the ghetto authorities saw themselves forced to declare the community bankrupt. A conflagration damaged the Ghetto Vecchio in 1752; other conflagrations occurred in 1765 and 1786. In this difficult time the community was headed by Rabbi Jacob Saraval (1708-82), an eminent preacher, poet and philosopher. In order to relieve the financial situation of the Jews, he and his colleague, Rabbi Jacob Belilios, visited the communities of England and Holland to raise a loan (1737-38). All factories owned by Jews, including the silk-looms at Padua, were forcibly closed by the authorities in 1777, and medieval economic restrictions were enforced upon the community.

Liberation came in 1797 when French troops occupied the Venetian republic. The ghetto gates were torn off their hinges and publicly burned, with the population, Jews and non-Jews, dancing the Carmag-



An Ark of the Law of Venetian craftsmanship, discovered (1932) by a bookseller in Chillingham Castle, England, and believed (by the historian Cecil Roth) to be over 300 years old

nole around the fire. After the abolition of the ghetto system the Jewish quarter was renamed Contrada dell'Unione, and three Jews were elected to the city council of Venice. In the same year, by the terms of the Treaty of Campoformio, Venice became Austrian, but even the reactionary Austrian government did not restore the medieval ghetto system. The Jews enjoyed full civil rights again from 1805 to 1814, when the country was part of Napoleon's empire. At the Great Sanhedrin in Paris (1806) the Jewry of Venice was represented by Aaron Lattes, Abraham Tedesco and Emanuel Cracovia.

Under the Italian rule the reactionary system was restored, which deprived the Jews of their civil rights. The revolutionary government of 1848 to 1849 was headed by Daniel Manin, a man of Jewish extraction who had the Jew Leone Pincherle as minister of agriculture and commerce and the Jew Isaac Pesaro Maurogonato as minister of commerce in his short-lived cabinet. The London *Times*, hardly favorable to any revolutionary movement, praised Manin's regime by saying that "there has been no popular movement conducted with so much dignity and maintained with such unswerving decision as that of Venice." Among the forty Venetians who, together with Manin, were exiled from the city after the fall of the revolutionary regime were a number of Jews. Full civil rights were granted the Jews again in 1866 when the city was incorporated into United Italy. From that date on the history of the Jews of Venice was identical with that of Italy's Jewry. In the Fascist era, the community was headed by Chief Rabbi Adolfo Ottolenghi.

Numerous ancient Jewish communities existed in the territories belonging to Venice. Notable among the Jewish communities on the "terra ferma" were those of Padua, Verona and Rovigo. (The history of the Jews of Padua and Verona is treated in separate articles.) The community of Rovigo, started in 1391 by the opening of Jewish-owned loan banks, was never large. For a long time the bank of Rovigo was in the hands of the Consigli family. Although officially permitted to deal only in old clothes, the Jews took a great part in the development of the woollen industry at Rovigo. Jewish communities existed also in many

parts of the far-flung empire of the Venetian republic, such as Negroponte, Crete, Spalato and Corfu.

The ghetto of Venice, which was never cut off from developments in the outside world, had a large share in both Jewish and general history. In 1524 the adventurer David Reubeni landed at Venice at the start of his unusual career; six years later he met the Messianic pretender Solomon Molcho there. In the same period emissaries from Henry VIII of England sought Biblical sanction from Venetian rabbis for the king's desire to divorce Catherine of Aragon. When Gracia Mendesia fled to Venice from Antwerp with her daughter, sister and niece (1549), she was denounced as a secret Jewess to the Venetian authorities by her sister, who loathed her guardianship; she was imprisoned and her property confiscated by the Venetians. However, she was freed and her possessions were restored to her through the efforts of her nephew, Don Joseph Nasi, a protégé of the sultan. In 1576 Solomon ben Nathan Ashkenazi was appointed envoy extraordinary of the Sublime Porte to Venice; it was due partly to his influence that, three years earlier, the decree for expulsion of the Jews from Venice was revoked.

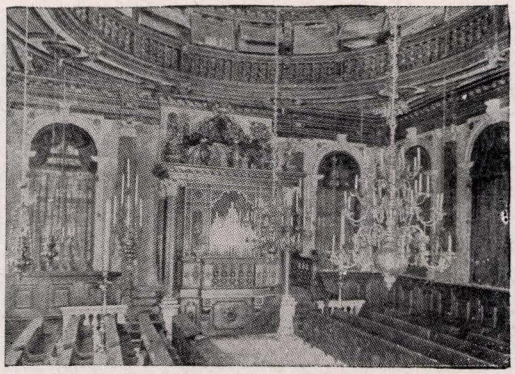
The Sabbatian movement had many adherents as well as opponents in the city. In 1668 Nathan Benjamin Halevi of Gaza (Nathan Ghazzati), one of the most zealous followers of Sabbatai Zevi, landed in Venice, but was compelled by the rabbis to issue a statement condemning the movement. At the beginning of the 18th cent. the Cabalist Nehemiah Hayyun stayed in Venice. Another Cabalist, Moses Hayim Luzzatto, gave his manuscripts into the custody of the Venetian rabbinate (1730), but was excommunicated in 1735 when he took up Cabala again. In 1700 a group of Polish pietists, headed by Judah Hehasid (Judah the Pious, of Regensburg), passed through Venice on their way to Palestine. Venice was the seat of a Jewish society which, by the payment of ransom money, liberated Jews who had fallen into the hands of the Knights of St. John.

In the 16th and 17th centuries there lived in Venice many outstanding Jewish personages, such as the Hebrew scholars Elijah Levita, Leon da Modena (who caused his coreligionists much concern because of his uncontrollable weakness for gambling), Simone Luzzatto, the historian Rodrigo Mendes da Silva, the playwright Solomon Usque, the poetess Sarah Copia Sullam, and the philosopher David Nieto. The ghetto had many outstanding physicians, such as Master Solomon; Elijah Delmedigo, a native of Crete; and Master Joseph who, in 1502, was permitted to wear the black hairdress of an ordinary Christian practitioner. The most prominent Jewish doctors were Jacob Mantino (1490-1549) and the brothers Solomon and Israel Conigliani (17th cent.). Marrano physicians were Filotheo Eliau (Elijah) Montalto and Isaac Cardosa.

Although officially the Jews were permitted to engage only in the wholesale trade (the commerce of Venice with the Levant may have been brought about by a Jew) and in pawnbroking, they distinguished themselves, apart from the field of medicine, as engineers, manufacturers, gem-polishers, actors and musicians (there existed a musical academy in the ghetto).

Among the Jewish printers of the city were Cornelio Adelkind and Meir Parenzo, both of whom worked for Daniel Bomberg, a non-Jewish publisher of Hebrew books. Parenzo later joined Alvise (Aluise) Bragadini, another non-Jewish printer of Hebrew books at Venice. In 1545 Adelkind and Parenzo published *Psalms* in a Yiddish translation made for them by Elijah Levita.

The ghetto had a number of famous synagogues,



The Tempio Spagnuolo Israelitico in Venice

among them the Scuola Grande Tedesca, the city's oldest synagogue, founded in 1529, which was closed for regular worship in the 20th cent.; the Scuola Canton, founded by the Cantoni family in 1532 and restored in 1859; the Scuola Spagnuola, which, opened in 1584 and later enlarged and restored under the direction of the famous Venetian architect, Longhena, was the largest and most magnificent of all the synagogues of the city; and the Scuola Levantina (18th cent.).

ALFRED WERNER.

See also: ITALY; PADUA; PRINTERS AND PRINTING; VERONA.

Lit.: Luzzatto, Simone, *Discorso circa il stato degl'-Ebrei* (1638); Galliccioli, *Delle memorie venete antiche* (1745); Romanin, *Storia documentata di Venezia* (1834); Rava, J., "Ebrei in Venezia," *Educatore Israelitico,* vols. 19 and 20 (1871-72); Lattes, in *Archivio Veneto,* vol. 4, part 1, p. 147 et seq.; vol. 5, part 1, p. 97; idem, in *Vessillo Israelitico,* vol. 43, p. 327 et seq.; Schiavi, L. A., "Gli Ebrei in Venezia e nelle sue colonie," *Nuova Antologia,* Third Series (1893), vol. 47, pp. 309 et seq., 485 et seq.; Soave, in *Corriere Israelitico,* vol. 15, p. 38 et seq.; Kaufmann, D., in *Jewish Quarterly Review,* vol. 2, p. 297 et seq.; vol. 13, p. 520 et seq.; idem, in *Revue des études juives,* vol. 21, p. 289 et seq.; vol. 22, p. 290 et seq.; vol. 23, p. 139 et seq.; Ottolenghi, in *Rivista di Venezia,* July, 1929; idem, in *Rassegna Mensile di Israel,* May and June, 1930; Morpurgo, E., "Bibliografia della storia degli Ebrei nel Veneto," *Rivista Israelitica,* vols. 7, 8 and 9 (1910-12); Roth, Cecil, *Venice* (1930); idem, "I Marrani a Venezia," *Israel,* vol. 8 (1933-34) 230-39, 304-14, 419-43; idem, *The Jewish Contribution to Civilisation* (1938); Ottolenghi, Adolfo, "Il governo democratico di Venezia e l'abolizione del Ghetto," *Israel,* vol. 5, pp. 88-104; Marcus, Jacob R., *The Jew in the Medieval World* (1938); Friedenwald, Harry, "Jewish Physicians in Italy," *Publications of the American Jewish Historical Society,* No. 28 (1922) 198-200, 202; *Mult és Jövő* (1941) 402; *American Hebrew,* Sept. 15, 1933, p. 269; Baron, S. W., *The Jewish Community* (1942).

VENTURA, MISON (MICHON), professor of law, and Turkish deputy, b. Istanbul, Turkey, 1883. He graduated from the University of Istanbul (Constantinople), and was appointed judge, serving in the penal and commercial tribunals of Salonika and at the same time teaching law at the school of law there. In 1909 Ventura went to Paris to study, and on his return to Istanbul in 1913 became professor of Roman law at the University of Istanbul. In 1920 he was made also a deputy from Istanbul.

Ventura translated the German civil law into Turkish, and was author of several comparative studies on law, including a two-volume discussion of Roman law and a book on the philosophy of law. Ventura's connection with the University of Istanbul was in effect until the 1940's. He was interested in Jewish affairs and in the participation of Jews in Turkish life.

VENTURA, MOSES BEHOR, chief rabbi of Alexandria, Egypt, b. Salihli, near Smyrna, Turkey, 1893. He attended the elementary school in his native town, and later the school of the Alliance Israélite Universelle in Cassaba. In 1907 he entered the rabbinical seminary in Cusguncub, where he studied under the guidance of Abraham Danon until 1913.

During the first World War Ventura lived at Baghdad, Iraq, continuing his studies in Hebrew and Arabic literature and folklore. After the armistice he left for Paris, and attended the Institut de Psychologie and the Sorbonne, taking courses in pedagogy and social and philosophical science. He received (1923) a degree in pedagogy, and three years later degrees in education, psychology and sociology. In 1935 he became Doctor ès Lettres upon presentation of a thesis on the philosophy of Saadia Gaon.

Following the resignation of Chief Rabbi Davide Prato, who left Alexandria to assume a rabbinical post in Rome, Ventura was invited in 1937 to become chief rabbi of the oldest Jewish community of the Diaspora. He spoke Hebrew, French, Arabic, Turkish, English, Spanish and German fluently, and was a brilliant orator. Most notable among Ventura's literary and scholarly works are his logical terminology of Maimonides, *Explained Readings; Le judaïsme par l'image* (Paris, 1933); *La philosophie de Saadia Gaon* (Paris, 1934).

VEPRIK, ALEXANDER, composer, b. Balta, Russia, 1899. He studied at the Leipzig Conservatory, then with Miaskowsky at the Moscow Conservatory. He settled in Moscow as teacher and composer. In his early works Veprik was strongly influenced by the Jewish idiom, producing in this vein several excellent works including a cycle of Jewish popular songs, *Kaddish,* for chamber-music group, and his orchestral *Dances and Songs of the Ghetto,* which was introduced by Arturo Toscanini and the New York Philharmonic.

Latterly Veprik eschewed Jewish subjects and created music more general in character: *Song of Mourning, Song of Joy,* and a Symphony (all three for orchestra), the last of which was featured successfully at the Moscow Music Festival in 1939.

VEREA, ADRIAN, playwright and poet, b. Botoshani, Roumania, 1876. He studied medicine in Bucharest and Paris, and established himself as a physician. A complete edition of his poems was published under the title *Jassy* (with the author's own designs; Bucharest, 1917). His plays were very successful.

These include: *Sa Nu'ti Faci Idoli* (Do Not Have Idols), produced at Bucharest in 1920; *Appolonius din Tyrane,* a tragi-comic poetical drama, frequently performed by the Teatrul National in Bucharest; *Delfinii din Vaikiki* (set in Hawaii; 1933); *Dupa moartea lui Manasse* (Bucharest, 1915). Verea was a contributor to many Jewish as well as non-Jewish magazines in Roumania.

VEREIN FÜR CULTUR UND WISSENSCHAFT DES JUDENTUMS, a society for the development of culture and literature among the Jews, founded at Berlin on November 9, 1819, by Eduard Gans, Moses Moser and Leopold Zunz. While the society itself was short-lived and it produced no perceptible results, it anticipated aims and ideas which were brought nearer to realization in later years.

The immediate occasion for the formation of the society was the spread of anti-Semitism in Germany after the Napoleonic Wars. The society sought to meet this by creating a modern form of Judaism and Jewish life, based on the Science of Judaism. Its members delivered lectures at the newly established Institut für die Wissenschaft des Judentums, and the society published a periodical, *Zeitschrift für die Wissenschaft des Judenthums,* with Zunz as editor.

The members hailed from Berlin and from outside of Berlin, but their total never reached a hundred. Among them were David Friedländer, Ludwig Marcus, Immanuel Wohlwill, Heinrich Heine, Joseph Perl and Lazarus Bendavid. The society was dissolved in 1824, at a time when all educational efforts at reform were forbidden by the authorities.

Lit.: Rubaschow, in *Der jüdische Wille,* vol. 1 (1918); Baruch, S., "Leopold Zunz, Humanist," *Menorah* (1923) 216-29; the files of the *Zeitschrift für die Wissenschaft des Judenthums;* Ucko, S., "Geistesgeschichtliche Grundlagen der Wissenschaft des Judentums," *Zeitschrift für die Geschichte der Juden in Deutschland,* vol. 5 (1934) 1-34.

VEREIN ZUR ABWEHR DES ANTISEMITISMUS (Society for the Combatting of Anti-Semitism), the name of two organizations. The first was founded in Berlin in 1890, upon the suggestion of Heinrich Meyer-Cohn and under the leadership of the non-Jews Rudolf von Gneist, a prominent jurist, and Heinrich Rickert, a liberal Reichstag member for Danzig. Prominent among the other initiators of the society were the liberal member of parliament Theodor Barth, and the philologist Erich Schmidt. In 1890 the society, over the signatures of 535 leading Germans, including Theodor Mommsen, Gustav Freytag, Paul Heyse and Hermann Sudermann, appealed to the public to join in its fight "for the defense of the honor of the German citizens and German reputation being disgraced by the anti-Semitism of Stöcker."

The society, which had its seat in Berlin and a branch office at Frankfort, issued a weekly organ, *Mitteilungen aus dem Verein zur Abwehr des Antisemitismus,* later called *Abwehrblätter* (founded in 1891), and espoused and circulated several books defending the Jews against anti-Semitic canards, such as *Das Blut im Glauben und Aberglauben der Menschheit* (by Hermann L. Strack; 1891) and *Antisemitenspiegel* (1891). From 1909 to its dissolution by the Nazis in 1933 the society was headed by Georg Gothein, one-time Reichminister of the interior. The society was intensely active at the end of the 19th cent., but gradually lost all influence and in its last stages was little more than a paper organization.

A similar society for the combatting of anti-Semitism was founded in Vienna (1891) by Baron and Baroness von Suttner, Count Rudolf Hoyos, the industrialist Friedrich Leitenberg and the professor of medicine Hermann Nothnagel. It was joined by numerous outstanding non-Jews, including Count and Countess Metternich, Marie von Ebner-Eschenbach, the professor of medicine Theodor Billroth, the sculptor Viktor Tilgner and the composer Johann Strauss. It had an organ, *Das freie Blatt,* and a bureau for legal advice to the victims of anti-Semitism (*Rechtsschutzabteilung*). The Austrian society frequently cooperated with the German Verein. It ceased to function in the first World War, although it was never formally dissolved.

Lit.: Antisemitenspiegel (1891); *Mitteilungen aus dem Verein zur Abwehr des Antisemitismus* (later called *Abwehrblätter*): Nussenblatt, Tulo, *Der Weg eines Volkes zum Frieden* (1933); *Jüdische Rundschau,* July 11, 1933; Bein, Alex, *Theodor Herzl* (1940) 84, 89, 91, 92.

VERGA, IBN, *see* under IBN VERGA.

VERMONT, one of the New England states of the United States, with a population of 359,231 (1940 census), including a Jewish population of 2,000 (1937 figure, *American Jewish Year Book*). On the basis of estimated total population in 1937, this comprises 0.56 per cent of the total population of the state, and 0.04

per cent of the total Jewish population of the United States. In 1943 the Jews lived mainly in nine communities, the largest of which was Burlington, with a Jewish population of 1,000. Of the other cities in the state, the largest Jewish communities were in Rutland, Barre and Montpelier.

According to the 1936 Census of Religious Bodies issued by the Bureau of Census, there were ten Jewish congregations in this state, eight of which were in urban centers. Of the ten congregations, with a total membership of 1,727, seven had buildings solely devoted to religious purposes.

Jews first settled in Vermont following the Civil War, the first two known names being Stern and Scheff, who settled in Poultney in 1865. There were, however, a scattered few who were in the state before the Civil War, including an early settler in Poultney—Heineberg—as well as another who attained high rank in a Vermont regiment. The oldest Jewish cemetery in the state is in East Poultney, and the earliest tombstone dates back to the 1870's. Previous to the 1870's, Jewish peddlers from New York state and Montreal sold their wares throughout Vermont and returned to southern New York or Montreal for the holidays.

The first Jewish settler in Burlington was M. S. Wolk, who arrived in 1878. He was followed in 1880 by Morris Levin, who settled in Winooski, and Abram Marcus, who settled in Burlington. These early settlers lived on Champlain Street, which was then regarded as the outskirts of Burlington. Marcus was instrumental in bringing another early settler to Burlington—Nathan Lamport, of Franklin Falls, N. Y. Other early settlers were the Rosenberg brothers—David, Isaac, Harris and Zorach—and Isaac Perelman and H. London. This group induced A. Moscovitz, a Shohet, to settle in Burlington. Moscovitz was the first Jewish settler to bring his family with him. This group of eighteen young men met at the home of Isaac Perelman on Champlain Street, and organized the holy society known as Ohabi Zedeck. The first prayer-house was on Battery Street, and the next on the corner of Cherry and Church streets, a location now the center of the business district. As the community grew and prospered, it shifted to the north side of the town to Archibald Street, First Street (Riverside Avenue), Bright and Hyde Streets.

In 1883 a plot of land on Archibald Street was purchased for $800 on which the synagogue, Ohabi Zedeck, was built. It was chartered on February 3, 1887; the trustees of the synagogue were Isaac Perelman, Nathan Lamport, S. Simansky, Morris Levin, H. Friedlander, H. London, Joseph Frank, B. Frank and I. Blomberg. This group had formally organized in 1886 with H. Schubb as president, Isaac Perelman and Nathan Lamport as sextons, and Joseph Frank as treasurer. At that time an acre of land was purchased in South Burlington for a burial place.

A second congregation, formed in 1888, built a synagogue, H. Adam, on Hyde Street which was dedicated on July 10, 1889. A. Moscovitz was the rabbi, and the trustees included Morris Levin, Max Samuelson, A. Kaplan, I. Trotsky, I. Levin and H. Seagal. In 1938 the H. Adam synagogue and Ohabi Zedeck synagogue merged, largely through the efforts of Alex Clodny, a merchant, and Charles Samuelson, then a city alderman. A third synagogue, the Ahavath Gerim, organized on September 16, 1906, was also included in this merger.

Bethel Lodge of the Knights of Pythias was founded on March 8, 1900, by Israel Clodny. Moses Friedlander was the first chancellor commander. Lodge Deborah, an auxiliary of Bethel, was founded on March 18, 1906, with Mrs. Sarah Rosenberg as its first president. A club, the Young Patriots of Zion, was founded by H. S. Saiger in 1900, with a small library for boys between the ages of fifteen and sixteen. The first president was Charles Levin. This club was later reorganized as the Y.M.H.A. In 1902 a Talmud Torah was started in the Ohabi Zedeck synagogue. There were two teachers and four classes. Enough money was gathered to buy a building, opposite the Talmud Torah which was in use in 1943. This early building soon proved too small, and in 1910 the later Talmud Torah was erected, chiefly through the efforts of Rabbi R. Rosenberg, M. J. Levin, Joseph Frank, M. G. Rosenberg, I. Bregstein and the Reverend H. W. Sacks.

On November 26, 1905, the Jewish community of Burlington celebrated the 250th anniversary of the settlement of the Jews in the United States. Harry Rosenberg and Miss Rose Saiger (Mrs. Max Wolfe) were chosen as delegates from Vermont to a jubilee in New York city. Previous to their departure, a mass meeting was held in the Ohabi Zedeck synagogue, with the Honorable Hamilton S. Peck as guest speaker.

In 1906, out of a total enrollment of 4,450 school children in Burlington, there were 240 Jewish children in the grade schools and ten in the high school. In Montpelier and Barre there were twenty-five Jewish families, in St. Albans eight, in Newport fifteen, in West Rutland fifteen, in Bristol three, in Vergennes one, in Middlebury one, in Richford one, and in St. Johnsbury three.

The Jewish community in Burlington grew to such an extent that during the first World War sixty-eight Jewish men were enrolled in the ranks of the Army and Navy, and twenty-five Jewish students attended the University of Vermont. In January, 1943, the Jewish population of Burlington numbered 1,000, with 102 men and women in the armed services.

The activities of the Burlington Jewish community still centered around the Talmud Torah. This was the meeting place of the Jewish organizations which in 1943 included the Knights of Pythias, the B'nai B'rith, the Vermont Zionists, the Ladies Aid Society, the National Council of Jewish Women, the Jewish War Veterans and such youth organizations as Masada, A.Z.A. and the Junior Council. In 1943 Burlington Jewry supported and maintained a synagogue, a Hebrew school and a cemetery. The spiritual leader of the Jews of Burlington in 1943 was Rabbi David Herman (Orthodox).

Prominent in Burlington affairs were: Myron Samuelson, who was appointed judge of the Chittenden municipal court in 1938, a post which he held until 1942, when he was inducted into the Army; Abraham P. Feen, vice-president of the Burlington Trust Company; Major Jacob Frank, United States Army retired; Charles Samuelson, alderman and one time member of the charity commission; George L. Agel, one time police commissioner.

The second largest Jewish community of Vermont in 1943 was RUTLAND, where Rabbi Max Weine headed a Conservative group of about 200. Called The Rutland Jewish Center (formerly Adath Israel), a congregation was established in March, 1911. Its first rabbi was Maurice M. Mazure, who served from 1934 to 1936. Rabbi Weine began his service in 1936. The first synagogue was purchased in 1927, a building originally built in 1870 and known as the Baxter Memorial Library. Constructed of Vermont marble by the same architect who built the original Temple Emanuel on lower Fifth Avenue, New York city, the synagogue is a well-known Rutland landmark. Jews were first known in Poultney in the 1890's, at which time the marble industry flourished in West Rutland. A section of the National Council of Jewish Women was organized in Rutland in 1926, and a local Zionist group in 1936.

The town of Gilman was named after a Jewish resident, Isaac Gilman. HENRY W. LEVY.

VERNACULARS. In the course of their long history the Jews have adopted a number of languages for their daily speech, depending upon circumstances

of time and place, and the degree to which they mingled with the peoples about them. In the course of their dispersion throughout the world, they encountered and mastered the languages of various peoples; since Hebrew died out as a spoken language there has been no one vernacular which was used by all Jews. At various times, however, one or another language has been predominant in Jewish life and letters, and has been the vehicle of the major contemporary works of Jewish literature.

It is uncertain just what language was spoken by the Israelites in the time of the patriarchs and down to the time of their entrance into Canaan. It was very possibly a Semitic dialect related to either Arabic or Aramaic, since the connection of the patriarchs with Syria and with Arabia is distinctly emphasized in the Bible. Hebrew is known to have been the language of the Canaanites prior to the Israelite conquest, and may have been taken over by the Israelites only after they settled down in the land. The earliest Hebrew was not the language in which the Bible is written; it has survived only in a few ancient poems, particularly in the Song of Deborah (*Judges* 5), which is actually unintelligible in many places. It is probable that different dialects of Hebrew were spoken in various parts of the country during the period of the judges and the kings. The Ephraimites are known to have had a different pronunciation of the letter Shin (*Judges* 12:6), and the writings of the prophets contain a number of variant forms. The fact that the Hebrew of the Bible is comparatively uniform is probably due to the fact that in the course of the centuries the various books that comprise it were rewritten in the dialect prevalent in the kingdom of Judah (*yehudith, II Kings* 18:26). In the latter part of the period of the kings, Aramaic was current as a language of communication among peoples of different tongues, and was spoken by the court officials of Judah.

Even after the Jews had been transplanted to Babylonia in 586 B.C.E., they still retained the use of the Hebrew language, as is evidenced by the Exilic writings, especially of the prophets. (The inferior Hebrew of *Ezekiel* is probably due to the prosy nature of the prophet himself.) It was some centuries before they began to speak the Eastern Aramaic that became current there during the Persian period. Similarly, the Jews of the Second Commonwealth in Palestine continued to speak Hebrew; the tradition that they began to use Aramaic in the time of Ezra is unhistorical. The latter speech, at first used as the language of officials and then more and more in trade, gradually supplanted Hebrew; but it was not until about 250 B.C.E. that the latter language ceased to be a vernacular. In the meantime, Palestine had come under Greek rule and many of the neighboring cities became Greek colonies. This compelled many Jews to learn Greek, the more so as by the 1st cent. B.C.E. this language was the vernacular of the Roman empire from Italy eastward. It is probable that in the 1st cent. C.E. most of the Jews of Palestine knew both Aramaic and Greek, with the former as their mother tongue. This is apparent from a story recorded in *Acts* 21 and 22: Paul, after speaking to the people in Greek, which they apparently understood, tried to win them over by reverting to "the Hebrew tongue," that is, Aramaic, which they preferred.

During the period of the development of the Mishnah (1st cent. B.C.E. to 200 C.E.) the scholars attempted a revival of the Hebrew language in their legal discussions. This Mishnaic Hebrew which they evolved was used by them in the academies; yet it is doubtful if it was current among the people as a whole. The fact that the maid-servants of Judah Hanasi spoke Hebrew is treated as something very unusual (*Meg.* 18a; *R.H.* 26b, and other places).

Outside of Palestine and Babylonia the Jews quickly adopted the current vernaculars of the countries in which they lived. Jews settled in Persia as early as the 4th cent. B.C.E. and apparently learned Iranic tongues. Thus *Esther* indicates that Mordecai and the other Jews were able to converse with Persians without language difficulties. In a later period the use of the Iranian language must have been very common, for the Talmud indicates that the Jews there probably knew Persian as well as Hebrew. Further northwest, the Jews adopted the current Grusinian speech; but in Azerbaijan and parts of Iraq Aramaic was preferred.

The first Jews who settled in Egypt came in the time of the last native rulers before the Persian conquest. They were settled in the extreme southern part of the country, and they retained their Aramaic speech, as is evidenced by the papyri. On the other hand, the Jews who settled in Alexandria after the Greek conquest of Persia quickly adopted Greek as their vernacular. As early as 300 B.C.E. they felt the need of translating the Torah into Greek, as they could no longer understand the Hebrew, and it is noteworthy that the tradition of the Septuagint translation plainly indicates that they had to summon Jews from Palestine to accomplish this work of rendering Hebrew into Greek. The Jews of Cyrene and the islands of the Mediterranean also adopted Greek as their vernacular. The Jews of Rome apparently spoke both Greek and Latin. In the time of the later Roman Empire, the Jews seem to have followed the current vernaculars, Greek in the eastern part of the empire, Latin in Africa and Western Europe.

The Jews of the Byzantine empire retained their Greek vernacular until the time of the Turkish conquest (15th cent.). Even in modern times in Volo *Esther* was read first in Hebrew and then in an ancient Greek translation. In Salonika some of the Jews continued to speak an old Judeo-Greek dialect; hence they were known as the Rumaniotes. In the 20th cent. they amounted to 10,000 of the 80,000 Jews in the city. With the revival of the Greek kingdom in the 19th cent. many Jews began to learn modern Greek, especially in Athens and Corfu. In Constantinople only the tiny Karaite community still speaks Greek, but there are still Greek-speaking Jews in Rhodes.

The mountain Jews of the Caucasus (Dag Chufut, Yevrei Gorci) have adopted a variation of the Tat language, which they themselves call Farsi Tat. It is closely related to the Iranian-Median dialect of the Persians who settled in the districts of Baku, Daghestan and Yelisavetpol. The Bokharan Jews have a special Judeo-Persian of their own with a considerable literature. The Jews of other parts of Persia speak a modern Persian, but with certain dialectic differences of their own. The Jews of Isfahan have combined modern Persian with a number of words derived from Arabic, Hebrew, Turkish, Armenian and Kurdish. The Jews of Teheran speak both modern Persian and Turkish, as the latter is the language most used in the northwestern part of Iran. A special group of them are known as the Kashani, who have adopted the Kashan dialect, with which they have mingled many Arabic, Turkish and Hebrew words.

The triumphant march of Islam in the 7th cent. and after made Arabic the chief language in all the countries from Persia in the east to Spain in the west

where the armies of the Moslems penetrated. The Jews of these countries, accordingly, abandoned the Aramaic or the Greek which they had been speaking in favor of Arabic. The participation of the Jews in Arabian culture and the extensive literature which they wrote in that language is proof of the great hold which it had upon them. In the 10th cent. Saadia found it necessary to translate the Bible into Arabic. As the Jews migrated from Arab countries to Europe they gradually lost this speech, while in Spain Arabic was replaced by Spanish as the Christians drove out the Moslems. However, Arabic is still the vernacular of the Jews of Northern Africa and Mesopotamia, although the more educated among them speak also Spaniolish (Judeo-Spanish). The belt of Arabic-speaking Jews runs from Morocco along the southern coast of the Mediterranean as far as Cairo; it is an Arabic similar to that spoken by the surrounding population, but with many Hebrew terms. The Jews of Yemen have their own dialect, which is akin, not to the Southern Arabic dialects of the surrounding peoples, but to Northern Arabic forms. A similar language is spoken by groups of Jews in India and China, especially in Calcutta and Shanghai.

Jews settled in the Iberian peninsula at least as early as the Roman period. At first they spoke Latin, then the silver Latin of the later empire, and finally the first beginnings of Spanish; for despite the severe persecutions to which they were subjected in the 5th to the 7th centuries they participated in the culture of the peoples among whom they lived, and in fact possessed a good secular education. During the period of Arab rule over the greater part of Spain (8th to 12th centuries) they took an intensive part in the prevailing Arabian culture, but never lost their knowledge of the Romance languages. In the 13th cent. and after, when the Spaniards drove the Arabs and Moors to the south, the Jews remained in the same part of the country, dropped their Arabic, and spoke and wrote in Spanish; similarly, in Portugal, they used Portuguese as their vernacular.

So strong was the feeling for Spanish and Portuguese among the Jews of the Iberian peninsula that even after their expulsion from it (1492 and 1498) they continued to use Spanish in the countries whither they migrated. Thus in Holland they continued to speak Portuguese and wrote scholarly works in that language, sometimes in Latin characters, but generally in Hebrew letters. Spanish remained the language of the Sephardic communities in such cities as Hamburg and Copenhagen; in Brazil they could continue to speak Portuguese and in Central and South America, Spanish. A noteworthy derivative of this Portuguese of the Jews is the so-called Joe (that is, Jewish) Tongo language spoken along the coasts of Central America, and the language of the Samarakan Indians in the interior of Dutch Guiana (Surinam).

The exiles who settled in Italy soon abandoned their Spanish speech in favor of the closely related Italian tongue. On the other hand, those who migrated to other parts of the Mediterranean basin refused to adopt the language of the surrounding peoples. They retained their own language in Northern Africa, in the Balkans, in Greece and in Turkey for centuries.

This Judeo-Spanish, known also as Ladino and Spaniolish, is for the most part the Spanish of the 15th cent. with strong elements of Catalan, Portuguese, Provençal, Italian and even French. It is usually written in Hebrew Rashi script, but sometimes in a unique Hebrew cursive script that is a little reminiscent of the Arabic and considerably different from the Hebrew cursive script of the Ashkenazic Jews. The speech contains certain Hebrew words, usually those which have a religious significance, and in rare instances only are these given a Spanish form of declension. The presence of old Spanish words, not found in Castilian, as well as an older and softer mode of pronunciation, makes Judeo-Spanish sound somewhat different from modern Spanish.

The Jews of France seem to have adopted the various French dialects at an early period. A proof of this is seen in the commentaries of Rashi, which frequently give the meaning of a difficult Hebrew or Aramaic term *bela'az,* usually in a medieval French dialect.

The Jews of Germany similarly adopted the German dialects in the districts in which they lived. To this they added certain Hebrew expressions characteristic of Jewish life and ceremonial objects. In course of time, as most of the Jews lived in South Germany, the High German prevailing there became current for most Jews. As the German Jews from the 14th cent. on increasingly migrated toward Eastern Europe, they carried this form of German (Middle High German) with them. As in the case of the Spanish exiles to the Eastern Mediterranean, they did not adopt the vernaculars of the surrounding peoples, but retained their Judeo-German, which in course of time developed into Yiddish. This Yiddish in turn began to take on new forms and pronunciations, depending upon the countries in which they lived, such as Poland, Lithuania and Red Russia (Galicia). In the 17th cent. a reverse migration began from Eastern Europe to Germany, and the migrants brought back Yiddish as a separate and distinct Jewish language. Other forms of Judeo-German arose in such separate areas as Alsace, Holland, Switzerland, Denmark, Bohemia, Moravia and Hungary, each with a distinct vocabulary and mode of pronunciation. The largest element in Yiddish was always Germanic, amounting as a rule to about 85 per cent or more. About 10 per cent of the words were derived from Hebrew, while the remainder were generally Slavic. In Yiddish, Hebrew words were frequently given a German form of declension.

After the partition of Poland, Yiddish was carried by the Jews into parts of Russia from which they had hitherto been excluded. It continued to be spoken by the great majority of the Jews there into the 20th cent., and after the Bolshevist Revolution of 1917 it was proclaimed the official national language of the Jewish people. Elsewhere Yiddish has remained only in countries where the Jewish masses remain in compact groups and are separate from the rest of the population, as in Eastern Europe.

During the 19th cent., the period of emancipation, Jews rapidly began acquiring the languages of the countries in which they lived. In Germany this process was practically complete by the first decade of the 19th cent., and in France and Italy even earlier. In England and America, where the migration of Jews from Eastern Europe was larger, Yiddish was retained for longer periods. In the United States, German Jews continued to speak German and English both for a generation, while Yiddish was still the favorite speech of thousands of Jews in the 20th cent. This American Yiddish had acquired a number of English terms in common use, which often replaced Slavic or German words. In Latin America, especially in centers such as Buenos Aires and Mexico, Yiddish continued to survive in the 20th cent. with a Spanish admixture.

Scattered groups of Jews in other countries have adopted various other tongues. The Krimchaki of the Crimean peninsula speak a dialect of Turkish. The

Karaites of Lithuania prefer Yiddish, while those of Halicz in Galicia use Tatar and Yiddish and understand Ruthenian and Polish. On the other hand, the Karaites in Constantinople and in Jerusalem speak a Greek dialect, while the members of their largest community in Cairo speak an Arabic very little different from that current in the city. The Samaritans use as a vernacular a variety of Arabic such as is spoken in Palestine; they use a form of Aramaic in their liturgy. The Karaites use Hebrew letters to write down their vernaculars, but the Samaritans employ a cursive script that goes back to the old Hebrew writing found on coins.

While some of the Jews, especially in Calcutta, speak Arabic, other groups have different vernaculars. The Beni Israel in Bombay and in Poona speak Marathi, which they write in Sanskrit characters. The White and Black Jews of Cranganore speak the Dravidian dialect, Malajalam. Practically all Indian Jews, in addition, are familiar with English, as are the Yemenite Jews in Aden. There are also a few Yiddish- and German-speaking Jewish immigrants in India.

The Jews of China have long abandoned their earlier Persian or Hindu speech. Those of Kai-Fung-Fu speak a Chinese tongue. Elsewhere, as in Shanghai, Hongkong and other centers of trade, they have retained their previous languages, especially Hindu and Arabic. In Northern Africa Judeo-Spanish is still the favorite speech of the native Jews; but in Tripoli and Alexandria Italian Jews have brought their language with them. Others, as in Tripoli, speak an Arabic dialect, or, as in Jebel Ghurian, a mixture of Arabic and Hebrew. The Jews of some parts of Northern Africa were speaking Berber at the time of the Arab conquest, and the Jews of Mzab still speak a Berber dialect with many Arabic infiltrations.

Elsewhere in Africa various Arabic dialects usually prevail. However, the Falashas speak either Amharic or other local tongues, but retain a Jewish tongue of their own, known as Kuarena, from the province of Kuara; the language of their prayers is Geez.

Hebrew, which practically ceased to be a vernacular after 250 B.C.E., has always remained a literary language for the Jews. It was not until the 19th cent., however, that it was revived as a spoken tongue. This Modern Hebrew is now the principal vernacular of the Jewish settlers in Palestine, and is used as an additional tongue by Jews all over the world who use the language of the country as their vernacular.

SIMON COHEN.

See also: ARABIC; ARAMAIC; HEBREW; JUDEO-GREEK; JUDEO-ITALIAN; JUDEO-SPANISH; LITERATURE ON AND BY JEWS; YIDDISH.

Lit.: Loewe, H., *Die Sprache der Juden* (1911); Baron, Salo W., *A Social and Religious History of the Jews* (1937); the articles on the various countries.

VERNE, JULES, French writer, originator of scientification (fiction based on a scientific background), b. Nantes, France, 1828; d. Amiens, France, 1905. A widespread legend that Verne was Jewish derives from the following incident: One day a man entered Verne's home and declared that he knew that the latter was originally a Jew who had been converted to Catholicism and baptized at Rome. Verne made fun of him, made "corrections" to his story, and later repeated the incident frequently to his friends. Some of these took the story to be true, and the view spread that Verne was of Jewish origin. In 1925 his birth certificate was revealed, which clearly showed the falsity of the story, and in 1930 Edmondo Marucci proved that the whole tale arose out of confusion with the life of a Polish Jew who had taken the name of Julien de Verne.

Lit.: Marucci, Edmondo, *Giulio Verne* (1930), chap. 7.

VERONA, a city in northern Italy, with a total population of 150,000, including 367 Jews (1938). Jews appear to have resided in the city prior to the 10th cent. In that period Bishop Ratherius sought to sever the relations between Christians and Jews in the city. Most of the Verona Jews were Ashkenazim (Jews of German origin), and in the Verona synagogue the Ashkenazic ritual is still preserved. From 1422 on the Jews were forced to wear the Jew badge. In 1498 Jewish money lenders were driven out of the city, but they were permitted to return soon thereafter.

In 1526 the republic of Venice, which ruled Verona, prohibited the Jews to become money lenders. When, in 1597, the Jews were expelled from the duchy of Milan, many of the exiles, who were partly of German extraction, migrated to Verona. From 1604 on the Verona Jews had to live in a ghetto. In 1630 there broke out in the city an epidemic of which the Jews became victims only after some non-Jewish fanatics had thrown the clothing of diseased persons over the ghetto walls. In 1655 some Marranos were allowed to settle and trade in Verona.

Upon the entrance of the French Army (1797) the ghetto gates were removed and burned. With the return of the Austrians, however, the old restrictions against the Jews of Verona were reinstated. The Jews received a temporary emancipation in 1805 to 1814. Full civic rights were granted them in 1866, when the province of Venice joined the newly formed kingdom of Italy. From 1938 on the Jews of Verona were, like those of the rest of Italy, subjected to the provisions of the anti-Jewish and racial laws of the Fascist regime.

See also ITALY.

Lit.: Della Corte, *Storia di Verona,* vol. 14, pp. 6, 122 et seq., 273, 297 et seq.; Fortis, "Gli Ebrei di Verona," *Educatore Israelita,* vol. 11, pp. 199-203, 301-5, 392-94; vol. 12, pp. 68-70, 110-12, 209-11; Calabi, "Le confraternite della communione israelitica di Verona," *ibid.,* vol. 12, pp. 78-85, 234-40; Morpurgo, in *Rivista Israelitica,* vol. 8, pp. 19, 72-74, 113; Roth, "La fête de l'institution du Ghetto," *Revue des études juives,* vol. 79, pp. 163-69; idem, "Rabbi Menahem Navarra, His Life and Times," *Jewish Quarterly Review,* New Series, vol. 15, pp. 427-66; Friedenwald, Harry, "Jewish Physicians in Italy," *Publications of the American Jewish Historical Society,* No. 28 (1922) 171, 188, 200; *Lunario israelitico per l'anno 5698;* Baron, S. W., *The Jewish Community* (1942); Sonne, I., in *Zion,* vol. 3, pp. 123-69.

VERSAILLES PEACE CONFERENCE, general name for the conference held in Paris in 1919 to draw up the treaties between the various nations at the conclusion of the first World War. As in the case of the Congress of Vienna, the status of the Jews was one of the issues before the conference, and various Jewish groups, representing various shades of opinion, sent representatives there to treat with the delegates.

An American Jewish group, with which a British and French group cooperated, attempted for the first time in history to introduce a universal religious liberty clause into the peace treaties. This hope was sponsored in the United States by the Union of American Hebrew Congregations and the Central Conference of American Rabbis, who were represented overseas by a commission consisting of Henry Morgenthau, Sr., chairman, Oscar S. Straus, Julius Kahn and Rabbi Isaac Landman, who was secretary. The resolution was accepted in principle by the delegations of all the

nations concerned. It was acceptable to President Woodrow Wilson and was to have been included in the Covenant of the League of Nations. The Japanese delegation, however, demanded, in return for supporting the religious liberty clause, the insertion into the Covenant of a racial equality clause. The latter was unacceptable to so many nations that the proposal for a religious liberty clause never came to the plenary session of the peace delegates. Subsequently all the Jewish groups united in supporting the insertion in the treaties of minority clauses in behalf of the Jewish inhabitants of various countries in Eastern Europe and the guarantee of equality in others.

See also: COMITÉ DES DÉLÉGATIONS JUIVES; MARSHALL, LOUIS; LEAGUE OF NATIONS; MINORITY RIGHTS; PALESTINE MANDATE.

VERWEER, ELCHANAN, painter and engraver, b. The Hague, Holland, 1826; d. The Hague, 1910. He studied with his brother, Salomon Leonardus Verweer, and with Hermann Frederic Karel Ten Kate. Elchanan Verweer started as a xylographer, and in 1845 went to Brussels, where he illustrated Eugene Sue's *Le juif errant.* He later turned to genre painting.

Among Verweer's best known paintings were *The First Pipe* and *Winter* (Museum of Rotterdam) and *The Widow* and *Sufferers from Sea-Sickness* (Municipal Museum in The Hague). Verweer received a prize for his water color studies in London, and was made a Knight of the Lion of Nassau and an officer of the Order of Leopold.

Lit.: Champlin, *Cyclopedia of Painters and Paintings,* vol. 4, p. 363.

VERWEER, SALOMON LEONARDUS, painter, b. The Hague, Holland, 1813; d. The Hague, 1876. He was a brother of Elchanan Verweer. Salomon Verweer was a pupil of Bartholomeus Johannes van Hove, and traveled widely, especially in Normandy. He painted chiefly Dutch landscapes, marine, shore and city scenes. His pictures were exhibited in the museums of Amsterdam, Rotterdam, The Hague, Ghent and Hamburg.

He received prizes at Brussels (1842) and Philadelphia (1876), in addition to being recipient of several orders, including the Leopold Order (1851), the Iron Cross Order (1865) and the Lion Order (1874).

Lit.: Singer, Hans Wolfgang, *Allgemeines Künstler-Lexikon* (1898).

VESPASIAN (Titus Flavius Vespasianus; in Hebrew literature, Aspasianus), Roman general, later Roman emperor (69-79). In 67, after the overthrow of Cestius Gallus, Vespasian was entrusted by the emperor Nero with the task of suppressing the Jewish insurrection in Judea. Vespasian advanced in the spring of 67 with the Syrian legions from Antioch to Ptolemais, where his son Titus joined him with two legions from Alexandria; hence Vespasian was now at the head of more than 60,000 soldiers.

His first objective was the conquest of Galilee, which was defended by the Jewish general Flavius Josephus. There the citadel of Jotapata was taken after a short siege. After a brief rest, Vespasian led his troops against Tiberias and Tarichea. With the capture of Gamala by Vespasian and of Gischala by Titus, the whole of Galilee was in his hands, and the road to Jerusalem was open. Vespasian next conquered Perea, then proceeded from Caesarea to the cities of Antipatris, Lydda, Jamnia (Jabneh), Jericho and Gerasa.

After the death of the emperor Vitellius in 69, Vespasian became the Roman emperor. In his *Jewish War* (book 6, chap. 5, section 4) Josephus asserts that he had prophesied the choice of Vespasian as emperor. According to Talmudic sources, however, it was Johanan ben Zakkai who had foretold this event (*Midrash Lam.* 1:5; *Aboth de Rabbi Nathan* 2, recension B, par. 6; *Git.* 56b), and received from Vespasian by way of appreciation and reward permission to establish an academy in Jabneh.

On being elected emperor, Vespasian entrusted the conclusion of the Jewish war to his son Titus. In 71, after the victorious outcome of this campaign, Vespasian celebrated the victory together with his sons Titus and Domitian, minted coins commemorating the triumphant campaign, and erected a temple to the Goddess of Peace, in which, as in the imperial palace, the spoils of the Temple of the Jews, taken as booty, were kept. He imposed on the Jews the Fiscus Judaicus, and claimed the conquered Judea as his property. In 73 he decreed the closing of the Temple of Onias. Vespasian published memoirs on the Jewish war which were probably used by Josephus.

The Jewish war is called in Talmudic writings the "Vespasian war" (*Sotah* 9:14). In the Talmudic reports on the conquest of Jerusalem Vespasian is reputedly confused with Titus, and erroneously identified with Nebuchadrezzar and Hadrian.

Lit.: Graetz, H., *History of the Jews,* vol. 2 (1927) 284-90, 297-300, 316-18; Vogelstein, H., and Rieger, P., *Geschichte der Juden in Rom,* vol. 1 (1896); Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 2 (1925); Schürer, E., *A History of the Jewish People in the Time of Jesus Christ,* vol. 1 (1897); Weber, Wilhelm, *Josephus und Vespasian* (1921); Guttmann, Michael, *Mafteah Hatalmud,* vol. 3, part 1 (1924) 291-93; Guttmann, Heinrich L., *Die Darstellung der jüdischen Religion bei Josephus* (1928); Abrahams, I., *Campaigns in Palestine from Alexander the Great* (1927) 34-37; Eisler, R., *The Messias Jesus* (1931) 545-61 and index; Baron, S. W., *The Jewish Community* (3 vols., 1942).

VÉSZI, JÓZSEF, editor and journalist, b. Arad, Hungary, 1858; d. Budapest, 1939. He studied modern languages at the Universities of Budapest and Leipzig, and began early to contribute to newspapers in Budapest, both in the Hungarian and German languages. Under the editorship of Miksa Falk and Leo Veigelsberg, he became a columnist of the *Pester Lloyd,* and in 1894 was appointed editor-in-chief of the *Pesti Napló.* In 1896 he founded the *Budapesti Napló,* and succeeded in winning for that aggressively Liberal daily newspaper the collaboration of the élite among the young Hungarian writers. He had an unerring instinct for the discovery of talent. Vészi was one of the first to appreciate the lyrical genius of Endre Ady; he discovered Dezső Kosztolányi, Ferenc Molnár and Lajos Biró. The latter two later became his sons-in-law.

From 1899 to 1905 Vészi was a member of the lower chamber of the Hungarian parliament, where he sat in the ranks of the Liberals. He played a notable part in the controversy between the crown, supported by the Hungarian Liberals, and the chauvinistic Magyar Independents. He was a ministerial counsellor and head of the press bureau of the Fejérváry cabinet of 1905, imposed upon Hungary by the crown against the will of parliament. Together with Minister of the Interior Kristóffy, Vészi propounded the idea that the king should grant universal suffrage to the population of Hungary as a means of weakening the Magyar supernationalists. The Magyar Independents, dreading the results of universal suffrage, dropped their preposterous demands, whereupon a coalition cabinet was formed in which they constituted a majority.

As the ruling classes socially boycotted the former supporters of the Fejérváry cabinet, Vészi went into exile to Berlin (1906-10). There he founded, together with Baron Lajos Hatvany, the review *Jung-Ungarn,* a brilliant though short-lived attempt to present Hungarian cultural values to



József Vészi

a wider public. He translated into German the best Hungarian historical play, József Katona's *Bánk Bán,* and succeeded in persuading Max Reinhardt to produce it.

On his return to Hungary after the fall of the coalition régime, he founded the *Budapester Presse* (1911), continuing to lend his support to the idea of universal suffrage, then backed by Archduke Francis Ferdinand, heir to the throne. After his appointment as editor-in-chief of the semi-official *Pester Lloyd,* Vészi had to go along with subsequent governments. He was one of the keenest supporters of the alliance with Germany, and during the first World War pursued the policy of fight to the last. Following the period of revolutions and counterrevolutions, he resigned himself to serve, although not without reservations, the regime of Regent Nicholas Horthy. He was made a member of the upper house of parliament, and several times represented Hungary in the Assembly of the League of Nations.

When pressure was brought to bear by the League on the Bethlen government to abolish the numerus clausus restricting the freedom of education of the Jews of Hungary, Vészi, together with Vilmos Vázsonyi, ex-minister of justice, advised League circles not to interfere with Hungarian legislation. The two men perhaps trusted some vague promises of the government when they declared that Hungarian Jews wished to respect a Hungarian law, even if it robbed them of a vital right.

As a youth Vészi published some lyrical poetry, *A bánat dalaiból* (Songs of Sorrow; 1879) and *Traviata* (1881). For several years he was president of the association of Budapest newspapermen and secular president of the Hungarian-Jewish Literary Society (IMIT). He retired from the editorship of the *Pester Lloyd* in 1938.

Vészi was the last Jewish journalist—prior to the second World War—to exercise a vital influence upon Hungarian state affairs. Although he never adopted a clear-cut stand against the anti-Semitic counterrevolution, he was always active in Jewish affairs and was an honorary executive member of the Jewish community of Pest. ERNŐ LORSY.

VESZPRÉM, city in Hungary. Late in the 17th or early in the 18th cent. Jews probably lived outside of the fortress of Veszprém. A document of 1723 declares that any Jews settling in the city of Veszprém are subjects of the local bishop. In 1736 sixteen Jews lived there under episcopal jurisdiction. The bishop exercised a number of rights over the Jewish community; he bestowed privileges and business licenses on it for a considerable annual protection fee.

Services were held at various places; a Torah curtain bearing the date 1766 indicates that it was made for the second place of worship of the congregation. In 1799 Count Ferenc Zichy had a synagogue built which he rented to the Jews of Veszprém. A school was established on the rented ground in 1805; a Talmud Torah had been in existence from 1780 on. In 1839 the community acquired the title for the ground together with the synagogue and school buildings; the former was enlarged.

In 1799 the Hebrah Kaddisha of Veszprém numbered 117 members, including the Jews of the surrounding villages; in 1838 the community had over one hundred members. From that time on it grew steadily in numbers and economic importance. In 1865 an ornate synagogue was dedicated by Lipót Löw; in 1869 the community accepted the statutes established by the National Jewish Congress.

Among the rabbis of Veszprém were Reuben Rakonitz (1770-90), a pupil of Ezekiel Landau; Hananiel Pillitz (from 1791 on); Abraham Hochmut (from 1859 on); Arnold Kiss (1896-1901); and Armin Hoffer (1901-29). Chief Rabbi Lajos Kun (from 1929 on) was county president of the committee for Jewish education.

Among those born in the Veszprém Jewish community were József Bánóczi, the linguist Zsigmond Simonyi, the author István Szomaházy, whose name adorns one of the streets of Veszprém, and the violinist and conductor Leopold Auer.

In 1930 the city of Veszprém counted 850 Jews in a total population of 17,800.

Lit.: Kun, Lajos, "A veszprémi zsidóság multjából," *Mult és Jövő* (1934) 339.

VETURIA, PAULLA (proselyte), *see* PROSELYTES.

VEYEETHAYU, alphabetical Hebrew hymn which describes in exultant manner the universal worship and reverence of God in the future Messianic kingdom. For this reason it is inserted in the German (Ashkenazic) ritual in the Additional (Musaf) service for Rosh Hashanah and Yom Kippur before the passage beginning *vethimloch* ("And Thou wilt reign"). The contents of the hymn are light in mood, and the hymn itself is extremely popular. The attempt has been made to connect its origin with the Byzantinian iconoclasts (about 725 C.E.); however, the text gives no support to this theory.

Lit.: Krauss, *Studien zur byzantinischen Geschichte,* 41; Davidson, Israel, *Otzar Hashirah Vehapiyut,* vol. 2 (1929) 186; Idelsohn, A. Z., *Jewish Liturgy* (1932) 221.

VEZELIN (proselyte), *see* PROSELYTES.

VEZINHO, JOSEPH, *see* VECINHO, JOSEPH.

VICHY FRANCE, the name of that part of France which was exempted from German military occupation after the armistice of June 22, 1940. Marshal Henri-Philippe Pétain was authorized by the Chamber of Deputies and Senate on July 9, 1940, to provide a new constitution, and was given full administrative and legislative power. Vichy became the seat of Pétain's government and the provisional capital of unoccupied France.

The new regime inaugurated by Pétain caused immense injury to the Jews in France, both to those of French nationality and to the many thousands residing in France, especially the refugees from Germany, Austria, Czechoslovakia and Poland.

Pétain was no anti-Semite, but he hated the ideas of the French Revolution, liberalism and democracy, and, as soon as he came to power, was eager to repudiate the basic principles of liberty and equality of rights, and to organize pre-republican institutions.

Next to Pétain, Pierre Laval was the most influential man in Vichy France. When Pétain became chief of

state he made Laval prime minister and heir apparent. Laval was not an anti-Semite. During the first World War he had been an extreme Leftist and defeatist, and after he left the Socialist Party he was constantly reelected in an electoral district whose inhabitants were mostly Socialists and Communists. He was mayor of a suburb of Paris, likewise inhabited by Socialists and Communists. For many years Laval was closely associated with the Jewish banking house of Lazard Speyer, and until the very day of the armistice he entrusted his two Jewish secretaries with the management of his confidential affairs, both political and commercial.

The French people's general longing for peace at any price, which was exploited by the adversaries of the Third Republic, aided Pétain and Laval, who were supported by the vast majority of the members of the Socialist Party when they endeavored to put down resistance to Hitler. They all ignored the German mentality and Hitler's plans. The old party colors vanished, and two new parties emerged: the adherents of "collaboration with Germany" and the adversaries of any pact with Hitler. For a short time the majority of the French people was "collaborationist." After a few months' experience with "collaboration" both former Rightists and Socialists were disillusioned.

But there was no possibility of overthrowing Pétain and Laval by means of popular vote or pressure of public opinion; and the unarmed people could not face the German army of occupation. Pétain and Laval had to pay for the protection by the Germans. The payment was at the expense of both the French people, deprived of their food and raw materials, and of the Jews living in France.

Pétain was determined to give the Germans as little as possible, but he was forced to yield, sometimes after an attempt to resist. Laval avowedly was a man without principle. He believed in his own capacities as a negotiator and bargainer, and was convinced that he could obtain better conditions from the conqueror by imitating the Nazi regime. Even when he became aware that such an imitation did not prevent Hitler from robbing France, he remained ready to sacrifice the Jews in order to get any slight concession. The more German pressure upon the Vichy government increased, the more Laval became eager to present the Jews as the scapegoat responsible for the French people's plight.

The measures to curb anti-Semitism, drafted in 1939 by the republican government of France, were cancelled in August, 1940, and anti-Semitic agitators were given an amnesty. Immediately after the armistice the French radio began to agitate officially against the French and foreign Jews, and the territory of Vichy France became open to anti-Jewish propaganda made in Germany. There was complete freedom to libel and defame Judaism and Jews. For a short period this anti-Semitic agitation was successful, and there were riots in Lyon and Marseille. But soon the people of France became aware of the origin of the agitation, and the vast majority considered anti-Semitism an espousal of Hitler's cause.

On October 8, 1940, the law of October 24, 1870, drafted by Adolphe Crémieux, which had accorded to the Jews of Algeria full French civil rights, was repealed. On October 18th the Vichy government excluded the French Jews from all higher offices of state, from the civil service, from the armed forces and the police, and from all teaching positions. By the same decree Jews were prohibited from editing newspapers and periodicals, except strictly scientific ones, from directing theatres and cinemas, and were excluded from any directive or administrative position.

The government, however, provided some exceptions for Jews of outstanding merit. Thus, two generals of the army, Pierre Brisac and Darius Bloch, the chief mining engineers Armand Meyer and Pierre Lion, Professor Paul Lévy, inspector general of mines and teacher at the École Polytechnique and the École des Mines, and Jacques Rueff, vice-president of the Banque de France, were exempted from the law restricting the activity of Jews. The great philosopher Henri Bergson also was offered exemption, but he declined it a few days before his death.

Although Laval was stripped of all his offices on December 14, 1940, the situation of the Jews grew worse step by step. On January 2, 1941, Jews were excluded from all supervisory positions in the mining industry and technical services. On January 26, 1941, they were ousted from all municipal secretaryships. On June 24, 1941, a decree restricted the proportion of Jews in universities to 3 per cent, and in liberal professions to 2 per cent. The Rothschild family was expropriated on September 8, 1940. The philanthropist David Weill, the deputy Edouard Jonas, the manufacturer of automobiles Louis Rosengard, and the owners of the great Levitan furniture stores were expropriated. Other Jewish firms were "Aryanized." By May 15, 1941, a total of 2,560 Jewish proprietors had been deprived of their businesses by means of "Aryanization." The anti-Semite Xavier Vallat was appointed commissioner general for Jewish affairs to supervise the strict execution of the anti-Jewish laws. He prepared several decrees to curb the economic activity of the Jews.

In April, 1942, Germany, outraged by Léon Blum's moral success in the Riom trial, imposed on Pétain the reinstatement of Laval as prime minister. Immediately after reentering upon his official duties, Laval dismissed Vallat and appointed the brutal Darquier de Pellepoix as commissioner general for Jewish affairs. At the same time, the dissolution of all existing Jewish cultural and relief organizations and the establishment of a Central Union of Jews of France were effected; the Central Union was to conduct its activities under the direct control of the commissariat for Jewish affairs. Pellepoix, who had been sentenced because of violating the law forbidding anti-Jewish propaganda, issued in 1939, was certainly imposed on Laval by Hitler's henchmen, but Laval did not hesitate to accept this notorious Jew-baiter who had been on the German payroll before the War. Laval's principal intention was to obtain the release of a large number of French prisoners of war by providing Germany with a corresponding number of French skilled workers. This plan was a failure, and Laval again tried to utilize Jewish victims in order to appease Hitler, who threatened to substitute the French Nazi Doriot for Laval. Therefore Laval ordered, in August, 1942, the round up of Jewish refugees to be deported to German-occupied countries. About 30,000 Jewish refugees in Vichy France were hunted down, and some were deported. The French people demonstrated strenuously in favor of the Jews, and pope and the archbishops of France protested. The protests were unsuccessful, but for the first time since the armistice a cry of general indignation of the French people embarrassed the rulers of Vichy France.

In December, 1942, the Germans occupied the remainder of France, and virtually ended the sorry farce of the Vichy regime. In February, 1943, General Henri Honoré Giraud, whom the United Nations made head of French North Africa, abrogated all anti-Semitic measures.

In the meantime, there were reports of harsher measures against Jews in former Vichy France, some being sent to concentration camps, others to labor camps, and still others deported to Poland. In March, 1943, a group of 2,500 foreign Jews were deported to Poland from a camp in the vicinity of Lourdes; such deportations were continuing early in April, 1943, by which time a total of 10,000 foreign Jews had been deported from the former Unoccupied France and about 30,000 from the former Occupied France. HUGO BIEBER.

Lit.: Philip, Percy J., *France in Defeat* (1941); Marchal, Leon, *Vichy: Two Years of Deception* (1943).



Jenö Vida

VIDA, JENŐ, Hungarian deputy, and economist, b. Budapest, 1872. After graduating from the Commercial Academy of Budapest he entered upon a clerical career, and from humble circumstances rose to the position of director general of the Hungarian General Coal Mines Company, Limited, one of the leading concerns of Hungary. Vida was a member of the board of the national association of Hungarian manufacturers, of the Budapest chamber of commerce and industry, and of many other institutions. In 1928 he was appointed a member of the upper house of the Hungarian parliament, and in 1936 Regent Nicholas Horthy awarded him the Hungarian Order of Merit, first class (with the title of excellency), for outstanding contributions to the economic life of Hungary.

Vida, an honorary executive member of the Jewish community of Pest, was president and a generous patron of the Budapest Jewish orphanage for boys. He was one of the most influential members of the Jewish community of Hungary.

VIDAL, GEORGES FERNAND, *see* WIDAL, GEORGES FERNAND.

VIDDUI, *see* CONFESSION.

VIENNA, capital of Austria, and formerly the third largest Jewish community in Europe, with 176,034 Jews (1936) out of a total population of 1,861,856. Jews were reported to be living in Vienna (Vindobona) among the Roman colonists.

From the 12th Cent. on. Historically, however, the settlement of Jews in Vienna is mentioned for the first time at the beginning of the 10th cent. In 1194 a Jew named Shlom was appointed mint master, and in 1204 the existence of a synagogue in Vienna is mentioned. As was shown by researches, it is hardly probable that a ghetto existed at such an early date; on the contrary, the Jews were permitted to own houses in several parts of the city. The ghetto was established in the 13th or 14th cent. A Jewish community existed at Vienna in the 13th cent.; it had as its rabbi the celebrated Isaac Or Zarua.

Under the rule of the Bohemian king Ottokar (middle of the 13th cent.) the number of Jews in Vienna increased, and they came to be concentrated in certain districts of the city ("Unter den Juden," "in der Judengassen," "Judenstadt," "Schulhof," also the "Judentor," on the site of the present-day Wipplingerstrasse, with the "Judenturm"). The Jews lived in the "Judenstadt" for approximately 200 years.

The Vienna Jewish community did not suffer so severely in the period of the Crusades as did the other Jewish communities of Germany. The social conditions of the Vienna Jews were also, to a certain extent, better, since they were regulated by the statute of Duke Frederick II (the Quarrelsome). Rudolph of Habsburg, who originally had confirmed Frederick's statute concerning the Jews, declared, under pressure from the citizens of Vienna, that Jews could not be elected to any public offices; he thus adopted the position assumed by the church council of Vienna of 1267 in its decisions and decrees.

Many Jews, such as David Steuss and his sons, participated in large businesses; their debtors included the duke and the nobles, as well as part of the population possessed of less means, such as that in the Scheffstrasse. During the Black Death (1348-49) the Jews of Vienna, too, suffered considerably. In 1370 they were expelled from the city, but soon thereafter they were readmitted in order to render their aid in moments of financial embarrassment. The totally closed off Vienna ghetto of that time was situated in the region of the so-called "Judenplatz" of modern times; the cemetery was located in front of the Kärntner Gate. In 1406, on the occasion of a fire, the Jewish quarter was looted.

As the result of an alleged theft of a host in Enns, Duke Albrecht had all the Jews of Vienna burned at the stake on March 12, 1421. This decree was known as the Vienna Gezerah. Some of their homes were sold, some given away, and Jews were forbidden "for all time" to resettle in Vienna.

However, by the year 1512 there were already twelve Jewish families living in Vienna; these were required to live in two houses designated for such purpose. Their condition was regulated anew by the Jewish ordinance of 1528. The disfavor in which the Jews of Vienna were held by the general population led to the enactment by the Vienna church council of the regulation requiring the Jews to wear the Jew badge and to the order issued in 1554 requiring all Jews to leave Lower Austria within six months. This time limit was extended several times until the year 1575, when the expulsion was actually carried out. While the Jews returned to Vienna after this expulsion, too, their situation was just as insecure as it had been previously. In 1600 the greater part of the Vienna Jewish community, which had meanwhile increased to thirty-one families, was again expelled after they had refused to pay the sum of 20,000 gulden for permission to remain, but they were soon able to return.

A more peaceful and secure period in the history of the Jews of Vienna appeared to have been ushered in when the "Untere Werd" (a section of a small island in the Danube River) was made their residential district. This quarter of the city was surrounded by a wall, and was connected with the inner city by a drawbridge. Soon a beautiful synagogue was erected there. The narrowness of the territory occupied by the city was given as the excuse for the seclusion of the Jews. Ferdinand II promised the Jews imperial protection "for ever." They were subjected exclusively to the jurisdiction of the court of the lord high marshal, were permitted to appear in the city without the Jew badge, and they were protected against violence on the part of the populace by the threat of severe punishment. The Jews were, against the wishes of the burghers, granted permission to open shops again in the old Kienmarkt.

As regards their internal affairs, they enjoyed full autonomy, and they were free to develop their cultural life as they saw fit. However, as early as the year 1637,

as the result of envy of the commercial status of the Jews, the burghers of Vienna again demanded the expulsion of the Jews; the latter were forced to pay a very large sum of money in order to avert the danger of this expulsion. However, from that time on they were subject to economic restrictions and to the jurisdiction of the city. Their former privileges were renewed in 1645 and 1646, and the election of their elders was regulated anew.

After the uprisings of the Cossacks under Chmielnicki and the Swedish war (about the middle of the 17th cent.) many Polish Jewish refugees found a haven in Vienna. In 1665, when the body of a woman was found in the Jewish quarter and the populace accused the Jews of having murdered her, Emperor Leopold I, who had up to that time been favorably inclined toward the Jews, wavered, and under the influence of the empress and of Bishop Kollonitsch, of Wiener-Neustadt, issued an order expelling the Jews from Vienna and from Lower Austria. The expulsion was carried out on the basis of the accusation that the Jews were in league with the Swedes; the time limit for such expulsion was set for August 1, 1670.

All efforts made by the Jews to have the imperial order cancelled were unsuccessful; they succeeded only in bringing it about that the city of Vienna, in return for a payment of 4,000 gulden, assumed the protection of the Jewish cemetery in the Rossau. The houses in which the Jews had lived were taken over by the city, their synagogue was transformed into a church to the accompaniment of great and solemn festivities (it was given the name of Leopoldskirche, which it still bears today, in honor of Emperor Leopold), and the Jewish quarter was called Leopoldstadt. Many of the expelled Jews went to Brandenburg.

The burghers of Vienna, who had pledged themselves to pay the taxes thitherto paid by the Jews (the so-called "toleration tax" amounted to 14,000 gulden annually), could in the subsequent period hardly pay their own taxes, with the result that as early as 1675 several Jews were permitted to return to Vienna. Samson Wertheimer and Samuel Oppenheimer came to Vienna as court Jews in 1684. In the following period, too, there were frequent riots against the Jews, and again and again the demand was made for their expulsion. Nevertheless, the number of Jews in Vienna steadily increased; in 1753 there were again more than 700 Jews in the city.

With the exception of some court Jews, the new Jewish settlers in Vienna resided together in certain appointed houses. However, it was only gradually that any increase in their numbers was permitted, since such subsequent rulers as Maria Theresa and Joseph II likewise were not inclined toward permitting the number of Jews in the city to be augmented. No change took place in this situation until the issuance of the Edict of Toleration of 1782, by the provisions of which "tolerated" Jews were permitted to live anywhere in Vienna together with their families. However, foreign Jews, as heretofore, continued to be allowed to stay in the city only temporarily, and the founding of a congregation or the building of synagogues remained prohibited. Leopold II actually introduced a "poll tax" (*Leibzoll*) to be paid by foreign Jews who came to Vienna.

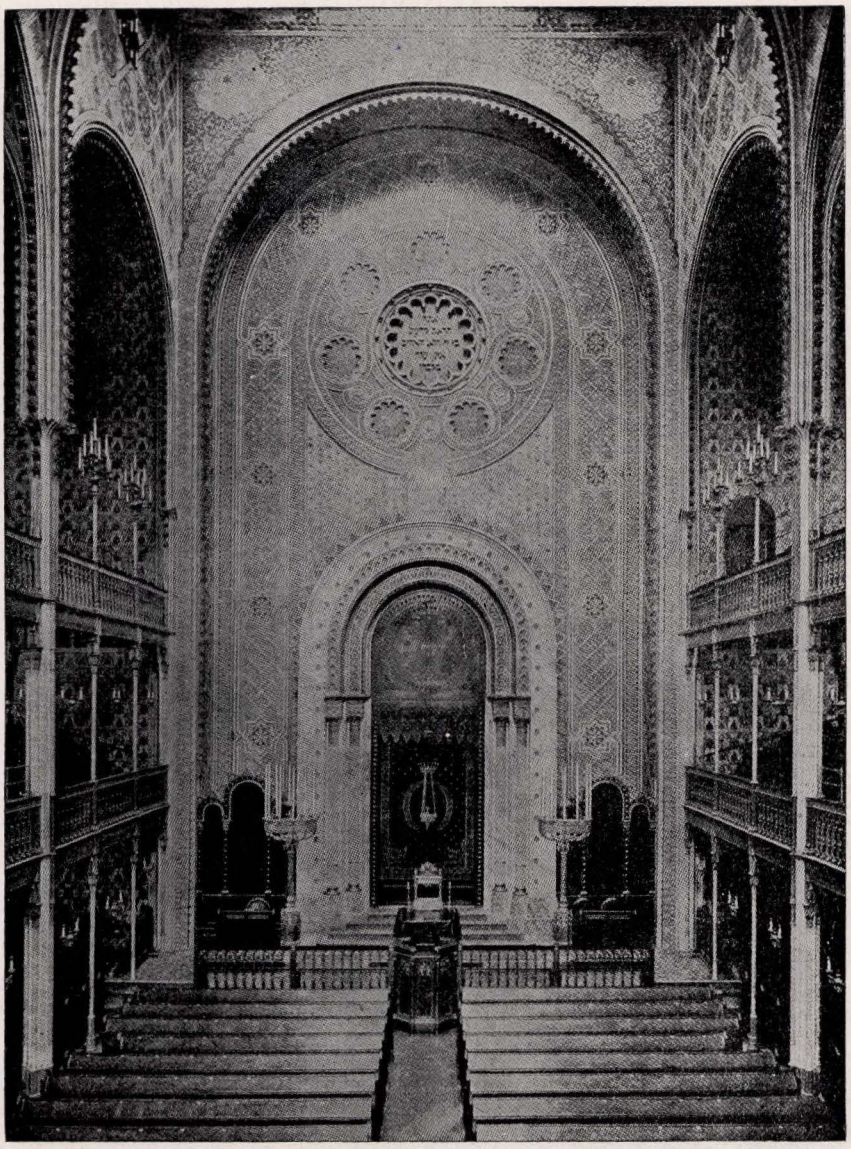
The social condition of the Vienna Jews was finally improved as a result of the general Enlightenment and, as in Berlin, there soon came into existence in Vienna also famous salons of gifted Jewesses (such as that of Fanny von Arnstein, née Itzig) who, especially at the time of the Congress of Vienna, gathered about themselves the cultured society of Vienna. In 1811 the erection of a "Betstube" (prayer-room) was permitted, and finally, in 1823, a synagogue could be erected, after a Jewish hospital had already been built in the 18th cent. in the vicinity of the old Jewish cemetery in the Rossau. The constitution of March, 1849, finally brought to the Jews the long hoped for equality of rights. Despite its repeal in 1851, such civic equality again was put into actual validity in Vienna in 1860. In the 1890's, in the post-first World War period, and in the period before the Nazi-dictated and enforced Anschluss (1938) such civic equality of the Jews of Vienna was seriously challenged and often actually endangered as a result of anti-Semitism and of Nazi propaganda against the Jews.

The Jews of Vienna had in their ranks a large number of outstanding religious and intellectual leaders. These included Rabbi Isaac ben Moses, called Or Zarua after his famous work; Meir ben Baruch Halevi, who introduced the title of Morenu for rabbis; Samuel Abraham Klausner, noted collector of Minhagim; Abraham Flesch, Veit Munk, Yomtob Lipmann Heller; the physician Leo Lucerna or, as he was called in Hebrew, Judah Löb Maor Katon; Sheftel Hurwitz, Gerson Ashkenazi, the above-mentioned court Jews Samson Wertheimer and Samuel Oppenheimer, the preacher Isaac Noah Mannheimer, who in 1823 was called with the eminent chief cantor Salomon Sulzer to the newly erected Vienna Temple; Adolf Jellinek, Moritz Güdemann, A. Schmiedl, Eisik Hirsch Weiss, Meir Friedmann, Zebi Perez Chajes, and the contemporary Jewish scholars, such as Rector Joseph Schwartz, of the Jewish Theological Seminary, and the historians Samuel Krauss, Bernhard Wachstein (d. 1935), and Armand Kaminka. All these and many others lived in Vienna, some as officiating rabbis, and as directors of institutions of learning, others as private scholars who encouraged and fostered Jewish scholarship and the history and culture of the Jews.

The extensive and highly organized banking system of Vienna, which, before the second World War, formed the financial center of Central and Eastern Europe, and the flourishing export trade which made Austrian products famous in the markets of the world, were mainly the work of Jewish bankers and merchants in Vienna. Before their emancipation the Jews of that city were a small privileged class of capitalists. As soon as the old disabilities were removed, their number rose rapidly through immigration from Bohemia, Hungary, Galicia and Russia. This large influx of Jews, many of whom were not assimilated to the standards of Western civilization, later on aroused feelings of dislike, successfully exploited by the anti-Semites.

Yet even this immigration was on the whole advantageous for Vienna's economic life. These Jews were extremely industrious, enterprising and frugal. They began as peddlers, later worked their way up to the position of small shopkeepers, and many rose to wealth and to a respected position. A long list of leading industrialists, great merchants and distinguished intellectuals came from that class of Eastern European Jews, whose services to the community were conspicuous. In this way the Jews of Vienna became for some time a rather wealthy class, although their share in the wealth of the country was never so large as their enemies believed. Moreover, this wealth was not concentrated in a few hands. The bulk of it was in small and middle-sized fortunes. Large capital was in most cases quickly split up, since Jewish families used to have many children. Moreover, among the descendants of successful businessmen the striving after a more intellectual way of life was exceedingly strong, and fortunes inherited by intellectuals were rarely preserved intact.

The legal and medical professions were especially attractive, and soon Jews and former Jews comprised the majority of lawyers and physicians in Vienna. The civil service and the army also admitted Jews, although they usually had to be baptized. Emperor Francis Joseph appreciated their services, and most of the high officials and aristocrats of his reign had little prejudice against them. In this period an astounding number of Jews and half-Jews rose to the highest positions as ministers, generals, high judges and professors. No names are more famous in the development

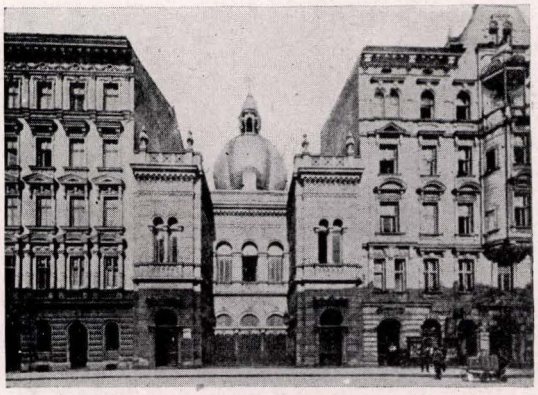


Interior of the Great Synagogue in Vienna

of Austrian law than those of Josef Unger, Julius Anton Glaser, Franz Klein, and Karl Samuel Grünhut. All four were professors of law at the University of Vienna, and later on became members of the Austrian House of Lords. Three of them were also ministers of justice. Another minister of Jewish descent was Emil Steinbach, who was a fervent advocate of social reform and a very successful minister of finance. He was the pioneer of social legislation, introduced a stable currency based on gold, and in 1891 tried to overcome the national strife which threatened the foundations of the Austrian Empire by means of a bill proposing universal suffrage. One of the most conspicuous foreign ministers of Austria, Count Lexa Aehrenthal, came from a family which had originally been Jewish.

The achievements of Austrians of Jewish extraction in medicine and in almost every branch of science are overwhelming. The University of Vienna was a hotbed of anti-Semitism, and well-paid and influential professorships were seldom given to Jewish scholars. Yet in the courts of the university, where the busts of its great scientists were placed, there were many memorials erected in honor of professors who would be called "non-Aryan" today. The number of Austrian scholars of Jewish blood was always so great that a large part went to German and other universities abroad. A list comprising only the best-known names would be far too long to be included in this article. The development of broadcasting was made possible only through the invention of the amplifying valve by Robert von Lieben, an Austrian Jewish physicist. Only a few years before the Anschluss a ministry which professed anti-Semitism nevertheless felt obliged to issue a postage stamp with Lieben's portrait, in order to remind the world that this invention was due to an Austrian. In front of the Vienna Polytechnic there was a monument devoted to the inventor of the benzine automobile, Siegfried Marcus, of Vienna.

Better known to the general public are the names of Viennese poets and writers. In every history of modern literature the highest rank is conceded to authors of Jewish origin. One need name only Hugo von Hofmannsthal, Arthur Schnitzler, Karl Kraus, Franz Werfel and Stefan Zweig. Gustav Mahler, the director of the Vienna Opera, and Karl Goldmark were recognized as great composers. The musical and theatrical life of Vienna can hardly be conceived without the role played by Jews as authors, actors, producers and critics. Adolf von Sonnenthal was considered



Exterior of the Leopoldstrasse synagogue in pre-Nazi Vienna

the greatest actor of his time. In 1943 Elisabeth Bergner was perhaps the Viennese actress best known in the United States. Max Reinhardt is universally known as a producer of extraordinary ingenuity. The lighter sort of Viennese theatrical art, especially the operetta, also owed much to Jewish composers and performers. No Viennese song ever enjoyed such popularity and became such a classical document of the old Viennese spirit as the "Fiakerlied" composed by Pick, a judge of Jewish descent and a great favorite of aristocratic society. A special chapter would have to be devoted to the role of Jews in Viennese journalism, the foremost of whom were Moritz Benedikt, publisher of the influential *Neue Freie Presse;* Jakob Lippowitz, publisher of the *Neues Wiener Journal;* Theodor Hertzka, founder and publisher of the *Wiener Allgemeine Zeitung;* and Moritz Szeps, publisher of the *Neues Wiener Tagblatt.*

The Jews of Vienna endowed their beloved Vienna with charitable and other institutions which contributed largely to her welfare and fame. No public collection was ever made in which the contributions of the Jews did not far surpass those of the rest of the population, although as a whole the Jews of Vienna were certainly less wealthy than were the non-Jews. Great hospitals were founded and munificently endowed by Viennese Jews, and countless skilled Jewish physicians devoted their services without payment to such institutions as the Polyclinic, where everybody could find help. The wonderful system of popular lectures and academies which made serious scientific studies accessible to everybody was mainly built up through the efforts of Jews, particularly Professor Ludo Hartmann, a half-Jew, and Professor Emil Reich. One of the most beautiful parks of Vienna was that given to the city by Franziska von Wertheimstein, a Jewess whose salon was the center of literary life. LEOPOLD MOSES.

Prior to the Annexation of 1938. Discussion regarding the status of the Jews went on continuously in the press and from the platform. The alarm created among the Jews by the combined assault of sections of the priesthood, political clericals and the government-appointed officials was such that Jewish leaders found it necessary to remind the government of the existence of the minority clause of the Treaty of St. Germain, incorporated in the constitution.

Despite the need for unity, there was frequent wrangling between the assimilationist Union of Austrian Jews and the Zionist groups. Superficially, it would appear that the cause of the quarrel lay in their different attitudes toward communal affairs, as expressed in the *Wahrheit,* the organ of the Unionists, and in the *Stimme* and the *Neue Welt* of the Zionists. (The only Jewish daily in German, the *Wiener Morgenzeitung,* founded in 1919 and edited by Robert Stricker, a former Zionist deputy to the Austrian parliament, ceased publication in 1927.) But underlying this difference was the fact that the Union, supported chiefly by the wealthy, long-established Jews, could not reconcile its Austrian patriotism with Jewish nationalism.

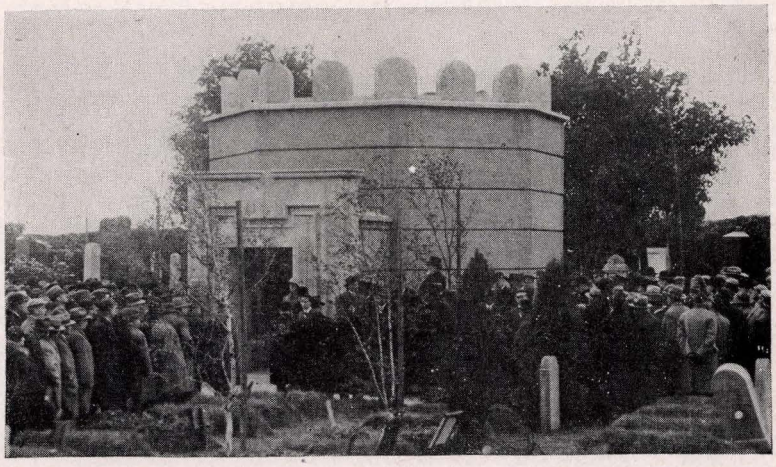
To end the undignified strife, peace was established in the Jewish Communal Council between the Zionist majority and the non-Zionist Union of Austrian Jews, after the election of November, 1936. According to an agreement then made, several leading members of the Union were to occupy important posts on the Committees of the Council, and one of the leaders of the Union was to become a vice-president of the Jewish community. The community was authorized to collect its assessments and empowered to call upon the government to enforce the collection. The considerable number of conversions of Jews to Catholicism was frequently ascribed to these necessarily heavy taxes. It was, however, pointed out that this trend toward the church in academic circles was due to unofficial but persistent elimination of Jews from academic and professional posts, coupled with the official emphasis on the "Christian German" character of the new Austria. Some pro-government organs, notably the semi-official clerical *Reichspost* and the *Linzer Volksblatt,* announced that the only satisfactory solution of the problem was the conversion of the Jews to Christianity. Nevertheless, the official figures in the published report of the Jewish community showed a considerable decrease in the number of conversions from 1932 on. There were 805 cases in 1932; 713 in 1933; 586 in 1934; and only 472 in 1935. On the other hand, the number of converts returning to Judaism had risen from 290 such cases in 1932 to 580 in 1934.

Indicative of the intensive Jewish religious life in Vienna was the fact that there were seven communal synagogues and twelve independent Orthodox synagogues (*Vereinssynagogen*), as well as thirty Orthodox prayer-houses (*Vereinsbethäuser*). In the communal synagogues the liturgy and order of the services introduced by Isaac Noah Mannheimer (1793-1865) and Salomon Sulzer (1804-90) were the standard, whereas in the private synagogues and in the prayer-houses there existed a large variety of ritual practices ranging from the Hasidic-Sephardic Klaus to the ultra-modern synagogue with organ and non-Jewish choir singers, and from the Spanish-Portuguese rites of the "Türkische Synagoge" to the Hungarian Orthodox pattern of the "Schiffschul."

The very efficiently functioning community, controlled by a Zionist majority during the last pre-Hitler decade, covered a wide range of activities. These included, in the cultural field, the supervision of the regular compulsory religious education in elementary and secondary schools, the training of teachers for re-



A glimpse of the Jewish quarter in Vienna prior to the Nazi occupation



Soldiers' memorial tomb, in the Jewish cemetery of Vienna, erected after the first World War

ligious education, the establishment and maintenance of Bible and Talmud Torah schools, a communal library, whose head was the renowned scholar Bernhard Wachstein (1868-1935), two Jewish parochial schools, a *Realgymnasium* (a secondary school, founded by the chief rabbi and Zionist leader, Zebi Perez Chajes, 1876-1927), and the Israelitisch-Theologische Lehranstalt (founded in 1893). In addition to the supervision of Shehitah and Kashruth, the Jewish community managed several institutions owned by the Kehillah, such as a home for the aged and infirm, a first-class hospital, cemeteries, a Mikveh, a free loan office, established in 1935, an employment exchange, a recreation home for children, two kindergartens, several day nurseries for children, a nurses' home, a statistical bureau, Hachsharah farms, a home for the blind, two orphanages for boys and two for girls, and a number of other establishments in the sphere of philanthropy and social welfare.

The severe distress prevailing among the Jewish population was revealed by the fact that about 60,000, or one-third of the Viennese Jewish population, was dependent on charity. Since the number of taxpayers decreased due to economic conditions and to withdrawals from the community, the tax rate had to be raised considerably to meet the ever increasing expenditures for social welfare, which rose from 2,589,378 schillings in 1932 to 2,972,611 in 1936.

Statistics. The census of 1934 recorded 191,481 Jews in Austria, or 2.8% of the total population of 6,759,062, a decline of 28,727, or 13%, since 1923, when there were 220,208 Jews in the country, of whom 201,513 lived in Vienna. In 1936 a total of 176,034, or over 90% of Austrian Jewry, was concentrated in Vienna, which had a total population of 1,861,856. The Vienna community constituted about 8% of the city's population, and was the fourth largest Jewish community in Europe. It declined steadily from 1923 on, and showed a decrease of 25,479, or 12.6%, in 1934. The primary cause for this decline was the drop in the Jewish birth rate, chiefly noted among the numerous upper and middle classes. While in 1923 the number of Jewish births amounted to 2,733, it declined to 1,362 in 1928, to 900 in 1933 and to 757 in 1936. There was also an increase in the Jewish death rate, with 2,571 deaths in Vienna in 1923 to 2,669 in 1928, to 2,689 in 1933, and to 2,751 in 1936.

Economic Status. The economic position of the Jews in Vienna was desperate enough even before the advent of the Nazis. The general economic plight of the country, the large occupational maladjustment among the Jews, the unofficial anti-Semitism in the administration and in the business world which had been in force since the beginning of the clerical brand of fascism of the Dollfuss-Schuschnigg period still further narrowed the range of employment for Jews, although no explicitly discriminatory laws had been passed against the Jews, who, at least on paper, enjoyed all the privileges of "equal citizens" (Constitution of May 1, 1934, October 16, Section A, paragraphs 1 and 3).

The proportion of Jews engaged in the liberal professions was perhaps higher in Vienna than in any other city. 1,345 of the 2,163 lawyers and 2,440 of the 3,268 physicians were Jews. There were also 446 Jewish dentists and 246 journalists. On the other hand, the number of Jewish officials in the public administration (federal and local), the school system, the railroads, and the administration of justice was far less than 2.8%, the ratio of Jews to the general population. The only Jews holding public office of importance were the three following: Dr. Desider Friedmann, state councillor, who was also president of the Jewish community; Professor Salomon Frankfurter, federal cultural councillor; Dr. Jakob Ehrlich, Vienna municipal councillor, who was killed in the Dachau concentration camp (1938).

A large number of the Jews were engaged in commerce. Among them the peddlers and small tradesmen, brokers, installment merchants and traveling salesmen constituted the majority. Only in a few industries such as clothing and food were the Jews strongly represented. About 5% of *all* the industrial establishments in Austria were in the hands of Jews, which were, of course, located in Vienna. The number of Jewish master craftsmen was limited. They were for the most part tailors, carpenters, plumbers, stone-masons and painters. In other trades, such as roofing, masonry, blacksmithing, gardening, and the like, the Jews were not represented at all. With a view to turning Jewish youth toward manual pursuits, 1,480 youngsters were apprenticed to various trades, while studying at industrial training schools, and 760 were trained in agriculture, whereas only 604 Jewish pupils went to commercial schools. In view of the economic pressure, the imperative necessity of this vocational reorientation was fully realized by all Jewish parties and organizations.

The professional and merchant classes naturally suffered from the steady economic decline. The world depression in 1929, and finally the collapse of the banking system, still further aggravated the economic position of the professional and merchant classes. There was no official discrimination against Jews in schools of higher learning, and there were a few internationally famous Jewish scientists and scholars in the Austrian universities. However, since there was scarcely any civil service career open to the Austrian Jew, there was a sharp drop in the number of Jewish law students dur-

ing the last decade, from 669 in the academic year 1935 to 1936 to 251 in 1936 to 1937.

Such was the economic situation of Viennese Jewry, thanks to the process of driving them out of economic life which was in progress for a number of years and led to their alarmingly increasing impoverishment. There was, however, no change in the legal status of the Jews. In fact, the decade prior to the Anschluss was comparatively peaceful, particularly until 1934 under the Social Democratic administration of Vienna which carried out grand schemes of social welfare work that aroused the admiration of the world. This fortuitous condition was due chiefly to Professor Julius Tandler and Alderman Hugo Breitner, both of whom were Jews. However, the growth of Austrian semi-fascism under Dollfuss and Schuschnigg brought with it increasingly violent anti-Semitic manifestations in spite of the government's declared intention of refraining from following Nazi German policies in respect to the Jewish population.

The Austro-German accord of 1936, which increased the influence of the Nazi Party in the Austrian government, caused profound anxiety in Jewish circles in Vienna. The pledge of non-interference in domestic Austrian affairs made the continuance of any agitation for Anschluss impossible, and forced the Nazis to concentrate their activities along anti-Semitic lines. But no one foresaw the catastrophe of 1938.

After the Annexation (1938 to 1943). With the hoisting of the swastika, there began an organized campaign of Jew-baiting in which no device calculated to terrorize, injure and humiliate was left unused. Thousands of Jews were imprisoned and many sent to concentration camps. Thousands of them were expropriated and plundered. Even large department stores were completely sacked by hordes of uniformed Nazis in motor lorries.

The treatment by the authorities of the Jewish community of Vienna and of Jewish institutions was particularly outrageous. The president and other members of the executive, as well as the heads of the B'nai B'rith, were imprisoned, and several of them were sent to the Dachau concentration camp. Their incarceration was believed to have been in retaliation for their having organized a subscription of 800,000 schillings to meet the expenses of the Schuschnigg plebiscite. The Nazi authorities demanded a further contribution of 800,000 schillings, and closed the central offices of the community and thus paralyzed a large number of religious and social welfare institutions. After a few weeks half of the amount was collected and the Gestapo allowed the offices of the community and of the Zionist federation to reopen. Shortly thereafter the library of the Jewish theological seminary was confiscated and removed, and all other Jewish organizations were closed.

For several weeks the principal synagogue in the Seitenstettengasse was occupied and desecrated by storm troopers. Passing Jews were dragged inside, compelled to don the silk hats of the sextons, as well as prayer-shawl and phylacteries, and, thus attired, to scrub floors, clean windows, scour lavatories and sing the Horst Wessel song. In other synagogues there were even worse acts of desecration, the interiors being defiled and scrolls of the Torah mutilated and burned. Many Jews were forced to scrub the Schuschnigg crosses that had been indelibly painted on the pavements amid the jeers of the assembled crowds.

Within three months many of the anti-Jewish laws in force in Germany had already been extended to the "Ostmark," and even more brutally applied than in Germany, where a period of years was required. The tragic plight of the Jews was indicated by the fact that within one year after the Anschluss 3,741 Jews had committed suicide, 11,000 had been imprisoned and 87,000 had emigrated. In addition, 12,000 apartments of Jews had been vacated, 7,856 enterprises "Aryanized," and 5,122 were bankrupt, and about 2,000 Jewish physicians were eliminated. Labor camps for Austrian Jews unable to emigrate were established by the Nazi commissar for Austria.

At the end of 1939 Nazi plans envisaged the wholesale expulsion of the city's Jews to Lublin. A first group of 4,000 persons was stripped of almost all their possessions and dispatched under the most cruel conditions. In the months that followed the 48,000 Jews still in Vienna in 1940 experienced extreme hardships. During the succeeding evacuations families were separated and all documents and identification papers of the deportees were destroyed.

The decimation of the Jews, who had served their country well and loyally with all their talents and industry for the past 200 years, reduced their number to 40,000 in 1941. Their economic extermination, however, proceeded even more rapidly than the statistical reduction. In a period of approximately eighteen months all Jewish-owned enterprises, totalling 25,898, were either liquidated or taken over by "Aryans." Those Jews who were permitted to remain in Vienna, this once gay and glamorous capital of the Habsburg monarchy, were sentenced to a miserable life of grinding poverty and bitter persecution.

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VIENNA, CONGRESS OF (1814-1815). Called together to reorganize Europe after the Napoleonic wars, the Congress of Vienna took up also the question

of the status of the Jews. In the various German states, which thereafter were to form a confederation, legislation concerning Jews varied considerably, ranging from full civic rights in Westphalia and other districts formerly occupied by the French to the medieval conditions prevailing in Saxony, where even the "body tax" had not been abolished until 1813.

The question was brought up by the cities of Frankfort, Hamburg, Lübeck and Bremen. Taking advantage of the general reactionary trend of the era, the councils of these cities wished to annul the equal rights which the Frankfort Jews had acquired in 1811 from Prince-Primate Karl von Dalberg for a substantial consideration, and which had been granted also to the Jews of the three Hanseatic cities during the French occupation. All other attempts having failed, the Jews of these four cities appealed to the Congress of Vienna. While the delegates of the Frankfort Jews, Jakob Baruch (the father of Karl Ludwig Börne) and Gumprecht (later replaced by Uffenheimer), asked only for the recognition of the rights legally acquired by their constituents, the delegate of the Hanseatic Jewries, the non-Jewish jurist Buchholz, insisted upon the general emancipation of German Jewry. He unflinchingly championed this cause both orally and in a documentary publication (*Aktenstücke zur Verbesserung des bürgerlichen Zustandes der Israeliten betreffend,* 1815), intended for circulation among the statesmen in Vienna.

However, these endeavors found support only among the delegates of the two great German powers, the Austrian chancellor, Metternich, and the Prussian delegates, Karl August von Hardenberg and Wilhelm von Humboldt, the latter long known as a "defender of Jewry." On the other hand, nearly all the delegates of the smaller states (especially those of Bremen and Frankfort) formed a solid opposition. At first Austria and Prussia confined themselves to formal intercessions in behalf of the Jews of the free cities. As a result of the intervention, however, of the very influential Vienna bankers Arnstein, Eskeles and Herz, and of the Prague merchant Simon Lämel (all of whom then submitted an urgent appeal to the emperor in behalf of the West Austrian Jews), the Jewish question became the subject of official negotiations among the German states then preparing various constitutional drafts for their projected Germanic Confederation.

In the deliberations of the second German conference, during the last sessions of the Congress committees, this problem loomed very large, but they resulted, after a long battle, in an unsatisfactory compromise. The fundamental law of the German federation (*Bundesakte*) was to include the following Article Sixteen: "The Confederate Diet shall take into consideration as to how a civil reform of those professing the Jewish faith in Germany is to be effected in as uniform a manner as possible and how, in particular, they could be given, and secured in, the enjoyment of civil rights in return for their participation in all civil obligations. However, until that time, all the rights already granted to the Jews *by* [the earlier wording, *in,* was abandoned because of the opposition of the Hanseatic cities] the individual Confederate states shall remain intact."

The Federal Diet, however, likewise failed to solve the problem. Many decades of struggle were yet necessary before German Jewry was emancipated. Nevertheless, these heated discussions at the Congress of Vienna, the inclusion of such a pledge in the basic law of the Confederation as well as the subsequent repeated interventions of Austria, Prussia, Russia and England (as warrantors of the Federal Act) in behalf of the Jews of the free cities, established the problem of Jewish emancipation as an important European issue.

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VIERTEL, BERTHOLD, lyric poet, stage director and film author, b. Vienna, 1884. In 1943 he was living in Hollywood, Cal. Viertel was stage manager in Vienna when Karl Krauss discovered his lyric talents. It was he who published his poems in *Die Fackel,* and who became a symbol for Berthold Viertel.

Viertel's mastery of the word together with his ability to understand other persons' poetry enabled him to put in action on the stage even the most sensitive works. He worked at the Schauspielhaus in Dresden from 1918 to 1922, and as stage director under Max Reinhardt at the Deutsches Theater in Berlin from 1923 to 1928. When he came to the United States for the first time in 1928 he predicted that the motion picture would not supplant the legitimate theatre. At that time his first motion picture, *The Adventures of a Banknote,* had already been a great success. During his stay in the United States he worked for Fox and Paramount and directed *The Spy, The Magnificent Lie, The Wiser Sex* and other films. In the meantime the English film industry started to flourish. Gaumont, of London, secured his services in 1935.

He directed *Little Friends, The Passing of the Third Floor Back* and *Rhodes, the Diamond Master.* As stage director in Berlin he performed Ibsen's *Peer Gynt* as well as Eugene O'Neill's *The Emperor Jones* and *Desire under the Elms,* thus bringing to Europe American plays. His poems are published in three volumes: *Die Bahn; Die Spur;* and *Fürchte Dich nicht* (New York, 1941).

Noteworthy, too, are his comedy, *Die schöne Seele* (1925), and that tribute to his teacher and symbol, his essay *Karl Krauss, ein Charakter in der Zeit* (1921).

VILNA (Polish **Wilno;** Lithuanian **Vilnius**), city of northeastern Poland, capital of the province of the same name. In 1941, at the time of the Nazi invasion of Soviet Russia, it had about 200,000 inhabitants, of whom about 80,000 were Jews; the latter included some 12,000 to 15,000 Jewish refugees from western and central Poland.

Vilna was at first the capital of the grand duchy of Lithuania, and became a Polish city when Lithuania and Poland became one kingdom by the Union of Lublin (1569). It passed to Russia with the partitions of 1772 and after. It was under German rule from 1915 to 1918. Between 1918 and 1920 Vilna was ruled successively by the Lithuanians, Russians, Lithuanians again, and Poles. In October, 1920, the Polish general, Zeligowski, on his own initiative, took Vilna by force, and created the so-called "Central Lithuania." In 1922 the Diet of the latter voted to join Poland; their proposal was accepted by the Polish Sejm, and ratified by the allied powers in 1923. In 1939, after the invasion of Poland by German and Soviet forces, Vilna was again handed over to Lithuania. It was annexed to the Soviet Union with the latter country in June, 1940, and

occupied by the Nazi invading forces just one year later.

The Jewish Population in Vilna. In the Middle Ages, according to the researches of the Jewish historian Dr. Ignace Schipper, the Jewish population of Vilna was very small. At the end of the medieval period (end of the 15th cent.) there lived in the whole of Lithuania about 6,000 Jews, some hundreds of whom resided in Vilna. In 1578 there were in Lithuania about 25,000 Jews, in 1611 about 50,000, and in 1644 the number of Jews in the country had risen to about 100,000. A small portion of these were concentrated in the city of Vilna. The first more or less trustworthy figure as to the Jewish population of Vilna is known from the census of 1764; according to this census, there then lived in Vilna 3,381 Jews.

The increase of the whole population in Vilna from the second half of the 19th cent. until 1941 was: 60,000 in 1860, 90,000 in 1880, 139,000 in 1897, 181,000 in 1910, 129,000 in 1919, 195,100 in 1931, 209,000 in 1939, and 235,000 in 1941.

But the development of the Jewish population did not increase along parallel lines with the non-Jewish population. While the increase of the non-Jewish population was uninterrupted during the 19th cent., the movement of the Jewish population was subject to sudden changes, especially during the two World Wars of 1914 and 1939. In the 20th cent. the percentage of the Jewish population in Vilna, as compared with the rest of the inhabitants, decreased steadily. Thus, for instance, in 1897 the Jews comprised 45.4% of the whole population, while in 1921 only 36.1%, in 1931 only 28.2%, and in 1939 about 30%. The population of Vilna had been overwhelmingly Polish for centuries. In 1942 60% were Poles, 30% Jews, 2½% Lithuanians, and the remainder various Russian groups.

Political History of the Jews. Jews settled in Vilna in the last quarter of the 15th cent.; according to some historians, even at the beginning of the 14th cent. A tradition has it that as early as 1487 a Jewish cemetery existed beyond the river Vilya. In 1527, as a privilege to the Christian population of Vilna, King Sigismund I of Poland forbade the Jews to reside and trade in the city. In spite of that prohibition, Jews came in great numbers to Vilna.

When, toward the middle of the 16th cent., certain magnates of the gentry built houses which were not under the jurisdiction of the city authorities, Jews were once more able to settle in Vilna. In the years that followed Jews are often found, for instance as tax and duty collectors. In 1573, when permission was granted to each noble to erect churches or synagogues on his properties, the Jews began to build the great synagogue, which became the center of the Jewish quarter. This synagogue, together with Jewish-owned shops and houses, was destroyed by a mob in 1592. Sigismund III allowed the Jews (1593) not only to live on properties owned by the gentry, but also to purchase houses from them and to make leases.

In the years that followed, clashes often occurred between Jews and Christians, due to the special anti-Jewish policy of the authorities of the municipality, who fought against the Jewish classes of handicraftsmen and merchants. After a long struggle the rights of the Jews in the economic field of activities were finally defined in 1633. They were permitted to deal in precious metals, manufactured goods, cattle and meat, to work at other trades, and to be engaged in handicrafts for which there was no Christian guild in Vilna. There is evidence that the restrictive regulations introduced by the municipality against the Jews were not observed strictly either by the Jews or by the municipal administration.

In the regulations of 1633, however, it was clearly stipulated in what street the Jews had to reside. In their residences they were not allowed to have windows on the street side. They were forbidden also to tailor clothes for Christians and to heat bathing establishments for non-Jews. They were released from their civil duties against their pledge to pay 300 zlotys yearly, 500 zlotys in war times, to the city.

King Vladislaus IV, on February 19, 1633, granted to the Jews of Vilna a special charter of privileges, embracing all fields of economic and religious as well as social and municipal activities. By this decree a special quarter was allotted to the Jews, and within a period of fifteen years (until 1648) all Christians were ordered to be removed from this quarter and Jews from other parts of the city had to move in to take their place. The burghers, who dominated the municipality, incited the Christian population against this order. The dispute between the Jews and the magistrate culminated in a pogrom which broke out in 1635 and caused damages of about 100,000 Polish zlotys. The king appointed a commission in order to compensate the Jews for the damages caused by granting them new privileges in trade and handicraft.

In order to avoid the recurrence of disturbances against the Jews, gates were erected at both ends of the streets where the Jews lived. In 1645 the rulers of the municipality fixed the number of Jewish property owners as 251. When, in 1655, the Cossacks who, under Chmielnicki, had shed so much Jewish blood in the Ukraine, were nearing Vilna together with Czar Alexis Michaelovitch's troops, nearly the entire Jewish community fled from the city; those left behind were massacred. When the town was set afire, the Jewish quarter too was destroyed. After the Russian troops entered the city, the Christian citizens of Vilna requested Czar Alexis to banish the Jews, inasmuch as they were harmful to Christian artisans and merchants. Thereupon, in 1658, the czar ordered the Jews expelled from the town, but upon the recapture of Vilna by the Poles (1661), under the command of General Michael Pac, the rights of the Jews were once more restored.

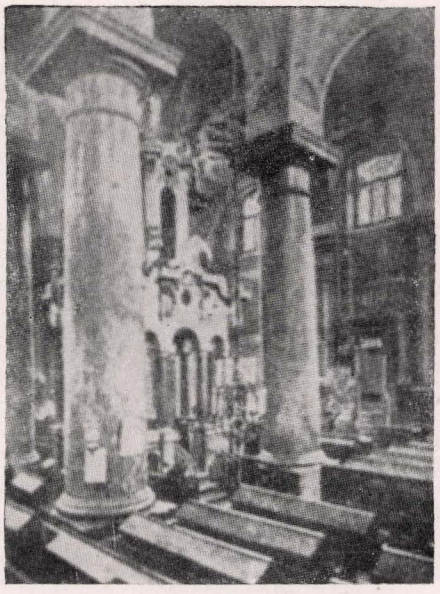
Conflicts continued, however, with the guilds, for example with the glaziers, who prohibited the Jews to work for Christians. During the Northern War (1700-21) Vilna suffered heavily from the Russian and Swedish occupations, likewise from fire and famine. The famine year of 1709 to 1710 alone took a toll in Vilna of 34,000 victims, of whom 4,000 were Jews. Notwithstanding King Augustus II's restoration (1720) of the rights of the Jews, they were forced (1742) by the municipal authorities to sign an agreement in which, for the protection against outrages that the municipality promised them, the Jews engaged themselves to pay 600 Polish zlotys annually, not to keep open shops, not to offer wares for sale outside of their houses, not to reside outside the ghetto, and other such stipulations. It was not until 1747 that a new ordinance, restoring their former rights, could be obtained from the king by the Jews.

When, in the third partition of Poland (1795), Vilna passed to Russia, the Russian governor-general, Repnin, issued a decree according to which the Jews were to continue to hold their rights. The restrictions against their right of residence inside the city were not done away with until 1861. In the following period of over fifty-five years the Jews in Vilna lived under the political conditions of the czarist regime, which forced many of the poor among them to leave their native country for overseas; this stream of emigration was intense especially in the stormy years of the mass pogroms in Russia in 1881 and during the reactionary reprisals against the revolution of 1905 to 1906. On May 29, 1902, Hirsz Lekkert, an artisan's apprentice, hurled a bomb at the governor of Vilna, Von Wohl, as a protest against the reactionary czarist regime in Russia which was persecuting Poles and Jews; Von Wohl was killed, and Lekkert was executed.

During the German occupation of Vilna, which lasted for two and a half years (1915-18), the Germans issued 353 orders, laws and regulations of different kinds re-



Historic synagogue named after the Gaon of Vilna



The Great Synagogue in Vilna



One of the smaller houses of worship in Vilna



The old cemetery in Vilna. Tombstone with star is that of the Gaon of Vilna



All photographs were taken prior to the Nazi occupation of Vilna

An entrance to the ghetto of Vilna

garding the public life of the city, not one of which was aimed at or contained measures against Jews.

In the restored Poland (1919 on) all czarist restrictions and juridical discriminations were abolished by the constitution of March 17, 1921, and by a special law of the Polish Parliament, voted in 1931, in which all laws and regulations of the former three occupying powers of Poland against any national minority were acknowledged as non-existent.

After the Nazi German occupation of the western part of Poland, shortly after the beginning of the second World War, a large number of Polish Jews fled to Vilna, overcrowding the city, and by increasing the masses of the unemployed created unsolvable problems both for the city and for the Jewish community. The tens of thousands of Jewish refugees in Vilna were assisted with food and clothing by the American Jewish Joint Distribution Committee, which opened an office in Vilna headed by Isaac Giterman.

The Joint established a number of asylums for refugees, providing thousands of them with board and lodging and with clothing, opened clubs for the intellectuals, and supported the Union of Polish Writers and Journalists which set up its organization in Vilna, and gave aid to all non-Jewish Polish refugees in Vilna who appealed to it for assistance. Several hundred refugees were employed in the offices, warehouses and shops of the Joint, which financed refugee artisans' cooperatives. It was successful in organizing increased medical aid to hospitals and sanitariums for refugees, and gave help to all refugees in securing necessary legal documents. Finally, after the annexation of Lithuania to Soviet Russia, the Joint distributed (1941) funds in American money to some 2,000 refugees who had visas for Japan, thus helping hundreds of families to make their way overseas to Japan. The OSE also cooperated with the Lithuanian Red Cross in providing aid for Jewish refugees in Vilna.

In November, 1939, under the Lithuanian administration, there were anti-Jewish riots in Vilna, but they were soon suppressed by the police. Minister of the Interior Kazys Skucas, in response to an appeal by Dr. Jacob Wigodski, head of the Jewish community of Vilna, gave the assurance that anti-Jewish acts would not be tolerated in the city. Premier Jonas Cernius, at the same time, informed Wigodski that all persons who had been living in Vilna before 1920 had automatically become Lithuanian citizens in October, 1939, and that all others who had come to the city subsequently were to be examined as individuals for citizenship and naturalization purposes. The Lithuanian government made unsuccessful attempts to secure from the Soviet government the release of a number of Vilna Jews who had been arrested and taken into the interior of Russia from Vilna by the Soviet government authorities before the city was turned over to Lithuania; the most eminent of these were Zalman Reisen, authority on Yiddish literature, and the attorney Czernichov and his son. In that same month (November, 1939) Polish Zionist leaders who had escaped from Poland to Vilna after the Nazi occupation resumed their activity in Vilna, especially in providing immigration certificates to Palestine, and were in close relations with the Palestine Bureau in Kaunas which was in charge of distributing these certificates to the committee composed of these Zionist refugee leaders from Poland.

Mention must be made of the fact that the HIAS (Hebrew Immigrant Aid Society) in Vilna as well as in Kaunas performed notably in behalf of the refugees, and also of citizens of Lithuania and of Vilna who had even the slightest possibility of emigrating. The Kaunas office of the HIAS, headed by Rozovsky, served as the center for all Jewish refugees in Vilna and Kaunas, and helped them to overcome all difficulties and formalities; furthermore, it rendered them financial assistance.

However, within the next six months after the administration of the district of Vilna had been turned over to the Lithuanian authorities by the Soviet government, the latter, on June 15, 1940, annexed Lithuania, together with Vilna, as a Soviet republic, federated with the U.S.S.R.

The German Army occupied Vilna one year later (June 24, 1941), after the Nazi attack on Soviet Russia. In that same month a ghetto was established in Svir, a town in the Vilna district, for the Jewish population, and all able-bodied Jews were ordered by the local Nazi occupation authorities to be mobilized for forced labor. Two other huge ghettos were set up by the Nazis, one of them in the borough of Zarzecze, in Vilna, and thither all the Jews of city and district were herded. In March, 1942, the Nazis ordered all Jews deported from Vilna, in addition to a number of other cities in Lithuania and Poland. A large concentration camp was set up to receive the Jews deported from Vilna.

In May, 1942, according to reports issued in the following month by the Jewish Telegraphic Agency, many thousands of the 80,000 Jews remaining in Vilna up to that time were massacred by the Nazis; only a few thousand Jews, estimated to be 14,000, and consisting of skilled artisans, physicians and engineers useful for the Nazi war effort, were permitted to remain in the city. By September, 1942, the same news agency reported, the city of Vilna was totally free of Jews (*judenrein*), the last group of about 14,000 skilled and useful Jews having been deported or murdered. Previously a fearful epidemic of spotted typhus had taken a huge toll in the entire Vilna district.

The Economic Situation of the Jews. The economic situation of the Jews in Vilna until the third and final partition of Poland in 1795 was similar to that of the rest of Polish Jewry. The economic life of the Jews in Vilna throughout the 19th cent. went on freely despite many obvious discriminations against them and insofar as the absolutistic regime of czarist Russia permitted it.

Near the end of the 19th cent., in 1899, the economic structure of the Jews in Vilna, according to the figures of the Jewish Colonization Association, was as follows: there were in Vilna 178 industrial enterprises belonging to Jews, i.e. 50% of the whole industry of the city, with 4,281 Jewish workers in them; this figure constituted 58.9% of all the workers in the Jewish factories. They produced goods to the value of 6,900,600 rubles ($3,500,000) annually. The role of the Jews in industry in the district of Vilna was so important that in the tobacco industry they formed 82%, in tanning 86.6%, those engaged in the conduct of sawmills 65%, flour mills 61.1%, and brick factories 43.7%.

In handicraft there were in Vilna 26,240 Jewish artisans, of whom only 7,836 were journeymen and apprentices. About 70% of these artisans were occupied in four branches: garments (40%), leather (15%), and textiles and wood (15%). The Jewish artisans were very poor; only about one-third of the master artisans could employ a journeyman or an apprentice. The percentage of unemployed among the Jewish artisans amounted to 50, and about 40% of the entire Jewish population of the city had recourse to aid from the Jewish welfare institutions. In trade the Jews of Vilna were in the overwhelming majority.

In the restored Poland of the period following the close of the first World War, the Jews of Vilna contributed much to the development of the economic situation of the city. They were engaged in all economic fields of activity, despite many and various difficulties and hindrances.

Culture. Vilna was known among Jews throughout the world as the "Jerusalem of Lithuania," being considered the main seat of Jewish culture in Europe.

Many famous rabbis and Jewish scholars lived there. The golden age of Jewish theological literature and culture culminated in the years 1620 to 1648. There were in Vilna in this short period of time more than forty famous rabbis, authors of theological works. But all these scholars were eclipsed by the fame of Elijah Vilna (often known as the Vilna Gaon; 1720-97), who became the pride of all pious Jews throughout the world. Abraham Danzig, popular Jewish law code author (b. 1748; d. Vilna, 1820), who wrote *Hayye Adam* and *Hochmath Adam,* served as rabbi in Vilna for many years. Other famous 18th cent. Vilna scholars were Judah Halevi Horovitz, author of *Ammude Beth Yehudah,* and Phinehas Elijah Horovitz, author of *Sefer Haberith.*

In the first half of the 19th cent. Vilna became the center of the Jewish enlightenment movement (Haskalah) in Eastern Europe. There were many famous writers and historians who, either born in Vilna or living there for a large part of their lives, exerted a tremendous influence on Jewish youth.

Among these were Mordecai Aaron Günzburg (1795-1846), who lived in Vilna for about the last twenty-five years of his life; Samuel Joseph Fünn (1818-90); and Kalman Schulman (1819-99), who lived in Vilna from 1849 on; such poets as Judah Loeb Gordon (1830-92); Eliakum Zunser (1845-1913); and Solomon Mandelkern (1846-1902); the novelists Eisik Meier Dick (1807-93); Michel Gordon (1823-90); the Hebrew poet and grammarian Abraham Dob Hacohen Lebensohn (b. Vilna, 1794; d. Vilna, 1878); his son, Micah Joseph Lebensohn (1828-52); Moses Leib Lilienblum (1843-1910); and Reuben Asher Braudes (1851-1902), editor of *Haboker Or.* One of the best educated Polish writers and critics of literature, Julian Klaczko (1828-1906), wrote many poems in Hebrew in his native city, Vilna, before his conversion to Christianity at the age of thirty-three. Zevi Hirsch Katzenellenbogen was a noted Maskil and Hebrew author. Abraham Isaac Landau, noted Maskil, wrote the *Sefer Hakundes.*

In 1847 a seminary for rabbis was opened there; in 1871 it was transformed into a Jewish teachers' seminary. Vilna was the seat of well-known Hebrew and Yiddish publishing and printing houses. The first printing house there was established in 1799 by Leib and Gershon Luria under a license issued in the name of a Catholic priest, Joseph Mirski. Soon afterward a new printing house was created by the Faynes, father and son. The most famous printing house for Jewish books was founded by the Romm family in Grodno, whence they moved to Vilna in 1835 and printed famous editions of the Mishnah, Talmud and Midrash and of many other books for use in centers of Jewish culture throughout the world. Borys Kletzkin (b. 1875; d. Vilna, 1937) was founder and owner of the famous publishing house Vilner Farlag B. A. Kletzkin. The creation at Vilna in 1928 of the Yiddish Scientific Institute (after the Nazi German invasion of Russia in 1941 its headquarters were transferred to New York city), and the library, founded earlier by Mathias Straschun (1794-1872) and containing scores of thousands of volumes, were symbolic of the significance of Vilna as a center of Jewish culture.

It is noteworthy that some of the numerous Yiddish writers born in Vilna became famous in the United States. Hirsch Gerschuni (1844-97) was co-founder of the first Yiddish daily, *Die Post,* at New York city in 1870. Abraham Cahan (b. Podbrzeze, near Vilna, 1860) was still (1943) editor of the Yiddish daily *Forward,* in New York city. Louis Miller was editor of *Die Vahrheit,* which merged with the *Tag* in 1917. Peter (Peretz) Wiernik (b. Vilna, 1865; d. Brooklyn, N. Y., 1936) was editor of the *Jewish Morning Journal.* Furthermore, musicians who became outstanding in New York came from Vilna, such as Leopold Godowski (b. 1870), who lived in New York from 1912 on, and Arno Nadel (b. 1878), who became famous in Berlin. "The greatest sculptor of Russia," Mark Antokolski (1842-1902), famous throughout the world, was born in Vilna, as was the renowned sculptor Leopold Bernstein-Zinayev (b. 1868). Outstanding among contemporary writers who were active in Vilna were: A. J. Goldschmid; Chaim Grade (b. Vilna, 1910), gifted Yiddish poet and short story writer; Abraham Veiter (1878-1919); Leib Jaffe, Russian and Hebrew poet, who in 1943 was director of the Jewish National Fund in Jerusalem; S. Niger; Zalman Reisen; Abraham Reisen. S. An-ski (Solomon Rappaport), who presented his *Dybbuk* first through the Vilna Truppe in 1919, lived in Vilna for a long time.

Famous scholars and scientists of Vilna were: Daniel Chwolson (b. Vilna, 1819; d. 1911), who, becoming converted to Christianity for the sake of his academic career, was in 1855 appointed professor of oriental languages at the University of St. Petersburg; Isaac Benjakob (1801-63), well-known Hebrew bibliographer, and his son, Jacob Benjakob, author and reviser, respectively, of the great *Otzar Hasefarim (Thesaurus librorum hebraeorum impressorum quam manuscriptorum)* published at Vilna in 1880, which contains upward of 20,000 titles of books in Hebrew; Vladimir Jochelson (1856-1937), noted ethnographer. Zelig Kalmanovich, Yiddish philologist and historian, was editor-in-chief of the *Yivo-Bletter* and one of the directors of the Yiddish Scientific Institute, in Vilna, up to the Nazi invasion of the Soviet Union in June, 1941. Max Weinreich was a zealous organizer of the Yiddish Scientific Institute, and the author of many philological works on the Yiddish language, as well as a critic of Yiddish literature; in 1943 he was manager of the Yiddish Scientific Institute in New York. Weinreich's father-in-law, Zemach Szabad, was a noted physician in Vilna, and a senator under the Polish republic. He was an eminent hygienist, and wrote many books on the subject of the welfare of the Jews in Poland, especially Vilna. Jacob Wigodski, president of the Jewish community of Vilna, and a member of the Polish Sejm, and political leader of the Jews of Vilna, wrote several volumes on the history of the Jews of Eastern Poland and of Vilna. Pinhas Kon, noted Jewish historian, was a member of the department of history of the Yiddish Scientific Institute.

Social Life. Vilna was the great center of the social life of the Jews. The Jewish population of Vilna was conscious of the value of organized society, and from the earlier days of some free atmosphere after the first revolution of 1905, and even before that, they organized the social life of the community in every field of activity. Vilna was the place of origin of the Jewish Socialist Movement in Europe; the first circles of Socialist propaganda and the nucleus of the unions of professional workers were formed in Vilna. The most influential political party of the Jewish workers in Russia and Poland was founded at Vilna in 1897; known as the Yiddisher Arbeiter Bund in Russland, Lite un Poilen, it held its first conference there in that same year. During the first Russian revolution in 1905 there grew up new Socialist parties based on the idea of Zionism, such as the Socialist Zionists, the Poale Zion, and the Socialist Sejmists (S.S.). Each party issued its own political periodical.

The middle class also organized its own parties, and there were Zionist groups of every kind, beginning with the Chovevei Zion (Lovers of Zion), founded in Vilna in 1884 (in 1889 the third all-Russian Chovevei Zion conference was held in Vilna), to the Revisionist Zionist party. There was also a large Yiddishist Party known under the name of Democrats (Folkists).

Vilna was especially known as the center of Yiddish culture. The Jews there had a central school committee, founded in 1919, which had eight public schools, two kindergartens, two evening schools, two Gymnasia, and one teachers' seminary. In the schools conducted by this committee there were over 3,200 children. In 1921 the Zionist Organization founded the Tarbuth Hebrew school organization, with Dr. Jacob Regensburg at its head. The Tarbuth had thirty-five public schools, four Gymnasia, three kindergartens, several evening schools,

and several libraries. More than 1,100 children were taught in these schools. There were also many Talmud Torahs for Orthodox Jewish children. In addition, the Orthodox had a large building built in 1884.

In February, 1919, as the result of the endeavors of S. An-ski, the Yiddishist movement founded in Vilna the Jewish Historical and Ethnographical Association, with Dr. Abraham Wirszubski as president and Chaim Lunski as secretary. This association possessed a museum, a library, and an archive. Famous was the library of Mathias Straschun, founded in 1885, with a total of over 20,000 volumes. In 1922 a society for the arts was founded; it had the following sections: musicians (president, Dr. Romm), literature (president, Zalman Reisen), paintings and plastics (president, Lejbowski), dramatic (presidents, Mesdames Jedwabnik and Turgel).

After the first World War, the Yevreiski Komitet Pomoshtshi (Yekopo) was organized in Vilna, and in 1919 it held its first conference. As the result of resolutions passed there, it organized various kinds of assistance for the rehabilitation of the lives of more than 20,000 homeless Jews. It also granted credits for the reconstruction of about 2,000 homes, and built public schools and other institutions. This organization carried on its activities until the last days before the outbreak of the second World War, concentrating on emigrational aid. Of great use was the association for safeguarding the health of the Jewish population in Vilna (OSE), founded in 1918 and organized in Vilna with Dr. Makower as president.

The most active social work on behalf of Vilna Jewry was performed in the Jewish community. During the czarist regime there were many such institutions as Tzedakah Gedolah, Hebrah Kaddisha and Hachnasath Orchim, which carried on welfare work for the Jews of Vilna. During the German occupation of 1917 to 1918 the Jews in Vilna organized the Jewish community on the basis of democratic elections in which the entire Jewish population took part. These elections were conducted on the basis of the so-called "five adjectives" (free, proportional, secret, with no difference because of sex, and universal).

The council of the Jewish community of Vilna was composed of eighty councillors, and was presided over by an executive board in which the most outstanding role was played by Jacob Wigodski, Rabbi Isaac Rubinstein, Jacob Szeskin, Gershon Gerszuni, Eliezer Kruk, B. Epstein, and F. Antowil. Of these eighty councillors, twenty-four were Zionists, twenty-four members of the Bund (Socialists), nine Orthodox, seven artisans, five Folkists, three Poale Zionists, three Socialist Vereinigte, two Shomre Shabbath, two Zeire Yisrael, and one a member of the merchants' organization. The Jewish community in Vilna was pointed out as an example of the realization of national cultural Jewish autonomy as a national minority in a state which included many national minorities.

As evidence of the role which the Jews played in the city of Vilna, it may be stated that in 1924 they had fifteen representatives in the city council, including Zemach Szabad, Eliezer Kruk, Saul Trocki, Eliah Rudnicki, and L. Spiro. In 1905 there was founded at St. Petersburg a union for the achievement of equal rights for the Jews of Russia, composed of twenty-two representatives, of whom Shemarya Levin and Borys Goldberg were from Vilna.

In the First Duma of 1906 Shemarya Levin was a deputy from Vilna. In the Polish Sejm and Senate the following Jews of Vilna served as deputies: Jacob Wigodski, Isaac Rubinstein, and Michael Stuczynski. In the last Senate before the outbreak of the second World War Isaac Rubinstein was elected senator.

ALEXANDER HAFFTKA.

Lit.: Hafftka, Alexander, Schipper, Ignace, and Tartakower, Arieh, *Zydzi w Polsce Odrodzonej* (2 vols., 1933); Baron, Salo W., *The Jewish Community* (3 vols., 1942); Szabad, Z., *Zamelbuch* (1922); *Regesti i Nadpisi,* vols. 1 to 3; *Russko Yevreiskaya Archiv* 1 to 3; Kraszewski, *Wilno od Poczaskow Jego;* Berschadski, in *Voskhod* (1886), Nos. 10 and 11; (1887), Nos. 5 to 8; (1881), No. 7; idem, *Litovskiye Yevreiskaya* (1883); Fünn, S. J., *Kiryah Neemanah;* Maggid-Steinschneider, Hillel, *Ir Vilna* (1900); Maggid, David, in *Pereshitoye,* vols. 1 and 2; Reisen, Z., edit., *Pinkos fun der Geshichte fun Vilna in die Yohren fun Milchome un Okupatziye,* vol. 1 (1922); Wigodski, J., *In Shturm* (1926); Klausner, Israel, *Toledoth Hakehillah Haibrith Bevilna* (vol. 1, 1938); Unterman, Isaac, "Vilna, Yerushalayim Delita," *California Jewish Voice,* Oct. 24, 1941; Jeshurin, Ephim, edit., *Vilna* (Yiddish; a collection of articles on the Jewish community of Vilna and on the role played by its leaders in Jewish movements and in Jewish literature); Lavni, David, *Yerushalayim Delita* (Hebrew; 1930); Klausner, Israel, "Judah, Scribe and Dayan in Vilna," *Zion,* vol. 2 (1936-37) 137-53; Zinberg, Israel, "Litigations between the Jewish Community and the Rabbi in Vilna in the XVIIIth Century," *Yivo Historishe Shriften,* vol. 2 (1937) 291-321; Kon, Pinhas, "The Archives of the Jewish Community of Vilna," *ibid.,* pp. 538-48; idem, "When Was the Great Synagogue of Vilna Built," *Yivo-Bletter,* vol. 7 (1934) 162-63; cf. also Honitz, Z., *ibid.,* vol. 11 (1937) 405-9; Fryolman, Lev, "Jewish Handicraft in Vilna after the Passing of the Guild Bill," *ibid.,* vol. 12 (1937) 520-32; Frejelkes-Hruszowska, D., "On the Economic Structure of the Jews in Vilna," *ibid.,* vol. 14 (1939) 371-84; Cohen, Israel, *History of the Jews in Vilna* (1943); *Jewish Chronicle* (London), Oct. 20, 1939, p. 13; "Yiddishe Handverkertzunfte in Vilna tzu Beginn des Neuntzehnten Yohrhundert," *Yivo Ekonomishe Shriften,* vol. 1 (1928) 89-91; *Jewish Social Studies,* vol. 3 (1941) 419-20.

VILNA GAON, *see* ELIJAH VILNA.

VINAWER, *see* WINAWER.

VINER, JACOB, economist, b. Montreal, Canada, 1892. He received the M.D. degree (1915) and the Ph.D. degree (1922) from Harvard University, and the LL.D. degree from Lawrence College, Appleton, Wis. (1941). Viner was appointed assistant professor of economics at the University of Chicago (1919), and in 1943 was serving there as Morton Hull distinguished service professor. He also taught at the Institut Universitaire de Hautes Études Internationales, in Geneva, Switzerland (1930-31 and 1933-34). Viner was special assistant to the Secretary of the Treasury (1934), and served as consulting expert to the United States Treasury from 1936.

His writings include: *Dumping—A Problem in International Trade* (1923); *Canada's Balance of International Indebtedness* (1924); *Studies in the Theory of International Trade* (1937). He edited the *Journal of Political Economy.*

VIOLIN, MISCHA, violinist and conductor, b. Odessa, Russia, 1900. He was a successful child prodigy, making his debut at the age of nine, then appearing with the Berlin Philharmonic under Nikisch. Under the protection of Lady Norah Noel Gainsborough, Violin was a great success in London, performing at Buckingham Palace before the Queen Mother of England. During the first World War he played in English hospitals for the wounded, and served in the American cavalry. After the War he toured South America, then made his American debut in 1920.

For a period Violin was concertmaster of several important American orchestras. He also worked in Hollywood, conducting orchestras, and writing scores for films. In 1933 he was appointed assistant conductor at Radio City Music Hall. In 1938 he returned to concert work, making a successful nationwide tour.

VIRGIN (*bethulah*), a girl who has not had sexual intercourse with any man (*'asher lo yade'ah 'ish*). According to Jewish law, an engaged girl was regarded as a virgin between the time of betrothal (Erusin) and that of marriage (Nissuin). According to the Talmud,

however, a girl under three years of age can not lose her virginity because of sexual abuse (*Nid.* 5:4; *Nid.* 45a). The appellation "virgin" is generally applied to all girls, and this is a testimony to the high standard of Jewish morality in ancient times. The contrasting term is *be'ulah,* "married woman." A passage in the Tosefta (*Tos. Shebi.* 3:8) speaks of three kinds of virginity: that of a girl, that of untilled soil, and that of a tree which has not yet been pruned.

The rape of a virgin was atoned for by the payment of a fine to her father, the obligation to marry her (if she consents), and the fact that the husband is not allowed to divorce her (*Deut.* 22:29).

If a man marries a woman who is regarded as a virgin, he must assume that her virginity is intact. However, if this assumption was proved incorrect, the woman was put to death by stoning (*Deut.* 22:20-21). The Talmud, however, limits this penalty to cases where the woman had sexual intercourse with another man in the period between her betrothal and her marriage (*Sanh.* 7:4). On the other hand, if the husband's charge of unchastity against his wife had been proved false, he was punished by the payment of a fine to her father, and might never divorce her (*Deut.* 22:19).

The high priest could marry a virgin only (*Lev.* 21:14); other priests might marry a widow, but not a divorced woman. A priest was permitted to become ritually unclean through contact with the body of his dead sister (whether directly or by being under the same roof) only in case she was a virgin; if she had been married before she died, he was not permitted to become ritually unclean on her account (*Lev.* 21:3).

There were also differences in the celebration of the marriage of a virgin bride and one who had been previously married. A virgin was led to the house of her husband wearing a veil (*hinuma;* others interpret the word as a curtained litter), and in some localities roasted ears of grain were distributed on this occasion (*Keth.* 2:1; *Keth.* 17b). The wedding of a virgin usually took place on a Wednesday, in order that if the husband wished to bring a charge that his bride was not a virgin, he might bring it immediately before the court that met every Thursday. The marriage celebration lasted seven days. The marriage contract (Kethubah) provided a portion of at least 200 zuz for the virgin, as compared to the minimum of 100 zuz for the widow.

In many nations of antiquity there existed a *droit de seigneur,* by which the ruler had the right to the first act of sexual intercourse with the bride. Certain references in the Talmud indicate that this *jus primae noctis* was practised by heathen officials in the case of Jewish virgins. One report (*Keth.* 3b) states that the day of the marriage of virgins was changed from Wednesday to Tuesday, in order to avoid the danger that threatened every virgin, "when it was decreed that a virgin who was married must first sleep with the war captain" (cf. *Yer. Keth.* 25c).

There is a note in *Megillath Taanith* 6 that Mattathias, the progenitor of the Hasmoneans, began his war for independence in order to save his own daughter from such a desecration. The Midrash collections (such as the *Yalḳut,* vol. 1, section 109) tell stories that turn on the *jus primae noctis,* and the heroic deed glorified in *Judith* presupposes such a claim on the part of the ruler. The special part which women play in the festival of Hanukah is traced back to the fact that the successful fight for independence saved Jewish virgins from such violations (*Sab.* 23a, and Rashi to the passage). MARCUS COHN.

Lit.: Maimonides, *Hilchoth Naarah Bethulah; Shulhan Aruch, Eben Haezer* 177; *Orah Hayim* 670; Schmidt, *Das Jus Primae Noctis;* Tschernowitz, "Hanaarah Hameorasah," *Hamishpat,* vol. 3 (1920) 17 et seq.; see also under MARRIAGE.

VIRGIN BIRTH, the Christian doctrine that when Mary became the mother of Jesus her virginity remained unimpaired either by the conception or by the birth itself. This doctrine appears in the accounts of the birth of Jesus by the Holy Ghost in *Matt.* 1:18-25; *Luke* 1:26-38, and seems to have been generally accepted by Christians by the beginning of the 2nd cent. A support for the doctrine was found in *Isa.* 7:14, which was translated as meaning: "Behold, a virgin will conceive and bear a son."

There is nothing in Jewish theology corresponding to this idea. The passage in *Isaiah* is interpreted as referring to contemporary events, not to a period over 700 years later, and the word *ha'almah* in question is rendered, not as "virgin," but as "young woman," "marriageable woman"; according to some Jewish commentators, the reference was to the wife of Isaiah himself. The Hebrew word for virgin is invariably *bethulah;* hence to translate *Isa.* 7:14 as "a *virgin* will conceive" is definitely incorrect. The idea of a divine parenthood of human heroes was unknown in Judaism, but was common in the contemporary pagan world. Thus Hercules, Aeneas, Sarpedon, Alexander the Great, and all the Roman emperors were proclaimed to be of divine origin.

Lit.: Heinemann, in *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1922) 169 et seq., 268 et seq.; (1925) 337 et seq.; MacCulloch, J. A., in Hastings, *Encyclopaedia of Religion and Ethics,* vol. 12, pp. 623-26.

VIRGIN ISLANDS, a group of islands in the Caribbean Sea, consisting of St. Thomas, St. John and St. Croix. St. Thomas was discovered by Christopher Columbus in 1493, but the Spaniards did not settle there, and the Dutch took possession of the islands in 1657. In 1671 the Danish West India Company became the owner of St. Thomas and St. John, and in the early 18th cent. it acquired also St. Croix. From 1815 on the islands were administered by the crown of Denmark, but although these crown colonies became a financial burden to Denmark, it resisted for many years the demand of the United States to purchase them. Finally, in 1917, Denmark sold her West Indian colonies to the United States.

The earliest Jew known by name to reside in the Danish West Indies was Gabriel Milan, a soldier of fortune, who was governor of St. Thomas from 1684 to 1687. But it is not probable that at this time other Jews were living there. C. G. A. Oldendorp, a Protestant missionary who traveled in America and visited the Virgin Islands prior to 1777, noted a large number of Jews in the islands, especially in St. Croix. A relatively great number of Jews settled in the Virgin Islands from 1781 on, coming from St. Eustatius, an island in the Dutch West Indies, which had been a flourishing free port until it was sacked by the British admiral George Rodney in 1781.

These immigrants from St. Eustatius, where a synagogue had been erected in 1738, were mostly skippers and merchants. They had supplied the American armies during the Revolutionary War and rendered other services to the American cause. According to the census of 1789, there were in St. Thomas only nine Jewish families, the first Jewish child born there being Leah Izidro. But the immigration from St. Eustatius increased during the following years. In 1796 a synagogue was erected in St. Thomas, named "Blessings and Peace." It was destroyed by fire in 1803, and in 1812 a new synagogue was built. Because of the increase of the Jewish community a larger synagogue was built in 1823, and again a larger one in 1833. The census of 1837 counted about 400 Jews, that of 1850 about 500. Then their number decreased, at first slowly, but when,



Interior of synagogue in St. Thomas, Virgin Islands, with the Hazan at his lectern

in 1885, the headquarters of the Royal Mail Steamship Company was removed to Barbados, many of the Jews emigrated to other places. They had been interested mainly in shipping and maritime trade, and as long as St. Thomas was the greatest transit center in the Caribbean Sea they flourished commercially.

There was no anti-Semitism in the Virgin Islands, and the Danish administration did not give the Jews any cause for complaint. King Frederick VII of Denmark demanded, however, that boys and girls of all religious denominations be confirmed. He imposed severe penalties on those who neglected his orders concerning confirmation, excluding them from citizenship, from holding offices or trade licenses, from marriage and inheritances, and from taking an oath in court. Most of the Jews of the Virgin Islands were Sephardic, but spoke English in their daily life. They were also mostly Orthodox. Some of them were reluctant to practise confirmation of girls. Rabbi Benjamin Cohen Carillon, who served the congregation in the middle of the 19th cent., was an ardent advocate of confirmation and of Reform, but he succeeded in preventing the Orthodox members of the congregation from seceding.

In 1845 the Danish government sent a commission to form a new code of laws for the Jewish community, which, however, did not affect religious matters but rather the administrative. Carillon's successor, N. M. Nathan, turned back to Orthodoxy. He was succeeded by David Cardozo, who served the congregation for four decades. In 1919 Moses D. Sasso took office as reader and Hazan.

The Jews of the Virgin Islands played an important part in the public life of the country. The Moron family, whose last male representative died in 1913, and the De Sola, Cardozo and Sasso families were in particular highly respected. Two outstanding American statesmen were descended from Jewish families of the Virgin Islands. The one, Alexander Hamilton, was half-Jewish, a son of Rachel Lavine, who was the wife of John Michael Lavine, a wealthy Danish Jewish merchant resident at St. Croix. The other was Judah P. Benjamin, a professing Jew, although not well informed about the Jewish religion. Major Wolff was chief of the militia and governor of St. Thomas. Arthur Lindo was a prominent member of the legislative body of the islands during the last period of the Danish regime. John Philipp Gomez and Rothschild Francis were among the most influential personages in the communal and commercial life of the Virgin Islands. Judge Reimund Baumann assisted as government secretary in the transfer of the islands to the United States.

When the United States took possession of the Virgin Islands their Jewish population had shrunk to about sixty. Prohibition contributed to the further decay of the economic life of the islands, whose main products were sugar, bay rum and rum. But St. Thomas, the "American Gibraltar," offered new possibilities to the Jews also when its fortification was begun.

HUGO BIEBER.

Lit.: Westergaard, W., *The Danish West Indies* (1917); *Jewish Social Studies,* vol. 4, No. 2; *Hebrew Union College Annual,* vol. 14 (1939) 582-85.

VIRGIN OF LUDOMIR, *see* LUDOMIR, VIRGIN OF.

VIRGINIA, a South Atlantic state of the United States, with a population of 2,677,773, according to the census of 1940. In 1943 there were in the state an estimated 25,000 Jewish inhabitants. The first permanent English settlement in North America was made at Jamestown in Virginia, in 1607. Virginia was one of the thirteen original states of the Union. Scattered Jewish names appear in the annals of the pioneer settlement, but they are not necessarily the names of Jews.

One Elias Legardo, who landed in Virginia in 1621, was probably the first Jew to come to the Old Dominion. Joseph Mosse and Rebecca Isaacke, listed as inhabitants in 1624, may also have been Jews. John Levy received a patent for 200 acres of land in James City County in 1648. The names Silvedo and Manuel Rodrigues are mentioned in Lancaster County in 1652. In 1658 Moses Nehemiah was party to a lawsuit in Virginia. Amaso de Tores, described as a Spanish Jew, came to the colony before 1650. Albino Lupo, a Portuguese Jew, is also mentioned. An Isaac Jacob was in Northampton County in 1674, and in 1687 Robert Nathan, possibly a Jew, was a member of the militia.

It is certain, however, that Jews were relatively slow in coming to settle in Virginia in any appreciable numbers; this was by reason of the social structure of the colony, which was of a non-commercial and non-industrial nature. Huge, self-sustaining plantations formed the base of the colony's economy, and there were no cities of size and no merchant class until after the Revolution. There is a tradition that after the earthquake at Lisbon, Portugal, in 1755, a company of Jews took ship to go to Virginia. Adverse winds led them to Narragansett Bay, where they became leading citizens of Newport, R. I.

Jewish names continue to be recorded during the early 18th cent. A Colonel Levy was involved in the Carolina insurrection of 1711, and was put to death by Governor Alexander Spottiswood. In George Washington's Ohio campaign of 1754, Michael Franks and Jacob Myer figured prominently as members of the Virginia Regiment. In 1757 Michael Israel is listed as a landowner in Albemarle County; he is also recorded as serving in the militia. Solomon Israel, perhaps a brother, is mentioned as a landowner in the same county in 1764. A mountain pass in this region continued permanently to be called "Israel's Gap." In another connection Hezekiah Levy, possibly a Jew, was a member, prior to 1771, of the Fredericksburg Lodge No. 4, the Masonic lodge of which George Washington was likewise a member.

Jews from Virginia were patriots in the Revolutionary War. Captain Jacob Cohen raised a company of militia in Cumberland County. The name of Captain Isaac Israel, and a number of other Jewish names, appear in the lists of those who fought in the Virginia line. Michael Gratz, father of Rebecca Gratz, moved to Virginia during the war, there took an oath of allegiance, and when he returned to Philadelphia was listed as "late of Virginia." Isaac Levy, merchant and physician, is described in 1779 as a subject of Virginia and a provisioner for the Revolutionary forces.

Thus by the middle of the 18th cent. the community of Sephardic Jews in western Virginia had become fairly nu-

merous and was further augmented by an influx of Jews from Lancaster, Pa., who came to establish themselves as merchants. One of Norfolk's foremost citizens in 1786 was Moses Myers, official representative of the French Republic. In Petersburg, in 1796, lived Samuel Myers, a son-in-law of Moses M. Hays of Boston, and it seems to have been he who gave to the Virginia Historical Society at Richmond the interesting colonial document of the receipt book of Judah Hays and his son Moses Michael Hays. It has been asserted that Thomas Jefferson's personal acquaintance with patriotic Jews of Virginia and elsewhere may have influenced his zealous struggle to establish religious freedom in Virginia, the success of which proved a powerful influence on Jewish emancipation in Europe as well as in America.

It was estimated that the Jewish group made up one-sixth of the population of Richmond by 1790. The first organization of Jews in Virginia was Congregation Beth Shalome of Richmond, founded sometime before 1791. In that year twenty-nine heads of families were listed as members of the congregation. Other localities in the state were not permanently organized until much later, when the Jewish population had been considerably increased by fresh immigration from Europe. For the year 1826 it was estimated that the state of Virginia had a total of 400 Jewish residents. In 1846 Isaac Leeser put the Jewish population at 600. Figures published in 1880 gave 2,506 Jewish inhabitants for the state. And in 1897, after the mass migrations from Eastern Europe, the Jewish population was estimated to be 18,000. Organization of the communities was then accelerated. The results of a statistical study of Jewish communal organization in the United States made for the year 1900 and published in the *American Jewish Year Book* of 1901 to 1902 reported that thirteen cities and towns of Virginia had one or more Jewish institutions, twelve of these having seventeen regularly organized congregations. Five congregations were affiliated with the Union of American Hebrew Congregations; eight supported schools. There were in these localities a total of nine charitable societies. The total population was then estimated at 15,000.

The most numerous Jewish communities, in order, came to be Richmond, Norfolk, Portsmouth and Newport News, all of which are separately treated in this encyclopedia. A 1937 study, placing the total Jewish population of the state at about 25,000, further listed forty-five localities containing between eleven and 700 Jews and thirty-six localities in the state of fewer than ten Jews. The United States census of religious bodies, which in 1850 had reported three congregations for Virginia, in 1936 reported thirty-four congregations, with only one in a rural area, and with a total membership of 23,564. Twenty-one of the congregations reported 1,266 pupils in attendance at their religious and Hebrew schools. In 1943, in addition to the four leading Jewish communities, Jews were well organized in several other cities and towns of Virginia.

ALEXANDRIA included, in 1943, approximately 500 Jewish inhabitants in its population of 33,523 (census of 1940). Simon Waterman was the only Jew in Alexandria when, in 1853, Leopold Genzberger arrived from Germany to settle there. There followed Isaac Schwartz, Salomon and Wolf Meinberg, and Louis Baar, all from Germany. During the Civil War a number of newcomers came, also of German origin: the families Lindheimer, Brager, Auerbach, Stein, and Bernheimer; and Moses Heller, Morris Ruben, Leopold Bendheim, Henry Straus, Isaac Eichberg and Simson Dreifus. The first organization of the small community was the Hebrew Benevolent Society, formed in July, 1858. In the following year Congregation Beth El was organized, but did not build its house of worship until 1871. This same synagogue was housing the congregants in 1943. Congregation Beth El (Reform) joined the Union of American Hebrew Congregations in 1883. In 1939 Hugo B. Schiff came to the pulpit, and was still serving in 1943. There was also an Orthodox congregation, Agudas Achim, in 1943.

The outstanding Jewish citizen of Alexandria was Charles Bendheim, a native of the city (1866-1934). He served in the state legislature (1891, 1895-96, 1906), was a city councilman (1916, 1918), and was assistant district attorney (1915). Henry Straus was mayor of the city in 1894. Lewis Stein was also mayor (d. 1915). Leopold Genzberger, Isaac Eichberg, Leopold Ruben and Benedict Weil were city councilmen at various times in the community's history. Leroy S. Bendheim, son of Charles Bendheim, was for six years chairman of the school board, a position which he still held in 1943. Maurice D. Rosenberg was elected a member of the state legislature in 1936. Leopold Ruben, who was a master of the Alexandria Washington Mason Lodge 22, of which George Washington was the first master, donated a swimming pool to the city about 1910.

DANVILLE had about 250 Jews (1943) in its population of 32,749 (census of 1940). The community began to be fairly well populated in the early 1860's by immigrants from Germany. Among the first settlers were Albert Wildman, Lewis W. Fleishman, Abraham Isaacs, Joseph S. Gerst, Daniel S. Lisberger, M. Hessberg, Jacob Brafman, C. W. Sampson, M. J. Fox, Gabriel Frank and Isaac Rosenstock, the latter a native of Petersburg, Va. The contemporary Jewish press reports the founding of a congregation in 1877. In 1886 the Danville Hebrew Cemetery Association was established. In 1893 the Reform Congregation Beth Sholem was permanently organized, and six years later erected its synagogue, dedicated in 1900, and still in use in 1943. Student rabbis officiating for the high holy days ministered to the congregation until 1935, when Rabbi Julius K. Gutmann was elected to the pulpit; Gutmann was still the incumbent in 1943.

The Orthodox Agudas Achim Benefit Society, organized in 1893, was reorganized in 1908 as the Aetz Chayim Congregation. A synagogue was built in 1908 to 1910. A number of rabbis served the congregation. In 1943 Rabbi Max Kapustin, who had come to the pulpit in 1938, was spiritual head of Aetz Chayim.

The congregation established a cemetery (1918), a religious school (1908) and a ladies' auxiliary (1929). Julius Kaufman, a leading citizen, was a member of the city council (1889-1919) and a member of the General Hospital executive board (1880-1919). The Memorial Hospital of the city received the Julius Kaufman Memorial Endowment for Nurses and the Kate Herman Trust Fund.

FREDERICKSBURG numbered approximately eighty Jews (1943) in its total population of 10,066 (census of 1940). Ezekiel Levy settled at Fredericksburg about 1755, and was a member of the local Masonic lodge. Michael Gratz of Philadelphia had a counting house in the town during the Revolutionary War, and with him as associate was Joseph M. Myers, who opened a local bank in the town in 1792. A Hebrew Aid Society, later known as the Hebrew Relief Association, was founded about 1880. The Reform Congregation Beth Sholom was organized by Fredericksburg Jews in 1936, and in 1938 called to the pulpit Ulrick B. Steuer, who served until 1942. It built its Temple in 1940.

PETERSBURG included in its population of 30,631 (census of 1940) approximately 425 Jews in 1943. The first Jew to settle there was Abraham Cohen, who came from Germany about 1820. He was followed by a number of relatives. As early as 1857 the Reform Congregation Rodef Sholem was first organized, joining the Union of American Hebrew Congregations in 1875. Composed mainly of German Jews, it flourished for

a great number of years. Eventually its membership dwindled, until the congregation comprised only ten families. The congregation then became inactive, holding services on high holy days only.

The Conservative Congregation Brith Achim, organized in 1890 (originally Orthodox), built its synagogue in 1915. The congregation organized a religious school, Hebrew school and sisterhood. In 1937 Joseph Utschen became rabbi; he was still serving in 1943.

The United Jewish Community Fund was organized at Petersburg in 1938 and affiliated with the local community chest.

ROANOKE, third largest city of Virginia, had, in 1943, about 500 Jews in its total population of 69,287 (census of 1940). Roanoke Jews organized the Reform Temple Emanuel about 1889. Rabbis who served the congregation included Meyer Noot, J. Michnick, Morris Sessler, Max Rosenstein, R. J. Sarachek, T. F. Joseph, Alter Abelson, George Benedict, Nahum H. Friedless, Frederick I. Rypins and Maurice Goldblatt. Morris W. Graff, who occupied the pulpit in 1943, was elected in 1938. The Temple housing the congregants in 1943 was dedicated in 1937.

The Conservative Beth Israel congregation was founded in 1907, and dedicated its new synagogue in 1926. At various times it was served by Rabbis David Stirn, J. L. Han, V. Schepebowitz, George Reichter, Eugene Grienfield, Joseph Gerstein, Israel A. Levine and Irving Ganz. Murray Kantor, who came to occupy the pulpit in 1940, was rabbi in 1943.

Other Jewish organizations founded by the Roanoke community were a lodge of the B'nai B'rith; a district of the Zionist Organization of America; a Young Judaea; a chapter of Hadassah; a post of the Jewish War Veterans; and several local cultural clubs.

Outstanding Jewish citizens, resident in the community in 1943, were Morris L. Masinter, prominent Mason; Joseph Spigel, at one time president of the Roanoke Retail Merchants' Association; Arthur Taubman; Irving Saks, director of the Chamber of Commerce; Mrs. Joseph Forman, vice-president of the Virginia Federation of Music Clubs; Mrs. Harry L. Rosenbaum; Julius Fisher; and Morris W. Graff, member of the Virginia War Price and Rationing Board.

CHARLOTTESVILLE. The community of Charlottesville organized the Reform Congregation Beth Israel about 1883. The congregation joined the Union of American Hebrew Congregations in 1927.

STAUNTON founded the Reform Congregation House of Israel in 1885. It became an affiliate of the Union of American Hebrew Congregations in 1929.

HARRISONBURG organized the Hebrew Friendship Congregation in 1867. In 1943 Rabbi Joseph Kornfeld was serving as rabbi of both communities.

LYNCHBURG held services on the high holidays as early as 1853. In 1872 a synagogue was dedicated. Congregation Agudath Sholom was organized in 1898.

Virginia Jews made notable contributions to the life of the general community. In the War Between the States, Virginia gave more than one hundred Jewish soldiers to its cause. The cemetery of Congregation Beth Ahabah at Richmond set apart a separate soldiers' section, believed to be unique in the United States, enclosing thirty graves of Jews who fell in or around the city during the War Between the States. Marked off by an ornamental iron fence composed of stacked guns, crossed sabers, flags and military caps, it was maintained by the Hebrew Ladies' Memorial Association, organized in 1865. Jewish soldiers fought in the Spanish-American War and in the first and second World Wars. The first citizen of Richmond to give up his life in the first World War was Jacob Edel Cohen. Commodore Uriah P. Levy, although not a native Virginian, was a close friend and admirer of Thomas Jefferson, and it was he who purchased Jefferson's home, Monticello, and thus made it possible for the home to become a national shrine. Sir Moses Ezekiel, the noted sculptor, was born at Richmond, and was buried in the Arlington National Cemetery.

Several Jews served in the state general assembly: William Lovenstein, of Richmond (1869-75; in the senate, 1875-79); A. S. Reinach, of Petersburg (1876-86); Charles Bendheim, of Alexandria (1891, 1895-96, 1906); Isaac Banks, of Norfolk (1921); Benjamin Banks, of Norfolk (1911); Maurice Rosenberg, of Alexandria (1936-). Many Jews were elected to the city councils of their local communities. In addition to those mentioned in the separate city articles was William Loeb, who served in the Harrisonburg council (1871), as did Barney Ney (1885-89).

EDWARD N. CALISCH.

See also: NEWPORT NEWS; NORFOLK; PORTSMOUTH; RICHMOND.

Lit.: Huhner, Leon, "The Jews of Virginia from the Earliest Times to the Close of the 18th 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); Tuckerman, in *Harper's Monthly,* vol. 39; Hotten, *Musters of the Inhabitants of Virginia* (1874); Woods, *Albemarle County in Virginia* (1901); Bruce, *Social Life in Virginia in the 17th Century* (1927).

VISION OF ISAIAH, *see* ISAIAH, ASCENSION OF.

VISONTAI, SOMA, lawyer, and Hungarian deputy, b. Gyöngyös, Hungary, 1854; d. Budapest, 1925. After being admitted to the bar at Budapest he specialized as counsellor in criminal cases. He became nationally known through the case of Yasha Tomić. Tomić, a Serbian nationalist editor of Novi Sad (Ujvidék), had assassinated his political adversary in retaliation for the slandering of his wife, and Visontai obtained the minimum punishment for him, which was morally an acquittal. The enthusiastic Serbs of Novi Sad elected him their deputy to parliament in 1892. Later, criminal matters were tried by juries in Hungary, and Visontai was among the men who had fought for this betterment. In the following parliamentary term his native Gyöngyös returned him to the lower house.

Visontai rendered important diplomatic service to the Austro-Hungarian monarchy in connection with Bosnia, and was made an aulic councillor in 1908. He was a member of the national board of law examiners and of the disciplinary council of the Hungarian supreme court. Visontai was noted also as a publicist. He wrote a book on usury, *Az uzsoráról* (1885).

VISSER, LODEWIJK ERNST, judge and communal leader, b. Amersfoort, Holland, 1871; d. The Hague, Holland, 1942. A student of law at Utrecht University, he became doctor of law and state economy in 1894. Soon afterward he was given the post of general prosecutor of Amsterdam, and in 1897 became an official in the foreign department, in 1902 assistant professor at the University of Amsterdam and deputy judge. In 1903 he was appointed judge in Rotterdam; in 1911 he was promoted to the rank of vice-president of the court at Rotterdam; in 1915 he became its president. From 1914 to 1933 he was a member of the privy council, and in 1933 he became vice-president of this legislative body. He was vice-chairman of the Netherlands Royal Commission on Civil Legislation. He was discharged from office by the Nazis shortly after their invasion of Holland in May, 1940. Outstanding among his many publications is a work called *The Territorial Sea,* which appeared in 1894.

In the course of his activity Visser found count-

less opportunities to help the poor and needy, regardless of creed. After the first World War he was instrumental in transporting hundreds of undernourished Austrian children to The Netherlands, where they were housed and fed for a considerable time. He was an honorary member and an active worker of the Jewish Help Committee which (from 1933 on) had taken upon itself the care of Jewish refugees from Nazi Germany. He served for several years as president of the Palestine Foundation Fund in Holland, and of the Jewish community at The Hague.

VITA, TRANQUILLO, *see* CORCOS, HEZEKIAH MANOAH HAYIM BEN ISAAC.

VITAL STATISTICS, *see* HEALTH OF THE JEWS.

VITAL, HAYIM, Cabalist and author, b. Safed, Palestine, 1543; d. Damascus, Syria, 1620. He was the son of Joseph Vital, a Tefillin (phylacteries) scribe, who emigrated from Calabria, Italy, to Palestine; Vital was called also Hayim Calabrese. In his youth he studied under Moses Alshech. Later, after devoting himself to alchemy for two and a half years, he turned to Cabala.

Immediately after the arrival in Palestine (1570) of Isaac Luria, the outstanding Cabalist of the time, Vital became one of his students and subsequently his most prominent disciple. After Luria's death (1572) Vital assumed the leadership of the followers of Cabalist occultism and proclaimed himself the Messiah ben Joseph. Although Luria left nothing in manuscript, Vital had, during their intimacy, made memoranda of his teachings.

First in Egypt, where he was not too warmly welcomed, and then in Jerusalem, where his former teacher, Alshech, made him a rabbi (1584), Vital expounded Cabalist doctrines. In 1594 he settled in Damascus, to begin his comprehensive work on the mystic doctrines and the Messianic concept.

His manuscripts were said to have been pilfered and copied while he was ill, and to have been distributed under the title of *Etz Hayyim,* a volume which he later disclaimed. After his death his son Samuel published Vital's dreams and visions as *Shibhe Hayyim Vital.* As *Sefer Etz Hahayim,* Vital's expositions were published in various editions, the first of which appeared at Zólkiew in 1772. Other works of Hayim Vital were a commentary on the Bible, and homilies (*Etz Hadaath Hatob,* 2 vols.). Vital's works, including the interpretations which he attributed to Luria, are still studied by many Oriental Jews.

Lit.: Graetz, H., *History of the Jews,* vol. 4 (1927) 623-25; vol. 5 (1927) 52-54, 120-21, 125; Bloch, *Die Kabbalah auf ihrem Höhepunkte und ihre Meister* (1905); Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 6 (1927); *Jewish Encyclopedia,* vol. 12, pp. 442-43; Marcus, Jacob R., *The Jew in the Medieval World* (1938) 256-59; Scholem, G., *Jewish Mysticism.*

VITEBSKER, MENDEL, *see* MENAHEM MENDEL OF VITEBSK.

VITERBO, DARIO, sculptor and goldsmith, b. Florence, Italy, 1890. At the age of twenty-two he graduated from the Academy of Fine Arts in his native city. He gained a reputation at the Secessione exhibition in Rome in 1914 with his sculpture *Il sorriso interno.* Viterbo served during the first World War as a cavalry officer, and distinguished himself at the front. He exhibited in 1922 at the Primaverile Fiorentina, and thereafter his sculptures as well as fine artistic works as a goldsmith were permanent features in the best-known European galleries and exhibitions, including the Mostra d'Arte Decorativa in Monza, near Milan, at the Biennale in Venice, and at the International Exposition of Decorative Arts in Paris (1925), where he received a gold medal for his works wrought in gold and a silver medal for his sculptures. He came to the United States from Paris (1940), where he had been living during the fifteen years preceding the second World War.

VIVANTE, CESARE, jurist, b. Venice, Italy, 1855; d. Rome, 1939. He received the doctorate in jurisprudence from the University of Padua, and at the age of twenty-seven became professor of commercial law at the University of Parma, where he remained for seven years (1882-89). Vivante taught subsequently at the University of Bologna, and in 1898 was invited to assume the chair of commercial law at the University of Rome, which he held until his retirement from teaching in 1930. He was then, at an official solemn ceremony, named professor emeritus of the University of Rome. He presided over numerous Italian legislative commissions, and was chairman of the Italian Commission for the Reform of the Commercial Law Code; the legislative project of the new Italian Code of Commercial Law bears the name of Vivante.

Noteworthy among his first studies was *Il contratto di assicurazione* (3 vols., 1894), which received the prize of the Italian Royal Academy Dei Lincei. His *Trattato di diritto commerciale,* which was first published in Turin in 1893, went through five editions. The most remarkable and classic work of Vivante in the field of commercial law in Italy was his *Istituzioni di diritto commerciale,* which, since its publication in 1891, had more than sixty editions. Together with A. Sraffa, he founded (1903) the *Rivista del diritto commerciale,* the leading Italian publication in the field of commercial law. He was honorary professor of the University of Bologna, and member of the Italian Royal Academy Dei Lincei. His only son died during the first World War, serving as commander of an Italian submarine.

VIVANTI, ANNIE, poetess and novelist, b. London, 1868; d. Santa Margherita, Italy, 1942. She was a pupil of the great Italian poet, Giosue Carducci; he wrote the introduction to her first volume of poetry, *Lyrica,* which appeared at Milan in 1890. In 1902 she married the Irish patriot John Chartre, and traveled widely with him, making speeches and pleading the cause of the creation of a free Irish state.

Of her novels, the best-known are: *Vae Victis* (Milan, 1917); *Naja Tripudians* (Florence, 1920); *Mea Culpa* (1927); *Fosca, sorella di Cleopatra* (1931). Many of her novels are of an autobiographical nature in which, under disguised names, she describes various moments of her turbulent life. Her theatrical play, *L'invasore* (1917), did not meet with the same success as her widely read novels. She wrote also a tale for children, *Sua Altezza* (Florence, 1923).

VLADECK, B(ARUCH) CHARNEY, Labor Socialist, and Jewish worker and leader, b. Minsk, Russia, 1886; d. New York city, 1938. He was the brother of S. Niger. Originally his family name was Charney, but he took the name of Vladeck for use in revolutionary agitation in czarist Russia. As a youth he was active in the 1905 revolution, and after its failure he suffered imprisonment.

Coming to the United States in 1908, he almost immediately became one of the most popular Jewish Socialist agitators, charming working people and intellectuals alike with an eloquence which combined wit, humor and poetic beauty with intense passion. He was soon made manager of the Philadelphia office of the *Jewish Daily Forward,* and took that opportunity to study the English language and American history and literature at the University of Pennsylvania.

Vladeck settled in New York in 1915, and in 1917

was elected a Socialist member of the board of aldermen. In that body he amazed observers with his grasp of municipal government problems. During his second term he was leader of the Socialist delegation. He especially urged a system of municipal housing. At the end of his four years' service in the board of aldermen he became general manager of the *Forward,* a post which he held until his death.

Vladeck was constantly active in the work of the Socialist Party, serving for a time on its national executive committee. He was a popular figure in the Jewish labor movement, especially the Amalgamated Clothing Workers. He went abroad several times for the *Forward,* for the Jewish Labor Committee, and for the ORT. At one time he was sent to England for the American Federation of Labor to induce Sir Walter Citrine, head of the British Trade Union movement, to come to the United States. With Citrine he addressed the A.F. of L. convention at San Francisco, which launched a vigorous campaign against Fascism and Nazism. He took a leading part also in the battle against Communism.

In 1937, the first election held under proportional representation, Vladeck was nominated by the American Labor Party, and was chosen as the top man in Manhattan as a member of the New York City Council. He was recognized as the main spokesman in that body for Mayor Fiorello H. LaGuardia. The mayor had previously appointed him a member of the New York Housing Authority, which had been set up to carry out the provisions of the National Housing Act. He helped set up the local housing administration and presided over the first public housing established in the metropolis.

Vladeck long suffered from stomach and eye troubles, and after an unsuccessful operation on his eyes in the spring of 1938, he died in October. Mayor LaGuardia, Governor Herbert H. Lehman, and spokesmen of thousands of workers eulogized him on the occasion of his funeral, and his memory was honored by the naming of a great public housing development after him. ALGERNON LEE.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 1 (1928), cols. 999-1001; Herling, John, in *American Jewish Year Book,* vol. 41 (1939-40) 79-93, *American Hebrew,* May 27, 1932, p. 37; Nov. 2, 1934, p. 487; Jan. 18, 1935, p. 220; April 10, 1936, p. 590.

VOCATIONAL GUIDANCE, *see* SOCIAL SERVICE.

VOGEL, SIR JULIUS, New Zealand statesman, b. London, 1835; d. London, 1899. He studied at the University College School in London, emigrated to Australia in 1852, became a newspaper editor and sought election to parliament. He was defeated, and in 1861 left Australia for New Zealand. There he became editor of the *Otago Daily Times,* member of the Otago Provincial Council and subsequently of the House of Representatives (1863). From 1869 on he served in the New Zealand cabinet as colonial treasurer, postmaster general, commissioner of customs and telegraph commissioner successively. He was twice prime minister of New Zealand (1873-75 and 1876). From 1876 to 1881 he was agent general for New Zealand in London, where he resided permanently after his retirement from politics (1887). Vogel was knighted in 1875. He published a Utopian novel, *Anno Domini 2000* (1889).

Vogel played a leading role in the economic development of New Zealand. Under his administration large loans were made to the country by the Bank of England, the population rose from a quarter-million to a half-million, and the value of exports trebled. Vogel's many achievements included the establishment of a railway system, a telegraph line to Australia and a mail service between New Zealand and San Francisco, as well as the inauguration of the government life insurance system and of a public trust office.



B. Charney Vladeck

Lit.: *Jewish Chronicle* (London), March 18, 1899; Gisborne, *History of New Zealand* (2nd ed., 1896).

VOGEL, MARTIN, lawyer and assistant treasurer of the United States, b. New York city, 1878; d. New York city, 1938. He graduated from Columbia University, Columbia Law School and New York University, and was admitted to the bar in 1901. A specialist in banking and corporation law and attorney for numerous corporations and banks, he was nominated for the post of assistant treasurer of the United States in 1913 by President Woodrow Wilson. The youngest man ever named to that post, he served with offices at the subtreasury until his resignation in 1920. Vogel headed the Central Liberty Loan Committee during the first World War. He represented President Wilson in receiving foreign diplomats and missions.

After his resignation from office, Vogel lived in London until 1934. Due to his illness he had given up public life. He was a former director of the Harriman National Bank and Trust Company, and a director and member of the executive committee of the New York *Evening Post.* Vogel contributed the article on war financing to the *Encyclopaedia Britannica.*

VOGELSTEIN, HERMANN, rabbi and author, b. Pilsen, Bohemia, 1870; d. New York city, 1942. He was the brother of Ludwig Vogelstein. He studied at the Universities of Berlin and Breslau (Ph.D., 1894), at the Jüdisch-Theologisches Seminar, of Breslau, and at the Hochschule für die Wissenschaft des Judentums, of Berlin, and was ordained in 1897. Vogelstein headed the Liberal Synagogue at Königsberg, East Prussia, from 1897 to 1920, and then assumed the post of rabbi in Breslau, where he performed his duties until November, 1938, when his synagogue was set afire by the Nazis. Having arrived in the United States in 1939, he was active as a member of the New York Board of Jewish Ministers and the Association of Reform Rabbis in New York city; in 1940 the Hebrew Union College conferred upon him the honorary D.D. degree.

Vogelstein wrote vol. 1, *Der Getreidebau* (1894), of *Die Landwirtschaft in Palästina zur Zeit der Mischnah; Geschichte des israelitischen Vereins für Krankenpflege und Beerdigung in Königsberg in Preussen* (1904); *Militärisches*

aus der israelitischen Königszeit (1906); *Zur Vorgeschichte des Gesetzes über die Verhältnisse der Juden vom 23.7.1847* (1909); and contributed a chapter to *Abraham Geiger, Leben und Lebenswerk* (edit. Ludwig Geiger, 1910). With Paul Rieger he wrote *Geschichte der Juden in Rom* (2 vols., 1895-96). A revised one-volume edition, in the translation of Moses Hadas, appeared in the Jewish Community Series of the Jewish Publication Society of America (*Rome,* 1940). It surveys the history of the Jews in Rome from the time of the Maccabees up to the introduction of anti-Jewish laws by the Fascist regime.

HEINEMANN VOGELSTEIN (b. Lippe, Northern Germany, 1841; d. Stettin, Germany, 1911), the father of Hermann Vogelstein, served as rabbi in Pilsen (1868-80) and Stettin (1880-1911). In 1928 a street in Stettin was named for him, but its name was eradicated by the Nazis. Vogelstein was in his later years the acknowledged leader of the religious-liberal movement of German Jewry, deputy chairman of the Vereinigung für das liberale Judentum in Deutschland, and chairman of the Vereinigung der liberalen Rabbiner.

VOGELSTEIN, LUDWIG, metal magnate, philanthropist, and leader of Reform Judaism, b. Pilsen, Bohemia, 1871; d. New York city, 1934. He was a son of Heinemann Vogelstein, and a brother of Hermann Vogelstein. After he graduated from the Gymnasium at Stettin, Germany, he entered the metal firm of Aron Hirsch and Son at Halberstadt, Germany, where he remained until 1896. In 1897 he came as the firm's agent to New York, where he subsequently founded the firm of Ludwig Vogelstein and Company. In 1920 he became vice-president of the firm, when it amalgamated with the American Metal Company, Ltd., and from 1924 on he was chairman of its board. He wrote many technical articles for the *Daily Metal Reporter,* and owned a valuable collection of books on metals, metallurgy and mining.

Vogelstein was active in charitable, communal, social and religious work for more than thirty years. He served as chairman of the executive committee of the Union of American Hebrew Congregations from 1925 until his death; as vice-president of the Federation for the Support of Jewish Philanthropic Societies of New York; as president of Temple Beth-El, New York city, and, after its amalgamation with Temple Emanu-El, as trustee and chairman of the finance committee; as trustee of the Jewish Publication Society of America; and as vice-president of the World Union for Progressive Judaism.

Lit.: New York Times, Sept. 24, 1934; *American Hebrew,* Sept. 28, 1934, p. 371.

VOGÜÉ, CHARLES JEAN MELCHIOR, MARQUIS DE, archeologist, historian and French diplomat, b. Paris, 1829; d. Paris, 1916. He traveled extensively in Syria and Palestine (1852-54), and published numerous scholarly studies on the history, archeology and art of these countries, as a result of which he was made a member of the Académie des Inscriptions et Belles-Lettres (1868). From 1871 to 1879 he was in the diplomatic service of France. His most important work was *Le Temple de Jérusalem* (1864-65).

Vogüé's other archeological writings include: *Les églises de la Terre-Sainte* (1859); *Inscriptions hébraïques de Jérusalem* (1864); *Mélanges d'archéologie orientale* (1869); *Syrie centrale, Inscriptions sémitiques* (1869-77); *La citerne de Ramleh et le tracé des arcs brisés* (1912). Vogüé contributed a study on the Hauran to *The Recovery of Jerusalem* (1871).

Lit.: Lidzbarski, Mark, *Handbuch der nordsemitischen Epigraphik* (1898); Sidersky, David, *Quelques portraits de nos maîtres des études sémitiques* (1937).



Ludwig Vogelstein

VOLHYNIA, *see* POLAND; RUSSIA.

VOLK, LESTER DAVID, American Congressman, physician and lawyer, b. Brooklyn, N. Y., 1884. He graduated from the Long Island Medical College (M.D., 1906) and from the Graduate Brooklyn Law School, St. Lawrence University (LL.B., 1911). Specializing in otolaryngology, he was affiliated with numerous hospitals in New York city. In 1932 he worked at the Allgemeines Krankenhaus and Polyklinik in Vienna. During the first World War he served in the Medical Corps as a first lieutenant of the American Expeditionary Forces. As a member of the New York state assembly (1913) he was on the investigation commission to study vice and police conditions in New York city. In 1914 Volk served as coroner's physician for Kings County. He was a Republican member of the 66th and 67th Congresses (1921-23) for the 10th New York district, and instrumental in instigating the Whitney investigation which resulted in the abolition of the State Narcotic Bureau (1922).

Volk was chairman of the Bonus Parade in New York city (1920) in which 82,000 ex-service men marched. From 1913 to 1918 he edited *The Medical Economist.* He wrote *Abie's Travels Through the Knights of Pythias* (1938).

VOLOSZYNER, HAYIM BEN ISAAC, *see* HAYIM BEN ISAAC OF VOLOZHIN.

VOLPE, ARNOLD, conductor, b. Kovno, Lithuania, 1869; d. Miami, Fla., 1940. He studied violin with Lotto and Leopold Auer, coming to the United States in 1898 to begin his professional career. In 1902 he founded the Young Men's Symphony Orchestra, directing it until 1919. From 1904 to 1914 he also conducted the Volpe Symphony Orchestra, which gave concerts of unusual music in New York. He is most famous for the founding of summer concerts at the Lewisohn Stadium in New York in 1918, serving as its principal conductor for two seasons, and as a guest conductor in 1924, 1927 and 1936.

From 1919 to 1922 Volpe directed the Washington (D.C.) Opera Company, and in 1926 he founded the University of Miami Symphony Orchestra, which he directed until his death. He was also an educator, directing the Kansas City Conservatory from 1922 to 1925, and the Chicago Musical College from 1925 to 1926.



Arnold Volpe

VOLTAIRE, FRANÇOIS MARIE AROUET, non-Jewish writer, poet, playwright, historian, philosopher and encyclopedist, b. Paris, 1694; d. Paris, 1778. Through his genius he ranked above all his contemporaries. A biting satirist and a profound hater of clerical intolerance and of religious fanaticism, he fought, throughout the whole of his life, for freedom of conscience and for liberty in general. Through his incessant criticism directed against the abuses perpetrated by those in power, Voltaire contributed greatly to the dissemination of ideas and feelings against monarchical absolutism. As such, he is regarded, together with Jean Jacques Rousseau and with the Encyclopedists of the 18th cent., as one of the guiding spirits of the great French Revolution.

Voltaire had no sympathy for the Jewish people and for the Bible. But it was not always so. In his young years (cf. Brandes, Georg, *Voltaire,* 2 vols.; German trans., Berlin, 1912; English trans., New York, 1930) he once declared that the Five Books (Pentateuch) seemed to him a thousand times more interesting than Homer. But later on he changed completely, and turned against the Jews and the Bible. In his long and famous article on the Jews published in the *Dictionnaire Philosophique* he expresses strong feelings against them. In view of the great authority which he enjoyed in the European intellectual world of the 17th cent., this attack made a deep impression. Brandes, asking how it came about that a man of Voltaire's brilliant intelligence and proved liberalism could write about the Jews as he did, explained it by two reasons. First, Voltaire was known as greedy and avaricious, and he had had unfavorable experiences with Jewish businessmen. But the second, and more important reason, in the view of Brandes and of many other authors, had its basis in Voltaire's fight against the church. Since the root of the New Testament was the Old Testament, and since Voltaire did not dare to attack the New Testament directly, he endeavored to discredit the Bible (Old Testament) in order to destroy the very basis of theological teachings. In his writings he attempted to prove that the Bible is a product of very old times and that it "cannot be inspired by God" (Brandes, Georg, *Voltaire,* vol. 2, pp. 214-22). Nevertheless, in the same article in the *Dictionnaire Philosophique,* he reminded one of what he had said against every kind of fanaticism in his play *Hendriade,* and stated that he was against persecution of the Jews. He congratulated Holland for having granted civil rights to the Jews.

Voltaire's attitude as regards the Jewish question led to passionate polemics in Europe. In 1762 a Marrano of Bordeaux, Isaac de Pinto, wrote an "apology for the Jewish nation" as a reply to Voltaire's article in the *Dictionnaire Philosophique.* Voltaire answered on July 11, 1762, saying, among other things: "If somebody perpetrates an injustice, he has to give satisfaction. Attributing to a whole nation the faults of some of them, I had committed an injustice." In 1769 a priest, the abbé Antoine Guenée, published against Voltaire a book in the form of six letters written by Portuguese, Polish, German and Dutch Jews. The book met with great success, and went through four editions. Voltaire answered with a pamphlet entitled *Un Chrétien contre six Juifs* (A Christian Against Six Jews), wherein he expressed his point of view about the past of the Jewish people and about the Old Testament. The following excerpt from this pamphlet is of interest:

"Agree with me that you, Jews, were in your time as barbarous as we, French, were in all the centuries when we were not civilized. . . . For a long time we were Gog and Magog. . . . Up to the 16th cent. our ancestors were savage swine. All peoples were such. Today the Frenchmen are a little more civilized. . . . Let us forget the horrors of the past that all of us had known." SANIEL LABIN.

Lit.: Kahn, Mathias, "Voltaire et les juifs," *Archives Israélites,* vol. 38, pp. 436 et seq., 470 et seq.; Graetz, H., *History of the Jews,* vol. 5 (1927) 296, 338-47; idem, "Voltaire und die Juden," *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1868) 161-74, 201-23; Emmerich, H., *Das Judentum bei Voltaire;* Mangold, W., *Voltaires Rechtsstreit mit dem königlichen Schutzjuden Hirschel 1751* (Berlin, 1905); Theilhaber, Felix A., "Voltaire und Hirschel," *Gemeindeblatt der jüdischen Gemeinde zu Berlin* (1928); Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 7 (1928); Solow, H., in *Menorah Journal,* vol. 13, pp. 27, 186-97; idem, *Voltaire and Some Jews;* Brandes, Georg, *Voltaire* (2 vols.; German trans., 1912; English trans., 1930); Torrey, Norman L., *The Spirit of Voltaire* (1939); Baron, S. W., *The Jewish Community* (3 vols., 1942).

VOLTERRA, MARIO, physician and pathologist, b. Florence, Italy, 1901. He graduated in 1924 from the medical faculty of the University of Florence, and then pursued his studies at the Universities of Berlin and Halle. In 1928 he became assistant professor of clinical chemistry and microscopy and in 1933 of the medical clinic at the University of Florence. Volterra was the first to recognize the appearance of psittacosis (parrot disease) on the European continent, and helped to prevent its spread, offering his services to the Italian public health authorities in 1929. In 1935 he became professor at the University of Cagliari, lecturing on internal medicine and medical diagnosis, and later taught the same subjects at the University of Florence.

Dismissed from teaching as a result of the Italian anti-Semitic laws of October, 1938, he was for a short time guest lecturer of the Pathological Institute of the university. He came to the United States in the fall of 1939, and did research work at Mt. Sinai Hospital in New York city. He was (1943) a member of the Italian Representative Committee of the Advisory Board on European Affairs of the World Jewish Congress.

VOLTERRA, MESHULLAM BEN MENAHEM, 15th cent. jeweler and traveler. His father was a wealthy gem dealer of Florence, Italy, and it was in connection with the gem trade that Volterra set out, in 1481, on a trip to the Orient. He passed through Egypt, into Jerusalem and later through Jaffa, Damascus and Crete. The record of his voyage, including the description of the receptions by the Jewish communities and the author's illnesses and shipwreck, is in a manuscript in the Laurentian Library in Florence.



Serge Voronoff

VOLTERRA, VITO, physicist and mathematician, b. Ancona, Italy, 1860; d. Rome, 1940. He first studied natural science in Florence, later physics at the Scuola Superiore Normale in Pisa. In 1883 he won in a nation-wide competition the chair of rational mechanics at the University of Pisa, where he taught until 1892, when he accepted an invitation to teach at the University of Turin. In 1900 he became professor of mathematical physics at the University of Rome. He remained there until 1931, when he refused to take the oath of allegiance to the Fascist regime.

Volterra's studies and theories of permutable functions, of functionals and of integral and integro-differential equations placed the name of Volterra among the greatest and keenest mathematicians of modern times. The lecture course which he delivered at the University of Stockholm, presenting the new basis of the mathematical theories of elasticity, won fame. Great interest was aroused also by the lecture course which he held at the University of Rome in 1900 and in which he laid down the attempts to apply mathematics to biological and social sciences. A new line of science, "mathematical biology," derives from his theories and studies. He published more than a hundred scientific papers, of which the principal ones appeared in French, English and German translations.

In 1915, soon after Italy's entry into the first World War, Volterra, despite his advanced age, joined the Italian army as a volunteer. He was attached to the aviation corps as a lieutenant. He then designed a new type of dirigible, and introduced another innovation by arming it with cannon, although aeronautical experts held that the dirigible could not withstand the shock of cannon fire. He proved the practicability of his scheme by personal experiment when no other volunteer could be found to undertake the task. For this he was decorated with the Croix de Guerre.

He was the oldest Italian senator in length of service, having been appointed in 1905. He was awarded the honorary degree of doctor by the Universities of Oxford, Cambridge, Edinburgh, Princeton, Oslo and Stockholm. Until the beginning of the second World War he was an active member of the Academies of Paris, Edinburgh, Madrid, Gothenburg and Leningrad. He was also one of the two Jewish members of the Pontifical Academy of Science. He made numerous lecture tours of the United States.

For eighteen years Volterra was president of the International Committee for Weights and Measures in Paris, and by virtue of his office he was the possessor of one of the two keys to a safe in Paris where the cubic metres of platinum by which all other measures are judged are kept.

Volterra was the son-in-law of Edoardo Almagia, internationally famous engineer of the 19th cent. who constructed the ports of Benghazi, Port Said, Alexandria and Tripoli, as well as many of Italy's first railroads.

DAVID KLEINLERER.

VON KARMAN, THEODORE, *see* KARMAN, THEODORE VON.

VON NEUMANN, JOHN, mathematician, b. Budapest, 1903. He received the Ph.D. degree from the University of Budapest in 1925, and two years later became a lecturer at the University of Berlin. In 1930 Von Neumann was called to Princeton University as a visiting professor of mathematical physics. He was made professor in 1931, and held this post until 1933, when he joined the faculty of the Institute for Advanced Study. Von Neumann was the editor of *Annals of Mathematics.* In 1943 he was living in Princeton, N. J.

VON TILZER, HARRY, popular song composer, b. Detroit, 1872. He ran away from home when he was fifteen years old, earning his living on the stage and by writing songs. He continued his composing after coming to New York city, where he settled permanently. His first great success was *My Old New Hampshire Home.* In 1898 he became a member of the publishing house of Shapiro, Bernstein and Von Tilzer, reorganizing that firm in 1901 to become the Harry Von Tilzer Company.

Von Tilzer was in his heyday as a composer in a period of the sentimental song, of which he created several thousand. Some of these were phenomenally successful, including *A Bird in a Gilded Cage, In the Sweet Bye and Bye,* and *Down Where the Wurtzberger Flows.*

Lit.: Goldberg, Isaac, *Tin Pan Alley.*

VORARLBERG, *see* TYROL.

VORONOFF, SERGE, surgeon and physiologist, b. Russia, 1866. He was educated in Paris, where he graduated from the University of Paris, becoming a Doctor of Medicine of the Faculté de Paris. He was appointed surgeon-in-chief of the Russian Hospital in Paris, and during the first World War served as Surgeon-in-Chief of Military Hospital No. 197. He later became director of the biological laboratory at the École des Hautes Études and director of experimental surgery of the Station Physiologique of the Collège de France at Nice.

Voronoff's fame rests upon his application of the Brown-Séquard theory, whose basis is that gland secretions are the same in animals as in man. In 1917 he commenced gland-grafting experiments, which, when applied to human beings in the 1920's, captured the popular imagination. In Algeria he succeeded in producing extra heavy coats of wool on 3,000 government-owned sheep by grafting an extra gland into young animals. His first experiments in testicular grafting consisted of implanting glands on young goats that had previously been deprived of their own. In 1918, for the first time, senile animals were used for experimentation, chiefly rams ten or twelve years old.

The first human gland-grafting operation on a male, forty-five years of age, was performed only after a series of 120 experiments on animals. Later experiments were done on subjects as old as seventy-four years in the attempt, by the use of glands of apes and chimpanzees, to stimulate the flow of sex hormones. At first no experimental work was carried on in females.

Although the usual conservatism of the medical profession doubted Voronoff's claims that human longevity could be prolonged by gland-grafting to 140 years, Voronoff received signal honors in France and many other countries, and was awarded membership in the French Legion of Honor. Italy utilized his discoveries in horse-breeding.

Voronoff became interested in the remedying of thyroid deficiency by the grafting of thyroid glands of apes. As the guest of medical institutions the world over, he gave numerous demonstrations of his theories, visiting the United States with his wife in May, 1939, preliminary to a lecture tour through South America and Mexico.

In December, 1939, he returned to France, where he became medical director of a special section of the French Army at Cannes on bone and skin grafting. His laboratory and farm of 120 monkeys at Menton, where he was carrying on research on cancer, were seized in the French-Italian fighting of the second World War, the laboratory destroyed and the experimental animals taken to the cold mountains. In the autumn of 1940 Voronoff and his wife fled to Portugal and thence to the United States.

His publications include: *Treatise on Surgery; Treatise on Gynecology; Treatise on Bone Grafting; Treatise on Articulation Graft; Treatise on Ovarian Grafting; Treatise on Thyroid Grafting; Grafting of Interstitial Glands; Skin Grafting; Life; The Conquest of Life; Love and Thought in Animals and Men; Testicular Grafting from Ape to Man* (co-author); contributions to *Sidelights from the Surgery; From Cretin to Genius* (1941). MAX THOREK.

VOSNITZYN, ALEXANDER (proselyte), *see* PROSELYTES.

VOW (*neder;* plural, *nedarim*), an obligation which one voluntarily assumes by means of an oath and which concerns the person of the one taking it. The general concepts and legal designations of vows are laid down in the Bible especially in *Num.* 6:1-21 and 30:2-17, and they are treated in exhaustive manner in the Mishnah and in the Talmud in the tractate *Nedarim* as well as in the writings of the Posekim (post-Talmudic rabbis). The idea which forms the basis of these legal regulations proceeds from the belief that side by side with the generally valid religious doctrines there may be achieved a voluntary and personal obligation on the part of the individual, an obligation which—in case it is expressed in definite forms—becomes a vow undertaken by him personally and thus assumes a religious legal character. In the case of the vow, as in that of the oath, God is, as it were, called as witness to the promise which has been made, and if this is not kept, punishment by God is threatened.

Various passages of Jewish literature clearly express the idea that this special religious obligation is by no means an ideal. The man who takes a vow is compared to one who has erected for himself an altar of his own on the high place (*Yeb.* 109b). From the Nazirite, who assumes a definite abstinence (from the drinking of wine) for a limited period of time and must bring a special atonement offering because he has voluntarily renounced what is permitted to man for his enjoyment, the Talmud deduces the extent of the prohibition of the uttering of a vow, through which one imposes on himself a far-reaching and even permanent prohibition. The Amora Samuel characterizes the one taking a vow as an absolute sinner (*Ned.* 22a). Thus the Talmud states (*Ned.* 9b) that the high priest Simeon the Just never ate of the atonement offering of a Nazirite as a matter of general principle, in order thereby to give expression to his aversion to all vows. Only for the purpose of strengthening the moral principles (*Aboth* 3:17) in a time of stress was it felt that a vow was appropriate in the sense of the promise of a good deed in a better future; in this connection reference is made to the example furnished by the patriarch Jacob, who in a time of stress vowed to give for holy purposes a tenth part (Maaser) of his earnings. An instructive example is furnished also by the vow taken by the childless Hannah (*I Sam.* 1:11). On the other hand, Jephthah's vow is deprecated and rejected by the sages of the Talmud (*Taan.* 4a).

A vow can have reference only to objects, and not to the actions of persons. For this reason the prohibition expressed by the one taking the vow is called *'issur heftza* (a prohibition with reference to a thing [desired]) in the Talmud.

However, vows are subject to a considerable limitation since their contents are not permitted to violate the Jewish law. Thus, for example, one who swears to stop putting on the phylacteries must fulfill his religious obligation despite this vow. However, he who vows to renounce putting on a certain set or kind of phylacteries must not use such phylacteries for the fulfillment of his religious obligation during the period that his vow is in operation.

The mode of formulation of the vow is treated at great length in the Talmudic discussions. In addition to the clear text: "I vow..." there were definite formulas of vows (*yadoth,* i.e. raisings of the hand) as well as designations or circumlocutions (*kinnui*) whereby legally binding vows could be made, as well as an agreement acknowledged with the word "Amen" in reply to a vow uttered to a person by another person. Even though, in general, the attempt is made in the Talmud to deter one from the expression of vows, nevertheless the unmistakable and unambiguous demand is made that a word which has once been uttered must be unconditionally kept, on the basis of the rule: "That which is gone out of thy lips thou shalt observe and do" (*Deut.* 23:24).

For this reason, in order to prevent mere statements of purpose from partaking of the nature of vows, one must add, through the use of the words *beli neder* ("without a vow"), the express statement that the intention does not possess the character of a vow (*Shulhan Aruch, Yoreh Deah* 203:4). The Talmud lays down the further rule that a vow is legally valid only when the one who makes it has regard to the formula found in *Lev.* 27:2 and *Num.* 6:2, *ki yafli neder* ("When a man shall clearly utter a vow"), and thus assumes all the consequences of his vow consciously. It is required that the intention must be in absolute agreement with the spoken word (*piv velibbo shavim*). A vow uttered under excitement, or for the asseveration of an opinion, or in erroneous evaluation or estimate of the true state of affairs may be declared invalid by a person of authority (*Ned.* 3). To this category there belong especially vows uttered in terror or in fear of attacks by robbers.

While the possibility of the dissolving of vows (*hattarath nedarim*) as a result of regret or repentance (*haratah*) is not expressly provided for in the Torah (*Hag.* 1:8), it is nevertheless traced back to a tradition from Sinai. The dissolution of a vow takes place in the following manner: the vow-taker, after he has repented of having made the vow, appears before a person expert in the matter of vows (*mumheh*) or before three private persons, and asks for the dissolving of his vow, pointing to his repentance. This dissolution of the vow is then accomplished through the thrice-repeated formula "May it be permitted to you" (*muttar lach*). In modern times the latter form, dissolution through the agency of three persons, is the only kind usually practised (*Yoreh Deah* 128:1). The institution of the Kol Nidre had its origin in the painstaking conscientiousness of Jews with regard to every vow made, even perhaps those taken unconsciously.

Jewish law makes a thoroughgoing distinction between a vow made by a man and that by a woman. Whereas a vow taken by a man receives the force of law (*Num.* 30:3) provided that it is expressed clearly and unmistakably, a vow uttered by a woman is subject to confirmation by her father or husband (*Num.* 30:4-9). On the day on which either the father or the husband of the woman hears of the vow taken by his daughter or by his wife, he has the right to cancel the vow forthwith through a declaration of dissolution (by disallowing the vow, according to the phrase employed in the Bible). Only when the father or husband keeps silent with reference to the vow is it regarded as valid and as having been confirmed.

See also KOL NIDRE. MARCUS COHN.

Lit.: The Mishnah and Talmudic tractates *Nedarim, Nazir* and *Shebu.* 3; Maimonides, *Hilchoth Shebuoth; Hilchoth Nedarim; Hilchoth Neziruth; Hilchoth Arachin Veharamin; Shulhan Aruch, Yoreh Deah* 203-35; Hirsch, S. R., *Horeb,* chap. 70; *Lehren des Judentums,* vol. 2 (1922); Bernfeld, Immanuel, *Eid und Gelübde* (1924); Taubes, E., "Die Auflösung des Gelübdes," *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1929) 33 et seq.; cf. also the criticism of Dörfler and the rejoinder of Taubes (*ibid.,* 326 et seq.), and the critical observations of Baneth (*ibid.,* 414 et seq.); Baron, S. W., *The Jewish Community* (3 vols., 1942).

VOWELS, HEBREW. The Hebrew language was originally written almost entirely by consonants, with the vowels left to the understanding of the reader. The earliest inscriptions show almost no vowels; but in the period of the Second Temple it became customary to supply aids to the understanding of the vocalization (*matres lectionis*) in the forms of the letters Vav (indicating long *o* and *u*), Yod (for diphthongs) and occasionally Aleph and He. This form of writing was known as the "full" (*plena*), while that without these aids was known as "incomplete" (*defectiva*). Both forms are found frequently in the Bible.

As Hebrew ceased to be a spoken language, but still was used for study and prayer, further aids to reading became eventually necessary, especially since, by reason of the characteristic inflexions of the Hebrew language, changes of meaning were indicated by changes in the vowels. Systems of vowel marks were devised, consisting of signs placed above and below the letters as a supplement to the *matres lectionis.* This work began about the 6th or 7th cent. C.E., and for some hundreds of years there were at least two schools of vocalization: the eastern, or Babylonian school, which had a system of signs written above the line and was rediscovered by modern scholars in 1846; the western, or Palestinian, called also Tiberian, from the place where most of the scholars lived (Tiberias), which had a system of signs written mainly below the line. The latter was in turn divided into two schools, that of Moses ben David ben Naphtali and that of Aaron ben Moses ben Asher, both about 900; the latter's system was eventually universally adopted and is found in all Bible manuscripts and printed editions. In 1895 Neubauer discovered a third system, Palestinian in origin and written above the line. The exact history of the development of these various systems and the final decision upon that of Ben Asher has been much discussed by scholars, and many points are still in question. It appears, however, that by about the 9th or 10th cent. the Tiberian system was in general use.

Hebrew is unique among Semitic languages in the richness and variety of its vowels. Whereas such languages as Arabic and Assyrian reveal only the three basic vowels *a, i* and *u,* Hebrew has a number of intermediate sounds, approximately a dozen in number, which give the spoken language a rich color. There is evidence that even in ancient times there were differences in the pronunciation of the various vowels, and this has persisted to the present day.

The recognized Hebrew vowels, together with their signs and their various pronunciations, are as follows:

A. Long Vowels. 1. Kametz Gadol. It is written as a small t (ת) below the letter. The Sephardic pronunciation is that of *a* in "far"; the Ashkenazic pronunciation is that of *o* in "gone," but among some Ashkenazic Jews it is like *o* in "note," while in Poland, Hungary and southeastern Europe it is often pronounced as *u.*

2. Hirek Gadol. It is written as a single dot under the letter, followed by the consonant Yod. It is pronounced by all Jews as *ee* in "need."

3. Shurek. It is written as the letter Vav with a dot in the middle. It is generally pronounced as *oo* in "boot," but in Lithuania the sound is shortened, and in Poland and southeastern Europe it is often pronounced as *i* in "lit," or as *ee* in "need."

4. Tzere. It is written as two dots side by side under the letter. In some forms, particularly at the end of a word, Yod is added. It is generally pronounced like *a* in "fate"; in Poland it sometimes takes the sound of *i* in "like."

5. Holem. This is written either as Vav with a dot over it, or as a single dot over the right corner of the next letter. In the case of the letter Shin, the same dot serves as the sign of the vowel and the indication that differentiates it from Sin. The standard Ashkenazic and Sephardic pronunciation is that of *o* in "note," but there are many dialect variations. Thus in many parts of Germany and Poland Holem is pronounced very close to *ow* in "town"; in other parts of Poland and in southeastern Europe it is like *oy* in "boy"; while in Lithuania and some parts of Russia it is practically identical with the *a* of "fate."

B. Short Vowels. 6. Pathah. This is written as a dash (-) under the letter. It generally pronounced like *a* in "far."

7. Hirek Katan. This is written as a single dot under the letter. It is generally pronounced as *i* in "lit."

8. Kibbutz (also **Kubbutz**). This is written as three dots slanting from left to right under the letter. Its pronunciation is often like that of Shurek, but more usually equivalent to *oo* in "wood," and in Poland and southeastern Europe is often rendered as the German *ü* or as *i* in "lit."

9. Seghol. This is written as three dots in the form of an inverted triangle, under the letter. It is generally pronounced like *e* in "get."

10. Kametz Katan. This is identical in writing with the Kametz Gadol (No. 1). It is pronounced as *o* in "gone."

C. Half Vowels and Diphthongs. 11. Sheva. It is written as two dots, one above the other, beneath the letter. At the beginning of words, under a letter with the Dagesh Forte, after a silent Sheva in the syllable immediately preceding, and after long vowels it is pronounced like the unaccented *e* in "father"; in other cases there is no pronunciation at all, and it is merely added because the rules of Hebrew writing require that every consonant, except at the end of a word, be provided with a vowel.

12. Hatef Pathah. It is written as a combination of Pathah and Sheva, the latter being to the right. The pronunciation is the same as Pathah.

13. Hatef Kametz. It is written as a combination of Kametz and Sheva, the latter being to the right. The pronunciation is the same as Kametz Katan.

14. Hatef Seghol. It is written as a combination of Seghol and Sheva, the latter being to the right. The pronunciation is the same as Seghol.

Since vowels 11 to 14 regularly represent a shortening of the syllable due to slurring, they never take the accent.

15. A diphthong is formed by combining Pathah and Yod. It is pronounced as *i* in "like."

16. Another diphthong is formed by combining Kametz and Yod. It is pronounced as *oy* in "boy."

17. A similar diphthong is formed by combining Holem and Yod. It is pronounced with the *o* sound a little bit longer than is the *oy* in "boy."

George Wolf

18. A fourth diphthong, formed by combining Shurek (*oo*) and the Yod (*y*), occurs only in certain participial forms.

It may be further noted that with many Jews the pronunciation of unaccented vowels in a word is so slurred over that it is hardly more than that of unaccented *e* in "father."

In this encyclopedia English vowels are used to transliterate Hebrew vowels as follows:

a: Kametz Gadol, Pathah, Hatef Pathah.
e: Tzere, Seghol, Hatef Seghol, Sheva.
i: Hirek Gadol, Hirek Katan.
o: Holem, Kametz Katan, Hatef Kametz.
u: Shurek, Kibbutz. SIMON COHEN.

Lit.: See under ALPHABET; HEBREW LANGUAGE.

VRBOVÉ (in Hungarian, **Verbó;** in German, **Werbau**), a town in Czechoslovakia. Until 1918 it belonged to Hungary. A document of the year 1522 mentions a Jew by the name of Jacobus de Werbau. The first document referring to Jewish communal life at Vrbové, however, dates from the year 1731. The nucleus of the community was formed by refugees from the massacre of 1683 at Ungarisch-Brod, across the frontier in Moravia. They were probably joined by émigrés of the year 1670 from Vienna and by Jews from various Moravian communities. For some time the Jews of Vrbové continued to bury their dead at Ungarisch-Brod. Memorial prayers for the victims of the 1683 massacre were still being recited at the synagogue of Vrbové in the 20th cent.

In 1770 Vrbové had seventy Jewish families. The community rose to distinction through scholarly rabbis who conducted a famous Yeshiva which ranked next to that of Pressburg. These rabbis and teachers include Moses Zuckermandl (about 1774-90); Jacob Altenkunstadt, called Koppel Charif (1793-1836), author of *Hiddushe Yabetz;* Benjamin Zeeb Löw (1836-51), author of *Shaare Torah;* Jeremiah Löw; Koppel Reich, grandson of Koppel Charif (1872-90), subsequently chief rabbi of Budapest.

In the 20th cent. the community, under the spiritual leadership of Samuel Reich, son of Koppel Reich, excelled in charitable and educational work. Under Slovak rule (from 1939 on), the community was subjected to persecution and destruction.

VRIES, LOUIS DE, Dutch actor, b. 1871; d. 1940. He was born of deaf and dumb parents, and in his early youth was employed in Amsterdam diamond-cutting establishments, but received a royal grant which enabled him to attend the school of drama, where Louis Bouwmeester and other famous actors were his teachers. He made his debut at the age of thirty as the Duke of Alba in a version of Sardou's *Patrie.* He won fame as a performer of stock parts, and in 1914 formed his own company of actors, with which he toured the Netherlands East Indies, South Africa, Denmark, Paris and the Netherlands West Indies.

He appeared in nearly all the plays of Hermann Heijermans, and was especially noted for his role of Blind Sachel in *Ghetto.* His other noteworthy parts were in *Marguerite Gauthier* (Armand Duval), Clerc's *L'autoritaire,* Jan Walch's *Judas Iscarioth* (of which he gave the first open air performance), Pirandello's *Henry IV,* and Shakespeare's *Merchant of Venice* (Shylock).

De Vries received numerous decorations from his own and foreign governments, being created a knight of the Daneborg Order, a knight of the Order of Orange-Nassau, an officer of the Italian Crown Order, a "chevalier de l'instruction publique," and a chevalier of the French Legion of Honor, and receiving the officer's cross of the Belgian Order of Leopold. He was an honorary member of the Society of Dutch Playwrights.



Louis de Vries

VRIES, SIMON DANIEL DE, public official and judge, b. Paramaribo, Netherlands West Indies, 1881. He studied at Leyden University, Holland, and obtained the degree of Doctor of Law in 1905. In May, 1907, he entered the Surinam judicial service, was ambulant judge from 1905 to 1907, and from 1909 to 1912 attorney-general of the court of justice. He then was appointed judge of the Peace Court of Paramaribo, and in 1920 became a member of the High Court of Justice. From 1925 to 1929 he acted as president of that college, and was then pensioned.

De Vries was also a member of the Koloniale Staten (or colonial government), over which he presided from 1922 to 1926. He contributed many legal papers to a variety of journals; foremost among these is his article "Criminal Law and the Penal System of Surinam" (published in the *Encyclopaedie van Nederlandsch West-Indië,* p. 648). De Vries lived at The Hague at the time of the Nazi German invasion; in 1943 nothing was known of his whereabouts.

VRIESLAND, SIEGFRIED ADOLF VAN, executive and Zionist leader, b. Haarlem, Holland, 1886; d. Tel-Aviv, Palestine, 1939. From 1910 to 1919 he practised law at Rotterdam, and was secretary of the Zionist League of Holland. In 1919 he emigrated to Palestine, where he entered the Zionist Commission as director of its financial department; from 1923 to 1925 he served as treasurer of the Palestine Executive. In 1927 Vriesland was made consul for The Netherlands at Jerusalem. In 1929 he was appointed general manager of Palestine Potash, Ltd., which had obtained a concession for extracting minerals from the waters of the Dead Sea. In 1938 he became manager of the Marine Trust, Ltd., owners of the Port of Tel-Aviv. After his death the American Zion Commonwealth arranged to plant a park near the colony of Herzlia in his memory.

VULGATE, the first Latin translation of the Bible from the Hebrew text, made by the church father Jerome (about 340-420). Prior to that time the Latin-speaking part of the church had possessed a version made from the Greek Septuagint. Jerome became interested in producing a better Latin version. He first revised the New Testament and the *Psalms, Job* and a few other books. About 389 he traveled to the Near East and decided to study the Hebrew original. He studied with a Jewish teacher, Bar Aninas (Hanina), whom he visited at night. The next fifteen years were devoted to his rendition of the entire Hebrew Bible and to that of *Judith* and *Tobit* in the Apocrypha. He supplied each of the books with a preface, especially *Samuel* and *Kings,* with which he began his work.

Most of this translation was accepted by the church as the official version, as it was much nearer the Hebrew than that which had been made from the Septuagint. However, Jerome's translation of *Psalms* from the Hebrew never won as much favor as his revision of the old Latin translation (the "Gallican Psalter"), and so the latter became official. The old translation of most of the books of the Apocrypha was also retained. This combined Bible became known as the Vulgate, "the rendition in popular speech."

When the Vulgate was first promulgated, there was considerable opposition to the work as tending to supersede the Septuagint, and it was not for some centuries that it won acceptance. The text was in some cases changed to conform with the old Latin version; hence there are numerous variant readings in the manuscripts. Corruptions arose in many of the copies. In 1546 the Council of Trent pronounced in favor of establishing an authentic and uniform version of the Vulgate, and this was finally carried out in the Clementine Vulgate of 1592 which, since that time, has remained the standard edition of the Christian church. Many of the earliest translations of the Bible into European languages were secondary renditions made from the Vulgate.

Lit.: White, H. J., in Hastings, James, edit., *Dictionary of the Bible,* vol. 4 (1919) 873-90; Swete, H. B., *Introduction to the Old Testament in Greek* (1914) 98-104.

W

WACHSTEIN, BERNHARD, historian and bibliographer, b. Tluste, Galicia, 1868; d. Vienna, 1935. As director of the library of the Jewish community of Vienna from 1903 on, he published many important research works on the history of the Jews in Austria and valuable bibliographical works. His chief work was *Inschriften des alten Judenfriedhofes in Wien* (vol. 1, 1912; vol. 2, 1917).

In addition, he wrote: *Wiener hebräische Epitaphien* (1907); *Jüdische Privatbriefe aus dem Jahre 1619* (together with Alfred Landau; 1911); *Katalog der Salo Cohnschen Schenkung* (vol. 1, 1911; vol. 2, 1913); *Hebräische Grabsteine aus dem 13. bis 15. Jahrhundert in Wien und Umgebung* (1916); "Die Grabinschriften des alten Judenfriedhofes in Eisenstadt" (in *Eisenstädter Forschungen,* vol. 1, published by Sandor Wolf, 1922); "Urkunden und Akten zur Geschichte der Juden in Eisenstadt" (*ibid.,* vol. 2); *Zur Bibliographie der Gedächtnis- und Trauervorträge in der hebräischen Literatur* (1922); *Beiträge zur Geschichte der Juden in Mähren* (edit. H. Gold, 1929); bibliographies of the works of Moritz Güdemann (Vienna, 1931) and Heinrich Heine (1931).

In 1933, on the occasion of Wachstein's thirtieth anniversary as director of the library of the Jewish community of Vienna, Saul Chajes published a bibliography of all his works.

Lit.: Balaban, M., "Bernhard Wachstein, 1868-1935," *Yivo-Bleter,* vol. 13 (1938) 193-227; Chajes, Saul, *Bibliographie der Schriften Wachsteins* (1933).

WACHTEL, WILLIAM, painter, b. Lemberg, Galicia, 1875. He attended the Gymnasium at Lemberg, thereafter the Art Academies of Cracow, Munich and Paris. In 1913 he settled in Vienna, which he left early in 1938, shortly before the country's annexation by the Nazis, living for two years at Havana, Cuba. In 1940 he arrived in the United States, where he was still living in 1943. Wachtel was noted as a portrait painter; outstanding among his numerous Jewish subjects were *Homeless* (1916) and *Christ in Pogrom Street* (1920). During his stay in Palestine he painted numerous landscapes and typical Palestinian motifs.

Among Wachtel's works acquired by museums were *Self-Portrait, Kol Nidre,* and *Nocturne* (National Gallery, Lemberg), *Jaffa Landscape* (National Museum, Lemberg), *Jewish Soldier* (Jewish Museum, Vienna), *Judith, Mourning House,* and *Self-Portrait* (Bezalel Museum, Jerusalem).

ROMAN WACHTEL (b. Lemberg, Galicia, 1905), the son of William Wachtel, was a noted stage architect. He attended the Vienna Academy of Arts and Crafts, and was a pupil of Oskar Strnad, collaborating with him in the execution of a large number of stage sets for Max Reinhardt. Roman Wachtel, who from 1914 to 1938 lived in Vienna, emigrated to Belgium in 1939. After 1941 he was not heard of.

WACO, a city of Texas, with a population of 55,982 (census of 1940), including, in 1943, approximately 1,200 Jewish inhabitants. Soon after the close of the War between the States a number of Jews settled in Waco. The Hebrew Benevolent Association was organized in 1869 (chartered in 1878), and under its auspices the Jews of Waco held regular divine services. In the fall of 1874, by which time their number had grown considerably, the Jewish settlers organized a lodge of the B'nai B'rith, Eureka Lodge No. 198. The movement for the establishment of a congregation was started in the hall of the B'nai B'rith, and in 1879 the members of the lodge subscribed a sum of money for a synagogue for the new Congregation Rodef Sholom. Christian friends helped in the cause, and Solomon Lyons was instrumental in enlisting some financial support from friends in Eastern cities.

The building committee consisted of S. Marx, Sam Sanger, B. Haber, J. A. Solomon, Harry Lewine and Dan Wise. In September, 1881, the Temple on Washington Street was completed, and Rabbi Jacob Voorsanger of Houston conducted the dedication service.

The first minister of the congregation was a Reverend May. Others who followed included Rabbis Levy, Rosenberg, E. M. Meyers, Weiss, Martin Zielonka, B. Wohlberg, J. Friedlander and Isidor Warsaw. In 1919 Rabbi Wolfe Macht, the incumbent in 1943, was called to the pulpit of Rodef Sholom. The congregation, Reform, joined the Union of American Hebrew Congregations in 1907.

The Orthodox Congregation Agudath Jacob was organized in 1888, and was first served by S. Levy, who

was Shohet, Mohel and Hazan, and who, after fifty years, was still serving in 1943. Rabbi I. Siegel was spiritual head and teacher from 1923 to 1926. In 1926 Rabbi Charles Blumenthal was called to the pulpit of Agudath Jacob, and was the incumbent in 1943. The old synagogue, built in 1893, was replaced in 1904 by a new structure, which was remodeled in 1914.

Later, in 1923, the Hebrew Institute was erected, and still later a fully equipped playground was laid out adjoining the Institute (1941). Constituent societies of the congregation included a sisterhood and ladies' aid, a Gemiluth Chasodim society, a Hebrah Kaddisha, and a daily Hebrew school.

In addition to its congregations and auxiliaries, and to the lodge of the B'nai B'rith mentioned above, Waco Jewry instituted a district of the Zionist Organization of America and a chapter of Senior and Junior Hadassah. In 1928 the Jewish Federated Charities, affiliated with the city's Community Chest, was organized. It administered the United Jewish Appeal, instituted in 1933 and operating for nineteen adjacent communities, as well as Waco.

Among Waco's leading citizens in 1943 was Aaron M. Goldstein, of the department store of Goldstein-Migel Company. Active in the Jewish community and in numerous state and city organizations, Goldstein was city commissioner (1930), and was made mayor pro tem (1932). Later he was president of the Waco Chamber of Commerce (1935-38) and of the Texas Retail Dry Goods Association (1928-32), as well as of the Baylor-Waco Civic Music Association (1935-38). He was made a member of the Research Section of the State Wide Cotton Committee of Texas and chairman of the Laboratory Section. Also active in communal affairs was Lester L. Levy, chairman of the local Red Cross and of the Tuberculosis Association, and mayor pro tem of the city.

WAGENSEIL, JOHANN CHRISTOPH, Christian Hebraist, b. Nuremberg, Germany, 1633; d. Altdorf, Germany, 1705. He was professor of oriental languages, and published a collection of writings of Jewish authors which was to reveal the hostility of the Jews toward Christianity. These works are *Tela ignea satanae, sive arcani et horribiles Judaei adversus Christum, Deum et Christianam religionem libri* (Altdorf, 1681) and *Denunciatio Christiana de blasphemiis Judaeorum in Jesum Christum* (Altdorf, 1703). On the other hand, Wagenseil was opposed to forced baptism of Jews, and defended the Jews against the accusation of ritual murder. He wrote many books pertaining to the religious customs and ceremonies of the Jews, and translated the Mishnah of the Talmudic tractate *Sotah* into Latin, with copious notes.

Lit.: Wolf, *Bibliotheca Hebraea,* vol. 2, p. 1046; Graetz, H., *History of the Jews,* vol. 5 (1927) 185-87; Fürst, J., *Bibliotheca Judaica,* col. 489; Steinschneider, M., *Catalogue of the Hebrew Books in the Bodleian Library,* cols. 2711-13; Weinryb, Dob (Ber), "From a Correspondence between Jews and Christians" (Hebrew), *Moznaim,* vol. 7, No. 5 (Sept., 1938) 595-98.

WAGG, ABRAHAM, colonial resident of New York and loyalist during the American Revolution, b. London, 1719; d. Bristol, England, 1803. He was the eldest son of Meir Wagg and Zipporah Hart, sister of Moses Hart, prominent financier and a founder of the Great Synagogue in London. Abraham Wagg came to New York before the Revolutionary War and engaged in business as a wholesale grocer. On July 4, 1770, he married Rachel, daughter of Mordecai Gomez, a New York merchant.

At the outbreak of the Revolution Wagg espoused the British cause; he subsequently enrolled in the civic militia and took the oath of allegiance to the crown on January 23, 1777. During this period he served as a member of the New York fire patrol, a civic organization for preventing the spread of incendiarism. His business interests suffered heavily on account of the war, his loyalist sentiments resulted in alienating him from many of his business associates whose sympathies were with the patriots. Accordingly, he applied for permission from the British authorities to return to England, and with his family left New York in 1779 and located at Bristol, England, where he passed the remaining years of his life.

Wagg, although a mere tradesman, was the author of a lengthy document, addressed to the British peace commission, wherein he suggested that the mother country recognize the independence of the American colonies and that peace be negotiated with the Colonial Congress. This document, *The Sentiments of a Friend to Great Britain and America,* was presented anonymously to the British Peace Commission on August 22, 1778.

In the early part of 1782, when Wagg was a resident of Bristol, he wrote a second document, *Private Suggestions on a Plan to Dissolve the Connection of America with France.* This he despatched under his own name to the British prime minister. Although the political proposals of Abraham Wagg led to no direct results, they revealed the author as a loyalist who visioned a common bond of fellowship between the two English-speaking countries which neither wars nor "blunders of statecraft" could break.

The last years of his life were spent in penury. He and his family were forced to live on the bounty of Mrs. Judith Levy, who was his cousin and the daughter of Moses Hart. His youngest son, Matthias Wagg, became associated with the Rothschilds. Another son, Mordecai, the oldest of those who survived, returned to America, where he was born, and settled in Charleston, S. C.

Lit.: Roth, C., in *Publications of the American Jewish Historical Society,* No. 31 (1928) 33-75.

WAGHALTER, family of musicians.

LAIBISCH WAGHALTER (b. Warsaw, Poland, 1790; d. Warsaw, 1868), violinist, was descended from a Sephardic family which had immigrated to Poland from Spain. A famous Klezmer (musician), he played the violin with unexcelled virtuosity and depth of feeling at Chasenes (weddings), Tenoim (betrothals) and Zemiros (occasions on which Sabbath songs were sung) since, as an Orthodox Jew, he did not wish to embark upon the worldly career of a concert artist. When Niccolo Paganini, on his triumphal tour through Russia, visited Warsaw and learned of the brilliant Jewish musician, he attended a Jewish wedding to hear him play and praised both his extraordinary skill and his technically difficult compositions.

One of Laibisch Waghalter's grandsons, Yitzchok Waghalter, was concertmaster at the Imperial Opera in Moscow and belonged to the circle of Peter Ilyich Tschaikowsky, the pianist Nicholas Rubinstein, the violinist Ferdinand Laub, and the violoncellist Bernhard Cossmann.

Among the great-grandsons of Laibisch Waghalter were three noted musicians:

HENRYK WAGHALTER (b. Warsaw, 1869), violoncellist and music teacher, was the first member of the family to receive a regular musical education. Originally destined to become a physician, he later studied at the Warsaw Conservatory of Music. He was a member of the orchestra of the Warsaw Opera House and for thirty years teacher of music at the city's Institute for the Blind and Deaf. A noted soloist, he wrote

practice works for the violoncello. He was last heard of in 1940, when he was still living in Poland.

IGNATZ WAGHALTER (b. Warsaw, 1881), conductor and composer, was a brother of Henryk Waghalter. Although one of the youngest of the family's twenty children, he was, from infancy, compelled to contribute to the family's support. While attending the Real-gymnasium, he was a member of several orchestras, and at the age of thirteen wrote dances and marches. In 1897, at the age of sixteen, he clandestinely crossed the Russian border into Prussia, and went to Berlin to study theory of music. After experiencing great hardship, he studied piano under Xawer Scharwenka at the Klindworth-Scharwenka Conservatory and composition under Friedrich Gernsheim at the Academy of Music. He was awarded the academy's Mendelssohn Prize for his Sonata for Violin and Piano in F Minor (Opus 5) in 1902.

Waghalter started his career as conductor at the newly founded Komische Oper in Berlin (1907), and in 1910 became first conductor at the Stadttheater of Essen, Rhineland. In 1912 he was called to Berlin and appointed general musical director of the Deutsches Opernhaus of Berlin-Charlottenburg, the largest opera house in all Germany. As a guest conductor he toured most European capitals, and in 1924 conducted the State Symphony Orchestra in New York city. In 1933 he was called to Riga as general musical director of the Nationala Opera, where he collaborated with Max Reinhardt. Ousted from his position in Berlin by the Nazis, he went to Prague, then to Vienna, and in 1937 emigrated to the United States, where he was still living in 1943.

As a spirited and vigorous conductor Waghalter was compared by critics to Arthur Nikisch. While at the Deutsches Opernhaus of Berlin-Charlottenburg he presented several operas by D'Albert and Puccini for the first time on the stage.

He wrote numerous vocal and orchestral compositions, including a string quartet in D major (Opus 3), and a violin concerto in A major (Opus 15), but he was known chiefly as a composer of operas. Among the latter the following were produced: *Der Teufelsweg* (Berlin, 1911); *Mandragola* (Berlin, 1914); *Jugend* (Berlin, 1917); *Sataniel* (Berlin, 1923); *Der späte Gast* (Dresden, 1926); *Der Weiberkrieg* (Hamburg, 1930); *Ahasveros und Esther* (Vienna, 1937). The most successful was *Mandragola,* the libretto of which was written after a comedy by Machiavelli, and which was performed also in New York city (1925). All his works are characterized by an abundance of melos. Waghalter showed great interest in Jewish music; he wrote songs to Yiddish texts, and made piano arrangements of Eastern European Jewish songs.

In his autobiography, *Aus dem Ghetto in die Freiheit* (Marienbad, 1936), he described his rise from boyhood in the Jewish quarter of Warsaw to a leading position in German musical life, in defiance of hardship and anti-Semitic opposition. The book also gives interesting pen-portraits of many contemporary musicians, such as Joseph Joachim, Arthur Nikisch, Richard Strauss, Feruccio Busoni, Ignace Paderewski and Eugen D'Albert.

WLADYSLAW WAGHALTER (b. Warsaw, 1885; d. Germany, 1940), violinist, was a brother of Henryk and Ignatz Waghalter and a pupil of Joseph Joachim. He was concertmaster at the Hofoper at Stuttgart, Germany (1907-12), and at the Deutsches Opernhaus of Berlin-Charlottenburg (1912-33). He died in a Nazi concentration camp. ALFRED WERNER.

Lit.: Spemanns Goldenes Buch der Musik (1916); Riemann, Hugo, *Musik-Lexikon.*

WAGNER, CHARLES ABRAHAM, journalist and poet, b. New York city, 1901. He studied at the Long Island Medical College (1918-19) and at Columbia University (A.B., 1924). He embarked upon his career by writing for the Literary Supplement of the New York *Morning World* (1925-26), then became dramatic critic of the New York *Morning Telegraph* (1926-29), book review editor of the Brooklyn *Times* (1930-32), and in 1932 he was made literary editor of the New York *Daily Mirror* and *Sunday Mirror.*

Wagner won the first prize of the *Poetry* magazine prize contest for his poem, *The Unknown Soldier* (Chicago, 1929), and was the winner of the Edwin Markham Poetry Award (1932) and of the *Stratford Magazine* first prize for poetry (1933). Wagner's volumes of poetry include *Poems of the Soil and Sea* (1923); *Nearer the Bone* (1929); and *Rhymes out of School* (1941). He edited *Prize Poems 1913-1929* (1930) and *Freemen of the Press* (biography; 1940).

WAGNER, RICHARD, world famous composer, b. Leipzig, Germany, 1813; d. Venice, Italy, 1883. The question of Wagner's antecedents has created great controversy over a period of many years. There are those musicologists who have seriously questioned that Wagner was the son of Karl Friedrich Wagner and Johanna Wagner (as propounded by all biographies and dictionaries), but insist that he was an illegitimate offspring of Johanna Wagner and the Jewish actor Ludwig Geyer.

To support such a belief, these musicologists marshalled some interesting testimony: (1) Wagner resembled Geyer in some of his physical features; (2) Wagner himself suspected that Geyer was his father, Geyer's photograph hanging in his home, but none of Karl Friedrich Wagner; (3) many of Wagner's personal traits were more Oriental, or Semitic, than Germanic; (4) when Karl Friedrich died, soon after Richard's birth, Johanna married Ludwig Geyer, who henceforth regarded Richard as his own son; (5) Richard, though a psychopathic anti-Semite, always regarded Geyer with tenderness and affection.

Despite such testimony there were numerous musicologists who failed to be convinced, insisting that such evidence is, after all, circumstantial, lacking the basis of scientific accuracy.

A powerful argument in favor of Wagner's Jewish origin was provided in 1941 by that great Wagnerian scholar, Ernest Newman. Having devoted himself anew to exhaustive research into Wagner's background, Newman—who had always considered Wagner's parentage a "matter of dubiety"—boldly asserted that Wagner was a Jew (see vol. 3, *The Life of Richard Wagner,* 1941). He based his new conclusion on two documents which had recently come to his attention. One of these proved that Johanna Wagner and the infant Richard traveled from Leipzig to Teplitz to visit Ludwig Geyer, while Karl Friedrich Wagner was still alive. The trip from Leipzig to Teplitz was particularly arduous since it required passing through Napoleon's armies. Such a long and treacherous journey required stronger motivation than merely the desire to see a friend. Newman explained this voyage as follows:

"Is it not difficult to resist the conclusion that, in some degree or other, her journey was, in fact, a flight from a home that had all at once become impossible for her, and that in taking only her recent baby with her she was taking from Karl Friedrich something for which he may have believed he had no call to feel any paternal enthusiasm? Taking all the facts into consideration, and looking at them from every possible angle, do they not seem to suggest that the putative father of the child had hinted that she had better take herself and it to its real father?"

The second document consists of a letter written by Richard Wagner to his "sister" Cecile, who was the daughter of Ludwig Geyer and Johanna Wagner after their marriage. In this letter, Wagner speaks of "our father Geyer" with tenderness and affection, praising

"his fine sacrifice for the whole family," a sacrifice which Wagner interprets as an atonement "for a guilt." It is apparent that the "guilt" here referred to by Wagner was the indiscretion resulting in Richard's birth.

These two documents inspired Newman to assert that "the gallant opponents of the theory of Geyer's paternity have been defending a lost cause."

This will hardly silence the controversy permanently; nor will it establish once and for all Wagner's parental identity. But that a musicologist of Newman's stature and reputation should, after more than three decades of study and research, be convinced of Wagner's Jewish birth is a powerful argument that can not easily be dismissed. DAVID EWEN.

Lit.: *Forschungen zur Judenfrage,* vol. 3 (1938) 105-20 (a Nazi publication); Vollmer, Clement, in *South Atlantic Quarterly,* vol. 36 (1937) 201-17; Roth, Cecil, *The Jewish Contribution to Civilisation* (1938) 141-42, 145-47, 154; Schuman, William H., "Richard Wagner alias 'K. Freigedank,' " *American Hebrew,* March 2, 1934, p. 304.

WAGNER, SIEGFRIED, sculptor, b. Hamburg, Germany, 1874. He was of Danish parentage, and was taken to Copenhagen, Denmark, at the age of four. He was adopted by Julius Heine (d. 1910), whose wife's maiden name was Wagner. From 1889 to 1896 he studied at the Academy of Fine Arts in Copenhagen, and in 1897 he became a pupil of I. F. Willumsen. He designed in porcelain and metal models for goblets, lamps, candelabra and mirror frames, and also many other works in metals, porcelain, wood and stone.

As the result of a trip to the Orient, Wagner acquired such a high opinion of himself that thereafter his work took on strong Jewish motives. His vivid imagination and his keen sense of humor enabled him to produce many strange works of art. Among his plastic works were *The Bag-Piper in front of the Copenhagen City Hall; The Waters of Life; The Pillar of Sodom;* and *The Stone-Mason.* He designed various tombstones, projection figures for monumental buildings, real life portrait busts, and silhouettes. He was active for many years in the field of applied arts, was a member of Den Frie Udstilling, and served as collaborator of the porcelain factory of Bing and Gröndahl, designing furniture, silverware, book-bindings and fabrics.

Wagner's wife, Olga (née Packness; b. Copenhagen, 1873), at first studied painting at the Academy in Copenhagen, and later took up sculpture. She was an ingenious artist who collaborated with her husband on many works of art. In 1941 Wagner and his wife were still living in Denmark.

Lit.: Wininger, S., *Grosse Jüdische National-Biographie,* vol. 6 (1932) 195; Schwarz, Karl, *Die Juden in der Kunst,* 191.

WAHL, SAUL, legendary king of Poland (known also as Saul Judycz), b. Padua, Italy, 1545; d. Brest Litovsk, Poland (formerly Lithuania), 1617. On his mother's side he was a member of the family of the eminent Talmudist Judah Münz, and his father was Samuel Judah Katzenellenbogen. Saul Wahl is said to have been king of Poland for one day in 1586, after the death of Stephen Batory. Although he resigned after this short space of time, he is said to have given special privileges to the Jews while on the throne. In 1589 he received the title of royal servant and the right to wear a golden chain and to have a coat of arms bearing a self-crowning lion and an eagle. He was an important farmer of the customs and of the salt revenues.

The legend which is identified with the name of Saul Wahl has many variations. One story concerns a person named Abraham Prochownik (the name in Polish means "manufacturer of gunpowder"), who is also supposed to have been king of Poland for a night. The legend is linked also with Prince Radziwill, who in 1587, when the various parties in Poland were unable to agree on the election of any candidate as king of Poland, offered the kingship temporarily to Saul Wahl, knowing him to be the best and the wisest man in Poland, whereupon he became king for one night.

It is, however, not so much because of this legend as through his activities in the Jewish community of Brest Litovsk, of which he was president, that Saul Wahl became an outstanding figure in Polish Jewish history. In 1592 he voiced his own complaint and that of the Jewish community against the municipal court, because in giving its decisions on Jewish matters it acted in accordance with the Magdeburg civil law instead of following Polish civil law, which fact placed the Jews at a considerable disadvantage. Sigismund III thereupon decided that the town council and the board of aldermen should follow only the Polish civil law in giving judgment on Jewish matters. As a result, the Lithuanian Jews were freed from the heavy burden of the Magdeburg civil law, and the important decree was incorporated into their general privileges.

One year later Saul Wahl brought a complaint against the Staroste (Jewish lay district head) of Brest Litovsk on the ground that the latter, in violation of the Jewish community's autonomy, had assumed the right of jurisdiction over disputes between Jews, a right which was reserved solely for the Jewish community itself. The reason for this was that the Staroste hoped to add to his revenues by means of an arbitrary increase in the number of lawsuits involving Jews.

The decree of June 14, 1593, in response to this complaint, accordingly ordered that disputes between Jews be settled by the rabbinical court (Beth Din), and that an amount not in excess of fifty gulden be paid annually to the Staroste. This ordinance provided a more equitable basis for the autonomy of Jewish jurisdiction in Lithuania. This important activity in which Saul Wahl was engaged, in connection with various traditions, forms the nucleus of the legend of Saul Wahl as the king who served on the throne of Poland for a single day. Wahl gained a reputation among the Jews also because he built a Klaus in Brest Litovsk and founded several charitable institutions.

The name Wahl, according to certain scholars, is derived from the German word *Wahl* ("choice," "election"), and according to others from the Slavic word *Vlach* (meaning "of Southern European origin," German *Welsch*) or the Polish word *Wol* ("ox"). Many Jewish families traced their ancestry back to Saul Wahl, among them Gabriel Riesser. JOSEF MEISL.

Lit.: Edelman, Hirsch, *Gedullath Shaul* (1854); Caro, Georg, *Das Interregnum Polens im Jahre 1587* (1861); Bloch, Philipp, "Sage von Saul Wahl, dem Eintagskönig von Polen," *Zeitschrift der historischen Gesellschaft für die Provinz Posen,* vol. 4; Balaban, Meyer S., *Skizzen und Studien,* 24 et seq.; Berschadski, in *Voskhod* (1889); Wettstein, in *Hashiloah* (1899); Wollsteiner, in *Jüdische Familienforschung* (1925), No. 4.

WAHRMANN, a leading Jewish family of Pest (Budapest).

ISRAEL WAHRMANN, rabbi (b. Óbuda, Hungary, 1755; d. Pest, 1826), was a pupil of Meir Barby at Pressburg and of Zarah Eidlitz at Prague. After serving as assistant rabbi at Posen and as rabbi at Németkeresztur, he was appointed rabbi of the Jews of Pest in 1796. His congregation at that time consisted of a few hundred tolerated Jews who for several ensuing decades had to

struggle against the constant threat of expulsion. It was under these difficult circumstances that Wahrmann established (1814) a public school for Jewish children, which he patterned after the Jewish school at Amsterdam. A decade later he scored another triumph; due to his efforts, Jewish boys studying at the Gymnasium at Pest no longer had to attend classes in Christian religion, but received instruction in their own faith.

JUDAH WAHRMANN, rabbi (b. 1793; d. Pest, 1868), a son of Israel Wahrmann, studied at the Gymnasium of the Piarist fathers at Pest and at the University and Yeshiva of Prague. He was author of *System der Tropen,* a work on the rhetorical and hermeneutical investigation of the Bible and Talmud. In addition to many articles on exegesis and the philosophy of Judaism contributed to the *Bikkure Haittim* and other periodicals, Wahrmann wrote textbooks on Judaism.

MÓR WAHRMANN, economist and statesman (b. Pest, 1832; d. Budapest, 1892), was a prosperous merchant, like his father, who was a son of Israel Wahrmann. Wahrmann studied philosophy at the University of Budapest, and entered his father's business. As a result of the quelled revolution of 1848 to 1849, Austria then exercised absolute rule over Hungary. Wahrmann made a name for himself by advocating in the press and on the speaker's platform that Hungary emancipate herself from Austrian domination by establishing economic relations with other countries. He was vice-president of the National Jewish Congress from 1868 to 1869. In the latter year he was elected as the first Jewish deputy to the Hungarian parliament, where he rendered important service as president of the committee on finances.

He was a member of the Austro-Hungarian delegation deliberating on matters of common government. Wahrmann founded several industries, then a novel enterprise in an agrarian country. Following the death of Ignác Hirschler in 1881, he was elected president of the Jewish community of Pest. A street was named after him at Budapest.

WAILING WALL (in Hebrew, *kothel ma'arabi,* "western wall"), part of a wall surrounding the Temple Mount and now the last remnant of the Jewish sanctuary. It is about 160 feet long, and about sixty feet high. The space before the wall is about ninety feet by twelve (houses are built against part of the wall), and the area is paved with stone flags.

The Wailing Wall consists of twenty-four rows of stone above ground and nineteen rows under ground (discovery of the Palestine Exploration Fund, 1867). The wall rests on the rocky bottom of the Tyropean Valley which separated the Temple from the Upper City. The rows under ground, and the first five rows above ground, are of rough-hewn stone.

These rows and the next four rows, which are of smooth stone, rise about forty feet above the ground; they are undoubtedly from the period of the Second Temple. The stones are, for the most part, about five feet long and more than a foot high. Two stones at the southwest corner are about thirteen to seventeen feet long. (The size of the stones in the lower rows astonished travelers in the Middle Ages, including Isaac Chelo, Obadiah Bertinoro and Meshullam of Voltera, and they believed that the wall was part of Solomon's Temple.) The next four rows are most likely from the Hadrianic period. These stones are only about a foot and a half in length. The upper eleven rows are from the Arabic period.

The Amora Aha (probably in the first half of the 4th cent.) said, no doubt in reference to this wall, that the Divine Presence would never leave the western wall of the Temple (*Midrash Ex.* 2:29; *Yalkut I Kings* 195). The tradition that the western wall would never be destroyed is also found elsewhere in the Midrash (*Midrash Num.* 11:3; *Midrash Song of Songs* 2:9; *Yalkut Song of Songs* 986). Under the Arabs, until the capture of Jerusalem by the Crusaders (1099), the Jews had a synagogue, either in the Temple area or near a gate in the wall. Benjamin of Tudela (12th cent.) mentions the Wailing Wall as a place for prayer and that it was called the Gate of Mercy.

According to Isaac Chelo (14th cent.), the wall was discovered by Caliph Omar (Moses Hagiz says that it was found by Sultan Selim about 1560); and the former testifies that the Jews used to pray before the wall. From the 16th cent. on the Wailing Wall is often mentioned by travelers, both Karaite and Rabbinite, as a place for prayers, and special prayers were composed to be said there. Prayers are now recited daily at the Wailing Wall. Worshippers are especially numerous on the Ninth of Ab and on the day before Passover and Yom Kippur. In 1942 about 50,000 Palestinian Jews visited the wall on the Ninth of Ab, and about 15,000, including many soldiers, attended Passover services which were held there.

At different times wealthy Jews tried to buy the place, but nothing came of these attempts. However, under Turkish rule the area was recognized as a place of prayer, mourning and meditation for Jews on the basis of ancient custom. They were permitted to pave the area with slabs of stone. Large stones were formerly used as benches (these are now gone); the Jews would, at times, put up a tent over the entire area and place in it a table, benches, chairs, and an Ark of the Torah.

Under the Palestine Mandate the Wailing Wall came within the protection of the British administration of Palestine. During this administration there were several disputes between Jews and Arabs about the use of the area before the Wailing Wall, particularly in 1922, in September, 1925, and on the day before the Day of Atonement, in 1928. On the Day of Atonement itself (September 24, 1928), upon the insistence of the Wakf, the organization holding in trust property sacred to the Mohammedans, the British police interrupted the services to remove a portable screen that was being used to separate male and female worshippers, according to the Jewish Orthodox tradition. The reason given was that this was a change in the customs regulating the use of the area.

It was soon clear that the members of a faction of the Arabs opposed to the settlement of Jews in Palestine on the basis of the Balfour Declaration and the Mandate were stirring up disputes regarding the use of the Wailing Wall by the Jews and were using these disputes for anti-Jewish agitation among the Arabs. To show their ownership of the wall, they made a breach to allow passage to and from the adjoining Mosque of Omar; they stationed a muezzin on the roof of an adjoining building to call the faithful to prayer when it would disturb the services of the Jews at the wall.

In May, 1929, dervishes began ritual dances in a garden adjoining the wall to the noise of drums and cymbals. Furthermore, on the basis of an Arabian legend that Mohammed, while on a celestial journey, had stopped in Jerusalem, it was said that his horse, El Burak, had been tethered at the Wailing Wall (although the legend mentioned no particular place) and, for this reason, the Arabs called the wall the Burak and claimed the place as holy for Mohammedans.

As a result of the Mohammedan riots of August, 1929, the Council of the League of Nations (to which the Mandatory Power was responsible) decided that a special commission be appointed to determine the questions involved in the use of the Wailing Wall. The commission, consisting of a Swede, a Swiss and a Hollander, held its sessions in Palestine in 1930. The Mohammedans denied the jurisdiction of a non-Moslem commission over a Moslem sanctuary, but were represented. The Jews, on the other hand, agreed to abide by the decision of the commission. The chief of counsel for the Jews was Mordecai Eliash, and they submitted, in addition, a memorandum based on a draft by Cyrus Adler, president of the Jewish Theological Seminary and of the American Jewish Committee.



A View of the Wailing Wall in Jerusalem

In 1931 Sir John Chancellor, British High Commissioner for Palestine, issued a proclamation enforcing the findings of the commission. It provided, first, that the Wailing Wall, the paved area in front of it, and the Moghrabi quarter opposite, belonged to the organization holding in trust property sacred to the Mohammedans (the Wakf), but that the Mohammedans could not make any changes which would hinder the access of the Jews to the Wailing Wall or which would interfere with their services; second, that the Jews should have free access to the Wailing Wall at all times for the purpose of devotion. They might bring with them prayer-books or lamps and, on certain days, prayer-mats, but no benches, chairs, awnings, curtains or screens; nor could the Shofar (ram's horn) be sounded. On certain days, including the Sabbath and stated holidays, an Ark and a table on which to place the Torah might be brought to the wall.

The Moslems were forbidden in any way to disturb the Jewish services. And they were to keep the area in front of the wall clean. Political demonstrations or speeches at the wall were forbidden to both Jews and Moslems. The order (Palestine Western Wall Order in Council of 1931) pleased neither Jews nor Mohammedans. But the Jews had agreed to accept the findings of the commission, and their community did so.

Lit.: Files of the *New York Times* (particularly the issues of June 26, 1930, and June 9, 1931); *American Jewish Year Book*, vol. 31 (1929-30) 70-74; vol. 32 (1930-31) 129-37; vol. 33 (1931-32) 102-3.

WAINER, JACOBO, government official, b. Buenos Aires, Argentina, 1896. He received the Ph.D. degree from the University of Buenos Aires. In 1923 he was made chief accountant of the Argentine government, a post which required his intervention as technical expert in the finance departments of various divisions of the national administration. He was made syndic of the Central Bank of the Argentine Republic in 1938.

Wainer was the author of several books on finance and government administration, including a study on English financial administration, a book on the general principles of the scientific organization of administration, and one on administrative contracts.

WAKAR, IBN, JOSEPH BEN ABRAHAM, *see* IBN WAKAR, JOSEPH BEN ABRAHAM.

WAKSMAN, SELMAN A., microbiologist, b. Priluka, province of Kiev, Russia, 1888. He studied in Odessa, and came to the United States in 1910. In 1918 he received the Ph.D. degree from the University of California, and in the same year was made microbiologist at the New Jersey Agricultural Experiment Station. Waksman was appointed lecturer, then associate professor of soil microbiology at Rutgers University in 1919, and made full professor in 1930, a post he held in 1943. At the same time he served also (1931-) as marine bacteriologist at the Woods Hole Oceanographic Institution and (1939-42) as consultant to the United States Navy.

Specializing in the microbiology of the soil and the sea, the decomposition of organic residues and the formation of humus, and the antagonistic interrelations among microorganisms, Waksman was the author of several standard works on his fields of investigation. Among these were: *Principles of Soil Microbiology* (1st ed., 1927; 2nd ed., 1932); *Humus* (1st ed., 1936; 2nd ed., 1938); *The Soil and the Microbe* (1931); *Enzymes* (1926).

In addition, he produced more than 250 scientific papers on various phases of his subject. He was, in 1943, on the editorial board of *Soil Science*. Waksman served as president of the Society of American Bacteriologists in 1942, as president of the 3rd Commission of the International Society of Soil Science, as vice-president of the American Society of Agronomy, and held other offices in national and international scientific organizations. In 1930 he won the nitrate of soda nitrogen research award.

WALD, LILLIAN D., social worker, b. Cincinnati, 1867; d. Westport, Conn., 1940. She was the granddaughter of a Jewish immigrant from Germany. Her education, most of which was obtained in Rochester, N. Y., was that of a well-to-do, secluded young lady of the period. But the stirrings of the time, together with a sentimental concept of the beauty of nursing, prompted her to attend and graduate from (1891) the New York Training School for Nurses. Then she started to study medicine at the Women's Medical College. A visit to the East Side home of one of her pupils at a Sabbath School class in home nursing for immigrants deflected Miss Wald from her earlier determination, and sent her into a career of pioneering service that eventually made her the symbol of the accomplishments of privately endowed social work at its period of fullest burgeoning.

Shocked and moved by the absence of hygienic and nursing facilities in slum flats, Miss Wald, with another nurse, Mary Brewster, conceived the plan of offering such help. It was not meant to be an altogether charitable undertaking; payment within the means of the beneficiaries was expected. But the nursing service, offered in conjunction with exasperatingly needed assistance in sanitation, was taken into the hearts of the lives of the East Side inhabitants. There the foundation of their underprivileged existences was

touched, which would have been impossible had nursing been provided only in an impersonal hospital, where the patient was cured and then discharged to a continuation of a miserable environment.

In 1893 the support of friends, notably Jacob H. Schiff, enabled Miss Wald and Miss Brewster to move into their own apartment in the neighborhood. Two years later the house at 265 Henry Street was obtained, and it was with this address that Miss Wald's name became internationally associated.

The development of the nursing service into a fully functioning settlement house, known as the Henry Street Settlement, was inevitable. It held out the promise of understanding for the immigrant populations of the section, and social activities, education and advice for young and old alike grew within its hospitable walls. Private philanthropy was, in the early years of the 20 cent., a force that moved side by side with labor advances and political reform.

In this progress, too, Miss Wald soon had her hand, so that from the intimately loved protector of a neighborhood she became an internationally recognized representative of important undertakings. The visiting nurse service of the Settlement expanded steadily; in 1943 there were 265 nurses functioning from sixteen centers in New York city. The Settlement activities, which remained housed in Henry Street under a separate departmental head, included all the enterprises associated with modern settlement houses. During Miss Wald's residence there it had been the temporary home of social workers and of liberal political figures from almost every country in the world, who came to observe and to learn.

Miss Wald's interest in children, and her forward-looking belief that child care was a governmental responsibility, led President Theodore Roosevelt to the establishment of the Federal Children's Bureau in 1908. In the following year Miss Wald was a member of the White House Conference on Child Health and Protection. In 1919 she represented the Federal Children's Bureau in the International Conference at Cannes, France, and in the same year was American delegate to the Women's International Conference in Zurich. Miss Wald saw, too, the interrelation between fair labor practice and public welfare; it was her boast that she had once argued a banker into supplying the funds for a strike.

Her participation on the executive boards of and on official commissions relating to social service, cultural, women's and anti-militarist institutions of local, national and international scope touched on almost the entire roster of such undertakings. She was the first president of the National Organization for Public Health Nursing, the vice-president of the American Association for Labor Legislation, a member of the national advisory committee of the American League to Abolish Capital Punishment, a member of the executive committee of the Foreign Policy Association, honorary president of the National Federation of Settlements, a director of the Survey Associates, and in 1930 to 1931 a member of the executive committee of the coordinating committee on unemployment.

Miss Wald was the author of two volumes of reminiscences: *The House on Henry Street* (1915) and *Windows on Henry Street* (1934). Her awards included the gold medal (1912) of the National Institute of Social Science, the gold medal (1923) of the Rotary Club, the "Better Times" medal for distinguished social service (1926), and a citation from Mayor Fiorello H. LaGuardia for distinguished service to the city of New York (1937). She was given an honorary LL.D. degree by Mount Holyoke College in 1912 and by Smith College in 1930.

Her seventieth birthday, which already found her partly invalided in her Westport home, was celebrated by a national radio broadcast that included tributes from President Franklin D. Roosevelt, read by his mother, and from Governor Herbert H. Lehman. Shortly before her death a playground in New York's East Side was named for her, and a projected housing project in Brooklyn was subsequently designated to bear her name. A memorial tribute in Carnegie Hall again called forth tributes from Roosevelt, Lehman, Alfred E. Smith and leaders in social service and other progressive movements.



Lillian D. Wald

Her vision, her tolerance and her fortitude represented the best of man's possible humanity to man; she lived to see private charities retreating before the disputatious growth of government responsibility, but she had been no more instrumental in the maturing of the first than in the encouragement of the second. Miss Wald's many associations were never restricted to specifically Jewish groups, but her identification with Jewish life was avowed even beyond the multiple bonds with it which her work among immigrants evoked.

LIBBY BENEDICT.

Lit.: Duffus, R. L., *Lillian Wald* (1938); *Opinion,* Aug., 1936, pp. 15-16; *National Jewish Monthly,* Oct., 1940, p. 48; *Judaean Addresses,* vol. 4 (1933) 187-94; *New Yorker,* Dec. 14, 1929, p. 32; *Current Biography* (1940) 833.

WALDEN, HENRY W., aviation pioneer, b. Walden, Mass., 1888. A dentist by profession, he was one of the first to evince an interest in air flight; he learned to fly in 1909 and was awarded pilot certificate no. 74 by the Fédération Aéronautique Internationale. He was building models of his own, and in the same year his Walden 3, an airplane of the pusher type, was hailed as the first successful American monoplane. In 1911 he flew a later model a distance of twenty-five miles over Long Island. From 1911 to 1914 he conducted the Walden School of Aviation at Mineola, Long Island. He continued to design and build both monoplanes and biplanes, and during the first World War was contractor-builder of airplane wings and controlling services for the De Havilland IX and other airplanes.

Walden was the inventor of various aeronautical and

other devices, including animated electric signs (1916), three-dimensional photography (1925-26), the development of propeller units in the wings and problems of landing multi-engine planes (1926-31), coffee-packing machinery (1934) and plastic and rubberized mending machinery (1939). He was a claimant to the principal devices universally adopted for modern high-wing-loading on multi-motored airplanes and sea clippers. During the second World War he was engaged in the development of more efficient dive bombers. He was a member of the Quiet Birdmen and of the Early Birds (governor, 1929-33) and honorary life member of the Minute Men of America.

Lit.: United States Naval Institute Proceedings, March, 1934, pp. 313, 325-32; *Who's Who in Aviation* (1942) 447; Walden, Henry W., "The Days of the Fledgling," *National Aeronautics,* Feb., 1941, pp. 12, 43.

WALDES, HEINRICH, industrialist, b. Prague, Bohemia, 1884; d. Maspeth, L. I., 1941. He was known throughout the world by the snap fasteners called Koh-I-Noor which were manufactured in his factories in Prague, Dresden, Long Island and Switzerland.

As a liberal, democratic political leader he played an important role in the political life of Czechoslovakia. In 1938, after the Munich conference, he delivered a sensational broadcast address which was meant to give his subjected compatriots the courage and hope to survive the crisis. Spiritually he was then already a broken man. But Waldes, for whom flight to a foreign country would have been easy, was steadfast. He lived through the Nazi invasion of Prague and had to experience the hell of a concentration camp before he finally, early in 1941, came to the United States via Cuba. He enjoyed but a few weeks of freedom. He died on July 15th of that year.

Waldes employed thousands of workers in his factories. In Long Island alone there were more than 1,500. The social institutions of his establishments were admirable. The large fortune which he earned with his little snaps was, to a large degree, returned to the general public in one way or another. Numerous charities were established by him.

In his home town of Prague he had created a unique museum, the Button Museum, and in his home he had one of the most important collections of paintings by Bohemian masters. His gallery and the museum were to be given to the republic of Czechoslovakia after his death. This, however, did not come to pass.

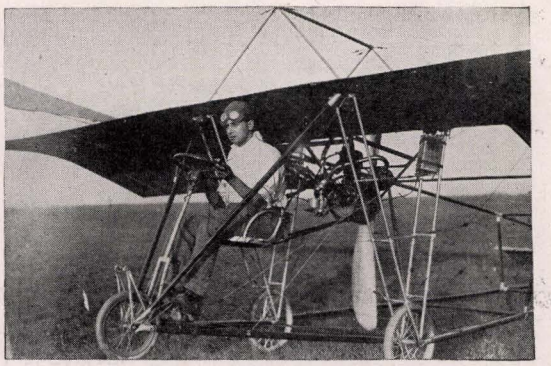
In Prague's Jewish life, too, Waldes played a part. He was responsible for the translation into Czech of Hebrew prayer-books and the Old Testament.

Lit.: Aufbau, July 25, 1941.

WALDHEIM, AARON, communal worker, b. Cincinnati, 1864; d. St. Louis, 1938. In St. Louis, where he lived during the greater part of his life, he was engaged in the furniture and real estate business, and was the outstanding Jewish leader of the community. His chief interest in the city was the Jewish Hospital, of which he was president and to which he gave gifts totalling more than $300,000.

Waldheim was also a founder of the Federation of Jewish Charities of St. Louis, and for many years a member of its board. He was vice-chairman of the St. Louis Seminar of Jews and Christians. Among his national activities were his memberships on the executive boards of the Union of American Hebrew Congregations, the Joint Distribution Committee and the American Jewish Committee.

Lit.: American Hebrew, Nov. 2, 1928, p. 878.



Henry Walden at the controls of the first successful American monoplane (1910)

WALDMAN, EMERSON, writer, b. New York city, 1912. He studied in the public schools of New York city, Shaw, Miss., and Miami, Fla., and at the University of Wisconsin (1929-32). He became a newspaperman in 1932, and soon entered the field of radio in which, for a while (1936-39), he was with the National Broadcasting Company. In 1942 he was appointed chief of the farm and foreign language programs of the Radio Section of the Treasury Department's Defense Savings Staff.

Waldman was author of three novels: *The Land is Large* (1938), the hardships of a Russian Jewish farmer until he establishes himself on a Mississippi plantation; *Broad is the Way* (1939), a sequel to the first, describing the unpleasant career of an aggressive son; and *Beckoning Ridge* (1940), a farming community in Virginia as affected by the Civil War.

WALDMAN, MILTON, author, b. Cleveland, 1895. He received his A.B. degree from Yale University in 1917, and subsequently did post-graduate work at the Sorbonne. Waldman's first connection with the literary field was as a newspaper reporter in 1917. In 1922 he was associated with the editorial department of the New York *Globe.* Then he went to Europe, where he remained, carrying on most of his literary activities in England. He was, from 1924 to 1927, associate editor of the *London Mercury.* Except for his first book, *Americana* (1925), Waldman wrote largely semi-fictional studies of English historical personages and periods. *The Disinherited* (1929) is the story of a Jew in a conflict between two environments.

Among his best known books were: *Sir Walter Raleigh* (1927); *King, Queen, Jack* (1931); *England's Elizabeth* (1933); *Joan of Arc* (1935); *Biography of a Family* (1936); *Rod of Iron: The Absolute Rulers of England* (1941). During the first World War Waldman was a lieutenant in the infantry of the United States Army.

WALDMAN, MORRIS DAVID, communal welfare worker, b. Bártfa, Hungary, 1879. He was brought to the United States at the age of four, and completed his education at New York University (Ph.B., 1898) and its Graduate School, the Jewish Theological Seminary (1895-98) and Columbia University Graduate School of Semitics and Philosophy (1898-1901). After serving as rabbi of Temple Anshe Emeth of New Brunswick, N. J. (1900-3), Waldman entered the field of social and welfare work, for which his educational background in social and political sciences and his direct contact with the struggles of Eastern European Jewry gave him a world outlook



Morris D. Waldman

which constituted the basic orientation for his activities in Jewish social service and communal welfare.

Waldman's creative ability in social work was notable. Among his creations are: the District Service Plan, introduced in Boston, by which the needs and problems of all the members of a family were considered on a unitary basis; the "Double Barrelled Federation" which he initiated in Detroit, one of whose "barrels" became the forerunner of all the welfare funds established by Jewish federations in community chest cities to meet the needs of specifically Jewish enterprises, local and national; a "planned parenthood clinic" (Detroit), conducted under the auspices of a Jewish federation for a non-sectarian clientele; bureaus of Jewish education (Boston and Detroit) which for the first time established the principle of community responsibility for Jewish education and community control and direction of hitherto unrelated synagogue religious schools, Talmud Torahs and Heders.

Waldman for several years served in Jewish immigration work with the Industrial Removal Office and was director of the Galveston Movement. The latter, a forerunner of the refugee work of 1933 and after, was an important step in the endeavor to distribute Eastern European immigrants to midwestern and western portions of the United States. In 1908 he came to the directorship of the United Hebrew Charities of New York City, at that time the largest agency of its kind in the world. There he introduced many pioneering procedures, in the direction of what was then termed "scientific charity," which became the basis for later developments in the field of social work.



Milton Waldman

The establishment of the Federation for the Support of Jewish Philanthropic Societies of New York City in 1917 was accelerated by a survey that Waldman made of fourteen other cities where federations had been created. In 1919 he was made a trustee of the Federation's board; at the same time he was elected treasurer of the Jewish Agricultural Society. He was instrumental in organizing the Federation of Jewish Charities of Boston, of which he was elected an honorary trustee for life. He reorganized the federations of Brooklyn and Detroit. In the latter city, between the years 1924 and 1928, he virtually created a Jewish community, bringing into the newly organized Federation all the major Jewish philanthropic and educational activities.

Waldman saw the need of a general research function in Jewish social service and as a result, in 1915, took a leading part in the creation of the Bureau of Philanthropic Research, of which he became the honorary secretary. This organization later, through amalgamation, became the Bureau of Jewish Social Research, the predecessor of the Council of Jewish Federations and Welfare Funds. Waldman was responsible for the founding of the National Desertion Bureau and was its first chairman. He was instrumental in founding the Committee for the Care of the Jewish Tuberculous.

In 1912 Waldman was elected vice-president of the New York State Conference of Charities and Correction. In 1915 he was elected president of the New York City Conference of Charities. In 1927 he was made president of the National Conference of Jewish Charities. From 1916 to 1918 he was lecturer in social science at Columbia University, and he served on the faculty of the Graduate School of Jewish Social Work between 1928 and 1940. In 1929 he became a member of the Council for the Jewish Agency for Palestine, and a deputy member of the Administrative Committee; he was still serving in this capacity in 1943.

His foreign service dates back to 1917, when he served for a brief period as assistant director of the civilian department of the American Red Cross in Washington. He then went abroad to organize public health work in Central and Eastern Europe as European director of the medico-sanitary and of the orphans' departments of the American Jewish Joint Distribution Committee; for a time he was chairman of the European Council. Under his direction and by his initiative, transient nursing and roentgenology were introduced into Jewish hospitals in Poland and neighboring countries, as well as a comprehensive and widespread program of public health in Eastern and Southeastern Europe.

In 1928 Waldman was called to the position of secretary of the American Jewish Committee, at the time when Louis Marshall was president. In March, 1942, he was elevated to the position of executive vice-president of the organization. His achievements in connection with the Committee, which was vitally concerned with protecting the civil and religious rights of the Jews throughout the world, were directly based on his philosophy of Jewish life and his approach to the general problem of minorities. Waldman approached anti-Semitism from the standpoint that it was part and parcel of the whole problem of race

prejudice, and that it called for an implementation of the sciences of anthropology, ethnology and biology for its comprehension on a fundamental basis. He argued that only by establishing a conception of the state as according equal rights to all races and religions within its borders could the problem of the Jew be solved. Accordingly, from the political point of view, he believed in what might be called cultural pluralism; from the scientific point of view, he was concerned with the diagnosis of the psychological aspects of race prejudice.

After the Nazi persecutions of 1933, and after the outbreak of the second World War, Waldman labored to effect a rapprochement between the Zionists and the largely non-Zionist American Jewish Committee, in preparation for united representations at the peace conference expected at the close of the War.

JOHN SLAWSON.

WALDSTEIN, ABRAHAM SOLOMON, Hebrew writer and teacher, b. Kovno, Lithuania, 1874; d. Tel-Aviv, Palestine, 1932. After studying at the Slobodka Yeshiva, he came to the United States and completed his education at Harvard and Columbia Universities. In 1903 he was one of the founders of the Labor Zionist movement in the United States; he drew up its program and for a number of years was editor of its weekly, *Der Yiddisher Kemfer.* In 1907 he founded the Ivriah Hebrew-speaking society. In 1912 he went to Palestine, where he taught at the Herzliah Gymnasium at Tel-Aviv, became a member of the central committee of the Poale Zion, and later joined the Ahduth Haabodah. In 1925 he returned to the United States, studied at the University of Chicago and then taught Bible at the Yiddish Teachers Seminary in New York city. In 1929 he returned to Tel-Aviv, where he established a high school called Gymnasia Humanitarith.

Waldstein was one of the first Hebrew writers in the United States and published many articles in Hebrew, Yiddish and English. His best known work in the latter language is his *Development of Modern Hebrew Literature.* His Hebrew-English and English-Hebrew dictionaries have been reprinted many times. He translated works of science into Hebrew and organized a publishing house at Tel-Aviv, Haskalah, for scientific studies in Hebrew.

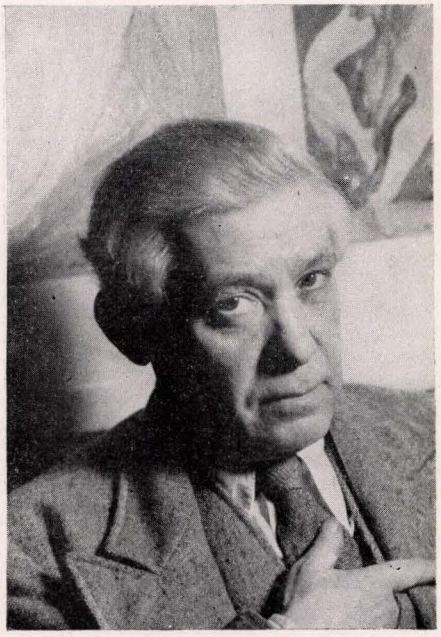
WALDSTEIN, CHARLES, *see* WALSTON, SIR CHARLES.

WALES, *see* ENGLAND.

WALEY, JACOB, lawyer, professor and Jewish communal worker, b. London, 1819; d. London, 1873. The family name had originally been Levy. Waley received the B.A. degree from University College, London, in 1839. Subsequently he read law, and when he was called to the bar (1842) he was the fourth Jew admitted to practice in England. Specializing in conveyancing, Waley became one of the leading practitioners of his time. Queen Victoria made him a member of the royal commission to study the transfer of real property (1867), and in 1870 he was made conveyancing counsel of the Court of Chancery. He was made professor of political economy at University College in 1853, resigning in 1865 when he was named professor emeritus.

In the Jewish life of his period Waley was a lay leader. He was one of the founders of the United Synagogue, the first president of the Anglo-Jewish Association, president of the Jews' Orphan Asylum, and active in the directorates and advisory councils of other Jewish communal groups.

Lit.: *London Times,* June 23, 1873; *Dictionary of National Biography; Jewish Chronicle* (London), June 27, 1873; July 4, 1873.



Abraham Walkowitz

WALKOWITZ, ABRAHAM, artist, b. Tuman, Siberia, 1880. He was brought as a child to the United States, where at the age of twenty-five he became naturalized. During visits covering five years in many European countries he studied both primitive and ancient art in various museums. Oils and water colors, pen and pencil were his mediums. His work was exhibited abroad as well as throughout the United States. He is represented in the Whitney Museum of American Art, New York, the Boston Museum of Fine Arts, the Duncan Philips Museum, Washington, the Los Angeles Museum, and the Newark Museum. He was a member of the Society of Printers, Sculptors and Gravers and of the Society of Independent Artists.

Walkowitz is at his most important in his drawings, whether black and white or touched with color. Here he reveals himself as varied in technique and ever independent in his achievement of structure through his use of line and mass. Although he was interested at times in abstractionism, his art is generally realistic, with that decided human note so well exemplified in his studies of New York's East Side types, and such pictures as *The Kiss, The Family* and *The Lovers.* His own simple, stoic and sympathetic nature led to its being said that "his work is his personality." His drawings thus show emotionalism as well as often spiritual force.

Walkowitz's magnum opus is the famous series of drawings of Isadora Duncan. Here he reveals the dancer in every mood, in every posture. The entire range of her rhythmic art is set forth, and with it the entire gamut of human emotions. It is an achievement unique and compelling, indissolubly associating two unusual personalities in different fields of art.

For detailed comment on Walkowitz see the introductory articles by Henry McBride, John Weicksel, Charles Vildrac and Willard Huntington Wright in the volume *One Hundred Drawings by A. Walkowitz.* GEORGE S. HELLMAN.

WALLACH, OTTO, chemist and Nobel Prize winner, b. Königsberg, Germany, 1847; d. Berlin, 1931. He was an assistant to Wichelhaus at the University

of Berlin (1869-70) and later to Kekulé at the University of Bonn, and for a time worked as an experimental chemist for the Aktiengesellschaft für Anilinfabrikation at Rummelsburg, near Berlin, specializing in aniline dyes. In 1876 he became assistant professor at the University of Bonn, and in 1889 associate professor at the University of Göttingen and head of the Chemical Institute, where he remained until his retirement in 1915.

Wallach did more than any other chemist to work out the structural formulas for the terpene groups, and his investigations opened up a new chapter in organic chemistry. He was awarded the Nobel Prize in 1910 for his pioneering work in the field of alicyclic compounds. Wallach wrote *Terpene und Kampfer* (1909; 2nd ed., 1914). LEON WATTERS.

Lit.: *Deutsche Chemische Gesellschaft. Berichte,* Year 64 (1931) 38-39; *Liebigs Annalen der Chemie,* vol. 485 (1931) 1; Armstrong, Henry E., *Nature,* vol. 127 (1931) 601-2; *Journal of Chemical Education,* vol. 7 (1930) 1225-26.

WALLERSTEIN, LOTHAR, stage director, b. Prague, Bohemia, 1882. He studied at the Universities of Prague and Munich and received the M.D. degree in 1906, but then turned to music and attended the academy of music of Geneva, Switzerland. In 1911 he was asked by Fritz Stiedry to come to Posen (Poznan) as stage director. During the first World War he served as an army surgeon in a hospital in Prague and at the Russian and Italian fronts.

After the armistice he resumed his career as stage director for the opera house in Breslau. He then moved to Duisburg, Rhineland (1922), Frankfort (1924) and Vienna (1927), where he was stage director at the opera house until 1938, when he was ousted from his position by the Nazis. While at Frankfort he also headed the opera class at the Hoch Conservatory, and in Vienna he was professor at the Academy for Music and Dramatic Art.

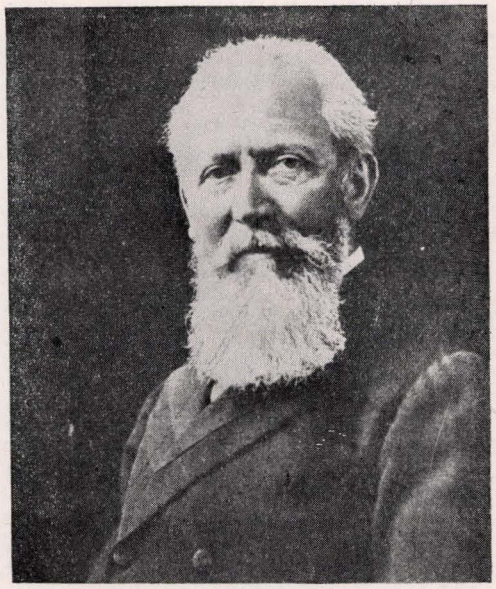
Wallerstein staged seventy-five operas in Vienna, and as a stage director of the Salzburg Festivals (1926-37) he collaborated with Arturo Toscanini, Bruno Walter, Richard Strauss and other noted musicians. He also staged performances at the Royal Opera in Rome, La Scala in Milan, and the Teatro Colon in Buenos Aires, and translated and adapted several opera libretti, including those of Verdi's *Othello, Macbeth* and *Falstaff* and of Ravel's *L'heure espagnole.*

After the Anschluss (1938) Wallerstein went to The Netherlands and founded an opera school at the Conservatory in The Hague, but after the invasion of the country by the Nazis (May, 1940) he left for the United States. In 1941 he was made stage director at the Metropolitan Opera in New York city. He still held this position in 1943.

WALLICH, NATHANIEL (originally Nathan Wolff), botanist, b. Copenhagen, Denmark, 1787; d. London, 1854. He became director of the Botanical Garden at Calcutta, India, in 1815, and traveled through Hindustan and Burma from 1825 to 1827. Wallich described many plants of India which had thitherto been unknown. In 1834 he led an expedition to Assam in order to study the tea plantations there. He returned to Europe in 1847. His works include *Plantae Asiaticae rariores* (3 vols., London, 1829-32) and *Tentamen florae Nepalensis* (Serampore, India, 1824-26).

He was the father of the marine biologist, George Charles Wallich (1815-99), one of the founders of deep-sea exploration.

Lit.: Roth, Cecil, *The Jewish Contribution to Civilisation* (1938) 86, 187.



Otto Wallach

WALSTON, SIR CHARLES (originally Waldstein), archeologist and author, b. New York city, 1856; d. London, 1927. He was a son of the merchant Henry Waldstein, an immigrant from Germany, and a brother of Louis Waldstein. Walston studied at Columbia University and at the University of Heidelberg, Germany (Ph.D., 1875), and in his later years received several honorary degrees from European and American universities. From 1880 to 1911 he taught archeology at the University of Cambridge, England. Retaining his professorship at Cambridge, he was director of the American Archaeological School at Athens from 1889 to 1896; in this capacity he supervised the excavations of the site of ancient Plataea, of the "Tomb of Aristotle" at Eretria, and of the Heraion at Argos. In 1913 he was knighted. Walston served as High Sheriff of Cambridgeshire and Huntingdonshire (1922-23), and as a member of the Standing Committee of Advice on Art to the Board of Education. He was a vice-president of the English-Speaking Union.

Walston's published works include: *The Balance of Emotion and Intellect* (1878); *Essays on the Art of Phidias* (1885); *The Work of John Ruskin* (1894); *The Study of Art in Universities* (1895); *The Expansion of Western Ideals and the World's Peace* (1899); *The Jewish Question and the Mission of the Jews* (1899); *The Argive Heraeum* (1902); *Art in the Nineteenth Century* (1903); *Herculaneum, Past, Present, and Future* (with L. Shoobridge; 1908); *What May We Read* (1912); *Greek Sculpture and Modern Art* (1914); *Aristodemocracy* (1916); *What Germany is Fighting For* (1917); *Patriotism, National and International* (1917); *The Next War* (1918); *The English-Speaking Brotherhood and the League of Nations* (1919); *Eugenics, Civics, Ethics* (1920); *Harmonism and Conscious Evolution* (1922); *Alcamenes and the Establishment of the Classical Type in Greek Art* (1926).

LOUIS WALDSTEIN (b. New York city, 1853; d. London, 1915), the brother of Sir Charles Walston, was a well-known physician and the author of *The Subconscious Self and Its Relation to Education and Health* (1897).

Lit.: *American Journal of Archeology,* vol. 31 (1921) 359-60.

WALT, ABRAHAM (A. Liessin), writer and editor, b. Minsk, Russia, 1872; d. New York city, 1938.

After an early education in the Yeshivas he became converted to a skeptical point of view, which eventually became allied with Jewish socialist movements. His beliefs called for economic and political Socialism with a specific Jewish orientation—a program which was later adopted by the Bund. Walt's writing and propaganda activities provoked the displeasure of czarist authorities; one of the results was that his correspondence to the *Forward* in New York appeared under the pseudonym of A. Liessin. Later, in 1897, he was forced to leave Russia and came to New York, where he joined the staff of the *Forward*.

His work not only as polemicist but as poet won him devotion and leadership. Many of his first poems were said to have been set to music and become favorites of political exiles in Siberia. Throughout his long career in the United States he continued to write only what expressed his important convictions, and did not truckle to any demands of popular journalism. In 1913 he became editor of the *Tzukunft,* a post which he held until his death. He was steadily active in numerous labor and literary circles. Shortly after his death his collected works appeared in a three-volume edition.

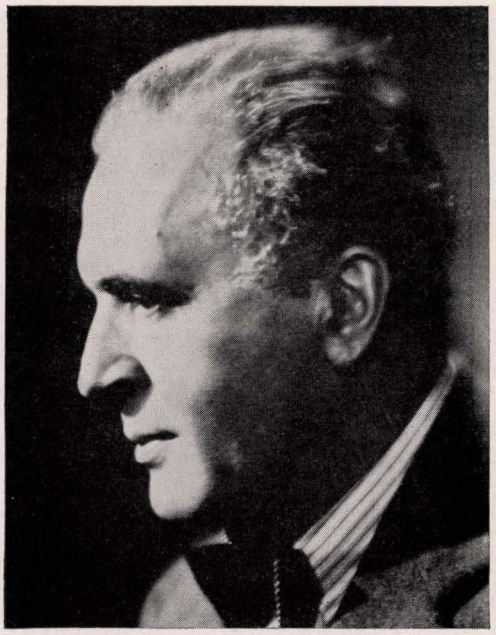
Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 2 (1929), cols. 259-66; *Forward,* Nov. 26, 1938; *Tzukunft,* Dec., 1938, Jan. and Nov., 1939.

WALTER, BRUNO, conductor, b. Berlin, 1876. He was one of the most brilliant musical interpreters of all time, as exceptional in concert as in opera. His mother was his first piano teacher. Later he was a student at the Stern Conservatory in Berlin, where he was an outstanding pupil. In 1893 he became an assistant conductor in Cologne. One year later he was in Hamburg, where he met Gustav Mahler, whose friendship proved a dominating influence in his life. Various other conductorial assignments followed, including one at the Berlin Royal Opera (1900-1).

It was at this time that Walter went to Vienna in response to repeated invitations from Mahler. At first he won recognition as director of Italian opera, but soon was assigned also the classic repertory. From the first he was Mahler's confidential assistant and friend, and one of his most ardent admirers. When Mahler withdrew, toward the end of 1907, Walter, although remaining at the Vienna Opera, devoted himself more and more to the concert stage, directing the Vienna Philharmonic and the Vienna Singakademie. In November, 1911, he directed the premiere of Mahler's *Das Lied von der Erde,* and in 1912 that of Mahler's *Ninth Symphony.* Twenty-five years after Mahler's death, in 1936, he organized the great Mahler cycle in Vienna. At the end of 1912 he went to Munich as general music director, in succession to Felix Mottl. He established a splendid repertory in Munich and a high standard of performance. But political and artistic conflicts caused him so much annoyance that he resigned the post in 1922.

Between 1923 and 1934 he visited the United States nine times as a guest of most of the great American orchestras, particularly the New York Symphony and the New York Philharmonic. Thereafter he was continuously occupied in the United States, becoming a permanent resident in 1939.

After his years in Munich Walter was frequently guest conductor of most of the leading European orchestras and, after 1924, a regular conductor at Covent Garden. He succeeded Artur Nikisch as principal conductor of the Leipzig Gewandhaus Orchestra in 1929, and from 1925 to 1930 was conductor at the



Bruno Walter

Berlin Municipal Opera, where he continued his splendid Munich activities. He won great success as an operatic conductor in Paris.

After 1935 he conducted frequently in Austria, particularly at the Vienna State Opera and at the Salzburg Festivals; in 1936 he became in all but name the actual director of the Vienna State Opera. In the summer of 1939 he conducted his last European performances, at the Lucerne Festivals.

He was the first of the great artists to be exiled from Germany when the Nazis rose to power. At that time he became an Austrian citizen, but with the annexation of Austria by Germany (1938) he was offered French citizenship by the French government. In 1939 he came to the United States and settled permanently in California. He gave performances with major American orchestras, and associated himself for the first time with the Metropolitan Opera House.

In 1901 Walter married the singer Elsa Korneck-Wirtschaft. He was a Commander of the Legion of Honor and Grand Officer of the Dutch Orange-Nassau Order. He also received many decorations from the Austrian government, including the title of professor, and an honorary doctorate from the University of Southern California.

Walter is not only a highly gifted musician but also an outstanding thinker and philosopher, a person of exceptionally wide culture. As an author he merits thoughtful consideration. He is the author of *The Moral Foundations of Music* and *Mahler,* the latter having been published in an English translation in New York (1941). He is the composer of many works for orchestra, chorus, and chamber-music organizations, but he has discouraged their performance. His versatility and keen interest in new works as a conductor must be emphasized, as well as his deeply poetic vein in the classical and romantic repertory.

PAUL STEFAN.

Lit.: Ewen, David, *The Man With the Baton;* Ludwig, Emil, "Bruno Walter: Leader and Dreamer," *New York Times Magazine,* Oct. 8, 1933; Stefan, Paul, *Bruno Walter* (1936).

WANDERING JEW. The Gospels (*Matt.* 16:28; *Mark* 9:1; *Luke* 9:27) record a saying of Jesus that

some of those who were standing in his presence would not taste death until they had beheld the coming of the Kingdom of Heaven. This saying of Jesus was interpreted by his early followers as meaning that the Second Coming of Jesus, and the reign of God which this would inaugurate, would take place in their own time. When this hope was not fulfilled, it was succeeded by the thought that someone of that generation was immortal. At first this idea was connected with John, the beloved disciple; but it is expressly denied in the New Testament (*John* 21:22-23). A still later development was the story of a curse which forced an individual of that age to remain alive to witness the coming triumph of Jesus.

The earliest known form of this latter legend is in the *Flores Historiarum* (published in 1235) of Roger de Wendover, a monk of Saint Albans in England, and is repeated in the *Historia Major* of his contemporary, Matthaeus Parisiensis. Both record that a bishop of Armenia had visited the cloister of Saint Albans and told of a certain Cartaphilus who had been a doorkeeper of Pontius Pilate. As Jesus had passed by on the way to crucifixion and had faltered on the way, Cartaphilus had struck him on the back, saying: "Go faster, Jesus, what are you waiting for?"; Jesus answered: "I am going, but you shall wait until I return." Accordingly, Cartaphilus became immortal; his appearance would change in the course of years from that of thirty, his age at the time of the crucifixion, until he was one hundred, after which he would fall into a fit, resume the appearance of the age of thirty and begin the cycle over again. He wandered through all countries, vainly seeking death, and finally became a Christian and adopted the name of Joseph.

Other stories, arising in Italy, ascribed the same words and fate to Malchus, the servant of the high priest, whose ear had been cut off by Peter (*John* 18:10). In other Italian legends the name of the wanderer is given as Johannes Buttadeus or as Buttadio ("the one who struck God"). In all these early legends, however, there is no indication that the accursed wanderer was a Jew.

The first mention of a wandering Jew is in a pamphlet issued in 1602 and entitled *Kurze Beschreibung und Erzählung von einem Juden mit Namen Ahasverus.* In this Bishop Paul von Eitzen of Schleswig related that in 1547 he met a Jew in Hamburg who told him that he was a former shoemaker in Jerusalem who had opposed Jesus and who had spoken angrily to him and been condemned by him to wander eternally, just as in the earlier stories of Cartaphilus. This story can hardly have been of Jewish origin, as it is based entirely on Christian motives and no Jew would have borne the name of Ahasuerus, who is regarded in Haggadic literature as the typical fool. It seems rather to have been a blending of the older story with the church conception of the Jewish people as being preserved as a living witness to Jesus.

The story became an exceedingly popular folk-tale. L. Neubaur records no less than forty-six German, three Flemish, ten French, four Danish and nineteen Swedish versions of the tale. On many occasions the Wandering Jew was reported as being seen in many cities, the earliest being in Spain (1575), Vienna (1599), Lübeck (1601 and 1603) and Prague (1602), and the latest by a Mormon in the United States (1868). It was not until the beginning of the 19th cent. that the Wandering Jew was conceived as bringing in his train the plague of cholera, an idea that was in accordance with the medical notions of the time. The stories about the Wandering Jew spread through various countries of Europe, and were perhaps encouraged by the appearance of wandering Jewish peddlers who, with their long beards and travel-worn appearance, might be hailed as the Wandering Jew and who, either from misunderstanding or a spirit of jesting, replied in such a way as to confirm the legend. A book called *The Turkish Spy* (1644) gives a new name, Sieur Paule Marrana, which suggests a connection with the Marranos.

The figure of the Wandering Jew has been a favorite in legend and art. The most notable pictures on the subject are those of Doré, and the best-known novel *Le juif errant* (*Wandering Jew;* 1844) of Eugene Sue. Two English dramas, *The Wandering Jew, or Love's Masquerade,* by Andrew Franklin (1797), and *The Wandering Jew* of E. Temple Thurston (1921), have dealt with the material. It is also the theme for English novels by George Croly (*Salathiel,* 1828; reissued as *Tarry Thou Till I Come,* 1901), Lew Wallace (*The Prince of India*), and Viereck and Eldridge (*My First Two Thousand Years*), as well as stories by Nathaniel Hawthorne ("A Virtuoso's Collection") and O. Henry ("The Door of Unrest"). There is also a reference to the legend in Mark Twain's *Innocents Abroad.*

SIMON COHEN.

Lit.: Conway, M. D., *The Wandering Jew* (1881); Neubaur, L., *Die Sage vom Ewigen Juden* (1884; 2nd ed., 1893); Jacobs, J., in *Jewish Encyclopedia,* vol. 12, pp. 462-63; Paris, G., *Le juif errant* (1881); Zirus, Werner, *Ahasverus der ewige Jude* (1930); idem, *Der ewige Jude in der Dichtung* (1928); Glaesner, H., in *Revue de la littérature comparée,* vol. 11 (1931) 373-97; Yarmolinsky, Avrahm, "The Wandering Jew," *Studies in Jewish Bibliography and Related Subjects in Memory of Abraham Solomon Freidus* (1929) 319-28.

WANDSBEK, *see* HAMBURG.

WANDSWORTH, BARON, *see* STERN, VISCOUNT DAVID DE.

WAR. Judaism emerged at a period of history when warfare was generally recognized as a legitimate instrument of tribal and national policy. Hungry nomadic tribes broke into fertile lands and with armed might dispossessed the settlers, even as these in turn had previously dispossessed the older inhabitants. Such, too, is the story of Israel's conquest of Canaan. The desert tribes had entered into a covenant with their God and, as reward of their obedience, they expected Him to lead them in their wanderings and to aid them in securing possession of a habitable land. Their wars appeared to them as the wars of their God. Hence they conceived of Him as a "man of war," as "mighty in battle," and as "the Lord of Hosts, the God of the armies of Israel" (*Ex.* 15:2; *Ps.* 24:9; *I Sam.* 17:45). They carried the Ark in battle to assure themselves of victory. The battles were started with proper ceremonies, consulting the will of God, blowing of trumpets, and the like, priestly exhortations and sacrifices (*Judges* 1; *I Sam.* 4; *Deut.* 20:2-4; *Num.* 10:9, 35-36). The warriors were "sanctified," that is, set aside for battle, and remained under the taboo until the end of the fighting (*I Sam.* 21:5; *II Sam.* 11:11-13).

The narratives of the conquest in *Joshua* and *Judges* are animated with the belief that the wars were waged in accordance with the will of God and that He Himself fought on their side against their enemies. The Deuteronomic Code and philosophy of history give a religious interpretation to the expropriation of Canaan from the seven nations that had occupied it. God had allotted the land to Israel. Hence it became a religious duty to evict its settlers and to destroy them. Any leniency shown toward them constituted dereliction toward God's command (*I Sam.* 15; *Deut.* 12:1-3). An ideological motive, too, is introduced. The Canaanites were idolators. War on idolators, even if they perchance be Israelites, is rendered a duty

(*Deut.* 13:11-19). A priestly writer further charges the Canaanites with moral corruption and degeneracy which could not be tolerated by Israel (*Lev.* 18:24). The fighting was carried on with the usual ferocity and ruthlessness. Cities were burned and pillaged and their populations put to the sword. These acts of cruelty and destructiveness were rationalized as being God's command. Even Amos considered the conquest of Canaan a sign of God's care for Israel (*Amos* 2:9).

Hard experience soon taught Israel to distinguish between their conquering of the land and having their land conquered by others. As frequent victims of the marauding Midianites, Amalekites, Philistines, Arameans, and others, they came to recognize the cruelty and the horror of warfare. Amos, while taking war for granted and conceiving of it as an instrument of Divine retribution (9:10), condemns the inhumanity and cruelty displayed by some nations toward their victims (1:3, 9, 13; 2:1). That war serves as the weapon of God's wrath to punish the wicked nation is the conviction of Hosea (1:4; 14:1), and he looks to the coming day of the spiritual regeneration of society when all warfare will cease (2:20). Isaiah, witnessing the ruin and devastation wrought by the warring Assyrians upon his people, turns to God for deliverance (5:26-30; 6:11-13; 7:18-20; 8:7-9; 9:1-4). Like Hosea, he sees the alternative of war in Israel's reliance upon God; He brought on the scourge of Assyria to chastise sinful Israel, and, in due time, He will destroy Assyria itself for its guilt (10:24-26).

The pre-prophetic as well as the prophetic attitudes toward war were free from the extremes of militarism, on the one hand, and of pacifism, on the other. The main features of militarism, as the modern world has come to understand it, are absent from ancient Jewish thinking. No undue prominence was given to military training and to military glory; large standing armies were not maintained by Israel, as by Assyria or Babylonia, for the conquest of neighboring peoples. The few attempts in that direction evoked the protest of the religious leaders of Israel (*I Sam.* 8:11-20). The Chronicler disqualifies David from building the Temple at Jerusalem because he had shed blood (*I Chron.* 28:2-3), and the war God of ancient Israel acquired the attribute of *peace* (*Judges* 6:23-24; see *Ps.* 46 and 76).

Neither did Israel go to the other extreme of pacifism, in the sense of non-resistance to aggression as a permanent policy of the state. *Isa.* 31 can not be regarded as pacifistic, nor as denouncing war as repugnant to the religious sense as an act of murder. The prophet merely calls the warlike activities of his people useless, since the wicked nation would not escape punishment, and unnecessary, since God Himself would bring down their foes. Isaiah adopted the same attitude toward the Syro-Ephraimitic war (7:4-9). The people of Israel need not trouble themselves about defensive alliances with other nations nor look to its own defenses, for the Lord of Hosts is their shield and deliverer. The call "be watchful and keep quiet" grew out of the prophet's conviction that the only security which Israel can have is reliance upon God, who in His own good time will bring the nations that war upon Jerusalem to destruction (10:5-26; 31:4-9). Hence he declares: "In sitting still and rest shall ye be saved, in quietness and in confidence shall be your strength" (30:15).

Similarly Jeremiah counselled submission to Babylonia as compliance with God's will (*Jer.* 27). At the same time he was confident that the Divine cup of wrath would in turn be passed to Babylonia (25:12-29). Jeremiah was by no means blind to the actualities. He denounces the priests and prophets, who heal the hurt of the people lightly, calling: "Peace, peace," when there is no peace (6:13-14). Ezekiel, too, attacks the blind guides of the people, who indulge in wishful visions of peace, where none exists (*Ezek.* 13). The watchman, who sees the sword advancing without warning the people, shall be responsible for the calamity (33:6).

The urgency of resistance to force was recognized also by the historical writers of the Bible. Abraham is pictured as rushing with his armed men to the aid of his nephew Lot against Chedorlaomer and his confederates (*Gen.* 14). Moses strikes down an Egyptian taskmaster who smote an enslaved Israelite (*Ex.* 2:11-12). Subsequently he interceded on behalf of his people as Joshua led them in battle against the harassing Amalekites (*Ex.* 17:8-13). The Song of Deborah curses Meroz for not coming to the aid of their own in the struggle against the foe (*Judges* 5:23). The clemency of Saul to Agag king of Amalek and of Ahab to Benhadad king of Aram, inveterate foes of Israel, drew sharp protests (*I Sam.* 15:17-26; *I Kings* 20:35-43).

While the prophets did not preach pacifism, they held out the ideal of peace based on justice in both national and international relations as the goal of the future. Hosea, as noted above, envisions an era of unbroken peace to be ushered in by Israel's betrothal to God through the practice of justice, righteousness and faithfulness. The sword and the bow and war will be banished from the earth (2:2-22). Isaiah announces that the work of righteousness shall be peace, and the effect of righteousness quietness and confidence forever (32:17). The practice of justice will lead to the elimination of strife between the conflicting classes within the nation as well as to the removal of friction between nations (*Isa.* 11). A prophecy appearing in *Isa.* 2:1-4 and in *Micah* 4:1-4 looks to the union of all nations under God as their judge.

> And they shall beat their swords into plowshares,
> And their spears into pruning-hooks;
> Nation shall not lift up sword against nation,
> Neither shall they learn war any more.

But justice is not without some severity. In its defense of the victim, it puts restraints and penalties upon the assailant. While prohibiting murder, justice demands that the offender pay for his crime with his life. The Torah, which teaches the sanctity of human life, rules that "Whoso shedeth man's blood, by man shall his blood be shed; for in the image of God made He man" (*Gen.* 9:6). Willful murder is not only a crime, but also a heinous sin, the desecration of the Divine in man. Permitting the murderer to go free may encourage him or others to commit further crimes. The Holiness Code commands: "Thou shalt not stand idly by the blood of thy neighbour" (*Lev.* 19:16).

Like the defense of one's fellow man, so the protection of one's nation against violence constitutes a positive duty. Unlike the doctrine of *Matt.* 5:38-39, "resist not evil"—which forms the basis of Christian pacifism—Judaism teaches, in the words of *Deut.* 13:6, "thou shalt remove the evil from the midst of thee." When the life of a nation is threatened, it becomes the duty of its sons to take up arms in its defense. Thus Joel, in a time of peril, reversed the prophecy of Isaiah and Micah and called on the people to prepare for war, to "beat their plowshares into swords and their pruning-hooks into spears (*Joel* 4:9-10).

In the spirit of humanitarianism, the Torah seeks to mitigate some of the horrors of warfare. It exempts from military service persons who had built a new house and had not dedicated it, who had planted a vineyard and had not yet enjoyed its fruit, or who had betrothed a wife and had not married her. Likewise "the fearful and the faint-hearted" were excused from the army lest they infect the rest with their timidity. In attacking a hostile city (that is, not a Canaanite city, the conquest of which is a duty), an offer of peace must first be made to its inhabitants. Only if they reject the offer may they be treated with severity. Even then only the adult males may be slain, but the lives of the women and children must be spared. When laying

siege to a city, one may not destroy its fruit-bearing trees. Before a woman captive may be taken to wife, she must be allowed a month in which to "bewail her father and her mother." If subsequently the captor loses interest in her, he must let her go free and not sell her as a slave (*Deut.* 20; 21:10-14). The law clearly condemns such atrocities as are referred to in *Amos* 1:3, 13; *Hosea* 14:1; and *II Kings* 8:12. While the treatment of a conquered city seems harsh when measured by absolute standards of humanitarianism, it is mildness itself as compared with the cruelties perpetrated, as their monuments declare, by the Assyrians or with the horrors of modern, so-called "civilized," warfare (see S. R. Driver, *International Critical Commentary, Deuteronomy,* p. 239).

While the warmaking recorded in the Bible was of the usual political variety, the resistance to the Syrian Greeks (2nd cent. B.C.E.) and to the Romans (1st and 2nd centuries C.E.) may well be considered holy wars of religion. The forced Hellenization of the Jews by Antiochus Epiphanes called forth the opposition of the pious elements. The enemy attacked on the Sabbath when the Jews would not resist, and scored an easy victory. Recognizing that if they continued to desist from defending themselves against their enemies, they would soon be destroyed, the Jews resolved that henceforth "whosoever attacketh us on the Sabbath day, let us fight against him" (*I Macc.* 2:41). Among the most resolute defenders of the cause of religious liberty were the Hasidim of Maccabean times who are characterized by the historian as "mighty men of Israel who willingly offered themselves for the Law, every one of them" (*ibid.* 2:42-48). Seeing that all they cherished was at stake, these peace-loving saints took up arms against the foe. They fought bravely and resolutely under Judas Maccabeus during the first phase of the Maccabean struggle, but as soon as the struggle entered upon its second phase of purely political character, they withdrew. They also kept out of the civil war that raged between the factions of Aristobulus II and Hyrcanus II. The saintly Onias refused to offer prayer on behalf of one side in the civil strife against the other, and was consequently stoned to death (Josephus, *Antiquities,* book 14, chap. 2, section 1). In order to rid themselves of the internal strife, the Hasidim shortsightedly welcomed the "protection" of Pompey. Only when they found that allegiance to Rome demanded paying homage to the deified emperors did they resist their conquerors.

Judah of Galilee and his zealot followers regarded active opposition to wicked Rome as a religious duty. Acknowledging God alone as their Ruler and Lord, they readily sacrificed themselves rather than call any man lord. They fanned the flames that resulted in the catastrophic war against imperial Rome and in the consequent fall of the state and the Temple. In that disastrous conflict even the Essenes, who in normal times would not engage in any occupation connected with war, participated. Only the Judeo-Christians, who gravitated more and more toward Rome, kept out of the conflict. Johanan ben Zakkai and his followers, who left the city during the siege, represented a "passivist" rather than a "pacifist" view-point. Like Jeremiah during the Babylonian peril, so Johanan regarded submission to the world conqueror as a necessity for sinful Israel in accordance with the will of God. he "activists" had their way also in the Bar Kochba rebellion, and stubbornly fought the last distinctly Jewish war. It, too, was a struggle for religious as well as for political independence. Broken in power and scattered among the nations, the Jewish people abandoned all hope of regaining their independence by means of military might. The Messianic hope was transferred from earth to heaven. Not by human arms, but by God's will alone would redemption come to Zion.

The rabbis, for whom war was no longer a matter of practical politics but merely a subject of Biblical exegesis, generally apply a lofty religious standard to humanize the brutal institution. As in the case of personal attack, so in war they take the realistic view that "if one comes to slay you, hasten to slay him" (*Ber.* 58a). On facing the enemy, one should be ready, as was Jacob before meeting Esau, for prayer, for appeasing him with a gift, and—if these fail—for war (*Midrash Eccl.* 9:25; *Tanhuma, Vayishlah* 6; Rashi to *Gen.* 32:9). The Biblical exemptions from military service were taken to apply only to voluntary wars of offense—*milhamoth reshuth.* "In obligatory wars of defense—*milhamoth mitzvah*—all must go to battle, even the bridegroom from his chamber and the bride from her canopy" (*Sotah* 44b). Eliezer ben Jacob prohibits women from going to war with weapons (*Sab.* 60a; *Erub.* 45a). The Maccabean rules regarding fighting on the Sabbath were retained by the rabbis. The Mishnah forbids carrying a sword, bow, shield, club or spear on the Sabbath. A violation of this rule incurs a sin-offering. Eliezer took a more lenient view on the ground that they may be carried as ornaments, but he was overruled by the sages, who held that weapons are a disgrace (*Sab.* 6:4).

The rabbinic ideas of warfare are codified by Maimonides in *Hilchoth Melachim* 5:1-6 and 6 to 8. War is still recognized by him as an instrument of international relations. "A king fights first only obligatory wars, that is, wars against the seven nations, against Amalek, and in defense of Israel against attacking foes. After that he may engage in voluntary wars, that is, in wars on other nations in order to widen the border of Israel and to magnify his greatness and fame. For obligatory wars he does not require the permission of the Sanhedrin, but undertakes them himself at any time, and compels the people to fight. Offensive wars he may wage only with the consent of the Sanhedrin of seventy-one" (*Sanh.* 2a; 20b). Lands thus conquered become like Palestine in all matters. On entering battle, the warrior must rely on God's help and risk his life without fear or hesitation. If he does not fight wholeheartedly, it is accounted unto him as if he has shed the blood of all Israel, and he is accursed (*Jer.* 48:10). But if he fights bravely, determined to sanctify God's name, he will be spared from injury and evil and will be enabled to establish a firm house in Israel.

These rules are theoretically applicable only under conditions of Jewish political independence. Under the actual circumstances of Jewish dispersion, however, Judaism exercised no power whatever over the issues of war and peace. These were determined by governments under the rule of Christianity and Islam. With few exceptions, Jews have not engaged as mercenaries, and, as frequent victims of the warmaking of other peoples, have come to loathe the art of war. In modern times they have been enrolled in the citizen armies of the nations of which they form a part, and have striven to do their duty in defense of their countries, guided by the principle of *dina demalchutha dina*—the civil law of the land is binding upon the Jew (*B.K.* 113b). Even the ritual laws have been relaxed to meet the needs of military service. Thus soldiers are permitted to discharge their military duties on the Sabbath and holy days and to disregard the dietary laws (*Erub.* 17b; *Hul.* 17a). Jews of priestly descent (*Kohanim*) are not deprived of their priestly holiness if in line of duty they kill or are defiled by dead bodies.

With its realistic view of the world, Judaism has not run away from the grim facts of experience, of human wickedness, cruelty and hate, and recognizes the tragic

actuality of war with all its horrors. Hence it has not condemned taking up arms in defense of one's country and has not disowned the Jew who was conscripted or who volunteered as a soldier. Modern exponents of Judaism refuse to lump together all wars and to brand all of them as crimes. If wars of aggression are an offense against God and humanity, wars to ward off the aggressor or to prevent the enslavement or slaughter of the population appear as melancholy necessities. Resistance to assault may be the only means of a people's survival. Similarly patriotic wars of liberation or even of punishing aggression with the view to preventing its repetition belong to a different category from wars prompted by lust of conquest and of imperialistic expansion; hence Judaism may approve the former, but may condemn the latter.

Though some wars are just and even necessary, all wars are calamities. Judaism regards with abhorrence the slaughter and maiming of the flower of youth and the destruction of the accumulated treasures of human genius and toil. Even when fought in self-defense, war is trailed by endless evils. Though human history rings with the clash of arms, Judaism denies the inevitability of war and fervently looks to the fulfillment of the prophetic hope of the ultimate abolition of warfare, through the creation of conditions wherein the forces of reason, of goodwill and of justice will triumph over barbarism and wherein international cooperation and amity will replace suicidal competition and mortal combat.

See also: CONSCRIPTION; SOLDIER, JEW AS.

SAMUEL S. COHON.

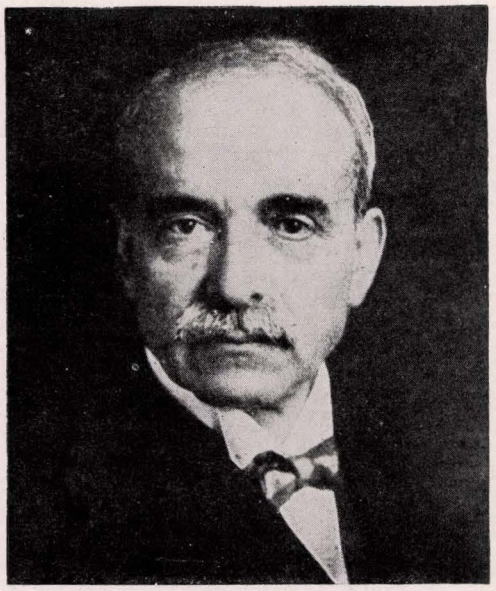
Lit.: Cohon, Samuel S., *Judaism and War* (1943; tract issued by the Union of American Hebrew Congregations).

WARBURG, a distinguished Jewish family, settled in Germany, Scandinavia, England and the United States. Tracing their ancestry back more than 300 years, the Warburg progenitors stemmed from Bologna. They moved from the small town of Warburg, Westphalia, from which the family derived its name, to Altona. The first to bear the Warburg name was Levi Joseph, whose son Samuel died in Altona in 1667. Later on the family split into two separate branches, the head of one branch being Samuel Moses Warburg, who died in 1759, and whose son founded the Copenhagen branch. This group changed its name to Delbenco.

A grandson of Samuel Moses, Simon Elias (1760-1828), went to Göteborg and founded the first Jewish community in Sweden. His two sons, Samuel (1800-81) and Michael, were the first Jews in the Swedish government, Samuel being a member of the State Debt Administration. Samuel's son was Karl Johan Warburg (see page 459).

Of the Swedish branch, there are to be mentioned: Frederik Elias, son of Samuel (1832-99), who was the founder of the London electric street car system; Karl Johan; Karl Simon, journalist, and editor of the *Foensk Monatsskrift.*

One of the half-dozen German branches of the Warburg family was founded by Samuel Reuben Warburg (d. 1756). R. D. Warburg (1778-1847), a grandson of Samuel Reuben Warburg, established the Warburg financial and banking firm in Hamburg, Germany. Gumprich Warburg (d. 1801), the second son of Samuel Moses Warburg (d. 1759), was the father of Moses Marcus Warburg (d. 1830), who was the founder of the Hamburg firm of Moses Marcus Warburg and Company. Two additional branches of the Warburg family in Germany were founded by Elia (Elias) Samuel Warburg (d. 1804), who was the third eldest son of Samuel Moses Warburg.



Aby Warburg

Most of the branches or sub-branches of the Warburg family which either remained in Germany throughout the latter half of the 19th cent. and the early 20th cent. or emigrated to the United States during this period were descended from Samuel (Schmul) Elias Warburg (d. 1826), who was the son of Elia (Elias) Samuel Warburg (d. 1804). The latter was, in turn, the great-great-great-great-grandson of Levi Joseph Warburg, the first founder of the entire Warburg family, who flourished at the very beginning of the 17th cent. (about 1600 on). Samuel Elias Warburg's son was Aby Samuel Warburg (1798-1856). Aby Samuel Warburg's son was Moritz Warburg (b. Hamburg, 1838; d. Hamburg, 1910), who was the father of Aby M. Warburg, Max M. Warburg, Felix M. Warburg and Paul M. Warburg.

ABY MORITZ WARBURG, art historian and "Kulturhistoriker" (b. Hamburg, Germany, 1866; d. Hamburg, 1929), studied first art history under Carl Justi at the University of Bonn, where he came into close contact also with Carl Lamprecht. He continued his studies at the University of Strasbourg with Hubert Janitchek. Jacob Burckhardt and his idea of "Kulturgeschichte," examining all the activities of the human mind and trying to discover its moving powers, had a great influence on him. In consequence, he studied psychology at the University of Berlin and, taking interest in the beginnings of the self-expression of mankind, devoted himself under Hermann Usener to the customs and religions of primitive peoples. During an American trip he was concerned with research on the Pueblo Indians.

Warburg's main problem, however, was the Renaissance: the revival of Greek antiquity. His graduation thesis, dealing with the movement of detail in the work of Botticelli, and his paper, *Sandro Botticellis Geburt der Venus und Frühling* (1893), disclosed that the early Renaissance artist turned to classical examples in art or literature whenever he wanted to express motion or emotion. *Bildniskunst des Florentiner Bürgertums* (1902), *Die Grablegung Roger van der Weydens in den Uffizien* (1903) and *Francesco Sassettis letztwillige Verfügung* (1907) are some of his publications treating the man of the Renaissance in Florence. They disclose his relations to classical antiquity and Christian religion, showing his struggle between faith in fatalistic predestination and individual self-determination.

In the paper, *Italienische Kunst und internationale Astrologie im Palazzo Schifanoja in Ferrara* (1912), he solved the enigma of the famous fresco series in the Schifanoja palace. He proved the importance of astrology in the art of the early Renaissance, tracing back astrological signs to their origin in Greek antiquity, and following their changes throughout the centuries and throughout the countries far over the frontiers of Europe. *Heidnische antike Weissagungen in Wort und Bild zu Luthers Zeiten* (1920) and *Orientalische Astrologie* (1927) gave account of more extended studies about the creeds and superstitions of man in the period of humanism.

Warburg was honorary professor at the University of Hamburg. Another center of his scientific activities was the Warburg Bibliothek, which he founded in Hamburg, and which, after the Nazis' rise to power, was transferred to London as the Warburg Institute. Consisting of 60,000 volumes and 20,000 photographs, it is a most individual library, a true mirror of Warburg's scientific work. Containing material on the revival of antiquity, it bears the inscription "Mnemosyne." Outstanding scholars lectured there, and these lectures were edited under the title of *Vorträge der Bibliothek Warburg* (from 1922 on). Scientific papers, under the name of *Warburg Studies,* were other publications of the library.

From 1937 on the Institute edited the *Warburg Journal,* a periodical for contributions to the aims of the Institute which are in concordance with Warburg's research work. Warburg's numerous papers were edited by the Institute (1932). This edition of Warburg's multifarious investigations of minute detail represents an integration to his major problem, as expressed in the title of this publication: *Die Erneuerung der heidnischen Antike; kulturwissenschaftliche Beiträge zur Geschichte der europäischen Renaissance.*

ELISABETH GUTMAN.

Lit.: Saxl, Fritz, "Rinascimento dell' antichità," *Repertorium für Kunstgeschichte* (1922) 220-27; Panofsky, Erwin, "Aby Warburg," *ibid.* (1930) 1-4; Doren, Alfred, "Aby Warburg und sein Werk," *Archiv für Kulturgeschichte* (1930) 1-25; Gombrich, Ernst, *Aby Warburg, A Bibliography on the Survival of the Classics* (1934-38; edited by the Warburg Institute).

MAX M. WARBURG, banker, philanthropist and Jewish communal leader (b. Hamburg, Germany, 1867), was the brother of Paul M. Warburg and Felix M. Warburg. He graduated from Gymnasium in Hamburg, Germany, and attended the Universities of Munich, Germany, and Sorbonne, Paris. From 1888 to 1889 he served as a soldier in the Bavarian Army. Later he learned the banking business in Germany and other countries. In 1892 he became a partner of the paternal banking firm of M. M. Warburg and Company in Hamburg, and remained at its head up to 1938. For many years he was a member of the chamber of commerce in Hamburg, of the Central Union of German Bankers Association, and of the Hamburg house of representatives. His superior abilities in financial affairs were widely recognized, and in 1919 he was especially attached to the German Peace Delegation at Versailles as a special expert in financial matters; as such he later served the German government on many occasions until the Nazis came to power. He served as president, or on boards of directors, of many industrial enterprises. He was especially active in the Hapag (Hamburg-America-Paketfahrt-Actien-Gesellschaft). His outstanding achievements were recognized in the form of the Ph.D. degree which the University of Hamburg conferred upon him in 1921. He wrote many authoritative articles on financial topics, and was a forceful public speaker at financial conferences. Remarkable was his stern warning to the Allies in 1920 that if Germany were forced to observe all the conditions of the Versailles Treaty, the internal situation would become unbearable and would in turn have disastrous repercussions in other parts of the world.



Max M. Warburg

Warburg was one of the foremost leaders of the Jewish community. He served on the governing boards of many communal organizations, such as the Hilfsverein der Deutschen Juden, Reichsvertretung der Deutschen Juden, Talmud Torah Schule in Hamburg, and Jewish Orphan Asylum in Hamburg, and he was noted for his philanthropic activities in the Central-Verein Deutscher Staatsbürger Jüdischen Glaubens.

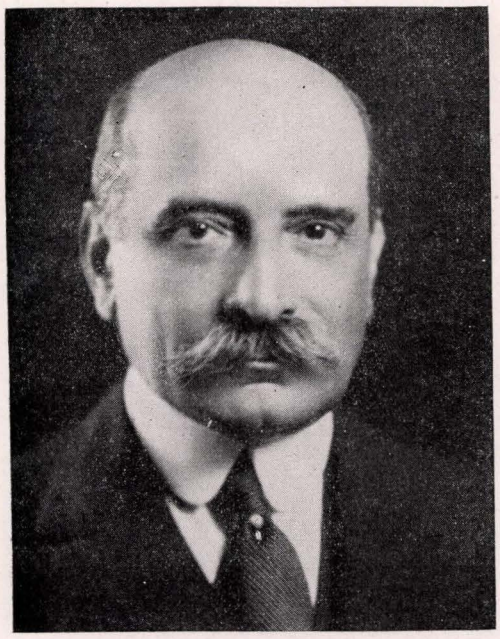
He perceived comparatively early the peril threatened by National Socialism, and he devoted a great deal of his time and strong influence to the strengthening of the Central-Verein. He was one of the largest contributors to its funds, and continued to be prominently active in its leadership even after the Nazis' accession to power. From 1933 to 1938 he rendered significant service to the Jewish organizations which were assisting German Jews to leave the country, and he personally assisted many refugees to settle in foreign countries. While he disliked titles and did not run for office, he nevertheless accepted such duties as were assigned to him, and executed them faithfully. A notable illustration of this was his acceptance of the leadership of the Hilfsverein der Deutschen Juden.

On the occasion of his seventieth birthday the few remaining German periodicals which were still permitted to discuss events of Jewish interest expressed appreciation of Warburg's achievements as German and Jew.

In January, 1939, Warburg immigrated to the United States, where he soon became interested in Jewish communal life. The American Jewish Committee and the Joint Distribution Committee elected him to active membership. He became prominent also as co-founder and leader in immigrant organizations such as Help and Reconstruction and the American Federation of Jews from Central Europe, and became a director of the Refugee Economic Corporation.

HARRY SCHNEIDERMAN.

Lit.: *Central Verein Zeitung,* June 3, 1937, pp. 1, 3; *New York Times,* Oct. 27, 1920, p. 11; Oct. 30, 1930, p. 10.



Paul M. Warburg

PAUL MORITZ WARBURG, banker and philanthropist (b. Hamburg, Germany, 1868; d. New York city, 1932), was the brother of Felix M. Warburg and Max M. Warburg. He received his early education in the Hamburg schools, and in 1886 graduated from the Real-Gymnasium. After serving as apprentice to an export firm for two years, he was sent to London and Paris to study finance. Upon his return to Hamburg in 1895, he was admitted to partnership in the famous firm established by his great-grandfather, Moritz M. Warburg. In 1893, while on a visit to New York, he met Nina Jenny Loeb, daughter of Solomon Loeb of Kuhn, Loeb and Company, whom he married two years later. In 1902 he moved to New York, becoming a member of Kuhn, Loeb and Company.

Warburg's long and distinguished record of public service won for him universal recognition as a financial expert. In 1911 he began working with Senator Nelson W. Aldrich, of Rhode Island, on a proposed federal reserve system, completely reorganizing American banking, which was established by law in 1913. A year later he was appointed by President Woodrow Wilson a member of the Federal Reserve Board, an office which he accepted at great personal sacrifice. He retired forthwith from Kuhn, Loeb and Company, and resigned all his directorships and trusteeships. He was vice-governor in 1917 and 1918. He declined reappointment by President Wilson, it is believed, because public feeling was opposed to the appointment of persons of German extraction to important government positions.

Upon resuming his private banking business in 1921, Warburg founded the International Acceptance Bank. However, his interest in the Federal Reserve System did not diminish, and for the following five years he was a member of the Advisory Council of the Board, serving as president from 1924 to 1926.

Warburg's civic and philanthropic affiliations were many. He was trustee and treasurer of the Institute of Musical Art, a director of the Juilliard School of Music, a trustee of the National Child Labor Committee, Tuskegee Institute, and Brookings Institution, vice-president of the Academy of Political Science, chairman of the Economic Policy Commission of the American Bankers Association, and a director of the Council on Foreign Relations.

Warburg was also a liberal supporter of Jewish philanthropic causes both in the United States and abroad, notably the Joint Distribution Committee, the Federation for the Support of Jewish Philanthropic Societies of New York City, and the American Society for Jewish Farm Settlement in Russia.

He was the author of a two-volume work, *The Federal Reserve System—Its Origin and Growth* (1930), in which he outlined his proposals for strengthening the independence of the system and expressed his opposition to the intrusion of politics into the affairs of the Board. Other works by Warburg were *Defects and Needs of our Banking System* and *A Plan for a Modified Central Bank*.

In 1917 New York University conferred upon him the honorary degree of Doctor of Commercial Science, and in 1931 Occidental College, Los Angeles, awarded him the honorary degree of Doctor of Laws.

EDWARD W. JELENKO.

JAMES PAUL WARBURG, banker and writer (b. Hamburg, Germany, 1896), was the son of Paul Moritz Warburg. Brought to the United States in 1902, he graduated from Harvard College in 1916. He served as a lieutenant (junior grade) in the United States Navy Flying Corps (1917-18), and invented the Navy Standard No. 1 floating compass for aeroplanes; he presented the patent to the government in 1918.

In view of his ancestry, it was but natural that James Warburg should enter the field of banking. He was president of many financial concerns, including the International Acceptance Bank and the International Manhattan Company, and chairman of the board of the Bank of Manhattan Company.

Regarded as an authority in economics in general and finance in particular, he wrote extensively in both these fields. Besides his works on economics and politics, he wrote also technical books on the manufacture of textiles, and collaborated with his wife in the writing of popular songs. Under the name of Paul James he wrote two books of poetry, *And Then What?* (1931); *Shoes and Ships and Sealing Wax* (1932).



James P. Warburg



Frieda S. and Felix M. Warburg

A member of President Franklin D. Roosevelt's original "brain trust," he was sent to the London Economic Conference of 1933 as financial adviser to the American delegation. His book, *The Money Muddle* (1934), perhaps the first now-it-can-be-told book of the New Deal, described his resignation from this post when the president did not accept his view of the need for a stabilized currency and an "improved gold standard." *It's Up to Us* (1934), *Hell Bent for Election* (1935) and *Still Hell Bent* (1936) condemned nearly every phase of the administration's activities and directed much of their fire against President Roosevelt himself. They charged that the "logical conclusion" of the New Deal was some form of dictatorship.

The Republican National Committee used *Hell Bent for Election* as a campaign document, distributing some 200,000 copies throughout the country. In October, 1936, however, Warburg returned to the fold, announcing that he would again vote for Roosevelt; the foreign policy, especially the reciprocal trade agreements, of the administration had transcended all other issues. And by 1940, in urging his reelection to a third term, he characterized Roosevelt as "one of the greatest Presidents this country has ever had."

Like his father before him, Warburg was a practical banker and, what is very rare among American bankers, also a student of banking with a thorough theoretical understanding of the subject. He was often called the "unofficial spokesman for Wall Street," for he spoke out boldly on subjects which many of his associates in banking preferred to soft-pedal. Typical of his outspokenness in public affairs was his campaign for passage of the Lend-Lease Bill. One of the first to recognize the full menace of Hitlerism, he directed his energies into arousing the American people. In the course of a radio attack upon Colonel Charles A. Lindbergh and upon his "appeal to defeatism," Warburg revealed that he had been urged not to speak because he was a Jew; but he avowed that it was his pressing duty to "speak out as an American."

Warburg wrote also *Peace in Our Time?* (1940) and *Our War and Our Peace* (1941). In 1941 he became special assistant to the coordinator of information, and in 1943 he was with the Office of War Information.

FELIX M. WARBURG, banker, philanthropist and Jewish communal leader (b. Hamburg, Germany, 1871; d. New York city, 1937), was the brother of Max M. Warburg and Paul M. Warburg. Felix M. Warburg was educated at a classical Gymnasium in Hamburg, and at the age of sixteen went to Frankfort, where his mother's parents lived. He worked for six years with his maternal grandfather, Nathan Marcus Oppenheim, a purveyor of precious stones. His grandfather encouraged him to pursue linguistic, musical and art studies. In 1895 he married Frieda Schiff, the only daughter of Jacob H. Schiff, and settled in New York city. Two years later he entered the firm of Kuhn, Loeb and Company, and was senior partner at the time of his death.

At the very beginning of his residence in New York Warburg became especially interested in two institutions, the Educational Alliance and the Henry Street Settlement and its visiting nurse service. Together with President Charles C. Burlingham of the board of education, Warburg was instrumental in having trained nurses assigned to the public schools. He also originated the attendance of trained social workers at courts to advise and assist delinquents.

In 1902 he was appointed by Mayor Seth Low a commissioner of the board of education. He served in that capacity until 1905, interesting himself particularly in deficient children. Subsequently, Warburg and Homer Folks were appointed the first New York state probation commissioners by Governor Charles E. Hughes. Warburg was also one of the founders and the chairman of the board of the American Arbitration Association, a consolidation of the national organizations for arbitration in the United States.

Always strongly interested in education and art, Warburg was a trustee of Teachers College at Columbia University, and through this became associated with the Horace Mann and Lincoln Schools. Because

of his interest in adult education he was, in 1931, elected president of the American Association for Adult Education, of whose Council of 100 he was a member. The American Museum of Natural History, of which he also became a trustee, strongly attracted him because of its great educational value. Warburg's love for fine arts and music was manifested by his active leadership in the building up, and his generous support of, musical organizations in New York, and it was through his efforts that the Institute of Musical Art and the Juilliard Foundation were merged.

Side by side with his interest in general education went Warburg's close attention to Jewish education. He was a generous supporter of the Hebrew Union College, in Cincinnati, and a devoted member of the Board of Directors of the Jewish Theological Seminary of America, in New York. His services to the latter institution were particularly noteworthy. He greatly helped in the promotion of its Teachers Institute, the expansion of its library, and the building up of its Museum of Jewish Ceremonial Objects.

For many years Warburg was president of the Young Men's Hebrew Association in New York city, the strongest of its kind in the country. When the Jewish Welfare Board was formed in 1917 to provide for the welfare of the men in military service, Warburg was one of the members of its advisory committee.

Outstanding among Warburg's social service interests was his work with the Joint Distribution Committee, of which he was chairman from its establishment in 1914 until 1932. His cooperation, however, continued the rest of his life. He was especially active in the Committee's efforts to establish Russian Jews on farms, and was a large contributor to the funds of the American Society for Jewish Farm Settlements in Russia, of which he was the honorary president. In 1934, shortly after the beginning of the refugee movement from Germany, Warburg founded the Refugee Economic Corporation for the purpose of promoting and assisting the economic rehabilitation of refugees along approved financial lines and of conducting a program of research into resettlement possibilities.

A firm believer in the advantages of consolidation of agencies working in similar fields, Warburg was an enthusiastic supporter of the establishment in New York city of a Jewish charitable federation similar to those which had been founded in other communities. He was a leader in bringing about the formation, in 1917, of the Federation for the Support of Jewish Philanthropic Societies of New York City, with which he was associated as president, chairman of the board of directors, and chairman of the executive committee. His Jewish social service activities impressed him with the need for special professional training for persons desiring to enter this field, and he was the leading founder, in 1925, of the Training School for Jewish Social Work, which later (in 1932) became the Graduate School for Jewish Social Work; so great was his share in the support of this school that it could not long survive him, and suspended operations in 1939.

For many years he had been a member of the American Jewish Committee, and from 1929 to the end of his life a member of its executive committee.

Although Warburg was an outspoken dissenter against the idea of Jewish diaspora nationalism, he nevertheless devoted a great deal of his time, energy, and means to the creation of agencies in the United States and in Palestine for the purpose of promoting the sound economic development of the Jewish settlement there. He was one of the founders, in 1926, of the Palestine Economic Corporation which devotes itself to the achievement of this object, chiefly through financial agencies established by it in Palestine.

The idea of a Hebrew University in Jerusalem appealed to Warburg's interest in both education and in Palestine. He made the first substantial gift to the University, in memory of his parents, and he led in mobilizing support for the University among American Jews, through the American Friends of the Hebrew University, of which he was an officer. Warburg was the first sponsor (1928) of the *Universal Jewish Encyclopedia* and his widow continued to aid (1941) in the completion of the manuscript.

Together with Louis Marshall, Warburg represented American non-Zionists during the negotiations with the World Zionist Organization which led to the formation of the enlarged Jewish Agency for Palestine in 1929. Warburg accepted the chairmanship of its administrative committee, but resigned in the following year, together with Chaim Weizmann and Lord Melchett, in protest against the Passfield "White Paper." The breach was healed a year later, however, after conferences between Jewish leaders and Prime Minister Ramsay MacDonald, which resulted in the removal of the more objectionable features of the policy enunciated in the "White Paper." In 1937 Warburg played a leading role in the fight against the adoption of the report of the British Royal Commission, headed by Lord Robert Peel, which recommended a tripartite division of Palestine.

HARRY SCHNEIDERMAN.

Lit.: Adler, Cyrus, in *American Jewish Year Book*, vol. 40 (1938-39) 23-40.

FRIEDA SCHIFF WARBURG, communal worker (b. New York city, 1876), was the daughter of Jacob H. Schiff and the wife of Felix M. Warburg, whom she married in 1895. In addition to participating with her husband in the numerous cultural and philanthropic undertakings with which he was associated, Mrs. Warburg was devoted to interests of her own, including the Young Women's Hebrew Association and the Hadassah. She was president of the former organization from 1928 to 1938, and was identified with various phases of Hadassah work, serving as honorary chairman of the building fund campaign of the Rothschild-Hadassah-University Hospital in Jerusalem. In addition to serving as chairman of the women's division of the 1930 campaign of the Federation for the Support of Jewish Philanthropic Societies of New York City, she was honorary chairman of the organization for some time, and also honorary chairman of the Joint Distribution Committee. To the Jewish Theological Seminary of America she was frequently a significant donor, and in 1937 made it a gift of $90,000 to commemorate the ninetieth birthday anniversary of her father. In 1924 Mrs. Warburg created a fund of $500,000 for the support of the Visiting Nurse Service of New York. Her other activities included membership on the executive committee of the Welfare Council of New York city.

LIBBY BENEDICT.

FREDERICK MARCUS WARBURG, banker (b. New York city, 1897), was the son of Felix M. Warburg, and the grandson of Jacob H. Schiff. He graduated from Harvard College in 1919, and thereafter engaged in the field of investment banking. He was successively associated with the American International Corporation (1919-21), M. M. Warburg and Company, Hamburg (1921-22), Kuhn, Loeb and Company (1922-27), and Lehman Brothers (1927-30). In 1931 he became a partner in Kuhn, Loeb and Company.

In 1943 Warburg was president of the 92nd Street Y.M.H.A. in New York city, and a member of the



Frieda Schiff (Mrs. Felix M.) Warburg (third from left) shown receiving a certificate signifying that a tree has been planted in her honor in the colony Kiryath Anavim, Palestine (1937)



Felix M. Warburg (center) on a visit to Palestine. Among those with him were Cyrus Adler (second from left), Max Warburg, Judah L. Magnes, the late Colonel Frederick H. Kisch, and Bernard Kahn



Entrance to the Felix M. Warburg Colony in Soviet Russia, established by the Jews of that country during the height of American relief to Jewish colonization there

American Jewish Committee, also a member of the Business Men's Council of the Federation for the Support of Jewish Philanthropic Societies of New York City, vice-chairman of the Boy Scout Foundation of Greater New York, trustee of the American Museum of Natural History, and a director of the Beekman Street Hospital, the Museum of Science and Industry, and the National Recreation Association.

During the first World War he was a second lieutenant in the infantry, and from 1923 to 1938 a first lieutenant in the reserve corps. Early in 1942 he was called to active duty with the United States Army as a major in the Adjutant-General's Division, and was made lieutenant colonel in August, 1942.

HARRY SCHNEIDERMAN.

PAUL FELIX WARBURG, banker and philanthropist (b. White Plains, N. Y., 1904), was a son of Felix M. Warburg. He was special partner in the firm of J. S. Bache and Company, and director of the County Trust Company at White Plains and of the Staten Island Rapid Transit Company. He gave freely of his wealth and his organizing ability to various philanthropic endeavors, such as the National Jewish Hospital at Denver, the American Committee on Religious Rights and Minorities, the Air Youth of America, the American Arbitration Association, the Boy Scouts of America, the Council for Democracy, the Federation Employment Service of New York (founder, president and member of the board of directors), the Federation for the Support of Jewish Philanthropic Societies of New York, the German Jewish Children's Aid, the Greater New York Fund, and the New York Association for the Blind. During the second World War he entered the United States Army and in 1943 was serving as captain with the forces in Northern Africa.

LIBBY BENEDICT.

EDWARD MORTIMER MORRIS WARBURG, social service leader (b. White Plains, N. Y., 1908), was the son of Felix M. Warburg, and a brother of Frederick Marcus Warburg. Edward M. M. Warburg graduated from Harvard in 1930 (B.S.). He taught fine arts at Bryn Mawr College from 1931 to 1933, and continued his art studies in extensive travels through Europe and Persia. Artistic institutions were among his chief interests. He was (1943) a trustee of the Museum of Modern Art, a member of the American Institute of Iranian Art, and a member of the Visiting Committee of the Board of Overseers of the Harvard University for the Fogg Art Museum and the Germanic Museum. He was also the possessor of a notable private art collection.

Coming from a family which had a tradition of public service and civic leadership, Warburg was identified with many important community activities, educational, cultural and philanthropic. Although he was active in a large number of non-sectarian causes, his chief interest was in the American Jewish Joint Distribution Committee, of which he was named chairman in February, 1941. As Joint Distribution Committee chairman, he not only actively participated in the councils and decisions of the organization, but also traveled extensively throughout the United States to speak at meetings and consult with community leaders about the work of the Joint Distribution Committee.

In the field of education Warburg was, in 1943, a member of the Visiting Committee on Testing and Teaching of the Middlesex School at Concord, Mass., a member of the Board of Governors of the Hebrew University in Jerusalem, and chairman of the Executive Committee of the American Friends of the Hebrew University. He held office in that year in numerous other philanthropic and welfare organizations.



Paul F. Warburg

In February, 1942, Warburg enlisted as a private in the United States Army, later being commissioned a second lieutenant.

FANNY R. ADLERSTEIN.

FRITZ M. WARBURG, banker (b. Hamburg, Germany, 1879), was the brother of Aby M., Max M., Felix M., and Paul M. Warburg. Originally he was destined for the career of jurist, but in 1906, after he had passed his first juridical examination and after his brother Paul had gone to the United States, he himself joined the Warburg banking firm first as a confidential clerk and then (1907) as a partner. He had charge principally of credit and of organizational and personnel problems. He also directed the merchandising department of the firm, and was president of the association of firms dealing in metal wares.

Warburg remained in Germany until 1938, and during the last years of his residence there he devoted his energies even more than previously to the affairs of the Jewish community. He was president of the Jewish hospital in Hamburg.



Edward M. M. Warburg



Otto H. Warburg

WARBURG, EMIL, physicist, b. Altona, Germany, 1846; d. Bayreuth, Germany, 1931. He received the Ph.D. degree from the University of Berlin (1867). Warburg served as assistant professor at the University of Strasbourg (1872-76), then taught at the University of Freiburg, and in 1895 was appointed associate professor at the University of Berlin. From 1905 to 1922 he headed the Physikalisch-Technische Reichsanstalt at Charlottenburg.

His researches included investigations in acoustics, the kinetic theory of gases, electrolysis, galvanic polarization, and electric currents in gases. His *Lehrbuch der Experimentalphysik für Studierende,* published first in 1893, had its twenty-fourth edition in 1933. He wrote also *Über die Wärmeeinheit* (1900). Warburg, baptized, was the father of Otto Heinrich Warburg.

LEON L. WATTERS.

Lit.: Grüneisen, E., in *Annalen der Physik,* 5th series (1931), vol. 11, No. 5; Franck, James, in *Die Naturwissenschaften,* Year 19 (1931) 993-97.

WARBURG, KARL JOHAN, historian of literature, librarian, and Swedish deputy, b. Gothenburg, Sweden, 1852; d. Stockholm, Sweden, 1918. Warburg, who occupied a central place in Sweden's cultural life, was appointed lecturer at the University of Upsala in 1876. In the following year he became a lifelong contributor to Sweden's leading liberal newspaper, *Göteborgs Handels- och Sjöfartstidning.* In 1891 he was appointed professor at the University of Gothenburg, and in 1906 he took over at the University of Stockholm the chair which the death of Oscar Levertin had left vacant. At one time he had to give up lecturing due to pressure of work as librarian of the Nobel Library of the Swedish Academy. He was also active in furthering the Stockholm municipal library. Warburg was a member of the Swedish Parliament (1905-8).

Besides minor writings, dealing with the history of Swedish literature, he published a number of biographies of Swedish and foreign authors. Major works, dealing with Swedish literature and art, are: *Det svenska lustspelet under frihetstiden* (1876); *Från vår konstvärld* (1884); *Svensk litteraturhistoria i sammendrag för skolar och självstudium* (1880); and, together with Henrik Schück, *Illustrerad svensk Litteraturhistoria* (2 vols., 1896-97; 2nd ed., 5 vols., 1912-16; 3rd ed., 7 vols., 1926-32). In 1899 he published *Velasquez och hans konst* (Velasquez and His Art). The



Otto Warburg

first edition of an anthology of Swedish poetry, *Ur svenska sången,* appeared in 1883; subsequent editions were published in 1905 and 1910. Shortly after his death a collection of his essays appeared in print.

Lit.: *Salmonsens Konversations Leksikon; Aschehougs Konversations Leksikon; Winkler Prins Algemeene Encyclopaedie;* Valentin, H., *Judarnas Historia i Sverige* (1924).

WARBURG, OTTO, botanist and Zionist leader, b. Hamburg, Germany, 1859; d. Berlin, 1938. After completing his studies in Hamburg, he devoted himself to the study of tropical plants, for which purpose he journeyed through southeastern and eastern Asia from 1885 to 1889. In 1891 he became instructor in botany at the University of Berlin, and at the same time taught in the university's Oriental Seminary, in which he received a professorship in 1897. His principal works in botany are: *Die Kautschukpflanzen und ihre Kultur* (1900); *Kulturpflanzen der Weltwirtschaft* (1907); *Die Pflanzenwelt* (3 vols., 1913-22).

In 1900 Warburg became active in settling a group of Roumanian Jews in Asia Minor, and from that time on began to aid the work of colonization in Palestine. He was a delegate to the Sixth Zionist Congress, and from 1904 to 1906 one of the editors of *Altneuland.* From 1911 to 1920 he was president of the World Zionist Organization. He was known chiefly for his promotion of practical work in Palestine, such as the fund for olive trees (1904), the Bezalel School (1905), the Palestine Land Development Company (1908), the Gesellschaft für Palästinaforschung (1910), the Palestine Banana Corporation (1927) and the Palestine Grapefruit-Orange Company (1929).

In 1911 Warburg founded the first Zionist agricultural experiment station at Athlit, and he was later director of the station at Tel-Aviv (later Rehovoth). He worked for the founding of the Hebrew University, and served for many years as director of its Institute of Natural History. In 1929, on the occasion of his seventieth birthday, Warburg Wood was created by the Hebrew University in his honor, and stocked with representative plants and trees of Palestine and the neighboring countries.

WARBURG, OTTO HEINRICH, biochemist and Nobel Prize winner, b. Freiburg in Breisgau, Germany, 1883. He was a son of Emil Warburg and, like his father, was baptized. Otto Heinrich Warburg

studied at the Universities of Berlin (Doctor of Chemistry, 1906) and Heidelberg (M.D., 1911), and served in the first World War in the Prussian Horse Guards. In 1918 he became a member of the Kaiser Wilhelm Institut für Biologie at Berlin-Dahlem, and in 1930 director of the Kaiser Wilhelm Institut für Zellphysiologie there. In the same year he received a gift from the Rockefeller Institute which aided him in his researches. In 1931 he was awarded the Nobel Prize in physiology and medicine.

According to the 1942 edition of the British *Who's Who,* Warburg was still in Germany in that year. He was widely regarded, at the peak of his career, as the foremost living biochemist.

Warburg's researches dealt chiefly with the chemical and physical examination of living cells. His writings include *Über den Stoffwechsel der Tumoren* (1926; English trans., 1931) and *Katalytische Wirkungen der lebendigen Substanz* (1928).

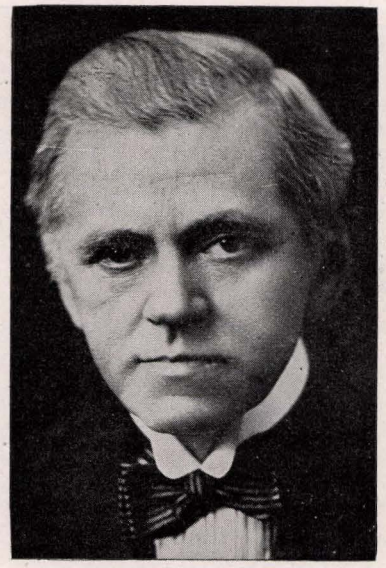
Lit.: *Chemiker Zeitung,* vol. 55 (1931) 955; *Journal of Chemical Education,* vol. 9 (1932) 173-75; Poggendorf, J. C., *Biographisch-literarisches Handwörterbuch zur Geschichte der exacten Wissenschaften,* vol. 6 (1939) 2806-7.

WARFIELD, DAVID, actor, b. San Francisco, 1866. His first appearances were in San Francisco in 1889, and although he was still only vaguely aware of what he hoped to achieve on the stage, he came to New York city in 1890. Here he made slow progress in various variety houses, and finally became part of the Weber and Fields Music Hall in 1898, remaining until 1900. Warfield's forte was the portrayal of Jewish characters; his earliest depictions were of a humorous nature, but with sympathy underlying the burlesque.

David Belasco gave Warfield the opportunity to turn his Jewish characterizations to serious use with the production of *The Auctioneer* (1900). Warfield played the leading role in this drama for three years, and became identified with the dramatic and sentimental Jewish hero. Later he grew even more famous, throughout the whole country, as the hero of *The Music Master,* in which he appeared from 1903 to 1907 and in a revival in 1917 to 1918. Among his other plays were *A Grand Army Man* (1907) and *The Flying Dutchman.* His old ambition to play Shylock was fulfilled when Belasco produced *The Merchant of Venice* for him in 1922. Both Warfield's interpretation and Belasco's production were unorthodox and roused controversy; Warfield was criticized for softening the character. The incident precipitated Warfield's retirement from the stage.

In 1942, to commemorate his seventy-fifth birthday (which occurred in November, 1941), Warfield was given a gold medal by the New York Academy for "distinguished service to the theatre."

WARNER, a family of brothers, motion picture producers and distributors. The original association included the four brothers Harry Morris Warner (b. Poland, 1881), Albert Warner (b. Poland, 1883), Samuel L. Warner (b. Baltimore, 1887; d. Los Angeles, 1927), and Jack Leonard Warner (b. London, Ontario, Canada, 1892). Their father, Benjamin Warner, emigrated to the United States from Poland about 1887, and settled first in Baltimore. The boys were educated in the public schools of that city and later of Youngstown, Ohio, where the elder Warner started a small shoe-repairing shop in 1892. Part of a large family, the boys had to begin making their own livelihoods at an early age, and rapidly gained experience of various jobs. It was during the bicycle-craze period of the early 1900's that Harry opened up a bicycle shop in Youngstown, into which he drew Albert also.



David Warfield

By that time, however, Harry had already noted the possibilities of motion pictures, and in 1903, together with his brothers, he took over a ramshackle little store in New Castle, Pa., and turned it into the ninety-nine-seat Cascade, first theatre of the Warner brothers. Among the features presented were the screen-illustrated songs rendered by Jack Warner. Soon they expanded into the Duquesne Amusement and Supply Company of Pittsburgh, one of the earliest of film exchanges. They prospered moderately until, in 1910, a combine of distributors squeezed them out of business. They tried a new film sales company, and in 1913 went into producing, under the name Warner Features.

Unfavorable conditions forced the four brothers out of their own business and apart. Under the energetic initiative and direction of Harry M. Warner, who believed that families should unite and work together and develop through a policy of united effort, the brothers again joined forces in 1918, to produce James W. Gerard's book *My Four Years in Germany* as a feature-length picture. As an exposé of the German military machine, this film became a propaganda weapon to make Americans war-minded.

The Warner brothers were hailed as pioneers. Emphasizing pictures of more than the usual two-reel length, and producing films from successful novels and plays, the brothers made rapid progress under the firm name of Warner Brothers Pictures. That year they brought over the famed French director Ernst Lubitsch. In 1924 they produced *Beau Brummel,* with John Barrymore, the first of that actor's romantic full-length characterizations in the motion pictures.

Samuel L. Warner was the first to sense the possibilities of sound as applied to motion pictures. After Harry witnessed a demonstration of the new device, Warner Brothers acquired the Vitaphone and produced the *Jazz Singer,* the first full-length sound picture, in 1927. The première of this historic film in New York city, however, coincided with the death of Samuel L. Warner in Los Angeles.

Prior to their entry into sound, Warner Brothers had, in 1925, acquired Vitagraph Inc., which operated thirty-four exchanges in the United States and Canada; and two other concerns with foreign exchanges. The brothers also bought the name and various assets of First National Pictures. In that same year (1925) they bought thirteen theatres, and in 1928 they took over the majority stock of Stanley Company of America, owning 182 theatres and controlling stock in other companies which owned more than fifty theatres in the Middle Atlantic states and the District of Columbia. In 1943 Warner Brothers Pictures, Inc., together with its numerous subsidiaries, were operating more than thirty first-run theatres and more than 500 secondary theatre houses in the United States. They had more than



Jack L. Warner



Harry M. Warner

thirty-five exchanges in the United States and Canada, and were represented by branches in leading cities of Latin America, Europe, Australia, Africa and Asia. In Palestine they had an office in Tel-Aviv.

Warner Brothers were the first to make the realistic, carefully documented gangster film which came to be representative of one of the most perfectly polished products of the American screen. In this series the famous *Little Caesar* (1930), with Edward G. Robinson, was followed by *Public Enemy* (1931), with James Cagney. Much later (1941) they produced the masterly *Maltese Falcon* in the same genre. Another type of production in which they led was the large spectacle musical comedy, notably *42nd Street* (1933).

Outstanding literary productions of their studios, however, were generally considered to be the series of biographical pictures projected as significant social documents. The most famous of these included *Disraeli,* with George Arliss (1929), and the series with Paul Muni: *The Story of Louis Pasteur* (1935); *The Life of Émile Zola* (1937); and *Juarez* (1939). The Warner brothers, and particularly Harry M. Warner, president of the firm, expressly stated their belief in motion pictures as a potent educational and liberalizing instrument among the people.

In the period of the second World War, Warner Brothers again came to the fore with their production of *Confessions of a Nazi Spy* (1941) as a revelation of the activities of the Gestapo in the United States. Also, the brothers sponsored the production of a series of patriotic short subjects made in color. The three-reel picture *Haym Salomon,* personally favored by Harry M. Warner, received the award of the Motion Picture Academy of Arts and Sciences in 1939. Patriotic productions of 1942 and 1943 included *Yankee Doodle Dandy, Casablanca* and *Air Force.*

Perhaps the most momentous among Warner Brothers productions in this category was *Mission to Moscow* (1943). Based on former Ambassador Joseph E. Davies' revealing diplomatic diary bearing that title, the film was hailed as a potential instrument of unifying force in United Nations aspirations. It was released coincidentally on the eve of Davies' special mission to Russian Prime Minister Joseph Stalin (May, 1943) as personal envoy of President Franklin D. Roosevelt at a suspenseful stage in the second World War.

During the same month Harry Warner warned publicly against the "sabotage" tactics of those who would arbitrarily exclude "war films either to satisfy a small appeaser element or for personal reasons without regard to the general public interest."

During the first World War Albert Warner was a major in the R. O. T. C. Jack L. Warner, vice-president in charge of production, who had served as chairman of the NRA Board of the State of California (1933), was appointed a lieutenant colonel in the United States Air Corps (1942) and assigned as a public relations officer at Los Angeles.

The Warner brothers, brought up by an observing father, retained their contacts with Jewish life. To the Jewish community of Youngstown, Ohio, they gave a synagogue as a memorial to their father. Harry M. Warner was made a trustee of the Montefiore Hospital of New York city and of the Hebrew Orphan Asylum of that city, to which the brothers donated a gymnasium, as a memorial to Samuel L. Warner and another brother, Milton. In memory of a son, Lewis J. Warner, Harry M. Warner erected an auditorium at the Worcester (Mass.) Academy. The Warner memorial murals, by the artist Hugo Ballin, depicting the history of the Jews in three lunettes and in an octagonal panel circumscribing the entire interior, were presented to the Wilshire Boulevard Temple (Congregation B'nai B'rith), in Los Angeles, by Albert, Harry M. and Jack L. Warner in memory of their brothers, Milton and Samuel L. Warner, and of their parents, Benjamin and Pearleah Warner. SHERRY ABEL.

Lit.: American Hebrew, Jan. 23, 1925; Aug. 8, 1930; April 19, 1940; Warner, Harry M., "New Ambassadors of Good Will," *ibid.,* March 15, 1929; *International Picture Almanac* (1941-43).

WARSAW, capital of the Polish Republic until 1939, and occupied in September, 1939, by Nazi Germany. Its population at the outbreak of the second World War in 1939 was estimated at 1,289,000, of whom about 370,000, or about 29 per cent, were Jews.

The first mention of Jews in Warsaw is found in the 14th cent. The oldest known record of a Jew in Warsaw concerns a financier called Lazarus. Another notice mentioned the existence in 1430 of a Judengasse (Jewish Street). It is estimated that in 1422 Warsaw had 120 Jewish inhabitants. In 1453 the Jews were all driven out of the city and their houses, synagogues and cemeteries were either sold or given to the Christians. From then on the city had the privilege "De Non Tolerandis Judaeis," which was ratified by the Polish king, Sigismund I, and confirmed by the later kings. Toward the end of the 16th cent., when Warsaw became the official capital of the Polish kingdom, the senators and delegates to parliament brought Jews in their retinues along with them. These Jews were not allowed to remain in Warsaw after the closing of parliament, but they were permitted to trade and live in Warsaw for the duration of the sessions of parliament, also two weeks prior to their opening and two weeks after their closing. However, many Jews benefited by that permission and took up permanent residence in the city. In the 18th cent. several hundred



Jewish Academic House in Warsaw

Jewish families settled in Warsaw by paying a special tax to the crown's land marshal, Lubomirski, who was the commander-in-chief of the city.

Two Polish magnates, Potocki and Sulkowski, founded two small Jewish towns, called Nowy-Potok and Nowa-Jerozolima (New Jerusalem), at the outskirts of the city of Warsaw, which developed into important commercial centers. The Christians resented it and asked for the removal of the Jews. Lubomirski ordered the two Polish magnates to withdraw their Jewish protégés from the outskirts of Warsaw. When this command was ignored, Jewish buildings were razed, their businesses destroyed, and in 1775 the Jews were driven far away from the boundaries of the city. In 1788, when the so-called Four Year Parliament convened, the Jews received official permission to settle in Warsaw. The Polish merchants and guild draftsmen protested and brought the matter to the city council. When they did not receive satisfaction disturbances occurred in 1790 in which many Jews were severely beaten and their stores robbed. As a result, the parliament set up a commission to investigate the riots, and at the same time the Jews were formally allowed to return to Warsaw. When, in 1794, during the Kosciuszko insurrection, the city was besieged by the Russians, Berek Joselewicz formed a Jewish regiment to resist the Russians; this Jewish regiment was, however, soon annihilated. When the Russians occupied Warsaw they permitted the Jews to remain in the city.

At the end of the 18th cent. there was a great influx into Warsaw of German Jews who soon became quite influential. The constitution of the Duchy of Warsaw set up by Napoleon granted citizenship and civic and political rights to the Jews. However, due to the activities of influential members of the Polish nobility as well as of the Hasidic Jewish elements, the duke of Warsaw, in 1808, suspended Jewish citizenship rights for a period of ten years, allegedly to give them time to show themselves worthy of this privilege. Soon after the Jews were driven off several streets, and since they were not taken into military service, they were assessed a high military tax. After the downfall of the Duchy of Warsaw further restrictions were enacted and Jews were eliminated from more streets in the city.

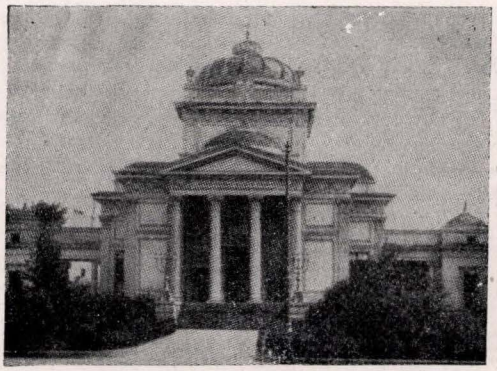
The decree of 1861 gave the Jews the electoral franchise in the local community council. In 1862 Jews were allowed the freedom to reside, do business as well as acquire property in Warsaw. Many Jews participated in the uprising of 1863 against the Russians, some of whom paid with their lives while others were banished to Siberia. The Jews also suffered greatly from reprisals after this unsuccessful uprising.

A great influx of Russian Jews to Warsaw occurred at the end of the 19th and at the beginning of the 20th cent., due mostly to the pogroms in Russia. While in 1864 there were 72,000 Jews in the city, in 1882 there were 130,000 and by 1910 the number of Jews in Warsaw was already 306,000, or about 40 per cent of the total population. The movement of "organic work" which followed the 1863 insurrection brought many Poles into commercial and industrial occupations. The rising middle-class in Poland came into direct competition with the Jews, and as a result anti-Semitism spread in the cities and the anti-Jewish agitation became very strong in Warsaw. During the 1911 elections to the Russian Duma, when the Jews of Warsaw supported the Labor candidate, Jagielo, against the candidate of the anti-Semitic National Democratic Party headed by Roman Dmowski, an anti-Jewish boycott movement of great proportions developed in the city.

During the first World War, the Polish Jews suffered a great deal. Thousands of Jewish refugees came to Warsaw and increased the difficulties of the Jewish population there. After the defeat of the Central Powers and the establishment of the Polish Republic, Jews were recognized and were given equal rights. During the independent existence of the Polish Republic, Warsaw became the capital of a country of about 35,000,000 inhabitants. A great influx of Jews into the capital manifested itself, and all the national Jewish organizations transferred their headquarters to the city of Warsaw. Jewish cultural and social life was very intense, and several Jewish dailies were published in Warsaw. Jewish schools and many cultural and social institutions functioned in the capital city, and Jewish deputies were elected to the parliament from the city of Warsaw. However, the loss of the great Russian market and the economic discriminations against the Jews had greatly affected the economic position of the Jewish population of the city.

When the Nazis attacked the Polish Republic on September 1, 1939, and launched the second World War, the Polish Army crumbled in a few days. But the city of Warsaw resisted against tremendous odds the onslaught of the German armies, and for three weeks, in spite of constant bombardment, refused to surrender. It finally had to yield because of hunger and lack of water. The Jews played a very active role in the defense of Warsaw, and many Jewish-owned homes and businesses were destroyed by German bombs.

After the occupation of Warsaw the martyrdom of the Jewish population under Nazi rule began. The Jews were told to wear special badges, and thousands were put into forced labor battalions or sent into forced labor camps. The Jews were soon expropriated of their factories and business establishments. Jewish children were eliminated from the general schools, and no Jewish schools were permitted to function. The preparation of the Warsaw ghetto went on for the better part of 1940. A wall eight feet high was built around the Jewish district, and the Jews were ordered to move into the ghetto before November 15, 1940. In October, 1940, about 100,000 Jews lived outside of the Jewish district, while about 80,000 Poles had their residence within the section reserved for the Jews. Within a few weeks 180,000 persons were compelled to move: Jews into the ghetto, Poles out of the ghetto.



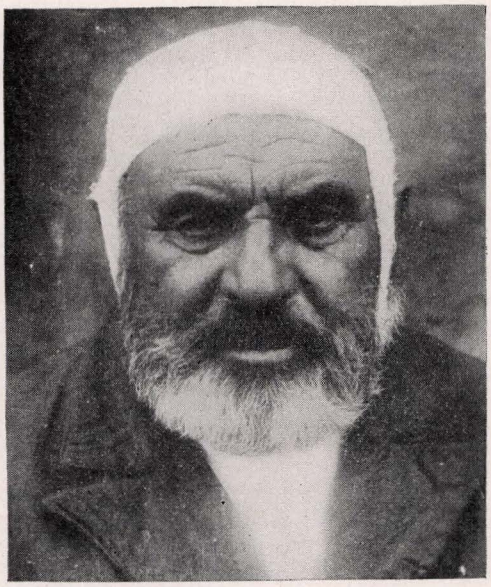
The great synagogue at Warsaw



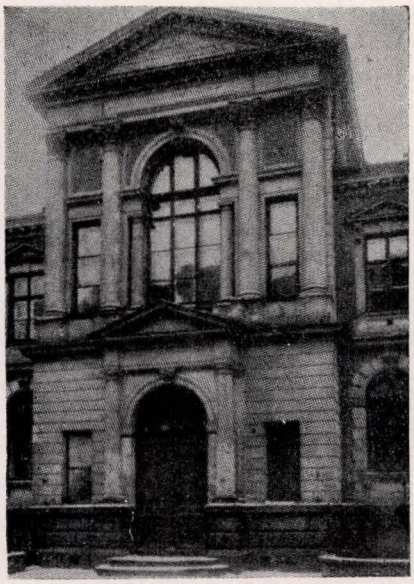
A street in the Warsaw ghetto



A Warsaw Jew says his daily prayers in the street



A Jewish victim of a brutal assault



Administration building of the Warsaw Jewish Community prior to the Nazi invasion



Jews in Warsaw were compelled by the Nazis to wear yellow triangles on their backs and walk in the gutters. From a photograph smuggled out of Poland

The ghetto as it was finally set up covered an area of about 1,000 acres, or about 100 square city blocks. Not only were all persons of the Jewish faith forced into the ghetto but also converts and Christians of Jewish descent. The Nazis also drove into the ghetto non-Jewish wives who refused to divorce their Jewish husbands. In the center of the ghetto there was a Catholic church, and all the people in the church, including the priest, wore Jewish badges. The German, Bohemian and Moravian Jews living in Warsaw were also compelled to move into the ghetto.

The Jewish Community Council was ordered to organize a special Jewish militia. The militia was charged with keeping order within the ghetto, watching at the gates of the ghetto walls and checking the permits of persons entering and leaving. There were twenty-two entrances from the other sections of the city into the ghetto. On one side of the walls there were German and Polish policemen, and on the other side was the Jewish militia. Only Jews who could prove absolute necessity for leaving the ghetto received permits to do so. The penalty of death was applied to those who left the ghetto without such permits.

The German administration imposed several tasks upon the Jewish Community Council. The Jewish Community Council in Warsaw became, under the Nazis, a center of Jewish economic, social and cultural life. It was set up by the Nazis as a convenient instrument to carry out every wish of the Nazi authorities. The ghetto system which the Nazis called "an autonomous Jewish regime" was, in fact, rather a concentration camp into which Jews were dumped by the hundreds of thousands.

Immediately after the occupation of Warsaw, the Germans ordered the Jewish Community Council to take a census of the Jewish population, and of the social composition of the Jews of Warsaw. The census taken in November, 1939, showed that there were 370,000 Jews in Warsaw. By the middle of 1942, owing to the expulsion of Jews from Germany, Bohemia and Moravia, also from the annexed areas and small towns of the Government General, the number of Jews in the Warsaw ghetto reached about 500,000. The social structure of the Jews, according to the official census taken in November, 1939, by the Warsaw Jewish Community Council, was as follows:

Of the 370,000 Jews of Warsaw, 173,000 were economically active; of these 87,000, or 47%, were in handicrafts; 41,500, or 24%, in commerce; 8,900, or 5%, in industry; and 41,000, or 24%, in other professions. The great majority of the economically active Jews were workers and employees. In industry, 99.5% worked for a salary, in handicrafts 73% and in commerce 41%.

The situation in the ghetto grew from bad to worse. A substantial section of the population was completely unemployed and had to appeal to charity. The Jewish food rations were only half of the Polish rations, and only twenty-five per cent of the food the Germans were receiving. The health situation was deplorable, and the death rate was constantly increasing.

But even this did not satisfy the Nazis, who were bent upon the destruction of the Jews in Europe. On July 22, 1942, an order was issued aiming toward the liquidation of the Warsaw ghetto and toward the deportation of the Jews to the East. The head of the Jewish Community Council, Adam Czerniakow, refusing to cooperate with the Germans in the deportation of Jews from the Warsaw ghetto to an unknown destination, committed suicide. According to reliable reports the deportation was progressing rapidly.

By the end of 1942 the majority of the Jews of Warsaw seemed to have been already deported to the East, and it is likely that most of them perished.

SIMON SEGAL.

In April, 1943, it was reported that only about 40,000 Jews still remained in the Warsaw ghetto, with hunger and typhus prevalent. Later on in that month additional mass executions of Jews by the Nazis were reported to have occurred; 35,000 Jews were slaughtered by the Nazis during that period. A large number of able-bodied Jews attempted to defend themselves from Nazi attacks within the ghetto walls. Reports received by the Jewish Anti-Fascist Committee from underground groups in Poland stated that on April 18th, and continuing for some five weeks thereafter, the Jews of the Warsaw ghetto rose in armed revolt against Nazi extermination troops coming to take them to the slaughter centers. Bands of Jewish rebels, supplied with arms by Polish guerrillas, stormed the Paviak prison, released large numbers of political prisoners, and were finally driven back by Nazi troops employing artillery, tanks and bombers. Heavy fighting broke out between the desperate Jews and the Nazi troops in the ruined Nalevki district, on Muranov Square, and on Lang Street, adjacent to the ghetto gates, with Polish guerrillas aiding the Jews against the Nazis.

Earlier uprisings of the Warsaw ghetto Jews were reported to have been made on several occasions beginning with December, 1942, but on a smaller scale. In the first such revolt many Jews being rounded up for deportation attempted to attack Nazi guards with spades and axes. In January, 1943, the Jews staged a large demonstration in the ghetto streets, demanding that they be given food, of which they had been deprived as penalty for their December revolt. On March 17th Jews firing rifles from behind ghetto street barricades killed fifty Nazi soldiers attempting to enter the ghetto; as a result, the Nazi governor of Warsaw gave orders for the complete destruction of the ghetto.

Late in April, 1943, the Jews of the Warsaw ghetto were reported to have sent out a message to the Jews of Palestine and America asking urgently for food and arms with which to continue their resistance to the Nazis. According to an underground report, Hillel Zeitlin and Ignace Shiper were killed in the course of the intense ghetto fighting which lasted for five weeks.

Lit.: Ringelblum, *Zydzi w Warszawie w sredniowieczu* (1924); Nussbaum, *Szkice historyczne z zycia Zydow w Warszawie* (1881); *Black Book of Poland* (1942) 651; Segal, Simon, *The New Order in Poland* (1942); "The Warsaw Ghetto," *Jewish Affairs,* vol. 1 (1942), No. 5; Baron, S. W., *The Jewish Community* (3 vols., 1942); United States Office of War Information, *Tale of a City* (1943).

WARSHAW, JACOB, educator, b. London, 1878. He studied at Harvard University (A.B., 1900), the University of North Carolina (M.A., 1902), the University of Paris and the University of Missouri (Ph.D., 1912). He was instructor of modern languages at the University of North Carolina (1900-1), teacher and superintendent of schools in Puerto Rico (1903-7), and associate editor of the *Porto Rican Review* (1908). In 1909 he joined the Romance language department of the University of Missouri, becoming successively assistant professor (1912), associate professor (1917), professor of Spanish (1924) and head of the department of Spanish (1925), in which capacity he was still serving in 1943.

Warshaw wrote or edited a number of textbooks for students of Spanish, including: *Spanish-American Composition*

Book (1917); *Elements of Spanish* (1923); *Careta verde* and *El Señor Gobernador* (1928); a translation of Pereda's *La Leva* (1933). From 1938 to 1940 he was associate editor of *Hispania*. Warshaw was made a knight of the Order of Isabella the Catholic in 1933.

WARSHAWSKY, ABEL GEORGE, artist, b. Sharon, Pa., 1883. He received his earlier education in art at the Cleveland School of Art, afterward going to Paris, where he became familiar with French traditions of drawing and painting at the National Academy of Design. At a later date the French government did him the honor of purchasing his canvas entitled *The Mountains of Providence,* while in 1931 another of his pictures was acquired by the city of Paris and placed in the Petit Palais. But the highest compliment paid him by France was not for artistic achievement. It was for his services as physical instructor in the French Army for a period of a year and a half during the first World War that he was made (1933) a chevalier of the Legion of Honor.

In various American museums, notably those of Cleveland and Minneapolis, as also in many private collections, Warshawsky's paintings make evident the thoroughness of his artistic training and his original talent. His work, which was exhibited at the Pennsylvania Academy, at the Corcoran Galleries, at the Carnegie Institution, at the National Academy of Design in New York city, as well as in salons of Paris, is never eccentric or flamboyant. Critics have found in his canvases the influence of Monet and of Pissaro. Warshawsky's paintings have that clarity of color characteristic of many of the Impressionists.

In such canvases as *Bridge at Avignon* and *Bay of Carmel* he shows his great skill in the treatment of water. Among his notable scenes of Paris one recalls *Autumn Morning—Luxembourg Gardens* and *Avenue Observatoire,* while his *Joanne* and *Jack Raper—Newspaperman* give evidence of Warshawsky's excellence in the field of portraiture. *House of Balzac,* where Warshawsky's friend, the painter Gilbert White, lived, and *Bustle—New York* are other important canvases.

One of Warshawsky's memorable exhibitions in New York was held in 1938 at the Reinhart Galleries, under the direction of James O'Toole.

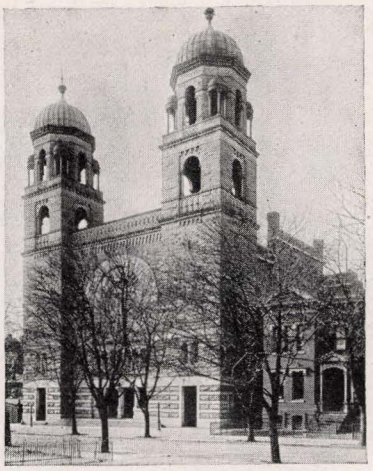
GEORGE S. HELLMAN.

WARSZAWIAK, HERMANN, missionary adventurer, b. Warsaw, Poland, 1865. After leaving Poland in 1888 to escape military service and Hamburg to escape a charge of theft a year later, he came to Breslau, where he was baptized by a Scotch Presbyterian mission. He went to Edinburgh to study for the ministry, but was hounded because of his German police record, and so came to New York city in March, 1890. Here be became the protégé of influential Presbyterians, and was engaged as missionary to the Jews by the New York City Mission and Tract Society. A powerful orator, he attracted large crowds by his preaching, and he was able to collect large sums of money for his mission, which he squandered.

Eventually his sponsors were convinced that he was a fraud and dismissed him in 1895; the result was a heated controversy in Presbyterian circles. Warszawiak continued to conduct missionary activities of his own, and in 1904 was appointed New York representative of the Dowie Church, but was dismissed ten months later for "lying and financial crookedness." In October, 1905, he abandoned his missionary efforts as unprofitable and entered the grocery business.

Lit.: A complete record of Warszawiak's missionary history is to be found in *A History of Christian Attempts to Convert the Jews of the U. S. and Canada,* by David Max Eichhorn (manuscript, Hebrew Union College Library).

WASHING, *see* ABLUTIONS; BATHING.



Temple of the Washington Hebrew Congregation

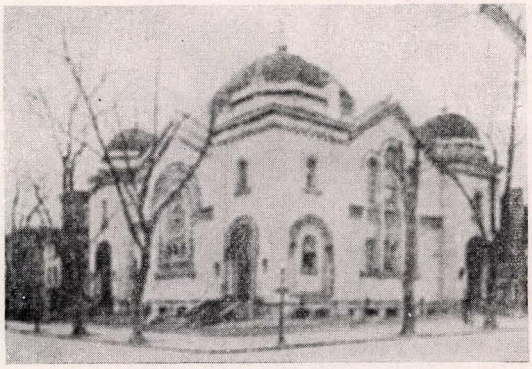
WASHINGTON, a city in the District of Columbia, and the capital of the United States, situated on the east bank of the Potomac River. In 1943 it had a Jewish population of 18,350, out of a total population of 663,091 (census of 1940). In 1930 the Jewish population of Washington was estimated at about 16,000.

The exact date of the arrival and settlement of the first Jews in the nation's capital is unknown, but it is certain that at least two dozen of them were residents there and in Georgetown in 1847. One of the first Jewish residents in Washington in that year was Moritz (Morris) Fischer. The entire group consisted of young men and women from Southern Germany. In 1849 they were followed by six Jewish families from Hungary. All of them, having neither synagogue nor organization of any kind of their own, went to Baltimore, forty miles away, for the celebration of the high holy days.

The first Jewish organization effected in the city was the Washington Hebrew Congregation, with twenty-one members, who met on April 25, 1852, in the home of W. Jacobi on Pennsylvania Avenue, between 19th and 20th streets. In the absence of rabbi or reader, the services were conducted by the members in rotation. Three years later the roster of the congregational members contained fifty-five names.

The first records of the congregation mention the following for the year 1852: president, Solomon Primbram; vice-president, Jacob Saqui; treasurer, Jonas Gluck; secretary, Albert Horwitz.

The emergence of this congregation brought the pioneer Jews of the city face to face with a comparatively easy struggle for economic and religious equality. Up to 1855 the local laws granted property privileges only to Christians. During the presidency of Franklin Pierce (1853-57) a charter was secured from Congress on December 3, 1855, which stated that "all the rights, privileges and immunities hitherto granted by law to the Christian churches in the city of Washington, be, and the same hereby, are extended to the Washington Hebrew Congregation of said city. . . ." Captain Jonas P. Levy, who had won his spurs before coming to the city, was largely instrumental in obtaining the charter. During his seven years' residence he was the unofficial representative of the Jews of the country. Even before the charter had been secured, Sam Herman had been engaged as the first rabbi of the congregation; he served from 1854 to 1855.



Adas Israel Synagogue, Washington, D. C.

Two incidents of the next few years stood out in the life of the early Washington Jewish community. Agitation on the subject of slavery drew sharp party lines. A deadlock lasting for several weeks prevented the election of the Speaker of the House of Representatives. In the thought that prayer is of avail in Israel, the little congregation was invited to send its rabbi to open the session with prayer. Through the intercession of Adolphus S. Salomons, Rabbi Morris J. Raphall, of New York city, who afterward gained a certain renown by his defense of slavery, was invited to come. He appeared in Tallith (prayer-shawl) and gown, and it was said that his prayer on February 1, 1860, made possible the election of the Speaker. The second incident about the same time is associated with the presentation of a Sefer Torah and a celebration held in Finkman's Hall. It is reported that Judah P. Benjamin, United States Senator from Louisiana, had the honor of holding the Scroll of the Law.

The first permanent home of the Washington Hebrew Congregation was acquired through the purchase, in September, 1863, of the South Methodist Church, formerly a government hospital, on Eighth Street between H and I streets. Rabbi Isaac Leeser, of Philadelphia, delivered the dedication sermon, and he was followed on the next Sabbath by Rabbi Isaac Mayer Wise. In 1865 special memorial services for Abraham Lincoln were conducted in the synagogue by Leeser. A brick structure soon replaced the frame building. Washington Hebrew Congregation joined the Union of American Hebrew Congregations (Reform) in 1875, only two years after the Union had been founded by Isaac Mayer Wise. In September, 1897, the cornerstone of the Temple which was in use in 1943 was laid, in the presence of President William McKinley and members of his cabinet; it was completed in 1898.

The readers and rabbis of Washington Hebrew Congregation from 1855 on, following Sam Herman, were A. Mela, A. Seldner, S. M. Lansburgh, S. M. Wiel, I. S. Jacobson, Herman Baar, Isaac Stemple, Michael Goldberg, and Louis Stern (1872-1920). Abram Simon became rabbi of the congregation in 1904, and served until his death in 1938. William F. Rosenblum was his associate for several years just before Simon's death. In 1943 the rabbi of the congregation was Norman Gerstenfeld, who began his service in 1938. In 1943 Rabbi Morton Fierman was director of religious education, and many activities of the congregation were centered in the Jewish Community Center, a city-wide project. There were charitable organizations connected with the congregation in the early years of its existence, but these were later absorbed by the Jewish Social Service Agency of Washington, also a city-wide project. In 1943 the congregation maintained a cemetery, which was the first Jewish cemetery in the nation's capital.

The installation of an organ by the Washington Hebrew Congregation and the commitment of the congregation to Reform Judaism some six years before it joined the Union of American Hebrew Congregations led thirty-five members, in 1869, to organize an independent congregation known at first as the Adas Israel Hebrew Congregation. Isaac Stemple left the mother synagogue, and acted as the first reader of the new congregation. Its first officers were: John Boyer, president; Jacob Peyser, vice-president; Morris Cohen, secretary; Raphael Sanger, treasurer; trustees, Sorach Hartong, Isaac Levy, and Morris Cohen. In 1943 the religious tendency of the congregation was Conservative.

From 1869 to 1876 the congregation worshipped in the homes of the various members, or in several small public meeting places, particularly in a loft above a carriage factory located on Pennsylvania Avenue, between 4½ and 6th streets, N.W. A cemetery ground was purchased during this early period. On June 9, 1876, the first synagogue of the congregation, at the corner of Sixth and G streets, N.W., was dedicated, in the presence of President Ulysses S. Grant and the members of his cabinet. In that same year Jacob Voorsanger was elected its first Hazan; his duties included those of cantor, teacher and reader. The first school of Adas Israel Hebrew Congregation was also organized in 1876. In 1877 Voorsanger was succeeded by Adolph Bornstein (1877-79). In 1891 the congregation purchased the building adjoining the synagogue, and remodeled it as a part of the synagogue.

In October, 1899, the Hebrah Kaddisha of the congregation was organized. The cornerstone of the synagogue building at Sixth and I streets, N.W., in use in 1943 was laid in 1906, and the completed building was dedicated in January, 1908. The sisterhood of the congregation was organized in 1898. Cyrus Adler was a member of the congregation in 1907 and 1908, at the time when he was on the staff of the Smithsonian Institution. In 1943 the congregation, known as Adas Israel Synagogue, maintained three Hebrew schools and one Sunday school, and a ladies auxiliary society.

The first rabbi of the congregation was Julius T. Loeb, who served from 1901 to 1908. His successors included Benjamin Grossman (1914-21), Adler Shefferman (cantor, 1914-25), Louis Schwefel (1925-29), Nathan Colisch (1921-30), and the incumbent in 1943, Solomon H. Metz, who came to the congregation in 1931. Louis Novick began his service as cantor of the congregation in 1923. In 1943 the congregation published the monthly *Adas Israel Chronicle*. In March, 1939, the congregation celebrated the seventieth anniversary of its founding.

Congregations in existence in Washington in 1930, in addition to the two mentioned above, included the following Orthodox congregations, which were united in the Agudath Kehilloth: Oheb Shalom (1902), at Fifth and I streets, under the leadership of Rabbi Julius T. Loeb; Mt. Pleasant Congregation (1921), at 14th and Euclid streets (rabbis, M. Goldman and George Silverstone); the Talmud Torah on E Street, S.W. (rabbi, M. A. Horwitz); the Volner Ansche Sfard congregation, on 4½ Street, S.W.; Har Zion Congregation, on Georgia Avenue; the Northwest Georgetown Congregation, on M Street; the Northwest Talmud Torah, B'nai Israel, on Georgia Avenue and Decatur Street; the Northeast Congregation, at Eighth and I streets, N.E.; the Southeast Congregation, on Ninth Street, N.E.; the Hebrew Home for the Aged Synagogue, on Spring Road.

In 1939 the Conservative Agudath Achim Congregation was founded; its rabbi, Herman J. Waldman, was called to the pulpit in 1941 and was still serving in 1943. Its synagogue was built in March, 1940. The congregation in 1943 maintained a Hebrew and Sunday school, and a Torah Vaavodah study circle.



The Jewish Community Center of Washington, D. C.

In 1943 the Orthodox congregations of Washington included also: Congregation Talmud Torah, on B Street, N.E.; Congregation Tefereth Israel, on Euclid Street, N.W. (rabbi, Henry Silverstone); B'nai Israel, on Farragut Street, N.W.; Esras Israel, on Florida Avenue, N.E.; Beth El, on Jefferson Street, N.W. (rabbi, Aaron Volkmann); a second Congregation Tefereth Israel, at Lenrer Place, N.W.; South East Hebrew Congregation, on Nicholas Avenue; Har Zion Synagogue, on Warden St., N.W. (rabbi, Moses Hayim Levinson); North East Congregation, on Fifth Street, N.E.; Ohav Sholom Congregation, at Fifth and High streets, N.W.; Beth Sholom, at Eighth and Shepherd streets (rabbi, Moses Hayim Levinson), and another Bnai Israel Congregation, at 14th and Emerson streets, N.W. (rabbi, Henry Segal). Other Orthodox rabbis serving the Jewish community in Washington in 1943 included Z. Green, Joshua Klavan, M. Blair, J. Dubrow, and Chaim Williamowsky.

The city of Washington, not being an industrial center, never knew the problems of poverty in their acute form. In 1929 the Federation of Jewish Welfare Organizations was formed, comprising the following five institutions (1943): the United Hebrew Relief Society, founded in 1882; the Jewish Foster Home, organized in 1911; the Hebrew Home for the Aged, dedicated on November 25, 1925, with an attractive building located on three and one-half acres of ground; the Jewish Community Center, occupying an imposing structure at 16th and Q streets, and representing the expansion in spirit and activities of the Y.M.H.A. and Y.W.H.A. associations. President Calvin Coolidge delivered the address at its dedication exercises on February 22, 1926; The Juanita K. Nye House, the gift of D. J. Kaufman in memory of his daughter; in 1943 it was maintained and operated by the local section of the National Council of Jewish Women. In addition, the Washington Jewish community, in 1943, had the following organizations and groups: Hebrew Free Loan Society, representatives of the Atlanta Orphan Home, of the Jewish Consumptive Relief Society, and of the National Jewish Hospital at Denver, Kesher Shel Barzel, B'nai B'rith (Argo Lodge, in which were merged the Grace Aguilar and Elijah lodges), sections of the National Council of Jewish Women and of the Council of Jewish Juniors, the Y.M.H.A. and Y.W.H.A., Independent Order Brith Abraham, Workmen's Circle, chapters of Senior and Junior Hadassah, branches of the Zionist Organization, Avukah, Poale Zion and Mizrachi organizations, Rebecca Lodge and Deborah Liberty Lodge.

As a result of the national defense program, the Jewish population of Washington was increasing daily in the latter part of 1942 and in the early months of 1943, with the result that its permanent Jewish population of 18,350 was believed to have been augmented at that time by some 2,000 temporary Jewish residents.

In 1943 the B'nai B'rith (organized in 1843) had its national offices in Washington, to which they were transferred from Cincinnati. It published in Washington *The National Jewish Monthly* (Henry Monsky, editor; Edward E. Grusd, managing editor). In Washington in 1943 were also the national offices of the Aleph Zadik Aleph (B'nai B'rith Youth Organization, organized in 1924), which published *The Shofer*, the *A.Z.A. Guide* and the *A.Z.A. Leader*, and of the B'nai B'rith Americanism Commission (founded in 1921), which issued the *B'nai B'rith Americanism Manual*.

Other periodicals published at Washington in 1943 were the *National Jewish Ledger* (weekly; founded in 1930; K. Cornell, editor) and *The New Palestine* (bi-weekly; founded in 1921; Carl Alpert, editor).

A number of eminent Jews resided or lived in Washington for greater or lesser periods of time, in addition to several Senators and many Congressmen. Louis D. Brandeis (1856-1941) served as associate justice of the United States Supreme Court from 1916 to his retirement in 1939. Benjamin N. Cardozo (1870-1938) served as associate justice of the United States Supreme Court from 1932 until his death. Nathan Cayton (b. Washington, D. C., 1899), the youngest judge ever to serve in the District of Columbia, was in 1927 appointed by President Calvin Coolidge judge of the municipal court in the District of Columbia; in 1931 he was reappointed by President Herbert Hoover, and in 1935 he was again reappointed to this position by President Franklin D. Roosevelt. Benjamin Victor Cohen (b. 1894) came to Washington in 1933, by request of President Franklin D. Roosevelt, to become associate general counsel of the Federal Emergency Administration of Public Works; in 1934 he was appointed general counsel of the National Power Policy Committee, and after 1935 was also special assistant to the United States Attorney General. Mordecai Joseph Brill Ezekiel (b. 1899) came to Washington in 1919, working first with the United States Bureau of the Census (until 1922), as agricultural economist in the Department of Agriculture (1922-28), senior agricultural economist (1928-30), assistant chief economist on the Federal Farm Board (1930-33), and

economic adviser to the Secretary of Agriculture (1933-).

Felix Frankfurter (b. 1882) became associate justice of the United States Supreme Court in 1939, and was still serving in 1943. Ernest Gruening (b. 1887) resided in Washington from 1934, when he became the first director of the Federal Division of Territories and Island Possessions, until 1939, when he was appointed governor of Alaska. Joseph Earle Jacobs (b. 1893) settled in Washington in 1930, becoming first foreign service inspector, and in 1937 chief of the Philippine affairs office of the Department of State. Herbert H. Lehman (b. 1878), former governor of New York State, resigned this office on December 3, 1942, to assume the post of Director of Foreign Relief and Rehabilitation in Washington, by appointment of President Franklin D. Roosevelt. Isador Lubin (b. 1896) lived in Washington several times, returning to the capital in 1933 as United States commissioner of labor statistics, and was still serving in this and other capacities in 1943, especially as a member of the White House staff as special statistician to President Franklin D. Roosevelt.

Eugene Meyer, Jr. (b. 1875) entered the service of the United States government at Washington in 1917, serving first as a member of the War Savings Committee and as adviser on non-ferrous metals and assistant to the Secretary of War on aircraft production. In 1918 he was appointed by President Woodrow Wilson director (later manager) of the War Finance Corporation; later, under President Calvin Coolidge, he reorganized the Federal Farm Loan Board (1927); from 1930 to 1933 he was governor of the Federal Reserve Board, organizing in 1932 the Reconstruction Finance Corporation, and in 1933 he bought the Washington *Post,* which he still published in 1943, acting also as a member of the National Defense Mediation Board from 1941 on, by appointment of President Franklin D. Roosevelt. Henry Morgenthau, Jr. (b. 1891) went to Washington in 1933, as chairman of the Federal Farm Board, and in that same year was appointed by President Franklin D. Roosevelt the first governor of the Farm Credit Administration; in January, 1934, after two months as under secretary of the Treasury, Morgenthau was appointed Secretary of the Treasury, and still held this position in 1943. Julius L. Peyser (b. Washington, 1875), noted lawyer of the national capital, was appointed professor of equity practice and judge of the equity moot court at the National University Law School in 1917, and still held these positions in 1943.

Leo S. Rowe (b. 1871), after serving in Washington in various capacities, was in 1917 appointed assistant secretary of the Treasury, and two years later became chief of the Latin American Division in the United States Department of State. In 1920 he became director general of the Pan American Union, a position which he still occupied in 1943. Israel Schapiro (b. 1882) was appointed chief of the Semitics Division of the Library of Congress, when the latter was created in 1913 by act of Congress, and was still serving there in 1943. Frederic William Wile (1873-1941), after the end of the first World War, became head of the Washington bureau of the Philadelphia *Public Ledger,* and later founded the Frederic William Wile News Service.

Simon Wolf (1836-1923) lived in Washington from 1862, when he opened a law office in the city, until his death. Wolf served as chairman of the Board of Delegates of Civil and Religious Rights from 1878 to 1906, when the American Jewish Committee was formed. On many occasions he acted on behalf of American Jewry, and often the government itself consulted him on matters concerning Jewish interests. Wolf served as Recorder of Deeds for the District of Columbia from 1869 to 1878, by appointment of President Ulysses S. Grant. President Rutherford B. Hayes (1877-81) appointed him a municipal judge in the District of Columbia, and in 1881 President James A. Garfield appointed him consul general to Egypt; Wolf served in this position for one year, and then resumed the practice of law in Washington. He was for many years president of the Washington Hebrew Congregation. ABRAHAM I. SHINEDLING.

WASHINGTON, a Pacific state, situated in the extreme northwest of the United States, with a population of 1,736,191 (census of 1940), including an estimated 18,000 to 20,000 Jewish inhabitants, in 1943. Originally part of the Oregon Territory, the Territory of Washington was established in 1853; in 1889 Washington was admitted to the Union as a state. The pioneer Jew of the region was Sigmund Schwabacher who, arriving some time in the 1850's, established a grocery business in 1862 at Walla Walla, then a main post on the trail that led from the East to the North Pacific coast. In 1869 he opened the wholesale grocery firm of Schwabacher Brothers and Company, at Seattle. Oldest wholesale house in the state, it was still in existence in 1943. The firm erected the first brick building of Seattle.

Jews came into the territory from the communities of Victoria, British Columbia, and Portland, Ore. Before 1868 they were settled in Port Townsend. Here a Jew and a veteran of the Civil War, Colonel Henry Landes, was mayor in the early days of the community. Other Jews held public office in the pioneer communities.

Most notable was Brigadier General Edward S. Solomon, hero of the Civil War, who was appointed governor of the Territory of Washington in 1870 by President Ulysses S. Grant. Solomon served for four years, gaining great prominence and popularity by his promotion of the industrial and social interests of the region. The family of Isaac Harris settled in Olympia in the 1860's, and his son became mayor of the city. Jews of Olympia purchased a burial ground in 1872. Bailey Gatzert (d. 1893), brother-in-law of Sigmund Schwabacher, was one of the Pacific Coast's best-known men of affairs, president of the Schwabacher wholesale grocery firm, and director of the Gatzert Schwabacher Land Company. He became mayor of Seattle in 1882.

At SEATTLE, where Jews of the community had been holding unorganized religious services for about a decade, the first congregation of the state of Washington, Congregation Ohabath Sholom, was formed in 1887. The first synagogue was built in 1891, but shortly thereafter it was sold. Congregation Ohabath Sholom disappeared, and eventually its membership was reconstituted in the Reform Temple de Hirsch (1899). Prior to that (1892) the Orthodox congregation Chevra Bikur Cholum was organized. Seattle (separately treated in detail in this encyclopedia), whose Jewish inhabitants numbered approximately three-quarters of the total Jewish population of the state, had, in 1943, a highly organized community of strong Reform, Conservative and Orthodox elements supporting their own congregations and educational groups, and together maintaining important institutions for Jewish charitable and philanthropic causes. Seattle's Orthodox Sephardic group was third largest in the country.

SPOKANE, the second largest city of Washington, with a population of 122,001 (census of 1940), included, in 1943, approximately 1,000 Jews, constituting the second largest Jewish community of the state. Spokane's Jewish pioneers included Eugene Michael, L. Rubens, Samuel Hanauer, Jacob Kellner and J. W. Toklas, who were of German origin and were engaged principally as merchants. In 1890 Jews of Spokane organized Congregation Emanu-El, together with a religious school, and built a synagogue in 1892. In course of time this congregation became the Reform Temple Emanu-El, and joined the Union of American Hebrew Congregations in 1935. The first rabbi to serve Temple Emanu-El was Emanuel Schreiber (1891-93). Rabbis A. Farber, Jacob Bloch and David Levine were among his successors. Rabbi Adolph H. Fink, called to the pulpit in 1930, was spiritual head of Temple Emanu-El in 1943. The congregants were then worshipping in the Temple erected in 1928. The Ladies' Benevolent Society, founded in 1890, became the Temple Sisterhood. A Men's Club was founded in 1939.

In 1943 the Spokane Orthodox community maintained Congregation Keneseth Israel, organized in 1901; the auxiliary Daughters of Israel was also an early society. Rabbi Aaron Werner was spiritual head of Congregation Keneseth Israel in 1943.

Spokane Jewry formed a lodge of the B'nai B'rith as early as 1892, and later a woman's auxiliary of the lodge. The Jewish Welfare Association of Spokane was organized in 1915, becoming the administrative agency for the Jewish Welfare Fund, organized in 1936. Spokane also formed an Émigré Committee, and a unit of the American Jewish Congress.

At Spokane, where 90 per cent of the Jewish community was of Eastern European origin, and the rest of German extraction, Jews were mainly engaged in business, in 1943. About 10 per cent were employed as workers in the local industries. Approximately 1 per cent of the Jewish population were occupied in the various professions. A leader of communal life in Spokane in 1943 was Joseph I. Rubens, executive in the Community Chest.

TACOMA included, in 1943, an estimated 700 Jewish inhabitants in its general population of 109,408 (census of 1940). Communal organization began about the same time as in Seattle and Spokane, when, in 1890, the Judith Montefiore Society was organized. Congregation Beth Israel was formed in 1892. A synagogue was erected the following year, and in 1903 Rabbi Montague N. A. Cohen was called to minister to the congregation. He remained for one year, and returned a score of years later to serve again. Among Cohen's successors, after his first occupancy of the pulpit, were Rabbis Raphael Goldenstein and S. Margolis. Rabbi Bernard D. Rosenberg, who was serving the congregation in 1943, came in 1941. In 1922 Reform Temple Beth Israel, which had joined the Union of American Hebrew Congregations in 1912, built a new synagogue, and this Temple still housed the worshippers in 1943.

The Conservative Talmud Torah Synagogue was originally organized as an Orthodox congregation in 1907, and built a synagogue in 1909. In 1936, under the leadership of Rabbi Baruch I. Treiger, the first ordained minister to occupy its pulpit, the congregation was reorganized into a Conservative synagogue. Rabbi Julius DeKoven succeeded to the pulpit in 1942. A new synagogue which had been erected in 1928 still housed the congregation in 1943.

Tacoma Jewry organized a lodge of the B'nai B'rith and an Aleph Zadik Aleph, as well as a section of the Council of Jewish Women. A Workmen's Circle was also founded. The community established a Federated Jewish Fund in the middle 1930's and later the Émigré Committee. Close to a military reservation and army camps, Tacoma became in the second World War a center of Jewish Welfare Board-United Service Organizations activity.

Most of Tacoma's Jewish citizens engaged in the clothing and jewelry business. A few became manufacturers, and some were in retail lumber, scrap metal, and furniture.

From an estimated 145 Jews in the Territory of Washington in 1880, the Jewish population increased rapidly. In 1897 it was reported as totalling 2,800. In 1905 there were approximately 3,500 Jews. By 1917 it had risen to over 9,000, and by 1927 to approximately 15,000. A study of the Jewish population made for 1927 named, in addition to the leading centers of Seattle, Spokane, and Tacoma, fourteen other places with Jewish settlements of from fifteen to more than 150 persons; and thirty-four places having ten or fewer Jews.

In addition to the three leading Jewish communities of Washington, a number of smaller communities were organized for religious purposes. The United States government census of religious bodies of 1936 listed Washington Jewry as maintaining a total of sixteen congregations, all in urban areas. Eight of these congregations reported schools with a total enrollment of 721 youths.

The Hebrew Reform Congregation was organized at ABERDEEN in 1904, and held twice-yearly services. BELLINGHAM formed Beth Israel Congregation, with a daily Hebrew school, a ladies' benevolent society and a society of the Sisters of Israel. EVERETT organized Beth Israel Congregation and Montefiore Congregation, with its ladies' auxiliary. The adjacent communities of ABERDEEN-HOQUIAM laid the cornerstone of Temple Beth Israel in Hoquiam in 1930. The neighboring communities of CENTRALIA-CHEHALIS organized Congregation Adath Israel in Chehalis. In 1943, among the smaller communities, the congregations at BELLINGHAM, OLYMPIA and WALLA WALLA were being served by rabbis. Olympia, with about 100 Jews in 1943, built an Orthodox synagogue. The Grays-Harbor Olympia district of the B'nai B'rith also encompassed Centralia, Chehalis and Aberdeen.

In addition to the welfare funds and associations of the leading communities, the communities of Bellingham, Bremerton, Everett and Port Angelus were included in the Federated Jewish Fund of Seattle. The Centralia-Chehalis Jewish Welfare Fund was organized in 1937. The Aberdeen Jewish Community Fund, including Hoquiam, was formed in 1936.

The Jews of the state benefited generously by the will of Julius Galland of Spokane (d. 1926), who left his estate of approximately $500,000 to philanthropic purposes, four-fifths of it to be distributed among Jewish causes. Under this trust various local enterprises, both Jewish and non-Jewish, were benefited; a Jewish fellowship and scholarship fund was set up at Washington State College in Pullman. In Seattle, the will of Mrs. Bonham (Caroline Kline) Galland (d. 1907) left practically her whole estate of $1,000,000 to be reserved for the care of the aged Jewish of the Pacific northwest in the Caroline Kline Galland Home for the Aged and Feeble Poor, administered under the directorship of executives of Congregation Temple de Hirsch and the Ladies' Hebrew Benevolent Society of the Temple, in Seattle.

The Anglo-Jewish periodical the *Transcript* (formerly the *Jewish Transcript*) was being published in 1943 as a community-owned paper at Seattle, under the trusteeship of local communal leaders, including executives of the Federated Jewish Fund and the B'nai B'rith lodge.

In addition to those already mentioned, numerous Jews of Washington distinguished themselves in the public service of the state and its localities. In the state legislature were David Levin, of Tacoma (1897-1907); J. C. Moegler, of Cathlamet (1899-1906; speaker, 1905; state senate, 1906-7); Harry Rosenhaupt, of Spokane (senate, 1910-12); Max Newman, of Spokane (1912-14); David Cowen, of Spokane (1934-40; state senate, 1942); Sidney W. Wurzburg, of Marcus (1931-32); A. Louis Cohen, of Seattle (1934-42). On the bench were Isaac J. Lichtenberg (superior court, King County, 1889-93); Morris B. Sachs (superior court, Jefferson, Clallam and San Juan counties, 1891); Samuel Edelstein, of Spokane (superior court, 1941); Simon Wampold, of Seattle (municipal court, 1941); Samuel R. Stern, of Seattle and Spokane (superior court, 1925-37). Joseph S. Jacoby was United States marshal for western Washington in 1911. Fred B. Cohen, of Bremerton, was Kitsap County district attorney (1941). Henry Pecord was on the State Reformatory Parole Board under several governors. Mayors of various localities, in addition to those already mentioned, were: William E. Weinberg, of Colfax (1911 and 1917); Simon Dreifus, also of Colfax (several terms); Samuel Kreidel, of Ellenburg (1919); Roy Rosenthal, of Montesano (1925-27); Gus Rosenbaum, of Kalama (1936-38). Sidney W. Wurzburg was city manager of Marcus in 1921 and a member of the city council (1935-36). Samuel R. Stern, one-time president of the Washington State Bar Association, was a member, together with Jacob Furth and W. L. Gerstle, of the commission formed by merchants of the Northwest to

study trade conditions in and relations with China. Well-known throughout the state in commerce and finance were the Jewish communal leaders Alfred Shemanski, president of the board of regents of the University of Washington, and Nathan Eckstein, nominated Seattle's most useful citizen in 1928. Rabbi Adolph H. Fink of Spokane was president of the Washington State Conference of Social Work (1936-38) and vice-president of the Pacific Northwest Association for Adult Education (1938-39). LIONEL HILL.

Lit.: American Hebrew, Aug. 21, 1931, p. 247; Dec. 10, 1937, p. 28; Linfield, Harry S., *Statistics of Jews and Jewish Organizations: Historical Review of Ten Censuses 1850-1937.* (1939).

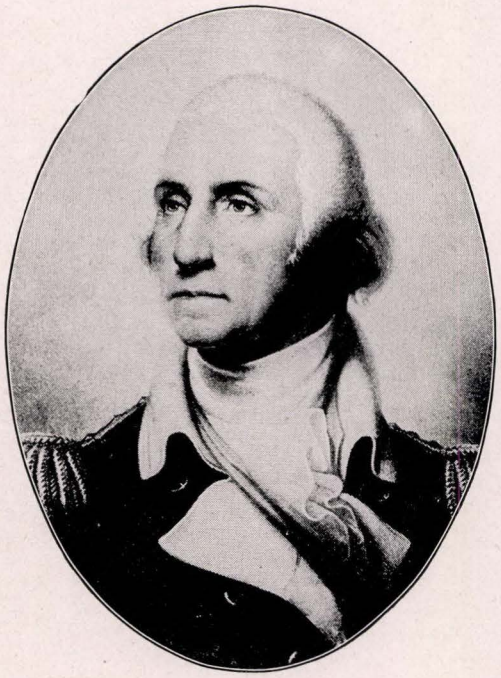
WASHINGTON, GEORGE, first president of the United States (1789-97), b. Bridges Creek, Westmorland County, Va., 1732; d. Mt. Vernon, Va., 1799. Although individual Jews are mentioned in the records of the 17th cent., no organized Jewish community in Virginia is known until the latter part of the 18th cent., when, in 1790, the Hebrew Congregation of Richmond joined the congregations of New York, Philadelphia and Charleston, S. C., in an address to George Washington. It is therefore not likely that George Washington came into contact or had any relationship with Jews in the early part of his career. Yet it is believed that Washington did come into contact with Jews much before the American Revolution, and there is a tradition, which may well be a fact, that Washington attended the wedding of the parents of Major Mordecai Manuel Noah, the picturesque figure of the early 19th cent. whose aspiration to establish a Jewish state in America is famous, and that he witnessed the Kethubah, or marriage contract, with his signature. Records are extant showing that two Jews accompanied Washington during the French and Indian War.

With the advent of the American Revolution it was only natural that Washington should have come into contact with many Jews who joined the cause of the Revolution. The total population of the colonies was small at the time—not exceeding three million. The Jewish population was likewise small, and with the exception of a small number of Jews scattered in many of the thirteen colonies, there were only four or at the most five organized Jewish communities in the colonies. Yet, far out of proportion to their number, the Jews of the colonies—who were mostly of Spanish-Portuguese origin—joined the cause of liberty with the famous general.

Thus at a very early period of the Revolution Jews served with Washington on his staff and as aide-de-camps. Manuel Noah, father of Major Mordecai Manuel Noah, who sacrificed almost everything he possessed during the Revolution for its sake, was sent North from the staff of Francis Marion to serve as an aide-de-camp to Washington.

David Salisbury Franks, originally from England and Canada and later of Philadelphia, during the Revolution displayed his active sympathy for the cause of the colonists. He enlisted in the Continental Army in 1775. He became a major, and in 1778 was placed on the staff of General Benedict Arnold as an aide-de-camp. When the latter was involved in treason and Major Franks was arrested on suspicion and charged with having been concerned in the act, he was proved altogether innocent and was acquitted honorably. Franks then became attached to the staff of Washington and was entrusted with important secret dispatches to envoys abroad in 1781. He was promoted to lieutenant colonel and in 1784 he was appointed vice-consul at Marseille, France, and in 1785 accompanied the American agent to Morocco, where he effected a treaty between the emperor there and the United States.

Another member of the Frank family with whom Washington had a definite and close relationship was Colonel Isaac Franks. He joined the army shortly after the battle of Lexington, and became Washington's confidential aide-de-camp. In 1793 Washington, then president of the United States, occupied the house of Colonel Franks in Germantown.



George Washington

Another patriot on Washington's staff was Major Benjamin Nones, of Philadelphia. Nones first served as a private under General Casimir Pulaski. Later he became "Major of a Hebrew legion of four hundred men attached to Baron de Kalb's command."

In 1781, when Washington visited Newport, R. I., he was entertained in the home of Moses Isaacks, an outstanding patriot of the Revolution. The town meeting to plan the reception to welcome Washington to the city was held at the synagogue.

It is told that during Washington's visit in Newport in 1790 Jacob Isaacs, a Jewish resident of the city, took the opportunity to present the president with a bottle of fresh water converted from salt water by a process which Isaacs had discovered. Washington is also recorded to have visited Michael Hart at Easton, Pa. Moses Philip Russell, an army surgeon's mate, received a letter of commendation from Washington.

The relationship between Washington and the famous Revolutionary patriot Haym Salomon has long occupied the historians of American Jewish history. Unfortunately the exact details are not extant, and many of the facts have given way to fiction in the course of time. However, there are many records of contributions by Salomon to Washington's army.

Of outstanding significance in the relationship of Washington and the Jews of the United States and in the annals of American Jewish history is the correspondence between the first president of the United States and the Hebrew congregations that were in existence around 1790. That Washington was a champion and advocate of religious liberty and freedom has long been an established fact. That he was a strong supporter of the separation of church and state and was to a great extent responsible for its realization in the American government and constitution is well known. Churchman though he was, Washington could not conceive of national liberty which gave physical freedom without spiritual freedom.

It was natural, therefore, for Washington to state: "The cause of American liberty is the cause of every virtuous American citizen, whatever be his religion or descent."

In the treaty with Tripoli Washington insisted upon the inclusion of the provision that "the government of the United States of America is in no sense founded on the Christian religion. The United States is not a Christian nation any more than it is a Jewish or a Mohammedan nation."

This concept of religious liberty and the complete separation of church and state with the provision that all may worship God according to the dictates of their own conscience found the highest expression in Washington's address to the Hebrew Congregation of Newport, wherein he states:

"It is now no more that toleration is spoken of as if it were by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights, for, happily, the Government of the United States which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support."

These remarks, made in reply to an address presented to Washington by Moses Seixas on behalf of the Hebrew Congregation of Newport, bring to mind that at least on two occasions Seixas had the honor to be in the company of Washington as an official member of the reception committee. In 1781, when Washington visited Newport (alluded to above), he was welcomed and received by King David's Lodge of the Masonic order, which was constituted primarily of Jewish membership and at which time Moses Michael Hays was master and Moses Seixas senior warden.

On the occasion of Washington's visit to the city in 1790, when Moses Seixas was master of the Lodge and warden of the synagogue, Seixas was one of the members of the official committee which waited on Washington and received him in the city. It is said that on that occasion Washington visited the historic synagogue in Newport.

It is significant that in 1782, at the dedication of the Mikveh Israel Synagogue in Philadelphia, a special prayer was offered by Rabbi Gershom Mendez Seixas for "His excellency George Washington, Captain General and Commander-in-Chief of the Federal Army of these States." At Washington's first inauguration as president of the United States Seixas was among the officiating ministers in their vestments.

The complete letters addressed by George Washington to the Hebrew congregations in the states (in gracious reply to messages received from them in 1790) are recorded below (and partly in facsimile in vol. 1, page 238):

To the Hebrew Congregations of the City of Savannah, Ga.:

"Gentlemen:

"I thank you with great sincerity for your congratulations on my appointment to the office which I have the honor to hold by the unanimous choice of my fellow-citizens, and especially the expressions you are pleased to use in testifying the confidence that is reposed in me by your congregations.

"As the delay which has naturally intervened between my election and your address has afforded me an opportunity for appreciating the merits of the Federal Government and for communicating your sentiments of its administration, I have rather to express my satisfaction rather than regret at a circumstance which demonstrates (upon experiment) your attachment to the former as well as approbation of the latter.

"I rejoice that a spirit of liberality and philanthropy is much more prevalent than it formerly was among the enlightened nations of the earth, and that your brethren will benefit thereby in proportion as it shall become still more extensive; happily the people of the United States have, in many instances, exhibited examples of worthy imitation, the salutary influence of which will doubtless extend much farther if, gratefully enjoying those blessings of peace which (under the favor of heaven) have been attained by fortitude in war, they shall conduct themselves with reverence to the Deity, and charity toward their fellow-creatures.

"May the same wonder-working Deity who long since delivered the Hebrews from their Egyptian oppressors, planted them in a promised land, whose providential agency has lately been conspicuous in establishing these United States as an independent nation, still continue to water them with the dews of heaven and make the inhabitants of every denomination participate in the temporal and spiritual blessings of that people whose God is Jehovah."

(Signed) G. Washington.

To the Hebrew Congregations in the Cities of Philadelphia, New York, Charleston, and Richmond:

"Gentlemen:

"The liberality of sentiment toward each other, which marks every political and religious denomination of men in this country, stands unparalleled in the history of nations.

"The affection of such a people is a treasure beyond the reach of calculation, and the repeated proofs which my fellow-citizens have given of their attachment to me and approbation of my doings, form the purest source of my temporal felicity. The affectionate expressions of your address again excite my gratitude and receive my warmest acknowledgments.

"The power and goodness of the Almighty, so strongly manifested in the events of our late glorious revolution, and His kind interposition in our behalf, have been no less visible in the establishment of our present equal government. In war He directed the sword, and in peace He has ruled in our councils. My agency in both has been guided by the best intentions and a sense of duty I owe to my country.

"And as my exertions have hitherto been amply rewarded by the approbation of my fellow-citizens, I shall endeavor to deserve a continuance of it by my future conduct.

"May the same temporal and eternal blessings which you implore for me rest upon your congregations."

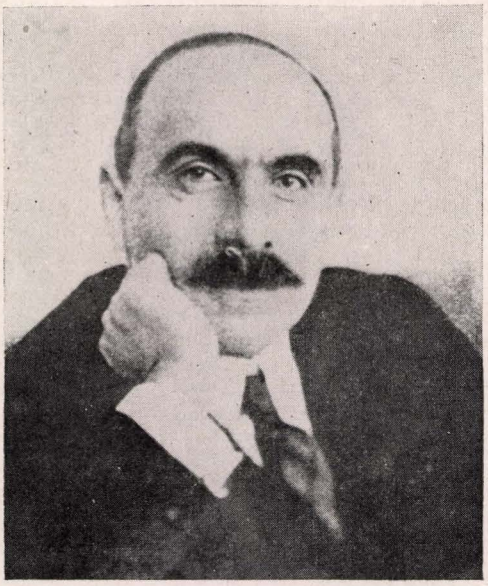
(Signed) G. Washington.

Morris A. Gutstein.

Lit.: Wolf, Simon, *The American Jew as Patriot, Soldier and Citizen* (1895); Morais, Henry S., *The Jews of Philadelphia* (1894); Gutstein, Morris A., *The Story of the Jews in Newport* (1936); Goldberg, Isaac, *Major Noah* (1936); Wiernik, Peter, *History of the Jews in America* (1931); Lebeson, Anita L., *Jewish Pioneers in America* (1938); *Publications of the American Jewish Historical Society,* No. 20, index; *Jewish Tribune,* July 2, 1926, pp. 8, 19.

WASSERMANN, AUGUST VON, immunologist, b. Bamberg, Germany, 1866; d. Berlin, 1925. He studied medicine in Erlangen, Vienna, Munich, and in Strasbourg, where he received his doctorate (1888), and began to practise as a physician. Interested in research, he became (1890) an assistant in the Robert Koch Institute for Infectious Diseases, Berlin; here he passed through various ranks, and eventually was appointed (1906) director of the department of experimental therapy and serum research. Later (1913) he became director of the newly-established Kaiser Wilhelm Institute for Experimental Therapy in Berlin-Dahlem.

In an epochal period of bacteriological and serological investigation, Wassermann made his mark by his work on haemolysins, cytotoxins and precipitins (Leipzig, 1902), which was soon translated into English by Charles Bolduan (New York, 1904). At first the pupil of Paul Ehrlich and other leading immunologists of the age, Wassermann became their co-worker and friend by his contributions to the nature of infection,



August von Wassermann

mixed and secondary infection, hereditary transference of infectious diseases (1903); antitoxic sera, immunity and Bacillus pyocyaneus (1904); and the significance of bacteria in the care of health (1905). These were preliminaries for the work that was to make the name of Wassermann a household word.

Carrying forward Paul Ehrlich's work in cytolysis (Ehrlich's side-chain theory) and the Bordet-Gengou discovery of the fixation of the complement (Bordet-Gengou phenomenon), Wassermann, with Albert Neisser and Carl Bruck, published "Eine serodiagnostische Reaktion bei Syphilis" (in *Deutsche medizinische Wochenschrift,* 1906, pp. 745-46), followed by Wassermann's "Zur diagnostischen Bedeutung der spezifischen Komplementfixationen" (in *Berliner klinische Wochenschrift,* 1907, pp. 12-14) and his "Über die Entwicklung und den gegenwärtigen Stand der Serodiagnostik gegenüber Syphilis" (*ibid.,* 1907, pp. 1599-1602, 1634-36). These publications were among the most important of the time, and will endure among the classics of 20th cent. medicine.

As late as 1908 a leading syphilologist wrote: "Imagine what would become of syphilis on the discovery of a diagnostic chemico-physiologic test and of a therapeutic serum! The promise that some such sera may soon be obtained is almost too good to believe" (Keyes, Edward L., *Syphilis, a Treatise for Practitioners,* 1908, p. 34). Yet Wassermann's serum was already here, and Ehrlich's salvarsan was only two years away. The Wassermann reaction, with the tests built on its principles, permitting the practitioner to diagnose syphilis before the appearance of any physical signs, or in the absence of clinical symptoms, has done much for the preservation of the human race.

The Medical Research Council (London) thus summed up the value of the Wassermann: "There is no process of biochemical diagnosis that gives more trustworthy information or is liable to a smaller margin of error than the Wassermann test when it is performed with completeness and with proper skill and care." The name of Wassermann is thrice eponymic, since every medical student must learn the meaning of *provocative Wassermann* (reactivation of a negative Wassermann by the preliminary administration of salvarsan); *Wassermann-fast* (persistence of a positive Wassermann despite antisyphilitic treatment); and *Wassermann reaction* (the antigen, uniting with the unknown antibody in the patient's blood, fixes the complement if syphilis is present, preventing the action on the hemolytic amboceptor, while free complement causes hemolysis; hence: syphilis, no hemolysis; hemolysis, no syphilis).

The name (but not the test) of Wassermann has been eliminated from the medical literature of Germany; in democratic countries he is recognized as a leading medical benefactor of mankind. VICTOR ROBINSON.

Lit.: Vierordt, Hermann, *Medizin-geschichtliches Hilfsbuch* (1916); Neufeld, F., in *Deutsche medizinische Wochenschrift,* vol. 51 (1925) 667-68; Reiter, H., in *Münchener medizinische Wochenschrift,* vol. 72 (1925) 813-14; Fischer, I., *Biographisches Lexikon der hervorragenden Ärzte der letzten fünfzig Jahre,* vol. 2 (1933) 1644-45; *C.-V. Zeitung,* vol. 25 (1936) No. 8; *Poggendorf,* J. C., *Biographisch-literarisches Handwörterbuch zur Geschichte der exacten Wissenschaften,* vol. 6 (1940) 2812.

WASSERMANN, JAKOB, novelist, b. Fürth, Germany, 1873; d. Alt-Aussee, Austria, 1933. His father was a manufacturer who dreamed great dreams but had few practical accomplishments. The family was always in modest circumstances. Wassermann's mother, whom he adored, died when he was only nine and took the one light out of the darkness of his life. His stepmother was a cold and merciless woman who punished him severely for any slight misdeeds and increased his emotional fear of life. His father sent him to Vienna at the age of seventeen to work in his uncle's factory; had he been successful in this, he might have risen to a remunerative executive position, but he hated the factory and everything attached to the commercial life. His year of enforced military service was one of double agony for him: half because he was a Jew caught in a Protestant machine, the other half because he hated the military and its symbol of force.

There was no time in his childhood or youth during which Wassermann was adjusted or happy. He had moments of vision and ecstasy during which he conjured up stories and enjoyed visions of the deepest pity and tenderness. "Amazement and despair were my predominant emotions; amazement at what I had seen and perceived and felt, despair because it was incommunicable." He lived in two worlds: first, the harsh world of outer reality with its hatreds and cruelties and lack of understanding; second, the world that he envisaged, half in his dreams, half in his imagination, in which people came through the excesses of worldliness to find spiritual peace in renunciation.

Wassermann belongs to that breed of writer who never finds happiness, even in his long-sought success. His greatest difficulty in life, aside from the fact that there was no way to escape his Jewishness, was his failure at personal relationships: he managed to sustain few loyal friends; his love life was a series of hectic and violent affairs which nearly always ended in unhappiness or tragedy. This unstable emotional nature was caused by the psychic wounds and scars of childhood: for Wassermann was a highly sensitized Jew, living in Germany in a period when the Jews were despised and given daily evidence that they were unwanted.

In his autobiography, *My Life as German and Jew* (1933 and 1934), he portrays his youth for its full burden of insult, ignominy and brutal punishment visited upon his family and himself. If he could have despised the Germans either as a race or a culture he might have gone his own way, suffering no psychic disturbances because of the inflictions of anti-Semitism.

However, Wassermann loved German culture and wanted desperately to become part of it. He also wanted to make a contribution to it, and to be recognized for the value, truth and beauty of that contribution. He suffered under the usual hardship of a young man without family or backing or experience who tries to become a creative novelist and make a place for himself in the publishing world; in addition to this burden, he labored under the even heavier load of

knowing that no matter how skillful or creative he might become as a writer, the German people would always resent him and want none of his work. Perhaps this double burden acted as a double incentive: for Wassermann became one of the two or three most important German novelists of his day, and has been compared favorably by critics to Dostoevsky and Balzac.

He overcame both of the major obstacles in his path to success, but he never overcame the injuries to his psyche which he suffered during his early years. Nearly all of his work shows this, for his writings are never the work of a normal creative talent. He is always a man possessed, much as Dostoevsky was a man possessed; and his books are consequently possessed. Through his prose runs a feverish excitement which would be unacceptable if artificial, but is a great asset in Wassermann's case because it is indigenous to the feverish excitement which dominated his life.

In one sense, Wassermann's writing was an escape from reality: it was an escape for him personally from a world in which he was not wanted, from a world of torture because he was a Jew; it was also an escape because through outstanding success in the field of literature he hoped to overcome the chasm which had been set up between the German and the Jew. In his minor ambition he was successful: he became an internationally famous literary personage; in his major objective, that of bridging the gap between himself and the German people and culture, he failed completely. He died at the age of sixty, an exile in Austria, having watched the rise of the Nazi movement, and a resurgence of anti-Semitism which was even crueler than the anti-Semitism which had scarred and gnarled his youth. No German, aside from Heine, had prophesied in truer or profounder terms the ultimate rise of Nazism than Jakob Wassermann.

In spite of the fact that he ended his life in exile, he had a stretch of almost thirty years in Germany during which he was a best-seller, and one of the best-loved of the German novelists. In *The Maurizius Case* (1929) he created a character by the name of Etzel Andergast whom great segments of the German people came to love as a devoted friend. The last sentence of this long novel reads: "So ends 'The Maurizius Case'—but not the story of Etzel Andergast."

Wassermann was immediately deluged with thousands of letters, telegrams and telephone calls demanding to know what was going to happen further to Etzel Andergast. The clamor became so great that Wassermann was obliged to lecture in the Philharmonic Hall in Berlin to a huge, zealous crowd, and tell them more of their beloved Etzel. Standing on the stage of the Philharmonic Hall before an adoring crowd of the cream of Berlin's intellectual aristocracy, Wassermann must have felt that he had conquered all the fears, the phobias and the problems of his youth. It made all the more bitter for him the rise of Nazism, his exile and the burning of his books in Germany.

His best-known and best-loved novel in America is *World's Illusion* (1926), which has been called one of the finest novels of the 20th cent. Joseph Wood Krutch declares *The Goose Man* (1922) and *Gold* (1924) to be his next two finest novels. But *Gold* was largely rejected in the United States. When Wassermann asked his American publisher why *Gold* had not sold, the publisher replied: "Because the American people do not understand it." Wassermann could not understand why the Americans did not understand.

Since there appeared to be no way for Wassermann to bridge the external gap between his Jewishness and the rigid Germanic culture, he came to the unconscious conclusion that a man could find peace only by renouncing the world. There was no material force at hand that he could use to solve his problem; therefore he came to rely upon spiritual force as the only catalytic agent, the only effective means for a man to find peace. In this sense he was a follower of Tolstoy; there is really little that is Germanic in his writing; it is largely Jewish with heavy overtones from his two Russian masters, Dostoevsky and Tolstoy. In the best analysis to appear in English on Wassermann, Krutch says:

"Wassermann's best novels take their inspiration from Dostoyevsky, and are on the theme of salvation through suffering. The moral was fundamentally incomprehensible, but Wassermann, like Dostoyevsky his master, had the power of communicating so vividly a sense of the fever of passion and of ambition, that one does not need to agree with him in order to share the excitement. A realist only in the absurd sense that he does not deal with a prettified world, his novels are feverish phantasmagoria far more than they are pictures of actual life. Everything was magnified and intensified. His characters were titans of energy led through grandiose adventures by superhumanly intense passions. And then, having burned themselves out, these heroes renounced the world for the mystical ecstasy of abnegation. It was the will to power that Wassermann hated more than anything else, and that plays the villain in all his novels. Like Tolstoy, Wassermann saw salvation as an individual matter. His heroes are not reformers, but saints, and he found no hope for the world except through those who were willing to renounce it."

The outstanding characteristic of Wassermann's writing is the tremendous surge and excitement which his prose communicates to the reader, so intense as to be almost epileptic in nature. Reading Wassermann's prose becomes a deeply emotional experience for the reader: the words get into the bloodstream and churn the mind until it is impossible either to stop reading or to summon sleep. Some American readers found Wassermann's lushness of imagery and his feverish excitement repulsive; to others it was a profoundly moving experience.

Wassermann's many works, both in the original German and in their English translation, include: *Melusine* (1896), a short story; *Die Juden von Zirndorf* (1897; revised ed., 1906; English trans., *Dark Pilgrimage,* 1933; published also under the title of *The Jews of Zirndorf,* 1933); *Vorspiel: Die Geschichte der jungen Renate Fuchs* (1900); *Der nie geküsste Mund* (1902); *Der Moloch* (1902), a novel dealing with the Jews of Galicia; *Die Kunst der Erzählung* (1904); *Alexander in Babylon* (1905); *Die Schwestern* (1906), three short stories; *Caspar Hauser oder die Trägheit des Herzens* (1908; English trans., *Caspar Hauser,* 1928); *Der Literat oder Mythos und Persönlichkeit* (1910); *Die Masken Erwin Reiners* (1910), a novel; *Der goldene Spiegel* (1911), a collection of short stories; *Faustina* (1912), a short story; *Der Mann von 40. Jahren* (1913), a novel; *Das Gansemännchen* (1915; English trans., *The Goose Man,* 1922 and 1934); *Christian Wahnschaffe* (2 vols., 1919; English trans., Ludwig Lewisohn, *The World's Illusion,* 1926); *Wendekreis* (3 vols.; vol. 1, *Der unbekannte Gast;* vol. 2, *Oberlins drei Stufen;* English trans., *Oberlin's Three Stages,* 1926; vol. 3, *Ulrike Woytich*); *Mein Weg als Deutscher und Jude,* Wassermann's autobiography (1921; English trans., *My Life as German and Jew,* 1933; revised and amplified ed., 1934); *Der Geist des Pilgers,* a book of philosophic contemplation; *Faber, oder Die verlorenen Jahre* (1924; English trans., Harry Hansen, *Faber, or The Lost Years,* 1925); *Gold* (English trans., Louise Collier Willcox, 1924); *Laudin und die Seinen* (1925), a novel; *Wedlock* (English trans., Ludwig Lewisohn, 1926); *Der Fall Maurizius* (1927; English trans., *The Maurizius Case,* 1929); *The Triumph of Youth* (English trans., 1927); *Worlds' Ends,* five stories (English trans., 1927); *Der Aufruhr um den Junker Ernst* (1928); *Lebensdienst* (1928), a collection of short essays; *Columbus* (1929; English trans., *Columbus: Don Quixote of the Seas,* 1930); *Doctor Kerkhoven* (English trans., 1932; published also as *Etzel Andergast,* 1932); *Bula Matari: Stanley, Conqueror of a Continent* (English trans., 1933; published in England as *H. M. Stanley, Ex-*

plorer, 1932); *Josef Kerkhovens dritte Existenz* (1934, the sequel to *Etzel Andergast;* English trans., *Kerkhoven's Third Existence,* 1934; published also as *Joseph Kerkhoven's Third Existence,* 1934); *Letters to Frau Julie Wassermann* (1935). Many of his works were translated into various other foreign languages, including Hebrew, Yiddish, Dutch and the Scandinavian tongues. IRVING STONE.

(*See illustration in vol. 1, p. 558.*)

Lit.: Little has been written in the United States about the life of Jakob Wassermann. The best article is an obituary by Joseph Wood Krutch in *The Nation,* Jan. 17, 1934. Nearly all other articles, except small obituaries, are reviews of his books; see *Living Age,* June 19, 1929; *Saturday Review of Literature,* Jan. 30, 1932; *Opinion,* Dec., 1933, p. 26; Feb., 1934, pp. 4-5; *Jewish Frontier,* vol. 2, No. 4, p. 29. See also: Drake, William, *Contemporary European Writers* (1928); *American Hebrew,* vol. 110, p. 72; vol. 115, p. 388; March 26, 1926, p. 814; Nov. 5, 1926, p. 607; Nov. 5, 1926, p. 814; Feb. 11, 1927, p. 480; Feb. 18, 1927, p. 505; April 15, 1927, p. 799; Oct. 4, 1929, p. 586; Nov. 22, 1929, p. 41; Nov. 18, 1932, p. 13; March 31, 1933, p. 335; Nov. 3, 1933, p. 410; Jan. 5, 1934, p. 159; May 18, 1934, p. 13; Kayser, Rudolf, in *Neue Rundschau,* April, 1934, pp. 444-54; Gross, F., in *Contemporary Review,* vol. 154 (1938) 327-41.

WASSERMANN, OSKAR, banker and religious and communal leader, b. Bamberg, Germany, 1869; d. Garmisch, Bavaria, Germany, 1934. At an early age he entered the banking house of the Wassermann family in Bamberg, a firm which had been founded in 1785, and then became the director of the Berlin branch of the firm of A. E. Wassermann, a position which he held until 1912, when he became a member of the board of directors of the Deutsche Bank. After the Deutsche Bank had been merged with the Disconto-Gesellschaft, he was retained as director of the amalgamated institution. He was also a member of the General Council of the Reichsbank in Germany until May, 1933, when, with the advent of the Nazi regime in Germany, he was ousted from these two posts. In addition, he was a member of the board of trustees of various industrial and commercial companies. Wassermann occupied an important place in many Jewish organizations as well.

He was vice-president of the administrative council of the Akademie für die Wissenschaft des Judentums, a member of the curatorium of the Hochschule für die Wissenschaft des Judentums in Berlin, president of the Palestine Foundation Fund (Keren Hayesod) for Germany, and in 1929 was elected a member of the board of directors of the world Keren Hayesod. He became an active member of the Central Committee for Jewish Aid and Reconstruction in Germany in May, 1933, and was one of the founders of the Jewish Agency for Palestine. Wassermann was the leader of German non-Zionists cooperating in Jewish reconstruction work in Palestine; as such he was a signatory to the charter of the enlarged Jewish Agency at Zurich on August 14, 1929, and was, until his death, a member of the administrative committee of the Jewish Agency for Palestine. He played an important part in the creation of this enlarged Jewish Agency, for during 1927 and 1928 he acted as one of the four members of the Joint Palestine Survey Commission.

Lit.: *Jewish Chronicle* (London), Sept. 14, 1934; *Jüdische Rundschau* (Berlin, 1934) vol. 74, p. 1; *C.-V. Zeitung* (1934) No. 37.

WASSERVOGEL, ISIDOR, judge, b. Budapest, 1871. He was brought to the United States in 1881. Wasservogel received the LL.B. degree from the New York Law School (1896). From 1910 to 1916 he served as assistant and acting district attorney of the county of New York, and in this capacity was the first to obtain a conviction on finger print evidence alone (1912). He was elected a justice of the Supreme Court of the State of New York in 1920 for a term of fourteen years, and was reelected in 1934.



Oskar Wassermann

WASSERZUG, CHAYIM (LOMZER), cantor, b. 1822; d. 1882. He served in Konin, Poland, and in Novodwor, near Warsaw. After thirteen years in the latter place he accepted a position in Lomza, Poland, where he stayed for five years. He then became cantor in the large synagogue in Vilna, where thousands, both Jews and non-Jews, flocked to hear his golden voice.

An Italian opera company in St. Petersburg offered him a remunerative contract, but Wasserzug preferred the altar to the stage. In 1868 Wasserzug, while visiting relatives in London, was invited to officiate in the North Synagogue, and was immediately offered that position, which was then vacant. Wasserzug found there deserved appreciation of his talents.

In 1878 he published his work for the synagogue, *Sefer Shire Mikdash.* This fine volume of old as well as modern compositions received the praise of critics and musicians. The congregation in Vilna repeatedly sought to win him back, and at least once succeeded in having him return for a short visit, on which occasion he received a princely welcome in which the entire city participated.

Lit.: Friedmann, A., *Lebensbilder berühmter Kantoren,* vol. 1 (1918); Idelsohn, A. Z., *Jewish Music* (1929); Zaludkowsy, E., *Kulturtrager fun der Yiddisher Liturgie* (1930).

WATER. As one can withstand hunger longer than thirst, it is the prime duty of hospitality to give water to the thirsty stranger (*Gen.* 24:17; *Judges* 4:19). Even an enemy's thirst was to be slaked (*Prov.* 25:21), and one who refused water to the thirsty was regarded as of unredeemably bad character. This is one of the reasons given for denying to male Ammonites and Moabites the right to marry Israelite women, even if they should be proselytes (*Deut.* 23:5; *Neh.* 13:2). The lack of water was one of the chief reasons why the Israelites in the wilderness murmured against Moses (*Ex.* 17:1-7; *Num.* 20:1-13).

Since water was so scarce, travelers were expected to pay for the amount they drank (*Num.* 20:19); however, a truly hospitable host would offer water to wash the feet of weary travelers (*Gen.* 18:4; 19:2; 24:32; 43:24). Water played an important part, as the "waters of bitterness," in the procedure to be taken in the case of a woman who denies a charge of adultery brought by a suspicious husband (*Num.* 5:11-31).

Immersion in water was one of the chief means of

purification for those who had become ritually unclean, such as the leper, the menstruating woman, or those who had come into contact with an unclean object (*Lev.* 14 and 15). The ashes of the red heifer were mixed with water and sprinkled upon ritually unclean persons and objects to purify them (*Num.* 19:17). As water had the power to cleanse from sin, proselytes underwent baptism, and the dead were thoroughly washed before being placed in a coffin (*M.K.* 28b). Forgiveness of sins by God is likened to sprinkling with pure water (*Ezek.* 36:25); this simile is found in the Biblical legislation (*Deut.* 21:6-7) and in the prophets (*Zech.* 13:1; *Jer.* 2:22; *Isa.* 1:16).

Washing with water helped bring about a higher degree of purity; this explains why the priests who performed duties within the inner shrine of the Temple had first to wash their hands and feet. It seems that water had the power of reducing the holiness of an object (*Lev.* 6:21; *Num.* 19:7, 8, 10, 21). Libations of water accompanied sacrifices made by Samuel (*I Sam.* 7:6), David (*II Sam.* 23:16) and Elijah (*I Kings* 18:34). According to the Talmud, the libations upon the altar during Sukkoth were of Mosaic origin (*Suk.* 34a).

The Torah and its divine wisdom are compared to water, and God is called "a fountain of living waters" (*Jer.* 2:13). The prophet summons the people to listen to the word of God in the appeal: "Ho, every one that thirsteth, come ye for water" (*Isa.* 55:1). Rabbinic literature finds thirteen points of resemblance between the Torah and water (*Midrash Song of Songs* 1:13). To learn from a teacher was called "to drink from his waters" (*Hag.* 3a). Water is a metaphor for tears (*Ps.* 119:136), great misfortunes (*Ps.* 69:2; 124:4-5), great fear (*Josh.* 7:5) and instability (*Gen.* 49:4). The continuous flow of water is symbolic of many descendants (*Num.* 24:7).

Water played an important part in the creation of the world. On the first day of creation, "the spirit of God hovered over the face of the waters." On the second day the upper and nether waters were separated, and on the third day the waters of the earth were given their proper place (*Gen.* 1:1-10). One of the rabbis adduced these passages for the view which he, in common with certain Greek philosophers, held, that water was the primordial element (*Yer. Hag.* 2:1). This view was disputed by other scholars (*Hag.* 12a; *Midrash Gen.* 1:12).

The following Biblical miracles are connected with water: the Flood; the first plague, in which the waters of Egypt were turned into blood; the bringing forth of water from the rock by Moses; the water that was consumed by fire (*I Kings* 18:38); the curing of Naaman of his leprosy by bathing in the Jordan (*II Kings* 5:10, 14); the dividing of the waters by Moses, Joshua (*Josh.* 3:8-17), Elijah (*II Kings* 2:8) and Elisha (verse 14). HIRSCHEL REVEL.

Lit.: Patai, Raphael, *Hamayim* (1936).

WATER OF LIFE. Babylonian, Indian and old Persian mythologies tell of a spring of immortality as well as of a food of life. According to *Isa.* 35:6; *Ezek.* 47:1; *Joel* 3:18; and *Zech.* 14:8, the water of life is said to have flowed out of Jerusalem; a similar conception seems to be at the bottom of *Ps.* 110:7. According to the legend, the well of Miriam accompanied Israel in the desert. After her death it sank into the Lake of Tiberias (*Taan.* 9a; *Midrash Eccl.* 5:9 et seq.; *Midrash Lev.* 22). According to *Yer. Kil.* ix, 32d, it may be found in front of the synagogue of Serungid. In the New Testament, John (*Rev.* 22:1) sees the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb in the midst of the holy city. The water of life plays an important role in the story of Alexander, especially in his expedition in search of the spring of life guarded by Chidher, who is identified with Elijah. Water is generally considered the means of fertilization, and is poured upon the earth or sprinkled upon men with "fortune's wands," i.e. twigs of evergreen. Often the acts of sprinkling and of striking with the rod are separated. The ceremony of the drawing of water and the striking with willow twigs (Hoshanoth) in the ritual of the Sukkoth festival are connected with the idea of the water of life.

Lit.: The Biblical dictionaries and commentaries on the passages cited.

WATERBURY, a city of Connecticut, with a population of 99,314 (census of 1940), including (1943) an estimated 4,000 Jews. The first Jewish settlers came to Waterbury in the 1840's. They were German emigrants, and brought with them the cultural and religious background of early 19th cent. Germany. Numbering only about twenty persons, they yet became and remained a potent force in the community for some six decades. East European emigration penetrated into Waterbury in the late 1880's, and by 1910 there were approximately 300 Jewish families in the city.

In 1943 the Waterbury Jews supported several synagogues. The Reform Temple Israel was founded in 1870, and joined the Union of American Hebrew Congregations in 1910. Rabbi Maurice L. Zigmond occupied the pulpit from 1936 to 1942, and was then succeeded by Rabbi David Polish. The Orthodox congregations Beth Israel (founded in 1893) and Shearith Israel (founded 1906) called to their service Rabbi Mordecai (Max) Gifter in 1941. His predecessor was Rabbi Moses Sheinkopf (1927-41). A synagogue was built by Congregation Beth Israel in 1909.

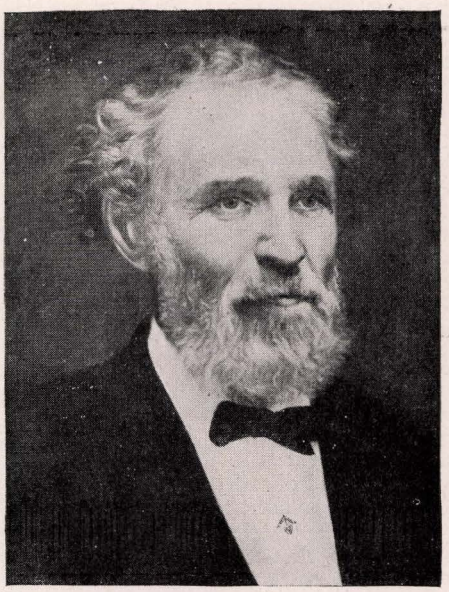
The Conservative Beth El Synagogue, founded in 1923, erected a house of worship in 1929. Rabbi Harry Schwartz was in the pulpit from 1925 to 1932, and was followed by Rabbi William P. Greenfeld, the incumbent in 1943. Both a congregational Hebrew school and a religious school were established by Beth El Synagogue. A central Talmud Torah for the entire community was also instituted.

Organizations for charity and mutual benefit founded by the early Waterbury community included the Waterbury Hebrew Benefit Association, the Jewish Benevolent Society, and the Hebrew Free Loan Association. Later the Jewish Federated Appeal was organized.

National organizations represented by branches at Waterbury were, in 1943, the B'nai B'rith (the lodge was chartered in 1873 and reorganized in 1939), the Zionist Organization of America, the Hadassah, the American Jewish Congress, National Workers Alliance, Workmen's Circle and Jewish War Veterans.

Among those who rendered outstanding service to the community was William Traurig, banker (d. 1938), who held high executive posts in local and national Jewish organizations and in addition served the general Waterbury community. He was commissioner of the board of public welfare for the city in 1923. Adolph Sanditz (d. 1939), banker, was likewise a leader in Jewish organization. He founded Congregation Beth El and the central Talmud Torah. In 1943 lay leaders of the community included Charles Rosengarten, outstanding Zionist and communal worker; Harry Liebeskind, leader in welfare work; Perry Graicerstein, chairman of the Federated Appeal and member of the Board of Education; Charles Walzer; Isidor Stoll; I. N. Albert; Herman Weisman, Harry Fisher and Martin Greenblatt.

In the second World War, in 1943, there were more than 200 young men of the Jewish community in the



Abraham Watters

armed services of their country, among whom Lieutenant Colonel Max Traurig held the highest rank.

WATERMAN, HENRY SAMUEL, American consul, b. Fort Townsend, Wash., 1882. He studied at the University of California (B.S., 1902), and started his diplomatic career as a clerk at the United States consulate at Moscow (1916). After serving as a vice-consul in Norway and Guatemala, he was United States consul at Corinto, Nicaragua (1920), San José, Costa Rica (1921-26), Shanghai (1926-28), Saigon, French Indo-China (1928-33), Sheffield, England (1933-35), Bombay, India (1935-39), and Bordeaux, France (1939-41). In 1941 he was appointed consul at Monterrey, Mexico, and still held this position in 1943. He was a commander of the Royal Order of Cambodia.

WATERMAN, SIGISMOND, physician, b. Bavaria, 1819; d. New York city, 1899. From 1857 to 1887 he served as police surgeon of New York city. He was founder and medical director of the Yonkers Home for Aged People, established under the auspices of the Independent Order of B'nai B'rith, in which he was prominent, and was one of the founders of the Maimonides Library. A specialist in the use of the spectroscope, he wrote many articles on it for leading medical journals, and delivered frequent lectures before important medical groups. In 1868 Waterman helped introduce this instrument into medical practice. He was the first Jew appointed instructor at Yale University (1844-47), from which he was likewise the first Jew to receive a degree (M.D., 1848). He was also professor of genitourinary diseases at the Eclectic Medical College of the City of New York during the last few years of his life.

His brother, LEOPOLD WATERMAN, who died at the early age of thirty-two, was an important figure in New Haven. He was president of the New Haven Synagogue, in which he delivered sermons when there was no rabbi, and was deputed by the city authorities to welcome Louis Kossuth to New Haven.

Lit.: *Yale Obituary Record, 1890-1900;* Kisch, Guido, "Two American Pioneers of New Haven," *Historia Judaica,* vol. 4 (1942) 16-37.



Gertrude Wile Watters

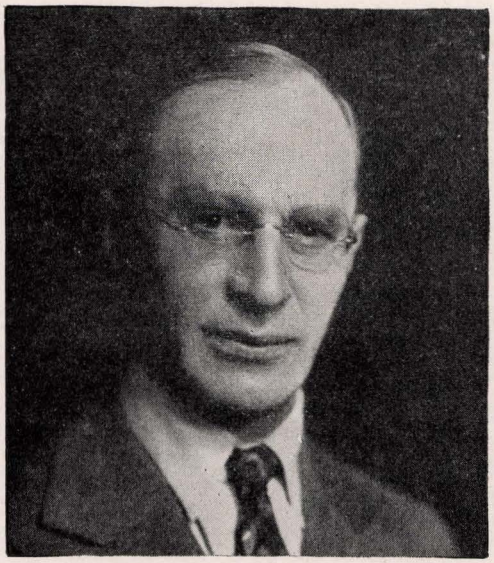
WATTERS, ABRAHAM, Western pioneer, b. Germany; d. Salt Lake City, Utah, 1893. He came to the United States in 1834, crossing overland from Charleston, S. C., to the Mississippi, and organizing the Jewish groups in the settlements through which he passed for religious worship. By slow stages he arrived at St. Louis in 1846 and at Independence, Mo., in 1847, at the time the Mormons were beginning their historic trek across the plains. In San Francisco in 1849 Watters, with ten others, met in a tent and organized Temple Emanu-El, of which he was vice-president. The original minutes of this and subsequent meetings are preserved in the hall of that congregation. He subsequently organized and was president of Congregation Shaari Zedek, and he fought the anti-Semitic agitation in the California legislature in 1851.

Watters was arrested and imprisoned by the Mexican government in Sonora in 1852 on the false charge of having knowledge of an attempt to seize that territory for the United States. He traveled extensively in Mexico, Central and South America in the early 1860's, sending correspondence to the *Jewish Chronicle* of London on the scattered Jewish populations which he encountered. He returned to England, remaining there until 1888, when he came back to the United States and settled in Salt Lake City.

WATTERS, GERTRUDE WILE (Mrs. Leon L. Watters), communal leader, b. Buffalo, N. Y., 1887. For many years Mrs. Watters, who formerly resided in Buffalo but in 1936 moved to New York city, was identified with communal, religious, philanthropic and social movements. The scope of her diversified interests and services may be indicated by the boards and societies to which she gave of her time and efforts.

Her Buffalo affiliations included membership on the First Board of the Buffalo Symphony Society, a directorship on the Women's Board of the Millard Fillmore Hospital, the presidency of the Jewish Fresh Air Camp, the past presidency of and a life membership on the board of directors of the sisterhood of Temple Beth Zion, and membership on the board of governors of the Buffalo Jewish Federation for Social Service. In addition, she was interested in Buffalo in work for the foreign-born in home economics, and was a sponsor of the Foreign Policy Association.

Long identified with the work of the National Federation of Temple Sisterhoods, Mrs. Watters in 1934 became president of that organization, serving until



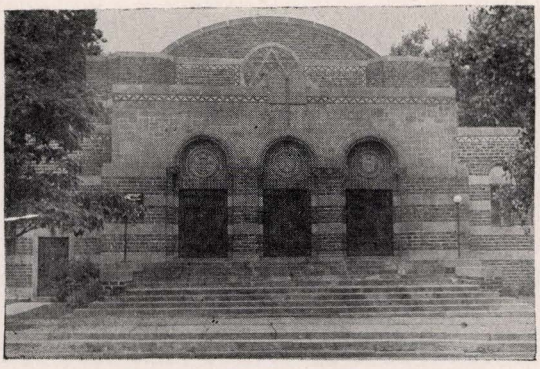
Leon L. Watters

1941. She served also as a member of the Executive Board of the Union of American Hebrew Congregations, a member of the Board of Managers of the Department of Synagogue and School Extension, and as the first woman member of the Board of Governors of the Hebrew Union College.

In 1935 she added her name and efforts to the work of the National Committee on Youth Aliyah, and after her removal to New York city she was a member of the Women's Board of the Federation for the Support of the Jewish Philanthropic Societies of New York City, as well as a member of the board of the National Conference of Christians and Jews, also a director in the Jewish Braille Institute of America and the New York section of the National Council of Jewish Women. She was affiliated in New York with Temple Emanu-El, was a director of the Women's Auxiliary Board, and remained deeply interested in local, state and national religious movements.

With the coming of the emergency precipitated by the outbreak of the second World War in Europe in 1939, she added to her other activities a full program of service to war-time projects, including the British War Relief and the United Jewish Appeal.

After the death of her first husband, Henry Nathan, of Buffalo, in 1931, she married Leon L. Watters, of New York, in 1936.



Temple of Congregation Am Echod, of Waukegan

Lit.: American Hebrew, Jan. 8, 1937, p. 747; Jan. 15, 1937, p. 777.

WATTERS, LEON LAIZER, scientist, industrialist and communal leader, b. Salt Lake City, Utah, 1877. He was the first Jew and the youngest student to receive the B.S. degree from the University of Utah (1897). After receiving the M.A. (1898) and Ph.D. (1901) degrees from Columbia University, he became an instructor in chemistry there (1898-1900), and later (1900) was head of the department of inorganic chemistry and toxicology at the University of Cincinnati. Under Mayor Seth Low's New York city administration (1902-3) he investigated the adulteration of foods and drugs, and embodied the results of his investigation in a report rendered to the American Association for the Advancement of Science which was widely published and hastened the adoption of the Federal Pure Food and Drug Act.

With J. A. Mathews, he produced the carbide of gold, one of the most violent detonating agents known. He devised the method for sterilizing surgical suture and ligature material now widely employed, and improvements in sterilizing and disinfecting apparatus and hospital equipment. During the first World War he was chairman of the committee of the Council for National Defense on surgical and hospital equipment, and was a member of the advisory committee of the War Production Board in the second World War.

In the first World War Watters was chairman of the New York branch of the Jewish Welfare Board, and for many years held executive posts in other communal organizations.

Watters endowed the Augusta Watters Library at the Jewish Community Center at Salt Lake City, and the Martha Watters Memorial Library at St. Mary's Academy. The B'nai Israel Synagogue there is dedicated to the memory of his parents, Ichel and Augusta Watters, pioneers of that community. He established the Watters Laboratory for Atomic Research at the California Institute of Technology. He was one of the founders and twice president of the Utah Society in New York. Watters was a contributor to the *Universal Jewish Encyclopedia.*

Lit.: The Physical Review, vol. 62 (1942) 216.

WAUKEGAN, a city of Illinois, which numbered (1943) an estimated 1,000 Jews (including North Chicago) in its total population of 34,241 (census of 1940). The first permanent Jewish settler in Waukegan was Abraham Simon, who came from Lithuania in 1889. A few years later relatives from Warsaw, Poland, followed him: Wolf Rosenblum and his son Harry Rosenblum. Samuel Schwartz came from Roumania in 1891. In 1897 the handful of Jews in the town founded Congregation Am Echod, and in 1901 adapted a structure for use as a synagogue. Rabbi Adolph Berger was the first to serve as spiritual head of the congregation. Other rabbis were Rudolph Farber (1925-27) and Isaac Siegal (1928-29). In 1930 Rabbi Solomon Jacobson was called to the pulpit of Temple Am Echod, then Conservative, and was still serving in 1943. In 1928 a new Temple was erected and became the center of the Jewish communal activities of the city, housing the congregation's daily Hebrew and weekly religious schools; the Temple sisterhood, choir and alumni association; the Hebrew Ladies' Aid; a lodge of the B'nai B'rith (founded in 1920), together with its women's auxiliary (1937) and its junior auxiliary; the Aleph Zadik Aleph; a chapter of Hadassah (1938); and a Zionist district (1939).

In 1943, there still existed in Waukegan the small Orthodox congregation Agudas Achim, formed as an offshoot

in 1922 of the original group which organized Congregation Am Echod. Agudas Achim met for services only on holidays and had no rabbi or auxiliary activities of any kind. SOLOMON JACOBSON.

WAWELBERG, HIPOLIT, philanthropist and banker, b. Warsaw, Poland, 1843; d. 1917. His father, Hersz (Herman) Wawelberg, former textile merchant, established in Warsaw in 1846 a money changer's counter which, during twenty-five years of development, became a firm of importance. Hipolit Wawelberg, when twenty years of age, enrolled in 1863 in the ranks of the Polish insurgents who fought against czarist oppression. After the collapse of the Polish insurrection he fled to Germany, where he entered the Commercial College of Berlin. In 1869 his father entrusted him with the management of a branch office in St. Petersburg (the central office still remained in Warsaw). There he began his social and philanthropic activities for which he later became famous throughout the country. As Polish patriots he and his brother-in-law, Stanislaus Rotwand, created many institutions to help the working people of the Polish colony in St. Petersburg, and founded a mutual assistance savings bank for his employees, the first bank of its kind in Russia.

As a banker accredited at the imperial court of the czar in St. Petersburg, he exercised a salutary influence in the interests of the Polish colony. During this time he also assisted students by granting interest-free loans and establishing cheap boarding facilities.

Wawelberg was a believer in the theory of donating funds and services to public causes during one's lifetime, and of watching the results of one's endeavors and laying plans for the future. He founded in St. Petersburg a Polish weekly magazine, *Kraj* (Country), and a daily newspaper, *Kurjer Polski,* in Warsaw. He financed the publication of the works of the outstanding Polish novelists of that time, such as Eliza Orzeszkowa, Boleslaus Prus and Henry Sienkiewicz, the Nobel Prize winner, as well as numerous scientific and technical textbooks.

He endowed scholarships, took care of artists without regard to race or religion, and helped to construct in Warsaw a monument to Adam Mickiewicz, the greatest Polish poet, contributing the largest share of the expenses. With his brother-in-law, Stanislaus Rotwand, he founded a college of technology in Warsaw, a summer camp for children in the spa Ciechocinek, and endowed the Jewish Hospital in Warsaw. He also founded a "museum for artisans' works," and built large low-rent apartment houses for workers.

He also devoted his energy to alleviating the plight of the Jews in Russia and Poland. In St. Petersburg, in cooperation with Baron Horace de Günzburg, he fought for the recognition of the equality of rights for the Jews in Russia. He was a member of the Jewish Colonization Association, organized schools for Jewish youth similar to those established by the organization of Baron Maurice de Hirsch, and endowed the University of Lwów with funds, thus permitting the publication of the works of such Jewish historians as Meyer S. Balaban, Moses Schorr, Ignace Schipper and others. ALEXANDER HAFFTKA.

WAXMAN, MEYER, rabbi, educator and historian of literature, b. Slutzk, Russia, 1887. After having studied at the Yeshivas of Mir and Slutzk, he came to the United States in 1905, and completed his education at New York University (B.A., 1911), Columbia University (M.A., 1912; Ph.D., 1916) and the Jewish Theological Seminary of America (rabbi, 1913). He served as rabbi at Sioux City, Iowa (1913-14), and Albany, N. Y. (1915-17). He next founded the Mizrachi Teachers Institute (later affiliated with Yeshiva College), and served as its principal from 1917 to 1921. From 1920 to 1924 he was secretary of the Mizrachi Organization. In 1925 he became professor of Bible, Jewish history and philosophy at the Hebrew Theological College (Chicago), where he still served in 1943.



Hipolit Wawelberg

Waxman's principal work is *A History of Jewish Literature* (vol. 1, New York, 1930; 2nd ed., 1938; vol. 2, New York, 1933; vol. 3, New York, 1936; vol. 4, New York, 1941). It is a large-scale description of Jewish literature from the close of the Bible canon to 1935, and the most detailed—if not always sufficiently discerning—presentation of the subject ever to have been written. Cecil Roth described it as "without doubt one of the greatest single-handed enterprises in the history of Anglo-Jewish letters."

Waxman's other writings include: a translation of Moses Hess' *Rome and Jerusalem* (1918); *The Philosophy of Don Hasdai Crescas* (1920); *Mishle Yisrael,* a dictionary of quotations (Hebrew; 1933); *Dor Dor Umehannechav,* a history of the philosophy of education (part 1, New York, 1927). Waxman was a member of the administrative committee of the Palestine Foundation Fund and the Jewish National Fund (1921-24), and vice-president of the Histadruth Ibrith (1933-34).



Meyer Waxman



Max Weber

WAXMAN, SAMUEL MONTEFIORE, professor of Romance languages, b. Boston, 1885. He studied at the École des Hautes Études and the Ecóle des Chartes, Sorbonne (1908-9), and at Harvard University (Ph.D., 1912), taught at the Faculté des Lettres of the Sorbonne (1908-9), and became assistant (1913) and associate professor (1920) at Boston University.

His published works include: *Chapters on Magic in Spanish Literature* (1916); *A Trip to South America* (1916); *Antoine and the Theatre Libre* (1928); *A Bibliography of the Belles-Lettres of Santo Domingo* (1931); *A Bibliography of the Belles-Lettres of Venezuela* (1935). Waxman edited *Nomads and Listeners of Joseph Edgar Chamberlain* (1937).

WEBBER, ABRAHAM CHARLES, lawyer and government official, b. Boston, 1876. He received the law degree from the Boston University Law School in 1898, and was admitted to the bar the same year. From 1909 to 1919 Webber was assistant district attorney for the Suffolk district. During this period and subsequently, by special gubernatorial appointment, Webber carried out important investigations for the state. These included studies of the narcotic drug situation and the prosecution of profiteering in the fish industry, during the first World War, that provided a precedent for legal processes against profiteering.

From 1932 to 1936 Webber was commissioner of the Massachusetts department of public utilities, and from 1937 to 1939 he was chairman of the state department of public utilities. He was a lecturer in legal medicine at the Boston University Medical School (1934-). His book, *Webber on Principles of Public Utility Regulation* (1941), was considered the authoritative presentation of the subject.

Lit.: *Public Utilities Fortnightly,* June 19, 1941, pp. 808-9; *Bar Bulletin,* June, 1942.

WEBER, JOSEPH M. (JOE), comedian and producer, b. New York city, 1867; d. Los Angeles, 1942. Born and reared on the Lower East Side of New York city, he began his theatrical career at the age of eight when, together with Lew Field, a neighborhood boy, he formed a singing and dancing team which appeared in the variety halls of the old Bowery. They toured the country for many years, and in 1896 opened a theatre of their own, the Imperial Music Hall on Broadway, where they produced many successful shows.

The teamwork of Weber and Field, the "Dutch comedians," came to an end in 1904 when Field went his own way, but several years later the partnership was revived. Weber produced and appeared in many popular plays, including: *Only Girl* (1914); *Little Blue Devil* (1918); *Honeydew* (1920); *Friendly Enemies* (1925). In 1932 tribute was paid to Weber and Field on their golden jubilee in New York.

Lit.: *Literary Digest,* April 25, 1925; *New York Times,* May 11, 1942; Gilbert, Douglas, *American Vaudeville* (1940) 77-79, 352-55; *American Hebrew,* March 13, 1925, p. 553; Sept. 16, 1932, p. 323.

WEBER, MAX, artist, b. Bialystok, Russia, 1881. He was brought by his parents to the United States at the age of ten. He received instruction in drawing at the Pratt Institute in Brooklyn, from which he graduated in 1900. Within a dozen years he had progressed sufficiently to become recognized not only as a talented painter, but also as an inspiring lecturer on art appreciation. From 1920 to 1921 and again from 1925 to 1927 Weber taught painting from life at the Art Students League in New York city. While Weber achieved so definite a style of his own that his canvases can be readily recognized, many influences are observable, due to Weber's eclecticism as a lover of art. Probably few painters have ranged so widely in their admirations.

His study at the Julian Academy in Paris, where at the same time (1901) there were such young men as Bernard Wistoff, Mahonri Young and Bernard Karfiol, later to become distinguished artists, brought Weber into closer knowledge of Ingres and of Daumier, of Courbet and Corot. At the Louvre the old masters Giotto, Masaccio, Giorgione, Rembrandt and others aroused his enthusiasm, and, later, such moderns as Van Gogh, Renoir, Picasso and especially Cézanne, who influenced Weber most particularly from a plastic point of view. Add to all these his study of archaic Greek sculpture, Egyptian, Chinese, African Negro and Etruscan art, and one arrives at the realization of the many strains that have flowed in the non-imitative yet reminiscent paintings of Weber.

His *Essays in Art* make evident beliefs and ideals to which he consistently held. There we find a painter not interested in any special school, in any particular technique, but in that self-expression in which a spiritual quality is often manifest. Weber is a fine draughtsman, a fine colorist, and thus there is a subtle element in his paintings. A fearless experimenter, he remained decidedly European, with, in the opinion of some critics, a quality of Hebraic thoughtfulness, and even of Jewish "morbidezza," adding profundity to works whose imaginative quality is not to be confounded with fantasy.

One of the most distinguished of painters in America, Weber was definitely un-American, devoid of that matter-of-factness characteristic of so many of his contemporaries. Weber regarded art consciousness as the human consciousness of the God in man, and looks upon art as a greater socializing force than Socialism can ever be. The artist's expression "never turns art into a science or a process," but results from an inner urge. Thus, for all his studies and knowledge, it is the inspirational and emotional element that has had the most significance for Weber.

Among the works which he himself considered his best are: *Chinese Restaurant,* in the Whitney Museum of American Art; *Talmudists,* in the Jewish Theological Seminary of America; *Winter Twilight,* in the Santa Barbara Museum; *Refugees,* in the Wichita, Kan., Museum of Art; *Straggly Pines,* in the Metropolitan Museum of Art; and *Fourth Dimension, Chassidic Dance, Toilers, Invocation, Bread and*

Peppers, Whither Now? and *La Toilette,* in various private collections. These titles indicate the range of subjects of an artist represented in still more art museums than those already named, one of them being the Art Institute of Chicago, which awarded to Weber the Potter Palmer gold medal and $1,000 in 1928. How Weber was regarded by his fellow painters is shown by the fact that he acted as the national chairman of the American Artists' Congress. His writings include *Cubist Poems* (1914); *Essays in Art* (1916); and *Primitives* (1927). GEORGE S. HELLMAN.

Lit.: *Menorah Journal* (1933), No. 1, p. 7; *American Hebrew,* Sept. 19, 1930, p. 474; March 6, 1936, p. 453.

WEBER, MAX, non-Jewish sociologist and political economist, b. Erfurt, Germany, 1864; d. Munich, Germany, 1920. As a professor of social and political sciences at the Universities of Heidelberg, Vienna and Munich, Weber exerted a great influence on modern sociology and the theory of political and economic sciences. His activity became particularly important for knowledge of Judaism when he founded the so-called "sociology of religion."

Proceeding from a criticism of the economic interpretation of history initiated by Karl Marx and of Werner Sombart's studies on the foundation of capitalism attributed by the latter to the "spirit of Judaism," Weber at first opposed to Sombart the theory that the ethics of Calvinism, especially that of Puritanism, was in a higher degree responsible for the development of capitalism. Then he advanced to a general theory of the relations between religious belief and social formations, studying the role of religion in the union of human groups and the external life of men.

The third volume of Weber's *Gesammelte Aufsätze zur Religionssoziologie* (1921) deals with ancient Judaism. His analysis of the sociology of the ancient Israelitish religion unites broad views and an acute precision which penetrates the historical facts under new aspects. Although Weber originally based his studies on Julius Wellhausen and Eduard Meyer, he finally differed from them in his appreciation of the religious development of Judaism during the Babylonian Exile and of "Judaism" as distinguished from the ancient "Israelitism." Thus he freed himself from a great many of the prejudices which influenced Wellhausen, Meyer and other non-Jewish scholars.

He intended also to deal with the Judaism of the Talmudic period, but could only outline a fragment in his great work, *Wirtschaft und Gesellschaft* (1926-28), which was published after his death.

During the first World War Weber, who was fundamentally opposed to Pan-Germanism, was one of the earliest to advocate publicly the establishment of a democratic regime in Germany. After the War he was one of the founders of the German Democratic Party. His general theory of science was attacked by Erich von Kahler and defended by Arthur Salz.

Lit.: Guttmann, Julius, "Webers Soziologie des antiken Judentums," *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1925); Weber, Marianne, *Max Weber* (1926); *Encyclopaedia of the Social Sciences,* vol. 15 (1935) 386-89.

WECHSELMANN, IGNAC RITTER VON, architect and philanthropist, b. Nikolai, Upper Silesia, 1828; d. Budapest, 1903. After completing his studies in Berlin he came to Vienna and became assistant of the famous architect Ludwig Förster. In 1856 he settled in Budapest, where he designed many important edifices, including the Great Synagogue, the buildings in the Royal Park of Buda, the old University Building, and the University Library. In 1886 he was knighted for these services by Emperor Francis Joseph I of Austria. Wechselmann founded an institution for the blind, and left it five million crowns.

WECHSLER, ISRAEL SPANIER, physician, b. Lespedi, Roumania, 1886. He came to the United States in 1900, and received the M.D. degree from the New York University School of Medicine (1907). Wechsler started his academic career as instructor at Columbia University (1917), and in 1931 was made associate professor of neurology there, a position which he still held in 1943. In 1918 he was awarded the Lucien Howe Prize in medicine, for the state of New York. Wechsler pointed out the importance of food deficiencies as among the causes of polyneuritis, and was author of *Text-Book of Clinical Neurology* (1927) and *The Neuroses* (1929).

Wechsler represented the American Jewish Physicians' Committee at The Hebrew University, Jerusalem; and in 1930 was appointed a member of the newly formed executive committee of the Zionist Organization of America. He was president of the American Neurological Association (1934-36).

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 188-89.

WEDDING AND WEDDING CUSTOMS. 1. Introduction. The contracting of a marriage is regarded as such an important occasion in the lives of the wedded pair and of their entire families that the Jewish people have accompanied its ceremonies with a wealth of imagination and beliefs, customs and sportive festivities. Every detail of the wedding, from the time that the date of the wedding is decided up to the final moment when the bride and groom withdraw within the bridal chamber, has been elaborated and embellished by the creative imagination of the Jewish people. Naturally, however, such marriage customs vary widely according to tradition and the customs of the country.

2. Setting a Date for the Wedding. In Western Europe a Jewish wedding is set for Tuesday wherever possible, since this day is regarded as particularly fortunate; the story of creation twice makes use of the expression: "And God saw that it was good" for this day (*Gen.* 1:10, 12). According to Maimonides, the best day for a wedding is Sunday; a proper marriage celebration lasts seven days, and it will thus have its conclusion and climax on the Sabbath. In the Caucasus, Jewish weddings usually take place on Wednesday. There are certain seasons during which weddings are not to take place, including the Sefirah period between Passover and Shabuoth, with the exception of Lag Beomer, the Ninth of Ab, and the Seventeenth of Tammuz. In the Talmudic period, and probably as early as the time of the Persian Empire, virgins were married on Wednesday, since the court before which accusations as to lack of virginity were to be brought held its sessions on Thursday. Widows, on the other hand, were married on Thursday. In later times, as in Eastern Europe today, Friday afternoon came into preference. Two weddings on the same day were avoided, especially if they were those of brothers and sisters. In more modern times, and especially in the early period of Jewish settlement in the United States, the choice of a day for the wedding was determined by the time when the community could assemble. During the week the men usually went out peddling, starting on Monday morning and not returning until Friday noon. For this reason Sunday was the best day for a marriage, and was often always the day chosen when the Jews first came to the United States. This same reason may explain the preference for Friday afternoons in other localities.

3. The Wedding Week. The Jews of Eastern Europe and the Sephardic Jews frequently celebrate a



State Library, Hamburg

THE WEDDING

From an Illuminated Manuscript of the 15th Century

wedding for seven days, in accordance with the Biblical account of the wedding of Samson (*Judges* 14:17). During this week before the wedding day, called "Chassene Spielen" in Eastern Europe, the relatives of the betrothed couple send them presents of sweets, called "Mastwoche," and the couple themselves may not leave the house without an escort. On Friday evening a great reception, called "Spinholz" (a corruption of the Latin *sponsalia*) or, in Poland, "Vorspiel," is held in honor of the parents of the couple. On the day before the wedding the leading members of the community, headed by the rabbi, solemnly bring the gifts of the bridegroom (*hathan,* commonly pronounced *chosen*) to the bride (*ḳallah*). These presents, in accordance with a custom practised among non-Jews as well, consist of a girdle, a veil (after the example of Rebekah in *Gen.* 24:65), a mantle and a wreath. Later on there were added a "Siflones Tefille," a prayer-book with an inscription taken from the marriage service: *'Ahabah ve'ahavah shalom vere'uth,* and with an appropriate title-vignette; among the Greek and Turkish Jews another ring, called "Nissuin," is also given. The ancient Greeks and Romans called the latter *symbolum,* which is the origin of the Yiddish expression "Siflones." The bridegroom received a ring and a pair of shoes, and later on a Tallith, or prayer-shawl, and a shroud (Sargenes). Such girdles and rings, the latter sometimes artistically decorated with the model of a synagogue and the inscription *betaba gada* or *mazal tob* ("good luck!"), became family heirlooms. It is most likely that these rings were never intended to be worn (cf. Abrahams, I., *Jewish Life in the Middle Ages,* 1932, pp. 181-82). Another widespread custom, following an ancient Oriental custom, is to honor the bridal pair as king and queen during the wedding week; cf. the expressions used in the *Song of Songs.* In Eisenstadt and many other places it was customary that, on the Sabbath just before the wedding, the association of "Bahurim," or young men who were studying the Talmud, would send a delegation to the bridegroom to secure his promise to give them the "Schatzgeld," the ransom money of the youth.

4. The Wedding Procession ("Meienführen"). On the day of the wedding itself the bride and groom fast until after the nuptials; this was a mourning ceremony in memory of the destruction of the Temple, which was not to be forgotten even on the day of the greatest joy in life. In order that the fast of the bridal pair may not be unduly prolonged, the marriage ceremony proper, the "setting up of the Huppah," usually takes place at noon. The wedding begins with the "veiling" of the bride in her parents' home. A four-cornered transparent cloth is placed over the head of the bride, in the absence of the bridegroom, by four young people; nowadays this is usually done by the rabbi. This "veiling" is symbolic of her obligation of chastity. An address, based on *Gen.* 24:60, is delivered, and hop blossoms, the symbol of fertility, are strewn over her head. Next follows the wedding procession, in which the bride and groom, separately conducted, accompanied by music and tapers and with others dancing around them, are led beneath the Huppah by the "escorters." A great part is played in nearly all localities by such rites as the following: Wheat kernels, fish, milk and honey are employed as symbols of fecundity; the bride walks three times around the bridegroom under the canopy, a form of appropriation by walking around which is used also on other occasions; there are symbols of the transitory nature of fortune, the fragments of glass, and the shrouds; there is the recognition of the bride as wife and the transfer of authority to her, by the touching of the door-post and the handing over of objects; the marriage takes place in the open air, a custom based on *Gen.* 15:5. However, in modern times the Huppah, together with its attendant ceremonies, has been transferred from the open air to the synagogue or the home. The myrtle wreath, still used today, is a survival of that crowning of the bride which was customary in Biblical times.

The details of the wedding procession show a wide range of variation, according to the customs of the various countries. In Germany, for which country we have the report of a wedding procession which took place in Mayence at the end of the 14th cent., the "Schulklopfer," on the day of the wedding, went around early in the morning and invited the community to take part in the wedding procession. Musicians and torch-bearers led the procession which escorted the bride and groom to the synagogue. Among the Spanish Jews the wedding procession was preceded by comedians, fiddlers, horsemen and armed men. In Egypt the bride would don a helmet and a sword for the wedding procession, while the groom, on the other hand, wore feminine articles of apparel; this was done in order to deceive the demons. Still other customs were observed in the Caucasus and in Georgia. The wedding procession proceeded from the homes of the bride and the groom as far as the synagogue; it then took place in the open air, as it still does in many cases in Eastern Europe.

5. The Wedding Ceremony. As soon as the bride arrives at the synagogue, she is led under the canopy by the two mothers or by her women friends, and the bridegroom by the two fathers or by his friends. The four poles of the Huppah are held by four unmarried young people. The wedding ceremony then begins, usually after the recitation of that part of the liturgy which is called for at that time of the day; only the male wedding guests can participate in the conducting of these services. The wedding service begins with the chanting of the "Mi Addir," after which the rabbi or reader recites the first part of the blessings prescribed for the wedding (Sheba Berachoth). The rabbi did not take part in the marriage ceremony until the 14th cent. Next the bridegroom places the ring, which must be a plain gold band unadorned with jewels, on the index finger of the bride and the marriage document (Kethubah) is read aloud. While placing the ring on the bride's finger the bridegroom pronounces the proper formula of betrothal: *hare 'at mekuddesheth li betabba'ath zo ḳedath Mosheh veyisra'el* ("Behold, thou art consecrated unto me by this ring according to the law of Moses and Israel"). This is very similar to the formula used in Christian weddings, "With this ring I thee wed, and with all my worldly goods do thee endow." However, in the Jewish wedding, the ring is not symbolic of a sacrament, but represents an article of value, even though the amount be small, which is handed over by the bridegroom to the bride. The wedding ceremony is closed with the recital of the second part of the wedding blessings. At the end of the recitation of both the first and the second part of these benedictions the bride and groom drink from one cup, as the symbol of their marital union. In the Orient, during the Gaonic period, the seven wedding benedictions were recited both in the home of the bridegroom and, still previously, in the house of a relative of the bride. At many marriage ceremonies, especially among Orthodox and Conservative Jews, the prayer for the dead, "El Male Rahamim," is inserted at the beginning of

the ceremony in case one or both of the parents of either bride or groom is deceased. The text of the Kethubah varied according to the age and the locality; it is artistically adorned among the Sephardim, especially in Italy.

There are a number of well-known and frequently observed popular customs in connection with the wedding itself. Such are the breaking to pieces of a glass by dashing it against a specified spot on the wall of the synagogue (Bodenschatz, *Kirchliche Verfassung der Juden,* vol. 4, p. 126), or by stamping on it with the right foot; there are other acts which symbolically express the wish for the fruitfulness of the wedding. In Poland, Posen and other places the bridegroom himself breaks the glass while the guests exclaim: "Mazal Tob!" The symbolical expressions of the wish for fecundity include the bestrewing of the bridal pair with wheat, a custom practised along the Rhine and in Hesse, allowing hens to fly over the canopy, a custom which used to be observed in Posen, and various forms of fish symbolism, such as the fish dance of the bride, which was common among the Sephardic Jews of the Balkan countries.

6. The Wedding Meal. The wedding celebration is concluded with the wedding meal, to which the guests are invited by the Marshalik, or jester. It begins with the cutting up of an unusually large wedding-loaf (Barches), of which every guest receives a piece, and which he eats after pronouncing the usual benediction over bread. The first course given to the bridal pair is a soup made of the flesh of a chicken, which is intended to be a symbol of fecundity, and is called "Goldene Jauch." The meal is accompanied by the playing of the musicians (Klezmorim) and the jests of the Marshalik. In order, however, to stress the value of the words of the Torah even in the midst of the most joyous celebration, it is the custom, still frequently observed in Eastern Europe, for the bridegroom to deliver a Derashah, an address which is based on verses from the Bible and which interprets these according to the Midrash. (In some localities this Derashah, or Talmudic discourse, is delivered immediately preceding the actual wedding.) During the wedding meal the Marshalik not only entertains the guests, but also has the task of announcing the list of the wedding gifts received by the couple; these gifts, since they are announced at the same occasion as that of the discourse of the bridegroom, are called "Derashah gifts." The Marshalik displays the gifts and announces the names of the senders, making good use of this opportunity to display the full force of his wit. The wedding meal ends with the usual grace after meals (Birkath Hamazon), into which the seven wedding benedictions are interpolated; it is followed by dances, of which the most striking feature is the "Mitzvah dance," the dance of the foremost member of the wedding party with the bride. In many localities wedding songs are sung and dramas are recited during and after the wedding meal.

GEORG HERLITZ and MAX GRUNWALD.

7. Modern Changes. Just as the wedding ceremonies of the Jews in the Middle Ages and up to the 20th cent. reflected the customs of the peoples around them, though retaining a solid Jewish core, so in modern times there has been a tendency to modify Jewish wedding customs, especially in Western Europe and the United States, in conformity with prevailing customs among non-Jews and the changed conditions of the times. Thus even among the Orthodox many of the old customs are no longer observed. The Marshalik no longer functions and the bridegroom's Derashah has fallen into disuse. Weddings take place on any day of the week except, of course, the Sabbath and the festivals and the traditional times when no Jewish weddings take place. It is often the custom for the male members of the wedding party to be supplied with white skullcaps to match the white dress of the bride. Weddings are almost never held out of doors, and the veiling of the bride is no longer rigidly observed.

Reform Jews generally omit a number of the features of the traditional wedding ceremony, such as the practice of fasting, the Huppah, the reading of the Kethubah, the second cup of wine, the seven benedictions and the breaking of the glass. The prohibition of certain seasons of the year for weddings is disregarded, though no weddings are performed on Sabbaths, holidays or generally, out of respect for the tragic nature of the day, on the Ninth of Ab. The wedding ring is permitted to be of other metals than gold and to be ornamental in form or set with precious stones. The service is for the most part in English, though the traditional Aramaic wedding formula (*hare 'at mekuddesheth li*) is always retained. The wedding procession is adapted to prevailing wedding customs and the ceremony is frequently accompanied by such music as *Oh Promise Me, I Love You Truly* and the wedding marches of Wagner and Mendelssohn. Many ceremonies are held at the home or other convenient places instead of in the synagogue. Between this comparatively simple ceremony and the elaborate Orthodox ones there are numerous intermediate variations, depending upon the background and wishes of the wedding pair and their families.

See also: HUPPAH; MARRIAGE; SUPERSTITION; VEILING OF THE BRIDE.

Lit.: The Biblical dictionaries and archeologies; Abrahams, I., *Jewish Life in the Middle Ages* (1932) 163-210; Grunwald, Max, in *Jewish Encyclopedia,* vol. 8, pp. 340-47; Bemmelmans, L., *Life Class,* chapters on Jewish weddings; Bodenschatz, *Kirchliche Verfassung der heutigen Juden* (1748), vol. 4, pp. 104-29.

WEDDING-RING, *see* MARRIAGE; RING; WEDDING AND WEDDING CUSTOMS.

WEEK (in Hebrew, *shabu'a*). The idea of the week, as a subdivision of the month, seems to have arisen in Babylonia, where each lunar month was divided into four parts, corresponding to the four phases of the moon. The first week of each month began with the new moon, so that, as the lunar month was one or two days more than four periods of seven days, these additional days were not reckoned at all. Every seventh day (*sabbatum*) was regarded as an unlucky day. This method of reckoning time spread westward through Syria and Palestine, and was adopted by the Israelites, probably after they settled in Palestine. With the development of the importance of the Sabbath as a day of consecration and the emphasis laid upon the significant number seven, the week became more and more divorced from its lunar connection, so that by the time of the Second Temple it was merely a period of seven days and no longer depended on the new moon. From Judaism the week passed over to Christianity, and through the influence of the latter was generally adopted throughout the Roman empire; Islam also made use of the week for its Sabbath days.

Jews never had any special names for the days of the week, usually denoting them by ordinal numerals: 1st, 2nd, 3rd and so on. Friday, however, was sometimes known as Ereb Shabbath ("day before the Sabbath") and Sunday as Motzae Shabbath or Mohorath Hashabbath ("day after the Sabbath"), while the Sabbath of course had its own designation. The Babylo-

nians devoted each day of the week to a separate god or goddess, and our present names of the days of the week are derived from these as follows:

Day	Babylonian God	Corresponding Teutonic or Roman God	Day
1.	Shamash, the sun	The sun	Sunday
2.	Sin, the moon	The moon	Monday
3.	Nergal, Mars	Tyr	Tuesday
4.	Nabu, Mercury	Woden	Wednesday
5.	Marduk, Jupiter	Thor	Thursday
6.	Ishtar, Venus	Freya	Friday
7.	Ninib, Saturn	Saturn	Saturday

It will be noticed that the positions of the deities in the 3rd to 5th days have shifted, as Nergal is really equivalent to Thor, Nabu to Tyr, and Marduk to Woden.

Among the Jews, Monday was regarded as the most unlucky day, as the phrase "and God saw that it was good" does not occur in the account of the second day of creation. On the other hand, Tuesday is especially lucky, because in the story of the third day the phrase occurs twice. Wednesday night was the favorite time for weddings in the Talmudic period; in the same period, however, it was shifted to Tuesday night, and in modern times Friday afternoon was often a favorite occasion. In Jewish folk lore, it was considered dangerous to be abroad on Wednesday and Saturday nights, as the demons were thought to be particularly active then. The Jewish calendar is arranged in such a manner that certain holidays can never fall on certain days of the week: Hoshana Rabbah on Saturday; Rosh Hashanah and Yom Kippur on Sunday, Wednesday or Friday; Passover on Monday, Wednesday or Friday.

See also: Calendar; Sabbath; Time, Measuring of.

Simon Cohen.

Lit.: Hirsch, Emil G., in *Jewish Encyclopedia,* vol. 12, pp. 481-82; Hastings, James, edit., *Encyclopaedia of Religion and Ethics,* vol. 3 (1922) 63, 76, 108-9, 127.

WEEKLY PORTION, *see* Parashah; Sidra; Torah, Reading of.

WEEKS, FEAST OF, *see* Shabuoth.

WEIBERSCHUL (Hebrew, *beth hakeneseth shel hanashim,* "women's synagogue"), term used among German-speaking Jews in the Middle Ages and subsequently for the special place or location in the synagogue (Schul) which was assigned to the women for their use; the portion of the synagogue set aside for the use of the men at prayer was called "Männerschul" ("men's synagogue").

It would appear from the Talmud that originally there were provided for men and women only separate rows of seats situated near each other in the same room or part of the synagogue. The ruins of the Galilean synagogues which were uncovered by modern archeologists display the special place set aside for the women in the galleries. It was not until the Middle Ages, however, that the custom developed of building separate rooms or places for women.

These were situated close to the Männerschul or were elevated a trifle, and were connected with the latter by means of balustrades or windows. Galleries later developed from these elevated sections. In the late Middle Ages, furthermore, it became the rule to shut the Weiberschul off from the main part of the synagogue by means of thick bars or by means of glass-panes provided with curtains, so that the men should not be able to see the women.

In the 19th cent., as a result of the protests of the Jewish women against their separation in the synagogue, the bars were first set up at ever widening intervals and were finally done away with altogether, to a great extent in Conservative congregations as well. In modern synagogues, however, the separation of the men and women and even the women's gallery have for the most part persisted. In the Berlin Reform Congregation the women's gallery was eliminated altogether, and the women were assigned seats in a separate section which was next to that of the men; this arrangement lasted until 1928, and was adopted by several congregations.

In the United States the Reform Movement, following the pattern of American churches, did away entirely with this separation of men and women, beginning at Albany in 1850. In Europe, however, this took place only in the Reform Temples of London and Paris. In most of the Conservative synagogues of the United States women are permitted to sit with the men.

Lit.: Elbogen, Ismar, *Der jüdische Gottesdienst,* 29; Dembitz, Lewis N., *Jewish Services* (1898) 66-67; Blau, in *Hebrew Union College Annual,* vol. 3 (1926) 69; *Jewish Forum,* vol. 7, pp. 189-92.

WEIDMAN, JEROME, writer, b. New York city, 1913. He studied at City College, Washington Square College and the New York University Law School. In 1937 his first novel, *I Can Get It For You Wholesale,* was published, after some of his shorter work had appeared in various periodicals. Immediately Weidman became a popular and controversial subject, both for his style and the corruptness of his characters.

The scene of the novel is set in New York's multiple-sided garment district; its leading character, Harry Bogen, is a Jew, out for his own advancement at the cost—in blood and cash—of everyone else. While this novel was more Jewish than the work of other writers of his type, the miserliness of comprehension shown by Weidman was a general rather than an individual characteristic. His leading character, who happened to be a Jew, was loathsome, but mainly because it was not the habit of writers to look for the cultural and genealogical construction of people, or even to see and hear anything but the characteristics that could be used in making the one-sided picture.

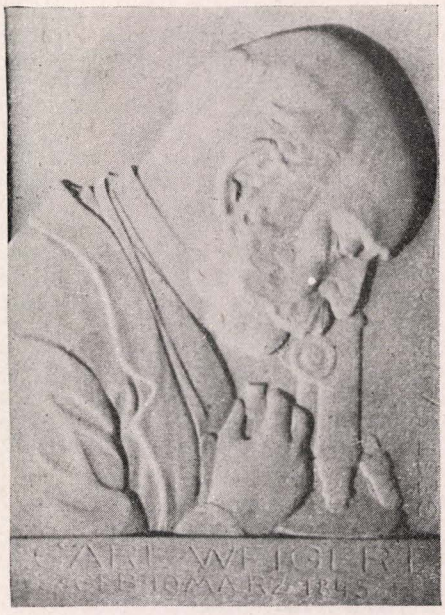
In *What's In It For Me?* (1938) the vicious and essentially superficial attack was continued, to the degree that late in 1938 the publishers of the book, Simon and Schuster, stopped issuing it because the portrayal of Jews in it was having an effect on readers that Julius Streicher and Joseph Goebbels would have applauded.

A collection of short stories, *The Horse That Could Whistle "Dixie"* (1939), showed the rudiments of Weidman's abilities—his knack for catching vernacular speech and—within limits—its overtones. *Letter of Credit* (1940) was a record of a trip around the world. *I'll Never Go There Any More* (1941) is another novel in a setting of rottenness, but without benefit of Jewish background. From 1939 to 1942 Weidman was a member of the editorial staff of Simon and Schuster, book publishers. In 1942 he joined the staff of the Coordinator of Information in Washington as chief of the book division. In 1943 he published his first "non-hard-boiled" novel, *The Lights Around the Shore.*

From the point of view of American literature Weidman typified the glib, slick and hard-boiled writers who became popular during the 1930's. From the Jewish point of view he represented the tragedy and the danger inherent in the talented young person who expresses his natural objectivity about the vices of his milieu, but remains ignorant of the culture that lies behind the milieu, so that the vices are not seen in their correct inconsequentiality beside the grandeur of which they are the thinnest spume.

Libby Benedict.

Lit.: *Current Biography* (1942); *American Hebrew,* Sept. 17, 1937, p. 11; *Twentieth Century Authors* (1942) 1490.



Carl Weigert

WEIGERT, CARL, pathologist, b. Münsterberg, Silesia, Germany, 1849; d. Frankfort, Germany, 1904. He was related to Paul Ehrlich. In 1868 he received the M.D. degree from the University of Berlin, and during the Franco-Prussian War (1870-71) he served as regimental surgeon. From 1871 to 1874 he was assistant in the medical clinic of Breslau, and through his publications on smallpox attracted the attention of Julius Cohnheim, who appointed him his first assistant and instructor in pathology at the University of Breslau (1874). In 1879 Weigert became assistant professor of pathology at the University of Leipzig, but when, after Cohnheim's death (1884), he was the logical successor to a full professorship, this promotion was denied him as he would not embrace Christianity. Thereupon he left Leipzig, and was made director of the Senckenberg Institute for Pathological Anatomy at Frankfort (1884); he held this position until his death. Despite his international reputation as an outstanding pathologist and teacher, he received no honors in his native country except an honorary membership in the Institute for Experimental Therapy, directed by Ehrlich, and the title Geheimer Medicinalrat (1899).

Weigert was a pioneer in many fields of medicine. He was the first to stain bacteria, and devised new methods of staining tissues. He was the author of the Siva theory, dealing with the pathology of the tissue. Of great importance were his contributions on miliary tuberculosis and Bright's disease.

He was the author of ninety-seven publications, including studies of smallpox, cell proliferation on external stimulus, nephritis, coagulation-necrosis, tuberculosis of veins and its relation to miliary tuberculosis, differential staining of the nervous system and of human neuroglia. Part of his writings was published after his death by his disciple, Robert Rieder, under the title of *Gesammelte Abhandlungen.*

Lit.: Rieder, Robert, "Carl Weigert," *Gesammelte Abhandlungen* (vol. 1, 1906); Kagan, Solomon R., *Leaders of Medicine* (1941) 87-95; Lebowich, R., in *Opinion,* May, 1941.

WEIGHTS AND MEASURES (in the Bible and Talmud). The weights and measures used by the Hebrews and Jews were partly natural ones, such as the cubit (cf. "the cubit of a man," *Deut.* 3:11), and partly artificial; in both cases they show many points of contact with those of the neighboring peoples. Despite the fact that the Jews were not a great commercial people, they possessed a great number of weights and measures, including the following chief types:

1. Hollow measures. (a) dry measures: the homer, which was used for grain; the ephah, the tenth of the homer; the seah, the third of the ephah; the omer, the tenth of the ephah, hence called also simply *'issaron,* or "tenth"; the kab, the sixth of a seah. (b) fluid measures: the bath, the equivalent of the ephah; the hin, the sixth of the bath, and the log, a twelfth of the hin. In this set of measures the sexagesimal system prevails. A kab was about 130 to 135 cubic inches; an ephah, about 2,400 cubic inches.

2. Measures of length: the cubit (*'ammah*), or length of the underarm up to the elbow; the handbreadth (*tefah*), a sixth of the cubit. Greater lengths were measured by a reed staff, a cord, or a rope. In case of distances between places, they spoke of a day's journey, a far journey, and a stone's throw. The amount of ground that could be plowed by a pair of oxen in a single day was called *tzemed;* cf. the derivation of the English word "acre." Another way was to designate the extent of land by the amount of seed required to sow it; thus *beth kor,* as much as requires a kor (equal to 1 homer) of seed. The rabbis used also the following: *mil,* the Roman mile (*mille passuum*), and the Sabbath day's journey of 2,000 cubits; distances were measured also by the pace, the stadium and the Persian parasang. A span (*zeret*) was reckoned as from 2½ to 3 handbreadths, or about 11 inches. A cubit was from 18 to 22 inches. A parasang was not quite ¾ miles, and a day's journey was 10 parasangs.

3. Weights. Weights were made of stone, not metal, since the latter rusts; they were used by merchants in a scale that was provided with two pans. The unit of weight was the shekel. If sixty shekels amounted to a mina (Hebrew *maneh*), and 3,600 to a talent (*kikkar*), they were called "holy"; if only fifty of them were reckoned as a mina, it was called "profane." They made use also of half-shekels (*beka*) and quarter-shekels (*reba*); the shekel was equivalent also to twenty gerahs. In rabbinical times they used the Roman pound (*libra,* Hebrew *litra*) of twelve ounces. The smaller coins were the as (*'isar*) and the mite (*perutah*).

Dishonesty in measures, weights and quantities was strictly forbidden by both the Biblical and the rabbinical legislation; cf. *Lev.* 19:35-36; *Deut.* 25:13-16, and the rabbinical commentaries to these passages. Standard measures were kept in the Temple at Jerusalem, as is known to have been the case also in Athens and Rome, and all other measures had to conform to these. There are references to inspectors of measures. Several measures have been preserved *in natura,* and almost every excavation brings new discoveries.

SAMUEL KRAUSS.

Lit.: The Biblical dictionaries and archeologies; Dalman, *Arbeit und Sitte in Palästina* (1928-35); Krauss, S., *Talmudische Archäologie,* vol. 2 (1911) 382-404; *Jewish Encyclopedia,* vol. 12, pp. 483-90; Feldman, William, *Rabbinical Mathematics and Astronomy* (1931); Feldman, D., edit., *Kitzur Shulhan Aruch* (2nd ed., 1924) 169-208; Sheftel, Jacob, *Erech Millin* (1904); Zuckermann, B., *Talmudische Münzen und Gewichte* (1862); idem, *Das jüdische Masssystem* (1867); Klein, Meir, *Berure Hamiddoth Vehasheurim* (1925).

WEIL, A. LEO, lawyer and communal worker, b. Keysville, Va., 1858; d. Pittsburgh, 1938. He studied law at the University of Virginia, and was admitted to the bars of Virginia and Ohio in 1879.

In the following year, having been admitted also to the Pennsylvania bar, he established himself in practice in Bradford. Here he remained until 1888, when he

moved to Pittsburgh. Weil's career as a lawyer in Pittsburgh was interspersed not only with major cases in corporation law but with service as a civic reformer. In 1905 he was made president of the Voters' League, a post which he held until 1923. Under his direction, disclosures of graft in the city administration of Pittsburgh brought about confessions of guilt by fifty-four of the accused and convictions of ten more. Weil was responsible also for revisions in the city charter, for a reorganization of the school system and for the protection of public interests in the city's thoroughfares. He was frequently called by other cities to act as consultant in matters of civic reform, and was vice-president of the National Municipal League.

Actively allied all his life with Jewish affairs, Weil was vice-president of the World Union for Progressive Judaism and of the Union of American Hebrew Congregations. He was one of the incorporators of the American Jewish Committee, and for many years served on its executive board, and was also a trustee of the Jewish Publication Society of America.

Lit.: *National Cyclopedia of American Biography,* vol. 10 (1924) 155-56; *American Jewish Year Book,* vol. 41 (1939-40) 75-78; *Central Conference of American Rabbis Year Book,* vol. 31 (1921) 233-50.

WEIL, ARTHUR, neuropathologist, b. Braunschweig, Germany, 1887. He studied at the Universities of Munich, Halle and Berlin, and received the M.D. degree in 1914. During the first World War he was a captain in the medical corps of the German Army, and from 1919 to 1921 he served as an instructor of physiology at the University of Halle. He came to the United States in 1922. Weil was appointed assistant professor (1928) and subsequently associate professor (1930) of neuropathology at the Northwestern University Medical School, Chicago (1930); he still held this position in 1943.

His writings include *Internal Secretion* (originally published in German, three editions being issued between 1920 and 1923; it was later translated into English, Russian and Spanish) and *Textbook of Neuropathology* (1933).

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 629-30.

WEIL, BRUNO, jurist, author and orator, b. Saarlouis, Saar (then Germany), 1883. He studied social science and law in Strasbourg and Munich, and was a leading figure in the German Jewish student movement (K.C.). Prior to the first World War he established himself as an attorney in Strasbourg, and, as a liberal, he became a political leader, a defender of the civic party in the famous Zabern Affair (1913). His publication of *Elsass Lothringen und der Krieg* (first printed in the *Frankfurter Zeitung,* 1914) led to a court martial and his transfer to the Russian front.

After the War Weil transferred his activities to Berlin, where in 1926 he became vice-president of the Central-Verein, of whose executive body he had been a member for many years. In 1932 he was the only Jewish representative to appear on the candidates' list (for the Reichstag) of the Democratic Party in Germany. After the Nazis' ascent to power Weil placed his extensive international connections at the disposal of the Jewish organizations and delivered many speeches—as previously within Germany—against National Socialism and anti-Semitism in foreign countries. In 1935 Reinhold Heydrich decreed that Weil might no longer speak publicly. Weil left Germany in the same year, and went to North and South America, where he made studies regarding possible emigration of Jewish refugees and obtained Argentine citizenship. When the second World War broke out (1939), he was in Paris. He escaped from a concentration camp in France, going first to the United States and then to Argentina. He founded the Committee for Aiding Internees in Concentration Camps and the Committee for International Law Problems in Argentina.

Of his numerous publications, those dealing with *L'Affaire Dreyfus* won international renown. His discovery of the so-called *Schwartzkoppen Dokumente* (1930) gave the final proof of Dreyfus' innocence.

His legal, political, historical and Jewish writings include: *Juden in der deutschen Burschenschaft* (1905; against student anti-Semitism); *Jüdische Internationale?* (1924; on the international connections of Judaism); *Der Borkum-Prozess* (1925; lawsuit against the well-known anti-Semitic pastor Münchmeyer); *Der politische Prozess* (1928; means against anti-Semitism); *Der Weg der deutschen Juden* (1934; a critical description of the Jewish situation in Hitler Germany, which was at once impounded by the Gestapo); *Dreyfus* (1930); *Glück und Ende des General Boulanger* (1932); *Panama* (1933); *Baracke 37-Stillgestanden!* (1942; a description of life behind barbed wire in France in 1940). Most of his books were translated into French and Spanish.

In 1942 the publishing house of Dodd, Mead and Company, in New York, was forced to recall from publication and book stores Henry Torres' book *La machine internationale,* when Weil proved that the statements made about him in that book were false.

JOHN F. OPPENHEIMER.

WEIL, FRANK L., lawyer and communal leader, b. New York city, 1894. He completed his education at the Columbia University Law School in 1917. He was for many years active in the Young Men's Hebrew Association at 92nd Street, serving as its president from 1932 to 1940. In 1935 he was appointed employer representative on the New York Unemployment Insurance State Advisory Council by Governor Herbert H. Lehman. In 1940 Weil became president of the Jewish Welfare Board as successor to Judge Irving Lehman. He came to office at a time when the Board was called upon to expand its program rapidly because of the passage of the selective service law which put thousands of Jewish boys into uniform. His sincerity and earnestness, his devotion to high standards and his constant striving for unity in communal effort enabled him to meet this task successfully. The work of the Board was reinforced by negotiation with thirty-five national Jewish organizations which affirmed their support of the unified program. Weil participated in the formation of the United Service Organizations, of which he became a vice-president. He also contributed his efforts to the work of the Boy Scouts of America, the Jewish Center movement, which he headed as president of the Jewish Welfare Board, and other communal endeavors.

WEIL, GOTTHOLD, orientalist and librarian, b. Berlin, 1882. In 1906 he joined the staff of the Prussian State Library at Berlin, and in 1918 was made director of its oriental division. In 1912 he became instructor at the University of Berlin, and was made honorary professor there in 1920, giving lectures on post-Biblical Jewish history and literature. In 1931 he was appointed professor of Semitology at the University of Frankfort, but was dismissed by the Nazis in 1933. In 1935 he went to Palestine, where he became chief librarian of the Hebrew University, a position he still held in 1943.

His published writings include: *Abu'l Barkāt Ibn Al-Anbāri; Die grammatischen Streitfragen der Basrer und Kufer*

(Leyden, 1913); *Grammatik der osmanisch-türkischen Sprache* (Berlin, 1917); *Die Königlöse,* a free rendering of an Arabic fortune-telling book (Berlin, 1929); *Tatarische Texte,* based on original phonograph recordings in the Prussian State Library (Berlin, 1930). Weil was a member of the curatorium of the Hochschule in Berlin and (until 1935) of the academic council of the Hebrew University. He was also prominent in various Jewish scholarly organizations in Germany.

Lit.: Sefer Haishim (1937) 195.

WEIL, GUSTAV, oriental scholar and linguist, b. Sulzburg, Baden, Germany, 1808; d. Freiburg im Breisgau, Germany, 1889. He participated in a military expedition to Algiers in 1830 as a correspondent for the *Augsburger Allgemeine Zeitung,* spent five years teaching French at a medical school in Cairo, and at the same time acquired a thorough knowledge of the Persian and Turkish languages. In 1835, under great difficulties, he became an unsalaried lecturer at the University of Heidelberg, and gained his sustenance as assistant librarian. Weil advanced to the rank of librarian in 1838, and became assistant professor in 1848 and full professor in 1861.

Weil's major achievements were the first research on Jewish rudiments in the Koran and in Arabian traditional literature and the translation of the *Arabian Nights* into German. His chief writings were: *Die poetische Literatur der Araber* (Stuttgart, 1837); *1001 Nacht* (Stuttgart, 1837-41; 8th ed., 1909); *Mohammed, der Prophet* (Stuttgart, 1843); *Historisch-kritische Einleitung in den Koran* (Bielefeld and Leipzig, 1844 and 1878); *Biblische Legenden der Muselmänner* (Frankfort, 1845); *Geschichte der Kalifen* (Mannheim and Stuttgart, 1846-51); *Geschichte der islamischen Völker* (Stuttgart, 1866).

Lit.: Allgemeine Deutsche Biographie, vol. 41, pp. 486-88.

WEIL, JOSEPH, engineer and educator, b. Baltimore, 1897. He graduated from Johns Hopkins University (B.S. in engineering) and from the University of Pittsburgh (M.S., 1926). Weil first worked for the Westinghouse Electric and Manufacturing Co., then started teaching at the College of Engineering of the University of Florida (1921), and in 1930 was made full professor and head of the department, receiving the title of dean in 1937. In 1936 he became chief engineer of the Radio Station WRUF. Weil was made a member (1936) and in 1937 secretary of the Florida State Board of Engineer Examiners. From 1918 to 1919 he served as research assistant to the Naval Consulting Board. He was a vice-president of the War Service Committee of District No. 5, B'nai B'rith.

WEIL, LIONEL, civic and communal worker, b. Goldsboro, N. C., 1877. He was the descendant of a family which had settled in Goldsboro in 1858, eventually opening a department store there.

Weil was graduated from the University of North Carolina in 1897, and entered the family business. From 1904 to 1922 he was an alderman of the city, and also served as secretary of the city charter commission and of other civic reorganization bodies. He was a member of the council of the National Municipal League from 1917 to 1921. Weil also held important posts in state enterprises, including the vice-presidency of the North Carolina Tobacco Advisory Commission (1934-36) and membership on the State Board of Agriculture (1936-42).

During his membership on the Board of Agriculture he helped to promote and secure free service for soil testing for the farmers of North Carolina. His personal knowledge of agricultural and forestry problems resulted in his invention of a device for transplanting long-leaf pines and other evergreens, and also of a method for stabilizing plant hormones in fertilizer. This latter discovery resulted in a substantial increase in the production per acre of cotton and other products. Weil wrote several studies on agriculture and civics.

In Jewish affairs, he was active both locally and nationally, serving as state chairman of the American Jewish Relief campaigns of 1919 and 1922, and later as honorary vice-president of the United Jewish Appeal. He was North Carolina representative on the American Jewish Committee, and district president of the B'nai B'rith for the southeastern states (1914).

WEIL, RICHARD, physician, pioneer in cancer research, b. New York city, 1876; d. Macon, Ga., 1917. He received the M.D. degree from Columbia University (1900), did postgraduate work in Vienna and Strasbourg, and started as an instructor and in 1915 became professor of experimental medicine at Cornell University. He was one of the founders and vice-president of the American Association for Cancer Research, a founder and editor-in-chief of the *Journal of Cancer Research,* president of the Society for Serology and Hematology, and assistant editor of the *Journal of Immunology* and of the *American Review of Tuberculosis.* Weil was noted for his contributions to the serology of cancer and immunology. At the outbreak of the first World War he was commissioned a captain in the Medical Corps of the United States Army, and soon attained the rank of major. At the time of his death he was chief of the medical staff of the base hospital at Camp Wheeler, Ga.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 78-79.

WEILL, FELIX, teacher and lecturer, b. Versailles, France, 1871. He graduated from the Sorbonne, and was a fellow of the faculty of letters there from 1894 to 1896. From 1896 to 1899 he was principal of the French Lycée in Mexico City, coming to the United States in the following year. Weill joined the faculty of the College of the City of New York in 1901 as instructor in Romance languages. In 1934 he was made head of the department, retaining this post until his retirement in 1939.

Weill was author of several textbooks, including *Historical French Reader* (1910); *French Newspaper Reader* (1912); and *Key to French Pronunciation* (1925). In recognition of his work as an educator and of his activities in French organizations, especially the Alliance Française, Weill was made a chevalier of the Legion of Honor in 1925, and was promoted to the rank of officer in 1938.

WEILL, JULIEN, chief rabbi of Paris, b. Versailles, France, 1873. He studied at the Séminaire Israélite of Paris during the years from 1891 to 1897. For many years he was rabbi of Versailles, succeeding his father, Emanuel, in that office. In 1936 he was appointed chief rabbi of Paris. In that capacity Weill came into conflict with the German occupying forces in 1941, when he refused to act upon an order to organize a council of the Jews living in the then occupied part of France. He objected to the request as not in accordance with the laws of France. Nothing was known about his fate following this refusal.

A son-in-law of Zadoc Kahn, chief rabbi of France during the Dreyfus Case, Weill published a biography of his father-in-law. He was author also of *La foi d'Israël* (1926); *Le judaïsme* (1927); and *Les antiquités juives.*

WEILL, KURT, composer, b. Dessau, Germany, 1900. He was a descendant of one of the oldest Jewish families in Europe, which had inhabited the south of Germany since the 14th cent.

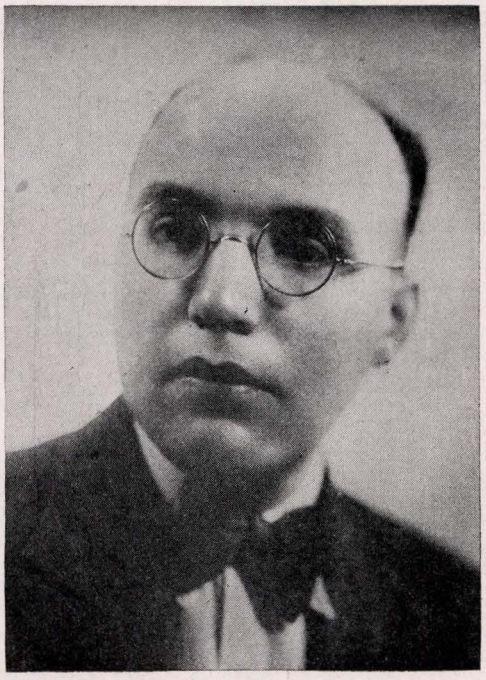
His father, Albert Weill, was a cantor and composer of synagogue music, and his uncle, Aron Ackermann, achieved

note as a rabbi. Weill studied at the Berlin Hochschule and, after holding a few posts as conductor, completed his studies with Busoni. Settling in Berlin, he devoted himself to composition, writing *Fantasy, Passacaglia, and Hymn* for orchestra which attracted some attention.

It was in opera, however, that he achieved world fame. With an unorthodox idiom, somewhat radical in tendency, he wrote *Der Protagonist* (1926), which electrified German music audiences. In the *Dreigroschen Oper,* based on Gay's *The Beggar's Opera* (1928), he revealed for the first time his extraordinary flair for writing light, tuneful, seductive melodies. The *Dreigroschen Oper* was given more than 2,000 presentations in Germany, and was later filmed. *Mahagonny,* introduced in 1931, revealed Weill's good instinct for jazz writing.

His best scores were for *Johnny Johnson, Knickerbocker Holiday, Lady in the Dark,* and Max Reinhardt's Biblical spectacle, *Eternal Road.* He composed also *The Flight of Lindbergh,* for orchestra, *The Songs of the Free* (to verses by Archibald MacLeish), and *Three Walt Whitman Songs.* He produced music for several important radio productions, including *Magna Carta* and *This Is War,* and for the religious pageant, *We Will Never Die.*

Lit.: *Current Biography,* Dec., 1941; Ewen, David, *Composers of Today; American Hebrew,* Jan. 3, 1936, p. 231.



Kurt Weill

WEILLER, ANDRÉ, French general, b. 1865. In 1883, while a student of the École Normale Supérieure and the École Polytechnique, he enlisted in the French Army for a five-year term, entering the military school for officers in 1885 and becoming sub- (2nd) lieutenant in 1887. Weiller was promoted to a captaincy in 1898; in 1906 he was appointed special instructor in gymnastics at the French military school in Joinville, and served for three years in this post.

In 1909 Weiller became an attaché of the cabinet of the French minister of war, later being appointed director of the section of physical training and preparation for military service at the ministry of war. In June, 1914, having attained the rank of major, he was



General André Weiller

made president of the committee on examination in physical education at the Saint Cyr Military School, but after the outbreak of the first World War in August, 1914, he rejoined his regiment. Weiller served uninterruptedly at the front line throughout the entire War, suffering nine wounds, two of them serious, and rising to the rank of colonel. Before the end of the War he was appointed brigadier general.

He was cited eight times for unusual bravery under fire. Having become a chevalier of the French Legion of Honor in 1908, he was elected Officer in 1915, Commander in 1920, and Grand Officer in 1927, and was awarded the Croix de Guerre. Several years before reaching the retirement age he voluntarily had himself transferred to the reserves, being appointed technical adviser to the Federation for Physical Education headed by Baroness Edouard de Rothschild.

Weiller energetically combatted anti-Semitism in France and in the French colonies, and on several occasions engaged in public debates on the platform of Le Club du Faubourg, in Paris, a public debating club founded by the Jewish journalist Leo Poldès.

WEILLER, LAZARE, industrialist, and French senator, b. Schlettstadt, Alsace, France, 1852; d. Switzerland, 1928. He was descended from a wealthy and distinguished family, and was educated at the Lycée Saint-Louis, Paris, and at Oxford University, England. He established an iron rolling mill at Le Havre, France, of which he remained president until his death. Weiller invented a bronze wire "silencer" (bronze silencieux) and the taximeter, was one of the first men in France to study seriously the problems of modern aviation, and collaborated with the pioneers in this field, the brothers Wilbur and Orville Wright, whom he financed so that they might be able to carry out their flights. He was also the first in Europe to use the copper alloys which made possible long-distance telephoning.

In 1901 the government of Waldeck-Rousseau sent Weiller on an important diplomatic mission to the United States. There he studied American methods in business organization and plant equipment, and published a book on his experiences under the title of *Les grandes idées d'un grand peuple* (1902), which went through more than sixty editions. In 1910 he

was elected deputy by Charentes, and in 1920 he was made senator for the department of Bas Rhin. He married a daughter of Louis Emile Javal.

Weiller was a champion of French-American collaboration, and took the initiative in inducing the government to resume diplomatic relations with the Vatican. During the course of the Dreyfus case he strongly advocated the rehabilitation of that Jewish officer.

Beside the book mentioned above, he wrote *Traité général de lignes et transmissions électriques; De Montgolfier à Wilbur Wright* (1909); and *La dépression allemande vue de Suisse.*

Paul Louis Weiller (b. Paris, 1895), son of Lazare Weiller, became a noted engineer and administrator in the employ of the Société des Moteurs Gnome et Rhône. During the first World War he served under Marshal Foch, and utilized photography in a reconnaissance flight. He was an enthusiastic and expert airplane pilot and devoted much of his time to the problems of aeronautics; he also assisted his father in 1908. At the age of twenty-four he won the title of commander of the Legion of Honor. He was reported to be living in Paris in 1939.

Lit.: Wininger, S., *Grosse Jüdische National-Biographie;* "A French Statesman Passes On," *American Hebrew,* Sept. 7, 1928, p. 484; "Un précurseur: Lazare Weiller et les frères Wright," *L'Alsace française,* vol. 10 (1930) 247-48; *Dictionnaire Nationale des Contemporains,* vol. 1 (1939) 601.

WEIMAN, RITA, novelist and playwright, b. Philadelphia. She studied in Paris and at the Art Students League, New York city, and became a contributor to the Philadelphia *Evening Bulletin* and the New York *Sunday Herald.* She wrote *Footlights* (a collection of theatrical stories; 1923); the novel *What Manner of Love* (1935); and *Headline News* (1939), and was the only woman collaborator on *The President's Mystery Story* (1935). Her play *The Acquittal* was produced in New York city (1920) and in England (1928).

Together with her husband, Maurice Marks, she wrote the play *The King's Breakfast.* Her other plays include *The Watch Dog; The Correspondent; Moon-Magic; The Witness Chair;* and *Beauty* (with Mildred Cram). She assisted in the production of the screen versions of several of her own stories.

WEINBERG, JACOB, composer and music teacher, b. Odessa, Russia, 1879. He was a pupil at the Moscow Conservatory, where his teachers included Taneiev and Ippolitov-Ivanov, and later privately of Leschetizky. From 1915 to 1921 he was professor of piano and composition at the Odessa Conservatory. After settling for a few years in Jerusalem, he came to the United States in 1926, and two years later became head of the theory department and professor of piano at the New York College of Music. After 1937 he was affiliated also with Hunter College, New York.

His sojourn in Jerusalem influenced his creative style strongly, and some of his best-known works were written to Hebraic or Palestinian idioms. The most frequently performed of his compositions are the incidental music to *Jacob's Dream* and *Uriel Acosta,* the Sabbath evening service, and the opera *The Palestinians* (*Halutzim*). The latter won first prize at the Sesquicentennial contest held in Philadelphia in 1926, and was introduced in New York in 1934. Weinberg wrote music in a secular style as well, including a concerto for piano and orchestra, and *The Gettysburg Address,* for orchestra and chorus.

He was author also of several valuable theoretical works on music, including *New Classification of Scales; New Classification of Chords; Encyclopedia of Piano Technique;* and *Rudiments of Musical Language.* Weinberg was, in 1943, a member of the scholarship committee of the New York Philharmonic Symphony Society and a member of the governing board of the Jewish Music Forum. He was a founder of the Festival of Jewish Arts.

Lit.: Ewen, David, *Composers of Today; American Hebrew,* Nov. 30, 1934, p. 62; July 26, 1935, p. 196.

WEINBERG, SIDNEY JAMES, banker and government official, b. New York city, 1891. He graduated from Browne's Business College in 1907. He was appointed to the business advisory and planning council of the United States Department of Commerce in 1933; in 1943 he was still a member of this group. He served also on the industrial advisory board of the National Recovery Administration in 1934, and was made assistant director of purchases in the Office of Production Management in 1941. Later he became chief of the bureau of industry advisory committees of the OPM, and in 1942 was made assistant to Donald M. Nelson, chairman of the War Production Board, holding this post in 1943.

Weinberg was a member of the executive committee of the American Jewish Committee (1938-). During the first World War he enlisted in the United States Navy and became special agent in the naval intelligence department, as well as assistant director of the War Trade Board.

Lit.: New York World-Telegram, Aug. 5, 1938, p. 13.

WEINBERGER, BERNHARD WOLF, orthodontist, b. Idaho Springs, Col., 1885. He graduated from the University of Pennsylvania Dental School in 1908, and did post-graduate work at the Angle School of Orthodontia, in New London, the following year. Establishing himself in practice in New York city, Weinberger subsequently (1923) became a lecturer in dental history at the New York University College of Dentistry; from 1929 to 1931 he was a professor at the College. He was also a special lecturer at the University of Pennsylvania and at the University of Maryland.

Weinberger's private interest in the literature of dentistry led him, in 1913, to undertake the expansion of the dental division at the library of the New York Academy of Medicine. Under his supervision the department grew from a small collection of 500 volumes to a comprehensive section containing more than 15,000 volumes. Weinberger was dental librarian at the Academy from 1922 to 1929, when he was made consultant librarian, a post which he held in 1943.

He also served from 1919 to 1923 as secretary-treasurer of the American Dental Library and Museum Association, and held various committee posts on national and international dental associations. His published works include several volumes of dental bibliography, as well as a two-volume study of orthodontics (1926). He was on the editorial board of the *Journal of Dental Research* (1922-34) and of the *Dental Survey* (1929-).

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 420-21.

WEINBERGER, HARRY, lawyer and play producer, b. New York city, 1886. He received his law degree from the New York University Law School in 1908, and established himself in practice in New York city that same year. From 1909 to 1914 he was special assistant New York attorney general.

Weinberger appeared as counsel before the United States Supreme Court as well as before lesser courts, in some of the most important trials of his time involving constitutionality and other federal matters. He represented Emma Goldman in 1918, in a case concerning the constitutionality of the Draft Act. In 1919 he defended Jacob Abrams unsuccessfully in an

attempt to reverse his conviction under the Espionage Law. Weinberger's closing speech on this occasion was published in *Classics of the Bar* (vol. 6). Although Weinberger did not win a majority decision of the Supreme Court, Justice Oliver Wendell Holmes wrote the dissenting opinion and Justice Louis D. Brandeis concurred in it. Weinberger was also attorney for Grover Cleveland Bergdoll in his trial as draft evader in 1920 and when Bergdoll returned to the United States in 1938. After the first World War Weinberger obtained the release of many political prisoners.

First affiliated with the theatre as counsel, he later served also as director of the Provincetown Players. Weinberger produced Sholom Asch's play *The God of Vengeance* (1923), with Rudolph Schildkraut in the leading role; Eugene O'Neill's *Emperor Jones,* with Paul Robeson (1925); and helped found several summer theatres. He wrote widely on various aspects of free speech, free press and economics. He was an advocate of the Henry George theory of economics, and an independent in politics.

Lit.: Shay, Felix, *Elbert Hubbard;* Goldman, Emma, *Living My Life;* Chafee, Zechariah, *Free Speech in the United States;* Mock, James R., and Larson, Cedric, *Words That Won the War.*

WEINBERGER, JAROMIR, composer, b. Prague, Bohemia, 1896. Of peasant origin, Weinberger spent his youth on his grandparents' farm. While there he had the opportunity to listen to hundreds of Czech folk songs and dances, which influenced his musical outlook.

In early youth he enrolled at the Conservatory of Prague, where he became a pupil of Novák in composition and of Stecker in organ playing. It is interesting to observe that in his youth his compositions were exclusively written in the style of the French impressionists. Later he destroyed these manuscripts, and returned to the heroes of his boyhood, Smetana and Dvořák. A tremendous and overpowering attraction for folklore now gripped him.

Weinberger wrote four operas. His "star-act" was the folk-opera *Schwanda,* performed in Prague for the first time in 1927, and since then performed in all the great opera theatres of the world. This opera is one of the many glorifications of the Czech folk song, and may perhaps be compared to *The Bartered Bride* both in the choice of a popular legendary subject and in the character of its music. Weinberger's other operas are: *The Beloved Voice* (Munich, 1931); *The Outcasts of Poker Flat* (Brünn, 1932); and *Wallenstein,* performed at the State Opera in Vienna with signal success in 1937. Nor does the dramatist Weinberger outdo the composer of symphonies. Even before the creation of *Schwanda,* a number of symphonic works had appeared which had found listeners not only in Czechoslovakia, but especially in England.

At the age of seventeen Weinberger wrote a most effective *Marionette Overture,* but even greater popularity was accorded his *Overture to a Ritterspiel* which, brilliantly orchestrated and humorous in character, treats an old Czech theme. Equally impressive is the *Six Songs and Dances for Orchestra,* performed at Darmstadt in 1930.

Weinberger's life, up to the time when he came to the United States to settle there permanently in 1939, was a musician's life of migration and travel. Of his many journeys throughout Europe most important were his sojourns in France and England.

In 1933 he visited the United States for the first time, and was even then greatly impressed by the dynamic spirit of the American scene, and the wish arose in him to spend his life there. After his arrival in the United States as a permanent settler Weinberger was industrious. Of his new productions the most frequently performed is *Under the Spreading Chestnut Tree,* a set of orchestral variations on a popular English tune, which has become a permanent fixture in the repertoires of American symphony orchestras. Other recent American compositions by Weinberger include *Prelude and Fugue on Dixie;* the *Abraham Lincoln Symphony;* and two tone poems, *Song of the High Seas* and *Legend of Sleepy Hollow.*

Weinberger has been ceaseless in his quest for themes, realizing that in the United States, as nowhere else, a man's best part is demanded. He has been imbued with the spirit of his new home. In his American compositions—taking as their point of departure the visual sensations, descriptions of men and of places, the philosophic and religious, the intellectual manifestations of the new world—there is a sharp divergence from *Schwanda.* This is a case where a former minstrel has been oriented by a new experience and life in a new country toward a philosophic and religious approach, a phenomenon not often found in modern musical history. PAUL NETTL.

Lit.: Ewen, David, *Composers of Today.*

WEINBERGER, MARTIN, art historian, b. Nuremberg, Germany, 1893. He studied at the University of Munich under Karl Wölfflin. His studies were interrupted by the first World War, in which he participated and in which he was seriously injured.

After the War he concluded his studies in Munich. His thesis for the Ph.D. degree, *Die Nürnberger Malerei an der Wende der Renaissance und die Anfänge der Dürerschule,* was published in 1921. He studied also philosophy under Windelband at the University of Heidelberg. In 1921 Weinberger lectured at the Volkshochschule in Nuremberg. In the following year he became affiliated with the Alte Pinakothek in Munich, and, in 1924 with the Nationalmuseum of that city.

His research work started from his local surroundings, but his interest was attracted mainly by the problem of the differences between Northern and Italian art. In 1926 he received an assignment to the Kunsthistorisches Institut in Florence to do research work in exploring the process of the building of the Florentine cathedral. He stayed in Florence until 1929. In 1926 he had finished his book on Wolf Huber, a study of the artistic personality as set into his surroundings, and his relationship toward the inspiring ideas of his period. Returning to Munich, he joined the staff of the Theatermuseum, where he remained until the Nazis' rise to power in 1933.

Then he left, first for Florence, and continued his studies there. In 1936 he went to the United States, where he lectured at New York University, and from 1938 to 1942 also at the University of Pennsylvania. Besides this, Weinberger continued publishing the results of his research in important art periodicals. ELISABETH GUTMAN.

WEINER, LAZAR, composer and conductor, b. Kiev, Russia, 1897. After studying at the Kiev Conservatory, he came to the United States in 1914, continuing his music studies in that country. In 1922 he founded the Freiheit Singing Society, which he directed successfully. In 1931 he became conductor of the Workmen's Circle Chorus, and somewhat later assumed the baton for the Mendelssohn Symphony Orchestra in Brooklyn, N. Y.

He composed some interesting works which were widely performed in Europe and the United States, including *Theme and Variations,* for orchestra, a cantata, *Legend of Toil,* and a Jewish ballet, *Lag Boimer.* Three of his piano pieces were performed at the Festival of American Music held in Rochester, N. Y., in 1935.

WEINER, RICHARD, author, b. Pisek, Bohemia, 1884. He was a contributor to the daily paper *Lidove Noviny.* Weiner was regarded as one of the Czech

Cubists and compared to Karel and Josef Čapek. His main work is *Man Is a Plaything of Fate.*

He published the volumes of poetry *Mnoho Nocí* (Many Nights) and *Zatiší s kulichem, herbářem a kostkami* (Still Life with a Screech-Owl, a Herbarium and Dice) and the narratives *Netečny Divák* (The Indifferent Onlooker), *Smrt Jakuba Ondřicha* (The Death of Jakub Ondrich), and *Dvojník* (The Double). *Litice* (The Furies) was regarded as one of the best war books in Czech literature.

WEININGER, OTTO, philosopher, b. Vienna, 1880; d. Vienna, 1903. He was the only son of a well-to-do artisan. Studying primarily pure philosophy, but also biology, psychology, physics and mathematics at the University of Vienna, he acquired an immense amount of knowledge, including mastery of several languages. Originally a follower of the positivist and rationalist philosophy of Avenarius, he turned to the idealism of Kant and Plato, and adopted the dualistic and mystic outlook of the Neo-Platonist Plotinus and of the church father Augustine. This spiritual change, together with personal experiences, led him to embrace Christianity on the day he received his Ph.D. degree (in 1902), and to write his voluminous main work, *Geschlecht und Charakter, eine prinzipielle Untersuchung* (1903).

The book is an attempt to show the intimate connection between sex and character. While the first part, being biological and psychological, is treated more scientifically, the second and more important part of it is logical and philosophical and, altogether, more speculative. According to Weininger's uncompromisingly dualistic philosophy, Man represents the positive, productive, moral principle while Woman is absolutely negative, unproductive and amoral. The misery of mankind is caused by the bisexuality of all human beings, by the fact that each being is a mixture of male or good elements and of female or evil elements (in Weininger's sign-language, M + W). Seeing a great humiliation and deterioration of Man in his relationship with Woman, Weininger advocated total sexual abstinence and consequently the end of human physical life as a panacea.

In a chapter, "Über das Judentum," he constructed an antithesis between Judaism, conceived as the feminine element of amorality and unholiness, and the idealism of Christianity, conceived as the male element. While admitting, in a footnote, his own Jewish origin, he hurled the bitterest accusations against Jewry and Judaism which, later on, were frequently used by anti-Semitic agitators. After the publication of his *Geschlecht und Charakter* Weininger lapsed into a state of deep melancholy, of which he could not rid himself even by a recreation trip to Italy. He regarded himself as a sort of criminal, and confessed to an intimate friend that there were three ways open to him: suicide, the gallows and a most glorious future. Realizing that, if he wished to continue his life, he would either have to dismiss his rigid philosophy or refrain from putting it into practice, he shot himself only a few months after the publication of his book.

Geschlecht und Charakter attained nearly thirty German editions and was translated into many languages (it appeared in English under the title of *Sex and Character,* 1906). While Weininger's followers declared that he had given the final and irrefutable answer to all sex problems, his adversaries discredited him as a degenerate, an epileptic, a hysteric or even a lunatic (especially the Munich alienist, Ferdinand Probst, in *Der Fall Otto Weininger,* 1904).

The truth seems to be that Weininger, gifted with an enormous and premature intellect, made the mistake of drawing final conclusions from his own limited and unpleasant experiences and of presenting unsupported generalizations as facts. While his work makes interesting reading and surprises one by its wealth of ideas, it is on the whole void of any scientific value. As to Weininger's anti-Semitism, the philosopher Theodor Lessing and the poet André Spire assert that the unhappy author, like most Jewish renegades, completely lacked knowledge of Jewish life and lore.

A few months after Weininger's death a collection of his unpublished essays and aphorisms appeared under the title of *Über die letzten Dinge* (1904), with a biographical introduction by Moritz Rappaport. His aphorisms in particular reveal a sick spirit and a Jew-hatred even more bitter than the hostility shown in the chapter "Über das Judentum."

ALFRED WERNER.

Lit.: Lucka, Emil, *Otto Weininger, sein Werk und seine Persönlichkeit* (1905); Spire, André, *Quelques Juifs* (1913); Baum, Oskar, "Otto Weininger," *Juden in der deutschen Literatur,* edit. Gustav Krojanker (1922); Swoboda, Hermann, *Otto Weiningers Tod* (1923); Lessing, Theodor, *Jüdischer Selbsthass* (1930); Sachs, Joseph, "Weininger," *The Jewish Genius* (1939) 237-43.

WEINREICH, MAX, philologist, social psychologist, and author, b. Goldingen, Courland, Latvia, 1894. The son of a merchant, he was educated in the Heder, in a Gymnasium, at the University of St. Petersburg (1913-17), and at the Universities of Berlin and Marburg (Ph.D., 1919); his thesis for his doctorate on the subject of the history of Yiddish philology was published in excerpts in the university's abstracts of dissertations and in *Shtaplen* (1923).

Weinreich was one of the foremost Yiddish philologists, co-founder and co-director of the Yiddish Scientific Institute (YIVO) and of its Research Training Division in Vilna (1925-39). He came to New York city in 1940, becoming the director there. He was the teacher and inspiration of an entire generation of Jewish scientists in Yiddish through his activities as author, editor, teacher and guiding spirit of the YIVO. He played an active role in the standardization and refinement of the Yiddish language, especially in its extension and adaptation to serve every cultural and scientific need through the creation of new words (neologisms) and the utilization of the YIVO as a sort of "Yiddish academy." From 1922 on, and continuing into 1943, Weinreich labored on a dictionary of standard Yiddish. The first historian of Yiddish philology (*Shtaplen,* 1923), he was the first to publish a critical edition of a Yiddish author (Ettinger, 1925).

Weinreich's published works include: *Shturemvint* (1927), sketches on the Jewish history of the 17th cent.; *Bilder fun der Yiddisher Literaturgeshichte* (1928), sketches on the high points of the Old-Yiddish literature; *Shvartze Pintelech* (1939), a history of writing and printing; *Der Veg tzu Unzer Yugent* (1935), a socio-psychological study of the problems of the Jewish youth of Poland, written as the result of his appointment as fellow of the Rockefeller Foundation at the International Seminar on the Impact of Culture on Personality (Yale University, 1932-33) and as recipient of a grant in aid at Vienna and Vilna (1934-35); *Le Yiddish comme objet du linguistique générale* (which he published in 1936 as a member of the International Congress of Linguistics at Copenhagen).

In addition, Weinreich contributed the article "Form vs. Function in Yiddish" to the *Gaster Jubilee Volume,* translated into Yiddish parts of the works of Homer, Sophocles, Goethe (unpublished), Ernst Toller and other writers, was from 1907 on a contributor to or editor of Yiddish, German and Russian newspapers and periodicals, and was co-editor of the Vilna *Tog* (1919), editor of the Bund (Jewish workers') daily *Unzer Shtimme* (1918), a contributor to the New York *Daily Forward* (1920 on), co-editor of *Yiddishe Filologie* (1924), of the Yivo's *Filologishe Shriften* (1925 on) and *Yivo Bleter* (1931 on), and editor of the

latter two from 1940 on. Weinreich founded a non-partisan Yiddish scout organization, Di Bin (1928-33).

NATHAN SÜSSKIND.

WEINRYB, BERNARD D., historian and librarian, b. Turobin, Poland, 1900. He graduated from the Jewish theological seminary of Breslau, Germany, in 1929, and received the Ph.D. degree from the University of Breslau two years later. From 1928 to 1933 he was research librarian of the library of the Jewish theological seminary and of the Jewish community of Breslau, and from 1933 to 1934 he was a member of the board of editors of the *Encyclopaedia Judaica.* Shortly thereafter he left Germany, and went to Jerusalem, Palestine, where he served (1936-38) as lecturer on economics and the history of economics at the School for Social Workers and as research associate of the Economic Research Institute (1938-39). In late 1939 Weinryb settled in the United States, where, after serving for one year (until 1940) as instructor in history at the Herzliah Hebrew Teachers Seminary, New York city, he was appointed director of the Jewish Teachers Seminary and People's University, still holding this position in 1943.

Weinryb's works (written in German, Hebrew and English) include: *Studien zur Wirtschaftsgeschichte der Juden in Russland und Polen im 18.-19. Jahrhundert* (Breslau, 1933); *Neueste Wirtschaftsgeschichte der Juden in Russland und Polen, I, 1772-1881* (Breslau, 1934); *Praktisches Lehrbuch für Neuhebräisch* (in collaboration with Teitelbaum; 4 vols., Breslau, 1933-34); *Der Kampf um die Berufsumschichtung. Ein Ausschnitt aus der Geschichte der Juden in Deutschland* (Berlin, 1936); *Mehkarim Betholedoth Hakalkalah Vehahebrah shel Yehude Polen* (Studies in the Economic and Social History of the Jews in Poland; Jerusalem, 1939; dealing with the 16th to 18th centuries, and written in Hebrew but with an English summary); *Hador Hasheni Barehovoth* (The Second Generation in Rehovoth and Its Occupational Status; Jerusalem, 1939; Hebrew, with an English summary); *Bereshith Hasotzialism Hayehudi* (In the Beginning of Jewish Socialism. A. S. Lieberman, His Time and Contemporaries; Jerusalem, 1940; Hebrew, with English summary); *Jewish Emancipation under Attack. Its Legal Recession Until the Present War* (New York, 1942).

He was a contributor to the *Universal Jewish Encyclopedia.*

WEINSTEIN, LOUIS J., dental technician and metallurgist, b. Russia, 1881; d. New York city, 1930. In 1901 he established a prosthetic dental laboratory to do work for the dental profession, and subsequently studied dentistry and metallurgy. He was probably the first to carry on authentic research in dental metallurgy. During the first World War he served in an advisory capacity on the War Industries Board, doing research in connection with the conservation of platinum. In 1916 he and several associates founded the New York Post-Graduate School of Dentistry, which was subsequently taken over by Columbia University. He remained director of the school as well as instructor in applied physics and metallurgy until he resigned (1919).

From 1922 to 1928, under the auspices of the United States Bureau of Standards, he did research on the physical properties of dental gold alloys and allied materials. In 1929 he was appointed professor of metallurgy at Northwestern University.

Lit.: Dentogram, May-June, 1930, p. 9; *New York Times,* May 15, 1930.

WEINSTOCK, HARRIS, industrial expert and author, b. London, 1854; d. San Francisco, 1922. He came to San Francisco in 1872 and with his half-brother, David Lubin, built up a successful business at Sacramento which became famous (Weinstock, Lubin and Company, incorporated 1888) for the progressive ethical ideal it represented. He was president and director of several other companies and banks. In 1881 he joined the National Guard of California, in which he became lieutenant colonel in 1895. In 1891 he was elected a member of the board of freeholders of Sacramento, and helped prepare the new charter for the city government. He was an active member of the State Board of Horticulture (1895-1907), and one of the organizers and first president of the Commonwealth Club of California.

In 1909 Weinstock published *Strikes and Lockouts,* a book embodying the results of a tour made as special commissioner of Governor Gillette of California to investigate labor conditions the world over. He was one of the closest friends and advisers of Governor Hiram Johnson, who in 1913 appointed him a member of the American federal commission, of which he became vice-president, sent to study European systems of rural credits. He was also a member of the Industrial Accident Commission of California. In 1913 President Woodrow Wilson appointed him a member of the Industrial Relations Committee. From 1915 to 1921 he served as state market director.

Weinstock was for many years president of the Sacramento Jewish congregation, frequently occupying the pulpit when there was no rabbinical incumbent. He took charge of two of the drives of the American Jewish Relief Committee, once for San Francisco and once for the entire state, and was prominent in many other organizations. In 1912 he published *Jesus the Jew.* In the same year he endowed a foundation at the University of California for an annual lecture on "The Morals of Trade." He was one of the few men in America who diagnosed and prescribed for the ills of agriculture.

Next to David Lubin, he was the chief prophet and advocate of cooperative marketing and intelligent agricultural organization in the West.

Lit.: Publications of the American Jewish Historical Society, No. 29 (1925) 194-98; Nourse, *The Legal Status of Agricultural Cooperation,* 94 et seq.; *Western Jewry* (1916) 240.

WEINTHAL, LEO, journalist and author, b. Graaff Reinet, South Africa, 1865; d. London, 1930. He went to the Transvaal in 1887, where he became state lithographer, attached to the Surveyor-General's Department, under the government of President Paul Kruger. For some years he was a pro-Krugerite.

Financed by the late Sir Joseph Robinson, a non-Jewish mining magnate, Weinthal founded the *Pretoria Press,* and later on the *Pretoria News.* From 1888 to 1897 he acted as Reuter's chief agent in the Transvaal, and represented both the London *Times* and the *Daily Telegraph* at Pretoria at several periods. He moved to London in 1900, and in 1902 established the weekly *African World.*

For his services to Africa in many directions he was duly honored by several foreign governments. He was the recipient of the O.B.E. in 1919, and in 1922 of the C.B.E. He was a member of the Council of the African Society in London.

Weinthal was the author of *The Story of the Cape-to-Cairo Railway and River Route, 1887-1922* (4 vols.). He edited *Memories, Mines and Millions,* a life of Sir Joseph Robinson (London, 1929). S. A. ROCHLIN.

Lit.: African World, June 7, 1930; *London Times,* June 5, 1930; Rochlin, S. A., in *South African Jewish Times,* Sept. 23, 1938, p. 35.

WEINTRAUB, SHLOMO (KASHTAN), cantor, b. Old Konstantine, the Ukraine, 1781; d. Brody, Galicia, 1829. As a child he sang with the Hazan of Mogilev; because of his curly chestnut hair he was

called Kashtan. As a youth he was a devoted Hasid. He held positions as cantor in Zamość, Tiktin, Brest Litovsk, Dubno and Lemberg. Most of his singing, however, was done on his journeys, for throughout the year he traveled from city to city, singing everywhere, to the delight of the worshippers, and returning to his home only for the high holy days. He traversed all of Russia from Riga to Odessa, and Galicia, Hungary and Prussia. His private life was that of an ascetic: eating but once a day, and studying the Talmud and its commentaries from early morning to late at night.

Weintraub possessed a powerful and pleasant tenor voice, reaching E above high C, also a fluent coloratura. So great and touching was the effect of his chanting that often the entire congregation burst into weeping; even his choir at times was overcome to the point of being unable to sing its responses.

His compositions overflow with touching melodies and with the best elements of East European Hazanuth. Many of these were published by his son, Hirsh Weintraub, under the title of *Schire Schlomo* (Leipzig, 1859).

Lit.: *Die Chazanim Velt,* April and May, 1937; Idelsohn, A. Z., *Jewish Music* (1929); Friedmann, A., *Lebensbilder berühmter Kantoren,* vol. 1 (1918); Zaludkowsky, E., *Kulturtrager fun der Yiddisher Liturgie* (1930).

WEISBACH, WERNER, art historian, b. Berlin, 1873. He taught at the University of Berlin from 1903 on, and was assistant professor there from 1921 to 1933, when the Nazis came to power. Renaissance and Baroque were the main fields of his studies.

His best-known works are: *Francesco Pesellino und die Romantik der Renaissance* (1902); *Der junge Dürer* (1906); *Impressionismus* (2 vols., 1910-12); *Der Barock als Kunst der Gegenreformation* (1921); *Die Kunst des Barock* (3rd ed., 1930, vol. 11 of the famous *Propyläen Kunstgeschichte*); *Französische Malerei des 17 ten Jahrhunderts* (Berlin, 1932); *Geschichtliche Voraussetzungen der Entstehung einer christlichen Kunst* (Basel, 1937).

Weisbach emigrated to England in 1936, and published in London *The Pictures of the Evangelists in the So-Called Gospels of Otto III and Their Relation to the Antique* (1939) and *Spanish Baroque Art* (1941), three lectures delivered at the University of London. Of personal interest are his *Kriegsziele und deutscher Idealismus* (1915) and *Und alles ist zerstoben* (1937), a kind of autobiography.

Lit.: For articles by Weisbach and reviews of his works, see *Art Index* (1932-42).

WEISS (DE CSEPEL), a Jewish family of noted industrialists, philanthropists and civic figures.

Berthold Weiss (de Csepel), economist and industrialist (b. Budapest, 1845; d. Budapest, 1915), founded, together with his brother Manfred, various important industries, including the first factory for canned goods in Hungary and the metal and ammunition works at Csepel which later developed into the largest of their kind in Austria-Hungary. He also helped to reorganize several armament works in Hungary, and founded a shipyard and wool industries. He was a member of the court of arbitration of the Budapest merchandise and stock exchange, honorary president of the Lloyd Association of Pest, and active in the city government of the Hungarian capital. He influenced Hungarian legislation regarding industrial activities. In 1903 he was made an aulic councillor.

Manfred Weiss (de Csepel), industrialist and philanthropist (b. Budapest, 1857; d. Budapest, 1922), graduated from the Commercial Academy at Budapest and after a period of apprenticeship at Hamburg joined the industrial enterprise of his brother. He enlarged the ammunition works at Csepel by equipping them with a copper foundry, metal and steel works. Deliveries of ammunition were made by these works to many European powers, including Great Britain, Italy and Turkey, as well as to Mexico and China.

During the first World War the Austro-Hungarian Army depended for a great part of its ammunition supply upon these works, which, employing a daily average of 30,000 workmen, produced three million rounds of ammunition and 20,000 shells daily in addition to other matériel. The canned goods factory turned out several million food cans daily. After the War Weiss reorganized the plant and engaged in the manufacturing of agricultural implements, houseware and other metal goods for civilian use.

Manfred Weiss was the first industrial baron in Hungary to create extensive welfare institutions for his workers. During the first World War he founded a hospital and sanitarium for service men. He gave ambulances equipped with X-ray machines to the Hungarian Red Cross, and maintained a large soup-kitchen for the benefit of the war-stricken population. A sanatorium founded by him near Budapest for tuberculous service men was subsequently enlarged and turned over to civilian use.

Weiss was appointed a member of the Hungarian upper house by Emperor Francis Joseph I. He was knighted with permission to use the title "de Csepel," and was made a Hungarian baron. He was a founder and vice-president of the national association of Hungarian manufacturers.

Weiss took an active part in all Jewish endeavors. In the name of his wife he founded and endowed the Alice Weiss Lying-in-Hospital.

Alfonz Weiss (de Csepel), the son of Manfred Weiss, headed the Manfred Weiss Works and its welfare institutions after his father's death. During the second World War the works were again turned over to the manufacture of armaments and ammunition, and were the object of disastrous bombing attacks by the Soviet Union air force in 1942. Alfonz Weiss was associate president of the Jewish agricultural and trade association and an honorary member of the assembly of the Jewish community of Pest. In 1940 his wife headed an organization which was created to protect Jewish families against the destructive effects of the anti-Jewish laws. Anna Bettelheim.

Lit.: *Magyar Zsidó Lexikon* (1929) 958-59; issues of *Egyenlőség* and *Magyar Zsidók Lapja* (1931-41).

WEISS, ANDRÉ, jurist, b. Mülhausen (Mulhouse), Alsace, 1858; d. The Hague, Holland, 1928. He studied at the University of Paris, and won a prize for his dissertation on Roman law (1878). In 1881 he became professor of international and civil law at the University of Dijon, France. He was a member of the Académie des Sciences Morales et Politiques, vice-president of the permanent Court for International Law, member of the International Court of Arbitration at The Hague, and juridical adviser to the French ministry of foreign affairs.

Weiss' published writings include: *Étude sur les conditions de l'extradition* (1880); *Le droit fétial et les fétiaux* (1883); *Le droit constitutionnel* (1884); *Traité élémentaire de droit international privé* (1885-86); *La proposition de loi sur la nationalité au Sénat* (1886); *Philippe Pot, Grand-Sénéchal de Bourgogne devant la Cour de Dijon* (1887); *Traité théorique et pratique de droit international privé* (6 vols., 1907-13); *Manuel de droit international privé* (1914, 1920 and 1925).

Lit.: *Neue Welt,* Sept. 14, 1928.

WEISS, EMIL, pathologist, b. Sisak, Yugoslavia, 1893. He studied medicine at the University of Vienna, then at the University of Graz, and received his degree from the Charles Ferdinand Bohemian University

in Prague in 1919, after having served in the medical corps of the Austro-Hungarian Army (1914-18). Until 1921 Weiss was assistant director of the Royal Bacteriological Institute at Zagreb, Yugoslavia. He came to the United States in 1921.

After a year as pathologist with the Illinois General Hospital in Chicago (1921-22), Weiss was appointed instructor in bacteriology and pathology at the Loyola University School of Medicine in 1922. He became full professor in 1931, serving until 1933. He was also examiner for the National Board of Medical Examiners (1928-32), and was one of the thirteen contestants in the evaluation of diagnostic tests for syphilis, conducted by the United States Public Health Service during 1934 and 1935.

Weiss was associated with the College of Medicine, University of Illinois, from 1933 to 1940; here he received the Ph.D. degree in 1937. From 1941 on he was a member of the faculty of the Northwestern University Medical School, and was still serving in that capacity in 1943. In addition to holding hospital positions in Chicago as pathologist, Weiss was also, from 1934 on, a special consultant of the United States Public Health Service.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 729-30.

WEISS, ISAAC (EISIK) HIRSCH, Talmudist and historian, b. Gross Meseritsch, Moravia, 1815; d. Vienna, 1905. He was educated at various Yeshivas, especially those of Trebitsch, Moravia, and Eisenstadt, Burgenland. In 1858 he moved to Vienna, where he was subsequently appointed lecturer at the Beth Hamidrash founded by Adolf Jellinek. His writings deal particularly with Talmudic literature. He furnished a Viennese edition of the Talmud with notes, edited the *Sifra,* with the commentary of Rabbi Abraham ben David (1862), and the *Mechilta* (1865), providing both works with introductions and notes. His principal work, however, was his five-volume *Geschichte der jüdischen Tradition,* which appeared in Hebrew under the title of *Dor Dor Vedoreshav* (1871-91; 2nd ed., 1924), a history of the Oral Law from the conclusion of the Bible to the conclusion of the *Shulhan Aruch.*

Together with his colleague, Meir Friedmann, he edited the monthly *Beth Talmud,* which appeared from 1881 to 1886. Weiss was an excellent teacher who considerably influenced and inspired his pupils in the course of a teaching career which extended over more than forty years.

His work attracted wide attention, notably among the new generation in Eastern European Jewry, but its revolutionary ideas were severely criticized by the Orthodox, chiefly by Isaac Halevy, who directed his work *Doroth Harishonim* against Weiss and other enlighteners. Although, in some respects, Weiss exaggerated in his modernistic attitude, the book is nevertheless regarded as one of the most comprehensive and best-written presentations of this great subject.

Lit.: Weiss, Isaac Hirsch, *Zichronothai* (1895); Weiss, Max, preface to the second edition of *Dor Vor Vedoreshav* (1924); *Allgemeine Zeitung des Judentums* (1915); Wachstein, Bernhard, *Wiens hebräische Publizistik* (1930); Waxman, Meyer, *A History of Jewish Literature,* vol. 3 (1936) 601-11.

WEISS, JOSEPH HIRSCH, rabbi, b. Podola, Nyitra county, Hungary, 1800; d. Eger, Hungary, 1881. In 1840 he was appointed chief rabbi of Eger, and remained there until his death. Weiss was a staunch advocate of ultra-Orthodoxy and a strong opponent of the Reform Movement in Hungary. For having sided with Lajos Kossuth in 1848, he was sought by the Austrian police and had to hide in the monastery of Eger, where he was protected by the archbishop. Later he was charged with sedition by the authorities in Vienna, but was acquitted.

A large portion of Weiss' library, consisting chiefly of responsa, was presented by his grandson, Stephen S. Wise, to Columbia University, in New York city.

WEISS, MANFRED, *see* Weiss (De Csepel).

WEISS, SAMUEL, physician, b. Kaszony, Hungary, 1885. He received the M.D. degree from Long Island College Hospital (1907), and specialized in gastroenterology. In 1927 he was appointed professor and in 1936 staff executive of the gastroenterological department of the New York Polyclinic Medical School and Hospital. Weiss made many contributions to the field of gastrointestinal diseases, and was a delegate to several international medical congresses held abroad. He was a Chevalier of the French Legion of Honor.

Weiss' published works include *Diseases of the Liver, Gallbladder, Ducts and Pancreas* (1935); *Clinical Lectures on Gastroenterology* (1936); and *Compendium of Clinical and Laboratory Methods and Their Interpretation in Gastroenterology and Biliary Tract Disease* (1936). He was editor of *The Review of Gastroenterology.*

WEISS, SAMUEL ARTHUR, American Congressman, and lawyer, b. Krotowoc, Poland, 1902. He was brought to the United States at the age of seven months. After receiving the law degree from Duquesne University (1927), Weiss was admitted to the bar the same year, and entered private practice in Pittsburgh. In 1934 Weiss was elected to the Pennsylvania Legislature, and in 1936 he was reelected, serving until 1939. His election to the Seventy-Seventh United States Congress from the 31st Congressional District occurred in 1940; he was reelected in 1942 to the Seventy-Eighth Congress. Weiss was the first Jew to be chosen by his district for the state legislature or for Congress, representing a constituency of 328,682, of whom only 4,318 were Jews.

He won several public service awards in his community, and served on the board of directors of the Rosalia Foundling Hospital and on the athletic council of Duquesne University, both Catholic institutions. His participation in Jewish affairs included posts in the local and national B'nai B'rith organization. Late in 1941 he was the author of a letter to one of his constituents in which he replied to the charges made by the latter that Jews were warmongers by citing his own record in Congress (he had voted against the extension of the Selective Service Act) and by pointing out the essentially undemocratic viewpoint which the constituent represented.

WEISS, SOMA, physician and professor, b. Bestercze, Hungary, 1899; d. Boston, 1942. He studied at the Royal Hungarian University in Budapest from 1916 to 1920, during which period he served also as a research fellow and demonstrator at the university.

In 1921, having emigrated to the United States, Weiss received the A.B. degree from Columbia University, and two years later his medical degree from the Cornell Medical School. Weiss became an assistant at the Thorndike Memorial Laboratory in Boston in 1925; at the time of his death he was assistant director of the laboratory. He was made assistant in medicine at Harvard in 1926, instructor in 1927, assistant professor in 1929, associate professor in 1932, and Hersey professor of medicine in 1939.

He was also chief of the Peter Bent Brigham Hospital and director of the fourth Harvard medical service at the Boston City Hospital.

With various associates, Weiss made original studies in the etiology, concurrent factors and therapeutic chemistry of abnormal conditions, particularly in the fields of cardio-vascular disturbances and hypertension. Despite his youth, he was one of the most important research workers of his period.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 133-36.

WEISS, WILLIAM, lawyer, b. Hungary, 1887. He came to the United States as a nine-year-old child, and became a citizen six years later by reason of his father's naturalization. After receiving his professional training at Brooklyn Law School (LL.B., 1908) and at New York Law School (LL.M., 1909) he was admitted to the New York bar and the American Bar Association. In 1916 he was a candidate for the state senate on the Republican and Progressive ticket. From 1916 to 1922 he served as chairman of the local school board in New York city. Weiss played a prominent role in Orthodox Jewish life in the United States as national president of the Union of Orthodox Jewish Congregations in America from 1933 to 1942, as member of the executive committee of the Mizrachi Organization, as trustee of Yeshiva College, as honorary secretary of the Yeshiva Ohel Torah, and as managing editor of the national monthly *Orthodox Union.*

He served also as general counsel of the Independent Order Brith Abraham, as member of the executive committee of the American Jewish Committee and of the administrative committee of the American Jewish Congress, as chairman of the board of governors of the Council of Fraternal and Benevolent Organizations of New York, as trustee of the Jewish Memorial Hospital, and as officer and member of several other communal and philanthropic institutions and societies.

WEISS-ROSMARIN, TRUDE, author and editor, b. Frankfort, Germany, 1908. She studied at the Universities of Berlin (1927-28), Leipzig (1929) and Würzburg, receiving from the latter the Ph.D. degree in Semitics, archeology and philosophy in 1931, and in the same year she emigrated to the United States. From 1933 to 1940 she was the director of The School of the Jewish Woman in New York city, and from 1935 on she was managing editor of *The Jewish Spectator,* a monthly for the Jewish family.

She was vice-president of the National Association of Biblical Instructors (1939-40). She wrote the scholarly works *Aribi und Arabien in den babylonisch-assyrischen Quellen* (1932), a collection of the Babylonian-Assyrian references to Arabia and the Arabs, and *Religion of Reason: the Religious Philosophy of Hermann Cohen* (1936), a critical analysis of Hermann Cohen's system of religious philosophy. In her pamphlet *The Hebrew Moses: An Answer to Sigmund Freud* (1939) she challenged Freud's hypothesis that Moses was an Egyptian and the religion of the Israelites considerably modeled by Egyptian influences.

In 1940 she started a series of inexpensive books of Jewish interest, *The Jewish People's Library,* issued by The Jewish Book Club, to which she contributed the volumes *Jewish Women Through the Ages* (1940); *The Oneg Shabbath Book* (1940); *What Every Jewish Woman Should Know* (1940); *New Light on the Bible* (1941); *Highlights of Jewish History* (1941).

Trude Weiss-Rosmarin (her maiden name was Trude Weiss) married AARON ROSMARIN (b. Uscilug, Russia, 1904), editor and educator, author of *Moses im Lichte der Agadah* (1932) and director (from 1942 on) of the Youth and Education Department of the Mizrachi Organization, New York city.

WEISSELBERGER, SALO VON, Austrian public official, and Roumanian senator, b. Bucovina, Austria, 1867; d. Vienna, 1931. Originally a judge of the supreme court of Bucovina, he was elected mayor of Czernowitz, capital of Bucovina, in 1913. When the Russians temporarily occupied this part of the monarchy in 1914, Weisselberger was taken prisoner, sent to Siberia, and later returned to Austria in an exchange of war prisoners. He was knighted for his courageous conduct during the Russian invasion.

A deputy of the Bucovina diet and a member of the Jewish Club of Deputies (1911-14), he represented the city of Czernowitz in the Roumanian parliament as a senator from 1922 to 1926 and again from 1927 to 1928. He was a member of Straucher's Jewish National People's Party.

WEISSENBERG, SAMUEL A., physician and anthropologist, b. Elisavetgrad (Kirovo), Ukraine, Russia, 1867; d. Elisavetgrad, 1928. He received the M.D. degree from the University of Heidelberg, Germany (1890), and established himself as a general practitioner at Elisavetgrad in 1895. Concentrating his research chiefly upon the anthropology of the Jews, he published (1895) the fundamental work *The Southern Russian Jews, an Anthropometric Study* (Russian) for which he was awarded a gold medal by the Moscow Society for Natural Science.

On his extensive travels he collected material for anthropological monographs on the Jews of Palestine (1909), Syria (1911), Mesopotamia (1911), Northern Africa (1912) and on the Yemenites. Weissenberg was interested also in Jewish folklore. Noteworthy is his contribution to general anthropology, *The Growth of Man according to Age, Sex and Race* (1911). Weissenberg published altogether more than 200 books and papers on anthropology and hygiene.

WEISSER, SAMUEL (originally **Pilderwasser**), cantor, b. Nova-Oshitza, Podolski County, Russia, 1888. After serving an apprenticeship with many cantors traveling through the Ukraine, Weisser felt a desire to compose, and at the age of sixteen he wrote synagogal music which became popular with many cantors. At the age of twenty-one he received his first position, in Winitza, Russia. Here he met the cantor and composer E. Gerowitsch, who urged him to enter the field of composition. In 1914 Weisser came to the United States, where he developed into the most prolific composer of music for the Orthodox synagogue. Weisser was twice awarded the first prize in world-wide contests for the best liturgical composition conducted by the *Chazanim Velt* of Warsaw (1937 and 1938). He was president (1939-40) of the Jewish Ministers Cantors Association of America, a member of the Society of Jewish Composers, president of the First Novo Ushitzer Benevolent Society, and served many congregations as cantor in New York city.

His published books, mostly recitatives for cantor, include: *Tefillath Yehoshua* (New York, 1915); *Shirah Hadashah* (in collaboration with S. Kawetzky; 1919); *Rinnath Yehoshua* (2 vols., 1927-29); *Minhath Yehoshua* (1930); *Baal Tefillah* (2 vols., 1936-40); *Shire Yehoshua* (1935). He wrote also many Yiddish songs. MAX WOHLBERG.

Lit.: *The History of Hazzanuth* (1924); *Hazanuth* (1937; published by the Jewish Ministers Cantors Association of America); *Die Shul un Chazanim Velt* (Warsaw), April, 1939; *Der Amerikaner,* March 22, 1940; *Der Tog,* March 15, 1938; Zaludkowsky, E., *Kulturtrager fun der Yiddisher Liturgie* (1930).

WEISZ, FÜLÖP, economist, b. Budapest, 1859. He studied at Dresden, Germany. From 1889 on he was director, and from 1921 on president, of the Hungarian Commercial Bank of Pest, the leading bank of Hungary. In that capacity he controlled several other banks and industrial and commercial companies. He was a councillor general of the Hungarian National Bank from its inception. He was also appointed a member of the Hungarian Upper House. Weisz was born of Jewish parents, but adopted the Christian faith.

WEISZ, MAX (MIKSA), rabbi and author, b. Budapest, 1872; d. Budapest, 1931. He was educated

at the Protestant Gymnasium and at the rabbinical seminary of Budapest. He taught, together with Wilhelm Bacher, in the Talmud Torah of the Jewish community of Pest. Subsequently he headed the department of this community for Jewish religious instruction in Budapest city and state schools. He was custodian of the libraries of Wilhelm Bacher and Samuel Kohn. He catalogued the books and manuscripts of David Kaufmann's library for the Hungarian academy.

Weisz taught at the rabbinical seminary of Budapest as successor to Wilhelm Bacher. Later he succeeded Lajos Venetianer at that institute, teaching practical ministry, the doctrines of Judaism and the Hebrew language. He was district rabbi of the Jewish community of Pest from 1909 on, and vice-president of the national rabbinical association of Hungary.

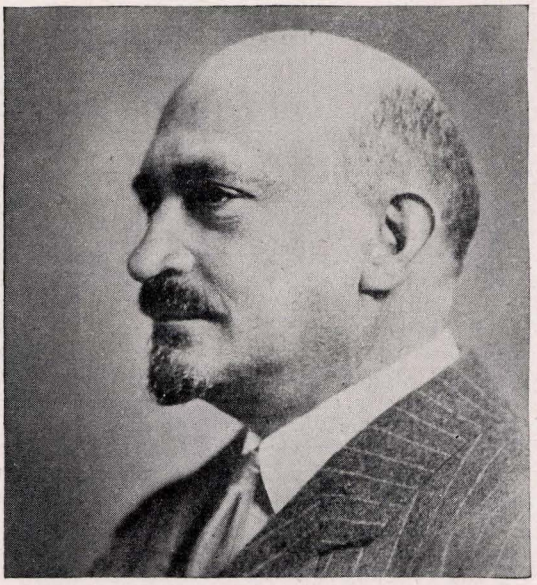
Weisz was co-editor of *Magyar Zsidó Szemle* and *Hatzofeh,* Hungarian and Hebrew periodicals of the science of Judaism. His articles and essays appeared in the scholarly reviews of several other countries. His published works include: *Katalog der hebräischen Handschriften und Bücher in der Bibliothek des Prof. Dr. D. Kaufmann s.A.* (1906); *Etika a talmudban* (Ethics in the Talmud; with S. Hevesi and L. Blau; 1920); *Zsidó etika* (Jewish Ethics; 1923); *Geniza Fragmente der Bibliothek D. Kaufmann s.A. im Besitze der ungarischen Akademie der Wissenschaften, I.* (1924); *Középkori zsidó etikusok* (Jewish Ethicists of the Middle Ages; 1929); *Bibliographie der Schriften M. Kayserlings* (1929); *Minhag Tob* (1930).

WEIZMANN, CHAIM, chemist of international distinction, leader of the modern Zionist Movement, b. Motele, near Pinsk, Poland, 1874. His father, Oizer, was a merchant of moderate means, the head of a family of eleven children.

Chaim Weizmann attended the Heder in Motele until he was eleven, and then entered the Gymnasium in Pinsk, while he continued his studies in Hebrew and Talmud. He developed a keen interest in the sciences, and when, at eighteen, he graduated from the Gymnasium, he took up the study of chemistry. He left Russia to continue his studies in foreign universities. He was a student in the University of Darmstadt for one year, and then at the technical high school in Charlottenburg-Berlin. His teachers in chemistry were Karl Lieberman and Bistrzycki. When the latter went to the University of Freiburg in Switzerland, Weizmann went with him and studied for two years at Freiburg, receiving the D.Sc. degree in 1900. He continued his research work at the University of Geneva until 1904, serving as lecturer in organic chemistry. At this time he married Vera Kazman (b. Rostov on Don), then a medical student in the Swiss universities.

Having visited England on several occasions and acquired many friends, he decided, after his marriage, to make his home there. He received an appointment in the University of Manchester as lecturer and reader in biological chemistry. He lived in Manchester until 1916, when he entered the service of the British Admiralty as Director of the Admiralty Chemical Laboratories in London, where he resided thereafter.

Weizmann was born in a Zionist environment. His father and his first teacher in Motele, Shloime Sokolofsky, inspired him with a deep interest in the ideals of the Hibbath Zion. His Talmud teacher in Pinsk, Rabbi David Friedman, who was a delegate to the Kattowitz conference of the Chovevei Zion in 1888, exercised a similar influence upon him. Weizmann was greatly influenced by the Haskalah movement, had a comprehensive knowledge of Hebrew literature, and, as a university student, was known as a keen debater on Zionism, the Russian revolutionary ideals, the Bund and other political subjects. Zionism in Russia was already formulated and organized when Theodor Herzl appeared in the arena of Jewish life. The Zionists had created a



Chaim Weizmann

comprehensive literature, developed their own leaders, and were supporting colonization and educational activities in Palestine. The new personality of Herzl was hailed, but they scrutinized his utterances and assumed a critical attitude toward them. His book, *Der Judenstaat* (1897), came as a surprise. Herzl was of the Western world; he lacked a Jewish background; he had not arrived at his conclusions from personal experiences; he knew nothing of the great masses of Jews in Eastern Europe living under oppression and discrimination; he was unaware of the ideas formulated by the founders of the Zionist Movement. But his audacity amazed them. He dared utter the words "a Jewish state," prepare for revolutionary action on an international stage, and undertake the organization of the Jews of all lands—a formidable task.

Many of the Chovevei Zionists were opposed to following the leadership of Herzl. Weizmann, however, was one of the students who traveled through Russia urging the Zionist groups to elect delegates to the Basel Congress. Another person who aided Herzl in calling the First Zionist Congress was Menachem Mendel Ussishkin, who persuaded the Chovevei Zionists, opposed to Herzl's leadership, to attend. Weizmann, himself, attended his first Zionist Congress in 1898. He was a member of the Russian delegation, but gathered around him a number of the younger men who spoke of Hebraic culture and democratic procedure. He formed the first Zionist Party, called the "Democratic Fraction." The program of this group was outlined by Weizmann at the Congress in London in 1900. They wanted to deepen the content of Zionism, and rejected the purely "diplomatic" phase which Zionism had assumed. They demanded cultural activities, a synthesis of Palestine work and political propaganda. They objected to the undemocratic procedure adopted by Herzl.

Later, in 1903, Weizmann sent to Herzl a letter in which the part he thought the "democratic fraction" should play in the movement was indicated. He drew attention to the estrangement that had developed between Zionist leadership in Russia and the Jewish youth. The young people were without guidance. They were being drawn into the Russian revolution. The government alleged that it had to adopt repres-

sive measures in order to check the revolutionary movement among Jews, but the revolutionary spirit grew as a reaction against governmental oppression. In Weizmann's view, the vicious circle could be broken only through an active propaganda of all phases of Zionism. But the leaders of Zionism in Russia were of the Orthodox or the middle class, and were not in a position to attract the young intellectuals. The "Democratic Fraction" was, therefore, an appropriate medium to draw these young men into the Zionist Movement.

That same year (1903) Herzl presented the English government's Uganda project to the Zionist Congress, and Weizmann became one of its severest critics. Speaking in a caucus of the Russian delegates, Weizmann deplored the fact that the Russian Zionists, owing to political conditions, were not able to produce a leader of their own, and had to rely upon the leadership that came from the West, meaning Austria and Germany. They had thought that it would suffice for them to develop the intellectual and spiritual content of Zionism, and to rely upon the Jews of the Western world for the forms and technique required for its realization in the political field. "We now have a movement for the discovery of projects," said Weizmann. "In fact, we are not 'political' but 'diplomatic' Zionists, and all our diplomacy is centered in the hands of one man." A resolution favoring the Uganda project was adopted by a vote of 295 against 175, but the opposition of the Russian delegation paralyzed the plans for its execution. There was talk of secession. Subsequently, the English government lost interest in the matter and then (1904) Herzl died.

Weizmann was the exponent of what was called "synthetic" Zionism, in which the practical and the political were ideologically reconciled. These views were derived from the utterances of Menachem Mendel Ussishkin in his pamphlet *Our Program*. At the Eighth Zionist Congress, in 1907, Weizmann expounded the basic ideas of synthetic Zionism. "I regard political Zionism," he said, "as the synthesis of all our activities. The practical work is a means to further the political objective."

In all the developments of Zionism after Herzl's death Weizmann played a limited part. He was a speaker at Zionist Congresses, a lecturer and propagandist, but he was more directly absorbed in the cultural aspects of the movement. As early as 1902 Weizmann and Berthold Feiwel published a pamphlet in which they urged the establishment of a university and suggested, as a first step in that direction, the organization of a high school in Palestine. Weizmann drew up a number of plans, consulted with university men, and made extensive propaganda for the ultimate creation of a Hebrew University. He delivered the chief address on the Hebrew University at the Vienna Congress in 1913. The first contributions were announced and a commission was appointed to prepare a prospectus. Weizmann was interested also in the creation of the Haifa Technicum, which his friend, Shemarya Levin, had initiated, and was present at a meeting of its Organizing Committee.

From 1904 to 1915 Weizmann was regarded as one of a number of young men of promise. He was primarily a scientist and educator. When the practicals took control of world Zionist affairs, after David Wolffsohn's retirement, there were other Russian Zionist leaders who were available to become members of the Zionist Executive. Nor was Weizmann touched by an interest in political affairs. In Zionist discussions he often criticized the political leadership. He had a strong conviction, when he went to live in England, that he might be able to serve Zionism in an Anglo-Saxon environment. But he avoided the field of Zionist "diplomacy."

Destiny moved him into the center of Zionist leadership. The first World War disrupted the Zionist center in Berlin. No Jewish agency in Berlin could communicate with branches in lands dominated by the Allies, and Weizmann, in England, became the active head of a political committee to clarify the Zionist position. This responsibility galvanized him into political activity. He became chairman of the Political Committee. He had met Arthur James Balfour and made a deep impression upon the distinguished English statesman and philosopher.

Through his friendship with C. P. Scott, editor of the *Manchester Guardian*, he met David Lloyd-George. The Committee which Weizmann formed included Dr. Moses Gaster, Joseph Cowen, Herbert Samuel, Harry Sacher, Leon Simon, Paul Goodman, Simon Marks and Israel Sieff. He secured the cooperation of Sir Mark Sykes, Herbert Sidebotham and H. L. Brailsford. The publication called *Palestine*, edited by Sidebotham, had a great influence in clarifying Zionism from the British imperial point of view. Lloyd-George, who had become prime minister in 1916, was sympathetic to the Zionist cause, having served the Zionist Organization in a legal capacity in the incorporation of the Jewish Colonial Trust. Balfour had become foreign secretary. The London Committee had the cooperation of the American Zionists, through the Provisional Zionist Committee, of which Louis D. Brandeis was chairman.

The conversations with government officials led to the composition of a number of tentative formulas, which were passed over to the United States and scrutinized by Brandeis and his friends, who, in turn, secured the definitive views of President Woodrow Wilson and his advisors. Many alterations in the wording of these formulas were made. The first statement on British policy as regards Palestine was published on July 22, 1916; the second, in July, 1917. The Zionist memorandum, submitted just prior to the discussion in the final stages of the negotiations, was signed by Weizmann and Lord Rothschild, then president of the English Zionist Federation. The Balfour Declaration, issued on November 2, 1917, addressed to Lord Rothschild, was the official reply to that memorandum.

Weizmann was the chairman of the first Zionist Commission officially recognized by the British government soon after the issuing of the Balfour Declaration. Weizmann went to Palestine in March, 1918, to establish relations with the British military force occupying the country. He laid the cornerstone of the Hebrew University on Mt. Scopus on July 21st of that year, in the presence of General Edmund Allenby and his staff.

While in Palestine, at this time, Weizmann visited the Arab Prince Feisal in his camp at Amman, and convinced him that the proposed Jewish National Home held no serious threat to the existing population, and that Jewish-Arab cooperation would be desirable. Feisal joined Weizmann in an official agreement which took for granted that Palestine would be separated from an Arab-Syrian state, and undertook to establish friendly relations between the New Palestine and Syria. It specifically provided for the carrying out of the Balfour Declaration, for large-scale Jewish immigration into Palestine, and for the protection of Arab rights.

On February 27, 1919, the Zionist Delegation was given a hearing by the Supreme Council of the Peace Conference in Paris. Weizmann, Nahum Sokolow, Ussishkin and Professor Sylvain Lévy were authorized to speak for the Zionist Organization and the Jewish community of Palestine. Before the delegation withdrew, Robert Lansing, the American Secretary of State,



Chaim Weizmann and Mrs. Weizmann on their arrival in the United States (1942).

Photograph by courtesy of the United Palestine Appeal

asked the exact meaning of the term "a Jewish national home." "Did that mean an autonomous government?", he inquired. Weizmann replied:

"The Zionist Organization did not want an autonomous Jewish government, but merely to establish in Palestine, under a mandatory power, an administration, not necessarily Jewish, which would render it possible to send into Palestine 70,000 to 80,000 Jews annually. The Zionist Organization asked permission, at the same time, to build Jewish schools where Hebrew would be taught, and, in that way, to build up gradually a nationality which would be as Jewish as the French nation is French and the British nation British. Later on, when the Jews formed the large majority, they would be ripe to establish such a government as would answer to the state of the development of the country and to their ideals."

But the League of Nations had yet to be organized; the Mandate system had yet to be worked out. The treaty with Turkey had to be drafted and accepted. At every turn Zionist interests were menaced by open and hidden enemies. At one time it was the French who had a clash with the English over Syria. At another time it was the Catholic church that entered objections. The Peace Conference approved the creation of a League of Nations on January 25, 1919. It was not until August, 1924, however, that the status of Palestine as a mandated territory was fully legalized.

Weizmann had to prepare for the financial obligations that would arise under the Mandate. The Zionist Organization derived its funds chiefly from the Jewish National Fund and the Jewish Colonial Trust. The Trust, however, was not equipped for any large-scale colonization operation, and the Fund was dedicated to the task of purchasing land. If the heavy responsibilities were to be met, new ways would have to be devised to acquire funds. It was decided to call an international conference of Zionists to consider the whole Zionist position and to take action on the proposals for the founding of the Palestine Foundation Fund (Keren Hayesod) projected by Isaac Naiditsch and Hillel Slatopolsky. Weizmann organized the London Zionist Conference, held in the summer of 1920. It was the first Zionist gathering since 1913. A large contingent of American delegates, headed by Louis D. Brandeis, participated in this Conference. It was in London that a disagreement arose between Weizmann and Brandeis which had important consequences.

Weizmann had received the loyal cooperation of Brandeis and other American Zionists during the time the Balfour Declaration was under discussion. There had ensued a continuous correspondence between them since 1916, but they met for the first time in the summer of 1919, when Brandeis was on his way to Palestine. Brandeis, on his return from Palestine, at a meeting of the Greater Actions Committee in London, laid before them a portfolio of thorough-going criticism of the Zionist administration. Brandeis believed that the Zionist Commission should be dissolved, that the Zionist center should be removed to Jerusalem, and that all available Zionist executive ability should be concentrated in constructive work in Palestine. Weizmann found it very difficult to accept these conclusions. It would be premature to remove the Zionist center to Jerusalem. There was still a great deal of work to be done in the Diaspora. Another point of difficulty arose when Weizmann expressed his approval of enlarging the proposed Jewish Agency by the inclusion of non-Zionists. Brandeis was opposed to the inclusion of persons or groups who were not shekel-payers.

Brandeis outlined the general features of his program at the Zionist Convention in Chicago upon his return from London. It was a leisurely program of investigation and development; but Weizmann was already confronting the pressure for the immediate beginning of immigration.

The rift between Weizmann and Brandeis really centered around the fundamental question of Zionist leadership, and democracy in Zionist administration. Weizmann had agreed to a proposal made by Brandeis for the election of a Commission of five or seven (its members not necessarily Zionists), with full power, to whom the task of building the National Home would be assigned for a period of a year, at the end of which a report would be rendered to the regular Zionist authorities. The overwhelming majority of the delegates to the Conference in London were opposed to the granting of plenary powers to any such Commission. A large majority of the American delegation were also opposed to the project unless Brandeis himself would assume the leadership in person, which he declined to do. Weizmann concluded that the opposition to the project was too strong to overcome, and therefore abandoned it. It was alleged by the friends of Brandeis that Weizmann gave up the idea without informing their leader. At any rate, the proposal was not sub-

mitted to the Conference, which elected Weizmann president of the Organization. These incidents provided a basis for the controversy which later was transferred to the United States.

The London Conference accepted the proposals for the organization of the Palestine Foundation Fund, to which the American delegation offered no opposition. When the time came, however, for the launching of the fund in the United States, the administration of the Zionist Organization of America, headed by Julian W. Mack, took the position that it was inadvisable to establish an international budget and an international fund. They conceived the Zionist movement as an organization composed of a federation of national groupings, and believed that each grouping should have autonomous rights. The American Zionists would gather a fund of their own and give financial support for certain features in the Palestine Foundation Fund budget, as decided from time to time, but it would direct its interest to the development of private initiative and the free investment of individual capital.

The position taken by the Zionist Organization of America administration placed Weizmann and the Zionist Executive in an embarrassing situation. A budget to meet certain fundamental tasks could not be accepted by the Zionist Executive unless it was known in advance from which sources the income would come. The Executive had no alternative but to seek the gathering of an international fund and undertake the necessary budgetary obligations. The opposition of the Zionist Organization of America administration led to a clash in the United States. The Brandeis administration was defeated at the convention in Cleveland in 1921, and Brandeis and his group withdrew from all Zionist responsibilities. This handicapped the American Zionists in the raising of funds for Palestine. Weizmann was compelled to come to the United States continuously for a period of ten years in order to aid in the campaign of the Palestine Foundation Fund. He became, in effect, an active leader in the American Zionist field. He was known in every large Jewish community, and made a deep impression upon leading non-Zionists and non-Jews in the course of his travels. He made many friends of Zionism in important political circles.

The enlargement of the Jewish Agency was provided for in the Mandate for Palestine. It was assumed to be obligatory. The organization of the Extended Jewish Agency, as it was called, proceeded simultaneously with the development of the campaigns for the Palestine Foundation Fund in the United States. Weizmann began his negotiations with the non-Zionists in 1923. He secured the support of Louis Marshall, then president of the American Jewish Committee, with whom he first discussed the problem in Paris at the Peace Conference. Other Americans interested were Felix M. Warburg, Lee K. Frankel, Horace Stern, Sol M. Stroock and Cyrus Adler. After many difficulties, the constitution of the Extended Jewish Agency was agreed to and in the summer of 1929, at Zurich, the Extended Jewish Agency was established. Weizmann was elected the first president of the Agency.

Weizmann devoted all his life, without interludes (except for his scientific pursuits, which were also made to serve Zionism), to the cause of his people. With rare patience and perseverance he followed the progress of the Mandate from its first official interpretation in the Churchill White Paper of 1922 down to the last step taken by England in the MacDonald White Paper of 1939. His patience broke when, under a labor government, the bloody Arab riots against Jews were followed by the Passfield White Paper in 1930, which proposed the further restriction of Jewish immigration. The Zionist Executive, under his leadership, accepted the policy set forth in the Churchill White Paper, but it was the threat to Jewish immigration in the Passfield White Paper that led to his resignation. Weizmann took advantage of every opportunity to prolong the life of the Mandate. He continued to hope that England would eventually see the value of the Jewish people as a loyal creative force in the Near East. But England was involved in the disastrous policy of appeasement, which was reflected not only in Palestine, but along every inch of its imperial lifeline. Weizmann was compelled to raise a protest against the MacDonald policy which crystallized the national home in numbers and space as of May, 1939. The English government was assailed by its critics in Parliament, including Winston Churchill, who later became prime minister. By that time, however, the League of Nations had disappeared. The Mandate had become obsolete.

While the protests against the MacDonald policy were still going on, England declared war against Nazi Germany (September, 1939). Weizmann immediately sent a letter to Prime Minister Neville Chamberlain, assuring him of the loyal support of the Jewish national home. The idea of a Jewish military force based on Palestine and including stateless and homeless Jews was projected. All efforts to secure the recognition of such a Jewish military formation were unsuccessful. And when it became evident that England was determined not to recognize the plea of the Jews for the formation of a distinctive Jewish military force, Weizmann was forced to come to the United States, first in 1941 and then in the spring of 1942, in order to establish a political position for the Zionist Movement in the United States. In the spring of 1942 an Extraordinary Zionist Conference was held in New York at the Hotel Biltmore, at which Weizmann outlined Zionist policy. This Conference formulated the Zionist political objective as "Palestine as the Jewish commonwealth," with immigration under Jewish control. Weizmann fell seriously ill during the summer of 1942 and was incapacitated for service for over three months. He made his reappearance on the political platform at the United Palestine Appeal Conference held in New York on Sunday, December 6, 1942.

Weizmann was the most effective and distinguished "ambassador" of Zionism the movement ever had. He was moderate and tactful and persuasive in conference. He employed the English method of understatement, but on occasion—as when the Passfield White Paper was issued, the MacDonald policy approved, and the Jewish Army denied—the fact that he had always understated the Jewish case rather than overstated it proved of great value in calling world attention to the injustices of which he complained. He believed in England, but declared that England had "let him down."

As a speaker at public meetings he was superb in the analysis of the Jewish position. He had the appearance of an exotic person, suggesting the mysticism of the Jews of the Orient. He never allowed himself to be pressed into the utterance of extreme views. His moderation enabled him to find a hearing among non-Zionists, and he always made a deep impression upon liberal non-Jews. He spoke fluently in Yiddish, used also German and French, and had a fine, simple style of speaking and writing in English, although his Russian training could not be disguised. In face of vigorous and continuous opposition, he maintained his

leadership in the Zionist Movement and his standing on the international political stage. He was opposed by the Brandeis group; he was opposed by Vladimir Jabotinsky, who was the leader of the Revisionist Party; he was opposed by the radical group headed by Isaac Grünbaum; he was often opposed by the Mizrachi, the Orthodox group. He carried through the plan for the Extended Jewish Agency in the face of tremendous opposition in almost every section of the Zionist Movement. He met with vigorous criticism and condemnation when he discussed the various solutions of what was called the Arab-Jewish problem. He was assailed for his views on parity, on the proposal for a bi-national state, on the question of the partition of Palestine. Notwithstanding all these difficulties, he was generally accounted the most resourceful and impressive of all Zionist leaders.

The development of the Zionist Movement under Weizmann's leadership is best indicated by the fact that in 1918 there were approximately 47,000 Jews in Palestine, 80,000 in 1922, 400,000 in 1935, and 550,000 in 1942. But when the Balfour Declaration and the Mandate were virtually emptied of their contents, he faced the imperative necessity of again undertaking a political campaign to bring about the recognition, in a new form, of that which had been in essence recognized in 1917. He let there be no doubt as to what was intended. The Zionists aimed to secure the establishment of Palestine as the Jewish commonwealth, and insisted that the control of immigration be placed in the hands of the Jewish people.

Weizmann as Chemist. Weizmann was appointed assistant professor at the University of Manchester in 1904, and remained there until his discovery of the acetone-butyl fermentation assumed such national importance that he was asked to continue the work at the request of David Lloyd-George, then minister of munitions, at the laboratories of the British Admiralty in London. When Weizmann was asked by Lloyd-George what he wanted as compensation for his chemical formula, which was used to great advantage, he said: "For myself nothing; but something for my people." He discontinued his chemical studies after the publication of the Balfour Declaration in 1917, and did not return to his profession until 1931. He then set up his research groups at the Featherstone Laboratories in London, and continued his work there until 1935. He founded the Daniel Sieff Research Institute at the colony Rehovoth in Palestine in April, 1934, and directed its work. There he assembled a group of research chemists from the continent of Europe, who made invaluable contributions to the British war effort in the Near East.

At the outbreak of the second World War he was an honorary chemical adviser to the British ministry of supply. In this capacity he established laboratories in London. His visit to the United States in the spring of 1942 was utilized by the American government to secure his advice on the solution of the rubber problem. Weizmann was consulted by the Baruch Commission and gave valuable counsel in the form of oral testimony and written memoranda.

His chemical research dealt with three problems:

First: Synthesis of polycyclic substances, such as anthraquinone derivatives, which form the basis of important dye stuffs. The synthetic methods developed by Weizmann in 1933 found wide application in the United States in the synthesis of cancer-producing substances.

Second: The production by fermentation of acetone and butyl alcohol and similar important substances in industry. This was Weizmann's chief contribution to the first World War. Following an old observation that maize, after long storage, exhibits at times the smell of acetone, Weizmann succeeded in isolating a bacterium (Clostridium acetobutylicum Weizmann) from maize and other sources. This bacterium converts sugar, starch and other carbohydrates into acetone and butyl alcohol. During the first World War there was an acute shortage of acetone, which is required in the production of cordite. Weizmann's bacterium produced acetone and butyl alcohol from new available products. The process of fermentation was carried out in England and in Canada also with chestnuts. This was a great service to the British war effort. After the War the formula was taken over by a corporation established in Terre Haute, Ind., called Commercial Solvents, and had great value in industrial fields where the formula was used.

In the second World War, again, both acetone and butyl alcohol assumed an important role, especially in connection with the production of synthetic rubber. The fermentative production of acetone and butyl alcohol by the Weizmann bacterium was the first instance in which micro-organisms were used as the basis of a chemical-synthetic industry, for both acetone and butyl alcohol may be converted into a variety of industrial products. This problem engaged the continuing attention of Weizmann from 1914 to 1942. From a general point of view, it is interesting that, with the Weizmann bacterium, sugar (carbohydrates) can be used as the basic material in synthetic industry, for it is the only valuable substance which nature reproduces every year and the supply of which is practically inexhaustible. In principle, at least, certain products of the petroleum industry can be replaced by the same products derived from fermentation. The use of petroleum consumes industrial capital, but the use of sugar by fermentation means living on current revenue.

Third: Protein foodstuffs. The world as a whole suffers a lack of animalic proteins (meat, fish, milk, eggs). It is relatively rich in vegetabilic proteins. But the latter are not so easily digested and, therefore, are generally regarded as waste products. Weizmann developed a method that seems to convert such waste proteins into material that can be assimilated by the human body; to convert them into meat substitutes by pre-digesting with yeast. Such vegetabilic meat is of great importance in all countries with large underfed populations, as in China or India, where for economic or religious reasons the population can not live on meat; and more generally, it is of great value in war time for most of the warring nations. LOUIS LIPSKY.

Lit.: Hanna, Paul L., *British Policy in Palestine* (1942; American Council on Public Affairs); de Haas, Jacob, *Louis D. Brandeis* (1929); *Chaim Weizmann, Reden und Aufsätze, 1901-1936* (1937); *Reports of the Proceedings of the Zionist Congresses* (1921-38); Memorandum submitted to the Palestine Royal Commission on behalf of the Jewish Agency for Palestine (1936); *Report of the Palestine Royal Commission* (Lord Peel; 1937); Klausner, Joseph, *Menachem Ussishkin* (1942); Stein, Leonard J., *Zionism* (1925); *New Palestine* (1921-30; the official organ of the Zionist Organization of America); cf. especially Blumenfeld, Kurt, "Dr. Chaim Weizmann—An Outline of His Character," *New Palestine,* Nov. 29, 1940, pp. 7-8; *ibid.,* Nov. 28, 1941, pp. 6-7; Dec. 26, 1941, pp. 6-8; Jaffe, Jean, "Portraits of the Weizmanns," *National Jewish Monthly,* March, 1940, pp. 202-4; Thompson, D., "Scientist and Leader," *Jewish Frontier,* July, 1942, pp. 7-9; *ibid.,* Dec., 1942, pp. 3-4; *Opinion,* March, 1942, p. 4; *American Hebrew,* vol. 107, p. 293; vol. 108, p. 588; March 6, 1925, p. 495; Jan. 13, 1933, p. 168; June 23, 1933, p. 99; July 14, 1933, p. 140; June 29, 1934, p. 125; Nov. 23, 1934, p. 39; Dec. 18, 1936, p. 682; Gunther, John, *Inside Asia* (1939).

WELLESZ, EGON, composer and musicologist, b. Vienna, 1885. He was a student of Arnold Schönberg in counterpoint, and of Guido Adler in musicology, receiving the Ph.D. degree from the University of Vienna in 1908. In 1913 he was appointed lecturer on musicology at the University of Vienna, rising to the post of full professor in 1930. After the German invasion of Austria (1938) he went to England, and was

appointed to the music faculty of Oxford University. An authority on Byzantine and Baroque music, Wellesz wrote extensively on these subjects, and in 1931 founded and directed the Vienna headquarters of the *Monumenta Musicae Byzantinae.*

Wellesz wrote a biography of Schönberg, which appeared in an English translation, and a comprehensive study of modern instrumentation. He composed extensively in every branch of music, and attested his indebtedness to Schönberg by writing in the twelve-tone system. He helped to establish the International Society for Contemporary Music, and up to 1938 was vice-president of the Austrian Society of Composers.

Lit.: Ewen, David, *Composers of Today.*

WELLHAUSEN, JULIUS, non-Jewish orientalist and Bible critic, b. Hameln, Germany, 1844; d. Göttingen, Germany, 1917. He served on the theological faculty of the Universities of Göttingen (1870-72) and Greifswald (1872-82), and on the Semitic faculty of the Universities of Halle (1882-85), Marburg (1885-92) and Göttingen (1892-1917). His chief contribution to Biblical scholarship was the final resolution of the problem of the historical order of the main documents of the Hexateuch, which has, in its main outlines, been followed by all subsequent Bible critics. Wellhausen showed that a definite evolution could be traced in these sources; that the earliest must have been the Jahvist (*J*) and Elohist (*E*) codes, the next the Deuteronomic (*D*) and the last the Priestly (*P*), which latter could not have been written until after the Babylonian Exile. He demonstrated these views in brilliant fashion in his *Prolegomena zur Geschichte Israels* (1883; 6th ed., 1927) and *Die Komposition des Hexateuchs* (1889).

Wellhausen's *Reste arabischen Heidentums* (Berlin, 1887) is valuable as a pioneer work which reveals the importance of the study of Arabic popular beliefs for the investigation of the primitive Semitic religions. His other writings dealing with the Bible include: *De gentibus et familiis judaeis quae I Chron. ii.4 enumerantur* (Göttingen, 1870); a discussion of the text of *Samuel* (1871); a commentary on the Minor Prophets (in *Skizzen und Vorarbeiten*); *Psalms* (in *Sacred Books of the Old Testament,* edit. Paul Haupt); commentaries on books of the New Testament. He wrote an elaborate work on the Pharisees and Sadducees (Greifswald, 1874).

Lit.: Wellhausen-Festschrift (1914).

WELTNER, JAKAB, labor leader, author and editor, b. Budapest, 1873; d. Budapest, 1936. He was a carpenter by trade, and combined travel and work outside of Hungary. He returned a convinced Social Democrat, and organized the workers within his own craft. As an organizer, writer and lecturer he rose to the position of secretary of the Social Democratic Party. From 1908 on he was editor of its daily newspaper, *Népszava* (Voice of the People). In 1917, during the first World War, he represented his party at the peace conference of Stockholm.

In the short-lived Bolshevik regime of Hungary in 1919 Weltner, as a publicist and political leader, although officially on the side of the government, strove to impose the moderation and political experience of the Social Democrats upon the government of the Soviets. In the era of White Terror after the collapse of this government Weltner emigrated to Vienna.

He returned to Hungary in 1924, and his probity and sound judgment made him again one of the most respected leaders of the Social Democratic Party. In the 1930's he visited the United States, where he lectured before labor groups in many parts of the country. Funeral honors for him were jointly arranged by the Hebrah Kaddisha of Pest and by the Hungarian Social Democratic Party. In addition to several works on social democracy, Weltner wrote a volume of memoirs, *Milljók egy miatt* (Millions for One), which gives an interesting historical background.

WELTSCH, FELIX, writer, b. Prague, Bohemia, 1884. He was a brother of Robert Weltsch. In Prague Felix Weltsch was one of the directors of the university library, and also the author of a number of treatises on philosophy and Zionism.

Among his published books were *Organische Demokratie* (1918); *Nationalismus und Judentum* (1920); *Gnade und Freiheit* (1920); *Land der Gegensätze,* a description of Palestine (1929); *Judenfrage und Zionismus* (1929); and *Dichter, Denker, Helfer: Max Brod* (1934). In collaboration with Max Brod, Weltsch wrote *Anschauung und Begriff* (1913) and *Zionismus als Weltanschauung* (1925).

After the Nazi occupation of Prague in 1939, Weltsch went to Palestine, and in 1943 was living in Jerusalem.

WELTSCH, ROBERT, editor, b. Prague, 1891. He was a brother of Felix Weltsch. An active member of the Zionist students' organization Bar Kochba in Prague, which played a considerable role in the fostering of cultural Zionism, Robert Weltsch belonged to the circle of Martin Buber. From 1919 to 1938 he was editor-in-chief of the Zionist organ *Jüdische Rundschau* in Berlin. From 1921 on he advocated a reorientation of Zionist politics, taking into consideration the claims of the Arabs in Palestine. His plan of a binational state in Palestine met with strong opposition, however. In collaboration with Hans Kohn, he published *Zionistische Politik* (1927), which contained a selection of his Zionist essays. In 1938 he emigrated to Palestine, where for a short time he edited the *Jüdische Weltrundschau.* He was one of the seven leading Jews who, in 1941, were deprived of their citizenship by the Nazi authorities in the Czech protectorate on charges of conducting "atrocity propaganda." In 1943 he was still living in Palestine.

Weltsch was a noted editorial writer; in April, 1933, when the boycott committee ordered shields showing a yellow spot on a black background to be attached to Jewish-owned shops in Germany, he wrote an editorial in which he boldly stated: "We accept the shield and shall make of it a badge of honor." It was reprinted in Ludwig Lewisohn's anthology *Rebirth* (1935).

WENGER, JOHN, artist and scenic designer, b. Elisavetgrad (Kirovo), Russia, 1887. He studied first in the art school in Odessa and later, having come to the United States in 1903, at the National Academy of Design in New York city. His paintings were exhibited in many museums and galleries throughout the United States, and beginning with 1914 he exhibited almost annually in New York.

As scenic designer, Wenger was affiliated with the Metropolitan Opera House, for which he did the settings for *Petrouchka,* with the Boston Opera Company, and for numerous musical comedy and revue productions, including the *George White Scandals* and the *Ziegfeld Follies.* He was a pioneer in the special type of stage setting that was inaugurated with the establishment of the elaborate motion picture theatres, and was for a long time associated, as art director, with Samuel L. Rothafel (Roxy) in his large New York city motion picture houses. Wenger's designs tended toward the diaphanous and elusive; the imagination reached spectral heights in the productions for which he provided the backgrounds.

Subsequently he became identified with motion pictures, especially with Paramount. The New York Museum and the Tel-Aviv Museum acquired examples of Wenger's work.

He was awarded a bronze medal at the Sesquicentennial Exhibition in Philadelphia in 1925.

Lit.: Lieberman, Elias, in *American Hebrew,* June 18, 1920, p. 129; Dec. 5, 1924, p. 120.

WENGEROFF, family of Russian Jews. The following members of the family gained prominence:

PAULINE WENGEROFF, author (b. Bobruisk, Lithuania, 1833; d. Minsk, White Russia, 1916). She was descended from an Orthodox family, but received a thorough European education. Her husband, director of the Commerce Bank at Minsk, played a considerable role in the life of Russian Jewry. Pauline Wengeroff became known, chiefly in Central Europe, through her autobiographical work, *Memoiren einer Grossmutter. Bilder aus der Kulturgeschichte der Juden Russlands im neunzehnten Jahrhundert,* which, with a preface by Gustav Karpeles, appeared in Berlin (vol. 1, 1908; vol. 2, 1910). It mirrored the cultural life of Russian Jewry from the 1830's up to 1892 (the year of her husband's death), the Haskalah period, the attempts at reform made by Rabbi Max Lilienthal, and the effects of spiritual transformation through Western education on the Jewish masses. Although she admitted the necessity of "Europeanization," she sided with those who remained loyal to the Jewish traditions, and deeply deplored the renunciation of Judaism by her own children. She was in close touch with the Chovevei Zion and the Zionist Movement.

SEMYON WENGEROFF, literary critic and historian of literature (b. Lubny, Russia, 1855; d. Petrograd, 1920), was the son of Pauline Wengeroff. He published his first book, a treatise on Turgenev, at the age of nineteen. In 1886 he began to write a critico-biographical dictionary of Russian writers and scientists from the start of Russian civilization up to his time, but only a small part of it was published. He wrote (in Russian) *Russian Books* (1896-98); *Russian Poetry* (1897); *Sources for a Dictionary of Russian Writers* (1910); and *Outline of Modern Russian Literature.* He edited the works of great Russian and foreign poets, such as Pushkin, Molière, Shakespeare and Schiller. Wengeroff lectured on Russian literature at the University of St. Petersburg (1897-99), and in 1909 received the honorary doctor's degree from the University of Kharkov. Wengeroff, who was baptized, favored complete assimilation of the Jews in an article on the Jewish problem published in the periodical *Nedyela* (1897).

ZINAIDA WENGEROFF (b. Russia, 1867; d. New York city, 1941), daughter of Pauline Wengeroff, was, like her brother, Semyon Wengeroff, a literary critic. She married the poet Nicolas Minsky in London (1925), and after his death came to the United States (1937). She wrote *Literary Characteristics* (2 vols.), and devoted her energies mainly to translations from English, German and French. These translations include Muther's *Geschichte der Malerei im 19ten Jahrhundert,* Lanson's *Histoire de la litérature française,* Riehl's *Friedrich Nietzsche* and novels by Jakob Wassermann. Through her articles on modern French poetry, published in the monthly *Messenger of Europe,* she contributed greatly to the development of the Russian symbolist school.

ISABEL WENGEROFF (b. Russia, 1877), better known as Isabel Vengerova, was a piano teacher. She was a sister of Semyon and Zinaida Wengeroff. From 1906 to 1920 she was professor at the St. Petersburg Conservatory, and in 1924 joined the teaching staff of the Curtis Institute of Music at Philadelphia. In 1943 she was living in New York city. FAINA WENGEROFF (b. Konotop, Russia, 1857), another sister. was one of the first Jewish women to study medicine. In 1880 she married Leonid Slonimsky. She had three famous sons.

See also SLONIMSKY (family).



Franz Werfel

WEPRIK, ALEXANDER, *see* VEPRIK, ALEXANDER.

WERBELOWSKY, DAVID, publisher, b. Eydtkuhnen, East Prussia, 1878; d. Brooklyn, N. Y., 1937. He started his career in New York in 1896 as a clerk in his father's publishing firm of Rosenbaum and Werbelowsky. In 1919 he became president of the Hebrew Publishing Company in Brooklyn, N. Y. He was the organizer and president of Beth Moses Hospital in Brooklyn, and a member of the executive committee of the Zionist Organization of America, Jewish National Fund, and Hebrew Home and Hospital of the Aged.

Among the books published by Werbelowsky's firm were: Isaac Leeser's translation of the Bible (1909); Alexander Harkavy's revision of the King James Bible and his Yiddish dictionary (1914); Heinrich Graetz' *History of the Jews* with an annex by Max Raisin (1919); a Yiddish translation of Vogt's *History of the World* (1919); more than 2,000 classics, including Frug, Gordon, Mendele and Peretz; hundreds of prayer-books and schoolbooks.

WEREWOLF, *see* ANIMALS, FABULOUS.

WERFEL, FRANZ, playwright and novelist, b. Prague, Bohemia, 1890. He studied at the Universities of Prague and Leipzig. During the first World War (1914-18) Werfel served in the Austrian Army on the Russian front, and was awarded the Imperial Austrian war medal.

Werfel's literary life falls into three periods. In the first of these he is primarily a lyric poet. His earliest published poems (*Gedichte*) date back to 1908, when he was only eighteen. The title of the collection of his first poems was descriptive: *Der Weltfreund* (1911). Naturally, they were autobiographies in disguise. He himself was the "Weltfreund," the world's friend, eager to clasp all mankind to his bosom. This was less the age of adolescent gropings than of full-fledged answers, his "messianic age." In one poem, one sentence, he tried to convey the meaning of all life. Although this was his "Sturm und Drang" period, he

was less bombastic than most of his young contemporaries of the pre-first World War Austrian school.

During the second period of his literary life Werfel turned to the stage. This was after the first World War. Poetry had fallen from its high estate; the Central European public wanted "Ablenkung," escape from realities, and the theatre came into its own. The advance guard of the dramatists, however, refused to yield to escapist trends; Franz Werfel was one of the advance guard. In 1922 he already saw the danger of Nazism, and represented it as a revolt of the primitive man against the civilized man in his drama *Schweiger.* Two years later he gave the world *Juarez and Maximilian,* in which he portrayed the clash of benevolent despotism and national self-expression. In *Das Reich Gottes in Böhmen* he treated dramatically the Hussite Wars, one of the first revolts of modern man against the oppressors of his soul. Later (1934) he wrote *The Eternal Road* (original German title, *Der Weg der Verheissung;* English trans., Ludwig Lewisohn, 1936 and 1937), which saw spectacular and successful production in the United States.

In the second period Werfel began to write also short stories and novels. In poetry he had been a gifted amateur, not in the class of Rainer Maria Rilke. In the field of drama he had been moderately successful. But it was only in his novels that he achieved world-wide fame. In the third period of his literary life he shifted the emphasis to prose epics, and found himself.

Werfel's novels defeat all attempts at classification because of their numerous facets. He is a master of description, characterization and suspense—all first-class novelists are. He would be no more than a first-class novelist if he did not have the quality of infusing his best writings with that spirit for which there is, unfortunately, no better word than the worn-out "inspiration." These writings often leave the everyday world and soar.

It is no explanation to say that Werfel is analytical, missionary and mystical. There are many authors who have traces of all these traits, yet their work is pedestrian. Some of Werfel's work also lacks that force which turns the commonplace into the miraculous. In some of his earlier novels he was analytical without being profound. He was too anxious to express what he had on his mind to be truly enjoyable as an artist. But he gradually lost the habit of performing self-searching operations of popular psychology in narrative.

His greatest novel, *The Forty Days of Musa Dagh* (English trans., 1934; German original, *Die vierzig Tage des Mùsa Dagh,* 1933), is probably the one that will survive him the longest. It may be one of the novels of our age that will remain on the shelves for generations. There he is at his best because there he can turn all his remarkable gifts to the service of a missionary cause. The book is not merely the story of what a few thousand Armenians did during the first World War, when they decided to perish bravely by the sword rather than by the ignominious lash. There Werfel can give full rein to his analytical gifts as part of the story itself. He analyzes his characters—as all great writers do—through their actions, not by way of his own asides. There he can also perform his missionary work by way of illustrating the horrible injustices which the majority can impose upon the defenseless minority. Musa Dagh is the story of the Jew, as much as of the Armenian.

Although the narrative is crystal clear, the mystical streak of Werfel is evident in this book. There is an eternal law, violated by evil-doers in the highest places, but it is a law of nature just the same and it can not be flouted in the sign of eternity.

As darkness descended upon the world, this mystical trait of Werfel seemed to become a more dominant trait. In July, 1940, he was one of the millions that tried to escape from the hordes of evil. One day he faced the grotto of Lourdes where the young girl Bernadette Soubirous had many years before seen a sign. Then and there he made a vow that he would sing the song of Bernadette if he reached America safely. He did reach the United States, did sing the song of Bernadette and, incidentally, also wrote a best-selling book about her, *The Song of Bernadette* (1942). He explained in newspaper articles that in this book he did not mean merely to describe the life of a saint but he meant to represent the spiritual conflict between the forces of darkness and the forces of light. Thus *The Song of Bernadette* could be interpreted as an artistic presentation of the second World War. This is the mystic Werfel who, at the age of fifty, sought to find the questions to the answers which he gave as a youth of eighteen.

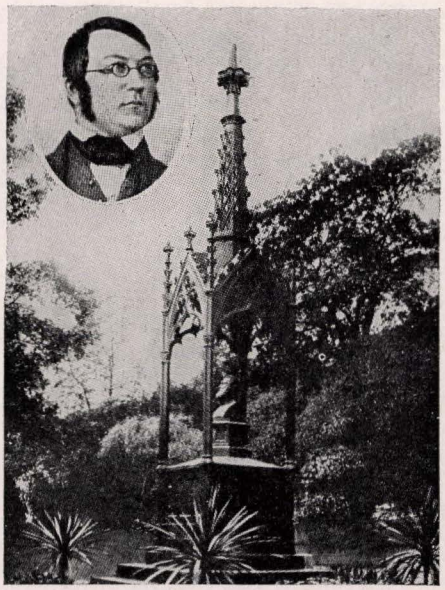
In 1943 he confessed, though by origin a Jew who was never baptized: "I have been decisively molded (as is evident from the major part of my work) by the spiritual forces of Christianity and the Catholic Church."

Werfel was one of the few elect, one of the great authors of the two wars. In 1943 he was made an honorary member of the National Institute of Arts and Letters, a rare American honor for a foreigner.

Aside from those mentioned above, Werfel's works, both in the original German and in their English translation, include: *Wir Sind; Abituriententag* (English trans., *Class Reunion,* 1929; reprinted in *Twilight of a World,* 1937); *Einander* (1915); *Gerichtstag* (1918); *Beschwörungen* (1922); *Hymnarium; neue Gedichte* (1934); *Schlaf und Erwachen* (1935); *Die Troerinnen* (The Trojan Women; 1913); *Bocksgesang* (English trans., *Goat Song,* 1926); *Die Mittagsgöttin* (1919); *Der Tod des Kleinbürgers* (English trans., Clifton W. Fadiman and William A. Drake, *The Man Who Conquered Death,* 1927; reprinted in *The Twilight of a World,* 1937, reprinted also as *Death of a Poor Man,* 1930); *Paulus unter den Juden; Pure in Heart* (1931; issued in the same year and in 1933 also under the title of *Hidden Child*); *In einer Nacht* (1937); *Nicht der Mörder, der Ermordete ist schuldig* (published in English as part of *The Twilight of a World,* 1937); *Verdi, Der Roman der Oper* (1924; English trans., *Verdi,* 1925); *Die Geschwister von Neapel* (1931; English trans., *The Pascarella Family,* 1932, 1934 and 1935); *Höret die Stimme, der Roman eines biblischen Propheten* (1937; English trans., *Hearken unto the Voice,* 1938 and 1939); *The Twilight of a World* (1937), short stories; *Embezzled Heaven* (1940); and the essays *Realismus und Innerlichkeit; Können wir ohne Gottesglauben leben?;* and *Von der reinsten Glückseligkeit des Menschen* (1938). EMIL LENGYEL.

Lit.: *The Queen's Work* (St. Louis), Jan., 1943 (containing a communication by Archbishop Joseph Francis Rummel on Werfel's religious views); Drake, William A., *Contemporary European Writers* (1928); *Contemporary Biography* (1940) 852; *Jewish Chronicle* (London), May 20, 1938, p. 31; *Opinion,* April, 1936, p. 44; April, 1938, pp. 38-40; Jan., 1941, p. 24; *Menorah* (1940), vol. 28, No. 3, p. 339; *Jewish Frontier,* vol. 2, No. 3, p. 23; vol. 3, No. 3, p. 27; vol. 5, No. 3, p. 24; *American Hebrew,* Jan. 29, 1926, p. 363; Sept. 23, 1927, p. 611; Jan. 3, 1936, p. 231; Jan. 10, 1936, p. 259; *Twentieth Century Authors* (1942) 1497-98.

WERGELAND, HENRIK ARNOLD, non-Jewish poet, and champion of Jewish rights, b. Christiansand, Norway, 1808; d. Christiania (Oslo), Norway, 1845. He represented one of the strongest forces in the romantic trend in Norwegian literature, and was one



Henrik A. Wergeland (inset) and monument erected in his honor by Swedish and Danish Jews

of the leaders of the ultra-Norwegian movement. In 1814, when Norway was detached from Denmark, with which it had been united from 1319 on, and established its own constitution, Jews and Jesuits were legally barred from the country. Among those Norwegian representatives who drew up the constitution was the poet's father, the clergyman Nicolai Wergeland. His son, a theological student, who had become acquainted with Jews on a trip to France, was opposed to this medievalism in the constitution.

When the Norwegian government made its first state loan from the banking house of Salomon Heine in Hamburg (the uncle of Heinrich Heine), the necessary conference between the Norwegian representatives and the banker could not take place until the government issued a letter of safe-conduct for the Jew. Wergeland denounced this as an absurd injustice, and in 1841 issued a pamphlet in which he appealed, from an ethical and humanitarian standpoint, for the removal of discriminations against Jews. He pointed out that among the few countries which had not granted civil rights to the Jews were Spain and Norway: "Norway's constitution does not deserve to be called the most liberal; it is the most intolerant." He predicted that the admission of the Jews would be of material advantage to the country, and pointed to the advantages which Denmark and Sweden had derived from granting emancipation to Jews.

In September, 1842, owing to his efforts, a parliamentary committee took the question of admitting Jews to Norway under consideration. The preparation of the necessary material was entrusted to Wergeland who, meanwhile, had become a government archivist. The report of the committee, handed down to the Storting (Parliament), advocated the abolition of the last paragraph of Article 2 of the constitution which forbade Jews to enter Norway, even as passengers. But when the bill was put to a vote, the necessary two-thirds majority was not obtained.

Thereupon Wergeland drew up a new petition for the abolition of that paragraph. The first signature under this petition was that of the judge, later state councillor, Anton Wilhelm Sörensen, a close collaborator of Wergeland. The poet, however, died of tuberculosis in 1845 before the bill was reconsidered by the Storting. One of the last letters to reach him came from the Danish Jewish poet Meir Aaron Goldschmidt, who wrote: "When I think of you, I am proud to be a human being."

Wergeland placed also his poetry at the service of Jewish emancipation. His collections of poetry, *Jöden* (The Jew; 1842) and *Jödinden* (The Jewess; 1844), contain narrative poems that belong to the best of their kind in Norwegian literature. "Christmas Eve" (in *Jöden*) tells the story of a Jewish peddler who gives his own life in vain to save from freezing to death the little daughter of a farmer couple who had refused him admission to their home on Christmas Eve. His poems were translated into German (by the Oslo rabbi, Julius Samuel, 1936) and English.

Before his countrymen erected a monument to him, Swedish and Danish Jews dedicated to him a monument which was first unveiled in Stockholm, Sweden (1847), because Jews were not yet permitted to enter Norway. In 1849 a Jewish delegation went to Christiana with letters of safe-conduct and again unveiled the monument there. Its inscription reads: "Henrik Wergeland, the tireless champion of men's and citizen's rights," and indicates that "grateful Jews outside of Norway erected this in his memory." Annually, on May 17th, the Norwegian national holiday, it was decorated by the Jewish youth association of Norway. Jews were officially permitted to reside in Norway in 1851, six years after Wergeland's death.

ALFRED WERNER.

Lit.: Goldberg, Morris, "A Norwegian Advocate of Freedom," *American Hebrew,* July 19, 1929; Summit, Alphons, "Norway's Jewish History," *ibid.,* Sept. 8, 1939; *ibid.,* Jan. 31, 1936, p. 327; Sundby-Hansen, H., "A Country without anti-Semitism," *Jewish Exponent,* Aug. 22, 1924; Wergeland, Agnes Mathilde, *Leaders in Norway* (1916).

WERNE, ISAAC, rabbi, b. Slonim, Poland, 1876; d. Los Angeles, Cal., 1940. He was ordained by several Polish rabbis (1897), and received the Ph.D. degree from the University of Königsberg, Germany, (1902). He came to the United States in 1904, occupied pulpits in New York city, Massachusetts and Ohio, and served with Congregations Ohave Zedek, Chicago (1910-14), Beth Israel, Dallas, Texas (1920-21), Agudath Achim, Columbus, Ohio (1921-33), and Beth Israel, Los Angeles (1933-40). In 1934 he was elected president of the Los Angeles Orthodox rabbinate, and head of the Los Angeles Union of Jewish Orthodox Organizations. He was a member of the National Board of Jewish Education.

Werne's writings include: *Das Buch Hiob nach der Auffassung der rabbinischen Literatur in den ersten fünf nachchristlichen Jahrhunderten* (1902); *Siah Yitzhak* (1930); *Maimonides, His Philosophical and Theological Views on Jewish Thought and Creed* (Yiddish; 1936). He was a contributor to the *Otzar Yisrael* (1907-13) and to the *Encyclopedia of Jewish Knowledge* (1933).

WERNER, M. R., author, b. New York city, 1897. After studying at the Columbia University School of Journalism, he served with the United States Army Medical Corps in France (1917-19), and then was editor and special correspondent for the New York *Tribune* (1919-20). From 1935 to 1936 he was an official of the Works Progress Administration.

Werner's writings, which are mainly biographical or concerned with American social phenomena, include: *Barnum* (1923); *Brigham Young* (1925); *Tammany Hall* (1928); *Bryan* (1929); *Orderly!* (1930); *To Whom It May Concern* (1931); *Little Napoleons and Dummy Directors* (1933); *Privileged Characters* (1935); *Julius Rosenwald* (1939); *The Admirable Trumpeter* (General James Wilkinson; with T. R. Hay, 1941).

WERNER, MAX, pseudonym of a writer and lecturer on modern politics and military strategy whose identity, for political reasons, could not be revealed at the time of this writing (1943). He was born in Russia and first played a role in the Russian Social Democratic movement. Later he lived in Germany where, under his original name, he contributed articles to left-wing magazines. As an émigré, he wrote for the emigrants' press in the democratic countries.

In 1943 he was living in New York city. Werner contributed articles on military strategy to the *New Republic* and other liberal magazines.

Werner attracted much attention through his widely discussed books, *Military Strength of the Powers* (1939), *Battle for the World* (1940) and *The Great Offensive* (1942). He was hailed as the only analyst who correctly estimated the Russian military potential since, shortly after the Nazi invasion of Russia (summer, 1941), he predicted that Russia would not only survive but might even defeat the German Army. In his last-named book he discussed the outlook of an offensive by the United Nations and the strategy of global warfare. Werner frequently appeared as a speaker at political conferences and meetings.

WERTHEIM, EDGAR, chemist, b. La Salle, Ill., 1886. He studied at the University of Kansas (M.Sc., 1919) and at the University of Chicago (Ph.D., 1921). Wertheim was an assistant professor of chemistry at the University of Kansas (1918-20), and in 1928 was appointed associate professor of organic chemistry at the University of Arkansas.

His published writings include: *Essentials of Organic and Biological Chemistry* (1931); *Manual of Organic Chemistry* (1932); *Organic Chemistry Laboratory Guide* (1937; 2nd ed., 1940); *Textbook of Organic Chemistry* (1939); *Introductory Organic Chemistry* (1942). He was assistant editor of *Outlines of Organic Chemistry* (1937). Wertheim became a member of the Baptist church.

WERTHEIM, MAURICE, banker and communal worker, b. New York city, 1886. He studied at Harvard University. He was vice-president and secretary of the United Cigar Manufacturers Company (later the General Cigar Company) from 1907 to 1913, and a member of the New York State Industrial Board (1913-15). Wertheim entered the investment business with Hallgarten and Company (1915-19), and was a member of Hallgarten and Company (1919-26). He was the founder and senior partner of Wertheim and Company, investment bankers, organized in October, 1927, and a director of the Underwood Elliot Fisher Company, Hart Corporation of America, Cuban Atlantic Sugar Company, and Bond Stores, Inc.

During the first World War he went to Washington, D. C., as a one-dollar-a-year member of the War Savings Board, and toward the end of the War was sent on a government mission to Persia. In the second World War he served with the War Production Board and the Board of Economic Warfare.

Wertheim was known as a patron of art and education. He was one of the founders and a member of the board of directors of the Theatre Guild, New York city, a trustee of the New School for Social Research and of The Art Foundation, Inc., and a member of the board of directors of the Foreign Policy Association. He was also a member of the Harvard Fund Council and of the Committee to Visit Department of Sociology, Harvard University. He came to the support of the liberal weekly *The Nation,* and made it possible for it to continue publication as a leading organ of American liberalism.

Wertheim was actively interested in Jewish affairs. He was for a number of years a member of the executive committee and chairman of the finance committee of the American Jewish Committee. In November, 1941, he was elected president of the Committee, to fill the unexpired term of the late Sol M. Stroock. He was reelected in January, 1942, and was succeeded in 1943 by Joseph M. Proskauer. As president of the Committee he played a leading role in bringing about harmony and cooperation in American Jewish communal life. He was also (1943) a trustee of the Federation for the Support of Jewish Philanthropic Societies of New York city, which his father helped to found, and chairman of its finance committee, as well as treasurer of the American Friends of the Hebrew University.

WERTHEIM, WILHELM, scientist, b. Vienna, 1815; d. Tours, France, 1861. He received the M.D. degree from the University of Vienna (1839), and went to Paris in 1840. In 1848 he was made assistant professor at the University of Montpellier, and in 1855 examiner at the École Polytechnique of Paris. He was an unusually versatile naturalist, and published many treatises on physiology and physics, especially on the subject of elasticity in its relations to the chemical conditions and temperature of bodies, including the human tissues in the scope of his researches; he also studied the velocity of sound, polarization and many other problems. Wertheim was the personal physician of Heinrich Heine.

A member of the jury of the Paris World Exhibition of 1855, he was granted the French Legion of Honor. Seized in 1860 by a mood of melancholy, probably as a result of mental overstrain, he committed suicide in 1861 by jumping off the steeple of a cathedral.

WERTHEIMER, ADOLF, bank director and art patron, b. Nagyvárad (Grosswardein), Hungary, 1868. From his seventeenth year on he served in the Hungarian Commercial Bank of Pest, and eventually rose to the position of acting director. In that capacity he was also a member of the board of directors of several industrial enterprises controlled by the bank. He was also a member of the council of the Budapest commodities and stock exchange. His essays and articles on questions of economy appeared in the periodical and daily press.

Wertheimer had a notable collection of paintings and art metal work. He was a director of the national Hungarian art association and was placed in charge of the Belgo-Hungarian exhibit by the Hungarian government. On this occasion he received the medium cross of the Belgian Leopold Order.

Wertheimer was also active in Jewish communal endeavors. He was elected several times a leader of the Jewish community of Pest and was an honorary member of its assembly. In addition he was president of the Hungarian-Jewish Literary Society (IMIT) and of the Hungarian-Jewish Museum.

WERTHEIMER, EDUARD (DE MONOR), historian, b. Pest, Hungary, 1848; place and date of death unknown. He was professor of history at the University of Kolozsvár (from 1877 on), and subsequently at the Law Academy of Pozsony (Pressburg). Wertheimer wrote several books dealing with the political history of the House of Austria and its place in European history. He was knighted and made an aulic councillor by Emperor Francis Joseph I.



Joseph von Wertheimer

His published works include: *Zur Geschichte des Türkenkrieges Maximilian II* (1875); *Österreich und Ungarn im ersten Jahrzehnt des XIX. Jahrhunderts* (2 vols., 1884-90); *Zur Geschichte Wiens* (1889); *Az 1811-12. magyar or szággyűlés* (The Hungarian Diet of 1811-12; 1899); *The Duke of Reichstadt* (2 vols., 1902-13); *Gróf Andrássy Gyula élete és kora* (Count Gyula Andrássy and his Age; 3 vols., 1910-13).

WERTHEIMER, JOSEPH RITTER VON, pedagogue and writer, b. Vienna, 1800; d. Vienna, 1887. He was first engaged in his father's business, but later turned to the study of pedagogics, went to London (1824) to get acquainted with the English system of kindergartens, and from 1826 to 1828 traveled through Europe to examine the various educational systems. Together with the Catholic priest, Johann Lindner, he opened the first kindergarten in Vienna (1830); the venture was a great success, and in a short time a series of kindergartens, all under Wertheimer's supervision, was established in most of the larger cities of Austria. Later he founded an Aid Society for Juvenile Criminals, an orphanage and several Jewish schools. The Verein zur Förderung der Handwerke unter den Israeliten, which he founded in 1840, rendered service in the struggle for Jewish emancipation.

Wertheimer was trustee and subsequently chairman of the Jewish community and of the Israelitische Allianz in Vienna, was knighted and received the freedom of the city of Vienna. He brought all his influence to bear upon the acquisition of full civil rights by the Austrian Jews.

His first work on this subject was suppressed by the Austrian censorship, and was published anonymously in Leipzig (*Die Juden in Österreich vom Standpunkte der Geschichte, des Rechts und des Staatsvortheiles,* 2 vols., 1842). Wertheimer wrote several other treatises on Jewish topics, and edited the *Jahrbuch für Israeliten* (11 vols., 1854-64) and the *Wiener Geschäftsbericht,* for which he wrote political and historical articles.

Lit.: Wurzbach, *Biographisches Lexikon der österreichischen Monarchie;* Kohut, Adolph, *Berühmte israelitische Männer und Frauen* (1900-1); Wolf, G., *Joseph Wertheimer* (1868); Peixotto, Benjamin Franklin, "Joseph Ritter von Wertheimer," *Menorah Monthly,* vol. 2, May, 1887, pp. 237-46.

WERTHEIMER, MAX, psychologist and philosopher, b. Prague, Bohemia, 1880. He received the Ph.D. degree from the University of Würzburg (1904). Wertheimer evolved his theory, the Gestalttheorie, while serving as an instructor at the University of Frankfort (1912). He served as professor of psychology and philosophy at the Universities of Berlin (1921-29) and Frankfort (1929-33). In 1933 he was ousted by the Nazis from his position of professor and of editor of the *Psychologische Forschung* (of which twenty volumes appeared in Berlin between 1920 and 1933). In that year he came to the United States and was appointed professor at the New School for Social Research, New York city, where he was still teaching in 1943.

His published writings include: *Über Schlussprozesse im produktiven Denken* (Berlin, 1921); *Über Gestalttheorie* (Erlangen, 1925); *Abhandlungen zur Gestalttheorie* (Erlangen, 1925); "On the Meaning of Democracy" (in *Political and Economic Democracy,* New York, 1936); "On the Meaning of Freedom" (in *Freedom, Its Meaning,* New York, 1940). In 1934 he started editing the quarterly *Social Research.*

Lit.: Petermann, *Die Wertheimer-Koffka-Kohlersche Gestalttheorie* (1929); *Who's Who in Philosophy* (1942) 282-83.

WERTHEIMER, SAMSON, financier and court Jew, b. Worms, Germany, 1658; d. Vienna, 1724. He came to Vienna in 1684 and was introduced to the Viennese court by Samuel Oppenheimer in order to assist in its financial affairs. During the Spanish War of Succession both he and Oppenheimer aided Emperor Leopold I, and after Oppenheimer's death (1703), Wertheimer was in sole charge of supplying credit to the government. In 1703 he was made court factor, and received many privileges from Emperor Joseph I.

Wertheimer applied his great influence at court in favor of the Jews.

Due to his intervention the sale of Eisenmenger's anti-Jewish book, *Entdecktes Judentum,* was forbidden. He received permission for the building of a larger synagogue ("Samson's Schul"), and was allowed to offer the hospitality of his home to foreign Jews. He spent large sums of money for Jewish purposes, for Jews in Palestine and abroad, and helped in the rebuilding of numerous communities in Hungary. He gave financial support to the printing of Hebrew books. His knowledge of Talmudic lore was extensive. He filled the position of Ab Beth Din, and bore the title of a Hungarian Landesrabbiner (district rabbi).

Wertheimer was related to some of the most distinguished German Jewish families by marriage. His eldest son married the daughter of Samuel Oppenheimer, another son married a daughter of Behrend Lehmann, of Halberstadt, Germany, and his son-in-law Moses Kahn was director of the Talmud school of Frankfort. Samson's son, Wolf Wertheimer, took over his father's business and was also made court factor. He suffered great financial reverses, and for a long time was unable to grant the large sums of money to the Jewish institutions which his father had stipulated among his bequests.

Wolf Wertheimer's sons, however, restored the Wertheimer trust to its original amount of 150,000 gulden, and this fund continued to exist until the first World War. Some of it was used to help needy German Jews in Jerusalem.

Lit.: Wurzbach, *Biographisches Lexikon der österreichischen Monarchie;* Kaufmann, David, *Samson Wertheimer* (1888); idem, *Urkundliches aus dem Leben Samson Wertheimers* (1892).

WERTHEIMER, SOLOMON AARON, scholar, b. Bazin, Hungary, 1866; d. 1935. He was educated at Jerusalem. Later he lived at Cairo, Egypt, where he collected Hebrew manuscripts. He edited *Batte Midrashoth* (1893-97), Midrashim from manuscripts which

he provided with an introduction and notes; *Ginze Yerushalayim* (1896-1902), a collection of treatises from rare manuscripts; *Midrash Haseroth Viyetheroth* (1898), a collation of the Parma manuscript with three Egyptian manuscripts; *Koheleth Shelomoh* (1899), a collection of responsa, with introduction and notes and a Hebrew translation of the Arabic responsa.

Wertheimer was also the author of *Darche Shel Torah* (1891) and other Talmudic works, and edited *Hatham Sofer*. He was engaged on a work on Hebrew synonyms, *Biur Shemoth Hanirdafim*.

WESSEL, BESSIE BLOOM, sociologist, b. the Ukraine, 1889. She was brought to the United States in 1891, and completed her education at Brown University (Ph.B., 1911) and Columbia University (A.M., 1924; Ph.D., 1935). From 1911 to 1915 she was director of the Immigrant Educational Bureau of Providence, R. I. In 1918 she joined the faculty of Connecticut College as instructor in economics and sociology; in 1938 she was made professor of sociology and head of the department of social science. During 1925 to 1928, while on leave of absence, she was lecturer on social science and director of a study of ethnic factors in community life at the Graduate School of Brown University.

She was a member of the Committee of Public Welfare which acted in an advisory capacity to the city manager of New London, of the housing committee of the American Association of Social Workers, and of the executive committee of the Eastern Sociological Society. In 1934 she was president of the Connecticut State Conference of Social Work, and in 1938 a member of the advisory committee of the Red Cross Disaster Program. In addition to articles on topics dealing with ethnic factors, published in scholarly periodicals, she wrote *An Ethnic Survey of Woonsocket, R. I.* (1931). Similar studies of hers on New London and Norwich were awaiting publication in 1943.

WESSELY, NAPHTALI HERZ (HARTWIG), Hebrew philologist and poet, b. Hamburg, Germany, 1725; d. Hamburg, 1805. Although Wessely's family was among the most distinguished and influential in 18th cent. German Jewry (his father and grandfather were arms manufacturers and purveyors to Danish royalty), he received a thoroughly traditional education as well as training in languages and secular science. He spent many years in Amsterdam and Copenhagen as a representative of a leading bank; in this capacity he settled in Berlin, where he became acquainted with Moses Mendelssohn and achieved fame as one of the champions of the Enlightenment movement.

His first literary work was a Hebrew translation of the Apocryphal book *The Wisdom of Solomon,* which he began in 1755 and published twenty-five years later with an appended commentary entitled *Ruah Hen* (The Spirit of Grace; Berlin, 1780). While working on this he published a philological-ethical book on the Scriptural concept of Hochmah (Wisdom), *Lebanon* or *Gan Naul* (Locked Garden; Amsterdam, 1765-66).

In Berlin he published a commentary on the Talmudic ethical tractate *Aboth* entitled *Yen Lebanon* (Wine of Lebanon; 1775), and the pamphlet *Alim Literufah* (Loose Leaves; 1772), advocating Mendelssohn's German translation of the Pentateuch and the Biur to which he contributed the commentary on *Leviticus*. A commentary of his on *Genesis* was published many years later.

But Wessely's book *Dibre Shalom Veemeth* (Words of Peace and Truth; Berlin, 1782) had a sensational effect upon contemporary readers. It was a sort of manifesto published on the occasion of the issuance of the Edict of Toleration by Emperor Joseph II of Austria. In it he appealed to the Jewish communities



Naphtali Herz (Hartwig) Wessely

of Austria-Hungary to avail themselves of the opportunities granted them by the Edict to modernize their educational system and include the study of languages and secular sciences, in order to raise a generation fit for emancipation. This work aroused angry protest on the part of the leading Orthodox rabbis of the day, and he was constrained to publish three more pamphlets on the subject (1782-85), all of which established him as the spokesman of German Haskalah. The book was soon translated into French, Italian and German, and wielded a great influence upon the generation.

In 1788 he published his *Sefer Hamiddoth* (Book of Ethics), a theoretical analysis of ethical problems and spiritual faculties, which is permeated with the spirit of piety and religiosity. But his masterwork is the heroic poem *Shire Tifereth,* a Biblical epic about the Exodus, divided into eighteen cantos (the first fifteen appeared at Berlin in 1782 to 1802, and the last three were published posthumously at Prague in 1829). This book, on which he worked for more than twenty years, became the model for much of the poetic effort of the Haskalah. It was translated into German and French. The poem is clearly influenced by Klopstock's *Messiah,* and is less of a historical poem of the Biblical age than a monument of the ideas and aspirations of the 18th cent. German Haskalah. Wessely did not succeed in the attempt to bring the ancient period to life in his poem. He lacked the equipment as well as the poetic imagination for such a task. The poem is a glorification of enlightenment, of good manners and lofty thoughts which are anachronistic to the Mosaic age. Moses is depicted as a pious and philosophical Maskil, not unlike Mendelssohn; Jethro and his daughters appear as well-bred and high-spoken intellectuals whom Moses saves from the fanatical and benighted shepherds. Even Amalek is the knowledge-hating enemy whom Moses has to defeat before he can bring enlightenment and emancipation to his people.

Wessely's real contribution to Hebrew literature lies in his fluent, though ornate, Biblical style which served as a model for Hebrew writers for many years. He was a pathfinder in modern Hebrew poetry. He was the first to substitute the syllabic meter for the artificial and complicated Spanish meter.

Wessely wrote also numerous odes and elegies in commemoration of various events and personalities. In these, too, he gave expression to ethical and intellectual concepts of the Haskalah. He was also among the founders of and early contributors to *Hameassef,* organ of the German Enlightenment movement. AHRON OPHER.

Lit.: Slouschz, Nahum, *Renaissance de la littérature hébraïque,* chap. 2; Meisel, W. A., *Leben und Wirken des Naphtali Hirz Wessely* (1841); Lachower, F., *Toledoth*

Hasifruth Haibrith Hahadashah, vol. 1 (1928) 65-77; Klausner, Joseph, in *Kithebe Hauniversitah,* vol. 3; Waxman, Meyer, *A History of Jewish Literature,* vol. 3 (1936) 107-19.

WESSELY, WOLFGANG, theologian, orientalist and jurist, b. Trebitsch, Moravia, 1801; d. Vienna, 1870. He first received a traditional Jewish education, but later entered the University of Prague and graduated with the Ph.D. (1828) and LL.D. (1833) degrees. After serving as an examiner of betrothed couples (as required by Austrian law at that time) and as a teacher of religion in Jewish schools, he was made lecturer on Hebrew language and literature at the University of Prague. Together with other jurists, he investigated for the Austrian government the reforms in penal procedure in the Rhine province and Belgium, and as a consequence of the report of these experts the jury system was introduced into Austria. Besides lecturing on Hebrew topics at the philosophical faculty of the University of Prague, he was an instructor on criminal law, penal procedure, philosophy of law and civil law at its juridical faculty. The last-named faculty appointed him full professor in 1861; Wessely was the first Austrian Jew to hold such a position. He was instrumental in the establishment of a higher Talmud Torah school in Prague (1860).

Wessely wrote numerous books, including: *Wer ist nach den Grundsätzen des österreichischen Rechts zur Vornahme einer jüdischen Trauung berechtigt?* (1839); *Nethib Emunah,* a Biblical catechism (1840); *Tefilloth Yisrael,* a prayer-book with German translations in Hebrew characters (1841); *Über die Gemeinschaftlichkeit der Beweismittel im österreichischen Zivilprozesse* (1844); *Die Befugnisse des Notstands und der Notwehr nach österreichischem Rechte* (1862).

Lit.: Allgemeine Zeitung des Judentums (1870) 407-8; *Allgemeine Deutsche Biographie,* vol. 42 (1897) 147.

WEST INDIES. The West Indies played an important part as a stepping stone in the migration of the Jews to North America. Marranos, beginning with Luis de Torres, settled in Cuba, and possibly Haiti, shortly after the discovery of America, and it is probable that there were others in the West Indies while the islands were under Spanish rule, though no exact information is obtainable. Presumably some of these Marranos were later able to return to Judaism in the nearby countries in the following centuries. Jews are known to have been in Barbados in the 17th cent. when it came under British rule and in Martinique in the same century when it was under Dutch control.

Many of the Jews of Recife in Brazil settled in the West Indies, especially Curaçao, Jamaica and Barbados, after their expulsion in 1654. Mathias de Sousa, who may very possibly have been Jewish, was picked up by Father White at Barbados, and brought with him to Maryland in 1634. Others of the early settlers in New York and Newport are known to have come from the West Indies in the 17th cent., while such communities as Savannah and Charleston received immigrants from the West Indies in the 18th and early 19th cent. Jews from the West Indies settled in New Orleans and cities along the Gulf of Mexico in the early decades of the 19th cent.

Jamaica has the distinction of being the first English possession to emancipate the Jews (1740) and the success of this measure became an argument that led to their eventual emancipation throughout the British Empire. The settlement in the Virgin Islands was comparatively late in the 18th cent., and the modern Jewish settlements in Cuba, Haiti and the Dominican Republic are chiefly of the 20th cent.

Up to the 19th cent. the West Indies were the residence of many Jewish merchants, who dealt in the products of the region and had connections with America and Europe. After the first third of the century the importance of the West Indian Jewish communities declined, being overshadowed by the growth of the United States. In the 20th cent. attempts were made to colonize refugees from Europe there.

See also: BARBADOS; CUBA; CURAÇAO; DOMINICAN REPUBLIC; HAITI; JAMAICA; KINGSTON; MARTINIQUE; VIRGIN ISLANDS.

WEST ORANGE, a town of New Jersey in the New York city and Newark suburban area, which in 1943 included in its general population of 25,662 (census of 1940) an estimated 1,000 Jewish inhabitants. In 1943 the only Jewish organization in West Orange was the Jewish Community Center of Pleasantdale, a section of the town. The Center conducted a twice-weekly Hebrew school and a Sunday religious school, and was supported by a women's auxiliary. Its members held religious services on the holidays.

Jews of West Orange were affiliated with the religious and fraternal organizations in the more active neighboring communities of Orange and East Orange.

WEST VIRGINIA, a South Atlantic state of the United States, with a population of 1,901,974 (census of 1940), including an estimated 5,500 Jewish inhabitants in 1943. West Virginia, at first part of the state of Virginia, was admitted into the Union as a separate state in 1863. The mountainous character of this primarily agricultural region was not attractive to Jews moving west in the early part of the 19th cent., and it was not until the 1840's that Jewish communities began to take root in the territory which later became West Virginia.

The founding community of the state was WHEELING, where Minyan services were held probably prior to 1849. In that year the Cemetery Association was founded and purchased the Mount Wood cemetery. The first Jew to be buried there was Rabbi Meyer Mannheim. Members of the Association began to hold organized religious worship, presided over by Rabbi Mannheim, in a room of a private residence on Fourteenth (Quincy) and Main streets. Calling themselves Congregation Leshem Shomayim, they elected Rabbi Weil as their minister in 1856. He was succeeded by Rabbis Strauss (1859), Fult (1862) and Kuttenauer, who served from 1865 to 1872. It was during Kuttenauer's incumbency that the congregation, originally maintaining the traditional Orthodox ritual, began to institute reforms.

In 1892 it joined the Union of American Hebrew Congregations. The active Ladies' Hebrew Benevolent Society was organized in 1865 and was largely instrumental in helping to erect the imposing new Temple building on Eoff Street, dedicated in 1892. The congregation became known as the Eoff Street Temple. A long roster of rabbis, many of them distinguished in American Jewish life, served the Eoff Street Temple. These included B. A. Bonnheim (1887-97), Harry Levi (1897-1911), Abram Brill (1911-14), Morris S. Lazaron (1914-15), Abba Hillel Silver (1915-17), Louis D. Gross (1917-18), Louis A. Mishkind (1918-21), Hyman Iola (1921-25), Abraham L. Feinberg (1925-27), Charles E. Shulman (1927-31), Mordecai M. Thurman (1931-34) and Baruch Braunstein (1934-36). In 1936 Rabbi George B. Lieberman was called to the pulpit, which he still occupied in 1943. Lieberman was appointed lecturer in literature at West Liberty State

Teachers College. In 1940 he was honored with the Wheeling Community Award in the field of religion.

The Orthodox Synagogue of Israel, known also as the Edington Lane Synagogue, was organized in 1926, and built its house of worship in 1927. Rabbis who served the congregation included Bernard Cohen, Gershon Tolotchko, Louis Fischer, Lewis Goldberg (1935-37), Nathan Levinson (1937-39) and Bert Klein (1939-41). The synagogue organized a Hebrew school and a ladies' auxiliary.

The smaller Orthodox congregation Ohev Sholem established headquarters in a business section of the city. From 1921 to 1935 the Reverend Jacob Perilman served this congregation, which had, in 1943, no resident rabbi.

The charitable Ladies' Hebrew Benevolent Society of Temple Leshem Shomayim became the Eoff Street Temple Sisterhood, which was in turn affiliated with the United Hebrew Charities of Wheeling. Later the Federated Jewish Charities was formed. The Jewish Central Committee, organized in 1932, became the Jewish Community Council in 1939. Wheeling Jewry established also the Coordinating Committee for German Refugees. Other active organizations maintained by the community in 1943 included a lodge of the B'nai B'rith, a Senior and Junior Hadassah and a Zionist district. In 1943 Wheeling had, in its total population of 61,099 (census of 1940), approximately 1,000 Jews.

CHARLESTON. The estimated Jewish population of Kanawha County, including the city of Charleston, was, in 1943, over 1,500. The total population of the city was 67,914 (census of 1940). The Reform B'nai Israel Hebrew Educational Society was organized in 1874, and dedicated its first synagogue in 1876. It came to be known as Temple B'nai Israel, and later as the Virginia Street Temple. The Temple was served by Rabbi Israel Bettan (1912-22), who later became professor at the Hebrew Union College; and by Rabbi Maurice N. Eisendrath (1926-29), later of Toronto, Canada. In 1929 Rabbi Ariel B. Goldburg was elected to the pulpit, which he continued to occupy in 1943. Rabbi Goldburg was made chairman of the state advisory board of the State Department of Public Assistance. The Virginia Street Temple erected a structure adjacent to the Temple, known as the Bettan Center.

The Orthodox Jewish community of Charleston organized Congregation B'nai Jacob, of which Rabbi Samuel Cooper was called to be spiritual head in 1932, and which he was still serving in 1943. The congregation maintained a Hebrah Kaddisha and organized a ladies' auxiliary.

Charleston Jewry also organized a Young Men's Hebrew Association and a Young Women's Hebrew Association. A Federated Jewish Charity Fund, including the locality of Montgomery, was formed. Charleston Jewry supported, in addition, a lodge of the B'nai B'rith and a section of the National Council of Jewish Women, in which Reba Blustein Cohen was a leading figure. Max Frankenberger, prominent merchant, was made a director of the Charleston Educational Center. Leo Loeb was in the city council (1910) and its president pro tem, as well as secretary of the Charleston Bar Association.

HUNTINGTON, with approximately 600 Jewish inhabitants in 1943 in its general population of 78,836 (census of 1940), supported the Reform Congregation Ohev Sholom and the Orthodox Congregation B'nai Israel. The former was organized in 1889. Rabbis who served included Abraham Feinstein and Ralph H. Blumenthal, who left for service as a chaplain in the armed forces. In 1943 Rabbi Lawrence A. Block occupied the pulpit of Temple Ohev Sholom. B'nai Israel was formed in 1910. Rabbi S. Mendel served from 1914 to 1918. He was followed by Meyer Goldman (1923-26) and Hyman Sharfman (1928-32). In 1934 Jacob M. Danziger came to the pulpit, and was the incumbent in 1943.

Huntington Jewry organized the United Jewish Fund in 1938. Isidore B. Romer, merchant, held directive posts in numerous local organizations of the general Huntington community. Esther Cohen Weinberger was active in Jewish life and in the leading organizations of the city, including the Chamber of Commerce.

MORGANTOWN, a city of 16,655 inhabitants (census of 1940), had in 1943 a Jewish community comprising an estimated seventy-five families of 230 persons. Only four families were settled in the town about 1898. In 1939 there were about forty-five families of Jews; the further increase was brought about by general redistribution of the population from the urban areas to the smaller centers throughout the state, and by the erection of a defense factory in the town.

The Conservative Tree of Life Congregation, incorporated about 1922, had no resident rabbi before 1939; in that year, Alfred Jospe, previously of Berlin, was called to its pulpit. The congregation had not yet, by 1943, erected its own synagogue. Jospe was appointed also head of the Hillel Student Foundation at West Virginia University, first established in 1927 and re-established in 1935. The foundation's activities were housed in the congregation's quarters at Morgantown. The Morgantown community supported a lodge of the B'nai B'rith (organized in 1938) and a Zionist district (1940). Samson Finn, merchant, was an active communal worker.

FAIRMONT, with a population of 23,105 (census of 1940), numbered approximately 140 Jewish inhabitants in 1943. Congregation Beth Israel was organized in 1916. In 1943 Congregation Beth-El, supported by both Conservative and Reform groups, had as its minister Max Wiener, who had come to the pulpit in 1941. His predecessors were Avery J. Grossfield (1936-40), Bertram Klausner, Selig Miller and Harry Lasker. Prominent in the community was Simon Goodman, who for about twenty-five years was treasurer of the local tuberculosis organization. Lawrence M. Brile was a director in numerous community organizations. Emil Hirsch, a leading merchant, and his wife were active communal figures in the 1940's.

CLARKSBURG included an estimated fifty to sixty Jewish families (1943) in its total population of 30,579 (census of 1940). Congregation Tree of Life (founded in 1918) purchased a church and remodeled it into a synagogue in 1940. In 1942 the congregation called Rabbi Elliott J. Einhorn to its pulpit. Noted in communal affairs was Louis Hiller, merchant of Clarksburg.

The Williamson Jews built a synagogue. Bluefield had an organized community, of which Rabbi Julius Kravetz was at one time spiritual leader. The Beckley Jews built a Temple and organized a Temple sisterhood. Rabbi Harold L. Gelfman, who had occupied the pulpit, was serving as chaplain (1943) in the United States Army, and the pulpit of the congregation was then vacant. In addition, there were small Jewish congregations and organizations in Parkersburg, Welch, Logan, North Fork, Keystone and Kimball. State organizations included the West Virginia Federation of Temple Sisterhoods and the West Virginia Council of the B'nai B'rith, District No. 3.

In 1936 the United States census of religious bodies reported twenty-two congregations in the state, of which two were in rural districts. Membership in these congregations totaled 5,391. Fifteen of the congregations reported schools with an attendance of 537 chil-

dren. This was a considerable increase over the three congregations with a total of 168 members reported in a survey made for 1900.

Although small, the Jewish community of West Virginia made an appreciable contribution to civic and public life. In the early days of the community, during the Civil War, Joseph Shields of Charleston was collector of internal revenue. Daniel Mayer was commissioner of immigration and a member of the state legislature (1889). Also in the state legislature were Jacob Fisher, of Wheeling (1889-1901; in the state senate, 1901-11); R. A. Salomons, of Wheeling (in the state senate, 1911-13); Harry Weiss, of Charleston (1913-19); Benjamin L. Rosenbloom, of Wheeling (in the state senate, 1914-18); Abram J. Lubliner, of Bluefield (1931-33); Harold Slaven (1940-41). Benjamin L. Rosenbloom was a member of the United States Congress from 1920 to 1924; at Wheeling he was vice-mayor (1935-39). Morris Horkheimer, of Wheeling, was commissary general of the state under Governor Albert B. White (1901-5). Samuel Gideon, of Huntington, was president of the Cabell County Court for six years; Jacob Fisher was judge in the Braxton County Court (1911-27). Locally, Leon Schafer was mayor of Thurman (1906-9). At Thomas, Ruby Rubenstein was mayor in 1943. Simon M. Levinstein, prominent merchant of Buckhannon, was made director of that city's chamber of commerce in 1927, and continued to hold that office for many years.

At the University of West Virginia, in Morgantown, Dr. C. C. Fenton was professor in the school of medicine; Jacob Saposnekow was associate professor of sociology. Julius Cohen, of Morgantown, was associate professor of political science, and was made (1943) principal attorney of the War Manpower Commission at Washington, D. C.

Lit.: American Hebrew, Dec. 10, 1937; Linfield, Harry S., *Statistics of Jews and Jewish Organizations: Historical Review of Ten Censuses, 1850-1937* (1939).

WESTERN WALL, *see* WAILING WALL.

WESTHEIM, PAUL, art critic and editor, b. Eschwege, Germany, 1879. He studied in Darmstadt and Berlin. Through his articles in the *Frankfurter Zeitung* he became well-known. Being interested in living art and modern art problems, he launched the art periodicals *Das Kunstblatt* in 1917 and *Die Schaffenden* in 1918. He also edited art books in a series called *Orbis Pictus,* of which he wrote, in 1920, the first volume, *Indische Architektur.* The Nazis' rise to power put an end to Westheim's activities in Germany. He emigrated to France, from which country he proceeded, in 1942, to Mexico, settling in Mexico City, where he became active in the German anti-Fascist movement.

As an author Westheim covered a rather wide field, from Indian architecture through a book on classicism in France (1922) to *Welt und Leben der Künstler* (1931), a "sociological" art appreciation embracing the times from Brueghel to Picasso and Klee. The main field of his interest, however, was the world of young artists, and his chief merit the recognition of quality in the work of unknown beginners.

His monograph on Kokoschka was the first published on this outstanding Austrian painter of the modern age, which appeared in 1918, and his book on the sculptor Wilhelm Lehmbruck (1922) set a monument to this early deceased great artist.

WESTPHALIA (German, Westfalen), the name of a Prussian province in Western Germany. In 1807 it was made into a kingdom for Jerome Bonaparte, a brother of the emperor Napoleon I. Incorporated into the Kingdom of Westphalia were the former duchy of Brunswick, the electorate of Hessen, the Prussian Altmark and other territories which formerly were independent or belonged to Prussia.

For the Jews of these territories the short-lived French regime (1808-13) was of some importance insofar as this was the first territory of Germany to grant equal rights to the Jews. By the decree of January 1, 1808, the Jews of Westphalia were put on the same level with the other inhabitants, all special taxes and duties were abolished, and they were given the unlimited right of settlement and commerce. King Jerome, who was influenced by his financial advisor, Israel Jacobson, who lent him two million francs at the beginning of his reign, was a sincere friend of the Jews. A decree of March 29, 1808, brought to life a Jewish consistory at Cassel, the charter of which was adapted after that of the consistory of France. It consisted of a president, three rabbis, two secular Jewish scholars and a secretary, and had the task of supervising all the activities of the Jewish communities. Within three months all Jews were ordered to adopt surnames in addition to their first names, and they were forbidden to change them without royal permission.

At Cassel a seminary was founded in order to help young able Israelites to become good teachers and genuinely religious rabbis; Jewish schools were opened and the religious service was reformed despite the opposition of the Orthodox. As a result of the liberal attitude of the government, the number of Jews in Westphalia increased continuously; in 1810 the kingdom had 19,039 Jews, many of whom lived at the capital, Cassel, where there were good opportunities of earning a livelihood.

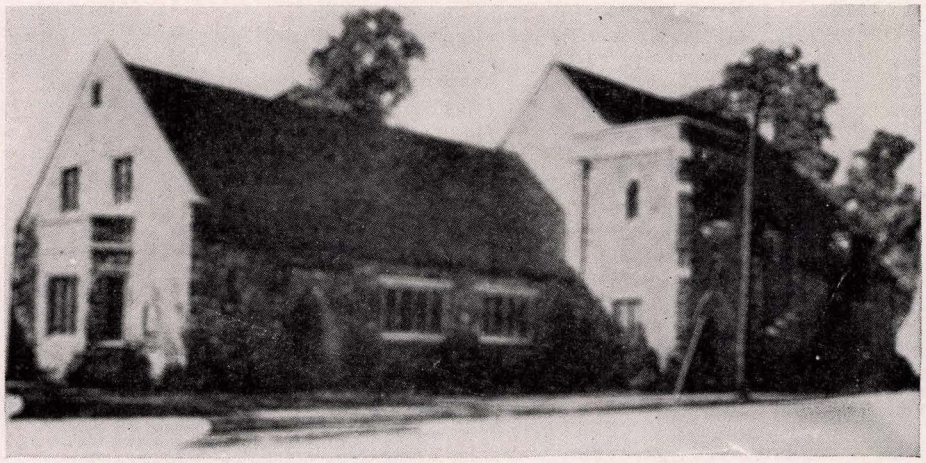
After the dissolution of the Kingdom of Westphalia (1813) a large part of it was incorporated into Prussia. In 1881 a union of the Westphalian Jewish congregations was founded. The province of Westphalia had 21,595 Jews in 1925. By the summer of 1933 this number had shrunk to 18,819, and it rapidly dwindled in the following years of the Nazi regime. In the fall of 1941 virtually all the remaining Jews were forced to leave Westphalia.

Lit.: Goecke-Ilgen, *Das Königreich Westfalen* (1888); Thimme, Friedrich, *Die inneren Zustände des Kurfürstentums Hannover unter der französisch-westfälischen Herrschaft 1806-1813* (1895); Holzapfel, Rudolf, *Das Königreich Westfalen* (1895); Horwitz, L., *Die Israeliten unter dem Königreich Westfalen* (1900); Kamm, A., *Die Verfassungsgesetze des Herzogtums Braunschweig* (1907); Lazarus, F., "Das königlich-westphälische Konsistorium der Israeliten," *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1904); *Publications of the American Jewish Historical Society,* No. 26 (1918) 35; No. 28 (1922) 105-6; No. 29 (1925) 185.

WETZLER, HERMANN HANS, conductor, b. Frankfort, Germany, 1870; d. New York city, 1943. He was the son of American parents, and an American citizen. He studied music at the Hoch Conservatory in Frankfort with Clara Schumann, Humperdinck and Knorr. In 1892 he came to the United States, and from 1897 to 1901 was organist at the Old Trinity Church. In 1903 he founded the famous Wetzler Orchestra, which achieved national fame early the following year when Richard Strauss conducted it in a series of concerts devoted to his own works. In 1905 Wetzler returned to Europe, conducting for the next two decades in leading German cities. From 1919 to 1923 he was a principal conductor of the Cologne Opera. In the summer of 1940 he returned again to the United States, this time to settle there permanently.

Wetzler composed many works for orchestra, including an overture *As You Like It, Symphonic Fantasy, Visions, Assisi,* and *Symphonic Dance in Basque Style* which have been performed frequently in Europe, the United States and South America. He composed an opera, *The Basque Venus.*

WEXLEY, JOHN, playwright, b. New York city, 1907. He was the nephew of Maurice Schwartz, the actor. After having himself appeared on the stage in



Jewish Community Center in White Plains, N. Y.

both Yiddish and English, acting with his uncle's company and later with the Neighborhood Playhouse and other English groups, he turned to playwriting. Three short plays, *Machine Gun, What's Your Desire?* and *Rules,* were produced by an experimental theatre. *The Last Mile,* produced in New York in 1930, was a well-received, stirring drama of a prison death-house. *Steel,* first produced in 1931, was revived by the Labor Stage in 1937, and *They Shall Not Die* was given under the auspices of the Theatre Guild in 1934.

Wexley joined the scenarist staff of a motion picture company in Hollywood in 1930, and subsequently was affiliated mainly with the motion picture industry.

Lit.: *American Hebrew,* April 4, 1930, p. 764.

WEYL, MAX, painter, b. Mühlem, Württemberg, Germany, 1837; d. Washington, D. C., 1914. He came to the United States in 1853, and lived with his parents first in New York city, later in Washington, D. C. Originally a jeweler, he was encouraged to take up art by the painter S. H. Kaufmann, president of the board of directors of the Corcoran Gallery, who appreciated his talent and taught him free of charge. In 1880 Weyl went for further studies to Munich, Venice, Paris and Vienna. He was awarded several prizes, including one at the Prize Fund Exhibition of the American Art Galleries (1883), the first prize at the Exhibition of the Society of Washington Artists (1891), a medal at the Atlanta Exhibition (1895), and the A. J. Parsons Prize for the best landscape painting (1904). Weyl was regarded as one of the foremost landscape painters.

His paintings *Lovers Lane* and *Approaching Night* were acquired by the Corcoran Gallery, Washington, D. C., while *Indian Summer Day* was presented to the permanent collection of the National Gallery of Art, Washington, D. C., by Simon Wolf and twenty other Washington citizens in celebration of Weyl's seventieth birthday (1907). Weyl was president of the Society of Washington Artists for many years.

Lit.: *Dictionary of American Painters, Sculptors and Engravers,* vol. 2; *Washington Post,* June 21, 1936.

WHEELING, W. VA., *see* WEST VIRGINIA.

WHIPPING, *see* CORPORAL PUNISHMENT.

WHITE PAPER, CHURCHILL; WHITE PAPER, PASSFIELD, *see* PALESTINE MANDATE.

WHITE PLAINS, a city of New York state, the seat of Westchester County and one of the principal suburbs of New York city, with a population of 40,327 (census of 1940). In 1943 the Jewish community, drawing its membership from several additional surrounding suburban communities, such as Scarsdale, Hartsdale, Elmsford, Harrison and Purchase, numbered about 6,000.

With the exception of Benjamin Isaacs, who was a member of the state legislature in 1788, there are no records of Jewish residents in White Plains much before the 20th cent., although the city figured prominently in American history from Colonial days on. Some time in the early 1900's a group of men including Hyman Gordon, Paul Pincus, R. B. Friedman, Jacob Wolff, Raphael Maisels, Sam Ellis, George Glass, Abe Abrams, Leopold Kahn and Isaac Morris began to meet at the home of Hyman Gordon for weekly Sabbath services. The congregation grew, and in 1911 Temple Israel was built and the Reverend M. N. Taxon was installed as its first rabbi. He was succeeded by Rabbis Nathan Blechman, Nathan Wolff, Philip Alstadt, Max Zucker, Morris Adler, Israel Chodos and Max Gelb. These religious leaders were all Conservative.

In 1917 an Orthodox congregation was formed which built the Hebrew Institute. S. Feldshon officiated as rabbi until Rabbi David Roth was called to the pulpit in 1941. It was in this year that the two congregations, Orthodox and Conservative, established the White Plains Hebrew School.

A Reform congregation was organized in 1922 by a small group headed by P. Irving Grinberg. The first rabbi was James Waterman Wise, and in 1926 the congregation built and dedicated the Jewish Community Center. Then Solomon A. Fineberg and Abram V. Goodman served as rabbis until 1930, when Lawrence W. Schwartz was elected rabbi; he still occupied the pulpit in 1943. The congregation established a notably progressive religious school, and an active men's club serving and drawing its membership from all three congregations in the city.

An attractive building, the Jewish Community Center came to be used by most of the Jewish communal organizations of the city, such as the Coordinating Committee for Refugees, the local section of the National Council of Jewish Women, Hadassah, Jewish War Veterans, Men's Club, Women's Guild, Zionist Organization, and various philanthropic and sewing groups, all of which were federated in a Jewish Community Council.

In White Plains and its environs there were maintained several Jewish country clubs, as well as the residences of many prominent Jews, including those of Jacob Aronson, Mark Eisner, Herbert H. Lehman, Adolph S. Ochs (d. 1935), James N. Rosenberg, Nathan Straus, Arthur Hays Sulzberger and Mrs. Felix Warburg.

LAWRENCE W. SCHWARTZ.

WHITE RUSSIA (Belorussia), the independent Belorussian Soviet Socialist Republic (BSSR), comprising the districts of Vitebsk, Gomel, Minsk, Mogilev, Polese and the districts of Western Belorussia, acquired in 1939, with a total population of 10,400,000, of whom about 1,040,000 were Jews (1939). Jews began to settle in White Russia as early as the 16th cent. The first settlers were tax and duty collectors of Minsk, among whom Michael Josefowicz became well-known. Jewish communities, however, were not established until the end of the 16th and the beginning of the 17th cent., when the Jews acquired the right to build permanent synagogues and to provide for Jewish cemeteries.

The records of the Council of the Four Lands, especially those of the Lithuanian Vaad, show the existence of numerous communities in White Russia (Klezk, Pinsk, Minsk, Novogrudok, Sluzk, Turov, Lyahivitchi, Bragin, Nezvich, Kopyl, Mogilev, Orsha and Polozk), chiefly in the province of Minsk, while there were fewer Jews in the other provinces. The Jews, scattered over the eastern provinces, are spoken of in the records of the Lithuanian Vaad as "inhabitants of Russia."

The city of Gomel suffered heavily during the uprising under Chmielnicki (1648), and in 1655, at the time of the military campaign of Alexei Mihailovich against Lithuania and White Russia, a terrible massacre of the Jewish defenders of the city of Vitebsk took place. In that period several Jews embraced Christianity, others escaped or were caught, while their property, in many cases, was destroyed or confiscated. Not until after the peace of Andrusovo (1667) was Jewish settlement started anew. New sufferings were caused by the uprising of the Haidamaks, brigand bands of Cossacks in the 18th cent. The bitterly afflicted community of Mstislavl, which had already suffered heavily from the plunderings of Russian soldiers in 1708 and which had been saved from utter destruction only by the intervention of Czar Peter the Great, was rescued by the courage of two Jewish tax collectors in 1744.

After the first partition of Poland (1772) all of White Russia was incorporated into Russia, and the Russian government started its attempts at reorganizing, reforming and reeducating Russian Jewry with the Jews of White Russia. From 1772 up to the formation of the Belorussian Soviet Socialist Republic (1919) the history of the Jews of White Russia, the territory of which was part of the Pale of Settlement, was essentially the same as that of the Jews of the entire Russian Empire. The only important event in the 19th cent. was the temporary expulsion of the Jews from White Russia in 1824 to 1825.

Interesting was the organization of Jewish community life in White Russia. In the 18th cent. the communities of the province of Mogilev and of the eastern parts of the province of Vitebsk were united in the White Russian Synagogue. The Hasidic movement, especially the Habad group led by Shneur Zalman of Liady, was powerful in White Russia.

According to the census of 1926, the Belorussian Soviet Socialist Republic (which did not include Western Belorussia, then belonging to Poland) had 407,059 Jews, of whom 16.7% were industrial workers, 13.1% farmers, 26.4% artisans, 17% employees, 10.2% tradesmen, 0.7% professional men, 8.9% engaged in other occupations, and 7% unemployed. By the time of the outbreak of the German-Russian War in June, 1941, the percentage of industrial workers among the Jews had increased considerably, and unemployment disappeared. In 1926 to 1927 there existed in White Russia 184 Jewish schools, attended by 24,083 pupils.

The emblem of the Soviet Republic bears the inscription "Workers of the World, Unite!" in Yiddish as well as in Belorussian, Russian and Polish. In many cities signs were printed in all three languages. The Institute of Literature and Languages of the Belorussian Academy of Sciences (formerly at Minsk; in 1943 in Central Asia) has a Jewish section which, up to the Nazi invasion of the country (1941), served as the center for all Jewish institutions in the Belorussian Republic, doing work in Yiddish literature, history and grammar, and publishing scientific books and dictionaries. It has the right to confer scientific degrees for outstanding work. There existed also chairs for Yiddish science at the state university. Several Yiddish periodicals were published in the republic. When Western Belorussia was reunited with Belorussia (1939), two Jewish dramatic theatres were opened, one in Brest, the other in Grodno, and 150 elementary and secondary Yiddish schools were established in Western Belorussia.

Following the Nazi invasion of the Soviet Union (June 22, 1941), hundreds of thousands of Jews were evacuated from Belorussia (White Russia) to Uzbekistan, the Tatar Republic, Kazakistan, Bashkiria, the Urals and Siberia. The Belorussian government was evacuated to Moscow. Of the civilian population that remained in White Russia, 700,000, both Belorussians and Jews, were killed by the Nazis. The city of Minsk was turned into a large prison. The Jews were herded into several ghettos. When the Nazis ordered Jewish doctors to castrate male Jews, the doctors refused, and thereupon were killed (among them the famous Professors Sitterman and Gurevich). BERNARD KOTEN.

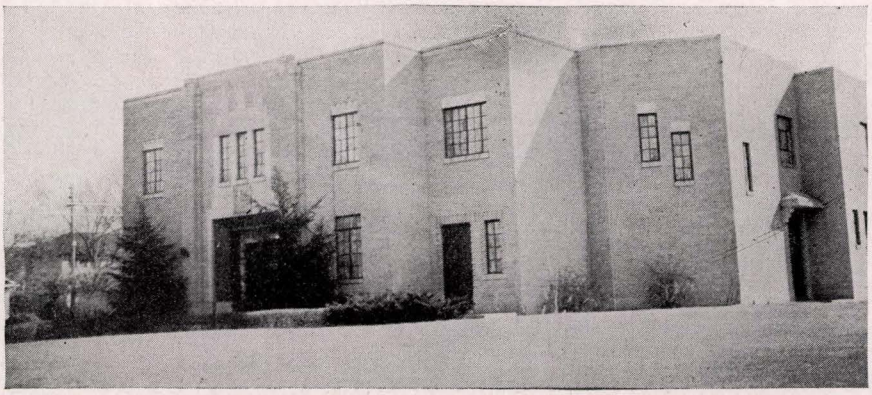
Lit.: *Russko-Yevreiskaya Archiv,* vols. 1 to 3; *Regesti i Nadpisi,* vol. 1; Hessen, *Istoria Yevreiska Naroda v Rossii,* vols. 1-2 (1925-27); Marck, in *Yevreiskaya Entziklopedia,* vol. 5, cols. 165-68; Dubnow, Simon, *Weltgeschichte des jüdischen Volkes,* vols. 6 to 9 (1927-29); idem, in *Voskhod,* 1894, No. 4; idem, "Tzon Haharegah," *Pardes,* vol. 3 (1895); *Pinkas Hamedinah,* edit. Dubnow; *Yevrei v SSSR* (1929); Gergel, *Die Lage fun di Yiden in Russland* (1929); *Bolshaia Entziklopedia* (1932 and 1939); *Atlas SSSR* (1939 and 1941); *Politicheskii Slovar* (1940); *Malaia Entziklopedia* (1940); *VOKS Bulletins* (1939-40); Gorbunov, T., *Liberation of Western Belorussia* (1940); Zinger, L., *Dos Banaite Folk* (1941); Baron, Salo W., *The Jewish Community* (3 vols., 1942).

WICHITA, a city in the south central part of the state of Kansas, the geographical center of the United States, with a total population of 114,966 (census of 1940), including about 2,000 Jews (1943). The home of the Beechcraft airplane industry, the air capital of the United States, situated in the heart of the "Pearl of the Prairies," Wichita had by 1943 grown from a small trading post in the days of the "covered wagon" to the metropolis of Kansas in the second World War.

With the advent of the second World War the expansion of the aviation industry grew apace with the demands of the war fronts, the city's general population increased proportionately, and the number of Jewish inhabitants advanced correspondingly, so that in 1943 it was estimated at 2,000, most of them Orthodox.

The first Jewish institution or organization of any kind in Wichita was Temple Emanu-El (Reform). It was chartered in 1885 (according to some sources in 1889) and built its first unit of the Temple Buildings (community center) in 1932. The incumbent rabbi in 1943 was Perry E. Nussbaum, who began his service in March, 1941, when Harry R. Richmond, the congregation's rabbi, was called to active service as a chaplain with the rank of captain in the United States Army.

[Editor's Note: Rabbi Harry R. Richmond (b. Beresnitz, Russia, 1890), on leave for the duration, was among the very first to respond to the call for service in the American armed forces. He was ordained by the Hebrew Union College in



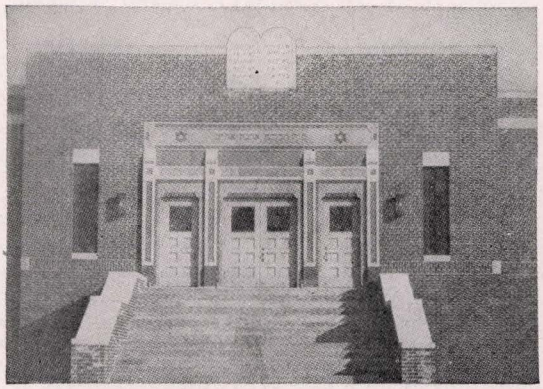
Temple Emanu-El in Wichita, Kansas

1917. Together with his wife and 4-year-old daughter, he was in Hawaii during the attack on Pearl Harbor (Dec. 7, 1941); the family was subsequently evacuated, but Captain Richmond remained on at his post, being still there in 1943. During the first World War (1917-18) Rabbi Richmond served as chaplain (1st lieutenant) with the American Expeditionary Forces in France, and after the armistice was mustered out with the rank of captain in the reserves. Prior to the first World War he had served as rabbi in Trinidad, Col.; prior to the second World War he held pulpits in Paterson, N. J., Rockaway Park, N. Y., and Paducah, Ky.]

Rabbis who served Congregation Emanu-El in the past were: Bernard Cantor (1916-18), the first regular rabbi of the congregation, who later (1920), together with Professor Israel Friedlaender, of the Jewish Theological Seminary of America, was murdered by bandits in the Ukraine while they were distributing relief funds to Jewish victims of the Petliura pogroms as representatives of the Joint Distribution Committee (his body was buried in the Temple Cemetery, where a memorial stone was erected); Pizer W. Jacobs; Harry R. Richmond (1930-41).

After two years of leadership, Rabbi Richmond dedicated the first unit of the Temple buildings on September 23, 1932, with Rabbi Joseph Blatt, of Oklahoma City, Okla., and Rabbi Harry H. Mayer, of Kansas City, Mo., participating. In 1935 Congregation Emanu-El celebrated its golden jubilee with special jubilee services and a dinner which were participated in by Rabbis Louis L. Mann and Felix A. Levy, of Chicago.

Associated with Congregation Emanu-El in 1943 were: the Temple Sisterhood (affiliated with the National Federation of Temple Sisterhoods); the Temple Men's Club (founded in 1942, and affiliated with the National Federation of Temple Brotherhoods); the Young Folks League; the Sunday school; the I. Goldsmith Memorial Library (founded in September, 1941), reputed to be the finest collection of Hebraica and Judaica in the state of Kansas, and housed in the Temple Library. A congregational Hebrew school was founded in September, 1941.



Synagogue of Congregation Ahavath Achim, Wichita

The founders of Congregation Emanu-El were also among the early settlers of Wichita. Some were immigrants from Germany; some came to Wichita from the Eastern part of the United States in the 1880's and thereafter, especially from Cincinnati and St. Louis.

Among them were Lee Hays, Henry Wallenstein, I. Goldsmith, Lewis Solomon, Morris Levy, Louis Lampl and Harry Rosenbloom. Identified with the growth and prosperity of Wichita were some of the leading members of Congregation Emanu-El: Henry Wallenstein (1855-1936), the founder of Congregation Emanu-El and its first president until his death, also the founder of the congregation's first religious school. Settling in the city in 1886, whither he came from his native city, Cincinnati, he became the merchant prince of Wichita, and the leading Mason of Kansas (he was secretary of the Wichita Masonic Consistory for seventeen years until his death), and Wichita's first citizen. He was chairman of the Kansas State United Jewish Campaign, and the first president of the Mid-Kansas Jewish Welfare Federation; I. Goldsmith, founder of a book establishment, who gave a noble example of sturdy American citizenship combined with loyalty to Judaism; Louis Lampl, who lived in the prairie lands of Kansas with his large family before he moved to Wichita; Bernard Levitt, a Russian Jewish aristocrat who came to the plains of Kansas to till the soil to prove the Jews' adaptability to farming as well as to merchandising; Harry Rosenbloom, whose frugality, integrity and fair dealing distinguished him as the honest merchant of Wichita.

The greater portion of the Jews of Wichita were, in 1943, grouped around the Orthodox synagogue, Congregation Ahavath Achim, which was organized in the year 1917, at which time it purchased its first synagogue. In 1943 the congregation, the nucleus of its Hebrew school as well as of its Ladies Auxiliary, was housed in a new modern structure, which was completed for the New Year of 1930. Its rabbi in 1943 was Louis Kaufman, who began his service in 1935. Other rabbis who served Congregation Ahavath Achim were: Morris Borris (1921-23), D. Gordon (1924-25), M. Lieberman (1925-27), Paul J. Bender (1932-34). S. Stadlin was teacher of the Hebrew school from 1927 to 1932, when the congregation had no regular rabbi.

Associated with the synagogue of Congregation Ahavath Achim in 1943 were the Ladies Auxiliary, named Ahavath Achim Sisterhood in 1926; a Hebrew school for week days and Sundays, organized in 1917; the Frank Mitchell Memorial Library, dedicated in 1923; a community center, established in 1930; and a cemetery, consecrated in 1940. Among its leading members and among the first settlers in



The widow's cruse is blessed by Elijah (I Kings 17)

Wichita were Eli Lahn, Abe Klein, and Hyman Wolkow, who came to the United States from Eastern Europe.

Other Jewish organizations in Wichita in 1943 were: a lodge of the B'nai B'rith and the women's auxiliary, a district of the Zionist Organization, the Histadruth, the Mid-Kansas Jewish Welfare Federation (organized in 1935), a chapter of the A.Z.A., and chapters of Hadassah and Junior Hadassah.

Present-day Jews integrated with the Jewish community and with that of the city of Wichita included (1943): Henry Lampl, mayor during the first World War, and a leading attorney of the city; the Levand brothers, Louis, Max and John, owners and publishers of the Wichita *Beacon;* Henry Levitt, organizer of the Mid-Kansas Jewish Welfare Federation; Harry Ginns, president of Temple Emanu-El. HARRY R. RICHMOND.

WIDAL, GEORGES FERNAND, physician, b. Dellys, Algeria, 1862; d. Paris, 1929. In 1904 he became director of the internal clinic of the hospital Cochin, and thereafter served as professor of pathology at the University of Paris. In 1919 he became a member of the Academy of Science in Paris. Widal was equally important as an experimental research worker and as a clinician. He created the serum diagnosis for typhoid fever (Widal reaction, 1896), the principle of which can be employed also in many other diseases. Widal proved, furthermore, that in cases of inflammatory discharge—such as pleurisy, peritonitis and pericranitis—the nature of the cells swimming in the liquid (leucocytes, lymphocytes) indicates the kind of the disease (cystodiagnosis).

His works include: *La cure de déchloruration dans le mal de Bright et dans quelques maladies hydropigènes* (1906); *Maladies des veines et des lymphatiques* (1911); *Spirochetose ictero-hémorrhagique* (1928); *Hémoglobinurie* (1929).

WIDOW (*'almanah*). Jewish law contains a large number of special claims and protective provisions in behalf of both the widow and the orphan, designed to guard these persons, who are deprived of their natural support, from poverty and want. Thus the Bible declares that the garment of a widow may not be taken in pledge for a debt (*Deut.* 24:17), an exception to the general rule. A widow can demand that her claims be heard before those of any other party (Maimonides, *Hilchoth Sanhedrin* 21:6).

Since a widow does not inherit property from her husband, she can claim a proper maintenance from the latter's heirs (*Keth.* 4:12; 12:3). Her Kethubah, or marriage portion, has the first claim on the estate, and there are exact provisions as to the means by which she may collect it from the heirs (*Keth.* 9). If a widow is the daughter of a priestly family, she regains the right to a share in the priestly dues if she is childless at the time her husband dies; a wife betrothed to a priest has all the rights that accrue to one of priestly rank up to the time that the death of her husband has been established (*Git.* 4:3). The high priest was not allowed to marry a widow, but all other priests were (*Lev.* 21:14).

If a father has married off his daughter by reason of his parental authority, she never returns to him, even though she is still a minor when her husband dies. The Kethubah provided for a widow in the marriage contract of a new marriage is half as much as that for a virgin (*Keth.* 1:2).

Lit.: See under MARRIAGE; ORPHANS; Baron, S. W., *The Jewish Community* (3 vols., 1942).

WIENER ISRAELITISCHE ALLIANZ, *see* ALLIANZ, ISRAELITISCHE, ZU WIEN.

WIENER, ALFRED, orientalist, b. Potsdam, Germany, 1885. He studied oriental languages, ancient history and philosophy, and attended the Universities

of Berlin and Heidelberg as well as the Hochschule für die Wissenschaft des Judentums in Berlin. He graduated from the University of Heidelberg, majoring in oriental languages (Arabic) and writing a thesis on the history of literature in Arabia.

Wiener spent the years 1907 through 1909 in Egypt and Palestine. Again in 1925 and 1926 he visited Palestine to bring his studies up to date. He participated in the first World War, and in 1919 became syndic of the Greater Berlin department of the Central-Verein Deutscher Staatsbürger Jüdischen Glaubens, and later syndic of the Verein as a whole. He left Germany in 1933 and established in Amsterdam, Holland (on a non-profit basis) the Jewish Central Information Office, whose task it was to collect all information and literature (in the original languages) pertaining to the status of the Jews in all parts of the world, especially material referring to the latest developments, and to make these data available to the supporters of this organization, which include all leading Jewish organizations the world over. A branch of this Central Information Office was established in London (1940) where the main organization was located after the Nazis' invasion of The Netherlands made further activities there impossible.

Wiener wrote a number of scientific papers. Many of them were published in *Der Islam* and *Die Welt des Islams,* well-known periodicals on Arabic subjects. He wrote also numerous papers and articles on Jewish matters, most of which were published in the *Allgemeine Zeitung des Judentums,* organ of the Central-Verein. In 1927 he published *Kritische Reise durch Palästina,* and in 1930 *Juden und Araber in Palästina.*

WIENER, FRANZ, *see* CROISSET, FRANCIS DE.

WIENER, HAROLD MARCUS, Biblical scholar, b. London, 1875; d. Jerusalem, Palestine, 1929. He was originally a barrister, but turned to the study of the Bible and attacked Julius Wellhausen's school of Bible critics, availing himself frequently of juridical methods. His last years he spent in Palestine, expecting to witness there a resurgence of Jewish religiousness. Although he was actively engaged in the fostering of good relations between Arabs and Jews, he was killed by an Arab during the riots of August, 1929.

Against modern Bible criticism Wiener held the view that the entire Pentateuch was written by Moses, but that the Hebrew text, usually called the Masoretic text, is not perfect; he tried to restore the genuine text by using translations and versions which he believed to be older than the traditional Hebrew text.

His published writings include: *Notes on the Hebrew Religion* (1907); *The Higher Critical Quandary* (1910); *Essays in Pentateuchal Criticism* (1910); *The Origin of the Pentateuch* (1912); *Pentateuchal Studies* (1913); *The Pentateuchal Text* (1914); *The Date of the Exodus* (1916); *The Religion of Moses* (1919); *The Main Problem of Deuteronomy* (1920); *The Prophets of Israel* (1923); *Early Hebrew History* (1924); *The Integrity of the Old Testament* (1924); *The Altars of the Old Testament* (1927); *Posthumous Essays* (edit. Herbert Loewe; London, 1932).

Lit.: Waxman, Meyer, *A History of Jewish Literature,* vol. 4 (1941) 650-53.

WIENER, JOSEPH, chief rabbi of Belgium, b. Alsace, 1872. He attended several universities and theological seminaries in France and Germany, studying theology, philosophy and Oriental languages, and specializing in the works of Maimonides. After serving as rabbi in Alsace (1896-1904) and Antwerp, Belgium (1904-31), Wiener was elected chief rabbi of Belgium by the representatives of all the Jewish communities of that country in 1931. He was twice honored by the Belgian government, the first time for his heroic attitude during the occupation of Belgium by the Germans in the first World War, the second time on his twenty-fifth anniversary in Antwerp (1929).

Wiener was an active supporter of the Zionist Movement. After the invasion of Belgium by the Nazis (1940) he fled to France, and was last seen at Nice, in Southern France.

WIENER, LEO, historian of Yiddish literature, translator, and philologist, b. Bialystok, Russian Poland, 1862; d. Belmont, Mass., 1939.

He studied at the Gymnasia of Minsk and Warsaw, and for a while (1880) he was a student of medicine at the University of Warsaw. From 1881 until 1882 he continued his studies in Berlin at the Polytechnic. Wiener came to the United States in 1882. After some hardship, including that of peddling fruit, he found a post in Odessa, Mo., teaching Greek, Latin, and mathematics. For eight years (1884-92) he was an instructor in Kansas City High School. He was an assistant professor of Germanic and Romance languages at the University of Missouri (1892-95).

In 1895 he came east to teach languages at the New England Conservatory of Music in Boston. He was appointed an instructor in Slavic languages and literatures at Harvard University in 1896; he became an assistant professor in 1901, and professor in 1911. In 1930 Wiener retired as professor emeritus.

In 1898 Wiener edited Morris Rosenfeld's *Songs from the Ghetto,* and introduced that poet to non-Jewish readers. The editor used a modified orthography of German for the transliteration of the original Yiddish and supplied a prose translation. An enlarged edition was published in 1900. Wiener's *The History of Yiddish Literature in the Nineteenth Century* (1899) was one of the earliest studies in English of Yiddish literature. At that time, according to his preface (p. xi), Yiddish literature was "less known to the world than that of the Gypsy, the Malay, or the North American Indian."

His other studies covered a wide range of subjects. His publications include: *Anthology of Russian Literature* (2 vols., 1902-3); *An Interpretation of the Russian People* (1915); *Commentary to the Germanic Laws and Mediaeval Documents* (1915); *Contributions Toward a History of Arabico-Gothic Culture* (4 vols., 1917); *Africa and the Discovery of America* (3 vols., 1919); *Mayan and Mexican Origins* (1926). He contributed 8,000 etymologies to *Webster's New International Dictionary.* His translations include the works of Leo Tolstoy (24 vols., 1904-5).

Lit.: Shatzky, Jacob, "Leo Wiener," *Yivo-Bleter,* vol. 15 (1940) 247-56 (containing biography and bibliography); *School and Society,* vol. 50 (1939) 827.

WIENER, LUDWIG, *see* CAPE COLONY.

WIENER, MAX, rabbi, b. Oppeln, Germany, 1882. He studied at the Universities of Breslau and Berlin, at the Jüdisch-Theologisches Seminar, Breslau, and at the Lehranstalt für die Wissenschaft des Judentums, Berlin, received the Ph.D. degree in 1906, and was ordained in 1908. Wiener served as assistant rabbi at Düsseldorf (1909-12), and as rabbi at Stettin (1912-26) and Berlin (1926-39). During the first World War he was an army chaplain attached to the high command of the First German Army in France, and from 1934 to 1939 he served as professor at the Lehranstalt für die Wissenschaft des Judentums. After the Nazis' assumption of power he was also a member of the executive board of the Jüdischer Kulturbund. In 1939 he came to the United States, served as professor at the Hebrew Union College, Cincinnati (1939-41), and became rabbi in Fairmont, W. Va., in 1941.

Wiener was a contributor to and co-editor of the *Jüdisches Lexikon,* co-translator of the German Bible (edited by Harry

Torczyner), and a contributor to the *Encyclopaedia Judaica* and the *Universal Jewish Encyclopedia*. His writings include *J. G. Fichtes Lehre vom Wesen und Inhalt der Geschichte* (1906); *Die Lehre der Propheten von der Sittlichkeit* (1909); *Jüdische Frömmigkeit und religiöses Dogma* (1924); *Jüdische Religion im Zeitalter der Emanzipation* (1933).

Lit.: *Hebrew Union College Monthly*, Nov., 1941, p. 14.

WIENER, NORBERT, mathematician, b. Columbia, Mo., 1894. He was the son of Leo Wiener. He received the Ph.D. degree from Harvard University (1913), did post-graduate work at the Universities of Cambridge (England) and Göttingen (Germany) and at Columbia University, and started his career as a lecturer at Harvard University (1915-16). After a brief association with the University of Maine and the *Encyclopedia Americana*, and a period in which he did newspaper work for the Boston *Herald*, Wiener became instructor at the Massachusetts Institute of Technology (1919-24), and was made full professor in 1932; in 1943 he still held this position. He was visiting professor at Tsing Hua University, Peiping, China (1935-36).

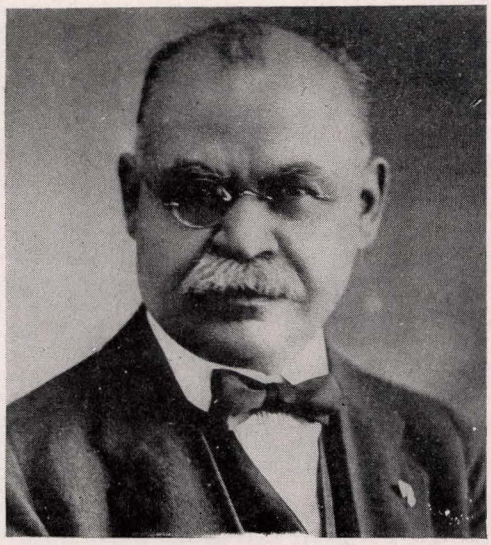
Wiener was awarded the Bowdoin Prize by Harvard University (1914) and the Bocher Prize by the American Mathematical Society (1933). His writings include *The Fourier Integral and Certain of Its Applications* and *Harmonic Analysis in Complex Domain*.

WIENER-NEUSTADT, city of Lower Austria. It included one of the oldest Jewish communities of Austria. Jews settled there probably soon after the founding of the city (1192). The first rabbi of Wiener-Neustadt, mentioned in the responsa literature, was Hayim ben Moses (first half of the 13th cent.). The oldest Jewish tombstones that have been preserved (in 1862 they were set in the remainder of the old city wall) date back to 1285, 1286, 1353, 1359 and 1369.

The municipal law of the city (1277) impaired the privileges which the duke of Austria, Frederick II the Fighter, of Babenberg, had granted to all the Jews of Austria. The Vienna Gezerah (harsh decree) of 1421, however, could not affect the Jews because Wiener-Neustadt, at that time, belonged to Styria. It was one of the cities where the Jew-baiting Italian friar, Giovanni di Capistrano, made inflammatory speeches against the Jews. In 1487 the city was conquered by the Hungarian King Mathias Corvinus, and the position of the Jews became unbearable. After numerous financial and other restrictions had been imposed upon them they were finally, under the regime of Emperor Maximilian I of Hapsburg, expelled from Wiener-Neustadt and from the whole of Styria. The emperor ordered the houses, school and bath of the Jews to be sold; the synagogue was made a church (1496).

From 1496 to 1708 there was no Jewish settlement worthy of mention in Wiener-Neustadt. Emperor Joseph I permitted a large number of Jews who had fled from the Kuruczes of Hungary to seek refuge in the city (1708). But after a short time they were driven out by an infuriated mob. From 1708 to 1848 no Jew was allowed to stay at Wiener-Neustadt overnight. In this period a "Jew's pig" (*Judensau*) was attached to a building of the main square, testifying to the sentiment of the citizens of that period toward the Jews.

Beside Hayim ben Moses, several other outstanding rabbis were active at Wiener-Neustadt, including his pupil and successor, Hayim ben Isaac; Moses Taku, author of *Kethab Tamim;* and Shalom, the teacher of Jacob ben Moses Mölln (MaHaRIL), of Eisik Tyrnau and of Rabbi Doza of Vidin (Bulgaria), author of a commentary on Rashi. Shalom was succeeded by Aaron Blümlein, who became a martyr of the Vienna Gezerah; later came Israel Isserlein, author of *Terumath Hadeshen* and of *Pesakim*, Meisterlein, Jossman



Peter Wiernik

Kohen and Joseph Österreicher. The Yeshiva of Wiener-Neustadt was attended by hundreds of pupils from many countries, especially in the time of Isserlein.

From 1848 on Jews from Hungary migrated to Wiener-Neustadt, which before 1914 had about 1,200 Jews among 29,000 inhabitants; this number shrank after the first World War to 1,000. A cemetery was acquired in 1889, and a new synagogue was built in 1901. When the Nazis occupied Austria (March, 1938), the Jews of a small city like Wiener-Neustadt were even more severely affected by the change than the Jews of Vienna. Many of them fled to the capital, others emigrated, and by the end of the year the majority of the Jews had left Wiener-Neustadt.

There were no Jews left in the city in 1943.

LEOPOLD MOSES.

Lit.: Pollak and Moses, *Die Juden in Wiener-Neustadt* (1926).

WIENIAWSKI, HENRI, violinist and composer, b. Lublin, Poland, 1835; d. Moscow, 1880. As a child of eight he was brought to Paris, where he studied at the Conservatory with Massart, winning first prize in



Henri Wieniawski

violin playing. After an extensive tour, during which he was acclaimed throughout Europe as an outstanding prodigy, he continued his music study in Paris. At the age of fifteen his studies came to an end, and he was pronounced by his teachers a mature artist. Tours of Europe established him as one of the great violinists of the day. Anton Rubinstein proclaimed him "without doubt, the greatest violinist of our time." In 1860 he was appointed solo violinist to the czar of Russia. In 1872 he toured America with Anton Rubinstein. What endeared him to his audiences throughout the world were his fabulous technique and his warm, passionate style. He had fire and temperament, and his playing was electric. In 1874 he succeeded Vieuxtemps as professor of violin at the Brussels Conservatory, holding this post for three years. He then returned to concert work. Unfortunately, he was no longer able to withstand the rigor and strain of travel and concert performances. He collapsed in Odessa, and soon afterward died in Moscow.

Wieniawski composed an entire library of music for the violin which is in the repertoire of every violinist. He had melodic invention, emotional sensitivity, and of course extraordinary capacity to exploit all the resources of the violin. Most famous of his works are his concertos for violin and orchestra (particularly the second, in D minor), the *Légende, Souvenir de Moscou,* and *Scherzo Tarantelle.*

JOSEF WIENIAWSKI (b. Lublin, 1837; d. Brussels, Belgium, 1912), the brother of Henri Wieniawski, was a famous pianist and composer in his own right. He studied with Liszt, then concertized extensively and with great success. In 1866 he settled in Moscow, where he founded his own piano school, and in 1875 was appointed director of the Warsaw Music Society. Toward the close of his life he taught piano at the Brussels Conservatory. He composed a piano concerto, a string quartet, and numerous smaller pieces for the piano. DAVID EWEN.

Lit.: Lahee, Henry C., *Famous Violinists of Today and Yesterday.*

WIERNIK, PETER (PERETZ), pioneer in Yiddish journalism in America, editor, historian, and literary critic, b. Vilna, Lithuania, 1865; d. Brooklyn, N. Y., 1936.

His father was a wandering preacher (Maggid). Peter Wiernik was reared in the typical Jewish manner, attending Heder and then being placed under the tutorship of Talmudic scholars. At the age of thirteen he became apprentice to a turner while continuing his Talmudic studies in the evenings. From Vilna he went to Riga, Latvia, where he remained for three and a half years as helper to a turner, still continuing his studies. Later he went to Kovno, Lithuania, and then joined his parents at Bialystok, Poland, where they had settled, and for the first time his father, who remained at home with his family, became his instructor in Talmud. It was then that Wiernik, at the age of seventeen, became interested in secular knowledge, self-taught and also guided by Leon Zolotkoff, who later, in the United States, became Wiernik's mentor in journalism.

In 1885 Wiernik emigrated to the United States, and settled at Chicago, where he worked hard for his daily bread, peddling and doing odd jobs at the docks and in lumber yards. In the meantime he continued his studies at night, learning English and other languages and reading books of all sorts, storing up knowledge for later years when he became known among journalists as a "walking encyclopedia." Through the assistance of his old friend Zolotkoff, who in the meantime had become editor of the Chicago *Jewish Courier,* Wiernik joined the staff of that paper as compositor and later also as a contributor.

When Zolotkoff left for New York city to edit the *Jewish Daily News* (*Dos Yiddishe Tageblatt*), Wiernik became correspondent for that paper while also writing for the Hebrew daily *Hayom,* published at St. Petersburg, Russia. In 1898 Wiernik went to New York and continued as compositor at the *Tageblatt,* also contributing to that paper articles on various subjects.

In 1901, when Jacob Saphirstein founded the *Jewish Morning Journal,* he invited Wiernik to become its chief editorial writer. Wiernik later became its editor-in-chief, a position which he held until his death. Wiernik also edited for a time *Der Amerikaner* (*Jewish American*), a weekly published by the *Jewish Morning Journal.* It was in the capacity of editorial writer and editor of the *Jewish Morning Journal* that Wiernik made his mark on Jewish journalism. He became the advocate both of Americanism and of Jewish Orthodoxy, believing that, while the Jews had found a permanent and secure home in the United States, they were still destined to continue their religious and cultural life as preached and practised by Orthodox Jews.

Wiernik actually saw the United States as a continuation in the development of Judaism, and believed that there was no need for Jews, while adjusting themselves to new conditions, to change the manner of practising their religion or to direct their cultural efforts and contributions into new channels. Wiernik himself wrote in three languages, Yiddish, Hebrew and English, regarding it as quite "natural" that a Jewish writer in America should be master of these three languages, one the language of the immigrant masses, one the language of the land and of the future generations of the Jews in America, and one the Hebrew language, the language which bound them to their past and connected them with their future in Palestine.

Wiernik's chief contribution in English was his *History of the Jews in America,* published in 1912 and later issued in a revised and enlarged edition in 1931. This appeared in Yiddish in 1914, and was later revised and published in the *Jewish Morning Journal.*

Wiernik conducted a weekly department of literary reviews and criticism in the *Jewish Morning Journal,* where he evidenced his understanding of Jewish literature in all languages all over the world. Besides his contributions to the *Jewish Morning Journal* and *Der Amerikaner,* he contributed to Hebrew and Anglo-Jewish publications and to the *Jewish Encyclopedia,* primarily in the field of biography and of studies of persons and of Jewish communities.

His communal activities centered about the Joint Distribution Committee, of whose executive he was a member, and the Chevruso, an intellectual organization for the discussion of cultural and scientific topics, of which he was founder and president.

DAVID L. MECKLER.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. I (1928), cols. 990-93; Eisenstadt, B., *Hachme Yisrael Beamerikah; Minikes Yom Tov Bletter* (1901); *Jewish Immigration Bulletin* (1914); Magidoff, Jacob, "Der Shpigel fun der East Side," *The Day,* vol. 52, No. 8 (1923); *Jewish Morning Journal,* vol. 17, No. 3 (1925); *American Hebrew,* Feb. 21, 1936, p. 397.

WIESENFELD, HATTIE M., communal worker, b. Baltimore. She began her long record of service to Jewish organizational life in 1892, when she became secretary of the Hebrew Ladies Sewing Society, the oldest Jewish women's organization in Baltimore. When the National Council of Jewish Women was formed, Mrs. Wiesenfeld became a member of the first board of the Baltimore section, interesting herself primarily in raising the standard of programs and increasing their Jewish content. In addition to serving on boards of various philanthropic societies, she helped found the Baltimore branch of the World Friendship Among Children. During the first World War she



Hattie M. Wiesenfeld

was chairman of the Jewish Women's War Work for Baltimore, and was appointed a member of the Committee for Liberty Loans by the governor of Maryland.

When the National Federation of Temple Sisterhoods was organized, Mrs. Wiesenfeld was the delegate of her own sisterhood, and was elected a member of the original executive board. In 1919 she became the second president of that organization, serving until 1923, when she became a life member of the executive board. She was vitally interested in the promotion of the Sisterhood project for the building and equipment of a dormitory for the students of the Hebrew Union College in Cincinnati, a project which was realized during her presidency.

WIESNER, FRIEDRICH RITTER VON, diplomat, b. Mariabrunn, near Vienna, 1871. He was the son of Julius von Wiesner and a non-Jewess. After his graduation from the University of Vienna (1896) he served as a judge in Vienna and at Baden, near Vienna, then entered the Austrian foreign office as a secretary to the minister, and in 1913 he became one of the leading men of the office (Sektionsrat). After the assassination of Archduke Franz Ferdinand by a Serbian patriot (June 28, 1914) he was despatched to Sarajevo to investigate the case, but, contrary to the intentions of the Austrian government, which wanted to put the blame on the Serbian government in order to take action against Serbia, Wiesner, in his despatch of July 13th, proved that the Serbian government was not accessory to the crime. From 1914 to 1917 he represented the foreign office at the Austrian Supreme Command, then he headed the press department of the foreign office with the rank of minister plenipotentiary, and represented the Austrian-Hungarian monarchy at the peace conference of Brest-Litovsk (1917-18).

Wiesner retired from the diplomatic service in 1919, and throughout the following two decades he was a leader of the monarchist movement in the Austrian republic. Hated by the Nazis on account of his advocacy of Austria's independence, he was imprisoned by them after the Anschluss in 1938. Nothing further had been heard of him thereafter up to the middle of 1943.

WIESNER, JULIUS RITTER VON, plant physiologist, b. near Brünn, Moravia, 1838; d. Vienna, 1916. He was baptized as a child. At the age of twenty-two he became instructor of physiological botany (1860), and assistant professor (1864) in Austria.

For his contributions to the Paris World Exhibition (1867) he was awarded the Goldenes Verdienstkreuz der Krone by the Austrian emperor. Wiesner was president (Rector Magnificus) of the University of Vienna (1898-99), received the title of Hofrat and the Ritterkreuz des österreichischen Leopoldordens (1907), and was knighted and made a life member of the Austrian upper house upon his retirement from teaching (1909). In celebration of his thirty years' association with the university a Festschrift, *Wiesner und seine Schule,* was issued by his friends (1908).

In pursuit of his studies Wiesner made long journeys throughout Europe, to Egypt, East India, Java, Sumatra and the United States (Yellowstone Park). He investigated the relationship between light and the growth of plants, chlorophyll, the structure of cells and many other problems of botany. Wiesner published more than 200 books and scientific papers.

His writings include: *Einleitung in die technische Mikroskopie* (1867); *Die technisch verwendeten Gummiarten, Harze und Balsame* (1869); *Mikroskopische Untersuchungen* (1872); *Die Rohstoffe des Pflanzenreiches* (2 vols., 1873; 2nd ed., 1900-3); *Die Entstehung des Chlorophylls in der Pflanze* (1877); *Die heliotropischen Erscheinungen im Pflanzenreich* (2 parts, 1878-80); *Die Bewegungsvermögen der Pflanzen* (1881); *Elemente der wissenschaftlichen Botanik* (3 vols., 1881-89); *Die mikroskopische Untersuchung des Papiers* (1887); *Die Elementstruktur und das Wachstum der lebenden Substanz* (1891); *Pflanzenphysiologische Mitteilungen aus Buitenzorg* (6 parts, 1894-97); *Der Lichtgenuss der Pflanzen* (1907).

Unaware of the fact that Wiener was of Jewish origin, Houston Stewart Chamberlain dedicated to him his work, *The Foundations of the Nineteenth Century,* the Bible of racialism.

Lit.: *Wiesner und seine Schule* (1908); Wininger, S., *Grosse Jüdische National-Biographie,* vol. 6.

WIG (Sheitel). According to an old Jewish custom, married women, for the sake of modesty, covered the hair of their head in the presence of strange men because of the erotic effect of the hair. The Talmud cautions Jewish women against going out with their head uncovered, and even praises the covering of the hair in the house. In the late Talmudic period likewise it was the custom for Jewish women to have their hair covered. Only the heathen woman goes about with uncovered hair (*Midrash Num.* 9:16). It was forbidden to pray in the presence of an unmarried woman with uncovered hair (*Ber.* 24a). Already in Talmudic times the hair of other persons (wigs) was employed for the purpose of covering one's own hair. The *Zohar* calls the covered hair of the head of the wife "the chastity of the house."

In the Middle Ages and down to the latter part of the modern period many Jewish women were accustomed to shave off all the hair of their head after their marriage and to cover it with a coif or Kupka, or with a bandeau. It was not until comparatively modern times that the so-called Sheitel, a frisure made of human hair and intended to simulate the person's own hair, came to be widely adopted. The coif was a round head-covering, made of silk, and semi-stiff. The Kupka, especially prevalent among the Jews in Poland, was a head-covering made of silk braids and worn as a permanent adornment. On the forehead of the Kupka there was the so-called "Sterntüchel," an elastic hoop or ring sometimes embroidered with pearl embroidery and sometimes with diamonds. The Kupka ended in two ribbons or bandeaux with which the

Kupka could be fastened or bound at the back of the head. The Kupka was later replaced by the so-called hair-bandeau (headband), a frisure made of silk and quite similar to a natural coiffure or hair-dressing.

In modern times the hair bandeau was replaced by the Sheitel. This aroused great indignation and protest on the part of the Hasidim, because the artificial frisure could not be distinguished from one's own hair, and it therefore appeared as though the women were wearing their own hair uncovered. Inasmuch as this represented a simulation of a forbidden action, the wearing of the Sheitel or wig was declared in many Hasidic circles to be ritually unpermissible, even though not expressly forbidden by itself. Moses Sofer (Hatham Sofer), one of the most important Talmudic authorities of the 19th cent., opposed the wearing of the wig for the same reason.

The women of the younger Orthodox generation in Eastern Europe are so skillful in their employment of the wig that no one can tell that their head is covered with hair ornaments made from other women's hair. Most Jewish women who wear the Sheitel have their own hair underneath, which is often coiffured behind the back of their head together with the Sheitel. Another style of wearing the hair, one which has ceased to be customary since about the 1870's or 1880's, was the so-called "plait with two wings." This had the form of a permanent, fixed obtuse cone covered with silk and wrapped around in a tall silken band which formed a sash at the rear ending in two large "wings." The plait (called in German "Nestel") was especially prevalent in Poland. It is of interest and at the same time strange that in the Caucasus all the Jewish women wear their own hair in public, dressing it with curls at the temples, in the manner of the side-locks (Peoth) worn by the Jews of Eastern Europe. With the custom of wearing the wig there may be compared the cutting off of the hair and the obligatory head-covering practised by the nuns of the Roman Catholic church.

In the United States and in other Western countries the Sheitel has been totally discarded by Conservative and Reform Jewish women, but is still worn occasionally by the most pious and observant of the Orthodox women.

SAMUEL RAPPAPORT.

Lit.: *Keth.* 72a; *Midrash Num.* 89; Maimonides, *Hilchoth Ishuth* 24:12; *Zohar,* section on Naso; *Shulhan Aruch, Eben Haezer* 115:4; Tchorni, *Sefer Hamassaoth* (1884) 192; Abrahams, I., *Jewish Life in the Middle Ages* (1896) 281.

WIJSENBEEK, CAROLINE FRANKEN, psychoanalyst, b. Amsterdam, Holland, 1884. She studied at the University of Amsterdam (1905-7, 1908-12; M.A.) and at University College, London (1907-8), and from 1914 to 1918 served as a member of the National Relief Committee for the Care of War Children and Adults. In 1938 she was the only Jewish member of the National Relief Committee. She was a member of the Executive of the Netherlands Zionist Organization, president of the Netherlands Committee for the Youth Aliyah, president of the International Conferences for the Youth Aliyah, of the Netherlands Women's International Zionist group, of the Jewish Society for the Protection of Girls, and co-founder of the Netherlands Council of Jewish Women (also its president for a term) and of the Organization of Zionist University Students.

She contributed articles to various Dutch and Zionist periodicals, including *De Joodsche Wachter, Telegraaf,* and *Algemeen Handelsblad,* and wrote studies on English language and literature, on psychoanalysis as applied to literary subjects, and on theoretical and therapeutic psychoanalysis. In 1940 she settled in the United States.

WILDA (originally **Seligmann**), **WILHELM EDUARD,** historian of law, b. Altona, Germany, 1800; d. Kiel, Germany, 1856. He studied at the Universities of Göttingen and Heidelberg (LL.D., 1825), embraced Christianity in 1825, and established himself as a lawyer in Hamburg. In 1831 he became assistant professor at the University of Halle, in 1842 full professor at the University of Breslau, and in 1854 at the University of Kiel. His major work was *Das Strafrecht der Germanen* (Halle, 1842), an outstanding contribution to the history of German criminal law.

For *Das Gildenwesen im Mittelalter* he was awarded a prize by the Copenhagen Academy of Science (1829). Wilda was a co-founder of the *Zeitschrift für deutsches Recht und deutsche Rechtswissenschaft,* which began publication in 1839.

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

WILDENSTEIN, GEORGES, art historian and editor, b. Paris, 1892. He was a son of NATHAN WILDENSTEIN (1851-1934), famous art dealer and connoisseur, who founded the Wildenstein Galleries in 1875 in Paris, and later in London and in New York (1903). The renewed interest in the delicate art of the 18th cent. was largely due to his activities. For his merits in propagating French art he was distinguished by the rosette d'officier of the Legion of Honor.

His son Georges, following the family tradition, concentrated on the art of the 18th cent. in his research. In 1921 he wrote the catalogue raisonné to the Fragonard Exhibition, which was organized by the Louvre. This catalogue became the standard type of catalogue raisonné thereafter. The next year he published two volumes on *Le peintre Aved,* portraitist of the 18th cent., in which he set a model for biographies of artists, giving, first, an evaluation of the personality, followed by a chronology of the artist's life, with full documentation, and a catalogue of all his works with complete information about each item, concluded, finally, by a bibliography. *Un peintre de paysage au XVIIIième siècle, Louis Moreau* appeared in 1923. To this biography an introductory chapter on landscape painting was added, in which the author discussed the subject matter, relying strictly on literary sources of the period. A book on Lancret followed in 1924, and one on Chardin in 1933, besides several publications of art historical problems clarified by documents.

In his method Wildenstein was a true representative of French scholarship in the field of art. As an organizer he was a member of many artistic committees. He was counselor of the Institut d'Art et d'Archéologie of Paris. He held the coveted position of "sécrétaire générale" at the Société des Amis de la Bibliothèque d'Art et d'Archéologie de l'Université, and edited in this capacity the catalogue of this important library, which represents almost a bibliography of the literature of art history and archeology. He founded the Société des Amis des Beaux Arts to further art and art appreciation. He initiated the exhibitions of the *Gazette des Beaux Arts,* of which he was a collaborator and editor, following Theodore Reinach.

In 1941 Wildenstein settled in the United States, and from October, 1942, on the foremost French art periodical appeared in New York, in English. In France his books were twice awarded a prize of the Academy, and he held the title of a Commandeur de la Légion d'Honneur. Other editions of Wildenstein were: a Jewish prayer-book, and several educational books in the religious field, illustrated by living artists; *Les Beaux Arts* (books on French art); *Bulletin of the Musée du Trocadero; Chronique des Beaux Arts et de la Curiosité; Revue Documents.*

ELISABETH GUTMAN.

Lit.: Ginsburger, M., "Les familles Wildenstein à Fégersheim," *Publications de la Société pour l'Histoire des Israélites d'Alsace et de Lorraine,* vol. 23 (1937).

WILDERNESS (Hebrew, *midbar* or *'arabah*). The Hebrew designations for wilderness are not altogether in keeping with the usual idea of a wilderness as a sandy and stony region devoid of all vegetation. In general, the term wilderness means regions or districts which are not cultivated.

The Hebrew word *midbar* is used chiefly as a designation for tracts which form a transition from the cultivated regions to the wilderness proper, and which, covered with luxuriant grass after the rainy season (*Gen.* 37:22; *I Sam.* 17:28), are suitable for the pasturing of small animals. Inside of Palestine there extends between the mountains of Judah, the Dead Sea, the valley of the Jordan, and the Arabah the region known as the wilderness of Judah (*Judges* 1:16). There were six cities in this wilderness at the time of Joshua (*Josh.* 15:61-62), of which En-gedi is mentioned rather frequently. To this wilderness David fled from before Saul (*I Sam.* 23 et seq.), and this was the scene of the episodes of Nabal and Abigail and the persecutions of David by Saul. In the New Testament, too, the wilderness of Judah played a role as the stopping-place of John the Baptist (*Matt.* 3:1), as the site of the temptation of Jesus (*Matt.* 4:1), and as the scene of a miracle (*Matt.* 14:13-21). Among the other names which are taken from localities situated in the vicinity, portions of the wilderness of Judah are of frequent occurrence, such as Beth-aven (*Josh.* 18:12), Ziph (*I Sam.* 23:14), the wilderness of Maon (*I Sam.* 23:25), the wilderness of En-gedi (*I Sam.* 24:2), the wilderness of Gibeon (*II Sam.* 2:24), the wilderness of Tekoa (*II Chron.* 20:20) and the wilderness of Jeruel (*II Chron.* 20:16). To the southeast of the wilderness of Judah there extended the wilderness of Edom (*II Kings* 3:8).

Outside of Palestine, to the east and to the south, there are extensive stretches of land which also answer to the usual conception of the term wilderness. To the east there lies the Syrian-Arabian wilderness of which only the portion situated to the southeast of Canaan, the wilderness of Kedemoth, is mentioned in the Bible. It was from here that Moses sent messengers to Sihon, the king of Heshbon (*Deut.* 2:26). Of far greater importance for Israel was the wilderness located in the southern part of Palestine, called simply "wilderness" (*midbar*). This is the Sinai peninsula, extending between the two northern arms of the Red Sea. Its northern portion, a highland, is now called Et-tih (=wilderness of confusion); in the Bible it is called *har Paran* ("mountain [highland] of Paran") or *midbar Paran* ("wilderness of Paran"). The southern half of the peninsula, by way of contrast, is fertile and altogether suitable for cattle-raising. In the Bible the individual portions of the peninsula bear separate names, such as the wilderness of Etham (*Ex.* 13:20; *Num.* 33:6), situated on both sides of the Gulf of Suez; to its east, the wilderness of Shur (*Ex.* 15:22); to the south, the wilderness of Sin (*Ex.* 16:1); and still further to the south, the wilderness of Sinai (*Ex.* 19:2).

See also ARABAH.

The Wilderness Wanderings of the Hebrews. According to *Ex.* 12, the Egyptian Pharaoh, under compulsion as a result of the Ten Plagues, sent the children of Israel out into the wilderness on the 15th day of the first month. They began their journey at Rameses, going as far as the Red Sea, and crossing it. The halting-places of the Israelites on this portion of their journeys were Succoth, Etham, and Pi-hahiroth (*Num.* 33:3-7; *Ex.* 13:20). By day they were led by a pillar of cloud, and by night by a pillar of fire (*Ex.* 13:21-22 and other passages). After the passage of the Red Sea the actual wilderness began.

The Israelites first entered the wilderness of Shur, remaining there for three days, and during this time they were unable to find water. In Marah they found a bitter well whose waters were rendered sweet through a miracle. In Elim they found twelve springs of water and seventy palm-trees (*Ex.* 15:22-27). According to *Num.* 33:10-11, they again touched on the Red Sea. On the 15th day of the second month they reached the wilderness of Sin, where there occurred the incidents of the manna and the quail (*Ex.* 16:1-36). From the wilderness of Sin they arrived at the following places in the third month after the Exodus (*Ex.* 19:1): Dophkah, Alush, Rephidim (where the second miracle of the well occurred), Massah and Meribah (the victory over the Amalekites, Jethro's visit, the rearrangement of the judicial system); they then arrived at the wilderness of Sinai (*Ex.* 17 to 18; *Num.* 33:12-15). Here there followed the giving of the Law (*Ex.* 19 et seq.), and the Golden Calf (*Ex.* 32).

On the first day of the first month of the second year after the Exodus the Tabernacle was erected (*Ex.* 40:17), and on the first day of the second month of that same year the first census of the people was taken (*Num.* 1:1-3). On the 20th day of that same month the journeying was resumed (*Num.* 10:11-12). *Num.* 2 contains the order of the encamping and of the journeying. From Mount Sinai the Israelites traveled three days' journeys further toward Taberah, where the people were punished with fire because of their murmuring (*Num.* 11:1-3). This place is undoubtedly identical with Kibroth-hattaavah ("the graves of lust"), where the people were fed for the second time with quail and where, after their grumblings of discontent, a large number of persons, especially the rabble, were smitten with plague (*Num.* 11:4-35). Then followed the appointment of Moses' seventy assistants, the elders (*Num.* 11:24-25).

From Kibroth-hattaavah the Israelites next journeyed to Hazeroth, where Miriam was afflicted with leprosy (*Num.* 11:35; 12:1-15), and then into the wilderness of Paran (*Num.* 12:16). From this place the twelve spies were sent out to the land of Canaan; these returned after forty days, and there followed the death of all the spies with the exception of Joshua and Caleb, the command to return to the wilderness, which was disobeyed, and the battle between the Israelites and the Amalekites and Canaanites at Hormah (*Num.* 13 to 14). Their wanderings then led them to the wilderness of Zin (*Num.* 20:1) and to Kadesh. There Miriam died, according to tradition in the fortieth year of the wilderness wanderings; a further scarcity of water led to the third miracle of the spring, in the course of which Moses and Aaron, not having carried out God's command exactly, were excluded from the Holy Land.

At the beginning of the fortieth year there commenced the attempts of the Israelites to reach the Holy Land. The king of Edom refused them permission to pass through his territory (*Num.* 20:14-21). For this reason the Hebrews were compelled to take a roundabout course, and arrived at Mount Hor. Here Aaron died on the first day of the fifth month after the Exodus (*Num.* 33:38-39). As they journeyed along, the Israelites were attacked by a Canaanite king, ruler of Arad, who lived in the southern part of Canaan. However, the Israelites defeated this king of Arad at Hormah (*Num.* 21:1-3). As a result of the long and wearisome detour from the land of Edom the people became restless and recalcitrant, and were therefore punished by a plague of fiery serpents (*Num.* 21:4-9). The Israelites next arrived at the territory of Moab,

went around it, and reached the border of the territory of Sihon, king of the Amorites, and that of King Og of Bashan. These two lands were conquered, and the Israelites then entered the Canaanite settled country east of the Jordan. Here the wilderness wanderings came to an end.

As regards the geographical matters involved in the wilderness wanderings, the more recent investigators, such as Stade, Beer, Baentsch and Guthe, regard it as impossible to describe the wilderness wanderings definitely from a geographical standpoint, and explain the list of stopping-places found in *Num.* 33 as the work of a learned Jew who lived in Jerusalem about the year 400 B.C.E. Actually it is impossible to fix all the halting-places geographically. Thus Sinai is sought for mostly in the Jebel Musa (Mountain of Moses) on the southern part of the Sinai peninsula. This is also the traditional view. Lepsius and Ebers (*Durch Gosen zum Sinai*) look for Sinai in the Jebel Serbal, which is located further to the south near the oasis Firan in the Wadi es-Sebaiye. Of the remaining forty stopping-places mentioned in *Num.* 33, as far as the wilderness is concerned, only Ezion-geber, on the Elanitic Gulf, may be identified. Kadesh is undoubtedly to be looked for in Ain Qades in the Wadi Qadis west of the Arabah (cf. Baentsch to *Ex.* 17). There is also the possibility that two different places called Kadesh are referred to: the one the usual Kadesh, which for many years was the stopping-place of the Israelites; and the other Kadesh-barnea, which is always mentioned in connection with the twelve spies (*Num.* 32:8; *Deut.* 1:19-33; *Josh.* 14:6-7) and is situated on the southern border of Palestine in the wilderness of Paran. The Jebel Nebi Harun (Mountain of the Prophet Aaron), near Petra (Baentsch to *Num.* 33:37), is designated as Mount Hor, but no accord prevails on this subject among investigators. There are only vague hypotheses and suppositions prevailing as to the other stopping-places in the wilderness.

Outside of the Pentateuch, the wilderness wanderings are mentioned in *Josh.* 24:7-8; in *Judges* 11:16-18; and somewhat in greater detail in *Ps.* 78. Among the prophets there is clearly discernible a change in the conception of the wilderness wanderings, the later the prophets are. Amos (2:10; 5:25), Hosea (9:10; 11:1), and Jeremiah (2:2-3; cf. *Song of Songs* 2:17) speak of the happy youth, the bridal period of the people in the wilderness, since during this period it willingly followed God and did not fall away from God until it had entered the Holy Land. Ezekiel was the first of the prophets to share the gloomy view of the Pentateuch, and talks mainly about the faithlessness and disobedience of Israel, and of its punishment.

See also: SINAI. BERNHARD LEVY.

Lit.: Ebers, Georg, *Durch Gosen zum Sinai;* Lehmann-Haupt, *Israel,* 31 et seq. (on Merneptah as the Pharaoh of the Exodus); Spiegelberg, *Der Aufenthalt Israels in Ägypten,* 41-42; Palmer, *Der Schauplatz der vierzigjährigen Wüstenwanderung;* the Bible dictionaries and commentaries; Steuernagel, *Die Einwanderung der israelitischen Stämme;* the literature to KADESH-BARNEA; Ebers, Georg, *Cicerone durch das alte und neue Ägypten;* Völter, J. L., *Das heilige Land und das Land der israelitischen Wanderung;* Guthe, H., *Bibelatlas;* Baentsch, *Die Wüste in den alttestamentlichen Schriften* (1883).

WILE, FREDERIC WILLIAM, journalist, b. La Porte, Ind., 1873; d. Washington, D. C., 1941. His father was the reader of the synagogue in La Porte, as well as a business man. After studying at Notre Dame, Wile entered journalism in 1898, as a reporter in Chicago. In 1900 he was sent to London by the Chicago *Record* and the Chicago *Daily News,* beginning a career that was to keep him in foreign countries for a great part of his life.

From 1906 to 1914 Wile was the Berlin correspondent for the London *Daily Mail,* and for part of this



Ira S. Wile

period served also as correspondent for the New York *Times* and the Chicago *Tribune.* Returning to the United States shortly after the outbreak of the first World War, Wile brought with him the first full text of the German memorandum regarding the outbreak of hostilities. Then Wile went back to London, where he was a columnist with the *Daily Mail* until the United States entered the War, when he joined the general headquarters of the American Expeditionary Force as a specialist on German affairs, with the rank of lieutenant colonel.

Subsequently Wile headed the Washington bureau of the Philadelphia *Public Ledger,* and later still founded the Frederic William Wile News Service. Beginning with 1929 he joined the staff of the Columbia Broadcasting Company, and in the following year, broadcasting the events of the London Naval Conference from London, he was the first radio reporter to span the ocean with his reports. Earlier he had inaugurated broadcasting directly from the Capitol by speaking on the presidency at the inauguration of Calvin Coolidge (1925).

Throughout his career Wile avowed his Jewish origin, and faced some of the first manifestations of 20th cent. German anti-Semitism as the result of it. His early experiences at Notre Dame, a Catholic university (which gave him the honorary LL.D. degree in 1924), and his later observations in political life made him a believer in the potentialities and the efficacy of inter-racial and inter-faith alliances.

Among his books were: *Our German Cousins* (1909); *Men Around the Kaiser* (1913); *Explaining the Britishers* (1913); *News Is Where You Find It,* an autobiographical record (1939). He was also editor of *A Century of Industrial Progress* (1928).

WILE, IRA SOLOMON, physician, b. Rochester, N. Y., 1877. He received the A.B. (1898) and M.Sc. (1908) degrees from the University of Rochester, and the M.D. degree (1902) from the University of Pennsylvania. Wile was commissioner of education, New York city; associate in pediatrics, Mount Sinai Hospital; and lecturer at Columbia University, New York University, the College of the City of New York, Hunter College, Brooklyn College, and the New School for Social Research.

Aside from many contributions to professional journals, he wrote for *The Survey, Mental Hygiene* and *Parents'*

Magazine, and was editor of *Medical Review of Reviews* (1912-16), *Medical Pickwick* (1921-22), and of the department of surgical sociology of the *American Journal of Surgery* (1910-21); he was associate editor of *American Medicine, American Journal of Orthopsychiatry,* and of *The Nervous Child.* He also edited the volumes *Sex Life of the Unmarried Adult* (1934); *Personality Development and Social Control in Terms of Constitution and Culture* (1939); and *The Challenge of Adolescence* (1939).

Starting with *Blood Examination in Surgical Diagnosis* (1908), Wile was the author of *Sex Education* (1912); *Challenge of Childhood* (1925); *Handedness, Right and Left* (1934); and *The Man Takes a Wife* (1937); he was co-author, with Mary Day Winn, of *Marriage in the Modern Manner* (1929).

Wile's father, Solomon Wile, was active in founding Jewish organizations in Rochester, and the son was physician to the Convalescent Home for Jewish Children and served on the board of directors; later he was secretary of the Society for the Welfare of the Jewish Deaf. He was connected with numerous medical and social organizations as member, officer and president. Primarily a child psychiatrist, Wile was an effective worker in the progressive medical and sociological movements of his time, often in their pioneer periods of unpopularity. VICTOR ROBINSON.

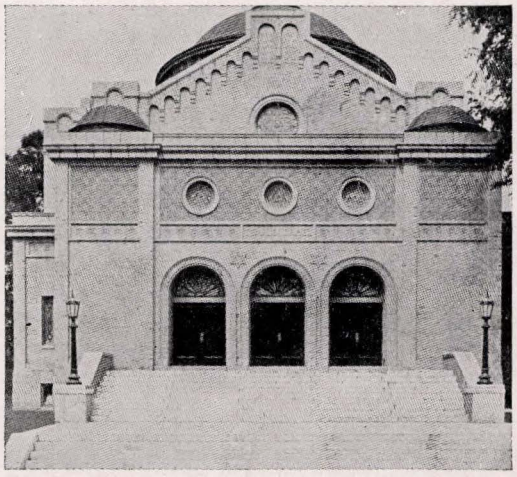
WILENSKY, MICHAEL, scholar, b. Usvyaty, Russia, 1877. After studying at the Universities of Bern (Ph.D., 1912) and Kazan, he served with Tarbuth at Odessa (1918-20) and with the Verein zur Gründung einer Akademie für die Wissenschaft des Judentums at Berlin (1924-34). In 1935 he came to the United States and became cataloguer of Hebrew manuscripts at the Hebrew Union College.

In addition to numerous articles in learned periodicals and the *Encyclopaedia Judaica,* Wilensky edited *Safah Berurah* (1st part, Berlin, 1924) and the *Sefer Harikmah* of Jonah ibn Janah, with elaborate notes and critical apparatus (Berlin, 1929-31). His edition of Abraham ibn Ezra's *Sefer Moznaim* was printed, but not published.

WILENSKY, OSCAR R., lawyer and state senator, b. Passaic, N. J., 1904. He received the LL.B. degree from Cornell University (1926), practised law and represented Passaic County at the New Jersey State Assembly on the Republican ticket in 1936, 1938 and 1939, and was the majority leader in 1938. In 1940 he was elected state senator, his term ending in 1943. He was the first Jew to hold the office of state senator in New Jersey. From 1938 on he was counsel to the North Jersey District Water Supply Commission.

Wilensky sponsored and enacted the Housing Legislation, the Princeton Survey, the Municipal Finance Legislation, and the liberalization and broadening of the Unemployment Compensation Law. In 1940 he was elected alternate delegate to the Republican National Convention. Active in various Jewish organizations, he was the Passaic representative for the Joint Distribution Committee.

WILENTZ, DAVID THEODORE, lawyer and public official, b. Russia, 1895. He studied law at New York Law School, and was admitted to the bar of the state of New Jersey in 1919. He was appointed a supreme court commissioner and a special master of the court of chancery. From 1922 to 1926 he was city attorney of Perth Amboy. He was elected attorney general of New Jersey in 1934 and, reelected, was still serving in that capacity in 1943. As attorney general, Wilentz became known nationally for securing the conviction of Bruno Richard Hauptmann in the Lindbergh kidnapping case (1936). His energy and resourcefulness as a public official were widely noted.



Temple Israel in Wilkes-Barre

Wilentz was president of the Perth Amboy Bar Association and of the Middlesex County Bar Association. He was also chairman of the New Jersey Democratic State Committee (1937-38).

WILEY, LOUIS, journalist and publishing executive, b. Hornell, N. Y., 1869; d. New York city, 1935. He studied at the University of Rochester, where he engaged in his journalistic career, becoming the editor and publisher (1887-93) and business manager of *The Tidings,* Rochester, N. Y. In 1904 he was appointed business manager of the New York *Times,* and he held this position until his death. Widely traveling through Europe, he interviewed several European rulers and was received in special audience by Pope Pius XI. He was the founder and ex-president of the Society of the Genessee which, at its annual session of 1935, celebrated the fiftieth anniversary of Wiley's entrance into journalism; on this occasion Wiley's achievements were praised in a letter sent to the Society by Sir Robert L. Borden, former prime minister of Canada.

Wiley received honorary degrees from the University of Kentucky, Wabash College, Hobart College and Alfred University, and decorations from Belgium, France (Commander of the Legion of Honor), Greece, Italy, Poland, Roumania and Serbia.

In 1929 Wiley was appointed one of the non-Zionist members of the council of the new Jewish Agency. Wiley bequeathed large sums to educational and philanthropic institutions, Jewish and non-Jewish.

Lit.: American Hebrew, March 22, 1935, p. 393.

WILKES-BARRE, a city of Pennsylvania on the north branch of the Susquehanna River, with a population of 86,236 (census of 1940) and, together with neighboring communities (Kingston, Plymouth, Nanticoke, Pittston, and others), having a Jewish population in 1943 of over 6,000. The first Jew known to have settled in Wilkes-Barre was Martin Long, who came from Bavaria, Germany, in 1838. He was followed in the next year by his brother, Marx Long.

By 1840 there were a sufficient number of Jews in the community to hold religious services during the high holy days, and in 1845 Congregation B'nai B'rith was organized. The first synagogue in Wilkes-Barre was dedicated by that congregation in 1849. Participating in the dedication exercises were the famed Rabbis Isaac Leeser of Philadelphia and Samuel Isaacs of New York. The Wilkes-Barre *Advocate,* describing

the dedication exercises, referred to the Jews as "generally peaceable, law-abiding, industrious and respected citizens." And of the synagogue it wrote: "Considering the smallness of their number, the building is a high compliment to the enterprise and liberality of the Jews in this place."

By this time the congregation had already secured "a neat burial place in the outskirts of the town." The congregation was incorporated in 1857. The application for a charter was signed by M. Rosenbaum, Joseph Coons, A. B. Weil, Marx Long, J. Constine, and Henry Ansbacher. Moses Strasser seems to have been the first minister of Congregation B'nai B'rith, and was followed by Isaac Strouse (1851-53). Herman Rubin came next, remaining in the pulpit for thirty years, until 1882. During Rubin's ministry, in 1881, the new Temple in Washington Street, on the spot where the first synagogue stood, was dedicated. In this structure, later improved and extended, the congregation was still worshipping in 1943.

Succeeding spiritual heads of the congregation included David Stern (1882-85), Victor Rundbacken (1885-91), Israel Joseph (1891-95) and Marcus Salzman (1896-1929; rabbi emeritus, 1929-). In 1929 Samuel Wolk was called to the pulpit, which he continued to occupy in 1943. The sisterhood of the congregation was organized in 1888, and the brotherhood in 1923. In course of time Congregation B'nai B'rith became Reform and joined the Union of American Hebrew Congregations in 1892.

In 1870 certain individuals of the Orthodox faith "determined to establish a place of worship," and accordingly a charter was obtained for this second congregation of the city. It called itself B'nai Jacob. It was not until 1883, however, that a plot could be bought by its modest membership for the erection of a synagogue, and in September, 1886, the first Orthodox synagogue of the community was dedicated. In the following year, 1887, the second Orthodox congregation, Holche Yosher, dedicated its building. The largest of the Orthodox congregations came into being some years later: the Oheb Zedek Anshe Ungaren. Its first synagogue was dedicated in 1902. In 1943 it was occupying an imposing and commodious structure in a central portion of the city. Later the additional Orthodox congregations Anshe Emeth and Anshe Sefard were formed. The small communities adjacent to Wilkes-Barre also formed Orthodox congregations. In 1943 the Wilkes-Barre Orthodox community was being served by Isadore M. Davidson as the chief rabbi and by Bencel Goldman. Under the leadership of David Ginsburgh, the Orthodox rabbi preceding Davidson, the Talmud Torah, a community Hebrew school, was organized. In 1942 it marked twenty years of service in its new quarters. The Vaad Hakashruth was founded in the early 1900's.

Temple Israel was formed as a Conservative congregation in 1922. Its impressive synagogue edifice was dedicated in 1925. The congregation purchased a cemetery in the neighboring community of Forty Fort. The religious school, organized shortly after the congregation came into being, was housed in a new building in 1929. The Temple Israel Library was founded as a gift of the family of B. T. Cohen in 1925. Louis M. Levitsky served as the organizer and first rabbi of Temple Israel (1922-40), and was then succeeded by Israel J. Kazis, who was rabbi in 1943.

Early charitable organizations of the community were the Hebrew Free Loan and Sheltering Aid Association, formed in 1901 (in 1932 it became two distinct organizations); the Hebrew Ladies' Aid Society (1893); the Society for the Care of the Jewish Orphans and Friendless Children of Luzerne County (1906), which eventually ceased to exist; and the Queen Esther Benevolent Society. The Young Men's and Young Women's Hebrew Association was organized in 1911, and moved into its new building in 1918, becoming an active center of the Jewish community. It, together with the Jewish Welfare Agency, the family society of the Valley, became a constituent member of the community's Welfare Federation. In 1935 Wilkes-Barre Jewry formed the Wyoming Valley Jewish Committee for raising and allocating funds. In addition to administering the funds of the United Jewish Appeal and supervising its campaign, the Committee gradually assumed an increasing functional program.

National organizations represented in Wilkes-Barre in 1943 included, among others, the National Council of Jewish Women, Hadassah, the Zionist Organization of America and its various affiliates, the B'nai B'rith lodge (organized in 1870), and various other civic protective organizations.

From the earliest days, the Jews of Wilkes-Barre were an active, integral part of the community as a whole. They were enlisted in the Civil, Spanish-American, and first and second World Wars. They were enrolled in the earliest artillery unit, formed in the city in the 1830's, and of which Joseph Coons became a captain. City, state and national recognition came to them in the political, civic and cultural fields. Seligmann J. Strauss served as judge in the Court of Common Pleas of Luzerne County (1912-22), the only Jew so honored in the county. Louis Frank was for sixteen years (1917-33) a member of the school board. Herman J. Goldberg was deputy attorney general of Pennsylvania (1931), a member of the Public Service Commission (1933-37), and a member of the Water and Power Resources Board of Pennsylvania (appointed in 1934). Abram Salsburg was elected district attorney of the county in 1904, serving until 1910, and Arthur Silverblatt, Ben W. Goldberg and Max Rosen were appointed, for limited terms, assistant district attorneys. Charles Casper was chief hearing examiner for the Public Service Commission (1937-39), and Jesse Hyman was hearing examiner for the Liquor Control Board (1939-).

Louis Weitzenkorn, author of *Five Star Final,* resided in the community until his death in 1943; Samuel Hoffenstein, poet, and Herman Mankiewicz, of the motion picture industry, were former members of the community. Colonel Abraham Ginsburgh, a high ranking military officer in Washington under Secretary Patterson, and Major Samuel Bloch, Jr., head of the Induction Center of the area, attained high prominence in the military field after the first World War. The Jewish community represented in 1943 a prominent part of the industrial and humanitarian life of Wilkes-Barre.

SAMUEL WOLK.

WILLIAM OF NORWICH, alleged victim of the first accusation of ritual murder to be raised against the Jews. The actual facts, as determined from the investigations of modern inquirers, seem to have been as follows: On Easter Eve, 1144, a skinner's apprentice named William was found dead in a wood near Norwich, with certain wounds upon his head. Despite the fact that there were still signs of life in the body, it was hastily buried; it is thought that what really happened was that William was seized by a cataleptic fit. The period was one of growing hatred of the Jews (in 1130 the London Jews had been accused of killing a sick man) and rumors soon spread that Jews had enticed the boy from the family and had crucified him in mockery of the death of Jesus.

The clergy claimed the child as a martyr, and the populace was stirred up against the Jews. The latter, however, were protected by the sheriff, who allowed them to take refuge in the castle and refused to arrest any for trial in the bishop's court. As a result the ex-

citement subsided, but the legend of the supposed martyr was later further embroidered and William was honored as saint down to the time of the Reformation.

Lit.: Jessopp, A., and James, M. R., *St. William of Norwich* (1896); Roth, Cecil, *A History of the Jews of England* (1941) 9.

WILLKIE, WENDELL LEWIS, non-Jewish lawyer, b. Elwood, Ind., 1892. He was nominated for the presidency of the United States, by the Republican Party in 1940, in opposition to Franklin D. Roosevelt. Although defeated, his comments thereafter about public affairs obtained wide currency, not only as the statements of a possible candidate for office, but as the opinions of a statesman. As such he was always eloquent for the rights of minorities, stating, for example, that "whenever we take away the liberties of those we hate, we are opening the way to loss of liberty for those we love," and, with respect to the United States in particular, "the height of our civilization, it seems to me, has been reached not by our assembly lines, our inventions or any of our great factitious development, but by the ability of peoples of varying beliefs and different racial extractions to live side by side here . . . with mutual understanding, respect, and helpfulness" ("The Case for the Minorities," *Saturday Evening Post,* June 27, 1942).

Upon accepting The American Hebrew Medal for 1942, because of his promotion of better understanding between Christians and Jews in America, Willkie said (December 17, 1942) that he had no sympathy with the use of the word "tolerance" in discussing treatment of one group by another in America.

"It is not tolerance that one is entitled to in America," he said. "It is the right of every citizen in America to be treated by other citizens as an equal. No man has the right in America to treat any other man 'tolerantly,' for 'tolerance' is the assumption of superiority. Our liberties are the equal rights of every citizen."

WILLS. The Bible more than once refers to the last words of an individual to his family, in which he expresses his will as to their future conduct, asks for their obedience to his injunctions, and bestows upon them his benediction. Thus Abraham is declared to be certain to tell his children "to keep the way of the Lord, to do righteousness and justice" (*Gen.* 18:19), an injunction that was expected to be repeated by future generations. Similarly, Moses before his death reminds the Israelites of their duties to charge their own children to observe the Law of God (*Deut.* 32:46). A number of places in the narratives dealing with the period of the kings speak of such a charge to one's household (*II Sam.* 17:23; *I Kings* 2:1; *II Kings* 20:1). The binding force of such decrees is seen in the case of the Rechabites, who for generations observed the rules drawn up by their founder (*Jer.* 35:6). In the Middle Ages the custom of ethical wills was very common among Jews.

Wills disposing of property were less frequent among Jews, since inheritance was to a large extent regulated by the Talmudic law which provided a double share for the first-born and equal shares for all the other sons. However, during the Roman period the influence of Roman law seems to have made it common among the richer Jews to make bequests, conditional on their death, in the form of a will (*tzava'ah; diathiḳi*); such wills generally were concerned with donations made to others than members of the immediate family. Herod's will, dividing his kingdom among his sons, was an exception to the general rule, and had to be ratified by the Roman emperor rather than by the Jewish courts.

An institution similar to that of the will was the "will of the sick man" (*tzava'ath shechib mera*). This was a conditional donation made by a man who feels that the end is approaching. Such gifts become valid if the donor dies, but are generally revocable if he survives. However, the Talmud surrounds this institution with a number of safeguards designed to prevent it from interfering with the rights of inheritance provided for in Jewish law.

In modern times, Jews have followed the customs of the peoples around them as to the making of wills, and no longer follow the restrictions of Jewish law.

See also INHERITANCE.

Lit.: Baron, S. W., *The Jewish Community* (3 vols. 1942); Wachstein, B., in *Kiryath Sefer,* vols. 11 and 12; Rivkind, Isaac, *ibid.,* vol. 13.

WILLS, ETHICAL. The ethical testament is a distinctly Jewish contribution to didactic literature. Although Christian and Mohammedan worthies in the Middle Ages left many similar documents, there is no doubt that this kind of writing is of Jewish origin. The ethical will never had such importance elsewhere, or such wide extension, as it had among the Jewish people from the earliest times.

A will is generally understood to be a written document left by a person deceased, disposing of property; but the term from the religious and ethical point of view may be used to include instructions delivered orally. With the Jewish people such instructions had indubitable moral and spiritual validity. Classical examples of these are numerous in the early history of Israel. The charge given to the Hebrew people by Moses, which forms chap. 32 of *Deuteronomy,* is the most solemn and arresting recorded in the Bible. To this may be added the admonitions imparted by Jacob to his sons, the earnest advice given to his brethren by Joseph, the warnings addressed to Solomon by his father David, as well as the wise counsels found in the book of *Proverbs.*

In the Apocrypha (*I Macc.* 2; *II Macc.* 7:20-29) are found the exhortations of the mother to her children who became martyrs, and the address of Mattathias to his sons who were to fight valiantly against the Syrian oppressor and, with Judas Maccabeus at their head, to achieve final victory. Other exhortations are found in the book of *Tobit,* the book of *Jubilees,* and especially in the *Testament of the Twelve Patriarchs.* This *Testament,* which was written in the period just preceding the Christian Era, and which has been erroneously attributed to Christian authorship, is of high ethical value. In the Talmud and in the later rabbinic literature there are many instances illustrative of the practice of rabbis and other communal leaders, as they realized the nearness of death, of giving instructions to their disciples and followers. They acted in accord, as Israel Abrahams points out, with this Midrashic account of the last days of Jacob: "When the patriarch felt his end approaching he besought the Lord: 'Ruler of the world,' he cried, 'take not my soul until I have exhorted my children.' And this wish was granted."

Ethical wills were considered *de rigueur* by the rabbis and other communal leaders during the Middle Ages. They give a true picture, though in miniature, of the life and ideals of their time—moral and spiritual aspirations, domestic and social relations, and even approved methods of doing business; but all with the view of enhancing the operations of the moral law. They faithfully reflect the manners and customs prevailing in Jewish communities at the time—even to the style and

cost of apparel, especially in the case of women. Great stress is laid on personal conduct. An example of such a will is one left by a Jewish worthy who wrote:

"My daughters must respect their husbands exceedingly and they must be always amiable to them; husbands must honor their wives more than themselves. My daughters are not to laugh and speak with strangers, nor to dance. They should be always at home and not go gadding about. They must not stand at the door (to watch what their neighbors are doing). Most strongly I beg, most strictly I command that the daughters of my house be not, God forbid, without work to do, for idleness leads to sin; but they must spin, or cook, or sew, and be patient and modest in all their ways" (Abrahams, Israel, in *Jewish Quarterly Review,* vol. 3, p. 461).

Another will, written about the same time, exhorts the testator's children "to accustom themselves to wear nice, clean clothes, so that God and men may love and honor you."

These wills, as a rule, give explicit commands for the giving of alms, the necessity of dealing honorably with all men regardless of creed, the pursuit of justice, and the exemplification of the higher social amenities.

The preparation of a testament by the learned was a serious undertaking. They did not wait until they felt the end approaching, but began years before, adding something to it or revising it from time to time, until at the close it became a finished ethical and religious dissertation. Often episodes in family history are introduced and personal experiences are related, always to point a moral. Many of them are of considerable length. The ethical will of the physician Joseph ibn Kaspi, of Languedoc, in the 13th cent., is a moral treatise with twenty-one subdivisions. It is in the form of an exhortation to his son Samuel, stating that he had revised it three times. Among other things he laments the fact that his daughters married too early, depriving him of their affectionate companionship, and rebukes his son for neglecting his studies, especially the study of Hebrew. He pleads with him to devote himself to mastery of the Torah. And if Samuel intends to write he should not only deeply meditate before framing his thoughts in words, but also practise neat handwriting.

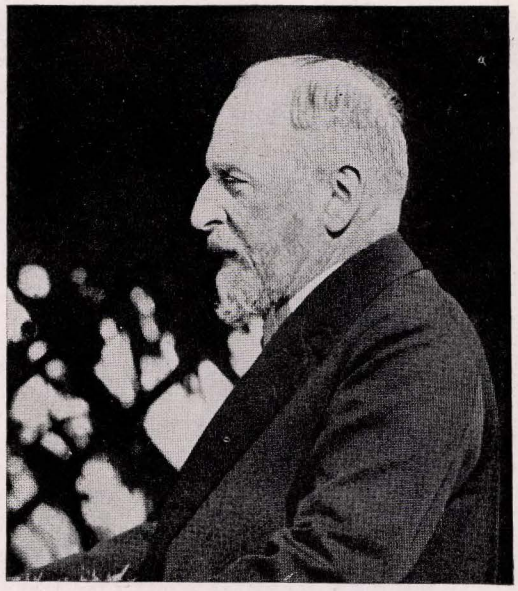
Noteworthy among these testators are Abraham, Jacob and Sheftel Hurwitz, grandfather, son and grandson who, in their several farewells, give a composite picture of Jewish life in Bohemia during a period of more than a hundred years, in the 16th and 17th centuries. The will of Israel Baal Shem (Besht) in the 18th cent., whom Israel Zangwill depicts in *Children of the Ghetto,* urgently pleads that every Jew devote himself to the service of God and men, "for all things are meant to serve God." The testament, in the form of a letter, of Elijah of Vilna, celebrated as the Vilna Gaon, exhorts his disciples to devote themselves heart and soul to the study of the Law. They must especially guard the sanctity of the Sabbath, which he calls "the holy of holies."

These testaments reveal intimate details of Jewish life perhaps more clearly than any formal record of the past centuries. They are never without human interest. What characterizes them all is absolute faith in God and devotion to the Law.

The latest testament on record, written in the spirit of the older ethical wills, is that of Rebekah Luria, in *Zecher Olam,* dated Jerusalem, 1891.

CHARLES A. RUBENSTEIN.

Lit.: Abrahams, Israel, *Hebrew Ethical Wills* (2 vols., 1926); idem, *Jewish Life in the Middle Ages* (1917); Marcus, Jacob R., *The Rise and Destiny of the German Jew* (1934), chap. 16 and appendix; Schechter, Solomon, *Studies in Judaism,* First Series.



Richard Willstätter

WILLSTÄTTER, RICHARD, chemist, and Nobel Prize winner, b. Karlsruhe, Germany, 1872; d. Locarno, Switzerland, 1942. In 1896 he became an instructor at the University of Munich, and in 1902 assistant professor and head of the department of organic chemistry at the chemical laboratory of the university. From 1905 to 1912 he served as associate professor at the Technical College in Zurich, then became director of the chemical institute of the Kaiser Wilhelm Society at Berlin-Dahlem, and in 1915 professor at the University of Munich, succeeding his teacher, Adolf von Baeyer; he resigned in 1925 on account of the anti-Semitic attitude of the philosophical faculty, although the authorities did their utmost to make him stay. In 1914 Willstätter was made a member of the Prussian Academy of Science, and in 1915 won the Nobel Prize.

He was a recipient of the order Pour le Mérite and honorary doctor of the Universities of Oxford and Manchester. He was given the Faraday Medal by the Chemical Society at the Royal Institution in London (1927) and, on the occasion of his visit to the United States (1933), the Willard Gibbs Medal by the American Chemical Society.

The outstanding researches of Willstätter, covering a period of nearly half a century, touched upon the fundamental secrets of life and growth and gave impetus to further investigation of others, the far-reaching results of which are not yet fully realized. His early work concerned itself mainly with the structure and synthesis of vegetable alkaloids, including atropine, cocaine and tropine. The work which brought him the Nobel Prize in 1915 was his tedious but brilliant determination of the composition of chlorophyll and its analogy to hematin, the coloring matter of blood. His discovery that the complicated molecule of chlorophyll, the coloring matter of all growing vegetable cells, contains the metal magnesium was an outstanding achievement. Chlorophyll, the vital substance which, through sunlight, causes the growth of vegetable life, was shown to appear not always green, but as red in the color of the rose and blue in the cornflower, and so on through the whole category of growing things. Of almost equal importance was his study of enzymes, the mysterious catalysts of nature, which cause growth by building up complex molecules from simple substances without themselves being changed. Willstätter declared that

"life is definitely a chemical process to which the passkey is the study of enzymes."

He wrote *Untersuchungen über Chlorophyll* (together with Arthur Stoll; 1913); *Untersuchungen über die Assimilation der Kohlensäure* (together with Arthur Stoll; 1918); and *Untersuchungen über Enzyme* (1928). He was a co-editor of *Liebigs Annalen*. At the congress of the World Union for Progressive Judaism in London in 1930 Willstätter delivered a lecture on religious liberalism and science.

LEON L. WATTERS.

Lit.: *Journal of Chemical Education,* July, 1930, vol. 7, No. 9, pp. 1985-86; Stieglitz, Julius, in *Chemical Bulletin,* vol. 20 (1933) 173-77, 190-91; *Science,* New Series, vol. 77 (1933) 385-86.

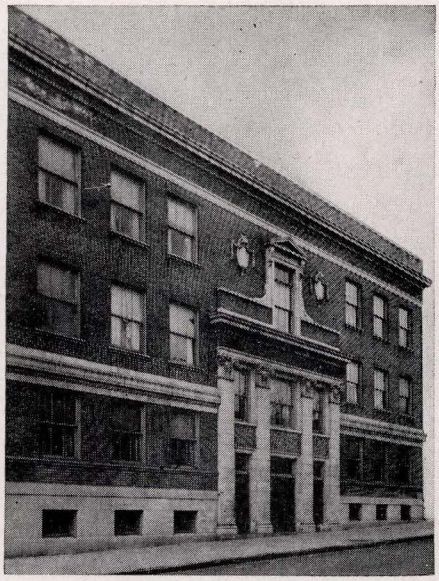
WILMINGTON, the largest city of Delaware, with a population of 112,504 (census of 1940), including, according to an estimate of the Jewish Federation of Delaware for the year 1940, 5,000 Jewish inhabitants out of the state total of 5,200. Early records of Jews in and around Wilmington refer to David Bush, prominent citizen and Mason, and his sons, who fought in the American Revolution. The name of David Bush appears affixed to a petition to Thomas Penn, one of the proprietors of Pennsylvania, in 1737, for the "erecting of a Market House in Willing Town" (Wilmington). Writings of a much later date speak of Solomon Solis as being the first Jew born in Wilmington, in 1819. But not until the influx of Jews from Eastern Europe in the 1880's did any permanent and substantial community emerge.

Jewish communal life of Delaware naturally began in Wilmington and remained concentrated there. The first organization was the Moses Montefiore Beneficial Society, formed in 1888 as a mutual benefit society, burial group, and congregation, and embracing in its membership the then total adult Jewish population of about twenty families. Its headquarters were at 211 Market Street. The more Orthodox of the Society's members withdrew to organize a separate congregation which was incorporated as the Orthodox Adas Kodesch Congregation in September, 1889.

Original trustees of the congregation were Bernard Wolfson, Abraham Smith, Solomon Friedman, Morris Miller and Solomon Grossman. Shortly, another semi-organized group, by name Ahavath Achim, merged with Adas Kodesch. The congregation moved into a private residence at Third and Shipley streets, and there worshipped for a number of years. In 1897 the congregation purchased the German Evangelical Lutheran church on French Street and, remodeling it, dedicated it as the first Jewish synagogue in Delaware in 1898. A Sunday school was then established, and in that year the new name of Adas Kodesch K'nesseth Israel Baron de Hirsch was adopted. In 1904 a permanent daily Hebrew school was established. In 1907 the old synagogue building was razed to give way to a new one, for which contributions were made by non-Jews of Wilmington. Several years later the Center of the building was opened, and still later the synagogue building was modernized and extended. Rabbi Hyman Rezits (d. 1930) was appointed cantor and reader of the congregation in 1887, and served for many years. Rabbi Samuel Berliant served from 1929 to 1932. In 1934 Solomon Schulson was called to the pulpit, which he still occupied in 1943.

Other Orthodox congregations supported by Wilmington Jewry in 1943 were Congregation Chesed Shel Emeth, organized in 1901, and Congregation Machazika Adath, organized in 1929. Rabbi Philip First, elected in 1927, was spiritual head of Congregation Chesed Shel Emeth in 1943.

The Reform Temple Beth Emeth was organized in 1906. In 1913 Temple Beth Emeth became a member of the Union of American Hebrew Congregations. Rabbis who served included Lee J. Levinger (1922-24), Louis Mischkind (1925-28), and Henry Tavel, who came to the pulpit in 1929, and in 1943 was on leave of absence in the armed forces of the country.



The Y.M.H.A. building in Wilmington

The Conservative Congregation Beth Shalom was organized in 1922, and in that year built its synagogue. Moses J. S. Abels was its first minister, serving for two years. Rabbi Abraham E. Millgram also served the congregation. In 1930 Jacob Kraft was called to the pulpit, which he continued to occupy in 1943.

In 1940 it was estimated that in Wilmington, approximately 250 out of the total of 650 children of school age were receiving some Hebrew education.

In 1898 Wilmington Jewry formed both its first lodge of the B'nai B'rith and its first charitable society, the Hebrew Charity Association, which later became the Jewish Welfare Society. The Ladies Bikkur Cholem Moshev Zekkenim, Achnosas Orchim society (established 1902) continued in 1943 to give aid to the aged and transient. The Y.M.H.A. was established originally in 1902, and reconstituted in 1934, becoming the cultural agency of the community. An active good-will program was initiated by the Y.M.H.A. about 1938, when forums were instituted for both Jews and non-Jews of Wilmington. The Jewish community of Wilmington had already achieved prominence for interfaith good-will when, in 1920, its drive for Jewish relief was substantially supported by non-Jews of the city. Other organizations supported by the community in 1943 were a Senior and Junior Hadassah, a Zionist district, a Jewish Women's Pioneer branch, the National Jewish Workers Alliance and its women's auxiliary, the Hebrew Free Loan Association, the ICOR. The Federation of Jewish Women's Clubs was established as the council of all women's organizations of the community. In 1935 the Jewish Federation of Delaware was formed, with its executive office in Wilmington.

At Wilmington, noted for the dominant du Pont industries, Jews were mainly engaged as small merchants, with only a few in large enterprise. Among Jews who held public office at Wilmington were Moses Weil, a Civil War veteran, who was city magistrate, as was Barnet Gluckman (1910-31). Aaron Finger was deputy judge of the municipal court from 1915 to 1919, and chief deputy attorney general of Delaware (1920-23). Dr. Albert Robin was city bacteriologist. Jacob Ostro served on the city board of education. Joseph B. Green was city councilman (1925-31, 1935-37, 1939-) and state senator, the first Jew to hold either

office. David Snellenberg was a member of the State Council of Defense. Leo Blumberg was appointed associate professor of mechanical engineering at the University of Delaware in 1926. Isaac B. Finkelstein, prominent merchant, was president of the Taxpayers Research League of Delaware and of the Wilmington Civic Association, and president of the Chamber of Commerce (1922-24).

See also DELAWARE.

WILNO, *see* VILNA.

WILSON, WOODROW, twenty-eighth president of the United States, b. Staunton, Va., 1856; d. Washington, D.C., 1924. The period of his presidency, 1913 to 1921, was marked by the application of idealism in both domestic and international affairs, by the participation of the United States in the first World War, and by the summoning of Jews to high positions, in which they rendered important services in connection with these significant events.

An ardent advocate of democracy and a champion of the underprivileged everywhere, Wilson on numerous occasions espoused Jewish causes. While he was still governor of New Jersey, he addressed a meeting at Carnegie Hall in New York city, urging the abrogation of the commercial treaty with Russia because of the refusal of that country to honor passports issued by the United States to its Jewish citizens (the treaty was abrogated under President William Howard Taft in 1913). He praised the achievements of the immigrants and of foreign language newspapers, and subsequently twice vetoed bills restricting immigration (1915 and 1917).

Among other things, he said: "You have brought with you your best traditions; you have brought your lofty ideals . . . you are working out your future together with the great future of the American people. You are writing in foreign tongues, interpreting America to the newcomer, interpreting the best qualities of the immigrant of yesterday to the immigrant of today. You are serving a great and important cause."

In June, 1915, the imminent deportation from the United States of 200 Russian immigrants was suspended, upon the appeal of the Hebrew Sheltering and Immigrant Aid Society, on the ground that it was inhuman to compel them to take the arduous trip back by way of Archangel.

Wilson's first closer association with individual Jews began in 1912, when Henry Morgenthau, Sr., who had been impressed by the former's record of practical idealism, invited him to speak at the dinner celebrating the fourth anniversary of the Free Synagogue in New York city. (The address was reprinted in the *Jewish Tribune* of March 4, 1924.) Morgenthau took an active part in Wilson's campaign for the Democratic nomination, and was chairman of the Democratic Finance Committee in the campaign that followed. In April, 1913, Wilson asked Morgenthau to become Ambassador to Turkey. Morgenthau first hesitated to accept the post, but eventually was won over by Wilson's plea that the position was one in which Morgenthau could best further the welfare of the Jews of Palestine and at the same time best serve the United States. Morgenthau remained at this post until 1916, and then campaigned actively for Wilson's reelection.

In 1914 Wilson, in an address at the dedication of Washington University, stated that "scholarship has never . . . been associated with any religion except the religion of Jesus Christ." When, however, Herman Bernstein protested on the ground that this ignored Jewish scholarship, Wilson at once replied, declaring: "You may be sure there was nothing of that kind in my mind, or certainly nothing in my thoughts that would discriminate in the important matter you speak of, against Judaism." He explained the sentence on the basis that it was struck off in the haste of extemporaneous speaking. In 1916 Wilson appointed Louis D. Brandeis associate justice of the Supreme Court, the first time that a Jew had received such an honor; this appointment, bitterly contested by some at the time, was later recognized as one of the most important acts of the Wilson administration.



Woodrow Wilson

With the entrance of the United States into the first World War in 1917, several Jews were summoned to high service by the administration. Morgenthau was sent on diplomatic missions to Europe and reported the sentiments of the Allied Nations to the president. Bernard Baruch served on the National Council of Defense (1917) and as chairman of the War Industries Board in 1918 to 1919, and rendered notable services in facilitating the flow of materials and checking inflation. Eugene Meyer, Jr., was adviser to the government on non-ferrous metals, assistant to the Secretary of War on aircraft production, a member of the War Savings Committee, and director (1918) and subsequently chairman of the War Finance Corporation.

Wilson took a warm interest in the plight of the Jews abroad and in measures for the improvement of their condition. In 1917 he received a delegation from the Roumanian Jews of America and expressed his sympathy for the Jews of their native country. In 1918, at the urging of a delegation of Zionist leaders headed by Stephen S. Wise, he indorsed the plans for the establishment of a national Jewish home in Palestine. During the peace conferences at the close of the War he consistently championed the cause of the Jewish minorities and aided in having protective clauses written into the treaties. He reached back into the Hebrew Bible to select the word "covenant" to describe the agreement constituting his favorite dream of the League of Nations.

In 1919 he summoned Morgenthau to head a commission to inquire into reports of mistreatment of the Jews in Poland, stating, with great emphasis, that he had concluded to put a Jew on the commission so as to secure for the Jews of Poland a sympathetic hearing. In the following year he offered Morgenthau the post of Ambassador to Mexico, which the latter declined, but later accepted a commission to act as mediator between the Turks and Armenians.

After the expiration of his term of office Wilson retired largely from public life. In 1922, however, his name headed a list of 119 distinguished non-Jews who uttered a solemn protest against anti-Jewish activities then prevalent in the United States.

Other Jews who served under the Wilson administration included: Abram I. Elkus, Ambassador to Turkey (appointed 1916); Lewis Einstein, minister to Costa Rica (1913-21); Ira Nelson Morris, minister to Sweden (1914-23); Paul M. Warburg, appointed a member of the Federal Reserve Board in 1914 and again in 1917; Frank W. Taussig, appointed a member of the United States Tariff Commission in 1917; Leo S. Rowe, who served as assistant secretary of the treasury (1917-19) and in the Department of State (1919-20), as well as representing the United States in various Pan-American conferences; Martin Vogel, assistant treasurer of the United States (1913-20); Milton Strassburger, appointed one of the three municipal judges of Washington, D.C., in 1914. SIMON COHEN.

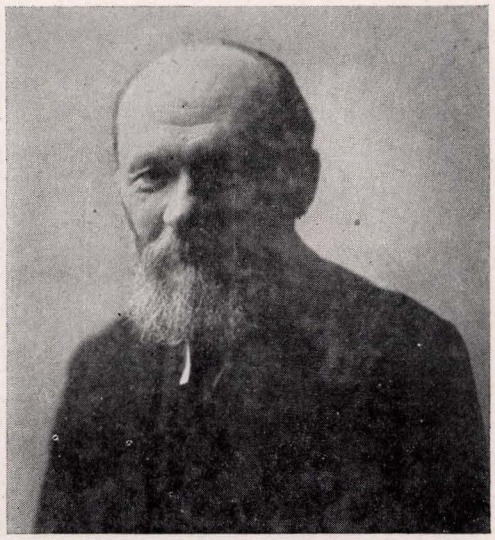
Lit.: Morgenthau, Henry, *All in a Life-Time* (1922); *Jewish Tribune,* Feb. 8 and 15, 1924; *American Hebrew,* Feb. 8, 1924.

WINAWER, MAXIM MOISSEVITCH, lawyer and communal worker, b. Warsaw, Poland, 1862; d. Menthon-St.-Bernard, France, 1926. After graduating from the University of Warsaw (1886), he established himself as a lawyer in St. Petersburg. At the same time he began to write for various legal publications, and edited (until 1905) the periodical of the Law Society. His book on the outlines of advocacy appeared in 1902.

Jewish affairs preoccupied Winawer from the beginning of his career. He collaborated in the reorganization of the Society for Spreading Enlightenment Among the Jews, and was a member of the commission which prepared a history of the Jews. Discrimination against the Jews in Czarist Russia prompted him to organize a series of legal actions as defense; he became president (1905) of the Union for the Equality of the Jewish People.

Winawer was one of the creators of the Constitutional Democrat (Cadet) Party, the democratic party in Russia, and served as a member of its central committee. Elected to the first Duma in 1906, he was one of the most prominent members of that assembly. After the dissolution of the Duma by the czar, Winawer was one of the signers of the Viborg Manifesto of protest, for which he was imprisoned for three months and deprived of his political rights. He described these events in various works in Russian, under the titles *The Conflicts in the First Duma* (1907) and *The History of the Viborg Manifesto* (1913). His memoirs were published in 1917.

During the Kerensky government in Russia (1917), Winawer was a justice in the civil department of the supreme court of cassation and was a member of the Constitutional Assembly. After the October revolution he went to the south of Russia and served as minister of foreign affairs for the Wrangel government. In 1919 he went to Paris, where he founded a weekly periodical, published in Russian and French, to combat anti-Semitism. He was also one of the founders of the Russian University at the Sorbonne, lecturing there on Russian civil law.



Maxim M. Winawer

In 1923 he founded a periodical entitled *The Link.* His book, bearing the Russian title *Our Government,* was issued after his death, and sums up his struggle for democracy and human rights.

Winawer was one of the most eminent lawyers in modern Russian history, a juridical scholar of superior standing, a fervent Jew and a Russian patriot.

SAMUEL L. KUTSCHEROFF.

Lit.: M. M. Winawer (1937); Dubnow, S. M., *The Book of Life,* vol. 1; Count Witte, *Memoirs,* vol. 2.

WINCHELL, WALTER, newspaper columnist, b. New York city, 1897. He went on the stage at the age of thirteen and spent many years in vaudeville. During the first World War he served with the United States Naval Reserve, returning to service as a lieutenant commander during the second World War. In 1920 Winchell became a writer for the *Vaudeville News.* From 1924 to 1929 he did dramatic criticism and wrote columns for the *Evening Graphic,* and in 1929 he joined the staff of the New York *Mirror,* where he developed his famous column.

The importance of Winchell was underestimated for years by persons who persisted in thinking of him only as a Broadway "gossip columnist," even when he had reached the stature of a fighting journalist, addressing a great audience by radio and through newspapers. Certainly his was a powerful voice for his own people and for the democratic way of life. It seems strange that anyone could fail to recognize the true measure of Winchell, yet no man has had more detractors throughout his fabulous career, which began as a vaudeville performer and subsequently made him one of the highest-salaried men in the history of the newspaper business.

Envy and jealousy, the reward of every man who dares lift his head above the dull dead level of mediocrity, animated much of the criticism of Winchell as he commenced to make himself known beyond a small circle on Broadway. Then his completely fearless attacks on wrongs against humanity earned him enemies of a more deadly character. When he began battling the subversive elements in the United States



Walter Winchell

with insistence and persistence, the outcries of his foes were heard even in the Halls of Congress.

He was maligned and threatened. He was assailed in a hundred ways. But one by one he saw the Bundsmen, Klansmen and other representatives of the forces seeking to undermine Americanism by the incitement of hatreds, thrown into jail, often through his exposures. Scores of Winchell's journalistic achievements made history for his profession—his sensational "scoops," his spectacular forecasts, and his exciting personal adventures in pursuit of headline material, but all this was incidental to his growth and development into an editorial force for the right.

His idiosyncrasies, of which he had many; his ego, of which he was humorously well-aware; his cautiousness with money, and all his other quite human attributes were disclosed and exploited by his numerous biographers, but most of them either missed or overlooked his significance as an American whose words were read and heard by millions. Moreover, these words were understood by the millions because Winchell, through confessed limitations of vocabulary, wrote and spoke in the simplest terms. His influence was therefore all the greater. People like writers whom they understand.

What made Winchell a great newspaperman in his own and original field was a natural "nose for news," a certain naïveté about putting into print facts from which other newspapermen shrank, and an incredible industry prompted by a consuming hunger to get ahead. What made him a great American was his instinct for recognizing wrong, his innate patriotism, which was a veritable flame in his soul, and his courage in shouting his convictions from the housetops.

During the end of December, 1942, and the beginning of 1943 Winchell was on a tour of patriotic duty outside of continental United States. In 1943 he was put on the inactive list. Throughout his career he received encomiums from Navy officials for his services.

DAMON RUNYON.

Lit.: Levy, Henry W., "Walter Winchell: Journalistic Phenomenon," *American Hebrew,* Sept. 3, 1937, p. 17; *Time,* July 11, 1938, pp. 33-36; *Post Biographies of Famous Journalists* (1942); *Daily Mirror,* Feb. 22, 1943.

WINDOW PURIM, *see* PURIM.

WINDSOR, a city in Essex County in the Province of Ontario, Canada, situated on the southeast shore of the Detroit River, opposite the city of Detroit in the state of Michigan. It grew rapidly after the beginning of the 20th cent., and in 1943 was an important automobile manufacturing center. It was first known as South Side in 1745, and subsequently as The Ferry, Richmond and South Detroit, and was incorporated as the city of Windsor in 1892. In 1935 the cities of East Windsor, Sandwich, Walkerville and Ford City were united into the city of Windsor.

The population of Greater Windsor was 115,425 in 1931; the Jewish population of 2,517 formed 2.2 per cent of the total population. The Jewish population was the third largest non-Anglo-Saxon ethnic group in Windsor in 1931, being exceeded by those of French origin with 17.7 per cent of the total population, and those of German origin with 2.9 per cent.

According to the government census, there were sixteen Jews living in the area now known as Greater Windsor in 1891. The number jumped to 141 in 1901, increased to 309 in 1911, to 1,118 in 1921, and to 2,517 in 1931. Jews are known to have lived in what is now Windsor as early as 1810, Moses David having died in Sandwich in 1814.

There were two synagogues in Windsor in 1943, Shaar Hashomayim and Shaarey Zedek, and a Talmud Torah. There were also a branch of the Canadian Jewish Congress, a United Jewish Welfare Fund, Jewish Immigrant Aid Society, B'nai B'rith lodge, A.Z.A. chapter, Zionist society, and Senior and Junior Hadassah.

David Arnold Croll was elected mayor of Windsor in 1929, and again in 1931 and 1933. In 1934 he was elected a member of the Ontario Provincial Legislature and was appointed Minister of Labour and Minister of Public Welfare, the first Jew to hold cabinet rank in Canadian political life. He resigned from his cabinet office in 1937 because of a difference of opinion with the premier of the province, and was reelected as a member of the Ontario Legislature in the 1937 election. Upon the outbreak of the second World War in 1939, while still a member of the Legislative Assembly and mayor of Windsor, Croll enlisted as a private in the Essex Scottish Regiment, went overseas with his regiment, and rose to the rank of captain.

See also ONTARIO. LOUIS ROSENBERG.

Lit.: Rosenberg, Louis, *Canada's Jews* (1939).

WINE. In Biblical times the use of wine was obligatory both in public religious functions (such as oblations prescribed for the sanctuary) and for domestic ceremonial occasions. The references to wine as a means of promoting joy, as a sign of the bountiful gifts of Providence, and as a token of personal gratitude to the Creator are numerous throughout the Bible from *Genesis* to *Chronicles.* However, admonitions against the intemperate use of wine are not lacking.

How highly wine is regarded in the Bible may be seen from the fact that in a figurative sense Israel is called a vine (*Ps.* 80:9-11; 128:3). More explicitly the virtue of wine is extolled in such passages as *Ps.* 104:15; *Prov.* 31:6 and *Eccl.* 10:19. The writer in *Judges* (9:13) goes so far as to say of wine that "it cheereth God and man." Later the rabbis used wine as a metaphor, not only to represent Israel but also the Torah, the Messiah and holy men. In the Talmud (*Ber.* 34b) it is stated that in the world to come the righteous will drink wine from the grapes grown during the days of creation. The greatest blessing in the conception of the Hebrew people, the blessing of peace, is represented in the mental picture of a man resting under his vine and

fig tree (*I Kings* 5:5). Abundance of wine is, in the Bible, an indication of prosperity (*Gen.* 49:11), and to offer bread and wine to a guest is a sign of friendship and hospitality.

Accordingly, the production of wine and viticulture in general were greatly encouraged in Biblical times. The various stages in the process of wine making may be traced from such passages as *Gen.* 40:11; *Num.* 22:24; *Deut.* 18:4; *Josh.* 9:4; *Ezek.* 17:5-10; and *I Chron.* 27:27. Vineyards were carefully tended and observation posts manned by watchmen charged with the duty of seeing that the growing vines were not damaged. In the Sabbatical year the vineyards, as in the case of all fruit-bearing and arable land, were not to be cultivated, and no seeds or other plants were ever permitted between the vines. The owner of a vineyard, about to gather the first harvest of grapes, was exempt from military service. The grape harvest in Biblical times began about September and it was made occasion for great festivity (*Jer.* 25:30; 48:33). Wayfarers were permitted to take as much as they desired to slake their thirst, and the poor, as in the case of all harvests, could gather all that remained on the ground.

There were three kinds of wine, called *yayin, tirosh* and *shechar.* Yayin was ordinary, matured wine, and was usually drunk diluted with water. Tirosh was new wine, and Shechar was old, strong wine used undiluted. There were also a red wine (*Ps.* 75:9; *Prov.* 23:31) and white wines, the wines of Helbon and Lebanon. Wine was kept in vessels of goat- and sheepskin, and stored in wine rooms and cellars.

The rabbis held that, taken in moderation, wine is not only a healthful stimulant but is possessed of great curative properties, the best of all medicines. It was the custom in Talmudic times, in accord with an interpretation of *Prov.* 31:6, to give ten cups of wine to mourners with the "meal of consolation." Later this quantity of wine was reduced. Drunkenness was strictly banned. The best cure for the inebriate state, it was held, was walking or sleeping.

The use of wine has been continued at religious functions in the synagogue and in the Jewish home on all festive occasions to this very day. During the prohibition period in the United States (1920-1933) the federal government permitted the manufacture and sale of wine for sacramental purposes. Conservative as well as Reform rabbis in the country maintained that as far as the Jewish ritual was concerned there was no need of this special privilege, since grape juice could be used instead of wine. Louis Ginzberg, in his monograph on the subject (1922), justified this position through an exhaustive research in Talmudic law and later rabbinic decisions. Strictly Orthodox rabbis generally insisted on the use of wine. CHARLES A. RUBENSTEIN.

WINEMAN, HENRY, merchant and communal leader, b. Cincinnati, 1878. He received the A.B. degree from the University of Michigan in 1901, entered the family business, the People's Outfitting Company, of Detroit, one of the largest mail order houses in the United States, and became president of the firm in 1923. Wineman was the first president of the Jewish Welfare Federation of Detroit, and was for several years chairman of the local Allied Jewish Campaigns.

In 1943 Wineman was a member of the American executive of the Jewish Agency for Palestine, and a director (from 1912 on) of the Retail Merchants Board of the Detroit Board of Commerce, Detroit Better Business Bureau (from 1926 on), and of the Detroit Retail Furniture Dealers Association (from 1915 on). He served on the national boards of the United Palestine Appeal and Joint Distribution Committee. He was a director of the United Jewish Charities, and a member of the Board of Governors of the Hebrew Union College.

He was also co-chairman of the Detroit Round Table of the National Conference of Christians and Jews, and a director of the Community Fund and of the 1942 Detroit War Chest.

WINKELMAN, NATHANIEL, physician, b. Philadelphia, 1891. After his graduation from the University of Pennsylvania School of Medicine (M.D., 1914), he was resident physician at the Allegheny General Hospital (1914-15) and the City Hospital of Pittsburgh (1915-18); during the first World War he was a neuropsychiatrist in the United States Army. In 1928 he was appointed professor of neurology at Temple University School of Medicine; in 1936 he received a similar appointment at the University of Pennsylvania School of Medicine and was still serving in that capacity in 1943.

Winkelman was director of Fairmount Farms in Philadelphia. In addition to numerous papers on neurological subjects, he wrote *Syphilis of the Nervous System* (1937). He was president of the Philadelphia Neurological Association (1927-28), president of the American Association of Neuropathologists (1930-31) and associate editor of the *American Journal of Syphilis and Neurology* (1933-35).

WINKLER, MAX, economist, b. Vama, Roumania, 1893. He came to the United States in 1910, and received the Ph.D. degree from New York University (1918). He was manager of the foreign department of the *Magazine of Wall Street,* was connected with several financial agencies, and prepared financial studies for the Foreign Policy Association and the Jewish press. In 1927 he was made associate professor of economics at the College of the City of New York. Winkler was an economic adviser to the United States sub-committee on banking and currency (1932-33). He was a commander of the Order of the Crown of Roumania.

Winkler's writings include *United States Capital in Latin America* (1929); *America—the World's Banker* (1930); *Foreign Bonds—An Autopsy* (1936). He was contributor to the *Universal Jewish Encyclopedia* and the Jewish press.

WINNIPEG, capital city of the Province of Manitoba, Canada, situated at the junction of the Red and Assiniboine Rivers, on the site of the fur trading post of old Fort Garry, and incorporated as a city in 1870. The population of Winnipeg in 1941 was 221,960, of whom the Jewish population of 17,027 formed 7.67%. The Jewish population was the fifth largest ethnic group in the city in 1941, being exceeded by the population of English (27.94%), Scottish (18.24%), Irish (11.48%), and Ukrainian origin (10.17%).

According to the government census statistics, there were twenty-one Jews in Winnipeg in 1881; this number increased to 645 in 1891, to 1,156 in 1901, to 9,023 in 1911, to 14,837 in 1921, and to 17,660 in 1931, and fell to 17,027 in 1941.

The first Jews known to have settled in Winnipeg were Reuben Goldstein and Hyman Miller in 1879, followed by Adolph Bieber, Philip Brown, George Frankfurter, David and Samuel Ripstein and Louis Wertheim in 1880. The first arrival of Jews in Winnipeg in large numbers was in 1882, when, as a result of the May Laws and the Russian pogroms, some 270 Jewish men, women and children arrived after a long and arduous journey from Russia. Among these immigrants were the Finkelstein and Weidman families. The second large group of Jews to arrive in Winnipeg came from Roumania, in the period from 1898 to 1903, as the result of Roumanian persecution of Jews at that time, followed by the largest group of all who came to Canada following the Russian pogroms of 1905.

The early history of the Winnipeg synagogues is somewhat confused. Congregations multiplied, divided and amalgamated. By 1885 there were two rival congregations, Bnai Israel and Congregation Bethel, which worshipped in rented premises. The first synagogue

building erected in Winnipeg was that of Shaarey Zedek Congregation, at the northeast corner of Henry and King streets in 1890, which was the first house of worship of any denomination to be dedicated in Manitoba with Masonic ceremonies. The Rosh Pinah Synagogue was erected in 1893 at the corner of Henry and Martha streets, and was still in use in 1943. Shaarey Shomayim Congregation was founded and its synagogue built on Dagmar Street in 1907. In 1913 Shaarey Shomayim Congregation amalgamated with Shaarey Zedek Synagogue. Shaarey Zedek Congregation sold its old building at the corner of Henry and King streets, and the amalgamated congregations worshipped thereafter in the synagogue building on Dagmar Street.

Shaarey Zedek Congregation was the only Conservative congregation in Winnipeg in 1943, and there were seven Orthodox congregations, but no Reform congregation. The oldest rabbi in Winnipeg in 1943 was Israel Kahanovitch, who held his position uninterruptedly from 1907 on. Rabbi Solomon Frank occupied the pulpit at Shaarey Zedek Synagogue from 1926 on, following Rabbi Herbert J. Samuel, who held that post from 1914 to 1926. Other rabbis in Winnipeg in 1943 were J. Horowitz (1921), H. Herson (1931), S. Tversky, and M. Schwartzman (1940).

The first Talmud Torah in Winnipeg was established in 1891, and after occupying several rented buildings, moved into a school building erected for the purpose in 1912 on Charles and Flora Avenue at a cost of $65,000. A branch Talmud Torah was erected on Andrews Street in 1921. The Peretz School and Institute, a Yiddish School with a large enrollment of pupils, was established in 1912, while the Jewish Folk School was established in 1930. All three schools are week-day supplementary schools, equipped with kindergarten departments, and also conduct day school departments in which all the public school subjects, besides Hebrew, Yiddish, and the Jewish subjects, are taught.

The Western Canada Jewish Children's Home and Aid Society, formerly known as the Jewish Orphanage, was formed in 1917 by the consolidation of two rival institutions, and in 1943 occupied a modern building erected in 1920. Its first superintendent was I. Greenberg (1917-20); subsequent superintendents were A. Osovsky (1920-38) and H. E. Wilder (1934-43). Its president in 1943 was A. Bricker.

The Jewish Old Folk's Home was established in a building on Manitoba Avenue in 1919, and moved into its new building on Magnus Avenue in 1940. Its first president was A. Slobinsky, and its president in 1943 was J. Shuckett. A. Osovsky was its superintendent in 1943. Both the Jewish Children's Home and the Jewish Old Folk's Home are beneficiaries of the non-sectarian Winnipeg Community Chest, and serve the Jewish population of Western Canada.

The Mount Carmel Clinic, a free out-patient's clinic and dispensary, was established in 1925 and erected its present building on Selkirk Avenue in 1929. It is operated with the cooperation of the Jewish medical men of the city, and is a beneficiary of the Jewish Welfare Fund.

The Young Men's Hebrew Association (Y.M.H.A.), which was organized in 1919 and reorganized in 1924, had its predecessor in the Hebrew Amateur Athletic Association, founded as early as 1910, which was subsequently known as the Young People's Hebrew Association. The Y.M.H.A. occupied rented premises until 1936, when it moved into its own building presented by the estate of the late Max Steinkopf, K.C. Sam Sheps was executive director of the Y.M.H.A. in 1943, having held that position from 1936 on.

Headquarters of the Western Division of the Canadian Jewish Congress were located in Winnipeg ever since the Canadian Jewish Congress was founded in 1919. The first president of the Western Division of the Canadian Jewish Congress was M. J. Finkelstein, K.C.; subsequent presidents were Rabbi Solomon Frank and Ben Sheps. The president in 1943 was A. H. Aronovitch, and Louis Rosenberg was executive director.

The Jewish Welfare Fund of Winnipeg was founded in 1938 to coordinate the raising and distribution of funds for internal and external Jewish welfare institutions. The annual amount raised increased from $51,000 in 1938 to $100,000 in 1942. Presidents of the Winnipeg Jewish Welfare Fund were N. J. Weidman (1938), William Keller (1939-41) and Max Cohen (1941-43). The executive directors of the Welfare Fund were Emanuel Berlatsky (1938-39), Benjamin Crystal (1939-41) and Henry Stubbins (1941-43).

There were numerous Zionist organizations in Winnipeg in 1943, including the Manitoba Zionist Council, the Sharon Men's Zionist Club, the Weizmann Men's Zionist Club, the Brandeis Lodge of Habonim, numerous Senior and Junior chapters of Hadassah, Young Judaea Clubs, several Poale Zion branches, Pioneer Women's Clubs, and Habonim Clubs. Besides the B'nai B'rith lodge founded in 1911, a local chapter of the A.Z.A., and sections of the National Council of Jewish Women (1925) and the National Council of Jewish Juniors, there were in 1943 numerous Jewish fraternal organizations, mutual loan societies, sick benefit societies and "Landsmanschaften."

There were three Jewish newspapers published in Winnipeg in 1943: the *Israelite Press,* a Yiddish semi-weekly, founded in 1910 as the *Canader Yid;* the *Jewish Post,* an Anglo-Jewish weekly founded in 1925; and the *Western Jewish News,* an Anglo-Jewish weekly founded in 1927.

Jews played quite a prominent part in the political life of Winnipeg. Abraham A. Heaps was a member of the Dominion Parliament for North Winnipeg from 1926 to 1940. Jews elected to represent Winnipeg in the Manitoba Legislature Assembly were S. Hart Green, K.C. (1910-14), Captain William V. Tobias, M.C. (1927-32), Marcus Hyman, K.C. (1932-39), and Morris A. Gray (1941-). Jewish aldermen elected to the Winnipeg City Council were Moses Finkelstein (1905-7), A. Skaletar (1912-17), John Blumberg (1920-), Abraham A. Heaps (1917-26), Morris A. Gray (1930-42), Ernest A. Brotman (1942-).

Jews elected as members of the Winnipeg Public School Board were Moses Abrahamson (1914-15), Max Steinkopf, K.C. (1916-17), Mrs. Rose Alcin (1920-21), Marcus Hyman, K.C. (1924-29), Morris A. Gray (1927-30), Mrs. A. Hart Green (1931-32), Meyer Averbach (1933-36 and 1938-), William C. Ross (1937-40), Joseph Zuken (1941-), and Dr. Mindel C. Sheps (1942-). Mrs. Mollie (Weinberg) Soudack, physicist, was an executive member of St. John's Technical High School Home and School Association.

LOUIS ROSENBERG.

Lit.: Rosenberg, Louis, *Canada's Jews* (1939); Wilder, H. E., *Outline of the History of the Jews in Canada* (1932); the Centennial Jubilee edition of the *Jewish Daily Eagle.*

WINTER, JAKOB, historian of Jewish literature and rabbi, b. Sandorf, Hungary, 1857; d. Berlin, 1941. He came to Berlin in 1875, and attended the Jüdische Lehrerbildungsanstalt and the Gymnasium; he studied further at the University of Breslau, and from 1883 to 1886 at the rabbinical seminary there. In 1886 he was appointed rabbi in Dresden, where he also became professor.

In collaboration with August Wünsche, Winter wrote *Die jüdische Literatur seit Abschluss des Kanons* (Trèves, 1892), translated the *Mechilta* into German, and edited the second volume of Moritz Lazarus' *Ethik des Judentums,* which was published after Lazarus' death. He was a contributor to *Tannaitische Midraschim,* which he edited jointly with Gerhard Kittel and Abraham Marmorstein (1922-36). In 1938 he published a translation of the *Sifra.*

WINTER, LEV (LEO), Czech deputy and minister of state, b. Hroby, near Tabor, Czechoslovakia, 1876; d. Prague, 1935. He studied law at the University of Prague, and from 1895 on was active in the Czech Social Democratic Labor Party. From 1907 to 1918 he was a member of the Austrian Reichsrat,

where he was on the social insurance committee and later chairman of the social political board. During the first World War Winter was a member of the Czechoslovak national council.

When Czechoslovakia became an independent state after the War, Winter was a member of the national assembly and then became the first minister of social welfare in the new republic. He retained this position until 1920, when he resigned and was again elected deputy. He was made chairman of a committee which was to work out a social insurance law; this law was presented to the assembly in 1923 and passed. Winter served a second term as minister of social welfare in 1925 to 1926. He wrote a series of scientific essays and, with Alfred Meissner, a handbook of industrial law, *Handbuch des Gewerberechtes.*

WINTERFELD, MAX, *see* GILBERT, JEAN.

WINTERNITZ, MILTON CHARLES, physician, b. Baltimore, 1885. He received the M.D. degree from Johns Hopkins University (1907), where he taught prior to his appointment as professor of pathology at the School of Medicine, Yale University (1917); from 1920 to 1935 he served as dean of the Yale Medical School. In 1931 he became associate director of the Yale Institute of Human Relations.

Winternitz wrote *The Pathology of Influenza* (1919) and *The Biology of Arteriosclerosis* (1937), and compiled *Collected Studies on the Pathology of War Gas Poisoning* (1919) and *Pathology of Vascular Disease.*

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 305.

WINTERNITZ, MORITZ, Sanskritist, b. Horn, Lower Austria, 1863; d. Prague, Bohemia, 1937. He was at first teacher of German at Oxford, England (1891), then became librarian at the Indian Institute at Oxford (1895) and instructor at the German University of Prague (1899). In 1911 he was appointed full professor. In 1922 to 1923 Winternitz lectured at the University of Santiniketan, India. He was regarded as an outstanding authority on Sanskrit. Winternitz's main work was *Geschichte der indischen Literatur* (3 vols., 1909-22), which appeared also in an English translation.

His other works include: *The Apastambiya Grihyasutra* (1887); *Das altindische Hochzeitsritual* (1892); *The Mantrapatha* (1897); *Catalogue of Sanskrit Manuscripts in the Bodleian Library* (1905); *General Index to the Names and Subject-Matter of the Sacred Books of the East* (1920); *Some Problems of Indian Literature* (1925); *A History of Indian Literature* (2 vols., 1927-33); *Mahatma Gandhi* (1930); *Mahayana-Buddhismus* (1930); *Rabindranath Tagore* (1936).

WINTERNITZ, WILHELM, physician, b. Josefstadt, Bohemia, 1835; d. Vienna, 1917. He received the M.D. degree from the University of Prague (1857), and was first a navy surgeon (1858-61). In 1865 he became instructor in hydrotherapy at the University of Vienna, where he was active from 1899 on as full professor, until his retirement from teaching in 1910. He was a co-founder (1865) of the General Polyclinic in Vienna, and the owner and director of the hydrotherapic sanatorium at Kaltenleutgeben, near Vienna. Winternitz was one of the leading authorities on hydrotherapy, which he developed through many clinical and physiological researches.

He is author of *Die Hydrotherapie auf physiologischer und klinischer Grundlage* (Vienna, 1877-80; 2nd ed., 1890-92), which was his main work and was translated into several languages. He wrote also *Wasserkur und natürliche Immunität* (1877) and *Cholera, Lungenphthise und Fieber: Klinische Studien* (1887-90), and edited the *Blätter für klinische Hydrotherapie,* which he founded in 1890.

Lit.: Biographisches Lexikon der hervorragenden Ärzte, vol. 5 (1934).

WINTERSTEIN, HANS, physiologist, b. Prague, Bohemia, 1879. In 1906 he became lecturer and in 1910 professor at the University of Rostock, Germany. He was appointed professor at the University of Breslau in 1927, and was director of the Physiological Institute of the University of Breslau until 1933, when he became professor and director of the Institute of General Physiology at the University of Constantinople.

Winterstein's published works include *Handbuch der vergleichenden Physiologie; Die Narkose* (1919); *Kausalität und Vitalismus* (1919); *Schlaf und Traum* (1932); and articles in several scientific journals. He was co-editor of the *Zeitschrift für Wissenschaftliche Biologie* and *Ergebnisse der Biologie.* Winterstein renounced Judaism.

WINTERSTEIN, SIMON, BARON VON, railroad magnate and deputy, b. Prague, Bohemia, 1819; d. Voslau, near Vienna, 1883. A self-made man, he became a shipping agent for the Kaiser Ferdinand Nordbahn (Northern Railroad) and later its president. He was also a director of the Südbahn (Southern Railroad). As a member of the Viennese Industrie- und Handelskammer (Chamber of Industry and Commerce) he was elected to the Austrian parliament (1861 and 1867).

Knighted in 1867, he was made a life member of the Austrian upper house in 1869; in 1878 he was created a baronet. Winterstein for several years headed the Jewish community of Vienna.

WISCHNITZER, MARK, historian and social worker, b. Rovno, Poland, 1882. After graduating from high school in Brody, he engaged in Talmudic studies.

He studied at the Universities of Vienna and Berlin, and received the Ph.D. degree from the latter institution, his thesis being a dissertation on early 19th cent. Russian history. He was editor of the department of history of the *Yevreiskaya Entziklopedia,* published in Russian from 1908 to 1913. He lectured at the Courses for Oriental Studies in St. Petersburg (1909-12), was one of the initiators and co-editor of the *Istoria Yevreiskavo Naroda* (Russian, Moscow, 1914-16), and contributed several chapters dealing with the political and economic history of the Jews in Poland and Lithuania.

Wischnitzer took an active part in the Jewish Historical and Ethnographical Society in St. Petersburg, and frequently contributed to its quarterly, *Yevreiskaya Starina.* Simultaneously he was engaged in research in the history of liberal movements in Russia, and wrote for a number of Russian magazines. Following journalistic and research activities in London (1919-21), Wischnitzer published *Memoirs of Ber of Bolechow* (Oxford University Press, 1922) from a Hebrew manuscript of Jews' College (Hebrew and Yiddish editions appeared in the same year).

He was managing editor of the Rimon Publishing Company of Berlin and London (1922-24), which issued illustrated magazines of art and letters, *Rimon* and *Milgroim,* in addition to books in Hebrew, Yiddish and English. In 1925 he became editor of the department of history of the *Encyclopaedia Judaica* in Berlin. He was guest lecturer at the Institutum Judaicum of the University of Berlin and the Hochschule für die Wissenschaft des Judentums. He specialized in research in the history and structure of Jewish craft guilds in Poland and Lithuania in the 16th to 18th centuries, and published a study on this subject in the *Vierteljahrschrift für Sozial- und Wirtschaftsgeschichte* (Stuttgart, 1927).

In 1921 Wischnitzer assumed the post of secretary general of the Hilfsverein der Deutschen Juden, in

which capacity he conducted social and cultural-relief programs in Eastern Europe and directed mass emigration of Jews from Germany to Western Europe and overseas (1933-37). In 1927 he visited the agricultural colonies in Southern Russia and the Crimea, and published articles on their achievements in the journal *Osteuropa.* In 1936 Wischnitzer was sent by the Hilfsverein and other leading Jewish organizations to investigate immigration and settlement problems in South Africa, both Rhodesias and Kenya.

For many years he was co-editor of the *Korrespondenzblatt über Auswanderungs- und Siedlungswesen,* published by the Hilfsverein. In 1931 he took a leading part in the organization of the Haffkine Foundation for the Benefit of Yeshivas, of which he became executive secretary. In 1938 he joined the European office of the Joint Distribution Committee at Paris. In 1940 he left France for the Dominican Republic, where he did social work and research in Jewish history in Santo Domingo.

In May, 1941, Wischnitzer settled in the United States. He joined the staff of the Council of Jewish Federations and Welfare Funds, was contributing editor of the *Universal Jewish Encyclopedia,* and in 1943 was engaged in a special study for the Research Institute on Peace and Post-War Problems of the American Jewish Committee. He took part in the work of the Yiddish Scientific Institute. He was associated with communal affairs, including activities in the B'nai B'rith lodges.

In addition to numerous articles on history, sociology and migration for general and Jewish encyclopedias and magazines, he was the author of *Die Universität Göttingen und die Entwicklung der liberalen Ideen in Russland im ersten Viertel des 19. Jahrhunderts* (1907); "Poslanie Frankistov 1800" (in *Proceedings of the Imperial Academy of Science,* St. Petersburg, 1914); *Iddishe Tzechen in Poilen un in Lite* (1922); *Die Juden in der Welt* (1935); "Jewish Emigration from Germany 1933-1938" (in *Jewish Social Studies,* 1940); "The Historical Background of the Settlement of Jewish Refugees in Santo Domingo" (*ibid.,* 1942).

Lit.: *Yevreiskaya Entziklopedia,* vol. 5; Druck, D., "Fun Russishen Liberalism bis Iddishe Kolonisatzie Plener," *Morning Journal,* June 19, 1942; Garbaty, Moritz, "17 Jahre Hilfsverein," *Jüdisches Gemeindeblatt* (Berlin), April 24, 1938; Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 1 (1926), cols. 697-99.

WISCHNITZER-BERNSTEIN, RACHEL, former curator, author and lecturer, b. Minsk, Russia.

She was the wife of Mark Wischnitzer. She studied at the Universities of Heidelberg, Munich and Berlin, and at the Art Academy in Brussels, and graduated from the School of Architecture in Paris in 1907. She contributed articles on art criticism to the *Russkaya Mysl* (Russian), on art and architecture to the Russian Jewish encyclopedia, and a study, "Art of the Jews in Lithuania and Poland," to the *History of the Jewish People* (Russian; 1914). After a stay in England, where she did research in Hebrew illuminated manuscripts in the British Museum and the Bodleian Library, she edited the first art magazine in Hebrew, *Rimon,* and the first in Yiddish, *Milgroim* (1922-24). She was editor of the department of architecture and illuminated manuscripts of the *Encyclopaedia Judaica* (Berlin, 1925-33), to which she contributed numerous articles.

As curator of the Jewish Museum in Berlin (1934-38) she arranged exhibitions, among them the Don Isaac Abravanel and the Akiba Eger Memorial Exhibitions, in which the attempt was made to convey personal spiritual values in terms of documents of the art and culture of the period. She compiled the catalogues of these exhibitions in 1937. In that year she was commissioned by the Berlin Jewish community to make field trips to provincial communities, among others to Ellrich, to investigate the state of the 18th cent. synagogue. Her report appeared in the last issue of the *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1939). She lectured on art in Amsterdam, London, Berlin (Jüdisches Lehrhaus, Jüdischer Kulturbund, as guest lecturer at the Hochschule für die Wissenschaft des Judentums), Hamburg, Breslau and Mayence, and took part in the organization of the Arbeitsgemeinschaft für Sammlungen Jüdischer Kunst und Altertümer, founded in 1931 in Mayence.

She published a volume, *Gestalten und Symbole der jüdischen Kunst* (1935); a study, "L'origine de la lampe de Hanouka" (in the anniversary volume of the *Revue des études juives,* 1930); "Les manuscrits à miniatures de Maimonide" (in *Gazette des Beaux-Arts,* 1935); "Von der Holbeinbibel zur Amsterdamer Haggadah" (in *Monatsschrift für Geschichte und Wissenschaft des Judentums,* 1931).

In 1938 Rachel Wischnitzer-Bernstein went to Paris, where she was engaged in the study of the wall paintings of the ancient synagogue at Dura-Europos. She came to the United States in January, 1940, and in 1943 was living in New York city. She published in the United States "The Conception of the Resurrection in the Ezekiel Panel of the Synagogue at Dura" (in *Journal of Biblical Literature,* 1941) and "The Samuel Cycle in the Wall Decoration of the Synagogue at Dura" (in *Proceedings of the American Academy for Jewish Research,* 1941); in 1943 she was a research fellow of the Academy.

She published "The Messianic Fox" (in *Review of Religion,* 1941), and read papers on messianological aspects of ancient Jewish art at annual meetings of the American Oriental Society (1940 and 1941). She lectured at the Adult School of Jewish Studies at the Y.M.H.A. (1940-42). She was contributing editor in the department of art history of the *Universal Jewish Encyclopedia.*

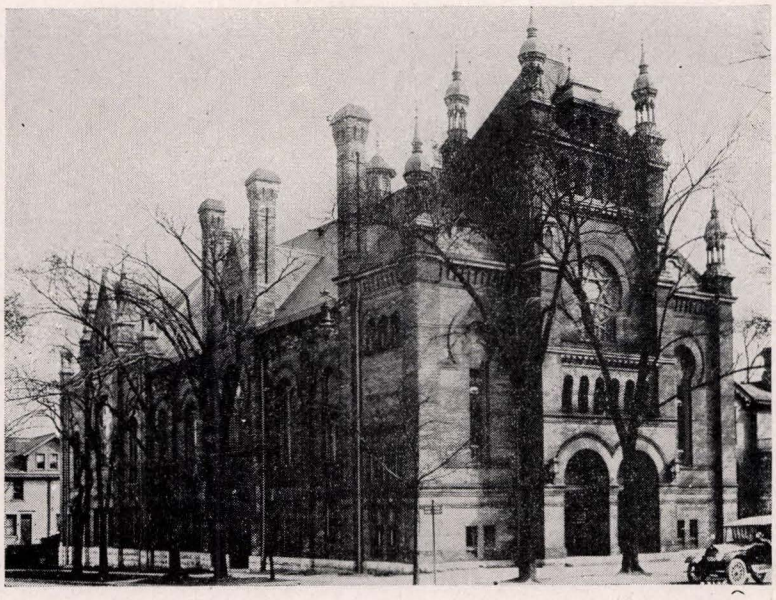
Lit.: *Der Morgen* (1935) 465; Gundersheimer, Hermann, "Ein neuer Weg jüdischer Kunstforschung," *Die Zeitschrift,* Jan., 1936; *L'univers israélite,* April 28, 1939; Osborn, Max, in *Jewish Congress Weekly,* Oct. 9, 1942; Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 1 (1926), cols. 689-99.

WISCONSIN, a state in the Great Lakes region, in the central northern part of the United States, admitted to the Union in 1848. Its population in 1937 was 3,137,587, of whom 39,917 were Jews.

The first reference to Jews is negative, and dates from the time when the territory was a French possession, ruled from Quebec. It appears in a decree of "his Most Christian Majesty," Louis XV, given in 1724 to the Company of the Indies, the first article of which enjoins the directors and officers of the Company.

"to remove from said country all the Jews who may have taken up their abode there—the departure of whom, the declared enemies of the Christian name, we command within three months, including the day when these presents are published, under pain of forfeiture of their bodies and estates."

Conditions changed after the English won control of the land in 1759, and soon thereafter Jewish names appear among the pioneers. In 1770 one of the fourteen British licensees to exploit the fur trade in Wisconsin, then known as the Michigan territory, was an Ezekiel Solomon, of Jewish stock. In 1792 Ogilvy, Gillespie and Company of Montreal sent Jacob Franks as their agent to Green Bay. Two years later the Menominee Indians made Franks a land grant for 999 years, and in 1797 he went into business there under his own name, becoming one of the most influential residents of the settlement. That year he established a trading post at Fond du Lac, and in 1804 he sent an agent to do a "summer business" in raw deer skins in Milwaukee, long before the time of Solomon Juneau and the founding of the city. In 1805 he erected a



Temple Emanu-El B'nai Jeshurun in Milwaukee, Wisconsin

grist- and saw-mill three miles east of De Pere, the first of its kind in that section of the country.

When, after the War of 1812, Franks, who was a loyal Britisher, returned to Canada, he left his property and the care of his Indian family to his nephew, John Lawe, who had come to Green Bay from Canada in 1797, at the age of sixteen. Lawe carried on his uncle's business, and in time became a very successful merchant. He was an organizer and one of the largest stockholders of the Fox River Hydraulic Company, formed in 1836 to build a dam across the Fox River. Since Jewish religious affiliation was non-existent, he helped to establish the Christ Church parish, of which he became a warden, made possible the formation of the first Protestant Episcopal Mission in Green Bay in 1825, and founded the first temperance society west of the Great Lakes in 1831. He became an associate justice in the first court held in Brown County, and in 1836 he was elected to the first legislature of the Wisconsin Territory.

That there were other Jews in the territory is gleaned from a stray sentence in a history of Brown County (published in 1876), in which is mentioned the fact that about 1820, near Kaukauna, "a Jew peddler was the victim of a murder by three Indians, who committed the deed to obtain the goods that he carried in a pack on his back, going on foot from place to place." We hear of two Jewish families in Milwaukee in 1836, Emanuel Shoyer and Henry Newhouse, and in 1842 Henry Friend opened a clothing store there. Shortly thereafter Jewish settlers are found in Marinette, Watertown and Wausau.

Between 1840 and 1843 Bernard Schlesinger Weil went to Wisconsin and engaged in farming in the vicinity of Cedar Lake. He acquired several thousand acres of land, and became one of the most influential men in the state. He was the first Jew elected to the state legislature, serving in the assembly in 1852, and intermittently in the senate between 1853 and 1880. He was one of the first stockholders of the Prairie du Chien railroad, became identified with other early industrial developments, and in 1855 was breveted brigadier general of the state militia. The town of SCHLESINGERVILLE was named in his honor, the name being abbreviated subsequently to SLINGER. Weil was a conscious and loyal Jew. Despite his isolation, he celebrated the Jewish holy days, brought a Hebrew teacher for his four children by ox-team from Chicago, sent his two sons to Milwaukee to become Bar Mitzvah, presented a Sefer Torah to Congregation B'ne Jeshurun there, and had the state legislature open one of its sessions in the early 1850's with prayer by the Milwaukee rabbi. He died in Chicago in 1893, at the age of ninety-one, and was buried in Milwaukee.

(There is another community in Wisconsin bearing a Jewish name, the village of ROTHSCHILD, but that is purely accidental and has no historical connection with any Jewish pioneer. Many years ago a lumberjack built a shack near some rapids on the Wisconsin River, and he was dubbed "Baron Rothschild" because of his reputed wealth. Later, people began to call the falls in the river "Rothschild Falls." In the latter part of the 1890's, the people who were buying up the riparian rights on the river, necessary to develop the water power, called their company "The Rothschild Water Power Company." When the Marathon Paper Mills Company was organized there in 1909, the name Rothschild had become so well known that the station on the Milwaukee Road was called informally Rothschild, and that was the name officially given to the place when the village was incorporated in 1913. The old lumberjack died many years ago, and the house he built was later destroyed by fire. Many people dug around the ruins of the old place, but nothing of value was ever discovered there.)

Among other Wisconsin Jewish pioneers were Samuel Snow (Dutch Doc) and John Meyer Levy, who came to La Crosse in 1843 and 1845, respectively. The latter was the outstanding founder of that city, and served twice as its mayor. Lyon Silverman located at Mequon about 1845, became a prominent business man of Ozaukee (Washington) County, and was a Democratic state senator in the early 1850's. In 1845 there were three Jewish families settled in New Glarus, and in 1848 Samuel Klauber was living in Lake Mills. Klauber moved later to Madison, where he was a pioneer settler, and where his brothers, Sigmund, Isaac and Charles, joined him. Charles Klauber was among the first volunteers to join the Union Army when the Civil War broke out, serving with the First Wisconsin Regiment.

Isaac Harmon was an early settler in Racine, where he served as clerk of the city council from 1849 to 1852, and again from 1854 to 1855. S. Moddewitch opened a clothing store in Fond du Lac in 1849. Families by the name of Austrian and Leopold were among

the earliest white settlers of La Pointe and Fond du Lac (1853). When Bayfield was platted, Marks and Julius Leopold were the preemptors, and Mrs. Julius Austrian was its first white woman resident.

The social upheavals in Europe in the late 1840's led to a larger Jewish emigration, and the Jewish settlement in Wisconsin grew accordingly. An entry in the *Occident and American Jewish Advocate* of September, 1849, tells us:

"We learn from a reliable source that a number of highly respectable families have just arrived in New York from Bohemia, to form a colony in Wisconsin. There have been for several years past many families from the same country in the neighborhood of Milwaukie; but the present party, we hear, mean to establish a congregation at once and they came provided, as it is said, with teachers and other necessary officers to carry their intentions into effect." An unsigned letter, dated October 9th, in the November, 1851, issue of the same paper, gives a picture of Jewish pioneering in Berlin, Marquette County: "You will undoubtedly be pleased to hear that in the backwoods country, there were, on the Day of Atonement, a few of our people assembled to praise the Lord on High. We are, to the number of thirteen, at the house of Mr. Kusel, who lives about 20 miles north of this place, on the land belonging to the late Menominee purchase. So you will see that the land is not even sold yet to actual settlers; and still in that wilderness were a few of God's chosen ones assembled to praise His name. We had everything to make the day pass off according to ancient usage. There was a Shophar belonging to Mr. Kusel, as also a Sepher, and we had also in our small congregation a Cohen and a Levi; and everything went off to the satisfaction of all present."

While some of these pioneers remained loyal to Judaism, and soon became the founders of Jewish congregations in Milwaukee (1847), MADISON (1856), LA CROSSE (1857) and elsewhere, there were others, scattered throughout the state, who lived in religious isolation, remote from any organized Jewish life, and still others who preferred to become wholly absorbed into their new environment.

Such an instance was WATERTOWN, a highly cultured settlement, the birthplace of the first kindergarten in America, where Carl Schurz and other German forty-eighters came, among them a number of Jewish families who felt apparently that the golden age of human brotherhood had arrived and that it was no longer necessary, at least on American soil, to maintain a separate Jewish existence.

In 1880 Wisconsin had 2,559 Jews amidst a general population of 230,257, and Milwaukee was regarded as a larger and more important Jewish community than Detroit. It was composed largely of German and Bohemian immigrants or children of immigrants, with a considerable admixture of Hungarian and a few Polish Jews. It had a Reform as well as an Orthodox Temple, and a weekly magazine, *Der Zeitgeist,* which appeared between 1880 and 1883 under the editorship of Rabbis Adolf Moses of Louisville, Emil G. Hirsch of Chicago, and Isaac S. Moses of Milwaukee. A number of Jewish textbooks and rituals, in German and English, were also published there at the time. Of course, the usual benevolent and cultural societies were not wanting, and Jews mixed freely with non-Jews in many of the general civic and social organizations.

Then came the mass immigration from Russia, which swelled the Jewish population of Wisconsin to about 10,000 by 1897. The victims of czarist oppression presented a challenge to the earlier immigrants which helped to arouse their Jewish consciousness and vitalize their community life. In spite of fears and prejudices, the Jews of Wisconsin, assisted in a measure by their non-Jewish neighbors, opened their hearts and purses for the relief of the newcomers, and soon felt themselves enriched and strengthened by this accretion to their number. Bernard Gross, a contemporary, basing his account on the records of A. W. Rich, then treasurer of the Wisconsin auxiliary of the Alliance Israélite Universelle, gave a graphic description of how, with the assistance of Mayor Stowell, a mass meeting was held at Milwaukee in October, 1881, to provide care for a group of 350 Jewish refugees who came from Russia to Milwaukee, how the Milwaukee Citizens' Aid Committee provided the new immigrants with food, shelter and employment, either in the city or throughout the state, and how, together with the aid of Baron Maurice de Hirsch and a New York Committee, similar work was done on behalf of groups of Jewish immigrants arriving in Milwaukee up to the year 1891.

The aggravation of the Jewish lot in Russia, Roumania and Galicia during the first decade of the 20th cent. helped to sustain the large-scale exodus of Jews from Eastern Europe, and thousands upon thousands of these refugees came to New York. To cope with the situation, the Industrial Removal Office was established there, and Milwaukee was among the first cities to cooperate with it. Thus, from 1901 to 1903 nearly 800 skilled and unskilled workers were moved to Wisconsin, and shortly thereafter their families followed.

In November, 1904, A. W. Rich launched the Arpin Settlement project, purchasing 720 acres of farm land in an abandoned lumber territory at Arpin, about 150 miles northwest of Milwaukee, and settling there a small group of immigrant families, in the hope of developing a Jewish agricultural colony. A few of the immigrants remained there for a number of years, and some of them continued as farmers in the state, but the high hopes of the founders did not materialize.

In the decades which followed the Jewish settlement in Wisconsin continued to grow in size, distribution and influence. The second mass immigration of German Jews, which followed the defeat of Germany in the first World War and the rise of the National Socialist Party to power in the Reich, brought many Jewish refugees to the state, 1,400 of them between 1933 and 1942. Thus the estimated Jewish population in Wisconsin rose in 1912 to 19,385, in 1917 to 28,581, and in 1937 to 39,917. In the first World War Jews from 122 Wisconsin towns and villages served in the American military forces. Although some of the original congregations, such as those in Madison and La Crosse, to which reference was made before, had gone out of existence, the total number of Jewish congregations in the state rose by 1940 to about fifty.

Secular Jewish organizations were found (1943) in at least twenty-two Wisconsin towns. A group of twenty-two isolated Jewish families, living in rural places within a radius of about fifty miles from Berlin and Waupaca, established a model Jewish Country Club, designed to serve their social, cultural and philanthropic needs. The Jewish National Fund, B'nai B'rith, National Refugee Service, and some other agencies had regional councils as well as local branches and representatives. However, in most communities there was a woeful lack of any serious religious program and official representation in civic affairs alongside the Catholic and Protestant groups. To meet this need, a movement was begun in 1938, under the leadership of Rabbi Joseph L. Baron, Hyman Parks and Joseph Rothschild, and Mmes. Harold Baum and Hugo Teweles, to organize Liberal Jewish congregations and congregational nuclei in the smaller towns, to group these together for rabbinical services, and to foster a Jewish religious program. As a result, the Wisconsin Conference of Liberal Synagogs was launched in 1940, consisting of congregations in Milwaukee, Madison, Kenosha, Waukesha, Oshkosh, Wausau and other places.

Jews were frequently honored in their respective communities, entrusted with civic responsibility and appointed to high office. Victor L. Berger represented the Fifth District in the United States Congress in 1911 to 1913 and 1919 to 1927; and before him, in 1872, Elias Rindskopf was elected to the same office but, as it happened occasionally in those days, it was discovered after the election that the successful candidate had never become naturalized as a citizen. Solomon Levitan served as state treasurer in 1922 to 1932 and 1936 to 1938, and Baruch S. Weil of Ripon was in the state legislature for twenty-five years (1870-95). Other Jews who served in the legislature, in addition to those mentioned before, were Jacob E. Friend, Bernard Gettleman, Bernard Glass, Joseph Hirsch, Joseph A. Padway, Ben Rubin, Oscar Morris and Harry Slater. John M. Levy was mayor of La Crosse, Edward Poznanski of Chippewa Falls, H. A. Weil of Ripon, David Hammel of Appleton, and Herman Wertheimer of Watertown, while Henry Traxler was city manager of Janesville for nearly three decades.

Judge James M. Pereles of the Milwaukee County Court became (1899) president of the school board and of the library board, a regent of the University of Wisconsin and a member of the Auditorium Board from its inception to his death, while his brother, Thomas F. Pereles, served as commissioner of the public debt under two administrations (1893 and 1896), as a member of the school board, and as president of the Milwaukee Bar Association. Albert C. Wolfe of La Crosse served in 1917 as United States district attorney for Western Wisconsin; Judge Charles L. Aarons of the Circuit Court of Wisconsin (1925-) served as president of the school board, and was selected by Marquette University as one of Milwaukee's most distinguished citizens. Mrs. Joseph Jastrow of Madison was for many years president of the woman's suffrage movement in Wisconsin. Henry Berkowitz was on the board of aldermen in La Crosse (1881), Arthur Shutkin on the city council of Milwaukee (1922-28), and Maurice Barnett district attorney of Kenosha (1925).

Jewish scholars served on the faculty of the University of Wisconsin, among them Joseph Jastrow (psychology), Horace M. Kallen (philosophy), Louis Wolfenson (Semitics), L. Levy (French), Ludwig Lewisohn (literature), Harry Glicksman (English), Selig Perlman (labor), Nathan Feinsinger (law), Hyman C. Berkowitz (Spanish), Morris Marden (mathematics), and Arthur Lowenhart (pharmacology).

The university opened its doors to eastern youths, compelled to seek their educational opportunities away from home, so that its Jewish student body grew in number from a mere score or two at the beginning of the 20th cent. to nearly a thousand in the 1930's. It had (1943) a well-established Hillel Foundation, directed successively by Rabbis Solomon Landman, Max Kadushin, and Theodore Gordon. Its Semitics department, launched in the 1890's by a statewide committee, led by L. Hirshheimer of La Crosse and Charles L. Aarons of Milwaukee, continued in existence for about forty years.

Marquette University, a Jesuit institution in Milwaukee, was also liberal in its policy toward Jewish students, of whom there were (1943) more than a hundred on the campus, and it had a number of Jewish instructors in its medical and dental schools. About 100 Jewish students attended regularly the Milwaukee State Teachers College, which had Jews also on its faculty. There were very few Jewish students and no Jewish teachers in the other colleges of the state in 1943.

A number of Wisconsin Jews, in addition to those mentioned in the article on Milwaukee, rose to prominence in various fields: Edna Ferber of Appleton, Ben Hecht of Racine, Amram Scheinfeld and Herbert Weinstock of Milwaukee in literature; Ralph D. Blumenfeld (whose father, David, edited the *Watertowner Weltbürger*) of Watertown, later of London, and Edith Rich Isaacs of Milwaukee, later of New York, as publishers and critics; William Haber as an economist; Sheldon Glueck, of Milwaukee, as criminologist at Harvard University; Julius Segall as an artist; Fannie Bloomfield-Zeisler as a concert pianist; Charles K. Harris as a popular song composer; David Saposs, of Milwaukee, as economist; Louis Werba as a theatrical producer; Harry Houdini (originally Weiss) and his brother, Theodore Hardeen, of Appleton as magicians; Carl Laemmle of Oshkosh as a moving picture producer; and Goldmann of Watertown, founder of the Golden Eagle at Denver, and Gimbel Brothers, as department store merchants. Colonel Joseph R. Sherr, born at Hurley, and educated at Waupaca, Milwaukee and Madison, an executive at the G. H. Signal office, serving under the Southwestern Pacific Area command, was with General Douglas MacArthur in the historic dash through the enemy lines from Bataan to Australia.

There were Jewish settlements (1943) at Antigo, Appleton, Ashland, Beloit, Berlin, Chippewa Falls, Eau Claire, Fond du Lac, Green Bay, Hurley, Janesville, Kenosha, La Crosse, Madison, Manitowoc, Marinette, Milwaukee, Oshkosh, Racine, Rice Lake, Sheboygan, Stevens Point, Superior, Watertown, Waukesha and Wausau. Most of these had Orthodox synagogues, B'nai B'rith lodges, and provision for kosher meat.

There were (1943) ordained Orthodox rabbis at Appleton, Fond du Lac, Green Bay, Madison, Milwaukee, Racine and Stevens Point, and Reform rabbis at Kenosha, Madison, Milwaukee and Oshkosh. In most of the other communities in that year Judaism was extremely passive, and Jewish education, in any modern sense of the word, was non-existent.

The following details may be added about some of the more important communities in Wisconsin, outside of Milwaukee:

Appleton, with about sixty Jewish families and drawing on neighboring towns, had (1943) about 250 worshippers on the holy days. The Reform congregation, founded in 1878 with Lange and Samuel Meyer Weiss (father of Houdini) as acting rabbis, grew out of a cemetery association established in 1872. A Temple was built in 1887, under the leadership of Rabbi Solomon. He was succeeded by Emanuel Gerechter of Milwaukee, who moved to Appleton and served as professor of Hebrew and German at Lawrence College and rabbi of Temple Zion for twenty-five years. In later years the congregation dwindled in numbers, and the Temple was sold, but the few remaining members, under the leadership of Mr. and Mrs. Louis Marshall, conducted a Sunday school and monthly Sabbath eve services in private homes, while for the high holy days they were served by a student of the Hebrew Union College. An Orthodox congregation, founded in 1903, grew in membership, and in 1943 was headed by Rabbi Alex Yisroel Klein. It erected the Moses Montefiore Synagog in 1914, and dedicated a new house of worship and social center in 1923. Both congregations maintained cemeteries. There was another small Orthodox group, B'nai Israel Synagog, a Hadassah chapter with 110 members, a B'nai B'rith lodge (organized in 1874) with ninety-two members, and the United Jewish Charities with fifty-seven members who contributed about $5,000 annually for national as well as local needs. All these organizations included Jewish affiliates from Neenah, Manasseh and other neighboring towns.

Fond du Lac had as its earliest Jewish settlers S. Moddewitch, who opened a clothing store there in 1849, and Raphael Katz, who opened another clothing store in 1867. It had in 1943 an Orthodox congregation, Kehilat Jacob, chartered in 1914, and under the charge of Rabbi K. Fisher. It had also a Sisterhood, a B'nai B'rith lodge, and a Hadassah society.

Green Bay, the home of Jacob Frank and John Lawe, had in 1943 a Jewish community of about 120 families, devoted to an active program of traditional Judaism.

under the leadership of Rabbi David Shapiro, who conducted a daily school as well as a Sunday school. The families there, who maintained a B'nai B'rith lodge, Zionist, Hadassah, Ladies' Aid, A.Z.A., and similar organizations, contributed about $10,000 a year to local and national Jewish philanthropy.

KENOSHA, with over 200 Jewish families (600 persons), had (1943) an Orthodox group, maintaining a synagogue and Hebrew school, but it was particularly proud of its beautiful Jewish Center, which housed a Reform Temple, Beth Hillel. As a community it is comparatively new, only ten of its families being of 19th cent. German immigrant stock, while all the others are of 20th cent. Russian immigrant stock. Beth Hillel Religious School was in existence from 1910 on, but the congregation did not organize until 1923, with Aaron Cohen as its first rabbi. He was succeeded by Milton Ellis (1924-25), Julius Rappaport (1925-37), under whose leadership the Center was erected, and the incumbent in 1943, Martin Weitz.

MADISON, with 250 Jewish families, was until the 1930's, as Rabbi Aaron Cohen described it, "in a state of self-satisfied inactivity and inaptitude." The old congregation, founded in 1856, had gone out of existence long before, and no active new congregation came to take its place. In the early 1930's Rabbi A. Kashdan endeavored to mold a Conservative group, but without success. In 1940 a strictly Reform congregation, Beth El, was founded by Joseph Rothschild and Rabbi Joseph L. Baron of Milwaukee, and that congregation thereafter blossomed forth, under the rabbinical leadership of Manfred Swarsensky, formerly of Berlin, Germany, into a very active and representative synagogue, with nearly a hundred members.

OSHKOSH, with about forty Jewish families in 1943, had an Orthodox congregation, B'nai Israel, from 1902 on, with Rabbi Louis Edelsohn ministering to its needs for twenty-eight years. Rabbis Richard Hertz and Martin Weitz converted it into a Liberal Temple, with a special Orthodox ritual service for its older members. In 1942 Iwan J. Gruen, formerly of Danzig, Germany, and Wausau, Wis., was elected as its rabbi. Its president, Isadore Block, was (1943) the head of the Wisconsin Conference of Liberal Synagogs.

RACINE, the second largest city in the state, with a Jewish population (1943) of 240 families, had Jewish residents from 1850 on, when Isaac Harmon came from Germany. A Robens family arrived from Sweden in 1862, and the first Jewish family of Russian stock was Epstein, who came in 1876. Congregation B'nai Jeshurun, the first Jewish institution in the community, was organized in 1899, and after going through various metamorphoses, it survived in 1943 as the strictly Orthodox B'nai Yehudah Anshe Sholom Synagog. A Conservative Temple was founded by Rabbi Aaron Cohen, who officiated there from 1925 to 1937. He was succeeded by Myer Kripke (1937-39) and by the incumbent in 1943, Irving Miller (1939-). There were a B'nai B'rith lodge (organized in 1911), a Zionist district (1912), a section of the National Council of Jewish Women (1917), and a Hadassah (1926).

SHEBOYGAN, with 165 Jewish families (600 individuals), was in 1943 a strictly Orthodox community, with three synagogues, Adas Israel, Ohel Moshe, and Ahavat Shalom. The traditions of the community date back thirty-five years, when Rabbi Aronin came to officiate. He served there for twenty years, and was succeeded by Rabbis Rein, Fishman, Zakuto, Rube, Nodel, and the incumbent in 1943, S. H. Barenholtz.

See also; MADISON; MILWAUKEE.

JOSEPH L. BARON.

Lit.: American Hebrew, Nov. 24, 1905, pp. 860-64; *Publications of the American Jewish Historical Society,* No. 3 (1895) 35, 39; No. 12 (1904) 172; No. 13 (1905) 52-54, 58; No. 16 (1907) 27; *Wisconsin Jewish Chronicle,* April 27, 1928, pp. 1, 8.

WISDOM. The Hebrew words for "wisdom" (*hochmah*) and "wise" (*hacham*) convey several different meanings. In the primary sense they refer to the skill required in the manipulation of tools, whether as artisan or artist (Bezalel, *Ex.* 31:3; see also *I Chron.* 22:15; *II Chron.* 2:6; cf. *Isa.* 40:20). Musicians are called wise (*Jer.* 9:16-17); the midwife is a "wise woman" (*Sab.* 18:3). Derivatively, and in a figurative sense, wisdom and wise pertain to the skills needed for success in practical living in society. On the lowest level are the unsocial practices, such as connivance (*Ex.* 1:10), shrewdness (*I Kings* 2:9) and subtlety (*II Sam.* 13:3). Sheer prudence includes such practical virtues as sobriety (*Prov.* 20:1; 23:29-35; 31:4), the saving of money (6:6-8), and keeping from evil out of fear (14:16). On a higher level is the type of wisdom which establishes desirable social relations; wisdom restrains the emotions (*Prov.* 29:11); a wise man's words are gracious (*Eccl.* 10:12; cf. *Prov.* 16:32; 17:28). The wise speaks wise words (*Job* 15:2), and takes heed of counsel (*Prov.* 12:15; cf. *Eccl.* 4:13). Jeremiah counsels the wise man not to glory in his wisdom (*Jer.* 9:22). The leadership of men requires wisdom; Joseph is spoken of as wise (*Gen.* 41:33, 39); so, too, Joshua (*Deut.* 34:9), and Solomon, who is called the wisest of men (*I Kings* 5:11; see also 3:12; 5:21; *II Chron.* 2:11; Koheleth, identified by tradition as Solomon, is called wise, *Eccl.* 1:13, 16; 12:9). Because of this fame, several works, both Scriptural and non-canonical, have been ascribed to Solomon (*Prov.* 1:1; 10:1; *Eccl.* 1:1; *Song of Songs* 1:1; and the apocryphal Book of Wisdom, generally known as the *Wisdom of Solomon*). The wise knows how to speak with royalty (*Prov.* 16:14; see also on military conquest by wisdom *Prov.* 21:22; 24:5-6; *Eccl.* 9:15, 18).

In the most complete sense, however, "wisdom" connotes not merely proficiency and success in the worldly scene, but even more, goodness, beneficence, social usefulness and spirituality. The evil man, for all his shrewdness and practical gains, is not considered genuinely wise; he who is "wise to do evil" is really a foolish man (*Jer.* 4:22; cf. *Ezek.* 28:3-10 on the rich man who considers himself wise because of his wealth). *True wisdom is the possession and exercise of the techniques necessary and sufficient for the living of the good life.* It implies the profoundest native intellectual qualities, as insight, judgment and critical analysis, as well as acquired learning and aptitudes (*Prov.* 19:20), and in addition, and most vitally, it involves the implementation of man's noblest moral potentialities (*Deut.* 32:6, 28-29; *Job* 17:10; 29:15-16; chap. 31; *Prov.* 10:12; *Hosea* 13:13; 14:10; *Ps.* 107:43, a wise man understands God's mercies). The wise man will draw others to wisdom (*Prov.* 11:30). It is when wisdom becomes an ethical demand rather than merely a factual description of how men act that it becomes a concern for religious thinking. "The fear of the Lord is the beginning of wisdom" (*Ps.* 111:10; *Prov.* 9:10; *Sirach* 1:14; see also *Prov.* 15:33; *Job* 28:28) means not only that the first step in acquiring wisdom is the fearing of God, but also that fear of God is the end purpose and most nearly complete type of wisdom.

Wisdom, like all else, is considered by Judaism of divine origin (*Jer.* 9:11; *Job* 32:8). Wisdom is neither with the great nor with the old, but from God (*Ps.* 105:22). Isaiah makes the divine source of wisdom most clear; "And the spirit of the Lord shall rest upon

him, the spirit of wisdom and understanding" (*Isa.* 11:2). *Targum Onkelos* and *Metzudath David* to the passage understand the spirit of the Lord to be the prophetic spirit. The *Biur* points out that the "spirit of God" in *Ex.* 31:3 is the protasis of which the apodosis is "wisdom, understanding" and the like. "What is the spirit of God? Wisdom and understanding!" (*Targum Jonathan* renders the phrase *ruah kudsha,* the Holy Spirit, which rendering, as we shall see, had distinct theological implications. The "wisdom of an angel of God" was a well known adage in ancient times (*II Sam.* 14:20). Wisdom is divine in both senses; it derives from God Whose gift it is, and at the same time its essence lies in the knowledge of His ways (*Hosea* 14:10) and in obedience to His Torah (*Deut.* 4:6). It is unwise to sin (*Hosea* 13:13) or to disobey God (*Deut.* 32:6). The Jew prays for wisdom; the fourth benediction of the weekly Shemoneh Esreh is a prayer for wisdom (cf. *Ber.* 33a). In classical times, the wise man took his place with the priest and prophet in social leadership (*Jer.* 18:18); after the destruction of the Temple, the wise took the place of the prophets (*B.B.* 12a). Ben Sira describes his prayer and struggle for wisdom in the appendix to his book (*Sirach* 51:13 et seq.), and the *Wisdom of Solomon* also contains a famous prayer for wisdom (chap. 9). In the Jewish view, then, all wisdom comes from God (*Sirach* 1:10), and He will not bestow it on a malicious soul (*Wisdom of Solomon* 1:4). True wisdom is high morality, and wise living is right living.

Wisdom, both as the practical power to discern the beneficent from the harmful, and the ethical norm for distinguishing the good from the bad, made its very special place in Israel's culture; many panegyrics of wisdom fill the pages of the Bible and the non-Biblical literature. Under the manipulation of the poetic imagination wisdom became more than merely a simple description of an individual's mode of thought and conduct; it developed an individuality of its own. It makes speeches, exhorting men to follow her if they would find God and happiness. The adjective became a substantive; a human quality became a distinct personality (*Prov.* 1 to 9; *Sirach* 24). The personification of human characters is of course not confined to Jewish literature; Plato's "ideas" and the Scholastics' "universals" are psychological parallels. Because of its rigid monotheism, Judaism made it impossible for wisdom ever to attain a thoroughly independent personality; it rejected Ea, the Babylonian god of wisdom, even as it was later to reject the Logos or Memra of Philo which he identified with wisdom, and which in turn became variously the second or third person in the Trinitarian conception. When, by poetic license, wisdom became more than a quality of character and developed into an individuality, it still remained a creature, never the creator. Poetic imagery has a way of turning into philosophic realism at the hands of prosaic theologians; but the genius of Judaism kept the most prosaic of its adherents from crystallizing wisdom into a competitor of God. In Judaism wisdom was hypostatized, but never apotheosized.

While wisdom never became a god, it became nevertheless the next most significant idea; it came to be identified with the Torah. The logic of the move was simple, compelling and manifold. Wisdom and Torah both were the divine way of life; it followed ineluctably that they were the same. Wisdom, even as the Torah itself, was the organ by which God revealed Himself to man. Man, on the other hand, achieved communion with Him by means of the Torah, and equally by means of true wisdom. In Ben Sira, the identification is complete; wisdom quotes *Deut.* 33:4, and applies the verse to herself (*Sirach* 24:23). The Gemara knows as an old tradition that *Prov.* 3:18 speaks of the Torah, even though the Scriptural text has reference to wisdom (*Ber.* 32b); the prayer-book also understands the verse in the same way (Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book,* 1922, p. 69, "It is a tree of life to them that grasp it"; *Union Prayer Book,* newly revised, 1940, p. 149; for another instance of unconscious identification of wisdom with Torah see *Aboth* 6:10).

The Babylonian god of wisdom dwelt in the Great Deep; it is therefore not surprising that wisdom is associated with the Tehom Rabbah (the Babylonian Tiamat) in Jewish literature (*Prov.* 3:19-20; cf. *Ps.* 36:7; *Sirach* 24:5; *Gen.* 1:2). It is clear that an intellectual struggle broke out over ancient myth; thus it is of utmost significance that the radical author of *Job* deliberately rejected the Babylonian myth: **"The deep sayeth: It (wisdom) is not in me"** (28:14). Ben Sira also finds it necessary to polemicize on the Oneness of God (*Sirach* 24:24) and to emphasize that it is He Who fills all things with wisdom (verse 25), the counsels of which are, significantly, more profound than the great deep (verse 29). However, the tradition of the anciency of wisdom persisted in popular theology; and if not coeternal with God it was at any rate "the first of His works of old" (*Prov.* 8:22), "created from the beginning before the world" (*Sirach* 24:9). We can not say definitely how far the authors of *Prov.* 8 and *Sirach* 24 intended to be understood literally; however, the old traditions received a powerful fortifying help in them.

Thus with the later identification of wisdom and Torah, we find that the rabbis held that the Torah, alias wisdom, was the first of created objects, that it will never cease (*Sirach* 24:9; the ninth of Maimonides' thirteen articles of faith), that it was "by Him as a nursling" (*Prov.* 8:30); God used the Torah or wisdom as plan and model in the creation of the world; "the Lord by wisdom founded the earth" (*Prov.* 3:19); "the Lord made me (wisdom) as the beginning of His way" (*Prov.* 8:22; *Pirke de Rabbi Eliezer* 3; *Midrash Gen.* 1:1). As long as such phrases are taken as poetical conceit, and their application to the Torah as a mere imaginative figure, an obiter dictum preaching the importance of the Torah, all this is harmless enough. But when taken literally, as it was in the course of the ages, it became the source of serious theological and philosophic difficulties. *Targum Yerushalmi* renders *Gen.* 1:1, "With wisdom God created the world," since wisdom is the primary of God's creatures (*Prov.* 8:22). Rationalists opposed such views, of course; Abraham ibn Ezra points out that the primacy of wisdom is logical rather than temporal; God made a well-ordered world, that is, with wisdom, not that He looked at some thin ectoplasm called wisdom and used what he found in it as a blueprint for His world (so, too, the *Biur* on *Gen.* 1:1 and *Prov.* 8:22).

The hypostatization of wisdom led also to much philosophic complexity when, in the medieval ages, Jewish thinkers undertook the analysis of God's attributes. The whole matter of attributes was suffused with difficulty, since to speak of God as having power, for instance, implies an ontological being, power, other than God. Jewish theologians either denied positive attributes or at any rate attempted to keep them at a minimum. They found the greatest stumbling block in intellect or wisdom, because of the tradition of distinctive personality which attached to it. Wisdom they found as something outside of God, and even though it was itself created it was yet dangerously close to the Stoic concept of fate, especially since wisdom, or the Torah, served God as model in the creation of the world (*Midrash Gen.* 1:1), and He had consulted it in the process (*Pirke de Rabbi Eliezer* 3). Saadia enumerates three divine attributes, life, power and wisdom (*Emunoth Vedeoth* II, 4); Crescas is careful to point out that wisdom

was the purpose of creation (*Or Adonai,* II, vi, 4). For Maimonides, wisdom was God's very essence. (Consult, on the metaphysical aspects, Wolfson, H. A., *Philosophy of Spinoza,* vol. 1, chap. 12, section 1, pp. 400-21.)

In Jewish tradition, a scholar was called *talmid hacham,* "a disciple of the wise." A wise man learns from everyone (*Aboth* 4:1). Of ten portions of wisdom in the world, Palestine was allotted nine (*Kid.* 49b); its very air makes one wise. Wisdom is universal, whether in ancient times as the wisdom of the East (*I Kings* 5:10-11; *Jer.* 49:7) or in later days (*Ber.* 58b, which gives the form of a blessing to be said on seeing a non-Jew who has wisdom: Blessed be He Who gave of His wisdom to flesh and blood). A parent is blessed whose children are wise (*Eccl.* 4:13; *Prov.* 10:1; 15:20). The wise man seeks out wise companions (*Prov.* 13:20; 23:19-21).

See also: ATTRIBUTES OF GOD; ETHICS; GOD; MYTHOLOGY; PHILOSOPHY, JEWISH; SPIRITUALITY; TORAH.

SAMUEL J. B. WOLK.

Lit.: Neumark, D., *Toledoth Hapilosofiah Beyisrael* (1921), chap. 1; chap. 2, sections 1 and 2; Oesterley, W. O. E., *Books of The Apocrypha* (1916), chaps. 4 and 11; Bewer, J. A., *Literature of the Old Testament* (1933), chap. 19; Kohler, K., *Jewish Theology* (1918), chaps. 7 and 22; Wolfson, H. A., *Philosophy of Spinoza* (1934) 400-22; Peake, A. S., *Commentary on the Bible,* 24, 93-95, 341-45; Kohler, K., in *Jewish Encyclopedia,* vol. 12, pp. 537-38; Driver, S. R., *Literature of the Old Testament* (1913), chap. 8.

WISDOM OF GOD, *see* GOD.

WISDOM LITERATURE, a type of Jewish literature which was current during the period of the Second Temple. It includes a number of Biblical books, such as *Proverbs, Job* and *Ecclesiastes,* as well as such non-canonical writings as *Sirach, Wisdom of Solomon* and *4 Maccabees.* It is the direct ancestor of the sermons and proverbial sayings of the rabbis as recorded in the Talmud and Midrash, and particularly in *Aboth* and *Aboth de Rabbi Nathan.* While it is religious literature, its emphasis is upon conduct rather than upon belief, and its goal is happiness rather than righteousness. It comprises a body of preachments designed to protect the individual from the pitfalls of life and to direct him upon proper courses. It deals with such themes as friendship, industry, education, temperance, frugality, prudence in speech and conduct, self-control and the cultivation of the wise. There is but little reference to ceremonial law, and none to deep religious emotions.

In many places in the literature wisdom is praised and even personified. Thus, in *Prov.* 8, wisdom is described as existing as "God's nurseling" before creation, and in the next chapter as a woman who has built a house with seven pillars to which she invites all to come as guests. In *Wisdom of Solomon* 7:25 wisdom is an emanation of God, and the passage in which this idea occurs is devoted to describing wisdom with all the virtues. It is true that this wisdom is inherently religious; it begins with the "fear of God," that is, with religion, and it consists of departing from that which is contrary to the teachings of God, or evil. Nevertheless, this motivation of human conduct is somewhat different from the unquestioning obedience required of the law, or the intimate relationship with God that is found in the teachings of the prophets.

The best example of Wisdom Literature is *Proverbs,* which expresses itself in terse, rhythmical sayings, prefaced by longer discourses. Both *Sirach* and *Wisdom of Solomon* follow the general style of *Proverbs,* but incline to more detailed descriptions and present a more sophisticated point of view. Many of the didactic psalms, such as *Ps.* 37, 49, and 73, have much the same ideas and expressions as the Wisdom Literature. *Job* and *Ecclesiastes* are more sceptical of the practical morality of the earlier Wisdom Literature; *Job* comes to the conclusion that real wisdom is the mystery of God, while *Ecclesiastes* challenges many of the conclusions of contemporary thought. *4 Maccabees* is an essay on the power of virtue to overcome pain and suffering. The *Letter of Aristeas* has a section devoted to the answers of the seventy sages to Ptolemy which is for the most part made up of principles of right living, in the style of the books mentioned above, and may be regarded as a part of this literature.

The question of how much the Wisdom Literature was influenced by non-Jewish thought, especially that of the Greeks, is hard to determine. While it is true that certain ideas are common to both—particularly the idea of emanation and the praise of the moderate way of life—they are found in other literatures which are not known to have any direct contact with either Jewish or Greek thought. The fact is that Wisdom Literature was the direct evolution of Biblical thought from that of the earlier Biblical literature. The prophets had stressed the idea of ethical conduct and the responsibility of the individual; the Torah had attempted to translate some of these ideals into the terms of legislation. The Wisdom Literature took the next step of trying to work out the proper way of life for the individual to follow. It was the first attempt at mass education, and hence its ideals were not always as high as that of the individual prophets whose burning zeal enabled them to endure persecution, unpopularity and suffering. It was carried away by its subject, and tended to run into fanciful speculation as to the nature of wisdom. But its main purpose, that of providing a standard for the average man, was well attained; its writings contain numerous well-turned and attractive sayings that are among the gems of Biblical and later Jewish literature.

See also the articles on the individual books.

SIMON COHEN.

Lit.: Hastings, James, edit., *Dictionary of the Bible,* vol. 4, pp. 924-28; *Jewish Encyclopedia,* vol. 12, pp. 537-38; the Biblical commentaries and the histories of religion.

WISDOM OF SOLOMON, one of the most popular of the Apocryphal books; it held a place of high esteem among the early Christian writers. Solomon is mentioned as the speaker, and the exhortation is directed to the rulers of the earth. It is a deeply religious work, stressing the idea of the God of righteousness, and expressing this belief in simple and impressive language. It is a warning against the sins that were besetting the Jews, according to the writer, at the time he lived—against ungodliness, idolatry, and sinfulness. At the same time, these warnings apply equally to non-Jews, for whatever punishment results from their wickedness will be visited upon them also.

The work falls into three parts. The first, 1 to 6:8, is an exposition of the fate that will befall the wicked, although at first they may prosper and thrive. They will not escape the judgments of God, and He will deal with them after death. Not so the righteous. Though they may suffer in this world, they will be rewarded after this life, and will have complete happiness and immortality in the life to come. This section has been called "the book of eschatology." It contains ideas which are at variance with the Hebrew Bible, and which indicate the lateness of the work.

The second section, 6:9 to 11:1, is a laudatory discourse on wisdom. Solomon tells those to whom his words are addressed that he sought wisdom above all else and, having received it, lived with it and treated it as if it were his bride. It was through wisdom that he reached such heights, and through which he will receive immortality. It was through wisdom that many of the older heroes were favored, and the people were finally rescued from captivity. The book gets its name from this section. Wisdom is the highest good—and

therefore every man should seek it. The work is reminiscent of both *Proverbs* and *Sirach*.

The third section extends from 11:2 to the end of the work. Here an altogether new subject is introduced. Holmes, in the Charles edition, calls it a "Midrash in glorification of the Jews." This part deals with the Egyptian period of the history of Israel. In this section, too, the evils of idolatry are shown, and the belief of the Hebrews and the Egyptians are contrasted. Again the writer dwells upon his idea of righteousness, and illustrates it by God's punishment of the unrighteous Egyptians and his defense of Israel. Interestingly enough, the idolatry of the Egyptians is strongly condemned, while the worship of the heavenly bodies by the Babylonians is treated with leniency, and is excused much more than that of the Egyptian idolators.

There is a difference of opinion regarding the date of the Wisdom of Solomon. It varies from that of Grimm, who places it at 145 B.C.E., its earliest date, to that of Holmes, who places it at between 50 and 30 B.C.E. for the first part, and 30 B.C.E. to 10 C.E. for the second part. The most probable date is that of Thackery, 130-100 B.C.E.

The unity of the book was disputed, and in the 18th cent. Houbigant definitely decided that the work was composite. This theory has been followed by nearly all the scholars, although there has been a difference of opinion as to just where the first part stopped or the third part began. Two scholars, Gfrorer and Grimm, regarded the work as a unity. Lincke divided the work into two parts, assigning chaps. 1 to 12:8 to a writer living in Samaria. Weber divided the work into four parts, and Kohler also regarded the work as of composite character, dividing it into three parts.

There is also a difference of opinion as to the authorship of the book. It is the belief of most scholars that the author was an Alexandrian Jew who had been influenced by the Platonic philosophy and who, like Philo, was anxious to harmonize Greek philosophy with Jewish doctrine. Kohler believes that "it is evident that these three parts, or at least the two parts (i-ix, x-xix), cannot have emanated from the same author, for neither the style nor the views can be ascribed to one and the same person." He also advances the theory that the "original Wisdom of Solomon and the Passover-Haggadah fragment in it were probably joined together and treated as one book." In view of the fact that there are a number of quotations from the Wisdom of Solomon in the writings of Paul, Kohler places the date of the work, or at least of a part of it, in the 1st cent. B.C.E.

The Wisdom of Solomon recalls a number of Biblical books, among them *Proverbs, Job* and *Ecclesiastes,* against whose philosophy of despair the author of the Wisdom of Solomon may have written his book. Scholars have also pointed out that there are influences of the Wisdom of Solomon not only upon the Epistles of Paul, but also upon *John, James, Hebrews* and *Revelation,* according to Holmes.

There have been a number of versions of the work. The oldest is Greek, although there is a considerable amount of speculation about the original's having been in Hebrew. The Latin version is the one used to a great extent by the Church Fathers. There is a Syriac version, but it is not reliable. There are also Coptic, Armenian, Arabic and Hebrew versions. The first of the latter was made by Nahmanides. There are, of course, translations in the modern languages.

There are some interesting deviations in this work from traditional Judaism, as recorded in the Bible. In the first part of the book, for example, God is conceived of as performing His work in the world not directly by Himself, but by an intermediary which He sends forth, namely, wisdom. This, of course, is a different wisdom from that of *Proverbs*. In this book the author makes wisdom omnipotent and omniscient; "she ordereth all things well." As a matter of fact, wisdom brings her reports to God, and thus He knows who the wicked are, and punishes them. Wisdom comes dangerously near being God Himself, for "all things that are either secret or manifest I learned, for she who is the artificer of all things taught me, even wisdom" (7:21-22). Here we have the indication of the later "logos" of Philo and of *John*. The whole attitude is out of line with the Hebrew Bible.

Another outstanding teaching of the book of Wisdom of Solomon is that of the Greek conception of the immortality of the soul. This, of course, is not the Biblical belief at all. Nor is the belief by the author in the future bliss of the righteous a Biblical doctrine. The Bible does not deal with the life after death of the righteous; whatever intimations are there certainly are not as definite as the teachings of Wisdom. "But the souls of the righteous are in the hand of God, and no torment shall touch them; they that trust on Him shall understand truth, and the faithful shall abide with Him in love; because grace and mercy are to His chosen, and He will graciously visit His holy ones" (3:1, 9).

There are definite traces of Platonic and Stoic influence. Some believe also that the writer was influenced by the teachings of Heraclitus, and was acquainted with the works of Xenophon. G. GEORGE FOX.

Lit.: Kohler, Kaufmann, in *Jewish Encyclopedia,* vol. 12, pp. 538-40; Charles, R. H., *The Apocrypha and Pseudepigrapha of the Old Testament,* vol. 1 (1913) 518-68; idem, *Religious Development Between the Old and New Testaments,* 202-6; Schürer, E., *A History of the Jewish People in the Time of Jesus Christ,* division 2, vol. 3, pp. 230-37.

WISE, AARON, rabbi, b. Eger, Hungary, 1844; d. New York city, 1896. He was the son of Joseph Hirsch Weiss, chief rabbi of Eger, and the father of Otto Irving Wise, a lawyer of San Francisco, and of Rabbi Stephen S. Wise of New York. After having completed his education at the Eisenstadt Talmudical academy and the Universities of Leipzig and Halle, he was for several years director of schools in Eger. In 1873 he came to the United States, where he became rabbi of Beth Israel Congregation in Brooklyn. In 1875 he received a call to Temple Rodeph Sholom in New York city, where he served exactly twenty-one years until his death. Wise was one of the founders of the Jewish Theological Seminary of America and the first vice-president of its advisory board.

He founded the Rodeph Sholom Sisterhood of Personal Service, which later established the Aaron Wise Industrial School in his memory. He was an editor for some years of the *Jewish Herald* and the *Boston Hebrew Observer,* wrote a religious school textbook and a prayer-book, and assisted in the revision of Buxtorf's Hebrew lexicon.

Lit.: *American Hebrew,* April 3, 1896, pp. 632-33.

WISE, ISAAC MAYER, rabbi, pioneer of the Reform Jewish movement in America, b. Steingrub, Bohemia, 1819; d. Cincinnati, Ohio, 1900. He received his early education from his father and grandfather, and continued his studies in Prague. He was rabbi at Radnitz, Bohemia, for two years, and emigrated to the United States in 1846. He served as rabbi in Albany, N. Y., for four years and then held the pulpit of Bene Jeshurun, Cincinnati, until his death.

He was the father of Leo Wise, editor of the *American Israelite*; of Julius Wise who, under the pseudonym of Knickerdown, was a prolific contributor to the *American Israelite* and *Chicago Israelite;* and of Rabbi Jonah B. Wise; and father-in-law of Adolph S. Ochs.

Isaac M. Wise was the most outstanding American rabbi and Jew of his day. He combined many graces and types of ability. He was a forceful pulpiteer and popular public lecturer, the editor of two weekly pa-



A memorial plaque of Isaac M. Wise, by Boris Schatz

pers, the *American Israelite* in English and *Die Deborah* in German, and a prolific writer of essays and of books on Jewish history and theology. He wrote not less than ten of the latter, besides eight novels in English, three in German and two plays of which there is record. His prayer-book, *Minhag America,* and his hymn book both enjoyed wide use for many years.

Wise was president of the Hebrew Union College, which he organized (1875). He figured largely in the life of American Jews because of his ready and powerful advocacy of many important causes of a religious, public and political character. He found the Jews in America unorganized and divided into many camps, but succeeded in creating a Jewish life organized around the synagogue. His great contributions in this direction are attested by the Union of American Hebrew Congregations (1873) and the Central Conference of American Rabbis (1889). These two organizations together with the Hebrew Union College were so expressive of Jewish needs in America that they became the prototypes of similar organizations among Orthodox and Conservative Jews.

Wise's contribution to Judaism was his orientation of American Jewish life around the synagogue. He was himself a product of the liberal movement that swept the world following the French Revolution. With many others, he attempted to realize the implications of liberal thought in a Jewish way of life. While he is frequently remembered because of his bold "reforms" which were not altogether confined to the synagogue ritual, he gained distinction in the history of Judaism because he conceived the problems facing the Jews of America realistically and because he carried the implications of liberal thought to their logical conclusions. For this very reason he was, from the beginning to the end of his American career, the center of unceasing controversy.

The most outstanding concept of his world outlook was his attitude toward the United States of America. With many Jewish leaders of his day, he shared the conviction that the Almighty had appointed America to realize the dreams of Jewish prophet and sage, as set forth on the great seal of the United States: "The new order of the ages." Here was to be established a regime of freedom, equality and brotherhood. The downfall of aristocratic privilege under Thomas Jefferson, the triumph of equalitarianism under President Andrew Jackson, and the great war of emancipation under Abraham Lincoln, confirmed him in his American dream. Based on this premise, his many controversies, reforms and organizations become meaningful and unified.

He applied the doctrine of equalitarianism to the rising feminist movement, not only in political life, but in the life of the synagogue, admitting women to his religious school, to his synagogue choir, to full membership in the synagogue, and advocated their admission to the governing boards of the synagogues. He was an early advocate of family pews and even admitted women students to the Hebrew Union College.

He similarly favored equality in Jewish education. In this he did not depart from ancient Jewish tradition which had its roots in many forms of equalitarianism long practiced in Jewish life. His literary labors, including his popular magazines, were largely devoted to educational ends. "The lack of schools and textbooks" is a recurrent criticism in his writings to the cure of which he devoted himself assiduously.

The problem of devising a way of Jewish religious life that would meet the requirements of the liberal outlook and which would match the liberalism which the Jew demanded of the world at large intrigued him. He thundered at the unesthetic practices of the *hazanim* (cantors), the diversity of *minhagim* (rituals) adhered to with superstitious zeal, the obscurantism that placed symbol above deed. He strove for the *mitzvoth* of the moral life. Ethical monotheism expressed for him the genius of the Reform Movement.

The battle of liberalism extended beyond the synagogue for Isaac M. Wise. He realized that not only did the Jew, by his religious practices, have to contribute to making the world safe for Judaism, but that the experiment of democracy was not to yield to the reactionary forces of autocracy and authoritarianism. Democracy, in his day, was under attack upon a wide sector in the United States. The reading of the Bible in the public schools was a recurrent problem; it was frequently stopped and as frequently resumed. Laws declaring certain Christian religious days as public holidays were frequently proposed. Many state governors habitually based their Thanksgiving proclamations on the assumption that the United States was a Christian nation. Many proposals were made to insert a religious qualification in the national constitution. During the Civil War there was an attempt to keep Catholic and Jewish chaplains out of the Union Army, of which the well-known U. S. Grant Order No. 11 was a faint echo. Every reactionary movement was an anvil for his ably wielded hammer.

Two instances of public action are worthy of mention. One was the successful campaign waged, by Wise and others, for the rejection of the proposed Swiss treaty which limited the rights of American Jews living in Switzerland, and the other was the public agitation, begun as early as 1879, for the abrogation of the treaty with Russia which condoned similar unequal treatment of American Jews in Russia. This agitation was brought to a successful issue in the abrogation of the Russian treaty eleven years after Wise's death.

Wise's opposition to the rising Zionist movement was of a piece with his world outlook. At the meeting of the Central Conference of American Rabbis in Montreal in 1897 he expressly stated that he sympathized with the oppressed Jews of Eastern Europe who longed for a place where their families could be redeemed morally and physically. What he objected to was not the restoration of Zion to the Jews who wanted to live there, but the restoration of the Jews to Zion. True to his liberal philosophy, he also realized that nationalism had run its course and that the world was



© Union of American Hebrew Congregations
Isaac M. Wise

ready for internationalism. He dreamed of a symphony of nationalities, shorn of their sovereign assumptions and amenable to international rule.

Wise's "Judaism" was based upon a hopeful synthesis of the best in Jewish tradition and the best in Western culture. The yardstick whereby he measured the value of any particular "reform" was not its temporary appeal, but its lasting value for the preservation of Judaism. He abandoned the Orthodox security of revelation and sought the security that arises from the courage to recognize truth wherever found. He did not strive for finality in any form, realizing that the capacity for growth is the best guarantee of the truth. The gravamen of his reforms was, in his own words, "the planless character" of Jewish life of his day. He pleaded for "the standpoint of historic Judaism, that is, Judaism of all ages and not that of one period, place or class of people." Preserving Judaism meant for Wise, not that he had found a perfect Judaism which was henceforth to become a new orthodoxy; nor did it mean the restoration of Judaism to its Palestinian national glory, nor again to its medieval splendor, Judaism under the *Shulhan Aruch*. For him it meant carrying forward Judaism's enduring values to a new and better social order. His labors were based upon the conviction that the important measure of any movement lies not in its temporary success but in the direction in which it points.

His definition of American Judaism was "a religion without mysteries or miracles, rational and self-evident, eminently human, universal, liberal and progressive, in perfect harmony with modern science, criticism and philosophy, and in full sympathy with universal liberty, equality, justice and charity. There are today no better American citizens than the Jews, and no religion better befitting a free people than Judaism." GEORGE ZEPIN.

Lit.: Philipson, David, and Grossman, Louis, edit., *Selected Writings of Isaac M. Wise* (1900); Wise, Isaac M., *Reminiscences,* translated from the German and edited by David Philipson (1901); May, Max B., *Isaac M. Wise* (1916); Philipson, David, *Centenary Papers and Others* (1919); idem, *The Reform Movement in Judaism* (1931); files of *The American Israelite,* 1854-1900; Franklin, Leo M., *The Rabbi, the Man and his Message* (1938); Wilansky, Dena, *Sinai to Cincinnati* (1937).

WISE, JAMES WATERMAN, writer, b. Portland, Ore., 1901. He was the son of Rabbi Stephen S. Wise and Louise Waterman Wise, and the brother of Judge Justine Wise Polier. His education was received at the Horace Mann School in New York city, the Loomis Institute at Windsor, Conn., and Columbia College, from which he received the A.B. degree in 1922. He pursued graduate studies at Cambridge, England.

In 1926, after studying for several years for the rabbinate at the Jewish Institute of Religion, in New York, and serving for two years as rabbi of the Reform Jewish congregation of White Plains, N. Y., Wise withdrew from the Institute on the ground that "Judaism, as a religion, has ceased to play a vital part in Jewish life."

Wise stated that, while Jews still had distinctive contributions to make to the world, they no longer wished to express themselves through traditional Jewish theology, and that he therefore felt compelled to renounce the rabbinate. Wise's views were published widely at the time, and they aroused a great deal of controversy in the Anglo-Jewish press of the United States. He later modified his views.

Wise served as secretary of the Jewish section of the Interfaith Committee to Aid the Democracies (1941-42), and in 1942 became the Washington representative of the American Jewish Congress. From 1938 on he was research director of the Council Against Intolerance in America. In 1931 he founded *Opinion,* at first a weekly, then a monthly, Jewish journal of life and letters. His eloquent voice was heard on public platforms throughout the United States in defense of Jewish rights and in championship of liberal and democratic ideals.

His articles appeared in the *Century Magazine, Bookman, Unity, The New Palestine, Churchman, The Nation,* and the New York *Post.* His books include: *Liberalizing Liberal Judaism* (1924); *The Future of Israel* (1926); *Jews Are Like That* (1928). Issued under the pseudonym of Analyticus, the latter work aroused a storm of protest and created a great sensation at the time, and was violently condemned by many writers in the Anglo-Jewish press and by rabbis in the pulpit. It discusses Jewishness and Jewish leadership, and contains essays on such outstanding American Jewish leaders as Stephen S. Wise, Louis Marshall, Louis D. Brandeis, Louis Lipsky, Nathan Straus, Sr., Henry Morgenthau, Sr., and Ludwig Lewisohn. Wise also wrote *Swastika: The Nazi Terror* (1933); *Nazism: An Assault on Civilization* (1934), and was co-author, with Rabbi Lee J. Levinger, of *Mr. Smith, Meet Mr. Cohen,* a work which preaches tolerance, and editor (1941) of *Our Bill of Rights: What It Means to Me* and *Thomas Jefferson: Then and Now* (1943). EDWARD E. KLEIN.

Lit.: *American Hebrew,* April 30, 1926, p. 830; Nov. 30, 1928, p. 96; Feb. 22, 1929, p. 549; May 14, 1937, p. 1218; March 29, 1940, p. 2; *Opinion,* June, 1933, p. 32; Sept., 1939, p. 21; March, 1940, p. 23.

WISE, JONAH BONDI, rabbi, b. Cincinnati, 1881. He was the son of Isaac Mayer Wise. Graduated from the University of Cincinnati and the Hebrew Union College in 1903, Wise spent a year studying abroad, and in 1904 assumed the pulpit of Mizpah Temple, in Chattanooga, Tenn. Here he remained until 1906, when he became rabbi of Beth Israel Temple, in Portland, Ore.

During his nineteen years in Portland Wise was active not only in Jewish religious and community work, but also in the social and cultural activities of the community as a

whole. He was one of the founders of the Oregon Social Hygiene Society, and held directive posts with the Portland Symphony Orchestra and the Oregon State Board of Higher Curricula and the Library Board of Portland. He was grand president of District Grand Lodge No. 4, I.O.B.B.

Called to Central Synagogue in New York city in 1925, Wise entered the communal life of the metropolis only a few years before the demands for concerted action on behalf of the Jewish populations of other countries reached a condition of emergency not hitherto known. In this emergency, Wise's association was mostly with the Joint Distribution Committee, to whose executive committee he was elected in 1931. He had already participated in its fund-raising campaigns. From 1931 through 1938 Wise was national chairman of the Joint Distribution Committee campaigns. Almost single-handed he maintained a steady flow of funds to Polish Jewry, Palestine, and other Joint Distribution Committee beneficiaries. With the establishment of the United Jewish Appeal for refugees, overseas needs and Palestine, in 1939, Wise became a national chairman, and held this post in 1943.

Wise went to Europe three times on special missions in connection with welfare work. He arrived in Germany in April, 1933, only two months after the advent of Hitler, to confer with the leaders of German Jewry and to arrange for the transmission of necessary aid. He was in Europe again in 1935 for various conferences, in England, France, Belgium, Holland and Germany, and in 1938, when he represented the Joint Distribution Committee at the Intergovernmental Refugee Conference held in Evian, France, at the call of President Franklin D. Roosevelt. Through his efforts for the Committee and for its various affiliated organizations, Wise became the most important single personality responsible for the raising of the relief funds that came from America.

Wise was editor of *The Scribe* and of *The American Israelite,* and was a contributor to other Jewish periodicals. His chief activity, however, was in the pulpit. While his prestige was used for the relief of Jewish suffering abroad, his congregational program was even more significant. He instituted the first and, up to 1943, the only national weekly radio broadcast of Jewish preaching. The "Message of Israel" was founded by him in 1934 as a weekly broadcast and the "Church of the Air" monthly sermon. These broadcasts were open to members of Reform, Orthodox and Conservative groups and, in 1943, were the only weekly Jewish religious broadcasts of national scope in America or any other country.

Wise was known for his interest in Jewish bibliography, inheriting a library from his grandfather, Jonas Bondi, and from his father. He not only enlarged this library but maintained a close connection with Jewish bibliographical material.

He was a trustee of the Hebrew Union College and a director of the Union of American Hebrew Congregations. He was a director of the Jewish Social Service Association and of the Educational Alliance in New York city, in addition to holding directorships in a large number of other national and local religious and social institutions. In 1935 the Hebrew Union College awarded him the honorary degree of Doctor of Hebrew Law.

WISE, LEO, editor and publisher, b. Albany, N. Y., 1849; d. Cincinnati, 1933. He was the eldest son of Isaac Mayer Wise. He studied law at first, and was graduated from the University of Michigan (LL.B., 1869), but never practised it. In 1871 to 1872 he was



Jonah B. Wise

a prospector in the South African diamond fields, where he helped discover some of the mines there. In 1875 he returned to the United States and was associated with *Deborah* and *The American Israelite,* both founded by his father. He was publisher of the former until 1890 and managing editor and publisher of the latter from 1900 to 1928. He was at the same time publisher of the *American Jews' Annual,* a yearly publication devoted to literature and belletristics, from 1884 to 1892.

Wise went to Washington several times to protest against Russian exclusion of American Jews who desired to visit that country, and in 1882 was one of those who actively aided the settlement of a group of about 150 immigrant Jews on Kansas farm lands.

WISE, LOUISE WATERMAN, artist and social worker, b. New York city. She was the daughter of Julius Waterman and Justine Mayer, and the niece of Dr. Sigmund Waterman and Leopold Waterman, distinguished early settlers. She was the wife of Rabbi



Leo Wise

Stephen S. Wise, and the mother of James Waterman Wise and of Judge Justine Wise Polier. Mrs. Wise's education was received in the public schools, the Comstock School, and the Art Student's League.

Her portraits of Judge Julian W. Mack and Rabbi Stephen S. Wise were placed in the permanent collection of the Tel-Aviv Museum in Palestine, and Columbia University included her portrait of Professor Richard J. H. Gottheil in its permanent collection. Her paintings include also: *Orphanage; Flight from Belgium; Crucifixion; Sacrifice of Abraham;* and portraits of Claude G. Montefiore, Dr. Charles Parkhurst, Dr. James Whiton, and Professor Albert Einstein. Her work was exhibited at the Pennsylvania Academy of Fine Arts, the National Association of Women Painters and Sculptors, the Corcoran Gallery, and galleries in New York city.

Mrs. Wise translated into English from the French Aimé Pallière's well-known study of his conversion to Judaism, *Le sanctuaire inconnu,* under the title of *The Unknown Sanctuary* (New York, 1928), and made available to the American public through her translations from the French Edmond Fleg's *Land of Promise* (1933) and *Why I Am a Jew* (New York, 1929).

In 1902 she founded the Free Nurses Association of Portland, Ore., and thereafter served as its honorary president. She was the founder and in 1943 served as president of the Free Synagogue Child Adoption Committee. Her work as founder and president of the Women's Division of the American Jewish Congress won her a permanent place of honor in American Jewish life. Thousands of refugees owed their adjustment to America and their new lease on life to Mrs. Wise's efforts as founder and president of the Congress House for Refugees, in New York city.

(*See illustration in vol. 1, p. 251*)

EDWARD E. KLEIN.

WISE, STEPHEN SAMUEL, rabbi, b. Budapest, 1874. He was the descendant of a distinguished family of European rabbis. His grandfather was the renowned Joseph Hirsch Weiss of Erlau, Hungary; his father, Aaron Wise, migrated to the United States and served as rabbi of Temple Rodeph Sholom, New York city, from 1875 until his death in 1896.

Wise was brought to the United States at the age of one. He completed his studies at Columbia University, in New York (A.B., 1892; Ph.D., 1901). His rabbinical training was secured privately, chiefly under the instruction of his father, Max L. Margolis, Gustav Gottheil, Alexander Kohut, Henry Gersoni, Adolf Neubauer of Oxford, and Chief Rabbi Adolf Jellinek, of Vienna.

His first pastorate was the Madison Avenue Synagogue of New York, where he served from 1893 to 1900, serving first as junior assistant to Henry S. Jacobs, rabbi of the synagogue. Then he became rabbi of Temple Beth Israel, Portland, Ore., where he ministered until 1906. Active in social welfare, Wise was a founder and first vice-president of the Oregon State Conference of Charities and Corrections, and a member of the state's Child Labor Commission.

In 1906 he was invited to discuss a call to the pulpit of Temple Emanuel, New York city, considered the most influential congregation in America. A dispute over the freedom of the pulpit arose between him and Louis Marshall, president of the congregation. Wise insisted upon absolute freedom of utterance; Marshall maintained that in controversial matters the pulpit must remain under the control of the board of trustees. Wise thereupon resigned from his post in Portland, and returned to New York to found in 1907 the Free Synagogue, of which he was still rabbi in 1943.



Stephen S. Wise. From a photograph by Halsman

The Synagogue was established on the cardinal principles, as announced by its founder, of complete freedom of expression for the rabbi and free unassigned pews. The latter represented a contribution to the democratization of the American synagogue. For previously the general practice had been the sale of fixed pews, which favored the wealthy. Subsequently many congregations adopted the unassigned pew system which opened all seats to all worshippers regardless of financial contribution.

The degree of freedom in the pulpit had reflected the strength of the rabbi and the liberalism of the congregation. By making a public issue of pulpit freedom, Wise helped to strengthen the liberal forces in American Judaism.

Under his dynamic leadership the Free Synagogue developed into one of the most influential congregations in American Jewry. Sunday services were instituted at Carnegie Hall, which frequently was filled with vast congregations, eager to hear Wise on the burning issues of American and Jewish life. Considered one of the most eloquent preachers in America, he was in great demand as a lecturer by general as well as Jewish audiences throughout the country. His popular appeal was heightened by involvement in important public controversies, such as his attack on the injustices in the steel industry, his championing of a shorter work week for women employees in the canning industry, and his denunciation of the evils in the exploited needle trades.

With John Haynes Holmes, he led the City Affairs Committee of New York in an attack on the administration of Mayor James J. Walker which ultimately brought about its downfall. His courage and eloquence kept him in the forefront of progressive movements in American life.

He was at the heart of the Zionist Movement and active in its leadership from his participation in the Second Zionist Congress, in which he served as Eng-

lish secretary. He was a founder of the Zionist Organization of America in 1898, and later (1917 and 1936-38) served as its president; also as chairman of the United Palestine Appeal. He represented Zionist interests at the Versailles Peace Conference. With Justice Louis D. Brandeis and Judge Julian W. Mack, he withdrew from active leadership over differences with Chaim Weizmann, but after a lapse returned to the front ranks. He influenced many important Jews and Christians toward sympathetic understanding of Zionism, of whom President Woodrow Wilson was the most notable. He was chairman of the American Emergency Committee for Zionist Affairs in the early 1940's.

Wise's attachment to the Jewish masses and his faith in the principles of democracy moved him to assume leadership in the establishment of the American Jewish Congress. At various times he served as president of this organization, which was intended to apply the principles of democratic representative institutions to the needs, problems and rights of the Jewish people. He served as a representative of this organization at the Versailles Peace Conference, and subsequently was an organizer of the World Jewish Congress, and chairman of its executive committee. He led these bodies in a militant program of self-defense against Hitlerism.

In 1922 Wise founded the Jewish Institute of Religion, a school for the training of men for the Jewish ministry and for leadership in Jewish education and social service. The establishment of this new institution was evoked, according to its founder, by two significant needs of American Jewry: first, a liberal rabbinical seminary devoted not to sectarian purposes but to the catholic interests of Jewish life. The Institute met this need by welcoming as teachers and students men and women of diverse viewpoints, Orthodox, Conservative, Reform, Reconstructionist, Zionist, non-Zionist, and the like, and its graduates serve a similar diversity of congregations and institutions. Its second purpose was to provide liberal rabbinic leadership for the New York area, containing over two million Jews, the largest and most influential Jewish community in America and in all Jewish history. Scores of its graduates occupied (1943) positions of leadership in this metropolitan area.

Among the many honors conferred on Wise were the Chevalier of the Légion d'Honneur (France), 1919; Officier, 1937; the first award in 1926 by Zeta Beta Tau of the Richard Gottheil medal "for the most distinguished service in the cause of Judaism during the year 1925"; and honorary degrees by Temple University, Syracuse University, University of Oregon, Bates College, Roanoke College, and Rollins College.

In 1931 Wise joined the editorial board of the magazine *Opinion,* a monthly journal of Jewish life and letters, of which he became the editor in 1935. He is the author of *The Improvement of the Moral Qualities* (1902); *How to Face Life* (1917); *Child Versus Parent* (1922); *The Free Synagogue Pulpit* (monthly sermon publications, 10 vols.); *The Beth Israel Pulpit* (monthly sermon publications, 2 vols.); and *The Great Betrayal* (jointly with Jacob de Haas; 1930). He edited the symposium *Never Again! Ten Years of Hitler* (1943).

In 1943 Wise celebrated the fiftieth anniversary of his ministry, and received from the Free Synagogue a leave of absence for the duration of the second World War to devote himself to his wider Jewish and American interests.

See also: AMERICAN JEWISH CONGRESS; JEWISH INSTITUTE OF RELIGION; WORLD JEWISH CONGRESS.

PHILIP S. BERNSTEIN.

Lit.: *American Hebrew,* Oct. 1, 1920, pp. 587, 614; March 21, 1924, pp. 567, 574; July 4, 1930, p. 236; Nov. 25, 1932, p. 39; March 23, 1934, p. 389; Jan. 10, 1936, p. 249; June 12, 1936, p. 618; May 14, 1937, p. 1225; Holmes, John Haynes, "Through Gentile Eyes: Dr. Wise at Sixty-Five," *Opinion,* April, 1939, p. 11; Wise, Stephen S., "I Am an American," *ibid.,* July, 1942, p. 5; *Current Biography,* vol. 2, No. 7 (1941) 81-83; *Congress Weekly,* Jan. 30, 1942, pp. 2, 16; Wise, James W., *Jews Are Like That,* 81-103.

WISLICKI, WACLAW, member of the Polish parliament (Sejm), b. Warsaw, Poland, 1882; d. Warsaw, 1935. During his high school years in Warsaw he took part in the revolutionary movement of the students then organized in revolutionary circles. In 1907 he graduated from the University of Brussels. During his studies in Belgium he was closely associated with the Russian and Polish revolutionary circles composed of émigrés who had escaped from czarist Russia. Immediately after his return to Warsaw he was jailed, but soon afterward went into exile for two years, after which time he returned to take part in the social life of Poland. His career as an outstanding social and political Jewish representative was initiated when, during the German occupation of Warsaw, he assumed the responsible honorary post of commissar of the citizen guard of Warsaw and commissar of the militia. In this capacity he showed himself to be an advocate of the needs of the poor of Warsaw.

In 1922 Wislicki was elected a member of the Sejm as representative of the Central Union of Merchants and Industrialists. He held this office for fourteen years, having been reelected in 1928, 1930 and 1935. As Jewish representative in the Polish Sejm he was one of its most active members, defending in true democratic spirit the free development of Polish economic life and the equality of rights of the Polish citizens of Jewish faith. Besides these activities, he was a member of several governmental and parliamentary commissions, a member of the Interparliamentary Union, and a delegate of the Polish parliament to various international congresses.

Above all, Wislicki was a stalwart and fearless advocate of the Jewish cause in public life. He made it his task to defend the rights of the business class in all the various public and social agencies in which he exercised a great influence.

He was president of the Central Union of Merchants in Poland, senior of the office of aldermen of the Merchants' Assembly, vice-president of the Chamber of Commerce of Warsaw, member of the council of the Polish-Palestinian Chamber of Commerce, president of the Credit Bank of Merchants and Manufacturers, chairman of the International Association of Transport and Navigation, member of the council of the Central Union of Jewish Cooperatives, and member of many governmental commissions on Polish national economy.

With fiery energy and dauntless courage he manifested his affection and attachment to the Jewish community. When anti-Jewish disturbances took place in Roumania in 1934, he returned to the king of Roumania the Cross of the High Order of the Roumanian Kingdom which he had received.

Shortly before his death, as chairman of the Anti-Hitler Committee, Wislicki waged a tremendous fight and boycott against the Nazis. The Polish government exerted pressure on him to discontinue these activities for political reasons, and threatened him with dire consequences, but Wislicki ignored all these warnings and continued with greater force his propaganda against the Nazi regime.

ALEXANDER HAFFTKA.

WISSOTZKY, KALONYMUS ZEEB WOLF, tradesman and philanthropist, b. Zhagory, province of Kovno, Russia, 1824; d. Moscow, 1904. He received the usual Jewish education. After his marriage he attended the Yeshivas in Volozhin. Later he settled in Yanishki,

and began to trade in wheat. The Russian government at this time was patronizing Jewish agricultural settlements, and Wissotzky, together with other Jewish families, founded the settlement of Dubno, near Dvinsk. This undertaking yielded no beneficial results, and Wissotzky returned to his wheat business in Yanishki. But he wanted to complete his education, and in 1854 attended the famous courses in Jewish religion and philosophy given by Israel Salanter (Lipkin) in Kovno. In 1858 he settled definitively in Moscow and engaged in the tea trade. The firm of V. Wissotzky and Company developed into one of the most important tea-trading companies in Russia.

The increase in his business did not, however, prevent Wissotzky from undertaking a large philanthropic Jewish national activity. An enthusiastic Zionist and one of the first pioneers of the movement in Russia, he spent much time and money for the organization of the Chovevei Zion. His journey to Palestine gave him the occasion to publish (1889 and 1894) his letters and travel diary in the periodical *Haasif*. He also founded, at his expense and on the advice of his son-in-law, Joseph Zetlin, the periodical *Hashiloah*. He made generous gifts to Palestine organizations, particularly the sum of 200,000 rubles for the establishment and support of the Beth Hasefer in Jaffa. This institution was founded by the Hilfsverein der Deutschen Juden in Berlin, and a conflict arose between the Hilfsverein and the executors of Wissotzky's will as regards the use of the German language in teaching at the school. But all Jewish professional education in Russia attracted his attention. A Talmud Torah with technical classes was established in Bialystok in 1904 through a gift of 70,000 rubles by Wissotzky. In his will he ordered that his heirs should spend 50,000 rubles every year until the sum of 1,000,000 rubles had been expended for Jewish charity.

The executors of his will had to decide how to distribute this money. One of his most substantial philanthropic activities was help for the Jewish cantonists, sons of Jewish soldiers who were educated in special schools and prepared for military service from the age of twelve years. Wissotzky organized Sabbath schools and readings for those children, and also special meals for Jewish soldiers during Passover. In this way he endeavored to keep them from conversion to the Greek Orthodox Church, an activity which was not without danger under the government of the czars.

Lit.: *Ahiasaf* (1904-5); *Hatzofeh,* 410 and 415 (1904); *Derech Tzedakah* (a symposium in honor of Wissotzky's jubilee); *Haasif,* 1894 and 1898-99; *Igroth Yelag* (letters of Judah Loeb Gordon to Wissotzky on Zionism; 1894-95).

David Wissotzky (b. Moscow, 1855; d. Paris, 1929) was the only son of Kalonymus Zeeb Wolf Wissotzky. He received a German education. After the death of his father in 1904, David became head of the tea firm of V. Wissotzky and Company. Under his leadership the company attained its highest development, furnishing one-third (about 40,000,000 lbs. a year) of the entire tea consumption in Russia. Wissotzky was the first to import Ceylon tea to Russia, from large plantations which he owned in India. Pursuing the traditions of his father, he was engaged in large-scale philanthropic work.

Samuel L. Kutscheroff.

WIT AND HUMOR, JEWISH. 1. General. The wit and humor of the Jews are age-old and were present at all times, so that the gift of glossing over in humorous manner and of ironizing about the various forms and expressions of being or of recognizing their comical side may be forthwith asserted to be an essential characteristic of the Jews. Jewish wit and humor have fructified the literatures of all peoples. In their enduring manifestations they avoid the mere humor of words and situations and often, while illuminating philosophical observations ingeniously, they reach deep into the soul. They are always benevolent, never rough or hateful. Edmund Edel sees the specific sign of Jewish wit in irony of oneself and elegy, a result of the tragic fortunes of the Jews, destinies which, on the other hand, have sharpened Jewish wit as the strongest weapon of the weaker, while Alexander Moszkowski praises the thoughtful keenness of Jewish humor and proves that all the philosophical problems of humanity have experienced in Jewish wit some lightning-like illumination. Moszkowski arrives at this conclusion: "Jewish wit is the foundation and pinnacle of all wit in general."

That wit and humor have been component parts of the Jewish spirit at all times has been proved repeatedly. In the Bible, in the Talmud, and in the Midrash the humor of words plays an important role.

When Jacob utilizes Esau's pressing hunger in order to get possession of the latter's birthright (*Gen.* 25:29-34); when he disguises himself in order to gain through his wiles, in addition, the blessing of Isaac which was intended for Esau (*Gen.* 27); when he then employs trickery to cheat Laban of his riches (*Gen.* 30:31-43); when Rachel in a gross scene steals and hides her father's household gods (*Gen.* 31:19, 30-35); when Samson plays tricks like those of Eulenspiegel (*Judges* 13 to 16); when the prophet Elijah taunts the priests of Baal with incomparable humor (*I Kings* 18:27); when one feels oneself transported to the dressing-table of an elegant lady by Isaiah's scourging of the gorgeous display of the women of Judah (*Isa.* 3:18-26); when one believes that one is reading a chapter from Dante's *Divine Comedy* in the description of the appearance of Nebuchadrezzar in the lower world (*Isa.* 14:9-21); when the prophet makes merry over the artistic carpenter who has carved a god for himself out of a block of wood, the rest of which he uses for preparing his food (*Isa.* 44:13-17); when Hosea waxes ironical over the idolators "who sacrifice men and kiss calves" (*Hosea* 13:2); when *Esther* is full of surprising sudden changes of the situation (for instance, the minister Haman as herald before Mordecai the Jew)—the hearers or readers laugh over these popular tales, in which many humorous elements are present even as they appear in other literatures. The humorous passages in the Bible have been collected by B. Werner and above all by J. Chotzner, among others.

Wit and humor are very strongly represented in the discussions of the Talmud and in the Midrash. Libowitz has collected the pertinent material. In view of the casuistical peculiarity of the Talmudical discussions it was always easy for the very acute distinction and comparison of related and similar elements to be jokingly exaggerated. The wish to enliven an all too long sober debate by means of a humorous turn, to bring a difficult abstract subject nearer to general understanding by means of a joking allusion, or to polish off the opponent by turning the laugh against him led frequently to a humorous turn of the dialogue. Many digressions of Talmudic dialectics and phantasy which, if taken earnestly, would be considered as silly and thus dismissed without further ado, are seen in another light if one thinks of them as being consciously humorous or as a purposeful means of leading daring assertions or discussions ad absurdum. Finally, the constant exercise in playing with conceptual subjects, in drawing paradoxical possibilities into consideration,

in parrying the opponent's thrusts rapidly, surely, and by means of surprising objections, must have trained their continual readiness for attack and defense gradually so that it developed into that critical quickness at repartee which is so closely related to wit and has remained a specific peculiarity of the Jewish spirit.

How well the Talmud itself understands how to appreciate the value of a fitting answer is shown by the oft-quoted proverb: "Better a grain of pepper than a basket full of pumpkins" (*Meg.* 7a; *Hag.* 10a; *Yoma* 85b). For the purpose of illustrating the Talmudic and Midrashic wit, which for the most part is very pertinent, often biting and also wounding, a number of striking humorous sayings are given here, further examples of which could be heaped up without difficulty, together with short explanations wherever necessary. No account has been taken of the numberless and often quite ingenious plays on words, which are not always to be taken in jest, but were often intended scientifically in the sense of those days:

FROM THE TALMUD.

"Instead of breaking bones at Abaye's, come rather to Raba, in order to eat fat meat" (*B.B.* 22a); at Raba's you will learn more than at Abaye's.

"Only small change rattles in the pocket" (*B.M.* 85b); only he who has but little knowledge tries to shine through it.

"The table is there, also the meat and the water; we lack only the mouth in order to be able to eat" (*Kid.* 46a).

"If any one says to you: 'Your friend is dead,' believe it; if he says to you: 'He has become rich,' believe it not" (*Git.* 30b); dying is easier than getting rich.

"Audacity is effective even with God" (*Sanh.* 105a).

"When the thief lacks opportunity he is condemned to honesty" (*Sanh.* 22a).

"The best doctor belongs in hell" (*Kid.* 82a).

"While we still loved each other, we had room on the width of a sword; now that love is flown, a bed sixty ells wide is insufficient for us" (*Sanh.* 7a).

"The robber knows his own handiwork" (*B.M.* 84a), said jokingly by Rabbi Johanan to Resh Lakish when the latter defeated him in a legal dispute concerning the making of weapons.

"Art thou perhaps from Pumbeditha, where they draw an elephant through the eye of a needle?" (*B.M.* 38b), against the overly acute interpreters of the Law.

"At Purim one is obliged to drink so much that one can no longer tell the difference between 'Cursed be Haman!' and 'Blessed be Mordecai!' " (*Meg.* 7b).

"Against foolishness there is no remedy" (*Git.* 68b).

"Ten measures of talk came into the world; the women took nine of them" (*Kid.* 49b).

FROM THE MIDRASH.

"If thou wilt hang thyself, do it on a high tree" (*Pesikta* 112).

"The pig spreads out its paws, as though to say: 'See! I am clean' " (*Midrash Gen.* 65).

"The milk of black goats is the same as that of white goats" (*Midrash Gen.* 83).

"If one can not beat the ass, one beats the saddle" (*Tanhuma, Pekude*).

In the brilliant days of medieval Jewish literature humorous poetry was well represented: Solomon ibn Gabirol, Abraham ibn Ezra, Judah Halevi, Judah Alharizi, and Immanuel ben Solomon of Rome wrote humorous poems.

In the Diaspora, Jewish humor was everywhere blended with the literature of the environment, and where a union such as that in Germany took place it created permanent values. Heine's humoristic travel-pictures and Börne's satirical criticisms became recognized treasures of German literature, while the specially Jewish humorous novels of a contemporary and cousin of Heine's, Hermann Schiff (*Schief Levinche* and *Die Wilde Rebbizin*) or the witty mockeries of the reactionary period of 1848 in the droll public notices of Isaac Moses Hersch were forgotten.

In the creation of Berlin wit and of the Berlin local farce of the 19th cent., which Voigt and Koch pronounce the "truest German humor," Jewish authors collaborated in a fundamental way. Ludwig and David Kalisch (1820-72), who founded also the humorous sheet *Kladderadatsch,* and Louis Hermann were the most fruitful authors of comic plays at that time, and their works were performed for many years. Even in a hasty glance over the entire humorous literature of the more modern period one encounters Jewish authors again and again, and their humor was and still is understood and sympathized with by every one; it found and still finds everywhere the most active re-echo. The successors of those Jewish authors towards the end of the 19th cent. were Julius Stettenheim (1831-1916), Siegmund Haber (1835-95), and R. Löwenstein (1819-91). In the 20th cent. Jewish authors of farces, like Oskar Blumenthal, Gustav Kadelburg (*Weisses Rössl*), and Justinus (*Kyritz-Pyritz*) attained to an extraordinarily high number of performances. In the editorship of the most important comic papers of the 20th cent. Jewish editors and artists occupied a leading position. Alexander Moszkowski was for almost a half a century the manager of the Berlin *Lustige Blätter,* Karl Ettlinger (Karlchen) editor-in-chief of the Munich *Jugend,* and Alfred Kerr (Kempner) was one of the wittiest critics.

Like the Berlin humor, that of Vienna was strongly influenced by the Jewish spirit. Saphir (1795-1858) is the prototype of the mere would-be-players with words; but the feuilletons collected by Daniel Spitzer contain brilliant flashes of thought and are classics of their kind. Nearly all the important Austrian poets of Jewish origin, for instance, Felix Salten and Arthur Schnitzler, have a specific Jewish humor. The Vienna satirist, Karl Kraus, is well worth mentioning in this connection.

On the stage Jewish humor has constantly been triumphant. To mention only a few of the most noted names, the excessively comic Bendix, a very popular comedian in Berlin, and the once celebrated Metropol-Theater artists, Emil Thomas and Henry Bender, who never fell prey to the banalities and triteness of the flat, so-called "Herrnfeld humor," were Jews. Daniel Isaac Barber in London, the best known humorist of the English stage, was the son of Eastern European refugees.

In very remarkable manner, too, it is the Jewish actors who at the same time were active both as great humorists and as tragedians. Rudolph Schildkraut and Max Pallenberg unite in themselves these two sides of their being, and the world-wide success of the modern Jewish film celebrity, Charles Chaplin, who was also a child of the London ghetto, rests on the inimitable mixture of enlivening and deeply moving traits.

An especial development was experienced by the history of humor among the Eastern European Jews, among whom the Jewish essence has been preserved with less mixture and in a more unadulterated form than in the Western European lands. The extraordinary sociological confinement and oppression of these groups of the population, a confinement and oppression, however, which stoutly resisted a spiritual assimilation, did not prevent, but on the contrary definitely furthered, the bringing forth by them of a great number of historically certified buffoons and Till Eulenspiegel-like personalities whose knavish tricks, deeply humorous expressions, and witty anecdotes were passed on from one generation to another. The most important of these humorists, Motke Chabad of Vilna, whose name has become proverbial among Eastern European Jews, Hersch Ostropoler, Mordche Rackower of Plock, Ephraim Greidinger of Pinczov, lived in the 18th cent. Their merry farces and sayings and those of their successors have often been collected. The town of Chelm, concerning which innumerable jokes are told, was regarded as a kind of Jewish Schilda. A parallel between the oft-printed little pieces of the "Chelmer Narronim" and those of the Schildbürgers shows, again,

that the Jews have the advantage of a deeper content and are richer in ideas, both of which features are lacking in the Schildbürgers. A type of those tragi-comical Eastern Jewish jokers who are endowed with genial traits was sketched by Karl Emil Franzos in his novel, *Der Pojaz*. The humor of the Eastern European poets Sholem Alechem, Perez, Mendele Mocher Sforim, and also the Englishman Israel Zangwill, is elegiac.

A typology of Jewish wit has to demarcate the ever-repeated figures and realms. First, therefore, we see the most prominent characteristic of Jewish humor: self-irony. The Jews of Western lands mock above all, in innumerable jokes, all the little linguistical peculiarities, the cunning mercantile tricks, the narrow-mindedness and caricature-like traits of the Eastern European Jew and of the immigrant who has not yet been assimilated into the general culture. Satirical blows meet the rich *Protz* as well as the cheeky *Schnorrer*, who earns his livelihood in a most ignoble way. The relations within the family and the sphere of marriage and the Shadhan are the subjects of an almost tender humor. It shows how closely the connection of the members of the family is felt. The jokes which refer to sexual life are in general free from the cynicism of the street. Jokes about non-Jewish officers and about travelers, as well as railway and customs anecdotes are especially prized. The humor of the stock-exchange and that taken from the life of the merchant, especially in the textile branches, naturally fills a large space. Jokes about rabbis, presidents of congregations, religious officials and their activities, are numerous. A full measure of ridicule is poured out upon the "renegade" and the "baptized" Jew whose strivings for complete assimilation are unsuccessful. False piety as well as the too strict guarding of one's own advantage are hit from all directions; herein a certain rationalism and individualism often comes to view. The inclination of the Jew toward eating choice things and his preference for a number of favorite dishes form the target for many a joke. Interesting from the point of view of the knowledge of the folk are words which are put into the mouths of the Eastern European Jews, words which embody the feeling of union with God, a feeling which has been traditional for centuries and which is still present in the Jewish soul, as, for example, that Jewish pious ejaculation: "Great God, help me! Thou hast pity on total strangers, so why not on me?" . . .

Many of these jokes are very ancient, resting on tradition, and appear in ever new variations; the tenacity of life of Jewish wit is almost boundless. The Jewish spirit glosses over the times with ever new humor. Its peculiar contrast, the psychologically deepened comprehension of a situation, the lightning-like appreciation of relationships, the embracing of entirely different spheres which is mixed with readiness of wit and subtlety and which often dies away in a striking point, is, apart from its inimitability, difficult to stamp from a stylistic point of view. Thus many kinds of witty turns in Yiddish too are simply untranslatable.

JACOB PINCHAS KOHN and LUDWIG DAVIDSOHN.

2. Parody and Satire. Parody and satire are two distinct branches of Jewish humor, although they are very often found combined in the same work. In parody the style, form and diction of sacred or serious writings are imitated. The writings most frequently parodied in Jewish literature are the Bible, the Talmud, the liturgy and various legal formulas. The use of Biblical phraseology to express various ideas is already found in the Talmud (*Yer. Pes.* 3:7) and the rabbis objected only when the Bible was parodied disrespectfully or to express improper ideas (*Sanh.* 101a).

Satire is usually directed against individuals, groups or institutions. As a rule scoffing or sneering was condemned (*Ps.* 1:1; *Meg.* 28a; *A.Z.* 18b). Bar Kappara, a great Tannaitic scholar and wit, once excommunicated himself for thirty days in remorse over a remark of his which could have been interpreted as an affront to Judah Hanasi (*M.K.* 16a). However, the rabbis themselves employed biting satire and irony in their disputes with idolators and unbelievers.

Jewish parodies and satires have been composed in many languages: Hebrew, Yiddish, German, English and Ladino. Those composed in the Middle Ages were usually in Hebrew rhymed prose or poetry. One of the earliest parodists and satirists was Judah Alharizi in the 13th cent. Thus, in the tenth chapter of his *Tahkemoni*, in which he derides the custom of Kappores, he presents the figure of the rooster who had flown for protection to the top of the synagogue, from which he utters a plea for his own life, couched in the language of the exhortations of the prophets. Judah ibn Sabbatai, one of the most gifted parodists and satirists, satirizes both misogyny and marriage, especially hasty marriage, in his *Minhath Yehudah*. This satire against women was answered by one Isaac in his *Ezrath Nashim* and by Jedaiah Bedaresi in his *Oheb Nashim*. In a parody which is a dispute between brothers as to whether wealth or wisdom is more important, Ibn Sabbatai couches the decision in the legal terminology of an opinion rendered by the court.

Immanuel of Rome, through most of whose works runs a line of parody and satire, was the first to employ exegetic parody. In one of his *Mahberoth* (no. 22) he resolves sixty contradictions which were put to him. These questions and answers are, in the main, distortions of Biblical and Talmudic texts. His *Eben Bohan* is a satire on the entire social panorama of his day.

In the 14th cent. appeared the *Massecheth Purim* of Kalonymus ben Kalonymus, describing the customs of Purim; this is the first parody of the style and diction of the Talmud. The *Megillath Setharim* of Gersonides also details the celebration of Purim, parodying both the Talmud and the style and structure of the Halachic Midrashim. It opens with the drunkard's chain of tradition, parodying that in *Aboth* 1:1. The few 15th cent. parodies were composed chiefly for the celebration of Purim, which was usually marked by an election of a chief jester, the "Purim king." These parodies contain the edicts of such Purim kings and other versions of the *Massecheth Purim*.

About this time a number of satires were written against the Christian creed, parodying the liturgical poem *Yigdal* (Marx, A., in *Kohut Memorial Volume*, 1929, pp. 275-76). In the 16th cent. Leon de Modena wrote a parody in praise of gambling, "Turn From Evil," which was a parody on the "Verses Against Gambling" ascribed to Abraham ibn Ezra (Gollancz, H., *Translations from Hebrew and Aramaic*, 1908, pp. 161-219). Israel Nadjara gives a marriage contract between God and Israel which parodies the Kethubah.

The 17th cent. was the first in which parodies of liturgical pieces were used as epitaphs. Joshua Calimani wrote a parody in honor of Hanukah. Johanan Rapa composed an elaborate satire on Christianity and its customs in the form of a parody of the Passover Haggadah, which was printed in 1908. The most popular parody of this period was another *Massecheth Purim* (Sulzbach, 1814; Lemberg, 1854; Cracow, 1878; and subsequent editions), which underwent five recensions before it was first printed, and represents the ef-

forts of a number of authors. It parodied not only the Talmud but also the commentaries of Rashi, the Tosafists and Samuel Edels. These various recensions represent layers added by many generations of Yeshiva students; they display remarkable scholarly acumen in deducing many surprising laws for Purim from the Bible, all the while maintaining the serious tone of Talmudic discussions.

In the 18th cent. there was the first burlesquing of the ethical wills which were so popular in the Middle Ages. David Polido published his "Commemoration of Purim" (1703), which is the testament of Haman, read to his family in the prison where he awaited execution. In parodies of the Blessing of Jacob (*Gen.* 49) and of the Ten Commandments, Haman bids his children not to practise charity, to dun their debtors, and to threaten their demanding creditors with violence. Isacco Luzzatto satirizes his townspeople in the form of a Talmudic parody, *Massecheth Derech Eretz.* Zachariah Pugliese, author of *Hilchoth Malveh* parodying the code of Maimonides, offers it, with a dry undercurrent of satire, as a guide for pawnbrokers and moneylenders. Judah Benzeeb's *Melitzah Lepurim* is a praise of wine-drinking on Purim, parodying and travestying many famous Selihoth and Piyutim by such noted poets as Kalir and Meshullam ben Kalonymus. The "New Zohar for Purim" by Tobias Feder, in praise of wine, was the first parody of the language and style of the *Zohar,* and was at the same time a satire against the latter work. H. Sommerhausen, in his "Haggadah for the Night of Drunkards," skilfully parodies the language of the Haggadah, as does Abraham Mohr in his *Kol Bo Lepurim,* the preface of which is composed of a number of amusing parodies of the language and contents of the responsa.

In the period from the last decades of the 18th cent. to the 20th cent., various social, religious and industrial upheavals have shifted the emphasis from parodies to satire. These satires may be classified into five main groups: 1. against Hasidism; 2. against Reform Judaism; 3. for Socialism; 4. on the life of East European Jewry; 5. on the life of American Jewry.

The first blast against Hasidism was delivered by Joseph Perl in his *Megalleh Temirin* (Revealer of Secrets), depicting in brilliant and vivid satire the blind and naive faith of ignorant Hasidim in their Zaddiks, and the hypocrisy and businesslike methods of these Zaddiks. Isaac Erter, M.D. Brandstaetter, D. Apotheker and many others also wrote satires against Hasidism, and many Yiddish plays satirize the excesses of the Hasidic movement.

S. D. Luzzatto was one of the first to write a satire against Reform Judaism. M. Steinschneider's *Ein Lustspiel in Zwei Aufzügen* is a record of imaginary conversations between the porter of the Frankfort Conference (1845) and various Jewish scholars of the past who were denied admittance. Moses Mendelsohn of Hamburg and Judah Loeb Nathan also wrote satires against Reform Judaism. J. P. Solomon's *The Chronicle of the Rabbis* (1897) is a biting satire on the leading American Reform rabbis of that period, parodying the Bible and sections of the liturgy. Another anti-Reform satire in English is *A New Version of the Haggadah,* by N. Mosessohn.

The 19th cent. Socialists often used parody and satire against capitalism and religion. Outstanding in this group was B. Feigenbaum who wrote in both Hebrew and Yiddish, parodying the Psalms, the Passover Haggadah and the liturgy. Somewhat blasphemous are the *Mahzor im Tefillah Zakkah,* published by the Anarchistic Group in Leeds, and the *Tefillah Zakkah,* published by the Pioneers of Freedom in New York city.

There are a goodly number of parodies depicting and satirizing the social, economic and spiritual conditions of the Jews in Eastern Europe. Eisik Meir Dick parodied the Talmud in his *Massecheth Aniyuth;* Isaac Kaminer, a prolific satirist, parodied the liturgy; Joseph Brill presented a history of Hebrew journalism parodying the Mishnah and Midrash. Two parodies describing the commercial life of Jewish merchants, storekeepers and businessmen, in which their difficulties in gaining a livelihood are feelingly portrayed, were written by Abraham Rakowsky (*Massecheth Shetaroth*) and Abraham Melamed (*Massecheth Soharim*). Both are excellent imitations of the style and diction of the Talmud and the Tosefta.

To the Europeans of the 19th cent. who received funds from their relatives and friends who had emigrated to America, America seemed a land where gold could almost be picked up on the streets. When immigrants came to America and found that life was hard for them and the religious atmosphere was very lax, they often gave vent to their disillusionment and disappointment in satire and parody. Examples of this literature are: "The New American Haggadah" of A. M. Sharkansky; the *Massecheth America* of G. Rosenzweig, a prolific and clever parodist; the writings of A. Hurwich, A. Kotlar and C. Gurland. Hebrew and Yiddish parodies and satires cover thoroughly every phase of Jewish life in America. An interesting parody is *Eser Makkoth fun Tammany,* parodying part of the Passover Haggadah, which was issued by the Fusionists in the pre-election campaign of 1904 to convince and remind the Jewish voters of the moral and social corruption emanating from Tammany Hall. G. Kiss issued a Talmudic parody, *Massecheth Prohibition,* in which he skilfully satirized the evils of the non-observance of the Prohibition Law. E. Deinard wrote a number of trenchant satires against Hasidism and the glorification of Jesus by Jews.

Satires against individuals have been written by D. Apotheker, Judah Loeb Gordon, Nehemiah S. Libowitz, Abraham Rakowsky and Isaac Jacob Weissberg. In the 19th and 20th centuries a number of periodicals devoted to satire, parody and humor came into being. Among these are: *Hayerech,* edited by Israel Goldberg in Europe; the *Souvenir* of the Pi Tomid Association, edited by Alexander Harkavy in the United States; *Hametatea, Mistama,* and *Sambation,* published in Palestine. Humorous dictionaries containing elements of satire have been published by C. A. Hyman, Hirsh Kodza and Joshua Meisach.

Other subjects of satire and parody include anti-Semitism, Communism, Socialism, superstition, politicians, physicians, marriage brokers, mosquitoes and Zionism and the ineptitude of its leaders. Most of the aforementioned parodies and satires are listed in the works of Israel Davidson.

See also PROVERBS. HIRSCHEL REVEL.

Lit.: The literature on Jewish wit and humor is very copious, and the following selection is made chiefly of works written in English: Edel, Edmund, *Der Witz der Juden* (1909); Adler, Hermann, "Jewish Wit and Humor," *The Nineteenth Century,* March, 1893; Davidson, Israel, *Parody in Jewish Literature* (1907); idem, in *Pinkos,* July, 1927, pp. 58-62; Bernstein, J., *Jüdische Sprichwörter und Redensarten* (1908); Richman, J., *Laughs from Jewish Lore* (1926); Mendelsohn, S. F., *The Jew Laughs* (1935); idem, *Let Laughter Ring* (1941); Druyanov, A., *Sefer Habedikah Vehahiddud* (3 vols., 1935-38), with extensive bibliography in vol. 3, pp. 470-94; Chotzner, J., *Hebrew Humour and Other Essays;* idem, *Hebrew Satire* (1911); Kohut, A., in *American Hebrew,* vol. 26, No. 13; vol. 27, Nos. 1 to 5; Neches, S. M., *As Twas Told Me* (1926); Lipson, M., *Midor Dor* (2 vols., 1929-37); Newman, Louis I., *The Hasidic Anthology* (1934); Ernst, S., *Meotzar Habedihah* (1933); Loewe, H., *Alter jüdischer Volkshumor* (1931); Libowitz, N. S., *Hashomea Yitzhak* (1907); idem, *Sefer Shaashuim* (1927); Waxman, M., *A History of Jewish Literature,* vol. 2 (1933) 603-12; vol. 3 (1936) 183-94; Gross, H., in *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 52 (1908) 1-20, 129-44, 257-84.

WITCH OF ENDOR, *see* EN-DOR.

WITCHCRAFT. The practice of witchcraft is forbidden in the Bible under the penalty of death (*Ex.* 22:17; *Deut.* 18:10). The word used in this connection is derived from the stem *kashaf,* which probably originally meant "to shred (herbs)," that is, to make magic brews; hence the witchcraft mentioned was probably

that of preparing charms to help or harm various individuals. Accordingly, the term "witch" is not properly applied to the woman of En-dor to whom Saul resorted (*I Sam.* 28), as she was a necromancer. Despite the prohibition of witchcraft, there were evidently some in ancient Israel who practised it, as it is mentioned among the wicked acts of Manasseh (*II Chron.* 33:6) and denounced by the prophets (*Micah* 5:11). The term witchcraft is used metaphorically to describe the wiles of Jezebel (*II Kings* 9:22) and the subtle state policy of Assyria (*Nahum* 3:4).

The Talmud follows the law of the Bible, but points out the difference between the wizard who actually performs a definite action by sorcery and the one who uses sleight-of-hand; only the former is to be punished (*Sanh.* 7:11). Despite the prohibition, there is evidence of numerous magical formulas among the Jews of the Talmudic period, and even the Talmud itself speaks of herbs as having powers which are akin to the uses of magic, and of witches being executed by Simeon ben Shetah. In the Middle Ages various documents give love spells or other incantations which are very close to witchcraft, although such practices were far less common among Jews than among their neighbors. The legends contain many stories of witches who could transform themselves into animals, especially wolves. Thus there was a provision that warnings against witchcraft should be pronounced in the synagogue, and it was said that the sign of a dead witch was that her mouth remained open after death. Waxen images are reported to have been made by witches to secure the love or the hurt of an individual. These aberrations tended to disappear with the weakening of superstitious beliefs among the Jews.

See also MAGIC.

Lit.: Trachtenberg, Joshua, *Jewish Magic and Superstition* (1939).

WITKOWSKI, FELIX, *see* HARDEN, MAXIMILIAN.

WITKOWSKI, GEORG, historian of literature, b. Berlin, 1863; d. Leipzig, Germany, 1939. He was a student of Michael Bernays, and, probably influenced by him, became converted to Protestantism. In 1889 he became lecturer, in 1896 assistant professor and in 1920 full professor at the University of Leipzig. In 1933 he was removed by the Nazi regime, and forbidden to consult the public libraries of Leipzig. He was forced also to resign as editor of the *Zeitschrift für Bücherfreunde,* which he directed (1909-33).

Among the German historians of literature and those of other countries Witkowski was respected as a learned expert of the literature of the 17th cent. as well as of Lessing, Schiller and Goethe. He contributed a great number of editions and monographs to the knowledge of these subjects, especially a biography of *Cornelia Goethe* (1924), sister of the poet, and *Geschichte des literarischen Lebens in Leipzig* (1909), a history of the cultural life of the center of the German bookselling trade. He also gave valuable hints to the scientific editors of the works of modern poets by his *Textkritik und Editionstechnik neuerer Schriftwerke* (1924), and was interested in the history of German literature of the 19th cent.

Moderate in his views and cautious as regards controversial and hypothetical statements insofar as their authors claimed scientific appreciation, Witkowski was a friend of many young modern poets in Germany during the three first decades of the 20th cent., and encouraged them as a literary adviser and critic.

WITNESSES (*'edim*). The position of witnesses is an important one in Jewish law, particularly in criminal cases, where circumstantial evidence is ruled out and the whole case rests on direct testimony. Accordingly, the evidence of witnesses is regulated by exact rules and by a number of directions as to who may testify and how they may testify. In capital cases it was necessary to have evidence from at least two witnesses (*Deut.* 17:6).

Because of the importance of witnesses, high qualifications were demanded of them (*Sanh.* 24b et seq.). The following classes were absolutely excluded: deaf-mutes (cf. *Git.* 71a), insane persons, minors, women, slaves and blind persons. Further, a witness must be unprejudiced, must not be related to the parties in the case or to the defendant, must be of good reputation, and must be familiar with the prescriptions of the Jewish law. If a witness was known to be a gambler, or if he had ever given false testimony (*B.K.* 72b), he was not permitted to act as witness. In rabbinical law no one who had violated a rabbinical decree was considered competent to act as a witness (Maimonides, *Hilchoth Eduth* 10:3). It is noteworthy that shepherds, who had the reputation of letting their herds graze on other persons' property, and tax collectors, who were notorious for extortion, were debarred as witnesses.

As a rule, no oath was administered to witnesses, on the principle that if they could not be believed without taking an oath their testimony was of no account. The only oath taken by a witness was a sort of negative one; if one was summoned as witness by a party in a case and asserted that he had no testimony to offer, he was required to make oath to that effect (*Lev.* 5:1). This made him responsible in case of a false oath for all the damages that resulted because of his failure to testify, and he had to bring a sin-offering for the sin of perjury. It was the duty of everyone to furnish testimony if he was able. Whoever wrongfully withheld his testimony was regarded as obliged to make reparation for the injury which he had caused (*B.K.* 56a). Only kings and high priests were exempt from the duty of serving as witnesses (Maimonides, *Hilchoth Melachim* 3:7 and commentaries). A special privilege was accorded sages and prominent individuals; they were not required to appear before the court as witnesses, but could have their evidence taken down in their own homes.

Jewish law pays considerable attention to the punishment of falsely conspiring witnesses (*'edim zomemim*). This is a noteworthy feature of Jewish law, and it underwent a special development. It is the only case where the unsuccessful attempt to commit a crime is punished in the same manner as the successful commission of the crime; this exception was due to the heinous nature of the offense. Biblical law (*Deut.* 19:16-21) requires that they be punished in exact proportion to their intended offense (*lex talionis*): "Then shall ye do unto him, as he had purposed to do unto his brother." The Sadducees interpreted the verse to mean that false witnesses should be punished only if the unjust sentence caused by their false testimony had been actually executed; but the Pharisees insisted that they be punished only if the execution was intended, but not accomplished. Hence, in the latter view, false witnesses were punished only if their perjury was discovered between the time of the pronouncement of the sentence and its execution. Maimonides (*Hilchoth Eduth* 20:2) makes a compromise between the two views. He accepts that of the Pharisees in capital crimes; false witnesses can not be punished after a death sentence is executed. But in cases involving corporal punishment or fines they may be punished if their perjury is found out before the sentence is executed.

There are further limitations on the stigmatizing of witnesses as testifying falsely. They are not considered "conspiring witnesses" unless other witnesses testify that they could not have been at the place and at the time they had testified they were. If their testimony proved to be con-

tradictory to that of other witnesses, this merely invalidated their testimony and did not make them subject to punishment.

The Mishnah points out certain cases in which false witnesses can not be punished literally as the Bible directs. For instance, if they accuse a person of a crime punishable by exile, or accuse a priest of being the offspring of a forbidden marriage, they can not be condemned to exile or be considered a "profane priest" (*halal*). In such cases they received corporal punishment.

See also: EVIDENCE; LAW, CIVIL; LAW, CRIMINAL; OATH; PROCEDURE AT LAW; PROOF. MARCUS COHN.

Lit.: Sanh. 3 et seq.; *Mak.* 1; Maimonides, *Hilchoth Eduth, Hilchoth Sanhedrin* 1; *Shulhan Aruch, Hoshen Mishpat* 28 et seq.; Bähr, Oskar, *Das Gesetz über falsche Zeugen nach Bibel und Talmud;* the literature under the articles cited above.

WITTE, COUNT SERGEI JULIEVITCH, Russian prime minister, non-Jew, b. Tiflis, Georgia (Asia), 1849; d. Petrograd, 1915. In 1892 he became minister of transportation and afterward minister of finance.

At the close of the Russo-Japanese War (1905) Witte was sent as Russian plenipotentiary to negotiate peace terms under the mediation of President Theodore Roosevelt. On his return to Russia he was made a count. In October, 1905, Witte was appointed prime minister, when his appeal to the czar to establish a quasi-parliamentary system in Russia was accepted. He remained prime minister until April, 1906, when he was unexpectedly dismissed just before the opening of the First Duma.

Witte was, after Speransky, the most talented statesman in Russia in the 19th and in the early part of the 20th cent. A convinced monarchist, he nevertheless understood that the heyday of autocracy was over, and that liberal reforms would have to be instituted if the dynasty in Russia was to be maintained. His views on the treatment of the Jews in Russia were expressed to a Jewish deputation that came to him when he was appointed prime minister. He said that equal rights had to be granted to Jews, but gradually, and that Jews had to abstain from revolutionary activity, leaving that to Russians. Witte was not responsible for the wave of pogroms which spread over the Pale of Settlement on the publication day of the Manifesto establishing the new form of government.

In 1908 and 1911, in interviews with Herman Bernstein, Witte declared that there was no anti-Semitism among the Russian masses and that he would like to abolish the Pale of Settlement and open all educational institutions to Jews. Witte's second wife was of Jewish origin. SAMUEL L. KUTSCHEROFF.

Lit.: Witte, S. J., *Mémoires* (1922-23); Hurwitz, Elias, *Staatsmänner und Abenteurer* (1925); Struve, Peter, *S. J. Witte* (1915); Bernstein, Herman, *With Master Minds* (1913).

WITTING, RICHARD (originally **Witkowski**), Prussian deputy, and banker, b. Berlin, 1856; d. Berlin, 1923. He was a brother of Maximilian Harden and, like him, was baptized. After serving for several years in the administration of Berlin, he went to Danzig, where he became city councillor and city treasurer (1889), and then to Posen, where he was elected mayor (Oberbürgermeister) in 1891, thus automatically becoming a member of the upper house of the Prussian parliament; he held the two positions until 1902. During the eleven years of his administration Witting did much for the beautification and improvement of Posen, and was helped in this endeavor by Emperor William II's policy of making Posen a bulwark of his empire.

He was slated to receive a ministerial post despite his progressive opinions (he was a National Liberal), but Witting declined the offer and preferred to accept



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a position as a director of the Nationalbank für Deutschland, which he held until 1911; thereafter he became chairman of its board. After the first World War, Witting joined the Democratic Party, and for a time was chairman of the Berlin Democratic Club. He advocated German-French rapprochement.

WITTLIN, JOZEF, Polish poet, novelist and essayist, b. Dmytrów, Poland, 1896. During the first World War he served in the Austrian Army. After the War he was a high school teacher in Lwów (1919-22). From 1922 to 1924 he was the literary director of the municipal theatre in Lodz and director of its dramatic school. He escaped from Warsaw during the German invasion of Poland in 1939 and, by way of France, came to the United States in 1941.

Wittlin first published several collections of his poems under the general title of *Hymny* (Hymns; 1920, 1925 and 1929), and a verse translation of Homer's *Odyssey* (1924 and 1931). Of his *Saga of the Patient Foot-Soldier,* dealing with the first World War as it affected the life of a peasant in Galicia, then part of the Austrian Empire, only the first volume was published. This was translated into ten languages, and appeared in English as *Salt of the Earth* (1939); the volume was published in its entirety in *Le Temps* of Paris and *Het Volk* of Amsterdam. The style has been called by critics Biblical in its simplicity and the characters likewise Biblical for simplicity and symbolism.

One of the interesting aspects of the book, it has been pointed out (*The Jewish Chronicle Supplement,* June, 1939, p. 7), is "the unstressed and natural acceptance of the toleration between the Galician and the Jewish peasants."

He was awarded the Polish P.E.N. Club Prize (1935), the Polish Independent Academy Prize (1936), and the Golden Laurel of the Polish Academy of Literature.

Lit.: Coleman, Arthur Prudden, "Joseph Wittlin: Giant of Polish Letters," *The Saturday Review of Literature,* Aug. 2, 1941, pp. 10-11.

WLACH, OSCAR, architect, b. Vienna, 1881. He studied at the Architekturtechnische Hochschule in Vienna from 1898 to 1903 as a pupil of Carl König. Soon after concluding his studies he was entrusted with the task of building the Statthaltereipalast in

Trieste (1905). In the following year he returned to Vienna, where he built villas and apartment houses. In 1907 he went to Italy. Classical architecture and particularly the monuments of ancient Rome impressed him greatly. Although he was modernistic in his style, Wlach's architectural work was always distinguished by classical measure and proportion. After a year's sojourn in Italy, the artist returned to his native city, where he became associated later on with two of the foremost young Austrian architects, Oscar Strnad and Josef Frank. Many apartment houses, theatres and hotels were executed by them.

Wlach's activities were interrupted by his service during the first World War. In 1917 he was appointed technical calculator to the Turkish government in Constantinople. In Turkey he built colonies of small private houses in Istanbul, which was the first step on the way toward his later housing projects. The slaughterhouse in Haidar-Pascha is his work, and he made projects for Istanbul and Smyrna.

In 1919 he returned to Vienna, where he participated in its monumental housing projects. Wlach planned workmen's colonies, workmen's houses, and huge apartment houses for working men (*Gemeindehäuser*) for the community of Vienna. Besides this public work, he built many private houses and planned burial monuments. He founded Haus und Garten, a center for modern interior decoration, for which he designed furniture in modern style. He was guided by practical ideas; his innate and highly developed sense for beauty of forms guided him. He was one of the foremost exponents of modern architecture. His guiding ideals were perfection of craftsmanship, the use of the right material in the right place, according to its particular character, and purity of design.

His plans won him many first prizes and gold medals in international exhibitions, such as in Paris, Brussels, Milan, Cologne, Essen, Leipzig, Stuttgart and Vienna. He was a collaborator of many architectonical periodicals. A publication of his, *Einküchenhaus,* appeared in 1919, and his book *Die Polychromie in der toscanischen Architectur* gives an account of his architectural-historical studies.

After the German invasion of Austria in 1938 Wlach came to the United States, and settled in New York city. There he continued his activities as an architect, chiefly in planning private houses. ELISABETH GUTMAN.

WODIANER, noted Hungarian family of Jewish origin. The ancestor of the Wodianers, Samuel Woidzislaw, came to Hungary from Bohemia about 1750. He settled at Eperovác in the Bácska district.

PHILIP WODIANER (d. 1820), called also Feivish Ehprevitz, was the son of Samuel Woidzislaw. He went to Szeged about 1780. In 1792 he gave a plot and contributed 10,000 gulden toward the erection of a synagogue in that city. He became assistant judge and later judge of the Jewish community.

COSMAN WODIANER (b. 1789; d. Győrsziget, 1831) was a son of Philip Wodianer. He maintained at his own cost a Yeshiva and dormitories at Győr. His Hebrew writings were published by his son Arnold (Aaron) Wodianer under the title of *Sefer Nahlath Yehoshua. Liber Hereditatis Josuae* (1890), with a Hebrew introduction by Wilhelm Bacher.

SAMUEL WODIANER (b. 1786), an elder son of Philip Wodianer, was in business at first at Szeged and later at Pest. The firm of S. Wodianer and Son was engaged in banking and in the produce business. In 1844 the king bestowed upon Samuel Wodianer a domain at Kapriora, Transylvania, with the title of nobility. From that time on the members of this branch of the family called themselves Wodianer de Kapriora. The sons of Samuel Wodianer, Mór and Albert, accepted the Christian faith.

MÓR WODIANER (DE KAPRIORA) (1810-85), a son of Samuel Wodianer, was president of the Danubian steamship company and of the Austro-Hungarian state railways. In 1863 he was made an Austrian baron and in 1874 a Hungarian baron. He was also a member of the Hungarian upper house.

ALBERT WODIANER (DE KAPRIORA) (1818-98), a brother of Mór Wodianer, was a privy councillor, a member of the Hungarian upper house, and was made a Hungarian baron in 1886. He bequeathed funds for the establishment of sanitariums, and endowed the Hungarian academy. His estate of eighty million crowns went to the three daughters of his brother Mór. The three baronesses Wodianer married members of the Hungarian nobility and aristocracy. The male line of this branch of the family became extinct.

RUDOLF WODIANER, a third son of Samuel Wodianer, lived as a wealthy merchant at Pest at the beginning of the 19th cent. His private home was one of the sights of that city.

BÉLA WODIANER (DE MAGLÓD), the son of Rudolf Wodianer, served as an engineer with the rank of captain in the Hungarian revolutionary army (1848-49). After the revolution he engaged in farming and the export of agricultural products. He became consul of Bavaria and subsequently of the German Reich. In 1869 he was knighted, and authorized to use the suffix "de Maglód." He was repeatedly elected a deputy to the Hungarian lower chamber. His son Rudolf and his grandson Andor were in the diplomatic service in the rank of ministers plenipotentiary. This branch of the family also accepted the Christian faith.

PHILIP WODIANER (DE VÁSÁRHELY) (b. Hódmezővásárhely, Hungary, 1822; d. Budapest, 1899) was the founder of a third branch of the family. He was a printer, and enlisted as a soldier in the revolutionary army in 1848. Kossuth placed him in charge of the printing of the newspaper *Pesti Hirlap* and subsequently of the printing office of the revolutionary government. Later Wodianer founded his own printing office and publishing house at Pest, and became the owner of several daily and weekly newspapers. He was knighted in 1897 with the privilege of adding to his name the suffix "de Vásárhely." His publishing business was continued and expanded by his son Artur (b. 1860; d. 1921); his son Hugo (b. 1868; d. 1920) inherited the publisher-ownership of the newspapers. Hugo Wodianer embraced the Christian faith.

ANNA BETTELHEIM.

Lit.: Kempelen, B., *Magyarországi zsidó és zsidóeredetű családok* (vols. 1-3, 1937).

WOGUE, LAZARE ELIEZER, rabbi and scholar, b. Fontainebleau, France, 1817; d. Paris, 1897. After receiving his rabbinical diploma in 1843, he became assistant rabbi to Chief Rabbi Marchand Ennery of Paris. In 1851 he was called to the newly established chair of theology at the rabbinical seminary (École Centrale Rabbinique) at Metz (from 1859 on at Paris as Séminaire Israélite de France), where he served until 1894, when he became professor emeritus. At the same time he was, from 1868 on, principal of the teachers' preparatory school of the seminary, and from 1879 to 1895 editor-in-chief of *L'univers israélite.* In 1885 he was made a chevalier of the Legion of Honor.

Wogue wrote extensively on scholarly topics, and gave popular presentations of Judaism. His most notable achievement was a translation of the Torah into

George Wolf

French (1860-69), together with explanatory notes. His other writings include: *Histoire de la Bible et de l'exégèse biblique jusqu'à nos jours* (1881); *Le rabbinat français au dix-neuvième siècle* (1843); a prayer-book, *Shomer Emunim, le guide du croyant israélite* (1857; 2nd ed., 1898); *Esquisse d'une théologie juive* (1887); *La prédication israélite en France* (1890). He translated into French the first two volumes of Graetz' *Geschichte der Juden* and a number of rabbinical works written in Hebrew.

Lit.: *L'univers israélite*, vol. 52 (1897) 133.

WOHLBRÜCK, OLGA (known also as Olga Bern), actress and author, b. Gainfarn, near Vienna, 1867; d. Berlin, 1933.

She was the daughter of a sugar manufacturer. As a small child she was taken to Russia, where her father owned a factory. She attended the Gymnasium in Moscow, where she soon showed a great talent for languages. She began writing short stories in German, Russian and French. The family then moved to Kiev. A vacation trip to her grandmother on her father's side in Paris led to permanent residence in the French capital. The grandmother, once an actress, brought her into contact with the stage.

Olga Wohlbrück received a stage education and was soon engaged at the Théâtre National de l'Odéon, where she appeared until—in 1887—she married the writer Maximilian Bern. This marriage did not last long, however, and in 1904 she married the composer W. Wendland. With her husband she moved to Berlin, appeared as guest star on the Berlin and Moscow stages, and finally turned to writing. She became one of the most widely read light fiction writers of her time. She also wrote poems, essays and comedies.

Among her many works are the following: (Fiction) *Aus eigener Kraft* (1898); *Im Dunkel* (1901); *Extreme* (1902); *Die Boyersen* (1908); *Aus den Memoiren der Prinzessin Arnulf* (1911); *Die neue Rasse* (1912); *Primadonna* (1919); *Der König von Troplowitz* (1920); *Die Lust am Manne* (1931). (Comedies) *Der fremde Herr* (1901); *Der moralische Oskar* (1902). Among the Jewish subjects which she treated is *Vater Chaim und Pater Benediktus* (1895). Together with her first husband, Maximilian Bern, she wrote the comedy *Besonderer Umstände halber* (1896).

Lit.: Brümmer, Franz, *Lexikon der deutschen Dichter und Prosaisten des 19. Jahrhunderts* (1901).

WOLBARST, ABRAHAM LEO, physician, b. New York city, 1872. He received the M.D. degree from Columbia University (1898), and was consultant urologist of several New York hospitals. Wolbarst was associated with Paul Ehrlich, and was among the few Americans who were given a supply of "606" for clinical trial. An authority on venereal diseases, he was the inventor of the five-glass test in the diagnosis of urethral discharges in the male. He stated that Jews, because of the fact that their male children are circumcised, never suffer from penile cancer. For thirty years Wolbarst served on the Jewish Board of Guardians.

An associate editor of the *Journal of the International College of Surgeons,* he was the author of *Gonococcal Infection in the Male* (1930) and *Healthy Sex Life* (1932), and of translations from the French and German.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 222.

WOLF, ADOLPH GRANT, judge, b. Washington, D. C., 1869. He was a son of the historian Simon Wolf. He studied at Johns Hopkins University (A.B., 1890), the University of Berlin and Columbian (later George Washington) University (LL.M., 1893). From 1904 to 1941 he served as associate justice of the Supreme Court of Puerto Rico, and from 1918 to 1930 he was a member of the Commission on Uniform State Laws from Puerto Rico.

WOLF, EDWIN, manufacturer and banker, b. Ulrichsville, Ohio, 1855; d. Philadelphia, 1934. His family originated in Bavaria, Germany, whence his father, Elias Wolf, emigrated to the United States in 1837, at the age of seventeen. Edwin Wolf first succeeded his father in the manufacturing business, and later joined his four younger brothers in their various commercial enterprises. In 1901 he was elected to the board of public education of Philadelphia, where he installed a new system of accounting which was still in use in 1943, was elected president in 1917 and retired from the board in 1920. He was the first Jew to become president of this body.

Wolf was also a board member of the Free Library of Philadelphia, and a governor of the Eastern State Penitentiary. In 1902 he was elected president of the Jewish Publication Society of America; during his term of office the English translation of the Bible, executed by Jewish scholars, was published.

Lit.: Miller, Simon, "Edwin Wolf," *American Jewish Year Book,* vol. 37 (1935) 55-60.

WOLF, GERSON, educator and historian, b. Holleschau, Moravia, 1823; d. Vienna, 1892. He received the traditional Jewish education, but at the same time attended the Gymnasium and then went to Vienna, where he studied pedagogy, philosophy and modern languages at the university and contributed articles to several magazines. When he published his first book, *Die Demokratie und der Sozialismus* (1848), he was as a result ordered expelled, but this order was rescinded. Wolf was again arrested and imprisoned for several weeks in 1852, when the police found in his home a book, *La démocratie en France,* by Guizot. In the same year he received the Ph.D. degree and was appointed religious instructor in the schools of the Jewish community of Vienna. In this capacity Wolf wrote numerous textbooks on Jewish history which were used in the schools of Vienna until the dissolution of the community during the second World War. He was also a co-founder of a society for the aid of destitute Jewish students (1861), and chaplain of the Jewish inmates at the houses of correction in Vienna and Stein on Danube, Lower Austria. From 1884 until his death he was inspector of the Jewish religious schools of Vienna.

Among Wolf's numerous books and monographs the following are important: *Geschichte Israels für die israelitische Jugend* (1856; 11th ed., 1928); *Ferdinand II. und die Juden* (1860); *Geschichte der israelitischen Kultusgemeinde in Wien 1820-1860* (1861); *Judentaufen in Österreich* (1863); *Die Juden in der Leopoldstadt* (1863); *Zur Geschichte der jüdischen Ärzte in Österreich* (1864); *Joseph Wertheimer, ein Lebens- und Zeitbild* (1867); *Geschichte der Juden in Wien von 1156 bis 1876* (1876); *Joseph II* (1878); *Die alten Statuten der jüdischen Gemeinden in Mähren* (1880).

Lit.: *Die Neuzeit* (1892); *Allgemeine Zeitung des Judentums* (1892); *Österreichische Wochenschrift* (1892); Wachstein, Bernhard, "Bibliographie der Schriften Gerson Wolfs," *Zeitschrift für die Geschichte der Juden in der Tschechoslowakei* (1930), No. 1.

WOLF, GUSTAV, graphic artist and painter, b. Östringen, near Karlsruhe, Germany, 1887. After studies in Florence, Rome and Paris, and extensive travels in Egypt, Italy, Greece, Syria, Morocco and Spain, he served until 1933 as professor of graphic arts at the Staatliche Kunsthochschule in Karlsruhe. His

fine feeling for nature expressed itself in his tender paintings of the Dutch lowlands and landscapes, but later developed into fantastic productions. As a result of his profound emotional vision he created visions of the primitive period of world history and cosmic dreams, which form paintings of unique colors. In the large number of the illustrations which he devised for classical and modern works (especially during the decades when he worked for the noted Diederichs publishing house in Jena, Germany) he combined superb mastery of technical expression with a rare ability to sense the poetical and literary contents of the works which he issued.

His numerous publications include: *Confessio* (twelve woodcuts with text); *Die Schöpfungstage* (seven lithographs with the Biblical text; 1914); Goethe's *Märchen* (1916); *Creaturen* (1924); *Die Reise nach Tetuan* (1925). His book illustrations, handbills, productions in the fields of applied graphics, newspapers and motion pictures, as well as his decorative murals were enthusiastically received.

In 1938 Wolf came to the United States, settling in New York city, where he created colored woodcuts in illustration of a novel by the Jewish author Jacob Picard, and issued a portfolio entitled *Vision of Manhattan,* containing a series of twelve etchings which illustrate the profound impression made by New York city upon the immigrant. In 1942 Wolf's works were exhibited at Columbia University and at the Williston Academy, at East Hampton, Conn.; in the early part of 1943 a large-scale exhibition of his works was being planned by the Berkshire Museum in Pittsfield, Mass.

Lit.: *Sendschreiben an die Freunde der Graphik über das Werk von Gustav Wolf, vom Verlage Eugen Diederichs zu Jena* (1922); *Cicerone,* Feb., 1927; *Die Horen,* vol. 9 (1928-29); *Velhagen und Klasings Monatshefte,* Nov., 1931; *Menorah Journal,* Autumn, 1941.

WOLF, HARRY BENJAMIN, American Congressman, b. Baltimore, 1880. After graduating from the University of Maryland Law School he was admitted to the bar in 1901. He was elected a member of the Maryland State House of Delegates in 1906. Soon thereafter Wolf was elected as a Democrat to the United States Congress, serving from 1907 to 1909, but was defeated for reelection in 1908, whereupon he resumed the practice of law in Baltimore.

WOLF, JOHANN CHRISTOPH, non-Jewish Hebraist and historian, b. Wernigerode, Prussia, 1683; d. Hamburg, Germany, 1739. His principal work, *Bibliotheca Hebraea* (4 vols., Hamburg, 1715-33), was originally intended to form a supplement to Giulio Bartolocci's *Bibliotheca Magna Rabbinica.* However, by making use of the 8,000 volumes of Hebrew books and manuscripts in the possession of David Oppenheimer, Wolf turned his work into an independent Hebrew bibliography. It was the most valuable reference book for Hebrew literature until the appearance of Moritz Steinschneider's catalogue of the Hebrew books in the Bodleian Library (1852-60).

Lit.: Zunz, Leopold, *Zur Geschichte und Litteratur,* vol. 1 (1845).

WOLF, JULIUS, political economist, b. Brünn, Moravia, 1862; d. Berlin, 1935. He was instructor at the University of Zurich, Switzerland (1885-87), assistant professor at the University of Vienna (1887-89) and associate professor at Zurich (1889-97). Thereafter he taught at the University of Breslau (1897-1913) and at the Technical College in Berlin (1913-33). He distinguished himself by his reorganization of the banks which issued the federal currency of Switzerland, and was noted as a champion of economic individualism as opposed to Marxism. Deeply interested



Lucien Wolf

in problems of social science, finance, population, sociology of sex life, customs and international economics. Wolf was the founder and publisher of the *Zeitschrift für Sozialwissenschaft* and *Finanz- und Volkswirtschaftliche Zeitfragen,* and chairman of the Deutsche Gesellschaft für Bevölkerungspolitik and of the Internationale Vereinigung für Sexualforschung.

His published writings include: *Zur Reform des Schweizerischen Notenbankwesens* (1888); *Die gegenwärtige Wirtschaftskrise* (1888); *Eine eidgenössische Hochschule für Staatswissenschaft* (1889); *Sozialismus und kapitalistische Gesellschaftsordnung* (1892); *Kathedersozialismus und soziale Fragen* (1899); *Das Zweikindersystem in Anmarsch* (1913); *Die neue Sexualmoral und das Geburtenproblem unserer Tage* (1928); *Mutter oder Embryo? Zum Kampf um den Abtreibungsparagraphen* (1930); *Physiognomie und Völkergeschichte, nach Vorlagen aus dem altägyptischen und altorientalischen Bilderschatz* (1935). Wolf embraced Christianity.

Lit.: Wolf's autobiography, in *Die Volkswirtschaftslehre der Gegenwart in Selbstdarstellungen* (1924).

WOLF, LUCIEN, journalist and historian, b. London, 1857; d. London, 1930. He devoted a great part of his life, on behalf of the English Jewish community, both before and after the first World War, to the struggle for the rights of Jews in the countries where the Jewish population was subjected to persecution and to restrictive laws. Wolf wrote for the London *Jewish World* between 1874 and 1894, and from 1905 to 1908 he was editor of that periodical, but he won his great reputation as a newspaperman and as a specialist in foreign affairs as foreign editor of the *Daily Graphic* (1890-1901), for which he wrote under the pseudonym of Diplomaticus. From 1888 on he was a member of the Joint Foreign Committee formed by the Anglo-Jewish Association and the Board of Deputies of British Jews; he was its secretary during the last thirteen years of his life. Under his direction as a member and as secretary, and through his perseverance and able work the Joint Foreign Committee earned great authority in the countries where a Jewish question existed, an authority which was almost equal to that of the Alliance Israélite Universelle in the latter half of the 19th cent. Wolf himself was called the "British

Jewry's Secretary for Foreign Affairs" or the "Jewish Plenipotentiary Minister." Following in the footsteps of Adolphe Crémieux and Sir Moses Montefiore, he visited the influential statesmen and political leaders of those countries which practised governmental anti-Semitism, and, like his predecessors, he secured solemn promises, but never serious changes. Before the first World War he concentrated his activities on the two chief anti-Semitic countries, Russia and Roumania.

At the Peace Conference in 1919 it was due mostly to his untiring efforts that the minority treaties were framed with a view to guaranteeing the rights of Jews. Wolf himself drafted Article 7 of the Roumanian Minority Treaty. He presented to the Peace Conference his "Notes on the Diplomatic History of the Jewish Question," and a collection of documents about the Jewish question in Roumania. He then collaborated with the Comité des Délégations Juives, but parted with it when the Comité wanted to secure for the Jews recognition as a national minority with special national rights, besides their recognition as a religious, racial or linguistic minority and the granting of political and civil rights.

After the first World War Wolf continued his activity in Geneva as a representative of the Joint Foreign Committee, of the Alliance Israélite Universelle and of the Jewish Colonization Association close to the League of Nations. Here he was always in contact with the European political leaders in order to defend Jewish interests. His vast correspondence with them and his annual reports issued in the name of the Joint Foreign Committee have a great historical value, and they evidence that from the beginning the countries bound by the Minority Treaties were not intent on respecting them and that the League of Nations had neither the power nor the will to enforce them. Wolf was the founder and delegate of the Advisory Committee of the High Commissioner for Refugees of the League of Nations.

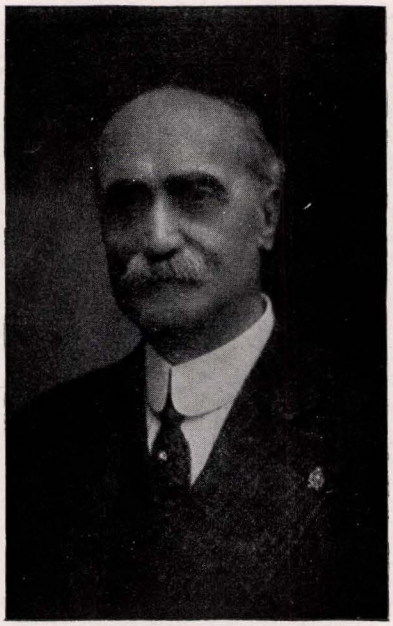
Like the Alliance Israélite Universelle and the English Jewish organizations which he represented, Wolf opposed Jewish nationalism and Zionism, despite his personal sympathy for Theodor Herzl, whom he tried to help when the latter was carrying on negotiations with the Turkish sultan. In 1904 Wolf published an article entitled "The Zionist Danger," and on May 24, 1917, he published a letter in the London *Times* to the same effect. He was a territorialist.

Wolf wrote much on colonial and foreign questions in the *Fortnightly Review* and other important magazines and newspapers. In 1905 he published a jubilee edition of the novels of Lord Beaconsfield (Benjamin Disraeli), and in 1884 a biography of Sir Moses Montefiore on the occasion of Montefiore's hundredth anniversary. He founded (1893) the Society for Jewish History in England, and was its first president. In his *The Myth of the Jewish Menace in World Affairs* (1921) he proved the falsity and the forgeries of the *Protocols of the Elders of Zion*. He wrote also about the Marranos of Portugal. His *Essays in Jewish History* were edited by Cecil Roth and published with a memoir and bibliography of his writings (1934).

On Wolf's seventieth anniversary Sir Herbert Samuel, presiding at the celebration dinner, praised him as "a journalist and man of letters, an archaeologist and historian, and one of the foremost diplomatists of the Jewish people."

Despite his ill health and his extremely bad eyesight in the last years of his life—he was then almost blind—Wolf went regularly to Geneva and worked unrelentingly for the cause of Jewish emancipation and Jewish human rights. SANIEL LABIN.

Lit.: *Publications of the American Jewish Historical Society; American Hebrew,* Oct. 17, 1924, p. 716; Jan. 28, 1927, p. 402; Aug. 29, 1930, p. 397; Nov. 2, 1934, p. 481.



Simon Wolf

WOLF, SIMON, lawyer and Jewish leader, b. Hinzweiler, Rhenish Bavaria, Germany, 1836; d. Atlantic City, N. J., 1923. He came to the United States with his grandparents in 1848. For a while he worked as a salesman and bookkeeper for his uncles in their store at Ulrichsville, Ohio. He began to read law in 1859, and was admitted to the bar of Ohio in 1861. At the beginning of the Civil War he tried to enlist in the Union Army, but was rejected because of defective eyesight. In 1862 he opened an office for the practice of law in Washington, D. C.

Wolf became "the spokesman of the Jews of the United States" (*Publications of the American Jewish Historical Society,* No. 29, p. 198). He was one of several who had President Abraham Lincoln rescind General Ulysses S. Grant's Order No. 11 (1862), which excluded Jewish civilians from the army lines; and, afterwards, Wolf accepted and publicized Grant's explanation that he himself had not issued the order. When the Board of Delegates of American Israelites (organized in 1859) was merged into the Union of American Hebrew Congregations in 1878 and called the Board of Delegates of Civil and Religious Rights, Wolf was elected chairman of its standing committee. He continued as chairman for more than thirty-three years. Until the formation of the American Jewish Committee in 1906, the Board of Delegates of Civil and Religious Rights was the only body officially representing the Jews of the United States. Wolf was also the Washington representative of the Independent Order of B'nai B'rith, of which he was president during 1904 to 1905. "No subject arose, from 1870 to 1923, affecting the interest of American Jews, in which he was not active, and if, in a rare instance, he was not directly appealed to by those immediately concerned, the Government itself would call him into counsel, so well-known was his devotion to Jewish interests, good judgment and sterling American patriotism" (Kohler, Max J., in *Publications of the American Jewish Historical Society,* No. 29, p. 202).

But Wolf's activities were not limited to American Jews. During President Ulysses S. Grant's administration, Wolf took the lead in securing the appointment of Benjamin F. Peixotto as consul at Bucharest in an attempt to help the persecuted Jews of Roumania. The note of John Hay (1902), American secretary of state, denouncing Roumania for her violation of the Treaty of Berlin of 1878 with respect to the Jews, and the plans of President Woodrow Wilson for protecting the Jews of Roumania in the Treaty of Versailles (1919) were due, in part, to Wolf's efforts. He was prominent in protesting Russian discrimination against Jews with American passports, in violation of the treaty of 1832, and helped secure its abrogation by the United States in 1911. He gained an important ruling from the immigration authorities to the effect that persons dependent on private charity were not public charges, and he was said to have been instrumental in preventing the deportation of large numbers of Jewish immigrants from the United States (*Bulletin* of the Hebrew Sheltering and Immigrant Aid Society, December, 1916).

A false statement in the *North American Review* in 1891 to the effect that Jews had not fought for the Union in the Civil War on the battlefields led Wolf to an examination of the army and navy rolls of each state and the listing by name in his *The American Jew as Patriot, Soldier and Citizen* (edited by Louis Edward Levy, 1895) of more than 6,000 Jews who served in the Federal forces. He included also the names of more than a thousand Jews who were Confederate soldiers or sailors, establishing participation by the Jews in the Civil War far beyond their quota on the basis of population.

Together with Max J. Kohler, he published a paper, "Jewish Disabilities in the Balkan States: American Contributions toward their Removal, with Particular Reference to the Congress of Berlin" (*Publications of the American Jewish Historical Society,* No. 24, 1916). In 1918 he published his autobiography, *The Presidents I Have Known from 1860-1918.* A memorial volume, *Selected Addresses and Papers of Simon Wolf,* appeared in 1926.

In 1869 Wolf was appointed (by President Grant) Recorder of Deeds for the District of Columbia, and he served as such until 1878. He had been uncertain about accepting the post. But when his appointment was objected to solely because he was a Jew, he secured it in order to fill the office as well as he could. He was appointed a municipal judge in the District of Columbia by President Rutherford B. Hayes and, in 1881, consul general to Egypt by President James A. Garfield. Wolf was the first Jew to hold so important a post in the diplomatic service of the United States. He resigned in the following year to resume the practice of law in Washington.

For many years Wolf was president of the Washington Hebrew Congregation. Among his many Jewish philanthropic activities was the founding by the B'nai B'rith of the Hebrew Orphan Home of Atlanta. He was also a member of the Board of Charities and of the Board of Education of the District of Columbia.

See also BOARD OF DELEGATES OF CIVIL AND RELIGIOUS RIGHTS. CHARLES REZNIKOFF.

Lit.: Kohler, Max J., "Simon Wolf," *Publications of the American Jewish Historical Society,* No. 29 (1925) 198-206; idem, "Simon Wolf," *American Jewish Year Book 5685,* vol. 26 (1924-25) 404-19; Levinger, Lee J., *A History of the Jews in the United States* (particularly pp. 306-8).

WOLFE, BERTRAM DAVID, writer, b. Brooklyn, N. Y., 1896. He studied at the College of the City of New York (B.A., 1916), at the University of Mexico (1922-25), and at Columbia University (M.A., 1931). He taught English in Boys High School, Brooklyn, from 1916 to 1917 and in the Miguel Lerdo High School in Mexico City from 1922 to 1925. He was a director of the Workers School in New York city for four years (1925-29), and then devoted himself to writing.

Wolfe is the author of *Portrait of America* (1934); *Portrait of Mexico* (1937); *Civil War in Spain* (1937); *Diego Rivera: His Life and Times* (1939); and *Deathless Days* (1940). He wrote in Spanish also: *El romance tradicional en Mexico* (Madrid, 1925); *Mundo sin muerte* (Santiago de Chile, 1941).

WOLFE, HUMBERT (originally **Umberto Wolff**), British government official and poet, b. Milan, Italy, 1885; d. London, 1940. The son of Italian Jews, he was brought to England by his parents in the year of his birth.

The family lived at Bradford, Yorkshire, where he went to grammar school; thereafter he attended Wadham College, Oxford. His boyhood and college years he colorfully described in *Now a Stranger* (1933) and *The Upward Anguish* (1938), respectively. At Oxford he started writing verse, but "was disturbed by metaphysics." "As a result of this disturbance" he entered the civil service (1908) in the Board of Trade, and he played a part in the formation of the nucleus of the labor department there, which subsequently led to the establishment of the Ministry of Labor.

During the first World War Wolfe was an official of the Ministry of Munitions. In 1918 he was appointed principal assistant secretary of the Ministry of Labor, and in 1938 deputy secretary to the Ministry of Labor; he held this position until his death. For seven years he represented Great Britain on the Governing Body of the International Labor Office at Geneva. Wolfe was noted for his efficiency in helping in arbitration cases in which the Ministry intervened to prevent strikes. He was the author of the handbook *Labor Suppy and Regulation* (1923) and of articles on similar subjects in the *Encyclopaedia Britannica.* Wolfe was a Commander of the Order of the British Empire (1918) and a Companion of the Bath (1925). In a necrology published in the London *Times,* Sir William Henry Beveridge paid tribute to Wolfe's work as a civil servant in which "his initiative, imagination and astonishing agility and quietness of mind made a contribution of first-rate importance."

Despite these responsibilities, Wolfe was a very prolific and conscientious writer, the author of some forty books, in addition to numerous articles. Although he was at home in all fields of writing, he was particularly esteemed as a lyrical poet. Critics praised his great technical dexterity, skill in imagery, power of rising to sure climaxes and delicacy of word handling. His verses are conservative in form and full of music; "a lyricist who plays delicate melodies on his sun shot flute," he was called by Herbert Gorman. His *Requiem* (1927), through which, in his own words, he "emerged from comparative obscurity into comparative recognition," was generally regarded as his best work. It is a series of poems, taking two groups of personalities, the losers and the winners in this world, and letting each of them, soldier, harlot, huckster, builder, teacher, common man, speak in his or her moment of agony immediately after death. The book was frequently compared with Edgar Lee Masters' *Spoon River Anthology,* but it differs from the American work insofar as the people in *Requiem* represent types, speaking for the entire order to which they belong. Wolfe's satirical vein, noticeable in this work, is at its best in such of his works as *Shylock Reasons with Mr. Chesterton*

(1920); *Lampoons* (1926); *News of the Devil* (1926); and *The Uncelestial City* (1930).

Some critics maintained that Wolfe was greater as a satirist than as a lyricist. His other works include: *Circular Saws,* fables in prose (1923); *The Unknown Goddess,* poems (1925); volumes of biography and literary criticism (*Dialogues and Monologues,* 1928; *Tennyson,* 1930; *Signpost to Poetry,* 1931); and translations (*Portrait of Heine,* 1930; *Homage to Meleager,* 1930; Edmond Fleg's *The Wall of Weeping,* 1931; Edmond Rostand's *Cyrano de Bergerac,* 1937). His adaptation of *The Silent Knight,* a romantic comedy in free verse by the Hungarian Eugen Heltai (1937), was produced in London.

Together with Isaac Rosenberg and Siegfried Sassoon, Wolfe was one of the few outstanding Anglo-Jewish poets. He took no active part in Jewish affairs, and only rarely showed interest in things Jewish. Most revealing is the section in his autobiographical *Now a Stranger* (pp. 116-36) in which he explained why he was "ashamed of being a Jew." He loathed the religious service that lacked dignity, the mediocre rabbi, and his fellow Jews whose behavior was repulsive to him. In *The Upward Anguish* he explained that Judaism as a religion was finished as far as he was concerned. He did not, however, actually renounce Judaism: "He (his autobiographical books are composed in the third person) was probably restrained by fear of hurting his mother, and there was also something stubborn in his blood which remembered Zion."

Wolfe did not lack sympathy for his fellow Jews and interest in Jewish literature, however. He translated into English Fleg's *Wailing Wall* and Heinrich Heine's poems, reviewed Jewish anthologies, and occasionally addressed Jewish meetings. He also composed a few poems on Jewish topics, such as "For the Jews," but generally his poems are full of Christological allusions.

Torn between Christian mysticism and his Jewish heritage, he seems to have had an unhappy life, with his "longing for mystical assurance" unsatisfied, and his last volume of poetry, *Out of Great Tribulation* (1939), gives vent to his deep affliction. ALFRED WERNER.

Lit.: Gorman, Herbert, "Humbert Wolfe," *The Bookman,* vol. 65 (1927) 634-39; *Living Authors, A Book of Biographies* (1931); Leftwich, Joseph, "The Case of Humbert Wolfe," *National Jewish Monthly,* Jan., 1941.

WOLFE, S. HERBERT, actuary and soldier, b Baltimore, 1874; d. New York city, 1928. He studied at the College of the City of New York, and became consultant of numerous insurance companies. He was a member of the commission to frame scientific pension laws for city employees (1913). He served as captain and major with the American Expeditionary Force (1918), and was appointed by President Warren G. Harding a brigadier general in the Officers Reserve Corps (1921). Wolfe lectured and wrote a great deal on insurance and actuarial topics, and helped prepare the War Risk Insurance Act. He was awarded the Distinguished Service Medal of the United States and the Cross of the Legion of Honor, of France.

His writings include *Investment Directory of Insurance Companies* (1903) and *Inheritance Tax Calculations* (1905). He was a Fellow of the Royal Statistical Society of Great Britain and of the American Statistical Association.

WOLFENSTEIN, MARTHA, author, b. Insterburg, Prussia, Germany, 1869; d. Cleveland, 1906. She was the daughter of Rabbi Samuel Wolfenstein (1841-1921), who for many years headed the Jewish orphanage at Cleveland. She was brought to the United States in her infancy, and received her education in Cleveland. She was a prolific contributor to the Jewish press and general magazines, especially short stories.



S. Herbert Wolfe

Most of them are based on her father's reminiscences and describe life in a small community in Moravia in the middle of the 19th cent. *Idylls of the Gass* (Philadelphia, 1901) is a series of stories about the same characters; *A Renegade and Other Tales* (Philadelphia, 1905) contains stories with various characters, but the same locale.

WOLFF, AARON, merchant and mayor, b. St. Kitts (St. Christopher), one of the Leeward Islands, British West Indies, 1795; d. London, 1872. About the year 1815 he removed to the island of St. Thomas, then a Danish possession, in the West Indies. He was appointed to the position corresponding to mayor, and ranked second to the governor of the island, at one time filling the latter office. He was president of the Bank of St. Thomas, and its manager for thirty-two years. For many years he was president of the synagogue; in 1842 he founded there a Sunday school. Wolff was decorated by the king of Denmark, and was a member of the Royal Council. He received the title of colonel.

MOSES WOLFF, a son of Aaron Wolff, was one of the leading merchants of the West Indies. In order to give his children the benefit of a better education, he moved with his family to New York city.

EMITA P. WOLFF, better known as Emita May Lewi (b. Venezuela, 1851; d. New York city, 1931), was a daughter of Moses Wolff. She was married first to Lewis May, who for thirty-three years served as president of Temple Emanu-El, New York city, and after his death to Isidor Lewi, a member of the editorial staff of the New York *Times.* Mrs. Emita May Lewi was actively associated with Temple Emanu-El; during the first World War she was engaged in the Red Cross work of the Temple.

Lit.: New York Times, Jan. 24, 1931.

WOLFF, ALBERT LOUIS, conductor, b. Paris, 1884. He was graduated from the Paris Conservatory with first prize in piano accompaniment. In 1908 he was appointed chorus master at the Opéra Comique, making his bow as conductor at the same house three years later. He distinguished himself as a conductor of French operas and achieved fame throughout Europe. In 1919 Wolff went to the United States as a conductor of the Metropolitan Opera House. In 1921 he returned to his conductor's post at the Opéra

Comique, resigning in 1924 to become musical director of the Théâtre Champs Élysées.

In 1928 Wolff became conductor of the Lamoureux Orchestra, and in 1934 conductor of the Pasdeloup Orchestra, proving himself as much at home in symphonic literature as in opera. Wolff composed several operas, one of which, *The Blue Bird*, was introduced at the Metropolitan Opera House in 1919.

WOLFF, ALFRED R., mechanical engineer and author, b. Hoboken, N. J., 1859; d. New York city, 1909. He studied engineering at the Stevens Institute of Technology, in Hoboken, graduating in 1876. Wolff served as assistant engineer in the United States Navy. He was a specialist on the science of windmills, steam heating and ventilation of buildings, and lectured before the Franklin Institute and other scientific bodies. He helped found the Ethical Culture School of New York (1878), and was president of the executive committee (1904-9). He was an alumni trustee of Stevens Institute of Technology (1893-96), and a permanent trustee from 1900 to his death.

Among the many important buildings which Wolff equipped with heating, cooling, and ventilating plants were St. Patrick's Cathedral, New York; Stevens Institute of Technology; Columbia, Princeton and New York Universities; and the Public Library and Metropolitan Museum of Art of New York city. He was author of *The Windmill as a Prime Mover* (New York, 1885); *The Heating of Large Buildings* (New York, 1900); and of other technical works.

Lit.: *Stevens Institute Indicator*, Jan., 1909, pp. 1-30.

WOLFF, BERNHARD, journalist and editor, b. Berlin, 1811; d. Berlin, 1876. A physician by profession, he turned to journalism, became a partner in the old Vossische Buchhandlung, a bookselling and publishing firm, in Berlin, and translated French and English scholarly books. During the 1840's he became owner of the *Berliner Bank- Börsen- und Handelszeitung*.

In 1848 Wolff took over the management of the *Nationalzeitung* (he became its owner in 1855), and also founded, with the help of private backers, the Telegraphisches Korrespondenzbureau Bernhard Wolff. It was the first of its kind in Prussia to make use of the newly invented telegraph for the press, and to receive information from the government. As the telegraph wires went only as far as the border of the country, Wolff founded branch establishments in all important European capitals. Subsequently he added, to his Wolff'sches Telegraphenbureau, branches at Frankfort, Munich and Stuttgart. He also acquired the German branch office of the Reuter Bureau, and brought his enterprises to the highest point of efficiency.

After the Franco-Prussian War (1870-71) the Wolff'sches Telegraphenbureau (W.T.B.) became a joint stock company, and Wolff remained its director until 1875. It was largely employed by the German government, and therefore had official standing. The Nazi Deutsches Nachrichten-Bureau (D.N.B.) was the successor of the Wolff'sches Telegraphen-bureau.

Lit.: Fuchs, Friedrich, *Telegraphische Nachrichten-Büros* (1919) 73 et seq.; Salomon, L., *Geschichte des deutschen Zeitungswesens*, vol. 3 (1900) 552 et seq.; *Allgemeine Deutsche Biographie*, vol. 55, p. 661; Groth, Otto, *Die Zeitung, ein System der Zeitungskunde*, vol. 1 (1928) 491.

WOLFF, ERNST VICTOR, harpsichordist and pianist, b. Berlin, 1889. His music studies took place at the Scharwenka Conservatory in Berlin, and his academic study at the University of Berlin. In 1911 he came to the United States as assistant to the musicologist Max Friedländer, who had been appointed lecturer at Harvard University and other American educational institutions. Returning to Europe, Wolff received his doctorate at the University of Berlin, then began his concert career as pianist and harpsichordist. He was appointed Primo Maestro al Cembalo for the Handel festivals at Göttingen, and assisted at numerous other Handel festivals throughout Germany. He also appeared frequently over the radio in recitals of harpsichord music.



Theodor Wolff

In 1931 he was appointed harpsichord instructor at the German Institute for Foreigners at Berlin. The rise of the Nazi government brought him to the United States, where he has been uniquely active as a recitalist, performer over the radio, and assisting artist with leading orchestras.

WOLFF, THEODOR, editor and author, b. Berlin, 1868. At the age of twenty-one he joined the editorial staff of the *Berliner Tageblatt*, covering literature and theatre. At the same time he took an active part in the literary movement of the Freie Bühne, which was devoted mainly to modern drama, especially the plays of Henrik Ibsen and Gerhart Hauptmann. Wolff published the drama *Die Stille Insel* in 1894, and some other plays and novels. He also translated some plays of the French dramatist Alfred Capus and of Georges Clemenceau into German. He traveled through Spain, Italy, Turkey and England, and was Paris correspondent of the *Berliner Tageblatt* from 1894 to 1906. He became deeply interested in the Dreyfus case, whose development coincided with his stay at Paris, and made the acquaintance of the leading Dreyfusards, especially Georges Clemenceau, later French prime minister, and Anatole France. The latter influenced Wolff's views and literary style decisively.

In 1906 Wolff was appointed editor-in-chief of the *Berliner Tageblatt*, and in this function played an important part in the political history of Germany until 1933. Wolff not only became the most respected German columnist, but he was often consulted by the German pre-war chancellors Bernhard von Bülow and Theobald von Bethmann-Hollweg. Wolff belonged to the left wing of the German Liberal Party, and was

opposed on principle to the semi-autocratic form of government maintained by the chancellors, but in some important questions he supported the chancellors against German nationalism and enabled them to influence Emperor William II in favor of a relatively moderate policy.

After the outbreak of the first World War Wolff was one of the very few political writers who publicly deplored the march of events and dared (August 3, 1914), in an editorial, to recognize the efforts made by the British cabinet to maintain peace. On November 30th of the same year Wolff openly accused the German government of having created, by the declaration of war, a fait accompli without the previous consent of the people, and in the spring of 1915 he opened a campaign in favor of a negotiated peace and of the establishment of parliamentary government in order to avoid further faits accomplis. Wolff therefore incurred the wrath of the German nationalists and of the German high command, and for some months he was forbidden to publish articles. His authority, however, was so great that even Chancellor Michaelis, who succeeded von Bethmann-Hollweg as political trustee of Hindenburg and Ludendorff, asked his advice, but without heeding it. When Prince Max von Baden became chancellor, Wolff summoned him to provide a tutor for the grandson of William II in order to proclaim him emperor and to avoid the ousting of the dynasty or to prepare the nomination of another German prince as future emperor. He was thus opposed to the establishment of a German republic, being aware that the German people did not possess apt political leaders, and being convinced that the establishment of parliamentary government would be sufficient to maintain political liberty and peace.

After the so-called German revolution in November, 1918, Wolff was one of the founders of the German Democratic Party, which was organized in his office, but in 1926 he separated from it because the party tried to reconcile the rightists. Wolff published in 1919 *Vollendete Tatsachen,* a collection of his editorials printed in the *Berliner Tageblatt* during the War. In the summer of the same year Wolff agitated against the signing of the Treaty of Versailles, endeavoring to demonstrate that the tactics intended by the republican government, to sign and afterward to elude the obligations, would have fatal consequences. After the Treaty was signed Wolff advocated fair execution as much as possible.

In 1925 he published *Das Vorspiel,* a history of the genesis of the War, followed by *Der Krieg des Pontius Pilatus,* published in 1934 (English trans., *The Eve of 1914,* 1935-36). In 1936 he published *Der Marsch durch zwei Jarhzehnte* (English trans., *Through Two Decades,* 1936), containing letters and confidential talks with the chancellors von Bülow and von Bethmann-Hollweg, and with other influential though less known German statesmen, and a report on a discussion with Ludendorff.

In 1933 Wolff emigrated to Switzerland, and afterward resided in Nice, France, where he remained when, at the end of 1942, this region was occupied by Italian troops.

WOLFFE, FREDERICK, railway builder and banker, b. Switzerland, 1832; place and date of death unknown. He came to the United States in 1855. During the Civil War he was appointed general agent of the Confederate States for the purchase of supplies, and he served also as captain in the Confederate Army. After the war he was in the cotton and commission business at Mobile, Ala. In 1877 he purchased the Alabama and Chattanooga Railroad for the Erlanger syndicate, and thereafter built, leased, reorganized and purchased many other railroads. Engaged in the banking business, he made compromises and exchanges with the state of Alabama in connection with several millions of dollars worth of Alabama state bonds held at London and Frankfort. In 1886 Wolffe purchased the entire loan of $3,400,000 in Georgia state bonds.

WOLFFE, JOSEPH BARNETT, physician, b. Vilna, Lithuania, 1896. After receiving the M.D. degree from the Temple University School of Medicine (1919) and serving at Mt. Sinai Hospital, he became a member of the faculty of the Temple University School of Medicine (lecturer, 1924; associate, 1927; associate professor, 1932), chief cardiologist at Willow Crest (1923), and cardiologist of the Temple University Hospital (1926). His chief contributions were in the field of cardiology. Thus he described an instrument for the practical determination of cardiac efficiency (1926), devised methods of teaching cardiac arrhythmias, proposed a new classification for rheumatic heart disease (1930), and was the first to study the tissue extract substance known as desympatone and to discuss its use in the treatment of angina pectoris.

With Digilio, Wolffe investigated the use of pancreatic extract in the treatment of hypertension (1937). Wolffe was a governor of the Philadelphia Heart Association (1927-35) and a director of the Witkin Foundation for Research in Heart Disease.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 129-30, 602.

WOLFFSOHN, DAVID, merchant and Zionist leader, b. Dorbiany, province of Kovno, Lithuania, 1856 or 1858; d. Homburg, Hesse, Germany, 1914. He was a son of the Talmudic teacher, Rabbi Eisik Wolffsohn, and received the traditional Jewish education. At an early age he went to Memel, East Prussia (1872), in order to escape military conscription. There he came under the influence of Rabbi Isaak Rülf, one of the earliest champions of Zionism in Germany. Later he lived at Lyck, East Prussia, in the house of David Gordon, editor of *Hamaggid,* who strengthened Wolffsohn's Zionist outlook.

After a hard struggle for a living and many unsuccessful business ventures, Wolffsohn became a partner in a large timber firm and settled first at Papenburg, East Frisia, where he founded a synagogue, and from 1887 on at Cologne, where, as a prosperous merchant, he remained until his death. In Cologne he was very active in the Jewish Literary Society, where he lectured on the Talmud, Russian Jewry (he took great pride in his East European origin) and Zionism. In 1893 he founded, together with Max Isidor Bodenheimer, the Kölner Verein zur Förderung von Ackerbau und Handwerk in Palästina, and in the following year the Jüdisch-Nationale Vereinigung.

After Theodor Herzl published *Der Judenstaat,* Wolffsohn entered into relations with the author (1896), and the two men became close friends. "Deep-rooted in Jewish folk origins, close-bound to Judaism by instinct, reflection and knowledge, and withal a clever and experienced man, who incorporated the best characteristics of the simple Jew, Wolffsohn was the perfect complement for Herzl: an admonisher, inspirer and teacher, ever ready to extend his help, independent in action, glad to accept responsibility and yet prepared, in all lesser matters, to subordinate his own opinions for that of the leader" (Bein, Alex, *Theodor Herzl*). Herzl called him "Daade," and named one of the main figures of his novel *Altneuland,* David Litwak, after his friend. Among Zionist leaders Wolffsohn was considered a business wizard because of his uncanny knowledge of financial affairs.



David Wolffsohn

Wolffsohn was the intermediary between Herzl and his opponents within and without the Zionist Movement, and he undertook the difficult task of founding the Jewish Colonial Trust in London (1898), the bank which was expected to become the mainstay of future colonizational activities, and was prominently active in its management until his death. He chose the color scheme for the Zionist flag, taking the blue and white from the traditional prayer-shawl (1897). In the fall of 1898 he accompanied Herzl to Constantinople and Palestine, and took part in the arrangement of Herzl's reception by Emperor William II of Germany at Jerusalem. After Herzl's death (1904) Wolffsohn, together with Leon Kellner and Johann Kremenetzky, took care of his literary remains, and he made a national appeal for a fund to provide for Herzl's family and for the education of his children.

Despite his unwillingness to accept the role of a leader, and against a strong opposition within the movement, Wolffsohn was nominated for the presidency and elected at the Seventh Zionist Congress (Basel, 1905). In order to preserve peace in the movement, he tried to conciliate the "practical Zionists," who emphasized colonization, while he himself faithfully clung to Herzl's "political Zionism," agreeing with the late leader that "it is only when we are in possession of such a charter (from the Turkish government), which must carry with it public recognition and the legal guarantee of our right, that we can begin with the great colonization action." But this policy was opposed by the "practical Zionists," led by Menahem Mendel Ussishkin and Chaim Weizmann, as well as by the "Ugandists," who separated from the Zionist Movement and, under the leadership of Israel Zangwill, founded the Jewish Territorial Association.

In defiance of these setbacks, Wolffsohn continued along his line, and traveled to South Africa, Palestine, Russia, where he talked with Prime Minister Stolypin and with Foreign Minister Isvolsky, seeking to induce them to ease the lot of the Russian Zionists, to Budapest, where he discussed with Minister of the Interior Count Andrássy the means of checking anti-Semitic activities, and Constantinople, where he conducted negotiations with the sultan. These negotiations looked promising, but the overthrow of the regime by the Young Turk Revolution (1908) thwarted Wolffsohn's plans.

At the Ninth Zionist Congress (Hamburg, 1909) he faced a determined opposition. Although at the Tenth Zionist Congress (Basel, 1911) he was again supported by a majority, he resigned, physically worn out and suffering from a heart disease caused by overexertion. A member of the opposition, Otto Warburg, was elected president of the organization. At the Eleventh Zionist Congress (Vienna, 1913), which was presided over by Wolffsohn, the fight centered around the Zionist banks and their management, and he succeeded in preventing them from being turned over to the "unbusinesslike" cultural Zionists. His influence upon the Jewish Colonial Trust, the Anglo-Palestine Company and the Jewish National Fund was lifelong.

In his last will Wolffsohn directed his executors to use the major portion of his estate for the erection of a meeting hall for the Zionist Congresses, or of a university building. In 1922 his executors decided to erect a building to house the library of the Hebrew University at Jerusalem, and in 1930 the Beth David Wolffsohn (David Wolffsohn House) was dedicated on Mount Scopus, near Jerusalem. In this Library are deposited Wolffsohn's archives, together with the furniture of his home. The archives consist of an abundance of Zionist material, embodied in the personal files and diaries of Wolffsohn, and of his correspondence with Herzl.

ALFRED WERNER.

Lit.: Robinsohn, Abraham, *David Wolffsohn* (1921); Böhm, Adolf, *Die zionistische Bewegung*, vol. 2; Cohn, Emil Bernhard, *David Wolffsohn, Herzls Nachfolger* (1939); Bein, Alex, *Theodor Herzl* (1940).

WOLFFSOHN, SALLY, civic worker, b. Europe, about 1855; d. Belize, British Honduras, 1933. He came to British Honduras about 1875, engaged successfully in business, and became so completely identified with the affairs of the colony that he was frequently called to high office. He was for more than twenty-five years a member of the legislative council, served on the Belize Town Board, was a prominent member of the chamber of commerce, and first president of the British Honduras Agricultural Society. Wolffsohn was especially known for his ardent advocacy of the building of suitable roads in the colony.

WOLFOVSKY, MENACHEM ZALMAN, Hebrew author, translator and poet, b. Suradge, province of Chnernigov, Russia, 1893. He studied in the traditional Heder, and took courses in teaching. During the first World War he served in the Russian Army. He belonged to the Zeire Zion movement. In 1921 he emigrated to Palestine. Wolfovsky was one of the most important Hebrew poets of the young generation. His verse excels in lyricism and in its intimate tone. He wrote for *Hashiloah* and other Hebrew periodicals.

In 1927 a volume of his poems appeared under the title of *Roads' End* (Hebrew). In 1940 his novel of Palestinian life, *One Walks and One Runs* (Hebrew), was published. Wolfovsky was considered one of the finest Hebrew translators in Palestine. He translated into Hebrew numerous Hebrew novels from European and American literature. He also edited translations for Mizpeh, the Palestine publishers.

WOLFSFELD, ERICH, etcher and painter, b. Krojanko, West Prussia, 1884. His family moved to Berlin when he was one year of age.

After graduating from high school, he became a pupil of the Academy of Fine Arts in Berlin, studying under Boese. Later he proceeded to Paris, where he became a student of the Academy Lefebvre. In 1906 he was sent to Asia Minor by the German government for the purpose of copying early Christian paintings there. The Orient and its types left their mark on his work, as did his journey to Italy.

Wolfsfeld went to Rome in 1907, and entered into relations with the graphic artist Otto Greiner, who was then the central figure of the German colony in Rome. He visited Milan, and was impressed by the work of Leonardo da Vinci. In 1909 he went to Basel to study the portraits of Hans Holbein the Younger, and then returned to Germany. He became a professor at the Berliner Staatsschule der Bildenden Künste at an early age, and kept on teaching there until stopped by the "New Order" after the Nazis' rise to power. The artist remained in Berlin until 1940, when he left for England, where he settled in London.

Wolfsfeld's artistic work consists mostly of the graphic, although he exhibited paintings also throughout his career. His etchings are often lifesize, thus adding, in the outer form, to the monumentality of his plastic conception. The first work which made him popular was *The Checker Players.*

Among his early portraits, the likeness of the sculptor Gerhard (1909), *The Fettered* (1909), and *The Archers* (1910) won wide recognition. Outstanding among his etchings of Biblical scenes are *Job* (1912) and *Jacob's Blessing* (1918). They prove his development from character studies of a strictly plastic nature to expressive compositions and more "painterlike" handling of shimmering highlights. Numerous studies of mendicants which he executed in etching found final expression in his painting *The Blind Mendicant* (1919). His works were represented in most of the German galleries. Wolfsfeld deserves great credit as a teacher who provided generations of young artists with a sound foundation in craftsmanship. ELISABETH GUTMAN.

Lit.: Donath, Adolf, *Erich Wolfsfeld* (1920); Baumeister, Engelbert, "Erich Wolfsfeld," *Die graphischen Künste* (1914) 108-12; Stahl, Fritz, "Erich Wolfsfeld," *Die Kunst für Alle* (1914) 111-14; Opperlin, Manfred, "Der Radierer Erich Wolfsfeld," *Zeitschrift für bildende Kunst* (1914) 133-36.

WOLFSKEHL, KARL, poet, b. Darmstadt, Hesse, Germany, 1869. He was descended from a distinguished family of financiers and bankers who for generations had served the grand dukes of Hesse. His father, the banker OTTO WOLFSKEHL, was an alderman of the city of Darmstadt and, for a time, vice-president of the parliament of Hesse.

Karl Wolfskehl studied German philology under Otto Behaghel at the University of Giessen, where he received the Ph.D. degree, his thesis being *Germanische Werbungssagen.* In 1892 he became acquainted with the first volumes of Stefan George's poetry, while still at Giessen, and this experience decided the direction of his life. As he confessed some three decades later (*Literarische Welt,* July, 1928), after this reading his outlook was completely changed and life had gotten a new sense for him. At the end of the following year he made the acquaintance of the poet George, who was only a year his senior and who, too, had been a pupil of the Gymnasium of Darmstadt. A friendship developed between the son of the Rhenish winegrower and the descendant of Jewish financiers that was ended only by George's death in 1933.

Wolfskehl became one of the outstanding members of the inner circle of the George-Kreis which revolutionized German literature, art and even politics in a peculiar way, emphasizing nationalist, conservative and other, often contradictory, aspects. He was a contributor to the *Blätter für die Kunst,* and for a time was a close collaborator of George, jointly editing with him the three-volume anthology *Deutsche Dichtung* (*Goethe, Jean Paul, Das Jahrhundert Goethes,* 1900-2). Financially independent, he lived at Munich, where his home became a noted center of literature and art, and the "Wolfskehlsche Dienstage" gathered together many outstanding literary men and women of Germany, chiefly those belonging to the George group.

After the first World War the poet, who had lost his fortune in the crisis, spent five years in Italy making a living as a private tutor and teacher. In 1925 he returned to Munich, where he worked for publishers, libraries and literary periodicals and made new translations of De Coster's *Till Ulespiegel* and of the libretto of Mozart's *Le nozze di Figaro.* After the Nazis' assumption of power (1933), Wolfskehl left Germany and in 1943 he was living in New Zealand.

His poetry (*Gesammelte Dichtungen,* 1903; 2nd ed., 1921; *Der Umkreis,* 1927; *Höret die Stimme,* 2nd, enlarged ed., 1936) followed rather closely the symbolist pattern of Stefan George, yet besides strong Greek, Teutonic and Catholic inclinations it frequently showed a decidedly Judaic trend.

Of special interest is his drama *Saul* (1905), presenting the inevitable antithesis of youth and old age. Wolfskehl published several translations from the Old German, mystery plays, and epics, and edited *Älteste deutsche Dichtung,* together with Friedrich von der Leyen (1909). His collected essays appeared under the title of *Bild und Gesetz* (1930). ALFRED WERNER.

Lit.: Landau, Erwin, *Karl Wolfskehl, stilkritische Untersuchung seiner Lyrik* (1928); Wolters, Friedrich, *Stefan George und die Blätter für die Kunst* (1930); Dulberg, Franz, "Karl Wolfskehl," *Preussische Jahrbücher* (1931) 256-66.

WOLFSOHN, JOEL DAVID, state official, b. Chicago, 1900. He was the son of Jacob M. Wolfsohn, editor of the *Jewish Daily Courier,* of Chicago. Joel Wolfsohn studied at the University of Missouri (B.J., 1922) and at Kent College of Law, Chicago (LL.B., 1931). After working as a political writer for and city editor of the Chicago *Evening Post* (1925-32) and as a staff writer for the Chicago *Herald and Examiner* (1932-34), he was made superintendent of reports of the state of Illinois in 1934. In the same year he was appointed executive secretary of the National Power Policy Committee, a position which he still held in 1943. Subsequently he served as a delegate to the Third World Power Conference (1935-36) and as assistant to the Commissioner, General Land Office, Department of the Interior (1937-41). In 1941 he was promoted to the office of assistant commissioner, General Land Office, and still held this position in 1943.

Wolfsohn was secretary of the Zionist Organization of Chicago for two and a half years, a member of the administrative committee of the Zionist Organization of America, and a member of the board of directors of the Jewish Community Center of Washington, D. C.

WOLFSOHN, JULIUS MASR, physician, b. San Francisco, 1883. He received the M.D. degree from Johns Hopkins University (1911), and in 1913 became clinical professor of neuropsychiatry at Leland Stanford Jr. University, in San Francisco, where he was still serving in 1943. During the first World War he was major in the American Expeditionary Forces and also attached to the British Army for eleven months. He was president of the Northern California Psychiatric Society. Wolfsohn did pioneer work in syphilology, describing the cutaneous reaction of syphilis (luetic reaction) and advising treatment of syphilis of the central nervous system with intraspinal injection of mercurialized serum.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 185-86.

WOLFSON, HARRY AUSTRYN, scholar, b. Austryn, province of Vilna, Lithuania, 1887. Wolfson studied at the Slobodka Yeshiva, and, on his coming



Harry A. Wolfson

to the United States, in 1903, at the Yeshiva Rabbi Isaac Elchanan. He was graduated from Scranton Central High School in 1908, receiving the highest award of the school, namely, a scholarship of one year to Harvard University. While in Scranton he taught in a Talmud Torah. He received the A.B. degree from Harvard in 1911 (as of 1912), and the A.M. degree in 1912. He was the Harvard Sheldon Traveling Fellow from 1912 to 1914, and studied in France, Germany and England. In 1915 he received the Ph.D. degree from Harvard, and was appointed instructor in Jewish literature and philosophy there. He served as a private in the United States Army (1918-1919), returning to Harvard on being mustered out. He became assistant professor in 1921; he also taught at the Jewish Institute of Religion from 1923 to 1925 as professor of Jewish history and philosophy. In 1925 he was appointed Nathan Littauer Professor of Jewish Literature and Philosophy at Harvard, which position he still held in 1943.

In the late 1920's and early 1930's he was instrumental in greatly augmenting the number of Hebrew books at Harvard, so that it possessed a relatively large library of Hebraica and Judaica, including several valuable incunabula. He was honorary curator of Jewish history and literature in the University Library. The honorary degree of Doctor of Hebrew Literature was conferred upon him by the Jewish Institute of Religion in 1935, and by the Jewish Theological Seminary in 1937. At Harvard he taught not only text courses in Talmud, Midrash and Biblical commentaries, as well as lecturing on Jewish philosophy, literature and history, but also the course on Spinoza, and conducted a seminar in medieval philosophy for graduate students. He was a member of the board of freshman advisers at Harvard, as well as of numerous important scientific societies, such as the American Philosophical Society, the American Oriental Society, the Mediaeval Academy of America, and the Society of Biblical Literature and Exegesis; he was a fellow of the American Academy of Arts and Sciences, the Jewish Academy of Arts and Sciences, and the American Academy for Jewish Research, of which latter organization he was president (1935-1937).

Wolfson is the author of many articles and essays, both scientific and popular, on Jewish and general subjects, in both English and Hebrew, as well as of two large works on philosophy. In 1912 appeared his article on "Maimonides and Halevi" (*Jewish Quarterly Review*), in which he shows that whereas Maimonides, as rationalist, is closely akin to the medieval schoolmen, and the *Guide* is but another scholastic apology of religion, Halevi is almost modern in his empirical method and his voluntaristic assumptions. Wolfson also finds that Halevi's historic sense and his emphasis on the high morality of the Jewish Scriptures makes him par excellence the Hebraic thinker, in contrast to the Hellenic approach of Maimonides.

Wolfson showed an early interest in Crescas with his essay on "Crescas on the Problem of Divine Attributes" which appeared in 1916 (*Jewish Quarterly Review*), and where he discusses the matter of Universals in relation to the Godhead. In 1919 he wrote on "Crescas' Definition of Time" (*Jewish Quarterly Review*), a note on *Or Adonai,* I, ii, 11. And finally he published his magnum opus on this philosopher, *Crescas' Critique of Aristotle* (1929), which consists of a long and learned introduction, the text of the first part of *Or Adonai* (with some rearrangement) and an English translation, and scientific and critical notes (which make up the greater part of the volume).

The notes indeed are often essays on various metaphysical problems and may be read independently; the author shows vast erudition, and a profound grasp of not only Jewish but also general philosophy. The basis of the work is in the twenty-five propositions which Maimonides presents as a summary of Aristotle, but for which he gives no proofs, and which lack Crescas supplies, with the view to refuting them. Wolfson brings to light the critical attitude and vast learning of 14th cent. Jewish scholars.

Wolfson found that what led to his interest in Crescas at the same time led him to the study of Spinoza; and thus his second large book, in two volumes, was *The Philosophy of Spinoza: Unfolding the Latent Processes of his Reasoning* (1934). Wolfson points out that Spinoza's *Ethics* did not "spring out of the clear sky." He uses the historical-critical method in this book, tracing Spinoza's indebtedness and sources to the Jewish philosophers before him. Wolfson holds that one cannot understand Spinoza without a clear knowledge of the background not only of the terminology which Spinoza uses, but of the intellectual atmosphere in which he lived and the problems which agitated him; the *Ethics* is often obscure, and many of its propositions seem unnecessary, if one does not know what was in the back of its author's mind. Wolfson also indicates that the scholia often give a better picture of what Spinoza has under consideration than the formal proofs themselves. Furthermore, Wolfson, with his profound knowledge of Jewish philosophy, shows for the first time in a systematic and perhaps definitive fashion that Spinoza owes more to Maimonides, Crescas and the other Jewish writers than to non-Jewish sources.

The geometric method of the *Ethics,* according to Wolfson, is not a necessary aspect of Spinoza's work; that method is meant to illustrate only the two principles of "the denial of final causes in the universe and of freedom in human actions." The formal Benedictus who presents a system of philosophy to the modern world is constantly activated, motivated and made meaningful by the inner Baruch, who never loses his proper place in the personality and thought of Spinoza. Spinoza is modern not because of the influence of his contemporaries, many of whom were essentially medieval in their thinking (as for instance Descartes on God), but because much of medieval Jewish thinking is modern and because Spinoza had the vision and the intellectual honesty to do what his contemporaries did not do, namely, to accept in its major implications the principle of the unity of nature. Wolfson's philosophical keenness, added to his philological virtuosity, gives the reader remarkable light on innumerable matters in philosophy which he considers in many excursive digressions. Wolfson amplified his work on Spinoza by discussing in a later article "Some Guiding Principles in Determining Spinoza's

Mediaeval Sources" (*Jewish Quarterly Review,* 1937). He published three articles in 1935, "The Internal Senses in Latin, Arabic, and Hebrew Philosophic Texts" (*Harvard Theological Review*), "Maimonides on the Internal Senses" (*Jewish Quarterly Review*), "Isaac Israeli on the Internal Senses" (*Kohut Memorial Volume*).

His scholarly articles include "Classification of the Sciences in Mediaeval Jewish Philosophy" (*Hebrew Union College Jubilee Volume,* 1925, and "Additional Notes" thereon in *Hebrew Union College Annual,* 1926); "On Maimonides' Classification of the Sciences" (*Jewish Quarterly Review,* 1936); an article in Hebrew on "The Testimony of Clemens of Alexandria Concerning an Unknown Custom in the Yom Kippur Abodah in the Temple" (*Horeb,* 1936); a fine piece of bibliographical writing called "Isaac ibn Shem-Tob's Unknown Commentaries on the Physics" (*Freidus Memorial Volume,* 1929); and a study of "Solomon Pappenheim on Time and Space and His Relation to Locke and Kant" (*Abrahams Memorial Volume,* 1927). Wolfson's style is rich, keen and has almost a Midrashic deftness in marshalling ideas in indirect manner; his sentences are chiseled, graceful yet sturdy; his thinking honest, comprehensive and thorough, and his scholarship encyclopedic.

Of his popular essays we shall mention only one, "How the Jews Will Reclaim Jesus," the introductory essay to Jacobs' *Jesus as Others Saw Him* (1925). Wolfson looks upon Jesus as a rabbi whose sayings or Mishnah were preserved by his disciples, even as the disciples of other minority teachers for a time may have preserved their teachers' words. But since he was a minority teacher, one among many, his school, the Beth Jesus, did not attain official sanction, a fate it had in common with other similar teachers. If the Synagogue should ever reclaim Jesus, it will be in the form of a Midrashic tale: There was a man whom some held to be God, and others the son of God, and in whose name many gorgeous temples were built, but whose soul did not find rest until it returned to its native Galilee, and so on. Wolfson is as delicate in Midrashic writing as he is profound in philosophic insight. SAMUEL J. B. WOLK.

WOLFSON, LEO, lawyer, journalist and lecturer, b. Hussi, Roumania, 1882. He came to the United States in 1900, and studied at New York University (LL.B., 1906). As correspondent for the International Jewish Press Bureau he covered the Peace Conference and the signing of the Treaty of Versailles (1919). Wolfson was one of the founders of the United Roumanian Jews of America, and served as its president, later as its honorary president. He took part in the founding of the American Jewish Congress, and served on its executive and administrative board.

Wolfson also held high positions in the Zionist Organization of America. Other activities of his include leadership in the Progressive Party of New York County and lecturing for the board of education of New York. He wrote *The Jews in Roumania* (1914).

WOLFSON, THERESA, economist, b. Brooklyn, N. Y., 1897. She studied at Adelphi College (A.B., 1917), Columbia University (M.A., 1922), and Brookings Institute (Ph.D., 1925). For a while she was field investigator for the National Child Labor Committee (1918) and executive secretary of the Consumers League of New York State (1923); from 1924 to 1926 she was director of health education of the Health Center of the International Ladies' Garment Workers' Union. In 1922 she became an instructor of economics in the classes for the education of workers conducted by the International Ladies' Garment Workers' Union, and continued in that capacity until 1926. She was appointed an instructor of economics in Brooklyn College in 1927, and in 1935 professor of economics; she was still serving in this post in 1943.

She was the author of *The Woman Worker and the Trade Unions* (1928) and of an article, "Women in the Trade Unions" (in *Annals of the Academy of Political Science,* March, 1930). From 1935 on she was a member of the board of editors of *The Woman Today.*

WOLFTHORN, JULIE, painter and graphic artist, b. Thorn, West Prussia, Germany, 1868. Her name originally was Wolf, and she assumed the name Wolfthorn as an artist. She studied first in Berlin, and then in Paris, as a pupil of the Academy Colarossi. She continued her studies in other parts of France, where she came into contact with many other artists. She was influenced principally by Aman-Jean. When she returned to Berlin she was drawn to the "Jugend" circle in the 1890's.

Her fine feeling for somewhat sentimental moods was expressed in romantic landscapes. The same fine sense enabled her to set down in her portraits the typical characteristics of her models, and to give to their likenesses the expression of the ideas for which they stood, such as keen determination to *The Fencer* (Haute Claire), dreamy softness to the poetess, Hedwig Lachmann, and sophisticated taste to the interior decorator, Fia Wille. Another of her expressive portraits is that of her brother, the sculptor Georg Wolf.

Julie Wolfthorn portrayed the famous poet, Richard Dehmel, and his wife also, several times. The group portrait of the wife and children of the architect Muthesius is well known. She became popular as a portraitist of children. Her still lifes are distinguished by fine and poetic arrangement. The pictures *Girl in a Boat* and *The Sick* belonged to the city of Berlin; the portrait *Conrad Ansorge* was in the Nationalgallerie in Berlin. When last heard of, in 1941, she was reduced to misery in Berlin, and was anxiously seeking a visa for immigration to the United States.

Lit.: Scheffler, Otto, "Die Malerin Julie Wolfthorn," *Deutsche Kunst und Dekoration* (1904) 315-19; Hermann, Georg, "Julie Wolfthorn," *Ost und West* (1911) 1090 et seq.; Csuratow, J., "Julie Wolfthorn," *Meister der Farbe* (1916) 914.

WOLHEIM, LOUIS, actor, b. New York city, 1881; d. Los Angeles, 1931. He received a degree in engineering from Cornell University (1906) and the B.S. degree from the College of the City of New York, and taught mathematics for six years at the Cornell Preparatory School. Encouraged by Lionel Barrymore, he made his debut on the stage in *The Jest,* by Sem Benelli (1918). He subsequently made notable appearances in *The Hairy Ape,* by Eugene O'Neill (1922), and *What Price Glory,* by Maxwell Anderson and Laurence Stallings (1924).

He then entered moving pictures, where he created a world-wide reputation, his greatest role being in the film adaptation of Erich Maria Remarque's war novel, *All Quiet on the Western Front* (1930). Wolheim was admired for the brutish-looking types he portrayed and for his realistic characterizations.

Lit.: *New York Times,* Feb. 19, 1931, p. 23.

WOLK, SAMUEL J. B., rabbi, educator and writer, b. Olkiniki, province of Vilna, Lithuania, 1902. According to family tradition, he was a descendant of Saul Wahl. The family produced several rabbis; Rose Wolk, an aunt on Wolk's father's side, was the wife of Isaac Blaser, a leader in the Musar Movement. Wolk was brought to the United States in 1908 and completed his education at the Rabbi Isaac Elchanan Yeshiva (1916-21), the University of Cincinnati (A.B., 1925), the Hebrew Union College (rabbi, 1926), Columbia University, where he was Union of American Hebrew Congregations fellow (M.A., 1929), and St. Lawrence University (LL.B., 1936; J.S.D., 1939). He served on the faculty of the Hebrew Union College School for Teachers (1926-32) and of the School for Jewish Studies (1933-37; dean from 1935 on).

In 1927 Wolk became educational director of Temple Beth Emeth, Brooklyn, and in 1933 also chaplain of the New York State Department of Mental Hygiene; he was serving in both capacities in 1943. He was volunteer civilian chaplain at Fort Tilden in 1942, and was serving in the same capacity at the Brooklyn Army Base in 1943. He was an office editor of the *Universal Jewish Encyclopedia* (1936-37) and subsequently became contributing editor in the field of religious philosophy.

WOLLEMBORG, LEONE, economist and Italian statesman, b. Padua, Italy, 1859; d. Loreggia, Italy, 1932. A graduate of the University of Padua (1878), he later became the promoter of rural cooperatives in Italy, a task to which he devoted his main energies for many decades. He founded for this purpose (1895) a special periodical, *La cooperazione rurale,* of which he was chief editor until it ceased publication in 1904. In 1892 Wollemborg was elected a deputy in the Italian parliament, and remained there until 1913, when he was nominated senator. In the Senate he was a member of many commissions, and shaped numerous laws of economic and financial nature.

In 1901 he became minister of finance. However, he soon resigned when his project of tax reform encountered strong opposition in the Italian parliament. During the first World War he was chairman of the Roman War Relief Committee. After the advent of Fascism he was frequently outspoken in his criticism of various financial and fiscal measures of Mussolini's government. Wollemborg's speeches and economic studies appeared in a special volume issued under the auspices of the Italian Library for Social Science (*Scritti e discorsi di economia e finanza,* Turin, 1935).

Lit.: Luzzatto, F., "Economia e finanza nell'opera di Leone Wollemborg," *Giornale degli economisti* (1932); Graziani, A., introduction to *Scritti e discorsi di economia e finanza* (1935).

WOLLHEIM, GERT, painter, one of the most eminent exponents of "expressionism" in Germany, b. Dresden, Germany, 1894. He studied at the art school in Weimar, served as a soldier in the first World War, and in 1920 settled in the city of Düsseldorf, in the Rhineland, which was then a center of art, where he became a co-founder of the Junges Rheinland, an association of artists which was of great importance. Wollheim's individual art consisted in the combination of a brilliant color portrayal with an unusual and very peculiar power of pictorial fantasy. He evidenced rare skill in combining groups of various kinds of figures, in which romantic and contemporary figures, every-day persons and phenomena as though taken from Rhenish masquerading processions were brought into original relations the one with the other and formed a motley, variegated play.

The best-known painting of this kind was his *Departure from Düsseldorf* (1925), painted at the time when Wollheim removed from the Rhine region to Berlin, where his works always found a place among the most interesting paintings set out in the Secession exhibitions. In 1934 he went to Paris, where his artistic skill experienced a new impulse. However, neither in 1940 nor thereafter was he able to leave France; in 1943 his whereabouts and his fate remained unknown.

WOLMAN, ABEL, sanitary engineer, b. Baltimore, 1892. He studied at Johns Hopkins University (B.A., 1913; B.Sc. in Engineering, 1915), where he lectured on sanitary engineering (1921-27 and 1936-37) and which conferred upon him the honorary degree of Doctor of Engineering (1937). Wolman entered the United States Public Health Service in 1913, served from 1922 to 1939 as chief engineer at the Maryland State Department of Health, and was from 1935 to 1941 chairman of the Water Resources Committee of the National Resources Planning Board. In 1937 he was appointed professor of sanitary engineering at the School of Sanitary Engineering, Johns Hopkins University, and still held this position in 1943.

From 1930 on he was also on the Reference Board of the Medical and Public Health Department of the Hadassah Organization. Wolman published numerous scholarly papers, and served from 1921 to 1937 as editor-in-chief of the *Journal of the American Water Works Association.*

WOLMAN, LEO, economist, b. Baltimore, 1890. He studied at Johns Hopkins University (A.B., 1911; Ph.D., 1914), and taught at Hobart College, the University of Michigan, Johns Hopkins University, Harvard University, and the New School for Social Research, in New York city. In 1943 he was professor of economics at Columbia University, and a member of the research staff of the National Bureau of Economic Research, a trustee of the Mutual Life Insurance Company of New York, and vice-president of the Academy of Political Science. Wolman served as economic adviser to the Amalgamated Clothing Workers Union, chairman of the Interstate Commission on Unemployment Insurance (1931), president of the American Association for Labor Legislation (1934), chairman of the Labor Advisory Board of the National Recovery Administration (1933-34), member of the National Labor Board (1933-34), chairman of the Automobile Labor Board (1934-35), and in 1919 he was attached to the American Peace Mission at Paris.

Wolman was associate editor of the *American Statistical Journal* (1920-33). In addition to articles contributed to the *New Republic, Nation, Yale Review,* and the *Political Science Quarterly,* he wrote the following works: *Boycott in American Trade Unions* (1916); *The Growth of American Trade Unions, 1880-1923* (1924); *Planning and Control of Public Works* (1930); *Ebb and Flow in Trade Unionism* (1936); and was co-author of: *Business Cycles and Unemployment* (1923); *Recent Economic Changes* (1929); *Recent Social Trends* (1933); *The State in Society* (1940).

As a member of the Joint Palestine Survey Commission (1927), Wolman made a report on industry and labor in Palestine.

WOLOFSKY, HARRY, publisher and journalist (pseudonym, Yankel Shmid), b. Szidlowic, Poland, 1876. He came to Canada in 1900, settling in Montreal. He founded the Yiddish periodical, the *Jewish Daily Eagle* (1907), and the English periodical, the *Canadian Jewish Chronicle* (1914), and was still their publisher in 1943. He was a founder and later honorary president of the Jewish Community Council, the United Talmud Torahs, the Federation of Polish Jews of Canada, the Hebrew Consumptive Aid Association, the Old People's Home, the Adath Yeshurun congregation, the Vaad of Yeshivas, and the Vaad of Canadian Jewish communities.

Wolofsky was a member of the Jewish Agency (1929-37) and a justice of peace for the province of Quebec. He wrote *Europe and Palestine After the War* (1922) and *Fun Eibigen Qual* (1930).

WOLPE, STEFAN, composer and teacher, b. Berlin, 1902. He studied at the Academy of Music in Berlin with Busoni, Juon, Schreker, Anton von Webern, and Herman Scherchen, graduating in 1924. He devoted himself to teaching and composition until compelled, in 1933, to leave Germany. In 1934 he toured the Soviet Union, where he participated in forty concerts devoted to his own works. He then went to Palestine where, until 1938, he taught theory and com-

position, and served as professor of music at the Palestine Conservatory in Jerusalem. In 1938 Wolpe came to the United States, and shortly after this became head of the department of theory at the Settlement Music School in Philadelphia.

He was a composer of radical tendencies, and his works had wide performance both in Europe and in the United States. In 1939 the League of Composers featured his *March and Variations,* for two pianos. In 1941 his psalms for voice and piano were performed at the International Festival for Contemporary Music held in New York.

A ballet, *The Man from Midian,* was successfully introduced by Eugene Loring in 1942. Wolpe composed also numerous songs for solo voice and for chorus, dances for orchestra, and a variety of other smaller pieces. He was, in 1943, a member of the executive committee of the World Center of Jewish Music, and a member of the composers' committee of the League of Composers.

Lit.: Rosenfeld, Paul, "Stefan Wolpe's Music," *New Republic,* Jan. 6, 1941.

WOLSEY, LOUIS, rabbi and communal leader, b. Midland, Mich., 1877. In 1899 he received the B.A. degree from the University of Cincinnati, and in the same year was ordained at the Hebrew Union College. He took post-graduate studies at the University of Chicago, Western Reserve University, and the University of Pennsylvania.

Wolsey served Congregation B'nai Israel, Little Rock, Ark., from 1899 to 1907, when he was called to the Euclid Avenue Temple, Cleveland. Here he directed the building of that congregation's synagogue. Although awarded a life contract by the Cleveland congregation, he was released in 1925 to accept the pulpit of Congregation Rodeph Shalom, Philadelphia, where he was still serving in 1943.

His indefatigable energies, administrative abilities and devotion to the cause of Reform Judaism brought Wolsey many offices of importance and responsibility. He was president of the Hebrew Union College Alumni Association (1913-14), president of the Central Conference of American Rabbis (1925-27), chancellor of the Jewish Chautauqua Society (1925-38), and a charter member of the World Union for Progressive Judaism. He was chairman of the Central Conference of American Rabbis' Committee on the *Union Hymnal* which published a revision of that work in 1936. He was a co-founder of the Leo N. Levi Memorial Hospital in Hot Springs, Ark. In 1939 he was awarded the honorary D.D. degree by the Hebrew Union College.

In each community which he served as rabbi, Wolsey took a prominent part in civic life. He was a member of the board of education in Little Rock (1906-7), and served as chaplain general of the Arkansas State Guard in 1906. In Cleveland he was a member of the Charter Commission (1920) and president of the Cleveland Society of Sociology (1922-23). In Philadelphia he was chairman of the Mayor's Vice and Crime Commission (1937), and recommended the reform of the parole system for the state of Pennsylvania.

Throughout his career Wolsey was a champion of American Reform Judaism. In 1942 he was one of the moving forces that brought a group of non-Zionist rabbis together in Atlantic City, N. J., to consider the whole relationship of Reform Judaism to Jewish nationalism and its ramifications, and was acting chairman of a group of rabbis who were in agreement with the purposes of that meeting.

WOMAN. The physical, mental and spiritual similarities and disparities between men and women are carefully noted in Jewish literature and are given full consideration by Jewish law. The number of disparities



Louis Wolsey

was so great as to cause the rabbis to remark that "women are a nation unto themselves" (*Sab.* 62a). Realizing that women mature more quickly, both physically and mentally, than men, Jewish law provides that girls attain their legal majority at the age of twelve and boys at thirteen. Though women mature more rapidly in intellect, men continue their development for a longer period; it is therefore stated that at the age of twenty men and women have reached the same level of mental development (*Midrash Gen.* 14:7). The signs of physical maturity are noted in detail in the Talmud (Maimonides, *Mishneh Torah, Hilchoth Ishuth* 2:7).

Although the Bible and the Talmud had occasion to enumerate some of the most common failings of women, in particular loquacity and fondness for gossip (*Kid.* 49b), as well as jealousy, curiosity, haughtiness, talebearing and gadding about (*Midrash Gen.* 18:2; 45:5), words of praise for women are far more frequent in Jewish literature. Man and woman were created in full equality in the image of the Lord (*Gen.* 1:15); the Talmud, basing itself on the Bible, remarks that women possess more intuitive wisdom than do men (*Nid.* 45b). The Bible's many glorious descriptions and praises of women's sterling qualities are well known, especially the acrostic poem in *Prov.* 31:10-31, which is recited every Friday evening by the husband in honor of his wife.

Men and women were subject to the same punishments for infringement of the laws laid down in the Bible and legal codes. However, since the woman was burdened with numerous household duties, she was exempted from those religious obligations for the performance of which a definite time was set (*mitzvath 'aseh shehazeman gerama*), such as laying phylacteries (*Kid.* 29a), and from such other obligations as propagating the species and studying the Torah (*Kid.* 34a). This rule did not apply to precepts which contained both a positive and negative aspect, such as the keeping of the Sabbath. In exempting women from these laws the rabbis pointed out that it was not the quantity of precepts observed which was most important, but rather the zealousness with which they were performed (*Seder Eliyahu Rabbah* [9] 10). Women were the first to evince willingness to accept the Torah, and they did not participate in the sins of the worship of the golden calf and the sending of the spies. It was through the merits of women that the Israelites were redeemed

from Egypt (*Sotah* 11b). Two books of the Bible, *Ruth* and *Esther*, are named after women. Sarah, however, was the only woman to whom God spoke directly.

Women are the equal of men in most legal rights, duties and provisions. The main exception is their disqualification to act as witnesses in most cases of criminal and civil law, though their testimony was accepted in questions of religious law. The main reason for this disqualification was the realization that women are often swayed by their emotions, as a result of which their evidence may be colored or distorted. For the same reason women were not permitted to serve as judges. In no case did these disabilities wreak any hardship on women.

In many instances the Bible goes out of its way to insure that women will be protected. There were special provisions to spare the widow from financial distress. The honor and purity of women were protected in such laws as those which provided that a violated captive of war could not be sold as a slave but should be married or freed, that one who had seduced or raped a girl had to marry her, and that prostitution was not to be tolerated.

The main function of woman was that of presiding genius and guardian of the home. "The home is the real temple of woman, the education of her children is her divine service, and her family is her congregation" (Remy). It was her duty to supervise all domestic matters—the maintenance of the dietary laws (Kashruth), the home celebration of the Sabbath and festivals, the early education of her sons and a good measure of the education of her daughters. The wife also encouraged her husband to study Torah, and examples were quoted to show that the influence of wives upon their husbands is more directed toward religious ends than contrariwise (*Midrash Gen.* 17:12). As a rule women never studied Torah as academically as men, but by constant practice they became familiar with the main body of the everyday laws. Many women are recorded as being Torah scholars in the fullest sense of the word. The legal opinions of Beruriah, wife of Meir, are quoted with deference in the Talmud. The wife of Jacob ben Judah Mizrahi continued to direct his Yeshiva after his death. The daughter of the exilarch Samuel ben Eli of Baghdad and Miriam Shapira both taught Torah to male students from whom they were separated by a curtain.

A special literature, generally written in the vernacular, was created for the spiritual edification of women. The most famous book of this genre is the *Tzeenah Ureenah*, a Yiddish translation of Haggadic and Midrashic passages referring to the Bible text. Since its first publication in 1615 the book went through about seventy-five editions and was read faithfully by most women on the Sabbath. Ethical and Musar works were written or translated in their behalf. Books of instruction on the religious duties of women have been composed in the language of almost every country where Jews have resided.

The tender feelings of women were taken into consideration in many ways. For example, they were given precedence over men in receiving charity and clothing (*Yeb.* 100a). Unlike men, women could not sell themselves or be sold as slaves to pay for their thefts. They might not be given charity in private lest their reputation suffer by it. For the same reason women were not allowed to purchase slaves. The rabbis believed that men and women should not be together during worship, and therefore a special compartment or balcony was built for them in the synagogue. The Talmud did not consider it dignified for women to be exposed to the roughness of everyday life, quoting *Ps.* 45:14, "The king's daughter is all glorious within" (*Yeb.* 77a). Certain customs were adopted to please the womenfolk (*Hag.* 16b).

By nature a woman's main function is to act as a helpmate to her husband. Marriage is more than a mere civil contract; it is a sanctification before God, a spiritualization of earthly instincts, and the family is a unit for the perpetuation of God's Torah. An unmarried man is without blessing, joy or good, and is not even considered a man (*Yeb.* 62b-63a). A beautiful wife, beautiful without cosmetics, doubles the days of her husband and increases his mental comfort (*Yeb.* 63b; *Ber.* 57b). As the eyes are the gates of the soul, beautiful eyes are taken as an indication of inner goodness (*Taan.* 24b). Short engagements were preferred, and individuals were told not to take a mate in whose family certain diseases were hereditary. A great disparity in ages of the married pair was to be avoided, and the Talmud very realistically asserts that a father who marries off his young daughter to an old man virtually forces her to be unfaithful to him (*Sanh.* 76a). Marriages for money or position were denounced in bitter invective (*Kid.* 70a), and one who has thoughts of another while on the marital bed is guilty of mental adultery, which is "as bad as real adultery" (*Tanhuma,* edit. Buber, *Nasso* 13). For holidays the husband had to buy his wife new clothes and finery, and he had always to guard himself against causing his wife to shed tears, for God counts the tears of women.

The husband's duties to his wife are: food, shelter, clothing, marital relations, medical attention, and furnishing ransom if she is taken captive. If he is unwilling or unable to fulfil any of these duties he must give her a divorce. He may also be forced to divorce her if he is guilty of infidelity or mental cruelty, acquires a loathsome disease, engages in an obnoxious occupation, or restricts her freedom of movement. If he divorces her for any of these reasons he must pay a sum stipulated at the time of marriage (the Kethubah). The wife may be divorced if she does not grant her husband connubial rights or is seriously lax in religious matters. The Talmud commands a man to treat his wife and children better than himself (*Hul.* 84b). The obligations of a husband to his wife are thus more numerous than her reciprocal duties. The goodness of a good wife is infinite, while one who suffers from a bad wife will be spared some of the torments of Gehinnom (Purgatory; *Erub.* 41b). As women prefer domestic accord, the husband is not believed when he contends that his wife starts domestic quarrels (*Eben Haezer* 154:3). The rabbis relaxed certain laws of the Sabbath, of mourning, and of the period of menstrual separation, permitting women to beautify themselves so that they "should not become displeasing in the eyes of their husbands."

Some traces of the matriarchate in the period of the Bible have been found by Aptowitzer. Polygamy and concubinage seem to have disappeared by the time of the Second Commonwealth (6th cent. B.C.E. to 1st cent. C.E.), and there are almost no records of actual polygamy in the Talmudic period (up to 500 C.E.). Rabbenu Gershom, about 1000, forbade polygamy and the divorcing of a woman without her consent. Polygamy still existed in the 20th cent. among the Oriental Jews of Moslem countries, where the decree of Rabbenu Gershom was not accepted. During the Middle Ages many changes were made by the rabbis to further the interests of women. For instance, it was decreed in one place that a widow should receive one half of her husband's estate, although as a general rule a widow

was supported from her husband's estate as long as she did not collect her Kethubah. In the late Middle Ages many women began to engage in commerce so that their husbands could devote their time to scholarship, though the Talmud opposed a husband's relying on his wife's earnings. This necessitated certain changes in the legal status of women. For example, wives with businesses of their own were treated as independent principals rather than as agents of their husbands. It is generally admitted that the social position of the Jewish wife in the Middle Ages was much superior to that of her Christian or Moslem compeers.

The rabbis especially praised the charitableness, kindheartedness and modesty of women. Other observations concerning women are the following:

"Women from six to sixty are always willing to dance" (*M.K.* 9b).

"A woman is jealous only of other women's beauty" (*Meg.* 13a).

"A woman's weapons are always with her" (*Yeb.* 115a).

A man suffers from continence more than a woman does. Secrets should under no circumstances be revealed to a woman. Judah ibn Sabbatai (13th cent.) wrote a satire against women and marriage, which was answered by Jedaiah Bedaresi in his *Oheb Nashim* and by the satirist Isaac in his *Ezrath Nashim* (Davidson, Israel, *Parody in Jewish Literature,* 9).

The beauty of women had always been a snare to the instincts of man. The Midrash explains that Eve was created after Adam so that he could be reminded, when he complained about her, that it was he who had prayed to God to create a companion for him. Abel's beautiful wife was one of the main causes of strife between him and his brother Cain. The Talmud records the prayer of an exceptionally beautiful girl that men should not be led to sinful thoughts by her beauty. A man is not allowed to recite certain prayers in the presence of a woman who is not fully dressed. This law changes somewhat with the modes of dress followed by various groups of Jews at various times (*Orah Hayim* 75). For social and religious reasons suffrage was not extended to women in the Middle Ages, but in modern times they have been granted the vote in European Kehillahs. According to the aforementioned principle that women can not be judges or legislators the extreme Orthodox group refused to participate in the elections for the Jewish National Council (Vaad Leumi) in Palestine, because women were given the right to vote. More moderate Orthodox Jewish leaders, such as David Hoffmann, were of the opinion that although women could not hold office (passive suffrage) it was legal for them to vote (active suffrage).

Jewish women have distinguished themselves in practically every field that Jewish men have. The matriarchs were almost as much esteemed as the patriarchs. Miriam was one of those who brought about deliverance from Egyptian bondage (*Micah* 6:4); Deborah was one of the Judges; Huldah was one of seven prophetesses; Athaliah and Salome Alexandra reigned over the Jews. During the medieval period there were a number of woman scribes, copyists, translators, typesetters and publishers. In the middle of the 19th cent. the "Maid of Ludomir" functioned as a Hasidic Rebbe and had many pious adherents. The many famous Jewesses who presided over salons in 18th cent. Germany were of great importance in inspiring and supporting contributions to literature, philosophy, sciences and the arts. The courage and fortitude of the women pioneers (Halutzoth) in modern Palestine, who insist on standing side by side with the men in the most arduous and dangerous work, make them worthy descendants of their ancestresses Jael, Judith and Hannah, the mother of the martyred seven sons. In the 19th and 20th centuries many women's organizations were created, such as Hadassah, the National Council of Jewish Women and the women's branch of the Mizrahi. These have issued special periodicals and publications of interest to Jewish women.

The following is a list of the outstanding women whose biographies and some of whose portraits may be found in this encyclopedia:

Aaronsohn, Sarah, the "Jeanne d'Arc of Palestine," 1891-1917.
Abarbanell, Lina, actress and singer, 1852-1922.
Abigail, wife of David.
Abramowitz, Bina, Yiddish actress, 1865- .
Adler, Nettie, communal worker, 1868- .
Adler, Sarah, Celia, Frances, Julia and Stella, actresses.
Adlerblum, Nima Hirschensohn, author and communal worker, 1891- .
Aguilar, Grace, writer, 1816-47.
Akerman, Rachel, German poetess, 1522-44.
Allen, Anna, communal worker, 1800-88.
American, Sadie, communal leader, 1862- .
Andrews, Esther M., civic worker, 1861-1938.
Antin, Mary, author, 1881-.
Apolant, Jenny, champion of women's rights, 1874-1925.
Aria, Eliza, journalist, 1866-1931.
Arnstein, Fanny von, philanthropist, 1757-1818.
Arnsztajn, Felicya, Polish author, 1865- .
Ascarelli, Deborah, Hebrew poetess, 16th and 17th centuries.
Askowith, Dora, historian, 1884- .
Assing, Ludmilla, German and Italian author, 1827-80.
Athaliah, queen of Judah, 842-836 B.C.E.
Ayrton, Hertha, physicist and inventor, 1854-1923.
Baker, Belle, singer, 1898-.
Balabanoff, Angelica, socialist leader, 1877- .
Bamberger, Florence Eilau, educator, 1882- .
Baron, Deborah, short story writer.
Barron, Jennie Loitman, judge, 1891- .
Bath-sheba, wife of David and mother of Solomon.
Bauer, Marion Eugenie, composer, 1887- .
Baum, Vicki, novelist, 1888-.
Bayes, Nora, actress, 1880-1928.
Behrend, Jeanne, musician, 1911- .
Belisario, Miriam, author, 1820-85.
Bella, Talmudist, 1564-1622.
Bellette, scholar, 11th cent.
Belmonte, Benvenida Cohen, Spanish poetess, 18th cent.
Berend, Alice, German writer, 1878- .
Berend, Charlotte, artist, 1880- .
Berenice, sister of Agrippa II, 1st cent.
Berg, Gertrude, actress and dramatist, 1899- .
Bergner, Elisabeth, actress, 1900- .
Berlin, Fanny, surgeon, 1852-1921.
Bernhardt, Sarah, actress, 1844-1923.
Bernson, Edith Jane, aviatrix, 1897- .
Bernstein, Aline, stage designer, 1882- .
Bernstein, Elsa Porges, German poetic dramatist.
Bernstein, Lena, aviatrix, d. 1932.
Bernstein, Pearl, public official, 1904- .
Bernstein, Theresa F., artist, 1903- .
Beruriah, wife of Meir, 2nd cent.
Besso, Amalia Goldman, Fascist party leader, 1857-1929.
Bildersee, Adele, educator, 1883- .
Blind, Mathilde, writer, 1841-96.
Bloch, Elisa, sculptress, 1848-1904.
Bloch, Regina Miriam, writer, 1889-1938.
Bloch, Suzanne, musician, 1907- .
Block, Anita, author, 1882- .
Blondell, Joan, actress, 1909- .
Bloomfield-Zeisler, Fanny, pianist, 1863-1927.
Blowstein, Rachel, Hebrew poetess, 1890-1931.
Bonheur, Rosa, painter, 1822-99.
Borg, Madeleine, social welfare worker, 1878- .
Brandes, Marthe, actress, 1862- .
Braslau, Sophie, singer, 1892-1935.
Brenner, Anita, writer, 1905- .
Brenner, Rose, communal leader, 1884-1926.
Brice, Fanny, actress, 1891- .
Brill, Jeanette Goodman, judge, 1888- .

Brin, Fanny, communal worker, 1884- .
Brody, Catherine, writer, 1900- .
Carabajal, Francisca, Marrano martyr, 1540-96.
Caspary, Vera, author, 1903- .
Castro, Maria, Marrano martyr, d. 1736.
Citron, Minna Wright, painter, 1896- .
Cohen, Harriet, pianist.
Cohen, Helen Louise, author and teacher, 1882- .
Cohen, Katherine M., sculptress, 1859-1914.
Cohen, Mary M., author, 1854-1911.
Cohen, Nessa, sculptress.
Cohen, Nina Morais, social worker and author, 1855-1918.
Cohn, Fannia Mary, labor leader, 1888- .
Copeland, Lillian, athlete, 1907- .
Deborah, Biblical judge.
Desart, Ellen Odette, Irish senator, 1857-1933.
Deutsch, Babette, writer, 1895- .
Diamant, Gertrude, author, 1901- .
Dolaro, Selina, actress, 1853-89.
Dworsky, Bertha, philanthropist, 1860-1925.
Einstein, Hannah, communal worker, 1862-1929.
Eliasoph, Paula Rubin, artist, 1895- .
Elkan, Sophie, Swedish author, 1853-1921.
Ellis, Mary, actress, 1899- .
Epstein, Judith G., Zionist leader, 1895- .
Erdös, Renée, writer, 1879- .
Esther, Biblical heroine.
Fabian, Mary Jacqueline, musician, 1900- .
Feld, Rose Carol, writer, 1895- .
Felix, Elisa Rachel, actress, 1820-58.
Fels, Mary, communal worker, 1863- .
Ferber, Edna, author, 1887- .
Fermosa, favorite of Alfonso VIII of Castile, 12th cent.
Flexner, Hortense, writer and educator, 1885- .
Flexner, Jennie Maas, librarian, 1882- .
Foa, Esther Eugènie, author, 1795-1853.
Frank, Bertha Rayner, philanthropist, 1847-1913.
Frankau, Julia, author, 1864-1916.
Franken, Rose, writer.
Frankfurter-Wolff, Ulla, German author, 1848-1924.
Franks, Rebecca, belle, 1760-1823.
Freiberg, Stella Heinsheimer, philanthropist, 1862-
Freimann, Lillian Bilsky, communal leader, 1885-1940.
Friend, Ida Weis, communal worker, 1868- .
Fuld, Caroline Bamberger, philanthropist.
Furtado-Heine, Cecille, philanthropist, 1821-96.
Gans, Bird Stein, educator, 1868- .
Geffen, Irene Antoinette, lawyer, 1897- .
Gerson, Emily Goldsmith, author, 1868-1917.
Gluck, Alma, soprano, 1884-1938.
Glück, Barbara Elizabeth, German poetess, 1814-94.
Glückel of Hameln, writer of memoirs, 1647-1724.
Glücklich, Vilma, feminist, 1872-1927.
Goldman, Blanche Bauman, communal worker.
Goldman, Emma, anarchist leader, 1869-1940.
Goldschmidt, Henriette, women's movement, 1825-1920.
Goldstein, Jennie, actress, 1895- .
Goodman, Julia, painter, 1812-1906.
Gordon, Dorothy, soprano, 1895- .
Gratz, Rebecca, communal worker, 1781-1869.
Gruenberg, Sidonie, child welfare worker, 1881- .
Halperin-Ginsburg, Helene, lawyer, 1884-1922.
Halprin, Rose Luria, Hadassah leader.
Harby, Leah Cohen, writer, 1849-1918.
Hatvany, Lily, Hungarian writer, 1890- .
Hatvany-Deutsch, Antonia, writer, 1894- .
Heine, Selma, German writer, 1855-1930.
Heinefetter, Sabine, soprano, 1809-72.
Helburn, Theresa, theatrical director, 1887- .
Helena, convert to Judaism, 1st cent.
Hellman, Frances, author and communal worker, 1852-1938.
Hellman, Lillian, playwright, 1905- .
Henenberg, Hattie Leah, lawyer.
Henle, Elise, German playwright, 1832-92.
Henriques, Marie, artist, 1866- .
Herschel, Caroline Lucretia, astronomer, 1750-1848.
Herz, Henriette, social leader, 1764-1847.
Hess, Myra, pianist, 1890- .
Hirsch, Jenny, German writer, 1829-1902.
Huldah, Biblical prophetess.
Hurst, Fannie, author, 1889- .
Hyman, Libbie Henrietta, zoologist, 1888- .
Hyneman, Rebekah, writer, 1812-75.
Imma Shalom, wife of Eliezer ben Hyrcanus.
Isaacs, Edith Juliet Rich, writer, 1878- .
Ish-kishor, Judith, writer.
Ish-kishor, Sulamith, writer.
Jacob, Naomi, writer, 1889- .
Jacobs, Aletta, physician and feminist, 1854-1929.
Jacobs, Rose, Zionist leader, 1888- .
Jacobsen, Lis, archeologist, 1882- .
Jael, Biblical heroine.
Jerusalem-Kotanyi, Else, German writer, 1877- .
Jezebel, wife of Ahab, 9th cent. B.C.E.
Jochebed, mother of Moses.
Joseph, Helen Haiman, puppeteer, 1888- .
Joseph, Mely, artist, 1886-1920.
Judith, heroine of the Apocrypha.
Judith, actress, 1827-1912.
Kahinah Dahiyah Bint Thabitah ibn Tifan, Berber queen, 7th cent.
Kahn, Florence Prag, Member of Congress, 1868- .
Kalckreuth, Babette, society leader, 1835-1916.
Kalich, Bertha, actress, d. 1939.
Kaminski, Esther Rachel, actress, 1870-1925.
Kapilovitch, Leah, Yiddish writer, 1898- .
Karff, N. May, chess champion.
Kaulla, Anna, belle, 19th cent.
Kempner, Friedericke, social worker, 1836-1904.
Keturah, wife of Abraham.
Kohler, Rose, artist, 1873- .
Kohut, Rebekah, educator and communal worker, 1864- .
Korn, Rachel, Yiddish author, 1898- .
Kubie, Matilda S., communal and civic worker, 1869- .
Kurz, Selma, singer, 1875-1933.
Kyra, Esther, court favorite, 16th cent.
Lachmann, Therese, adventuress, 1826-84.
Landowska, Wanda, musician, 1877- .
Lapson, Dvora, dancer, 1907- .
Larrimore, Francine, actress, 1898- .
Lasker, Florina, communal worker, 1884- .
Lasker, Loula Davis, social worker, 1888- .
Lasker-Schüler, Else, German poetess, 1876- .
Lazarus, Emma, poetess and essayist, 1849-87.
Lazarus, Josephine, essayist, 1846-1910.
Lazarus, Nahida Ruth, German author, 1849-1928.
Leah, wife of Jacob.
Lebensbaum, Rose, Yiddish poetess, 1887- .
Lee, Malke, Yiddish poetess, 1904- .
Lev, Rae, pianist, 1912- .
Levensohn, Lotta, Zionist worker.
Levin, Chane, Yiddish poetess, 1899- .
Levinger, Elma Ehrlich, writer, 1887- .
Levy, Florence Nightingale, art organizer, 1870- .
Levy-Rathenau, Josephine, feminist, 1877-1921.
Lewald, Fanny, German author, 1811-89.
Lhevinne, Rosina, pianist.
Lindheim, Irma L., Zionist worker, 1886- .
Lion, Flora, painter.
Lipman, Clara, actress, 1875- .
Loeb, Sophie Irene, social worker, 1874-1926.
Lombroso, Gina, sociologist, 1872- .
Lombroso, Paola, feminist, 1871- .
Luboschutz, Lea, musician, 1889- .
Lucca, Pauline, soprano, 1841-1908.
Ludomir, Virgin of, Hasidic leader, 1815-1905.
Luxemburg, Rosa, revolutionary, 1871-1919.
Magnus, Katie, writer and communal worker, 1844-1924.
Mana-Zucca, pianist and composer, 1894- .
Mandl, Emma B., communal worker, 1842-1928.
Mannheim, Lucie, actress, 1898- .
Manuel, Esther, soldier, 19th cent.
Margulies, Adele, pianist, 1863- .
Maria Hebrea, early alchemist.
Massary, Fritzi, actress, 1882- .
May, Henriette, social worker, 1862-1928.
Maze, Ida, Yiddish poetess, 1893- .
Meisel-Hess, Grete, German writer, 1879-1922.
Meitner, Lise, physicist, 1878- .
Meller, Rose, German author, 1902- .
Mendelssohn, Dorothea, society leader, 1763-1839.
Mendelssohn, Henriette, educator, 1775-1831.

Mendesia, Gracia, philanthropist, 1510-68.
Menken, Adah Isaacs, actress and poetess, 1835-68.
Menken, Alice Davis, social worker, 1870-1936.
Menken, Helen, actress, 1901-.
Menuhin, Hephzibah, pianist, 1920- .
Meyer, Annie Nathan, writer, 1867- .
Meyer, Marianne, friend of Goethe, 1770-1812.
Meyer, Sarah, friend of Goethe, 1760-1828.
Meyerson, Malvina, Polish writer, 1839-1922.
Michal, wife of David.
Michelson, Miriam, author, 1870- .
Miller, Linda, philanthropist, 1877-1936.
Millin, Sarah Gertrude, writer, 1892- .
Miriam, sister of Moses.
Misch, Marion L., civic worker, 1869-1941.
Moise, Penina, poetess, 1797-1880.
Molodowsky, Kadia, Yiddish writer, 1894- .
Montagu, Lilian Helen (Lily H.), religious leader, 1874- .
Morgenstern, Lina, educator and feminist, 1830-1909.
Morini, Erica, violinist, 1908- .
Morley, Edith Julia, professor and author, 1875- .
Morpurgo, Rahel, Hebrew poetess, 1790-1871.
Morton, Martha, playwright, 1865-1925.
Mosesco, Lillian Doris, writer, 1899- .
Mosheim, Grete, actress, 1905- .
Moskowitz, Belle L., social service executive, 1877-1933.
Moss, Mary, writer, 1864-1914.
Müller-Cohen, Anita, communal worker, 1890- .
Mundlak, Regina, artist, 1887- .
Naomi, mother-in-law of Ruth.
Nathan, Adele Gutman, theatrical director.
Nathan, Maud, social worker, 1862- .
Naumburg, Margaret, educator, 1890- .
Nazimova, Alla, actress, 1879- .
Netter, Yvonne, feminist, 1889- .
Neuda, Fanny, author, 1819-94.
Newburger, Sylvia, social worker, 1913- .
Newman, Isidora, author and artist, 1878- .
Ollendorff, Paula, communal worker, 1860-1938.
Oppenheim, Amy Schwartz, civic worker, 1878- .
Orloff, Chana, sculptress, 1888- .
Orska, Daisy Maria, actress, 1894-1930.
Paeff, Bashka, sculptress, 1893- .
Pappenheim, Bertha, feminist, 1859-1936.
Parker, Dorothy, writer, 1893-.
Parlaghy, Vilma, artist, 1864-1923.
Pauly, Rose, soprano, 1895- .
Peixotto, Jessica Blanche, economist, 1864-1941.
Peixotto, Victoria Maud, actress.
Perles, Rosalie, German writer, 1938-1932.
Phillips, Ellen, philanthropist, d. 1891.
Phillips, Marion, Member of Parliament, d. 1932.
Piatigorskaia, Anna, Yiddish poetess, 1893- .
Picon, Molly, actress, 1898- .
Pisko, Seraphine E., communal worker, 1861-1942.
Po, Lena, sculptress, 1900- .
Pool, Tamar de Sola, communal worker.
Pregel, Sophie, Russian writer, 1900- .
Rabinowitsch-Kempner, Lydia, bacteriologist, 1871-1935.
Rachel, wife of Jacob.
Rainer, Luise, actress, 1912- .
Raïsa, Rosa, singer, 1893- .
Rappold, Marie, singer, 1880- .
Rauh, Bertha Floersheim, social worker, 1865- .
Razovsky, Cecilia, immigration expert, 1891- .
Reading, Fanny, communal leader.
Reed, Florence, actress, 1883-.
Reisen, Sarah, Yiddish poetess, 1885- .
Reisenberg, Nadia, pianist, 1904- .
Richman, Julia, educator, 1855-1912.
Ries, Theresa F., sculptress, 1874- .
Rock, Lillian, communal leader, 1896- .
Rose, Ernestine L., suffragist, 1810-92.
Rosen, Lia, actress, 1893- .
Rosenberg, Anna, public official, 1900- .
Rosenberg, Pauline H., communal worker, 1863-1940.
Rosenberg, Rose, secretary and communal worker.
Rosencrantz, Esther, physician, 1876- .
Rosensohn, Etta Lasker, communal worker, 1885- .
Rothschild, Constance, communal worker, 1843-1931.
Rubinstein, Ida, actress.
Rukeyser, Muriel, poetess, 1913- .
Ruth, Biblical heroine.
Sack, Erna, singer, 1908- .
Salome, daughter of Antipater, 1st cent. B.C.E.
Salome, daughter of Herodias, 1st cent. C.E.
Salome Alexandra, queen of Judea, d. 67 B.C.E.
Salomon, Alice, feminist, 1872- .
Sampter, Jessie, writer, 1883-1938.
Sarah, wife of Abraham.
Sarah, heroine in the Apocrypha.
Sarah, physician, 15th cent.
Sarfatti, Margheritta, Italian writer and public leader, 1883- .
Sassoon, Flora, scholar and philanthropist, 1859-1936.
Sax, Gert, painter, 1888- .
Scharrer, Irene, pianist, 1885-.
Schneiderman, Rose, suffragist and trade union leader, 1884- .
Schwerin-Abarbanell, Jeanette, women's leader, 1852-99.
Schwimmer, Rosika, feminist, 1877- .
Scott, Miriam Finn, physician, 1882- .
Seghers, Anna, writer, 1900- .
Seligsberg, Alice L., communal worker, 1873-1940.
Sender, Toni, German deputy, 1888- .
Shapiro, Dora M., philanthropist, 1881- .
Sidney, Sylvia, actress, 1910- .
Silverman, Ida M., Zionist leader, 1882- .
Simon, Carrie Obendorfer, Sisterhood leader, 1872- .
Slutskaya, Vera, revolutionary, 1874-1917.
Smith, Sara B., writer, 1888- .
Solis-Cohen, Emily, writer and welfare worker.
Solis-Cohen, Judith, writer, 1876-1927.
Solomon, Hannah G., communal worker, 1858-1942.
Spewack, Bella, playwright.
Spiegel, Dora R., communal worker, 1882- .
Spielman, Gertrude Emily, communal worker.
Spielmann, Mabel H., artist and author, 1862-1938.
Sporborg, Constance, communal worker, 1879- .
Stein, Gertrude, writer, 1874- .
Steinfeld, Martha Levy, Sisterhood leader, 1889-1934.
Stern, Edith M., writer, 1901-.
Stern, Elizabeth, writer, 1890- .
Stern, Gladys B., novelist, 1890- .
Stern-Täubler, Selma, historian, 1890- .
Sternberger, Estelle, peace advocate, 1886- .
Stokes, Rose Pastor, writer and labor leader, 1879-1933.
Straus, Sarah Lavanburg, philanthropist and explorer, 1861- .
Sullam, Sara Copia, Italian poetess, 1590-1641.
Szalit, Rahel, artist, 1896- .
Szold, Henrietta, Zionist and Hadassah leader, 1860- .
Szold, Zip F., communal worker, 1888- .
Tanzer, Helen H., archeologist, 1876- .
Theodora, queen of Bulgaria, 14th cent.
Thomas, Adrienne, German author, 1898- .
Thomashefsky, Bessie, actress, 1873- .
Tobias, Lily, novelist.
Tucker, Sophie, singer, 1884- .
Untermeyer, Jean Starr, poetess, 1886- .
Van Rijk, Esther de Boer, actress, 1853-1937.
Varnai, Zseni, Hungarian poetess, 1881- .
Varnhagen von Ense, Rahel, social leader, 1771-1833.
Wald, Lillian D., social worker, 1867-1940.
Warburg, Frieda Schiff, communal worker, 1876- .
Watters, Gertrude Wile, communal worker, 1887- .
Weiman, Rita, writer.
Weiss-Rosmarin, Trude, writer, 1908- .
Wengeroff, Pauline, German writer, 1833-1916; Zinaida, English writer, 1867-1941; Isabel, musician, 1877- .
Wessel, Bessie Bloom, sociologist, 1889- .
Wiesenfeld, Hattie M., communal worker.
Winslow, Thyra Samter, author, 1893- .
Wischnitzer-Bernstein, Rachel, historian of art.
Wise, Louise Waterman, communal worker.
Wohlbrück, Olga, actress and German writer, 1867-1933.
Wolfenstein, Martha, author, 1869-1906.
Wolfson, Theresa, economist, 1897- .
Wolfthorn, Julie, artist, 1868-.
Woodward, Helen, author, 1892- .
Wunderlich, Frieda, economist and sociologist, 1884- .
Yezierska, Anzia, writer, 1885-
Zellner, Minna Weiss, artist.
Zhirkova, Yelizaveta Ivanovna, Hebrew writer, 1888-
Zipporah, wife of Moses.
Zugsmith, Leane, novelist, 1903- .

See also: ADULTERY; AFFINITY; AGUNAH; ALIMONY; AMERICAN LITERATURE ON AND BY JEWS; ATHLETICS; BEAUTY; BETROTHAL; BIRTH; BIRTH CONTROL; CAPTIVES; CEREMONIAL LAW; CHASTITY; CLOTHING, REGULATIONS CONCERNING; CONCUBINE; COOKING; COSMETICS; COSTUMES; DANCE; DECORUM; DIVORCE; DURESS; EUGENICS; FAMILY AND FAMILY LIFE; GITTIN; HADASSAH; HALITZAH; HALLAH; HUPPAH; IVRIAH; KATLANITH; KETHUBAH; KETHUBOTH; KIDDUSHIN; LEVIRATE MARRIAGE; LITERATURE ON AND BY JEWS; MARRIAGE; MENSTRUATION; NAMES OF THE JEWS; NATIONAL COUNCIL OF JEWISH WOMEN; NATIONAL FEDERATION OF TEMPLE SISTERHOODS; NIDDAH; ORNAMENTATION; POLYGAMY; PREGNANCY; RING; SALONS; SEX LAWS; SORORITIES; SOTAH; VEILING OF THE BRIDE; VIRGIN; WEDDING AND WEDDING CUSTOMS; WEIBERSCHUL; WIDOW; WIG.

HIRSCHEL REVEL.

Lit.: Jung, Leo, edit., *The Jewish Library, Third Series* (1934); Rosmarin, Trude W., *Jewish Women Through the Ages* (1940); Zucrow, Solomon, *Woman, Slaves and the Ignorant in Rabbinic Literature* (1932) 1-142; Guttmann, M., *Mafteah Hatalmud,* vol. 2 (1917) 364-426; Wachstein, B., *Literatur über die jüdische Frau* (1931), supplemented by Cohen, Boaz, in *Kiryath Sefer,* vol. 9 (1932) 239-50; Hertz, Joseph H., *The Pentateuch and Haftorahs,* 930-35; Herschberg, A. S., "Yofyah Vehithyaputhah Shel Haishah Bizeman Hatalmud," *Heathid,* vol. 4 (1912) 1-53; Aptowitzer, Viktor, in *Hebrew Union College Annual,* vol. 4 (1927) 207-40; vol. 5 (1928) 261-87; Frumkin, "Disabilities of Women under Jewish Law," *Journal of Comparative Legislation and International Law,* May, 1930, pp. 269-77; Eisenstadt, S., *En Mishpat* (1931); Levinthal, Helen, *Woman Suffrage from the Halachic Aspect* (typed thesis, Jewish Institute of Religion, 1939); Ashkenazi, S., *Nashim Lamdanioth* (1942).

WOMEN'S INTERNATIONAL ZIONIST ORGANIZATION (WIZO), association of Jewish women, founded at London in 1920, at the first Zionist Congress after the first World War, to assist the Zionist cause through the following program of action:

1. To awaken, stimulate and organize the consciousness of the Jewish women of the Diaspora.

2. To promote and provide the vocational and agricultural training of pioneer women in Palestine, and make them self-supporting in their future life in the National Home.

3. To promote child welfare throughout the land.

4. To support the two national colonizing funds, the Keren Hayesod and Keren Kayemeth.

For this purpose the following institutions were created in Palestine:

Agricultural schools at Nahalal (founded by the WIZO Canadian Hadassah organization), and Ayanoth, near Nes Ziona (founded by the Roumanian WIZO), and four training farms for girls at Nachlath Yehudah, Petach Tikvah, Shechunath Boruchov and Afule.

A domestic science school at Nahlath Isaac, a suburb of Tel-Aviv.

A baby home in Jerusalem.

A mothercraft training center in Tel-Aviv.

Twenty-three infant welfare stations, of which three in Tel-Aviv have been taken over by the municipality.

A network of creches, playgrounds, milk centers, holiday homes and summer camps, run by the WIZO alone or in cooperation with Hadassah.

Trade schools for girls old enough to leave school, in Haifa and Jerusalem.

Evening classes for teaching, cooking, typewriting and various handicrafts.

WIZO cooperative shops where the products of home industry made by middle-aged women immigrants are sold.

The WIZO house in Tel-Aviv, which acts as an advisory bureau for training and employment, and serves as a center for clubs, lectures, exhibitions and other WIZO activities.

The organization also maintains a system of ambulant teachers who bring instruction to the settlements.

By the end of 1942 thousands of women had passed through the WIZO training schools and had been absorbed into the economic life of Palestine as managers of various institutions, farmers, farmers' wives, factory workers, cooks, domestic helpers, trained nurses, dressmakers, and the like. They have raised the standards in these fields, and spread the appreciation of health and efficiency. It is through WIZO's instrumentality that Palestine became "woman-training-minded." During the second World War these courses became a very important factor in the war production, since it became possible to replace the fighting men who had left fields, farms, workshops and factories by trained women, who were also found to be the best material for the Auxiliary Training Service (ATS).

At the last census (1939) there were WIZO branches in forty-five countries and about 108,000 members. By agreement with Hadassah, there are no branches in the United States. The WIZO Executive is elected at biennial conferences of representatives of the constituent federation; it is divided into a Palestine section which carries out the program of activities, and a London section which makes Zionist propaganda and assumes responsibility for the budget. In 1943 Mrs. Israel M. Sieff was chairman of the London Executive, Mrs. Edwin Samuel was chairman of the Palestine Executive, and the Viscountess Samuel and Mrs. Chaim Weizmann were honorary presidents of the organization.

VERA WEIZMANN.

WOMEN'S LEAGUE OF THE UNITED SYNAGOGUE OF AMERICA, *see* under UNITED SYNAGOGUE.

WOMEN'S ORGANIZATIONS. The formation of special groups of women in Jewish communities evidently began in Europe in the early modern period, after the de-orientalization of the attitude toward women. A Hebrath Nashim, or women's society, is known to have existed in Rome in 1617.

The structure of the organizations, however, even in the New World, remained local. In the United States the first women's group on record was the Female Hebrew Benevolent Society, founded in Philadelphia in 1819 by Rebecca Gratz, Mrs. Aaron Levy and Hannah Levy. With the approach of emancipation for women in the 20th cent., the structure began to change until it acquired not only a national but an international aspect. Social welfare, education, women's welfare, and finally the several segments of Jewish political life provided the purposes for the groups.

Among the early national societies were the National Council of Jewish Women in the United States (1893), the Union of Jewish Women in England (1902), the Jüdischer Frauenbund in Germany (1904) and the Joodsche Vrouwenraad in Holland and Belgium. An International Council of Jewish Women was founded in 1922, but it did not include the women's organizations of Switzerland, France and Austria.

Zionism, which gave women full suffrage rights from the beginning, has been the aegis of several important national organizations which used their funds for Palestinian projects. The Verband Jüdischer Frauen für Kulturarbeit in Palästina, established in The Hague in 1907, with headquarters later in Berlin, enlisted the efforts of Jewish women on the European continent for reconstructive activity in Palestine. Hadassah, which had its inception under Henrietta Szold in the United States in 1912, became the largest such body in that country, and the Women's International Zionist Organization (WIZO), founded in England in 1920, represented largely British Jewish women's cooperation

in Palestine. The Women's League for Palestine (United States, 1928) was a newer national group with Palestine as the object of its endeavors, and the Pioneer Women's Organization (1925) represented Labor Zionism.

In the United States, in 1943, there were, in addition to the innumerable local women's groups and the special auxiliaries, more than twenty women's societies of significance. These included:

Alpha Epsilon Phi Women's Fraternity, founded in 1909, with a membership of more than 5,000.

Conference Committee of National Jewish Women's Organizations (1929), with nine constituent organizations.

Hadassah (1912). With this was affiliated Junior Hadassah (1920).

Histadruth Ha Rabboneoth (1941), an organization of rabbis' wives.

Iota Alpha Pi (1903).

Mizrachi Women's Organization of America (1925), the women's auxiliary of the Mizrachi Organization of America.

National Council of Jewish Women (1893), an organization fostering many types of social welfare and educational activity. With it was affiliated the National Council of Jewish Juniors (1919).

National Federation of Temple Sisterhoods (1913), a coordinating group of the sisterhoods affiliated with the Union of American Hebrew Congregations.

Phi Sigma Sigma Sorority (1913).

Pioneer Women's Organization (1925).

Sigma Delta Tau Sorority (1917).

Women's American Ort (1927), the women's group of the American Ort.

Women's Branch of the Union of Orthodox Jewish Congregations of America (1923), an affiliate of the Union of Orthodox Jewish Congregations of America. A subsidiary group of the Women's Branch was Habanoth, which includes girls of high school age.

Women's Division of the American Federation of Polish Jews (1932), a group sponsoring aid for Jews in Poland and for refugees.

Women's Division of the American Jewish Congress (1933), sponsoring the support of American Jewish Congress activities and of the Congress Refugee Houses, hostels for refugees.

Women's Division of the Palestine Hebrew Culture Fund (Keren Hatarbut, founded in 1939), supporting cultural activities in Palestine.

Women's League for Palestine (1928).

Women's League of the United Synagogue of America (1917), representing the Conservative synagogue membership.

Women's Supreme Council of the B'nai B'rith (1940), an auxiliary supporting the activities of the B'nai B'rith.

NATHAN RICARDO.

WOMEN'S TEHINNOTH, *see* LITERATURE, DEVOTIONAL.

WONDER RABBI, *see* HASIDIM; ZADDIK.

WOOD-BEARING, FEAST OF, *see* AB, FIFTEENTH OF.

WOODBINE, a borough in Cape May county, New Jersey, about thirty miles southwest of Atlantic City, the seat of a Jewish industrial and small agricultural settlement. The colony was founded in 1891 by the Woodbine Land and Improvement Company, an adjunct of the Baron de Hirsch Fund, on 5,300 acres of uncleared land in the south of New Jersey, parcelled off into thirty-acre farms, with 800 acres set aside for a town development. About sixty immigrant families, mainly of South Russian origin, were settled as pioneers on the land, under the superintendence of the agricultural expert Professor Hirsch Leib Sabsovich. The intention of the founders was to establish an exemplary farming settlement as a better way of life for Jewish immigrants in the New World. But the site was ill-chosen, the settlers had no experience and very little capital, and in a short time the manufacturing industries which had to be introduced into the village as supplementary employment far outstripped the agricultural pursuits; the settlement became perforce an industrial center, with a few outlying small farms.

The colony's most notable contribution to Jewish agricultural education was the Woodbine Agricultural School, established in 1895 as the first secondary agricultural school in the United States. The school was the special creation of Sabsovich. Among those trained there, and who subsequently had distinguished careers in their several fields, were Jacob G. Lipman (d. 1939), world-famous soil expert; his brother, Charles B. Lipman, plant physiologist; and the entomologists Jacob Kotinsky and David Fink. The school was closed in 1917 and its buildings and farms were donated to the state of New Jersey for the Institution for Feebleminded Males, established in 1921.

After more than a decade of difficult pioneer adjustment, Woodbine was incorporated as a borough, in 1903, and thus became the first all-Jewish political unit in the United States. Sabsovich was elected the first mayor. By 1905 there were in the place about 350 families, numbering 2,000 persons, of whom 94 per cent were Jewish. The majority were employed in the town's industries. Attentive to the economic welfare of the inhabitants, the Baron de Hirsch Fund provided subsidies to various industries to locate in the town, which was not naturally adapted to industrial enterprise. Chiefly, clothing factories were established; notably, a machine shop operated for twenty-seven years until 1918; later a rubber factory was opened. The inhabitants were involved in an ebb and flow of economic prosperity, through general industrial conditions and the peculiar vicissitudes of local enterprise.

In the period of the second World War three clothing factories manufacturing for government needs were employing the majority of the townspeople, and in addition a large commuting population of workers. The highest total of wages in the history of the town was paid out in 1942. By that time the farming in the community had reduced itself to a pretty steady level of just under fifty small farmers, most of them engaged in poultry raising, which had been introduced in 1930, and the rest in truck and orchard farming.

The Woodbine Brotherhood congregation was organized in 1894, and with individual members contributing personal manual labor as well as money, a synagogue was erected. At one time the whole community went to work on a road-building job and contributed their earnings to the synagogue fund. The ordained rabbis who served the Woodbine Brotherhood included Harold Lasker (1938-39), Alter Abelson (1939-41), and Henry J. Benn (1941-). There was, in 1943, an Orthodox Synagogue, Tifereth Israel.

The Woodbine Kehillah Council was organized, and included the Woodbine Brotherhood, the Ladies' Auxiliary, the Parent-Teachers Association and the Hevrusa Club. An active Hadassah group was formed.

For the more general needs of the community, and particularly to interest the youth who tended to leave Woodbine, a Community Center with an unusually active program was founded, and a spacious clubhouse dedicated in 1928. Destroyed by fire, it was replaced by a playground and a children's playhouse. The Community Center served not only the Jewish population, which in the year 1943 constituted about 40 per cent of the total population of 2,111 (census of 1940), but also the non-Jewish groups as

well, including a large percentage of Negroes, Poles and Italians. In 1930 the Community Center Council was established with seven Jewish and three non-Jewish representatives of the town. The aid of the Baron de Hirsch Fund to the center had to be substantially diverted to families of German Jewish emigrants who began to be settled in the town in 1933. In 1943 there was a total of fifteen such refugee families, with six engaged on farms.

Although the proportion of Jews had thus sharply declined, Woodbine continued to be characterized as an all-Jewish town. Mayors who succeeded Sabsovich were Joseph Rabinowitz (1912-14), Samuel Greenstein (1930), Nathaniel Rosenfeld (1936-38), and Joseph Levenson (1938-40). The majority of the councilmen were also Jewish, as were the majority of members of the board of education and the board of health. The general economic level of the town, where most of the residents came to own their homes, did not tend to rise much above comfortable livelihood, and the limited taxes were used mainly to support the excellent schools. The town itself, with broad streets and tree-lined avenues, was kept in attractive condition, avoiding any characteristic drabness of an urban lower middle-class factory center. In 1942 to 1943 the Baron de Hirsch Fund formally withdrew its last interest in the settlement; rent-free factory buildings had already been deeded to the enterprisers, and the Woodbine Land and Improvement Company turned over as a gift all its land to the borough of Woodbine.

See also: COLONIES, AGRICULTURAL (section on the United States); SABSOVICH, HIRSCH LEIB.

SHERRY ABEL.

Lit.: Sabsovich, Katherine, *Adventures in Idealism, A Personal Record of the Life of Professor Sabsovich* (1922); Joseph, Samuel, *History of the Baron de Hirsch Fund,* chap. 3.

WOODWARD, HELEN (née Rosen), author, b. New York city, 1882. From 1903 to 1923 she was active in the advertising business in New York city, and in her first book, *Through Many Windows* (1931), she described her rise from a stenographer to an important position in the advertising world.

Her other books, some of them written in collaboration with various authors, include: *Two Hundred Years of Charleston Cooking* (1931); *Way of a Lancer and Lances Down* (1932); *Queens in the Parlor* (1933); *Three Flights Up* (1935); *It's An Art* (1938); *Bowling Green Murders* (1940). She married William E. Woodward, noted non-Jewish historian, biographer and novelist.

Lit.: Benedict, L., in *American Hebrew,* Oct. 1, 1926.

WOOLF, ALBERT EDWARD, chemist and inventor, b. New York city, 1846; d. New York city, 1920. He was the son of Edward W. Woolf, founder of *Judy,* the first illustrated comic paper in the United States (1837). In 1874 Albert Edward Woolf introduced peroxide of hydrogen into the bleaching industry, and he was the first to show its antiseptic properties. He discovered the electro-decomposition of seawater for sanitation, which is now used for purifying drinking water. His method was employed by the American government to combat yellow fever in Cuba.

Woolf discovered the method of reclaiming marshy land by killing the germ of putrefaction and propagating the germ which transforms refuse into fertile soil. He demonstrated the value of hypochlorites, which later came to be employed by the United States, France and Great Britain in their navies. Woolf also discovered methods of treatment for various maladies, such as Riggs Disease.

WOOLF, LEONARD SIDNEY, writer and publisher, b. England, 1880. He was educated at Cambridge and entered the Ceylon Civil Service in 1904. After his return to England in 1911 he began to write; his first published book was *The Village in the Jungle,* a fictionalized study of Ceylon life (1913). This was followed by *The Wise Virgins* (1914). In 1917 Woolf and his wife, Virginia Woolf, the novelist, established the Hogarth Press in London; under its aegis appeared numerous belletristic and theoretical books of an unorthodox character. Woolf's later work consisted largely of studies in sociology and economics, written with simplicity and clarity, and expounding a socialist point of view.

Among his published books were: *International Government* (1916); *Cooperation and the Future of Industry* (1918); *Socialism and Cooperation* (1921); *Hunting the Highbrow,* a collection of essays (1921); *Imperialism and Civilization* (1928); *Quack, Quack,* a study of dictatorships (1935); *Barbarians at the Gate* (1939); *The War for Peace* (1940). His most important study was *After the Deluge* (vol. 1, 1931; vol. 2, 1939), a survey of the deciduous as well as the nascent factors and tendencies that brought about the first World War and its ensuing events. Woolf was the editor of the *Political Quarterly* (1931-), and the honorary secretary of the advisory committees on international imperial questions to the Trade Union Congress and the Labour Party.

WOOLF, SAMUEL JOHNSON (pen name, S. J. Woolf), artist and writer, b. New York city, 1880. He was a grandson of Edward Woolf, one of the founders of the New York Philharmonic Orchestra, and a brother of the playwright Edgar Allan Woolf. He studied at the College of the City of New York (B.A., 1899) and at the Art Students' League. Woolf painted the well-known portraits of Mark Twain, John Finlay, Solomon Schechter, Justice George Ingraham and other celebrities. During the first World War he served as correspondent with the American Expeditionary Forces, making a series of widely published portraits of American generals and troops. He was awarded first prizes at the Louisiana Purchase Exhibition (1903), the Hallgarten prize of the National Academy of Design (1904), and at the Appalachian Exposition (1910), and his works were permanently acquired by the Metropolitan Museum of Art, the Public Library, Hunter College and the College of the City of New York, all of New York city, and other museums and public buildings in the United States.

Woolf was a frequent contributor to the New York *Times.* His writings include: *A Short History of Art* (1909); *Drawn from Life* (1931); *Here Am I* (1941). In 1942 he received the Townsend Harris Medal, in recognition of his "notable post graduate attainments," awarded to him by the College of the City of New York.

WOONSOCKET, R. I., *see* RHODE ISLAND.

WORCESTER, a city of Massachusetts, with a population of 193,694 (census of 1940), including, according to a community census taken in 1942, a Jewish population of somewhat more than 9,500. The history of the Jews in this community can be traced back to 1783, when a Lopez family owned a general store in Leicester, a nearby community. After the Civil War a small number of Jewish families established themselves at Worcester as store owners. Among these were the Gross and Strauss families. The first Jewish settlement of any size began in 1870, when a group of Jews headed by Abraham Feingold and Z. Epstein came to Worcester. By 1877 the community was large enough to organize its first synagogue, the Sons of Israel, and shortly afterward laid out its first burial ground in Hope Cemetery. Landsmanschaft organizations followed in the early 1890's. After 1900 the population increased rapidly. In 1888 it was estimated that the Jews in the city numbered approximately 200. By 1905 their number was 1,000, and in 1915 it was 8,000.

The early Jewish settlers in Worcester were for the most part peddlers of various kinds. Later, some opened mer-

cantile houses to supply this peddling trade. With the influx of the mass Jewish population, Worcester Jews engaged as laborers, and in 1902 the first branch of the Workmen's Circle was organized, followed later by two additional branches. The lodge of the B'nai B'rith was organized in 1904.

Following the organization of the first Orthodox congregation, a number of others were formed. Sons of Abraham was founded in 1888 and moved into its synagogue that year; this was replaced by a new structure in 1915. Tiferes Israel was founded in 1904 and moved into its first synagogue the same year. A new house of worship was erected in 1914. Both these congregations were served in 1943 by Rabbi Mordecai J. Golinkin. In all, in course of time, and particularly after 1905, seven Orthodox congregations were instituted by the community: Sharai Torah, Sons of Israel, Sons of Jacob, Sons of Abraham, Agudas Israel Anshe Sefard, Congregation Tiferes Israel and Tower of Truth Synagogue. Of these only Congregation Sharai Torah was, in 1943, served by a full-time rabbi, Jacob Weisenberg. Other Orthodox rabbis serving the community were Rabbi L. Hurwitz of Congregation Sons of Jacob and Rabbi A. M. Kaufman of Congregation Agudas Israel Anshe Sefard. The Vaad Hair was organized in 1921. Together with the Hebrah Kaddisha (founded in 1877), it employed a full-time English-speaking rabbi, Jacob Leibowitz (1935-36). In 1943 Gersion Appel was head, dividing his time among five of the Orthodox congregations.

Conservative Beth Israel Synagogue was organized in 1924, and built a house of worship in 1939. In 1940 Rabbi Israel Chodos was called to occupy its pulpit; he was succeeded in 1942 by Rabbi Emanuel Green.

The Reform members of the community organized Temple Emanuel in 1921, and called as their first rabbi Maurice M. Mazure (1923-26). He was succeeded by Julius Gordon (1926-29) and Levi A. Olan (1929-).

The Hebrew Free School was organized about the year 1905, and built its school in 1910. The Tarbuth was housed in the cellar of a small synagogue. These two institutions combined in 1927 to become the Worcester Ivriah School. The general communal structure of Worcester developed until in 1943 there were approximately thirty-three parent organizations of social, civic, religious and fraternal nature. These included notably the Jewish Social Service Agency, formerly the United Jewish Charities (founded in 1920); the Jewish Home for Aged and Orphans (organized in 1915); the Jewish Welfare Fund (1939). National organizations represented were the Zionist Organization of America, the Senior Hadassah, and the National Council of Jewish Women. In 1936 the Jewish Community Council came into existence, representing all major organizations.

In 1943 the Jews of Worcester were engaged in every variety of occupation, with a not unduly high proportion in the professional and "white collar" groups. Jewish doctors represented about 10 per cent of the total of physicians in practice in the city, and other professional groups had a like percentage. A large group were employed as skilled or unskilled workers. But only a small percentage outside of the individually owned tailor shops were in the garment industry, numerous firms of which had removed from Worcester during the 1930's. Small retail merchants were numerous in 1943, while the number of peddlers was negligible.

Jews in public office in Worcester included Louis Glixman, first Jew to hold the office of city councilman. Elias Pofcher was alderman-at-large in the late 1930's. In 1943 Archibald M. Hillman was assistant city solicitor; Jacob Asher was special justice of the Worcester District Court; and Wilfred B. Feiga was assistant clerk of the superior court.

JACOB GROSS.

WORDS, PLAY ON. Plays on words are extremely frequent in the Bible, the Talmud and later Jewish literature. They serve the purpose of explaining unusual words, or bringing striking and unrelated ideas into connection, thus furnishing a ready source for wit, humor, compliment or satire. According to the main reasons for such plays on words they can be divided into two main forms: the etymological and the esthetic. The former seeks to explain the meaning of another word; the latter is similar to rhyme, alliteration and assonance in poetry in that it strives to emphasize its point by the recurrence of a particular sound.

Etymological plays on words are found frequently in the Bible, especially in interpreting the names of the early personages. Thus every one of the twelve sons of Jacob is described as having been given a name by his mother on the basis of some event or idea that occurred either prior or just subsequent to his birth. The name Eve (*Havvah*) is interpreted as "mother of all the living" (*hai; Gen.* 3:20); that of Cain (*Kayin*) as from the expression "I have acquired" (*ḳanithi; Gen.* 4:1); that of Noah (*Noah*) from "he shall comfort us" (*yenahamenu; Gen.* 5:29). The name Isaac is given three explanations, all connecting it with the verb *tzahaḳ*, "to laugh" (*Gen.* 17:17; 18:12; 21:6). A similar play on words is that which connects the name Babylon (*Babel*) with the confusion of tongues (*balal*, "to confuse"). These etymologies, which often give a meaning to the name entirely different from its probable original sense, are to be distinguished from other cases in the Bible, such as Ichabod ("the glory is departed"; *I Sam.* 4:21), where the name is deliberately given in memory of an event.

Esthetic plays on words are of far more frequent occurrence in Jewish literature. They are intended to arouse the reader or listener by bringing together words of similar sound but different meaning. Thus the story of the Garden of Eden makes use of two different meanings of the word *'arum*: "naked" (*Gen.* 2:25) and "subtle" (3:1). Other similar combinations of similar sounds are *dam* ("blood") and *'adam* ("man"; *Gen.* 9:6), and Nabal and *nebalah* ("folly") in *I Sam.* 25:25.

The prophets and sages in particular make use of assonance in words to emphasize their messages; this served to make the saying easier to remember and to impress it upon the listeners. Among these are:

"He looked for justice (*mishpat*), but behold violence (*mispah*); for righteousness (*tzedaḳah*), but behold a cry" (*tze'aḳah; Isa.* 5:7).

"If ye will not have faith (*tha'aminu*), surely ye shall not be established" (*the'amenu; Isa.* 7:9).

"For that nation and kingdom that will not serve thee (*ya'abeducha*) shall perish" (*yobedu; Isa.* 60:12).

"'I see a rod of an almond-tree' (*shaḳed*). Then said the Lord unto me: 'Thou hast seen well; for I watch (*shoḳed*) over My word to perform it'" (*Jer.* 1:11-12).

"And He said: 'Amos, what seest thou?' And I said: 'A basket of summer fruit' (*ḳayitz*). Then said the Lord unto me: The end (*ḳetz*) is come upon My people Israel" (*Amos* 8:2).

"A good name (*shem*) is better than precious oil" (*shemen; Eccl.* 7:1. Cf. also *Song of Songs* 1:3).

Daniel's interpretation of four words indicating coins, Mene, Mene, Tekel, Upharsin, as a prophecy of doom to Belshazzar (*Dan.* 5:25-28) is an example of the use of different meanings of the same word or root to convey a moral lesson.

Another form of play on words was that of giving a well-known name another form which had an unfavorable meaning in order to cast scorn on it. Thus Baal-

zebul ("lord of the palace"), the name of a heathen god, is referred to as Baal-zebub ("lord of flies"); Amos changes the name of Beth-el ("house of God") to Beth-aven ("house of iniquity"; *Amos* 5:5, Hebrew), and the usage is carried on by his successor Hosea (*Hosea* 10:5). In later times the name of T. Annius Rufus, the Roman governor of Judea in the time of Hadrian, was turned into Turnus Rufus, as if to connect it with the Greek word *tyrannos,* "tyrant."

Still another literary device that is employed in the Bible is that of making puns on the names of various cities. There is a series of such plays on words in *Micah* 1:10-15.

In Talmudic literature plays on words are frequently invoked to convey a moral lesson. Thus in the sayings of the rabbis as recorded in *Aboth* there are such turns as *vedila mosif yasef* ("he who does not increase his knowledge decreases it"; 1:13), and *lefum tza'ara 'agra* ("according to the pain the gain"; 5:26). A proverb states that a man's character can be determined by three things: *koso, kiso vecha'aso* ("his cup, his purse and his anger"; *Erub.* 65b). A favorite method was that of bringing a new meaning into a Biblical passage by a change in a vowel of a word, making use of the formula "Do not read it as . . . but as. . . ." Thus in connection with the Biblical verse, *vechol banayich limmude 'adonai* ("And all thy children shall be taught of the Lord"; *Isa.* 54:13), the interpretation is, *'al tikre banayich 'ela bonayich* ("do not read 'thy children,' but 'thy builders' "; *Ber.* 64a). An elaborate play on words is found in the interpretation of the commandment to love the Lord "with all thy might" (*bechol me'odecha; Deut.* 6:5); it runs: *bechol middah umiddah shehu moded lecha have modeh lo bime'od me'od* ("Whatsoever measure He metes out to you, praise Him exceedingly"; *Ber.* 9:5).

There are frequent plays on words in the religious (Piyut) and secular Jewish poetry of the Middle Ages, although the effects in the latter, which is free to employ wit, are generally more felicitous than in the former, where the straining after striking assonances often produced a very artificial effect. Jewish popular proverbs, like those of all peoples, often turn upon puns, the similarity of the sound of words, or reinterpretation of well-known combinations. Thus the idea of not speaking evil of the dead is given in a proverb which combines the names of two successive Scriptural portions (Parashahs): Ahare Moth, Kedoshim (literally, "After death, holy"). SIMON COHEN.

Lit.: The commentaries on the Biblical passages cited; the literature under WIT AND HUMOR.

WORK PROHIBITED ON THE SABBATH. The institution of the Sabbath as a day of rest from all work is distinctly stated in the Fourth Commandment (*Ex.* 20:10; *Deut.* 5:14). These passages, however, are merely general principles and do not define what forms of activity are forbidden on the Sabbath, although elsewhere in the Bible there are stories that indicate that among the forbidden types of work were gathering manna (*Ex.* 16:22-30), preparing it as food (verse 23), leaving one's residence (verse 29), kindling a fire (*Ex.* 35:3) and gathering wood (*Num.* 15:32-36). No business of any sort was conducted on the Sabbath (*Amos* 8:5); it is true that when the Jews settled again in Palestine after the Babylonian Exile Nehemiah had some trouble in enforcing this regulation (*Neh.* 10:32; 13). All these statements in the Bible, however, did not constitute a sufficiently accurate definition of the term "work."

The Talmudic rabbis settled the question for themselves by setting up thirty-nine main categories of work (*'aboth mela'chah*), based on the operations necessary for the erection of the Tabernacle. These are:

1. sowing.
2. ploughing.
3. reaping.
4. binding sheaves.
5. threshing.
6. winnowing.
7. cleansing crops.
8. grinding.
9. sifting.
10. kneading.
11. baking.
12. shearing wool.
13. washing wool.
14. beating wool.
15. dyeing wool.
16. spinning.
17. weaving.
18. making two loops.
19. weaving two threads.
20. separating two threads.
21. tieing a knot.
22. loosening a knot.
23. sewing two stitches.
24. ripping out to sew two stitches.
25. hunting a gazelle.
26. slaughtering.
27. flaying.
28. salting a hide.
29. curing a skin.
30. scraping a skin.
31. cutting up a skin.
32. writing two letters.
33. erasing to write two letters.
34. building.
35. pulling down.
36. putting out a fire.
37. lighting a fire.
38. striking with a hammer.
39. carrying objects from one domain into another (*Sab.* 7:2).

Of these thirty-nine classes, the last is the most inclusive, as it can be applied to practically every form of work not mentioned in the preceding thirty-eight. These regulations and others are discussed in elaborate detail in the tractate *Sabbath.*

In the post-Biblical period some additions were made to the thirty-nine classes of work, or amplifications of the individual classes were discussed. Thus the prohibition of riding on the Sabbath, not mentioned in the earlier sources, was added with the explanation that one who rode an animal on the Sabbath might be tempted to pull off a branch of a tree to use as a whip. When smoking tobacco came into vogue, the majority of rabbis decided to prohibit it on the Sabbath as a violation of the prohibition of kindling a fire. Scrupulous Orthodox Jews will not make or answer telephone calls, since lifting the receiver from the hook causes a light in the telephone exchange switchboard to light up. Another prohibition was that of any action that causes a sound, such as pressing the button to ring a doorbell.

On the other hand, exigencies of the time made it necessary to employ certain devices in order to relieve the rigors of the Sabbath prohibition of work. The institution of Erub, which turned an entire village or the Jewish quarter of the town into private property, made possible the removal of objects within the area. In cold climates it became impossible to do without fire, and this was solved by having the fires lit by a non-Jew (the "Shabbes Goy"). The Karaites, however, refused to accept this compromise. Further, work may be done on the Sabbath provided that it is necessary for the saving of human life. Nor does the Sabbath set aside the necessity of performing those acts which the Torah provides should be done at a fixed time, such as the Temple service and the circumcision of a boy.

All these prohibitions were dictated for the purpose of making the Sabbath a real holiday, a day of rest that would be pleasing to God. In modern times, however, many Jews are no longer able to observe all of them, while Reform Jews in particular reject the enumeration of specific acts as defining work and try to make their Sabbath observance conform to modern ideas of what is work and what is pleasure.

See also: ERUB; SABBATH. SIMON COHEN.

Lit.: See the literature under SABBATH.

WORKERS' BANK, LTD. (Bank Hapoalim), a bank established in 1921 by the World Zionist Organization and the General Federation of Jewish Labor in Palestine. Its headquarters are in Tel-Aviv. The purpose of the bank is to finance the cooperative

movement and the mutual aid institutions of the Histadruth Haobedim (General Federation of Jewish Labor) in Palestine, and thus it differs from the labor banks established in other parts of the world at the end of the first World War. Elsewhere the banks were founded to distribute the reserve funds accumulated by trade unions; the Workers' Bank in Palestine had first to finance the workers' enterprises and to enable them to absorb large-scale immigration.

More than 100,000 shares of the bank were sold in the United States; from 1930 on a dividend of 4 per cent was paid. The loans are issued for the purpose of constructing houses and barracks in workers' suburbs and agricultural settlements, for the purchase of livestock, tractors and other farm implements, for the establishment of part-time farming for laborers employed in private colonies, for irrigation and as operating capital. Among the clients of the bank (1942) were more than 250 agricultural settlements, sixty-seven cooperative labor groups of workers in private colonies; sixty-four consumers' cooperatives, which had a turnover of £1,200,000 in 1941; agricultural cooperatives with an annual turnover of more than £1,000,000; producers' and service cooperatives, including transportation systems; loan and savings societies; the Kupath Holim (Histadruth sick-benefit society), supplying help to more than 300,000 annually; and various labor councils. Between 1922 and 1942 the Workers' Bank developed as follows:

	1922 Palestinian pounds	1942 Palestinian pounds
Paid up capital and surplus	24,000	221,000
Deposits and special funds for loans	10,020	530,857
Cash on hand	6,800	206,405
Outstanding loans	69,000	557,000

WORKMEN'S CIRCLE. The Workmen's Circle is a Jewish labor organization formed primarily for the purpose of mutual aid. In 1943 it had 750 chapters in the United States and Canada, and a national membership of 73,000. It is the largest organization of its type in the world.

The Workmen's Circle was founded in 1892, became a fraternal order in 1900, and was officially chartered in 1905. Its founders were Jewish immigrants from Eastern Europe who could not fit into the existing fraternal orders, consisting at that time of, and controlled by, the wealthier "German" Jews. These immigrant workers were prompted to band together for fellowship and friendship in a kind of social home. In addition, they were held together by the need to try to overcome through cooperative efforts some of the hazards of a worker's life in the America of the 1900's. It is characteristic that the official appellation decided upon—and still used in the Workmen's Circle—was the word "friend."

The initial fraternal benefits extended by the Workmen's Circle were sick benefit and cemetery-funeral provisions. Sickness benefit was especially important since these immigrants worked in sweatshops under unfavorable conditions, received inadequate wages, and hence in case of illness were truly helpless. Cemetery and funeral expenses were and still are relatively high for workers, and on an organized basis the early members of the Workmen's Circle were able to cope with it.

The fraternal structure of the Workmen's Circle became fuller in the course of the years. In 1943 it owned and operated its own sanatorium at Liberty, N. Y. (opened in 1910), for tuberculars among its members. The New York Workmen's Circle and the chapters in many other cities conduct medical clinics and sponsor medical departments for their members. There is a special aid fund for members over sixty-five years of age. New York city conducts a social service department offering guidance and advice to Workmen's Circle members on matters of vocation, education, and domestic problems.

But the Workmen's Circle does not confine itself to fraternalism in the narrow meaning of the word. It conducts numerous social and educational activities for its membership such as camps, lyceums, choruses, orchestras, dramatic groups. In the field of Jewish education its most noteworthy achievement is its network of schools (their establishment was authorized by the 1916 convention). It sponsors and supports 150 afternoon schools attended by 8,000 children. These children attend these schools five times a week and receive instruction in the Yiddish language, in Jewish history and literature, in the Jewish labor movement and in the biographies of fighters for freedom.

The Workmen's Circle publishes four monthly journals: in Yiddish—*The Friend* (from 1910), its official organ; *Kultur un Dertzieung,* issued by the Education Committee; *Kinder Tzeitung,* for the children of its schools; in English—*The Workmen's Circle Call,* its English official organ. Besides publishing these journals, it issued a number of textbooks. Over 500,000 copies of these had been sold up to 1943.

Since the Workmen's Circle is essentially a family organization, it organized a number of women's chapters (eighty-two) and (from 1929) youth chapters (seventy-five). It carries on varied youth activities, thus bridging the cultural gap between the older immigration generation and the younger American-born generation.

The Workmen's Circle occupies an important and unique place in Jewish life. It is acknowledged to be the representative of the progressive, labor-conscious sector in Jewish life. As such it is a part of the Jewish Labor Committee which is the general aid-agency of American Jewish labor. It aided every important Jewish cause, directed toward the Jewish masses, such as ORT, HIAS and the Jewish Federated Charities. In 1943 it was active in behalf of the war effort; over 5,000 of its members and sons of members were in that year in the armed forces of the United States, and it had bought, through its national office alone, close to a million dollars' worth of war savings bonds.

Ideologically, the Workmen's Circle is directed toward the Jewish masses; is closely affiliated with the Jewish trade union movement; fights for the preservation of the economic, civil, and political rights of the Jewish people in the countries where they live; supports all educational institutions making for the enrichment and preservation of the folk-language (Yiddish) and folk-culture of the Jewish people; and, finally, believes that the solution of the "Jewish question" is possible only in a free, democratic, cooperative world.

Its officers in 1943 were: Joseph Weinberg, president; Yechiel Eberil, vice-president; Saul Rifkin, treasurer; Joseph Baskin, general secretary; Benjamin Gebiner, assistant general secretary; Nathan Chanin, educational director; Israel Knox, director of the Youth and English-Speaking Division.

Its presiding officers up to 1943 were: Samuel Shapiro (1904-5), Harris Golding (1905-8), Joseph Weinberg (1908-9, 1923-25, 1927-30, 1932-35, 1937-39, 1941-43), Shabsi Boulgach (1909-11), Isaac Gotthelf (1911-12), Meyer Davidoff (1912-13), Samuel Jonas (1913-15), William Edlin (1915-16), Abraham Epstein (1916-20), Ephim H. Jeshurin (1920-21), Reuben Guskin (1921-23, 1936, 1939-41), Nathan Feinerman (1925-27), Nathan Chanin (1930-32, 1935-36).

BENJAMIN GEBINER.

WORLD, CREATION OF, *see* CREATION.



Session of the World Union for Progressive Judaism, held in July, 1918, in the chamber of the Prussian House of Lords at Berlin

WORLD, PRESENT; WORLD, FUTURE, *see* OLAM HAZEH AND OLAM HABA.

WORLD JEWISH CONGRESS, an association of Jewish communities and organizations throughout the world for the sole purpose of defending rights and interests which Jews have in common. It is not a parliamentary body and has no legislative power.

The World Jewish Congress is an outgrowth of the Comité des Délégations Juives which, at the end of the first World War, played an important part in the defense of Jewish rights at the Versailles Peace Conference (1919). The leaders of the Comité, in cooperation with the American Jewish Congress, summoned a number of conferences as a result of which the World Jewish Congress was organized at a meeting held in Geneva in 1936. Four hundred delegates, representing twenty-six countries, were present.

Because of the second World War, the headquarters of the Congress were moved to New York city. Other offices were, in 1943, maintained in London (European headquarters), Geneva, Sydney, Buenos Aires, and Mexico City.

The activities of the Congress are carried out under the direction of an executive committee. During the second World War these were chiefly attempts to alleviate the condition of Jews remaining in, and of those who had escaped from, countries occupied by the Nazis, and preparations for peace.

In 1943 this committee was presided over by Stephen S. Wise; the chairman of the administrative committee was Nahum Goldmann, and the chairman of the administrative council was Louis Lipsky.

Lit.: *Bulletin of the World Jewish Congress,* Sept., 1942 (vol. 1, No. 1) et seq.

WORLD UNION FOR PROGRESSIVE JUDAISM. The World Union for Progressive Judaism was launched in July, 1926, in London, after an International Conference of Liberal Jews, held at the Liberal Synagogue, London. A provisional committee was formed with Claude G. Montefiore as president, the Honorable Lily H. Montagu as honorary secretary, E. M. Joseph as honorary treasurer, and Mrs. J. Walter Freiberg, Ludwig Vogelstein, Rabbi Louis Wolsey of the United States, Rechtsanwalt Heinrich Stern, Rabbi C. Seligmann (of Germany), and Rabbi Israel I. Mattuck (of England) as vice-presidents.

The provisional constitution which was adopted arranged for the affiliation of organizations or groups of Progressive Jews, with the right of representation on the governing body.

The World Union in 1943 federated the Central Conference of American Rabbis, the Union of American Hebrew Congregations, the Union of Liberal Rabbis (Germany), the Jewish Religious Union (England), the West London Synagogue of British Jews (England), the Liberal Synagogue (Paris), and the Jewish Religious Union (Bombay).

The object of the World Union is to unite all sections of Progressive Jews in combatting religious indifference by revitalizing Judaism on progressive lines.

From its foundation, the World Union organized two conferences, the first in Berlin, in August, 1928, the second in London, in July, 1930. At both these conferences important contributions were made to the Liberal Jewish theology of the age and a stimulus was given to furtherance of the cause of religion in all parts of the world.

In the years when no Conference is held a bulletin is issued dealing with matters of religious importance. The first number of the *World Union Bulletin* appeared in December, 1929, and contained reports of the constituent organizations of the World Union, and reviews of developments of various kinds in many countries.

After its foundation, the officers of the World Union were in correspondence with men and women resident in countries in which no progressive organization exists. The need was stressed for a new presentment of Judaism, if the religion is to survive the passage of time in this crucial era. In many countries Jewish life was not alone disrupted but actually uprooted, and the practical problems of survival are paramount.

In each country there is a group of Jews devoted to their religion and anxious that it should preserve its hold over the young people at present drifting into a hopeless despond because of the onslaught of an atheistic and barbarous totalitarianism on civilization. The World Union had applications from many countries to send representatives to explain the principles of Progressive Judaism, and to try to reclaim for Judaism the men and women who are drifting about in the new countries to which they were suddenly driven to take up residence. In this way the World Union did pioneer work in South Africa, South America, the West Indies, Palestine, India and Australia.

The World Union planned in 1943 to establish in these countries a center for cultural and social activity on defi-

nitely religious lines. The guiding and controlling spirits of the World Union in that year were Dr. Israel Mattuck of England, Dr. Ismar Elbogen, formerly of Germany, who later settled in the United States, and the Honorable Lily H. Montagu, O.B.E., J.P., with offices at The Red Lodge, 51, Palace Court, London, W. 2, England. The World Union was able to stimulate religious interest in Judaism among members of the constituent organizations, even while these organizations preserved their autonomy as absolutely inviolate. It was able also to collect information by means of sectional committees on liturgy, on youth activities and on social betterment.

A Federation of Youth Organizations was, in 1943, part of the World Union activities. Useful pronouncements on the relation of Judaism to social betterment may also be expected, from time to time, from the World Union, which in 1943 was collating suggested proposals for world religious and economic reconstruction after the war, as suggested by prominent clergy and laymen from all over the world.

LILY H. MONTAGU.

Lit.: International Conference of Liberal Jews (1926); Proceedings of the World Conferences of Liberal Judaism, first, 1928; second, 1930; various news bulletins of the World Union up to and including 1942.

WORLD WAR, *see* SOLDIER, JEW AS; the articles on the various countries.

WORMS, a city in the former grand duchy, later the free state, of Hesse-Darmstadt, Germany, with a total population of 50,000, including 1,000 Jews (1933). In Hebrew sources it is referred to, together with the cities of Speyer and Mayence, by the contracted initials SHUM. Like these cities, and Cologne, Worms contained one of the oldest Jewish communities in Germany, the beginnings of which are shrouded in legends. The Jewish settlement is believed to date back to the times of the Roman fort of Borbetomagus, the predecessor of Worms, but the first authentic historical reference is a statement that Jews from Worms attended the Cologne fair about the year 1000.

An idealized view of the old city of Worms was painted on the wall of the synagogue of Mohilev, Russia, about 1750 by Hayim ben Isaac Segal. The famous synagogue, founded by a childless couple, Jacob and Rahel, was opened in the month of Elul, 4794 (1034). It was probably the oldest synagogue of Germany, and services were held there, with interruptions, for more than 900 years, until its destruction by the Nazis in 1938. The oldest tombstone in the Jewish cemetery dates from the year 1044.

The Jews of Worms helped Emperor Henry IV financially; in recognition of this help they were granted the same privileges of tax-exemption and free commerce as the other citizens (1074). These and other privileges granted them by the emperor were renewed by Henry V (1112) and Frederick I (1157), who designated them as subjects of his treasury ("cum ad cameram nostram attineant"); under Frederick II the privileges granted the Jews of Worms were extended to all Jews of Germany. Thus the Jewish community of Worms was placed under the immediate protection and jurisdiction of the emperor; its local administration, however, was carried out by the Judenbischof (bishop of the Jews) or Episcopus Judaeorum, first mentioned in a privilege granted to the Jews of Worms by Henry IV in 1090. The Judenbischof was elected by a council of twelve ghetto elders. Michael Gernsheim, the last to hold this title, died in 1792.

During the Crusades the community suffered heavily. In the First Crusade (1096) all the Jews of Worms, with the exception of a few who were baptized, were killed. When, in 1201, Worms was besieged by the army of the rival king, Otto of Brunswick, the Jews participated in the defense of the city. In the year of the Black Death (1349) the community was virtually annihilated after most of the Jews, more than 400 in number, had set their houses on fire on the tenth of Adar Sheni, i.e. the first of March, in order that they might perish in the flames rather than be slain by the mob. But a few years later there again existed a Jewish settlement in the city. In the three centuries which followed the privileges granted to the Jews of Worms by Henry IV were confirmed by the German emperors and, due to imperial protection, the life of the community was less troubled than that of others.

But in 1615 the hostile guilds succeeded in forcing the Jews to emigrate, despite the Elector's intercession; a year later, however, owing to an imperial decree, the Jews had to be readmitted to the city. In commemoration of this event the community designated the eve of the 15th of Shebat as a fast day. The community also suffered heavily in the Thirty Years' War (1618-48) and during the French invasion (1689), when the synagogue was demolished. In 1699 a new community arose.

In the 19th cent. the community numbered 1,000 persons. It had a Jewish hospital and several charitable organizations. From 1848 to 1851 a Jew, Ferdinand Eberstadt, served as mayor of the city. In general, the history of the community of Worms is identical with the development of German Jewry. In 1934, already under the Nazi regime, the 900th anniversary of the opening of the synagogue of Worms was celebrated in the entire German Jewish press. Four years later, in the night of November 9 to 10, 1938, the synagogue was set on fire by the Nazis and completely destroyed; many male Jews were arrested and thrown into concentration camps. It is unknown whether there were still some Jews left at Worms in 1943.

The community of Worms played a noble part in the spiritual life of medieval Jewry. At Worms lived Isaac ben Eliezer Halevi, the 11th cent. Talmudist and liturgical poet; three of his learned sons, together with their mother, Hannah, died as martyrs in Worms during the First Crusade (1096). During the Third Crusade (1196) the wife and two daughters of the Tosafist and poet, Eleazar ben Judah ben Kalonymus, were slain, while he and his son were wounded by crusaders; he represented the Kehillah of Worms at the synod of Mayence (1220) which promulgated ordinances (Takkanoth SHUM) that were accepted by the Jewries of these three communities, and later by the Jews of Germany in general. Rabbi Solomon ben Isaac (Solomon Yitzhaki), known as Rashi, lived at Worms for a time, not as a teacher, as was formerly believed, but as a pupil.

A native of Worms was Meir ben Baruch of Rothenburg, whose father, Baruch ben Meir, was active in Worms. A famous rabbi of Worms was Jacob ben Moses Halevi, known also as Jacob Mölln and as the MaHaRIL. A native of Fulda, the sexton and Schulklopfer Jephthah Juspa ben Naphtali, who was known as Juspa Shammes and was the author of liturgical poetry and other works in Hebrew, lived at Worms from 1623 until his death in 1678. Born at Worms was Samson Wertheimer, the famous financier and court Jew. The cemetery contained the graves of Baruch ben Meir, Meir ben Baruch of Rothenburg and the MaHaRIL.

Of considerable historical and artistic interest was the synagogue. It consisted of the Romanesque building of 1034, a wing in the Gothic style ("Frauenschul"), added in 1213, and the Rashi chapel of 1624. The synagogue contained among its numerous treasures the 13th cent. Torah scroll inscribed on buckskin by Meir ben Baruch of Rothenburg when he was confined in the fortress of Ensisheim as a hostage by Emperor Rudolph; imperial documents of 1562 to 1776, dealing with the Jews' right of residence in the

city; a holiday prayer-book of the 13th cent., ornamented in gold leaf; the so-called Rashi's table and chair, and rare books and precious ceremonial objects in silver. Practically everything was destroyed in November, 1938. ALFRED WERNER.

(*See illustrations in vol. 4, p. 543; vol. 9, p. 78; vol. 10, p. 265.*)

Lit.: Aronius, Julius, *Regesten* (1902); Graetz, H., *History of the Jews,* vols. 3 and 4 (1927); Salfeld, S., *Das Martyrologium des Nürnberger Memorbuches* (1898); Wolf, G., *Zur Geschichte der Juden in Worms* (1862); Carlebach, E., *Die rechtlichen und sozialen Verhältnisse der jüdischen Gemeinden Speyer, Worms und Mainz* (1901); Rothschild, S., *Die Judengemeinden zu Mainz, Speyer und Worms, von 1349 bis 1438* (1904); idem, *Aus Vergangenheit und Gegenwart der israelitischen Gemeinde Worms* (1909); Levy, Max, *Geschichte der Wormser Gemeinde;* Lowenthal, Marvin, *A World Passed By* (1933); Kober, Adolf, *Cologne* (1940); *Jewish Affairs,* vol. 1, No. 11-13 (July-Aug., 1942); Epstein, in *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1896, 1902 and 1906); Lewin, Louis, "Wormatiensia," *ibid.* (1934) 363-66; Schiffmann, Sara, in *Zeitschrift für die Geschichte der Juden in Deutschland,* vol. 2 (1930) 28-39; special issue of *Zeitschrift für die Geschichte der Juden in Deutschland,* dedicated to the history of the Jewish community of Worms (1934).

WORMS, RENÉ, sociologist, b. Rennes, France, 1869; d. Paris, 1926. He became the auditor of the Conseil d'État in 1894, and was made a member of it in 1924. Noteworthy among his earlier writings were *Le morale de Spinoza* (1892) and *Organisme et société* (1896). At first he appeared as champion of organic sociology, but then he abandoned the analogy of society and organism, and in his chief work, *Philosophie des sciences sociales,* he supported the positivist philosophy of Comte. He lectured on sociology at the University of Paris from 1907 on, and in 1919 was given a chair at the academy of commerce. Worms was also a member of the Académie de l'Agriculture de France. In 1892 he founded the first international revue on sociology, and in 1894 the Institut International de Sociologie, of which he was secretary-general until his death.

He arranged the institute's congress, and simultaneously managed the publication of an international library on sociology, which included works of French and foreign sociologists. Worms wrote besides the works mentioned above: *Éléments de philosophie scientifique et de philosophie morale* (1891); *Les principes biologiques de l'évolution sociale* (1910); *La sociologie, sa nature, son contenu, ses attaches* (1921).

Lit.: Revue Internationale de Sociologie, vol. 23 (1925) 577-80; *Sociology and Social Research,* vol. 13 (1929) 403-25; Essertier, Daniel, *La sociologie, philosophes et savants français du xxe siècle,* vol. 5 (1930) 232-44.

WORMSER, ISAAC MAURICE, jurist, b. New York city, 1887. He studied at Columbia University (A.B., 1906; LL.B., 1909), and was assistant professor of law at the University of Illinois (1911-13). In 1913 he was appointed professor at Fordham University; he still held this position in 1943. During the first World War he served as government appeal agent, in 1927 he was a special assistant counsel to the New York Transit Commission, and from 1938 to 1941 he took part in the crime investigation of King's County as a consulting counsel.

Wormser edited the *New York Law Journal* from 1920 to 1931, and was the author of leading case-books and texts on corporation law, the law of contracts, and the law of mortgages. He wrote also *Frankenstein, Incorporated* (1931). In 1924 he was awarded the LL.D. degree by Fordham University, from which he received also the Distinguished Service Medal in 1933.

WORMSER, SEKEL (diminutive for Isaac), called also "Baal Shem of Michelstadt," rabbi, b. Michelstadt, Hesse, Germany, 1768; d. Michelstadt, 1847. He was a descendant of Elijah ben Moses Loans and a student at the Yeshiva of Frankfort. After great tribulations he moved to Mannheim and later to Michelstadt, where he was elected rabbi in 1822. The larger part of his library was consumed by fire in 1825. Widely known because of his ascetic piety, he acquired, in connection with some strange incidents, the reputation of a miracle worker. After witnessing the death of fourteen children, he died in poverty. Wormser was highly esteemed by both Jews and non-Jews.

Lit.: Günzig, Israel, *Die "Wundermänner" im jüdischen Volke* (1921); Judäus, *Der Baalschem von Michelstadt* (1913).

WORSHIP, *see* DIVINE SERVICE; PRAYER.

WOYSLAVSKY, ZVI, Hebrew writer and editor, b. Grayeva, Poland, 1890. He studied in the Heders of various towns, and later in the Yeshiva of Radin conducted by the famous Israel Meir Kahan (Hafetz Hayim). He went to Berlin shortly afterward and studied at the university; in 1934 he went to Palestine. Woyslavsky was one of the important Hebrew publicists and thinkers of his generation. His articles dealing with current events appeared in *Haolam, Moznaim* and other publications. In Berlin he co-edited the Hebrew periodicals *Haolom, Aidenu,* and *En Hakore.* In 1943 he edited the monthly *Moznaim,* published at Tel-Aviv by the Society of Hebrew Writers, and was one of the editors of the books of the Bialik Institute in Jerusalem.

He published (in German) a book on the philosophy of the capitalist mentality. His book, *Yehidim Bireshuth Harabbim,* was published in New York (1942) by the Keren Hatarbuth and the Histadruth Ivrith. He translated into Hebrew the collected works of Hermann Cohen, and also the fourth volume of Shemarya Levin's *Memoirs.*

WRATH OF GOD. The concept of divine wrath follows directly from the doctrine of the holiness of God. Kohler calls it an emanation of His holiness (*Jewish Theology,* 107). If the Eternal is essentially moral in His nature, He can not remain inactive in the presence of moral evil. The demands of the just and righteous moral order which He has established necessitate these manifestations of His anger. In a world of cause and effect relationships, in which personal suffering and social maladjustment are the consequences of sin, the doctrine of the Unity of God is incomplete without the concept of God's righteous wrath. Furthermore, Judaism does not regard evil as a separate power, hostile to God. Catastrophe and suffering must be regarded as part of His plan and purpose. Frequently they are manifestations of His displeasure with sinful men and nations, His means of purifying the world. "They have roused Me to jealousy with a no-god; they have provoked Me with their vanities; and I will rouse them to jealousy with a no-people; I will provoke them with a vile nation. For a fire is kindled in My nostril" (*Deut.* 32:21-22).

The wrath of God must be considered in the light of three important Jewish interpretations: 1. The Almighty is a merciful God, slow to anger and abundant in lovingkindness. He is not easily provoked to wrath. Before the destruction of Solom and Gomorrah God assured Abraham that, for the sake of only ten righteous men in these cities, He would withhold punishment (*Gen.* 18). Unto the thousandth generation He keepeth mercy and forgiveth transgression (*Ex.* 34:7). The iniquities of the fathers are visited upon the children *only* if "they adhere to their evil ways" (Rashi to *Ex.* 20:5). One of the tenderest manifestations of Divine mercy is found in *Hosea* (11:8 et seq.) in which the Lord



The Torah Writer, by Ephraim Lilien; showing the methods used by ancient and modern scribes

asks, "How shall I give thee up, Ephraim? How shall I surrender thee, Israel? . . . My heart is turned within me . . . I will not execute the fierceness of Mine anger." Even toward the wicked God is long-suffering (*Yoma* 69b). His wrath is never aroused toward the innocent objects of idolatry, but only against those who worship them (*A.Z.* 54b).

2. Divine wrath is never arbitrary or capricious. It is always provoked by continuous stubbornness and wickedness on the part of individuals or of nations. His fury was kindled against Judah and Jerusalem because of their evil tongues and their iniquitous doings which "provoke the eyes of His glory" (*Isa.* 3:8). If He is a God who has indignation every day, it is because men refuse to repent (*Ps.*7:13).

3. In His wrath, as in His love, God is impartial. The book of *Amos* opens with this declaration. The prophet pictures the day of wrath, when the righteously indignant God will bring punishment to many nations for their wrongdoing. Damascus and Gaza, Tyre and Edom, Ammon and Moab will feel the heat of His anger because of the sins which they have committed. But Israel and Judah will not escape the consequences of their evil ways. "So will I send a fire upon Judah, and it shall devour the palaces of Jerusalem" (*Amos* 2:5). Punishment is all the more certain because God has known Israel and Judah more intimately than all the other nations. "Therefore will I visit upon you *all* your iniquities (*Amos* 3:2).

In Jewish theology Divine wrath is a necessary part of God's nature. Man's iniquity can not go unheeded, for the moral order of the universe must be maintained. But in no sense is the Jewish view of God overshadowed by the concept of divine anger. As necessary as it is in the maintenance of the world, God is aroused to anger only after endless provocation. His inclination is toward mercy and love. "For His anger is but for a moment, His favour is for a life-time; Weeping may tarry for the night, but joy cometh in the morning" (*Ps.* 30:6).

See also: GOD; JUDAISM; THEODICY.

ABRAHAM SHUSTERMAN.

WRESCHNER, ARTHUR, psychologist, b. Breslau, Germany, 1866; d. Zurich, Switzerland, 1932. He started his career as an instructor at the University of Zurich (1900) and at the Technical College of the same city (1903). He was appointed assistant professor of the University of Zurich in 1910, and occupied this post until his death.

Wreschner's published writings include: *Methodologische Beiträge zu psychophysischen Messungen* (1899); *Die Reproduktion und Assoziation von Vorstellungen* (1907 and 1909); *Das Gedächtnis im Lichte des Experimentes* (2nd ed., 1910); *Die Sprache des Kindes* (1912); *Vergleichende Psychologie der Geschlechter* (1912); *Methoden zur Analyse der Vorstellung und des Gedächtnisses* (1922); *Angewandte Psychologie* (1926); *Psychologische Untersuchungen an Normalen, Schwachbegabten und Epileptikern* (1927); *Das Gefühl* (1930).

WRITING. Since writing was not frequent in very ancient times, there are comparatively few references to writing in the Bible. The Canaanites of the Amarna Age (15th and 14th centuries B.C.E.), prior to the entrance of the Israelites, made use of the clay tablets and the cuneiform stylus writing of the Babylonians and Assyrians, but there is no definite record that the Israelites ever adopted this form of writing. The Ten Commandments are recorded as having been written on slabs of stone, on which they were engraved (*heruth; Ex.* 32:16). This was to indicate that the letters were cut into the stone with a pointed instrument of metal. According to the directions given by Moses to Joshua, the Israelites were to take large stones and cover them over with a lime composition, and upon this write the words of the Law, apparently again with a metal tool (*Deut.* 27:2-8; *Josh.* 8:30-32). While all these accounts were written down much later than the actual events, they reflect the tradition of the Israelites that early writing was in this form. There are references to a slab (*luah*) for writing and a metal pen (*'et*) as late as the beginning of the 6th cent. B.C.E. (*Jer.* 17:1), and apparently this form of writing was used for inscriptions and proclamations.

In the meantime, however, more convenient forms of writing came into use. It is possible that the Israelites, like the Arabs in later times, made use of the large shoulder-bones of animals as materials upon which to write. Sherds of clay vessels were a favorite writing material, as is evidenced by the finds of excavation. However, the most convenient form must have been the tanned and scraped skin of an animal (*sefer*); the writing instrument in this case was a reed (*kaneh*), and there is mention of an inkstand (*keseth; Ezek.*

9:2). There is a reference to ink (*deyo; Jer.* 36:18), though the composition of such a writing fluid in ancient times is unknown. Scribes made use of a penknife (*Jer.* 36:23) which served the double purpose of sharpening the reed pen and of making erasures. There are references to books and documents being sealed (*Isa.* 29:11; *Jer.* 32:12-14). The latter reference mentions "that which is sealed and that which is open"; hence it may have been a clay tablet such as is frequently found in Mesopotamian excavations, in which a legal document, such as this is, was written in full twice, once on a large clay tablet and once on a smaller one, and the latter was enclosed in the former, the object being that, if a charge of falsification of the outer document was made, it could be broken and the inner document examined to ascertain the exact facts.

In the rabbinical period the chief writing materials were parchment and papyrus, the reed or metal pen, and ink of various composition, such as lamp-black and water, oak-galls, or red dye. There are a number of prescriptions in rabbinical literature as to the proper writing of Scrolls of the Law, the parchments in such objects as Tefillin and the Mezuzah, and similar important texts.

Hebrew is always written from right to left, and up to about the 6th cent. only consonants were used. A shift from the ancient Hebrew characters to the Syriac (*'ashurith*) square characters began in the time of the Second Temple. The latter was used in manuscripts for convenience in reading and out of it various printed forms developed; for correspondence and notes, however, a more cursive form was employed.

See also: ALPHABET; BOOKS; SCRIBES; TORAH, SCROLL OF THE.

SIMON COHEN.

Lit.: Löw, L., *Graphische Requisiten,* vol. 1, p. 171 et seq.; Blau, L., *Studien zum althebräischen Buchwesen* (1902); the Biblical dictionaries.

WRITING, PROHIBITION OF ON SABBATH, *see* WORK PROHIBITED ON SABBATH.

WRITTEN LAW, *see* ORAL LAW; TORAH.

WULMAN, LEON (LEIB), physician, b. Berdichev, Russia, 1887. He received the M.D. degree from the University of Warsaw Medical Faculty in 1916. In 1925 he became affiliated with the OSE World Union. In 1923 he became a member of the TOZ (Society for the Preservation of Health among the Jews in Poland). He served as a member of the European Council of the World Jewish Congress and of the Yiddish Scientific Institute, was a co-founder of the TOZ in Poland, and of the World Union of Jewish Physicians, and a member of the International Board of Hospitals (Paris) and of the Polish Anti-Tuberculosis Union.

Wulman came to the United States in 1939, settling in New York city. He was a co-founder of the American Committee of the OSE, and was its secretary in 1943. In addition to articles in the *Jewish Morning Journal* and in the magazine *Social Medicine,* Wulman was for twelve years editor of the *American OSE-Review* (1927-39), edited the reports of the Congress of Jewish Physicians (Warsaw, 1934), published articles on social medicine in scientific periodicals, wrote for the *Jewish Social Studies,* and was the author of *Guarding Jewish Health* (Warsaw, 1937) and *In the Fight for Jewish Health* (Warsaw, 1935). He was a co-founder of the Association of Polish Immigrants.

WUNDERLICH, FRIEDA, professor of economics and sociology, b. Berlin, 1884. She graduated from the Universities of Berlin and Freiburg. She was for a time professor at the Berufs-Pädagogische Institut in Berlin, director of the Bureau für Sozialpolitik, and editor (1923-33) of *Soziale Praxis.* She was a member



Frieda Wunderlich

of the city council of Berlin from 1926 to 1933, and for the same period a member of the Federal Institute for Placement and Unemployment in Prussia. From 1930 to 1933 she was a member of the Prussian Diet, and at the same time a member of the Women's Committee of the International Labor Office.

Forced to leave Germany in 1933, she came to the United States, where she joined the Graduate Faculty of Political and Social Science at the New School for Social Research. She was chosen dean of the school for 1939 to 1940, the first woman to hold such a post.

In the United States she continued her investigations and her writing. Among her longer published works were: *Betriebswissenschaft und Fabrikpflege* (1925); *Die Bekämpfung der Arbeitslosigkeit in Deutschland seit Beendigung des Krieges* (1925); *Der Kampf um die Sozialversicherung* (1930); *Versicherung und Fürsorge* (1930); *Labor under German Democracy* (1940); *British Labor and the War.*

WÜNSCHE, AUGUST, non-Jewish Hebraist, b. Hainwalde, near Zittau, Saxony, Germany, 1839; d. Dresden, Germany, 1913. A pupil of Franz Delitzsch and Julius Fürst, he took a keen interest in Jewish religious literature. By profession he was a teacher at the women's college in Dresden (1869-1905). Wünsche distinguished himself especially as German translator of the Midrashim and of the Haggadic parts of the Talmud. In 1880 appeared *Der jerusalemitische Talmud in seinen haggadischen Bestandteilen zum ersten Mal ins Deutsche übertragen,* followed by *Der babylonische Talmud in seinen haggadischen Bestandteilen* (1886-89). Another important translation of his was the German rendering of the Midrash Rabbah and of the *Pesikta de Rab Kahana* (1880-85).

Aus Israels Lehrhallen (5 vols., 1907-10) was a translation of the legends in Adolf Jellinek's *Beth Hamidrash.* Together with the rabbi of Dresden, Jakob Winter, he published an anthology, *Die jüdische Literatur seit Abschluss des Kanons* (3 vols., 1894-97), the first comprehensive survey of the entire post-canonical Jewish literature. His other writings include *Die Schönheit der Bibel* and *Die Bildersprache des Alten Testaments,* both published in 1906.

WUPPERTAL, German municipality created in 1929 and incorporating the former cities and towns of Elberfeld, Barmen, Vohwinkel, Ronsdorf and Kronenberg. During the 18th cent. the Jews of these places were subjects of the duke of Jülich-Berg and belonged to the Jewry of his duchy, whose center was at Düsseldorf. They were granted civil rights when Napoleon Bonaparte occupied the country, and the

Napoleonic decrees remained valid after the towns were annexed to Prussia in 1815.

The first Jew of Elberfeld known by name was Isaac Meyer, who was granted a safe-conduct by the duke elector in 1691. In 1704 the Jewish community of Elberfeld rented the place for a cemetery. In 1794 the Jews were expelled from Elberfeld and Barmen, on the request of the artisans of the cities, but returned immediately after French administration was established. In 1808 the Jewish community of Elberfeld, which until 1894 included the Jews of Barmen, numbered 218. By 1933 there were about 800 Jews in Barmen and 2,000 in Elberfeld. The Jews of Barmen were active in haberdashery; those of Elberfeld created and developed (from 1870 on) the clothing industry, which had been unknown before in Western Germany. This industry, from 1900 on, attracted many Jewish tailors coming from Eastern Europe.

From 1866 to 1907 Z. Auerbach was rabbi of Elberfeld. He was a grandson of Rabbi Abraham Abiesri Selig Auerbach, rabbi in Strasbourg during the French Revolution and a friend of Cerfberr. From 1907 to 1933 Joseph Norden, a radical Reformer, was rabbi.

WÜRTTEMBERG, a province in southern Germany. The oldest authentic information as to the presence of Jews in Württemberg dates back as far as the 12th cent. and relates to Ulm. In the 13th and 14th centuries Jews were living also in various other cities, for instance Esslingen, Reutlingen, Tübingen and Stuttgart. The persecutions, especially in the Black Death period (1348-49), led to the destruction of numerous communities described in the histories of martyrdom (martyrologies).

In the course of the 15th cent. the Jews were gradually expelled from various individual cities of Württemberg, and eventually the law banished them from the entire province (1521). Jewish travel and trade also were affected by the law of the province in an oppressive and humiliating manner. The spirit of intolerance continued essentially up to the end of the 18th cent., with only occasional interruptions, as in the period of the most unfortunate Jewish financier, Joseph Süss Oppenheimer (1734-37), in Stuttgart, and in the towns of Freudenthal and Hochburg, belonging to the crown, where special regulations favorable to Jews were enacted (1731 and 1780). No fundamental change for the better took place until 1806 when, with the incorporation of Neuwürttemberg, the number of Jews grew from 534 to 4,884.

With the reign of King Frederick I the situation of the Jews began to improve. A progressive spirit was shown in the Gesetz in Betreff der öffentlichen Verhältnisse der israelitischen Glaubensgenossen (1828), which regulated the juridical position of the Jews. In 1849 the constitutional laws of the Frankfort National Assembly became effective, and in 1864 King Charles signed the law which put the Jews of Württemberg on an equal level with the rest of the population. Through the laws of the Northern German Confederation (1869) anti-Jewish discriminations were abolished.

Notable among the institutions of Württemberg's Jewry were the Wilhelmspflege orphan asylum at Esslingen on Neckar, founded in 1831, and the Wilhelmsruhe Home for the Aged at Sontheim, near Heilbronn, founded in 1908.

In the year of the Nazis' assumption of power (1933) Württemberg had 10,827 Jews in a total population of 2,580,000. The forty-five Jewish communities were divided into eight rabbinical districts, in addition to which there was the city rabbinate of Stuttgart. Nearly half of the Jews of Württemberg lived in the capital, Stuttgart (4,408 Jews); other large communities were at Heilbronn (790 Jews in the city proper, 254 Jews in the surrounding district) and Ulm (516 Jews). Albert Einstein was a native of Ulm. Owing to the decidedly religious and democratic spirit of the population, both Catholics and Protestants, there was less anti-Semitism in the province than elsewhere in Germany. Even under the Nazi regime anti-Jewish riots were infrequent, and the pogroms of November, 1938, were less atrocious there than in other regions. The anti-Jewish legislation, however, was, of course, enacted there with the same force as elsewhere, and the emigration of Jews from Württemberg was considerable. At the outbreak of the second World War (September, 1939) there were, however, still Jews living in Württemberg.

Of historical interest was the organization of Württemberg's Jewry, which was regulated by laws of 1828, 1912 and 1924. The law of 1828 provided that all native Jews were to be united into Kirchengemeinden (ecclesiastical bodies) which were headed by the Oberkirchenbehörde (supreme ecclesiastical authorities). In 1924 the body of Württemberg's Jewry was turned into a corporation, headed by the Israelitischer Oberrat; its legislative body was the Landesversammlung.

See also: HEILBRONN; STUTTGART.

ARNOLD TÄNZER.

Lit.: Nübling, E., *Die Judengemeinden des Mittelalters, insbesondere die Judengemeinde der Reichsstadt Ulm* (1896); Kroner, Theodor, *Die Juden in Württemberg* (supplement to *Geschichte der Juden von Esra bis zur Jetztzeit,* 1899); Tänzer, P., *Die Rechtsgeschichte der Juden in Württemberg 1806-1828* (1922); Dicker, H., *Geschichte der Juden in Ulm* (1937); Gunzenhauser, *Sammlung der Gesetze betreffend die Kirchenverfassung und die religiosen Einrichtungen der Israeliten in Württemberg* (1909); *Verfassung der israelitischen Religionsgemeinschaft Württemberg* (1924); Schwab, *Die rechtliche Stellung der israelitischen Religionsgemeinschaft in Württemberg; Jüdische Gotteshäuser und Friedhöfe in Württemberg* (1932); Tänzer, Aron, *Die Geschichte der Juden in Württemberg* (1937).

WÜRZBURG, capital of Lower Franconia, Bavaria, Germany. The first Jews lived at Würzburg probably at the end of the 11th cent.; the earliest historical records dealing with Jews in the city are from the year 1119, when the Jew Jacob acquired a house and an estate from the chapter Neumünster at Würzburg for annual payments. In 1147, during the Second Crusade, the mutilated corpse of a man was found in a pond. The Jews were charged with the murder, and attacked; about twenty of them were killed, including three rabbis.

The victims were buried in the suburb of Pleichach, in the so-called "Judengarten" (Jews' Garden), the site of which in the 20th cent. was occupied by the Julius-Hospital; the ground where the ghetto had been located was acquired by the city as a cemetery. In the 12th cent. also two other ghettos existed near the "Grüner Markt" of modern times, at the so-called "Theatrum Judaeorum." At the time of Bishop Otto of Lobdeburg (1207-21) the Jew Jehiel was mintmaster of the bishopric of Würzburg. The collections of the Würzburg Historical Society contained coins with Jehiel's name in Hebrew letters. There was also another Jewish mintmaster at Würzburg.

In the second half of the 13th cent. the Jewish minnesinger Süsskind von Trimberg was said to have been a physician at the St. Egidius and Dietrich Hospital at Würzburg. Other Jewish physicians at Würzburg were Heilmann, the physician to the court of the bishop, Seligmann, and the woman doctor, Sarah. In 1298 at Röttingen, Franconia, a persecution of the Jews started which spread all over the country; on the 23rd of July of that year several hundred Jews were slaughtered or drowned. In 1336 Pope Benedict XII permitted Bishop Otto von Wolfskehlen to declare null and void all promissory notes issued by him to his

Jewish creditors. In the course of this action to liquidate all debts owed to the Jews violent anti-Jewish riots were started; the Jews were seized by the citizens of Würzburg and released after paying a large ransom.

Bishop Johann II (1413-40) imprisoned all Jews of the city and of the bishopric, and held them in the ransom sum of 60,000 guilders, an enormous amount of money at that time. In 1349, the year of the Black Death, the Jews of Würzburg, instead of being slain by the mob, on the 20th of April set the whole ghetto on fire and perished in the flames.

In the 15th cent. Jews settled at Würzburg again. They acquired real estate from Bishop Gottfried (1446), built a synagogue and established a cemetery on the site of the abandoned cemetery of old. But their number was probably small. In 1559 Bishop Friedrich obtained permission from the German emperor, Friedrich II, to expel the Jews; by 1567 the last Jews had left the city. A few individual Jews may have lived at Würzburg in the two centuries which followed, but a full-fledged community was not reestablished until the beginning of the 19th cent. It was founded by a butcher from the neighboring community of Heidingsfeld, and in 1813 it consisted of fourteen families. It received an official status in 1836, when the number of Jews at Würzburg had risen to sixty. A new synagogue, replacing the old private synagogues, was dedicated in 1841.

From 1861 on the number of Jews quickly increased, and the city of Würzburg, at the beginning of the 20th cent., had 4,000 Jews; the community of Würzburg was one of the most important Jewish communities in Bavaria. By 1933, however, the number of Jews had decreased to 2,200. Since Lower Franconia was an early center of Nazism, the Jews of Würzburg suffered more heavily from anti-Semitism than the Jews in other parts of Bavaria. During the pogroms of November, 1938, the synagogue was destroyed and many Jews were thrown into concentration camps. By 1943 no Jews were living at Würzburg.

In the Middle Ages Würzburg had famous Talmudic academies, and its Minhag was adopted by many other communities. Among the important rabbis of medieval Würzburg were Eliezer ben Nathan, author of *Zaphenath Paneah,* Eliezer ben Joel Halevi, Isaac ben Moses of Vienna, and Meir ben Baruch of Rothenburg. After the dissolution of the community in the 16th cent. the rabbinate was transferred to the town of Heidingsfeld, but in 1813 Würzburg again became the seat of the rabbinate. Among the rabbis in the 19th cent. were Abraham Bing, Seligmann Bär Bamberger, the founder of the Jewish Teachers' College at Würzburg, and his son Nathan Bamberger. M. WEINBERG.

Lit.: Weissbart, J., *Geschichtliche Mitteilungen über Ende der alten Wiedererstehung und Entwicklung der neuen israelitischen Gemeinde Würzburg* (1882); Bamberger, M. L., *Ein Blick auf die Geschichte der Juden in Würzburg* (1905); idem, *Beiträge zur Geschichte der Juden in Würzburg-Heidingsfeld* (1906); Bamberger, Herz, *Geschichte der Rabbiner der Stadt und des Bezirks Würzburg* (1905); Szulwas, M. A., *Die Juden in Würzburg* (1934).

WYLER, WILLIAM, motion picture director, b. Mulhouse, Alsace, France, 1902. He was educated at the École Supérieure de Commerce, Lausanne, Switzerland (1919), and at the Conservatory of Music in Paris (1920). Because of his knowledge of French and German, he was brought to the United States by his relative, Carl Laemmle, to do foreign publicity in the office of the Universal Pictures Corporation, New York city (1920). Sent to Hollywood, Cal., in 1922, he started his career in the motion picture industry as an office boy, later becoming director (1925) and director of full length features (1929) of the Universal Pictures Corporation. Wyler left the Universal studios in 1934 and became associated with Samuel Goldwyn, becoming a director of his firm in 1935. In 1943 he was serving as a major in the United States Army Air Force. The most successful of the many pictures which he directed were: *These Three* (1935); *Dodsworth* (1936); *Dead End* (1937); *Wuthering Heights* (1939); *The Letter* (1940); *The Little Foxes* (1941); *Mrs. Miniver* (1942). Wyler was a descendant of Berthold Auerbach.

WYNN, ED (Israel Edwin Leopold), actor, author and producer, b. Philadelphia, 1886. His father was a manufacturer of millinery, but he escaped from that business early (1902) to become an actor in vaudeville. The influence of the millinery business remained, perhaps, in his use of comical hats (including a fire-chief's helmet). For many years he acted the clown in vaudeville until he appeared in *Ziegfeld's Follies* (1914, 1915), and was the star of the *Passing Show* (Winter Garden, 1916).

As a result of joining the striking actors in 1920, he found that no manager would hire him. Accordingly, he wrote the book, songs, and music of *The Ed Wynn Carnival* and produced it himself. This was followed by his *The Perfect Fool* and *The Grab Bag.* He also wrote and was likewise the star of *Simple Simon* and *The Laugh Parade.* In 1942 he produced, and was master of ceremonies of, a vaudeville show, *Laugh, Town, Laugh.*

Wynn appeared in radio as "The Fire Chief." He was the first to broadcast the entire production of a musical comedy. He was also the star of several motion pictures (*Rubber Heels, Follow the Leader, The Chief*). For some time, until 1929, he conducted in many newspapers a syndicated humorous feature, "Ed Wynn's Question Box."

Lit.: Woolf, S. J., "How to Hatch a Joke," *New York Times Magazine,* July 5, 1942, p. 12; McCarthy, Charles E. M., "Twenty-Five Years a Laugh-Maker," *American Hebrew,* May 13, 1927, p. 5.

WYOMING, a central western state of the United States, with a population of 246,763 (census of 1940), including in 1943 about 1,000 Jews. Jews played a role in the pioneer upbuilding of this region even before Wyoming was organized as a territory in 1869. Reports suggest that the first prospector in Wyoming, who was also the discoverer of Hahn's Peak, was a Jew. Henry Altman (b. Germany, 1841) moved west from Pennsylvania in the late 1860's, and was one of the first white men to settle at the Indian trading post of Cheyenne. There he peddled merchandise to the construction gangs of the Union Pacific Railroad.

About 1875, in partnership with Joseph Wasserman, a fellow-Jew, Altman went into cattle-raising, and he soon became famous for his great herd of prize stock, which were shipped to both domestic and foreign markets. A member of the territorial assembly, Altman was a leader in the movement to make Wyoming a state (1890), and he subsequently served in both the lower and upper houses of the state legislature. He came to be known as the "Grand Old Man" of Wyoming. Another prominent Cheyenne pioneer was Max Idelman (d. Cheyenne, 1913), who was appointed by the then governor of Wyoming to represent the state at the Paris Exposition of 1900. He started the firm of Goodstein, Idelman and Franklin, and was succeeded in business by his son Samuel Idelman.

The number of Jewish inhabitants in the state showed marked fluctuation. In 1880 there were an estimated forty Jews; by 1897 the number was placed at 1,000. In 1917 a new estimate gave 500 Jewish inhabitants; in 1927 the number 1,319 was reported, and in 1937 it had dropped to less than 1,000. A survey of the communities for the latter year reported 650 Jewish

inhabitants in Cheyenne, sixty-one in Casper, forty in Rock Spring, and fewer than twelve each in nine other localities of the state.

The first Jewish woman said to have settled in Wyoming was Mrs. William Myers, who came to Cheyenne about 1875. She organized a Sunday school and was president of the Cheyenne Jewish Circle, the first organization of Jewish women in the city.

Jews of Cheyenne, mainly of Eastern European origin, organized themselves into the Orthodox Mt. Sinai Jewish Synagogue, and by 1915 they were prosperous enough to erect their house of worship, at a cost of $12,000. This synagogue was still in use in 1943. The congregation established a Talmud Torah and a Sabbath school. In 1935 Hyman Krash was elected rabbi; he was still the incumbent in 1943.

Under the leadership of Abraham Goldstein, the Cheyenne Jewish Relief Association was founded in 1925, to organize fund-raising and fund-distribution for various Jewish causes. Five years later, in 1930, Abraham Goldstein founded the Wyoming *Jewish Press*. Cheyenne Jews also maintained, in 1943, a lodge of the B'nai B'rith and its ladies' auxiliary, and a chapter of Hadassah.

A congregation was also organized by the Jewish community of ROCK SPRINGS. At CASPER, the Jewish Community Association was formed.

At Cheyenne, Jews were engaged mainly in business as merchants. In addition to those already mentioned, a number participated prominently in the civic affairs of the community. Isidor L. Davis was a member of the board of education. Abraham Goldstein was director of the community chest (1925-30). He was elected in the primary to the Wyoming state legislature. At Evanston, Wyo., Isador Kastor was mayor (1914-16) and a member of the board of education (1920-30). Shirley Kastor of Evanston was in the state legislature (1929-34). Clarence Morris was appointed (1927) instructor in law at the University of Wyoming at Laramie.

Lit.: *American Hebrew,* Sept. 10, 1926, p. 526; Linfield, Harry S., "Jewish Communities of the United States," *American Jewish Year Book,* vol. 42 (1940-41).

WYZANSKI, CHARLES EDWARD, JR., judge, b. Boston, 1906. A great-grandson of the founder of the first Hebrew Free School in Boston in 1852, Wyzanski studied at Phillips Exeter Academy and Harvard College and Law School.

After receiving the A.B. (1927) and LL.B. (1930) degrees, Wyzanski was associated with the firm of Ropes, Gray, Boyden and Perkins (1930-33). During this time he had leave of absence to serve as law secretary to United States Circuit Judge Augustus N. Hand (October, 1930, to September, 1931) and to United States Circuit Judge Learned Hand (October to November, 1932).

Shortly after the beginning of the administration of Franklin D. Roosevelt, Wyzanski went to Washington as solicitor in the United States Department of Labor (1933-35). During this time he was designated acting secretary of labor in the absence of the secretary and the assistant secretary of labor. In 1935 he represented the United States at the seventy-second and seventy-third sessions of the governing body of the International Labor Office in Geneva, Switzerland. He was also advisor and substitute delegate of the United States at the nineteenth session of the International Labor Conference in Geneva (June, 1935).

Following his return to the United States, he was appointed special assistant to the attorney general of the United States and assigned to the staff of the solicitor general. He held this post from November, 1935, to August, 1937. During this period Wyzanski argued in the United States Supreme Court in support of the constitutionality of unemployment compensation and old-age provisions of the Social Security Act, in behalf of the National Labor Relations Act, and in defense of the Senate's right to investigate into the primary campaigns of senatorial candidates.

After returning to Boston and engaging in law practice, he reentered government service in 1941 as an alternate and later as a member of the National Defense Mediation Board. He was appointed United States district judge for Massachusetts in December, 1941, and took his seat on January 26, 1942. On January 11, 1943, he was appointed a lecturer in government at Harvard University. He was (1943) a member of the Council and Executive Committee of the American Law Institute (from 1942); a member of the Visiting Committee of the History Department and Law School of Harvard University; and a member of the Phillips Exeter Academy Alumni Council.

HENRY W. LEVY.

XANTEN BLOOD ACCUSATION. In the evening of June 29, 1891, the body of a five-year-old boy, Johann Hegmann, with his throat slashed, was found in the barn of the tavern-keeper Küppers in Xanten on Rhine, Germany. The anti-Semitic press immediately proclaimed that, for the purpose of obtaining blood, a ritual murder had been committed by the Jews. Suspicion of having performed the "cut" was directed against a butcher, the former Shohet of the Jewish congregation, Adolf Buschhoff.

At a jury trial which was held in Cleve from July 4 to 14, 1892, it was proved that the crime had been perpetrated in the same place where the corpse had been found, namely in Küppers' barn; the child could therefore not have been slain in Buschhoff's house, as was maintained originally. It was ascertained on competent medical testimony that there was not the slightest clue to warrant the assumption that blood had been removed from the scene of the crime. Thereupon the accused was acquitted of the ritual murder charge.

Lit.: *Der Xantener Knabenmord vor dem Schwurgericht in Cleve* (complete stenographic account; 1895); Friedländer, Hugo, *Kriminal-Prozesse,* vol. 1: *Der Knabenmord in Xanten;* Hayn, Hugo, *Übersicht der . . . Literatur über die angeblich von Juden verübten Ritualmorde* (1906) 29, Nos. 114-19.

XERXES, *see* PERSIA.

YAABETZ, *see* EMDEN, JACOB ISRAEL.

YAALEH ("May There Arise"), the beginning of a poem which is sung during the Evening Service of Yom Kippur (Day of Atonement) after the Tefillah in the synagogues that follow the Ashkenazic or the Italian rite. The poem is appended to the prayer "Yaaleh Veyabo," and is in stanzas of three lines each. It makes use of the verbs of that prayer, and introduces in each line words which begin with the successive letters of the Hebrew alphabet in reverse order. The contents refer to the forgiveness of sin and the grace of God. In the *Union Prayer Book* of the Reform ritual, the Yaaleh is represented by the poem, "Unto Thee Our Prayers Arise," in the service for the Eve of Yom Kippur.

Lit.: Luzzatto, S. D., *Mabo Lemahzor,* vol. 2, p. 5; Davidson, Israel, *Otzar Hashirah Vehapiyut,* vol. 2 (1929) 406.

YABAM, YEBAMAH, *see* LEVIRATE MARRIAGE.

YABLONAER REBBE, Hasidic rabbi named Yehezkel (Ezekiel) Taub, who migrated to Palestine in 1924 with a portion of his followers, in order to live there and support themselves by means of agri-

culture. He founded the colony Nahlath Jacob on the territory of the Jewish National Fund, in the western part of the plain of Jezreel.

Lit.: Benjamin, R., *The Hasidim Migrated to Palestine* (Hebrew; 1926).

YAD (pointer used in reading from the Torah), *see* TORAH, ORNAMENTATION OF.

YAD HAHAZAKAH, *see* MAIMONIDES.

YADAYIM ("hands"), eleventh tractate of Toharoth, the sixth division of the Mishnah. It contains four chapters, and deals principally with regulations about the ritual uncleanliness of the hands. It discusses cases where the hands acquire various degrees of uncleanliness by contact with objects that cause uncleanliness, and describes the washing of the hands necessary for their purification. In chap. 3 there is a mention of the fact that canonical Scriptural writings "make the hands unclean," that is, require a washing after they are touched. This leads to a discussion of the canonicity of certain books of the Bible, and a report that the question was settled on the day when Gamaliel II was deposed. Chap. 4 then records other discussions which took place on that day (*bo bayom*), all of which have nothing to do with the main subject of the Mishnah. The tractate ends with three disputes between the Pharisees and other sects.

The Tosefta, which consists of two chapters, gives further details about the canon and about disputes between the sects, besides elaborations of the main discussions of the Mishnah. There is no Gemara to the tractate in either Talmud.

Lit.: Danby, Herbert, *The Mishnah* (1933) 778-85; Lauterbach, J. Z., in *Jewish Encyclopedia,* vol. 12, p. 580.

YAFETH BEN DAVID IBN SAGIR, *see* YEFET BEN DAVID IBN ZHAGIR.

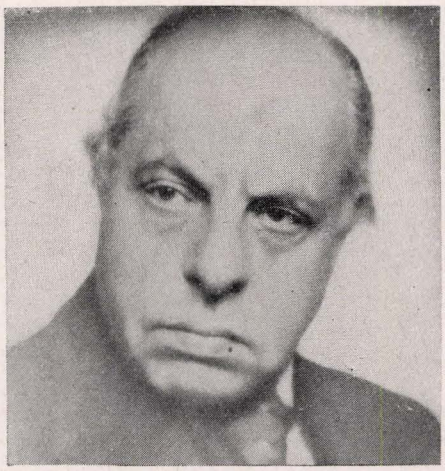
YAGUPSKY, MÁXIMO G., translator, b. La Capilla, Entre Rios, Argentina, 1906. He first studied medicine, then turned to law, but devoted much of his time to the study of Hebrew. He translated into Spanish the works of Bialik, Frischmann, Klausner, Brainin, Bernfeld and other Hebrew writers. He was correspondent for several Jewish periodicals, and was an editor of *Biblia Romanceada.* An active Zionist, Yagupsky was president of the Argentine Confederation of Zionist Youth.

YAGUR, *see* COLONIES, AGRICULTURAL.

YAH, *see* GOD, NAMES OF.

YAHRZEIT (the word has been adopted into English from the German *Jahrzeit,* "yearly time" or "season"), the anniversary of the day of death of parents and other near relatives. It is observed from year to year, upon the return of the same date (according to the Jewish calendar), by the children or by the parents as a day of remembrance of the departed. The usual means for the observance of the Yahrzeit are divine services, the lighting of memorial lights (Yahrzeit candles or lights), the recital of the Kaddish prayer, visits to the grave (Keber Aboth), and by many also through fasting and the reading of a chapter from the Mishnah. The institution of the Yahrzeit and the recital of the Kaddish connected with it are of comparatively recent origin.

Among German Catholics the *jartag* or the *jarcit* is mentioned as early as the 11th cent. Isaac Or Zarua in 1220 records that in Bohemia and the Rhine region it was the custom for orphan children to say Kaddish. However, the custom was altogether unknown in France. It may be assumed that the observance of the Yahrzeit began in Germany about the year 1400 and gradually became common among the Jews of the civilized world, although Joseph Caro (d. 1575) evidently did not know of it, since his *Shulhan Aruch* contains no regulations at all for the observance of the Yahrzeit.



Abraham S. Yahuda

See also: MEMORIAL SERVICE; YAHRZEIT LIGHT.

YAHRZEIT LIGHT, a light kindled and left burning for the entire twenty-four hours of the anniversary of the death of a relative for whom one says Kaddish. There are indications in the Bible that it was customary to kindle a light at the grave of a parent (*I Kings* 11:36; *II Kings* 8:19), but it is doubtful how long this usage survived. The Yahrzeit light does not appear as a custom until about the 16th cent. and in Central Europe; the *Shulhan Aruch* does not mention it. It probably was suggested by the Catholic custom of burning candles to the saints, and it manifestly became popular because it furnished an evident and easily procured sign of reverence for the dead. The light was interpreted as symbolizing the soul of the departed. Aaron Berechiah ben Moses of Modena declared that the soul was the candle of God (cf. *Prov.* 20:27), and pointed out that the numerical value of the letters of *ner daluk* ("a kindled light"; 50 + 200 + 4 + 30 + 6 + 100) was 390, the same as that of *hashechinah* ("the divine presence"; 5 + 300 + 20 + 10 + 50 + 5).

Yahrzeit lights were originally candles that were lit within the home. In modern times a special candle of large size and set in a tumbler is often used. Gas and electric lights are likewise kindled as Yahrzeit lights; one special form of Yahrzeit light has the wires arranged in the form of a Shield of David (Magen David). Yahrzeit lights are sometimes lit in synagogues in memory of the departed, and special stands are placed there for that purpose. In other cases, memorial tablets are provided with sockets by the side of each name; in these a small electric bulb is placed and lit during the services of the week in which the Yahrzeit of the particular individual occurs.

YAHUDA, ABRAHAM SHALOM EZEKIEL, orientalist, b. Jerusalem, 1877. He was descended from a noted Sephardic family which traced its origin back to the Gaonim of Babylonia and to a number of outstanding scholars and communal workers in medieval Spain. As a youth he mastered Hebrew, Arabic and Judeo-Spanish, the languages spoken in his home, and also learned several other Oriental as well as a few

European languages. At fifteen he published a book, *Kadmoniyyoth Haarabim* (Arab Antiquity; Jerusalem, 1893), which went through a second edition in 1895.

Yahuda studied at the Universities of Heidelberg and Strasbourg, at the latter under the famous orientalist Theodor Nöldeke, and received the Ph.D. degree in 1904. From 1905 to 1914 he was professor of Biblical exegesis and Semitic philology at the Hochschule für die Wissenschaft des Judentums in Berlin; he was also lecturer in the Arabian language at the Orientalisches Seminar of the University of Berlin. In 1915 the Spanish government created for him a special chair for the Hebrew language and literature of the Jewish Golden Age in Spain. As Max Nordau remarked, writing in the London *Jewish Chronicle,* Yahuda was "the first Jew called to a Spanish University Chair, or, indeed, receiving any state appointment in Spain since the wholesale expulsion of the Jews from the Peninsula by the Catholic kings in 1492." During his stay in Spain Yahuda, who retained his British citizenship, was instrumental in having King Alfonso XIII of Spain intervene personally with the emperors of Germany and Austria-Hungary as well as with the sultan of Turkey to restrain Jemal Pasha from destroying Palestine's Jewry. An early follower of Theodor Herzl, he showed on numerous other occasions an active interest in Jewish political and national affairs.

In 1922 Yahuda gave up his chair at the University of Madrid, and in the following years lectured at many universities and colleges, chiefly in England (King's College, University College, The Royal Asiatic Society of London, at Oxford and Cambridge), also at the Hebrew University in Jerusalem and at Cairo and Lisbon. In 1942 he was appointed research professor at the New School for Social Research, New York city, for Middle and Near Eastern civilization.

Yahuda devoted much energy to opposing the conclusions of Bible critics. Discovering a close relationship between Hebrew and Egyptian and applying the combined method of comparative philology and archeology, he claimed to have proved the antiquity of the Pentateuch as well as the accuracy of the Biblical records (*Die Sprache des Pentateuchs in ihren Beziehungen zum Ägyptischen,* 1929; English trans., *The Language of the Pentateuch in its Relation to Egyptian,* 1933; *The Accuracy of the Bible,* 1935).

In addition to the books already mentioned, Yahuda published: *Hapax Legomena im Alten Testament* (1902); *Prolegomena zu einer erstmaligen Herausgabe des Kitab al-Hidaya* (1904); *Die biblische Exegese in ihren Beziehungen zur semitischen Philologie* (1906); *Bagdadische Sprichwörter* (1906); *Jemenitische Sprichwörter* (1911); *Contribución al estudio del judeo-español* (1915); *Les murailles d'Jéricho* (1935); *The Nazi Menace to the Liberty of Thought* (1935); *Don Isaac Abravanel* (1937); *The Symbolism and Worship of the Serpent* (1939); *On Freud's Moses* (Hebrew; 1942). He published a critical edition of the original Arabic text of the *Hoboth Halebaboth* of Bahya ibn Pakuda (1912).

Lit.: Nordau, Max, "Dr. Yahuda's Triumph," *Jewish Chronicle* (London), Jan. 7, 1916; Spiegelberg, "Ägyptologische Bemerkungen," *Zeitschrift für Semitisten,* vol. 7; Yahuda, A. S., "Eine Erwiderung," *ibid.;* idem, "Reminiscences: When I Studied Rashi" (Hebrew), *Bitzaron,* vol. 6 (1942) 488-99; Meyerowitz, Arthur, *Some Biographical Notes on Professor Abraham Shalom Ezekiel Yahuda;* Rivlin, Joseph, in *Moznayim* (1937).

YAHVEH.[1] **1. The Word.** Yahveh is the most probable transliteration of the ancient Hebrew name for God. It is frequently, especially among German scholars, written Jahweh, Jahveh, Jahve or Yahweh; but these forms call either for the German pronunciation of *j* as *y,* or of *w* as *v,* or both. The oldest traditions as to the pronunciation of the name Yahveh are found in the church fathers. Of these, Clement of Alexandria (about 215 C.E.; *Stromata* 5, 6:34) writes Ἰαουαι = Ἰαουέ, while Theodoret (about 386-457 C.E.; *Quaestio 15 in Ex.*) gives Ἰαβέ as the Samaritan pronunciation and Ἰα as that of the Jews (cf. also Epiphanius, *Adversus haereticos* 40:5, who also has Ἰαβέ). The earliest post-Biblical Hebrew reading of the name known to us is יהביה, which is found in an old incantation bowl from the 6th or 7th cent. C.E. (Montgomery, J. A., in *Museum Journal* of the University of Pennsylvania, 1910, pp. 28-30). This was evidently vocalized as Yahbeh.

Going still further back in history, one meets the divine name on the Assuan papyri, which come from the 5th cent. B.C.E. Here it is written יהו and יה, and in two cases יהה is found. These were probably pronounced as Yahvoo, which contracted to Yahu and Yah; however, the form יהה suggests the possibility of Yahō. The ostraca found in the palace of Ahab in the ruins of Samaria come from the 9th cent. B.C.E. or from the first half of the 8th cent. B.C.E. In these lists eleven names appear which are compounded with the name of the God of Israel. In these compounds the name of God is always written with but two consonants: יו. Among them are עגליו (no. 41), עבדיו (nos. 50 and 52), and יוידע (no. 65). Such forms seem to point to the pronunciation Yav or Yavoo. Alongside of these should be placed the jar-handles of the Rhodian type found at Jericho, upon which the characters יה were stamped; but it is not clear that this was intended for the divine name. Some late Greek magical papyri write the divine name as Ἰάω.

Reaching still further back, one encounters many instances of the name of the Hebrew God in the cuneiform literature of the Assyrians and Babylonians. There it is written in three forms, Ya, Yau, and Yahu; for example, Ya-u-ha-zi (Jehoahaz), Ha-za-ki-ya-a-hu (Hezekiah), Ha-za-ki-ya (Hezekiah) and Ia-a-hu-na-tan-nu (Jehonathan). The name of a king of Hamath in the 8th cent. B.C.E., which is found in an inscription of Sargon II, reads Ya-u-bi-di. That Ya-u is here a divine name is clear from the fact that the cuneiform determinative for "god" precedes it and from the further fact that the same king is called Ilu-bi-di, *ilu* being the Assyrian word for "god." That the divine name was frequently shortened is clear from the occurrence of the short form Yah, which frequently occurs at the end of Hebrew personal names, such as Elijah and Jeremiah, and in the word Hallelujah; Yah also occurs a few times independently, as in *Ex.* 15:2; *Isa.* 12:2; *Ps.* 68:5; 118:14.

In the light of these facts, it is clear that the first syllable of the name was Ya-, and the only possible element of uncertainty attaches to the second syllable. Was the name originally Yah, Yahu, Yahō or Yahveh? If the original pronunciation was Yahveh, then Yahu is most easily explained as a contraction, in the same manner as the verb form *yishtahaveh* ("he prostrates himself") is contracted when the Vav Consecutive is prefixed, as in *vayishtahu.* In this case the old form Yahveh and the new form Yahu continued side by side. If Yah or Yahu was original, then Yahveh is a later theologizing expansion.

However, the reading יהוה is very old, being found in line 18 of the Moabite Stone, the inscription of King Mesha of Moab, written in the 9th cent. B.C.E. This goes far toward establishing the priority of the four-lettered name (Tetragrammaton). It is the oldest known datable independent occurrence of the divine name. The Assyrian, ostraca and Assuan forms are all

[1] This article is written entirely from the point of view of Bible criticism.

elements compounded in proper names, and so subject to abbreviation. Unfortunately this Moabite form, being unvocalized, gives no help as to pronunciation. The prevailing opinion is in favor of the reading Yahveh, but even this is open to some question. The use of *-eh* as an ending for Lamed He verbs is not attested by the Moabite Stone, for in two cases of the use of such verbs there, the third radical is a Vav. There is a bare possibility that Hebrew and Moabite usage differed on this point and that the name of the Hebrew God was allowed to retain its native form even in this Moabite document. It may be further noted that where He occurs as a final letter in the Moabite stone, it sometimes marks the third person masculine singular, and it is doubtful whether in such cases it is to be read as *ō* or as *ahu*.

It may be briefly noted here that the form Jehovah has no warrant at all in Hebrew literature, being a hybrid formed from the consonants of Yahveh and the vowels of Adonai, which was used to replace the name of God, held too sacred to pronounce, even before the Christian Era.

The use of the name Yahveh characterizes certain writings and can be employed as one of the characteristics with which a Biblical document is marked. In the analysis of the Hexateuch, one of the earliest evidences to be discovered regarding the existence of various documents within it was the fact that many sections of the text were characterized by the use of the name Yahveh, in contrast to certain other sections in which the word Elohim ("God") appeared with equal consistency and frequency. Now it is recognized that the use of different divine titles is not the only difference between these sections, but that their theological standpoints and their literary style likewise differ. In the 20th cent. these sources are known as the *J* and *E* documents of the Hexateuch, *J* being a survival of the old spellings Jehovah and Jahweh, and *E* being the first letter of Elohim.

In like manner, in the Psalter, the psalms are grouped partly according to the divine name that they employ. The first of the five divisions of the Psalter (*Ps.* 1 to 41) is made up of psalms in which the name Yahveh is regularly used; while *Ps.* 42 to 72, on the other hand, consistently use Elohim. In these two collections, *Ps.* 14 and 53 are duplicates, the one copy belonging to a Yahvistic Psalter and the other to an Elohistic Psalter.

2. Meaning. Whatever the original spelling may have been, the problem of the meaning of the name Yahveh remains. An interpretation of the name is given in *Ex.* 3:14, where the answer to the question, "What is His name?" is: *'ehyeh 'asher 'ehyeh,* "I am that I am," or, perhaps better, "I will be that which I will be." This probably means that Yahveh is self-determining by nature. But this is a relatively late interpretation of the name, and probably does not represent its original content. The *E* document of the Hexateuch, in which this theological interpretation is found, is commonly placed in the latter part of the 9th or the first half of the 8th cent. B.C.E. The name Yahveh originated at least four or five centuries earlier, and it is not likely that the primitive God-idea was as abstract and metaphysical as this interpretation implies.

Objection has been made to the primacy of the form Yahveh on the ground that Semitic god-names are not formed in the imperfect form of the verb. But it should be remembered that Jacob-el, Joseph-el and perhaps Yisra-el themselves are imperfects and are clearly the names of gods. One would never know from the Bible that Jacob and Joseph once had -el attached to them. It is quite possible that the original form of the name was Yahveh-el (cf. the name Joel).

Several suggestions have been made as to the meaning of Yahveh. One would make it equivalent to *yihyeh,* from *hayah,* "to be" or "to become," and so meaning the self-existent one. But this is improbable, for *havah* and *hayah* are not identical, and so abstract an idea is not primitive. Another view is to make it a Hiphil of the same verb and so give it the meaning, "He Who brings into being," "the Creator." But no Hiphil forms of *hayah* are known to exist. The Arabic and Assyrian verb *havah,* "to breathe," has been called into play, and Yahveh has thus been made a god of the wind and the weather. Yahveh has been made a weather-god also by the connection of the name with the verb *havah,* "to fall," that is, He who makes rain, hail and lightning descend upon the earth, that is, the thunder-god.

One other origin may be suggested, namely, a connection with the noun *havvah,* "destruction." Yahveh would then mean "the destroyer" of His people's foes. In this connection attention may be called to the divine name Shaddai, which may be connected with *shadad,* "to destroy," and thus mean, like Yahveh, "the destroyer." If any one of these origins be predicated of Yahveh, it is quite obvious that with the passage of time the original idea was supplemented and transformed by being filled with ethical content.

The Hebrew God-idea kept pace with the progress of knowledge from the beginning of time until the Greek period. It profited by all that which Oriental history and experience had to contribute, and when the Hebrew mind encountered the learning of the Western world as represented in Greek thought and civilization it rapidly assimilated what it needed therefrom and enriched its own thought greatly thereby.

It was chiefly to the prophets of Israel that this purification and enrichment of the Yahveh-idea was due. Amos pointed out that Yahveh, operating through strict justice, would pass judgment on all peoples, including His own. Isaiah and Jeremiah spoke of faith in God in the midst of the calamities that threatened the nation. Ezekiel taught the exiles in Babylonia that they could still worship Him, and Deutero-Isaiah pointed out the folly of idolatry and issued a clarion call for the service of God. By the time of the Second Temple the great and noble God-idea in *Jonah, Job* and *Psalms* had become an integral part of the faith of the Hebrew people.

The character of Yahveh as finally worked out by the Hebrews in the pre-Christian period combined the universal and metaphysical qualities of omnipotence, omnipresence, omniscience and holiness with the human and concrete qualities of justice, honesty, truthfulness, dependability, mercy and personality in such a way and in such proportions as to win the loyalty and worship of all sorts and conditions of men.

See also: God; God, Names of; Jehovah; Judaism; Prophets and Prophecy; Religion of Israel; Theocracy; Theodicy; Theology. J. M. Powis Smith.

Lit.: Cowley, A. E., in *Journal of the Royal Asiatic Society* (1920) 176-84; Moore, George Foot, "Notes on the Name Yahweh," *Old Testament and Semitic Studies in Memory of William Rainey Harper,* vol. 1 (1908) 143-64; Driver, S. R., *Studia Biblica,* vol. 1 (1885) 19; idem, *Old Testament Essays* (1927) 18-24; Kautzsch, E., in Hastings, J., *Dictionary of the Bible,* supplementary volume, 612-734; Smith, H. P., *The Religion of Israel;* Smith, J. M. Powis, *The Prophets and Their Times;* idem, *The Moral Life of the Hebrews;* Noyes, C. W., *The Genius of Israel;* Robinson, T. H., *Prophecy and Prophets in Ancient Israel;* Kittel, R., *The Religion of Israel;* Peters, J. P., *The Religion of*

the Hebrews; Buttenwieser, M., *The Prophets of Israel;* idem, *Job;* Morgenstern, J., in *Hebrew Union College Annual,* vol. 1 et seq.; Schultz, Hermann, *Old Testament Theology;* the literature given under the articles cited above.

YAHYA, *see* IBN YAHYA.

YAKNEHAZ, *see* HAGGADAH, PASSOVER.

YALKUT ("collection"), name of various literary compilations of Haggadic material, arranged according to the Biblical verses to which they apply. The most famous of these is the Yalkut Shimeoni to the entire Bible, which is described in a separate article. The *Yalkut Hamachiri,* compiled by Rabbi Machir ben Abba Mari of the 14th cent., who probably lived in Spain, is a collection of Talmudic and Midrashic sentences commenting on *Isaiah, Jeremiah, Ezekiel,* the twelve minor prophets, *Psalms, Proverbs* and *Job.* The following parts were published: *Isaiah,* by I. Spira, Berlin, 1894; *Psalms,* by S. Buber, Berdichev, 1899; *Proverbs,* by L. Grünhut, Frankfort, 1902; the minor prophets, by W. Greenup, London, 1909-13.

The *Yalkut Reubeni,* which was compiled by Rabbi Reuben ben Hoshke Cohen of Prague (d. 1673), is a collection of Cabalistic and Midrashic comments in Hebrew and Aramaic, arranged according to the weekly portions (Sidras) of the Pentateuch. Although it gives detailed extracts from rare Cabalistic works, it is without scientific value.

Lit.: Buber, S., Introduction to his edition (1899); Poznanski, in *Revue des études juives,* vol. 40, pp. 282-86; Benjakob, I. A., *Otzar Hasefarim,* 222; Friedberg, *Beth Eked Sefarim,* 267.

YALKUT SHIMEONI, often called "the Yalkut," a collection of Halachic and Haggadic, ethical and historical statements, compiled by Simeon Kara Hadarshan of Frankfort, Germany, in the 13th cent. This material is arranged according to the Biblical books to which it refers, and covers the entire twenty-four books. It consists of two parts: the Pentateuch, with 963 paragraphs, and the Prophets and Hagiographa, with 1,085. Out of more than fifty sources, several of which are no longer extant, the compiler collected interpretations and explanations of the Biblical passages and arranged them in proper order, at the same time indicating the sources from which they were derived. The collection is not only a convenient reference work for the Midrash, but is also of great value as an aid to textual and literary criticism, since it gives a comparatively early text.

Lit.: Text (Vilna, 1898); Zunz, L., *Gottesdienstliche Vorträge,* 308-15; Horovitz, M., *Frankfurter Rabbinen,* vol. 1, pp. 2-4; Strack, H. L., *Introduction to the Talmud and Midrash,* 230.

YAMIM NORAIM, *see* PENITENTIAL DAYS.

YANKA, MAR, *see* NATRONAI.

YAREAH BEN YOMA, *see* CANTILLATION.

YARHI, *see* RASHI.

YARKONA, *see* COLONIES, AGRICULTURAL.

YARMOLINSKY, AVRAHM, librarian and author, b. Haisin, Russia, 1890. He came to the United States in 1913, and completed his education at the College of the City of New York (A.B., 1916) and Columbia University (Ph.D., 1921). He became instructor in Russian in the evening session of the College of the City of New York in 1917, and chief of the Slavonic division of the New York Public Library in 1918, and still held both these positions in 1943. From 1919 to 1920 he taught Russian language and literature in the extension division of Columbia University. His writings include: biographies of Turgenev (1926) and Dostoevsky (1934); *The Jews and Other Minor Nationalities Under the Soviets* (1928); *Picturesque United States of America* (1930); *Russian Literature* (1931); *Early Polish Americana* (1937).

Yarmolinsky was the translator of Alexander Benois' *Russian School of Painting* (1916); the memoirs of Count Witte (1921); *Modern Russian Poetry* (with his wife, Babette Deutsch; 1921); *Contemporary German Poetry* (with Babette Deutsch; 1923); *Russian Poetry* (with Babette Deutsch; 1927); and Alexander Blok's *The Twelve* (1937).

He edited: Dostoevsky's *The Brothers Karamazov* (trans. Garnett, 1933) and *The Possessed* (trans. Garnett, 1936); *The Works of Alexander Pushkin* (1936); *A Book of Short Stories by Maxim Gorki* (with Baroness Moura Budberg; 1939). Yarmolinsky contributed numerous articles to periodicals and to the *Universal Jewish Encyclopedia;* he was contributing editor to the latter in the field of Russian history and literature. In 1939 he was awarded the Townsend Harris Medal.

Lit.: Twentieth Century Authors (1942) 1559-60.

YARMUK, a river of Palestine which rises in the Hauran mountains, flows westward, forming the northern boundary of Gilead (modern Aglun), and empties into the Jordan just below the sea of Chinnereth. It is not mentioned in the Bible, but is referred to by Pliny as Hieromyces and is called the chief river in Palestine, next to the Jordan, by the Talmud (*Parah* 8:10). In fact, it has almost as much water as the Jordan at the point of their juncture. A stream of lava once flowed in the site of the bed of the Yarmuk, and the hot springs of Gadara are found in its valley. The Yarmuk was the site of the great battle between the Arabs and the Byzantines in 637, which won Palestine for the former. After the first World War it became part of the boundary between the British mandate of Palestine and the French mandate of Syria. The utilization of the water power of the Yarmuk is the basis of the Rutenberg project.

YASSER, JOSEPH, musicologist and organist, b. Lodz, Poland, 1893. In 1917 he was graduated from the State Conservatory of Moscow, and from 1918 to 1920 he was head of the organ department of Moscow Conservatory. He held numerous posts as organist in Russia, and gave many recitals, before coming to the United States in 1923. In the United States he filled several major positions as organist, with the Free Synagogue, Temple Emanu-El, Temple Rodeph Sholom, and the Transamerican Broadcasting and Television Corporation. Yasser expounded his theories about music in lectures at colleges and conservatories in America and Europe, in his books, *A Theory of Evolving Tonality* and *Mediaeval Quartal Harmony,* and in his numerous articles in the leading music journals of the world.

Yasser exerted a profound influence on American and Jewish musicology through his various offices, including those of vice-president of the American Library of Musicology, chairman of the New York Chapter of the American Musicological Society, vice-president of the World Centre for Jewish Music, member of the Board of Governors of the Jewish Music Forum, and member of the Committee on Studies in Jewish Music of the American Academy for Jewish Research.

Lit.: National Jewish Monthly, Feb., 1941; *The Reconstructionist,* April 17, 1942.

YATZIB PITHGAM, *see* AKDAMUTH.

YAVAN, *see* JAVAN.

YAVNEEL, *see* COLONIES, AGRICULTURAL.

YAYIN NESECH, wine intended for use as a libation to idols, and therefore entirely forbidden to Jews. According to Talmudic law, no Jew may have in his possession as much as the size of an olive of such wine, and vessels which formerly contained it must be thoroughly rinsed before they can be used by Jews (*A.Z.* 29b-31a). From this specific prohibition the interdiction was expanded to include any sort of wine (*setham yenam*) of idolaters, since one could never tell when it might not be used for idolatrous purposes. In addition to the motive of not having anything to do with idolatry, there was the remembrance of occasions on which the rabbis had decreed that Jews should avoid all social relations with idolaters. Thus the famous thirty-nine regulations which the Shammaites put through in a time of tension (probably 66 C.E.; *Yer. Sab.* 1:4) included one against using the wine of the heathen.

Strictly speaking, the law of Yayin Nesech should not apply to the wine of Christians and Moslems, both adherents of monotheistic religions. However, by the time that these religions became predominant Jews had become so accustomed to using no other wine than that which they themselves had prepared and handled that the prohibition was extended to the wine of Christians (especially as wine is used in such rituals as the Eucharist) and to wine of Jews that had been touched by a Christian or a Moslem. The *Shulhan Aruch* (*Yoreh Deah* 123 to 137) therefore includes all the prohibitions and applies them to wine belonging to or touched by non-Jews; Isserles, on the other hand, favors a more liberal interpretation. Hence conservative Jews insist on using only Kosher wine, while others have disregarded the prohibition as no longer binding. The lasting influence of the early prohibition is evidenced in a story told of Moses Mendelssohn. While he and Lessing were drinking wine together and engaging in friendly discussion, Lessing picked up Mendelssohn's cup and waved it about; Mendelssohn would not drink the wine that was in the cup.

Lit.: Maimonides, *Hilchoth Maachaloth Asuroth* 12; *Shulhan Aruch, Yoreh Deah* 123 to 137, with the commentaries.

YEAR, *see* CALENDAR.

YEAR OF RELEASE, *see* SABBATICAL YEAR.

YEARBOOKS, *see* COMPILATIONS, LITERARY.

YEBAMAH, *see* LEVIRATE MARRIAGE.

YEBAMOTH ("sisters-in-law"; some scholars would vocalize the word as *Yabmuth,* "levirate marriage"), first tractate of Nashim, the third division of the Mishnah and Talmud. It contains sixteen chapters, and deals for the most part with the regulations concerning the Biblical commandment (*Deut.* 25:5-10) requiring a brother to marry the widow of his deceased brother in case there are no children from the marriage. The tractate discusses degrees of relationship between the wife and her brother-in-law which prevent the second, or levirate marriage, from taking place and other cases where such a marriage is prohibited, cases where a brother is born after the death of the childless brother, status of half-brothers from non-Jewish mothers, and the like. A good part of the discussion deals with cases where two or more brothers marry two or more sisters. In some cases levirate marriage is required, in others the liberating ceremony (Halitzah) must be performed. Part of the tractate is concerned with the rights of the wife during the period between the death of her first husband and the subsequent levirate marriage of Halitzah, and the difference which either ceremony makes in her status. There are discussions as to marriage law in general and as to illegitimacy. Chap. 12 describes the Halitzah ceremony, chaps. 13 and 14 deal with the right of a girl who has been betrothed during her minority to annul the marriage, and the last two chapters deal with evidence as to the death of an absent husband.

The Tosefta, which consists of fourteen chapters, has the same general arrangement as the Mishnah. The Babylonian Gemara is particularly rich in biographical and historical data of the Tannaitic period. Especially noteworthy are the regulations concerning proselytes (*Yeb.* 46 et seq.), and the final chapter dealing with the problems of the Agunah, or woman whose husband is absent and has disappeared, a problem which received elaborate treatment in the responsa literature.

See also: AGUNAH; HALITZAH; LEVIRATE MARRIAGE.

Lit.: Danby, Herbert, *The Mishnah* (1933) 218-45.

YEBARECHECHA, *see* PRIESTLY BLESSING.

YEDIDYAH, *see* COLONIES, AGRICULTURAL.

YEFETH BEN ALI HALEVI (Arabicized, Yafith ibn 'Ali; in Arabic, Abu 'Ali al-Hasan ibn 'Ali al-Lawi al-Basri), Karaite writer, probably a native of Basra, who lived in Jerusalem in the second half of the 10th cent. Yefeth is by far the most eminent of the Karaite Biblical commentators of the golden age (9th to 11th centuries) of Karaite literature. He wrote commentaries (in Arabic) on the entire Hebrew Bible, including a running Arabic translation of the sacred text. The translation is very literal, often in direct violence to the rules of Arabic grammar, but in his commentaries Yefeth endeavors to supply not only a natural explanation of the simple meaning of the Holy Writ, but also allegorical interpretations, sometimes quite fanciful; he intersperses also valuable observations relating to Hebrew grammar and lexicography, even including a whole glossary of difficult Hebrew words attached to his commentary on *Hosea.* While he does not name his sources, much of his material is obviously taken from older Karaite authorities, and occasionally he borrows from rabbinic works, so that to a considerable extent Yefeth is a compiler, rather than an original thinker.

In addition to their exegetical value, Yefeth's commentaries, through their frequent attacks on Saadia, supply numerous quotations from such of the Gaon's exegetical and polemical works as have been incompletely preserved or have been lost altogether. Aside from Rabbinism, Yefeth occasionally engages in criticism of Christianity and Islam, the passages devoted to the latter faith being especially caustic. In spite of his rigid conservatism, however, Yefeth had no objection to the cultivation of secular studies, in glaring contrast with the obscurantist Solomon ben Jeroham.

The excellence of Yefeth's commentaries was immediately recognized by his contemporaries and successors, and they were eagerly read and excerpted, and some were later translated into Hebrew for the use of the Byzantine Karaites who knew no Arabic. Yefeth is expressly mentioned by Abraham ibn Ezra, but his influence upon him and upon other Rabbinite commentators has not yet been sufficiently investigated.

Yefeth composed also polemic tracts against Saadia and his pupil Jacob ben Samuel and a work on the precepts (*Sefer Hamitzvoth*). LEON NEMOY.

Lit.: Skoss, S. L., in *Encyclopaedia Judaica,* vol. 8 (1931), cols. 754-59 (to the full bibliography given there must now be added Ph. Birnbaum's edition of the commentary on *Hosea,* 1942).

YEFETH BEN DAVID IBN ZAGHIR, Karaite author and physician who lived in Cairo, Egypt, in the 14th cent. Zaghir may perhaps mean "younger," and may have been added to distinguish him from Yefeth ben Ali Halevi. Yefeth's *Book of Commandments,* written in Arabic and for the most part still extant in manuscript, quotes extensively from Karaite authors. Of the Rabbinite scholars he mentions Hai Gaon, the *Sefer Hapardes* of Rashi, Abraham ibn Ezra, Maimonides (whom he calls "unbeliever"), and the *Kitab Alkaffayat* of Abraham ben Moses Maimon.

Lit.: Steinschneider, M., *Die arabische Literatur der Juden,* section 185, p. 244; Pinsker, *Likkute Kadmoniyyoth,* vol. 1, p. 233; vol. 2, pp. 148, 188; Poznanski, in *Steinschneider Festschrift,* 212-13.

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

YEHUDAI GAON, *see* JEHUDAI GAON.

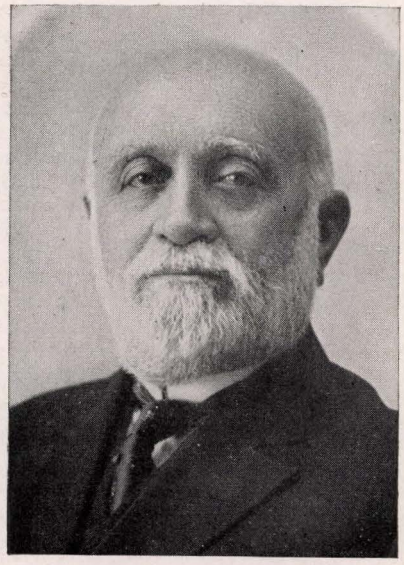
YEKOPO (abbreviation for Yevreiski Komitet Pomoshchi Zhertvam Voiny; the Jewish War Relief Committee), a committee set up in August, 1914, in St. Petersburg (Leningrad) as a coordinating agency for the various relief organizations which came into existence at the outbreak of the War. It concerned itself particularly with the Jewish refugees from the northwestern provinces of the empire and with the hundreds of thousands of Jews expelled from the war zone by the military authorities. Needy Jews in occupied Galicia also received some assistance. It found homes for refugees in the interior of the country, and cared for their health, their economic welfare, and the education of their children. Cooperating as it did with other welfare agencies, such as the ORT and OSE, it played an important role in Jewish life. By the end of 1916 it was giving aid to a quarter of a million persons. The budget of the organization for the first three years of its existence totaled thirty-two million gold rubles. These funds came from Jewish communities at home (500 of them taxed themselves for the benefit of the Committee) and from foreign relief bodies, notably the Joint Distribution Committee. Subsidies also came from the government.

After the revolution the headquarters of the Committee were transferred to Moscow. In 1918 its Kiev branch became the central Jewish relief organization of the Ukraine. It ministered to the needs of the victims of the pogroms that occurred during the civil war there. In 1921 the organization ceased to exist. The Vilna branch continued to function independently for at least another decade.

YEKUM PURKAN ("May deliverance arise"), two Aramaic prayers recited in the Ashkenazic ritual just after the reading from the Torah on Sabbaths, and called thus after their opening words. The first prays for the welfare of the academies in Palestine and Babylonia and their leaders; the second for the individual congregations. The first of these prayers was composed in Babylonia, where Aramaic was the vernacular of the Jews, but the exact time can not be determined, as it first appears in the *Mahzor Vitry* (11th cent.); the second does not appear there at all, and is probably of later origin.

Both are absent from the Sephardic ritual. In Reform as well as some Conservative rituals the first prayer is omitted as no longer applicable, while the second is generally combined with the prayer for the congregation that follows.

Lit.: Dembitz, L. N., *Jewish Services* (1898) 215-17; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 151-52, clviii-clix; Duschinsky, in *Poznanski Gedenkbuch,* 182-98.



David Yellin

YELAMMEDENU, *see* TANHUMA.

YELLIN, DAVID, Hebrew writer, educator and philologist, b. Jerusalem, 1864; d. Jerusalem, 1941. His grandfather was a successful businessman of Lomza, Poland, who settled in Palestine, and his father was active in the development of the Jewish settlement in that country; his mother was of the Sassoon family of Baghdad. David Yellin received a traditional education, but evinced an interest in Hebrew, Arabic and European languages. His father, recognizing his interests, sent him to London to study at the university there; but in London Yellin met Nissim Behar, who was then planning to establish a Hebrew school in Jerusalem, and was persuaded by the latter to change his plans and return to Palestine. When the school was opened in 1882 under the auspices of the Alliance Israélite Universelle, Yellin entered it and, before he had finished its course, was made one of its teachers. This action of his aroused a storm of protest among the rabbis of the Jerusalem community, and both Yellin and his father were excommunicated.

In 1887 he was appointed one of the teachers in the Lämel School conducted by the Hilfsverein der deutschen Juden. He remained there until 1914, when he resigned on the occasion of the dispute as to whether German or Hebrew was to be the language of instruction in certain schools in Palestine. From 1904 to 1914 he was teacher and from 1910 on dean of the teachers' seminary founded in Jerusalem by the Esra Verein. In 1903 he founded a teachers' association, Agudath Hamorim, and was its president for a number of years. He also founded kindergartens and lecture courses in Jerusalem. During the first World War he was exiled by the Turkish government to Damascus, and returned to Palestine only after the conquest of that country by the British. He took a lively interest in the seminaries and schools founded by the Zionists. He visited the United States three times to secure support for them, and succeeded in winning that of the B'nai B'rith. While he was in America in 1924 he lectured at the Jewish Institute of Religion and Columbia University. In 1926 he was appointed lecturer on Hebrew poetry of the Middle Ages at the



Samuel Yellin

Hebrew University, and in 1936 was appointed professor. In 1885 he married Etta (d. 1943), daughter of the Hebrew writer Jehiel Michael Pines.

Yellin took an active part in many movements. In 1888 he was one of the founders of the first B'nai B'rith lodge in Jerusalem; he made many trips through Egypt and Turkey as its president, and was later elected to the Grand Lodge of the B'nai B'rith. He served as representative of the Jews to the Turkish government, and actively supported the Young Turk movement of 1908. From 1920 to 1928 he was head of the Vaad Leumi.

His scholarly writings are in the field of Jewish history and literature of the Middle Ages, Hebrew philology, Bible, Judeo-Arabic, and the history of the Jewish settlement in Palestine. They are scattered in various Hebrew periodicals. His books include: a series of textbooks for children (1887 on); *Shirath Yisrael al Admath Yishmael* (Jerusalem, 1891); *Rabbenu Mosheh ben Maimon* (Warsaw, 1898); *Hamibta Vehaḳethib Baibrith* (Jerusalem, 1905); *Hikre Mikra,* a commentary on *Job* and *Isaiah* (Jerusalem, 1927-39); a Hebrew dictionary, with Judah Grazovski (Jaffa, 1919; revised ed., 1927); an edition of Todros Abulafia's *Gan Hameshalim Vehahidoth* (Jerusalem, 1932-33); translations of such works as the Turkish agrarian laws (with Pines), Oliver Goldsmith's *Vicar of Wakefield,* David Philipson's *Old European Jewries,* Israel Abrahams' *Jewish Life in the Middle Ages,* and *The Arabian Nights.*

He was editor of the works of his father-in-law, Pines. On the occasion of his seventieth birthday, in 1934, the Vaad Hayobel issued two volumes of his writings, *Kethabim Nibharim* (published at Jerusalem, 1936, 1939), and a special jubilee volume, *Minhah Ledavid* (Jerusalem, 1935).

A. R. MALACHI.

Lit.: Yellin, Joshua, *Zichronoth Leben Yerushalayim* (1924); Yellin, Etta, *Letzeetzaai* (1938-41); Hak, M., in *Minhah Ledavid* (1935); Zitron, S. L., *Lexikon Tziyoni* (1924) 263-66; Malachi, A. R., in *Hadoar,* Dec. 19, 1941; Orlinsky, H. M., "David Yellin's Researches in Biblical and Medieval Hebrew Literature," *Jewish Quarterly Review,* vol. 32 (1941) 211-25; Dinaburg, B., introduction to *Kethabim Nibharim.*

YELLIN, SAMUEL, metal worker, b. Poland, 1885; d. New York city, 1940. He was already a master craftsman when, at the age of twenty, he emigrated to the United States and settled in Philadelphia (1907). Yellin established his own workshop and, twenty years after his arrival in the United States, he was employing 200 men working at forty-five forges. Among the products of his workshop were the giant hand-wrought grilles and other decorative ironwork of the Federal Reserve Bank, and metal embellishments for the Cunard Building, the Cathedral of St. John the Divine and the Church of St. Vincent Ferrer in New York city, and the estate of J. Pierpont Morgan at Glen Cove, L. I. Yellin also designed and supervised the hammering-out of the gates to the Harkness Memorial Quadrangle at Yale University, and the Memorial Chapel screen at Valley Forge, Pa. Among his largest undertakings was a pair of gates for the Packard Building in Philadelphia, thirty-five feet high, twenty-one feet wide and weighing ten tons.

He also contributed metal structures to The National Cathedral in Washington, D. C., the McKinlock Memorial at Northwestern University, the Grace Cathedral in San Francisco, and to various university buildings. Works of his were to be found in the Cloisters branch of the Metropolitan Museum of Art, New York city, the Columbia Library, the New York University Hall of Fame and several other public buildings in New York city.

Yellin was noted for his endeavors to revive the skill and artistry in fashioning decorative ironwork which marked it in medieval days. He contributed an article on metal work to the *Encyclopaedia Britannica.* Yellin was the recipient of medals from the American Institute of Architects, the Art Institute of Chicago and other institutions. In 1926 he won the $10,000 Edward M. Bok award in Philadelphia for "having performed during the last year a service to advance the best and largest interests of Philadelphia."

Lit.: American Hebrew, Sept. 11, 1925; *New York Herald Tribune,* Oct. 4, 1940.

YELLOW BADGE, *see* JEW BADGE.

YEMEN, an imamate (ecclesiastical Mohammedan state) situated to the north of the British protectorate of Aden in the southwest corner of Arabia. In this country there are the most orthodox, even fanatical, Moslem community and the most ancient Jewish colony in the world.

According to a legend, Jews settled in Yemen immediately after the destruction of the First Temple (586 B.C.E.).

During the first centuries of the Common Era there were political and cultural relations between Yemen and Ethiopia, and in both countries the Jews played an important part until Christianity became the official religion in Ethiopia and Islam was established in Arabia. In the fifth decade of the 20th cent. the economic structure of the Jews of Ethiopia was very similar to that of the Yemenite Jews. In both countries the Jews were craftsmen and artisans by preference, being engaged principally in smithing, carpet-making, weaving, and the manufacture of pottery. The Jews of Yemen were, in addition, highly reputed silversmiths and goldsmiths, and had a virtual monopoly on the handicrafts.

In the 6th cent. the South Arabian dynasty of the Himyarites became converted to Judaism, but their rulership weakened because the majority of the population, especially the noble families, continued to adhere to paganism. The Himyarite kings waged war several times against Aksum (Ethiopia). Dhu Nuwas, the last Jewish king of Yemen, retaliated for the persecutions of the Jews in the Byzantine Empire by executing Byzantine Christian merchants who crossed Arabia on the way to India and by killing 340 Christians after the conquest of the city of Negra. These facts were exaggerated by Christian hagiographers, and were related as a general persecution of Christians by a Jewish king. Traces of this incident are to be found in the legends of some Christian martyrs. Subsequently Dhu Nuwas, defeated by the Ethiopians, committed suicide,



A Yemenite type, drawn by Elias M. Grossman

and many Yemenite Jews were slain by the Ethiopian invaders, but a great number of Jews continued to resist, entrenched in the mountains, and the efforts of Ethiopian Christian missionaries to convert the Jews in the cities proved a failure. After the country of Yemen became subjected to Persian rulership, Judaism was tolerated by the Persian government, and the Jews of Yemen became prosperous.



Yemenite girl, by Fred Taubes

While Mohammed was eager to exterminate the Jews of Northern Arabia, he let Yemen alone and refrained from persecuting the South Arabian Jews. But the succeeding caliphs, applying Islamic law also to Yemen, rendered the situation of the Yemenite Jews considerably worse. To a certain degree, however, the Jews of Yemen continued to live, economically, in tolerable circumstances. Letters of a Gaon found in the Cairo Genizah and directed to the Jews of Yemen during the 11th cent. prove that the latter contributed money to the Babylonian Jewish academies. Other letters found in the same Genizah show that relations existed between the Jews of Yemen and those of Egypt.

In the 12th cent. the Jews of Yemen suffered from peculiarly severe persecutions. In 1172 Maimonides therefore sent his famous consolatory *Iggereth Teman* (Epistle of Teman, i.e. Yemen) to Rabbi Jacob ben Nathanael, chief of the Yemenite Jews, encouraging them and exhorting them to remain faithful to Judaism in spite of all the persecutions. This letter of Maimonides had a great and lasting effect. Judaism in Yemen, threatened not only by persecution from without but also by dissolution from within, was fortified, and although a few of the Jews of Yemen were converted to Islam during the 13th cent., the vast majority of them became more conscious of their religion than they had been before. Maimonides became and remained very popular among the Jews of Yemen, who included his name in the Kaddish prayer. Obadiah of Bertinoro, a traveler, related in 1489 that the Jews of Yemen had no Talmudic books, but that all of them were well acquainted with the works of Maimonides.

Some Jewish tribes living in the northeastern part of the country maintained their independence until they were subjected by Imam El-Mansur at the end of the 13th cent.; the Jews of Nejran, who resisted him, were beleaguered, and their city was destroyed. But El-Mansur slaughtered both Jews and Arabs, while other rulers favored the Jews, some of whom held high offices during the 13th cent., and helped them rebuild the synagogue of Nejran. During the following centuries the constant wars between Turks and Arabs, Turks and Eygptians, and Arabs and Portuguese resulted mostly in persecutions of the Jews, but there were also intervals during which the Jews were favored, especially during the Turkish occupation.

In the middle of the 17th cent., the Jews of Yemen became victims of the enthusiasm aroused by Sabbatai Zevi. They prepared to emigrate to Palestine, but were captured, and the chief rabbi of Sana, the greatest Jewish community of Yemen, was horribly tortured. The persecutions of the Jews of Yemen continued until, in 1818, the Turks occupied the country again. But in



Interior of a Yemenite school near Jerusalem

the 18th cent. some Jews held high offices, and the Jew Oraki (Salem ben Aaron Aragi Hakohen) was the favorite of two successive imams. Oraki protected his coreligionists and introduced the manufacture of gunpowder, which he commissioned the Jews to exercise.

In spite of all the persecutions, many Jews were royal minters at almost every period of the history of Yemen during the last centuries. When the famous Danish-German explorer Carsten Niebuhr visited Yemen in 1763, he stated that the Jews were prosperous. In 1833 Rabbi Baruch of Pinsk was physician and minister of Imam Abdullah-el-Mahdi, but, after being calumniated, Baruch was shot by the imam, who afterward repented of his murder and favored the Jews, often visiting the Jewish quarter of his capital and collecting Jewish books. The imam was finally suspected by his son of having become converted to Judaism. After the death of Abdullah-el-Mahdi, his son and successor, Abdullah-el-Nasr, persecuted the Jews, accusing them of having misled his father.

The rise to power of the fanatic Wahabis caused new disturbances and especially persecutions of the Jews, while the following imams refrained from restoring order. The demoralization of the country increased after the opening of the Suez Canal, when the Turks tried to consolidate their regime, and a series of insurrections increased the troubles of Jews and non-Jews. In 1904 a new rebellion was led by Yahia Hamid ed Din, who obtained the rulership (1905) and in 1913 was recognized by the sultan as an autonomous ruler. After the first World War Yahia, in spite of his previous association with the Turkish cause during the War, was recognized as the completely independent ruler of Yemen by international treaties. His reign still continued in 1943.

Until Portuguese Jews settled in Aden in the 16th cent., the Jews of Yemen knew almost nothing about the other Jews, and were almost unknown to the latter. Benjamin of Tudela, the famous Jewish traveler of the 12th cent., did not describe them on the ground of personal knowledge and investigation, but gathered news about them in Hilla, near Baghdad. The first authentic description, although a fragmentary one, came from Ludovico di Vartheme, a Christian traveler from Bologna, Italy, who visited Aden in 1503 and there slew a Yemenite Jew. Carsten Niebuhr's description (1763) became basic for almost all geographical and ethnological textbooks. Joseph Wolff, a baptized Jew and missionary, was the first to study the Yemenite Jews expressly. He was followed by Henry Abraham Stern, also a baptized Jew and missionary, whose descriptions aroused the interest of the European press in the Jews of Yemen. In 1859 Jacob Saphir, rabbi of Jerusalem, visited Yemen and brought back reports of the plight of his Yemenite coreligionists. Ten years later the great orientalist Joseph Halévy went to Yemen, disguised as a Palestinian Jew, and entered areas never before accessible to any European. Halévy laid the foundation for scientific research into the history and civilization of the Yemenite Jews. He was followed by two other Jewish explorers, Eduard Glaser and Hermann Burchard; the latter was murdered in Yemen in 1909. In 1910 Yomtob Zemah, of Beirut, Syria, director of a Jewish school supported by the Alliance Israélite Universelle, gave a reliable sociological and economic analysis of the Yemenite Jews after visiting the country several times.

The reports written by the authors mentioned above stirred the interest of the other Jews and resulted in efforts to improve the situation of the Yemenite Jews, mainly by helping them to emigrate. Despite the law prohibiting their emigration, the first group Aliyah of Yemenite Jews took place in 1882, two years after the first Aliyah of the Russian Biluim. From 1909 on a larger number of Yemenite Jews succeeded in emigrating to Palestine after tremendous hardships. Imam Yahia was eager to prevent Jewish emigration, not only because of the ancient laws, but also because he feared the loss of his ablest artisans. Up to 1943 more than twenty settlements of Yemenite Jews had been established in Palestine. The Yemenite Jews were highly esteemed by the other Jews of Palestine because of their moral and professional qualities. Previously a certain number of Yemenite Jews emigrated to Egypt and Eritrea (formerly an Italian colony before its conquest by the British in the course of the second World War) or settled in the British protectorate of Aden, but from 1919 on, emigration to Palestine prevailed, and was still continuing in 1943.

In the independent state of Yemen the status of the Jews is defined by Islamic law in addition to the ancient Arabic caste system. The Jews, being the only "infidels," according to Islamic law, while there are scarcely more than twenty Christians in the country, are dealt with as foreigners and at the same time as subjects of the imam. Every Jew is bound to pay a poll-tax. Jews are forbidden to bear arms and to ride on horseback, while previously, at least from 1240 on, they were forbidden to ride even on camels and donkeys. Jews are not allowed to wear white or colored garments; they are restricted to black and dark blue hues. They are not permitted to emigrate, and Jewish orphans are forced to become converted to Islam. The ancient system of clientele continuing to exist, every Jew has to choose a protector (*gár*), in general a member of the noblest caste of the Gabili, to whom he must pay a special tax. Most of these personal protectorates or clienteles have been hereditary for many generations. Legally the Jews of Yemen, like the Jews of the Christian Middle Ages, are the property of the imam or the sheiks. In certain districts actual Jewish serfdom existed until well into the 20th cent.

The Jews of Yemen elect Jewish authorities of two different kinds. One is the Nasi, generally a wealthy and mostly also a learned man who represents the Jews of his community before the government of the imam. The other is the Mori, the rabbi, judge, Shohet and teacher. The synagogues (knīs) are private properties, and there are neither communal schools nor public welfare organizations or buildings. Nevertheless, the religious education of the Jews of Yemen is on a high level. In daily life the Jews speak Arabic, but they know Hebrew and Aramaic, and almost all of them are well acquainted with the Bible (called Tadsch, the crown) and with their commentaries, written by native authors. Numerous Midrashim were created in Yemen. The prayer-book received especial attention, and many native poets composed Piyutim. Cabala is popular among the Jews of Yemen, and there were many Cabalistic authors in their ranks, the greatest of whom was Mori Salim Sabezi (b. 1619), who wrote *Hemdath Yamim*. He was considered the greatest poet of the Jews of Yemen.

Yemenite Jewish prayer-books were, like most of their other books, written by hand. Not before 1892 was a Yemenite prayer-book printed in Jerusalem. In the synagogue the weekly portion from the Torah is recited in Hebrew, every verse being translated into Arabic by young schoolboys.

From the anthropological point of view, the Jews of Yemen are different from other Jews. They are mostly dolichocephalous (with long heads), smaller in size and of darker skin, and with coal-black hair. A characteristic feature are their ear-locks (Peoth), similar to those of the Polish Jews.

Brauer, in his *Ethnologie der jemenitischen Juden,* estimates that there were 35,000 Yemenite Jews in the imamate, 4,000 in Aden, 5,000 in Palestine and about 1,000 in Egypt and Eritrea. Sloan estimated that there were 5,000 Jews living in Sana, and the rest in the smaller towns and villages. The court of Sana, the largest Jewish community in Yemen, is recognized by all the Jews of the country as the supreme court. The chief revenue of the community of Sana was obtained from the Gabella (salt tax), and served for charitable purposes and the purchase of land. The second city of Yemen with a Jewish population of about 2,000 is Saadeh. Most of the Jews of Yemen lived in villages, and most of them were itinerant workmen who returned home every week just before the beginning of the Sabbath.

HUGO BIEBER.

Lit.: Bacher, Wilhelm, *Die hebräische und arabische Poesie der Juden Jemens* (1910); idem, in *Jewish Quarterly Review,* New Series, vol. 2; *Central Conference of American Rabbis Year Book,* vol. 51 (1941) 25, 34; *Hebrew Union College Annual,* vol. 12-13 (1937-38); Feist, S., *Stammeskunde der Juden* (1925); Brauer, Erich, *Ethnologie der jemenitischen Juden* (1934); Sloan, George L. B., "The Kingdom of Yemen," *The Sentinel,* Oct. 10, 1939.



A Yemenite Jew, by Hermann Struck

YERUSHALMI, *see* TALMUD; TARGUM.

YESHIVA (*yeshibah,* plural *yeshiboth,* "Talmudic academy"), also Beth Hamidrash, an institution in which the studies begun in the Beth Hasefer (in later times the Heder) are continued and completed. The Yeshiva performed the function of preserving the traditional material and of educating judges and teachers. The word Yeshiva means "seat" (also "session," Aramaic *methibta*), perhaps the chair from which the master, the head of the school, the Rosh Yeshibah or Hacham or Heber Ir, holds his lectures and directs the discussions. Another opinion derives the name from the fact that the disciples sat at the feet of their master. In Babylonia the academies were sometimes located outside of the city and within the Sabbath boundary (*tehum*); hence they were called also Tehuma. Many Yeshivas also had dwelling-rooms for the pupils, *tarbitzoth* ("boarding-schools").

I. Origin. In the oldest Yeshivas the teaching material consisted of the traditional lore, and this was delivered orally by the head of the school. About the time of the completion of the Mishnah the traditional sentences were recited by special monitors, the *ba'ale mishneh,* or by the class, and then explained and expounded by the teacher. The Amoraim stood by the side of the Resh Methibta, and rendered the traditions into the vernacular and discussed them. The presidents of the two most important academies in Babylonia, those of Sura and Pumbeditha, were assisted by a teaching staff consisting of the chief judge, the proxy, who was generally designated as the successor of the president, and the seven heads of the teaching assembly, Reshe Kallah. In the time of the Geonim these Babylonian *methibtoth* issued the regulations for all Israel. The peculiar characteristics of the Yeshiva, which have remained to the present day, such as the singing manner of speech and the use of ingenuity in the manner of teaching (*harife Pumbeditha,* "the ingenious students of Pumbeditha"), as well as the demands made upon the students, were developed in Babylonia. During the Byzantine period in Palestine (Tiberias) we find the Reshe Pirke as heads of the schools. In the Middle Ages and in modern times the material taught in the Yeshivas received a considerable increase in extent through the rabbinical literature, including the codifiers, which in the meantime had grown to gargantuan proportions. It was the task of the master to give the lecture, which consisted of the *perush,* or explanation of the text "on the page," and the Tosafoth, or additions and subtleties in the teaching material. He also had to be able to give *hiddushim* ("new comments"), that is to form new combinations and make original explanations. Thanks to the peculiar nature of the Talmud, which is so all-embracing as to include almost all fields of knowledge, the pupils of the Yeshiva were protected from a one-sided education, despite the fact that their studies were limited to a very narrow range and every other form of knowledge was left for private studies. Those who attended the Yeshiva were called *talmide hachamim,* "disciples of the sages." Later on this designation was used only for savants, and the students were then called *bahurim.* The expression *shi'ur* or *she'ur* was used for the task or daily lesson; later on it became a designation for the Yeshiva itself.

II. Development. In the Middle Ages the *bahurim* much resembled the "wandering students" who attended the Christian universities both as to their way of living and their peculiarities as a class. They followed the Talmudic schools or their masters, and journeyed from community to community without having any fixed abode. Just as the Christian students had their *Scharteken* (composition-books) from which they studied, so the *bahurim* had their *kobetz* ("collection") and *likkutim* ("selections"). These consisted of pieces from manuscripts, lectures of teachers, responsa of distinguished rabbis, and scholarly notes which were acquired here and there and which took the place of a library. Thus the chief work of Jacob ben Moses Mölln (Maharil) arose only after his death from the notes of his disciple Zalman of St. Goar. As a rule the *bahurim* were poor; many of them were married, some in their early years. Like the Christian students, they usually lived in a special house provided for them, where they were well taken care of. On the other hand, they were frequently distinguished from the Christian students by their assiduous diligence, since they generally devoted night as well as day to their studying, or *lernen.* They differed from other students



A Palestinian Yeshiva (Meron)

also in being pious and continent, although they did not suffer for lack of joy in living.

The Yeshiva would often confer scholarly degrees. The lower one was that of Haber ("companion of the sages"). A higher one was the title of Morenu ("our teacher"), which goes back to Rabbi Meir ben Baruch Halevi, rabbi at Vienna (about 1370), and indicated that the holder was capable of filling any rabbinical position.

The Yeshivas had also a certain order of studies and a definite method. In the 17th and 18th centuries in Moravia, for instance, each one of the individual cities in a district was assigned a certain minimum number of *bahurim* which it was expected to support. In Poland congregations consisting of fifty members were obligated to provide for thirty *bahurim*. In both countries the same tractate (*massechta*) of the Talmud had to be studied at the same time throughout the country. Both memory and ingenuity were exercised in the Yeshivas. The methods of dialectics for sharpening the intellect (Hilluk, "hair-splitting," first mentioned about the end of the 15th cent.) and disputations (Pilpul), often veritable mental acrobatics, were native to Poland in particular, and from there spread to the German Jews (Prague, Frankfort on Main, and Fürth). Some of these methods, with the individuality of their play of question and answer, had a designation derived from their origin, such as the "Nuremberg," the "Regensburg," and the like. In the first decades of the 19th cent. most of the Yeshivas of Western Europe closed their doors, since the one-sided education of the youth was no longer satisfactory there. One of their functions, the education of rabbis, was taken over by the rabbinical seminaries that arose at that time.

III. Spread of the Yeshivas. A. In Ancient Times and the Middle Ages. The most important academies in Palestine in ancient times included the houses of study of Hillel and Shammai, then that of Rabban Johanan ben Zakkai (at Jerusalem, Jabneh, and Beror Hayil), the schools of Eliezer ben Hyrcanus and Tarfon in Lydda, and the academy of Akiba at Bene Berak. After the severe catastrophe of the Hadrianic persecutions (132-141) academies arose in Usha, Sepphoris, Tiberias, Caesarea, Beth Shearim, and Achbara; they were conducted by various presidents who succeeded one another.

The Babylonian Talmud, the main vehicle of Jewish intellectual life for all the time following, grew out of the most important centers of learning at Nisibis, Sura, Nehardea, Pumbeditha, Nehar Pakod, Mahoza, Shekan-Sib, and Silhi, which retained their lustre for many generations. There were Yeshivas also in Baghdad and in Yathrib in Arabia. In the 4th and 5th centuries many of these schools languished because of political oppressions; later they flourished anew, and the principal schools, which were the seats of the Geonim, retained their glory up to the 11th cent.

After the eventual downfall of the academies in the Orient, Western Europe, especially as the result of the labors of the most important commentators to the Talmud, became the seat of many prominent Yeshivas, which took on a different and characteristic impress in accordance with the different countries and epochs in which they were located. They were the nurseries of the spiritual culture of the Jewish people in the Diaspora. The following were some of the most famous: in France: the Talmudic academies of Narbonne, Troyes, Ramerupt, and Paris; in Germany: Metz, Worms, Speyer, Mayence, Regensburg, Fürth, and Altona; in Spain: Cordova (the "Andalusian Sura"), Lucena, Barcelona, and Toledo; in Italy: Mantua, Ferrara, Padua, and Venice; in Austria: Vienna, Wiener Neustadt, Marburg, Prague, Nikolsburg; in Poland: Jaroslaw, Lemberg, Lublin, Cracow, and Warsaw; in Palestine: Safed, Hebron, and Jerusalem.

See also ACADEMIES.

Lit.: Güdemann, *Geschichte des jüdischen Erziehungswesens,* vols. 1 to 3 (1880-88); idem, *Das jüdische Unterrichtswesen während der spanisch-arabischen Periode* (1873); Funk, S., *Die Jeschiwas in Babylonien 200 bis 500,* vol. 1 (1902); Weiss, I. H., *Zichronothai; Jewish Encyclopedia,* vol. 11, pp. 595-600.

B. Modern Times. Although the Yeshivas ceased their activities in Western Europe in the 19th cent., they were of great importance for Russia and Hungary; new Yeshivas were created in addition to the old ones. In the following paragraphs some of these Yeshivas are depicted, a certain number of which are chosen because they represent a type.

1. LITHUANIA, POLAND, and RUSSIA. a. The Yeshiva of *Volozhin* was started in 1803 and became the most important Russian Yeshiva. Its founder and president, Hayim of Volozhin, was an opponent of Pilpul, like his teacher, Elijah Vilna. The number of pupils was small at first, but speedily increased, although only those who had received a thorough previous education were admitted. After the death of Hayim of Volozhin (1821), his son, Rabbi Isaac of Volozhin, directed the institution. In 1824 the Yeshiva, which now had more than 200 pupils, was closed by order of the government. In spite of this, it actually continued to maintain its existence up to the time when it was again officially sanctioned in 1843. When Isaac of Volozhin died, he was succeeded by his son-in-law Rabbi Eliezer Isaac, then by Rabbi Naphtali Zebi Judah Berlin; after 1854 the latter and Joseph Baer Soloweichik were jointly in charge of the Yeshiva. Berlin was an adherent of Elijah Vilna's method of teaching, while Soloweichik favored the Pilpulistic method. As a result of this a dispute arose; after it had been settled, Berlin retained the sole direction.

In 1858 the Yeshiva was again closed by the government, but thanks to the energies of Berlin, it was further developed in spite of this, and numbered about 400 students. After a second legalization and another closing, its re-opening was violently opposed by the Maskilim; it was accomplished only under the condition that certain secular studies also should be taught there (1891). These conditions were not carried out, and this led to the final official closing (1892). After this it still continued to exist, despite the lack of official sanction, until the first World War, under the direction of Rabbi Raphael Schapiro, the son-in-law of Berlin. During its hundred years of existence its influence on the cultural life of Russian Jewry was unusually strong. Many of the important rabbis of Russia and Poland, as well as many Hebrew authors, were students there. Other great Yeshivas of the same type include the Yeshiva at Telshi, Lithuania, founded by

Rabbi Eliezer Gordon, and in 1941 under the direction of Rabbi A. I. Bloch, and those of Slobodka, Mir, Kamenetz-Podolsk, Radin, Grodno, Lublin, Kletz and Baranowice. The outstanding heads of Yeshivas, past and present, include the Finkel and Kamai families in Mir; the Blochs and Rabinowitzes in Telshi; I. M. Kahan and N. Tropf in Radin; Simon Shkop, B. B. Leibowitz, M. M. Epstein, Meir Shapiro, Aaron Kotler and Elhanan Wasserman.

As a result of the Nazi persecutions, most of the East European Yeshivas were closed in 1943. A few students had gone to Palestine, most of them were in Turkestan, while a large number were in Shanghai, where they printed their textbooks and continued their studies despite great handicaps.

Lit.: Berdyczewski, M., in *Haasif*, vol. 3, pp. 63-77; idem, in *Hakerem*, pp. 63-77; idem, in *Hamelitz*, 1888, No. 17; Atlas, in *Hakerem*, pp. 77-82; Hessen, in *Pereshitoye*, vol. 1, pp. 18-22 (source material).

b. *Musar and Hasidic Yeshivas.* Rabbi Israel Lipkin, founder of the Musar movement in the late 19th cent., and his pupils, Isaac Blaser, Simhah Ziessel of Chelm and Naphtali Amsterdammer, founded many Yeshivas to carry out the Musar ideal. Lipkin's outstanding pupil, Joseph Josel Hurwitz, founded a network of Musar Yeshivas, called "Novarodok" Yeshivas after the place of the principal one of the group. About the same time the Hasidic rabbi, Sholem Bär Schneersohn, founded Hasidic Yeshivas in various smaller cities (Horoditch, Liubavicz, Shtshedrin). In these not only the Talmud, but also the Hasidic literature (*habad*) were taught. The Yeshivas were called "Tomeche Temimim."

c. *Lida.* This was founded in 1885 by Rabbi Isaac Jacob ben Solomon Naphtali Reines, the leader of the Mizrachi. It was distinguished from the other Yeshivas by the fact that the time of study was divided into two parts, and that it had a systematic method of teaching. In the first four years the Talmud and its commentaries were studied: the last two years were devoted to the later authorities, but at the same time emphasis was laid upon the acquisition of a good general education.

d. *Odessa.* The Yeshiva in Odessa was reorganized in 1905 under the direction of Chaim Tchernowitz, and a modern program was adopted; later on it was conducted by Israel Rabin and Simhah Assaf. Here the first four years were devoted to Jewish studies and a general education, and the actual rabbinical education was given only in the later years. This Yeshiva was completely modern and enjoyed no high regard in Orthodox circles. Joseph Klausner and Chaim Nachman Bialik were on its faculty.

In addition to these Yeshivas which were for the most part established in the 19th cent., the following are also of a certain importance: Lomza, Slutzk, Poneviez, Vilna, Chelm, Slonim, Kovno, and Vitebsk.

2. Hungary and Slovakia. a. *Eisenstadt* (Kismarton). The Yeshiva at Eisenstadt, founded in 1851 by Israel Hildesheimer, played an important part in Hungary. Hundreds of young men from Hungary and Germany were educated there. Hildesheimer himself taught there; besides courses of a Talmudic nature, there were also others in German, Latin, Greek, and mathematics. Solomon Kutna, Hildesheimer's successor as rabbi, succeeded him also as director of the Yeshiva; but its best days were already over.

Lit.: Klein, *Einiges über die Tätigkeit Dr. I. Hildesheimers in Ungarn* (1851-69); Fischer, P., in *Jeschurun* (1928), Nos. 5 and 6.

b. *Hunsdorf.* The Yeshiva at *Hunsdorf* (Hunfalva) was organized by Samuel Rosenberg (1825-1914), who, incidentally, had been a pupil of Moses Sofer. It soon became one of the most highly regarded Yeshivas in Hungary; the average number of students there was 300, and it was not until the beginning of the first World War that it sank to 200. The Yeshiva had three divisions; the first two consisted of four semesters each, the third, of six. Only graduates of a Talmud Torah who had already completed their scholastic requirements were admitted. The Yeshiva, which broke up at the end of 1928, was a developed type of rational or "public" Yeshiva. It offered not only better hygienic conditions but also better methods of instruction than the institutions of the large cities.

c. *Pressburg* (Pozsony). The Yeshiva in Pressburg has been in existence since about 1700. Among the great masters who taught there may be mentioned: Rabbi Meir Barbi of Halberstadt (from 1768-89 in Pressburg), Rabbi Meshullam Tismanitz (1794-1801), and Rabbi Moses Sofer (1807-40). The latter inaugurated a new era in the development of the Yeshiva. His personality made Pressburg the foremost community of Hungary, and its Yeshiva the most important. Many hundreds of scholars flocked to it from all countries, and the government recognized it as an institution for the education of rabbis. After Moses Sofer died, his son Ketab Sofer took over the direction of the Yeshiva, of which he had charge until 1871. He was succeeded by his son, Rabbi Simhah Bunem (to 1906), and by the latter's son, Rabbi Akiba (Sofer) Schreiber (from 1906 on). The Yeshiva is remarkably well organized as to pedagogy and administration.

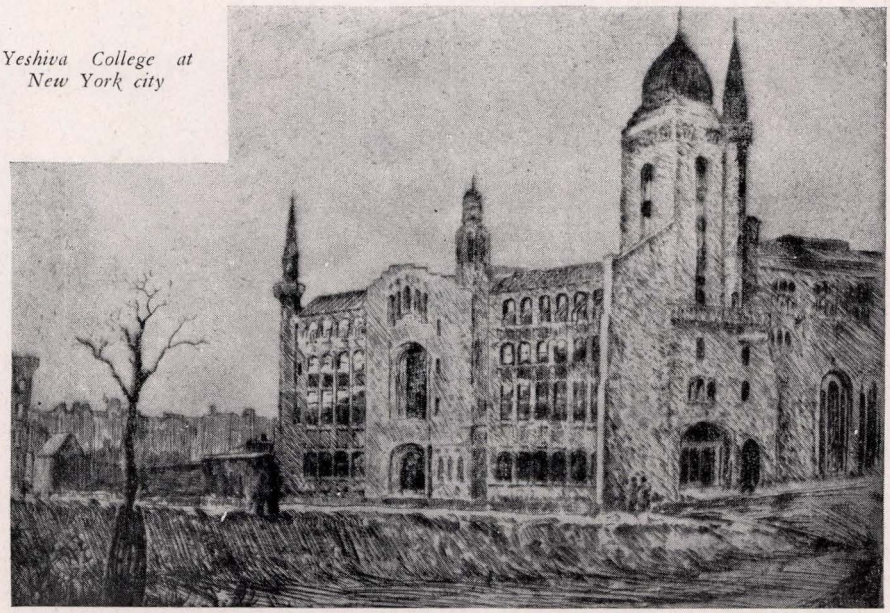
In addition to these, the following important Yeshivas may be mentioned: Mattersdorf (Nagymarton), Nyitra, Pápa, Grosswardein (Nagyvárad), Szatmár, Galanta, Bonyhád, and Huszt.

3. Palestine. The most famous of the many Yeshivas in Palestine are the Etz Hayyim, directed in 1943 by Rabbi I. Z. Meltzer, the Hebron Yeshiva, an offshoot of the Slobodka Yeshiva founded by Rabbi M. M. Epstein, the Merkaz Harab founded by Rabbi Abraham Isaac Kook, and the Petach Tikvah Yeshiva, directed in 1943 by Rabbis R. Katz and E. Duschnitzer. The Mizrachi opened a modern Yeshiva in Tel-Aviv under the direction of Rabbi Amiel. Rabbi Duschinsky and the Gerer Rabbi conducted small Yeshivas. The Musar group and the Pressburg Yeshiva opened branches in Palestine. In 1943 there were Yeshivas also in Tiberias, Safed, Meron and other cities.

In 5681 (1921) Chief Rabbi Abraham Isaac Kook founded the "Universal Yeshivah at Jerusalem" (Yeshibah Merkazith Olamith). In 1943 it had over 100 students, including graduates from the most important Yeshivas in Lithuania, Poland, Roumania, and Hungary. This Yeshiva is intended for the education of the "intellectual Halutzim," with special regard to the important tasks in the Holy Land that are awaiting solution.

All the courses at this Yeshiva are given in Hebrew. The curriculum comprises: 1. the entire Babylonian and Palestinian Talmuds, including the earliest sources and later explanations and reworkings; Bible, with the kindred sciences, especially philology; 3. a knowledge of Palestine, with all divisions of the subject; 4. Jewish philosophy. On graduation, the student is given an authorization as rabbi. Chief Rabbi Kook conducted the Yeshiva until his death in 1935; he was succeeded by his son, Zebi Judah Kook, who was still acting in that capacity in 1943. Among the teachers in the Yeshiva were Rabbi Moses Charlap, Rabbi Yitzhak Arieli and Rabbi David Kahan.

Lit.: Kook, A. I., *The Central Jewish Theological Academy at Jerusalem, the Universal Yeshivah* (1928).



Yeshiva College at New York city

4. Western Europe and America. The migrations of the Jews from Eastern Europe, beginning toward the end of the 19th cent., and the increasing conservative tendency in modern Jewish life again created the necessity for Yeshivas in Occidental countries. Yeshivas were once more established in Germany, especially at Frankfort by Rabbis S. Breuer (1890), M. Schneider (1920) and J. Hoffmann (1924), at Hamburg (by Rabinow) and at Nuremberg (by A. Klein). A Yeshiva was established at Montreux in Switzerland (by Botschko). The Agudath Israel founded the Keren Hatorah for the strengthening of this movement.

Yeshivas have been organized in the larger communities of the United States, especially New York city, Brooklyn, Chicago, Cleveland and Baltimore. The best known is the Rabbi Isaac Elchanan Theological Seminary and Yeshiva College, in New York city (treated in a separate article). It has the power to grant the degree of Doctor of Divinity, and the first to receive that honorary degree from it were Rabbis Bernard L. Levinthal of Philadelphia and Herbert S. Goldstein of New York city.

The Yeshiva Torah Vadath is situated in Brooklyn and housed in 1943 about 700 children of the lower grades and about 200 young men for the branch devoted to higher Jewish learning (Methibta). Rabbi Mendelowitz was head of this Yeshiva in 1943. The Hebrew Theological College in Chicago is the second largest institution in the country and is patterned after the Rabbi Isaac Elchanan Theological Seminary. In 1943 Saul Silber was head of the institution and Meyer Waxman and Rabbi Korb members of the faculty. The Yeshiva in Cleveland has merged with the Yeshiva of Telz in Poland. Other important Yeshivas in New York city in 1943 were those which bore the names Tifereth Jerusalem, Hayim Berlin, Solomon Kluger and Hafetz Hayim. The Yeshiva Ner Israel in Baltimore was directed by Rabbi Ruderman. A branch of the Musar Yeshiva was opened in New York city; branches of the Lublin and Hasidic Yeshivas were opened in both the United States and Canada. In 1943 there was a small Kolel in Lakewood, N. J., under the directorship of Rabbi Aaron Kotler. There were also a number of smaller Yeshivas in various cities of the United States and Canada.

(This article is the product of the collaboration of the following: Marcus Cohn, Herbert S. Goldstein, Salomon Hugo Lieben, Isaac Markon, Moritz Rosenfeld.)

YESHIVA COLLEGE. Yeshiva College is an integral part of the Yeshiva Rabbi Isaac Elchanan Theological Seminary in New York city, the corporate name of the entire institution being Rabbi Isaac Elchanan Theological Seminary and Yeshiva College. The institution, in its entirety, consists of the following five departments listed in the order of their establishment: the Yeshiva, Talmudical Academy High School, the Teachers Institute, Yeshiva College, and the Bernard Revel Graduate School.

The Yeshiva had its beginning in 1886, when the Yeshiva Eitz Chaim, one of the first, if not the first Yeshiva in America, was founded. It was patterned after the Yeshiva of Volozhin. Its purpose was "to give free instruction to poor Hebrew children in the Hebrew language and the Hebrew Law—Talmud, Bible and Shulchan Aruch" as well as an elementary secular education at afternoon sessions.

As a further advance in the level of Hebrew instruction, in tradition with the European Yeshivas, the Yeshiva Rabbi Isaac Elchanan was founded in 1896 as a higher institution for the study of the Talmud and related literatures, and in 1897 was chartered as the Rabbi Isaac Elchanan Theological Seminary. Many of its students, like those of the Yeshivas of Europe, received financial support in order to devote their entire time to their Hebrew studies.

The Yeshiva was reorganized in 1908, and in 1915 merged with the Yeshiva Eitz Chaim. In the same year Bernard Revel, a young but already renowned Talmudic scholar, was called to the presidency of the faculties of the combined institutions, which post he occupied until his death in 1940. One of his initial acts was the establishment of the first academic high school under Jewish auspices, to make it possible for students to continue simultaneously their Hebrew and secular studies. It was organized as the Eitz Chaim Talmudical Academy. In 1919, with the chartering of the Talmudical Academy High School, the Yeshiva high school became recognized as a full-fledged secondary school. In 1921 the Mizrachi Teachers Institute, founded in 1917 by the Mizrachi Organization of America "to train teachers and supervisors for the



The Library of Yeshiva College

Hebrew schools of the United States and Canada," became the third department of the Yeshiva. The charter of the Rabbi Isaac Elchanan Theological Seminary was amended in 1924 to empower it to grant the degree of Doctor of Hebrew Literature.

In view of the fact that many Yeshiva students who, because they continued their advanced Hebrew studies during the day, could attend only the evening courses given at the colleges and universities in the city of New York, Revel urged the creation of a college of liberal arts and sciences under Jewish auspices. Such a college, Revel felt, would not only overcome the physical difficulties which students had to undergo to continue their higher academic studies, but would also integrate, in spirit and curriculum, the ideals of Torah and Americanism. As a result, the charter was further amended in 1928 to permit the creation of the Yeshiva College, the only college of liberal arts and sciences in America under Jewish auspices, and offering courses leading to the degrees of Bachelor of Arts and Bachelor of Science. This made it possible for the students to continue their Jewish studies further while preparing for the baccalaureate degrees. In 1933 the New York state Board of Regents approved another amendment to this charter, authorizing the institution to confer the honorary degrees of Doctor of Humane Letters and Doctor of Laws.

In 1929 the institution moved to elaborate quarters on Washington Heights, one wing of which is a dormitory with rooms for over 225 students.

To these schools there was added, in 1937, a graduate division of Jewish and Semitic studies, which was named in 1941 the Bernard Revel Graduate School, after the late president of the Seminary and of Yeshiva College. This school grants the degree of Doctor of Hebrew Literature. In 1940 the charter of the Yeshiva was further amended, authorizing the conferring of the honorary degree of Doctor of Divinity.

Including the class of 1942, the Yeshiva ordained more than 250 rabbis, and a like number of teachers were graduated from the Teachers Institute. Among the world-renowned Talmudic scholars who have taught in this department are Solomon Polachek, Simon Shkop and Moses Soloveitchik. The Talmudical Academy graduated 1,500 high school students; Yeshiva College graduated over 300 students with the A.B. degree.

The faculty of Yeshiva College included many illustrious men, Jews and non-Jews, such as: Nelson P. Mead, former acting president of the College of the City of New York; Henry E. Garrett, head of the psychology department at Columbia University; Isaac Husik, professor of philosophy at the University of Pennsylvania; Charles F. Horne, professor and head of the department of English at the College of the City of New York; Bernard Drachman. Also a number of refugee scientists and educators, such as Heinrich von Neumann, internationally famous ear specialist, and Bruno Kisch, previously professor of biochemistry and experimental pathology at the University of Cologne, were in 1943 members of the faculty of Yeshiva College. In that year the institution had about 750 students.

The Yeshiva Library, known as the Mendel Gottesman Library, contained in 1943 about 45,000 volumes and pamphlets, including one of the finest collections of responsa and Halachic literature in the United States. The Yeshiva College Library had about 17,000 volumes in 1943. Professor Aaron M. Margalith was librarian.

Among the scholarly publications issued by the Yeshiva College are *Scripta Mathematica,* a quarterly journal devoted to the philosophy, history and expository treatment of mathematics, under the editorship of Jekuthiel Ginsburg, professor of mathematics at Yeshiva College, and *Horeb,* an annual devoted completely to Jewish history and Hebrew literature, published by the Teachers Institute of the Yeshiva, and edited by Pinkhos Churgin, dean of the Teachers Institute.

In 1943 the academic administration included: Samuel Belkin, president of Yeshiva and Yeshiva College; Pinkhos Churgin, dean of the Teachers Institute; Moses L. Isaacs, dean of Yeshiva College; Shelley R. Safir, principal of the Talmudical Academy High School; Samuel L. Sar, dean of men; Jacob I. Hartstein, registrar of the Yeshiva College and of the Bernard Revel Graduate School; Joseph Noble, registrar of the Teachers Institute; Norman B. Abrams, administrative assistant of the Yeshiva and of the Talmudical Academy High School. The Honorable Samuel Levy was, in 1943, president of the board of directors of the Yeshiva and Yeshiva College. SIDNEY D. BRAUN.

Lit.: Hartstein, Jacob I., "The Yeshiva Looks Back Over Fifty Years," *Jewish Education,* April-June, 1937, pp. 53-57; idem, "A Half-Century of Torah in America," *Hedenu* (Yeshiva College student publication), May, 1936, pp. 22-29.

YESHIVA SHEL MAALAH, *see* ACADEMY ON HIGH.

YESSOD HA'MAALA, *see* COLONIES, AGRICULTURAL.

YETHIB, *see* CANTILLATION.

YETZER HARA, *see* EVIL INCLINATION.

YETZER HATOB (the good inclination), *see* under EVIL INCLINATION.

YETZIRAH (in Cabala), *see* CABALA.

YETZIRAH, BOOK OF (*Sefer Yetzirah,* Book of Creation), the oldest Cabalistic work extant. The Talmud mentions that some of its sages were acquainted with the magical use of the letters of the alphabet, by

which Bezalel had constructed the Tabernacle, and they had constructed, among other things, a live calf, which they ate (*Ber.* 55a; *Sanh.* 65b). Here there are hints of a "Sefer Yetzirah" which contained the secrets of this magical art. However, the present book is probably not identical with that mentioned in the Talmud. It exists in two versions, a shorter and a longer one. In both cases it consists of six chapters, written in an excellent Hebrew but in so terse and cryptic a style that it is extremely difficult to understand.

According to the book of Yetzirah, there are thirty-two elements which participated in the creation of the world, the ten Sefiroth, or powers of God, and the twenty-two letters of the Hebrew alphabet. The ten Sefiroth, which appear for the first time in Jewish literature, are divided into two classes: the spirit of God and the three elements of air, water and fire; the six directions, namely, the four main points of the compass and the two directions up and down. The letters of the alphabet are divided into groups, according to the organs used in their pronunciation—the beginnings of Hebrew phonetics. Aleph, Mem and Shin are regarded as the basic letters of the alphabet and are related to air (*'avir*), water (*mayim*) and fire (*'esh*), respectively. Both Sefiroth and letters are brought into relation with the planets, the signs of the zodiac and various parts of the human body. They are divided into opposing pairs and arranged into patterns.

The closing verse of the book declares that Abraham read it and understood its mysteries. This, however, is plainly an addition intended to give it an air of antiquity. Modern critics have given widely different estimates as to the time of its origin, ranging from the 2nd cent. B.C.E. to the 8th cent. C.E.; traditionally it was ascribed to Akiba (2nd cent. C.E.). All agree that the most probable place of its composition was Palestine. The earliest evidence as to the existence of the book are the Baraitha of Samuel and the Piyutim of Eleazar Kalir (about the 8th cent.).

The subject of the book and its cryptic nature led to many commentaries and at the same time to an interest in theology which contributed largely to the development of medieval Jewish philosophy. Saadia (10th cent.) was the first commentator; after them there were about a score of others, including those by Isaac Israeli the Elder, Sabbatai Donnolo, Judah ben Barzilai Albargeloni, Judah Halevi (partial), Abraham ibn Ezra (lost), Eleazar ben Judah of Worms, Isaac the Blind, Moses Botarel, Moses Cordovero, Isaac Luria and Elijah Vilna. The first edition of the book (Mantua, 1562) contains both recensions; it has been frequently reprinted. The first translation, into Latin, was made by G. Postel (Paris, 1522); there are English translations by Kalisch (1877), Edersheim (1883), Westcott (1893 and 1911) and Stenring (1923).

SIMON COHEN.

Lit.: Kohler, K., and Ginzberg, L., in *Jewish Encyclopedia,* vol. 11, pp. 602-6; Scholem, G., in *Encyclopaedia Judaica,* vol. 9 (1932), cols. 104-11; Bischoff, *Elemente der Kabbala* (1913); Waxman, Meyer, *A History of Jewish Literature,* vol. 1 (1930) 392-97; Mordell, P., *The Origin of the Letters and Numerals According to the Sefer Yetzirah* (1914); Epstein, A., "Recherches sur le Sefer Yeçira," *Revue des études juives,* vols. 28 and 29 (also separately reprinted); Bacher, W., *Die Anfänge der hebräischen Grammatik* (1895); Scholem, G., *Major Trends in Jewish Mysticism* (1941).

YEVREISKOYE ISTORIKO-ETNOGRAFITSHEKOYE OBSHTSHESTVO, Jewish historical and ethnographical society. This society was formed in Leningrad in 1908 from the historical and ethnographical commission which existed in connection with the Society for the Spread of Enlightenment among the Jews in Russia. The society, of which M. Winawer was president, published the second and third volumes of *Regests and Inscriptions* (1910 and 1913; vol. 1, 1899), the periodical edited by S. M. Dubnow until 1918, *Yevreiskaya Starina* (it appeared continuously as a quarterly from 1909 to 1916, and from then on, irregularly, a volume appeared in 1918, 1924, and 1928 respectively), and a Biblical chrestomathy by M. Soloweitchik.

The society created an archive and a museum which contained the An-sky collection of Jewish art and folklore. Those who distinguished themselves as associates, besides Dubnow, were M. I. Kulischer, S. M. Goldstein, J. Hessen, L. A. Sew, L. J. Sternberg, M. L. Triwus, and Mark Wischnitzer.

YEVSEKTSIA, *see* COMMUNISM.

YEYASHER KOHACHA, *see* GREETING AND WISH FORMULAS.

YEZIERSKA, ANZIA, novelist, b. Poland, 1885. With Abraham Cahan and Mary Antin, she belonged to a group of American Jewish writers whose work mainly recorded their experiences as immigrants in the New World.

In 1901 she emigrated to the United States. Since she had had no regular education, she had to start as an unskilled worker. She was in turn a sweatshop worker, laundress, waitress and cook in private households, until she finally prepared herself to become a school teacher. At the age of thirty-three, notwithstanding her language difficulties, she began to write stories depicting the miserable life of the Jews of the Lower East Side of New York city, and she enjoyed the help and encouragement of Frank Crane, author and Methodist Episcopal clergyman. The *Metropolitan Magazine* was the first to publish a story of hers (1918), "Where Lovers Die."

In 1919 Edward O'Brien selected her story, "The Fat of the Land," published in the *Century,* as "the finest imaginative contribution to the short story" during that year. It depicted the common tragedy of Americanized children of Jewish immigrants whose Americanization causes them to be ashamed of their uneducated mother who starved and toiled for them. In 1920 she began to emerge from relative obscurity through the publication of *Hungry Hearts,* a collection of short narratives dealing with East Side life. She sold the motion picture rights to the Goldwyn company, which employed her for a time at Los Angeles to supervise the preparation of the picture.

Her next book, *Salome of the Tenements* (1922), was a novel about an East Side girl, Sonya Vrunsky, who becomes the wife of the Anglo-Saxon millionaire and philanthropist, John Manning, but, unable to share his outlook, she leaves him and starts a career of her own as a dress designer. *Children of Loneliness* (1923) was a collection of short stories and essays covering the immigrant's joys and sorrows, and *Bread Givers* (1925) dramatized the struggle between "a father of the Old World and a Daughter of the New." Neither of these books, however, nor those that followed, *Arrogant Beggars* (1927) and *All I Could Never Be* (1932), gained the attention given to her earliest works.

Anzia Yezierska, who was frequently dubbed "Queen of the Ghetto" in appreciation of her work as chronicler of the immigrant's fate, distinguished herself from other contemporary writers through her strong realism. She completely disregarded, as she herself said, the taboos in which short stories were held: tragedy, religion, sex and filth. On the other hand, the characters of her stories represent the spiritual hunger of the immigrant Jew, his lust for life, love and beauty, and their gloom was mitigated by a spirit of optimism. While praising the realism of her plots, critics deplored the fact that the speech of her heroes was

often falsely poetic and that her style, at times, was exaggerated. ALFRED WERNER.

Lit.: American Hebrew, Aug. 5, 1921, p. 279; Aug. 25, 1922, p. 342; Mersand, Joseph, *Traditions in American Literature* (1939) 85; Waxman, Meyer, *A History of Jewish Literature,* vol. 4 (1940) 971-72.

YHVH (tetragrammaton), *see* GOD, NAMES OF; TETRAGRAMMATON; YAHVEH.

YIBBUM, *see* LEVIRATE MARRIAGE.

YIDDISH: Table of Contents.

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1. Name. There are a number of names for Yiddish in various languages and by various groups of Jews. In the older literature it is called *Taitsh,* a corruption of the German *deutsch,* and sometimes *Jiddisch,* from *jüdisch,* "Jewish." The older rabbinical literature, written in Hebrew, speaks of the "Ashkenazic (i.e. German) language" and often of "our language." The designation *Ivritatsh* ("Hebrew-German") was used for the archaic language employed to translate religious books. The term *Judendeutsch* ("Jews' German") is rather rare and obsolete. The popular terms *mameloshon* ("mother tongue") and *prost-Yiddish* ("plain Yiddish") are, strictly speaking, not designations. Neither is the term *Jargon,* used contemptuously by the earlier followers of Haskalah and employed for a time even by Yiddish writers. The term *Judeo-German* has sometimes been used by scientific writers, but this term ignores the fact that Yiddish is a separate language. In the United States the term is sometimes translated as "Jewish," which is a misnomer because it falsely implies that the language is spoken by all Jews.

2. History. As the Jews, in the course of history, spread over various countries, new languages or dialects were formed among them; some of these have disappeared with the groups that spoke them, while others still exist. Yiddish is the most important of all the languages now spoken by Jews, and is surpassed only by Hebrew, because of the religious significance of the latter. It is superior to all other Jewish languages in autonomous development of forms, cultural importance, and extent of use.

The cause for the rise of Yiddish was not external oppression or "ghetto exclusiveness." The Jews, with their extremely ancient culture, could not have been "driven out of the general cultural life," since this was not "general," but Christian, and they never belonged to it (though the two forms of culture exerted mutual influences). The origin of Yiddish, therefore, is due to the fact that the Jewish religion was strong enough to create a culture of its own. As soon as the Jews as a group made German their vernacular, it was inevitable that they would soon develop it in their own fashion. Accordingly, it can be safely said that the Yiddish language is almost a thousand years old.

As Yiddish passed from its most ancient to the older period of its existence, its development paralleled the transition from Middle to Early New High German; but it always followed its own independent line of development. In Middle Yiddish, around 1450 to 1650, a considerably extensive independence had already been attained. The flight of the Jews eastward reached its height after the massacres due to the Black Death (1348-49). In the Middle Yiddish period the center of gravity for Ashkenazic Jewry was already in Eastern Europe. It was there that the independent cultural and psychical life of the Jews found its most important expression in the development of the New Yiddish language, the Yiddish of modern times. The present form of the language may have been reached even before the 18th cent. In Western Europe, on the other hand, its development had been previously checked; thus when the waves of fleeing Jews came back to Germany in the middle of the 17th cent., the Yiddish of Germany was unaffected by any influences from Eastern Europe. Later on, in the period of enlightenment and rationalism which began with the closing years of the 18th cent., the traditional life of nearly all of German Jewry was broken up; the consequence was that the Jews adopted the culture and language of their neighbors. Accordingly, from the beginning of the 19th cent. on, the Jews of Western Europe hardly even remembered that they ever possessed a language of their own.

3. Spread. In Western Europe Yiddish spread to the north, west and south of the German-speaking countries. In Eastern Europe it spread further east, north and south from Poland as a center. In the 1940's there were about twelve million persons who spoke

The following phonetic transcriptions are used throughout the article. (These are made as simple as possible; it must be remembered that in Yiddish vowels are pronounced somewhat higher in the mouth than in other languages, and that there is often a slight glide at the end of a long vowel.):

VOWELS:

a, e, i, o, u are the Latin (or general European) sounds.
ō = *o* in "note."
y = the Slavic sound, wider than the English *i,* and very close to the sound of *i* in "milk."

ĕ = the unaccented *e* in "father."
j = consonant *y* in "you."

DIPHTHONGS:

aj = *y* in "my."
ej = *ey* in "they."
oj = *oy* in "boy."
uj = *uoy* in "buoy."
au = *ow* in "how."
yj = the sound of the Hebrew Tzere, a shorter and higher vowel than the *ay* in "gay."

CONSONANTS:

χ = *ch* in "Loch Lomond" or "Bach."
š = *sh.*
č = *ch* in "church."
ž = z in "azure."
ts is pronounced as the Hebrew Tzade, and is never separated. All other consonants are as in English.

Yiddish, the so-called eastern group of the Ashkenazim. Three-fourths of the territory in which the language was spoken lies within the following limits: to the north, the Gulf of Finland; a line drawn from there to the Sea of Azov; to the south, the shores of the Black Sea and the Danube; and to the west, the western borders of Transylvania, Carpathorussia (Ruthenia), Poland and Lithuania. There are also considerable settlements of Jews from Eastern Europe all over the world, the largest being in the United States.

4. Old Yiddish. There has been very little scientific investigation of the beginnings of Yiddish. In its oldest stage it was one of the dialects of Middle High German; in its middle stages it is connected with those dialects which formed a transition to Early New High German. From the very beginning it possessed a Hebrew element, although this was not so fully developed as it was later on. The vocabulary also contains a Romance element, which is probably due to the French origin of Jewish groups in western Germany; there are certain features in it, however, that have not as yet been genetically explained.

Among such words are: *antspōsen,* "espouse" (Old French *espouser,* Italian *sposare*); *prajen,* "invite" (Old French *preier*); *pyltsel,* "girl" (French *pucelle*). Many Romance words are no longer used. Others have been retained in modern Yiddish, such as: *benšn,* "bless" (cf. Latin *benedicere*); *šulĕnt,* "Shalet" (cf. Italian *scaldato,* Old French *chauld*). Many of the words, forms and meanings of that period, which were derived from German or from German materials, have disappeared, such as aχpern, "praise" (German *zu achtbar*); *bešajdliχ,* "plainly" (German *bescheidlich*); *brauleft,* "wedding" (Middle High German *brûtlouf[t]*); *dermajĕn,* "amuse" (Middle High German *meien,* "be happy," "make May"); *entslit,* "face" (Middle High German *antlütte, antlitze*); *ḳestigĕn,* "admonish" (Middle High German *ḳastîgen,* "chastise"); *mistot,* "crime" (Middle High German *missetat*). Others have vanished from colloquial speech, but have survived in the traditional diction into which religious literature is translated. Such are: *baštidl,* "door-posts" (Middle High German *bîstudel*); *gryntfestĕn,* "establish" (cf. German *Grundfeste*); *latsyjliḳĕn,* "favor" (cf. German *leutselig*); *leftsn,* "lips" (German *Lefzen*); *pipernutĕr,* "basilisk" (Middle High German *vîpper* and *nâter*); *vidĕršpenikn,* "be stubborn" (Middle High German *widerspaenec,* "stubborn"); *zaḳroyb,* "booty" (Middle High German *sacroup,* "something stolen").

5. Relation to German Dialects. The Middle Yiddish of Western Europe had a relatively uniform linguistic structure. One of its characteristics is the combination of the individualities arising out of various German dialects. This is still more noticeable in the Yiddish of Eastern Europe. Because of this combination it is impossible to connect modern Yiddish dialects with any definite German dialects. Instead there is a unified structure, out of which only in the larger features can High and Central German elements be separated.

The following characteristics are probably of High German origin: the dropping of the silent "e" at the end of a word, such as *hent* for *Hände;* the substitution of a short vowel for *o,* such as *trikn* for *trocken;* the Yiddish forms *gyjn* and *štyjn,* which correspond to the Bavarian forms *gên* and *stên* in the Middle Ages; the lengthening of a vowel before "r"; omission of the Umlaut; avoidance of a hiatus, as in *tsinim* for *zu ihm;* insertion of "d," as in *hindl,* "little hen"; perhaps the diminutive "l", as in *egl,* "little eye"; similarity in the pronunciation of the German "ch" after "e" and "i" to that after "a," "o" and "u"; and perhaps a number of words such as: *epĕs,* "something"; *huběr,* "oats"; *ḳnyjdl,* "dumpling"; *tok,* "doll."

The following especially important features point to a Central German origin: a single vowel instead of the High German diphthong; instead of the Indo-Germanic *p, f* is used at the beginning, and *p* at the end of a word, as *fafn* for *pfeifen* and *ḳop* for *Kopf;* the Yiddish *oj* replaces the German *au* and *o,* and the sound of *ei* becomes heightened. The two latter features are best explained by assuming that the Central German form was the original source of the present Yiddish form, or a transitional form from the High German.

6. Yiddish Language Elements That Have Disappeared from German. The following are examples of linguistic phenomena found in modern Yiddish which are of Germanic origin but have disappeared from German except where they are present in dialects: *atsindĕr,* "now" (Middle German *iezunt*); *yjnikil,* "grandson," older form *Enigḳel* (Middle High German *enenḳel*); *antplekn,* "reveal" (Middle German *blecken,* "show"; cf. German *Zähne blecken*); *batn,* "exchange" (Middle German *biuten,* cf. German *Beute*); *tsvugn,* "wash" (dialect German *zwagen,* Middle German *twahen*); *doziḳer,* "this" (cf. the old German form *dasig*); *giχ,* "quick" (Middle German *gaehe, gâch,* "hasty"); *milgroum,* "pomegranate" (Middle German *malagrana*); *šwyjĕr,* "father-in-law" (Middle German *sweher*); *zyjgĕr,* "watch" (old German form *Seiger,* Middle German *seiger,* "clock of a steeple"); *zelnĕr,* "soldier" (Middle German *soldenaere*); *tsimmĕrfojgl,* "butterfly" (Bavarian *Sommervogel*).

7. Semitic and Slavic Elements. Although European Yiddish is chiefly of Germanic origin, the number of words of this sort amounting to about 85%, there is an appreciable proportion of words derived from Hebrew (10%) and from Slavonic languages (5%). Hebrew includes a few Aramaic words derived from the language of the Talmud. The influence of Semitic languages is felt not only in the vocabulary but also in the syntax and the inflexion. Semitic words in Yiddish are not merely those which belong to the realm of religion, ritual or intellectual pursuits, but also those which deal with things in ordinary life. Slavic words are usually from Polish, White Russian and Ukrainian, and are for the most part confined to objects and ideas for which there was no exact equivalent in Germanic or Semitic sources.

8. Synthesis of the Elements. All three main elements are bound together in an inseparate unity, in all parts of grammar, which gives the language the charm of a very unusual flexibility, and the ability to express delicate shades of feeling. In this Yiddish resembles English which, like it, is composed of diverse elements blended into a unity. The most characteristic sign of Yiddish synthesis is seen in the fact that the inflexion is the same for all words, no matter what their origin may be. Thus

For the verb:

Infinitive	2nd person singular present	Present participle	Past participle
zugn, "say"	*zugst*	*zugndik*	*gĕzugt*
hulĕmn, "dream"	*hulĕmst*	*hulĕmndik*	*gĕhulĕmt*
ratevn, "save"	*ratevst*	*ratevndik*	*gĕratevt*

For the noun:

Group 1.		Group 2.	
Singular	Plural	Singular	Plural
koječ, "strength"	*kojĕχs*	*menš,* "man"	*menšn*
bruχĕ, "blessing"	*bruχĕs*	*emĕs,* "truth"	*emĕsn*
bik, "ox"	*bikĕs*	*pogrom,* "pogrom"	*pogromn*
mymĕ, "aunt"	*mymĕs*		
χvaljĕ, "wave"	*χvaljĕs*		
štyjrn, "forehead"	*štyjrns*		

Group 3.		Group 4.	
Singular	Plural	Singular	Plural
jusĕm, "orphan"	*jesojmĕm*	*hujn,* "hen"	*hyjnĕr*
doktĕr, "doctor"	*doktojrĕm*	*pujnim,* "face"	*pyjnĕmĕr*
		sujd, "garden"	*syjdĕr*

There are evidences of hybridization in such forms as *mojde zan,* "to confess," and *nitsl vyjrn,* "to escape." Ex-

amples of combination and imitation are: *farblondžẽt,* "gone astray"; *ausglaχẽn,* "make straight"; *gevirntẽ,* "rich woman"; *ḳolẽrlyj,* "all sorts of"; *dam-sojnẽ,* "mortal enemy"; *imḳuvẽd,* "dishonor"; *šlimẽzalnik,* "unlucky fellow."

The unity of sounds is just as clearly evident. The Middle High German *o,* the Hebrew Holem, and the Slavic *o* all may be transformed into the Yiddish *oj;* the Middle German *e,* the Hebrew Tzere and Seghol, and the Slavic *e* all tend to become Yiddish diphthong *yj.* Thus German *ore* becomes Yiddish *ojẽr,* "ear"; Hebrew *mora* becomes Yiddish *moirẽ,* "fear"; Hebrew *sefer* becomes Yiddish *syjfẽr,* "book"; Slavonic *dzed* becomes Yiddish *zyjdẽ,* "grandfather." The fact that Yiddish shifts the accent in words derived from Hebrew and Aramaic from the last to the next to the last syllable can not be due to the influence of German since, apart from other considerations, German never had such an accent. It is probable that the shift had taken place in the pronunciation of Hebrew long before Yiddish arose as a language.

9. Dialects. Yiddish was formerly divided into two groups of dialects: eastern and western. A small remnant of the latter still exists in modern times in the dialect of Slovakia, western Hungary and Burgenland. In this such forms as *tsva, erajn* and *fin* are used instead of the corresponding East Yiddish *tsvyj, aran* and *fyn.* The dialects of East Yiddish fall into two main groups, a northern and a southern. The southern group is used by about three-fourths of those who speak Yiddish, and is to be found in Poland, Carpathorussia (Ruthenia), Roumania and the Ukraine; the northern group is spoken in Polish Lithuania, Lithuania, White Russia, Latvia, Estonia and northwestern Russia. The most noticeable difference is in the vowels. This is illustrated in the following table:

Middle High German, Semitic or Slavic Originals	West Poland, etc.	South	East Roumania, etc.	North Lithuania, etc.
name, "name"	*nůjmẽn*		*numẽn*	*nomẽn*
wâge, "balance"	*vuig*		*vug*	*vog*
tzofen, "north"	*tsujfn*		*tsufn*	*tsofn*
baba, "midwife"	*bujbẽ*		*bubẽ*	*bobẽ*
stat, "city"		*štujt*		*štot*
poter, "free"		*pujtẽr*		*potẽr*
hove, "court"		*hojf*		*hejf*
brôt, "bread"		*brojt*		*brejt*
olam, "people"		*ojlẽm*		*ejlẽm*
oug, "eye"		*ojg*		*ejg*
hûs, "house"	*hauz*		*hujz, hauz*	*hojz, hujz*
nebel, "cloud"		*nejpl*		*nepl*
mel, "meal"		*mejl*		*mel*
ḳaese, "cheese"		*ḳejz*		*ḳez*
gehoeren, "belong"		*ḳejrn*		*ḳern*
teva, "nature"		*tejvẽ*		*tevẽ*
weisse, "wheat"	*wajts*		*wyjts*	*wejts*
snê, "snow"	*šnaj*		*šnyj*	*šnej*
draeen, "draw"	*drajẽn*		*dryjẽn*	*drejẽn*
ḳetene, "chain"	*ḳajt*		*ḳyjt*	*ḳejt*
hoehe, "height"	*hajχ*		*hyjχ*	*hejχ*
sefer, "book"	*sajfẽr*		*syjfẽr*	*sejfẽr*
wiss, "know"		*vas*		*vajs*
vriunt, "friend"		*frant*		*frajnt*
sheelah, "question"		*šalẽ*		*šajlẽ*
sumer, "summer"		*zimẽr*		*zumẽr*
sukḳah, "booth"		*sikẽ*		*sukẽ*
reuven, "Reuben"		*rivn*		*ruvn*

Although as a medium of conversation in private life (home, street and business) every variety or shade of Yiddish dialect is used without fear or favor throughout the United States, two dialects have gained undisputed supremacy, each in a special field of public performance, due to historical circumstances.

In the theatre the southern (Ukrainian-Volhynian) dialect is uniformly cultivated, because the earliest playwrights (Goldfaden, Hurwitz, Latteiner, Gordin) and the first leading stars and actors (Mogulesco, Adler, Haimovich, Thomashefsky, Kessler, Feinman, Moskowitz) were either Ukrainian, Bessarabian, Roumanian or Galician.

On the speaker's platform at public gatherings the northern (Lithuanian) dialect is the norm to which all speakers conform perforce, because in the 1880's and 1890's the most prominent men who harangued the struggling workers (Abraham Cahan, Feigenbaum, Vintshevsky, Kranz, W. Kats, Isaac Hourwich, Hilkowitz and the poet Morris Rosenfeld) had been born in Lithuania.

10. Modern Use. Yiddish was the language of the family and of commerce, of popular tales and popular songs, of elementary and high schools, of haggling at the market and of the scholarly discussions of the greatest rabbinical authorities, of the play of children, and of the proceedings in the court of justice. All this was true of its oral use; but it was quite different in literary matters. Men always wrote letters in Hebrew, whenever they had a command of that language, and the literature of scholarship was almost entirely in rabbinic Hebrew. On the other hand, works of general religious instruction, edification and entertainment generally made use of Yiddish, and so its share in Ashkenazic literature is considerable. The older Yiddish literature formed, so to speak, the Haggadic half of Ashkenazic writings, the Halachic half being in Hebrew.

This description is no longer true of Western Europe, since it has lost its Yiddish. For the Jews of Eastern Europe, where the domain of Yiddish is almost unimpaired, about half of the Jews still maintain Yiddish in its former place. In the Soviet Union Yiddish is recognized as the language of the Jews. Among the other half of the Jews in Eastern Europe Yiddish is the vehicle of new ideas, national or cultural. Its work comprises Yiddish popular poetry and song, belles lettres, plays, the study of Yiddish philology, a European system of education conducted in it from kindergarten to academy, and the fight for the recognition and equality of Yiddish as the language of a Jewish minority. The place of Yiddish in American Jewish life is a more peculiar one, since it represents a transplantation to a new environment. Large numbers of Jews in the United States (1,750,000, according to the census of 1940) in the 1940's were bilingual, using Yiddish among themselves, reading the Yiddish press, but using English freely in their contacts with the outside world.

11. Writing and Orthography. Yiddish is uniformly written in Hebrew letters, for which it had the precedent of other Jewish languages, such as Judeo-Arabic, Judeo-Spanish and Judeo-Persian. The square character is used in printed matter, the cursive in written. The old Yiddish orthography was phonetic, no attempt being made to follow the spelling of Germanic or Slavonic words, but rather to reproduce the sounds of the words. In the case of Hebrew vowels, however, their pronunciation was the same as that in Hebrew in the various dialects spoken by Jews. Thus the Kametz might be read as *o, u* or *uj,* and the Holem as *ō* or *oj.* The same is true of the Hebrew diphthongs. The consonants are used for the most part without the distinguishing points, the softer forms of the four letters which change the sound in taking the Dagesh Lene (Beth, Kaf, Pe, Tav) being indicated by a stroke above the letter (Veth, Chaf, Fe, Sav). The Ashkenazic pronunciation of consonants is uniformly followed. The most usual system is as follows:

Aleph, silent, used only with vowels; Beth, *b* and *v;* Gimel, *g;* Daleth, *d;* He, *h;* Vav, used as in Hebrew with points to indicate vowels; Double Vav, *v* and *w;* Zayin, *z;* Heth, *χ*; Teth, *t;* Yod, English *y,* phonetic *j;* Kaf, *k* and *χ*; Lamed, *l;* Mem, *m;* Nun, *n;* Samech, *s;* Ayin, the vowel *e;* Pe, *p* and *f;* Tzade, *ts;* Kof, *ḳ;* Resh, *r;* Shin, English *sh,* phonetic *š;* Sin, *s;* Tav, *t* and *s.*

Hebrew words are usually written in their ordinary unvocalized form. In the Soviet Union, however, even Hebrew words are spelled phonetically; thus *'emeth,* "truth," is not spelled Aleph-Mem-Tav but Ayin-Mem-Ayin-Samech. A few attempts have been made to print Yiddish works in Roman characters, but this movement has met with little success. New sounds are represented by a combination of letters, such as Daleth-Zayin-Shin for the *j* in "judge."

SALOMO BIRNBAUM.

12. The Development of Yiddish in the United States. Conveniently, though not strictly, it may be said that American Yiddish began to develop with mass immigration after the Russian pogroms of 1881 to 1882. The newcomers were thrown into the rushing American life with its wealth of unfamiliar objects, surroundings, conditions and ideas for which they had no ready terms. Their adjustment to these novel scenes necessitated the adoption of new designations together with the objects of such designations; furthermore, the "path of least resistance" and the desire not to be dubbed "greenhorns" caused English words to elbow out deeply-rooted Yiddish terms in many instances. The new element in Yiddish was treated on an equal footing with the other traditional components (Middle High German, Hebrew and Slavic) in the course of this adaptation to the New World.

The following list will give an idea of the English terms that have been adopted into American Yiddish vernacular (the corresponding English term, when not immediately clear, is given in parentheses):

I. Phonetics. A. Consonants:

1). *r* vanishes as in street English: *Sentl Paḳ* (Central Park); *mač* (march); *padě* (party); *palě* (parlor); *fojnitsě* (furniture); *piktsě* (picture); *sosě* (saucer); *krekě* (cracker); but is retained in appellations of artisans: *ḳapetner* (carpenter), *pyjntner* (painter), as in the Yiddish *šrajber, bleχer,* and *šnajder,* and in such words as: *daler* (dollar); *voder* (water); *leder* (letter), *moder* (mother), and the like.

2). *w* becomes *v.*

3). *th* becomes a) *d: badern* (bother); *ḳlodingstor* (clothing store); *dadldu* (that'll do); *moderinlo* (mother-in-law); *dyjnkjě* (thank you!); or b) *t: sojt* (south); *tutpik* (toothpick).

4). Initial *s,* followed by a vowel, becomes *ts: tsinglman* (single man); *tsetlen* (settle); *tsomis* (summons; *aryjsnemen atsomes* means "to take out a summons"); initial *sh,* followed by a vowel, becomes *č: čeḳ hents* (shake hands).

5). Final and intervocalic consonants a) become unvoiced (changed from *v* to *f,* or from *z* to *s,* and the like): *syjfn* (save); *šyjfn* (shave); *Tajms* (Times); *bojes* (boys); *vaštěp* (wash-tub); *lonč* (lounge); *pekeč* (package); *Bruklin Brič* (Brooklyn Bridge); *orěnčes* (oranges); b) become voiced: *leder, voder* (*melon*); *bodnhol* (buttonhole); *ḳvoder* (quarter); *svidojl* (sweet oil); *ajzḳrim* (ice cream); *afḳoz* (of course); c) or become lost: *lendler* (landlord); *Kuni Ajlěn* (Coney Island); *nevermajn* (never mind); *sponč ḳě* (spongecake); *byjsman* (basement).

6). *t* becomes *r* as in vulgar English: *šarap* (shut up!); *gěrarě* (get out!); *gěradže* (get out, you!); *vacimerě* (what's the matter?), the latter form being influenced by the Yiddish *voz iz der mer?*

B. Vowels. SIMPLE VOWELS:

1) *a* and *e* become *e* (Hebrew Seghol): *het* (hat); *beḳ* (back); *sleḳ* (slack); *skeb* (scab); *bedrum* (bedroom); *albeču* (I'll bet you); *rent.*

2) *ang* and *aṅḳ* become *yjng* and *yjnḳ: byjnks* (bangs); *dyjnkju; blyjnḳět* (blanket); *gyjngster* (gangster).

3) *e* and *i* become *i: mitung* (meeting); *gudivnung* (good evening!); *pin; bil.*

4) *o* becomes either *a: stapn* (stop); *badern* (bother); *tapfl(j)or* (top floor); *šap* (shop); or *o: Bronks* (Bronx); *orěnčes.*

5) *u* becomes either *o: kopě kave* (cup of coffee); *ḳof* (cuff); *trobl* (trouble); or *a: saper* (supper); *ḳater* (cutter); *hariap* (hurry up!); *šarap; aptan* (up town).

DIPHTHONGS:

1) *ā, ai, ay, ea* and *ei* become *yj* (Hebrew Tzere): *byjbě* (baby); *byjsman; pyjdě* (payday); *styjḳ* (steak); *fryjt* (freight). Exceptions are such words as *gud(d)ej!* (good day!); *sej!* (say!); *sejl* (sale; in advertisements); *mejer* (mayor).

2) *oi* and *oy* are always *oj,* never *uj: bojes; bojčiklaχ; džojnt* (joint); *endžojen siχ* (enjoy); *lojer* (lawyer), in contrast to the form *lujern.*

3) *o, oa* and *oe* become either a) *uj: pujḳer* (poker); *sujde(r) vaser* (soda water); *spujz* (suppose); *klujzpindl* (clothespin); *lujfer* (loafer); b) *u: Kuni Ajlěn; Hubokn* (Hoboken); *smukn* (to smoke); *vutn* (to vote); *ḳakeruč* (cockroach); c) *o: džoḳ* (joke); *bodnhol; hol lat* (whole lot); *halo* (hello); *pos(t)l ḳard* (*t;* postal card); *holdap* (hold-up); or d) *l: dipl* (depot); *dzombl nots* (Jumbo nuts); *Manĕrol Strit* (Monroe Street).

4) *ou* and *ow* become either a) *a: danstes* (downstairs); *dantan* (downtown); *aptan; sidan* (sit down!); *ḳanter* (counter); b) *uj: pujder* (powder); *krujd* (crowd); *hujskiper* (housekeeper); *ujtsajd* (outside); or c) *l: enĕhol* (anyhow). However, the English "flower" retains its pronunciation, and "lounge" becomes *lonč.*

As in all Yiddish words, vowels following an accented syllable are reduced to the indeterminate *ĕ,* written as Ayin, Yod or not at all:

a: pĕneně (banana); *ombrelĕ* (*r;* umbrella); *selĕr* (cellar); *pos(t)l-ḳard(t).*

i and *y: byjbĕ; lyjdĕ* (lady); *ḳendĕ* (candy); *fekterĕ* (factory; *londrĕ* (laundry); *(de)tektĕv* (detective); *byjsn* (basin).

o and *ow: vindĕ* (window); *patyjtĕ* (potato); *tamyjtĕ* (tomato); *yjprĕn* (apron); *leměn* (lemon); *myjsn* (mason); *ḳandoktĕr* (conductor).

u: herḳet (haircut); *vaštěp* instead of *vaštop* (wash-tub).

Various: *pikčĕ; fojničĕ; sponč ḳĕ; henḳčĕ* (handkerchief); *fljuněrĕ* (funeral); *pritiklĕ* (particular, particularly).

II. Lexical Borrowings: 1) Home, Kitchen and Utensils: *selĕr; byjsman; stup* (stoop); *flet* (flat); *palĕ; kičn* (kitchen); *bedrum* and *betrum* (bathroom); *rumḳe; apstes* (upstairs); *danstes; stezĕs* (stairs); *fl(j)or; siling; ruf; front; beḳ; vindĕ; ḳojtn* (curtain); *pyjnt; volpyjpĕr; ḳapĕt; rog; ojlḳlot* (oil-cloth); *čer* (chair); *kičntyjbl; benč; dreser; bjurĕ* (bureau); *fojničĕ; pikčĕ; fryjm; brum; broš* (brush); *šupalčš* (shoe polish); *mečĕs; ḳendl; ketl; (ti)pat; šovl; bord(er); kopĕ; sosĕ(r); frajpen* (frying-pan); *vaštěp; sink; dišĕs; silvĕrver; pičĕr; gez; ĕlektrije; bel.*

2) Food and Meals: *brekfĕs(t);* *lonč; diner; sapĕr; padĕ* (party); *rols; čokstyjḳ* (chuck steak); *hambojgers; fryjnkfu(r)ters; kyjḳ; sponč ḳĕ; paj; kukis; krekĕs; ḳendĕ; ajzḳrim; sujdĕ-voder, -vaser; rifrešmans* (refreshments); *čiz* (cheese); *pa(t)čiz; krim* (cream); *krimčiz, -ḳez; bodermilk; patyjtĕ; tamyjtĕ; ledĕs* (lettuce); *svidojl; keběč; yjgs; (voder)mel(o)n; korn; gryjps; or(ĕ)nčĕs; lem(ĕ)n; strobĕrĕs* (strawberries); *ryjzbĕrĕs* (raspberries); *kremběrĕs; čerĕs* (cherries); *redišĕs; pajnepl; dželĕ* (jelly); *pĕneně; viniger; viskĕ.*

3) Street and Market: *Junajtet Styjc* (United States); *strit; sajdvoḳ* (sidewalk); *ḳoner* (corner); *lujfers af di ḳoners; brič* (bridge); *dak; ferĕ; sobvyj* (subway); *tryjn; styjšn; dipl; ḳar(fer); ikspres; drajver; ḳandokter; motormen; ikspres-vagĕn; byjbĕ-ḳereč; puškĕ(r;* pushcart); *stimer* (steamer); *makĕt* (market).

4) Shop, Factory and Industry: *svet-šap* (sweatshop); *fektĕrĕ; benč; pališn* (to polish); *hant; bos; for-man, -lyjdĕ; manifekčĕrer* (*ha kloḳs, ujber-kujts, suts, dres(ḳ)es, vyjstlaχ, nipens*); *bizĕ; sleḳ; stapn; overtajm; hem-stičn; simen* (seam); *byjstĕven* (baste); *rofls; baksplits* (box pleats); *slifs* (sleeves); *paḳĕts* (pockets); *ḳaler; ḳof; belt; lajning* (or *-ung*); *vajt guds; lyjs; nidl* (*tryjd*); *ḳatn; spul;*

pin; bodnhol; vul; silk; linčn; bokrěm (buckram); *kalikě; for, for kujt* (fur coat); *skeb; strajk-bryjker; pikět(n); tsetlen a strajk (a šap); djus; voking-delčgět; miting* (or *-ung*); *pajnt of (v)oder* (point of order); *amendčment; kenvčsn* (to canvass); *kanvenšn* (convention); *member; teks(n); džab (-l, -ke;* job); *plyjz* (place).

5) Business: *(monki-)biznes; bizněven; drogister* (drug-store); *stor(-ke); kanter; makět; grosěrě; byjkěrě; kofisalun* (coffee saloon); *birsalun; londrě; baberšap* (barbershop; *ibervarten tsvyj "nekstn"*); *bagčn* (bargain); *syjl; fyjln in-, tsetlen a biznes; afis; pajnšap* (pawnshop; "to pawn" is *farpajntn*); *byjnk; not* (note); *keš(n), endosn a ček(l); hetček* ("a check dated ahead"); *(fojst, seknd) mogeč* (mortgage); *pyjnt; vaneš* (varnish); *berl* (barrel); *boks (baks); pekčč; bek* (bag); *dozn; daler; kvoder; dajm; nikl; penč; sent; a drajdalerdiker bill* ("the sum of three dollars"); *kostčmer-pedler; pedlen.*

6) Professions and Occupations: *dakter; lojer; dentčst; endžinir* (engineer); *tičer (-n, -ke;* teacher); *nojs* (nurse); *midvajf; dzoč* (judge); *politsman; lederkerier* (letter-carrier); *(sajn-)pyjntner; kapetner; dresmyjker(n); kater; find(č)šer; groser; baber; byjker; miliner; (e)lektrišn; ikspresman; stendkiper(-n, -ke;* stand-keeper); *bukiper(n); hujzkiper(n); njus-diler; vyjder; famer* (farmer).

7) Dress, Adornment and Personal Appearance: *stajl; dre(ke); skojt(l); vyjst(l); yjberkujt; het(-pin); sveder; šus; šu-šajn, -lyjses; per av glovs (-mitns); slipers; saks; staking; nipens; najtgan* (or *-gon*); *reper* (wrapper); *klo(u)k; yjprčn; nektaj; saspenders; belt; ribn; šol; henkěčč; paketbuk; ambrele(r);* vač(e)nčyjn (means "watch" only, and not "chain"); *bryjslčt; herkčt; šyjf(-n); byjnks* (bangs); *kojls* (curls); *viskčs* (whiskers); *mosteš; blyjnkčt; dajper* (diaper); *syjfčti-* (safety), *klujz-pin.*

8) Family Life and Relations: *byjbě; kozn; onkl; ent; grempa; grema; neksdorike* ("next door neighbor"); *boj; gojl; feler; lyjdč; džentlman; mis; mister; misčs; engejdžd* (engaged); *veding-hol; kanfirmejšn; fljunčrě; semčtčrě.*

9) Amusements: *tiejter* (theatre); *šō; muvis; muving-pikče; benefit; tikčt; ošer* (usher); *sit* (seat); *ajl* (aisle); *senter; styjdž; o(r)kčstre; belkonč; gelčrě; baks-ofis; kešir; menčdžer; pjanč; čelč; vajolin; bolgyjm* (ball game); *futbol; gembler; lekčer; ikskojšn* (excursion); *kontrě; lyjk; nemen a vok; dens(hol); smukn; sigar; sigaret; pajp; endžojn zix; hobn a gut tajm; ekter(-ke); starine* ("woman star").

10) Intellectual and Cultural Life: *lajbčrě* (library); *najt-, ivningskul; hajskul; kalčč* (college); *printsipl; pensl; ruler; pyjper; leder* (letter); *stemp; pos(t)l-kard(t); saskripšn* (subscription); *paskripšn* (prescription); *pričn* (preach); *ladž; kangrčgyjšn.*

11) Political and Social Life: *palitišn(er;* politician); *sitčšner, sitiz(e)n* (citizen); *erste pyjpers; afčdyjvit* (affidavit); *vutn; belčt; olderman; asemblčman; mejer; gove(r)ner; džoč; penitenščrě; prizn(t); Suprim Kort; kort(rum); sitihol* (city hall); *(a)lekšn; (a)lektn; namčnirn* ("nominate"); *apojntn; mčdžarčtč* (majority); *ma(r)čn; di čer hot gerult* ("the chair has ruled"); *tyjblen di mōšn; greft; prahibišn; spikizč.*

12) Miscellaneous: *bikoz; afkoz* (of course); *jes; no; vel; sej; nevermajn(d); halo; gutmo(r)ning; gudej; gudivnč (ung); gudnajt; gudbaj; hadidu* (How do you do?); *dadldu; olčrajt* or *arajt* (all right); *šur; spojz; pliz; dyjnks; dyjnkju; bitvin zer un zer evčnju; ko(r)ner Medisn Evčnju.*

III. Other Features. A. Idioms and Double Translations: *letstn jor, letste vox,* instead of *farajorn, faraxtogn; jix lyjg arajn majn* (equals *di) hent in majn kešenje, nem arujs majn henkěčč und viš op majn ponim; er est zajn sapčr; farnemt ajere* (equals *di) plecer; jix bin* (equals *mir iz) kalt, hyjs, umčtik, špet (hob ix farspetikt?); albeče jix max a vet; a krimčiz kezl* (compare the Yiddish combination of Germanic and Hebrew elements in *an yjnyjntsiker ben-joxid).*

B. Morphology. Nouns have no longer a neuter gender in American Yiddish. English words are given Yiddish suffixes, as in the words: *olrajtnik (-nitse); rielestyjtnik; bojčiklax; klujzpindlax; tyjbele* (equals *tišele); rumkes; dreskes; vyjstlax; a klyjn gademetl; haloele* (hello!); *gerarčle* (get out!). English verbs are given infinitives that follow Yiddish forms, such as 1). *-n: skrobn; kečn; mufn; pyjntn; smukn; vutn; stapn; pesn;* 2). *-en: frajen; endžojen; ringen; spyjnken; stimen; klinen; pedlen; reflen* (raffle); *troblen,* as in genuine Yiddish verbs; or 3). *-even: bizneven; spičeven* (speech); *boseven.* They are conjugated in the perfect tense with Yiddish forms, either with *ge-,* as in: *geklint; gerungen; tsugedžompt* (jump), or without, as: *farbodnt* (button); *tsedžompt zix; er hot zix bahyjbt (-vt;* behaved).

C. Syntax. There is a preference for passive constructions, such as: *a mitung vet opgehalten vern unter der forzitsung fun . . . ; di bixer zajnen ufgegesn gevorn fun* (equals *hobn ufgegesn) majz; a gefyjlter biznes; gčtsetlte šeper.* Other typical forms are: *er šajnt tse zajn* (equals *kentik iz er) zyjerer a frajnt; zogst bist krank, du kukst es nit ujs* ("you don't look it").

D. Semantic Developments: *prapčtč* (property) means only "real estate"; *vačnčyjn* (watch and chain) means only "watch"; *a drajdalerdiker bill* refers to the sum or to coin; *er iz nox a boj* means "he is single"; *pyjde* (payday) means "wages."

E. Intonation. In the following typical sentences the emphasis in intonation is indicated by spacing the letters:

Jix hob es k y j nmol nit gčz o o g t! ("I never said so").

Hot ir šyjn am o o l e p es azyjns gčzen? ("Have you ever seen anything like it?").

See also: LITERATURE, YIDDISH; PHRASES, POPULAR; VERNACULARS.

JUDAH A. JOFFE.

Lit.: Wiener, L., *On the Judaeo-German* (1893); Landau, A., *Das Diminutiv der galizisch-jüdischen Mundart* (1896); Mieses, M., *Die Entstehungsursache der jüdischen Dialekte* (1915); idem, *Die jiddische Sprache* (1924); Sapir, E., "Notes on Judeo-German Phonology," *Jewish Quarterly Review,* vol. 6 (1915) 231 et seq.; Birnbaum, Salomo, *Grammatik der jiddischen Sprache* (1915-18); Weinryb, "Zur Frage der slowenischen Bestandteile in der jiddischen Sprache," *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1930) 217-20; Borochow, B., "Di Bibliotek finem Yiddishn Filolog," *Der Pinkes* (1913); Mencken, H. L., *The American Language* (4th ed., 1936) 633-36; Wells, H. B., "Notes on Yiddish," *American Speech,* Oct., 1928, p. 63 et seq.; Buchwald, Nathaniel, "Yiddish," *Cambridge History of American Literature,* vol. 4, pp. 598 et seq., 822 et seq.; Mark, Judl, "Yiddishe Anglitzismen," *Johrbuch fun Amoptyil* (1938); Joffe, Judah A., "Yiddish in Amerike," *Yivo-Bletter,* vol. 9, Nos. 4-5 (April-May, 1936) 127-45; idem, "Šrajbn oder šrajben?", *Literatur,* July, 1910, pp. 102-11; idem, "Di Klangen fun jidiš un der jidišer alefbyjz," *Dos Naje Leben* (1909) 529 et seq., 701 et seq.; idem, "Der slavišer element in jidiš," *Der Pinkos* (1927-28) 235-56, 296-312.

YIDDISH ART THEATRE, *see* THEATRE.

YIDDISH LITERATURE, *see* LITERATURE, YIDDISH.

YIDDISH SCIENTIFIC INSTITUTE (YIVO, the abbreviation of the Yiddish name), founded in 1925 by a group of Jewish scholars, including Nochum Shtif, Jacob Lestschinsky, Elias Tcherikower, Zalman Reisen and Max Weinreich, who felt the need for an institution for research in Yiddish. The center was established in Vilna, Poland. Four research sections were formed: the section of history, with Elias Tcherikower as permanent research secretary; the section of economics and statistics, with Jacob Lestschinsky as research secretary; the section of literature and linguistics, with Max Weinreich as research secretary; and the section of psychology and education (formed in 1929), with Leibush Lehrer as research secretary.

At the convention of 1935 the following were elected to the Central Executive Board: Abraham Golomb, Isaac Giterman, Shlomo Gilinsky, Hertz Gilishensky; Jacob Hellman, Leib Wulman, Max Weinreich, Boruch Vladek, Elias Tcherikower, Joseph Jashunsky, Israel Yefroikin, Boruch

Kahan-Virgili, Jacob Lestschinsky, Yudel Mark, Nachmen Maisil, Noah Prilutsky, Nathan Feinerman, Chaim Shlomo Kasdan; Zelik Kalmanovitch, Boris Kletzkin, Zalman Reisen, Emanuel Ringelblum, Jacob Shatzky, Isaac N. Steinberg, Isaac Shipper.

For many years the Yivo was able to engage in its work largely because of voluntary help. As the income gradually increased from private contributions and local government subventions the staff grew, and in 1935 the Yivo moved into its own building. The center remained in Vilna, while numerous branches were organized in many countries. The American branch (Society of Friends of the Yiddish Scientific Institute) was founded as early as 1925 primarily for the purpose of contributing financially to the mother organization, but it slowly began its own research activity and the collection of its own library.

At the outbreak of the second World War in 1939 the American branch was able to take over the functions of the center. Some of the staff members from Vilna and Paris arrived in the United States. Thus the Yivo was able to continue its activities thanks to the fact that it was never completely centralized but engaged in work from many points. In December, 1942, the Yivo moved from rented quarters into its own building in New York city at 535 West 123rd Street.

The three main aims of the Institute are: (1) documentation; (2) research; (3) training.

(1) **Documentation.** At its very inception the Yivo began its collection of books and archive materials. By 1939 the library had over 40,000 volumes, and the archives over 10,000 leaflets, pamphlets, placards, and the like, and over 10,000 volumes of periodicals. The Folklore Committee had over 100,000 units in its collection. The department for youth research had over 300 autobiographies of Jewish adolescents. In addition, the historical archives were housed first in Berlin, later in Paris and finally in the United States. A bibliographica office was set up which kept a catalogue of all items of Jewish interest published in the press of all the world in all languages. This rich library remained intact until late in 1941, when it was believed transferred to Germany. The library of the Yivo in the United States had by 1943 over 26,000 catalogued items, excluding periodicals, pamphlets, and the like. In addition to the historical archives mentioned above, the Yivo obtained many other valuable materials. Of especial interest are the rich collection of life histories (about 300) of immigrants and several thousand private letters written from Europe to America, the earliest dating from 1848.

(2) **Research.** Besides the bimonthly *Yivo Bleter,* which published studies in all fields of research, each research section of the Yivo publishes monographs and collections of studies. The Section of Literature and Linguistics published five volumes of studies, including one on theatre and drama and one on folklore (*Filologishe Shriftn*); the Section of History, three large volumes (*Historishe Shriftn*), the last of which is a collective history of the origins of the Jewish labor movement; also a two-volume collective study on the Jews in France. This section has undertaken the publication of a six-volume study, *History of the Jewish Labor Movement in the United States,* the first volume of which appeared at the beginning of 1943. The Section of Economics and Statistics published two volumes of studies, and the Section of Psychology and Education one volume.

Yiddishe Ekonomik, a bimonthly dealing with the problems of Jewish economics and statistics, was published in Vilna from 1937 to 1939; *Yiddish far Ale,* a bimonthly dealing with Yiddish linguistics, was published from 1938 to 1939. From 1941 on *Yiddishe Shprach,* devoted to the problems of standard Yiddish, was published in New York.

The *Yedies* of the Yiddish Scientific Institute, eighty numbers of which appeared from 1929 to 1939, presented news in the organization and development of the Yivo.

By the close of 1942 the Yivo had published over 37,000 pages of research. A bibliography of all the Yivo publications appeared in 1943, and contains over 2,500 numbers.

(3) **Training.** In 1935 the Yivo started the Research Training Division (Aspirantur), named for Dr. Zemach Szabad, one of the leading figures in the community of Vilna, to train young men and women for independent research in the Jewish social studies. In 1937 a junior department (Proaspirantur) was attached to this division, and named after Boruch Kahan-Virgili. Over one hundred young persons received training in these groups. In 1940 both the Aspirantur and the Proaspirantur were reorganized in New York, built along the same essential principles as formerly, but adapted to the American setting. In the academic year 1942 to 1943 the Aspirantur embarked on a broader program with a view to becoming the Yivo Graduate School for Jewish Social Studies.

The Yivo is a unique institution in Jewish life that seeks to bring to the Jews the sum total of their cultural heritage in the framework of academic research based on the principles of modern social science. Only by a painstaking search for, and study of, facts can truth be ascertained, and only by applying the findings of such study to the realities of Jewish life in its manifold forms can the multiple problems of the Jews be solved.

LUCY SHILDKRET.

Lit.: Di Organizatzie fun der Yiddisher Vissnshaft (1925); Weinreich, Max, *Di Yiddishe Vissnshaft in der Haintiker Tzait* (1941); *Yedies* (1929-39); *Der Allveltlicher Tzuzamenfor fun Yiddishn Vissnshaftlichn Institut* (1936); *Yivo-Bibliografie 1925-1941* (1943).

YIGDAL ("Magnified Be [the living God]"), opening word of a poem which is at the beginning or at the end of the Morning Service (Shaharith) in the Orthodox prayer-books. It is metrically constructed, has a single rhyme throughout, and is a poetic rendering of the thirteen articles of Maimonides' creed, the Sheloshah Asar Ikkarim. It arose in Italy about the beginning of the 14th cent.; its composer was probably Daniel ben Judah Hadayan at Rome. The Hasidim, like the opponents of Maimonides in former centuries, do not recite the Yigdal. In some localities it is said also during the Afternoon Service. In Reform prayer-books the last line is usually modified so as to substitute the idea of immortality for that of resurrection.

Lit.: Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 2-3, vi-vii; *Jewish Encyclopedia,* vol. 12, pp. 606-10; Idelsohn, A. Z., *Jewish Liturgy* (1932) 74; Davidson, Israel, *Otzar Hashirah Vehapiyut,* vol. 2 (1929) 266-67.

YISHUB (Jewish settlement in Palestine), *see* COLONIES, AGRICULTURAL; PALESTINE.

YITZHAK, *see* ISAAC.

YIZKOR, a prayer for the repose of the soul of an individual, recited in the synagogue by a son, daughter or other close relative; it receives its name from its first word. The phraseology of the prayer varies according to the sex and relationship of the individual mentioned. For a father it runs as follows:

May God remember the soul of my revered father, N. son of N., who has gone to his eternal home; may his soul be bound up in the bundle of life with the souls of Abraham, Isaac and Jacob, Sarah, Rebekah, Rachel and Leah, and with all the other righteous men and women in Paradise. Amen.

It is usually customary to add a promise to give a certain amount of money to charity.

The custom of saying a prayer for the repose of the dead, accompanied by an offering, is very ancient in Judaism, and probably antedates the use of the Kaddish as a mourners' prayer. A sacrifice for the dead in the form of charity is mentioned in Talmudic times (*Sifre Deut.* 210; *Hor.* 6a), and *Pesikta* 174b (6th cent.) mentions a special prayer for the memory of the dead that was recited on Yom Kippur. Just when the Yizkor

formula arose is uncertain, but forms of it are given in the *Mahzor Vitry* (12th cent.) and the *Rokeah* of Eleazar ben Judah of Worms (1160-1238). It is unknown in Italy and the Orient.

The Yizkor is usually said by relatives on four occasions in the year: Yom Kippur, the eighth day of Passover, the second day of Shabuoth, and Shemini Atzereth, and the money offered in connection with it is usually given to the synagogue. Reform Jewish congregations hold public memorial services, but have no individual Yizkor prayers by the worshippers; the names of the departed are often mentioned in the Kaddish prayer of services just after or on the anniversary (Yahrzeit) of their death, by the rabbi.

Lit.: Zunz, L., *Zur Geschichte und Literatur,* 318; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) ccxxxii, ccxxxiv; *Jewish Encyclopedia,* vol. 6, p. 283.

YOD, *see* ALPHABET.

YOKEL, ALEX, theatrical producer, b. Chicago, 1887. He started as a newspaper reporter at an early age, rose to city editor, and was brought to New York city as confidential political investigator by William Randolph Hearst. In 1911 he was sent to Berlin to take charge of Central European news correspondence. He was the first to flash the news of the coming outbreak of the first World War, and the only American correspondent to be present at the siege of Liége. In the same year he returned to the United States to become press agent for Cohan and Harris. He interrupted this during the War by serving in the United States military service.

In 1926 Yokel decided to launch out as a theatrical producer, his first venture being *The Sap.* This was followed by others, including some outstanding successes: *The Song Writer* (1927); *Three Men on a Horse* (1935); *Bury the Dead* (1936); *Love from a Stranger* and *Young Mr. Disraeli* (1937); *Horse Fever* (1940). Early in 1943 he was preparing to produce *The Snark was a Boojum.*

YOM KIPPUR (originally *yom hakippurim,* "Day of Atonement"), the holiest day of the Jewish religious year, on the 10th of Tishri (middle of September to the beginning of October). It is the earnest and consecrating close of the ten Penitential Days, which begin with the judgment of God on Rosh Hashanah. The Day of Atonement, like the time for repentance in general, is especially devoted to the renewal of religious and moral life. Its purpose is to effect the forgiveness of sins and reconciliation with God as the result of sincere repentance and the purification of mankind.

In the Torah, Yom Kippur is first of all the great yearly day of atonement, on which certain rites of atonement are performed by the high priest in order to make expiation for the people and the sanctuary (the Tabernacle and the Temple; *Lev.* 16). In the Babylonian Exile, after the destruction of the Temple (after 586 B.C.E.), the Jewish people was keenly aware of its own sinfulness; but the knowledge that it could not purify itself by its own powers made it feel an intense desire for an atonement brought about by God. This led to a rapid and intense development of the guilt and sin offerings, as well as to a great annual expiation of the people and the sanctuary on the Day of Atonement.

The need for atonement and the rite of expiation, which was performed with such holy exaltation and the highest devotion, arose out of the sincere turning of their hearts to God, clearly expressed in the commandment that they should afflict their souls before the Lord (*Lev.* 16:29, 31; 23:27, 29; *Num.* 29:7). Fasting was part of this affliction of soul. This latter feature, the confession of sins (Viddui), and the prayer for divine favor together with the inner readiness for repentance, became more and more prominent. When the Temple was destroyed a second time (70 C.E.), the loss of the sacrificial ritual of expiation, which had been largely invested with a mystic consecration, affected the people painfully; but Johanan ben Zakkai comforted them by quoting the word of the prophet, "For I desire mercy, and not sacrifice" (*Hosea* 6:6). From this time on the prophetic ideal of the day was observed.

When the New Year's day became the day of God's judgment, no doubt under Babylonian influence, the atoning character of Yom Kippur became still stronger. It became the consecrating close of the ten Penitential Days, the day when the divine judgment was finally sealed. However, this atoning nature of the day made it by no means a mournful occasion; on the contrary, it became most emphatically the season of grace, when God was near and the soul was joyful. It was this thought that led to the wearing of the Sargenes, or white garment, which was originally intended for a festal purpose; it was only in later times that it was interpreted as the shroud (Tachrichin) which is donned in order to strengthen the disposition to repentance. (These otherwise unornamented robes were held together by a girdle, the clasp of which was often an artistic piece of work.) At the same time, the readiness for repentance and the earnestness of the moral demand were unmistakably expressed in the repeatedly uttered confession of sins. The prophetical portion (Haftarah) read in the morning (*Isa.* 57:14 to 58:14) expressly opposes a purely external expression of repentance; that read in the afternoon (*Jonah* 1 to 4) opposes an illiberal conception of God's relation to mankind. The former characterizes self-sacrificing love of others as true fasting; the latter includes even the heathen in the divine grace and forgiveness.

The Talmud contains a warning against a false conception of the atoning power of the day: "If one says, 'I will sin, and the Day of Atonement will bring me forgiveness,' the Day of Atonement will bring him no forgiveness. For sins of man against God, the Day of Atonement atones; but for sins against one's neighbor, it does so only after one has first become reconciled to him" (*Yoma* 8:9). In agreement with the second part of this saying, it was the custom that not only members of a family should ask one another for forgiveness on the Day of Atonement for real or imaginary failings, but also that they should become reconciled with their enemies. Thus Yom Kippur becomes a very potent agency for religious and moral regeneration, and even those who in other ways are unaffected by religious life can not utterly escape its influence.

As a preparation for the Day of Atonement it is customary, as on fast days, to visit the cemetery, and also, in accordance with *Prov.* 12:2, to perform special acts of benevolence to the poor. The custom of "Kappores umschlagen" (whirling a chicken around the head as a sort of atonement sacrifice) was already known in Gaonic times, and was opposed by many savants. The confession of sins is said at the preceding Minhah (afternoon) service, which is recited early. The bath on the day before (Ereb Yomtob) has a symbolic significance. The idea is that the Jew should appear before God on the holiest day of the year pure both in body and soul. The lights which many kindle in the synagogue during the entire day are said to be in remembrance of the dead; but it is probable that they were originally intended to give light to those pious individuals who remained in the synagogue all night.

The evening prayers, which are invested with an

especial sanctity, are called "Kol Nidre," after the opening prayer. From very early times the service of prayer during the day lasted uninterruptedly from morning to evening. Penitential prayers (Selihoth) are inserted in every division of the service; in these the verses *Ex.* 34:6-7, which speak of the pardoning love of God, are often inserted. A large portion of the Musaf (additional) service is given over to the Abodah, the description of the rites of expiation on Yom Kippur in the Temple at Jerusalem. The last section of the service is known as the Neilah (closing prayer); it ends with the confession of faith, spoken joyfully and with the greatest exaltation: *Shema Yisra'el, Baruch shem ḳebod malechutho le'olam va'ed* ("Praised be the name of His glorious kingdom forever and ever"), and *'Adonai hu ha'elohim* ("The Eternal is the true God"). The sound of the Shofar announces the end of Yom Kippur.

See also: ABODAH; KOL NIDRE. MAX JOSEPH.

Lit.: Margolis, M. L., in *Jewish Encyclopedia,* vol. 1, pp. 284-89; Dembitz, L., *Jewish Services* (1898); Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 255-66, cc-cciii; Elbogen, Ismar, *Der jüdische Gottesdienst,* 149 et seq.

YOM KIPPUR KATAN ("lesser Day of Atonement"). From the 16th cent. on, the day before each new moon (Rosh Hodesh) has often been considered as a "lesser Day of Atonement." The designation of the new moon as the "time for atonement" was a result of the feeling of repentance which had increased because of the expulsion of the Jews from Spain (1492) and the growing influence of the Cabala. This led to giving the day before the new moon the same atoning character that was accorded the beginning of the year. For this reason many fasted on that day. During the afternoon prayer (Minhah), the portions from the Torah and the prophets which were assigned to the fast days (*Ex.* 32:11-14 and 34:1-10; *Isa.* 55:6 to 56:8) were read. The prayers also included the penitential prayers and the confession of sins (Viddui) taken from the liturgy of Yom Kippur, and certain Psalms; the prayer *'anenu* ("Answer us") is inserted in the Eighteen Benedictions (Shemoneh Esreh).

YOM TOB, *see* HOLIDAYS.

YOM TOB (tractate), *see* BETZAH.

YOM TOB SHENI, *see* HOLIDAYS, SECOND DAY OF.

YOMA ("the day," a short form of *Yoma Rabba,* "the great day," the Day of Atonement), the fifth tractate of the second division (Moed) of the Mishnah. It is called Kippurim, and Yom Hakippurim in the Tosefta. The Mishnah has eight chapters and the Tosefta five.

The contents of the Mishnah are: Chap. 1. Preparing the high priest for the service on the Day of Atonement. Chap. 2. How lots were cast four times a day to assign the services performed by the priests; how the sacrificial victims were put upon the altar. Chap. 3. Further preparations of the high priest from dawn to the first confession of sins; casting of lots over the two sin-offerings provided by the community; the golden lots of Joshua ben Gamla. This is followed by an appendix which mentions certain individuals for praise for their improvements in the sanctuary, such as Ben Kattin, King Monobaz and Queen Helena, and certain persons for blame for refusing to instruct others in the preparation of the showbread and of compounding the incense. Chap. 4. Casting lots upon the two goats; binding of the red ribbon; the second confession of sins by the high priest. Peculiarities of the Day of Atonement with regard to offering incense, ascending the altar, and the washing of hands and feet. Chap. 5. The three times that the high priest enters the Holy of Holies; purification of the altar of gold. Chap. 6. The qualifications for the goats. Third confession of sins; sending away the scapegoat to the wilderness Azazel; how his arrival there was known in the sanctuary. Chap. 7. Scriptural portions read by the high priest and the benedictions pronounced by him. The rest of his service; his eight garments. Chap. 8. Prohibitions concerning eating, drinking, working on the Day of Atonement; the fasting of children; procedure in the case of danger to life. The means of atonement: sin-offering, guilt-offering, death, the Day of Atonement and repentance. In what cases no atonement is effected. Sins against God are expiated by the Day of Atonement, while sins against men are wiped out only when the sinner has appeased his fellow man.

The Tosefta contains additions and amplifications of the Mishnah, especially Haggadic and historical material. A portion of the priesthood censured in the Mishnah is defended in the Tosefta, which gives as reason for their actions their fear that those whom they taught might use their knowledge in the service of idolatry. Of interest is also Jose's statement that he had seen in Rome the curtain from the sanctuary and that stains of the blood of the sacrifices were still visible upon it. Both the Babylonian and Jerusalem Talmuds are also replete with Haggadic explanations and stories of the lives of such famous sages as Hillel and Meir.

Lit.: Danby, Herbert, *The Mishnah* (1933) 162-73; Lauterbach, J. Z., in *Jewish Encyclopedia,* vol. 12, pp. 618-20.

YOMTOB BEN ABRAHAM ISHBILI (of Seville), Spanish Talmud commentator, b. before 1270; d. between 1328 and 1350. He is generally known as RITBA, from the initials of his name. Yomtob seems to have been descended from a scholarly family, for he mentions his grandfather's comments on the Talmud (commentary on *Erub.* 13b). His chief teachers were Aaron ben Joseph Halevi and Solomon ibn Adret. There is a note at the end of his commentary on *Abodah Zarah* which states that the work was completed at Alcolea de Anca in 1342. According to some scholars, these words were written by Yomtob himself; others think they were added by the scribe. Yomtob's occupation and place of residence are both unknown, but he seems to have been rabbi and head of a Talmudic academy in a small city.

His chief work is a commentary on the Talmud which is distinguished by extreme clarity, an almost entire absence of casuistry, and a keen analytic discussion and definition of fundamental legal concepts. In addition, he usually prefaces his own comments with a digest of the opinions of previous commentators; hence his commentaries have become very popular among Talmud students.

They are extant to the following tractates: *Erubin, Moed Katan, Rosh Hashanah, Yoma, Sukḳah, Megillah, Yebamoth, Kethuboth, Kiddushin, Gittin, Baba Metzia, Abodah Zarah, Makḳoth, Shebuoth, Hullin* and *Niddah.* Only the first chapter of the commentary to *Baba Metzia* is by Yomtob himself; the rest is by his pupils. The commentary on *Sabbath* ascribed to him is really by Rabbenu Nissim, and that on *Pesahim,* with a similar ascription, is also not his. On the other hand, Yomtob is the author of the commentary on *Sukḳah* that is ascribed to Solomon ibn Adret. It appears from his own writings that Yomtob also composed commentaries on *Berachoth, Betzah, Nazir, Arachin, Hagigah, Sabbath, Baba Kamma* and *Baba Bathra;* the last three of these are extant in manuscript. The commentary

on part of *Sanhedrin* ascribed to him and published in *Leshon Hachamim* (1781) is really by David Bonafed.

Yomtob wrote his commentaries in two recensions: an early one at great length, and a later one in abridged form. He wrote the latter for the benefit of his pupils, as the Jews of Spain were at that time undergoing severe persecutions which made intensive study difficult. The same reason may account for the extremely corrupt state of the text of these commentaries. The first attempt to emend the text was by Zevi Hirsch Bleiweiss in the 19th cent., in his notes *Kur Lezahab* and *Tzar Zahab;* in the 20th cent. Chaim Bloch edited a few of the commentaries with copious notes. Most of these commentaries have gone through six editions, the latest and most complete edition being that of Munkacz (1908). The little personal information that can be gathered from Yomtob's writings indicates that he was of a peace-loving, scholarly and modest disposition.

His other published works are: *Sefer Zikkaron* (published by S. Halberstam, 1868), a defense of Maimonides against the attacks of Nahmanides in the latter's commentary on the Bible; *Hilchoth Berachoth* (published by C. Mussafia in his *Hayim Vehesed,* 1864), on benedictions; a supercommentary to the commentary of Nahmanides on *Nedarim* (printed in most editions of the Talmud); a commentary to Alfasi's compendium on *Taanith* (published with the rest of his commentaries); a commentary on the Passover Haggadah (printed in a number of editions of the latter); notes on *En Yaakob,* gathered by the latter's author, Jacob ibn Habib, from Yomtob's various commentaries. His Haggadic explanations on the one hand reveal the rationalism which he inherited from his teachers, as when he explains unusual sayings by the rabbis as dreams or visions (*En Yaakob, Hakotheb, B.B.* 74b); on the other, he was not entirely unaware of the Cabalistic movement which was so strong in Spain (commentary on *Sukkah* 28a).

He also mentions such of his writings as responsa, homilies, a Halachic pamphlet against the views of Dan Ashkenazi and commentaries on the *Sefer Yetzirah* and the code of Alfasi; some of these are extant in manuscript. Samuel de Uzeda, in the introduction to his *Midrash Shemuel,* mentions that he quotes from Yomtob's commentary on *Aboth* which, he says, is ascribed by some to his pupils. *Hukkath Hayim,* a book ascribed to Yomtob, was actually written by Abraham ibn Tasarat. Nineteen of Yomtob's responsa were published by Wolf Biedonowitz in his *Hut Hameshullash* (1939). HIRSCHEL REVEL.

Lit.: Bloch, Chaim, Ritba's commentary on *Moed Katan* (1935) 5-26; *Megillah* (1937) 5-11; *Makkoth* (1939) 5-11; Michael, H. J., *Or Hahayim* (1891) 473-77; *Kiryath Sefer,* vol. 4 (1927) 160-65; vol. 13 (1936) 112-14.

YOMTOB BEN ISAAC OF JOIGNY, called "the martyr," French Tosafist and liturgical poet of the 12th cent. He became the chief rabbi of York, England. During the siege of that city by the Crusaders he exhorted his coreligionists who had taken refuge in the tower to lay hands on themselves rather than to foreswear the faith of their fathers. On the eve of the Sabbath before Passover, 1190, the besieged died the death of martyrs. One of Yomtob's hymns, "Omnam Ken," is still chanted on the eve of the Day of Atonement. It begins:

Ay 'tis thus evil us hath in bond;
By Thy grace guilt efface and respond:
Forgiven!

He was a pupil of the famous French Tosafist Jacob ben Meir Tam, and author of a commentary on the Pentateuch.

YONKERS, a city of Westchester county in New York state, adjoining New York city on the north, and including in 1943 an estimated 7,000 Jewish inhabitants in its general population of 142,404 (census of 1940). Yonkers was chartered as a city in 1872. Even before then the locality had attracted an overflow of immigrant Jews who chose not to remain in the congested areas of New York city itself.

An item in the local paper of the year 1870 reports: "The Hebrews of Yonkers have leased and fitted up for a synagogue the entire fourth story of Anderson's Building on Getty Square, and the Rev. M. Bernstein has been engaged to minister to them." There is no further record of this early organization, however; and it was not until 1887 that the community became solid enough to carry on a continuous organized existence. At that period Jews of Yonkers were mainly from Hungary. Among them were Adolf Klein, Aaron Abrahamovitz, Hillel Golden, Adolph Braun, Bernard Gross, Moritz Aneiss, David Hertz, M. Frommberg, Lewis Klein and Max Goldsmith. The first public high holy day services of the community were held in the fall of 1887 in Temperance Hall on North Broadway. Subsequently the congregation bought and remodeled Teutonia Hall.

In 1903 the congregation assumed the permanent name of Ohab Zedek, and in the following year dedicated the new synagogue on Prospect Street, the first to be erected in Yonkers. Several fraternal organizations were formed there, and the women of the community established the Hebrew Women's Charity Organization, still in existence in 1943. In 1925 the sisterhood was organized. A Hebrew Free School was also instituted. In 1943 Rabbi Alexander S. Rosenberg was serving in the pulpit of Congregation Ohab Zedek, having succeeded his father, Philip Rosenberg.

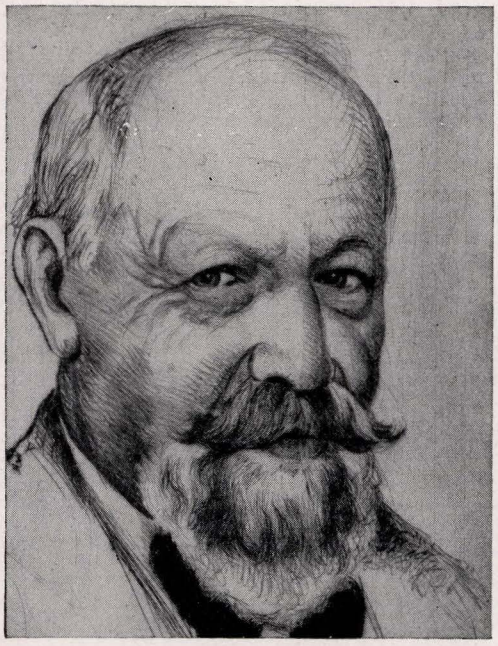
The Orthodox congregation Agudas Ahim was organized in 1909 and purchased a church building which was remodeled into a synagogue. Rabbi Jacob I. Mendelsohn served the congregation from 1921 to 1925, and was succeeded by David M. Shohet, who still continued to occupy the pulpit in 1943.

The Orthodox congregation Sons of Israel was organized in the 1920's, and built an imposing house of worship on Elliot Avenue. In 1943 Rabbi Irving Freedman was temporarily in the pulpit, replacing Rabbi Morris Sandhaus, who, on leave of absence, was serving as a chaplain in the United States Army.

Fourth of Yonkers' Orthodox synagogues in 1943 was Congregation People of Righteousness, which had, however, no resident rabbi. All four Orthodox congregations maintained daily Hebrew schools.

In 1901 the Reform Jews of Yonkers organized Congregation Staff of Aaron, which came to be known as Temple Emanuel, joining the Union of American Hebrew Congregations in 1920. The congregation was served for a short period by the Reverend Bernard Lissauer, and then called as its rabbi Samuel J. Levinson (1909-11). Succeeding rabbis included Jacob Tarshish (1919-22), Emanuel Jack (1926-31), Jacob Werne (1931-35), and Benjamin Schultz, who, elected in 1935, continued to occupy the pulpit in 1943. Rabbi Jack (d. 1942) served from 1926 to 1931 and was a leader in interfaith work; he was editor of the *Westchester Jewish Weekly,* and national chaplain of the Veterans of Foreign Wars (1931). The congregation replaced its portable church building, which had served as a house of worship from its inception, with a Temple erected on Hamilton Avenue in 1912. A new school building adjoining the Temple was built in 1939.

For charitable purposes, Yonkers Jewry organized, in addition to the Yonkers Hebrew Women's Charity Association, the Hebrew Ladies' Aid Society. The Y.M.H.A. was an early organization of the community, started before 1900. A new organization was formed in 1910 among the younger men of the city, and the two, combining in 1913, purchased a building for their use. Eventually the Y.M.H.A. and the Y.W.H.A. were absorbed into the larger Jewish Community Center, erected in 1929. The Center, affiliated with the Community Chest, became the nexus of all Yonkers Jewish



Heinrich York-Steiner. From a drawing by Elias M. Grossman

activities, outside of the congregations proper, and functioned under the jurisdiction of the Jewish Federation of Yonkers, incorporated in 1936, and constituted by delegates from every important Jewish organization. Isidore Beierfeld was executive director of the Center in 1943. National groups represented at Yonkers included the B'nai B'rith, the Zionist Organization and Hadassah, and the National Council of Jewish Women.

At Yonkers, which became a center of several large manufacturing plants, Jews were engaged mainly as small merchants. A good proportion were in the professions. Representatives of the community in civic affairs included Maurice Blinken, president (1933), and Harry C. Adams, at one time vice-president, of the board of education. In 1943 Abraham Rosenblum was serving on the board of education. Isidor Sack was an executive in the Community Chest of the city, and Rabbi Benjamin Schultz held executive office in the local Red Cross. Morris L. Rosenwasser was associate corporation counsel. Arthur J. Miller served in the state assembly (1926-27), and was later secretary of contract and supply in the city. SHERRY ABEL.

YOREH DEAH, *see* SHULHAN ARUCH.

YORK-STEINER, HEINRICH, author and Zionist leader, b. Szenitz, Upper Hungary, 1859; d. Tel-Aviv, Palestine, 1934. He was actively associated with Theodor Herzl, participated in the preliminary conference in Vienna (March, 1897), where the holding of a "World Congress of Zionists" and the founding of a Zionist organ were decided upon, and in 1904 succeeded in obtaining from the papal secretary of state the promise that the Apostolic See would place no obstacles in the way of the colonization of Palestine, which he regarded as a humanitarian work.

York-Steiner was one of the founders of the Zionist weekly, *Die Welt,* but withdrew from Zionist activities shortly after the death of Herzl (1904). He wrote first on literature, and later published narratives from the life of Orthodox Jews. His writings include: *Künstlerfahrten vom Atlantischen bis zum Stillen Ozean* (1883); *Anti* (1895); *Mutter Eva* (1897); *Der Talmudbauer* (1904); *Vom sterbenden Geld* (1920); *Die Kunst als Jude zu leben* (1928). He wrote a drama, *Der hohe Kurs,* and was an editor of *Die Zeit.*

EDWARD ALFRED STEINER, sociologist (b. Szenitz, Upper Hungary, 1866), was a brother of Heinrich York-Steiner. He emigrated to the United States, embraced Christianity, and became a Congregational minister and professor of applied Christianity at Grinnell College, Ia. (1903).

He wrote: *Tolstoy, the Man* (1903); *On the Trail of the Immigrant* (1906); *The Mediator* (1907); *The Immigrant Tide* (1909); *Against the Current* (1910); *The Broken Wall* (1911); *From Alien to Citizen* (1914); *Introducing the American Spirit* (1915); *Nationalizing America* (1916); *Sanctus Spiritus and Company* (1919); *Old Trails and New Borders* (1921); *The Eternal Hunger* (1925); *The Making of a Great Race* (1929).

Lit.: (on York-Steiner) Richards, Bernard G., "York Steiner Goes Home," *New Palestine,* Nov. 10, 1939; Bein, Alex, *Theodor Herzl* (1940).

YOTZEROTH (plural of *yotzer,* "Creator prayers"), Piyutim to the benedictions of the Shema. They are classified by the portions of the prayer to which they are attached. The most important Yotzeroth are: (a) Yotzer poems ("Who created [the heavens]"); (b) Ofan poems (one of the names for angels); (c) Zulath poems ("[there is none] besides [God]"). In addition to these basic types, there are (d) Meorah poems ("light") and (e) Ahabah poems ("[With great] love") before the Shema, and (f) Mi Chamocha poems ("Who is like unto Thee") and (g) Geullah poems ("redemption") after the Shema.

The poetic version of the Nishmath prayer and all the accompanying poetic pieces are also erroneously called Yotzeroth; in fact, it has been the mistaken custom to call all the poetic insertions in the Morning Service by that name.

Lit.: Elbogen, Ismar, *Der jüdische Gottesdienst,* 210-11; Idelsohn, A. Z., *Jewish Liturgy* (1932).

YOUNG ISRAEL, NATIONAL COUNCIL OF, an adult-led organization of and for Jewish Orthodox youth in the United States. It was founded in 1912 by a group of young men and women on the lower East Side in New York city for the purpose of preserving Jewish Orthodoxy and learning. In 1915 it organized as a model synagogue, conducting services in one of the rooms of the Educational Alliance. First limited to the lower East Side of Manhattan, the group expanded, and similar organizations were founded in Brooklyn, The Bronx and Jersey City. In 1922 a Council of all Young Israel was formed to centralize the various activities and to act as an authoritative body in the expression of the ideas of the movement. The National Council of Young Israel had, in 1943, a total of 25,000 youth members, half of whom were in New York city, and seventy branches throughout the United States.

It published a monthly magazine, *Young Israel Viewpoint.* J. David Delman acted as president in 1943. The organization sponsored an employment bureau for Sabbath observers. Other activities included adult education, youth clubs, synagogue services, participation in Zionist activities, support of Torah institutions in the United States and abroad, and participation in all activities which promote Orthodox Judaism and Americanism.

YOUNG JUDAEA, children's Zionist organization, affiliated with the Zionist Organization of America and Hadassah, founded in 1909.

Professor Israel Friedlaender was elected first president, and David Schneeberg secretary. Succeeding presidents were Sundel Doniger, Mrs. N. Taylor Phillips, Rabbi David de Sola Pool, Rabbi Jacob Kohn, Samuel J. Borowsky, Rabbi Israel Goldstein, Rabbi Louis I. Newman, David Levine, Louis P. Rocker and Carl Alpert. Herbert H. Lehman was for many years honorary president, and still held this post in 1943. In 1916 the Federation of American Zionists pro-

vided a substantial subsidy, and with Schneeberg as executive secretary the body expanded considerably, opening its own offices.

Young Judaea was incorporated as part of the work of the Zionist Department of Education headed by Henrietta Szold in 1918, and Emanuel Neumann became director of its activities. Later the subsidy was withdrawn and Young Judaea became self-supporting, although it retained its association with the parent body. In 1941 constitutional changes were effected whereby it came under the immediate supervision of the American Zionist Youth Commission, of which Shlomo Bardin was director.

Aharon Kessler served as executive director of Young Judaea. Others who have served as executive directors include Samuel J. Borowsky, Jacob S. Golub, Mrs. A. H. Vixman, and Rabbi Aryeh Lev.

The organization was, in 1943, composed of some 500 clubs, with a total membership of over 15,000 boys and girls between the ages of ten and eighteen. It conducted a diversified program of educational, religious and physical activities. It published a considerable amount of literature for young people dealing with Zionism, Jewish holiday observances and contemporary Jewish life in America, and issued many books.

Much of this educational material was used by Sunday schools, centers and other Jewish youth groups. Periodicals included the monthly children's magazine, *The Young Judaean,* and bulletins, *The Leader* and *Hashachar.* Many of the leading American Zionists obtained some of their early Jewish schooling in Young Judaean clubs.

YOUNG MEN'S AND YOUNG WOMEN'S HEBREW ASSOCIATIONS (Y.M.H.A. and Y.W.H.A.), organizations for the intellectual, social and physical welfare of Jewish men and women. The earliest Y.M.H.A. was that founded at Baltimore in 1854, and about a score of such societies came into being in the next twenty years. However, most of them failed to flourish, and it was not until a Y.M.H.A. was formed in New York city in 1874 that a permanent movement was started. The first Y.W.H.A. was founded in New York city in 1902.

For a description of the activities of these associations, *see* CENTER, THE JEWISH.

YOUNGSTOWN, a city of Ohio with a population of 167,720 (census of 1940), including, in 1943, an estimated 6,000 Jewish inhabitants. Jews are known to have settled in Mahoning Valley as early as 1826. It was not until 1837, however, that the first authentic record of Jews in Youngstown is found. The first Jew to settle in Youngstown was Jacob Spiegel, who came with his family from Alsace, France. David Theobald of Bavaria followed, and shortly afterward came Emanuel Herzog and Simon Lowenstein.

By 1867 a sufficient number of Jews had settled in Youngstown to form a congregation. On May 12th of that year David Theobald, Charles, Edward, Ferdinand and Abraham Ritter, Emanuel Herzog, Abraham Walbrum, S. J. Lambert, S. Lowenstein, M. Ullman, A. Schaffner, William Jonas, Henry Theobald, Emanuel Guthman and Abraham Printz founded Congregation Rodef Sholom.

Lippman Liebman was called to the pulpit in 1868, and served until 1887. In that latter year the congregation dedicated its first Temple. Liebman was succeeded by J. B. Grossman (1887-93 and 1899-1912); Emanuel Schreiber (1893-1897); and Moses P. Jacobson (1897-1899). In 1912 Isador E. Philo was elected to the pulpit, which he occupied (1913-42) for thirty years, when he became rabbi emeritus. During his incumbency, in 1914, Rodef Sholom built its imposing new Temple (dedicated 1915), still housing the worshippers in 1943. Philo was succeeded by Rabbi Abraham H. Feinberg.

With the passing of the pioneers, a new generation arose to carry on the religious, cultural and philanthropic work of the Jewish community. Among them were Isaac Strouss and Bernard Hirshberg, who founded the largest department store in Youngstown, and Max Brunswick, who served as city solicitor for two terms.

First of the Orthodox congregations of Youngstown was B'nai Israel, organized in 1887 by Herman Rice, Isaac Friedman, Moses Kalver and S. B. Frankle. In 1943 the congregation had no regular rabbi.

The Orthodox Congregation Emanu-El was formed in 1907, and among its founders were Isaac, Nathan and Louis Ozersky, Meyer Altshuler, Isaac Eidelman, Herman Robins and Benjamin Warner. A synagogue was built in 1908, during the incumbency of the first rabbi, Saul Silber (1907-9). Rabbi Irving Miller served from 1923 to 1928. In 1929 Carl L. Manello was called to the pulpit, which he was still occupying in 1943. Congregation Emanu-El established the Hebrew Institute (daily Hebrew school) in 1910.

The third congregation maintained by the Orthodox community of Youngstown in 1943 was Ohev Tzedek, organized in 1924 by Sam Roth, Sam Hansburg, Max Braff, Ben Polonsky, Morris Sussman and Joseph Davis. The congregation built its synagogue in 1926, but had, in 1943, no resident rabbi.

The Conservative Congregation Anshe Emeth, growing out of a split in the membership of B'nai Israel over the matter of the separate seating of men and women worshippers, was organized in 1919, largely under the leadership of Rabbi Solomon Goldman of Cleveland. A. Max Frankle was founder. The first structure erected was a school building, to house the modern school for the children of the community. In 1927 the large Temple of the congregation was built. The first rabbi to occupy Anshe Emeth's pulpit was B. H. Birnbaum (1923-29). He was succeeded by Eugene Kohn (1929-30), Elias Charry (1930-33), Nathan Kollin (1933-41), and Morris Gordon (1941-).

The active Jewish Federation of Charities was organized at Youngstown in 1935. In 1943 Youngstown Jews maintained also a Jewish Center, an active Zionist organization, a Senior and Junior Hadassah, a lodge of the B'nai B'rith, a Senior and Junior Council of Jewish Women, a post of the Jewish War Veterans, and an outstanding Jewish Choral Society of 100 members. Rabbi Isador E. Philo, awarded (1942) a citation for his interfaith work by the Youngstown Rotary Club, was head (1943) of the board of control of the Interfaith Chapel of Friendly Bells, composed of Catholics, Protestants and Jews.

In 1943 community leaders included Clarence Strouss, president from its inception of the Jewish Federation; Bert Printz, Herman Ritter, I. Harry Meyer, Harry Levinson, Dr. Solomon M. Hartzell, Dr. A. M. Rosenblum, I. S. Weil, Murray Nadler, Morris Tamarkin, Joe Wilkoff and Mose Frankle. Benjamin Roth was, in 1943, a member of the city council. Maurice Lioscher was elected to the upper house of the state legislature (1934-).

At Youngstown, a center of the steel industry, Jews were mainly engaged in mercantile pursuits, in 1943. A number were employed in several branches of the steel industry both as fabricators and millworkers, and in other manufacturing enterprises. A comparatively large percentage were in the professions; some engaged in social service work.

ISADOR E. PHILO.

YOUTH, CARE OF, *see* SOCIAL SERVICE.

YOUTH LITERATURE. The 20th cent. may well be called the Children's Century. Everywhere, the world over, people are striving to give children an ideal environment. Books are an essential part of a happy childhood and proper character building; hence the

literature of youth has come in for a large measure of attention. The movement has given birth to specialized children's departments with children's editors in the book publishing field, and children's librarians in public libraries and schools.

Reading habits acquired in youth will continue to give delight and stimulation. "Next to persons, books are our greatest influencers of character." Jewish parents, it has been said, are more appreciative of learning than almost any other group. They are unquestionably more self-sacrificing in providing educational and cultural opportunities for their children. Book learning has ever been encouraged by the Jews. The Talmud even goes so far as to say that "the scholar takes precedence over kings."

Whereas the generation of the 1940's has inherited many childhood favorites from the past with basic roots that indicate the sameness of all lands and literatures, no special Jewish childhood favorite books have as yet been developed for a heritage. In general, these childhood favorites are not those which have been outmoded in language and incident; they are the real classics with a perennial demand and which reappear from time to time in new dress—imaginative literature, the rhythmic cadences of the Bible in juvenile terms, picture books, folklore, myths and legends, poetry and biographies, and, of course, fiction.

Years ago, in the days when only a knowledge of the Bible and its commentaries was necessary, a Jewish child's imagination dared not take flight. Certainly, fancy was not encouraged. Perhaps these historic backgrounds are partly responsible for the very sparse and prosy literature especially written for the Jewish child.

In the case of Jewish juveniles specifically, the demand made by the religious schools of the last generation for material as aids in teaching resulted in Bible retellings in elementary terms;—or didactic preachments in fiction form which were drab and prosy. As time went on aids to ethics and definitions of holidays came into play. The normal fields of poetry, picture books, nature and animal stories were largely untapped because there has been no aggressive leadership in the Jewish juvenile field.

Jewish publishers in America in the past issued their juveniles with a business sense and utilitarian motive, without too keen an understanding of the realm of childhood. Since about 1935 the pattern has changed, and Jewish juveniles are taking on a modern and artistic note. The most carefully edited Jewish juveniles, attractive and modern in format, have been issued by Behrman's Jewish Book House. There is a wealth of material and rich literary treasures to be tapped in the storehouses of Jewish literature by authors who have a sympathetic understanding of and are "en rapport" with childhood, who will write *for* children but not *down to* children. There is also a great need for imaginative literature, and a literature that will yield the American Jewish child a sense of completeness in regard to history and the traditions of his past. This is necessary for harmonious unity with the entire story of the Jewish people.

The literature for Jewish youth needs a master hand; in writing it, it is well to bear in mind what Albert Einstein said: "Imagination is more important than knowledge, for knowledge is limited, whereas imagination enhances the entire world of thought, stimulating progress and giving birth to evolution."

Book lists and bibliographies of Jewish juveniles have been made available by publishers and schools, but in the main these attempts have been shoddy, ill prepared, haphazard collections of titles. They have been a listing chiefly of names into rough classes and age groups with definitely utilitarian purposes in mind and have been devoid of literary standards and sympathetic understanding of the needs of youth. These graded lists were chiefly issued for pedagogical purposes, unconcerned in the main with the age mentality of the children. They attempted a wide range listing of books from pre-school age to practically eighteen, including many adult books, a philosophy which has been outmoded by juvenile experts. Other lists have erred and lost in value by painfully including books definitely useful only as tools for teacher or parent, but without any appeal to the child.

From the point of view of the trained librarian, familiar with highly specialized modern work in youth literature, other standards assert themselves. Whether the selection of a book for listing is governed by age or by scholastic grade, juvenile book lists in the main should range from the picture book age through the fourteen-year period or the normal second year high school child.

The post-first World War decade in America was in danger of religious and literary disintegration. To offset this tendency Jewish Book Week started in Boston in 1925. The momentum gathered through this effort had by 1943 resulted in a more formal observance of Jewish Book Week in America. The principal purpose of this week is to call attention to the large amount of literature of and about the Jews, and to arouse interest in Jewish books and literary backgrounds at large. The chief slogans developed in this project are "A Jewish Book Shelf in Every Home," and "The Jewish Child's Book Shelf." It is the Jewish child's special book shelf and its development in the Jewish home with which we are definitely concerned, and for which the following list has been compiled.

In selecting these works of one hundred authors who are in the main Jewish, special attention has been given to the content matter of the book: its timeliness, its adaptability, its literary value and its potentialities in fitting into the progressive scheme of Jewish education. Definite classics which have been perennially carried on secular or high school lists, such as George Eliot's *Daniel Deronda* or Sir Walter Scott's *Ivanhoe,* have been omitted. Books such as Grace Aguilar's *Vale of Cedars* and Church's *The Hammer* have been omitted because they are out of print.

Textbooks, pure and simple, without any recreational touch, have also been omitted, on the theory that in the main the entertainment function of books with the young is important. In the case of pioneer juvenile writers like Elma E. Levinger it was impossible to include many of her titles, but preference has been given to representative ones in the different groups.

Biblical Backgrounds. 1. *For Very Young Children:*

Altman, Addie Richman. *The Jewish Child's Bible Stories.* New York. Bloch. 1920. 152 pp. Bible stories written in simple language. The ethical value of the stories is emphasized.

Bible Selections. *David.* Illustrations by Elizabeth Orton Jones. New York. Macmillan. 1937. 66 pp. The artist's pictures show a rare understanding of the story.

Calisch, Edith Lindeman. *Bible Tales for the Very Young.* New York. Behrman. 1930. 163 pp. Twenty-four stories, well written and illustrated, extending from Creation to the death of Moses.

Bible Tales for Young People. Book 2. New York. Behrman. 1934. 168 pp. Covers the period from Joshua to the Maccabees.

Cohen, Lenore. *Bible Tales for Very Young Children.* Cincinnati. Union of American Hebrew Congregations. 1934. x, 189 pp. Plates. Emphasizes the values of the Bible and what educational theory has developed to meet the needs of little children.

Estabrook, Helen Slocum, compiler. *Seventy Stories of the Old Testament.* With reproductions from the works of

master woodcut artists of the 15th and 16th centuries. Portland, Me. 1938. This book is delightful in format, as well as faithful in the retelling of these inspiring stories.

Goldin, Hyman. *Illustrated Bible Stories.* New York. Hebrew Publishing Company. 1930. 256 pp. Fifty-three Bible stories simply retold for very young children. The illustrations are by the famous French artist, Gustave Doré.

Ish-Kishor, Sulamith. *The Bible Story.* 3 vols. New York. United Synagogue of America. 1921. 155, 221, 250 pp. The Bible retold in simple language.

Lathrop, Dorothy. *Animals of the Bible.* New York. Stokes. 1937. Plates. 67 pp. A well-chosen collection of thirty stories of memorable animals in the Bible. Distinguished illustrations.

Levinger, Elma E. *Bible Stories for Very Little People.* New York. Behrman. 1925. 142 pp. Written especially for Jewish children. A useful book for the bed-time hour and for reading out aloud. Vol. 2, "Great Jews since Bible Times for Young People."

Petersham, Maud and Miska, adapters. *Stories from the Old Testament.* Philadelphia. Winston. 1938. Colored illustrations. Joseph and His Brothers; Moses; Ruth; David. For the youngest readers. Also in separate volumes.

Robinson, William Wilcox. *Book of Bible Animals.* New York. Harper. 1938. Ten stories of the animals in the Bible. A distinctive picture book.

2. *For Intermediate Children:*

Asch, Sholem. *In the Beginning.* New York. Putnam. 1935. v, 120 pp. Illustrated. The stories of Genesis for young readers.

Bialik, Hayim. *And It Came to Pass . . .* Legends and Stories about King David and King Solomon. Translated by Herbert Danby. Woodcuts by Howard Simon. New York. Hebrew Publishing Company. 1938. 281 pp. A collection of legends and tales, adapted from Arabic and Jewish sources—ancient, medieval, and modern. All reflect the narrative and poetic talent of Bialik.

Bonser, Edna M. *How the Early Hebrews Lived and Learned.* New York. Macmillan. 1924. xviii, 269 pp. A dramatic retelling of some Bible stories, outlining the progress which the Hebrew people made in agriculture, industry, literature, and religion in the 1,500 years after Abraham.

Browne, Lewis. *The Graphic Bible.* New York. Macmillan. 1928. 160 pp. Contains eighty animated maps, which are in themselves an alluring invitation to a trip through Bible-land.

Cohen, Emily Solis. *David the Giant Killer.* Philadelphia. Jewish Publication Society. 1908. 250 pp. A Jewish grandmother tells stories from the Old Testament and Apocrypha to her grandchildren.

Goldin, Hyman E. *Bible and Talmud Stories.* A Biblical history for school and home with stories from the Talmud and Midrash, questions, maps, and illustrations. New York. Star Hebrew Book Company (1931). 3 vols., 208, 205, 210 pp. Vol. 1, Beginning to Death of Moses. Vol. 2, Fall of Jericho to Death of Solomon. Vol. 3, Division of Kingdom to Second Temple.

Jenness, Mary. *Men Who Stood Alone.* The Hebrew Prophets in Action. New York. Long and Smith. 1932. vii, 114 pp. Twelve stories for boys and girls based on dramatic incidents in the lives of the prophets of the Old Testament.

Levinger, Elma E. *Wonder Tales of Bible Days.* Philadelphia. Jewish Publication Society. 1929. viii, 348 pp. Stories of Abraham, Joseph, Moses, David, Solomon, and Elijah presented in a new dress.

Books for Younger Boys and Girls. 1. *Fiction:*

Braverman, Libbie L. *Children of the Emek.* Brooklyn, N. Y. Furrow Press. 1937. 118 pp. The story of the life of two children of the Jewish settlement in Nahalal, a workers' cooperative in Palestine.

Calisch, Edith Lindeman. *Fairy Tales from Grandfather's Big Book.* New York. Behrman. 1938. 130 pp. Thirteen strange and exciting Jewish fairy stories about demons, angels, and beasts. A book useful for story-telling.

Conovitz, Michael. *Dorothy and David Explore Jewish Life.* Cincinnati. Union of American Hebrew Congregations. 1938. 206 pp. Illustrated. An excellent book for children on the institutions in a well-organized Jewish community.

Friedlander, Gerald. *The Jewish Fairy Book.* New York. Stokes. 1920. ix, 188 pp. Quaint, colorful tales selected from the wealth of Jewish folklore and ancient literature. With eight beautiful illustrations in color.

Gaer, Joseph. *The Burning Bush.* Cincinnati. Sinai Press. 1929. xix, 333 pp. Stories of personalities and events of the time. The volume takes its name from the "Burning Bush" of the Bible. "The Unconquered" continues with the period of the Second Temple.

Gamoran, Mamie G. *Hillel's Happy Holidays.* Cincinnati. Union of American Hebrew Congregations. 1939. 205 pp. The author describes the customs connected with the observance of the Sabbath and nine Jewish holidays in very simple English.

Ish-Kishor, Sulamith. *The Heaven on the Sea and Other Stories* (together with 20 poems). New York. Bloch. 1924. 191 pp. Twenty stories based on rabbinic legends and historical incidents. Each story is preceded by a poem dealing with nature, the synagogue, the holidays, and the like.

Kalisher, Betty. *Watchmen of the Night.* Cincinnati. Union of American Hebrew Congregations. 1936. xiii, 205 pp. Collection of stories of twenty-one eminent characters in Jewish history from the time of Johanan ben Zakkai through that of Theodor Herzl.

King, Marian. *Amnon: a Lad of Palestine.* Boston. Houghton Mifflin. 1931. 96 pp. A little Jewish boy in Modern Palestine. Bible days are recreated in present day life and festivals.

Kruckman, Herbert L. *Joey Meets His People.* New York. Hebrew Publishing Company. 1940. 44 pp. An imaginative story of a little Jewish boy who misbehaves in Hebrew school and is taken on a strange adventure where he learns about the great Jewish heroes of history.

Landa, Gertrude (Aunt Naomi). *Jewish Fairy Tales and Legends.* New York. Bloch. 1921. 294 pp. Contains twenty-five tales and fables, especially written for Jewish boys and girls.

Learsi, Rufus (Israel Goldberg). *Shimmele,* and *Shimmele and His Friends.* 2 vols. New York. Behrman. 1940. 116, 113 pp. Stories of the adventures of a little New York East Side boy, Shimmele Cohen, and his friends.

Levinger, Elma E. *Pilgrims to Palestine,* and Other Stories. Philadelphia. Jewish Publication Society. 1940. 274 pp. A collection of readable stories dealing with Jewish young people of many lands and times; the emphasis is on the modern scene, and there is much instructive material.

Mazer, Sonia. *Yossele's Holiday and the Brave Maccabees.* New York. Doubleday, Doran. 1934. iiii, 60 pp. Plates. A story of family life in a Jewish village of Russia; the account of the Maccabees is based on the Apocrypha.

Simon, Solomon. *The Wandering Beggar . . .* or the Adventures of Simple Shmerel. Illustrated by Lillian Fischel. New York. Behrman. 1942. 118 pp. A delightful juvenile emphasizing the parables of Jewish life as manifested through the faith and wisdom of the hero.

Steinberg, Jehudah. *The Breakfast of the Birds.* Translated from the Hebrew by Emily Solis-Cohen. Philadelphia. Jewish Publication Society. 1917. 175 pp. Eighteen beautiful stories which belong to that literature which is timeless. A child was chosen to illustrate the book in order to find expression from the child point of view, and the value of the book was thus enhanced.

Weilerstein, Sadie Rose. *What Danny Did.* New York. Bloch. 1928. 107 pp. Aims to present the everyday religious life and customs to the smallest Jewish child.

The Adventures of K'tonton, a little Jewish Tom Thumb. New York. Women's League of the United Synagogue of America. 1935. 100 pp. Through the adventures of an imaginary Tom Thumb, the small child learns of traditions, customs, and ceremonies in the Jewish home.

What the Moon Brought. Philadelphia. Jewish Publication Society. 1942. 159 pp. The cycle of the Jewish year and its holidays is interpreted to the American child by means of prose and poetry in simple terms.

2. *Non-fiction:*

Bialik, Hayim N. *Far Over the Sea.* Translated from the Hebrew by Jessie Sampter. Illustrated by Louis Korbin.

Cincinnati. Union of American Hebrew Congregations. 1939. 90 pp. A book of whimsical verse by the great Hebrew poet, containing much variety as to subject material and especially poems about Jewish holidays, close to the heart of the Jewish child.

Burstein, Abraham. *A Jewish Child's Garden of Verses.* New York. Bloch. 1940. 116 pp. A collection of both gay and grave poems. The patterns of many of the verses are familiar from other sources, but the subject matter and the idioms introduced are strictly Jewish.

Fast, Howard and Bette. *Picture Book History of the Jews.* New York. Hebrew Publishing Company. 1942. 57 pp. An appealing, attractive and successful panorama of Jewish history with which to introduce a child to his people. A brief and simplified text is enlivened by the animated and colorful sketches which present 2,500 years of Jewish life.

Gamoran, Mamie G. *Days and Ways.* Cincinnati. Union of American Hebrew Congregations. 1941. 205 pp. An interesting presentation of the Jewish holidays and ceremonies.

Ish-Kishor, Sulamith. *Jews to Remember.* New York. Hebrew Publishing Company. 1941. 127 pp. Brief biographies of famous Jews of the world and their contributions.

Levinger, Elma E. *With the Jewish Child in Home and Synagogue.* New York. Bloch. 1930. 124 pp. Introduces in a manner easily intelligible for the child those things which make up the life of the Jew.

Lurie, Rose G. *The Great March.* 2 vols. Cincinnati. Union of American Hebrew Congregations. 1931, 1940. 228, 254 pp. A collection of stories of famous Jews and Jewesses of all times with a historic interpretation.

Raisin, Jacob S. *Twice-told Talmud Tales.* New York. Behrman. 1929. 186 pp. Stories in dialogue form with a moral quality, retaining the atmosphere of the Talmud.

Salaman, Nina, edit. *Apples and Honey.* New York. Bloch. 1922. 348 pp. A varied and interesting collection of stories, poems and articles covering a wide range of Jewish life and thought.

Sampter, Jessie E. *Around the Year in Rhymes for the Jewish Child.* New York. Bloch. 1920. 91 pp. Poems for every important occasion in the Jewish year. Contains a number of Hebrew blessings, with English translations in verse.

Zeligs, Dorothy F. *A Child's History of the Hebrew People.* New York. Bloch. 1935. 179 pp. "Child's history of Jewish life for the first sixteen centuries of the Common Era," 1937, 250 pp. and "A History of Jewish life in modern times for young people," 1938, 446 pp. Describes vividly and graphically the life and achievements of the Jew from the patriarchal nomadic period to the present.

Books for Intermediate Boys and Girls. 1. *Fiction:*

Berkowitz, Henry J. *The Fire Eater.* Philadelphia. Jewish Publication Society. 1941. 394 pp. An adventure story featuring a Jewish hero who meets life with courage and daring.

Burstein, Abraham. *The Boy Called Rashi.* New York. Behrman. 1940. 116 pp. A story about the great commentator Rashi. A fine picture of the life of the period.

Judah Halevi in Granada. New York. Bloch. 1941. 180 pp. The story of Judah Halevi's boyhood with the rhymed translations of his better poems woven into the story.

West of the Nile; A Story of Saadia Gaon. New York. Hebrew Publishing Company. 1942. 143 pp. A story of the Jewish scholar Saadia Gaon of the 10th cent., and leader of Jewry in medieval Babylonia.

Canfield, William W. *The Sign above the Door.* Philadelphia. Jewish Publication Society. 1912. 325 pp. A fine story of the time of the Exodus from Egypt.

Cooper, Samuel William. *Think and Thank.* Philadelphia. Jewish Publication Society. 1890. 120 pp. Sir Moses Montefiore's boyhood. The troubles of Jewish school boys who encountered race prejudice, and how through pluck and honesty they won success.

Gollomb, Joseph. *That Year at Lincoln High.* New York. Macmillan. 1920. 290 pp. An excellent story of democratic life in a New York school. Football, baseball, athletic meets, radios, and other activities are vividly described. Sequels, Tuning in at Lincoln High, 1925, 255 pp.; Working through at Lincoln High, 1923, 228 pp.

Hewes, Agnes Danforth. *Spice and the Devil's Cave.* New York. Knopf. 1930. 331 pp. Presents a kindly picture of the Jewish money lender of medieval society.

Isaacs, Abram S. *Under the Sabbath Lamp.* Stories of our time for old and young. Philadelphia. Jewish Publication Society. 1919. 259 pp. Highlights on domestic and religious life in an American environment, emphasizing the elements which shape and preserve Jewish ideals.

School Days in Home Town. Philadelphia. Jewish Publication Society. 1928. 162 pp. A story of life in a Jewish boarding school.

Learsi, Rufus. *Kasriel the Watchman.* Philadelphia. Jewish Publication Society. 1925. 311 pp. Realistic pictures of modern Jewish life on the East Side of New York.

Levinger, Elma E. *In Many Lands.* New York. Bloch. 1923. 143 pp. Stories of how Jews kept the festivals in the various countries of their dispersion.

Rothgiesser, Ruben. *Ship of Hope.* Philadelphia. Jewish Publication Society. 1939. 144 pp. The story of a group of Spanish Jewish children of the 15th cent. who found refuge from their persecutors in North Africa.

Rubinstein, Marion. *Adventuring in Palestine.* New York. Knopf. 1935. 187 pp. The story of three German refugee children who are introduced to Palestinian life by their cousins, who live in a commune. Many fine photographs.

Saphire, Saul. *The Caliph of Cordova.* New York. Bloch. 1929. 204 pp. A picturesque story of the days of the Golden Age of Spain, and the Jewish contribution to the history, political and economic, of that day.

Tunis, John R. *All-American.* New York. Harcourt. 1942. 245 pp. A football story, emphasizing the importance of certain ethical concepts, such as fair play, courage and tolerance.

2. *Non-fiction:*

Davis, Mac. *From Moses to Einstein. They All Are Jews.* New York. Jordan. 1937. 127 pp. Highlights in the lives of sixty Jewish figures whose deeds were dramatic and varied in scope.

Fast, Howard. *Haym Salomon, Son of Liberty.* New York. Messner. 1941. 243 pp. The life story of the Polish Jewish broker and financier who did so much to help the American cause during the Revolution.

Fein, Harry H., translator. *Gems of Hebrew Verse; Poems for Young People.* Boston. Bruce Humphries. 1940. 120 pp. An anthology containing seventy poems selected from the works of thirty-four Hebrew poets under such headings as Sabbath and Holidays, Palestine, Legends, Personalities, Nature, Humorous Poems.

Fleg, Edmond, edit. *The Jewish Anthology.* New York. Harcourt, Brace. 1925. 399 pp. An anthology of Jewish life through twenty-five centuries. Both prose and verse.

Gabriel, Gilbert W. *The Seven-Branched Candlestick.* New York. Bloch. 1917. 189 pp. The schooldays of a young American Jew in which he relates his anti-Semitic experiences in school and college.

Hertz, Joseph H. *A Book of Jewish Thoughts.* New York. Bloch. 1926. xv, 367 pp. Inspiring thoughts from Jewish literature. The best of what has been written by and about the Jew.

Hurwitz, Hyman. *Hebrew Tales.* New York. Bloch. 1911. xiii, 170 pp. Fifty-five instructive tales and parables from the ancient Jewish sages.

Levin, Meyer. *The Golden Mountain.* New York. Cape and Ballou. 1932. xvii, 357 pp. Marvelous tales of Rabbi Israel the Baal Shem, and of his great-grandson, Rabbi Nahman, retold from Hebrew, Yiddish and German sources.

Pascheles, Wolff, and others. *Jewish Legends of the Middle Ages.* London. Robert Scott. No date. 152 pp. Selected and translated by Claud Field. An interesting collection, throwing a vivid light on Jewish life in medieval ghettos.

Zeligs, Dorothy F. *The Story of Jewish Holidays and Customs.* New York. Bloch. 1942. 252 pp. Explains the holidays that are observed in a modern American Jewish home in the light of their historical significance.

Books for Older Boys and Girls. 1. *Fiction:*

Aronstam, Noah. *Lost Nation.* New York. Behrman. 1940. 105 pp. A historical tale about the Khazars or Kuzeri, a nomadic people who were converted to Judaism.

Asch, Sholom. *Kiddush Hashem. An Epic of 1648.* Translated from the Yiddish by Rufus Learsi. Philadelphia. Jewish Publication Society. 1926. 227 pp. A story of Orthodox Jewish life and its persecutions at the time of the Chmielnicki pogroms (17th cent.). A story with a deep spiritual note.

Baron, Joseph Louis, edit. *Candles in the Night.* Philadelphia. Jewish Publication Society. 1940. xxiii, 391 pp. A group of short stories, all by non-Jewish authors on Jewish themes.

Bialik, Hayim. *Aftergrowth and Other Stories.* Translated from the Hebrew by I. M. Lask. Philadelphia. Jewish Publication Society. 1939. 216 pp. Contains also "The Shamed Trumpet" and "The Short Friday," with an important biographical introduction of value to the reader unacquainted with Bialik.

Blandford, Benjamin W. *Off the Capes of Delaware.* Cincinnati. The Riverdale Press. 1940. 325 pp. Stories of American Jewish heroes.

Mosenthal, Salomon Hermann. *Stories of Jewish Home Life.* Translated from the German. Philadelphia. Jewish Publication Society. 1907. 381 pp. Ghetto stories.

Peretz, Isaac L. *Bontshe the Silent.* Translated from the Yiddish by A. S. Rappoport. Philadelphia. McKay. 1928. 259 pp. "Bontshe the Silent" is a Yiddish classic. Also contains twenty-five short stories of Jewish life.

Rabinovitz, Shalom (Shalom Aleichem, pseudonym). *Jewish Children.* New York. Knopf. 1926. 268 pp. Nineteen masterful stories for and about children. The author is called the "Jewish Mark Twain."

Wassermann, Moses. *Judah Touro.* A Biographical Romance. Translated from the German by Harriet W. Mayer. New York. Bloch. 1923. 275 pp. Describes a Jewish settlement in Rhode Island at the time of the War of 1812; the hero's participation in mercantile life on the seas and in France; and his pioneer life in Mississippi and Louisiana.

Wolfenstein, Martha. *Idyls of the Gass.* Philadelphia. Jewish Publication Society. 1901. 295 pp. Fascinating pictures of past life in an Austrian ghetto.

Zangwill, Israel. *Selected Works.* A Golden Jubilee Volume. Philadelphia. Jewish Publication Society. 1938. 553, 487, 486 pp. Contents: Children of the Ghetto; Ghetto Comedies; Ghetto Tragedies. A book which definitely belongs in every Jewish home as an introduction to the works of a great 19th cent. novelist.

2. *Non-fiction:*

Edidin, Ben M. *Jewish Holidays and Festivals.* Illustrated by Kyra Markham. New York. Hebrew Publishing Company. 1940. 226 pp. The origin, traditions, customs and ceremonials relating to the Jewish holidays, and of the American national festivals which are bound up with Hebraic ideals.

Eisenstein, Judith Kaplan. *The Gateway to Jewish Song.* New York. Behrman. 1939. 172 pp. Contains over 100 songs arranged in five parts for greater use and enjoyment.

Fast, Howard M. *Romance of a People.* New York. Hebrew Publishing Company. 1941. 238 pp. History of the Jewish people for older boys and girls.

Fleg, Edmond. *Why I Am a Jew.* Translated by Mrs. Stephen S. Wise. New York. Bloch. 1929. 100 pp. An inspiring autobiography by a great French author.

Gaer, Joseph. *How the Great Religions Began.* New York. Appleton. 1929. 424 pp. The book presents to the young the religions of the world.

Gershenfeld, Louis. *The Jew in Science.* Philadelphia. Jewish Publication Society. 1934. 224 pp. Records the thrilling accomplishments of the Jew in science, ancient, medieval and modern.

Levin, Shemarya. *Childhood in Exile.* Translated by Maurice Samuel. New York. Harcourt, Brace. 1929. 277 pp. The autobiography of a prominent Zionist leader. A book of simplicity and charm. Sequels, The Arena, 1932, 305 pp.; Youth in Revolt, 1930, 294 pp.

Levinger, E., and Rabbi Lee J. Levinger. *The Story of the Jew for Young People.* New York. Behrman. 1928. 302 pp. A record of Jewish life, over a period of 4,000 years.

Lewisohn, Ludwig. *Upstream.* New York. Liveright. 1922. 248 pp. An autobiography which is a record of disillusionment. Of high literary value. Sequel, Mid-Channel, 1929, Harper.

Lowenthal, Marvin. *Memoirs of Glueckel of Hameln (1646-1719).* New York. Harper. 1932. 295 pp. The first translation into English of the autobiography which for 200 years has been a Jewish classic in German. The quaintness of the language and the pictures of the day have been admirably and delightfully rendered.

Pessin, Deborah. *Giants on the Earth.* New York. Behrman. 1940. 256 pp. Twenty-eight short biographies of great Jewish men and women from the time of the discovery of America to the present.

Sampter, Jessie E. *Brand Plucked from the Fire.* Philadelphia. Jewish Publication Society. 1937. 211 pp. The poems deal especially with the rebuilding of Palestine in terms of ardent Zionism.

Schwarz, Leo W., edit. *The Jewish Caravan.* Great Stories of Twenty-five Centuries. New York. Farrar and Rinehart. 1935. 768 pp. "A selection of stories and narratives by Jewish writers who felt the need of expressing themselves as Jews . . ." (preface). The selections range from Old Testament narratives to stories by Fleg, Feuchtwanger, Lewisohn and their contemporaries in Russia and Palestine.

Weyne, Arthur. *The Treasure Chest.* Tales and Legends from Jewish Lore. New York. Judea Publishing Corporation. 1941. 206 pp. A treasury of Jewish folklore presented in simple terms culled from the Bible and other religious writings of the Hebrews and famous rabbis.

FANNY GOLDSTEIN.

YOUTH MOVEMENTS. General History. Jewish youth movements can be understood only in the setting of general historical conditions. By definition, youth movements imply a conscious revolt of youth against social, political and cultural conditions representative of and created or tolerated by the older generation. With the progress of the 19th cent. and the growing complexity of the new industrial civilization, with the development of mammoth cities, mass proletariats and a class consciousness, the cleavage between the potentialities of the age and its sordid realities in most European countries became evident and awakened in many young people the urge for a better world. They felt a desire to come once more closer to nature; they rebelled against the trend of making the individual wholly subservient to existing conventions; philosophical nihilism, Nietzschean irreverence and Ibsenian moral courage were mingled to lend their drive a sweeping, if vague urgency. Young people's movements sprang up in most European countries where an authoritarian and feudal order repressed the natural ambitions of youth. Thus youth movements found their most fertile field in Germany (where, in addition, romanticism flavored all ideology) and in Russia, where all energies were soon directed toward definitive social and political ends, through the channels of the underground socialist parties. France and England, on the other hand, were largely unaffected.

The first World War, instead of solving the growing unrest of youth, added to their desire for reshaping the universe. Heretofore youth programs had been for the most part vaguely idealistic and individualistic; they now gave their adherence to definite political ideologies which promised to save them from the recurrence of national and spiritual disasters. In Germany and Italy youth movements became the vehicle for the ascendance of supreme leaders (the very term "leader" is intimately linked to the structure of youth movements), and finally ended their historical cycle by enslaving those whom they had originally meant to be free. In

Russia the youth movements integrated themselves completely into the new social order. In other countries, too, the erstwhile indefiniteness of ideas was replaced by political, social and religious doctrines which were more or less committed to specific programs and parties. With the arrival of the second World War, youth movements in the *original* sense of the word were dying and had even lost their emphasis on "youth," inasmuch as they were now inspired by adult groups and leadership. The "new" youth movements had become political rather than social and, as "party movements," had changed into youth sections of adult organizations.

Jewish youth movements reflect, in their rise and development, the general picture. Since, however, Jewish youth never became an integral part of its environs—for even in Western Europe a social ghettoization always persisted—they were affected by the general trend in a somewhat retarded measure, and did not feel the full impact of the Wandervogel and similar ideologies until the first decade of the 20th cent. But even when they did then, adopting many of the external features of other youth movements (as, for example, hiking and scouting), they invested them soon with a particular Jewish meaning. This was due to two reasons. Negatively, Jewish youth felt unwelcome in the general movements which strove for a certain amount of homogeneity and looked upon the Jew as an interloper and cultural stranger. On the positive side, Jewish youth, left to its own resources, discovered its own heritage and made the revival of Jewish cultural values an outstanding part of its program and a mark of distinction from other youth movements. It soon fell in with the rising tide of political and cultural Zionism, gave it its youthful impetus, and was in turn buoyed up by it. With few exceptions (notably in Germany) Jewish youth supported the Zionist program, following the lead of the German Blau-Weiss and the East European Hashomer Hatzair.

The influence of youth movements on Jewish life was immense. Practical Zionism became Halutz-borne and thereby largely a youth movement. It afforded a unique opportunity for self-realization, and produced the historically fundamental, youth-founded and youth-inspired Kibbutzim and Kvutzoth. At the same time, however, when youth began to leave the stage of vague idealistic pursuit and continued the realization of its program, the factionalism of the adult world entered into its endeavors. After the War, moreover, the first generation of Jewish youth had "graduated" into political and social life and become the standard bearer for the younger elements. Imperceptibly, Jewish youth movements started to be led and inspired by older leaders and their formulated doctrines. Much of the original spontaneity was lost and the young were educated along party lines—political, cultural and religious—which the adult leaders had drawn. While a good deal of genuine enthusiasm for the attainment of social and specific Jewish ends continued to persist, Jewish youth now followed the pattern of world youth more quickly than it had done thirty and forty years before. By 1930 most youth movements had become organizations for the advancement of youth and proceeded to spend much of their energy in settling ideological controversies. They were each now affiliated with some adult organization, movement or party, which directed its policies, set its educational standards and often supported it financially. This was particularly the fate of the Zionist youth movements, and is shown most clearly in an analysis of present-day Palestinian youth organizations (see below).

In yet another respect had the emphasis of the movements shifted. In their inception only those associations whose programs were molded along lines of social and political reform were considered youth "movements." By 1930 this term was being applied also to groups which fostered purely intellectual or religious or athletic advancement—as long as the membership was composed of young people.

In the Anglo-American countries general as well as Jewish youth movements were slow to start, owing to the absence of the autocratic systems and national minority problems which drove European and Oriental youth into rebellion. In the Western democracies youth movements in the original sense of the term never came to full life; although beginning with the depression years a number of independent organizations arose which, however, in turn soon took their cue from adult groups existing in their own or in foreign countries. Among Jewish youth, the Hashomer Hatzair, Habonim and similar organizations whose emphasis was on social problems were introduced into England and America; but their membership remained small compared with that in the "new" youth movements—religious, educational and athletic or scouting groups under the influence of parent sponsors—whose social philosophies have only a minor or no part in their programs.

After 1933 youth organizations in Germany and, with the advance of Nazism, also in other European countries, became largely survival groups, training their members for emigration and at the same time intensifying their Jewish consciousness. In this respect they performed an invaluable service. Quite naturally, Zionist youth movements experienced a resurgence of vitality and importance since Palestine was the chief center of both Jewish thought and immigration. At the end of December, 1942, most European Jewish youth movements were likely to have shared the fate of European Jewry in general. Where they still existed, they were bereft of their freedom and could carry out their program only in a very restricted manner, laboring under constant danger of annihilation.

Survey of Youth Movements. An accurate and up-to-date picture of extra-American Jewish youth movements is practically unobtainable at this time. Wherever statistics are given, the year of the latest census is added. Emphasis is laid upon three lands: Germany, Palestine and the United States; the first because of the intrinsic historical interest, the last two because of their present-day importance.

The distinction between the "original" and the "new" youth movements has developed, as has been pointed out, into an almost complete disappearance of the former. Nearly all youth movements today are adult-dominated; and nearly all outside (and most inside) of Palestine have political, religious, educational and athletic rather than socio-economic emphases and motivations. Practically all young people's groups have therefore been included for consideration; and the line has been drawn only where the aspect of "movement" has been too much obliterated (as in the Y.M.H.A. and Center youth groups), where, in other words, a guiding ideology is not present. All youth movements discussed below have two features in common: they have some ideological directives, and they have a program of Jewish cultural revitalization.

Germany. The Jewish youth movement in Germany exhibits a rich and varied development which set in most strongly during and after the first World War, and continued with growing force up to the destruction of German Jewry in 1938. The decisive influence of the general German youth movement on the Jewish persisted even after 1933, testifying to the

strength of the original impact. Corresponding to the political groupings in pre-Hitler Germany, there may be differentiated the Zionist and the German-Jewish (deutsch-jüdische) federations; and according to religious groupings, the Liberal and the Orthodox.

1. POLITICAL. The first Zionist federation in Germany was Blau-Weiss which, organized in 1913, numbered some 3,000 members in its prime and had a tremendous influence on the inauguration of both similar and oppositional organizations in Germany and abroad. It proclaimed itself to be "the army that marches to Palestine," but it soon suffered a serious set-back and ultimate dissolution when many of its Halutzim experienced great difficulties in integrating themselves into the Yishuv. Its successor was the JJWB (Jungjüdischer Wander-Bund), which became the strongest Zionist youth federation in Germany. There followed the Tzofim ("scouts," a secession from the neutral Kadimah), the Tzeire Mizrachi (Orthodox Zionist youth), and the Hehalutz, combining members from all Zionist groups into its ranks, helping them to prepare themselves culturally and vocationally for migration to Palestine. In 1932 Habonim was founded through a combination of the Brith Haolim (the later name of the JJWB) and Kadimah, and also committed itself to the Halutz idea. But it was not until 1933 that German youth in great numbers joined the ranks of the Zionist Movement, which now became the chief medium of practical emigration to Palestine. From them came much of the fifth Aliyah (wave of immigration). The following individual organizations were in existence shortly before the destruction of German Jewry:

The socialist Hashomer Hatzair, Habonim and Hehalutz (by 1936 the last had sent over 8,000 Halutzim to Palestine); the Center groups: comprising the Young People's Groups of the Zionist Organization in Germany, the sport organization Maccabi and its young-scout affiliate, Maccabi Hatzair (which in 1934 had amalgamated the Jüdischer Pfadfinder Bund), the Werkleute (intellectual middle-class Zionists under Buber's and Gerson's influence), and the Brith Yehudim Tzeirim (which developed out of the originally neutral Verband der jüdischen Jugendvereine Deutschlands, and served the smaller communities); the Orthodox Bahad (Brith Halutzim Dathiim) and its youth affiliate, Brith Hanoar shel Tzeire Mizrachi; finally, the revisionist Herzlia (affiliated with the international Brith Trumpeldor).

Among the German Jewish federations two stand out, the DJJG (Deutsch-jüdische Jugend-Gemeinschaft) and the Kameraden, both founded in the 1920's. The latter was most strongly under the impress of the general youth movement, sharing its philosophy, games, songs and love of nature. The events of 1933 brought it into the fold of Zionism (Werkleute). The DJJG, however, even after 1933, continued its opposition to Zionism and the development of German culture among its members. It joined with other groups of similar outlook into the Ring, and was dissolved, by government decree, in 1936. The youth groups of the Schild represented the sport movement in this faction.

2. RELIGIOUS. In 1917 the religiously liberal elements among German youth formed the Arbeitsgemeinschaft jüdisch-liberaler Jugendvereine (Ili), which placed its emphasis on bringing to young people a deeper sentiment for and a keener understanding of religious values in a modern setting. It became part of the Ring in 1933. The Reform Congregation in Berlin also maintained a youth group, as did the strictly Orthodox Agudath Israel. The latter's youth organizations (Esra and Noar Agudathi) were affiliated with the international Tzeire Agudath Yisrael, and found their approach to the upbuilding of Palestine through their religious outlook.

All youth movements in Germany were members of a roof organization, the Reichsausschuss jüdischer Jugendverbände (National Council of Jewish Youth Associations), which was founded in 1924 and which, after 1933, became the official representative of Jewish youth to the government authorities.

Western Europe. Aside from Hehalutz and other international organizations, the outstanding youth movement in France was the Union Universelle de la Jeunesse Juive, founded and guided along Zionist lines by Aimé Pallière (publication, *Halom*). Branches were founded in Belgium and Holland. In the latter country the Joodsche Jeugdfederatie with a membership upward of 1,000 was active. A Scandinavian Jewish Youth Federation was founded in 1919 in Copenhagen, and had branches in Sweden and Norway. *Israeliten* was its literary mouthpiece.

England's youth groups exhibit a picture similar to that of other Western European countries. Her youth movements have lacked the ideological and social zeal as well as the Jewish urge of their German and Eastern European counterparts. The Association for Jewish Youth, numbering 15,000 members in 1939 and embracing youths from eight to eighteen, had little or no Jewish content and was in the main a club association. Likewise the Union of Jewish Literary Societies and its corollary, the Union of Young Israel Societies (1,000 members in 1939), are associations rather than movements. Attached to the synagogue, they draw their membership from middle class congregations. The Council of Orthodox Jewish Youth Societies (Sinaist Organization, Young Mizrachi, Tifereth Bahurim, and others) and the Inter-University Jewish Federation are numerically rather weak. The strongest force in 1943 as a "movement" was the Federation of Zionist Youth, which published *The Young Zionist* and showed signs of promise for an active and youthfully independent expression of Judaism. Of its members, Hashomer Hatzair had of late gained in strength, as had Habonim (publication, *Itton Habonim*) and Hehalutz (publication, *Alumoth*), while Maccabi gave direction to the Jewish sport movement. This recent activization, particularly of Zionist youth, expressed itself in the formation of the Institute for Jewish Youth, and is in no small degree due to the Nazification of Europe and to an influx of continental refugees.

Central Europe. Central European youth groups generally subscribed to the Zionist program. International Zionist federations like Hehalutz and Hashomer Hatzair (founded in Vienna) had their branch organizations everywhere. Austria, before the Anschluss, had a Blau-Weiss group and the Brith Hamishmar, which was, like the German JJWB, affiliated with the international Brith Hanoar, as was the Czech Jewish Socialist Youth. A Czech Techeleth-Laban (Blue-White) carried on a more middle-class Zionist program. All Central European countries had strong Maccabi groups which sent representatives to the first and second Maccabiad (Jewish Olympic Games in Tel-Aviv and Haifa, 1932 and last in 1935, when the Austrian Maccabi placed first among over twenty national representations). In Switzerland both Hashomer Hatzair and Hehalutz were active in 1943 (the latter had its international offices in Geneva in that year), as was the Brith Hanoar, an affiliate of the Orthodox Torah Vaabodah movement. A Federation of Zionist Youth was also in existence in 1943.

Eastern Europe. The following was the picture up to 1939: First among the movements was the Hashomer Hatzair, which was founded in Vienna, during the first World War, by refugee students from Galicia, and which immediately spread back to and through the east. A Zionist pioneer movement with strongly

marked Hebraic and radical social tendencies, it had, in 1939, about 65,000 members throughout the world, and upward of 35,000 in Poland and Roumania alone.

Other Zionist groups with their youth affiliates soon followed its lead, and made the Eastern European Jewish youth movement the most active in the Diaspora. From its ranks came the majority of the third, and a goodly part of the fourth and fifth Aliyah. The youth groups of the Poale Zion were Freiheit (Dror) and the Poale Zion Jugendverband; and of the Zeire Zion, Gordoniah. They stayed apart even after the parent organizations had combined. Freiheit, although found in Palestine today, had less of a Halutz viewpoint than Gordoniah (about 8,000 members before the second World War) which subscribed to A. D. Gordon's "Religion of Labor" philosophy and was Hebraistic in its cultural outlook.

The most important of all groups from a practical standpoint was Hehalutz (with its younger affiliate, Hehalutz Hatzair). Existent in all countries, it combined in its ranks members of most other Zionist youth movements and prepared them for migration to Palestine. It was, at the outbreak of the second World War, Jewry's greatest single pioneer agency.

The Revisionist outlook was finding increasing support among the young people (Hashomer Haleumi, Hehalutz Haleumi, Betar); and of the religious movements, Mizrachi as well as Agudah groups were particularly strong in most Eastern European countries. The Agudath Hanoar Haibri had a general Zionist and cultural character; while the Bund youth groups followed a non- or even anti-Zionist policy, with a Yiddishist and radical socialist program. In the early days of the youth movements Russian Jewish youth played a conspicuous part, supplying much of the social drive; today the Jewish content of the Komsomols hardly goes beyond the use of the Yiddish language.

Outside of Europe. Zionist youth groups are found in most countries with a substantial Jewish city population. They exist in many South and Central American countries (Hehalutz, Maccabi, Betar, Hashomer Hatzair—the latter, for example, in Cuba, Mexico, Argentine and Chile) as well as in India (Habonim, which publishes *Kol Habonim* in Bombay). South Africa has its Young Mizrachi (publication, *Young Mizrachi Exponent*) and Habonim, which is here, however, an exponent of General Zionism, and not of the Zionist Labor Movement (publication, *Habinyan*). Maccabi, too, is fairly strong, and in 1935 sent a successful team to the Maccabiad in Palestine. A Zionist Youth Council with headquarters in Johannesburg publishes *The South African Menorah*.

Palestine. The strength of Jewish youth movements was most clearly demonstrated in the upbuilding of Palestine, whither they carried much of their social idealism and found an opportunity of translating it into reality. Palestine has been built by young people who were, most of them, products of youth movements in their native countries. Quite naturally, they proceeded to transplant their organizations into the Land of Israel, and henceforth their influence spread back to their old Diaspora groups. Today, Zionist youth movements throughout the world are in close contact with and ideologically in a large measure dependent upon the movements in the Yishuv. The following international organizations had their groups, and many of them their headquarters, in Palestine in 1943:

Political: Hanoar Haborochovi (left socialist, in nine countries before the War); Hashomer Hatzair (Marxist philosophy, sponsors *Kibbutz Artzi*, eighteen countries); Dror (Freiheit in Eastern Europe, orientated toward Poale-Zion-Hithahduth; sponsors the Kibbutz Meuchad; eleven countries); Gordoniah (affiliated in Palestine with Mapai; sponsors the Kvutzah collectives; ten countries); Hehalutz Hatzair (youth under eighteen who in Palestine graduate into Hanoar Haobed [see below] and into Hehalutz outside of Palestine); Hanoar Hatziyyoni Aleph (of the non-socialist faction of the Histadruth; twenty-five countries); Hanoar Hatziyyoni Beth (affiliated with the General Zionists, five countries); Brith Hakanaim (State Party youth, five countries); Betar (Brith Trumpeldor, Jabotinsky's separatist Revisionists).

Orthodox: Torah Vaabodah (affiliated with international Mizrachi); Tzeire Agudath Yisrael (affiliated with the international Agudath Israel movement).

Scout and Sport Movements: Hashomer Hatzair Tzofi-Halutzi (founded in 1930); Hapoel (sport organization of the Histadruth); Maccabi (dedicated to cultural and physical education; had in 1939 groups in thirty-four countries with a membership of over 200,000); Maccabi Hatzair (its scout affiliate in ten countries); Akiba (scout movement with emphasis on cultural Zionism; in three countries).

The following youth groups existed in Palestine only in 1943. They give further evidence of the tremendous stratification of the Yishuv, and at the same time expose the great danger that its youth may give itself to ideologies more than to ideals:

Hanoar Hamarxisti (left Poale Zion study circles); Habacharuth Hasotzialistith ("Socialist Youth," affiliated with Mapai); Hanoar Haobed (youth section of the Histadruth); Mahanoth Haolim (academic youth, in support of the Kibbutz Meuchad); Bnai Akiba (youth movement of the Poel Hamizrachi) and Elitzur, its sport group; Brith Hashmonaim and Brith Hanoar Hadathi (Orthodox youth groups; the former with Revisionist policies, the latter recruited from German immigrants); Histadruth Hatzofim (educational and scout activities, supported in part by the American Young Judeans, through the Keren Hanoar); other smaller scout groups like Bnai Zion, Adath Hatzofim, and Degel Zion (for Oriental Jews, mostly Yemenites); Wizo Hatzeirah ("Young Women's Zionist Organization").

Most of the youth movements in Palestine which are of international character belong to the Mercaz Hanoar, the Palestinian equivalent of territorial councils established in twelve countries after the Zionist Congress in Zurich in 1937. The main object of the Mercaz is vigorous support of the Jewish National Fund, a project common to all Zionist youth movements.

In 1940 the working youth in all Palestine numbered about 10,000, and school youth about 68,000 (aged three to twenty). Of the total of less than 80,000, about 25,000 were organized into youth groups affiliated with the World Zionist Organization; 5,000 belonged to the Revisionist and other independent factions. Altogether, about 38 per cent of Palestinian youth are organized; half of them in sport and scout, the other in political and educational movements. Strongest single groups are Hanoar Haobed, with 6,000 members (publication, *Bamaaleh*); Hapoel, with 6,000 (publication, *Sport Laam*); Maccabi; Maccabi Hatzair (publications of like names); and Tzofim (publication, *Hatzofeh*), with 3,000 members each.

United States and Canada. North American Jewish youth is heterogeneous in American background as well as in Jewish outlook and also Jewish interest, and therefore exhibits a great multiplicity of separate and disconnected organizations. There were about 350,000 organized youths in 1943, which includes the affiliates of the Jewish Welfare Board (center groups), but is exclusive of school fraternities and sororities as well as of the membership of general scouting or social clubs. This means that about 32 per cent of American Jewish youth belonged in that year to youth "groups," as compared to 38 per cent affiliated in Palestine. However, only half, or 16 per cent, belonged to youth "movements," since the 175,000 organized in the center groups can not properly be so designated. Of the movements, over 80 per cent were either sympathetic to or affiliated with Zionism, and a similar percentage

subscribed to a religious program. All of them stressed the revival of Jewish culture.

Due to the standard of economic and political security enjoyed by American Jewry, its youth movements have had much less of the Halutz ideology than is found in other countries; and most of them have not only the furtherance of Jewish culture but also its permanent integration into the American way of life as one of their major objectives.

For reasons stated in the introduction to this survey, American youth has lacked the spontaneous social urge, and where Jewish groups were formed they were derivative rather than original. This was in no small measure due also to the fact that until a few years ago American Judaism as a whole had not as yet developed its own spiritual resources, and relied greatly upon its old world heritage. Most youth groups arose in response to adult ideologies and pressures, and many of them are financially sponsored by adult organizations. Among these are five major national inter-sectarian organizations with a general educational, social and philanthropic program:

The AZA (Aleph Zadik Aleph), the Junior B'nai B'rith which was organized in 1924 and had (1943) a membership of about 11,000 between the ages of fifteen and twenty-one. It has a general recreational and educational program which includes support of specific Zionist projects. Chief publication, *The Shofer.*

Hillel Foundations of the B'nai B'rith, organized in 1923; educational, social and religious activities on college campuses, reaching, in 1941, about 30,000 students. Publications: campus papers.

Young Circle League, about 3,000 members, affiliate of the Workmen's Circle, labor-orientated, but not definitely political.

Intercollegiate Menorah Association, which is dedicated to the advancement of Jewish study and culture on the campus and publishes *The Menorah Journal.*

National Council of Jewish Juniors, membership about 9,000, affiliate of the National Council of Jewish Women, following its civic and educational program.

Zionist youth in North America runs the gamut from radical Left to Revisionist Right orientation.

Hashomer Hatzair came to America in 1927, and has the program of the international movement: auto-emancipation through self-realization in the collective life of Palestine. Chief publication, *Hashomer Hatzair* (*Youth and Nation*).

Habonim, youth affiliate of the Poale Zion-Zeire Zion, the Jewish National Workers' Alliance, and the Pioneer Women's Organization; absorbed Gordoniah in 1938, with the latter's socialist-Zionist outlook. Chief publication, *Haboneh.*

Hadassah and the Zionist Organization of America (General Zionist, middle-class policy), with four affiliates: Young Judea, oldest American-Jewish youth movement (1909), with 20,000 members and 1,000 leaders, for youths twelve to eighteen years of age; with a strong program of American-Jewish integration, in addition to its Zionist education. It supports the Tzofim in Palestine through its Keren Hanoar project. Its boy graduates enter Masada, which has been weakened severely by the military emergency; its girl graduates, Junior Hadassah (16,000 members, maintains Meir Shfeyah colony in Palestine); both boys and girls enter the co-educational Avukah (i.e. Torch) on the campus, the latter, from 1935, subscribing to a fairly radical political program. All four groups are guided by the National Zionist Youth Commission which is composed of representatives of the two adult bodies, and allocates contributory funds as well as supervises educational policies. Chief publications: *The Young Judean, Masada News, Hadassah Newsletter, Avukah Student Action.*

Hehalutz maintains two farms in the United States and, from 1930 on, sent about 400 Halutzim to Palestine.

Both Hapoel Hamizrachi and its scout affiliate, Hashomer Hadathi, follow the program of Torah Vaabodah ("religion and labor"), while the Agudath Israel Youth Council represents the separatist, but middle-class and extremely Orthodox Zionist element. Chief publications: *The Horizon, Hamigdal, The Jewish Life.*

Separatist also is the American branch of Betar (Brith Trumpeldor), with 3,500 members. Chief publication, *Hadar.* Most aforementioned Zionist groups maintain Hachsharah or other educational camps for their members, and a number of them are organized into the Council of Zionist Youth Organizations.

Among the mainly educational organizations, two stand out: Young Israel, organized in 1912, with 10,000 members and a traditional religious outlook as well as a non-partisan Zionist program; and the Histadruth Hanoar Haivri, a purely educational Hebrew culture movement for young people. Publications: *Young Israel Viewpoint* and *Niv.*

The two synagogue youth movements in the United States and Canada are the Young People's League of the United Synagogue and the National Federation of Temple Youth. The former, organized in 1921, comprises nearly 400 youth groups affiliated with Conservative congregations, and shares their religious and educational program. The latter, organized in 1939, has seventy-five youth groups and 12,000 members, and is affiliated with the Union of American Hebrew Congregations (Reform). It shares its program, emphasizing religious, social and civic activities, and gives a National Service Award to its individual members for outstanding achievements in synagogue, group and war service, and education. Chief publications, *The National YPL,* published by the Young People's League of the United Synagogue, and *The Messenger,* the latter a monthly bulletin published in place of the discontinued *The Youth Leader* by the National Federation of Temple Youth.

Minor national organizations include Yardoniah and the State Party youth groups (Revisionist); several Maccabi chapters and the American Jewish Club (communistic tendencies). In addition, a host of individual youth organizations are in existence throughout the continent.

Two major attempts have been made to create an agency for *all* Jewish youth groups. In 1934 the Youth Division of the American Jewish Congress was founded, which succeeded in affiliating several national youth organizations, and also accepted individual members who organized into Congress youth chapters. In 1943 the latter type of membership was predominant, the attempt at coordinating the majority of Jewish youth movement having failed so far.

In 1939 the National Jewish Youth Conference was founded by fifteen organizations and proclaimed as its purpose: "The creation of a forum where the various national youth organizations may meet without sacrifice of their individual autonomy, to discuss Jewish problems of common interest, to consult with one another concerning them, and to act in concert on practical procedures where sentiment for united action emerges." Up to 1943 the Conference had remained largely a paper organization.

International Youth Federations have been mentioned in the text. Of the three largest, Hehalutz had its headquarters in 1943 in Geneva; Maccabi in London; and Hashomer Hatzair in Merchaviah, Palestine.

No world federation of Jewish youth exists. Closest to it comes the (Zionist) Supreme Council of International Youth Federations which cooperates with representatives from the adult Zionist bodies through the Joint Committee for Youth Affairs, and has its seat in Jerusalem. For England and America an additional Palestine Council for Anglo-American Youth was established to deal with their special problems; it, too, was located in Jerusalem in 1943.

W. GUNTHER PLAUT.

Lit.: The best summary of general youth movements is Hans Kohn's article in the *Encyclopaedia of the Social Sciences,* vol. 15 (1935) 516 et seq. A comprehensive bibliography of recent American general youth literature was published

by the American Council on Education: *American Youth, An Annotated Bibliography,* edit. Menefee and Chambers (1938). On Jewish movements: Kanowitz, S., "Jugendbewegung," *Encyclopaedia Judaica,* vol. 9 (1932), col. 585 et seq.; *Dareche Hanoar,* edit. G. Hanoch (1937). On Germany: *Gemeinschaftsarbeit der jüdischen Jugend,* published by the Reichsausschuss der jüdischen Jugendverbände (1937); Reissner, Hanns, "Der 'Blau-Weiss,'" *Der Morgen* (1933) 347 et seq. Europe: Bistritsky, Nathan, *Bitzur Hanoar* (1938). Palestine and Zionism: Kanowitz, S., *Zionistische Jugendbewegung* (1927); Bardin, Shlomo, *Pioneer Youth in Palestine* (1932); *Pirke Hapoel Hatzair,* edit. Shochat and Shurer (13 vols., 1934 et seq.); *Moladeti,* published by the Jewish National Fund (with statistics and addresses, Jerusalem, 1941) 192-95; *Bemaarechoth Hanoar,* published by the Palestine Foundation Fund (Jerusalem, 1941; it contains some recent information about European youth). United States: *Jewish Youth—Challenge and Promise,* published by the Department of Youth and Education of the Zionist Organization of America (edit. S. Blumenfield, 1941; with a selected bibliography); "Aspects of American Jewish Youth Problems," *Proceedings of the National Conference of Jewish Social Service* (1936) 54 et seq. A prodigious amount of literature is scattered in pamphlets, year books and periodicals of the individual organizations, as well as in numerous magazine articles.

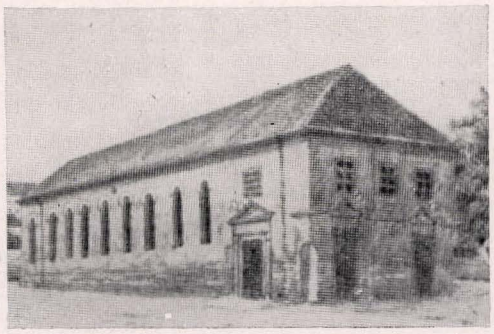
YUDGHAN (supposedly a Persianized form of Judah), founder of the sect of Yudghanites; he lived, presumably at Ispahan (rather than Hamadan), in Persia, in the first half of the 8th cent.

The earliest and most reliable data on this obscure sectarian are supplied by the Karaite writer al-Kirkisani (first quarter of the 10th cent.), who speaks as follows: "After Abu Isa al-Isfahani appeared Yudghan, whom his followers call 'The Shepherd' (in Arabic *al-Ra'i*), meaning that he was the shepherd of the (Jewish) people. He is said to have been a pupil of Abu Isa. He claimed to have been vouchsafed (the gift of) prophecy, while his followers say that he was the Messiah. They say that he never died, and they expect him to return. The Yudghanites forbid the consumption of meat and wine, and observe a great many prayers and fasts. They say that the Sabbath and the holy days are no longer obligatory upon them, but are merely memorials (of the past); some Karaites follow them in this belief." From this account are probably derived (directly or indirectly) all later notices of Yudghan, both in Karaite and in Mohammedan literature (in the works of al-Shahrastani and al-Biruni), and the additional information, often distorted, given in them is therefore, pending confirmation from older and as yet undiscovered sources, to be regarded with suspicion. According to these later accounts, Yudghan acknowledged the prophetic mission of Jesus and Mohammed; he is said also to have asserted the freedom of the human will (as opposed to the doctrine of predestination) and to have advocated the allegorical interpretation of anthropomorphic passages in the Holy Writ; the two latter doctrines are identical with those of the Mutazila school of Mohammedan theology.

The ascetic rigor of Yudghan's teaching attracted, naturally enough, only a limited number of followers, and in al-Kirkisani's time only a score or so of Yudghanites remained in Ispahan. The sect seems to have been eventually submerged into the more numerous sect of Ananites, founded by Anan (the titular father of the Karaite synagogue), who in their turn were finally incorporated into official Karaism; in any case, the same monastic tendencies are clearly visible in some of Anan's teachings.

Al-Shahrastani tells of a disciple of Yudghan, named Mushka, who founded the sub-sect of Mushkanites, and attempted unsuccessfully to recruit new converts by threat of armed force; the movement assumed the character of a political insurrection and was quickly exterminated by the Mohammedan authorities. The entire story, as well as the unusual name of Mushka, is highly suspicious and may have little, if any, foundation in historical fact. LEON NEMOY.

Lit.: Al-Kirkisani, *Kitab al-Anwar,* edited by Leon Nemoy, vol. 1, pp. 12-13, 52-53 (English rendering in *Hebrew Union College Annual,* vol. 7, pp. 328, 383); Graetz, H., *Geschichte der Juden,* 3rd ed., vol. 5, pp. 446-47.



The old synagogue in Belgrade, Yugoslavia

YUGOSLAVIA. Yugoslavia, the "country of the South Slavs," was welded together after the first World War when the National Assembly of the former Hungarian provinces of Croatia and Slovenia proclaimed their independence and a National Council was established in which representatives of other Slav states of the dissolved Austro-Hungarian Empire—including Bosnia and Herzegovina, Dalmatia, Carinthia, Carniola and Southern Styria—were admitted. Subsequently a union with Serbia and Montenegro as the Triune Kingdom of the Serbs, Croats and Slovenes became effective on December 29, 1918.

1. Before 1918. The settlements of Jews in the territory of the present-day Yugoslavia go back to antiquity. There were Jews in the province of Illyria as early as the times of the Romans. When Fran Bulić conducted excavations at Salona, the former great commercial town of Roman times in the vicinity of the modern Split (Spalato), he found the remains of a Jewish cemetery from the 3rd cent. The president of the Yugoslavian academy, Vladimir Mažuranić, in his posthumously published book *Gebalim,* agreeing with the hypotheses of earlier investigators, endeavored to prove that Mar Saul and Mar Joseph, who conveyed the letter of Hasdai ibn Shaprut to the king of the Khazars, was a member of an embassy of Krešimir, king of the Croats. The Byzantine writer, Johannes Kimanos, mentions a tribe of "Halissoi."

These facts, the Jewish names of places and persons that can be shown to have existed in Dalmatia even in the early Middle Ages, various folk tales, and the presence of the former Gnostic sect of the "Bogumili," warrant the conclusion that in present-day Yugoslavia, as in Bulgaria, there were certain Slavic tribes which became converted to Judaism. Zagreb (Agram) had a Jewish community of its own soon after it was founded; the acts of the court there mention Jews from the neighborhood, so it may be assumed that at least a part of these were the descendants of such proselytes.

Slovenia had Jews as early as the 12th cent. Valvasor reports that in 1213 the Jews of Laibach (Ljubljana) rebuilt their synagogue, which had been destroyed by fire. The principal community was that of Maribor (Marburg). There the Jews had their own quarter of the city with a synagogue and a Jews' tower, a Jews' judge and a Jews' master, whose activities for a time extended to the neighboring communities as well. Fa-

mous rabbis, such as Amshel Marburg and Israel Isserlein (1427-35), held office in Marburg.

We know also of Isaac Zarfati, who sent his famous circular letter from Adrianople about 1470 to 1480; it was addressed to the Jews of Austria and Germany, and invited them to emigrate to Turkey. The Jews of Slovenia were for the most part engaged in agriculture and viticulture, and dealt also in horses and wines. They were on good terms with the rest of the population, especially the nobility and the clergy; it was only the commercial cities that were not well-disposed toward them. However, there was eventually an expulsion of the Jews, from Styria in 1496, and from Carniola in 1519. Some of the exiles settled in the nearby communities, the present-day Burgenland. After the beginning of the 19th cent. their descendants often emigrated to Zagreb, Varaždin (Warasdin), and other cities of Croatia. Many of the Jews of Marburg emigrated to Italy, where they took the name "Morpurgo," while others went to Moravia and Galicia. The Jewish community in Zagreb disappeared at the same time as the Jews were banished from Slovenia.

It can be proved that Jews were continuously in Dalmatia from the times of the Romans to the present day, especially as regards the two communities of Split (Spalato) and Dubrovnik (Ragusa).

Jews were in Serbia in the early Middle Ages, although not in large numbers. Jewish settlements in Bitolj, Ochrid, Štip, Struma and Priština are attested by folk traditions and rabbinical literature. Belgrade (Beograd) also had an old Jewish community, which grew steadily as a result of the influx of fugitives from Germany and Hungary. At the beginning of the 16th cent. numerous exiles from Spain and Portugal immigrated by way of Salonika and Dubrovnik. In this manner the large Sephardic communities in Belgrade, Skoplje (Uskub), Monastir, Sarajevo and Travnik arose. The spiritual center of all these communities was Salonika. Belgrade became a city known to all Jewry because of its rabbis, Judah Lerma, Simhah Koen and Joseph Almosnino. It had close connections not only with the community of Ofen, which at that time was likewise under Turkish rule, but also with Amsterdam. When Eugene of Savoy captured Belgrade, an Ashkenazic community arose there too.

After the peace of Požarevac (1718), Belgrade was restored to the Turks, and the community adopted the Sephardic ritual. Since the peace treaty permitted Turkish subjects to stay in the Hapsburg empire, a Jewish community arose in Zemun (Semlin). The most important of the rabbis there was Judah ben Solomon Hai Alkalay, the well-known champion of Zionism. In Belgrade the Jews lived in a special quarter of the city, "Na Jaliji" and "Djordjol"; they created their own trade corporation, the delegates of which subscribed themselves "Por los Mercaderes Judios."

However, the wars brought about continual disturbances, and in 1846 the Jews were no longer allowed their former freedom of trade and were forbidden to stay in the province. Eventually the great powers intervened in their behalf, but conditions took a turn for the better only when Serbia became an independent kingdom.

In Croatia and Slavonia the Jews were forbidden to stay on the ground of Article XIX of the Law of 1729. Yet as early as the middle of the 18th cent. they immigrated sporadically into that portion of Croatia which was not under military control but was governed by the banus (or ban, the royal lieutenant or governor-general of Croatia). Jewish community life gradually developed despite the hostility of the guilds and magistrates. But the "military frontier" was still closed to them for a long time.

The oldest community was that of Varaždin (Warasdin), where the first Jews settled in 1777. In 1793 they leased a room in the tower of the city castle for the purpose of holding services. Subsequently communities were formed in Zagreb (Agram), Karlovac, Cernik, Našice, Vukovar, Virovitica, Osijek (Esseg) and Požega. In time the use of the Croatian tongue became more widespread among the Jews.

Zionism brought a great change for the better in Jewish life in Croatia and Slavonia; nearly all the young people joined the movement after Theodor Herzl's appearance. The Zionist movement, which was under the leadership of David Alkalay in Serbia and Alexander Licht in Croatia, had its own organ in the *Zidovska Smotra* of Agram. The founding of the Yugoslavian state in 1918 brought under one government all these territories, with their different languages and civilizations. LAVOSLAV ŠIK.

2. After 1918. According to the first census of 1921, there were in Yugoslavia 64,746 Jews, constituting .46 per cent of the total population. The second census of March 31, 1931, however, revealed an increase to 76,654, or 18 per cent during this decade. In conformity with the general trend of Jews toward urbanization, those of Yugoslavia were concentrated in the larger cities, such as Zagreb with 12,315 (or 6.6 per cent of the total), Belgrade with 8,936 (3.5 per cent) and Sarajevo with 8,090 (10.3 per cent). Two-thirds of the Jews, numbering 47,244, were of Ashkenazic, or East European, origin. The Sephardim, residing in Belgrade, Southern Serbia and Bosnia, numbered 26,459, and there were also 2,951 Jews who formed a separate Orthodox group.

The economic structure of the Jews was by no means uniform throughout the country, conditions differing from province to province in accordance with the varying standards of the local populations. Concerning their occupational distribution there were no official figures. It was established, however, that agriculture absorbed 3 per cent, commerce 37 per cent, handicraft 13 per cent, industry and finance 2 per cent, liberal professions 8 per cent, white-collar workers 25 per cent, and miscellaneous 12 per cent.

Geographically and culturally the Jews of Yugoslavia fell into four groups (corresponding to the four areas out of which the united kingdom was constituted in 1918), i.e.

1. The Jews of Croatia and Slavonia, and of Banat and Bacska, formerly part of Hungary. These were Ashkenazim, and constituted two-thirds of the entire Jewish population. Modern and, to a certain extent, assimilated, they were both intellectually and economically in advance of their coreligionists in other areas. They possessed mills, banks, department stores, and lumber yards. Only a small proportion of them depended upon charitable assistance. The Jews of Banat and Bacska were more Magyarized, while the Croat and Slavonian Jews were pro-Slav nationalists.

2. The Jews of Bosnia and Herzegovina, formerly under Austro-Hungarian rule (1878-1908). In that province the Jews, chiefly Sephardim, dominated as middlemen and small traders. In recent years they also penetrated the liberal professions. For the most part, however, they were shoemakers, tailors, plumbers, longshoremen, and the like, and their standard of living fell far below that of the Western world. A large number of these Jews lived in Bosnia, especially in Sarajevo, where there was a strained political atmosphere, involving constant clashes between the Islamic, Greek Orthodox and Croat Catholic populations.

3. The Jews in Serbia. Mainly Ashkenazim, these represented a substantial middle class, consisting of small storekeepers, merchants, white-collar workers and exporters, as well as physicians, lawyers, architects, bankers and a few large industrialists. They were an industrious element, contributing greatly to the cultural and economic advancement of the country. They were greatly assimilated, and some, such as Pachu, minister of finance, held high political and military positions.



The graves of famous rabbis in the old Jewish cemetery at Spalato, Yugoslavia

4. The Jews of Macedonia (annexed in 1920). This group consisted mainly of Sephardic and Oriental Jews and was, in marked contrast to the others, uncultured and poverty-ridden, living in ghettos.

Jewish Community Life. Owing to Zionist initiative, the 121 Jewish communities (seventy-two Ashkenazic, thirty-six Sephardic and thirteen Orthodox) with their 68,107 members formed a Federation of Jewish Communities (Savez Jevrejskih Veroispovenih Opstina). By a law, passed on December 14, 1929, regulating the relation of the Jewish community to the state, the Federation was officially recognized and was granted full autonomy in religious matters. It was, however, under the supervision of the ministry of justice, and received a government subvention. The Federation's president, its officers and delegates to the conference were democratically elected. The Zionists constituted, with 191 out of 200 delegates, 95 per cent of that body. The president was Friedrich Pops, vice-president of the Zionist Organization of Yugoslavia, and the secretary was Simon Spitzer (executed by the Nazi Germans in December, 1941).

The Zionists scored a great victory in the elections of the Belgrade Sephardic Community in June, 1938. David Albala, vice-president of the Zionist Organization and president of the Jewish National Fund in Belgrade, became president of the community, and the president of the Palestine Foundation Fund (Keren Hayesod), Samuilo Demajo, became vice-president.

The board of governors, together with the administrative committees of the Jewish communities of Zagreb, Belgrade, Sarajevo and Subotica, nominated three candidates for the office of chief rabbi and submitted this list to the minister of justice, who selected one candidate, finally appointed by the king. The chief rabbi, who was addressed as "Eminence," held equal rank with the Greek Orthodox Patriarch, the Catholic archbishop and the Moslem leader, the Reis ul Ulema.

The literary and intellectual life of the community was advanced also by the work of a special association of the rabbis of the entire kingdom (thirty-six rabbis and forty-one Hachamim), formed on October 17, 1923. Isaac Alkalay was elected president, and shortly thereafter was appointed chief rabbi of Yugoslavia. The association published a year book, *Jevrejski Almanah,* edited by Rabbi Leopold Fischer of Vrsac.

Of significance for Yugoslavia's Jewry were the theological seminary and teachers' institute in Sarajevo, established in 1928 and headed by the historian, Rabbi Moritz Levy, and the imposing community center in Belgrade, founded in 1929.

On the other hand, international developments naturally aroused among the Jewish population fears of internal repercussions, and this found expression in mass conversions to Christianity. Thus, 300 wealthy Jews who, although only 3 per cent of Zagreb's Jews, had hitherto provided one-third of the Jewish community's tax income, were baptized in that city alone. Indeed, these conversions assumed such proportions as to persuade the Congress of the Protestant Church on April 5, 1939, to impose severe conditions on baptism. The Congress demanded a one-year trial period before the conversion became effective.

Anti-Semitism. Anti-Semitism in Yugoslavia was only a recent and alien growth, due almost entirely to Nazi influence. Moreover, it did not represent any genuine feeling on the part of the masses, but was the creation only of political exigency and pressure.

King Alexander, who was assassinated at Marseille, France, in 1934, was an avowed friend of the Jews, while his cousin, the English-educated Prince Paul, who subsequently headed the Regency Council, managed at first to resist the German pressure, suppressing all attempts to fan racial hatred. Later, however, as the economic stranglehold of the Reich increased (in 1939 Nazi Germany controlled 32.5 per cent of the import and 39.9 per cent of the export trade), the government was obliged to walk the tightrope of political expediency and, while overtly professing its championship of the Jews, to countenance the subtle encroachment of anti-Semitism. Fascist attempts to introduce anti-Semitism into the national life met with little official encouragement, in spite of Nazi pressure.

Nevertheless, the virus percolated to an ever-increasing degree into the intellectual circles of the urban centers, especially the students, and proceeded thence to infect public offices and ministries. State and municipal contracts, for instance, were withheld from Jews on the flimsiest pretexts, while positions as officials or communal agents were also denied them. Some 400 Jewish public officials, who had been appointed during the early days of the kingdom, were likewise gradually eliminated, while the intricate system of fiscal taxation was operated to the detriment of the Jews.

Anti-Jewish Legislation. All these measures, however, were extra-legal, and it was not until late in 1940 that legislative curbs on Jews were introduced. By a decree of October 5th, licenses previously granted to wholesale food concerns owned or financed either wholly or partially by Jews were summarily discontinued, renewal of them being left to the discretion of local authorities. The latter were further empowered to place state commissioners in charge of those concerns, the licenses of which were revoked, to see that these enterprises were liquidated within two months. Punishment up to two years' imprisonment and a fine of 500,000 dinars were provided for violation, with internment and forced labor for repeated violation.

A further decree of the same date restricted Jewish pupils in state schools to the proportion of Jews in the population, exceptions being granted only in the case of children of war veterans or of those who had been of service to the state. Foreign Jews were barred alto-

gether from secondary schools. Finally, under a new decree, all Jews were excluded, in mid-October, from printing, publishing and newspaper concerns, and from bookstores. This action followed expulsion of Jews from motion picture, theatre and broadcasting concerns.

Reaction to Anti-Semitism. It was reported that dissension prevailed among Yugoslav cabinet members over the Jewish issue. Some of them were understood to have threatened to resign if the government embarked on a large-scale anti-Semitic program. Nor was the opposition confined to government circles. On April 24, 1939, the democratic students of the University of Belgrade (90 per cent of the entire student body), in a special issue of their journal, *Mladost* (Youth), condemned anti-Semitism, and appealed to the entire youth to combat racialism as the "grave of civilization," while on October 9, 1940, at a meeting of the Yugoslav Society of High School Professors, resolutions were adopted condemning the limiting of Jewish students and teachers as unconstitutional and unfair.

After the Outbreak of the Second World War. Charging that the War had been forced on Germany by "British Imperialism and Jewish capital," Adolf Hitler, on April 6, 1941, hurled his mechanized legions against Yugoslavia, which grimly prepared to resist the invasion. While the country speeded mobilization, representatives of all Jewish communities and organizations convened in Belgrade and pledged maximum aid and cooperation to the government. During the military operations, more than 700 Jews were killed, and scores of synagogues and Jewish community centers were destroyed in a series of savage air raids which reduced Belgrade to a city of fire and ruins, it was reported on April 14, 1941. Many lost their lives when they sought protection in the city's famous Oneg Shabbos center, headquarters of local Zionist and women's organizations. All were buried under tons of debris when the building was hit by a bomb.

Following the Nazi occupation, Nazi officials, on April 20, 1941, ordered Jews to appear at Gestapo headquarters with all their jewelry and valuables. A warning was issued that those who failed to report voluntarily would be shot. The occupation of Yugoslavian cities had no sooner begun than the Gestapo walked in and took control. They came armed with lists of Jews to be arrested. Indeed, wholesale arrests of Jews and other pro-British elements preceded the arrival of Heinrich Himmler, chief of the secret police. As the result of this, a wave of self-destruction broke out. Among those who preferred death to surrender were several who had played conspicuous and important parts in the Jewish life of the country, such as Samuel Pinto, president of the Sarajevo Sephardic Congregation, and Rabbi Uhrbach, head of the Ashkenazic community in the same city.

In so-called old Serbia, a decree of May 20, 1941, established the legal status of Jews. Jews were excluded from all cultural activities, from the press, literature, the film industry and the theatre. They were eliminated also from the liberal professions, with the exception of a small number of physicians who were permitted to treat Jewish patients. Significantly, the decree was entitled: "Law on Jews and Gypsies." Children of mixed marriages were also defined as Jews if they belonged to a Jewish communal organization prior to April 5, 1941. All Jews were obliged to wear yellow badges bearing the inscription "Jew."

All Jewish bank accounts were blocked, Jews were forbidden to remove valuables from safe deposit boxes, and they had to make an inventory of all their property. All men between fourteen and sixty years of age were subjected to forced labor. Jews who left their homes during the War were not allowed to return. Between 8 P.M. and 6 A.M. Jews were not permitted to be seen on the streets. They were barred from theatres, restaurants and other public places, and a system of registration of the Jews was established. Hundreds of Jews were shot for alleged acts of sabotage and, after the outbreak of the Russo-German war (June 23, 1941), as alleged Communists.

In Macedonia, the situation did not differ greatly from that in old Serbia.

The fate awaiting the 29,000 Jews in Croatia was best illustrated by the fact that one of the leaders of the new "free" Croatian state was Ante Pavelitch, an Italian-financed terrorist, who was convicted in absentia of complicity in the assassination of King Alexander and who subsequently fled to Rome. In a special broadcast to the Croats on April 14, 1941, Pavelitch declared that the new government would confiscate the property of Zagreb's 12,000 Jews and distribute it equally among the Croats. By order of Pavelitch, the offices of the Zionist Organization and of other Jewish communal organizations in Zagreb were sealed on April 21st, Nazi troopers being posted at the doors.

The Germans initiated their regime by issuing an order on April 20th, requiring Jews in Croatia and in captured territories to deliver the keys of all community centers, synagogues and institutions to the local military headquarters. On the same day, Jewish business men in Croatia were instructed to compile lists of their possessions and to turn over to the Nazis duplicate keys of their enterprises and safes. This order, it was believed, foreshadowed a Nazi move to expropriate all Jewish-owned property. The largest synagogue in Zagreb was demolished.

It is difficult to estimate the number of Jews killed by the Croatian government. The Jews sought various forms of escape. It was stated that nearly all Jews in Croatia became converted to Catholicism. Even if this was of no great value in Croatia itself, it helped those who succeeded in escaping to Italian-occupied territory, where 5,000 Croatian Jews were reported.

A special category of "honorary Aryans" was introduced by legislation, and thousands of Jews petitioned for that status. It is interesting to note that marriage to a Jewess did not in any way affect the status of a Croatian. The reason for this seeming liberalism was that the leaders of the Croatian regime (Pavelitch, General Kvaternik, the commander in chief of the Croatian army, and Minister Janitch) were married to Jewesses.

The loyalty and courage of Yugoslavian Jewry is demonstrated by the fact that among the fighters in the Serbian guerrilla army, headed by General Draga Mihailovitch, there were many Jews in 1943, and also a special Jewish Patriot Brigade. Many members of the latter were former prisoners of concentration camps liberated by Chetnik commandos.

EDWARD W. JELENKO.

Lit.: Fosco, Antonio Giuseppe, *I nomi antichi e moderni della Città di Sebenico, spiegati colla lingua Ebraico-Fenicia* (1862); Jireček, C., *Staat und Gesellschaft im mittelalterlichen Serbien,* vol. 2 (1912); Bulić, Fran, *Vjesnik za arheologiju i historiju dalmatinsku,* vol. 49 (1926-27); Šik, Lavoslav, *Die Juden in den kroatischen Ländern; Zagreb Morgenblatt,* Sept. 16, 1928; Alkalay, Isaac, "Archivska gradja o Jevrejima u Sorbiji," *Jevrejski Almanah,* vols. 3 to 5; Fischer, L., "Statistika Jevrejstva u Kraljevini S.H.S.," *ibid.,* vols. 1 to 5; Šik, Lavoslav, *Jevrejski liječnici u Jugoslaviji* (Jewish Physicians in Yugoslavia; 1931); idem, "Aus der Vergangenheit der Zagreber Juden," *Zagreb Morgenblatt* (1932), No. 113; Rosenberg, Arthur, *Beiträge zur Geschichte der Juden in Steiermark* (1914); Weichard, Johann, *Die Ehre des Herzogtums Krain* (1689); Podgorjanski, J. K., *Judje na Kranjsken* (The Jews in Carniola; 1906); Schlang, Ignaz, *Jevreji u Beogradu* (1926); Levy, Moritz, *Die Sephardim in Bosnien;* Schwarz, Gavro, "Geschichte der Zagreber Juden," *Annalen des königlichen kroatisch-slawonisch-dalmatischen Landesarchives,* vol. 3 (1901);

vol. 4 (1902); vol. 5 (1903); vol. 16 (1914); Mažuranić, Vladimir, *Prinosi za hrvatski pravno-povjesni Rječnik* (1908-22); idem, *Gebalim* (1927); Diamant, Julius, *Geschichte der Juden in Kroatien bis zur Gleichberechtigung* (1912 and 1913); Loeb, Isidore, *La situation des Israélites en Turquie, en Serbie et en Roumanie* (1877); Jelenko, Edward W., *The Status of the Jews in Yugoslavia in 1938* (1938); idem, "Yugoslavia and the Fight for Democracy," *Congress Weekly* (1941); *American Jewish Year Book,* under "Review of the Year," vols. 32 to 44 (1930-42); Werner, Alfred, "Serbia Defies the New Order," *American Hebrew,* April 18, 1941; "He Saw It Happen," *American Hebrew,* July 17, 1942; *Jewish Chronicle* (London), April 25, May 2, May 16 and Oct. 10, 1941; Jan. 30, 1942; Baron, Salo W., *The Jewish Community* (3 vols., 1942).

YULEE, DAVID LEVY, American Senator, b. St. Thomas, West Indies, 1810; d. New York city, 1886. His father, Moses Elias Levy, figured prominently as a pioneer in the early history of Florida Territory. Yulee, who was originally named David Levy, accompanied his father on a trip to the United States in 1818, and later resided in Norfolk, Va., from 1819 to 1827. His father having become prominent in Florida, Yulee followed him thither and became the manager of a plantation in Alachua County. He studied law in St. Augustine, and was admitted to the bar in 1832. He entered politics and made rapid advancement; in 1837 he was elected to the state legislature, and in the next year he was a delegate to the convention which framed the constitution of Florida. The following years (1841 to 1845) found him active as a territorial delegate in Congress for Florida and a leader in the movement to obtain the admission of Florida into the Union, which occurred in 1845. Yulee was then elected a United States Senator from his state, thereby becoming Florida's first Senator and the first Jew in the United States Senate. He served in the Senate from 1845 to 1851, and was reelected in 1855, but resigned in 1861 in order to join the Confederacy.

He did not take a very active part in the Civil War, however, although he served in the Confederate Congress. After Lee's surrender at Appomattox Court House (1865), the governor of Florida sent Yulee to Washington to see the president with regard to the readmission of Florida into the Union. He was arrested before reaching the Capitol and returned as a prisoner of state to Fort Pulaski; a year elapsed before he regained his freedom. He retired from politics after the war, and lived with his family at Fernandina, Fla., devoting himself to railroading. He moved to Washington in 1880.

While his father was an observant Jew, Yulee himself married a Christian, Miss Wickliffe, in 1845, and permitted his children to be brought up in the Christian faith; by an act of the Florida legislature at his request, his original name of David Levy was changed to David Levy Yulee in 1846, shortly after his marriage, and on January 12, 1846, his name was changed to Yulee upon the rolls and records of the United States Senate, in conformity with the act.

Lit.: *Publications of the American Jewish Historical Society,* No. 25 (1917) 1-30; *Appleton's Cyclopaedia of American Biography,* vol. 6, pp. 651-52; *Biographical Dictionary of the American Congress* (1928) 1739.

YUSHKEVICH, SEMION, author and dramatist, b. Odessa, Russia, 1868; d. Paris, 1927. He went to Paris in 1893, and after graduating from medical school returned to Russia. His literary debut was made with a short story, "Portnoi" (Tailor), published by *Russkoe Bogatstvo* in 1897. A novel, *Raspad* (Ruin), written during his student days, was contributed to *Voskhod* in 1902. It attracted attention because of the author's ability to portray the destruction of middle-class Jewish traditions by changes in the social and economic system. This theme runs through most of Yushkevich's works, among them *Yevrei* (Jews; dedicated to Maxim Gorki); *Leon Drei;* and *Ita Gaine.*



David L. Yulee

During thirty years of literary activity Yushkevich wrote about twenty-five volumes of short stories, novels and dramas. Some of his plays, which were produced on the Russian and European stages, were translated into and produced also in Yiddish. They are: *Der Hunger* (1906); *Der Kenig* (1907); *In Shtot* (1909); *Di Heirats-Komedie* (1910); *Miserere* (1917).

After the October Revolution Yushkevich went to Paris. In 1921 he came to the United States and became a contributor to *Der Tog* (New York Jewish daily) and *Di Tzukunft* (New York Yiddish periodical), for which he wrote a series of short stories and novels. During this period the following plays of his were produced: *An Orimans Cholem* (1921); *Miserere* (1925); *Der Luft-Mensh* (1925); *Mendl Spivak* (1926; at the Yiddish Art Theatre in New York); and *Taivls-Gelt* (1925) and *Der Gelt-Cot* (1928; at the People's Theatre in New York).

Among his last works are a collection of short stories, *Avtomobil* (Paris, 1922); *Ulitza* (Berlin, 1922); *Dudka* (Berlin, 1922); *Golubinoye Tzarstvo* (Berlin); and a novel, *Epizody,* which pictures the Russian civil war (Berlin, 1923; Soviet Russia, 1926).

He returned to Paris in 1927.

Lit.: *Sovremennyya Zapiski,* vol. 31 (1927); *Bolshaya Sovetskaya Entziklopedia,* vol. 65 (1931); *Lexicon of the Yiddish Theatre,* vol. 2 (Yiddish; 1934).

ZAAR, ISAAC (Selig Abramovich Rabinovich), Yiddish writer and editor, b. Smorgon, province of Vilna, Lithuania, 1885. His first literary work was done in Russian, in 1906, when he wrote a series of articles on Poale Zionism for the *Yevreiskaya Zhizn,* a Zionist periodical published in Petrograd. Zaar was at that time a leader in the Labor Zionist movement, and when he was sent as delegate to the Eighth Zionist Congress in The Hague (1907) he was invited to the United States to edit the *Yiddisher Kemfer,* the Labor Zionist weekly issued in New York city.

From 1909 to 1913 Zaar lived in Chicago, where he was associated with the *Jewish Courier;* later he edited the *Folkvechter* in Minneapolis. Returning to New York in 1916, Zaar resumed his Zionist and other Jewish communal activities. He was a delegate to the fifth World Conference of

the Poale Zion in Vienna in 1920, and remained in Europe until 1922, as a member of the Executive of the Poale Zion World Confederation. In 1922 he became editor of the *Yiddisher Arbeiter,* and in 1924 he joined the staff of the Jewish *Morning Journal,* with which he was affiliated in 1943. For a time (1927-30) he edited *The Vanguard,* a monthly published in English as an opposition organ to the incumbent Zionist administration.

ZABIM ("those who have an issue"), ninth tractate of Toharoth, the sixth division of the Mishnah. It consists of five chapters, and gives the regulations about men and women who suffer from certain discharges mentioned in *Lev.* 15 and regarded as ritually unclean. The tractate discusses under what conditions and for what periods such persons become ritually unclean, and the different ways in which they convey their uncleanliness to other persons or to objects by contact. The end of the tractate compares this form of uncleanliness with other forms, and enumerates the cases in which the heave-offering becomes unfit for the altar.

The Tosefta, which also has five chapters, covers the same material as the Mishnah; there is no Gemara.

ZABOTINSKY, ALEJANDRO, dentist, b. Alexandrovsk, Russia, 1880; d. Buenos Aires, Argentina, 1941. He came to America as a young man and studied at the University of Buenos Aires (M.D., 1909) and at New York University, specializing in surgical dentistry. In 1926 he was appointed professor of dentistry in the medical faculty of the University of Buenos Aires. He wrote a number of works on dentistry, including: *La piorrea alveolar; Incrustaciones de oro y de porcelana; La enseñanza de odontología en Estados Unidos.* He took a lively interest in Jewish communal affairs, serving for twenty-two years as president of the Ezrah society and being founder and first director of the Jewish Hospital.

ZACK, LÉON, painter, b. Nizhnii Novgorod, Russia, 1892. He began to paint in his early teens. He studied in Moscow as a pupil of the painter Machkow, a follower of Cézanne, who belonged to the "valet of the square" group.

In the Tschoukine Collection he learned to know the great art of modern France. He left Moscow in 1920 and, after a short stay in Constantinople, he went to Florence, Italy, where he spent two years. His Italian studies were of great importance for his further development. Accidental influences of Florentine art of the 15th cent., especially of the art of Donatello, can be traced in his paintings.

Of greater importance is the influence of late-antic heads of simple outline and magic depth in the eyes which seem to be revived in his work. The economical use of colors indicates the same source. Above all, as in Greco-Roman and Italian art, the ideal structure of the human body and of the human features are always a solid foundation of his figures. Even in such representations where the naturalistic form is neglected for the purpose of greater expressive power this structure is never abandoned.

After his sojourn in Florence the artist lived for a year in Berlin. There he designed the decoration for a ballet by Gluck and for one by Mozart, which were performed, in 1923, by the Russian "Romantic Ballet" in the Champs-Élysées Theatre in Paris. In the same year Zack settled in France, working there until 1941.

He exhibited in several countries. Works of his were shown in the museums of Amsterdam, Antwerp, and in the Musée du Jeu de Paume in Paris. His art is very impressive. George Waldemar recognized a new "humanism" in his work, which he had in common with a small group of modern artists who, in contrast to the painters of more formal tendencies, returned to the problems of the representation of human personality. Pierre Mornand found "mystery" in Zack's representation of human beings. In his Bible illustrations Zack portrays noble and earnest likenesses of the prophets, and his well-known picture, *Job and His Friends,* has greatness and simplicity, in the true sense of the Bible. ELISABETH GUTMAN.



Abraham ben Samuel Zacuto

Lit.: Waldemar, George, "Humanity Lost and Found, Leon Zack," *Formes* (1931) 26-28; Fierens, Paul, "Apropos d'humanité et d'italianité," *Les Beaux Arts,* June 2, 1933, p. 6; Mornand, Pierre, "Léon Zack, le maître des visages énigmatiques," *Courrier Graphique,* May, 1937, article No. 3, pp. I-VIII; reproduction *Les Beaux Arts,* June 25, 1937, portrait of Arthur Rimbaud.

ZACUTO, ABRAHAM BEN SAMUEL, astronomer and rabbinical scholar, b. Salamanca, Spain, about 1450; d. Turkey, after 1510. Renowned as an astronomer, he served as professor at the University of Salamanca and later at the University of Saragossa. After the expulsion of the Jews from Spain in 1492, Zacuto emigrated to Lisbon, Portugal, where he was appointed court astronomer and historiographer to King João II. When the king consulted him with regard to Vasco de Gama's contemplated expedition to India, Zacuto responded in its favor. Zacuto improved upon the methods of computing astronomical tables, and perfected the astrolabe, which de Gama used.

Zacuto's services and attainments, however, did not protect him against religious fanaticism. He was forced to flee from Portugal at the time of the persecutions under King Manuel, and sought refuge in Tunis where, in 1504, he wrote his *Sefer Hayuhasin,* a genealogical work from the creation to his day (first printed in 1566). Zacuto wrote an astronomical treatise, *Biur Luhoth,* which was translated into Latin and Spanish. An extensive astronomical work ascribed to him is still in manuscript.

Lit.: Filipowski, H., edit., Introduction to the *Sefer Yuhasin* (2nd ed., 1924); Marx, A., in *Linda R. Miller Memorial Book* (1938) 167-70; Burgos, Cantera, *Abraham Zacuto, siglo XV* (Madrid, 1935).

ZACUTO, MOSES BEN MORDECAI (called ReMeZ, an abbreviation of Rabbi Moses Zacuto), Cabalist writer and poet, b. Amsterdam, Holland, 1625; d. Mantua, Italy, 1697. He was a pupil of Saul Levi Morteira and apparently a fellow student of Baruch

Spinoza. He went to Posen, Poland, in order to complete his Talmudic learning. Although at first he intended to make a pilgrimage to Palestine, he later decided to accept the position of rabbi in Venice, where he was occupied also as proofreader. In 1673 he was appointed rabbi of Mantua.

Zacuto wrote: *Tofteh Aruch* (1st ed., Venice, 1715); the first dramatic poem in Hebrew, which A. Berliner edited under the title of *Yesod Olam* (The Foundation of the Universe; Berlin, 1874); *Iggeroth Haremez* (The Epistles of ReMeZ), containing Cabalistic letters by various contributors, to which he appended the poem *Elef Alpin*, consisting of a thousand words each beginning with the Hebrew letter Aleph. Zacuto left unpublished commentaries to the *Zohar* and the Jerusalem Talmud, as well as Cabalistic interpretations of words, homilies and miscellaneous writings.

Lit.: Kahana, in *Hagoren*, vol. 3, p. 175 et seq.; Berliner, A., Introduction to *Yesod Olam* (1874); Friedman, Introduction to *Tofteh Aruch* (1922); Baron, Salo W., *The Jewish Community* (3 vols., 1942).

ZACUTUS LUSITANUS, ABRAHAM (Abraham Zachuth), physician and author, b. Portugal, 1576; d. Amsterdam, Holland, 1642. He was a great-grandson of Abraham ben Samuel Zacuto. As a Marrano he bore the name of Manoel Alvares, and studied medicine and philosophy at the Universities of Salamanca and Coimbra. For thirty years he practised medicine in Lisbon, enjoying a good reputation there, but in 1625 he fled from the Inquisition to Amsterdam, where at the age of fifty he entered the covenant of Abraham.

He was so much esteemed and beloved that his praise was sung by poets, such as the Spaniard Johannes Piutus Delgado. He wrote a number of works, including a twelve-volume history of medicine, *De medicorum principium historia* (Lyon, 1642). Zacutus Lusitanus was a friend of Manasseh ben Israel, and corresponded with Frederick, prince of the Palatinate, and with several noted Dutch physicians.

Lit.: Graetz, H., *History of the Jews*, vol. 4 (1927) 678; Roth, Cecil, *A History of the Marranos* (1932) 297-98.

ZADDIK AND ZADDIKISM. The term *tzaddik* is used in the Bible to denote the completely righteous man (*Gen.* 6:9), who is characterized both by his just dealings with his fellowmen (*Prov.* 21:15; 29:27) and by his observance of God's commandments (*II Sam.* 23:3). The Talmud continues to apply the term in its Biblical connotation, using the appellation *tzaddik gamur* ("completely righteous") to denote one who is almost entirely free from sin (*R.H.* 16b).

Basing itself on the Biblical passage, "The righteous (*tzaddik*) is the foundation of the world (*yesod 'olam*)" (*Prov.* 10:25), the Talmud declares that the world exists only on the merits of the Zaddik (*Yoma* 38b; *Hag.* 12b). The *Zohar Hadash* (26b) is of the opinion that there is one outstanding Zaddik in each generation who is akin to Moses, and who is the potential Messiah, should his generation be found worthy of redemption.

The Talmud also declares that the world always has thirty-six Zaddiks who receive the countenance of the Shekinah (divine presence), and of these thirty-six, three are privileged to have this boon at any time they choose (*Sanh.* 97b; *Suk.* 45b). These three outstanding Zaddiks have special mention (*Midrash Num.* 3:1). Inclusion in this group of thirty-six does not depend upon one's learning, but on one's piety and reverence of God (*Ber.* 34b). Rabbinic literature also states that the world is never without thirty Zaddiks like Abraham (*Yer. A.Z.* 2:1), of whom eighteen are in Palestine and twelve in the rest of the world, or contrariwise, depending on the dispersion of the Jews (*Midrash Ps.* 5:5). A variation of this old tradition places thirty Zaddiks in Palestine and fifteen outside, a total of forty-five (*Hul.* 92a). God originally created the world to be judged on the basis of strict justice, but soon saw that the world could not continue to exist unless strict justice were tempered with mercy. These thirty or forty-five Zaddikim can be judged solely on the basis of strict justice. From a Biblical passage (*Gen.* 18:26; cf. *Targum Jonathan* to the passage) the Midrash derives the conviction that God will never destroy the world, no matter how wicked its inhabitants, as long as there are at least fifty Zaddikim in it (*Pirke de Rabbi Eliezer* 25). It is perhaps to these different groups of Zaddikim that the Talmud refers when it states that a Zaddik does not die until his counterpart has been created (*Kid.* 72b). The *Tikkune Zohar* (no. 21) states that there are always seventy-two Zaddikim in the world, half in Palestine and half in other countries.

Any observant Jew may expect God to fulfill his prayers, even to the extent of exempting him from some general disaster (*B.M.* 106a). However, the great Zaddikim can usually persuade God to cancel His decrees (*Sab.* 63a; *M.K.* 16b; *Yer. Taan.* 3:10). The one outstanding Zaddik can, through his intercession with God, control the forces of nature, such as the rain (*Taan.* 23a); three outstanding Zaddikim who unite in prayer can have almost their every wish granted, even to the extent of resurrecting the dead (*B.M.* 85b). The Zaddikim can also tell if their prayers are being answered (*Ber.* 34b). As these Zaddikim are in such close communion with God, their actions are judged very strictly by Him (*Yeb.* 121b) and they are held partly accountable for the sins of their generation (*Sab.* 33b). The outstanding Zaddikim among the Tannaim were Honi Hameaggel, Hanina ben Dosa, and Phinehas ben Jair. God is sometimes called "the eternal Zaddik" or "the Zaddik of the world."

The *Zohar* and other medieval mystical writings repeat the Talmudic concept of the Zaddik, modifying it in certain respects. It was believed by many that the soul of Isaac Luria, greatest of the medieval Cabalists, ascended every evening to heaven, where it conversed with the great teachers of the past. The mystical doctrines of Cabala and its distortions encouraged the credulity of the ignorant and the fantastic beliefs of the lower stratum of the people in the power of its leaders, and helped prepare the ground for the disastrous movements of such pseudo-Messiahs as Sabbatai Zevi and Jacob Frank.

Israel Baal Shemtob (1700-60), the founder of the Hasidic movement, whose leaders took the title Zaddik and later that of Rebbe (in contrast to Rabbi), and who were sometimes known as Guter Yid, considered the function of the Zaddik to be the bringing of the people nearer to the love and understanding of God by precept and example. Hasidic doctrine removed the Jewish center of gravity from the knowledge of Torah to place the greatest stress on its cardinal virtue of Debekuth ("cleaving unto God"), attained through Kavvanah ("spiritual absorption in religious acts") and Hithlahabuth ("emotional state of concentrated spiritual enthusiasm").

Baer of Meseritz (1710-72) and Jacob Joseph of Polonnoye, the principal disciples of Baal Shemtob, were the first to develop the theory of "active Zaddikism," or the concept of the Zaddik as the intermediary between God and man. This "active Zaddikism" consisted in the coming of the Hasidim to the Zaddik with all their financial, physical and spiritual problems, and invoking his blessings and intercession on high, by giving him a Quittel ("a note with a request written on it"), which was accompanied by a sizable gift of money called *pidyon* (literally, "ransom"). This constant use of intermediaries is contrary to rabbinic theology. "Active Zaddikism" was carried to theoretical and practical extremes by most of Baer's Galician and Polish disciples, such as Elimelech of Lizianka, who made the Zaddik a demi-god and de-

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scribed him in terms which were almost blasphemous. The Zaddiks were considered infallible, not subject to the laws made for ordinary man, and were believed to possess the power to grant prosperity, forgive sins, and cure barrenness and other physical ailments. In fact, some of their followers firmly believed that their Zaddiks were visited by Elijah, and that during the night they ascended to heaven, where mystical secrets of the Torah were revealed to them.

Many unscrupulous and avaricious characters took advantage of the fact that a Zaddik needed no extensive scholarship, but had merely to be able to impress the gullible populace with his supposed saintliness and holiness. Another weakness of Zaddikism was the custom of automatically investing descendants of worthy Zaddiks with the holiness of their progenitors, of whose piety and ability they often fell miserably short. As the Hasidim took a great delight in recounting tales of the miracles performed by their Zaddiks, a number of unscrupulous authors found it very profitable financially to invent or to copy stories about certain Zaddiks; these stories, in the form of pamphlets or books, sold readily among the Hasidim. For this reason the same story is often found related of many different Zaddiks and many of the stories themselves are ludicrously beyond the pale of possibility. These negative aspects of Zaddikism occasioned the bitter satires of Isaac Erter, Isaac Baer Levinsohn, Judah Lob Levin and many others.

There were, however, men who fully deserved the title of Zaddik which they bore. Levi Isaac of Berdichev, a disciple of Baer of Meseritz, is admitted by all to have been unequalled in his love for Israel. He is also reputed to have reached the heights of Debekuth and God-consciousness, until his contemporaries, in awe, likened his prayers to the service of the high priest in the Holy of Holies. Abraham, the son of Baer of Meseritz, was called "the angel" (Malach), and was regarded as being "not of this world" because of the completeness with which he divorced himself from the physical world and the intenseness of his devotions and prayers. A number of Zaddiks left all their possessions and journeyed to Palestine under great hardships. There were a few Zaddiks who would not stay in any one city but wandered from town to town, soothing troubles with spiritual balm, dispensing wise counsel, cheering the downcast, and organizing help for the needy.

Another pupil of Baer of Meseritz, Shneor Zalman of Ladi (1747-1813), was responsible for the spread of Hasidism in Lithuania. Lithuania, which was the center of Talmudic learning, had been the center of opposition to the Hasidic movement. Although most of the Jews of Lithuania remained adamant opponents of Hasidism (Mithnaggedim), Shneor Zalman, who was a great Talmudist and the author of *Tanya,* a philosophic-mystical system of thought, succeeded in winning many converts. These were known as the Liubavicz or Habad Hasidim, and they placed Torah and the *Tanya* on an equal footing. In Poland, Isaac ben Meir Alter (d. 1866), a noted Talmudic scholar, succeeded his teacher, Menahem Mendel of Kock, and headed a new group of "Gerer" (from Ger, near Warsaw) Hasidim who placed more emphasis on the study of Torah than on other Hasidic pursuits. Many internationally renowned Talmudists have been Gerer Hasidim. The Hasidim of the Spira dynasty of Munkács are noted for their uncompromising piety and their study of practical Halachah. Only these three last mentioned groups, who swung Hasidism back to the study of Torah, have retained appreciable numbers of followers in the 20th cent.

Most of the Zaddiks lived in enormous courts, where the faithful would visit them at times of trouble or on festive occasions. The high holy days were the occasion for special pilgrimages. Although the Zaddik seldom appeared in public, as most of his business was transacted by his Shammash ("attendant"), he joined the communal meals, especially on the Sabbath. The Zaddik would taste of a dish and then there would be a mad scramble to get part of the food which he had touched (*shiraim*). After the meal the Hasidim sang various beautiful melodies (Niggunim). These melodies, often the compositions of the Zaddiks themselves, had the power of raising listeners to transports of ecstasy, or *hithpashtuth hagashmiyuth* ("total oblivion of one's physical surroundings"). Then the Zaddik would deliver a short discourse on some ethical or theological subject, which would be followed by more singing and dancing. The most successful Hasidic rabbis in America are those who are masters of these melodies.

The three widespread Zaddik dynasties are the following: that of Sadagora, founded by Israel Ruzhiner (d. 1850); that of the Halberstamms, founded by Hayim Halberstamm (d. 1876); that founded by Nahum of Chernobyl, whose numerous progeny divided the Ukraine among themselves. There are a large number of Liubavicz and Gerer Hasidim in America. Joseph Isaac Schneersohn, a direct descendant of Shneor Zalman and head of the Liubavicz group, came to the United States in 1940 and was residing there in 1943; Abraham Mordecai Alter, head of the Gerer Hasidim, was residing in 1943 in Palestine. There are a number of Hasidic rabbis of the Chernobyl, Halberstamm, Sadagora and other dynasties in the larger cities of the United States. They call themselves "grand rabbis" and are known by the honorary title of Admur (an abbreviation of Adonenu, Morenu, Rabbenu). Many sayings of the various Zaddiks have been translated into English by Louis I. Newman.

See also: HASIDISM; SAINTS. HIRSCHEL REVEL.

Lit.: Newman, Louis I., *The Hasidic Anthology* (1934); Minkin, Jacob, *The Romance of Hassidism* (1935) 124-25, 148-49, 261-62, 319-58; Lauterbach, J. Z., "The Belief in the Power of the Word," *Hebrew Union College Annual,* vol. 14 (1939) 287-302; Horodezky, S. A., *Leaders of Hasidism* (1928); idem, *Religiöse Strömungen im Judentum* (1920) 36-47; Dubnow, S., *Toledoth Hahasiduth* (1930-32); *Leshon Hasidim* (1876) 81a-93b; Niemirower, J. I., *Chassidismus und Zaddikismus* (1913).

ZADDIKIM, LAMED VAV, *see* LAMED VAV ZADDIKIM.

ZADKINE, OSSIP, sculptor, b. Smolensk, Russia, 1890. When fifteen years old, he was sent to school in Newcastle on Tyne in England, "to learn English and good manners."

But half a year later the youngster ran away to London, to learn sculpture. To earn a living he worked in ateliers as a wood-carver, attending art classes at Regent School in the evenings. With an allowance from his family, he later became a pupil of the Polytechnical School of Arts and Crafts. Eventually he proceeded to Paris where he settled in 1909. Paris was in an artistic revolution in this time; academism was banished, and therefore, after two years of study at the École des Beaux Arts, Zadkine rented a small studio and went on his own.

Zadkine exhibited first in 1911, and attracted immediate attention. His work was primitive in form and symbolistic in content. *Job and His Friends* and *The Prophet* date from this period to which the first World War put an end. In 1914 the artist joined the army. After the war he plunged into work again, full of initiative and ready to experiment. His favorite material was wood in various textures—gilded, painted or with intarsia.

His *Tiger, Gladiator,* and *Slave,* made at that time, were full of expression and movement, and more articulate than his incipient works. Toward the second half of the 1920's cubistic order motivated his forms. Besides wood, stone—from alabaster to granite—became the medium of his sculptures. "The soul of the material is a sister to the soul of the artist," he said. The motion of his figures gained in expressive beauty. Although his human forms were never

naturalistic in a photographic sense, his figures became almost a part of nature, as exemplified in his *Seated Woman,* under the trees of a garden, or in his *Torso,* rising from a pool.

Toward the end of the fourth decade of the 20th cent., Zadkine's compositions became complex. Group compositions give an abundance of abstract yet expressive forms in a beautiful play of lights and shades. The thesis that form is created by light and shade was fundamental to his art. Hence, he often used concave forms to create plasticity. *The Three Graces* and *The Three Musicians* are examples of this style. His *Young Girl with the Dove, "Intimité"* and *Sundial* have all the charm and purity of form that can be attained by reflected light. His *Orpheus* is of almost classical aloofness and beauty. But the play of light and shade appealed to the artist's sense of color, and in the 1930's he made his *Odalisque* of painted wood, heightening the colorful apparition of the statue by actual polychromy. His thirst for color was so strong, that he started to paint his famous guashes. At the same time he gave to his sculptures, by variety in the handling of the surfaces, a more colorful appearance. Together with the conquest of color came the conquest of space. Curving planes extended into space with dynamic power and gaiety. Paul Haesaert called Zadkine's work "winged sculpture." His interest in motion had been foreshadowed, in the late 1920's, in *The Ball Players;* it was developed in the beginning of the 1940's to the more concise and pure conception of *The Menades.* This conciseness and a greater richness of the surfaces characterize his later works, such as *Hommage à Bach, Concerto of Two Violins,* and *The Warrior.*

After the fall of Paris, the artist came to the United States. Here he wrought the compositions mentioned above, as well as portraits, and continued to create his delicate animal sculptures which were executed mostly in alabaster. In 1942 Zadkine's work was represented in many museums, including those of Paris, Grenoble, Amsterdam, Antwerp, Prague, Moscow and Tokio. Yet the vigorous young artist seemed not to have reached the peak of his career, and his great versatility and love of experiment forecast a further development. ELISABETH GUTMAN.

Lit.: "Ossip Zadkine," articles by Pierre Humburg and others in *Sélection* (1928) 1-7; Raynal, Maurice, "Ossip Zadkine," *Valori Plastici* (1924) 14; Ridder, André de, "Zadkine," *Les maîtres nouveaux* (1929); Eckhout, van den, "Ossip Zadkine," *Wendingen* (1929) No. 1, pp. 3-18; Loon, H. van, "De beeldhower Zadkine," *Elsevier's geillustreerd maandschrift* (1926) 225-232; Haesaert, Paul, *Ossip Zadkine, la sculpture ailée* (1939); Smith, Huldah, "Zadkine's Young Girl with the Dove," *Worcester Museum Annual* (1939).

ZADOK. 1. One of the chief priests (the other being Abiathar) in the time of David and Samuel. According to the notices about them in *II Samuel* and *I Kings,* they were of equal rank. During the rebellion of Absalom they remained in Jerusalem to guard the Ark, at the same time sending David information of events in the city by means of their sons. After the defeat of Absalom they urged the tribe of Judah to welcome the return of the king. In the dispute over the succession to David, Zadok espoused the cause of Solomon and Abiathar that of Adonijah; accordingly, after the triumph of Solomon, Abiathar was banished and Zadok made chief priest. Zadok's son Ahimaaz married a daughter of Solomon and was governor in Naphtali. The subsequent line of high priests descended from Zadok took the name of "sons of Zadok" (*Ezek.* 44:15). *I Chron.* 5:27-41 gives a list of the descendants of Zadok; some scholars regard this as an artificial construction intended to legitimatize the line of the high priesthood by tracing it back to Aaron.

2. Reputed pupil of Antigonus of Socho who, together with Boethus, founded the sect of the Sadducees. The story, as reported in *Aboth de Rabbi Nathan,* is as follows: Zadok and Boethus misunderstood the saying of their teacher, "Be not like servants who serve their master for the sake of receiving a reward," and assumed that there was no reward in future life and no resurrection of the dead—doctrines which were held by the Sadducees. Graetz and Eduard Meyer think that this story may be a reminiscence of an actual Zadok who lived in the 2nd cent. B.C.E. and founded the Sadducean party; Geiger, however, regards the story as entirely fictitious and derives the word Sadducee from the priestly line of the sons of Zadok. The original Hebrew of *Sirach* supports the latter view by praising God for having chosen the sons of Zadok to be His priests.

3. One of the oldest Tannaim of the 1st generation, in the 1st cent. C.E. He was of priestly origin (*Tos. Yoma* 1:12), and is said to have fasted for forty years before the destruction of the Second Temple in a futile attempt to prevent the threatened catastrophe. As a result of this he became so weak that his life was in danger, and Johanan ben Zakkai asked Vespasian to provide a physician for him (*Git.* 56b). After his recovery, he joined the academy at Jabneh, and remained there in great honor. Gamaliel II gave both him and his brothers special seats to the right of the Nasi (*Yer. Sanh.* 1:4). His son, grandson and great-grandson were all Tannaim. Since he and his grandson had the same name, it is uncertain to which of them the teachings uttered as coming from Zadok are to be credited. The same is true of the recorded saying (*Aboth* 4:5): "Do not make the Torah a crown with which to glorify yourself or a spade with which to dig for yourself."

Lit.: The Biblical histories and commentaries; Geiger, *Urschrift und Übersetzungen,* 21 et seq.; *Jewish Encyclopedia,* vol. 12, pp. 628-30; Bader, G., *The Jewish Spiritual Heroes,* vol. 1 (1940) 180-83.

ZAGAJSKI, MIECZYSLAUS, industrialist, b. Poland, 1895. He graduated from the Commercial College in Leipzig, and returned to Poland to take over the directorship of the industrial enterprises already instituted by his father, Hirsch Zagajski.

Zagajski established numerous factories, developed chalk and marble quarries, constructed highways and, in cooperation with the Polish government, founded a concern for the manufacture of gasoline. He was also the representative in Poland for the delivery of chemical raw materials from the Soviet Union. He was vice-president of the Central Merchants' Union of Poland.

Among Zagajski's posts in Jewish affairs were his membership on the Jewish Agency, that on the council of the World Jewish Congress, and that on the executive board of the central committee for aid to refugees from Germany in Poland. After coming to the United States following the outbreak of the second World War, Zagajski was made an honorary consul for Poland. He was also appointed to membership on the executive of the United Jewish Appeal. The Polish government had earlier awarded him a Cross of Merit.

ZAGREB (Agram), capital of the former kingdom of Croatia, founded in 1093; after 1919 it was part of Yugoslavia, with 160,000 inhabitants, among whom were about 11,000 Jews (1940). Jews lived in Zagreb as far back as the 14th cent.; they were then free and equal with the inhabitants, having equality before the law. Unlike the condition prevailing in neighboring

countries, there existed in Zagreb no special degrading form of oath taken by Jews, for here their testimony carried the same weight as that of Christian witnesses. The "domus judaeorum," evidently a synagogue, is mentioned in a city document of 1440. The Jews took an active part in the economic life of the city in the Middle Ages, but gradually they disappeared from Zagreb in the 16th cent.

In 1787 a Jewish family again settled in Zagreb. In 1806 there existed a community of seventy-five persons, recognized by the city magistrate, and in 1811 there was a Jewish cemetery. Sermons in German and a choir were introduced in 1840, as well as a Jewish public school in the German language. A new large synagogue was built in 1867, of which Hosea Jacobi of Berlin was appointed rabbi; he acquired the Croatian language, which became the only official language of the college and the synagogue. His successor, Gavro Schwartz, developed a far-reaching social and cultural activity, especially marked since Dr. Hugo Kon became president of the community in 1920. There were a home for the aged, a hospital, vacation colonies and numerous societies.

After 1841 there existed a separate Orthodox community in Zagreb, which was, originally, territorially independent in this city; but later it was more often a devotional sect of the main community. In 1925 in addition, another, rather small, Orthodox Sephardic community arose, with its own rabbinical administrator. In 1927 the Jewish community published a year book in the Croatian language.

After the German conquest of Yugoslavia (1940), Zagreb was again the capital of an autonomous Croatia. The Jews of Zagreb were visited with heavy persecutions, many being sent to work in salt mines and the rest thrown into concentration camps. In January, 1942, it was reported that all the Jews in Zagreb had been expelled and their property confiscated.

ZAHALON, ABRAHAM BEN ISAAC, Talmudist and Cabalist, who flourished in Italy in the 16th cent. He published a work on the Jewish, Christian and Mohammedan calendars entitled *Yad Harutzim* (Venice, 1594-95), and wrote *Yesha Elohim* (Venice, 1595), a commentary on *Esther,* and *Marpe Lanefesh* (Venice, 1595), a Cabalistic treatise on ethics.

Lit.: Steinschneider, Moritz, *Catalogus librorum hebraeorum in bibliotheca bodleiana* (2nd ed., 1931), col. 711; Fürst, Julius, *Bibliotheca Judaica,* vol. 3, p. 541.

ZAHALON, JACOB BEN ISAAC, physician and author, and rabbi at Rome and Ferrara, Italy, b. Rome, 1630; d. Ferrara, 1693. In addition to rabbinical literature, he studied medicine and surgery, receiving the degree of doctor of medicine from the University of Rome; his medical writings and his rabbinical achievements make him outstanding among the numerous rabbi-physicians of medieval and modern times. During the Rome plague of 1656 he zealously aided the afflicted. The Jewish community engaged him as teacher and preacher, and he utilized this latter position, particularly during the plague, for delivering public sermons. Later he left Rome and settled in Ferrara, where he served as rabbi until his death.

Zahalon, a voluminous writer, wrote works embracing not only medical but also homiletical, philosophical and rabbinical commentaries. His *Otzar Hahayim* (Venice, 1683) is a comprehensive medical work in thirteen parts, one of which describes the conditions prevailing during the plague. In his *Margaliyyoth Toboth* (Venice, 1665), an abridgement of Bahya ibn Pakuda's *Hoboth Halebaboth* interspersed with prayers, he urges physicians to recite weekly his "physicians' prayer," which he composed and included in this work. Works of his which still remain in manuscript deal with Maimonides, theology, philosophy, and *Ecclesiastes* and *Song of Songs.* Isaac Lampronti, Moses Zacuto and Nathaniel Segre published his responsa.

Lit.: Vogelstein, Hermann, and Rieger, Paul, *Geschichte der Juden in Rom,* vol. 2 (1895) 268-70; Landau, *Geschichte der jüdischen Ärzte* (1895) 75; Friedenwald, "Jacob Zahalon of Rome," *Jewish Forum,* vol. 2 (1919) 653-64; Carmoly, E., *Histoire des médecins juifs* (1844) 171.

ZAHALON, MORDECAI BEN JACOB, rabbi, author and physician, d. Ferrara, Italy, 1748. He was the successor to his father, Jacob ben Isaac Zahalon. He wrote: *Megillath Naharoth* (Venice, 1707), a description of the impending destruction which threatened the Jewish community of Ferrara during the deluge of 1707, and its rescue; *Metzitz Umelitz* (Venice, 1715), a lecture delivered at the Ferrara Talmud Torah on modulating the tone of the religious worship. Aside from his literary and professional accomplishments, he was a gifted poet; several of his liturgical poems are still recited in the synagogue of Ferrara.

Lit.: Steinschneider, Moritz, *Catalogus librorum hebraeorum in bibliotheca bodleiana* (2nd ed., 1931), col. 1675; Carmoly, E., *Histoire des médecins juifs* (1844) 239.

ZAHALON, YOMTOB BEN MOSES, Talmudist and rabbi at Safed, Palestine, b. 1557; d. about 1638. He engaged in Halachic discussions with many of the prominent scholars of his day, including his mentor Joseph Caro and Moses Galante the Elder. In disputes between the Sephardim and Ashkenazim in Jerusalem he often sided with the latter, although he himself was of Sephardic descent. He wrote *Lekah Tob* (Safed, 1577), a commentary on Esther; *Magen Aboth* (still in manuscript), a commentary on *Aboth de Rabbi Nathan;* and numerous responsa, which were published by his grandson Yomtob in 1694.

ZAK, EUGEN, painter, b. Moligno, Russia, 1884; d. Paris, 1926. He was the son of Polish parents who, in 1892, returned to Warsaw, where he got his first artistic education. In 1900 he went to Paris, continuing his studies with Jerome at the École Nationale des Beaux Arts. During a sojourn in Italy, in 1903, he studied in Rome and Florence, which he later left for Munich, to study at the Hochschule der Schönen Künste. Returning to Paris, he exhibited (1904) in the Salon d'Automne. This won for him an associate membership in this institution. He returned to Poland during the first World War, staying there until 1921, when he was called to Bonn to decorate the house of the architect Breuhaus. He returned to Paris in 1922, and was active there until his death.

Zak was a refined artist of classicistically manneristic forms. His figures have a plastic character and are surrounded by a simple but definite architectonical space. They are modeled in large, soft splashes of light and shade; their movements are of graceful oddity. Zak's paintings confer a mood of quaint and sweet melancholy beauty. His works are in the museums of Paris, Chateau Thierry, Düsseldorf, Elberfeld, Hamburg, London and Chicago.

Lit.: Gauthier, Maximilien, *Eugen Zak* (1933).

ZAKEF GADOL, ZAKEF KATAN, *see* CANTILLATION.

ZAKKUTH, MOSES BEN MORDECAI, *see* ZACUTO, MOSES BEN MORDECAI.

ZALINSKI, EDMUND LOUIS GRAY, soldier and inventor, b. Kurnich, Prussian Poland, 1849; d. New York city, 1909. He was brought to the United States by his parents in 1853, and grew up in Seneca Falls, N. Y. He entered the army in 1864 as a volunteer, and in 1865 was promoted to second lieutenant for bravery at the battle of Hatcher's Run, Va. After the Civil War he reentered the army, and rose in rank

until he retired as major in 1904. From 1872 to 1876 he was professor of military science at the Massachusetts Institute of Technology, and during 1889 and 1890 he was in Europe, studying military matters. He invented a pneumatic dynamite torpedo-gun, an intrenching tool, a ramrod-bayonet, a telescopic sight for artillery, and a system of range- and position-finding for seacoast and artillery firing. He is said to be the model for the hero of Kipling's story "The Captive" (included in *Traffics and Discoveries,* 1904).

Lit.: *Publications of the American Jewish Historical Society,* No. 19 (1910) 196-97.

ZALINSKI, MOSES G., army officer, b. New York city, 1863; d. 1937. He was educated at the Artillery School, graduating in 1894. He served as private, corporal and sergeant, Batteries G and H, First Artillery (1885). Four years later he was made first lieutenant and promoted through grades to brigadier general (1925), and appointed assistant to the quartermaster general of the United States Army. Zalinski was awarded the Distinguished Service Medal, and retired from military service in 1927.

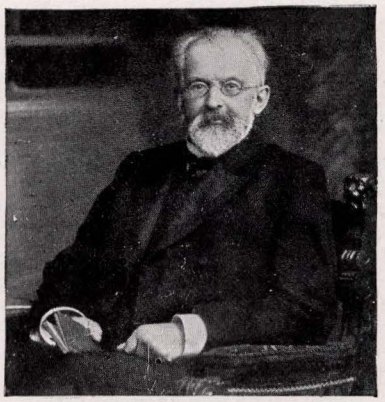
ZALUDKOWSKI, ELIAS, rabbi and cantor, b. Moltshad-Kalisz, Poland, 1890; d. Pittsburgh, 1943. The son of a cantor, Noah Lidaer Zaludkowski, from whom he learned the art of Hazanuth, Zaludkowski studied Talmud with private teachers, attended the Gymnasium and Yeshiva of Kalisz and Slonim, studied voice in Milan, and studied music in Berlin at the Stern Conservatorium. He then served as assistant rabbi and cantor at Sinai Synagogue, Warsaw (1912-14), cantor of the Choral Synagogue at Rostov on Don (1914-21), cantor of the Choral Temple at Vilna (1922-25), of the Central Synagogue, Liverpool (1925-26), and then came to the United States, where he served as cantor of Congregation Sharey Zedek, Detroit (1926-32), of Congregation Shaarey Zedek, New York city (1932-37), and of Beth Shalom, Pittsburgh (1937-43).

Zaludkowski published: *Die Musik in Neintzenten Yorhundert* (London, 1925); *Kulturtrager fun der Yiddisher Liturgie* (Detroit, 1930), a collection of biographies of cantors and choir leaders, as well as some articles based mainly on Aaron Friedmann's similar work, *Lebensbilder berühmter Kantoren* (3 vols., Berlin, 1918, 1921 and 1927); and contributed articles to many newspapers and magazines both in the United States and in Europe on the subject of music and Hazanuth.

ZAMENHOF, LUDWIG LAZAR, founder of the universal language Esperanto, b. Bialystok, Poland, 1859; d. Warsaw, Poland, 1917. His father Marcus was a teacher of languages. Esperanto, the international language which Zamenhof made his life work, included only 900 root words compared with the more than 20,000 words of the modern languages. Zamenhof ingeniously fashioned a grammar containing only sixteen rules, thus facilitating the method of studying this language. In 1887, the year when the first meeting of the Esperanto enthusiasts was held in Warsaw, he published his first textbook, in Russian, under the pseudonym of *Dro Esperanto* (The Hopeful One).

For years Zamenhof's universal language was the butt of animosity and sneers. However, when Esperanto students came from practically every country to the first international congress held at Boulogne-sur-Mer, France, in 1905, Esperanto seemed to be an accomplished fact. From then on more and more followers came to the congresses. The main office of the Esperanto association, Universale Esperanto Asocio, is in Geneva.

There are more than a hundred periodicals published in



Ludwig L. Zamenhof

Esperanto, and more than 5,000 books, some of which were written in Esperanto, the others being translations. Esperanto is today recognized by some countries, and is taught in their schools. The printing-house of Rudolf Mosse, in Berlin, published an Esperanto world library, *Biblioteko Tutmonda,* including the works of the most famous writers of all countries.

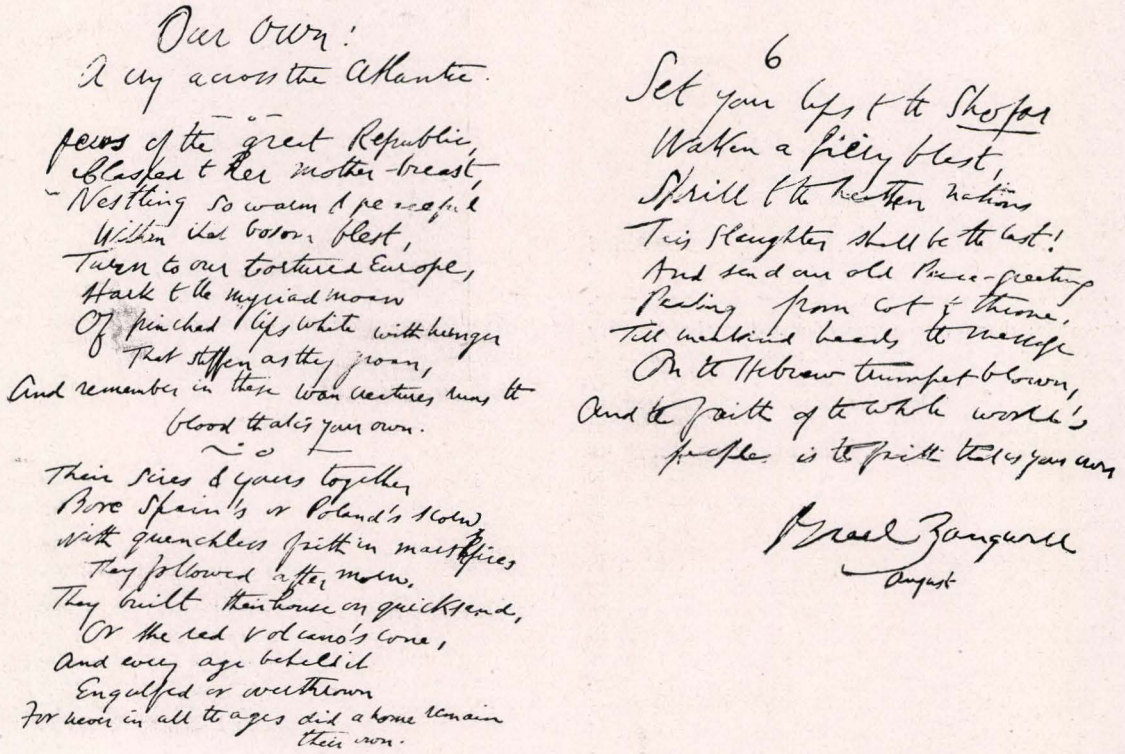
In 1927, at a congress of Esperantist physicians convened in Danzig, the substitution of Esperanto for Latin as an international medium in medical work was favored. Zamenhof himself translated Schiller's *Die Räuber,* Goethe's *Iphigenie auf Tauris,* Shakespeare's *Hamlet,* Gogol's *Revisor,* Molière's *Georg Dondin,* Orzesko's *Marta,* and many other classical works into Esperanto, as well as almost the entire Bible. In 1902 he wrote an essay called *Hillelismo;* in this he pointed out how the Jewish people could be of service to the world. In another essay, *Homaranismo* (1906), he pleaded for unity among all men according to the fundamental principles of justice. Zamenhof published an Esperanto textbook in Hebrew. His addresses at the various openings of the Esperanto congresses were published in Vienna (1929) in both Esperanto and German. After his death Esperanto congresses were held annually, the thirtieth Esperanto Congress being held at London in 1938.

In 1910 Zamenhof visited the United States, remaining for one year, and delivered lectures on Esperanto in various cities of the country. In 1928 a monument to Zamenhof was erected at Warsaw, Poland, and another statue at Bialystok, Poland, in 1931. Postage stamps printed in Esperanto were issued in Soviet Russia, Canada, the United States, Malta, and other countries.

Lit.: *World Unity Magazine,* Nov., 1931, pp. 83-88; *Jewish Chronicle* (London), July 22, 1938, p. 30; *American Hebrew,* June 4, 1926, p. 109; Aug. 10, 1928, p. 395; Aug. 7, 1931, p. 209; Aug. 12, 1932, p. 256; Privat, Edmond, *Life of Zamenhof* (1931).

ZANGWILL, ISRAEL, writer, b. London, 1864; d. Middlehurst, Sussex, England, 1926. His father came to England in 1848 from Russia, and Zangwill's early acquaintanceship with the lives of immigrant Jews and of other Jews who had not relinquished the ritual and customs of Orthodoxy was the later wherewithal of a large part of his accomplishments in literature. He was a scholarship pupil at the Jews' Free School, and during his period of study at London University he was a pupil teacher at the Free School.

Zangwill's first literary work was published during his years as student and teacher, and consisted of commentaries and sketches in the *Jewish Standard.* His first novel, *The Premier and the Painter,* appeared in 1888, followed by *The Bachelor's Club* (1891) and *The Old Maid's Chest* (1892), both collections of light stories. These were not works of Jewish content, but his occasional sketches in


Our Own!
I cry across the Atlantic.

Peers of the great Republic,
Clasped to her mother-breast,
Nestling so warm & peaceful
Within that bosom blest,
Turn to our tortured Europe,
Hark to the myriad moan
Of pinched lips white with hunger
That stiffen as they groan,
And remember in these wan creatures runs the
blood that is your own.

Their sires & yours together
Bore Spain's or Poland's stow
With quenchless faith in manifoes
They followed after woe.
They built their house on quicksand,
Or the red volcano's cone,
And every age beheld it
Engulfed or overthrown
For never in all the ages did a home remain
their own.

6
Set your lips to the Shofar
Waken a fiery blast,
Still the embittered nations
This slaughter shall be the last!
And send our old Peace-greeting
Pealing from out the throne,
Till multitudinous hands to music
On the Hebrew trumpet-blown,
And the faith of the whole world's
freedom is to-night that is your own.

Israel Zangwill
August

Facsimile of a famous poem by Israel Zangwill

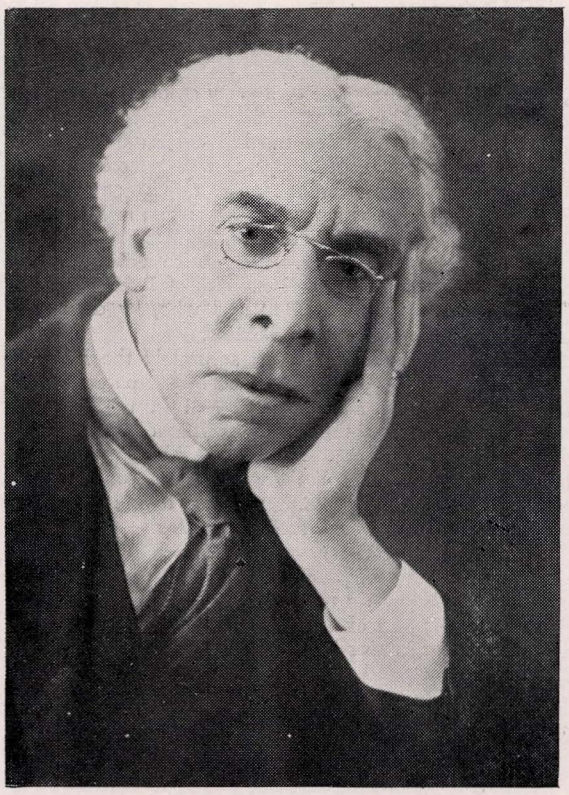
Jewish periodicals sustained his probings into the Jewish milieu. From Mayer Sulzberger, then chairman of the publication committee of the Jewish Publication Society of America, came the invitation to write a full-length book depicting Jewish life in the countries of immigrant settlement. *Children of the Ghetto* (1893) was the result.

In this book Zangwill wrote with prolixity of detail and a Dickensian picturesqueness about the Jews who lived in the crowded East End sections of London, but included also excursions into the more cosmopolitan world. Candor and familiarity with the real sources of his characters' behavior combined to make the book—a collection of varied incidents—informative to the outside world and enlightening to the Jews themselves. The devotion to family, the attachment to tradition, the speed and the excitability of their mental processes—all these are told through the actions of the people themselves. To the middle 20th cent. reader, the forms of speech to which Zangwill resorted—translating the Yiddish *du* into an English *thou,* and retaining idiomatic Yiddish sentence structure—offer occasional quaint obstruction. And beside the refinements of the studies of Jewish temperament in relation to the rest of the world which motivated literature after Zangwill's pathbreaking undertaking, his depictions seem primitive. But in the period about which he wrote the picturesque, the exotic, and the foreign were more evident than they were five decades later. Even if they had not been, the very newness of Zangwill's subject matter would have required clarity and contrast. For its time, and therefore in a certain sense for all time, *Children of the Ghetto* was a bridge from one existence to another and an interpretation of one history to another.

From the massive picture out of which he had drawn the still large *Children of the Ghetto,* Zangwill now gathered smaller, more detached bits. *Ghetto Tragedies* and *Ghetto Comedies,* both of which appeared in 1894, were sketches of the same immigrant milieu that was the background for the longer book. In *The King of Schnorrers* (1894) Zangwill went back to 18th cent. Jewish life in England, and created a roguish and fascinating beggar. *Dreamers of the Ghetto* (1898) is a collection of fictionized sketches about historic Jewish figures.

As early as in *Children of the Ghetto,* and through to *The Melting Pot* (1908), Zangwill's hope in the benefits of occidentalization to the Jew led him to supersede England with America. His characters turn to the west as if there lay their dawn, and by the time he wrote *The Melting Pot* he had added intermarriage to the constituents of his hope—a reflection, perhaps, of his own happy marriage to Edith Ayrton. His literary work that did not touch on Jewish subjects continued throughout his career. Among his works were *Merely Mary Ann* (1893); *The Mantle of Elijah,* a study of peace and war (1903); *Italian Fantasies,* perhaps his best work (1910); *Jinny the Carrier* (1919); and *We Moderns,* the last of his many plays (1923). As a poet Zangwill was more pedestrian in phrase than he was in idea; the collection *Blind Children* (1903) contains some verses that occasionally rise to effulgence, and among these are some of Jewish content. His translation of the poems of Ibn Gabirol from the Hebrew (1923) was an admirable achievement, and many of his adaptations of medieval Hebrew prayers are included in the English synagogue liturgy.

Hardly had Zangwill's avowed acceptance of his Jewish heritage been turned into literary accomplishments than he threw his person, too, into Jewish activities. In 1896 he met Theodor Herzl while Herzl was in London. Herzl came to see Zangwill, hoping to find in him a British ally, and he did. Zangwill



Israel Zangwill

became a protagonist of Herzlian Zionism, he aided Herzl in winning the ear, if not the support, of other leading English Jews, he attended the Zionist Congresses, and wrote and spoke for Zionism. Not until 1905 did he break with the Zionist Congress, over the issue of Territorialism. Then Zangwill helped to found the Jewish Territorial Organization and became its president, which he remained until the organization discontinued activities in 1925. After the issuance of the Balfour Declaration in 1917, Zangwill once more—from his unchanging territorialistic point of view—returned to the support of political Zionism. But not long afterward he broke with it again, charging that the tactics of the official Zionist group had hindered the development of Palestine and failed to force Great Britain to fulfill its mandate.

Yet he called persistently for unification in the Jewish ranks and for forthright action by them.

> "Hear O Israel, Jehovah, the Lord our God, is one. But we, Jehovah His People, are dual and so undone."

So he wrote in *Blind Children*. But the purpose of the unity and the forthrightness for which he called became less and less clear. In the assistance rendered, under Zangwill's leadership, to immigrants by the Jewish Territorial Organization, there was no cleavage: places of settlement and access to them were needed. In most of his work the west seemed to be the goal; in *The Melting Pot* he had already added to it the desire for intermarriage. Palestine, set in the more general scene of his territorial ideas, seemed to become only the source of *The Voice of Jerusalem* (1920), in which he expressed the belief that from Jerusalem might emerge that example of anti-nationalism that would prevent the wars he hated. And in a contribution to a series called *My Religion* (1925) he called even more sternly for a de-Judaizing of Judaism, toward the attainment of an idyllic undivided faith among all peoples. Nevertheless, he wanted definitive Jewish action, and with an outspokenness that sometimes piqued he attacked inarticulateness and compromise; *Watchman, What of the Night,* an address before the American Jewish Congress in 1923, with its lashing of the "Grand Dukes" of Jewish life, was typical of this ultra-definitive aspect of his demands.

Like Isaac Disraeli before him, Zangwill seems finally to have been baffled by the need to place his Jewishness with absolute clarity in the world at large. Unlike Disraeli, he did not find comfort in an established church; he looked, rather, toward the creation of a new faith that would obviate further quests. He wanted to hold, in this new faith, the full measure of his heritage, but he did not want it to be a burden. That Jewishness, like all the other bequests of life, may perhaps have to remain always partly a burden, and always partly insoluble, was a thought he either did not have or rejected. LIBBY BENEDICT.

Lit.: *Speeches, Articles and Letters of Israel Zangwill* (1937); Schneiderman, Harry, in *American Jewish Year Book,* vol. 29 (1927-28) 121-45; *Judaean Addresses,* vol. 3 (1927) 88-125; *Quarterly Review,* vol. 247 (1926) 285-303; Spire, André, *Quelques Juifs* (1923); idem, in *Revue juive de Génève* (1932) 9-16; Modder, Montagu F., *The Jew in the Literature of England* (1939) 334-43; *Twentieth Century Authors* (1942) 1568-69.

ZANSER HASIDIM, *see* HALBERSTAM, HAYIM.

ZAPHENATH-PANEAH, the Egyptian name given to Joseph after he was raised to eminence by Pharaoh (*Gen.* 41:45). The Septuagint gives it as Psonthomfanech, which may imply a somewhat different underlying text. There have been attempts to explain the name from the earliest times. The Jewish interpretation, "revealer of secrets," is artificial, being based on the Hebrew root *tzafan,* "to conceal." Jerome's rendition, "savior of the world," seems based on hardly better ground. The explanation most widely accepted among Egyptologists is De-pnute-ef-onh, "The god speaks and he lives."

ZAREPHATH, a village located about eight miles south of Sidon; its modern name is Sarfend. It lay in the territory of the Phoenicians and it was thither that Elijah fled from the persecution of Ahab and there that he lodged with a widow, whose son he restored to life (*I Kings* 17:8-24). Zarephath is mentioned in *Ob.* 20 as being the boundary of the captivity of the Israelites among the Canaanites (Phoenicians). The same verse mentions Sepharad; when the latter became identified with Spain, it was natural to apply the term Zarephath to the neighboring country of France, which is often called *'eretz tzarefath* in medieval Jewish literature. Names such as Zarfati or Sarfatti indicate a family of French Jewish origin.

ZARFATI (also **Zarfathi** and **Sarfati**), family name derived from *Tzarefath,* the medieval Hebrew term for France; it always indicates a French origin. The earliest known person who bore this name was Meir Zarfati (Meir Hakohen), who lived in Narbonne and emigrated to Toledo, where he died in 1263. Other early members of the family were Abraham Zarfati, who migrated to Catalonia and was the author of *Tamid Hashaar,* the mathematician Joseph ben Moses Zarfati, and Isaac Zarfati, who migrated to the Orient, and about 1450 issued an appeal to the Jews of Western Europe to follow his example.

SAMUEL ZARFATI, physician to the pope, lived in the 15th and 16th centuries. When the Jews were expelled from Provence (1493-1500) Samuel, who lived there, was assured by King Louis XII that he personally would not be molested. He nevertheless preferred to emigrate in 1498, and settled in Rome, where he became famous for his cures. He represented the Jewish community at the coronation of Pope Julius II (1503), and became the latter's personal physician. His reputation was greatly enhanced in 1511, when he successfully predicted the recovery of the pope from a serious illness at a time when all the pope's other physicians had given up hope. He was permitted to treat Christian patients and was granted full rights of residence; he and his family were exempted from wearing the Jew badge. He died about 1513.

JOSEPH BEN SAMUEL ZARFATI, son of Samuel, was a mathematician and physician. He is called Josiphon, Giosofante and Giuseppo Gallo by Christian writers. He was versed in Hebrew, Aramaic, Arabic, Greek and Latin, and enjoyed high favor in the papal court, receiving a confirmation of the family privileges from Pope Leo X (1513-21). The latter part of his life was dogged with misfortune. An unfaithful servant ran off with his fortune, he was falsely accused of being a spy, he was beset by robbers, and he escaped the siege of Rome in 1527 only to fall victim of the plague and to die outside of the city of Vicovaro.

ISAAC ZARFATI was physician to Pope Clement VII (1523-34), who renewed the privileges granted to the family. He was an intimate of the papal household.

Another Zarfati family, whose descent was traced by Azulai from Rashi and Rabbenu Tam, settled in Fez, Morocco. Its earliest known member is Vidal Zarfati I, who was rabbi in Fez in the middle of the 16th cent. His grandson, Vidal Zarfati II, was rabbi there about 1660 and was the author of *Tzuf Debash* (Honeycomb), a Talmudic commentary. The latter's son, Samuel ben Vidal Zarfati (d. 1713), was chief rabbi of Fez; he wrote a defense of Maimonides, *Nimmuḳe Shemuel,* and several rabbinical works. Samuel's grandson, Elijah Zarfati, was chief rabbi of Fez about 1770.

AARON BEN ABRAHAM ZARFATI, who was a grandson of Vidal Zarfati II, was teacher and preacher in Amsterdam. He wrote *Misgab Immahoth* and published the work of his grandfather (1718). David Zarfati de Pina, his son, was a noted physician, poet and preacher in Amsterdam. He is supposed to have been one of the first men to deliver a lecture in the great synagogue in Amsterdam after its dedication (1675).

MORITZ FREIER.

ZARISKI, OSCAR, mathematician, b. Kobryn, Poland, 1899. He studied at the Universities of Kiev and Rome (Dottore in Matematiche, 1924), and emigrated to the United States in 1928. In the same year he became affiliated with Johns Hopkins University, Baltimore, where he was appointed full professor of mathematics in 1937; he still held this position in 1943. Zariski also taught at the Institute for Advanced Study, Princeton, N. J. (1934-35), the University of Moscow (1935) and Harvard University (1940-41).

He published under the title of *Essenza e significato dei numeri; continuità e numeri irrazionali* his Italian translation of a German book by R. Dedekind (Rome, 1926), and *Algebraic Surfaces* (Berlin, 1935). He was editor of the *Transactions of the American Mathematical Society* and of the *American Journal of Mathematics,* and associate editor of the *Annals of Mathematics.*

ZARKA, *see* CANTILLATION.

ZAYIN, *see* ALPHABET.

ZBARAZER, WÖLWEL, *see* EHRENKRANZ, WOLF.

ZEAL, *see* JEALOUSY.

ZEALOTS, the name of a party among the Jews in the period beginning with the reign of Herod, 37 B.C.E., and lasting until the fall of Jerusalem in 70 C.E. They were a religious party, but differed in some important respects from the other religious parties of the time. They were not pacifists like the Pharisees, nor priestly politicians like the Sadducees, nor pious recluses like the Essenes. They were wild fanatics, banded together against all enemies of Israel, all who oppressed the people of God and who, by doing so, were held to affront God himself.

The name Zealot represents accurately the Hebrew *Kannai,* by which name members of the party are referred to in rabbinic literature and in the Gospels, although the name there is somewhat disguised (Cananaean, *Mark* 3:18). As an organized party, the Zealots are seen for the first time as followers of Judas of Galilee in 6 C.E. when a census after the Roman manner was enforced upon the Jews by authority of Quirinius, the governor. The holding of the census was the most conspicuous act of Gentile domination which had till then been endured by the Jewish people, and Judas of Galilee made it the occasion for a protest not in words but by violence. He gathered round him a band of desperate men who swore undying hostility to the Gentile oppressor.

The origin of the Zealots is to be found, however, in an earlier period of history, and the underlying motive of their action as a religious party becomes clearer when seen in the light of that earlier history. The Maccabean revolt (168 B.C.E.) had had a twofold purpose: to defend the religion whose symbol was the Torah, and to secure liberty for the Jewish people from the yoke of the Syrian kingdom. The two objects were so closely allied (though by no means identical) that they formed an irresistible bond of union among the insurgents, and made possible the victory which was achieved. It was a victory of those who were "zealous for the Torah," and that meaning of the Maccabean revolt was never forgotten. Henceforward the Torah was owned by Jews of all parties as the symbol of the national religion and of its triumph over all forms of Hellenism.

But not all parties put the same meaning upon their devotion to the Torah. The attitude of those who became the Pharisees and the Sadducees is described in the articles dealing with those parties. There were those who saw in the Torah the word of the God Who had chosen Israel, Who was not merely the one only God but the one only lawful King over Israel ("the gods of the nations are idols"). The rights of the true God were infringed by all worship given to others, and no less by all oppression of His chosen people.

The century which followed on the Maccabean revolt, down to the reign of Herod, provided plenty of material for the growth of such ideas, although during that time no actual outbreak of importance took place. But when Herod pushed his way onto the throne of the Maccabean princes, being himself no Jew but a hated Idumean, and when he showed himself a cruel and vindictive tyrant, then the smoldering fires of fanatic anger began to glow here and there.

The historian Josephus tells of one Hezekiah, whom he calls a "robber-chieftain," and who was put to death by Herod at the beginning of his reign. Hezekiah was the forerunner of the Zealots, for it was his son who was the Judas of Galilee known to history as the actual founder of the Zealot party. But Judas

only carried on with more success what his father had begun, and fanned into fiercer flame the fire which had already been kindled, and whose fuel was heaped up by the successive cruelties and protracted tyranny of Herod. The band of fanatics who followed Judas set themselves to promote the cause of religion by violence, directed against all who were not "zealous for the Torah," whether Gentile oppressors or poor-spirited Jews ready to save themselves by timid compromise. Open war against Herod or against Rome was not yet possible, and the means used were assassination and robbery, committed by roving bands of desperadoes or by single stealth.

The name of Sicarii, or dagger-men, was applied to the Zealots; and there seems no ground for distinction between them. The principles of the Zealots may not originally have included the use of the dagger, as a means of propaganda; but, in practice, the passage from the one to the other was very speedily made and never retraced.

The unhappy years from the reign of Herod till the fall of Jerusalem gave only increasing provocation to the fanaticism of the Zealots. Judas left to his sons, Simeon, Jacob and Menahem, a legacy of hate against Rome; and his grandson Eleazar, at the close of the war against Vespasian in 68 C.E., was the hero of the last stand in the fortress of Masada when it was stormed and captured. The war from beginning to end was mainly the work of the Zealots, although, when it had broken out, all Jews of whatever party were more or less involved in it.

The Zealots are not mentioned by name after the war against Vespasian; but the later war against Hadrian (132-35 C.E.) shows that then also there was an outbreak of the old Zealot fury, for the same reasons and by the same methods as on the earlier occasion. In each case the same result followed, the crushing defeat of the attempt to win by violence what had seemed, to those who used violence, the goal of the dearest hope of Israel.

The Zealots were not Pharisees. The fact that both parties reverenced the Torah proves nothing in this connection. Since the Maccabean revolt all Jews reverenced the Torah; every type of the Jewish religion was based on it. The Pharisees worked out an elaborate system of interpretation of the Torah, and the conceptions of Halachah and Haggadah were fundamental in their system. Moreover, the Pharisees were on principle pacifists, and opposed to all attempts to bring about by violence what God would send in His own time and way. The Pharisees never coalesced with the Zealots, and were swept into the great wars only against their will, and by mere force of numbers. It is true that a Pharisee, Zadok, is said to have supported Judas in forming the Zealot party, just as Akiba, in 135, declared for Bar Kochba; but in neither case did the Pharisees as a whole, or in any considerable numbers, follow those solitary examples. Nor could they have done so, however great the provocation of Gentile oppression, without being false to their principles. The Zealots and Pharisees were both independent growths from what may be called the original Torah stock.

In accordance with this view, the large literature which includes the writings known as Apocalyptic is probably to be regarded as expressing the ideas of the Zealots. It is certainly not Pharisaic. And, while it may be fairly doubted whether the fighting men of the Zealots had time or inclination for writing books, yet whoever did write the Apocalyptic books was well acquainted with the ideas of the Zealots, on both the nobler and the baser side. It is only fair to say that this view is not the one commonly held.

See also: PHARISEES; SADDUCEES.

R. TRAVERS HERFORD.

Lit.: Herford, R. Travers, *The Pharisees* (1924) 176-97; Kohler, K., in *Jewish Encyclopedia,* vol. 12, pp. 639-43.

ZEBAHIM ("sacrifices"; older name, Shehitath Kodashim, "slaughtering of the holy things"; in the Tosefta, Korbanoth, "offerings"), first tractate of Kodashim, the fifth division of the Mishnah and Talmud. It contains fourteen chapters, and gives the regulations about the sacrifices as performed in the time of the Second Temple. The opening three chapters describe how a sacrifice may become unfit because of oversights in the sacrificial act or improper intention on the part of the priest or the donor. Next there are discussed such topics as the sprinkling of the blood, offerings made by non-Jews, the places where the various animals are slaughtered and their blood sprinkled, and for how long their flesh may be eaten. Most of chaps. 6 and 7 deals with the sacrifice of birds. Then comes the discussion of what happens when various animals intended for sacrifice, or their bloods, become mixed, and what things can not be removed once they are placed on the altar. The remaining part of the tractate discusses such topics as the cleansing of garments and vessels touched by the blood of the sacrifices and the division of the portions among the priests. The last chapter discusses how the sacrifices were offered in the "high places" and in the shrines of the Tabernacle, and at Gilgal, Shiloh, Nob and Gibeon.

The Tosefta to the tractate (13 chaps.) has some interesting additional information, such as a description of the altar (6:11), an explanation of the term *shelamim* for one type of sacrifices (11:1), and the length of the periods in which the sanctuary was at various places before the Temple was built in Jerusalem (13:6). The Babylonian Gemara has similar information, and is one of the most difficult portions of the Talmud. There is no Palestinian Gemara.

Lit.: Danby, Herbert, *The Mishnah* (1933) 468-90; Lauterbach, J. Z., in *Jewish Encyclopedia,* vol. 12, pp. 643-44.

ZEBAOTH, *see* GOD, NAMES OF.

ZEBULUN. 1. The sixth son of Jacob and Leah, born in Haran. There are two explanations of the name in *Gen.* 30:20. The first is connected with the idea of a gift from God (*zabad*); the second, apparently, with the idea that Leah's husband will now dwell (*zabal*) with her.

2. A tribe of the same name, of which Zebulun was the reputed ancestor. Its territory was in the north of Palestine, close to that of Issachar, Reuben, Asher and Naphtali. As given in the land division in *Josh.* 19, it was wholly inland; but other passages (*Gen.* 49:13; *Deut.* 33:18-19) hint at a residence along the shore of the Mediterranean. From the latter passage it would appear that the tribe engaged in trading and glass manufacture. Zebulun is mentioned as one of the six tribes which engaged in the great battle with Sisera (*Judges* 4:6, 10; 5:14, 18), and it produced one of the judges, Elon (*Judges* 12:11-12). Nothing is heard of the tribe in the period of the kings. Its territory was among that devastated by Tiglath-pileser of Assyria in 732 B.C.E., and it is probable that its members were led into exile at that time.

Lit.: The Biblical commentaries and histories.

ZECHARIAH ("God remembers"), eleventh in the canon of the twelve Minor Prophets, "the son of Berechiah, the son of Iddo" (1:1, 7; cf. *Ezra* 5:1; 6:14), to whom is attributed a collection of prophecies, eschatological predictions, and apocalyptic visions in the fourteen chapters of the book which bears his name. He was a priest (*Neh.* 12:16), a contemporary

of Haggai, and probably one of the exiles who returned to Jerusalem with Joshua and Zerubbabel. Vitally interested in the rebuilding of the Temple (520-516 B.C.E.), Zechariah began his ministry in the second year of Darius Hystaspes, probably in November of the year 520 (1:1), some two months after Haggai's first oracle. Other authentic preachments of Zechariah are dated the middle of February, 519 (1:7), and December 7, 518 (7:1). Zechariah had seen the fulfillment of Jeremiah's prophecies (*Jer.* 15:1; 29:10), but for the restoration of the Temple. Haggai had so inspired the people that twenty-four days after his first sermon the foundations of the structure were laid. It was left for Zechariah to complete the work (*Ezra* 3:8-10; *Zech.* 1:16). The altar was set up (*Ezra* 3:2-3), but there was no worthy priest to officiate (*Zech.* 3:3). Zechariah had to overcome the apathy of the people and to inspire them to complete the structure and restore the sacrificial cult. In all this the prophet was successful. Zechariah received the word of God through visions, mediated by an angel of God, often referred to merely as "the angel," who is contrasted with "the satan," the mischief-making source of the people's pessimism and apathy (3:1-2).

The book of Zechariah consists of eight visions of the night (1:7 to 6:8), preceded by an introductory address (1:1-6) and an appendix (6:9-15). The authentic words of Zechariah are concluded with oracles treating the observances of fasts (chaps. 7 and 8). The initial preachment (1:1-6) exhorts Israel to return to God, so that He will return to them. The visions may be summarized: 1. The rider and horses presaging the Messianic age when the Temple will be rebuilt, the Jews will prosper, and the heathen suffer (1:7-17); 2. The four horns of the nations broken by the four smiths (2:1-4); 3. The man with the measuring rod to indicate that Jerusalem can have no bounds, so great will be its population and possessions (2:5-9); 4. The high priest Joshua is richly clothed and the coming of the scion of David is announced (3:1-10); 5. The golden Menorah between the two olive trees limns the rebuilt Temple served by Joshua and Zerubbabel (4:1-10); 6. The scroll of curses destroys the houses of the wicked (5:1-4); 7. Wickedness, personified in a woman, is transported to Babylon (5:5-11); 8. Four chariots go forth to the four directions of the earth (6:1-8). The historical data appended to the last vision, as analyzed by Hyatt and Pfeiffer, indicate that it was Zerubbabel and not Joshua who was crowned, presumably with insufficient secrecy, for Zerubbabel was soon spirited away by the Persian authorities. He never ascended the throne, for two years later one Bethel-sar-ezer is the leader of Judea. Embarrassed by this failure of Messianic expectation, a later editor substituted the name of Joshua for Zerubbabel in 6:11 and omitted the detail of Zerubbabel's unhappy fate.

In the closing oracles Zechariah declares that obedience to God's moral law, not fasting, is His will (7:4-7). Since the forebears of Israel had turned a deaf ear to God's prophets, in his wrath God had scattered Israel and destroyed its sanctuary (7:9-14). The second address consists of ten short oracles, wherein God assures discouraged Israel that He will dwell in a Jerusalem soon to be populous, if Jewry becomes righteous again (8:1-17). The four fast days are to become feast days, and the nation will come to Jerusalem to worship God (8:18-23).

The second part of Zechariah, chaps. 9 to 14, are clearly from another hand and a different historical period. The strange historical allusions and apocalyptic visions contrast so sharply with the clear historical background of chaps. 1 to 8 that scholars are agreed that the oracles, 9 to 11 and 12 to 14, are the work of a Second Zechariah. The latter two sections are units except that 13:7-9 originally followed 11:4-7. The apocalyptic nature of this Second Zechariah may be noted in the five distinct apocalypses in these chapters. In the first (9:1-10), a divine invader, possibly Alexander, will devastate Syria, Phoenicia and Philistia, to be followed by the conversion of the Philistine remnant and the coming of the Messianic king. In the second, the dispersed Jews will unite with Judah and Ephraim, defeat the Greeks, and usher in an era of peace and prosperity (9:11-17). In the third, all Jews (Judah, Joseph, and those abroad) will defeat the rulers of Egypt and Syria, probably the Ptolemies and the Seleucids (10:3 to 11:3). In the fourth, Jerusalem will be delivered from attack through God's intervention, will mourn the death of its chosen one, will be freed of idolatry and false prophecy, and will be purified by a divine fount (12:1 to 13:6). In the fifth, Jerusalem is to be sacked, but half the people are to be spared; the millennium is to dawn following the great earthquake, with greater fertility and peace than ever before; Jerusalem's enemies will rot away and the remaining nations will be compelled to serve God in Jerusalem at the Feast of Tabernacles (chap. 14). It is likely that all five oracles are the work of one author, rather than of two or more, as has been suggested by various critics, although they were probably written at different times.

The allegory of the shepherds (11:4-17 and 13:7-9) points to a definite but unknown historical period. It is unlikely, however, that it is either during the days of the Kingdom of Israel (933-722 B.C.E.) or at the beginning of the Maccabean revolt (168 B.C.E.), as some writers believe. Since no part of Second Zechariah is earlier than the time of Alexander the Great (d. 321 B.C.E.), it is probable that this section, as well as the five apocalypses, belong to that obscure period of Jewish history of the 3rd cent. B.C.E. Such a dating is consistent with the apocalyptic nature of the prophecies, as well as with more detailed evidences of the late post-Exilic period, such as emphasis on ritual and ceremony (9:7, 11; 14:16-20), reference to Jewish communities in the Diaspora (9:11-12; 10:8-11), the remote likelihood of a true prophet's appearing (13:2-6), and imitation of parts of *Ezekiel,* Second Isaiah, *Joel,* and of earlier post-Exilic apocalypses. Maccabean origin of Second Zechariah is precluded by the fact that Sirach (about 200 B.C.E.) knew "The Twelve Prophets" (*Sirach* 49:10) substantially as canonized.

The outlook of the historical Zechariah, unlike that of his colleague Haggai, whose only purpose was the rebuilding of the Temple, embraced both popular millennial dreams and deep religious convictions. Striving to restrain Israel from being caught up in the surge of rebellions that began in 521 B.C.E., he announced that the world was at peace (1:11) and that Jerusalem's walls need not be rebuilt (2:5-9). He did, however, yield sufficiently to participate in the coronation of a Messianic king (6:9-15) and to pronounce anathema upon great empires (2:1-4, 12-13). Like Second Isaiah, he really favored conversion of the nations to Judaism, rather than their destruction (2:12-15; 8:20-23), effected through divine intervention rather than military prowess (2:9, 17; 4:6). While somewhat reluctantly, Zechariah supported the rebuilding of the Temple (1:16; 4:9); the rites, ceremonies and symbols were secondary. Like the earlier prophets, he regarded justice and righteousness, mercy and morality (7:8-11; 8:16-17) as the essence of true religion.

Hardly a great writer or original thinker, Zechariah is distinguished from his colleagues, writes G. A. Smith, by his "gift of plain speech." His visions were not the spontaneous outpourings of a heart overflowing with the burden of prophecy, but rather the labored effort of a diligent but ordinary mind. The book is significant, however, not only as a transition between prophecy and apocalypse, but as a reaffirmation of prophetic teachings at a time "when prophecy was rapidly running to its own extinction."

ADOLPH J. FEINBERG.

Lit.: Smith, W. R., *The Prophets of Israel* (1907); Smith, J. M. P., *The Prophets and Their Times* (new ed., 1941); Graham, W. C., *The Prophets and Israel's Culture* (1935); Pfeiffer, R. H., *Introduction to the Old Testament* (1941) 604-12; Rothstein, J. W., *Die Nachgeschichte des Sacharja* (1910); Marti, K., *Die Zweifel an der prophetischen Sendung Sacharjas* (1914); Kremer, J., *Die Hirtenallegorie im Buche Zacharias* (1930); Hyatt, J. P., "Zechariah," *Journal of Biblical Literature,* vol. 56 (1937) 387-94; Stärk, *Untersuchungen über die Komposition und Abfassungszeit von Zacharias, ix-xiv* (1891). See also the standard commentaries on Zechariah and articles in the standard Bible dictionaries and encyclopedias.

ZECHARIAH, TOMB OF, *see* under ABSALOM'S TOMB.

ZECHUTH ABOTH ("merit of the fathers"), a doctrine which attained prominence in rabbinical literature and received considerable attention in the traditional Jewish prayer-book, to the effect that the surplus merit acquired by the men (and women) of extraordinary righteousness and piety, and more especially by the founders of the faith, above and beyond what was needed by themselves to earn salvation, could be drawn upon and actually was drawn upon by their direct descendants and by subsequent generations in Israel generally, to make up for the latter's own deficiencies.

The use of the term "doctrine" here is to be understood not in any rigid sense but rather as a notion, fluid in character and flexible in application, with a spiritual rather than a theological function, indeed more as a poetically conceived moral certitude. The conception courses through Haggadic literature, that is, the recorded utterances of the sages and rabbis intended for edification, in which they allowed their vivid imagination to luxuriate in fanciful speculation on life and destiny. It hardly figures at all in the legal (Halachic) literature. The picture of court proceedings and phraseology is employed by these sages in their poetic speculation on this doctrine, but the Divine Judgment which is envisioned therein does not operate on the basis of legal evidence but rather on that of ethical justification or condemnation, and God's attribute of mercy is always relied upon to soften His attribute of strict justice (*Midrash Gen.* 12 and 33; *Pesikta, Shubah* and *Bahodesh; Sanh.* 92a; *Ber.* 48b; *Midrash Lev.* 29).

The doctrine of Zechuth Aboth is rooted in the conviction that man has been endowed by the Creator with the capacity, deriving from his freedom of will, of subordinating his inclination to evil (Yetzer Hara) to his inclination to good (Yetzer Hatob) and that there is available to him, in this conflict between his two selves, an additional aid in the form of the spiritual illumination and the resultant strength which come from revelation through the Divine Law (Torah). The righteous who fill themselves with the spirit of the Law and live a godly life acquire more merit than they need for their own salvation, and this surplus virtue accumulates, so to speak, as a treasury of merit transferable to their own children and their children's children and to Israel at large throughout the generations.

While this doctrine is occasionally used by the rabbis in reference to ancestors generally, and somewhat more frequently in reference to the early heroic Biblical figures who distinguished themselves by exceptional acts of faith and works of righteousness, its most common and specific application is to the three Patriarchs—Abraham, Isaac and Jacob. (In this article we shall confine ourselves to this last-mentioned phase; the two other, less restricted, aspects are dealt with in detail in the literature cited below.)

Rabbinical fancy, harking back to the beginnings of Israel's history as the golden age, delighted in extolling and idealizing the Founding Fathers, minimizing or ignoring their faults and magnifying their virtues. The following are a few of the wealth of passages on this subject: "At the very beginning God wanted to found the world but He did not find it possible . . . As soon as the Fathers arose and manifested their merit, God said, 'For the sake of these will I found the world' " (*Midrash Ex.* 15). Israel was redeemed from Egypt because of the merit of the Fathers (*Sifra* 94a). God went before Israel in the wilderness because of the merit of Abraham (*Midrash Ex.* 15). God spoke to Moses from the mountain (that is, revealed the Torah on Sinai) because of the merit of the Fathers (*Midrash Ex.* 28). God did not answer Elijah until he appealed to Him as the God of Abraham (*Midrash Ex.* 44). When Israel sinned in the wilderness, Moses stood long before God and offered many prayers but was not answered; however, when he said: "Remember Abraham, Isaac and Jacob, Thy servants," he was answered at once (*Sab.* 30a). In addition to the credit for their personal virtues, the Patriarchs earned and stored up an inexhaustible fund of merit which they passed on to Israel at large for all eternity by reason of their making the Covenant with God.

Of all the great deeds of the Patriarchs the Akedah (literally, the "binding" of Isaac), described in *Gen.* 22, was seized upon as the noblest and was extolled and magnified. The great merit of Abraham, manifested in his being willing and ready to offer his beloved son to God, forms a main theme in old Jewish literature. Isaac, the rabbis emphasized, was Abraham's precious son, his very soul (*Sifre* to *Deut.* 32:10; *Tanhuma* to *Num.* 15:55), and yet Abraham's love of God was stronger than any earthly attachments (*Sefer Hayashar,* chap. 2; *Jubilees* 17:16; Philo, *De Abrahamo* 35; *Sanh.* 89b; Maimonides, *Moreh Nebuchim,* book 3, chap. 24). The angels themselves wept when they saw Abraham reach out for the knife, and they implored God to stay his hand (*Pesikta Rabbathi* 40; *Zohar I., Vayera*). God credited Abraham with as much merit as if he had offered himself as a sacrifice (*Midrash Gen.* 56).

Thus has rabbinical imagination exalted and magnified Abraham for suppressing the pangs of a father's feelings to obey the command of God. The basis for all this is, nevertheless, Biblical. But there is another phase of the Akedah which has no Biblical basis whatsoever, namely, *the merit of Isaac.* This new element is altogether the product of post-Biblical thought.

Haggadic literature attempts to show Isaac's merit in three ways: 1. by representing Isaac at the time of the sacrifice as being older than he probably was and therefore as capable of resisting his father, had he desired to do so, when the latter bound him; 2. by picturing him as willing, nay longing to be sacrificed in order to obey the will of God; 3. by representing the process of the sacrifice as having gone further than it did according to the Biblical account, that is, that his soul departed from his body the moment the sword touched his neck and returned to it only by divine command. In short, it was not a proposed sacrifice, but an actual one! (*Targum Jonathan* to *Gen.* 22:1, 10; *Midrash Gen.* 55 and 56; *Tanhuma,* edit. Buber, 109, 114; *Targum Yerushalmi* to *Gen.* 22:10; Ibn Ezra on *Gen.* 22:4; *Seder Olam Rabbah,* Amsterdam ed., chap. 1; *Sanh.* 89b; Josephus, *Antiquities,* book 1, chap. 13).

Thus Isaac is depicted as assisting his father heartily in preparations made for his own death. How glorious this appeared to pious idealists! God was sitting and watching the father binding and the son being bound, each with his whole heart (*Pesikta Rabbathi* 40; *Targum Jonathan* and *Targum Yerushalmi* to *Gen.* 22:10; *Pirke de Rabbi Eliezer* 31). Great was the reward of the two Patriarchs for this extraordinary demonstration of willingness to serve God. Not so much in its immediate compensation, however, as in its future bear-

ings did the reward consist. The minutest link in the chain of actions constituting the Akedah became a theme for homilies and praise. The Akedah in its single parts and in its totality was portrayed as a perfect event, so extraordinary in its superiority as to constitute a special treasury of merit upon which later generations could draw without ever exhausting it. The Jews of later times, living in an unfriendly world, suspecting that it was their own sinfulness and unworthiness that had brought them to their low estate, turned away from the miserable present to the glorious past when God was more favorably inclined toward Israel, when the great men among the builders of the faith created a vast reservoir of virtue as a legacy for their descendants. Abraham is represented as making precisely this proviso with God, that his and Isaac's descendants might, when they fell into distress, be permitted to draw upon this reservoir of merit created by the Akedah.

In a prayer to God he says that just as he did not insist upon his just rights, not hesitating to offer Isaac as a sacrifice although God had only a short time before promised to perpetuate his seed through this his beloved son, so God should be lenient with Isaac's descendants: "When the descendants of Isaac fall into sin and bad deeds, remember for their benefit the Akedah of Isaac, their father, and rise from the throne of justice to the throne of mercy" (*Midrash Lev.* 29; *Pesikta, Bahodesh; Yer. Taan.* 2:6; *Tanhuma,* Vienna ed., 28b; *Targum Jonathan* and *Targum Yerushalmi* to *Gen.* 22:14). And God answers: "The descendants of Jacob are indeed going to sin before Me, and I shall judge them on Rosh Hashanah; but if they want to be declared innocent before Me in judgment (to find Zechuth for themselves) by My recalling for their benefit the Akedah of Isaac, let them blow to Me on the horn (Shofar) of this ram (indicating the ram substituted for Isaac in the sacrifice)" (*Tanhuma, ibid.; Pesikta Rabbathi* 40; *Midrash Lev.* 29).

The doctrine of the merit of the fathers is already adumbrated in the Bible in the Second Commandment (*Ex.* 20:6) in the clause, "showing mercy unto thousands (of generations) of them that love Me and keep My commandments." Philo (1st cent. B.C.E.) devotes many pages to show that Abraham's act in the affair of the Akedah was more distinguished and exalted than all other similar deeds related in history (*De Abrahamo* 35). Josephus likewise elaborates and magnifies this act of Abraham beyond the account given in the Bible (*Antiquities,* book 1, chap. 13). The doctrine emerged in early post-Biblical centuries and became a favorite concept in the ethical dicta of the Haggadists, who flourished approximately 100-500 C.E., and in the utterances of subsequent teachers recorded in later works of the same pattern and spirit. It is interesting to note that in the ancient synagogue unearthed (1928-29) at Beth Alpha in Palestine, which dates from the reign of Justinian (6th cent.), the mosaics of one section of the floor portray the sacrifice of Isaac.

The idea of the merit of the fathers attained prominence in the traditional Jewish prayer-book. The benediction known as *Aboth,* the first of the Eighteen Benedictions of the daily prayers, and the Akedah narrative (*Gen.* 22), said as an "extra" by very pious individuals after the daily prayers; the petition *Attah Zocher* ("Thou rememberest," in which the binding of Isaac is specifically recalled) in the New Year liturgy; the public reading of the Akedah section from the Scroll of the Law on the second day of Rosh Hashanah—these and many other passages attest to the fact that this doctrine became a living force in the consciousness of the Jewish people.

Indeed S. Levy, in his essay "Original Virtue," presents the novel thought that the Akedah concept assumed the stature of a major doctrine offered by these early teachers as the answer of Judaism to the Christian doctrine (then advanced) of Original Sin in the scheme of salvation—that this transcendent act of virtue on the part of Abraham and Isaac gave mankind a fresh start in its career, nullifying the sin of Adam and Eve in the Garden of Eden (which never struck root in Jewish theology) and creating a vast, inexhaustible reservoir of merit upon which the individual and the race could draw as an aid to righteous living and as a helpful factor in relation to Divine Judgment.

R. Travers Herford has shown conclusively that "merit" and "reward" as used by the rabbis and sages were seldom identified with material returns but rather with spiritual satisfactions. He, Levy, Schechter and Marmorstein have made it clear that this doctrine did not have the effect of leading people to rely on the extra virtue stored up by ancestors for their benefit as an excuse for evil doing or irresponsibility on their own part—something the rabbis warned against time and again when expounding this very doctrine —but that, far from silencing the conscience of the individual, it acted as a spur and an inspiration for higher conduct on his part, conduct worthy of the exceptionally righteous deeds of his forebears. It was a case of original virtue stimulating parallel virtue in the descendants, of what we know as "noblesse oblige." Perhaps the modern conception of "heritage," with all that it implies in pride, dignity and emulation, best expresses the idea "merit of the fathers" as well as its operation in relation to its intended beneficiaries.

Finally, it is to be observed that this concept is but one phase of the more inclusive doctrine of merits; that there is also found in rabbinical literature the notion of Original Sin as a counterpart of the doctrine of Original Virtue (although, as pointed out above, it never attained the importance it did in Christian theology and indeed holds but a minor place in Jewish religious thought)—a notion which may be designated as the doctrine of demerits; there is furthermore the intriguing thought entertained by some of the rabbis in this same literature that both the virtues and sins of their descendants exert an influence for good or bad retroactively on their progenitors, by way of anticipation, in the Divine Judgment. All these elements together will be seen as constituting a theory of human salvation, divinely planned, which is founded on the basic thought of the solidarity of mankind, every individual affecting for good or bad his own kin and all his fellowmen, before and after him, and every generation influencing beneficially or adversely every other generation before and after it. "Why has the Holy One, blessed be He," asks Simai, "created just and wicked people? In order that they shall atone (make compensation) for each other." "Why has the Holy One, blessed be He, "asked Tanhum bar Hiyya, in the same context, "created poor and rich? In order that they may sustain one another" (*Pesikta,* edit. Buber, 191ab).

See also AKEDAH. EPHRAIM FRISCH.

Lit.: Frisch, Ephraim, "Zechuth Aboth and the Akedah," *Hebrew Union College Annual* (1904); Herford, R. Travers, *Pharisaism* (1912) 213-14, 276-81; Levy, S., *Original Virtue and Other Short Studies* (1907) 1-42; Marmorstein, A., *The Doctrine of Merits in Old Rabbinic Literature* (1920); Schechter, S., *Some Aspects of Rabbinic Theology* (1909), chap. 12.

ZEDEKIAH (*Tzidkiyahu*), son of Josiah and last king of Judah (597-586 B.C.E.). He was placed on the throne by the Babylonian king Nebuchadrezzar after the siege and capture of Jerusalem and the deportation of Jehoiachin and a large part of the people; however, according to seals excavated in Palestine, he seems to have been merely the regent for Jehoiachin, who was still regarded as the rightful king. His original name was Mattaniah, Zedekiah being his throne name. The eleven years of his rule were marked by a steady decline in the fortunes of the kingdom. Zedekiah himself

was a weak man, swayed by his counsellors, now grasping at the straw of Egyptian help and persecuting Jeremiah for his predictions of destruction, now calling Jeremiah for advice in time of peril. False prophets predicted the speedy destruction of the Babylonian yoke, and messengers from the neighboring countries of Edom, Ammon, Moab, Sidon and Tyre urged Zedekiah to join in a general revolt.

The opportunity seemed to be at hand about 590 with the rise of Pharaoh Hophra of Egypt. Zedekiah pretended loyalty, sending an embassy to Babylon, but revolted when Tyre and Sidon opened their gates to the Egyptians. Nebuchadrezzar sent his armies westward to besiege the revolting cities in 588 or 587, and Zedekiah appealed to Egypt for aid. The armies of the Pharaoh marched into Palestine and the siege of Jerusalem was raised for a time; but the Babylonians defeated the Egyptians and the siege was resumed. The city, weakened by famine, fell in Ab, 586 B.C.E. Zedekiah attempted to flee, but was overtaken and captured. His sons were slain in his presence, and he was blinded and taken captive to Babylon, where he died in prison. A vivid account of these events is given in *II Kings* 24 and 25; *Jer.* 19 to 22, 24, and 28 to 39.

Lit.: The Biblical histories and commentaries.

ZEDERBAUM, ALEXANDER, Hebrew and Yiddish writer and editor, b. Zamoshtch, Russia, 1816; d. St. Petersburg, 1893. He was not formally educated, and even after going to Odessa at the age of twenty-four he took up tailoring as an occupation. But his progressive mentality led him, in 1860, to the establishment of the *Hamelitz,* the first Hebrew periodical in Russia. Appearing first as a weekly, it was in 1886 turned into a daily. Zederbaum's connection with the publication went through various stages, but he remained one of its mentors throughout his life.

Combined with a devotion to Hebrew literature was his interest in the use of Yiddish as a cultural medium. In 1862 he added a Yiddish supplement, *Kol Mebasser,* to the *Hamelitz;* subsequently the Yiddish periodical, the first to be published in that language anywhere, began to appear independently. Through both journals Zederbaum carried on his support of the Haskalah movement, battling against the influences of Hasidism as well as against the propaganda of over-Russification. He was instrumental in the consolidation of the geographic dialects of Yiddish into a uniform orthography. In 1871 *Kol Mebasser* was banned by the czarist government. Zederbaum transferred the publication offices of the *Hamelitz* from Odessa to St. Petersburg, where he established also the Russian periodical *Vyestnik Russkich Yevreyev,* which lasted for two years.

From 1879 to 1883 he was the co-publisher of *Rassvyet.* In 1881 he won his fight for permission to publish another Yiddish periodical, and established the *Yiddishes Folksblatt.* Here the new nationalist tendencies, looking toward Palestine, found expression, and writers like A. B. Gottlober, M. L. Lilienblum, Jacob Dinensohn and Eliakim Zunser were among its contributors. Zederbaum's multiple activities, however, led finally to financial difficulties that forced the transfer of the *Yiddishes Folksblatt* to other hands and its eventual demise (1887). Some of Zederbaum's work was issued in book form, including *Keter Kehunna,* a history of Hasidism (1868); *Bain Hamitzrim o Yihus Atzmoh,* a novel about Jewish life in Russia (1864); *Aharon* (1868); and *Die Geheimnisse fun Berditchev* (1870).

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 3 (1929), cols. 325-50; Waxman, Meyer, *A History of Jewish Literature,* vol. 4 (1941) 433-37.

ZEDNER, JOSEPH, bibliographer, b. Glogau, Germany, 1804; d. Berlin, 1871. He was teacher at the Jewish school in Strelitz, tutor in the family of A. Asher in Berlin, and a bookseller. In 1845 he was appointed librarian of the Hebrew division of the British Museum, where he served until 1869. His chief work was his *Catalogue of the Hebrew Books in the Library of the British Museum* (London, 1867).

Zedner also made a Hebrew chrestomathy of historical texts (*Auswahl historischer Stücke . . .,* Berlin, 1840), published an edition of Ibn Ezra's commentary on *Esther,* and issued several minor works.

ZEELAND MEMORANDUM, *see* BRANDEIS, LOUIS DEMBITZ.

ZEISLER, FANNY BLOOMFIELD, *see* BLOOMFIELD-ZEISLER, FANNY.

ZEISSL, HERMANN VON, dermatologist, b. Vierzighuben, near Zwittau, Moravia, 1817; d. Vienna, 1884. He received the M.D. degree from the University of Vienna (1846), and became instructor there in venereal diseases in 1850. In 1861 he was appointed assistant professor. Zeissl was the first Jew to serve as professor and chief physician in the general hospital (Allgemeines Krankenhaus) in Vienna (1869-82). Due to his efforts, a department of syphilis was established at this hospital in 1869. Zeissl devoted his entire life to the study of syphilis, and treated more than 30,000 patients. He was regarded as one of the foremost authorities in his field.

Among his published works, *Lehrbuch der konstitutionellen Syphilis* (1864) and *Grundriss der Pathologie und Therapie der Syphilis* (1876) were esteemed as valuable textbooks and translated into several languages. He was a recipient of the Russian Order of Stanislaus, and was knighted by the Austrian emperor.

ZEITLIN, AARON (ELIEZER), Yiddish and Hebrew writer, b. Uvarovicze, Russia, 1898. He was the son of Hillel Zeitlin. Zeitlin studied philosophy at the University of Warsaw, but had already begun to write in Yiddish and Hebrew during his adolescence. His earliest work, mainly poetry in Hebrew and Yiddish, appeared in various Russian periodicals. Zeitlin's first published book was *Matatron,* a long poem (1922), followed by *Shottens oifn Shnai* (1922).

Subsequently Zeitlin wrote also novels and plays, including *Brennendige Erd,* a two-volume novel, published in 1938, which won the Peretz Award. His plays *Jacob Jacobson* (1932), *Esterke* (1938) and *Chelmer Chachomim* (1938) were awarded prizes in Poland. The play *Chelmer Chachomim* was produced also by Maurice Schwartz in New York city, and other plays were given under the auspices of the Vilner Truppe and of Ohel in Palestine. Living in Warsaw, Zeitlin was one of the founders of the daily Yiddish newspaper, *Unzer Express,* to which he contributed a series of lyric-philosophical essays of Hasidic origin.

Leaving Poland after the entry of the Nazis into the country, Zeitlin settled in New York, where he was living in 1943. He was a staff member of the *Morning Journal,* and a contributor to other Yiddish and Hebrew periodicals.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 3 (1929), cols. 297-99.

ZEITLIN, ALEXANDER, sculptor, b. Tiflis, Georgia, Russia, 1872. He gave his first exhibition in his native city at the age of thirteen; it was attended by Grand Duke Michael, a brother of Czar Alexander II of Russia. Zeitlin was educated at the Royal Academy of Vienna and at the Académie des Beaux Arts in Paris. While in the Austrian capital he attracted notice by executing a portrait bust of the famous actor, Friedrich Mitterwurzer. He did a portrait bust of Archduke

Otto, a nephew of Emperor Francis Joseph I of Austria, and was presented by the archduke with a diamond button and a recommendation in his own handwriting.

He had had his studio in Paris for more than twenty years before he moved (1915) to the United States, where he was still living in New York city in 1943. For his portrait busts of Camille Flammarion he was awarded Palmes Académiques by the French government (1903), and for the monumental statue of Senator Bizarelli in Valence he was made officer of public instruction (1907). Zeitlin did a portrait bust of the Prince of Wales shortly before he became King Edward VII of England. This sculpture was on exhibition at the London Smithsonian Institute, and a copy was in the possession of President Calvin Coolidge.

Zeitlin executed busts of numerous outstanding contemporaries, including Max Liebermann, Efrem Zimbalist, Leopold Auer, Israel Zangwill, Émile Zola, Jean de Rezke, Jules Claretie, Eleanora Duse, Peter Kropotkin, Albert Einstein, Charles A. Lindbergh and Michael Bakounin (for the Birobidjan Museum). For his sketch of the monument to Samuel Gompers he was awarded first prize by the American Federation of Labor (1929).

Lit.: Freed, Clarence I., "A Maker of Living Statuary," *American Hebrew,* Oct. 9, 1925.

ZEITLIN, HILLEL, Hebrew and Yiddish writer, critic and philosopher, b. Korma, province of Mogilev, Russia, 1872. Reared in a Hasidic environment, he studied the Talmud and the works of the Posekim, and gained a reputation as the Illui (prodigy) of Korma. At sixteen he had to earn a livelihood by teaching in various villages and towns, and two years later he began the study of secular subjects and the metaphysical method of philosophy. The writings of Baruch Spinoza, in particular, exercised a great influence upon him. While at Homel he made his first literary contribution to the *Hashiloah* of Ahad Haam, an article entitled "Hatob Vehara" (The Good and the Evil; 1898). In this study he treats the problems of optimism and pessimism in the history of philosophy. Subsequently Zeitlin published monographs on Spinoza (1900), Nietzsche and other philosophers.

Zeitlin also developed a religious philosophy of his own. He wrote basic works on mystical subjects, including *Mafteah Lesefer Hazohar.* He was also one of the first Jews of Russia to become active in the Zionist Movement, served for a short time as proponent of the Uganda project, and championed the territorialistic idea in *Hazeman,* an important Hebrew newspaper published in Vilna, as a steady contributor.

Zeitlin began to write Yiddish in *Dos Yiddishe Volk* (Vilna, 1906). In 1907 he became editor-in-chief of *Dos Yiddishe Vochenblatt* (Warsaw), and leading publicist of the daily newspaper *Haint.* In 1912 he was co-founder of the newspaper *Der Moment,* in which he published thousands of articles.

Zeitlin's articles, in the Hebrew and Yiddish press, and his books concerned themselves with profound problems of religious thought. His works in book form include: *Kethabim Nibharim* (Selected Works; 1911), containing Jacob Fichman's biography of Zeitlin; *Hahasiduth Leshitotheha Utheromeha; Rabbi Nahman Mibratzlav; Dabar Leammim; Sefron shel Yehidim; Demamah Vekol; Shriften* (selected Yiddish works; 1910); *Chasidus* (1922); *Der Aleph-Bes fun Yudentum; Torah-Licht; Gezangen fun En-Sof* (religious poems). He was editor of *Di Teiva, Aleph, Blitz,* and *Hillel Zeitlins Blettlach.* He was reported to have been killed in the annihilation of the Warsaw ghetto in 1943.

ZEITLIN, JACOB, educator, b. Gorky, province of Mogilev, Russia, 1883; d. Urbana, Ill., 1937. He came to the United States in 1892. He studied at Columbia University (A.B., 1904; A.M., 1905; Ph.D., 1908), and became an instructor in English at the University of Illinois in 1907. He was appointed an associate in 1910, assistant professor in 1916, associate professor in 1921, and full professor in 1925.

Zeitlin edited a number of textbooks: *Hazlitt on English Literature* (1913); *College Readings in English Prose* (with Franklin W. Scott; 1914; revised ed., 1926); *Select Prose of Robert Southey* (1916); *Types of Poetry* (with Clarissa Rinaker; 1926); *Seventeenth Century Essays* (1926); *Essays Formal and Informal* (with Franklin W. Scott; 1927). He translated and edited Petrarch's *Life of Solitude* (1924) and Montaigne's *Essays* (in two volumes, of which only the first was published in 1934). He is the author of *Life and Letters of Stuart Sherman* (with Homer E. Woodbridge; 1929).

ZEITLIN, JOSHUA, assistant to Potemkin, Catherine II's favorite, and patron of Hebrew learning, b. Shklov, White Russia, 1742; d. Kherson, Ukraine, 1822. When young, he studied under Aryeh Löb ben Asher, author of *Shaagath Aryeh.* He was made a councilor of the imperial court (Nadvorny Sovyetnik) for his management of the supplies for the Russian Army during the war with Turkey (1787-92). Among Potemkin's projects in which Zeitlin assisted was the colonization of the steppes of southern Russia. Upon the death of Potemkin in 1791, Zeitlin retired to his estate in the province of Mogilev.

Zeitlin was consulted on Talmudical questions by rabbis, and he supported many Talmudists at his estate. These included Nahum, the author of *Tosafoth Bikkurim;* Mendel Levin, author of *Heshbon Hanefesh;* and Baruch Schick, the physician. He was a friend of the Gaon Elijah Vilna, and aided him in his attacks upon Hasidism. Zeitlin himself wrote annotations to the *Sefer Mitzvoth Katan,* and these were published in 1820 together with some of his responsa.

ZEITLIN, SOLOMON, scholar, b. Tshashaniki, Russia, 1892. He studied at the University of Paris, as well as at the École Rabbinique in that city, becoming a rabbi and doctor of theology in 1914. In the following year Zeitlin came to the United States, where he received the Ph.D. degree from Dropsie College in 1917. In 1918 he was made professor of Jewish history at the Rabbi Isaac Elchanan Theological Seminary in New York, retaining this post until 1925, when he became a lecturer. In 1925 he was appointed professor of rabbinical literature at Dropsie College, which post he held in 1943. In 1940 he became co-editor of the *Jewish Quarterly Review.*

Zeitlin was the author of important studies on rabbinic literature and Jewish history. Among these were: *Megillat Taanith* (1922); *Studies in the Beginnings of Christianity* (1924); *History of the Second Jewish Commonwealth* (1933); *Maimonides* (1935); *The Jews—Race, Nation or Religion?* (1936); *The Sadducees and the Pharisees* (1936); *The Pharisees and the Gospels* (1937); *Who Crucified Jesus?* (1942); *Religious and Secular Leadership: Rashi, Maimonides, Saadia* (1943).

ZEITLIN, WILLIAM, bibliographer, b. Gomel, province of Mogilev, Russia, 1850; d. Leipzig, Germany, 1921. He studied in Berlin, and wrote for newspapers and periodicals in Leipzig, especially on Hebrew bibliography. At St. Petersburg, in 1882, Zeitlin published in the *Yevreiski Kalendar* an index of all books which had been written on the subject of the Hebrew calendar; in this index he listed seventy-seven Hebrew books. His most important work was *Bibliotheca Hebraica Post-Mendelssohniana* (2 vols., Leipzig, 1891 and 1895), a bibliographical dictionary of modern Hebrew literature, including books and essays, beginning with the period of Moses Mendelssohn

(1729-86) and extending up to the year 1890. This comprehensive work includes biographical and scientific articles, and formerly bore the title *Kiryath Sefer*.

Zeitlin published in the *Zeitschrift für hebräische Bibliographie* (1905) an index of the anagrams and pseudonyms employed by modern Hebrew authors, arranging the list in alphabetical order. He wrote *Bibliotheca Sionistica* (Frankfort, 1909), containing an index of all Hebrew works written on the subject of Zionism between the years 1852 and 1905, and was chief collaborator on Peter Thomsen's *Die Palästina-Literatur* (*Systematische Bibliographie der Palästina-Literatur;* 4 vols., 1908-27).

ZÉLIQZON, LÉON, philologist, b. Vantoux, near Metz, Lorraine, France, 1858. He was head of the Gymnasium of Metz for thirty-six years, and founded the Metz Verein for the study of Jewish history and literature. In collaboration with Peter Thiriot, he wrote a book on the ethnology of Lorraine (1912). In 1923 he published *Dictionnaire des patois romans de la Moselle,* which was awarded a prize by the Académie des Inscriptions et Belles Lettres in Paris. Zéliqzon was honorary professor at the Lycée de Metz. He was known to be still living at Metz in 1939.

Zéliqzon was the author of the following philological articles: "Lothringische Mundarten" (in Supplement I of *L'annuaire de la Société d'histoire et d'archéologie lorraine,* 1899); "Aus der Wallonie" (in the supplement of *L'annuaire du Lycée de Metz,* 1893); "Die Mundart von Malmedy" (in *Zeitschrift für romanische Philologie,* vol. 17, 1893, p. 419); "Glossar über die Mundart von Malmedy" (*ibid.,* vol. 18, 1894, p. 247); "Mundartliches aus Malmedy" (in *Beiträge zur romanischen Philologie, Festgabe für Gustav Gröber,* Halle, 1899); "Patoislieder aus Lothringen" (in *L'annuaire de la Société d'histoire et d'archéologie lorraine,* vol. 13, 1901, p. 124); "Textes patois recueillis en Lorraine" (in collaboration with M. G. Thiriot; in Supplement IV, *ibid.,* 1912); "Zur lothringischen Volkskunde" (*ibid.,* vol. 25, 1913, p. 67); "La famille ridicule" (a comedy in patois verse of the beginning of the 18th cent.; in Supplement V, *ibid.,* 1916); "Deux documents relatif aux Juifs de Metz sous l'Ancien Régime" (in *Revue juive de Lorraine,* 1934).

ZELOPHEHAD, a man of the tribe of Manasseh who, according to the narrative in *Num.* 27, died leaving no sons, but five daughters. The latter approached Moses and asked him what would become of the inheritance, for evidently at that time only sons inherited. Moses consulted God, and then rendered the decision that in all cases where there were no sons to inherit, the inheritance should be shared among the daughters. This established a precedent for the future. In *Num.* 36 a story is told of a further complication in the ruling, because the daughters might marry outside of the tribe and thus convey their land from their tribe to another. This led to a new ruling, according to which daughters who inherited were limited to marrying men of their own tribe. The story may not be literally true, but it gives a picture of how decisions in individual cases developed into general laws.

The rabbis discuss the question of the sin which is mentioned (*Num.* 27:3) as the cause of Zelophehad's death. It is expressly said there that he was not of the followers of Korah; so some suggest that he was the man who was put to death for breaking the Sabbath (*Num.* 15), others that he was among those who attempted to enter Canaan too soon (*Num.* 14), and still others that his general conduct was sinful.

Lit.: The Biblical commentaries on the passages cited.

ZEMACH, BENJAMIN, dancer, choreographer and stage director, b. Wolkowysk, Poland, 1902. He studied first in Bialystok and later attended the University of Moscow. In 1919 Zemach became associated with the Habimah Theatre in Moscow, which had been founded in 1918 by his brother, Nahum Zemach. He remained with the Habimah in Russia until 1926, when it was moved to Palestine; in 1927 he accompanied the troupe to the United States, where he remained. In addition to giving recitals of his own dance conceptions, which were stylized, tremendously effective portrayals drawing largely on Jewish themes, Zemach was affiliated with various group playhouses in America as choreographer and stage director.

Among these were the Pasadena Playhouse, Artef, the New York Labor Stage and the American Negro Theatre. In 1936 and 1937 he was a member of the cast of *The Eternal Road.* Zemach was the founder of the Jewish Ballet and a director of the Theatre Dance Company.

ZEMACH, NAHUM, theatre director and founder of the Habimah Hebrew Theatre, b. Wolkowysk, Poland, 1887; d. New York city, 1939. Although literature and the theatre had interested him early in life, he became a successful business man before he turned finally to following his inclinations. In 1913 Zemach took a small group of Hebrew-speaking actors with him from Russia to Vienna, where the Habimah Hebrew Theatre was founded. Later it moved to Warsaw, and in 1918, after the revolution in Russia, to Moscow, where Zemach had lived.

In Moscow the Habimah functioned from 1918 to 1926, winning international acclaim for its impressionistic productions. The use of Hebrew went counter to certain extremist groups in Soviet circles, but the artistic accomplishments of the theatre were so great that it had the support of Soviet cultural leaders. Eventually, however, Zemach found it necessary to take the troupe on a tour. It visited the United States in 1926, and Zemach remained in that country, although the Habimah organization, eventually reestablished in Tel-Aviv, became the national theatre of Palestine. Zemach himself went to Palestine from the United States, and for a few years directed the Beth-Am Theatre there. He was made manager of the Jewish Theatre unit of the Federal Theatre Project in 1937.

Zemach's contribution to Jewish cultural life was greater than his achievements in the theatre alone. Here he did create a synthesized unit of presentation, which transcended linguistic barriers as well as did the Moscow Art Theatre. His production of the *Dybbuk,* which he was called on to direct in English, was a culminating fusion of spiritual eloquence, supernatural weirdness, and physical vitality. But it was the statement to the world, through the magnetic medium of the theatre, that Hebrew had been reborn into it, ready to take on every modern mode of expression, that constituted Zemach's greatest triumph.

ZEMACH, SHLOMO, writer and agricultural expert, b. Plonsk, Poland, 1886. He studied the traditional Jewish subjects in the Heders and higher schools of Poland, and later he graduated from the Sorbonne in Paris and from the agricultural school at Nancy, France. In 1903 he went to Palestine and became an agricultural worker.

Zemach was one of the founders of Hapoel Hatzair and helped in writing its program. In 1907 he organized the land workers group, Hachoresh. From 1909 to 1914 he studied at Paris. During the first World War he taught at the Gymnasium Hinuch in Warsaw. From 1918 to 1920 he was teacher of natural history at the teachers' seminary in Odessa. In 1921 he returned to Palestine and until 1923 taught agricultural subjects in Mikveh Israel. From 1923 to 1932 he di-

rected the extension department of the Agricultural Experiment Station under the auspices of the Zionist Organization. In 1932 he represented Palestine at the International Agricultural Convention in Rome. In the years 1932 to 1936 he was director of the Kadoorie Agricultural School on Mount Tabor.

In 1936 Zemach visited the United States in connection with a campaign of the Palestine Foundation Fund. Subsequently he visited North Africa. Zemach was a novelist, short story writer, essayist and critic well known to Hebrew readers. His stories of Jewish intellectuals in the Diaspora and of Jewish workmen in Palestine are replete with brief, original descriptions and fine psychological probing.

His writings appeared in almost all the Hebrew periodicals, particularly *Moznaim,* of which he was editor for a time. Zemach's published works (in Hebrew) include: *Elijah Margolies* (Warsaw, 1919), a novel; *In the Lands of Wandering,* essays on European writers; *Seventeen Stories* (Tel-Aviv, 1928); *Tanchum from Yanuach* (Tel-Aviv, 1929), a historic drama based on the life of the early Jewish ascetics; *Concerning the Beautiful,* essays on esthetics, which was published by the Bialik Foundation. Zemach wrote numerous pamphlets on agricultural problems.

DANIEL PERSKY.

ZEMIROTH, songs in the form of Piyutim (liturgical hymns or songs) which are sung on Friday evening (Ereb Shabbas) and on the Sabbath as well as after the Sabbath meal. The Zemiroth songs tell of the joys and delights of the Sabbath and of the Sabbath meal. The best-known of the Zemiroth are: the graceful and cheerful *Mah Yafith* (How Fair!, cf. *Song of Songs* 7:7); the Aramaic hymn *Yah Ribbon Olam* (Lord, the Master of the Universe), composed by Israel ben Moses Nadjara; and the last *Tzur Mishelo Achalnu* (O Rock, from Whose Substance We Have Eaten), a praise uttered to God over the full wine cup and which introduces the grace after meals, some of the contents of which it parallels. There are Zemiroth also for the conclusion of the Sabbath.

Lit.: Idelsohn, A. Z., *Jewish Liturgy* (1932) 151-57; Abrahams, I., and Roth, C., *Jewish Life in the Middle Ages,* 149-53; Elbogen, Ismar, *Der jüdische Gottesdienst,* 81 et seq.; *Otzar Hatefilloth,* 639-49.

ZEMLIACHKA, SAMOILOVA (Communist Party name of Rozaliya Samoilovna Zalkind), public official, b. Kiev, Russia, 1876. Upon graduation from high school Rozaliya Zalkind (Zemliachka) went to Lyon, France, but returned to Russia in 1896. At the age of twenty she joined the revolutionary movement, working at first in Kiev for the Social-Democratic organization. Arrested, she spent two and one half years in prison. Thereafter she became representative of the *Iskra,* first Social-Democratic newspaper, in Odessa and Yekaterinoslav.

In 1903 she participated in the work of the second congress of the Russian Social-Democratic Labor Party as a delegate (under the pseudonym of Osipov) from the Odessa organization. At this congress Zemliachka took a definite stand on the side of Nikolai Lenin and, after the split in the Party, she joined Lenin's adherents.

In the fall of 1903 she was co-opted as a member of the Central Committee of the Social-Democratic Labor Party, but in the summer of 1904, when the majority of members made clear their attitude of compromise (with the Mensheviks), she resigned. In 1904 she participated in what was known as the "Conference of the 22 Bolsheviks" held at Geneva. Elected to the Bureau of the Committee of the Majority, she represented (1905) the Petersburg party organization at the third congress of the Russian Social-Democratic Party.

During the December, 1905, uprising in Moscow, Zemliachka was secretary of the Moscow Committee of the Bolshevik organization. After the suppression of this revolt she transferred her activities to the military organization. Arrested in 1906 at the All-Russian Military Conference, she managed to escape. Then she worked in St. Petersburg until the arrest of the entire Petersburg Committee (October, 1907). Freed in 1908, she proceeded to Baku and there carried on revolutionary activity. In 1909 she was obliged to emigrate, and worked abroad under the direct guidance of and in close association with Lenin.

In 1914 Zemliachka returned to Russia. Two years later she became a member of the Moscow Bureau of the Central Committee, during the February revolution secretary of the Moscow Committee of the Bolshevik Party, and later organizer of the Rogozh-Simonov district. After the October revolution she served again as secretary of the Moscow Committee and as organizer of the Zamoskvorets district of Moscow. Between 1918 and 1921 (during the civil war) Zemliachka made herself useful at the front. Upon liberation of the Crimea from the Whites, she became secretary of that region's bureau of the Party.

For services at the front Zemliachka was awarded the Order of the Red Banner. In 1921 Zemliachka returned to Moscow and was thereafter secretary of the Zamoskvorets District Committee until the end of 1923. A member (1924-25) of the southeastern bureau of the Central Committee (Rostov on Don), she was also secretary of the Motovilikhin District Committee in the Urals. For various periods after 1927 she was a member of the Collegium of Workers' and Peasants' Inspection, of the Central Control Commission, and of the Collegium of People's Commissariat of Railways. In September, 1931, she won the Order of Lenin for outstanding services in improving the efficiency of the state apparatus.

At the 18th Congress of the Communist Party of the Soviet Union (CPSU), Zemliachka was elected to membership in the Central Committee, attaining to chairmanship of the Soviet Control Commission (1943) and vice-chairmanship of the Council of the People's Commissars.

Lit.: *Bolshaia Sovetskaia Entziklopedia,* vol. 26 (1933); *Pravda,* Feb. 14, 1938; *Izvestia,* June 1, 1939; *Moscow News,* March 27, 1939; *Collection of Soviet Laws and Decrees,* Dec. 4, 1939.

ZEMLINSKY, ALEXANDER, composer and conductor, b. Vienna, 1872; d. New Rochelle, N.Y., 1941. After studies at the Vienna Conservatory he composed an opera, *Sarema,* which won the Lentpold Award in 1897. But it was as conductor rather than as composer that he first became famous. In 1906 he was first conductor of the Vienna Volksoper where he inaugurated a brilliant epoch. Important engagements in Mannheim and Prague added to his stature as musical interpreter. From 1927 to 1932 Zemlinsky was conductor at the Berlin State Opera, and following that he appeared as guest conductor of the foremost orchestras and opera houses in Europe. During this period he enjoyed an enviable reputation also as teacher, his pupils including Erich Wolfgang Korngold and Arnold Schönberg. He served as a brilliant director of the Deutsche Musikakademie after 1920, and as teacher of composition and conducting at the College of Music in Prague.

Zemlinsky composed several operas, including *The Birthday of the Infanta* and *Kreidekreis,* three symphonies, and some chamber music. Although his idiom is a modern one, he was not noticeably influenced by his brilliant pupil and brother-in-law, Arnold Schönberg. Following the occupation of Austria by Nazi Germany, Zemlinsky settled in the United States.

ZEMURRAY, SAMUEL, fruit magnate and philanthropist, b. Bessarabia, 1877. He came to the United States at the age of eleven, and at the age of twenty entered business as a fruit merchant at Mobile, Ala. As the business expanded he moved to New Orleans and continued to prosper, until by 1929 his Cuyamel Fruit Company had become a gigantic business. In 1930 his company merged with the United Fruit Company and Zemurray retired, but in 1933 he returned to become managing director of the United Fruit Company, of which he had obtained a controlling interest. In 1938 he became its president, and was still serving in that capacity in 1943. After the entrance of the United States into the second World War he put the company's fleet at the service of the country for the conveying of needed rubber, rotenone, hemp, wood, oils and other vital products.

Zemurray made numerous benefactions to various institutions in New Orleans, especially for the establishment of the Child Guidance Institute. For this achievement he was awarded the loving cup of the New Orleans *Times-Picayune* for 1938, the presentation being made in December, 1940.

SAMUEL ZEMURRAY, JR. (b. 1911), son of Samuel Zemurray, was a major in the United States Army Air Force, and was killed in action in North Africa in January, 1943.

Lit.: *Coronet,* Feb., 1943, pp. 125-30.

ZENNER, PHILIP, neurologist, b. Cincinnati, 1852. He studied at the Miami Medical College (M.D., 1875) and in several European capitals, and was made professor of neurology at the medical department of the University of Cincinnati (1900).

In 1910 Zenner became professor emeritus. He was the author of *Education in Sexual Physiology and Hygiene* (1910) and *Mind Cure and Other Essays* (1912). In 1929 he established a loan fund for prisoners released from the Ohio Penitentiary.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1939) 626.

ZENOBIA (Latinized form of the Arabic Zainab; in Aramaic, Bath Zolbai), queen of the Aramaized Arab state of Palmyra (Hebrew, Tadmor) in the Syrian desert. She succeeded to rulership after the assassination of her husband Odenathus (267), extended her rule over Palestine and Syria, and became independent of Rome, but was finally defeated and captured by the Roman emperor Aurelian (273), whose triumph she graced. She seems to have been a friend of the Jews, and Christian sources even report her to have been of Jewish descent.

Zenobia and her son Vahaballatus renewed the grant of sanctity to a Jewish synagogue in Egypt. On the other hand, certain Talmudic sources (especially *Yer. Taan.* viii, 46b) describe her as speaking harshly to Jewish leaders.

Lit.: Graetz, H., *History of the Jews,* vol. 2 (1927) 528-30.

ZENTLER, MICU, industrialist and communal leader, b. Ploesti, Roumania, 1873. He was head of the Distributia Produselor Petrolifere, the largest Roumanian concern engaged in the sale of petroleum and its products, and he fostered the development of the Roumanian petroleum industry. He contributed to philanthropic organizations and served as president of the Templul Coral, the most important Bucharest institution. His greatest achievement in this connection was the founding of the Institutul de Cultura al Templului Coral, a cultural institute and Jewish literary and historical academy, which served as the rallying-point for Jewish writers and teachers and was provided with a museum and a historical archive. This, like other Jewish institutions, was confiscated by the anti-Semitic government in 1940.

ZENTRALWOHLFAHRTSSTELLE DER DEUTSCHEN JUDEN (Central Welfare Organization of the Jews in Germany), founded in 1917 and recognized as the main welfare organization of German Jewry by the law of 1926. It included all Jewish welfare organizations in Germany which were supported by communities, societies and endowments. Affiliated with it were the federation of Jewish hospitals and nursing homes, the social committee of the Allgemeiner Deutscher Rabbinerverband, the committee Lehrerschaft und Jugendwohlfahrt, and the national committee of the Jewish youth organizations.

The organization had branches in all sections of Germany. In 1930 it comprised 207 institutions and fourteen branches of institutions with 9,113 beds, eighty-four aid organizations with 4,547 beds, sixty-five health stations, thirty clinics and polyclinics, ten consulting bureaus, about 190 men's organizations and 440 women's societies, and about 1,550 other welfare organizations, comprising altogether 200,000 members. The Zentralwohlfahrtsstelle issued periodicals (*Nachrichtendienst,* 1922-28; *Zedakah,* 1925-28; *Zeitschrift für jüdische Wohlfahrtspflege und Sozialpolitik,* 1930-38), books and pamphlets. The extent of its work increased considerably after the Nazis' advent to power (1933), but the organization was dissolved after the pogroms of November, 1938.

Lit.: Ollendorff, "Von Zielen und Wegen jüdischer Wohlfahrtspflege," *Vom Wesen der Wohlfahrtspflege* (1918); Wronsky, "Jüdische Wohlfahrtspflege," *Handwörterbuch der Staatswissenschaften,* vol. 3 (1924); Segall and Baeck, "Jüdische Wohlfahrtspflege," *Handwörterbuch der Wohlfahrtspflege* (1929).

ZEPHANIAH ("God is hiding"), ninth in the canon of the twelve Minor Prophets, "the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, in the days of Josiah . . . king of Judah" (*Zeph.* 1:1). G. A. Smith suggests that the name indicates that the prophet's birth took place during Manasseh's reign of murder and godlessness. Since Zephaniah's ancestry is traced back four generations, we can conclude that the last named must have been a person of great importance, probably Hezekiah, king of Judah (720-692 B.C.E.). Whether of royal blood or not, Zephaniah shows a knowledge of Jerusalem, its topography (1:4, 10-11), and the corruptions of the royal house (1:8-9). The period of Zephaniah's brief ministry falls in the early part of Josiah's reign before the reforms of 621 B.C.E., for there is nothing in the book to indicate that they had already taken place. The first two chapters fit the historical setting of Josiah's early reign at the time of the Scythian invasion along the Mediterranean (630-624 B.C.E.). Zephaniah looked upon the Scythian advent as God's instrument for Amos' terrible Day of the Lord, bringing punishment to Israel and to the corrupt neighboring nations.

The book of Zephaniah consists of three distinct parts: 1:1 to 2:3; 2:4-15; and chap. 3, each successively containing a greater amount of editorial additions (1:2-3 and 2:1-3 are the editorial introduction and conclusion to Zephaniah's chief oracle). Zephaniah's principal oracle (1:4-18) denounces Judah for its worship of foreign deities, Baal, the stars, and Milkom (1:4-5), the royal princes and officials for their extortions and adoption of foreign dress and practice (1:8-9), and the merchants and people of Judah for their moral complacency (1:10-14). Appalled, as was Jeremiah, by the Scythian advance, Zephaniah pro-

claims upon them all the judgment of the Day of the Lord (1:7-8, 14-18). In the second part, Zephaniah delivers his oracles of destruction against the Philistine cities (2:4-7), Egypt (2:12), Nineveh (2:13-14; verified by a later writer in 2:15). A writer who knew the unfriendly attitude of Moab and Ammon after 586 B.C.E. inserted imprecations against them (2:8-11). In the third part (chap. 3), greatly expanded by later writers, Zephaniah bewails the corruption of Jerusalem despite all warnings (3:1-7), and announces God's final judgment: Destruction of certain cities (3:8), invasion of others, and removal of Israel's corrupt so that the pious remnant may dwell in peace (3:11-13). God is to be praised for championing Israel and bringing about the millennium (3:14-20).

Strongly influenced by Isaiah and Amos in his thinking, Zephaniah has a forceful, vigorous and picturesque style. His description of the Day of the Lord is classic. He approaches the Scythian onslaught with none of the distraught panic of Jeremiah, but likewise without his great contemporary's deep moral convictions. Zephaniah emphasized God's providential control of the nations, the visitation of His judgment upon corrupt Israel and his neighbors, and the prevailing notions of a surviving remnant, worthy to enjoy God's kingdom. Like the book of *Isaiah* and other prophetic writings, the canonical Zephaniah has the threefold editorial arrangement of the denunciation of the people for its sins, oracles against the nations, and the visions of Israel's glorious future. ADOLPH J. FEINBERG.

Lit.: Cornill, C. H., *The Prophets of Israel* (1897); idem, "Die Prophetie Zephanjas," *Theologische Studien und Kritiken,* vol. 89 (1916) 297-332; Smith, W. R., *The Prophets of Israel* (1907); Tobac, E., *Les prophètes d'Israël* (new ed., 1932); Schwally, F., "Das Buch Sephanjâ," *Zeitschrift für alttestamentliche Wissenschaft,* vol. 10 (1890) 165-240; Pilcher, C. V., *Three Hebrew Prophets and the Passing of Empires* (1931). See the standard commentaries on Zephaniah, such as *Expositor's Bible, Westminster Commentaries, Cambridge Bible, The New Century Bible, Handbuch zum Alten Testament, Kommentar zum Alten Testament,* and *Handkommentar zum Alten Testament;* also articles in the standard Bible dictionaries and encyclopedias.

ZEPHANIAH (SOPHONIAE), APOCALYPSE OF, a lost pseudepigraphic work of Jewish origin. Clemens Alexandrinus cited a verse from it, and there is apparently a fragment of it in the Coptic manuscript edited by G. Steindorff (*Apokalypse des Elias,* Leipzig, 1899, p. 153). It seems to have received little or no editing at all by Christian hands.

Lit.: Weinel, *Neutestamentliche Apokryphen* (1904).

ZEPHATH, *see* SAFED.

ZEPIN, GEORGE, rabbi and religious executive, b. Kiev, Russia, 1878. He was brought to the United States in 1882. He graduated from the University of Cincinnati (A.B.) and from the Hebrew Union College (1900), and served as rabbi at Kalamazoo, Mich. (1900-1903). He then became director of synagogue and school extension for the Union of American Hebrew Congregations (1903-1906), superintendent of the Jewish Social Agencies of Chicago (1908-1909), and rabbi of Congregation Beth El, Fort Worth, Texas (1909-1910). In 1910 Zepin became secretary of the Union of American Hebrew Congregations, serving until 1941, when he was appointed its honorary secretary as well as secretary of the Joint Committee on Rabbinical Pensions. While serving as rabbi in Fort Worth he was appointed commissioner of charities of the city (1909-10).

As secretary of the Union of American Hebrew Congregations for more than three decades, Zepin was a constructive worker in the field of Jewish religion and Jewish social service.

Many of the institutions which in 1943 formed a part of the Union owed their origin wholly or in part to Zepin's foresight and initiative, especially the department of synagogue and school extension, which he organized. This department embraces a section on Jewish education, which was in 1943 the largest publishing agency in the United States of Jewish educational literature; a department of public information about Jews and Judaism which has circulated over a million and a half of well written pamphlets widely distributed to universities and molders of public opinion; a department of synagogue programming, the first of its kind in the United States.

Zepin took a prominent part in the organization and early development of the Sisterhood, Brotherhood and Youth national federations, and was for a number of years executive secretary of the first two. In 1942 the Hebrew Union College conferred upon him the honorary degree of doctor of divinity.

ZERAHIAH BEN ISAAC HALEVI, *see* GERONDI, ZERAHIAH BEN ISAAC HALEVI.

ZERAIM ("seeds"), first division of the Mishnah. It consists of the following eleven tractates: *Berachoth* (9 chaps.); *Peah* (8 chaps.); *Demai* (7 chaps.); *Kilayim* (8 chaps.); *Shebiith* (10 chaps.); *Terumoth* (11 chaps.); *Maaseroth* (4 chaps.); *Maaser Sheni* (5 chaps.); *Hallah* (4 chaps.); *Orlah* (3 chaps.); *Bikkurim* (3 chaps.). The Tosefta gives a somewhat different order. *Berachoth,* dealing with prayers, was placed first in the division in order to become the first tractate of the Mishnah; the other tractates all contain regulations as to agricultural products. There is a Gemara to *Berachoth* in both Talmuds, but only a Palestinian Gemara to the other tractates.

See the articles on the individual tractates.

ZERE, *see* VOWELS, HEBREW (under TZERE).

ZERLINA, woman physician, who practised medicine in Frankfort, Germany, about 1430 and distinguished herself especially as an oculist. She was allowed to reside outside of the ghetto. Her petition for tax exemption, however, was refused by the city council.

Lit.: Kayserling, M., *Die jüdischen Frauen,* 144; Münz, I., *Die jüdischen Ärzte im Mittelalter,* 57.

ZEROA (lamb-bone), *see* SEDER.

ZERUBBABEL, governor of Judah in the latter part of the 6th cent. B.C.E. The accounts of his life as given in *Ezra, I Esdras, Haggai* and *Zechariah* are meager and contradictory, so that scholars have differed widely on practically every point. He was of the royal line, being the son of Shealtiel, the son of Jehoiachin (Jeconiah), king of Judah who was deposed by Nebuchadrezzar in 597 B.C.E. (the name of his father is given as Pedaiah in *I Chron.* 3:19, but this is probably a scribal error). It is uncertain just when he came from Babylonia to Jerusalem. Some would identify Zerubbabel with Sheshbazzar, leader of the first group of exiles, but the latter is probably the same as Shenazzar, a brother of Shealtiel (*I Chron.* 3:18). *I Esdras* 3 and 4 has a story of how Zerubbabel was a page of Darius and so won the favor of the king by his brilliant defense of truth as the greatest of all things that the latter put him at the head of a group of Jews who were to return to Palestine. While the story itself bears the stamp of legend, it may contain the historical truth that Zerubbabel became governor at the beginning of the reign of Darius (521 B.C.E.).

At the urging of the prophets Haggai and Zechariah,



Chaim Zhitlowsky

Zerubbabel and the Jews set about rebuilding the Temple. This aroused the opposition of the neighboring peoples, who appealed to Darius; in the sequel Darius permitted the Jews to complete the Temple, and this was done by 516 B.C.E. In the meantime, it appears, Haggai and Zechariah made predictions that Zerubbabel would revive the Davidic kingship; and this prophecy became plausible during the years of revolt and civil warfare that marked the beginning of the reign of Darius. Whether Zerubbabel actually participated in this movement is uncertain; he disappears from the scene abruptly. He was apparently removed from office and forced to return to Babylonia. *I Chron.* 3:19-24 preserves the record of ten generations of Zerubbabel's descendants.

Lit.: The Biblical commentaries and histories; Sellin, *Serubbabel* (1898); idem, *Studien zur Entstehungsgeschichte der jüdischen Gemeinde* (1901).

ZEVI, SABBATAI, *see* SABBATAI ZEVI.

ZHIRKOVA, YELIZAVETA IVANOVNA (pseudonym, Elisheva), Palestinian Russian author, b. Riazan, Russia, 1888. Born of the marriage of an Englishwoman with a native Russian of the Greek Orthodox faith, she spent her youth in Moscow. Here, while she was still at school, she fell in with a pious Jewish family, married the Hebrew writer Simon Bychowsky, and gradually came to attach herself body and soul to the Jewish people. She learned Yiddish, and this led her to the study of Hebrew, which she soon mastered. She translated verse and prose in both these languages into Russian, and in 1919 published two slender volumes of original verse in Russian: *Minuty* (Minutes) and *Tainyye Pesni* (Secret Songs). The latter bears a motto taken from the Book of Ruth: "Thy people shall be my people, and thy God my God," concluding with a lyric entitled "Eretz Israel." From 1920 on this remarkable proselyte devoted herself exclusively to Hebrew literature and to the cause of the Jewish renaissance in the land of Israel. It is there that she was making her home in 1943.

She contributed extensively to Hebrew periodicals (in and outside of Palestine) such as *Hatekufah, Haolam, Hatoren, Hapoel Hatzair,* and *Kethubim.* In 1926 she published a volume of Hebrew poems, which was followed two years later by another book of lyrics, as well as a collection of stories under the title of *Sippurim.* In 1929 her novel *Simtaoth* appeared, under a Tel-Aviv imprint.

Lit.: "Autobiography" in *Kethubim,* Aug. 27, 1926; *Jewish Chronicle,* Sept. 26, 1930, pp. 3-4.

ZHITLOWSKY (SCHITLOWSKY), CHAIM, writer, b. Uschatchi, Russia, 1865; d. Calgary, Canada, 1943. He studied in high school at Vitebsk, and in 1886 went to St. Petersburg. Prior to that he had already been involved in various Jewish movements, including the precursors of Zionism, but the publication (1887) of his first article, a study in Russian of Jewish history, aligned him permanently against any further such interpretations of the Jewish role. The article won the criticism and condemnation of numerous Jewish critics, and was praised by the spokesmen for the Russian revolutionary movements.

In 1888 Zhitlowsky went to Berlin, then to Zurich and Bern, where he received the Ph.D. degree in 1892. That same year another of his early provocative studies was published, *Yevrey ve Yevreyam,* calling Jewish thinkers and leaders to collaboration with the Jewish masses, for the economic solution of Jewish difficulties on a socialist revolutionary basis in the countries where the Jews lived. In 1891 Zhitlowsky had begun to write in Yiddish, and it was not long before his significance as a publicist in that language became obvious. Yet his work continued to appear in Russian as well. As one of the founders of the Russian Socialist Revolutionary Party, he was a spokesman in radical Russian journals published in the many émigré centers throughout Europe, and he was himself co-editor of *Russky Rabotchy.* He wrote studies in economics in German.

With John Edelheim, he founded the Akademischer Verlag für Soziale Wissenschaften in 1900, and issued the *Sozialistische Monatshefte* (1900-3). In 1904 Zhitlowsky came to the United States for the first time, traveling with Catherine Breshkovskaya, the "grandmother of the Russian revolution," on behalf of the Russian Socialist Revolutionary Party. But he had obtained permission also to agitate for Jewish causes, to which some interest in territorialism had been added. While in the United States he edited *Dos Folk.*

Returning to Europe in 1906, Zhitlowsky lived for a while in Lemberg, then in Russia. He stood for election to the Russian Duma, but his successful candidature to the electoral body was invalidated by the Russian government because of his revolutionary activity. In 1908 he came to the United States again, and until 1913 edited *Dos Neie Leben,* in which he propagated his triple creed: cultural-philosophical idealism in cultural questions, revolutionary socialism in social matters, and Jewish national rebirth in the countries of the Dispersion. His *Die Filosofie* (2 vols., 1910) was the first serious study of philosophy to appear in Yiddish. He became a member of the staff of the *Day* at its founding in 1914, and except for short intervals remained with the paper from that time on.

Zhitlowsky's sixtieth birthday in 1925 was celebrated throughout the world, for he had by that time become the most stirring figure of the cultural-economic point of view which he represented. In New York his birthday celebration was attended by some 20,000 persons. As the result of these ceremonies in various countries, the publication of his collected works was arranged for, and they eventually appeared in twenty-one volumes. In 1943 he was writing for the *Day* and participating, as left-wing representative, in numerous Jewish cultural enterprises. BARUCH MEYERSON

Lit.: American Hebrew, May 17, 1935, p. 13.

ZICHRON YAAKOV, *see* COLONIES (I. Palestine).

ZICHRONOTH ("remembrances"), one of the three prayer-portions which are recited at the Additional Service (Musaf) of Rosh Hashanah (New Year), and which are peculiar to the New Year's Day alone. The Zichronoth portions praise God as the Judge, and consist of nine Biblical verses arranged in succession; the Malchuyoth and Shofaroth, on the other hand, consist of ten such Biblical verses. The nine verses of the Zichronoth are divided into three groups, taken from the Torah, the Hagiographa (Kethubim), and the Prophets, respectively. They are introduced by the hymn *Attah Zocher* ("Thou rememberest"), which, like the introductions to the Malchuyoth and Shofaroth, were probably composed by Abba Aricha. In the earliest times the Yaaleh Veyabo prayer likewise formed a part of the Zichronoth of the festival of the New Year; even today this prayer is contained in the Avignon prayer-book.

In addition, one of the petitions inserted into the old liturgy for the fast days was called Zichronoth (cf. *Taan.* 2). American Reform prayer-books which omit Musaf or additional services have transferred an abridged form of the Zichronoth (as of the Malchuyoth and Shofaroth) from the Shofar service of the Musaf to the Shofar service which traditionally follows the Torah reading.

Lit.: Elbogen, Ismar, *Der jüdische Gottesdienst,* 141-44; Idelsohn, A. Z., *Jewish Liturgy* (1932) 30, 213 et seq.; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 249-50, cxcviii-cxcix.

ZIDDUK HADIN, *see* BURIAL.

ZIEGFELD, FLORENZ, theatrical producer, b. Chicago, 1869; d. Hollywood, Cal., 1932. The son of Florenz Ziegfeld, organizer of the Chicago Musical College, the younger Ziegfeld began his career of producer at the Chicago World's Fair in 1893. There he achieved his earliest fame as manager of Eugene Sandow, "the perfect man."

Later he left for New York city, where his first production, *A Parlor Match* (1896), starred Anna Held, whom he had brought from Paris for the show, and whom he married. Similar productions followed, rapidly enhancing his fame: *The French Maid* (1898); *Papa's Wife; The Little Duchess;* and *Miss Innocence.* Then came a period abroad. In Paris, Ziegfeld was inspired by the *Folies Bergère;* and returning to New York in 1906, he produced (1907) the first of the series of annual *Follies* which continued for twenty years, and established his unique and popular renown as "glorifier" of the American girl.

Ziegfeld's genius as an impresario came to be associated with lavishness of production in all departments: music, dancing, stage sets, above all, beautiful show girls.

Abandoning the *Follies* in 1927, Ziegfeld gave a new turn to his fame as a fabulously successful producer by putting on a series of musical shows. It was estimated that among these *Sally, Show Boat,* and *Kid Boots* (starring Eddie Cantor) netted him $1,000,000 each. He revived the *Follies* in 1930. Backed by William Randolph Hearst, Ziegfeld built the Ziegfeld Theatre in Sixth Avenue, New York, in 1927.

His death elicited nation-wide tribute to his theatrical genius. Ziegfeld had no formal connections with Jewish life; but among his benefactions were his contributions to the Israel Orphan Asylum of New York.

ZIELONKA, MARTIN, rabbi, b. Berlin, 1877; d. El Paso, Texas, 1938. After studying at the University of Cincinnati (A.B., 1899) and the Hebrew Union College (rabbi, 1899), he served as rabbi of Congregation Rodef Sholom of Waco, Texas, from 1899 to 1900, and of Temple Mount Sinai, El Paso, from 1900 to his death. He helped organize the El Paso Health League (1905), the Memorial Park (1920) and the College of the City of El Paso (1915), of which he was director until 1920. In 1921 he organized and became chairman of B'nai B'rith work in Mexico. He was a chairman, with the rank of major, in the United States Officers Reserve Corps (1922-27). Zielonka was a member of the executive committee of the Central Conference of American Rabbis, and president of the Hebrew Union College Alumni Association from 1929 to 1931.

DAVID LEOPOLD ZIELONKA (b. El Paso, 1904), his son, became rabbi of Temple Beth El at Corsicana, Texas, in 1929, and in the following year rabbi of Congregation Schaarai Zedek, Tampa, Fla., where he still served in 1943.

ZIFF, WILLIAM BERNARD, publisher and author, b. Chicago, 1898. After studying at the Art Institute of Chicago (1915-17), he became a cartoonist and commercial artist. During the first World War Ziff served in the 202nd Aero Squadron of the United States Army. After the War he entered the publishing field. He was editor of *Aeronautics Magazine* from 1931 to 1933, and in 1943 was the editor and publisher of *Flying* (a technical journal of aviation), *Radio News, Popular Photography,* and other technical and popular magazines. In 1941 he was awarded a diploma of honor by the Ligue Internationale des Aviateurs for his service in spreading knowledge of aviation. Ziff was interested in public and Jewish affairs. He was a Republican candidate for Congress in 1932. In 1935 he was president of the Zionist Revisionist Organization of America.

He is the author of *The Rape of Palestine* (1938; "the Mandatory for Palestine has followed a deliberate defaulting policy in respect to its obligations there," p. ix) and of *The Coming Battle of Germany* (1942; discussing the organization and strategy of a bombing offensive). The latter became a best-seller soon after publication.

ZIGELBOJM, SAMUEL, Polish official, and Jewish communal leader, better known among the Jewish laboring masses of Poland as "Chaver Arthur," b. Chelm, Poland, 1894; d. London, 1943. At the age of fourteen he joined the Polish "Bund" (Jewish Socialist Party), and in 1924 he served as secretary general of the Federation of Jewish Labor Unions in Poland.

Two years later he was elected a member of the Warsaw municipal council. After the Nazi German conquest of Poland (September, 1939), Zigelbojm organized a Jewish underground movement. Held for a time as a hostage by the Nazis, when he was freed he became a member of the Warsaw Jewish Council, which administered Jewish life in the ghetto there. Suspected by the Nazis of carrying on an underground movement, he fled to Paris, but after the fall of France (June, 1940) he went to the United States. In 1942 he settled in London, after his appointment by the Polish government-in-exile as a member of the Polish National Council, representing organized Jewish labor in Poland. As such Zigelbojm maintained relations with the Jewish underground movement in Poland, and played an important role in making public the atrocities committed by the Nazis in the Polish ghettos.

In May, 1943, Zigelbojm, a sufferer from chronic gastric ulcers, committed suicide in London after the crushing of the heroic resistance conducted for five weeks by the Jews in the Warsaw ghetto, in protest against what he called the indifference of the world to the Nazis' annihilation of the Polish Jews. In a letter which he left, addressed to the Polish premier, Wladyslaw Sikorski, and which received world-wide publicity, Zigelbojm said in part: "From some 3,500,000 Polish Jews and about 700,000 other Jews deported to Poland from other countries—according to official statistics provided by the underground Bund organization—there remained in April of this year only about 300,000, and this continuing murder still goes on. I cannot be silent—I

cannot live—while remnants of the Jewish people of Poland, of whom I am a representative, are perishing. . . . It was not my destiny to die there [in the Warsaw ghetto] together with them, but I belong to them, and in their mass graves. . . . Perhaps by my death I shall contribute to breaking down that indifference of those who may now—at the last moment—rescue the few Polish Jews still alive from certain annihilation."

ZILBERCWEIG, ZALMEN, writer and editor, b. Ozorkow, Poland, 1894. He was first an actor, appearing on various Yiddish and Hebrew stages in Poland from 1912 to 1918. At the same time (1913-24) he was a writer for the *Lodzer Tageblatt.* Then he went to Palestine, where he was from 1924 to 1926 the correspondent for the *Forward* in New York, as well as for European papers. Coming to the United States in 1926, Zilbercweig was made editor of the Yiddish *Theater Lexicon,* published under the auspices of the Hebrew Actors Union in New York city. The first volume appeared in 1931, a second in 1934.

He was the author also of several other books relating to the theatre, including *Theater-Figuren* (Buenos Aires, 1936) and an *Album of the Yiddish Theatre* (1937). As a translator, Zilbercweig was responsible for the rendition into Yiddish of works by Alexandre Dumas, Guy de Maupassant, and Russian writers.

Lit.: Zalmen Zilbercweig Yubel-Buch (1941).

ZILBERTS, ZAVEL, composer and conductor, b. Karlin, Pinsk, Russia, 1881. He was the son of the local cantor, Baruch Hirsh. At the age of fifteen he lost his father, and was appointed as his successor.

His talent for composing was already evident, and many of his compositions became popular. Desirous of advanced musical studies, he left his position and at the age of eighteen entered the conservatory of Warsaw, where he studied voice, piano and composition, and thought of choosing the opera for his life's work. It was, however, in the field of Jewish music that he finally found his muse.

In 1903 Zilberts became conductor of the renowned Hazomir choral society in Lodz. He led this organization in many classical oratorios as well as in many of his own compositions. Here he led three other choral institutions. In 1906 the large new synagogue in Moscow was finished, and Zilberts was invited to assume leadership of the synagogue choir. In 1920 he went to the United States, where he conducted such well-known choirs as those of the Jewish Ministers Cantors Association, Workmen's Circle, Paterson Arbeiter Ring, Hazomir of Newark, and the Zilberts choir of New York.

His compositions include many excellent songs in Yiddish and in Hebrew, for solo voice and for mixed choir. In these he evinced an exuberance of charming melodies, gracefully treated, all imbued with the Jewish spirit. Such were: *Neginoth Yisrael,* a Sabbath Eve service according to the *Union Prayer Book* (1932), based on the old Nusachoth (traditional modes); *Yaaleh,* for the Kol Nidre service (1921); *Havdalah* (1923); *Jacob's Dream,* a Biblical cantata in Yiddish (1934).

But perhaps his finest creations are his quartets and cantatas for male voices with solos mostly written for the Cantors Association of New York. These are *Yismechu; Heye im Pifiyoth; Psalm* 137 (all in 1923); *Psalm* 30 (1924); *Psalm* 134 (1936); *Rachamono* (1938).

MAX WOHLBERG.

ZILBOORG, GREGORY, psychiatrist, b. Kiev, Russia, 1890. He studied in Kiev and then in St. Petersburg at the Psychoneurological Institute (M.D., 1917). During the first World War he was a physician at a base hospital of the Russian Army. He took part in the first Revolution of 1917, and was appointed to a post in the ministry of labor under Lvov and Kerensky. Upon the fall of the latter's government, Zilboorg edited a daily newspaper in Kiev until it was captured by the Germans. He came to America in 1919.

In the United States, Zilboorg made his living, at first, as a writer. He wrote *The Passing of the Old Order in Europe* (1920) and translated from the Russian; he was the translator of Andreyev's *He Who Gets Slapped* (1921) and Zamiatin's *We* (1924). In 1926 he was graduated from the College of Physicians and Surgeons of Columbia University and was appointed to the staff of the Bloomingdale Hospital for mental diseases.

From 1931 on Zilboorg was in practice as a psychiatrist and psychoanalyst in New York city.

Zilboorg was secretary of the New York Psychoanalytic Society (1933), and president of the New York Society for Medical History.

He translated Alexander and Staub's *The Criminal, the Judge and the Public* (1931) and Fenichel's *Outline of Clinical Psychoanalysis* (1934). He is the author of *The Medical Man and the Witch During the Renaissance* (1935; a collection of his lectures as Noguchi lecturer on the history of medicine at Johns Hopkins University); *History of Medical Psychology* (with George W. Henry; 1941); *Mind, Medicine and Man* (1943).

ZIMAND, SAVEL, writer, b. Jassy, Roumania, 1893. He studied in Berlin and came to the United States in 1913. For a time he worked as a mechanic, then became a teacher of languages (1914-17). In 1917 Zimand joined the staff of the economics division of the New York Public Library, where he remained until 1919, although during the period of American participation in the first World War he was a research assistant with the War Labor Policies Board. Subsequently, while holding posts with various industrial and economic research organizations, Zimand also made trips to Europe and to the Far East as a special correspondent for the New York *Evening Post,* the New York *Times* and the *Survey Graphic* (1920-24). In 1929 he became administrative assistant of the Bellevue-Yorkville Health Demonstration, and was administrative director from 1930 to 1934.

Made assistant director of Public Health Education for the New York City Public Health Department in 1935, he became administrative assistant in 1937, and in 1943 held this post. Zimand was co-author and also author of several works on public health and editor of *Neighborhood Health* (1934-36) and of *Our Nurses* (1937-41). Among his other books were: *Modern Social Movements* (1921); *State Capitalism in Russia* (1926); *Living India* (1928).

ZIMBALIST, EFREM, violinist and composer, b. Rostov, Russia, 1889. Upon graduating from the St. Petersburg Conservatory, where he was a pupil of Leopold Auer, he was awarded the gold medal for violin playing together with the Rubinstein prize of 1,200 rubles. His debut took place in Berlin when he was eighteen, and was followed by appearances with leading European orchestras and in recitals. After achieving success in Europe he came to the United States, making his American debut in 1911 as soloist with the Boston Symphony Orchestra. This marked the beginning of a long and triumphant career.

With aristocratic style and exquisite taste, as well as with command of the violin, he earned for himself a dominating position among the violinists of his generation. Wherever he played—in practically every major city in the world—he was acclaimed.

In 1914 Zimbalist married Alma Gluck, famous soprano of concert hall and opera. For several years they appeared together successfully in joint recitals. For many years head of the violin department of the Curtis Institute of Music, Zimbalist was appointed full director of the Institute in 1941. Zimbalist composed an opera, a string quartet, and numerous smaller pieces for the violin, and some songs. He wrote also *One Hour's Daily Exercises,* for the violin.

ZIMRI, 1. son of Saul, a prince of the tribe of Simeon, who was slain by Phinehas in the sight of the elders for cohabiting with a Midianite woman (*Num.* 25:6-14).

2. usurper of the throne of Israel about 889 B.C.E. He slew the reigning king, Elah, and seized power; but the army chose Omri as king. Omri so quickly assailed Zimri that the latter set his palace on fire and perished in the flames after a rule of only seven days (*I Kings* 16:9-20). Jezebel used the word "Zimri" as a taunt in her defiance of Jehu (*II Kings* 9:31).

ZINBERG, ISRAEL (in Russian, Sergei Lazarevitch), Yiddish literary historian, b. in a village near Lanvitz, Volhynia, Russia, 1873; in March, 1943, he was reported to have died in a Russian concentration camp. He studied privately and later abroad, received the degree of chemical engineer at the Polytechnicum at Karlsruhe and his doctorate at the University of Basle. In 1898 Zinberg settled in St. Petersburg (Leningrad), where he was for years the head of the chemical laboratory in the famous Putilov plants.

Zinberg began his literary career in 1899 with a book on popular science in Yiddish. Following that he wrote much on chemistry in Russian and German in specialized periodicals. Beside his regular work, Zinberg devoted all his time to the study of Jewish literature. At the beginning of the twentieth century, together with some friends, he founded Di Naye Bibliotek for the publication of Yiddish books. He was known particularly as a literary critic and reviewer, and also for his many articles on Jewish social and cultural problems at that time. In 1900 he began publishing monographs on personalities in Yiddish and Hebrew literature.

In 1903 he wrote a larger paper (in the *Voskhod*) on the "Jargon" literature and its readers, which for a long time served as a major source of information for the origins of Yiddish literature. Together with Ginzburg, he worked on the *Perezhitoye,* historical yearbooks, was editor of the section for Hebrew and Yiddish literature of the *Yevreiskaya Entziklopedia,* member of the editorial staff of Dubnow's *Yevreiskaya Starina* and a member of the Historical and Ethnographic Society in St. Petersburg. In 1915 he published a history of the Jewish press in Russia in relation to social trends, written in Russian. Because of the war, it was little known outside of Russia. In 1929 Zinberg published the first volume of his monumental *Geshichte fun der Literatur bai Yidn.* By 1943 eight volumes of this work were published.

The whole study is to encompass the period up to 1914 and was originally planned in ten volumes. The work contains many of Zinberg's own translations into modern Yiddish from old Yiddish and Hebrew works, translations which bespeak his intimacy with Yiddish and his devotion to the creations in this language.

LUCY SCHILDKRET.

Lit.: Reisen, Zalman, *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 3 (1929), cols. 310-17; idem, "Doktor Yisroel Zinberg un zayn Lebnsverk," *Literarishe Bleter* (1929) 1011-13.

ZINGHER, ABRAHAM, public health officer, b. Jassy, Roumania, 1885; d. New York city, 1927. He was brought to the United States in 1900, and was graduated from the Cornell Medical College in 1908. In 1917 he received the degree of Doctor of Public Health from New York University. About 1913 he became bacteriologist in the research laboratory of the New York City Department of Health, and was soon made assistant director, holding this position until his death. He was, in addition, assistant professor of hygiene at the Bellevue Medical College, lectured regularly at the College of Physicians and Surgeons and at Flower Hospital Medical College, and was affiliated with many important hospitals in New York.

Zingher served overseas during the first World War as supervisor of the laboratory units in France. He was instrumental in the initiation of international health and hygiene activities by the League of Nations. Zingher achieved distinction for his pioneer efforts in the prevention, control and treatment of infantile paralysis, diphtheria, measles and scarlet fever. He was equally zealous in research and in the practical application of his findings. LOUIS I. HARRIS.

ZINN, ABE LUCINE, judge, b. Denver, Col., 1893. In 1921 he was elected a member of the New Mexico state senate and served until 1924; for the last two years of his term he was Democratic floor leader. In 1924 he entered the practice of law and was subsequently attorney for the town of Gallup. In 1932 he became an associate justice of the New Mexico Supreme Court, and was still serving in that capacity in 1943.

ZINOVIEV (RADOMISLOWSKII), GRIGORII EVEEVICH, revolutionary propagandist, b. Elisavetgrad, Russia, 1883; d. Moscow, 1936. He joined the Russian Social Democratic Labor Party in 1901 and, after the split between Mensheviks and Bolsheviks at the Second Congress of the Communist Party of the Soviet Union (1903), he sided with the Bolsheviki. From 1905 to 1907 he was a member of the Petersburg Committee; in 1907 of the Communist Party Central Committee as well.

During the years of reaction (1908-17) he was an émigré abroad, working on the editorial staffs of such periodicals as the *Proletarii* and the *Sotsial-demokrat.* At that time, under Lenin's leadership, he helped wage the struggle against Liquidators, Kautskyites, Social-Chauvinists, and other oppositionists.

In April, 1917, Zinoviev returned to Russia. During the period of preparation for the October Revolution, he and Kamenev adopted a "strike-breaking" position. He was opposed to armed uprising. At the Central Committee meeting of October 29, 1917 (new calendar), he voted against the revolution, calling Lenin's proposals adventuristic. Zinoviev was fought by Lenin and Stalin. With the October Revolution (November 7, 1917, new calendar) triumphant, he advocated formation of a government that would include Mensheviks and Social Revolutionaries. Some time later he became chairman of the Petrograd Soviet and a member of the Political Bureau of the Bolshevik Party until 1926. Zinoviev served as chairman of the executive committee of the Communist International from 1919 to 1926. In 1925 he headed the "New Opposition," in consequence of which he was removed from the Political Bureau on charges of factionalism (1926).

Having formed a bloc with Leon Trotsky, he was expelled from the Communist Party of the Soviet Union (November, 1927). Upon a statement acknowledging his errors and a declaration of having broken with Trotsky, Zinoviev was readmitted to the Party (1928). He then became a factor in the administration of the All-Union Consumers Association, later a member of the Collegium of the People's Commissariat of Education. For connivance with the Riutin counter-revolutionary kulak group, and for duplicity within the Party, Zinoviev was expelled again in October, 1932. In less than a year he once more publicly renounced his errors; this resulted in his reinstatement at the Seventeenth Congress (January, 1934). According to Zinoviev's subsequent admission, he had had actually no dif-

ferences with Trotsky after the Fifteenth Congress in 1928. In 1932 a united Trotskyite-Zinovievite center came into being. Organized on a terroristic basis, these conspirators were accused of aiming first to destroy Stalin, Kirov (subsequently assassinated) and Voroshilov.

It was in company of Lenin that Zinoviev had returned to Russia in 1917 to foment the revolution. He was instrumental in the overthrow of the Kerensky regime. Like Trotsky and other early leaders of the Russian revolution, Zinoviev was noted as an orator and as an adroit pamphleteer. He was in charge of communist propaganda abroad. Upon Lenin's death Zinoviev, together with Stalin and Trotsky, formed a powerful triumvirate which, for a time, ruled the destinies of the Soviets. From 1926 on it was a succession of disgraces for Zinoviev, culminating in his execution.

Zinoviev was arrested (1934) as a leader of the Trotskyite-Zinovievite Terrorist Center, tried (August 19 to 24, 1936) before the Military Collegium, and found guilty of:

1. Having organized the united Trotskyite-Zinovievite terrorist center for the purpose of assassinating leaders of the Soviet government and of the Communist Party of the Soviet Union (CPSU).

2. Having paved the way for and on December 1, 1934, caused the murder of Kirov (Leningrad Party leader) through the medium of the Leningrad underground terrorist group.

3. Having organized a number of terrorist groups who made preparations to assassinate Stalin, Voroshilov, Zhdanov, Kaganovich, and Ordzhonikidze.

On the basis of the above (and according to articles 319 and 320 of the *Code of Criminal Procedure of the R.S.F.S.R.*) the Military Collegium of the People's Commissariat of Justice of the U.S.S.R. sentenced Zinoviev to be shot, and ordered all his property confiscated.

A so-called "Zinoviev letter" created, in 1928, a sensational scandal in English politics. The publication of that letter, which subsequently proved to be a forgery, was believed to have contributed to the downfall of the McDonald Labor Government in England in the election of that year, and to the restoration to power of the conservative government.

Zinoviev wrote a biography of Lenin, a history of the Russian Communist Party, and a book entitled *Leninism* (1926). Many of his prolific speeches and pamphlets appeared in various languages.

Lit.: *Bolshaia Sovetskaia Entziklopedia,* vol. 27 (1933); *Outline History of the Communist Party of the Soviet Union* (Part II, 1934); Report of Court Proceedings of *The Case of the Trotskyite-Zinovievite Terrorist Center* (1936); Davies, Joseph E., *Mission to Moscow* (1942).

ZION, name originally given to one of the hills of Jerusalem. It was the location of a fortress which was captured by David (*II Sam.* 5:6-9) and renamed the city of David. This was apparently the southeastern hill of Jerusalem. As the city of David grew, the nearby Temple Mount, with the central sanctuary upon it, was given the title of Zion (as in *Isa.* 10:12). Later Zion became a poetical term for all Jerusalem (*Amos* 6:1), of which it was the most prominent part, and even for all of Palestine (*Isa.* 1:27); the term "daughter of Zion" (*bath tziyyon*) is used for the entire people of Israel. Due to the influence of medieval Jewish poetry, especially the *Zionides* of Judah Halevi, Zion became the symbol of the hope for the return of the Jews to Palestine.

Lit.: Dalman, G., *Jerusalem und sein Gelände* (1930).

ZION MULE CORPS, *see* JEWISH LEGION.

ZIONIDES, *see* JUDAH HALEVI.

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I. Concept and Purpose. Zionism is a modern movement aiming to fulfill the traditional ideal of the return of the Jewish people to Zion, the poetic name for Palestine. It seeks to create in Palestine an autonomous, self-governing Jewish community upon a revived Hebraic pattern. The movement was initiated in the middle of the 19th cent. in various parts of Europe, chiefly in Russia. These independent groups were merged in 1897 in the organization created at the First Zionist Congress called by Theodor Herzl and held in Basel, Switzerland, which adopted a definition of its objective in the text of what is called the Basel Program, which reads as follows:

The aim of Zionism is to create for the Jewish people a home in Palestine secured by public law.

The Congress contemplates the following means to the attainment of this end:

1. The promotion, on suitable lines, of the colonization of Palestine by Jewish agricultural and industrial workers.

2. The organization and binding together of the whole of Jewry by means of appropriate institutions, local and international, in accordance with the laws of each country.

3. The strengthening and fostering of Jewish national sentiment and consciousness.

4. Preparatory steps towards obtaining Government consent, where necessary, to the attainment of the aim of Zionism.

This text was never altered. In the development of the movement, however, Zionist Congresses gave various interpretations of the document which may be regarded as amendments or modifications of the program. After 1922 its working political basis was the Palestine Mandate. The preamble in the Mandate refers to "the establishment of a national home for the Jewish people." In Article 1 of the Mandate, the reference is to "the establishment of a Jewish National Home." The Zionist Congresses also made declarations as to the relation of the movement to the claims of the Arabs of Palestine. A Zionist Congress accepted the general proposal of the mandatory government for the partition of Palestine, in which a Jewish state was to occupy a prescribed segment of the whole. In 1922 the Zionist Organization committed itself to the establishment of Palestine as the Jewish commonwealth and the control of immigration under the auspices of a Jewish Agency.

The term Zionism is said to have been coined in

1893 by Nathan Birnbaum, a journalist and propagandist living in Vienna. Zionism regards the Jewish people as a national or ethnic unity and accordingly speaks of the "Jewish nation"—as contrasted with those Jewish tendencies and views that regard Judaism as chiefly a religion—although Zionism is conscious of the fact that the Jewish people do not possess all the characteristics of a normal national group.

The purpose of Zionism is to regain for the Jewish people those attributes of a nation which it lacks. The Jewish problem, according to Zionism, is primarily a national problem and can be solved only through political action. Modern Zionism was developed in the last quarter of the 19th cent. with the awakening of Jewish national consciousness, which manifested itself in the revival of a secular Hebrew literature with a distinctly national tendency, as well as in various efforts to return to Palestine and begin its redemption through agricultural colonization. Zionism attained its final form, however, through the application of the methods of modern European national movements. Its organization is the creation of Theodor Herzl. Herzlian Zionism combined the effort to achieve national emancipation and the love for Palestine into a synthesis. In its further development Zionism experienced many internal changes. It was recognized in international world affairs in the Balfour Declaration, issued on November 2, 1917. The Zionist Organization was given political and national status as the Jewish Agency for Palestine, representing the organized Jewish people, in the text of the Palestine Mandate.

Zionism met vehement opposition from the start. It was opposed by non-Jewish groups as well as by Jews. The first decades of Zionist history were characterized by the discussion and struggle over the issue of Zionism. Zionist and non-Zionist groups engaged in controversy. As regards practical work in Palestine, a cooperation between Zionists and non-Zionists was achieved in 1929 in the form of the expanded Jewish Agency, in which American Jewish leadership played an important part. In this, however, the continued development of Zionism was not affected with respect either to its ideology or its organization. ROBERT WELTSCH.

II. History. 1. The Palestine Ideal in Jewish History. The longing for the return to Zion runs through the books of the prophets, in the psalms, in the synagogue prayers, and in the customs and traditions of Jewish life. It forms an integral part of the doctrine of the Messiah and the Messianic time. The idea of the return to Zion prevailed among Jews from the beginning of their exile. Jews domiciled in Babylonia looked forward to the reestablishment of the ancient kingdom. The destruction of the Temple (70 C.E.) by the Romans drove the Jews into exile, but the hope of restoration was soon kindled anew. The unsuccessful revolt of Bar Kochba in 132 C.E. followed, but the hope persisted.

From time to time, Messianic movements on a fairly large scale arose in various parts of Europe. These movements were centered around the idea of a return to the Promised Land. In 720 a Messiah named Serenus made his appearance with the ambition to conquer Palestine. About 1147 David Alroy of Amadia, in Kurdistan, called upon the Jews of Asia to take up arms to free Jerusalem. The 12th cent. was particularly prolific in the production of Messiahs who called upon the Jewish people to return to Palestine under their leadership. There were such Messiahs in Isfahan, in Fez, in Cordova, and in France. The most important of these Messianic movements was that led by Sabbatai Zevi (1626-76), who claimed that he was the authentic Messiah and announced the restoration of the Promised Land to the Jews. Many communities were prepared to follow Sabbatai Zevi, and believed in him even after his apostasy had been established.

In the 16th cent., Don Joseph Nasi, duke of Naxos, tried to use his connection with the Turkish court to prepare the way for the creation of an autonomous status in Palestine for Jews. The 17th cent. was under the influence of mysticism (Cabala) and Zionism found its expression in the effort of Judah the Saint, who emigrated to Palestine at the head of a group of enthusiastic mystics, to pray and to fast and thus to hasten the approach of the Messianic days. There are references to the movement in various passages of medieval Jewish literature, as in the writings of David Kimhi, Moses Maimonides, Isaac Abravanel, and many others who advocated the effort to reestablish the Jewish homeland in Palestine. The Palestinian movement was stimulated in the second half of the 18th cent. by the Hasidic movement.

Beginning with the latter part of the 17th century, a number of projects, Utopian and otherwise, outlining the idea of a Jewish State in Palestine, became known in the form of letters, memoranda, petitions, pamphlets and books:

1). The Dane Holger (Oliger Paulli) submitted in 1695 to King William III of England a memorandum concerning the reestablishment of the Jewish kingdom in Palestine. His ideas influenced several of his contemporaries.

2). In 1714 a French adventurer, the Marquis de Langallerie, carried on negotiations with the Turkish ambassador at The Hague for the establishment of a Jewish state in Palestine. Langallerie conferred with Jews with reference to the collection of funds to further his project. He was arrested in 1717 by the Austrian authorities and brought to a prison in Vienna, where he died.

3). Hermann Moritz of Saxony (1696-1750) planned the establishment of a Jewish state in South America, and intended to have himself proclaimed its king.

4). In 1770 a "man of high rank" submitted a plan to Moses Mendelssohn to reestablish a Jewish state. In his reply, Mendelssohn rejected the idea.

5). In 1781 a group of German military officers visiting Livorno, Italy, disclosed to the Jews of that city a plan purporting to emanate from Ali Bey, a Turkish leader, who at that time was governor of a considerable part of Palestine, including Jerusalem. Ali Bey was apparently interested in the purchase of Palestine for the "Jewish nation." His interest seemed to be financial. The negotiations were interrupted by the death of Ali Bey.

6). In 1797 Prince de Ligne prepared a memorandum concerning the establishment of a Jewish State in Palestine, which he submitted to a friend of his, Baroness Grotthus, the daughter of a Jewish banker.

7). In 1798 an anonymous Jew issued a call in France for the establishment of a Jewish state in Palestine which should be given support by the French government.

8). Among his other political activities and plans, Napoleon Bonaparte, during his military campaign in Egypt, gave consideration to a project for the establishment of a Jewish State. In April, 1799, he issued a proclamation to the Jews of Asia and Africa, in which he called upon them to gather around his flag in order to restore the ancient city of Jerusalem. It is not known whether Napoleon took any steps toward the realization of his plan.

9). Colonel Pestel, the leader of the first revolutionary movement which arose in Russia in the 1820's, suggested, in a contribution to the *Russkaya Pravda,* that a Jewish state be established in some part of Asia Minor. Another member of the same revolutionary group, Grigori Perez, son of the baptized court Jew, Abraham Perez, also advocated a solution of the Jewish problem on the basis of the founding of a Jewish state.

10). In 1825 Mordecai Manuel Noah, an American journalist and playwright, once in the consular service of the



The Second Zionist Congress in session at Basel (1898), with Theodor Herzl presiding

A ZIONIST CONFERENCE.

SIR,—I am desired to announce that preparations are being made for the holding of a representative Zionist Congress at Munich, on August 25th next.

The preliminaries have been settled by well-known Continental Zionists, prominent among whom is Dr. Th. Herzl, who, as many others, has been struck with the necessity for combining the several Zionistic movements, and for giving shape and direction to their ideas.

The details so far settled are that representatives of all countries in which Jews reside shall meet at Munich on the above-mentioned date, and during a session lasting three days shall discuss the all-important questions that so deeply affect Jewish interests, the Zionist ideals to which the masses of Israel so zealously—and so persistently cling.

Everything will be done to render this Congress, the first to be held by Jews, as imposing, as its discussions will be of importance to Israel. In order to give the Conference a thoroughly representative character delegates will be invited from all Zionist movements, political or philanthropic, local or general, in their aims.

As the Agenda has, of course, not been definitely fixed, I shall be glad to receive suggestions and convey them to the proper quarters. The following topics will be deliberated upon:

(*a*) The position of the Jews in all the countries in which they reside (one representative to report on each country), with statistical information on the economical, social and political situation.
(*b*) Reports on colonisation movements.
(*c*) The Chaluka.
(*d*) The Emigration Question.
(*e*) Agitation, Funds, &c.

It will be seen that this world congress has undertaken no light task, but the scheme of organisation will, I am sure, prove equal to the occasion.

My object in making public this proposal, is to gain for it the sympathy it needs, and at the same time to obtain as general an expression of opinion as possible on the issues involved.

To this end, I shall be glad if the Secretaries of the Zionist Associations, as well as the administrators of colonisation societies, Jewish farm schools and kindred organisations, will communicate to me at the undermentioned address.

I shall, with your permission, give further details of the forthcoming Congress at an early date.

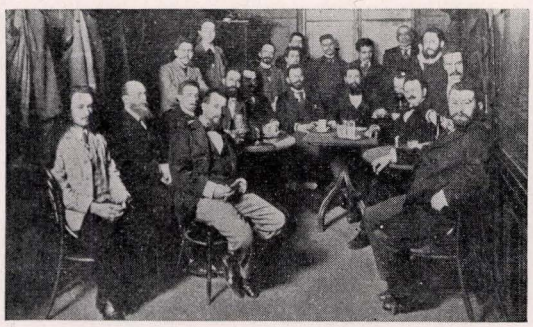
Yours obediently,
JACOB DE HAAS.

8, South Street, Finsbury, E.C.,
London, March 16th, 1897.

Facsimile of the official call for the First Zionist Congress, issued from London in 1897



Theodor Herzl, founder of the modern Zionist movement, and his three children



Meeting at the Café Louvre, Vienna (May, 1896) which brought into being the weekly "Die Welt," first official Zionist organ. With Herzl (center) are shown some of his closest aides, known as his first general staff

United States, issued a summons to all Jews, calling upon them to cooperate with him in establishing a homeland for the Jews on Grand Island in the Niagara River, near Buffalo, New York. He called the new state "Ararat." The opening of the newly-formed "Jewish State" was the occasion for a great celebration which took place on Adar 1st, 5586 (February 8, 1826). The call of Noah and the celebration made only a slight impression even upon the Jews of New York. In 1844 Noah renewed his plea for the solution of the Jewish problem in two lectures, which he delivered in New York city. But here he advocated the establishment of a Jewish state in Palestine.

11). In December, 1832, Bernhard Behrend, a merchant of Rodenberg, in Hesse, Germany, worked out a project for the purchase of land somewhere in North America, in order to establish a Jewish colony there. He submitted his plan to Baron Rothschild and also to Gabriel Riesser. The plan got no further.

12). During the years 1832 to 1839 a man appeared in Austria who claimed that he was the authorized representative of a certain Siegfried Justus. In an appeal issued to the Jews, he announced that he was the destined liberator of Jerusalem and that the time had come for the Jews to return to Palestine. The Austrian police intervened to put a stop to his activities. When the matter was submitted to Joseph Perl, a leader of the Haskalah movement in Galicia, Perl made a statement to the authorities that the Jews had long abandoned any attempt or effort to return to Palestine.

13). In 1839 a series of articles appeared in the London *Globe,* which was regarded as the official organ of the English foreign ministry, dealing with the establishment of a neutral state in Syria, which included Palestine, where large masses of Jews could be settled. These ideas were approved by Lord Palmerston and other English statesmen. One of them, Lord Shaftesbury, was greatly absorbed in the thought of the return of Jews to Palestine and presented a memorandum to Lord Palmerston in which he declared that it was the duty of England to make good the historic injustice against the Jewish people. Mass meetings were held, at which Queen Victoria was asked to give her support to the cause. The problem was discussed by the Five Power Conference which met in London in 1840, but no practical results were achieved.

14). In Austria, Moritz Steinschneider, the great bibliographer, who was then a student, founded a society in Prague in 1836, which included in its program the restoration of Jewish independence in Palestine. Steinschneider also founded a similar organization in 1840 in Vienna and secured the support of Adolphe Crémieux, the French statesman. The project did not get beyond the drawing of a written plan. A similar student organization was founded in Berlin in 1841 where Steinschneider, Samuel Kristeller, Julius Barasch, Oscar Kassel and Ernest Kassel established a branch of the society Steinschneider had formed in Vienna.

15). Of considerable interest at this time was the appeal published in 1840 by an anonymous writer in *Der Orient,* in which the Jews were summoned to proceed with the reestablishment of their state in Palestine. About the same time, another anonymous writer published a pamphlet entitled *Neue Judea,* in which he advocated the establishment of a Jewish state in America.

16). Under the influence of the English "Restoration of the Jewish People" movement, concrete plans were prepared in England about this time. There was a project by Colonel Churchill which was submitted to Sir Moses Montefiore, in which the idea was suggested that there be established a political organization to support the restoration and reconstitution of the Jewish State. When Montefiore presented this plan to the Board of Deputies of the British Jews it was rejected.

17). In the United States, Emma Lazarus wrote a number of stirring poems on Zionist themes and in 1882 published a series of articles entitled "Epistles of the Hebrews" in *The American Hebrew,* in which she pleaded for an independent Jewish nationality and Jewish home in Palestine.

18). A memorial was presented to President Benjamin Harrison on March 5, 1891, by a Protestant minister, William E. Blackstone of Chicago, Illinois, in which the President and his secretary of state were urged to use their good offices and influence with the governments of Russia, England, Germany, Austro-Hungary, Turkey and Italy and all other sovereign governments of Europe "to secure the holding, at an early date, of an international conference to consider the condition of the Israelites and their claims to Palestine as their ancient home, and to promote, in all other just and proper ways, the alleviation of their suffering condition." Among the signatories to this memorial were outstanding American citizens. These included the chief justice of the United States, Melville W. Fuller, Cardinal Gibbons, John D. Rockefeller, J. Pierpont Morgan and Russell Sage.

19). A number of articles on the reestablishment of the Jewish State appeared in the Jewish periodical *Morgenland,* published at Basel (1839-41). The author was a Swiss named Samuel Preiswerk. Almost all the periodicals of the time, with the exception of the periodical *Der Orient,* published in Leipzig under the editorship of Julius Fürst, took a negative attitude toward the subject. Especially severe was Ludwig Philippson, editor of the *Allgemeine Zeitung des Judentums.*

20). A writer using the name Klemens Przezora published a pamphlet in Poland in 1841 dealing with the return of the Jews, in which he proposed that the Jews of Palestine be taken over to the uncultivated and uninhabited territories of the Crimea and be given the opportunity to establish an autonomous Jewish communal life under the protection of Russia, with the political attributes of a sovereign state. A similar project had been suggested in Poland in 1818.

21). After the Crimean War (1853-56), the conference of the Great Powers, held in Paris in 1856, had placed before them the suggestion that Jewish colonization in Palestine be promoted. Writing in the London *Jewish Chronicle* of March 21, 1856, Abraham Benisch contributed an article in which he referred to the revival of the Jewish nation in Palestine. From 1850 to 1870, well-known English and French statesmen referred to the need for Jewish colonization in Palestine. The problem of the Jewish State was discussed by Disraeli in his novels *Tancred* and *David Alroy.* A deep impression was made upon the English-speaking world by George Eliot's novel entitled *Daniel Deronda* (1876); her *Impressions of Theophrastus Such* also urges the creation of a Jewish state. In 1852 an Englishman named Hollingsworth urged the establishment of a Jewish state in Palestine as protection for the British overland route to India. In 1870 Benedetto Musolino, an Italian patriot, formulated a plan for a Jewish state in Palestine and tried, without success, to interest Lord Palmerston and the Rothschilds. An Englishman, George Gawler, in a book, *Tranquillization of Syria and the East* (1845), said that the Jews were the only people in a position to rebuild these territories through regular and systematic colonization. A Frenchman, E. Guers, advocated the return of the Jews to Palestine in his work *Israel aux derniers jours de l'économie actuelle* (Paris, 1856).

22). In France, Joseph Salvador advocated the return of the Jews in his *Rome, Paris and Jerusalem.* In 1864 a French Jew, Lazar Lévy, published an article in the *Archives Israélites* entitled "The Restoration of the Jewish Nation," in which he said that the Jewish problem could be solved only through the return of the Jewish people to Palestine. The French author, Ernest Laharanne, private secretary to Napoleon III, in a book entitled *The Reconstitution of the Jewish Nationality* (French; Paris, 1860), favored the return of the Jews to Palestine. The first Palestine research society was organized in 1876 by the founder of the Red Cross, Jean Henry Dunant (1828-1910). He was also an advocate of the Zionist idea.

2. Beginnings of Jewish Colonization. In the meantime, various attempts were made to undertake Jewish colonization in Palestine. The first to take the initiative was Sir Moses Montefiore. From 1850 to 1870, he supported the attempts of a number of societies organized in England to engage in colonization in Palestine. He was given strong support by Charles Netter. In 1876 a nephew of Sir Moses Montefiore, Hayim Guedalla, undertook to negotiate for the purchase of Palestine from the Turkish government.

Movements in this direction started among Jews between 1860 and 1880. Among the first propagandists of this idea were Rabbi Elijah Gutmacher of Grätz, Rabbi Zebi Hirsch Kalischer of Thorn, Judah Alkalay and Hayim Lorje of Frankfort on Oder. Kalischer and his co-workers colored their idea of a Jewish state with religious purposes and aspirations. In their opinion, Judaism represented a national religion which was in constant danger of dissolution in the Diaspora, and, therefore, should seek its salvation in Palestine. Kalischer convened a meeting of distinguished rabbis and laymen at Thorn in 1860 to discuss practical measures for the colonization of Palestine. As a result of this conference, the first colonization society was founded at Frankfort in 1862. This was followed by the organization of a number of other societies with the same purpose.

While Kalischer and his friends were engaged in laying the foundations for colonization in Palestine based on religious and national ideas, Moses Hess, a socialist theoretician, in his *Rom und Jerusalem* (1862), discussed the idea of the restoration of Jewish nationalism in a political sense. Hess believed that the definitive solution of the Jewish problem could not be achieved in the Diaspora since the Jews were always regarded as members of an alien body. "The Jewish nation could be reconstructed on a sound and national basis," he argued, "through the creation of a national center in Palestine." He urged the creation of the new Jewish life in Palestine on the basis of Mosaic principles, which, in his view, were thoroughly socialistic. He saw the literature of Judaism as a historic plan for the development of mankind. He visualized the solution of the Jewish problem as a stepping-stone on the road to universal brotherhood. Although colonization in Palestine was fostered by individual Jewish groups here and there, the ideas of Hess found no echo among the Jews of his time. He was the first Zionist in the modern sense.

Lord Shaftesbury, a distinguished English reformer, in 1876 championed the return of the Jews to Syria and Palestine. He urged that England become the champion of the return of the Jews to Palestine. Laurence Oliphant, in a similar way, espoused the cause of the Jewish right to colonize in Palestine. He visited the Orient in 1879 and 1882, and on his journeys sought to obtain the approval of the Turkish government for his plans. He did not succeed. He had in mind the founding of a society to purchase Palestine from Turkey, but his efforts were fruitless.

3. Factors Favoring the Development of Zionism. Modern Zionism is a product of developments of the 19th cent. The Jews of Western Europe were emancipated from their medieval disabilities and the door of political equality was opened to them. A trend toward assimilation followed, which expressed itself in an implicit repudiation of the traditional Jewish hope for the return to Zion. But emancipation did not give Jews the equality they had anticipated, and the newborn nationalisms were turned against them. These national aspirations helped to isolate the Jews, but the reaction led to a renewal of their own national consciousness, in which the centuries-old longing for Zion came to the surface. Thus, two influences worked to favor the development of modern Zionism: on the one hand, the rise of nationalism; on the other, the development of anti-Semitism.

Anti-Semitism developed in power and intensity throughout Europe from 1880. It was at first underestimated. Many Jews believed that it would disappear with the advance of culture and education and the appreciation of the values of enlightenment. When it appeared evident that anti-Semitism had the more or less overt support of a number of European governments, many Jews were finally convinced that anti-Semitism was not a left-over of pre-emancipation days, but was destined to grow. To meet the situation, Jews contented themselves with efforts to apologize and to ward off blows as they fell, offering in general a passive resistance, relying upon the ultimate triumph of the ideals of justice and democracy. Organizations to reply to anti-Semitism appeared in Germany and in Austria, and support was found among many liberal-minded Christians.

4. The Hibbath Zion Movement. The problem of the return of the Jews to Palestine was thoroughly discussed in modern Hebrew literature, which had a remarkable development from 1870 to 1880. These discussions became more systemized and specific in the course of time and led to the beginnings of the Hibbath Zion (Love of Zion) movement. In 1870, David Gordon published in the *Hamaggid,* which he edited, a number of articles in which he advocated colonization of Palestine by Jews as a preliminary step towards the renaissance of the Jewish people as a nation. Eliezer ben Jehudah, who subsequently developed Hebrew as a spoken language in Palestine, wrote articles in the *Hashahar* in 1879, in which he insisted that coupled with the Jewish colonization, the Hebrew language should become the spoken language of the Jewish people. A memorandum was submitted by a number of Jews to the Berlin Congress in 1878, in which the whole problem of the return of the Jews to Palestine was dealt with. This memorandum asked for the re-establishment of the Jewish state. Commenting on this document, the president of the Berlin Congress, Count Otto von Bismarck, said that it seemed to have originated with persons of unsound mind and therefore he would not permit even the discussion of the document.

Perez Smolenskin edited *Hashahar* in Vienna, and in the 1870's was engaged in controversy against the assimilationist movement. Smolenskin was one of the first protagonists of a national-cultural renaissance. Moses Leib Lilienblum, one of the leaders of the Russian Haskalah movement, emphasized the urgent need of national rebirth. The *Hashahar* and *Hamaggid* were the organs in which the new national-cultural movement was reflected. Under the impress of the pogroms which took place in Russia in 1882, Jewish youth began to find their way back to Jewish nationalism. Groups were formed in many cities to advance the idea of Zionism. These called themselves Chovevei Zion (Lovers of Zion), and the movement Hibbath Zion.

One of the most influential brochures written at that time was the *Auto-Emancipation* of Leo Pinsker. Pinsker proposed the formation of groups which, through political action and the promotion of Jewish colonization, should achieve the creation of a Jewish center in Palestine. In order that the groups already in existence might be enabled to start a systematic colonization activity, he decided to call a conference. There were many Chovevei Zion societies formed in Russia during this time. The Chovevei Zion included in its membership many distinguished personages, such as Saul Pinchas Rabinowitz, Moses Leib Lilienblum, Kalonymus Wolf Wissotzky, Judah Löb Lewanda, Rabbi Samuel Mohilewer and Samuel Joseph Fünn. Similar societies were also formed in Roumania headed by Samuel Pineles, Eleazar Rokeah and Karpel Lippe. There were a number of them in Galicia. The conference met at Katowice in November, 1884.

In his opening address, Pinsker proposed the estab-

lishment of a Montefiore Association for the promotion of agriculture among Jews and the support of the Jewish colonies in Palestine. The group of Jewish students called *Bilu,* who had emigrated to Palestine in 1882, had settled there with the aid of the Chovevei Zion and their first colony, Rishon Le Zion, was founded. The Chovevei Zion fostered the establishment of a number of other colonies. These were soon confronted with grave difficulties. The colonists were unskilled and lacked experience. In order to support their colonies, the Chovevei Zion appealed to Baron Edmond de Rothschild of Paris for assistance. He was not only won over to the idea of supporting the colonists, but engaged in colonization on his own account. Chovevei Zion societies were also founded in Germany by Pinsker. The foundation for the movement was laid in England by Colonel Albert E. W. Goldsmid and Elim Henry D'Avigdor. The Chovevei Zion groups formed in Austria were called Admath Jeshurun. Similar societies were formed in the United States—in New York city, Philadelphia, and other cities.

The work of the Chovevei Zion in Russia met with great difficulties. A second conference was called at Druskeniki in 1887, where the legalization of the work was the chief subject of discussion. In 1889 a third conference was held at Vilna. The Russian government confirmed the statutes of the society in 1890. On April 14, 1890, the first general assembly of the legalized "Society for the Support of Jewish Agriculturists and Artisans in Syria and Palestine" took place. Leo Pinsker was elected president of the organization.

The philanthropic character of the colonization work was severely criticized by some discontented members, including Ephraim Deinard, Pincus Friedman, and Asher Ginzberg (Ahad Haam). Ahad Haam published a severe criticism of the activities of the Chovevei Zion after a visit to Palestine. The order of the Bene Mosheh, organized by Ahad Haam, devoted itself to cultural activity. The first modern Hebrew publishing house in Russia—Ahiasaf—was founded by the Bene Mosheh, but it was dissolved in 1896 due to disagreements with the Chovevei Zion. Subsequently, Ahad Haam established the first modern Hebrew magazine, *Hashiloah,* which established a high literary standard.

In 1888 the first Jewish national student corporation, the Kadimah, was founded in Vienna. Nathan Birnbaum published a Jewish national newspaper, *Selbst-Emanzipation,* in Vienna in 1885. Birnbaum is also credited with an attempt in 1893 to call a Zionist congress. In 1881 Gustav G. Cohen, a merchant of Hamburg, wrote a work entitled *Die Judenfrage oder die Zukunft,* which was published in 1891 and encouraged the reestablishment of the Jewish nation in Palestine. Leo Motzkin, Joseph Lurie, Victor Jacobson and others—Russian Jewish students studying in Germany—founded a Jewish scientific union in 1889 in support of the Jewish renaissance. A German Jewish student corporation was founded in Berlin in 1893 by Heinrich Loewe, the bibliographer. These cultural societies met at a conference in Vienna in 1893 under the chairmanship of Nathan Birnbaum. The Zionist movement had made considerable progress, but a well-organized national movement had not been formed. The various societies carried on their independent efforts and no steps were taken to establish a co-ordination of their activities. Finally, in 1896, Theodor Herzl published *Der Judenstaat* (*The Jewish State*), a book which revolutionized all Zionist efforts, and brought about the formation of the international Zionist organization.

5. The Work of Theodor Herzl. The Zionist solution of the Jewish question was lifted into the realm of international political affairs by the call of Theodor Herzl and his appearance as its advocate in the capitals of Europe. Herzl first incorporated his ideas in an address to Baron de Hirsch, which he sent to the great philanthropist in 1895. A second version of this first address Herzl compiled in a sixty-five-page pamphlet which he sent to Baron Edmond de Rothschild. He thought he could secure the financial and political cooperation of leading Jewish philanthropists. In 1896 he published a little book in German entitled "The Jewish State: An Attempt at a Modern Solution of the Jewish Question," which attracted general attention. In this book he proposed the formation of a society of Jews and a Jewish company. The society was to be an organization of all Jews who endorsed the idea of a Jewish State. The company was to be the executive instrument for the colonization of Jews. Although the location of the future state was not specifically mentioned, it soon became apparent, even to Herzl, that the unnamed country would have to be found, and Palestine was included in his plan. The Sultan was to be persuaded by the Great Powers to give the Jewish company a charter for Palestine. Herzl's first effort was directed to win the support of Kaiser Wilhelm II of Germany. He found a supporter in the grand duke of Baden, who was a firm believer in the return of the Jewish people to the Promised Land.

Herzl visited Constantinople for the first time in June, 1896. He proposed that the Sultan grant the charter for the Jewish state and offered, as a consideration, that the Jews reorganize the finances of the Turkish Empire. But the progress in this direction was very slow and Herzl was impatient. He had initiated and conducted conversations with the grand duke of Baden, with the advisors of the Sultan, and with various other leading personalities, on his own responsibility. Finding the road to Jewish philanthropy closed, he turned to what he called "the organization of the masses." He found popular support in London, Vienna, Berlin and in Russia. He carried on an active campaign through the mail and the newspapers, and then decided to call the first Zionist Congress. He intended it to be held in Munich, but the protest of a number of Jewish communities in Germany led to the selection of the city of Basel.

The First Zionist Congress was held in Basel in August, 1897. There were delegates present from practically every country in Europe and from the United States, Algeria, and Palestine. The program of the movement was formulated by Max Nordau and revised in committee, and in its final form defined the objective as: "Zionism seeks for the Jewish people a publicly recognized, legally secured home (or homeland) in Palestine for the Jewish people." (The official text of the Basel Program is given above; portraits of the delegates are found opposite vol. 2, p. 102.)

The First Zionist Congress laid the foundations for an international organization. It absorbed the many groups of the Hibbath Zion movement. Any Jew could become a member of the organization by endorsing the Basel Program and paying a shekel, at that time equivalent to one German mark, or an English shilling, or an American quarter. The seat of the Congress was to be Vienna. An executive committee of five was elected, all of whom were residents of Vienna. Herzl was elected chairman of the executive committee. Everything that was unfolded later in the Zionist movement was visible or latent in the first assembly at Basel. The Jewish Colonial Trust, the Jewish National Fund, and the Hebrew University were mentioned. The clash between the "practicals" and the "politicals" arose in



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The last Congress held before the Second World War by the World Zionist Organization at Geneva in 1939. Chaim Weizmann (standing on the dais) is shown presiding



© New Palestine

The Extraordinary Zionist Conference (known as the Biltmore Conference) held in New York city on May 9, 10, 11, 1942. Among those on the dais, with Chaim Weizmann presiding, are Israel Goldstein, Louis E. Levinthal, David Wertheim, Louis Lipsky, Stephen S. Wise, David Ben Gurion, Nahum Goldmann, Mrs. Tamar de Sola Pool, Abba Hillel Silver, Wolf Gold, and other Zionist leaders from Palestine, Europe and America

the debates. The beginnings of socialist participation in Zionism were evident.

The Zionist Congress became an institution, which continued to meet regularly, at first every year, later every second year. The issues of the movement were usually discussed in the Zionist press, at Zionist meetings and local conventions. A larger executive council was created at which issues were given intermediate consideration, but the final authority was vested in the Congress. Most of the Congresses were held in Switzerland, but there were Congresses held in London and in Hamburg. The outstanding orator of the Congresses in the first decade was Max Nordau, whose speeches were given an international hearing, and who was one of Herzl's closest friends and collaborators.

After the first Congress Herzl renewed his Turkish endeavors with more resoluteness. The Jewish Colonial Trust, incorporated under English law, was officially opened in August, 1899. The Jewish National Fund was incorporated in 1901. Arminius Vámbéry, professor of oriental languages at the University of Budapest, gave Herzl a letter of introduction to the Sultan. In 1900 new immigration restrictions were imposed on Palestine, and the invitation to see the Sultan did not come until 1901. Herzl made an effort to raise £1,500,000 as the first step toward acquiring the charter. The value of Herzl's interview with the Sultan was depreciated by many Zionists. His negotiations in Paris with Baron Edmond de Rothschild were fruitless. In the end, it was apparent that the Sultan could not be induced to favor the development of an autonomous Jewish community in any part of his realm. This had the effect of strengthening the position of the "practical" Zionists, headed by Menachem Ussishkin, who were constantly pressing Herzl for immediate activities in Palestine.

While pursuing the Turkish objective, Herzl had an alternative project constantly in mind. He thought of territories in the vicinity of Palestine. His opportunity to raise the question in English circles came in 1902 when he was invited to testify before the British Aliens Commission. By now Herzl was convinced that an alternative for Palestine had to be found. To the chairman of the British Aliens Commission, Lord James, he submitted plans with regard to the Sinai Peninsula, El Arish and Cyprus. Through Lord Rothschild an official outline of a plan for the colonization of El Arish was submitted to Joseph Chamberlain, then colonial secretary. In October, 1902, Herzl had an interview with Joseph Chamberlain and mentioned Cyprus, El Arish, and the Sinai Peninsula. Chamberlain declared that the conditions in Cyprus were not promising, for the Greeks and the Moslems would oppose the movement. He took a favorable attitude toward the El Arish proposal. The foreign office agreed to the sending of a small commission of investigation to the Sinai Peninsula. After protracted negotiations, it developed that the Egyptian government opposed the proposal. When Herzl saw Chamberlain and discussed the situation, Chamberlain, for the first time, referred to Uganda, or East Africa. Again the question arose of a commission to investigate. The general plan, as submitted by Herzl, provided for the organization of a company that would serve as the colonization instrument. After five years the settlers were to be given complete autonomy over their affairs. An official proposal with regard to Uganda or East Africa came from Sir Clement Hill, permanent head of the foreign office. This letter was the first official proposal which Herzl was able to submit to a Zionist Congress.

In this letter it was stated that Lord Lansdowne had studied the question with the interest which His Majesty's Government felt bound to take in every serious plan for the betterment of conditions of the Jewish race. The time had been too short for a closer examination of the plan and its submission to the British representative for the East African Protectorate. "Lord Lansdowne assumes," the letter continues, "that the Bank desires to send a number of gentlemen to the East African Protectorate to establish whether there is in that territory land suitable for the purpose in view; should this prove to be the case, he will be happy to give them every assistance in bringing them together with His Majesty's representative, so that they may discuss with him, before the next Zionist Congress, the conditions under which the settlement could be carried out. Should an area be found which the Bank and His Majesty's representative consider suitable, and His Majesty's Government consider desirable, Lord Lansdowne will be glad to consider favorably proposals for the creation of a Jewish colony or settlement under such conditions as will seem to the members to guarantee the retention of their national customs. . . ." The document went on with an offer of a Jewish governorship and internal autonomy.

When the letter of Sir Clement Hill was submitted to the Sixth Congress, in 1903, the overwhelming majority of Russian Zionists were arrayed against Herzl. The East African project was submitted in the form of a resolution calling for the appointment of a commission of nine to investigate conditions in East Africa. The final decision on the report of the investigating committee was to be left to a special Congress. Although the vote showed a majority in favor of the official resolution, the debate revealed an overwhelming opposition and after the vote, the Russian delegation left the Congress in a body. They reappeared on the following day and received assurances that none of the Zionist funds would be used to defray the expenses of the commission investigating the East African project, and that when it would be prepared to report, it would report to the Greater Actions Committee before submitting its findings to the Congress. In effect, however, the Sixth Congress practically disposed of the issue.

A meeting of the Greater Actions Committee was held in April, 1904. After two days of debate, a unanimous resolution was adopted allowing for the sending of the expedition to East Africa and reserving the right of further discussion of the merits of the plan.

The Sixth Zionist Congress, with Herzl's approval, authorized the creation of a Palestine Commission to consider problems of immediate work in Palestine. The Commission was headed by Professor Otto Warburg, and among its members were Franz Oppenheimer and S. E. Soskin. It was decided to activize the Anglo-Palestine Company, which had established several branches in Palestine. Various plans were considered to utilize the Jewish National Fund for the purchase of land. Thus, in the lifetime of Herzl, the issue of immediate action in Palestine was blunted by enterprises recommended by the Palestine Commission. In spite of this fact, however, the theoretical dispute between the "practicals" and the "politicals" continued without abatement and a group of practicals was formed under the name of "Zione Zion," which was led by Ussishkin.

A short time after the Sixth Zionist Congress Herzl, who had suffered from a heart ailment for many years, fell sick and died (July 3, 1904). He had held the leadership in the movement for less than seven years. He gave Zionism all that he had, including his personal fortune. His colleagues in Vienna were all personal friends. Only after the Uganda project had become an issue did he admit the collaboration of members of the larger Executive Committee, and this only due to the pressure of the Russian delegates. He himself car-

ried all the burdens of the organization, of its finances and of its political work. With his own means, he maintained the Zionist organ *Die Welt,* and met the budget of administrative expenses in the Vienna office. When he died, he left his family penniless.

6. From the Death of Herzl to the First World War. The movement was greatly shaken by the death of Herzl. Max Nordau declined the leadership. Finally, David Wolffsohn of Cologne, one of Herzl's first disciples, was selected to head the movement. Wolffsohn was a merchant of large means and a Zionist of the old school. He believed that practical work should be undertaken in Palestine, but with moderation and business caution. He was a man of solid conviction and resisted the pressure of the Russian Zionists for immediate activities in Palestine on a large scale. He devoted himself to the preservation of the financial instruments of the movement. He regarded the Jewish Colonial Trust and the Jewish National Fund as trusts. He was averse to the use of these public funds for enterprises which in his judgment were hazardous. On the other hand, the practical Zionists insisted that new positions of political value should be established in Palestine wherever possible, without delay. Wolffsohn clung to the idea that new ventures should not be made until the old enterprises had been firmly established. He transferred the seat of the Zionist Executive and the headquarters of *Die Welt* to Cologne, where he resided, and called Nahum Sokolow to be its editor.

Political activities were virtually suspended during Wolffsohn's entire administration. The first Congress after the death of Herzl was held in Basel in 1905. It was preceded by a formidable conference of the "opposition" held in Freiburg. This conference adopted the formula: "Side by side with diplomatic and political activity, which must be regarded as basic in the movement, the systematic development of Zionist positions in Palestine must be pursued in order to balance the entire program." The Congress in 1905 did not agree with the opposition. It reelected Wolffsohn as president with an executive of seven who were sympathetic to his views. The opposition was driven into greater activity for Palestine on its own responsibility as a consequence of the adverse position taken by the Congress. Many young men were induced to go to Palestine following the Russian Revolution of 1905. The labor movement (Poale Zion) was organized in Palestine with supporting branches in various parts of the world. The Eighth Congress was held at The Hague in 1907. There it was decided to establish a Palestine Bureau in Jaffa and to organize the Palestine Land Development Company. Arthur Ruppin was selected to head the Bureau. After the Young Turk Revolution in 1908, a political bureau was established in Constantinople with Victor Jacobson, a leading Russian Zionist, as its director.

Successive attacks had been made on the Wolffsohn administration, each attempt resulting in a weakening of its position. The attacks were usually made on Wolffsohn with special praise of Otto Warburg, head of the Palestine Commission, who was responsible for most of the Palestine activities. The opposition found itself in the majority at Hamburg but was unable to form an administration of its own and had to reelect Wolffsohn as president of the organization. In August, 1911, at the Tenth Zionist Congress, the opposition was not only strong enough to defeat Wolffsohn, but had prepared in advance an executive committee of its own composition. The majority at the Tenth Zionist Congress elected the following executive: Otto Warburg, chairman; Victor Jacobson, Arthur Hantke, Shemarya Levin, Jechiel Tschlenow, and Nahum Sokolow. The head office of the Zionist Organization was removed to Berlin. Sokolow and Jacobson were placed in charge of politics, Hantke of organization, Levin of propaganda, and Warburg of Palestine activities. But the new regime was handicapped by the fact that Wolffsohn, although he had resigned as leader, had not retired from the management of the financial instruments of the movement—the Jewish Colonial Trust and the Jewish National Fund. An attempt to oust the Wolffsohn group from these financial positions was made at the Eleventh Congress, held in Vienna, in 1913, but without success. The following year, the first World War began.

7. The Balfour Declaration and the Palestine Mandate. With the outbreak of the War, the direction of Zionist affairs from Berlin could not be maintained. Jemal Pasha, the Turkish governor of Syria, expelled many Jews on the ground that they were not Turkish citizens. The leaders of the Zionist movement were sent out of the country. Zionist work was halted. The center of the movement was transferred to Copenhagen, where a number of the leaders found an opportunity to resume their contacts. The Provisional Committee for Zionist Affairs was formed in the United States, with Louis D. Brandeis as its chairman, in the fall of 1914. The Provisional Committee maintained Zionist relations in Allied countries, the Copenhagen office holding open communications with Germany and Austria. The political line at first was sympathetic toward Germany, but gradually all Zionist tendencies turned in the direction of a reliance upon the Allies. The Copenhagen Office was directed by Tschlenow, Motzkin and Jacobson. Responsibility in the United States was assumed by Brandeis, Shemarya Levin and other American leaders. London was the center in which activities were initiated that led ultimately to the issuing of the Balfour Declaration. The leading personality there was Chaim Weizmann, who had succeeded in interesting Balfour, Lloyd George, Herbert Sidebotham, H. L. Brailsford, and many others. Sokolow was given the task of discussing Zionism with French and Italian statesmen. Brandeis was responsible for negotiations with President Wilson and leading Americans. In England, considerable opposition developed from Jews, and in Italy, from leaders of the Catholic Church.

On November 2, 1917, in reply to memoranda submitted by the Zionists, Balfour sent to Lord Rothschild a letter incorporating the declaration regarded as the first official recognition of Zionist efforts. It read:

> I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.
>
> "His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."
>
> I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

The issuing of the Declaration aroused enthusiasm among Jews in all lands. It was the occasion for demonstrations and mass meetings. Special prayers were offered in the synagogues. The Declaration was assumed to be the prelude to the recognition of the ancient hope of the Jewish people for the reestablishment of the Jewish commonwealth.

Palestine was in English hands a few weeks after the Declaration was issued. General Allenby entered Jerusalem on the first day of Hanukah in 1917, but it was not until September, 1918, that all of Palestine was conquered by the English. A Jewish Legion recruited from many lands, including several thousand in the United States, was with General Allenby when he entered the Holy City. A Zionist Commission was organized at the request of the British government to act for the Jewish community in Palestine in relation to the provisional government set up. Weizmann was named the chairman of the Commission. He arrived in Jerusalem in April, 1918. While in Palestine at this time, he met Prince Feisal, son of King Hussein of the Hedjaz, with whom he later (January 3, 1919) drafted a treaty which was signed by Feisal and himself in London. The main points of the agreement are embodied in the following four articles:

Article I: The Arab State and Palestine in all their relations and undertakings shall be controlled by the most cordial goodwill and understanding and to this end Arab and Jewish duly accredited agents shall be established and maintained in the respective territories.

Article III: In the establishment of the Constitution and Administration of Palestine all such measures shall be adopted as will afford the fullest guarantees for carrying into effect the British Government's Declaration of the 2nd of November, 1917.

Article IV: All necessary measures shall be taken to encourage and stimulate immigration of Jews into Palestine on a large scale, and as quickly as possible to settle Jewish immigrants upon the land through closer settlement and intensive cultivation of the soil. In taking such measures, the Arab peasant and tenant farmers shall be protected in their rights, and shall be assisted in forwarding their economic development.

Article VIII: The parties hereto agree to act in complete accord and harmony on all matters embraced herein before the Peace Congress.

The Zionist delegation was given a hearing at the Peace Conference on February 27, 1919. Its spokesmen were Weizmann, Sokolow, Ussishkin, and Professor Sylvain Lévi. The position of the Zionists was indicated in a statement of Weizmann, who said that the Zionist Organization wanted Palestine established under a mandatory power, with the possibility of settling 70,000 to 80,000 Jews a year; they asked for the right to build up a nationality which would be as Jewish as the French nation is French and the British nation, British. They expected that when the Jews formed the majority, they would have the right to establish a government conforming to their ideals.

On April 20, 1920, the Supreme Council of the Peace Conference accepted the Balfour Declaration, proclaimed Palestine as mandated territory, and assigned the mandate to England. Herbert Samuel, an English Jew, was appointed High Commissioner for Palestine and took office in July, 1920. In advance of his arrival, an Arab riot resulting in bloodshed took place. Among those implicated in these riots was Haj Amin al-Husseini, who was the leader of the extreme Arabs in Palestine. Haj Amin al-Husseini was sentenced to two years' imprisonment for his connection with the riots, but fled the country. Samuel recalled him from exile and appointed him Mufti of Jerusalem. He also gave a large section of land in the vicinity of Beisan to the Arabs as a token of friendship. The immigration during the first year of Samuel's administration rose to about 1,000 per month.

A lively discussion ensued among Zionists with regard to future plans and methods. These were considered at a conference held in London in the summer of 1920. This conference was the first international assembly of Zionists held since the Vienna Congress of 1913. It was attended by a large American delegation, headed by Brandeis. It revealed a serious clash between the Americans and the Europeans. Brandeis had come to the definite conclusion that political activities could now be subordinated and that plan and method of colonization were of supreme importance. He believed that there should be a strict differentiation between what is to be public work and what is to be assigned to private initiative. The old forms of propaganda should be abandoned and an effort made to stimulate general initiative in Palestine work in every Jewish community. Brandeis emphasized decentralization and the building up of an organization based on federal relationships. The supporters of Weizmann pointed to the greater responsibilities of the Zionist Executive under the Mandate, the need for large financial resources to build up the economic foundations of the country. Instead of less power to the Executive, the situation required the exercise of broader functions. In their view, the building of a national home could be achieved only through national funds and with a national budget.

The London Conference elected Weizmann as president, Sokolow as the chairman of the Executive, and added Ussishkin, Julius Simon, and Nehemia de Lieme as members of the Executive. The dissatisfaction with the achievements in London was transferred to the United States. The American Zionists declined cooperation in the launching of the Keren Hayesod (Palestine Foundation Fund), upon which the London conference had decided. When the Brandeis-Mack administration reported to a national convention of the American Zionists held in Cleveland in 1921, their report was rejected by a two-thirds majority. The resignation of the Brandeis-Mack administration followed. A new administration, headed by Louis Lipsky, was elected, which was committed to the support of the Keren Hayesod and to maintaining the authority of the Zionist Executive.

The High Commissioner, Herbert Samuel, pressed the government for a statement of policy in order to stabilize relations with the Arabs. This led to the formulation of the first White Paper, with which the name of Churchill is associated. The Churchill statement had far-reaching effects on the future development of the Zionist movement. It was regarded as a repudiation of promises made to Zionist representatives at the time the Balfour Declaration was published. Nevertheless, the Zionist Executive accepted the Churchill White Paper on June 19, 1922. The Churchill White Paper was officially published on July 1, 1922. It was issued as an interpretation of the Mandate in advance of the Mandate's approval by the League of Nations. The Churchill Paper denied that the government had intended to create a predominantly Jewish state. It rejected the idea that Palestine was to become "as Jewish as England is English." It declared that the Balfour Declaration did not contemplate that Palestine as a whole should be converted into a Jewish national home, but that such a home should be founded *in* Palestine. It affirmed that it was not intended to impose the Jewish nationality upon the inhabitants of Palestine as a whole, but that the Jewish national home was to be the further development of the existing Jewish community, "in order that it may become a center in which the Jewish people as a whole may take, on grounds of religion and race, an interest and a pride. . . . But it is essential that it should know that it is in Palestine as of right and not on sufferance." But the Churchill Paper failed of its desired effect upon the Arabs.

8. The Zionist Organization and the New Settlement. The Twelfth Zionist Congress, which met in Karlsbad in September, 1921—the first normal Congress since that of Vienna in 1913—concerned itself chiefly with the financial and economic problems of the movement. It issued a world appeal for support of the Keren Hayesod. It adopted a resolution favoring an agreement with the Arabs. The Congress rejected the Simon-De Lieme report of reorganization which was opposed by a large American delegation, headed by Louis Lipsky. Weizmann became president of the Organization, Sokolow, chairman of the Executive; Joseph Cowen, Richard Lichtbein, V. Jabotinsky, Leo Motzkin, and M. Soloweitchik, members of the Executive in London; Ussishkin, M. D. Eder, Arthur Ruppin, Herman Pick, and Joseph Sprinzak, members of the Executive in Jerusalem. At the annual conference of the central council of the Organization, held in Karlsbad a year later, the Zionist Organization assumed the functions of the Jewish Agency referred to in the Mandate. But authority was given to the Zionist Executive to proceed with arrangements for a World Jewish Congress, based on democratic principles, which should elect an enlarged Jewish Agency. The idea of a World Congress was abandoned for practical reasons. Weizmann initiated discussions with English and American Jews with a view to drawing them into the proposed Enlarged Jewish Agency. When he revealed his purpose to the Zionist legislative bodies, he found himself at once in difficulties with a formidable opposition. The Radical Party, with Isaac Grünbaum as its leader, was formed to oppose the inclusion of non-Zionists in the Jewish Agency. This issue was the subject of violent discussion at the Thirteenth Zionist Congress in Karlsbad in August, 1923. This Congress authorized Weizmann to continue the discussions with non-Zionists, but under certain prescribed restrictions. At this Congress, Louis Lipsky of New York and Colonel Frederick H. Kisch were added to the Zionist Executive; Kisch became the political representative in Jerusalem.

The initial negotiations with leading non-Zionists in England were not successful. In the United States, however, a group headed by Louis Marshall offered to join the Jewish Agency and discussed the proposal at a conference held in 1924. In 1925, the established good relations were disturbed by frictions arising between the American Zionists and the Joint Distribution Committee over the Crimean project. At the Fourteenth Congress, held in Vienna in August, 1925, Weizmann's Agency plan suffered a setback, but he was given authority to continue his negotiations with the Marshall group.

The most disturbing feature of the movement at this period, 1921 to 1925, arose from its economic and financial difficulties. The budget of the Keren Hayesod was constantly being overspent. The labor elements pressed for immigration on a large scale and immigration of persons without means was fostered, and financial support for such an immigration was not forthcoming. The first efforts to colonize were colored by social experiments. Most of the colonies were cooperative or communist colonies, all property being held in common. This system of colonization was opposed by groups in the United States, in Poland, and even in Palestine. The Zionist Executive, under the direction of Arthur Ruppin, expert on colonization, had faith in settlers trained for work in farm schools. It was felt that bringing untrained settlers to Palestine would be expensive and unproductive. On the other hand, the critics of Ruppin's system insisted on fostering a sound middle-class colonization with the funds of the Keren Hayesod. They were opposed to what was called socialist schemes. In the year 1924, a large immigration set in from Poland. It was called the Fourth Aliyah. Over 40,000 Jews came to Palestine in 1924 to 1925. This was due in large measure to the repressive measures of the Polish prime minister Grabski, which forced an exodus of middle-class people. They came to Palestine, after having disposed of their goods, with Polish zlotys in their pockets. Prices of land went up amazingly and caused a housing problem. When the capital brought by the Polish Jewish settlers vanished with the collapse of the zloty, a full-fledged crisis ensued in the settlement of Palestine. The following year, unemployment was the chief problem of the Zionist Executive. A large part of the Keren Hayesod was used to maintain the unemployed. All plans for new colonization were halted. Thousands of the newcomers were forced to go back, ruined and hopeless. The crisis caused by the Fourth Aliyah continued until the end of 1927. Immigration ceased for about two years. In the meantime, however, on the ruins of the Fourth Aliyah, a new development in the orange industry ensued and business improved.

As a result of these experiences, there was great complaint against the administration of the Zionist Executive. In 1927, it was decided to form a Palestine Executive and to exclude party representatives, giving larger powers to this Executive in order to rationalize the work of the administration. The Palestine Executive consisted of three persons, Frederick H. Kisch, Harry Sacher, and Henrietta Szold.

An agreement between the Zionists and the American non-Zionists facilitated endeavors to win the support of the non-Zionists in other lands. Lord Melchett and D'Avigdor-Goldsmid headed the English group. The German group was headed by Oskar Wassermann. Committees were formed also in Poland and in Roumania, in Switzerland and in Holland. The constitution of the enlarged Jewish Agency was drafted by Leonard Stein, legal representative of the Zionist Executive, and revised by Louis Marshall in New York. It provided for a fifty-fifty arrangement as between Zionists and non-Zionists, representation in a council and in an administrative committee, as well as in the Executive, being assigned in equal parts.

The Sixteenth Zionist Congress held in Zurich, in 1929, adopted the constitution of the new agency in spite of the opposition of the Radical and Revisionist Parties. The enlarged Jewish Agency was formally established at a conference held a few days later in Zurich—August 11, 1929—at a joint meeting of Zionists and non-Zionists. The opening session was regarded as an event of international importance. The assembly was one of the most representative gatherings of Jews held in modern times. Among the speakers at the formal opening, over which Weizmann presided, were Herbert Samuel, Albert Einstein, Léon Blum, Lord Melchett, Felix M. Warburg, Louis Marshall, Menachem Ussishkin, Sholom Asch, Hayim Arlosoroff, and Nahum Sokolow. Baron Edmond de Rothschild was elected honorary president of the agency and Weizmann became its president. The agreement between the Zionists and non-Zionists was signed at a public meeting on August 14, 1922. Within a few weeks after the adjournment of the conference, the Arabs of Palestine initiated the most destructive riots held since the coming of Jews to the Promised Land.

LOUIS LIPSKY.

9. The Arab-Jewish Problem. During the services at the Wailing Wall on the Day of Atonement, 1928, following Arab protests, a portable screen set up by the Jews to

separate men and women was forcibly removed by a British official. By spreading wild rumors about alleged Jewish designs on the Moslem holy places the Arab authorities, led by the Mufti, Haj Amin al-Husseini, magnified the incident and exploited it to stir up religious fanaticism in Palestine and the neighboring countries. As a consequence relations between Arabs and Jews deteriorated. A demonstration of Jewish youths at the Wall on August 15, 1929, was followed the next day by one of Arabs who destroyed Jewish prayer-books. Tension mounted, but in the absence of the High Commissioner, Sir John Chancellor, the Palestine administration failed to take adequate precautionary measures.

On August 23rd large crowds of fellaheen gathered in Jerusalem and attacked and massacred a number of Jews. The following day more than sixty Jewish men, women and children of the old Yishuv were murdered in Hebron; on August 29th attacks on the Jewish quarter of Safed resulted in the death or wounding of forty-five Jews. There were outbreaks in Jaffa and Haifa, and attacks on various Jewish rural settlements ended with the destruction of six of them. Looting and other crimes against property followed, and synagogues were desecrated. There were a few cases of retaliation on the part of Jews. The inadequate military forces were used but hesitantly by the administration, and the Jews had to rely on self-defense groups for their protection. Order was gradually restored when army reinforcements were rushed from Egypt to Palestine. The riots took the lives of 133 Jews and 116 known Arabs, of whom the majority were killed by the army and police. The courts imposed twenty-seven death sentences, but only those on three Arabs were actually carried out.

An investigation of the riots by a British commission headed by Sir Walter Shaw followed. While establishing that the disturbances were "a vicious attack by Arabs on Jews accompanied by wanton destruction of Jewish property," the commission absolved the Arab Executive, the Mufti and the Palestine administration from serious blame for their actions during the disturbances. Considering Arab animosity to the establishment of the Jewish national home the basic cause of the disorders, the report recommended a clarification of Britain's Palestine policy with regard to Jews and non-Jews, a limitation of Jewish immigration and a land policy based on improved methods of cultivation. One member of the commission, Harry Snell, held the Arab leaders responsible for the riots and emphasized the importance of Jewish immigration for Palestine (Cmd. 3530, March, 1930).

Acting upon these recommendations, the British government sent Sir John Hope Simpson to Palestine to examine land settlement, immigration and development. Simpson estimated the area of cultivable land at 6,544,000 dunams, a figure much lower than previous official estimates. Arguing that Jewish land purchases were creating a class of landless Arabs, Simpson declared that there was no room for a single additional settler under prevailing methods of cultivation. Palestine's absorptive capacity had reached its saturation point, and immigration schedules should be limited in accordance with unemployment and economic conditions in the whole of Palestine and not of the Jewish sector alone (Cmd. 3686).

The Simpson report was published by the Ramsay MacDonald government in October, 1930, simultaneously with its statement of policy known as the Passfield White Paper (Cmd. 3692). Written in a language decidedly unfriendly toward Zionist activities, the document reaffirmed Great Britain's adherence to the mandate. Its most important section was the statement that no more land was available for Jewish buyers and that immigration would have to be curtailed, conclusions which were taken almost verbatim from the Simpson report.

The Jewish world, startled by the Shaw commission's analysis of the 1929 riots which indirectly put the Jews in the position of defendants, was profoundly shocked by the new policy. Weizmann, considering the Passfield Paper incompatible with the mandate, resigned his joint office of president of the Zionist Organization and the Jewish Agency. Likewise, Lord Melchett, chairman of the council, and Felix M. Warburg, chairman of the administrative committee of the Agency, resigned. Statesmen like Baldwin, Austen Chamberlain, Amery, General Jan C. Smuts, Sir John Simon and Lord Hailsham termed the White Paper a reversal of British policy, and in the House of Commons Lloyd George, Herbert Samuel, Snell and Kenworthy severely criticized the government's policy.

This strong opposition caused the labor government to enter into conferences with Jewish Agency representatives. As a result, Prime Minister MacDonald, in his letter of February 13, 1931, to Weizmann, gave an interpretation to the Passfield Paper which was acceptable to the Jews. Land acquisitions, MacDonald stated, would not be prevented and immigration schedules would be based on purely economic considerations.

The peace of Palestine, except for a one-day Arab strike and demonstrations protesting against Jewish land purchases and immigration, in October, 1933, was not seriously disturbed again until 1936. In that year Great Britain's delicate position during the Italo-Ethiopian war, the concessions which Egyptian and Syrian nationalists had wrung from Great Britain and France, and Jewish opposition to the contemplated establishment of a legislative council provided the background for Arab agitation. The friction caused by murders of Jews by Arab highway robbers and the subsequent murder of two Arabs, apparently in retaliation, was brought to a head when Arabs, incited by wild rumors, killed several Jews in Jaffa in broad daylight on April 19, 1936. An Arab Higher Committee presided over by the Mufti was immediately formed and proclaimed a general strike which was to enforce its demands, including the complete stoppage of Jewish immigration. The High Commissioner, Sir Arthur Wauchope, addressed several appeals to the Arabs to end the strike, but refrained from using the military forces vigorously to check the increasing wave of violence. Jews, British troops and Arabs opposed to the strike were attacked by Arab terrorists and armed bands reinforced from Syria. Sniping at cars, attacks on Jewish settlements, the derailment of trains, and the burning of fields and forests were almost daily occurrences. With the approach of the citrus season and a near-collapse of Arab economy the Arab Higher Committee, using the intervention of Arab rulers, was forced to call off the strike after nearly six months, in October. A brief lull during the presence in Palestine of the royal commission headed by Earl Peel in the winter of 1936 to 1937 was followed by a new wave of terrorism, which culminated in the assassination of District Commissioner Andrews in Nazareth. Subsequently the Arab leaders were exiled and the Mufti escaped to Lebanon, but although large British forces were stationed in Palestine, the disorders continued and did not die down until 1939. The Jews defended their settlements valorously and, with a few exceptions, did not retaliate against the Arab population.

The six members of the Peel commission stayed in Palestine from November, 1936, to January, 1937. The commission took testimony in thirty public and forty private sessions, at first from British and Jewish witnesses alone because the Arabs declined to testify as long as Jewish immigration continued. The Palestine government and the Jews both presented their cases fully in a number of reports and memoranda. The Arabs finally yielded and gave evidence, twelve days before the commission left for England.

The Peel report was published in July, 1937 (Cmd. 5479). Conflicting Arab and Jewish aspirations, it stated, made the mandate unworkable. Suggestions such as the institution of a political high level for Jewish immigration and the formation of an Arab Agency were termed mere palliatives. The report recommended the partition of Palestine into an Arab and a Jewish state, the latter comprising the coastal plain, the Emek and Galilee, with a British mandate for the holy places. In an accompanying statement of policy the British government accepted partition in principle (Cmd. 5513).

The Arabs rejected partition almost unanimously. At the Twentieth Zionist Congress at Zurich in August, 1937, opinion was sharply divided. Weizmann secured a compromise by which the congress authorized the Executive of the Jewish Agency to enter into negotiations "with a view to ascertaining the precise terms of His Majesty's Government for the proposed establishment of a Jewish state." The Congress rejected those parts of the Peel report which declared the mandate to be unworkable and envisaged restriction of immigration and land purchase.



Zionist leaders attending a session in London (Feb.-March, 1939) of the Arab-Jewish round table conference called by the British Government, with Prime Minister Neville Chamberlain (at head of table in rear) presiding. Among those present were (front) Selig Brodetsky, Chaim Weizmann, David Ben Gurion, Rose Jacobs, Moshe Shertok, Arthur Lourie. Elsewhere on the picture are Joseph H. Hertz, Berl Locker, Benzion Mossinson, Lord Lionel Walter Rothschild, Nahum Goldmann and others

In April, 1938, a British partition commission under Sir John Woodhead went to Palestine to work out the boundaries of the proposed three states. The report of the Woodhead commission was issued in November of that year and stated that no plan for a Jewish state inside of Palestine containing only a small Arab minority and capable of absorbing many Jewish immigrants could be formulated. Besides, no self-supporting Arab state could be set up (Cmd. 5854). On the basis of this report partition was dropped by the government as impracticable (Cmd. 5893).

The Chamberlain government, in search of a new formula for Palestine, then convened a round table conference of Arabs and Jews in London during February and March, 1939. The British leaders conferred separately with both the Jewish and the Arab delegations, since the Palestinian Arabs refused to meet the Jews. There were, however, two meetings between the Jewish Agency representatives and those of the Arab states. The Arabs insisted upon the termination of the mandate, of Jewish immigration and of land purchase, and no compromise was reached.

The London conference having failed, the government imposed its own solution of the problem, in Colonial Secretary Malcolm MacDonald's White Paper of May, 1939 (Cmd. 6019). Jewish immigration was to stop after a total of 75,000 Jews had been admitted over a period of five years. The essence of the White Paper was to freeze the Jews into a minority of about one-third of the total population of Palestine. In certain areas land transfers to Jews were to be forbidden or restricted. Palestine was to be made an independent Arab state in alliance with Great Britain within ten years.

The MacDonald Paper, unanimously rejected by the Jews, was passed by Parliament, though with an unusually low majority. The Permanent Mandates Commission of the League of Nations characterized the document as being contrary to Britain's own interpretation of the mandate. The second World War broke out before the Council of the League could vote on it, but its acceptance of the White Paper was at least doubtful.

The government, however, proceeded to implement its policy through the Palestine Land Transfers Regulations of February, 1940 (Cmd. 6180). Palestine was divided into three zones, with only one-twentieth of the country open to Jewish buyers. Land transfers in the other two zones were entirely forbidden or severely restricted. The Jews protested bitterly, especially since their land-buying had been proved not to be detrimental to the Arabs and had helped to develop the country, and demonstrations took place in Palestine.

War was imminent when the Twenty-first Zionist Congress meeting in Geneva in August, 1939, rejected the MacDonald White Paper as a complete reversal of the mandatory obligations to facilitate Jewish immigration and to encourage close settlement by Jews on the land.

ERNEST MAASS.

Lit.: Cohen, Israel, *Britain's Nameless Ally* (1942); Great Britain, Palestine Royal Commission, Report 1937; Cmd. 5479; Hanna, Paul L., *British Policy in Palestine* (1942); Jewish Agency for Palestine, *Documents Relating to the Balfour Declaration and the Palestine Mandate* (1939); Royal Institute of International Affairs, *Great Britain and Palestine, 1915 to 1939* (1939).

10. The Second World War. The Geneva Zionist Congress met on the eve of the outbreak of the second World War. In a letter dated August 29, 1939, to Prime Minister Neville Chamberlain, Weizmann stated that "the Jews stand by Great Britain and will fight on the side of the democracies," and offered to organize the man-power and resources of Palestine Jewry for the war effort. The issue of a special Jewish military force was raised. In September, 1939, a voluntary registration of Palestine Jewry was organized. Out of a community of half a million, 85,781 men and 50,262 women, between the ages of eighteen and fifty, volunteered for national service. At the same time, the Jewish Agency approached the British Commanding Officer in Palestine and offered to provide 40,000 young Jews to enlist immediately in the British Army in Jewish units to fight in defense of Palestine. This offer was not accepted. In September, 1940, after Winston Churchill became prime minister, Weizmann submitted a further proposal for "a recruitment of the greatest possible number of Jews in Palestine for fighting services, to be formed into Jewish Battalions or larger formations." Although this proposal was approved in principle and a British general was named to be commander of these forces, and matters of detail were already under discussion, the whole proposal was delayed until March 4, 1941, when the new colonial secretary, Lord Moyne, informed Weizmann that the proposal for the raising of a Jewish contingent would have to be postponed for another period of six months. In October, 1941, Weizmann was informed that a final decision had been taken by His Majesty's Government against the establishment of a Jewish fighting force. In the meantime, however, the shortage of man-power in the Near East had become acute and the government

was persuaded by the military authorities to agree to the recruitment of Palestinian Jews in distinctive Jewish units for various army needs. These units were mostly in the technical services. A further stage in the development of the movement to secure the recognition of a Jewish fighting force came when the government announced the formation of a Palestine regiment to consist of Jewish and Arab infantry battalions. At this time there were more than 20,000 Palestinian Jews enrolled in various Jewish units of the British Army.

Under the policy of the MacDonald White Paper of 1939, government action against Jewish immigration became much more severe. Stringent measures were adopted to prevent the entry of Jews without immigration certificates. Some 1,500 refugees who had managed to land in Palestine were, after a brief period of detention in a camp at Athlit, deported to the island of Mauritius. 200 Jewish refugees were drowned when the *Patria* sank. The story of the *Struma* is a part of the same tragic picture. This small vessel, with 765 refugees from the Balkans on board, after spending many weeks in a Turkish harbor awaiting permission to proceed to Palestine, was forced to put out to sea, where, with a single exception, all those on board were drowned.

The government subsequently modified its attitude toward refugee immigration. It was finally announced that the government was ready to grant, from the balance of 75,000 certificates available under the MacDonald White Paper policy, 4,000 certificates for Jewish children in Balkan countries, together with 500 for adult Jews.

The movement for the recognition of an army of Palestinian and stateless Jews was initiated in the United States by a special committee, of which Pierre van Paassen, journalist and author, was chairman. This committee carried on a vigorous publicity campaign in support of the demand for a Jewish Army. In spite of all efforts, however, the movement failed of success. The American government was disinclined to run counter to British policy in a territory over which it had a responsibility. Weizmann spent months of his time, during the first years of the War, in the United States seeking to win American public opinion to the support of the Zionist political program. The resolution adopted at the New York Conference of December 6, 1942, favoring Palestine as a Jewish commonwealth and Jewish control of immigration, was affirmed in the presence of Weizmann. Weizmann also was responsible for negotiations with non-Zionists to establish an agreed political program. After fifteen months of discussion, however, agreement was found to be impossible. LOUIS LIPSKY.

III. Zionism in the United States. Mordecai Manuel Noah (1785-1851) may be said to have been the first American Zionist. Major Noah, descendant of a prominent American family of Portuguese Jews, a leader of the Tammany Society, who was sheriff in New York and American consul in Tunis, declared in 1824: "We will return to Zion as we went forth bringing back the faith we carried away with us." By way of experimenting for the coming Jewish state he attempted to set up a temporary "city of refuge for Jews" on Grand Island, near Buffalo, New York, but the romantic scheme was a failure. The poetess Emma Lazarus of New York city (1849-87) was among the first advocates of the Zionist idea in America. In the "Epistle to the Jews," she wrote of the need for "a free Jewish state . . . a home for the homeless . . . a nation for the denationalized."

Modern Zionism, dating from the establishment of the Chovevei Zion (Lovers of Zion) movement in Russia, was imported to America with the stream of Russian immigration in the 1880's. The first Chovevei Zion group was formed in New York by Joseph I. Bluestone in 1882. Another society was organized in Baltimore and a more ambitious Jewish colonization society was formed in 1890 under the name of Shave Zion. In Chicago, Bernard Horwich organized a Zion Society in 1895, which sent Leon Zolotkoff as a delegate to the first Zionist Congress in 1897.

After the Congress, Zionism in America began to assume the aspects of a nation-wide organization. In Chicago the first interstate Zionist body in America was chartered on October 28, 1897, under the name of Knights of Zion. Its leading figures were Bernard Horwich, Leon Zolotkoff and Max Shulman. In the East, Richard Gottheil, upon his return from a visit to Europe during which he attended the Zionist Congress, called a conference in New York which resulted in the formation of the Federation of American Zionists. The organization held its first convention in New York in 1898; Gottheil became its first president and Stephen S. Wise its first secretary. Between 1898 and 1900, over fifty Zionist societies were organized throughout the country. The Knights of Zion in Chicago, which in 1909 changed its name to Federated Zionist Societies of the Middle West, was merged with the Federation in 1913, retaining, however, its autonomy in the Middle Western states.

The leading personalities who influenced the early development of American Zionism were nearly all of Western background. They included Gustav Gottheil, Bernard Felsenthal of Chicago, Benjamin Szold and Dr. Aaron Friedenwald of Baltimore, Louis N. Dembitz of Louisville and Pereira Mendes of New York city. Of the younger men there were Stephen S. Wise, Max Heller, Judah L. Magnes, Max Raisin, Richard Gottheil, Cyrus Sulzberger and Louis Lipsky. But the movement derived its strength from the immigrant Jews of Eastern Europe. These, too, were for a time lukewarm, being for the most part preoccupied with economic adjustment and intellectually under the influence of Russian socialist revolutionary ideals. One of the principal figures responsible for reversing the trend was Zevi Hirsch Masliansky, known as the "national preacher," whose unusual eloquence and fervent Zionist idealism had a profound effect upon the thinking of countless thousands of immigrant Jews. He was followed by other propagandists from abroad, notably Shemarya Levin, who helped to strengthen the Zionist organization in America.

Up to the outbreak of war in 1914 the Federation of American Zionists made but slow progress. Gottheil was succeeded in the presidency of the organization in 1904 by Harry Friedenwald of Baltimore, who retained the office until 1912, when Louis Lipsky, who had begun to play a dominant role in the organization, of which he remained a key figure for the thirty years following, became chairman of the executive committee. Wise was succeeded as secretary after a year by Isidore D. Morrison, who gave way to Jacob de Haas upon the latter's arrival from London in 1902. When De Haas moved to Boston after a year, he was succeeded by Magnes. Upon the latter's resignation to take up leadership in the New York Kehillah he was succeeded by Joseph Jasin of Texas, who served for two years and gave way to Henrietta Szold.

The Federation established an English monthly magazine, *The Maccabean,* which made its appearance in 1901 with Lipsky as managing editor. In 1909, Senior



Early American members of the Jewish Agency for Palestine: (seated, l. to r.) Zevi Hirsch Masliansky, Cyrus Adler, Louis Lipsky; (standing) Stephen S. Wise, Julian W. Mack, Rose L. Halprin, Morris Rothenberg, William M. Lewis, Samuel Schulman, and Felix M. Warburg

Abel founded the Yiddish organ of the movement, *Dos Yiddishe Folk*. As part of the organization a fraternal insurance association was formed under the name of Order Sons of Zion. The Federation created Young Judea in 1907 as its junior department and in 1912 Henrietta Szold formed the Hadassah for special work among women. There was also created in 1915 the Intercollegiate Zionist Association to spread Zionism on the campus. Despite the apparent growth of organizational apparatus, the American Zionist organization was at that time limited in its influence, confined to dingy headquarters on the East Side, and generally regarded as unfashionable.

With the outbreak of war in 1914 the center of international Zionist activity shifted to the United States. Practically cut off from all contact with Allied and neutral countries, the Berlin headquarters of the world organization ceased to function and it became necessary to establish the seat of Zionist authority in New York. Shemarya Levin, a member of the World Zionist Executive, then visiting the United States and being unable to return to Europe because of the War, joined with Louis Lipsky in issuing a call for an extraordinary Zionist conference of all American Zionists, which was held on August 30, 1914, at the Hotel Marseilles in New York city. At this conference the Provisional Committee for General Zionist Affairs was formed with Louis D. Brandeis as its chairman. American Zionism entered a new phase.

Brandeis had expressed his interest in Zionism several years earlier in correspondence with Bernard G. Richards, then a newspaperman in Boston, and in meetings with Jacob de Haas, then editor of the Boston *Jewish Advocate*. In 1912 he came into contact with Nahum Sokolow, who was visiting this country, and he was profoundly influenced by this great Jewish scholar and Zionist leader. In accepting the chairmanship of the Provisional Committee, Brandeis assumed the responsibilities of American Zionist leadership which in fact involved a trusteeship for the world movement and the Zionist institutions in Palestine. He plunged into the work with vigor, drawing into the circle of Zionist action a number of able associates, among them Felix Frankfurter, Bernard Flexner, Louis Kirstein and Mrs. Mary Fels. Under his leadership the financial resources of the organization were greatly expanded and substantial aid to the Palestine institutions was furnished. The organization attracted not only individual men of prestige but also greater mass support. It gained steadily in political influence and was enabled to play a decisive role in the events which led to issuance of the Balfour Declaration in 1917, and in the award of the Palestine Mandate to Great Britain.

After Brandeis was elevated to the Supreme Court in 1916, he continued in the leadership of the Provisional Committee, but not as its active chairman. He ceased to appear in public and acted through committees and close associates. But the Provisional Committee, which included all Zionist parties, was dissolved by the withdrawal of the Poale Zion and the Mizrachi in 1916, and the Federation at its convention in 1917 merged all its branches into the Zionist Organization of America (Z.O.A.), establishing as its basis individual membership, segregated into territorial districts. Justice Brandeis was elected honorary president; Judge Julian W. Mack, president; Stephen S. Wise and Harry Friedenwald, vice-presidents; Jacob de Haas, executive secretary; Louis Lipsky, secretary for organization; Henrietta Szold, secretary for education; and E. W. Lewin Epstein, treasurer. The Brandeis administration continued in office until 1921.

After the War Brandeis visited Palestine to look over conditions in the land and he was unfavorably impressed by the prevalence of malaria. In 1920 he participated for the first time in an international Zionist conference at London. At that meeting the leadership of the world organization was offered to him, but he declined. By that time he had formed definite views on how to proceed with the building of the Jewish national home. He emphasized economics and health enterprises. He wanted the American Zionist organization to gather private capital for specific economic projects for Palestine, and he was opposed to the establishment of the Keren Hayesod, which was to be an all-inclusive fund subscribed by Jews all over the world, to lay the economic, social, sanitary and educational foundations for vast colonization work in Palestine. In these views he was at variance with Chaim Weizmann, who had been elected to the leadership of the world organization, and when the Keren Hayesod was proclaimed, a rift occurred in American Zionism by the refusal of the American leadership to accept the decision of the world organization.

The final clash came at the convention held in Cleveland in 1921, which was preceded by a great deal of public discussion and the setting up of a bureau for the Keren Hayesod by the opposition to Justice Brandeis' leadership. The latter was challenged in the convention and the administration was refused a vote of confidence. Thereupon Brandeis and his colleagues submitted a statement withdrawing from all responsibility. Lipsky, who was a member of the administration, had previously resigned to lead the opposition, and it was to him and his principal colleagues that the convention then entrusted the leadership. A collegium was set up which included, in addition to Lipsky, Abraham Goldberg, Morris Rothenberg, Emanuel Neumann, Bernard A. Rosenblatt, Hermann Conheim, Louis Topkis and Peter J. Schweitzer.

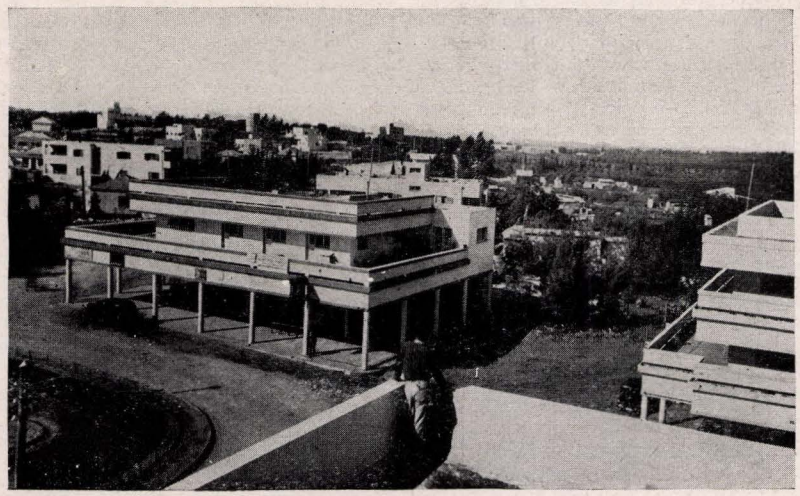
From then until 1930 Lipsky was the dominant figure in the American organization, and in that period it grew not only in numerical strength but also in political influence and in financial resources. It established the Keren Hayesod on a firm basis so that funds raised by it annually in America became the principal support of the Palestine budget. Several members of the Brandeis group, primarily Judge Mack, Stephen S. Wise and Abba Hillel Silver, resumed an active part and worked for the Keren Hayesod. Politically the organization scored its greatest success when the Congress of the United States adopted a joint resolution, approved by President Warren G. Harding on September 22, 1922, endorsing the Balfour Declaration.

The Arab riots in Palestine in 1929, coupled with the severe economic crisis which set in that year, had a depressing effect upon Zionist activity, and in order to bring about a reunion of all Zionist forces the 1930 convention in Cleveland laid the basis for the full return of the Brandeis group. Upon Lipsky's refusal to continue as president, the convention elected an executive committee of eighteen to constitute the administration with a predominance of the Brandeis group in its membership. Robert Szold was later named as chairman of the administration. He functioned until 1932 when Morris Rothenberg was elected president. Continuing for four years during which the membership of the organization, under the direction of the secretary, Morris Margulies, rose from 8,000 to 17,000, Rothenberg was succeeded by Stephen S. Wise in 1936. By a constitutional provision the president's term of office was limited to two years, and Wise was followed in 1938 by Solomon Goldman of Chicago,





Mass meeting (above) held at Madison Square Garden, New York, in protest against the Arab attacks upon Jews in 1929; (right) David Lloyd George (left) at a Zionist Conference held in Louisville, Ky.



(Left) Nathanyah, a settlement founded (1929) in honor of the American philanthropist Nathan Straus

then by Edmund I. Kaufmann of Washington, who was in office only one year. He was succeeded in 1941 by Judge Louis E. Levinthal of Philadelphia. By 1942, the membership of the Organization had reached 50,000.

Upon the outbreak of war in Europe in 1939, Weizmann authorized the formation in America of an agency similar to the Provisional Committee which functioned in the previous war. The situation, however, differed from what it was twenty-five years earlier, inasmuch as the various Zionist parties in America, including the Hadassah, which had become independent of the Z.O.A. and was numerically the largest Zionist organization, had developed their own identities and were reluctant to surrender their authority. There was thus formed the American Emergency Committee for Zionist Affairs, composed of representatives from the various Zionist organizations.

In 1943 the Central Conference of American Rabbis, which had originally strongly opposed Zionism, and as late as 1935 had passed a neutrality resolution, reversed its stand by declaring that Zionism and Reform Judaism were definitely compatible.

SAMUEL CAPLAN.

IV. Organization. The Zionist Organization was from the very beginning organized on democratic lines. Its membership consists of those who subscribe to the principles of the Basel Program and who pay annual dues of a shekel. These shekel-payers, in turn, elect the Zionist Congress; any shekel-payer over eighteen may vote, and any over twenty-four may hold office.

The Zionist Congress, which at first met annually, and later biennially, is the supreme governing body of the organization, determining all its policies on the basis of a majority vote, and electing the officers. When it first met in 1897 it was a combination of various Zionist societies all over the world, but in the years that followed it developed a more definite organization. For the periods between the sessions of the Congress, the latter elected an Actions Committee to carry on Zionist work; this has generally consisted of from thirty to fifty members, chosen from among all the groups and tendencies in Zionism. From this larger Actions Committee a smaller Actions Committee of about five to seven members was chosen to act as an Executive. Following the first World War and the Palestine Mandate the Executive was given a more definite form and authority and became the active administration of Zionist affairs, aided by a larger council which met twice a year. During the lifetime of Herzl the seat of the Executive was at Vienna; it then was located in Cologne and Berlin successively; in 1918 it was moved to London, and in 1935 to Jerusalem.

The constituent organizations which elect delegates to the Zionist Congress are of two types: regional and ideological. Regional organizations, of which there are over fifty, are grouped according to various countries and consist of a federation of local Zionist organizations. These exist in all countries where there are large numbers of Jews, with the exception of the Soviet Union and Mohammedan countries, where they are banned by the government. As a rule, the local organizations send delegates to national conventions, which in turn elect or supervise elections of delegates to the Zionist Congress. Thus the Zionist Organization of America, with its affiliated Hadassah organization, comprising a membership of about 200,000, is one of the most important national organizations. It maintains a central office at Washington, D.C., and a branch office, with a Zionist reference library, in New York city.

The ideological groups consist of such organizations as the Mizrachi, the Poale Zion, the Zeire Zion, and the Radical Zionists. The Zionist Revisionists, formerly such a group within the Zionist Organization, seceded in 1935 to form the New Zionist Organization.

Since the Palestine Mandate, the Zionist Organization has functioned largely through the Jewish Agency; the president of the Zionist Organization is always president of the Jewish Agency, and the Zionist representation in the Jewish Agency always includes the Executive. The Zionist Organization also maintains a Court of Justice and a Court of Honor to settle all disputes within the organization.

See also JEWISH AGENCY.

V. The Revisionist Movement. Dissatisfied with the policies which the majority of the Zionist Organization, in the face of mounting anti-Zionist trends in the British administration of Palestine, had adopted under Weizmann's leadership after 1921, a group was formed in 1923 under the leadership of Vladimir Jabotinsky as opposition within the Zionist Organization. It secured four elected delegates at the Fourteenth Zionist Congress in 1925, and held its first world conference in the same year, adopting the name Union of Zionist Revisionists. In 1935, upon seceding from the Zionist Organization, it adopted the name of New Zionist Organization.

The Revisionists' demand for a "revision" of Zionist policies was based on their acceptance of Herzl's fundamental thesis according to which the correct tactics to be pursued were those of "political" rather than "practical" Zionism. Weizmann's policy of steadily advancing Jewish economic positions in Palestine through voluntary Jewish contributions within the framework of the existing political situation was challenged by the Revisionists, who pointed out that as long as the controlling political regime in Palestine was anti-Zionist, no small-scale progress would prevent ultimate defeat.

The aim of Zionism, according to them, was "the establishment of a Jewish state on both sides of the Jordan, under the auspices of a Jewish majority." To insure the realization of this aim, they demanded vigorous political action in London and elsewhere that would secure a change of administration and would establish a "colonization regime" actively promoting Jewish colonization. This regime was to include a land reform which would put public and unused lands at the disposal of Jewish immigrants and of landless residents of Palestine, and a protective tariff policy. To carry out this policy, the Revisionists took the initiative in forming the League for the Seventh Dominion, a group of British and Jewish politicians favoring the future development of a Jewish Palestine as a dominion within the British Empire. After the anti-Zionist stand taken by the British government in 1929, the League was disbanded on the advice of its president, Laborite Member of Parliament Colonel (later Lord) Wedgewood.

To provide sufficient space for a large immigration, the Transjordan was to be reintegrated with Palestine. To reduce to a minimum the transitional period and to secure the future of Jewish Palestine against complications which might arise in the course of a long interval, the Revisionists insisted on the need to concentrate on rapid mass-immigration, on "bringing to Palestine the largest number within the shortest time," even at the cost of postponing until later various social, economic and educational improvements, however desirable these might be. To increase the capacity of the country to absorb large numbers of immigrants, the Revisionists advocated middle-class colonization and development of private enterprise, since the influx of private capital would provide many additional opportunities for work. For the same reason they advocated increased emphasis on industrialization and, in agriculture, intensive cultivation and truck-gardening.

Viewing the interim pending the establishment of a Jewish majority in Palestine as extremely hazardous, the Revisionists demanded that class strife be postponed during that period and that compulsory arbitration be substituted for strikes; to prevent further anti-Jewish outbreaks and, if necessary, to suppress them without having to call on British soldiers and policemen, the Revisionists insisted on the reestablishment of the Jewish Legion and on the formation of Jewish units within the Palestine police force.

The Revisionist program soon involved its authors in deep conflicts with various powerful elements within the Zionist Organization. The "practical" Zionists saw no need

to waste time on political action, and demanded concentration on economics. "Spiritual" Zionists who claimed the authority of Ahad Haam disliked the emphasis on numbers and statehood. An influential group of British Zionists resented the suggestion that Zionism place itself publicly on record as opposing a policy decided upon by the British government. Influenced by the universal demand for disarmament which prevailed at the time, many disliked the insistence on the reestablishment of a Jewish military unit. Others, proud of the educational and social work performed in Palestine, did not welcome the suggestion that these activities be relegated to the future. Most important of all, the Labor Zionists, intent on colonizing Palestine on a collectivist basis and on securing a dominant position for labor, were incensed over the advocacy of middle-class colonization and over Revisionist preachings of "harmony between the classes." The Revisionists were accused of militarism and fascism, an accusation that gained wide currency.

In the meantime, Revisionism continued to grow. It secured ten elected delegates to the 1927 Zionist Congress, twenty-one mandates to the 1929 Congress, and fifty-two delegates to the 1931 Congress. Its main strength was drawn from Eastern Europe, where the impoverished Jewish masses, anxious to emigrate in large numbers, rallied to the "maximalist" group which advocated speedy large-scale immigration. Revisionism became especially popular among the youth, and the outstanding Revisionist youth organization, the Brith Trumpeldor—a body which combined Halutz training with defense training—united about 100,000 Jewish youngsters led by A. Propes, Captain Jeremiah Helpern and B. Lubotzky. Other important youth groups were the Brith Hahayal, an association of former soldiers; the Yabneh Veyodefeth, an association of university students; and the Masada, an association of high school students.

Bitterness between Revisionists and Laborites increased, and with the Laborites largely in control of various Zionist agencies, the Revisionists soon complained of discrimination against their members in the distribution of land by the Jewish National Fund, in the issuance of immigration certificates, and in the provision of work by the labor exchanges of the Palestine Jewish Labor Federation. Gradually the Revisionists ceased participation in the Jewish National Fund and challenged the Jewish Agency's system of certificate distribution, while Revisionist workers in Palestine withdrew from the Federation and formed a parallel "National Labor Federation." More bitterness was engendered by Revisionist charges of electoral manipulations by the Laborites, whom they accused of purchasing wholesale blocks of Shekels (Zionist membership and voting certificates).

In 1929 the Revisionists made themselves still more unpopular with their fellow-Zionists by their strenuous opposition to the enlargement of the Jewish Agency. They argued that the non-Zionists, once they were given a 50 per cent part in the Agency, would further contribute to the whittling down of political Zionism. The Revisionists proposed having the Agency elected by universal Jewish suffrage regardless of partisanship or paid membership, but objected to a standing agreement giving a fifty-fifty participation to a group of non-Zionist notables.

At the Seventeenth Congress, in 1931, a majority, dissatisfied with Weizmann's minimalist policies, made ready to form a coalition Executive without Weizmann, and the Revisionists had at long last a chance to take part in the Executive. But the Congress tabled a Revisionist resolution proclaiming the Jewish state to be the aim of Zionism, and the Revisionists remained once more in opposition.

The events at the 1931 Congress deepened existing differences within the Revisionist movement. Moderate leaders, including Grossman, Stricker, Lichtheim, Soskin and Machover, considered that the party's ultimate purpose was to enter the Zionist Executive and to influence decisively the policies of the Zionist Organization. Jabotinsky, on the other hand, doubted the ability of the Zionist leadership ever to deal adequately with the Zionist problem, and believed it necessary to concentrate on independent political action in the interests of Herzlian Zionism. A rift resulted early in 1933, and the moderate leaders left the Revisionist ranks to form the Jewish State Party. Jabotinsky, followed, among better-known party leaders, by Tiomkin, Weinshall, Jacobi and Hoffman, and by practically all the rank and file, embarked upon political work.

Bitterness rose to a new pitch a few months later when, following the murder of the Mapai (Socialist Party) leader, Victor Hayim Arlosoroff, three Revisionists were accused of having committed the deed. At the 1933 Congress, elected in the midst of an unprecedented anti-Revisionist campaign, the Revisionists, weakened by the recent rift in their ranks, nevertheless secured forty-five elected delegates. After the acquittal of the accused Revisionists by the Palestine Criminal Courts, Jabotinsky and David Ben Gurion, the Laborite leader, drafted an agreement aiming at the reconciliation of the two powerful groups. The agreement was confirmed by the Revisionist Conference, but the rank and file of the Laborites in Palestine, by then indoctrinated with profound distrust of the Revisionists, rejected it.

Perturbed over indications that the Zionist Executive might commit the movement to various schemes which would compromise the future of Jewish Palestine (parity, the bi-national state, the legislative council with an Arab majority, and permanently restricted immigration), the Revisionists threw themselves into independent political action, seeking to enlist support for a Jewish state over the whole of Palestine, capable of absorbing millions of prospective immigrants. A petition to the League of Nations was organized in 1934 by J. Schechtman and other Revisionist leaders, and several hundred thousand signatures were assembled. The Zionist Actions Committee, however, adopted in 1935 a resolution forbidding independent political activities by members of the Organization. The Revisionists had to choose between abandoning their work and leaving the Zionist Organization. They left, and in the same year, in Vienna, convened the first Congress of the New Zionist Organization. 713,000 voters were announced to have taken part in the elections to the Congress, over 400,000 of them in Poland alone. Jacob de Haas presided over the Congress. Jabotinsky was elected president of the new organization. Its seat was first Paris, then (1936-40) London.

Working on the basis of the Revisionist program, the New Zionists were mainly impressed by the need to hasten the "evacuation" to Palestine of millions of European Jews desirous of escaping the impact of Hitlerism. In contrast to Weizmann's reliance on Great Britain, they pursued a "policy of alliances." Arguing on Herzlian lines, they stressed the universal importance of an adequate solution of the Jewish question, and tried to enlist the support of all governments (with the exception of the Nazi government in Germany and the Goga government in Roumania) in bringing pressure on Great Britain to open the gates of Palestine and in organizing international assistance for the evacuation scheme. Active diplomatic activity was developed. A "ten-year plan" for the economic absorption of mass migration to Palestine was elaborated by S. Klinger. Jabotinsky, testifying before the British Royal Commission in 1937, presented the case for the New Zionists. Benjamin Akzin opposed the partition plan before the Palestine Partition Commission in Jerusalem, and advocated the evacuation scheme before the Intergovernmental Refugee Committee in Evian, France, in 1938. When, after the annexation of Austria in 1938, the plight of the European Jews grew worse, and the British government further curtailed Jewish immigration to Palestine, Jabotinsky's son Eri and other leading Revisionists initiated a large-scale movement of so-called "illegal" immigration to Palestine which, practised also by other groups, resulted in the escape of about 30,000 Jews to Palestine between 1938 and 1940. Another development of the same period was the growth of the "Irgun" self-defense organization in Palestine, commonly considered as having been inspired by Revisionist teachings. Abandoning the policy of Hablagah (restraint), the Irgun was active in counter-attacking Arab bands during the Palestine riots of 1936 to 1939. In the second World War (1939 on), it cooperated with British military authorities in the Middle East.

After the outbreak of the second World War the New Zionists proposed the formation of a united Jewish representation to defend Jewish interests during and after the War, and the creation of a Jewish army to fight the Axis. Late in 1942 the New Zionists came out with the proposal to recognize the Jewish people as one of the United Nations. Repeated efforts were made to secure unity with the Zionist Organization, but nothing came of them.

Following the death of Jabotinsky in 1940, New Zionist work continued to be directed by contact between the

centers of the movement in Jerusalem, New York and London. Beside the men named above, outstanding New Zionist leaders included A. Abrahams (London), A. Altman (Palestine), E. Ben-Horin (New York), R. Briscoe (Dublin), J. Haskell (d. 1942) and Judes (South Africa), A. Kopelowicz (New York), J. Mirelman (Argentina), Rabbi Louis I. Newman (New York), and W. Weisl (Palestine). The American Organization was led successively by M. Danzis, J. Smertenko, Jacob de Haas, William B. Ziff, Rabbi M. Rose, E. Ginsburg, and Colonel M. Mendelsohn. The work for the creation of the Jewish army was largely taken over after 1941 by the non-sectarian American Committee for the Jewish Army, led by Pierre van Paassen and Peter Bergson, and by its London branch.

The chief publications of the New Zionist Organization in 1943 were: *Zionews* (New York), *Hamashkif* (Tel-Aviv), *Jewish Standard* (London), *Jewish Herold* (Johannesburg), *Idea Sionista* (Buenos Aires). BENJAMIN AKZIN.

VI. Opposition to Zionism. Before treating the history of the opposition to Zionism on the part of Jews, it is necessary to make clear one fact: the opposition is solely to the political aspects and ideology of Zionism, and not to the colonization of Palestine, particularly as a place of refuge for oppressed Jews. Non-Zionists or anti-Zionists have expressed their objections to the proposed plan for a Jewish state, to the Zionist concept of a separate Jewish nation, and to the Zionist solution of Jewish problems. On the other hand there has been no opposition to "practical Zionism," the resettlement of Jews in Palestine. After the doors to immigration into the United States were practically closed in 1924, all groups in Jewry recognized the necessity of building up Palestine as a place of refuge for Jews. In fact, a very considerable part of the funds that have been given for the development of the new Jewish settlement in Palestine has come from precisely those who are opposed to the Zionist ideology as such.

1. Ideological Basis. The philosophical and ideological basis for opposition to Jewish nationalism was widely and vocally expressed in every area of Jewish life long before Theodor Herzl's *Judenstaat* (1896) heralded the birth of modern Zionism. Decades before the first Zionist Congress in Basel (1897) at which the modern Jewish nationalist movement was brought into being, the attitude of rabbis, scholars, and leading laymen was voiced on this vital topic of interest to the Jew. In each instance the objections expressed the basic theological and philosophical principles of the protesters and emphasized the hopes for complete political and social emancipation of Jews in every land. All the disparities in Jewish life and thought are evident in this opposition even as they are to be found among those who are zealous for the building of a national homeland in Palestine. From the most Orthodox to those who were totally emancipated from Jewish religious ties, from those who lived on a plane of complete political and social equality in their native lands to those who suffered under the unenviable status of second-class citizenship, there were opponents of the aims of modern Zionism.

The extreme Orthodox rejected any attempt at the restoration of Palestine as the homeland of Israel through any agency other than divine intervention. Though they prayed daily that their "eyes might behold God's return to Zion," and that Israel be led "back from captivity," they believed that this devoutly sought end of Israel's sorrow could come only when God in His own good time would restore His people to the place He had chosen for them. This, however, must await the time when Israel's earlier guilt shall have been atoned, when Israel's mission to the peoples of the world shall have been completed, and when all mankind shall have acknowledged God. Samson Raphael Hirsch (1808-88) expressed the view of Orthodoxy when he declared: "For this future, which is promised us in the glorious predictions of the inspired prophets, whom God raised up for our ancestors, we hope and pray; but actively to accelerate its coming would be a sin, and is prohibited to us."

Such was the Orthodox viewpoint, and before large numbers of Orthodox Jews could be prevailed upon to lend their support to the cause of Political Zionism, they had to be persuaded that Zionism was compatible with the aims and operations of traditional Judaism. Many were drawn into the movement but vast numbers continued to withhold their support. The Agudath Israel (organized in 1912), a world-wide organization representing Orthodox Jews on matters religious, expressed its attitude toward Zionism in 1919 in a statement by Isaak Breuer, who called Zionism "the most formidable enemy that has ever risen against the Jewish people." Breuer, who believed that Zionism would deprive the Jewish people of its unique nature, proved the strength of his convictions by going to Palestine, at the head of a group of pious members of the Agudath Israel, for the purpose of preparing the land and the Jewish people for reunion under "the rule of God." Political Zionism, he maintained, only seeks to "change the galuth of Israel for the galuth of the nations" (*Judaism in a Changing World,* edit. Leo Jung, 1939, p. 186).

The opposition of Orthodox Jewry to Zionism was strengthened by the secular and political emphasis which Zionist leaders placed upon Jewish life. Since for the Orthodox any attempt to reestablish Zion as a homeland had to be bound up wholly with Israel's religion, they were not content with any program of salvation for the Jew which expresses itself solely in political aims. The leaders of Zionism, who were frequently warned by religious Zionists that the secular character of their movement would lose it many adherents, have been targets of the wrath of Orthodox leaders who fear that Zionism has become not only a substitute for Judaism but its most active rival for the loyalty of the Jewish masses.

The opposition of Liberal elements in Jewish life to Political Zionism was on a much broader plane than that of the Orthodox and it expressed itself more frequently in pronouncements from conferences and individual leaders. From Germany, which was in a sense the home of the modern movement because Herzl received his strongest early support in Cologne, came the greatest opposition. The first Zionist Congress was to be held in Munich but, as a result of the very violent protest by German Jewry, the place of meeting was changed to Basel, Switzerland.

2. In Europe. German Jewish opposition to Political Zionism dated from the 1840's when the Reform Movement was born and eliminated all references in its prayers to a return to Palestine. In 1842 the Frankfort Reform Society declared that they "do not expect or long for a Messiah who will lead the Jews back to Palestine, but regard the country to which they belong either by birth or citizenship as their only Fatherland." The central thought of the whole Reform Movement had been the disassociation in a large measure of religion and nationality. It insisted upon the universality of the Jewish religion. Dispersion was held to be providential and necessary for the propagation of the monotheistic faith of Israel.

Ludwig Geiger sounded the political attitude of German Jewish opposition when he declared, "Zionism is as dangerous to the German spirit as are social democracy and ultramontanism—the German Jew who has a voice in German

literature must look upon Germany alone as his Fatherland, upon the German language as his mother tongue, and the future of the German nation must remain the only one on which he bases his hopes. Any desire to form together with his co-religionists a people outside Germany is downright thanklessness towards the nation in whose midst he lives. For the German Jew is a German in his national peculiarities and Zion is for him the land only of the past, not of the future" (*Die Stimme der Wahrheit,* Berlin, 1905, p. 165 et seq.).

Earlier, the Association of Rabbis in Germany (July 16, 1897) voiced its objections on religious grounds when it declared, "The attempts of Zionism to found a Jewish national state in Palestine are contrary to Messianic promises of Judaism as laid down in Holy Writ. Judaism demands of its adherents to serve the state in which they live and in every way to further its national interests." This statement won for these rabbis, among them Maybaum (Berlin), Horowitz (Frankfort), Guttmann (Breslau), Auerbach (Halberstadt) and Werner (Munich), the name Protestrabbiner, a term which was revived later when a similar body in America made known its opposition to Political Zionism. That the Protestrabbiner did not stand alone is evidenced by the support given to their stand by the chief rabbi of Vienna, Moritz Güdemann (1835-1918), who declared that "Zion was nothing but a symbol of the future of Judaism and of the world, that the role of the Jew lies in the very opposite direction to that preached by Zionism—as solvers of nationalism and preachers of universalism" (Gottheil, *Zionism,* 100). This represented a reversal in Güdemann's thinking since, on receiving Herzl's *Judenstaat,* he declared: "I have read it through and find nothing to criticize." His opposition derived from the failure of the Zionist movement to emphasize the religious element in Jewish national rehabilitation. Hoping for a return to Zion in God's time, he opposed all efforts to eliminate references to Zion from the prayer-book.

In England the opposition was also formed out of a union of scholars, writers and intellectuals, all of whom occupied a distinguished place in Jewish communal affairs and on the religious and cultural plane. Lucien Wolf (1857-1933), a noted journalist and historian, a founder of the Jewish Historical Society of England, expressed his objections on the ground that the nationality of Judaism is that of a "holy nation and a kingdom of priests." He voiced his opinion in an article whose title left no doubt as to his stand, "The Zionist Peril" (*Jewish Quarterly Review,* vol. 17, pp. 1-25).

The most vocal opposition was expressed by Laurie Magnus (1872-1933), another journalist and essayist. In his publication, the *Jewish Guardian,* he espoused the cause of Liberal Judaism and anti-Zionism. He saw in Zionism a threat to the safety of Jews everywhere and called the Zionists "part authors of the anti-semitism which they propose to slay." He declared that European countries could not justify their retention of Jews if Jews concerned themselves with national aspirations elsewhere. He saw in the program of Zionism a change in the status of Jews who remained in lands outside of Palestine to the position of "Foreign Visitors" (*Aspects of the Jewish Question,* 1902). Five years later (1907) Magnus wrote of the "Travesty of Zionism" (*Religio Laici Judaici*). He saw in Zionism's methods a policy of flight and escape, a chimerical statecraft and a "decline from the prophetic ideal." He held that "Zionists should be excluded from Parliament and public office" on the ground that their loyalty is divided and temporary and conditioned on their obtaining a state of their own" (*Religio Laici Judaici,* 140). Theodor Herzl he describes as the Sabbatai Zevi of this revived Jewish nationalism. His (Herzl's) Zionism was material Messianism, the Golden Age achieved by gold (*The Jews in a Christian Era,* 1929, p. 393).

Claude G. Montefiore (1858-1938), scholar and deeply religious leader of Liberal Judaism in England, stood out as chief opponent of Zionism in Great Britain. In his *Liberal Judaism* (1907) he expresses his desire for a "denationalization of Judaism and support of the counter theory, an Englishman of the Jewish persuasion." He argued that a man can belong to only one country at a time, but "heart and soul an Englishman by nation, one can also be heart and soul a Jew by religion. But by religion only."

On May 17, 1907, Montefiore joined with David L. Alexander, president of the Board of Jewish Deputies, in a publicly announced refusal to cooperate with Zionism. Two reasons were set forth in the statement which appeared in the London *Times.* 1. "The Zionists claim that Jewish settlement in Palestine shall be recognized as possessing a national character in a political sense." They recognized in this basic principle of Political Zionism a danger to Jewry the world over because it regarded "all Jewish communities of the world as one homeless nationality incapable of complete social and political identification with nations among whom they dwell." Against this view these opponents of Zionism declared that the Jews of England regarded themselves primarily as a "religious community." They held Judaism to be a religious system with which their political status had no concern, and they maintained that Jews as citizens of the countries in which they lived were fully identified with the national spirit and interests of their countries. 2. The second objection to Zionism was the Zionist proposal to invest the Jewish settlers of Palestine with certain "special rights" in excess of those enjoyed by the rest of the population. This, Montefiore and Alexander declared, would be a "veritable calamity for the whole Jewish people." They argued that in countries in which Jews were still struggling for equal rights they would find themselves hopelessly compromised, while in countries where their rights had been secured, they would have great difficulty in defending them. A long list of names of men who played a significant part in every aspect of British Jewish affairs was added to those of the two leaders already mentioned.

In France, where the Jewish community was always numerically small and highly integrated, Jewish communal activities had always been under the strong influence of the Alliance Israélite Universelle. Founded in 1860 as a result of the Damascus Affair, the Alliance was organized to relieve the persecuted and disenfranchised Jews particularly in Eastern Europe and the Near East. Through diplomacy and financial subventions the Alliance interceded for Jews in stricken areas and as early as 1870 founded an agricultural school and colony, Mikveh Israel, near Jaffa in Palestine.

On the question of Jewish nationalism and Zionism, the Alliance had always been regarded as standing in opposition. It refused to participate in the First Zionist Congress in Basel. When the Sixth Zionist Congress was held in Basel (1903) the Alliance showed its antagonism by withholding cooperation. Later, in 1910, the Alliance again rejected overtures of the Zionists who sought its cooperation in dealing with the Ottoman Empire, and expressed the belief that "Zionism was incompatible with Ottomanism" (Gottheil, *Zionism,* 160). This was in keeping with the Alliance policy not to intrude upon existing political structures. It sought to effect its work by close cooperation with existing governmental agencies. Although the Alliance organized a number of educational institutions in Palestine, and is credited by Nahum Sokolow with doing "consciously or unconsciously Zionist work" (*History of Zionism,* vol. 1, p. 205) "the schools were the object of continued criticism, sometimes accompanied by violence, for the refusal to join with the Zionist organizations and accept Zionist supervision" (Edelman, Samuel, private communication).

3. In the United States and Palestine. In America opposition to Jewish nationalism was expressed by early Reform rabbis who drew their inspiration from the liberal teachers of Germany. On American soil were represented the same arguments that were voiced in Germany. In conferences held in Philadelphia in

1869 and in Pittsburgh in 1885, the Central Conference of American Rabbis rejected the hope of return to Palestine when the rabbis declared, "We consider ourselves no longer a nation but a religious community" (1885, Pittsburgh Platform). This viewpoint persisted in anti-Zionist ideology and debate since that day. Just a month before modern Zionism was born (1897) the opponents of Jewish nationalism looked upon the aspirations of the nationalists as "agitation that concerns us very little" (*Central Conference of American Rabbis Year Book*, 1897, p. 11). In spite of this, there was concern even in those days that Zionism might intrude upon American shores. Isaac M. Wise perceived in the great East European migration the carriers of the Zionist doctrine, and saw the danger that the whole of American Israel might be compromised by the supporters of the Herzlian plan, which he called the "momentary inebriation of morbid minds." The Basel Congress and the Zionist agitation Wise regarded as an "unpleasant episode" in Jewish history and he called upon his colleagues in the Reform rabbinate to voice their united opposition.

During the twenty years that followed, the Conference issued resolution after resolution rejecting and repudiating political Zionism. In 1899 Samuel Sale expressed the political thought of the Conference when he declared, "The American Jews are so intimately bound up with the history and destiny of this country that it seems to border on insanity to ask us to give up our glorious heritage for a mess of pottage elsewhere." Believing in the liberal forces at work in the world, the Reform rabbis charged the Zionists with exploiting the fears of the Jewish people by insisting on their world-wide homelessness. They felt that Zionist insistence on Jewish nationality and the emphasis on racism was merely baiting the trap for the enemies of Israel. The anti-Zionists turned to Jewish history to prove how little the "state" played a part in Israel's great and long history. Indeed, the "state" became a burden and a hindrance to the fullest expression of Israel's greatest beliefs. Deriving this inspiration from the prophets, they reiterated the inherent universalistic character of the religion of Israel and declared that it had outstripped the narrowly confining shackles of state and national life.

The strongest line of attack against Zionism was that it violated the "mission" ideal in Jewish history. The mission of Israel was not to Jews alone, but to all the world, and to follow the way of Zionism was regarded as the "complete and final isolation of the Jews as a people." Zionism's banner was said to be inscribed with the words "medievalism, sentimental romanticism, Zionism" (David Philipson, 1904).

When the Balfour Declaration was announced in 1917 and Zionism ceased to be an abstract topic of debate and became a concrete and real issue, the opponents of Zionism, deeply concerned with every offer of help for stricken Jews, expressed their gratitude to Great Britain for its gesture of generosity. Subsequently they declared, in a statement drafted by Samuel Schulman.

> We rejoice, indeed, at the present decision of the San Remo Conference to give to Great Britain a mandate over Palestine in line with the Balfour Declaration. . . . While we thus rejoice, we do not, however, admit that this historic event is what it has been called, the *Geulah* or the Redemption of Israel. Convinced that the mission of the Jew is to witness to God all over the world, emphasizing the religious function of Israel, and rejecting any assertion of Jewish nationality, which it has long ago outgrown, we hold that Israel's Redemption will only be realized when the Jew will have the right to live in any part of the world, and, all racial and religious prejudice and persecution ended, Israel will be free as a religious power and integral part of all nations to give world service. . . . In the present circumstances we believe that while nothing Jewish is alien to our Jewish hearts, and that while we are ready to help in the work of rebuilding Palestine for some Jews, we reemphasize the view of Jewish life for which our Conference stands—that Israel is not a nation, but a religious community; that Palestine is not *the* homeland for the Jewish People, but that the whole world ought to be its home (*Central Conference of American Rabbis Year Book*, vol. 30, 1920, pp. 141-42).

When in 1922 the Balfour Declaration came before the Congress of the United States for endorsement by that body, David Philipson appeared before a Congressional Committee to protest against the claim that all American Jews sought the endorsement of the Declaration. Philipson presented as evidence resolutions passed by the Union of American Hebrew Congregations and the Central Conference of American Rabbis over a period of years. He declared, "I wanted the committee to understand that Zionists do not speak for all American Jewry" (*My Life as an American Jew*, p. 303). The Union resolution began with the declaration, "We are unalterably opposed to political Zionism. The Jews are not a nation but a religious community" (1898). The resolutions by the rabbis included the sentiment, "We believe that Israel—the Jewish people—like every other religious communion has the right to live, to be at home, and to assert its message in every part of the world."

Opposition to Zionism was quiescent in the years following the riots in Palestine in 1929 and the advent of the Nazis to power in Germany in 1933. In 1935 the Conference resolved that a policy of neutrality and tolerance should be fostered in the Conference attitude toward Zionism. It was mutually agreed that the Conference take no official stand on the subject of Zionism. In 1942 this resolution was disregarded by the Zionists, who forced through the Conference a resolution supporting the establishment of a Jewish Army under a Jewish flag in Palestine. This action of the Zionists quickened to renewed life the opponents of political Zionism who for nearly twenty years had striven to cooperate in a program of unity with Zionists in aiding the cultural and economic development of Palestine. The opposition, headed by Samuel H. Goldenson, Louis Wolsey and Morris Lazaron, summoned their non-Zionist colleagues to a meeting in Atlantic City in June, 1942. This group, hastily convened and numbering ninety-five rabbis, who occupied leading pulpits in every section of the United States, having already declared its opposition to the formation of a Jewish Army, began the task of forming a permanent organization which would adopt as its program the de-emphasizing of nationalism and secularism in Jewish life and thought, and the re-emphasizing of religion as the basic and unique element in Judaism.

The newly organized group issued a statement of principles, declaring in part, "Jewish nationalism tends to confuse our fellowmen about our place and function in society and diverts our own attention from our historic role to live as a religious community wherever we may dwell." The statement recognized the necessity of aiding in the development of economic, cultural, and spiritual endeavors in Palestine but declared that the signers were "unable to subscribe to or support the political emphasis now paramount in the Zionist program." To make known their viewpoint and to win for it support among the masses of American Jewry, these opponents of Zionism organized, on December 7, 1942, a provisional "Council of American Judaism," which proposed to secure the cooperation of rabbis and Jewish laymen in every religious group in the United States.

The opposition of Jewish laymen in the United States was

expressed not only by those affiliated with the Union but by others who concerned themselves less specifically with religious matters in Jewish life. Among the many expressions of opposition by individuals were those of Ralph Boas and Morris Jastrow. Boas declared, "With Zion an independent state, every American Jew must become a Zionist and take the responsibility for the acts of Zionists or find some other name than Jew. But every Jew who values his independence and the Americanism of which he has become a part will object as never before to the complete Zionist program. Zionism is not merely a proposal to erect a new state in Palestine; it is a program of life for Jews everywhere" (New York *Times,* December 17, 1918). Morris Jastrow, a recognized authority on the Near East and head of the Semitics Department of the University of Pennsylvania, expressed his opposition thus, "The introduction of the political factor into Zionism—and that is necessarily involved in any planning for a nationalistic organization of the Jews—is bound to work mischief not only for the Jews of Palestine, but for those who are living and will continue to live in other countries" (*American Hebrew,* November 15, 1918).

Another opponent of Political Zionism was Congressman Julius Kahn, who for twenty-six years represented the state of California in the Congress of the United States. In an article, "Why Most American Jews Do Not Favor Zionism" (New York *Times,* February 16, 1919, magazine section, p. 7), he set forth his reasons for joining with one hundred and fifty others in sending a message to President Wilson opposing the Jewish state.

1. "It creates a divided allegiance between our country with its Stars and Stripes and Zion with its white flag and blue star. The American Jew knows but one flag, the Stars and Stripes.

2. "The Zionist doctrine is in conflict with our own free institutions.

3. "Palestine is small; it could never support the millions of Jews who live in countries where Jewish persecution is a matter of common occurrence.

4. "The greatest danger to the Jews in all those countries where they are on entire equality with every other class of citizens, is that with the establishment of a separate Jewish State they would be looked upon as aliens where today they are respected citizens."

The American Jewish Committee, organized in 1906 to obtain for the Jews in every part of the world civil and religious rights, declared in 1918, following the Balfour Declaration, "The Committee regards it as axiomatic that the Jews of the United States have here established a permanent home for themselves and their children" (*American Jewish Year Book,* vol. 21, p. 660). Fearing that the expressions of gratitude to England for the Balfour Declaration might be misunderstood, Louis Marshall, president of the Committee, declared, "We deem it our duty to give expression to our attitude toward the British declaration —and to file a caveat against future misrepresentation of the theory on which our acceptance of the Declaration is based" (*Jewish Opinion,* December, 1918).

Fearful of risking the rights of Jews in all lands a number of leading American Jews issued a "Statement to the Peace Conference," in which they indicated their "entire sympathy with the efforts of Zionism to secure a place of refuge in Palestine for Jews living in lands of oppression," but they warned and protested against the reorganization of Jews the world over as a national unit. This protest, submitted to President Wilson just prior to his departure for the Peace Conference in 1919, embodies the arguments raised by opponents of Zionism in America. The protest sought to clarify the place of the Jew in the world and in history and declared, "This demand (for a National Jewish State) not only misrepresents the trend of the history of the Jews, who ceased to be a nation two thousand years ago, but involves the limitations and possible annulment of the larger claims of Jews for full citizenship and human rights in all lands in which those rights are not yet secure." Demanding justice and equality for all the people of Palestine under the fundamental rules of democracy, the signers of the "Statement" saw in the Zionist plan for a national state in Palestine a spirit "totally contrary to the practices of free government," and they urged the "abandonment of such a basis for the reorganization of any state." They asked that Palestine be constituted as a "free and independent state, under a democratic form of government, recognizing no distinctions of creed or race or ethnic descent," and they declared, "We do not wish to see Palestine, either now or at any time in the future, organized as a Jewish State."

The objection of laymen to Political Zionism has been made not only by liberal religious leaders and laymen and representatives of the well-established sections of American Jewry, but also by the masses as represented in the American Jewish Labor Committee which has consistently refused to endorse Political Zionism and which in 1942 refused to join with the Zionists in their demands for a Jewish Army. The opposition of this group, which is of great importance numerically, has been a constant disappointment to the ardent Zionists who have consistently argued that opposition to their cause has come from assimilationists and representatives of the very wealthy. The nature of this resentment is reflected in the criticism of the Jewish Labor Committee in the editorial columns of *The Reconstructionist,* ardent champion of nationalism, of April 7, 1942, where it is recommended that subventions provided by Federation and Welfare funds be withheld from the American Jewish Labor Committee.

Yet another expression of opposition to the aims of political Zionism for a Jewish national state came from Palestine itself. Judah L. Magnes, head of the Hebrew University since its opening in 1925, and other prominent Jewish and Arab leaders predicted that inevitable conflicts would arise if Palestine became either a "Jewish state" or an "Arab state." Magnes warned (*Foreign Affairs,* January, 1943) of the danger of war between Jews and Arabs if some compromise was not made by the Jewish and Arab nationalists. He asked for the "union" of Jews and Arabs in the formation of a "binational state" and the creation of a federation which would include Palestine, Transjordan, Syria, and Lebanon in an economic and political federation. Magnes saw in this Federation an opportunity, not only for peace between Jews and Arabs living in Palestine, but also for the immigration of vast numbers of Jews to this greatly underpopulated area of the world. Zionists saw in the "Ihud" or union plan the destruction of their hopes for a National State. They called for the repudiation of Magnes and for his dismissal as head of the Hebrew University for declaring that Jewish nationalism is "unhappy, chauvinistic, narrow and terroristic in the best style of European Nationalism" (*New Palestine,* January 8, 1943). NATHAN A. PERILMAN.

Lit.: Gottheil, R., *Zionism*; Sokolow, N., *History of Zionism* (2 vols., 1919); *Jewish Encyclopedia,* vol. 12, pp. 666-86; publications of the Zionist Organization of America; files of the yearbooks of the Central Conference of American Rabbis; the standard Jewish histories for the period from 1880 on; *Encyclopaedia Judaica,* vol. 5, cols. 439-46; Böhm, Adolf, *Die zionistische Bewegung* (1920); Hyamson, Albert M., *British Projects for the Restoration of the Jewish People* (1917); the writings of Theodor Herzl; Dubnow, *Weltgeschichte des jüdischen Volkes,* vol. 10; files of the *American Jewish Year Book,* under "Review of the Year"; Hanna *British Policy in Palestine.* Rosenwald, Lessing J., in *Life,* June 29, 1942.

ZIONIST CONGRESSES. The Zionist Congresses were originally held every year, and after the Fifth Congress every second year. Both the first and the second World Wars prevented the World Zionist Organization from holding its regular meetings. The following is a list of the twenty-one Zionist Congresses that were held until the outbreak of the second World War in September, 1939:

First, Basel, 1897	Twelfth, Karlsbad, 1921
Second, Basel, 1898	Thirteenth, Karlsbad, 1923
Third, Basel, 1899	Fourteenth, Vienna, 1925
Fourth, London, 1900	Fifteenth, Basel, 1927
Fifth, Basel, 1901	Sixteenth, Zurich, 1929
Sixth, Basel, 1903	Seventeenth, Basel, 1931
Seventh, Basel, 1905	Eighteenth, Prague, 1933
Eighth, The Hague, 1907	Nineteenth, Lucerne, 1935
Ninth, Hamburg, 1909	Twentieth, Zurich, 1937
Tenth, Basel, 1911	Twenty-first, Geneva, 1939
Eleventh, Vienna, 1913	

ZIPPER, GERSCHON, Zionist leader, b. Monastersyzko, Galicia, 1868; d. 1920. Together with Adolph Stand, Osias Thon, Marcus Ehrenpreis and Markus Braude, he founded in 1892 the first Jewish national weekly in Polish, *Przyszlosc* (Future). He edited the first Jewish national pamphlet in Polish, dealing with the program of Jewish youth. In 1911 Zipper conducted a campaign for the founding of a Hebrew Gymnasium in Jerusalem. The movement was so successful that the opening of the school took place in the following year. After the first World War he undertook the leadership of the Zionist Organization in Eastern Galicia. In 1918 he founded at Lemberg the *Chwila,* the first Zionist newspaper in Polish.

Lit.: Insler, A., *Dr. Gerschon Zipper* (1923).

ZIPPES, JOSEF, soldier, b. Constantinople, 1904; d. Breslau, Germany, 1933. He was considered the youngest volunteer in the German Army in the first World War. He enlisted in 1918 (at the age of thirteen) in Constantinople, where he was first employed as interpreter. Through an accident, while on duty, he lost both legs and returned to Germany decorated with the Iron Cross and the Half Moon medals. By indomitable will he managed to pass examinations, won a master's certificate as goldsmith and became a trade school teacher in Breslau.

His wounds, which never healed completely, led to several operations, the last of which brought on his untimely death. Zippes was buried in the cemetery of Cosel, with many Upper Silesian persons participating in the final honors.

ZIPPORAH, daughter of Jethro and wife of Moses (*Ex.* 2:21). According to *Ex.* 4:20-26, she started out with Moses on his return to Egypt, and saved his life by circumcising their son, Gershom. Apparently she then returned to Midian, as *Ex.* 18:2 reports that Jethro brought her to Moses while the Israelites were encamped at Mount Sinai. The "Ethiopian" woman of whom Miriam speaks reproachfully in *Num.* 12:1 is probably Zipporah, since the word "Ethiopian" (*kushith*) is apparently a mistake for "Cushanite" (*kushanith*), that is, Midianite.

ZIRELSON, JUDAH LÖB, chief rabbi of Bessarabia, b. Koseles, province of Chernigov, Russia, 1859; d. Kishinev, Bessarabia, 1941. He became rabbi at Priluki (Poltava) at the age of twenty-one, serving from 1880 to 1909; in the latter year he was appointed chief rabbi of Kishinev. From 1910 to the Russian revolution of 1917 he was chairman of the rabbinical committee attached to the ministry of the interior at St. Petersburg. During the Beilis affair Zirelson published in the Russian newspapers and in the name of 315 rabbis a vehement protest against the ritual murder charge.

When Bessarabia came under Roumanian rule (1918) Zirelson was elected a deputy to the Chamber, serving from 1922 to 1926, when he became senator from Kishinev. He resigned his seat because the president of the Senate refused to insert in the *Monitorul Oficial* (the state's publication) the speech which he delivered on February 29, 1926, against the tolerance displayed by the Roumanian authorities toward anti-Semitic agitation and crimes. Zirelson was an active member of the Agudath Israel, and chairman of the two congresses held by that organization in Vienna (1923 and 1929).

Zirelson met a tragic death in the month of July, 1941, when, together with many Bessarabian Jewish leaders, he went to Kishinev to greet the Roumanian commander at the headquarters of the German-Roumanian army. This was shortly after the reoccupation of Bessarabia by the German and Roumanian troops, following the outbreak of the war between Russia and Germany-Roumania. The German and Roumanian commanders ordered the whole delegation, with Zirelson at its head, to be shot.

Known as a scholar, Zirelson published two volumes of responsa (*Gebul Yehudah* and *Arze Lebanon*), a volume of poetical literature (*Hegyon Leb*), and numerous articles in Hebrew periodicals. In 1920 he founded at Kishinev the Orthodox high school Magen David, and sponsored the Tarbuth Hebrew schools and organization for a great part of his life.

ZIRNDORF, HEINRICH, writer and rabbinical scholar, b. Fürth, Bavaria, Germany, 1829; d. Cincinnati, 1893. He was educated privately and at the Munich Gymnasium; in 1855 he went to Vienna, where he remained for two years and wrote the best of his verses. In 1856 his *Cassandra,* a tragedy in five acts, was produced on the stage. In 1857 he went to Frankfort, where he met Isaac Markus Jost; the result of his acquaintanceship was his chief work, *Isaac Markus Jost und seine Freunde* (Cincinnati, 1886). From 1860 to 1873 Zirndorf was a private tutor in London, returning then to Germany to become rector of the Hebrew teachers' institute at Münster. In 1876 he received a call to be rabbi of Temple Beth-El in Detroit, Mich. In 1884 he became professor of history and literature at the Hebrew Union College in Cincinnati, in which post he served until his death.

At the same time he became a regular contributor to the magazine *Deborah,* and subsequently he became its associate editor. A number of his sketches were translated into English and published under the title of *Some Jewish Women* (Philadelphia, 1892).

Lit.: Jewish Encyclopedia, vol. 12, p. 687.

ZITRON, SAMUEL LEIB, Hebrew and Yiddish writer, historian of the Hibbath Zion movement and of Hebrew and Yiddish journalism, b. Minsk, Russia, 1860; d. Vilna, Lithuania, 1930. He received a traditional education, but was taught Hebrew and Russian by private tutors. In 1875 his father sent him to study at the Yeshiva at Volozhin, where he remained for three years. He then went to Breslau to enter the rabbinical seminary there, but was not admitted because of his youth. He continued his travels, meeting some of the Hebrew writers of his time, and in Vienna encountered Perez Smolenskin, who encouraged him to write. His first essay appeared in *Hamaggid* in 1877, and his first story, "Kegavvena," was printed serially in the weekly *Hamabit* a year and a half later, but was never completely published owing to the suspension of the periodical. Zitron continued to write stories and to translate the works of Karl Emil Franzos, Lewanda and other authors. His stories were

published in the collections *Asefath Sippurim Mehayye Yisrael* (Warsaw, 1885), *Mishuk Hahayyim* (Warsaw, 1887) and *Yonah Pothah* (Warsaw, 1888). He also wrote numerous critical essays and book reviews.

Zitron was an early adherent of the Chovevei Zion (Hibbath Zion) movement. He translated the *Autoemanzipation* of Leo Pinsker into Hebrew under the title *Im En Ani Li Mi Li?* (Vilna, 1884). In 1886 he worked for the annual *Keneseth Yisrael*. He was one of the first to join the Zionist Movement, and attended three Zionist congresses as correspondent for various Hebrew periodicals. Up to 1903 he supported himself by teaching Hebrew, and his literary activity was only occasional; in that year he joined the staff of the *Tog*, published by Leon Rabbinowitz in St. Petersburg, and from that time on was a professional writer in Hebrew and Yiddish, in which latter language he had begun to write as early as 1878. In 1905 he became an editor of the newly created daily *Hazeman* at Vilna, where he remained until it ceased to be published in 1914. During this period Zitron began to write the history of Hebrew and Yiddish journalism, which appeared in instalments in *Haolam* and *Hashiloah* from 1911. These writings are especially valuable for their clear depiction of those who contributed to Jewish journalism.

During that time he wrote his *Toledoth Hibbath Tziyyon*, of which only the first part, dealing with the Chovevei Zion movement up to 1890, was published (Odessa, 1914). He was a fruitful, rapid skilful writer, with a flexible and pungent style and a gift for narrative and characterization. He wrote many books in various fields, of which the most important are: *Mapu Vesmolenskin Vesippurehem* (Cracow, 1888); *Yotzere Hasafruth Haibrith Hahadashah* (Vilna, 1922); *Lexikon Tziyyoni* (Warsaw, 1924); *Anashim Vesoferim*, reminiscences (Warsaw, 1923); a life of Theodor Herzl (Warsaw, 1921 and 1923); *Drei Literarishe Doiros* (Yiddish; Vilna, 1920-24); *Meshumadim* (Vilna, 1921; Warsaw, 1923); *Shetadlanim* (Warsaw, 1926); *Beruhmte Yiddishe Froien* (Yiddish; Warsaw, 1930). He translated the history of Heinrich Graetz and other works into Hebrew, and writings of Israel Zangwill and Martin Buber into Russian. A. R. MALACHI.

Lit.: *Sefer Zikkaron Lesofere Yisrael* (1889) 97; Ribalow, M., "S. L. Zitron, Dichter un Shaffer fun Neihebreish," *Literarishe Bletter* (1927) 181-82; Waxman, Meyer, *A History of Jewish Literature*, vol. 4 (1941) 420-21, 565, 798-99, 845-49.

ZIVIER, EZECHIEL, historian and archivist, b. Wielun, Germany, 1868; d. Breslau, Germany, 1925. His knowledge of Slavic languages enabled him to become the archivist of Prince Pless. He later undertook to complete the history of Poland begun by Richard Roepell in 1840 and continued by Jacob Caro as part of the encyclopedia, *Geschichte der europäischen Staaten*. In vol. 6 he deals with the period from 1507 to 1702, including many references to the Jews. In 1902 he founded the periodical *Oberschlesien*, which he edited for five years. It was due to Zivier's efforts that the German Jewish archives were founded in 1906, for he constantly called attention to the wealth of material to be found in the records of the Jewish communities, as well as in the public records. His other writings deal with such subjects as mountain law and the Jews of Eastern Europe.

Lit.: *C.-V. Zeitung*, Sept. 4, 1925.

ZIZ, *see* ANIMALS, FABULOUS.

ZLOCISTI, THEODOR, physician and writer, b. Borchestowa, near Danzig, 1874. He practised medicine in Berlin from 1900 to 1921, except from 1914 to 1918, when he was chief physician of the Red Cross Mission in Turkey and director of the Red Cross Hospital in Istanbul. In 1921 he emigrated to Palestine, settling in Tel-Aviv. He was a Zionist even before the appearance of Theodor Herzl, was a founder of the first association of Jewish students at the University of Berlin (1895), and was a delegate to the First Zionist Congress.

Zlocisti wrote a biography of Moses Hess (Berlin, 1905), and edited the latter's *Jüdische Schriften* (Berlin, 1905) and *Sozialistische Aufsätze* (Berlin, 1920). Zlocisti is the author of two volumes of poetry: *Vom Heimweg* (Brünn, 1903); *Am Tor des Abends* (Berlin, 1910).

ZLOTNIK, JUDAH LEIB, rabbi and writer, b. Plock, Poland, 1887. He studied Talmud in the Yeshiva of Volozhin, and at the same time pursued secular studies. In 1910 he was ordained rabbi, and at the age of twenty-four he was appointed rabbi in the city of Gombin, Poland. He was founder and organizer of the Mizrachi (Orthodox Zionists) organization in Poland, and its first general secretary. He continued to study modern languages and was well versed in Polish, German and English literature.

Zlotnik's first literary work was a biography in Hebrew of Jesus of Nazareth which was praised by Joseph Klausner; but it was not printed in book form due to the censorship in Czarist Russia. His chief literary contribution, however, was in the field of Jewish folklore and ethnography, on which subjects he wrote several books. Best known is his *Beliefs and Superstitions* (Yiddish; Warsaw, 1918) which he wrote under the pen-name of Judah Elzet. Also well known is his *Koheleth—the Man and the Book* (1929). In 1920 Zlotnik went to the United States and, after a short visit, he left for Canada, where he was elected president of the Mizrachi.

He lived in Montreal until 1936, holding several important positions in the Zionist movement, including that of executive director of the Jewish National Fund. During this time he published numerous articles on Jewish subjects in English, in which language he also wrote a series of poems which were praised by literary critics in Canada. From there he was called by the Jewish community in South Africa to head the Jewish Educational Department of that country, a position which he held from 1936 on with great distinction. There he wrote: *Bereshith Bamelitzah Haibrith* (1938) and *Maamarim Misefer Midrash Hamelitzah Haibrith* (1939), dealing with Hebrew phraseology; *Mahbaroth Mine Kedem* (1943), giving fragments of Maimonides' *Hilchoth Berachoth* from a newly discovered manuscript.

ZODIAC, *see* CONSTELLATIONS.

ZOFFANY, JOHN, portrait painter of the 18th cent., who lived from about 1723 to 1810, and was active chiefly in England. Light was not shed upon the question of his Jewishness until about 1920 and thereafter, chiefly by G. C. Williamson's biography of Zoffany which was published in 1920. According to the current view of investigators, it must be assumed that his father, under the name of Zaufely (which the son later changed), lived first in Prague as a high-class cabinetmaker and decorator, and from that city settled in Germany, where he adopted architecture as his career. He then became court architect of the prince of Thurn and Taxis in Regensburg; it was at this time, perhaps, that he became converted to Christianity. John Zoffany, his son, appears to have been born at Frankfort, Germany, previously, but spent his childhood in Regensburg. He soon left that city, while still a youth, and came by way of Vienna to Italy—restlessness and a spirit of adventure were in his blood, and did not leave him until he was on the threshold of old age.



John Zoffany

All doubts as to Zoffany's Jewish origin are ended by the self-portraits which he left, especially the picture of 1762 and the group picture of 1771; in both the former and the latter, which shows him together with Captain James Cook, famous for his sea voyages, and with the natural scientist Sir Joseph Banks and two other persons, Zoffany's features are so unmistakably Jewish that no other origin is possible for him. The conversation represented as taking place in the latter picture is concerned, as the legend states, with a new expedition of Cook, who is presenting his plans. Zoffany wished to take part in it, but his purpose was not accomplished.

Zoffany remained in Italy until his father's death, and then returned to Germany, being active for a time in Coblenz on Rhine. Finally (about 1761) he tried his luck in England, where he at last gained recognition and popularity. In the long run, however, Zoffany was not able to maintain his eminent position; from 1773 to 1779 he was again in Italy, and in 1783 he undertook a journey to India from which he did not return until 1789. Thereafter he settled in London permanently.

Here Zoffany attained to a position as portraitist directly after the famous English masters of this branch, such as Reynolds, Gainsborough and Hoppner; by modern critics and connoisseurs he is considered one of the leading artists of the great English school of portrait painters. Among the persons whose portraits he painted are the most outstanding actors of the then flourishing London stage; he was on friendly terms especially with Garrick, the talented star of that period. His specialty was group pictures, of which mention has been made previously. He was unsurpassed in the difficult art of portraying on the corner of a canvas a number of persons in pictorial arrangement and yet without the slightest appearance of compulsion. What distinguishes his painting and his pictures is the free naturalness of his conception and portrayal.

Zoffany evidently was baptized at an early age, spent some time at Rome in the monastery of the Buon' Fratelli, both his wives were Christians, he painted pictures of saints for several churches, the Austrian Empress Maria Theresa granted him the title of baron, and he was buried in a Christian cemetery in London. Yet when, after his stormy youth, he came to London, he sought living quarters in this foreign world in a Jewish inn. He transmitted his typically Jewish countenance to posterity with manifest joy, indeed with pride in the characteristic formation and the interesting expression of his head. MAX OSBORN.

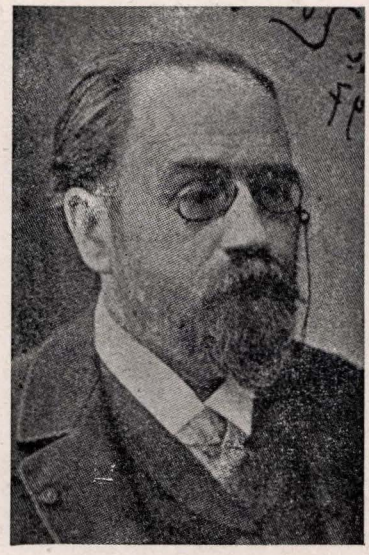
Lit.: Williamson, G. C., and Manners, Lady Victoria, *John Zoffany* (1920); John, C. H. S., *Bartolozzi, Zoffany and Kauffmann* (1924); Adler, Elkan Nathan, *London* (1930; contains, however, misleading data as to the reasons for Zoffany's journey to Italy as a youth); Landsberger, Franz, "Jewish Artists before the Period of Emancipation," *Hebrew Union College Annual,* vol. 16 (1941) 383-86.

ZOFITH, *see* COLONIES, AGRICULTURAL.

ZOHAR ("brightness"), the principal work of the Cabala. It appeared for the first time in Spain at the end of the 13th cent., having been issued by Moses ben Shemtob de Leon (b. province of Leon, Spain, 1250; d. Arevalo Spain, 1305) as the *Midrash of Rabbi Simeon ben Yohai,* by which it is known in the earlier sources. Simeon ben Yohai, a Tanna of the 2nd cent., was famed for his mystical tendencies, so it was natural to ascribe the work to him, or at least to declare that it was the development of his teachings. The ascription led on the one hand to numerous legends relating how this miraculous work had come to Spain, and on the other hand to hints as to the personality of Moses de Leon, who may have given literary form to a book that had been secretly transmitted orally and who may have put it into writing.

The Zohar, as now constituted, contains the following parts:

1. (no title), discursive commentaries on various passages from the Torah. This is the largest section of the work.
2. Sifra Ditzeniutha (Book of Concealment), a cryptic commentary on *Gen.* 1 to 6.
3. Idra Rabba (Greater Assembly). A systematic development of the preceding part on the basis of an assembly of Simeon ben Yohai and his followers.
4. Idra Zuta (Lesser Assembly). A dramatic depiction of the final speech and death of Simeon ben Yohai.
5. Idra Di Bemashkana (Assembly on the Occasion of a Lecture), an assembly devoted to various questions, especially prayer.
6. Hechaloth (Palaces), a description of the seven heavenly palaces.
7. Raza De Razin (Secret of Secrets), chapters on physiognomy, cheiromancy and the like.
8. Saba (The Old Man), a romantic story based on the appearance of a mysterious old man and his discourse.
9. Yenuka (The Child). A similar story about an infant prodigy.
10. Rab Methibta (Head of the Academy), description of a visionary journey through Paradise.
11. Sithre Torah (Secrets of the Torah), allegorical and mystical interpretations of passages from the Torah.
12. Mathnithin (Mishnahs), a Cabalistic imitation of the Mishnah and Tosefta.
13. Zohar to *Song of Songs,* a commentary.
14. Kab Hamiddah (Standard of Measure), a profound and searching interpretation of the meaning of the Shema (*Deut.* 6:4).
15. Sithre Othioth (Secrets of the Letters), on the letters of the Divine Name and the origins of creation.
16. (no title), a commentary on *Ezek.* 1 and 2 (the Merkabah).
17. Midrash Haneelam (Hidden Midrash), a Midrash on the Torah, containing explanations given by Simeon ben Yohai and other Talmudic authorities.
18. Midrash Haneelam on *Ruth,* of similar nature.
19. Raya Mehemna (Faithful Shepherd), Cabalistic interpretation of the 613 precepts in the Torah.
20. Tikkune Zohar (Supplements to the Zohar), a new commentary on the first part of the Torah, generally reprinted separately.
21. Zohar Hadash (New Zohar), new commentaries on the same fields.



Émile Zola

The question of the authorship of the Zohar was the subject of a dispute which is still not completely settled, with extreme views on the subject being represented by orthodox Cabalists on the one hand and by free-thinking rationalists on the other. Among those who opposed the traditional great age of the Zohar by critical arguments were Elijah Delmedigo, Leon da Modena, and, in more recent times, Nachman Krochmal, Adolf Jellinek and Heinrich Graetz. Its defenders included Azariah dei Rossi and David Luria. Others, such as Adolf Franck, David H. Joel and Hillel Zeitlin, have held that the core of the work antedates the period of Moses de Leon or is very old, while the final redaction came from the group of Moses de Leon and his friends. They point out that certain portions, such as the two Idras and the Sifra Ditzeniutha, as well as certain of the teachings point to a great age, while other portions contain anachronisms and hence are evidently of later origin. Gershom G. Scholem originally subscribed to this view, but later came to the conclusion that Moses de Leon himself was the sole author of parts 1 to 18; he based his conclusion on philological studies, similarity of ideas, and comparison with the known works of Moses de Leon.

The language of the Zohar is an Aramaic similar to that of the rabbis; its style is that of a free discourse. Despite its lack of systematic form, its main portions, with the exception of certain insertions or passages that have become incomprehensible through corruption of the text, form a consistent whole with passages of highly poetic fervor. As a rule the mystical interpretation of the Pentateuch, which is nothing more than the means of approach to the theme of the discourse, is accompanied by the citing of analogous expressions from other parts of the Bible, followed by explanations.

The Zohar's teachings combine practically all the elements of the older Cabala: the doctrines of the Primordial Man (Adam Kadmon), of the Sefiroth, of Creation and of the Merkabah, descriptions of the heavenly palaces (Hechaloth), symbolic interpretations of prayers and ceremonies, and number and letter mysticism, especially in reference to the names of God. The doctrines which are new in the Zohar include the ideas of "currents" and revelations from the higher realms, a spiritual conception of the Sefiroth, mystical interpretations of the Bible story and many of its chief characters, the central and symbolical meaning of the Sabbath, the structure, fate and ascent of the human soul, the happy fate of the pious, the mystic exile of the Shekinah and its future deliverance—all interwoven with a number of narratives of legendary nature. There is also a mystical explanation of the anatomy and physiology of the human body.

Cabalistic groups raised the Zohar to the same rank of importance and holiness as that given to the Bible and the Talmud. Isaac Luria and Israel Baal Shemtob, creators of later mystic movements in Judaism, both owed their deepest thoughts to its writings. The reading of the Zohar was regarded as a religious duty by the Hasidim and by Oriental Jews, and some parts of the Zohar were used liturgically. On the other hand, wherever mystical tendencies weakened, the study of the Zohar also lessened. The Zohar had few commentaries, but later Cabalistic works used it as a basis.

The first printed edition of the Zohar was at Mantua and Cremona in 1556. In 1557 Knorr von Rosenroth translated parts of it into Latin; other parts were later translated into modern languages. Jean de Pauly made a complete translation into French. A Hebrew manuscript of the 16th cent. in the Bodleian library at Oxford revealed a Hebrew translation which was made at that time. The so-called translation of Judah Rosenberg is rather a Hebrew anthology based on passages from the Bible. An English translation was first made by Harry Sperling and M. Simon (5 vols., London, 1931-34); this covers only selected portions.

ERNST MÜLLER.

Lit.: Rosenroth, Knorr von, *Kabbala denudata* (1677); Franck, A., *The Kabbalah* (trans. Sossnitz, 1926); Jellinek, A., *Moses de Leon und sein Verhältnis zum Sohar* (1851); Müller, E., *Der Sohar und seine Lehre* (2nd ed., 1923); Broydé, I., in *Jewish Encyclopedia,* vol. 12, pp. 689-93; Ginsburg, *The Kabbalah* (1865); Fluegel, M., *Philosophy, Kabbala and Vedanta* (1902); Scholem, Gershom G., *Major Trends in Jewish Mysticism* (1941) 153-239; the literature cited under Cabala.

ZOLA, ÉMILE, non-Jewish French novelist, one of the greatest in the last half of the 19th cent., b. Paris, 1840; d. Paris, 1902. Zola was the recognized leader of the naturalistic school, and his influence in the literary realm became world-wide. Author of the famous set of twenty novels, *Les Rougon-Macquart,* of many well-known short stories, essays, plays, critical studies and polemical discussions with the anti-naturalists, he was always social-minded, inclined with sympathy toward the poor classes, and was inspired by sincere liberal and progressive ideas. His works were translated into almost all the civilized languages, including Yiddish and Hebrew.

Many Jewish characters figure in his novels, and—on the basis of his views about financiers and wealthy businessmen—the Jewish money lenders, millionaires and bankers in *Nana,* in *Son Excellence Eugene Rougon* and *L'argent* are portrayed as unscrupulous and greedy persons, like the Christians of the same category. But in the same *L'argent* the banker's brother, Sigismond Busch, is idealized as a thoroughly honest and faithful man and socialist who knows nothing about money and gives his life for social justice.

Zola was, all his life, an outspoken opponent of anti-Semitic ideas. He wrote articles in opposition to the anti-Jewish movement initiated by Edouard Drumont. But that which raised his stature to great moral heights, besides his world-wide reputation as a novelist of extraordinary talent, was his role in the Dreyfus Affair. In that period (from 1890 on) Zola had reached

the zenith of his fame. Like most of the other writers and artists of his time, he lived quietly in the ivory tower, dedicated solely to his literary work. But the injustice done to Captain Alfred Dreyfus of the French Army gave him no rest. With great courage he stepped into the street and threw himself into the fight for the annulment of the verdict against Dreyfus. His famous letter "J'Accuse" (I Indict), published on January 13, 1897, in Georges Clemenceau's paper *L'Aurore,* made such a profound impression that the struggle for and against Dreyfus brought France to the brink of civil war. Through his action Zola won a great number of intellectuals, political leaders and workers for the cause of the revision of the Dreyfus trial. In "J'Accuse" Zola said, among other things:

"If you hide the truth under the earth, it gathers there and assumes such explosive force that on the day it bursts it blows up everything round about." And at the end of the letter he said: "I have only one passion, the passion for light and justice in the name of humanity, which suffers and has the right to happiness."

Zola became the center of the fight in behalf of Dreyfus; threats were made against his life, and he was brought before the court. Convicted for defamation of the army and sentenced to one year of prison, he went to London at the advice of his friends and in order to continue thence the struggle for justice. During that time he fought in all his articles against anti-Semitism. Accused of having been bought by a secret syndicate established by Jews with the aim of urging the revision of the Dreyfus trial, he wrote an article, "Le syndicat" (*Figaro,* 1938), in which he again attacked the anti-Semitic campaign forcibly.

The triumph gained by Zola and his supporters in the Dreyfus Affair brought to power the French leftist parties, completely annihilated the anti-Semitic movement in France for a half-century, and strengthened the democratic forces in Europe. Zola was able freely to return to Paris, and in his novel *La vérité* (1902) he once more condemned anti-Semitism. It was Zola who, during the struggle, coined what became a standing saying in France: "La vérité est en marche, et rien ne l'arrêtera plus" (Truth is on the march, and nothing will ever stop it any more).

At Zola's funeral Anatole France, another great non-Jewish (his maternal grandmother was a Jewess) French novelist, who had also fought on behalf of Dreyfus' rehabilitation, said: "Zola has been an instant of the human conscience." SANIEL LABIN.

ZÖLD, MÁRTON (DE SIÓAGÁRD), Hungarian general, b. Szekszárd, Hungary, 1865. He studied at the military academy and at the school for staff officers in Budapest. During the first World War he distinguished himself on three fronts, fighting successively against the Serbs, Russians and Italians. He received the Order of the Iron Crown, the military merit cross, the Order of Leopold, and several German distinctions. Emperor Francis Joseph also bestowed Hungarian nobility on him. In 1919 he joined the Hungarian national army organized by Admiral Nicholas Horthy, and subsequently was promoted to the rank of a general in the Hungarian honvéd army. Prior to the second World War Zöld contributed portions of his reminiscences to the *Egyenlöség* and other periodicals of Jewish interest.

See illustration in vol. 9, p. 615.

ZOLLER (ZOLLI), ISRAELE, rabbi and philologist, b. Brody, Poland, 1881. He studied philology and rabbinics in Vienna, and in 1910 was elected rabbi in Trieste. At the end of the first World War (1918) he was appointed chief rabbi of Trieste, which in that year was annexed to Italy. He taught Hebrew and Semitic languages at the University of Padua, Italy, and published numerous studies on Jewish history and philology in learned periodicals.

Zoller contributed essays and studies on Jewish subjects to the *Jüdisches Lexikon* and to the *Enciclopedia Italiana.* Of his many studies of particular significance are *Ideogenesi e morfologia dell'antico Sinaitico* (Trieste, 1925); *Israele: Studi storico-religiosi* (Udine, Istituto di Edizioni Accademiche). From 1939 on he was chief rabbi of Rome, succeeding David Prato, who left Italy and settled in Tel-Aviv, Palestine.

ZOLLSCHAN, IGNAZ, physician, anthropologist and Zionist theoretician, b. Erlach, Lower Austria, 1877. He studied medicine at the University of Vienna and was for a time a ship doctor. Later he settled at Karlsbad, Bohemia, where he published several works on X-ray research pertaining to the abdominal organs. In 1910 Zollschan published *Das Rassenproblem unter besonderer Berücksichtigung der theoretischen Grundlagen der jüdischen Rassenfrage* (5th ed., Vienna, 1925), a widely read refutation of Houston Stewart Chamberlain's anti-Semitic race theory.

In 1919 his book *Revision des jüdischen Nationalismus* aroused much discussion; therein he attacked the emphasis on Jewish nationalism in the Diaspora and the demand for national minority rights. In 1920 a second revised edition, with a supplement, "Der Weg zum Maximalismus," was issued. In *Krise und Sezessionsgefahr im Zionismus und deren Ursachen* (1921) he discussed the crisis of contemporary Zionism. Through his writings Zollschan influenced a group of German Zionists (Binyan Haaretz) of which he was one of the founders. At the third World Jewish Congress in Geneva (August, 1934) he challenged the Nazis to submit their racial theories to the judgment of a tribunal of unbiased scientists.

In 1942 Zollschan, who was living in London, was elected a guest member of the Royal Anthropological Institute. The announcement cited Zollschan for "your work in science and anthropology, especially as regards your important contributions in the sphere of racial studies and combatting Nazi racial theories." That year he also published *Racialism Contra Civilisation* (London, 1942).

Lit.: Aufbau, Jan. 29, 1943, p. 16.

ZON, RAPHAEL, forester, b. Simbirsk, Russia, 1874. After his graduation from the Imperial University of Kazan (B.S., 1896) he emigrated to the United States (1897), where he studied forest engineering at Cornell University. Zon entered the Forest Service of the United States Department of Agriculture in 1901 and was still active there in 1943. From 1907 to 1922 he was chief of forest investigations, and in 1922 he became director of the Lake States Forest Experiment Station.

Zon was professor of forestry at the Universities of Minnesota and Wisconsin and editor-in-chief of the *Journal of Forestry.* Together with W. N. Sparhawk he wrote *Forest Resources of the World* (2 vols., 1923).

ZONDEK, BERNARD, gynecologist, b. Wronke, Germany, 1891. He received his medical education at the University of Berlin (1911-1919); his studies were interrupted by the first World War, during which he served in German military hospitals. He was assistant in the obstetrical and gynecological department of the University of Berlin from 1920 to 1923, and in 1926 became an instructor in obstetrics and gynecology. His earliest investigative studies were supported by a



Bernard Zondek

grant from the Rockefeller Foundation. He received a Jacket-Cossman prize in gynecology, a reward that is distributed but once in ten years.

In 1927 Zondek demonstrated the interaction of the anterior pituitary gland and the ovary, pointing out that the pituitary was the "motor" for the ovaries. Following up this discovery he, together with Aschheim, developed the first satisfactory and reliable pregnancy test, which became the basis for later tests. In 1929 he was appointed head of the obstetrical and gynecological service of the municipal hospital, Berlin-Spandau, and continued as its chief until 1933. During these years he published a number of papers which confirmed and elaborated the pituitary-gonadotropic actions and in 1932 the first edition of a standard work, *Hormone des Ovariums und des Hypophysenvorderlappens* (2nd ed., 1935).

Forced to leave Germany after the rise of the Nazis, Zondek continued his work at the Biochemical Institute in Stockholm. He visited England and the United States, where he was elected an honorary fellow of the American Gynecological Society. In 1934 he settled in Palestine and became professor of obstetrics and gynecology at the Hebrew University and chief gynecologist and obstetrician at the Rothschild Hadassah hospital of Jerusalem. He was still serving in both capacities in 1943.

Another important investigation of Zondek dealt with the isolation of intermedine, the secretory product of the middle lobe of the hypophysis which controls the distribution of pigmentation, particularly in cold-blooded animals, but likewise has importance in relieving the polyuria of diabetes insipidus. His investigations at the Hebrew University were assembled and published as *Clinical and Experimental Investigations on the Genital Functions and Their Hormonal Regulations* (1941).

Zondek, a rare combination of active clinician and laboratory investigator, made practical application of his hormonal studies in the treatment of amenorrhea, dysmenorrhea and sterility as well as of other functional disturbances of the human female. In July, 1941, a special issue of the *Journal of the Palestine Jewish Medical Association,* written by his colleagues and pupils, was published in honor of his fiftieth birthday.

HERMANN ZONDEK (b. Wronke, 1887), brother of Bernard Zondek, was also a physician. From 1918 to 1933 he was on the faculty of the University of Berlin and from 1926 to 1933 director of the city hospital. His chief interest was research on the internal secretions of the human body, on which he wrote an important textbook. In 1943 he was serving at Bikkur Holim hospital in Jerusalem.

SAMUEL GEORG ZONDEK (b. Wronke, 1894), another brother, was professor of internal medicine at the University of Berlin and wrote *Die Elektrolyte* (1927). In 1943 he was serving at the Municipal Hospital in Tel-Aviv.

ROBERT T. FRANK.

ZONDEK, MAX, surgeon and urologist, b. Wronke, Posen, 1868; d. Berlin, 1933. He was the oldest of the five Jewish medical professors by the name of Zondek, in Berlin, and he was the uncle of Bernard, Hermann and Samuel Georg Zondek. Beginning as assistant in surgery at the University Clinics in Strasbourg and Breslau, he later became a pupil of James Israel, eminent surgeon, in Berlin. He then worked on amputations, with the physiologist R. du Bois-Reymond, and demonstrated his results in a series of experiments relating to inner bone tissues and fracture healing.

Zondek also worked on important problems in the field of surgery of urine organs. He established fundamentals on kidney surgery, and conducted research on the origin of kidney ailments and inflammation of the ureter. He amplified and improved upon the diagnosis of kidney trouble, and sharply outlined the method of kidney surgery.

In the field of surgery Zondek wrote numerous articles, and his book, *Surgery on Kidney Ailments and Inflammations of the Ureter,* won acclaim and wide circulation. He took a prominent part in the promotion of public health, and was chairman of OSE (Society for Health Protection of the Jews) in Germany, and a contributor to the *Ose-Rundschau.*

ZORACH, WILLIAM, sculptor, b. Eurburg, Lithuania, 1887. Four years later his father emigrated to the United States and became an American citizen. The Zorachs lived in Ohio. Theirs was a closeknit, fine Orthodox family life that left a permanent impress on William's character and affected the independence and stability of his art. He had no extended formal education. His approach to his career was in the commercial field of lithographic drawings. He studied for a while at the Cleveland School of Art, and later at the National Academy of Design in New York.

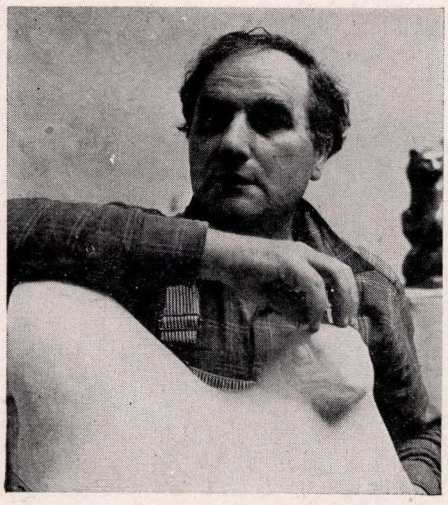
Going at the age of twenty-three to Paris for a year, he exhibited oil paintings at the Salon d'Automne (1911). His early work was influenced by Cubism, an influence not discernible in his splendid watercolors of later years, four of which were included in the exhibition at Paris (1938) of "Three Centuries of American Art." It is, however, as a sculptor, rather than as a painter, that Zorach has acquired his great reputation. Happening in 1918 to carve a boat for a child, he became so interested in sculpture that he subsequently devoted himself mainly to this form of art. Whether in wood, stone or marble, Zorach has carved directly, as he considers this a more creative method than prior modelling. Fertile in ideas, he sketches many subjects and then concentrates on those that appear to him most vital. Not influenced by any one man, but a serious student of the art of all ages, he makes evident his knowledge of Greek, Egyptian and Oriental sculpture, and of the primitive African. There is a profound human quality and often the element of timelessness in Zorach's art. Add to these the fine organization of his sculptural works, their rhythm, their

simplicity and their decorativeness, and there can be no question of the permanence of Zorach's reputation as one of the outstanding sculptors of his time.

Represented in various museums, the winner of medals for both sculpture and watercolors, a teacher at the Art Students League, a writer and lecturer, a supervisor of art instruction in numerous schools, Zorach—encouraged by his wife, Marguerite (an artist in her own right)—pursued his career with high and serious fidelity. He considered the following as his most important works: *Mother and Child, Youth, Affection, Spirit of the Dance, Child on Pony.* His statue of Benjamin Franklin, at Washington, is another of his notable achievements.

For a fuller list of his work and analysis of his art, consult the richly illustrated volume by Paul S. Wingert, entitled *The Sculpture of William Zorach.* In the April and May, 1941, issues of *The Magazine of Art* there is an autobiographical paper. Warren Wheelock discusses the art, philosophy and working habits of Zorach in the April, 1939, issue of *Art Instruction.* GEORGE S. HELLMAN.

Lit.: Current Biography, Feb., 1943, pp. 56-58.



William Zorach

ZSOLT, BÉLA, poet, novelist and journalist, b. Komárom, Hungary, 1895. He was educated at the University of Budapest and began his journalistic career at Nagyvárad.

From 1921 on he lived at Budapest, contributing to such leading liberal dailies as *Világ, Magyar Hirlap* and *Ujság.* The latter newspaper was originally the organ of Count István Tisza and his Liberal Labor Party, but after the first World War gradually came to be identified as the daily organ of the Jewish middle class.

Like the political figure Vilmos Vázsonyi before him (in city council and parliament), Zsolt, in the columns of *Ujság,* was the advocate of the petty bourgeois; and, since the petty bourgeois was at a special disadvantage if he happened to be a Jew, it was openly and expressly the Jewish petty bourgeois whom Zsolt defended in his articles. From 1938 on, when German Nazi influence became strong in Hungary, Zsolt rose from the defense of the underprivileged Jew to that of civil liberties and the democratic ideal. He braved threats to his life by currently attacking those actively engaged in the Nazification of Hungary.

Early in his career Zsolt had attracted attention by his verse which placed him among the best contemporary poets of his country. But he had greater influence as a novelist. In his novels as in his newspaper column, Zsolt was concerned with the Jewish petty bourgeois, but here his attitude was not that of the advocate, but of the dispassionate social psychologist.

In Zsolt's novels the Hungarian-Jewish petty bourgeois is a sorry figure, the product of societies past and present which have narrowly set for him the limits of his life, of his horizon. He is lacking not only in the physical possibility of going beyond his confines, but even in the courage to dream and to reach out for his dreams. The mood of several of these novels, like that of *Gerson és neje* (Mr. and Mrs. Gerson; 1931), depicting a mixed marriage, is tragicomical. The sarcasm of the author in exposing the pettiness and vulgarity, the helplessness of these human beings to attain what they want and to want anything worthwhile, masks his shame and anguish over this lost generation. In these Budapest Jews, for all their *couleur locale,* Zsolt at the same time portrayed the hopelessness and degradation of Europe. In *A királynő családja* (The Queen's Family; 1933) he still pointed to a way out for young people, pure and strong, from the quagmire of their environment. *Kinos ügy* (Distressing Affair; 1935) and *Arthur* end on a note of despair. Arthur, the hero of the latter novel, is never born. The novel tells of the vain hopes the father entertains about this son to be born to him. It is symbolical of the failure of Europe.

Early in his career Zsolt embraced Christianity, but later he returned to Judaism. As the most aggressive Jewish publicist, he contributed articles to *Egyenlőség,* the political organ of Hungarian Jewry. When the large Jewish masses of Hungary were gravely affected by anti-Jewish laws (1938-) which, however, spared Jewish-owned capital, Zsolt demanded that the leadership of the Jewish Community of Pest pass from the hands of big businessmen to that of the intellectuals.

Zsolt's novels not mentioned above include: *Házassággal végződik* (1926; English version, *It Ends in Marriage,* trans. by Louis Rittenberg, 1931); *Bellegarde* (1932; dramatic version *A Párizsi vonat* [Paris Train], 1934); *A Wesselényi-utcai összeesküvés* (The Conspiracy); *A Dunaparti nő* (Woman of the Danube Shores; 1936). He was also the author of such stage plays as *Oktogon* (1933) and *Tizenötezer pengő jutalom* (Fifteen Thousand Pengő Reward; 1934).

His poems were published in the volumes: *Zsolt Béla verseskönyve* (1915); *Hiába minden* (All in Vain; 1921); *Igaz könyv* (True Book; 1932); *Vadvizek* (1925). He was the author of a volume of short stories, *Harmincéves férfiak*



Béla Zsolt. Sketched by Jenö Horváth

(Men of Thirty; 1924). His works were translated into Italian, German, Dutch and other languages.

ANNA BETTELHEIM.

ZUCCA, MANA, *see* MANA-ZUCCA.

ZUCKER, AARON, *see* LUTZKY, AARON.

ZUCKER, PAUL, art historian and architect, b. Berlin, 1890. He designed numerous buildings in Germany, including the Prussian State Bank and the administration building of the Chamber of Physicians at Berlin, and gave lectures on the history of art at the Lessing Hochschule (1916-35) and at the Staatliche Akademie der Künste (1927-35). In 1937 he migrated to the United States, settling in New York city, where he became affiliated with the New School for Social Research (1937-), the Cooper Union Institute (1938-) and the Dramatic Workshop (1939-).

Zucker's writings include: *Die Brücke, Typologie und Geschichte ihrer künstlerischen Gestaltung* (Berlin, 1921); *Die Theaterdekoration des Barock* (1927); *Die Theaterdekoration des Klassizismus* (1927); *Deutsche Hansastädte* (Leipzig, 1928); *Deutsche Barockstädte* (1928); *Baukunst der Renaissance in Italien* (vol. 8 of *Das Handbuch der Kunstwissenschaft;* Potsdam, 1927); *Die Entwicklung des Stadtbildes* (Munich, 1929); *American Bridges and Dams* (New York, 1941). He contributed all the articles on architects in the letters A to M to Ulrich Thieme's and Felix Becker's *Allgemeines Lexikon der bildenden Künstler* (1907-34).

ZUCKERKANDL, EMIL, anatomist, b. Raab, Hungary, 1849; d. Vienna, 1910. He studied at the University of Vienna under Hyrtl, Rokitansky, Skoda and Brücke, and received his M.D. degree in 1874. After serving as an instructor at the Universities of Vienna and Utrecht (Holland), Zuckerkandl was appointed professor at the University of Graz, Austria (1882), and later at the University of Vienna (1888). He was regarded as one of the preeminent anatomists of his time and was an excellent pedagogue. Through his book, *Normale und pathologische Anatomie der Nasenhöhle und ihrer pneumatischen Anhänge* (2 vols., 1882-92), he became the pioneer of modern rhynology.

Zuckerkandl's other writings include *Zur Morphologie des Gesichtsschädels* (1877) and *Über eine bisher noch nicht beschriebene Drüse der regio Suprahyoidea* (1879). A bust of him, which had been placed in the University of Vienna in his honor, was removed by the Nazis in 1938.

ZUCKERMANDEL, MOSES SAMUEL, Talmudist, rabbi and author, b. Ungarisch-Brod, Moravia, 1836; d. Breslau, Germany, 1917. From 1856 to 1864 he studied at the Jewish Theological Seminary in Breslau, where he devoted himself to the study of the Talmud; in 1863 he received the Ph.D. degree from the University of Breslau. He officiated as rabbi of the Prussian community of Gnesen from 1864 to 1869, Märkisch-Friedland until 1876, Pasewalk until 1880, Trèves from 1881 to 1889, and Pleschen, Posen, until 1890; from 1898 until his death he occupied an administrative post at the Mora Leipsiger Foundation in Breslau.

Zuckermandel's outstanding work is the *Tossefta Ausgabe unter Zugrundelegung der Erfurter und Wiener Handschriften* (Pasewalk and Trèves, 1881-82), with a supplement entitled *Enthaltend Übersicht, Register und Glossen zur Tossefta* (Trèves, 1882). His other works include: *Tossefta, Mischna und Boraitha in ihrem Verhältnis zu einander* (2 vols., Frankfort, 1908-9); *Predigten* (Frankfort, 1911), a work on holiday sermons; and a number of articles dealing with Halachah, philology, exegesis, archeology, pedagogy, and homiletics.

Lit.: Frankl-Grun, *Geschichte der Juden in Ungarisch Brod* (1905) 56-57; *Hamburger Israelitisches Familienblatt,* 1906, No. 18; Brann, M., *Geschichte des Jüdisch-Theologischen Seminars in Breslau* (1904) 204; Zuckermandel, M. S., *Gesammelte Aufsätze,* vol. 2 (1912) 197-200.

ZUCKERMANN, HUGO, poet, b. Eger, Bohemia, 1881; d. Eger, 1914. As a college student, and later as an attorney, he was an ardent follower of Zionism. His poems often dealt with Jewish and Zionist topics. Zuckermann became known chiefly through his *Österreichisches Reiterlied,* published at the beginning of the first World War, in which the poet participated as a soldier in the Austrian-Hungarian army.

This song, which soon won great popularity and was set to music, was regarded as one of the finest war poems in German. Zuckermann died from the wounds received in battle. His collected poems and his translation of three plays by Isaac Loeb Peretz were published posthumously.

Lit.: Friedman, Arnold, *Hugo Zuckermann, ein Gedenkblatt* (1915).

ZUCKMAYER, CARL, German writer, b. Nackenhaim, near Mayence, Germany, 1898. He was an officer in the German Army during the first World War. He began his writing career in 1920 with the drama *Kreuzweg.* Zuckmayer became famous overnight with the première of his comedy *Der fröhliche Weinberg* in 1925. This was followed by a number of other plays, such as *Schinderhannes* (1927); *Katharina Knie* (1928); *Der Hauptmann von Köpenick* (1931); a satire of Germany under the Kaiser and a tremendous success); and *Der Schelm von Bergen* (1934). *Kakadu-Kakada,* a comedy for children, appeared in 1930.

Zuckmayer wrote also poems, collected in *Der Baum* (1926), several novelettes, and a novel, *Salware oder Magdalena von Bozen* (Vienna, 1936; English trans., *The Moons Ride Over,* New York, 1938). He adapted Maxwell Anderson's and Laurence Stallings' *What Price Glory?* and Ernest Hemingway's *Farewell to Arms* to the German stage.

An outstanding liberal, Zuckmayer left Berlin after the Nazis' rise to power and went to his estate at Hennsdorf, Austria. He fled to Switzerland just before the annexation of Austria in 1938. In the same year he came to the United States, settling on a farm in Vermont. He and Fritz Kortner wrote a play, *The Last Drop,* which was performed in New York city in 1941. He published the story of his flight in a sort of autobiography, *Second Wind* (New York, 1941). Zuckmayer embraced Catholicism.

ZUDECCHE (ZUECCA, GIUDECCA), *see* VENICE.

ZUGOTH ("pairs"), name given to five generations of Jewish religious leaders just before the Tannaitic period; these carried on the line of tradition from the Soferim to the Tannaim. According to the Mishnah (*Hag.* 2:2), each was composed of a Nasi (patriarch) and an Ab Beth Din (vice-president). According to some scholars, the leaders, like the Roman consuls, were chosen to represent patrician and plebeian groups, respectively, thus preserving a balance of authority among the teachers. The five pairs were:

1. Jose ben Joezer of Zeredah and Jose ben Johanan of Jerusalem.
2. Joshua ben Perahiah and Nittai of Arbela.
3. Judah ben Tabbai and Simeon ben Shetah.
4. Shemaiah and Abtalion.
5. Hillel and Shammai.

Lit.: Frankel, Z., *Hodegetica in Mishnam,* 29 et seq.; Finkelstein, L., *Akiba* (1936) 294-304.



Zukertort (left) and Steinitz in a chess match

ZUGSMITH, LEANE, writer, b. Louisville, Ky., 1903. She studied at Goucher College, the University of Pennsylvania and Columbia University. First associated with the publishing world as publicity director for Horace Liveright, she won attention in 1929 with the publication of her initial novel, *All Victories Are Alike.* This was followed by *Goodbye and Tomorrow* (1931); *Never Enough* (1932); *The Reckoning* (1934); *A Time to Remember* (1936); *The Summer Soldier* (1937); and *Home Is Where You Hang Your Childhood,* a volume of short stories (1937). From almost the very beginning of her career Leane Zugsmith represented that group of writers who considered the immediate political and economic strife of the period the motivating influence of contemporary life. Labor struggles, strikes, and the relation of the once secluded intellectual to these actualities offered the sources for her characters and their environment.

In 1942 she was the co-author, with her husband, Carl Randau, of *The Setting Sun of Japan,* a record of a trip through that part of the world which Japan considered its sphere—a trip made just before Japan attacked in all directions of that sphere in December, 1941. She was a contributor also to the leading periodicals in the United States, and was affiliated with the New York daily newspaper *PM.*

Lit.: Smith, Bernard, *The Democratic Tradition* (1941).

ZUKERMAN, T(OBIAS) DAVID, financial analyst, b. Myskievka, Russia, 1891. He was brought to the United States in 1896 and completed his education at Columbia University (A.B., 1913). He was with the Institute of Public Service, New York city (1916), staff member of the New York Bureau of Municipal Research (1918-20), budget director of the Federation for the Support of Jewish Philanthropic Societies (1920-23) and budget consultant of the Newark, N. J., Jewish Federation (1924). From 1924 to 1933 he was director of the Political Research Bureau in New York city, at the same time serving the Republican County Committee and serving as research assistant and publicity agent for Congresswoman Ruth Pratt. Subsequently he aided in research in Joseph V. McKee's mayoralty campaign (1933) and Joseph D. McGoldrick's campaign for the controllership (1934), and was a member of the governor's committee on unemployment (1935) and of the regents' inquiry into the character and cost of public education (1937).

From 1920 to 1929 Zukerman was a lecturer on the administration of public debts and sinking funds at the Training School for Public Service of the Institute for Public Administration. He wrote a large number of articles dealing with taxation and public finances.

ZUKERMAN, WILLIAM, journalist, b. Brest-Litovsk, Russia, 1885. He came to the United States at the age of seventeen. For a time he lived in Chicago, where he worked in factories, studied at the university, and finally became Chicago representative of the *Forward.* After the end of the first World War he was sent to London, where he established the European bureau of the *Morning Journal.* Until the beginning of the second World War he remained director of the bureau, traveling extensively throughout Europe on tours of investigation of Jewish affairs. Subsequently he transferred his home and major literary activities to New York, maintaining, however, even in 1943, his European contacts and journalistic outlets.

Although his first journalistic work was carried on in Yiddish, Zukerman subsequently wrote correspondence and special articles for various newspapers and periodicals in English. In addition to his journalistic activities, he also turned out belletristic studies, in which the search for a clarification of old disagreements between the faiths and among classes was apparent. His book, *The Jew in Revolt* (1937), was a survey of the situation of the Jew in the world of the time.

Zukerman's approach is that of a Jewish Socialist and internationalist, who considers the problems of the Jews as an integral part of the general social problems of mankind, and who believes that they cannot be solved by any nationalistic and segregative schemes. He is not opposed to the Jewish settlement of Palestine, but does not hold it to be an all-inclusive panacea.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 3 (1929) cols. 281-82.

ZUKERTORT, JOHANNES HERMANN, chessmaster, b. Lublin, Poland, 1842; d. London, 1888. He was the son of a Jew who had been baptized. He studied medicine and served as army physician in the Prussian wars of 1866 and 1870-71. He began to play chess when he was nineteen and by 1871 he was able to defeat Anderssen, who was then in the top rank of chess players. In 1872 he went to England to participate in a tourney and was so gratified with his reception there that he made that country his home for the rest of his life. He was especially famous as a blindfold-player. His record in various tournaments and matches was as follows:

1872. London, third prize.
1878. Paris, first prize.
1880. Won a match from Rosenthal.
1881. Berlin, second prize.
1882. Vienna, fifth prize.
1883. London, first prize.
1886. Nottingham, fourth prize.
1888. Match with Steinitz, in which he won the first four out of five games, but lost most of the remainder because of poor health.

He wrote numerous articles on chess and was editor of several chess publications, including *The Chess Monthly,* which he and L. Hoffer founded in 1879.

Lit.: *The Chess Monthly,* July, 1888.

ZUKOR, ADOLPH, motion picture producer, b. Ricse, Hungary, 1873. He came to the United States in 1888, settling first in New York, where he worked mostly as a furrier. In 1891 he went to Chicago, where he subsequently entered business for himself.

Returning to New York city early in the 20th cent., Zukor became interested in the newly-discovered methods of mechanical entertainment, particularly as exemplified by the Penny Arcades, in which moving picture machines, phonographs and other amusement devices were made avail-



Adolph Zukor

able through penny-slot machines. So successful were the Penny Arcades Zukor established in New York that, in partnership with Marcus Loew, a neighbor of his, he undertook the introduction of the idea to other cities. In 1905 still another device, known as Hales Tours, won his attention, and in 1905 he and William A. Brady formed a partnership for its development. Through this medium a travel tour was imitated by showing scenic pictures in a jolting imitation railroad carriage.

The motion picture itself, freed of its various infantile impedimenta, was emerging. Zukor, recognizing the trend, severed his connection with the secondary forms of entertainment and opened motion picture theatres to which the cost of admission was five cents. His foresight made him immediately impatient. The motion pictures available to exhibitors were limited to two reels; Zukor saw greater possibilities for the idea and sought to learn the art of producing. He also thought that motion pictures could draw from the legitimate stage the services of renowned actors.

Before his own producing companies were formed, however, Zukor proved the error of those who saw only a limited future for the motion picture by obtaining the American rights to *Queen Elizabeth,* with Sarah Bernhardt in the leading role. He paid $35,000 for the rights—a stupendous sum for the times. The four-reel picture had a long and successful presentation in the United States, and the argument that artistic, lengthy productions were undesirable was disproved. In 1912 Zukor finally entered the production field with Daniel Frohman, forming the Famous Players Film Company. His motto, "Famous Players in Famous Plays," had been chosen long before.

By obtaining the services of such well-known actors as James O'Neill, James K. Hackett and Minnie Maddern Fiske for the first productions of the company (*The Prisoner of Zenda, The Count of Monte Cristo* and *Tess of the D'Urbervilles*), Zukor gained another victory over the skeptics. Several members of the Barrymore family were among the earliest recruits from the legitimate stage, and before long the special talent of Mary Pickford was developed.

Combinations with other producing companies began to be effected. In 1916 the Famous Players-Lasky Corporation was formed, and in 1917, following other absorptions, the Paramount Pictures Corporation. Zukor was president of Paramount Pictures until 1935, when he became chairman of the board. Zukor was a generous contributor to Jewish and secular philanthropies. He remained sentimentally attached to the welfare of his native city in Hungary. He rebuilt both the church and the synagogue of Ricse, as well as the Reformed and Jewish schools, a hotel and the rabbi's residence. The main square of the city was named after him and in 1936 he was awarded the Hungarian Order of Merit. NATHAN RICARDO.

ZULATH, the third poetic insertion in the morning prayer for Sabbaths and festivals in the Orthodox Jewish ritual. In olden times the Zulath was the closing piece of the Yotzeroth. The name is derived from the fact that this Piyut follows immediately after the words *'en 'elohim zulathecha* ("there is no God but Thee") in the Emeth Veyatzib prayer. Such Zulath poems often make mention of contemporary sufferings and persecutions and express the hope for a better future.

Lit.: Elbogen, I., *Der jüdische Gottesdienst,* 210.

ZUNSER, ELIAKUM, Yiddish folk-poet, b. Vilna, Lithuania, 1845; d. New York city, 1913. He began to exercise the profession of Badhan in his youth, composing songs for weddings which he set to music of an Oriental character. He soon won a reputation for a more refined form of entertainment at such occasions and was able to command high fees. The themes of his poems were simple and intended to appeal to popular fancy, but show the influence of the new ideas of nationalism and of the desire to return to Palestine and till its soil. His first published book was *Shirim Hadashim* (Vilna, 1862).

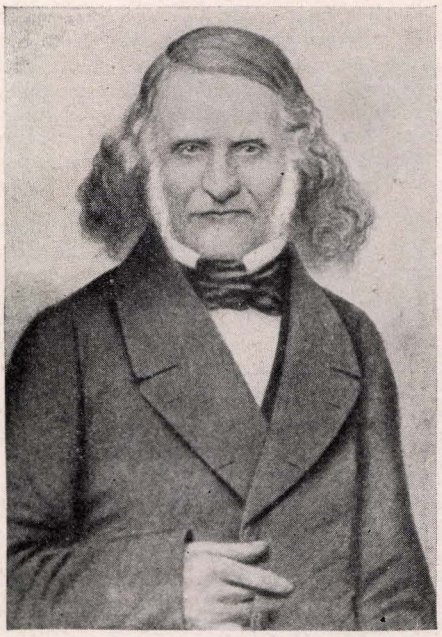
In 1889 he migrated to the United States, where he toured the country singing and reciting his songs, many of which were newly written and dealt with American themes. In 1905 he settled in New York, where he set up a publishing house. He wrote more than 600 poems, which were published in sixty-five collections, some with music and some with translations into Hebrew.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 3 (1929), cols. 259-71; Zunser, E., *Selbstbiographie* (1905); Waxman, M., *A History of Jewish Literature,* vol. 4 (1941) 552.

ZUNTZ, NATHAN, physiological chemist, b. Bonn, Germany, 1847; d. Charlottenburg, Germany, 1920. He received his degree from the University of Bonn in 1870, became assistant professor of anatomy there in 1874, and later professor at the Berlin Academy of Agriculture. He did extensive research work in the field of metabolic assimilation, the relationship between the consumption of oxygen and the work performed, the digestive metabolic assimilation and the digestive organs of the herbivorous animals. Zuntz published a new method of gas analysis and devised an apparatus for the measurement of metabolic transformation of substance through respiration.

His most popular works, which were written in collaboration with Loewe, are: *Lehrbuch der Physiologie; Ernährung und Nahrungsmittel; Höhenklima und Bergwanderungen.* Zuntz became a Christian.

ZUNZ, LEOPOLD, founder of the Science of Judaism, b. Detmold, Germany, 1794; d. Berlin, 1886. Orphaned at an early age and delicate in health, he was enrolled in 1803 in the Samson School at Wolfenbüttel; its director, Samuel M. Ehrenberg (Zunz later wrote a biography of him), soon noticed his ability and declared that the boy at the age of eleven was "a distinguished mind, or rather a genius, in all branches of knowledge." In 1809 Zunz was the first Jew to attain the highest class of the classical high school at Wolfenbüttel, and in 1811 he received his diploma from



Leopold Zunz

that institution. In 1815, after serving as instructor for a time at the Samson School, he went to Berlin, where he spent most of the rest of his life; he attended the Universities of Berlin and Halle (Ph.D., 1821). His dissertation had been foreshadowed in his first writing, *Etwas zur rabbinischen Literatur* (1818), which may be regarded as the first outline of the tasks of the Science of Judaism. In it the entire richness and many-sided content of Jewish literature was set forth, arranged on a scientific basis according to historical periods; this opened up hitherto unknown perspectives for scientific investigation.

At the end of 1819 Zunz took part in the founding of the Verein für Cultur and Wissenschaft der Juden, and was the soul of the group; it was in behalf of it that in 1823 he became editor of the *Zeitschrift für die Wissenschaft des Judentums.* In this Zunz published his pioneer work, *Lebensbeschreibung Salomon ben Isaks, genannt Raschi,* a biography of the Talmudist and commentator Rashi (1040-1105). It was the first scholarly biography in Jewish literature; its secure mastery of the abundant material, and its penetrating insight into dark and untrodden realms, made a lasting impression, especially upon youthful students. Zunz' essays, *Über die in den hebräisch-jüdischen Schriften vorkommenden hispanischen Ortsnamen* and his *Grundlinien zu einer künftigen Statistik der Juden,* were of similar fundamental importance.

Although the efforts of the society ended in a lamentable failure, these little essays were sufficient to make Zunz assured, with an unshaken conviction, of the permanence of the Science of Judaism and to make it the purpose of his whole life. He never was able to secure an assured means of earning a livelihood; he was a man of fixed principles and of firm character and never hesitated to give up a favorable position, if the latter was not consistent with his ideas and purposes. As a student he had rejected the customary invitation to stay at the house of a rich man as an object of charity, and had preferred to earn his own living as a private tutor; later he was for a time preacher in the Berlin Temple founded by Israel Jacobson, and won general approval as a pulpit orator; yet he resigned, without any prospect of means whatsoever, when he found that the position was incompatible with his basic principles.

He left the *Haude- und Spenersche Zeitung* when the periodical adopted political views which were different from his own. From 1826 to 1830 he was director of the primary school of the Berlin Jewish community, and from 1840 to 1850 director of the Jewish teachers' seminary there; but he even gave up these positions because he could not make them fit in with his own intentions. Thus, except for short intervals, he lived a life of toil and deprivation, entirely devoted to the ideal of scholarly investigation.

In 1832 he made a rich contribution to the Science of Judaism in his *Die gottesdienstlichen Vorträge der Juden,* which has remained a classic to the present day. A Christian critic (Gefrörer) stated that it was the greatest contribution to knowledge made by a Jew since the time of Spinoza. This work was followed in 1845 by *Zur Geschichte und Literatur.* This book is a compilation of a number of essays on the history of literature, and on bibliography, on the ethics and culture of the Jews of the Middle Ages, as well as sciences auxiliary to history. It furnished a creative and illuminating treatment and presentation of chapters of history which had hitherto been entirely neglected. The book won Zunz such general recognition that he was considered the equal of such pioneer philologists as Böckh and Grimm.

He next undertook, in preparation for a history of the Jews, which was planned on a large scale, a careful study of Jewish martyrdom. This led him to the inexhaustible mine of Selihah poetry and eventually to Jewish liturgical poetry (Piyut) in general. He devoted decades to the work of assembling and organizing the materials from hundreds of manuscripts and rare printed books that had been recently discovered and made accessible.

The results of this unremitting labor appeared in three books: *Die synagogale Poesie des Mittelalters* (1855); *Der Ritus des synagogalen Gottesdienstes, geschichtlich entwickelt* (1859); *Literaturgeschichte der synagogalen Poesie* (1866), with a supplement (1867). The latter work was preceded by a visit to the great libraries of Italy, France and England. His shorter treatises and essays were collected in his *Gesammelte Schriften,* published in 1874, on the occasion of his eightieth birthday, under his direction.

His works, his lectures on Jewish literature and, last but not least, the firmness of his character had brought the quiet scholar to the attention of large groups. In 1864, on the occasion of his seventieth birthday, a Zunz Foundation (Zunz Stiftung) was created, "as a sign and testimony of honor and gratitude, in appreciation of the great sacrifices made by Dr. Zunz during his entire life for the work of scholarship, and which he is not tired of making even in high old age." This foundation consisted of a sum of money, the interest of which was to help support Zunz during his lifetime; after his death it was devoted to the promotion of scholarly works of the type which Zunz had worked out. The curators of this Zunz Foundation published a *Jubelschrift zum neunzigsten Geburtstag des Dr. Zunz* (1884); to this contributions were made by famous scholars of Germany and other countries in honor of the old master.

Zunz had a strong interest in politics. He demanded for the Jews "not rights, but right itself; not liberties, but liberty itself"; he took an active part in the campaign for civic emancipation. His speech on those who fell in the uprising of March, 1848, won him the general attention of democrats. He repeatedly took part in questions of suffrage, and his addresses on this subject are in the first volume of his collected works. Even after the union of Germany in 1871, when he



Arnold Zweig

was extremely old, he took a lively interest in public affairs, and in his *Deutsche Briefe* made an energetic appeal for the purity of the German language. After the death of his wife, Adelheid Beermann, who had taken an active part in his works during the period of their life together (1822-74), he lost his joy in life and creative ability; thus his sudden death was a release.

His rich achievements and his steadfast moral conduct were fittingly characterized by Heinrich Heine, who as a student had been a member of the Verein für Cultur. Zunz, said Heine, was "a noble man, who, in a period of wavering transition, always presented an unshakeable immutability; despite his acuteness, skepticism and scholarship he remained true to his self-assigned task, to the greathearted whim of his soul. A man of word and deed, he created and worked where others dreamed or dejectedly abandoned the struggle."

ISMAR ELBOGEN.

Lit.: Hirsch, E. G., in *Jewish Encyclopedia,* vol. 12, pp. 699-704; *Allgemeine Deutsche Biographie;* Schechter, S., *Studies in Judaism,* Third Series (1924) 84-142; Rabinowitz, S. P., *Yom-Tob Lippmann Zunz* (Hebrew; 1896); Elbogen, I., in *Bericht der Lehranstalt für die Wissenschaft des Judentums* (1936); idem, in *Festschrift Armand Kaminka* (1937) 25-32; idem and Bernfeld, in *Jahrbuch für jüdische Geschichte und Literatur,* vol. 30 (1937) 131-72; Wallach, Luitpold, *L. Zunz* (1938); idem, in *Historia Judaica,* vol. 4 (1942); Bamberger, F., in *Proceedings of the American Academy for Jewish Research,* vol. 11 (1941).

ZUR MOSHE, *see* COLONIES, AGRICULTURAL.

ZURICH, *see* SWITZERLAND.

ZWEIFEL, ELIEZER ZEBI (LAZAR), author and publicist, b. Mogilev, Russia, 1815; d. Glukhov, Ukraine, 1888. From 1853 to 1874 he taught at the Rabbinical Seminary of Zhitomir. His first work was *Minim Veugab* (Vilna, 1858), a collection of notes on various Biblical and Talmudical passages, poems and maxims.

Other works of his were: *Shalom Al Yisrael* (4 vols., Zhitomir, 1868-73), in which he attempted to reconcile Hasidism and rabbinical Judaism (his conciliatory efforts, however, met with the disapproval of the fanatical Maskilim), and *Musar Ab* (Zhitomir, 1885), containing the ethical prescriptions of Maimonides and Judah ibn Tibbon to their sons Abraham and Samuel, respectively.

ZWEIG, ARNOLD, author, b. Glogau, Germany, 1887. After having published, in 1911, a novel of minor importance, Zweig became famous in Germany at twenty-five through his *Novellen um Claudia* (1912). From this time on Zweig was regarded as a German master prosaist, capable of expressing alike the slightest shades of sentiment and deep emotion, and of elevating realistic description to poetic diction.

But Zweig was by no means a literary artist for art's sake. He was consciously a poetic chronicler and critic of his time, especially of German civilization. In this aim he was confirmed, while serving as a private in a German labor battalion in Northern France and later in the press section of the German high command on the eastern front during the first World War. During this activity Zweig penetrated the "underworld of Prussian brutality." He became one of the outstanding literary representatives of post-war disillusionment, challenging German nationalism and militarism by a trilogy of novels (written in German and translated into many languages) whose second part, *The Case of Sergeant Grischa,* was published in 1927; the first part, *Education Before Verdun,* in 1935; the third, *The Crowning of a King,* in 1938. In these novels personalities are delineated for their own sake as well as for their relations to the momentous issues and moral movements that characterize the era of the first World War and tendencies of German post-war nationalism.

Zweig opposed German nationalism by professing pacifism and his Jewish consciousness. In 1939, at the beginning of the second World War, Zweig publicly avowed that he no longer considered his radical post-war pacifism as a definite solution of the cultural problems of his time. As to his faithfulness to Judaism, he saw no reason to alter the point of view he had maintained all along.

As a German author Zweig constantly stressed his Jewish origin and his interest in Judaism. His literary debut itself, the novel *Aufzeichnungen über eine Familie Klopfer,* had a Jewish background. In almost all of his following novels Jewish characters are represented as champions of humanitarian civilization, or as typical personalities of modern culture. In 1915 Zweig published a dramatic version of the Tisza-Eszlár case, *Ritualmord in Ungarn,* which was performed with great success in Berlin and won the Kleist-Preis. A revised edition of the drama appeared in 1920 under the title *Die Sendung Semaels.* In 1925 Zweig published the drama *Die Umkehr eines Abtrünnigen,* performed in 1929, which dealt with the fate of a baptized Jew who became a bishop and his return to Judaism. Zweig revealed also his Jewish point of view in *Herkunft und Zukunft* (Origin and Future), a collection of essays, and presented a penetrating study of the psychological background of anti-Semitism in his book *Caliban* (1927). His personal experiences and the recent history of the Jews of Germany were the subject of his book *Insulted and Exiled,* published in German in 1934 and in English in 1937.

After the first World War, Zweig lived in Upper Bavaria while recovering from illness. He was forced to leave his home in Starnberg, Bavaria, by the Hitler Putsch of 1923. Then he lived in Berlin until he was expelled by the Nazis in 1933. He went to Palestine and established his home on Mount Carmel, Haifa. In 1936 the government of the Third Reich deprived Zweig of his citizenship, and confiscated all his property (left in Germany) in 1938. Suffering from a serious eye disease, Zweig was hindered in his literary creativity during and after the late 1930's. In 1939 he contributed a study of Baruch Spinoza to the *Living Thoughts* series of books.

HUGO BIEBER.

Lit.: Goldstein, M., *Juden in der deutschen Literatur* (1936); Meyer, Richard M., and Bieber, Hugo, *Die deutsche*

Literatur des 19. und 20. Jahrhunderts (1923); Meyer, Bertha, "Jews in Contemporary German Literature," *Jewish Forum,* March, 1934, p. 76; Zweig, Arnold, "Mentality and Crisis," *Opinion,* Jan., 1936, pp. 12-13; *ibid.,* June, 1938, p. 23; *American Hebrew,* Nov. 22, 1929, p. 43; April 3, 1931, p. 533; Sept. 30, 1932, p. 357.

ZWEIG, STEFAN, writer, b. Vienna, Austria, 1881; d. Petropolis, Brazil, 1942. He received his Ph.D. degree from the University of Vienna.

Zweig's literary career began in the traditional manner of the young Viennese lions of his generation. He tried to transform the cafés of Vienna on the Danube Canal into the images of the cafés on the Seine which drugged themselves with the inspiration of Baudelaire and Verlaine in the miracle-working atmosphere of the *fin-de-siècle.* It was then that he wrote the poems collected in the slender volume *Silberne Saiten.*

Zweig continued his work in the traditional way by turning to the Viennese newspapers' highly popular *feuilleton,* the short story, with which not even the great political dailies could dispense. It was there that Zweig's first short stories saw the light of the Vienna cafés, stories that were later collected in *Liebe der Erika Ewald* and *Amok, Novellen einer Leidenschaft.*

However, it is not as a poet or a short-story writer that Stefan Zweig is best remembered. His name is known throughout the world as the author of biographies and of historical miniatures that were translated into more than a score of languages. Most notable among his biographies are *Marie Antoinette* and *Joseph Fouché,* world "best-sellers." Others, such as *Erasmus von Rotterdam* and *Castellio gegen Calvin: Ein Gewissen gegen Gewalt,* were great artistic successes.

Zweig wrote several of his books in what may be called the "tryptich" form. They are biographies of three persons with related creative interests and complementary characters. The story of the healers of the mind was such a book: *Heilung durch den Geist: Mesmer, Mary Baker-Eddy, Freud,* also the story of three great demonic poets: *Der Kampf mit dem Daemon: Hölderlin, Kleist, Nietzsche.* Zweig considers Nietzsche a poet rather than a philosopher. A third book of the same type was *Adepts in Self-Portraiture: Casanova, Stendhal, Tolstoy.* Among the most popular of Zweig's books in republican Germany was *Drei Meister: Balzac, Dickens, Dostoievski.*

He was an extremely prolific writer. He paid his respects to his first literary gods by writing the biographies of Paul Verlaine and Emile Verhaeren. He paid his homage to the source of a later inspiration by writing the biography of Romain Rolland. Among his other famous books are *Conqueror of the Seas, The Story of Magellan,* and *The Tide of Fortune,* in which he portrayed twelve incidents that turned the tide of history. The last work of Zweig's to be published in his lifetime was about Brazil, in which he saw a country of the future. His autobiography, *The World of Yesterday,* appeared posthumously (New York, 1943).

Besides biographies and histories, he also wrote novels, dramas and even a comedy. The best known of his plays was *Jeremias,* a call to peace when there was still hope of peace. Among the young Jews of Germany this play was very popular. Zweig also translated the plays, poems and other writings of such fellow-searchers of life's essence as Pirandello and Rolland.

Zweig was too many-sided to be classified as a special type of writer. His intellectual curiosity was vast and he wanted to probe deep into the secrets of souls and events. But he realized that man and history are complex and made no attempt to find common denominators or all-inclusive terms of simplified interpretation. His portraits are mosaics, not splashes of color.



Stefan Zweig

He was a leader, and he showed the world that there was excitement even in such a contemplative life as that of Erasmus of Rotterdam. But he was also the creature of his age; he realized that the modern world distrusts the sparkling *aperçus* of an Oscar Wilde and prefers the less exciting but more trustworthy analytical treatment of the world stage and its players. The Germans called this the functional (*sachlich*) treatment.

Even in this analytical way, Zweig found the means to fight the battle of decent mankind against the forces of evil. His *Erasmus* was such a fighting book, because it showed that tolerance is creative, intolerance is destructive. The book about the struggle of Castellio and Calvin was also a fighting book. Castellio's body may have been consumed by fire but his soul found refuge in the very shrine which his fanatical opponent had tried to erect as the sanctuary of sanctified intolerance. Zweig makes it clear in this book that even failure may contribute to building the City of God.

In the last months of his life Zweig was collecting material for a life-story of Montaigne whom he came to regard as the quintessence of the noble spirit that understands the frailties to which the human flesh is heir. He himself was a disciple of Montaigne. Unfortunately, he lost courage and so failed to live up to his great prototype. His friend, the German author Berthold Viertel, believed that Zweig's was the voice of Europe and that he had to vanish in nirvana when Europe was destroyed. On the day on which Zweig committed suicide (February 23, 1942) intellectual Europe also suffered a great defeat. EMIL LENGYEL.

Lit.: American Hebrew, March 23, 1928, p. 707; April 15, 1932, p. 551; Sept. 30, 1932, p. 357; *Opinion,* Feb. 29, 1932, pp. 11-12; May, 1934, p. 27; *Jewish Chronicle* (Book Supplement), Dec., 1937, p. 8; Dec. 20, 1940, p. 18; May 15, 1942, p. 15; *New York Times* (Book Reviews), Oct. 17, 1937; Jan. 2, 1939; Feb. 24, 1942; Feb. 25, 1942; *Aufbau,* Mar. 1, 1942, p. 3; Mar. 15, 1942; Mar. 13, 1942, p. 6; Apr. 17, 1942; *New Masses,* Mar. 10, 1942, pp. 22-23; *J. D. C. Digest,* June, 1942.

ZYGELBOJM, SAMUEL, *see* ZIGELBOJM, SAMUEL.

ZYLBERCWEIG, ZALMEN, *see* ZILBERCWEIG, ZALMEN.

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D

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E

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Nathan R. Epstein — Detroit
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F

M. M. Feld — Houston, Texas
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Byron Foster — Pittsburgh
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Arnold E. Frank — Detroit
Nathan Frank — New York, N.Y.
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Joe Freeman — San Antonio, Texas
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Leo Friedman — Sunbury, Pa.
Rabbi William S. Friedman — Denver, Col.
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G

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Julius Glaser — St. Louis
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Rabbi Solomon Goldman — Chicago
Nathan Goldmann — New York, N.Y.
Nat Goldsmith — San Antonio, Texas
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Rabbi Morris Goldstein ..... San Francisco
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Joseph Goodman ..... Troy, N.Y.
Maurice Gordon ..... Honolulu, Hawaii
Rabbi Morris W. Graff ..... Roanoke, Va.
Ned Benjamin Grossman ..... Pocatello, Idaho
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H

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S. J. Hahn ..... Pittsburgh
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I

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J

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K

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Samuel Kramer ..... New York, N.Y.
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Cecil Kutz ..... Newton, Mass.

L

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Leo Lehman ..... Pittsburgh
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Mrs. Herman Levinson ..... El Dorado, Kan.
Solomon Levitan ..... Madison, Wis.
I. Montefiore Levy ..... New York, N.Y.
Samuel Levy ..... New York, N.Y.
Ephraim J. Liebowitz ..... New York, N.Y.
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Salomon C. Lowenstein ..... Brooklyn, N.Y.
C. Israel Lutsky ..... New York, N.Y.
N. H. Lyons ..... Brooklyn, N.Y.

M

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Louis Mark ..... Columbus, Ohio
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N

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O

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P

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Q

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R

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Moe Rose ..... New York, N.Y.
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S

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(Seattle) Temple de Hirsch ..... Washington
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T

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U

William F. Unger ..... Woodmere, L.I.

V

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W

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William G. Watters ..... New York, N.Y.
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Frank Wetsman ..... Detroit
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Lew Wisper ..... Detroit
Samuel Wolberg ..... Wilmette, Ill.
Henry Wollman ..... New York, N.Y.
Kate Wollman ..... New York, N.Y.
(Worcester) Jewish Youth Activities of Worcester ..... Massachusetts

Z

Louis H. Zack ..... Detroit
Morris W. Zack ..... Detroit
Harold L. Zellerbach ..... San Francisco
James D. Zellerbach ..... San Francisco
Benjamin D. Zevin ..... Cleveland
Arthur A. Zucker ..... New York, N.Y.

THE
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RABBI
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THIS SYMBOLIC PRESENTATION has been especially contributed to the tenth volume of the Universal Jewish Encyclopedia by the eminent artist Arthur Szyk as a memorial to the martyred Jews of Europe. It portrays the Jew as defiant and unafraid, marching confidently and dauntlessly into the future. In his arms he bears his most precious and eternal possession, the portable fatherland, the Torah. Draped round his shoulders is the mantle of royalty that eclipses the yellow badge he perforce must wear. In his right hand is the shepherd's staff of leadership; in his left, the jester's bauble betokening his unfailing sense of humor in the midst of adversity. Accompanied by the stag of eternity, he serenely goes his way in scorn of the bloated toad of pride, the arrogant parrot of vanity and the hissing serpent of treachery, coiled around the tree of life. Beneath is the Shield of David, bearing the scales of justice and the doves of peace, with its crest of the crown of a good name and its supporting lions of Judah. In the background are the brilliant clouds of hope and at the base are the grapes of fertility that promise a happier future.