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History. Max Margolis. undated.

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MARFOLIS + MARX

Ch. 33 - end



Spiritual Reconstruction, spasms under Trajan and Hadrian. (70-135)

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[Margolis & Mark, chap. 33]

First War
ended in

Destruction of Temple, Pharisees assumed leadership, Jochanan Ben Zakkai founded school at Jabneh, re-organized Sanhedrin, was President.

Samuel II descendant of Hillel became president, tried to end strife between Shammai and Hillel. Joshua ben Hananiah submitted to Gam, was humiliated by him.

Gam replaced by Eleazar ben Azariah at famous meeting 90 CE, where Scripture was defined & delimited.

Gam reinstated organized worship & gave it stated form. Every synagogue had Bible and high schools for study. Private tutors, etc. → top of structure was Beth Hamedresh.

Second War

While Emperor was busy in India, and in collusion with Parthians & Armenians the Jews rebelled in 116 against Romans & Greeks. Greeks crushed Jews in Alexandria. Trajan's General Turbo cleared Cyprus of every Jew. Then Jews rose in year in Mesopotamia. Quintus restored order.

Third War

Jewish uprising contributed to downfall of Trajan's eastern campaign, who died in 117. Successor Hadrian intended to turn Jerusalem into heathen city. Third War was launched under Shimon Bar Kochba, who was not only a great scholar. Found leader in Simon Bar Kosiba (re-named Bar Kochba) and called him Messiah. Revolt came in 132. Severus, recalled from Britain, captured Jerusalem in 134, and Beth-ther ~~the~~ last stronghold in south, in 135. Terrible death toll Roman & Jewish. Judea was desolate, no Jews were to set foot in city was Roman rule.

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M. M., Chap. 34 - Making of the Mishnah (135-175)

Roman law forbidding study of Torah - ten martyrs including Akiba. Scholastic center at Jabneh broken up - disciples of Akiba, fugitives, gathered at Usha in Galilee to reestablish Sanhedrin.

Simon son of Gamliel became head of Sanhedrin. Less scholarly than others. Tolerant toward Samaritans.

Meir was first scholar of the time, held that non-Jew who studied Torah was on par with High Priest. Was master of dialectic art. Wife Beruriah was daughter of one of 10 martyrs, herself a scholar. Helped in codification of Mishnah. Meir's lectures were equally divided between law, sententious sayings and fables.

Meir's colleague was Judah son of Ilai. Great scholar, but considered study merely the means to good works. Was man of the golden mean.

Simon ben Johai was of independent disposition often rejected predecessors. Attitude to Rome was aggressive - he was sentenced to death, hid in cave for 13 years with son Eleazar.

Judah I became Patriarch (Nasi) son of Simon, the not-too-hot scholar but he was greater scholar of period. Torah & high station were combined in him like in Moses. Gave to poor, had high standard of conduct, called the Saint. Enjoyed good-will of the Emperors. Alleviated effect of the sabbath year because irksome. He completed codification of the Mishnah; first step taken at Jabneh then Akiba then Meir. This final redaction was corporate effort embodying conclusions of Judah & his associates.

Six Orders; each Order → Chapters → Tractates → chapters & paragraphs.

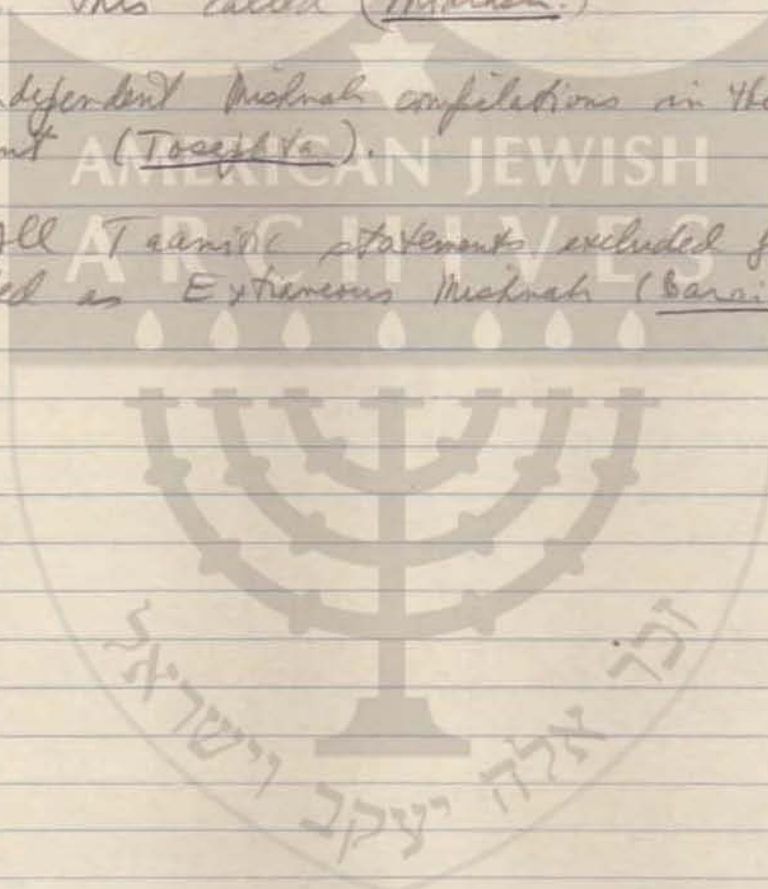
1. Seeds - religious laws pertaining to agriculture.
2. Seasons - sabbath, festivals, fast
3. Women - laws of marriage, divorce, and vows.
4. Damages - civil and criminal legislation.
5. Holy Things - ritual slaughter, sacrifices, Temple & Temple worship
6. Purities - laws of ceremonial impurity.

Dissenting opinions were put down together with names of their sponsors. Accepted view was placed last. 148 scholars mentioned by name. These called Taanim, Mishah teachers.

Sayings of the Taanim, whether Halakah or Haggadah, were assembled in shape of commentary on Pentateuch, except Genesis because that has no legal matter. This called (Midrash).

Independent Mishnah compilations in the form of Supplement (Tosefta).

All Tanaitic statements excluded from Mishnah designated as Extraneous Mishnah (Baraita).



19 + 19, chap. 35 - The last Patriarchs (180-425)

Judah I died 217. Succeeded by son Gam. III who was succeeded in 225 by his son Judah II. No scholar but pretty good leader.

Gam. II (255-275) and Judah III (275-320). Neither great leader. Improved elementary education. Scholastic leadership passed out of hands of patriarchate into various schools. Students were now instructed in Talmud (Dialectical Exposition) for purpose of reaching new deductions and formulating the law. Language was Aramaic.

Johanan ben Nappaha, orphan son of a smith, defected to dog, Judah II. Kindly tolerant of Samaritans, had high conception of scholarship, left foundation of Palestinian Talmud studied in Babylon.

Simon son of Lakish was man of powerful physique, married Johanan's sister, was keen debater, would not accept anything unless proven, called Boq' of Job a poetic fiction. Looked down on Babylonian Jews. Following scholars were mostly all Babylonian. Palestinian patriarchs were mediocre.

Under Constantine the Great (311-337) first Gentile church founded at Antioch and name "Christian" sprang up. New religion founded when Paul abrogated the Mosaic Law.

Hillel II was last outstanding figure in line of Hillel family. Julian the Apostate (361-363) hostile to Christianity, tolerant of Judaism, promised to rebuild Temple but died. Theodosius I and II were tolerant but due to fanatical ecclesiastics, Jews were persecuted, forbidden to circumcise, public office, intermarry, etc. Schools closed for lack of support.

After Hillel II → Gam. I (365-385) → Judah IV (385-400) → Gam. VI (400-425), then Theo II abolished the patriarchate.

Book II. The Eastern Center Until the Extinction
of the Sanhedrin (175-1038).

4.

Chap. 36 - Rab and Samuel (175-254)

After Babylonian Exile great majority stayed behind, did not return to Judea. Population were farmers and artisans. Little intermarriage. On the whole, people were merry, good-natured, sociable - not extreme hardships.

Highest Official was exilarch Rosh Golba Head of the Exile, tacitly answering to House of David, recognized by Persian court, living in regal establishment. Somewhat learned, but mostly civil leader - taxes, courts.

Rab, Master, real name Abba, surnamed Abba the tall one, was founder of school at Sura which lasted for 8 centuries. He led people to strict observance of Judaism, had about 1200 students. Subject taught was Mishnah which Rab had brought up from Palestine. At Sura they studied underlying themes, ramifications, deductions etc. - Talmud. Rab endeavored to regulate judicial procedure, to get learned judges, to improve morals by sanctifying marriage and making divorce difficult. Death in 247 was universally mourned.

Samuel, colleague of Rab, more versatile. Medicine, anatomy, astronomy, but repudiated astrological superstition. Specialized in civil cases. Legal maxim of his makes the law of the state in all non-religious matters binding on the Jew. After death of Rab, became head of Sura. Shorter form of 18 Benedictions composed by Samuel.

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Chap. 37 - Under the Sassanians - Talmud of Babylon (254-632)

In 226 the Sassanian or Neo Persian dynasty came in was unfavourable to Jews. Samuel tried to conciliate government but Jews was destroyed, and meanwhile a new school grew up under Judah, son of Ezekiel, at Pumbeditha, which also lived for 8 centuries.

Sometimes two schools joined as under Huna (257-292) Pumbed. was known for their casuistry. Rabbah son of Nahmani (309-330) was famous dialectician although harsh & entirely preoccupied with studies. His colleague Joseph was mild, succeeded Rabbah for three years. Rabbah was magnetic teacher drew thousands of students from their work, was denounced by govt for so doing and died in flight. He specialized in subject of gore and injuries and his opinion was generally followed over the dissent of his colleague, Joseph. But Joseph was an expert in the scriptures and great preacher.

Rabbah succeeded by his brother's son Nahmani better known as Abaye, who was greatly influenced by Joseph, set more store by comprehensive knowledge than by dialectics. Lived in poverty in order to study. But got lesser number of pupils than his friend Raba who founded new school at Mahara and who was keener intellect. Ruling of Raba accepted over that of Abaye. When Abaye died in 338 Pumbed. closed and students went to Raba. Mass of comment on Mishnah grew under him. On Sat. afternoons he would preach sermon for daily till parable, etc. Demanded sincerity of his students.

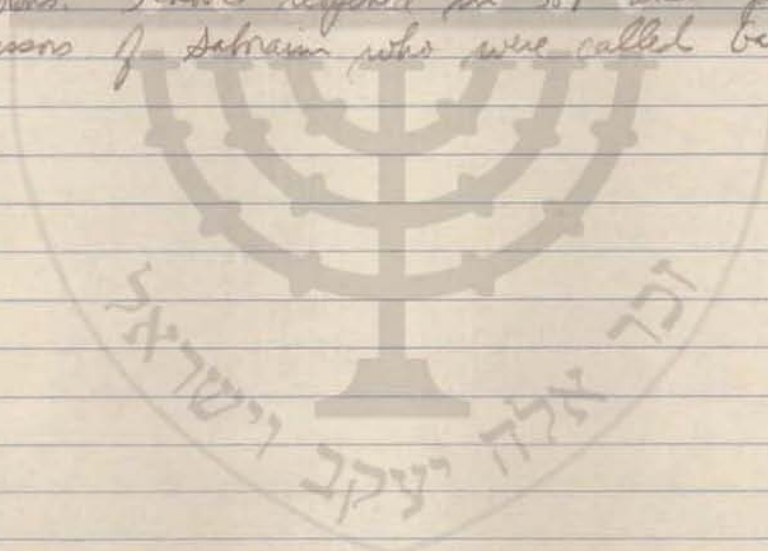
Shapur II (310-379) conflicted with Jews. But Raba had influence. Position of Gaza began to be more important than Exelarch.

Raba died 352 and no illustrious men at either Pumbed or Mahara. Sura took lead with Aschi (375-427), who erected new building, regained prestige of Rab. Times were tranquil tractates were discussed until amount of material got unwieldy over 50 years. Aschi systematized arrangement of material caused complex of question answer & counter-argument to band together. He laid foundation for Babylonian Talmud.

Close of the activity of the Amora'im (builders of the Talmud) was hastened by chain of persecutions. There was fear for continuity of oral Law & lore and in spite of the objections to committing the discussions to writing, the task was started under the Suran master Rabin II (474-499).

Talmud is primarily legal commentary on Mishnah. Main concern is with legal matter (Halakah), statement of sources, diverse opinions, faithful reproduction of all arguments etc. Sometimes legal tone is dropped strain is relieved by pendentous sayings and quaint tales (Hagadol). Talmud is encyclopaedia. Two sides to Talmud - legalistic, intellectual analytical; and ethical, spiritual emotional.

Immediate successors of Amora'im were Saboraim (Ponderers), who introduced redactional improvements & few additions. During this transitional period (500-550) Jews suffered fresh persecutions. School reopened in 559 and presided over by successors of Saboraim who were called Geonim.



6.

Chapter 35 - Rise of Mohammedanism (622-658)

M's central message and his ordering of the state-church rested upon direct borrowings from the Jews. After Rome many Jews settled in Yemen, rich south-west corner. Also in northwest they founded many cities. Fought amongst themselves but still called "People of the Book".

When Mohammed fled from Mecca to Medina in 622, he found the ground prepared. People were receptive of monotheism, flattered that Allah had chosen an Arab for a prophet. But could not convert Jews. He prayed toward Jerusalem and kept fast day of Tishri 10 (Yom Kippur). Since Jews would not merge, he felt that he must get rid of them. At first they were guaranteed in the Charter along with other groups, then M. moved gradually away from Judaism. Prayer directed toward Mecca; and fast of Tishri substituted by fast of whole month of Ramadhan.

Victory over Medians in 624 celebrated as Day of Deliverance - then attack against Jewish clan of Khaybar, with great spoils of arms. Other Jewish clans also attacked, due to defeat of M. by Meccans and subsequent desire for revenge on somebody. All lands confiscated. Attack on rich Jewish settlement of Khaibar. No Jew in Arabia dared dispute with him.

M. died in 632, saying "Two religions cannot exist in Arabia, so caliph Umar (634-644) expelled all Jews & Christians. Then Arabia began to expand: Damascus taken 635; Syria & Palestine 636; Persia 637, Egypt 640; Iran 641.

Unbelievers in this large empire were not to revile M. or the religion, wear distinctive dress, could not build new houses of worship. These relaxed gradually, however. First exilarch was Bustani.

Activity of the Geonim meanwhile was to answer queries coming in from Diaspora. Earliest confederations were following synagogue order of Talmud composed by Jehudaï, blind scholar, Gaon of Sura 700. Arrangement of daily blessings prepared by Natronai Gaon Sura (853-856) for community in Spain. First complete Order of Prayers compiled for Spain by Amram Gaon of Sura (856-874). Spain learned much from the two schools.

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Chap. 39 - The Karaites Schism - (767-900)

Jewish intellect was legalistic but imagination still rife and much mysticism. Also spirit of Messianic hope ready to be fanned by anyone. Abu Isaac Isakiah of Ispahan raised armed host of 10,000 Jews to regain Palestine by force. Times were propitious because there was internal Arabian strife, but when this was settled, Abu fled northward ^{reluctantly} to find mythical descendant of Moses, but failed to gain Persian revolt vs. caliph. Killed in 755.

A disciple, Yudghan of Hamadan, believed to avoid reappearance, announced himself as a prophet, was acclaimed as a "shepherd" of his people. He was ascetic, and gradually merged with new sect which was arising.

This sect was not Hoffman like Messianists. Was opposed to Talmud and the line of traditional development. This was continuation of early Sadducee tendency. Anan son of David was refused excommunication by Gamaliel because of heretical tendencies - set self up as counter-exchange - was imprisoned by caliph, finally released when persuaded caliph that his followers revered Mohammed and were different from most Jews.

Anan kept same belief & dogma as others - simply dissented from Tradition, from Talmud & Mishnah. His tendency to asceticism inclined him to rigorous interpretation of the Law. No meat except deer, strict Sabbath, no doctor for God is healer. He said everyone should interpret Scripture according to his own light.

This movement solidified by Benjamin of Nehawend (830) who gave new name, "Children of Scripture" (Bnei Miqra), also Karaites in opposition to Rabbanites. He sometimes agreed with the Traditionists, felt that only Jew could judge fellow-Jew, taught that heart of world was not God, but His angel. Foretold advent of Messiah in 1350. Like true Karaites, he left his followers free to disregard his authority.

Daniel son of Moses el-Kumiri (about 900), later violently opposed to Anan. He rejected reason as means of deciding questions of religious law. Adhered simply to the natural sense of the Scripture, spurning allegories. Did not tolerate calculation to enter make-up of calendar. Year began on Tishri 10, not Tishri 1.

First period in life of Karaites not closed with Daniel. Had grown to be a menace to traditional Judaism when it met with the great master who confined it to narrow bounds.

Chap. 40

Saadiah

(882-942)

Appointed as Gaon of Sura in 928 Saadiah who was a scholar, etc., but was stubborn. Born in Fusat (old Cairo) Egypt, he had Arabian culture but also Jewish, and fought vigorously with Karaites. He went to Holy Land to perfect his knowledge. After extinction of patriarchate in 425 gradual thinning out of population, until peace came with the Arab conquest in 636-638. Galilean schools reorganized. Teachers counted words & letters in Scriptures to note irregularities, system of notation devised to mark vowels and stops (called Maorah), thus traditional pronunciation and interpretation preserved. In matters pertaining to the letters of Scripture the Babylonian Amoraim deferred to the Palestinians. Also Baby. had been in habit of accepting Pales. edict as to calendar but this fell into disuse and Baby. made itself independent of Holy Land.

Aaron ben Meir master of revived Pales. school, (really self also Gaon), made small improvement in calendar, announced it, as was custom from Mount of Olives (921). News reached Saadiah at Aleppo and he objected by letter. When he arrived he asked authorities to ask Aaron to withdraw his changes. Battle raged. Wrote book "Book of the Seasons" refuting ben Meir, who was wronged. Prize of victory was Sura Gaonate. Fought with exultation and was deposed. Later reconciliation through efforts of friends. Died 942.

Saadiah known as first master in all branches of Jewish learning. Wrote Introduction to Talmud, helped codify. Wrote acrostics. Wrote first Hebrew Grammar which opened up the Bible study. Bittered polemics of career reserved for Anan and Karaites. Translated Scriptures into Arabic and wrote theological work in defense of the cardinal truths of Judaism. This brought Bible home to laity. His crowning work was his apology of Judaism as a system of faith called "Beliefs (religious doctrines) and Opinions (based on rational philosophic thinking)." The aim was to link together the basic doctrines as revealed in Scripture and the truths grounded in human reasoning. He was a "rationalist thinker on an orthodox basis, or an orthodox theologian given to rationalism."

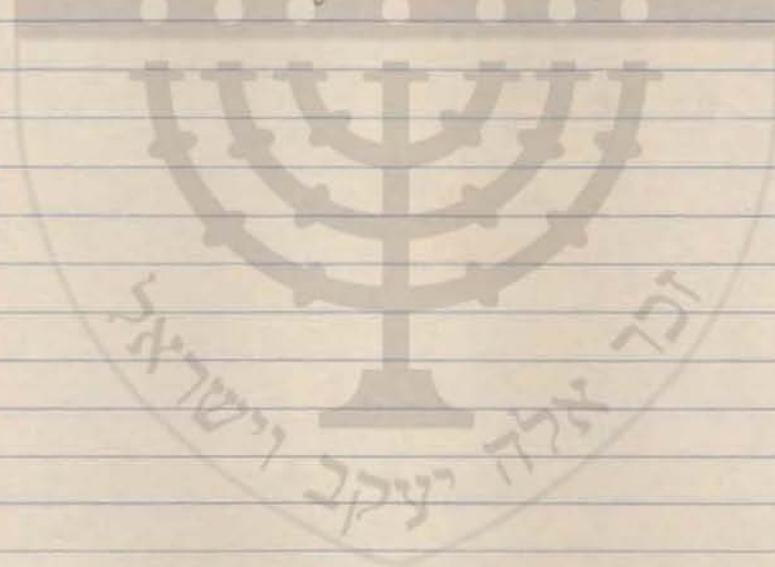
Chap. 41 The End of the Babylonian Schools (943-1038)

Pumb. was declining rapidly. Sherira (968) composed an Epistle delineating origins of Mishnah & Talmud, establishing unbroken succession of bearers of Tradition down to his own day. He retired in 978.

Sura had been reopened. Samuel agreed with Hai to split incoming monies 50-50, was succeeded by Dosa, aged son of Saadia who held office from (1012-1017), was followed by others but gradually petered off.

Hai was son of Sherira, took over Pumb., was last Gaon of Emmona. He mastered many tongues, used them all in elucidating Talmud. Codified civil law of Talmud. laid down the rule that when Babyl. & Palen. Talmud conflicted, former was authoritative. School petered off 1035.

Creative work of Babylonian Jewry was finished.



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Chap. 42 - The Kairawan Community - (700-1050)

Flourishing Jewish population in this North African community, of religious nature, maintaining contact with Babylonian schools. Lay dignitary was head of community called Nagid. Visitor to the community was Eldad son of Mahli who claimed to be descendant of tribe of Dan and who had story of ancient tribes living together under hardship, separated by river Sambation. Isaac Israeli was famous court physician wrote scientific treatises. Jacob son of Nissim founded school for Talmudic learning. Another school founded by Hushiel son of Elhanan. His son Hananel was very rich, wrote commentary on the Talmud in pure Hebrew, had rational approach saying there was nothing in Talmud to suggest a bodily form of God. Jacob's son Nissim worked with Hananel wrote in Arabic, principal work being "Key to the Talmud", assembling parallel passages on a given subject. After these two, our great scholars, community crumbled away under domination of Mohammedanism.

Book III. The West-European Centers to the
Expulsion from Spain (139 BCE - 1492 CE) 11

Chap. 43 - Jews of Italy to the End of the Empire (139 BCE - 410 CE)

Large Jewish population in Rome, solidly traditional. Supported Caesar, and were tolerated by him. Free to worship, no military service no Roman law in their own disputes. These privileges called "Great Charter", confirmed by Augustus. Judaism appealed to many cultured Romans who were disgusted with paganism. Propaganda drew strength mainly from the sheer consistency with which Jews clung to their faith and the effect exerted by pure worship. Many converts.

Growth in Jewish settlements. Confirmation of fact that Jews were free to lead an existence. Captives were ransomed and added to community. Spread from Rome to southern Italy. Many of people lived by petty trade, some artisans. Mode of life different from luxuriousness and decadence of Romans. Jews were moderate, peaceable. Language was Greek, later Roman; assiduous religious training; numerous synagogues in Rome often named after the emperors; scribes maintained who wrote out scrolls and legal documents; school for higher learning; public baths and communal cemeteries. Prominent man of letters was Josephus, who was favored at imperial court, wrote "Wars of the Jews" during his leisure, strove to flatter Roman conquerors. Defended Jewish name against slander of Alexandrian Apion. In "Antiquities of the Jews" he invested the history of his people from beginning with a halo of veneration.

Chap. 44 - Jews of Italy down to 12th Century (410-1140)

Rome fell, Jewish treasure sacked by Visigoths, Lombards, etc. Gregory I (590-604) real father of medieval papacy, set attitude for all successors toward the Jews. They were deprived, perverse, abused, yet forcible measures for conversion should not be used because would only be superficial conversion. Jews should be suffered to practice own religion and live under rights granted by Roman law, but not allowed to keep Christian slaves.

From 5th cent. on a more intense Jewish spirit developed in Italian communities. Hebrew revived, yeshivas founded, connection with Babylonian schools.

Sabbatai Donnolo great physician, first European Jewish author known by name, wrote commentary on Book of Creation, and medical treatise.

Paltiel became vizir to Fatimite Muizz (953-975)

Nathan son of Jehiel took over (1070) leadership of the Roman college. Wrote "Aruk" (set in order) a dictionary in which he stored entire linguistic material of Mishnah & Midrash, Talmuds & Targums, everything written since Scriptures.

Chap. 45 - Jews of Spain under Romans, Goths, Mohammedans (300-990)

Spanish called Sephardic Jews, proud, imagine selves of Davidic blood. Tilled soil, traded, were Roman citizens, much intermarriage, peaceful relations. Visigoths also tolerant toward Jews. Then Reccared I⁽⁵⁸⁶⁻⁶⁰¹⁾ converted and persecuted Jews. Under Sisebut (612-620) there was really severe persecutions. This abated under mild Swinthila (621-31) but returned under Fourth Council of Toledo (633) where Jews who converted were killed if they "back-slided". Chintila decreed at 6th Council (680) that only Catholics could reside in the realm. King Egica (687-701) declared all Jews slaves in perpetuity and forbade practice of religion.

Deliverance came in 711 when Visigoths crumbled before Arab invasion. In four years whole country conquered, and Jews were free to prosper. Court at Cordova was most brilliant in Europe. Not only material splendor, but high cultural level to which Jews responded and were inspired. When Babylon culture passed on, leadership assumed by Spanish Jewry. Growing era was from 10th-12th cent., marked in by a type combining high worldly station and love of learning, true humanism and fervent Judaism.

Hasdai Ibn Shaprut (910-976) served as court physician and inspector-general of customs also chief diplomatic adviser. Jews were taunted that God had forsaken them, thus any fantastic story like Elisha's about a Jewish state in existence somewhere appealed to them. Hasdai heard that Jewish King was reigning among the Chagars. Much excitement, change of letters etc. Menahem son of Baruk^(c. 910-970) was Hebrew writer of poetry, also wrote dictionary of Biblical Hebrew & Aramaic. Critic of Menahem was Dunash son of Labrat (c. 920-980), who stressed importance of looking to Arabic for meaning of obscure Hebrew words. There was literary feud between these two grammarians. Dunash wrote verses in regular meter on pleasing subjects, became popular.

Chap 46- Samuel the Nagid and Solomon Ibn Gabirol (103-1069)

Under patronage of Hasdai talmudic studies took on new life. Moses son of Enoch was good teacher, trained in Babyl., taught at first higher Jewish college in Spain. Rich Jews could afford to support school and master. Moses died (c. 965), his son Enoch after much dispute was appointed.

Cordova sacked by Berbers in 1012 and the caliphate dissolved, breaking into number of petty kingdoms. Granada was powerful city and Samuel Ha-Levi became vizier to its King Habbus and his son Badis (1038-1072). He was educated at school of Moses & Enoch, was versed in mathematics & philosophy as well as Hebrew, spoke & wrote 7 languages, excelled in penmanship and composition. This latter his ability to write letters got him job as secretary to vizier, gradually became vizier. Badis was drunkard, Samuel ruled Kingdom, placed Granada foremost in the land. Jewish community there very large. He supported students sent away to Palestine, provided over a college, wrote introduction to Talmud, grammar, dictionary of Biblical Hebrew called "The Book of Riches". Died 1056 mourned by all.

Solomon Ibn Gabirol (1102-1168) was greatest poet of all time (?). One of earliest efforts was versification of 613 Commandments, which is still recited in synagogue of Sephardic ritual. Best known hymn is one called "Royal Crown". He assigns Reason a place in sphere nearest to God, but then says that the Omnipotence of God baffles imagination & definition. He believed in the universality of matter, emanating from God, as the primal substance and universality of form proceeding from the will of God as a creative aspect. (Was influenced by Neo-Platonism). Also wrote a collection of sentences paying known as "The Chain of Pearls".

Bahya Ibn Baluta author of work in Arabic (late tr into Hebrew) which is more poetic, "Duties of the Heart" enjoins the elevation of spirituality and universal piety above formalism in religion, love of and faith in God above mere outward observances.

Chap. 47 - Al Fasi and his school (1013-1141)

Joseph son of Samuel succeeded him as vizir at Granada. But he was arrogant incurred hatred was murdered, and massacre followed (Dez. 30, 1066). But Jewish prestige suffered no decline in rest of Spain. Joseph Ibn Mezar had high position at Seville, Hasdai was vizir at Saragossa.

Talmudic authority of first order was Isaac al-Fasi (1013-1103) born at Fez, wrote famous compendium became head of community at Lucena. When he died Judah ha-Levi wrote elegy.

Christian states of Castile, Leon and Galicia in north united under Ferdinand I (1027-1065) and his son Alfonso VI (1065-1109). Toledo surrendered in 1085, became capital of Christian Spain. The Jews of Toledo retained all the liberties granted by Mohammedans. The Moham. princes invited a wild Berber tribe Almoravides, to subdue Christians, which they did but then remained in Andalusia and made of Moslem Spain a province of the African Empire.

Period rich in eminent men of letters, Jewish learning well established, scholars were many-sided. Greatest in Talmudic learning was Joseph Ibn Mezar (1077-1141), who succeeded al-Fasi at Lucena. Best known disciple of Joseph is Maimon, father of Maimonides. Moses Ibn Ezra (d. ca. 1139) was of distinguished family, disillusioned in love, wrote beautiful song and poems, about 300 secular and 200 religious. Ranks together with Ibn Gabirol and Judah ha-Levi.

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Chap. 48 - Judah Ha-Levi + Abraham Ibn Ezra (1086-1167)

Judah born Toledo 1086, educated at school of al-Fairi, physician by profession poet by avocation. Wrote of love, beauty, flowers, existed in Torah, felt for all Jewish problems. Grand of Judaism wrote classical defence "Kuzari" in Arabic, dialogue between Chagan King ready to relinquish paganism, and Jewish teacher. Considers Judaism revealed religion, Jews the elected people, this is almost second creation. Believed in eternity of Israel and restoration of Palestine. About 1141 he set out for Palestine, but journey delayed at several places, finally killed before Temple mount. Swanson was elegy "Zionide" recited today in Toledo B'r, containing hope & prayer that Zion will live forever.

Almoravides, sect believing in strict conception of Unity of God, became masters of Muslim Spain and forced Jews to emigrate or convert. Schools closed.

Abraham Ibn Daud, historian (c. 1110-1180), wrote "The Order of Tradition" directed against Karaites, gives valuable historical info. on Spanish period.

Abraham Ibn Ezra (1092-1167) famous for grammatical and exegetical work. Very poor, very learned. Wrote in Hebrew, really created Hebrew prose style for scientific purposes. His exposition of Scripture invaluable even today.

Jews moved northward into Christian provinces, Toledo had pop of 12,000 men of wealth and courtly manners. They did not take to study of Torah, but played at poetry and philosophic speculation. Judah al-Hazari (d. c. 1230) wrote with great skill for entertainment rather than instruction. None of northern cities attained eminence of position of southern.

Chap. 49-

Moses Maimonides

(1135-1204)

Maimon expatriated himself from Spain because of persecutions and consequent Islamization of the Jews there, went to Palestine, died in Egypt.

His son 'Moses' belonged to Spain by birth and early education (March 30, 1135). While yet in Spain, at age of 23, began to work on the 'Mishnah', very good commentary on Mishnah in Arabic, completed in Egypt in 1168. Was not a running commentary like the French schools, but clear methodical system. His was logical mind and point of view was intellectualist.

He formulated thirteen articles of Jewish Creed from the 10th chap of Sanhedrin in which Mishnah excommunicates anyone denying them; (see next pg.). Formulator of Creed directed against philosophical atheist.

Violent persecutions in Yemen and Jews started converting, renegade preached that Torah alluded to coming of Mohammed, etc. Maimonides wrote an "Epistle to the Yemenites" reiterated his belief that the root of all the hatred, to which Jews have been exposed at all times, is opposition to Judaism & Jewish religion, to Torah. Yemenites held fast to their religion, and Maimonides' influence to have persecutions stopped.

He concluded that Muslims were true monotheists; both Jews and Mohammed paved the way for coming of the Messiah.

In 1180 wrote "Mishnah Torah" or "Yad ha-Chayim", in Hebrew, compilation of whole of Jewish jurisprudence, religious, civil and criminal, and all matters pertinent to religious life in Palestine, even in past. Much criticism of this work feared that would lead to neglect of study of Talmud. Brunt of attack borne by favorite pupil, Joseph Ibn Aknin.

Third great work, 1195, "Guide to the Perplexed" speaks as philosopher, boldly rationalizes Jewish theology. He rejects literal interpretations of Scriptural anthropomorphisms (see article 3). Rational explanation of all commandments of Torah. All precepts bear ultimately upon moral improvement; subservience to reason is highest maxim of morals. Book caused great storm, liberals accepting and conservatives refusing. Main matched storm with calm.

Died Dec. 13, 1204, buried in Tiberias.

(over)

From Maimonides' "Guide"

Maimon. seeks to harmonize Biblical & Rabbinic teaching with philosophy, especially that of Aristotle. At same time he recognizes that reason is limited, must be supplemented by revelation.

Book I discusses figurative meaning of anthropomorphisms and impropriety of assigning to Him any attributes other than negative ones.

Book II proves existence of God by argument of the unmoved mover and by the distinction between the necessary and the possible and between the necessary and the contingent. Aristotle's doctrine of the eternity of the world Maimon. cannot find acceptable because it clashes with Scripture. He suggests that creation in Genesis must be interpreted allegorically, and seeks to show that while reason cannot prove the "productio ex nihilo" of the world, such a productio is not contrary to reason, in fact is more acceptable than the theory of Aristotle because it substitutes for the idea of mechanical necessity the conception of an intelligent being acting purposively. The book ends with a discussion of the requirements of prophecy.

Book III treats of evil as the privation of good and as originating in free-will, of design in nature, in the law and in Biblical narrative, and lastly, of moral precepts.

Articles of Faith

Maimonides

1. Existence of God
2. His unity
3. His spirituality
4. His eternity
5. God alone the object of worship
6. Revelation through His prophets
7. Preeminence of Moses among the prophets
8. God's Law given on Mt. Sinai
9. Immutability of Torah as God's Law
10. God's foreknowledge of man's actions
11. Retribution, reward of good and punishment of evil
12. Coming of the Messiah
13. Resurrection

Joseph Albo

1. Existence of God
Comprehension of God's unity, His incorporeality, His eternity, and the fact of His being the object of man's worship.
2. Revelation
Comprehension of prophecy, of Moses as supreme authority, of the divine origin and immutability of the Law.
3. Retribution
Comprehension of the divine judgment and of Resurrection.

C.C.A.R. (1896) - "Proselyte Confession"

1. God the only One.
2. Man His image.
- 3a. Immortality of the soul
- 3b. Retribution
4. Israel's mission

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Chap. 50 - The Franco-German Center. Gerstom of Mayence (321-1040)

At Cologne existed an organized community in 321. Under Clovis (481-511) Jews in Gaul were unmolested. But the Church ^{grew} inimical and the Merovingians persecuted the Jews. Bishop Avitus of Clermont especially brutal. Only in southern district, ruled by Visigoths, were Jews left alone.

Under Carolingians, esp. Charlemagne (768-814) and Louis the Pious (814-840), Jews prospered. Isaac was member of Charl. embassy to Caliph Harun ar-Rashid. In Lyons, market day was changed from Sat. because of Jews. Chief offence in eyes of church was trade in slaves and employment by Jews of Christian domestics. Agobard of Lyons, man otherwise of clear intellect, disapproved of imperial indulgence to Jews, noting that religion was false, but emperor was benevolent. His successor in bishopric of Lyons Arnulf renewed the literary warfare. Viruses of episcopal fanaticism spread slowly among prince & people. Decay of royal power and rise of feudalism made Jews helpless.

Conditions in southern France somewhat more tolerable. First teacher was Judah ben Meir de Coton (Leon or Gertrud).

Many early Jewish communities in Germany, mostly merchants. Calonymus saved life of Otto II. Jews to be awakening of spiritual interests. Founder of Talmudic learning in Germany was Gerstom of Mayence, pupil of Gertrud, who used running commentary (not like Maimonides), called "Luminary of Exile". Promulgated several regulations - polygamy was prohibited husband must obtain wife's consent to a divorce, private correspondence could not be read.

In 1012 Henry II ordered expulsion of Jews from Mayence. Gerstom's son was converted.

Chap. 51 - Rashi & his School - The First Crusade (1090-1105)

Talmudic learning existed modestly on both sides of Rhine. Rashi born at Troyes (1040), important mercantile center, sustained self by cultivating a vineyard. Wrote Commentary on Babylonian Talmud, without which Talmud today would be peeled brook. Paraphrased obscure Aramaic in clear Hebrew, sometimes French. Also wrote equally famous Commentary on Bible, especially on Chumash.

Urban II at Clermont on 26 Nov. 1095 called Crusade. Godfrey of Bouillon vowed blood of Christ avenged by blood of Jews. Metz sacked. Many bishops and better class buyers tried to give Jews protection but to no avail against mob. Speyer, Worms, under leadership of count Emicho attacked, 500 killed. Mayence next, 1000 dead. Total dead about 10,000, raze lasted from May-end of July. Then some slight return to normal conditions. New synagogue at Mayence completed in 1104, year before Rashi died.

Two of Rashi's sons-in-law & disciples, Meir and Judah, laid foundation for the "Supplements" (Tosafoth) to Stein Hecker's Commentary. Jacob Tam, another descendant, was Talmudic authority of the age. Was engaged in money-lending business and sanctioned method whereby money might be lent on interest to a Jew through the agency of a non-Jew. Was also at home in Hebrew grammar and died verification.

Chap. 52 - The Second and Third Crusades (1099-1215)

First Crusaders entered Palestine, founded Latin Kingdom (1099), few Jews left. Mohammedans conquered one of Latin states and St. Bernard of Clairvaux called Second Crusade (1146). Again Jews suffered. St. Bern. himself said no excesses but monk Radulph, ignorant, started fanaticism. Slaughter on both sides of Rhine, destruction of community at Blois, death of Jacob Tam. Philip Augustus (1180-1223) believed the ritual murder stories, reduced wealthier Jews, expelled Jews from royal domain July 1182. (royal domain only, small section around Paris.)

Most active center of Jewish life at Champayne. Isaac son of Samuel Rashi's great-grandson was leading Talmudist. Then occurred massacre at Bray (1191), after which, for unknown reason perhaps to defy Pope for excommunicating him, perhaps because he favored commerce Philip recalled all Jews in 1188. Learning flourished at school of Isaac. Others devoted to mysticism, Judah of Italian Calonymus family known as "Said" believed that prayer greater than good works.

Third Crusade left Jews of Germany unscathed because they were taken under imperial protection, given fixed legal position as "sups of the treasury" since they paid a fixed annual tax in return for the protection. Chronicles of persecutions during Second and Third Crusades written by Ephraim son of Jacob of Bonn (d. 1200), who was witness.

↓ Ben Zakkai, <u>Jochanan</u>	-	1.	Gregory I (first Pope)	-	12.
AKiba	-	1.	Leopardic Jews	-	13.
● <u>Ben Kochba, Simon</u>	-	1.	<u>Vibon Shapir, (Hasdai)</u>	-	13.
● Meir	-	2.	Samuel ha-levi (the Nazir)	-	14.
Judah ^I ha Nasi	-	2.	<u>Yitn Gabriel, Solomon</u>	-	14.
Mishnah	-	2.	Isaac al-Fasi	-	15.
Taanaim	-	2a.	Joseph ibn Mezas	-	15.
Tosephta	-	2a.	Moses ibn Ezra	-	15.
Baraita	-	2a.	Judah ha Levi	-	16.
Midrash	-	2a.	Almohades	-	16.
Rab (Abba Arika)	-	4.	Abraham ibn Ezra	-	16.
Sura	-	4.	Maimonides	-	17.
Samuel (coll. of Rab)	-	4.	Articles of Faith	-	17b.
Sassanien Dynasty	-	5.	"Mishneh Torah" - Maimon.	-	17.
Pumbeditha	-	5.	"Guide to the Perplexed"	-	17a.
Rebbah ben Nehmani	-	5.	Jews in France-Germany	-	18.
Mohaza → Gshi	-	5.	Gershom of Mayence	-	18.
Amoraim	-	5a.	Rashi	-	19.
Talmud	-	5a.	First Crusade	-	19.
Saboraim	-	5a.	Jacob Tam	-	19.
Mohammedanism	-	6.	Second & Third Crusades	-	20.
Karaites	-	7.			
Anan ben David	-	7.			
Leadiak	-	8.			
Maasrah (Masoretic)	-	8.			
"Beliefs & Opinions" Saadiah					
End of Babylonian Schools	-	9.			
Kairawan Community	-	10.			
Josephus	-	11.			
Jews in Rome	-	11.			

Chap. 53 - Jews of France and Germany in Thirteenth Century (1198-1293)

Innocent III held that Jews, as living witnesses to the truth of Christianity, should not be oppressed. However, Fourth Lateran Council (1215) demanded that Jewish creditors release crusaders from payment of interest but most degrading edict was one requiring the wearing of special yellow badge.

Emperor Frederick II (1215-1250) such enemy of papacy, liberal in religion, with intellectual court welcomed Jewish scholars. In 1235 ritual murder charge led to slaughter at Fulda. Emperor said he did not believe charge, called meeting of representatives of all Occidental Kings who also decided no basis for charge. Emperor forbade further use of this accusation. However he yielded to anti-Jewish wishes of his subjects and forbid Jews from holding public office, but vouchsafed imperial protection. Duke Frederick II of Austria also issued fairly benevolent charter in 1244, exacting some fines, promising some security.

French King Louis IX (1226-1270) had quite unfriendly attitude. Apostate Nicholas Donin very vicious, accused Talmud of blasphemy against Christ. There was trial and burning of 24 cartloads of Hebrew books. This meant inevitable decline of studies begun by Rashi.

The Mongol invasion reaching Germany 1241, inflamed rumors of Jewish complicity, etc. Riot in Frankfurt a. M. Old accusation rose again in spite of Fulda trial. Finally Innocent IV (1243-1254) issued papal bull (July 5, 1247) declaring blood accusation false.

Rudolph of Habsburg (1273-1291) borrowed from Oppenheimers, gave imperial sanction to bull of Innocent IV.

Many of wealthiest families determined to emigrate to Palestine, led by Meir son of Baruch of Rottenburg, greatest Talmudist in Germany, who was imprisoned 1286 because emperor did not like idea of loss of so much Jewish wealth. Meir remained imprisoned till death 1293.

William the Conqueror brought over body of Jews from Rouen, formed the middle class and were encouraged. Henry I (1100-1135) granted charter, also favorable under Henry II (1154-1189) for whom Jews became capitalists and money-lenders, filling gap in economic life of England. Several Jews rose to prominence. Aaron of Lincoln built great banking system, financed monasteries, property seized by Henry at death. Communal & spiritual life dominated by France. Abraham Ibn Ezra visited in 1158.

But at coronation of Richard Lion-Hearted their gift was refused and somehow not returned, which was stopped by King but when he left on Third Crusade, occurred great massacre at York, March 16-17, 1190. 500 dead in besieged castle. Large Exodus for Holy Land in 1218 when King Henry III enforced regulation of Fourth Lateran Council concerning yellow badge. Very heavily taxed. Riot at Lincoln over murder of Christian boy. Restrictive legislation reached height under Edward I (1272-1307). His Statute of Jewry (1275) was same as that of Louis IX (1254). Final act of expulsion came July 18, 1290. Movable allowed, but all other property left to Crown. 16,000 Jews left, 1/10 going to Flanders, 1/10 to France.

Jews in south of France prosperous. Life was light for everyone. Jews even owned land + vineyards. At Marseille Jews had equality of status with French citizens. Lunel was center of culture, center of fight between traditionalists and friends of a rationalized Judaism espoused by Maimonides. Judah son of Saul, fugitive from Almohade fanaticism in Granada, came to Lunel as translator. His son Samuel (d. c. 1230) translated the "Guide" into Hebrew with assistance of Maim. himself who corresponded from Egypt. This caused controversy to break out again. Orthodox Jews were anti-Maimon. David Kimchi, of Spanish liberal family, excellent grammarian, espoused Maimon.

Bloody Crusade against Albigensians resulted in destruction of this brilliant Provençal civilization. Edict of expulsion enacted July 22, 1306, King was poor, confiscated wealth, 100,000 driven out. True Jews recalled by Louis X in 1315, but crusading band of shepherds overran southern France in 1320, killed 500 at Verdun. Following years Jews accused of poisoning wells by lepers. Charles IV expelled Jews second time June 24, 1322. In 1359 brought back once more for twenty years. Charles VI renewed royal decree on Sept. 17, 1394, no Jew to live in domains of France. From Papal possessions, however, including Avignon, Jews never expelled. No intellectual life in all this time from first banishment to last.

Boldest philosopher of age was Levi son of Joshua (1288-1344), excelled as mathematician and astronomer. His philosophical system laid down in "The Wars of the Lord" written in perfect Hebrew. He went beyond Maimonides, admitting a formless matter before creation. Divine Providence manifested itself in a graded manner - the more illudinous a person the more given to realizing in himself the Active Intellect the more he participated in the divine care. This was complete surrender to rationalism, leading to still more resolute rationalism of Spinoza.

Jews of Röttlingen accused 1298 of abasing a sacred wafer, massacred by mob led by nobleman Rindfleisch, who spread through Bavaria, Austria. Persecutions in 1336-38 in place Swabia led by two noblemen "Armleder." But most devastating outbreak occurred in 1348-9 with advent of Black Death, which was supposed to be caused by Jews poisoning the wells. Pope Clement VI and Emperor Charles IV fought against this rumor. In Strasbourg 1200 Jews burned alive. Passions of mob further excited by fanatical Flagellants who scourged selves to appease divine wrath and incited to murder Jews. Some relaxation when nobles began to feel loss of Jewish funds. Golden Bull of 1355 allowed doctors, lay & spiritual, the privilege of "keeping" Jews and taxing them. Then they enjoyed some peace for about three decades. Movements of persecution started with Crusades had reached culmination in 1348-9. From then on Jews lived in ghettoes.

On intellectual side, it was a splintered generation. Talmudic knowledge grew scarce. There was system of ordination introduced to be certain that some people (teachers, rabbis) would perpetuate knowledge. Position of Jews became more precarious. Very frequently would come edicts nullifying debts, etc. Also mob attacks. Converted Jew named Peter accused the prayer of Adoration (Agnus) of containing aspersions against Christ. Yom Tot Lipmann succeeded in countering this accusation but many Jews suffered.

Rupert guaranteed to Jewish creditors that they would be paid (1401), but Archbishop John II of Mayence ordered (1405) all debts to be shown 1/5. To make sure that all Jews would pay his tax Rupert appointed a "Chief Rabbi" under his sanction who would have the power of excommunication on all recalcitrants.

Chap. 57 - German Jews during Fifteenth Century (1410-1480)

Hussite wars (1419-1436) brought new trouble to Jews. Also spread to Austria where Albert II ordered all Jews in prison (1420) and confiscated property. Most killed or driven out. Excesses along in Thuringia, Bavaria, along the Rhine. Council of Basel (1431-1443) reiterated anti-Jewish measures of previous councils. John Capistrano, fanatical Franciscan monk, appointed to carry out measures of Council against Hussites and Jews. He was called "Scurge of the Jews".

Peter Schwarz, a convert, preached conversionist sermons which Jews were forced to hear during Passover, and Hans Vayol, erstwhile Jew, fastened the libel of ritual murder on the rabbi, Israel Bruna. The latter at last by his great learning was exonerated. Vayol was burned alive after publicly retracting his accusation.

In Trent the fanatical Franciscan monk Bernardino of Felice preached similar sermons (1475) inciting against Jews. Started affair of Christian boy murdered week before Easter. Under torture Jews confessed. But Pope Sixtus IV cleared the Jews for lack of veneration of the boy. Nevertheless libel was believed. All Jews in Trent, except 4 who converted, were burned.

Chap. 58 - Jews in Christian Spain. Nahman (1203-1293)

As the reconquest of Moorish territory took place, final act of Jewish history in Spain approached. Coalition of force against Muslims ended in victory of Tortosa (1292). Discriminatory badge forced on Jews.

In south of Spain not so bad - owned land, were artisans, had extensive commerce. Regarded as the King's subjects, but Jewish community formed independent corporation with own administrative councils & officers and synagogues as communal meeting place. Rabbi elected by members of community and confirmed by King; balanced position.

Gerona was home of Jewish scholarship. Moses son of Nahman (Nahman Nahmenides) was outstanding Jewish personality in middle 13th cent. He had profound reverence for the "ancients" wrote glossaries of the Talmud. He was man of science, practiced medicine, but refused to regard philosophy as the touchstone of religious truth. Teachings of Talmud and Bible were redemptive authorities no matter what Maimonides or reason might say. Everything was miraculous working of the Deity. He was impatient with Maimonides and Aristotle who disparaged the body as a hindrance to spiritual perfection. Nahman believed body and soul were both of God, hence pure and good. Judaism was not an open book as the rationalists said, but full of mysteries beyond human comprehension. Still far from full-fledged Kabbala however.

Kabbala was teaching of mystic speculations. There was belief in miracles through numbers, amulets, etc. View was preparing that creation was but a series of graded emanations proceeding from God & taking form in the tangible world. This was reaction against rationalism of Aristotle. Ibn Arabi, influenced by Plato, had really started mysticism, now carried to further perfection by Kabbalists. God became the One without End, who can be comprehended only by the negation of all attributes, in whom all existence has its being and who radiates it by His free will. This is opposite of rationalism.

Is to be expected that Nahman would be on the side of the opponents of philosophical studies in controversy

ver Maimonides but he disliked quarrel and asked for
court hearing. Jewish liberalism was crushed however
in the Inquisition which was destroying all forms of
Christian liberalism the heretical movements forerunning
Protestantism. Maimon. books burned in Paris 1233.

Pablo Christiani, converted Jew, called Nahman to
a public disputation at Barcelona in 1263. Nah. defended
complete freedom of speech. lasted several days with consent
of King. Nahman received gift Pablo allowed to continue
disputations in other cities, denounced Talmud. Because
Dominicans feared when Bishop of Geneva asked Nahman
for copy of disputation, King exiled H. for two years, so in
1267 he arrived in Palestine.

Morgeshon mission of 1260 had left land a waste.
Only one miqveh, scrolls stolen - N. organized synagogue
and opened school to start to build up again. He an
literary activity centered on scriptures, completed commentary
on Pentateuch. Died in 1270 buried in Haifa.

Conditions in Spain not bad. Jewish soldiers
given separate "Village of the Jews", mosques were turned over
as synagogues. Alfonso X surrounded self with Jewish officials.
In Portugal under Alfonso III (1248-1279) and Diniz (1279-1325)
Jews not required to pay tithe to Church or wear yellow
badge. But these favors increased clergy who started
complaining to Rome.

Foremost authority in second half of 13th cent. was Solomon Ibn Adret who was of school of Nishnami followed the ancients, codified religious law in "The Law of the House", was anti-Maimonides, accepted every word of Talmud. Not so fanatical as Abraham Abulafia, however, who believed he could perceive essence of God through combinations of letters and numbers, who wanted to convert Pope Nicholas III, stopped only by death of pope. Ibn Adret was asked to expose him because he started preaching he was Messiah.

Moses de Leon (1280-1305) most important Cabalist, wrote Zohar (Brightness) because he felt oral mystical tradition should be written down just as Mishnah was. Fundamental conception of Zohar is that there is nothing divine in Torah but that whole of it has high mysterious purposes. Zohar identifies God as Supreme Emanator of creation and is anthropomorphic; also pictures Heaven & Hell (i.e. good and evil) vying with each other for possession of soul of man. Contains lofty thoughts alongside vulgar expressions, gives people visions and dramatic touch. Moreover, every man given strength, since every good deed was paid & force divine with its beneficent spiritual emanation. Thus mystical Neo-Platonism triumphed over unemotional rationalism of Aristotelians.

Age dominated by Rokeh son of Joel (1250-1328) exile from Germany, rabbi of Toledo. He had unquestioning simplicity, profound piety, opposed philosophy, desired sciences to be subordinated. Students from afar came to Rokeh's school, whose fame rested on abstraction of halakic matter of Talmud.

Reigns of Ferdinand IV (1295-1312) and Alfonso X (1312-1350) were golden period of Castilian Jewry. However, there was neglect of scholarship when their material situation got to be prosperous. Such a scholar as Jacob son of Rokeh died in poverty (1340). He was pure Talmudist, digested his father's work, then prepared code of his own in ^{which} whole of religious jurisprudence methodically arranged in four parts or Books (Turim). He was true saint in everyday life, moral, unselfish, charitable, and humble.

Ch. 60 - Decline of Spanish Jewry (1348-1405)

Black Death of 1348 did not lead to pogroms in Spain as elsewhere. Peter became King, Samuel Abulafia became his financial minister, amassed large fortune for self & king, built synagogue at Toledo (1357) but in 1360, something happened, he was killed. This did not change ^{attitude} of king towards Jews, however, still friendly. Jews fought for Peter against Henry, were sold as slaves when he conquered. There was state of spiritual degeneration, people in country were ignorant and grandees in city given to life of luxurious idleness. For scholarship, must go outside Castile - to Aragon & Catalonia.

Nissim of Gerona (d. 1380) was leader at Barcelona. Was famous preacher as well as scholar, offered cabalistic calculations for messianic year.

Friction between Jews & Christians grew. Inflammatory speeches by Ferrand Martinez, rich man of Seville, man of little learning. On March 15 1391, mob broke into Seville, 4000 killed. Cordova, entire Jewish quarter burned, 2000 killed. June 20 frightful butchery in Toledo. Prots spread to Aragon, Aug. 5 reached Barcelona. Raged for 3 months, 50 thousand killed, hundreds of thousands baptized.

Prosperity of country was affected by destruction of Jewish property. Also breach between Jews & Christians now very wide, Jews no longer happy but live in craven fear, proud spirit gone. Majority of baptized lived as Jews secretly. These crypto-Jews, Marranos, "swine", were hated more than open Jews. Also class of Jews who had grown indifferent to their religion. Became Christians for social reasons, etc. One of these was Paul of Burgos, who foresaw Judaism at 40, after being devoted and a rabbi, very learned. But he was ambitious man, and succeeded in rising to archbishopric of Burgos. Tried to prove that Christianity had superseded Judaism but was refuted.

Isaac Barfat (1326-1405) and Hasdai Crescas (1340-1410) were rocks of Jewish learning in times of persecution & demoralization. Crescas laid bare inadequacies of entire system of Greek logic and thus fought philosophy of Maimonides with its own weapons. He believed there was divine purpose in world to be accomplished by human perfection - not as with intellectuals, along lines of logical cognition, but through living obedience to will of God. He saw no reason for refusing to accept Cabala, but Barfat stood aloof.

Immersion into mysticism served as anodyne for misery of people. Paul of Burgos and St. Vincent Ferrer provoked anti-Jewish legislation and opinion. Burgos promulgated law of 1412 whose object was complete destruction of Jews - forbid them from making livelihood even. Ferrer wanted mass conversion.

Benedict issued bull calling for public disputation at Tortosa, lasted 1 $\frac{3}{4}$ years (Feb. 1413 - Nov. 1414). Subject was whether or not Talmud said that Messiah had come before destruction of the Temple. Heinous attacks on Talmud & disappointment of Benedict at outcome of disputation, led to bull in 1415 forbidding the study of Talmud.

Joseph Albo (d. 1444) started thinking about Theoria as result of disputation and then started thinking about other dogmas. Finally in 1428 wrote popular book called "Dogmas", distinguishes between fundamental dogmas (roots), without which Judaism is unthinkable; derivative beliefs (secondary roots) which follow from above; subsidiary beliefs (branches) which are not vital to Judaism. He said belief in Messiah, fundamental with Christians, not central in Judaism.

Castilian communities were disorganized, demoralized, no synagogues or schools or learning. Thus there was crowded assembly at Valladolid in 1432 of lay & spiritual heads to reorganize & put on solid basis schools & communities.

The Neo-Christians who felt at ease in their new environment grew prosperous, intermarried with noble families, but there was always suspicion, and since the poor Jews were thoroughly persecuted, any new community grew to be devoted against the aggressive, successful new-lytes. Many tax-collectors in Castile ordered to pay huge tax, refused, riot started, finally came decree forbidding new-lytes to hold public office in Toledo.

There was much clamor for anti-Jewish restrictions and Henry IV in order to be reinstated on his throne promised that he would institute in Castile the Holy Office of the Inquisition. Everywhere there was open hostility against Maranos, agents of spying all over land.

When Isabella acquired throne of Castile 1474 and Ferdinand succeeded his father in Aragon 1479, practically all of Christian Spain united under these "Catholic Sovereigns", so-called. Concern for national unity, churchly piety, and greed for wealth were motives for royal couple allowing introduction of Inquisition, which was chiefly directed against Maranos. First operations of court in Seville 1480. Mass of people acclaimed Inquisition, but most enlightened nobility objected. On Feb. 6, 1481, first (auto da fe) "act of faith" performed - six men six women burned at stake. The rest was pure horror. Entire Christian population employed as intelligence service to inform on suspects. List of acts which might be recognized as Jewish (not fire on Sabbath, etc.) was distributed. Maranos appealed to Rome, and Sixtus IV issued bull of intercession but then immediately withdrew it.

Making Inquisition universal over all Spain and imparting to it a centralized direction were accomplished with appointment of Tognemada as Inquisition General. He had high intellect and moral integrity, but was fanatical bigot and was determined to be as bloody as necessary to get rid of Maranos. He did.

Chap. 63 - The Expulsion from Spain and Portugal (1492-1497)

The last seat of Mohammedan power in Spain was Granada, which fell Nov. 1491. Religious and national unity of Feud. & Ism. could now be achieved. Last thing was expulsion of Jews and this was done by edict of March 30 1492, which gave Jews till July 30 to leave, taking only movables. Jews were stunned. Ferdinand inclined to repeal edict, but Isab. was ferocious bigot.

In same month a edict Columbus was commissioned on his trip, loaned money by Luis de Santangel, Jewish banker.

Exodus was terrible. 12,000 escaped to Marocco. On most vessels the fugitives were plundered and sold into slavery, especially those fleeing to North Africa. Those lucky enough to reach Turkey found refuge. 10,000 entered Portugal, half of whom received permission from King John II to tarry 8 months while making preparations for leaving.

John's successor, Emmanuel I, was at first favorable inclined toward Jews, retained Abraham Zacuto as astronomer, who advised expedition of Vasco de Gama with new instrument, the astrolabe. Political conditions led to reversal of Emmanuel's attitude, however, for he wanted to marry daughter of Feud. & Ism., and was forced to issue edict of expulsion Dec. 4, 1496, giving till end of October 1497 to wind up affairs. Jews ordered to embark from Lisbon, 20,000 came, were detained by King till after date of expulsion, because he did not want to lose them & their wealth, and retained as slaves.

New Christians turned to Pope Alexander VI for support, were granted respite of 20 years from Inquisition, many left. Decree of 1499 forbade them from leaving, but 1502 killed 2000 of them, in 1531 Inquisition introduced, most Marranos began to flee, mass emigration under reign of Sebastian (1557-1578).

Chap. 64 - The Age of Humanism (1330 - 1546)

The Revival of learning, or Humanism was destined to rend the Western Church in twain and to destroy the foundation upon which medieval society was reared. In Italy there was awakened the desire for knowledge of Hebrew & Jewish literature. Ismael of Rome introduced into Italy secular Hebrew poetry. Wrote imitation of "Divine Comedy" was criticized by Catholics for using sacred tongue profanely. Hebrew printing first begun in Italy by 1500. Jewish printers were learned men, mostly immigrants from Germany.

Elijah del Medigo (1460-1497) wrote "Examination of Religion" making clear distinction between philosophy & religious doctrine. Held that essence of Judaism was Deed not Creed. To strive after a cognition of fundamental principles of Judaism by means of philosophical study cannot be made into a religious duty (as Maimonides held).

Elijah Levita (1469-1549) employed in Venetian printing establishment as editor, was link between medieval Jewish grammarians and the Christian Hebraists of Reformation.

John Reuchlin (1455-1522) was humanist, reformer, well-learned in Hebrew, wise to persecution of Jew. Felt that great mass of Jewish books were indifferent to Christianity, did not attack it, and submitted this opinion in opposition to Johann Pfefferkorn, converted Jew, who demanded wholesale suppression of all Hebrew books except Bible. Violent literary feud ensued. Reuchlin denounced as traitor to Church, defended by Luther, finally acquitted.

Luther in 1523, at height of conflict with Catholicism said that Church had treated Jews like dogs, that good Christians might well desire to become Jews like Jews, that it was no surprise the Jews refused to accept Christianity. Like Mohammed, he hoped to convert Jews to his liberal Christianity, but like Moh. he was disappointed, so that later he unweighed against Jews, saying they deserved no mercy.

Charles V granted Maranos residence in Netherlands (1536) and Nasi family was one of first. This Charles also introduced Inquisition into Netherlands, but after Spanish Armada defeated, influence of Spain dropped. Many Maranos in Netherlands went back to Judaism, opened synagogues in Amsterdam (1576). In 1635 number of German Jews had sufficiently grown so they could have synagogues of own. Also three Portuguese congregations.

Manasseh ben-Israel (1604-1657) most erudite and versatile, believed that Kingdom of Saints to endure 1000 years, was at hand. But first 10 Lost Tribes must be found and reunited. Stories of American Indians caused him to write, in Spanish (1650) "The Hope of Israel", where he concluded that 10 Tribes had wandered from Tataria across China to American continent.

England meanwhile had become republican (1649). Cromwell wanted Jews to help build England's colonial and commercial empire. Some Maranos in London and Manasseh invited by government to come over 1652, but was interrupted - second invite 1655. Manasseh appealed for readmission of Jews (expelled 1290). Cromwell acquiesced, but opposed by clerics and London merchants who feared competition. Lawyers declared Jews could return legally. It was with Spain, English Maranos allowed to throw off this cloak, which was tacit recognition of readmission of Jews.

Jewish community at Hamburg 120 families, Portuguese Maranos, engaged in import business. Three synagogues consolidated into one large one (1652) Beth Israel.

Chap. 66 - Uriel da Costa & Baruch Spinoza (1585-1677)

Uriel da Costa came to Amsterdam from Portugal sometime 1612-1615, and like other Marranos, experienced a longing for Judaism, was readmitted with 4 brothers. He still had Christian conception of "Pharasaic" Judaism as the antithesis to biblical prophetism. Could not find in scriptures clear-cut doctrines of immortality of the soul and retribution in another world. Not a clear thinker - denounced - recanted (1633) - relapsed. From opposition to the nat law he came to disbelief in the Bible - excommunicated, embittered, suicide (1640).

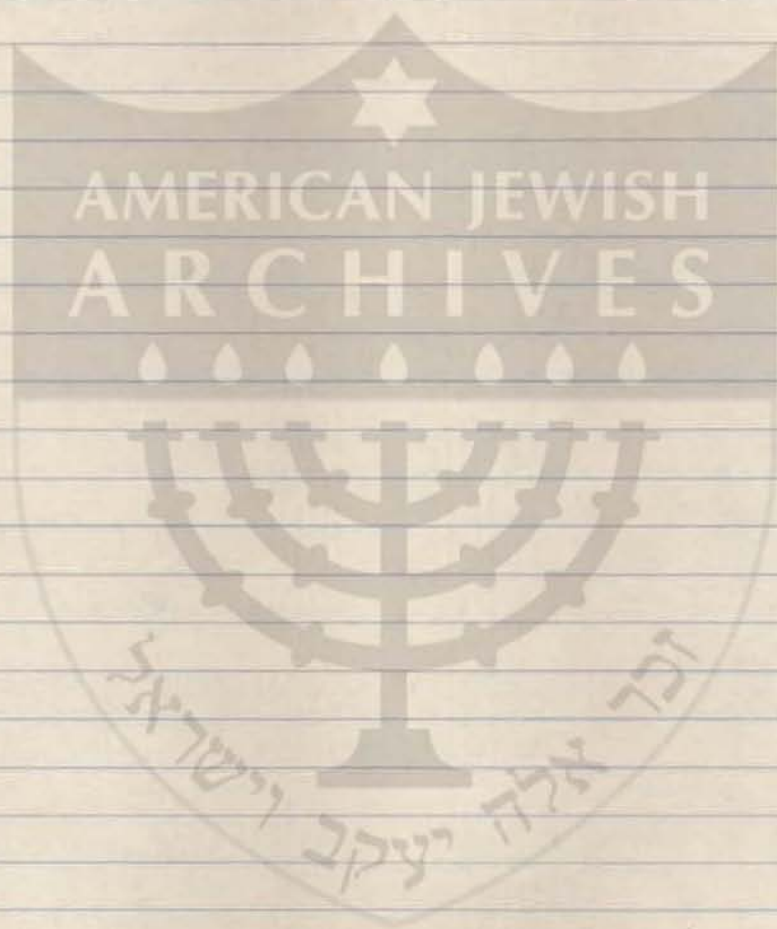
Spinoza (1632-1677) from Amsterdam of Port. Marrano family. Influenced by rationalists like Ezra & Maimonides, also able to read Descartes through medium of Latin. As boy he had unorthodox opinions and doubts, refused to explain saying everyone had right to own opinion, was temporarily excommunicated, completely excom. on July 27, 1656. His views seemed subversive of all religion, so he was denounced to city government. Spinoza protested in the "Theologico-political Tractate", which was condemned by Church. He said philosophy was distinct from religion, that Messianism was a polity designed for the Jewish State during its reign in Palestine inculcating obedience in its citizens, but now that the state had fallen the covenant by which it was created was no longer binding.

He felt that the meaning of scripture should come from scripture, not interpretation, etc., but texts were confused, ambiguous, etc, and some books not written by ascribed authors at all. Thus, denied Messianic authorship of Pentateuch, felt that historical books of Bible, from Genesis to Kings, written by Ezra. Spinoza laid foundation for modern biblical criticism.

Spinoza's philosophical system, developed after the manner of mathematical propositions, was a mystical pantheism. Unity of God was so conclusive that it left no room for the universe outside Him. Whether we say God or Nature, makes no difference; for God is realized in the order of the universe, and the universe is a manifestation of God. God is the one Substance, two of whose attributes are Extension and Thought. He is in the corporeal world and in the mind alike. Nothing outside God can modify Him but He is capable of infinite self-determining. Man attains freedom only by willing what God wills; complete immersion in God is loving Him intellectually.

Spinoza has been called the "God-intoxicated" man.

other Jewish thinkers before him had striven to conceive God as
in-dwelling (immanent) in the universe, and Spinoza might well have
remained within the Jewish communion. But he thought that Judaism
was far more rigid than it really is, and he failed to comprehend
the rich spiritual life by which it was sustained.



Isaac Abrabanel, of one of oldest Spanish families, came to Naples, where he became financier to Ferdinand I, fled when F. defeated, ended last in Venice, wrote commentaries in old age. Eldest son Judah was physician followed Neo-Platonism, had conception of affection as basic principle of universe, wrote "Dialogues on Love" in polished Italian. Youngest son Samuel was thrice great-in learning, noble station, wealth.

Dukes of Este welcomed Spanish refugees, Hercules I admitted 21 families to Ferrara, which grew to large community with own Jewish administration, later added to Papal States and half Jews left.

David Benben appeared, offering to help Pope Clement fight Turks if he could obtain munitions, etc. Said he was descendant of Benben. Pope gave him credentials (1524) and somehow story got out that he was messiah. Obvious fake.

Benben stirred up Portuguese Marans Solomon Molks, Cabalist who aspired to Messianic position, people flocked to him, predicted some miracles, obtained Pope's favor, was opposed by famous physician Jacob Mantino. Later Molks burned by Inquisition.

Paul II introduced strict anti-Jewish restrictions which remained in force until Napoleonic era. - ghetto, badge, no intercourse with Christians, etc.

Judah Modena (1571-1648) born in Venetian ghetto, inveterate gambler, wrote beautiful prayers. Averse to Cabala.

Simha Luzzatto (1583-1663), colleague of Judah, likewise averse to mysticism. Wrote "Discourse on the Status of the Jews" in Italian (1638) pointing out that countries persecuting the Jews lost out from economic point of view. At same time he held up to Jews a mirror of their own failings, weakness, timidity, incapacity for self-government, since each man concerned for his private affairs and not the corporate body.

Jewish refugees received with great willingness in Ottoman Empire, had to surrender neither nationality nor religion. Community in Constantinople grew to be largest in Europe, 30,000. Second largest was Saloniki, 36 congregations, outnumbered native Greeks, spoken of as "mother-city in Israel".

Outstanding Turkish immigrant was Joseph Nasi (d. 1579). His aunt Ragia gave her daughter Reyna in marriage to Joseph and couple rose to brilliance. Had letters of introduction from French diplomats to Sultan, grew to be political advisor, obtained favor for supporting younger son Selim, got grant of land around Tiberias in Palestine for settlement of refugees. When Selim became sultan he named Joseph duke of Naxos & number of other islands. Solomon Bakkenazar another Jew high in position.

Joseph had rebuilt Tiberias with hope of making manufacturing center in Palestine, silk. Invitation addressed to Jews of Papal States to come, but they were seized by Maltese pirates on the way and enslaved.

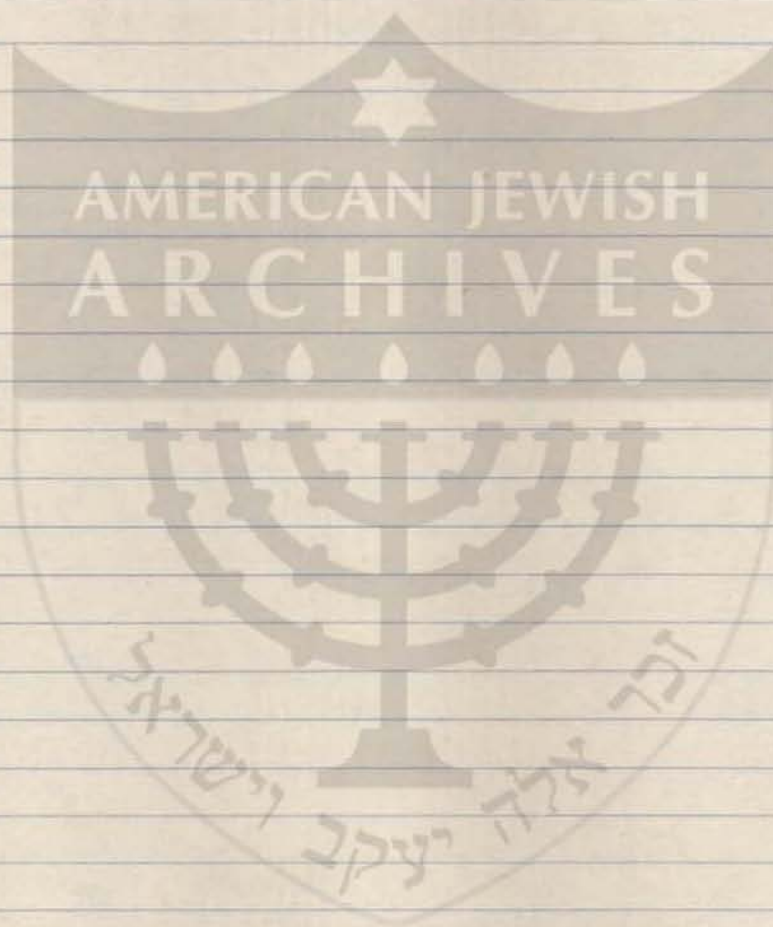
After 1492 population of Palestine grew. Obadiah of Bertinow came ^{to Jerusalem} in 1488, instituted reforms, was wealthy scholar, attracted others. Safed, on highest hill in Galilee, was attractive, grew to city of 15 colleges and 21 synagogues. Joseph Saragossi built up this town. Jacob Berab came in 1534, man of 60, wealthy, learned, desired to revive act of Ordination, which applies to judges and gives them power. Maimonides said that whenever entire body of Palestinian scholars agreed to revive it they could. (Obvious, if not unambiguous). Berab was elected chief with authority to ordain judicial functionaries. Berab, as Maimonides, had mind on recreation of Sanhedrin.

Joseph Karo one of those ordained. Brought to Turkey as child, later came to Holy Land, was mystic, had veneration for Molkos. Wrote "The Prepared Table" (Shulchan Aruch), a commentary on "Four Rows" of Jacob son of Asher (chap. 52), which serves today as guide for religious life of mass of Jewry. Was written for Tyro. Worked 20 years, source of every statement in Talmud and cognate literature indicated as well as later authorities, and 12 years more in revision.

Among Karo's friends at Safed was Cabalist Solomon Alkabetz who wrote poem for Sabbath - "Come, my Beloved, and let us bid welcome to the Bride." Another Safed mystic was Isaac Luria (1534-1572) and his pupil Hayyim Vital (1543-1620). Luria believed self to be prophet Elijah, forerunner of Messiah. Died of plague, but first succeeded in convincing Vital that he was heir to role of Messianic messenger. This school developed the practical Cabala, doctrine of World Perfection.

All possible souls were united in the pre-existent man, that is, the Idea of Man. Through Adam's sin good and evil intermixed - lower souls have something higher in them, higher souls are not free from impurity. In order that the ascent may be made to the original world sundered from God, the most perfect world of the Messianic period, the souls must be purified from all dross. This purification is accomplished, on the one hand, by soul transmigration - the purer souls expiating their imperfections through entering into less refined bodies, even into sticks and stones, and, on the other hand, by soul superaddition, when in addition to the soul received at birth there is incarnated another which formerly dwelt in some superior person.

Teachings & practices of school of Kabbalah spread by his disciples called "Lions Whelps". The system was fitted into the scheme of Talmudic Judaism by the learned and saintly Isaac Hurwitz, who wrote "The Two Tables of the Covenant" replete with mystic directions and ethical admonitions.



Chap. 70 - Jews of Russia and Poland to end of Fifteenth Century (1000-1501)

Large population in Crimea and the Caucasus. In 940, conversion of tribe of Chazars to Judaism, lived between Europe and Asia, on Caucasus Volga. Don, main strain was white. They were all Jews and honored at court of sultan above the Pope. One of emperors married Chazar princess, her son rose to throne as Leo IV. Chazar dominion shattered (ca. 1000).

Great migration of German Jews during Crusades into Poland, imposed their dialect on Polish Jews, led to Yiddish. Rights of Jews in Poland defined in charter granted by Boleslaw the Pious (1264). These rights later ratified by other monarchs, motive being that Jewish finances necessary for prosperity of the country. With growth of ecclesiastical power however, persecutions began. Archbishop of Poznan caused Rabbi and 13 elders to be roasted alive (1399). Casimirus tried to protect Jews, archbishop of Cracow denounced him for this, royal power declined. His son John I in Poland and Alexander in Lithuania unfriendly toward Jews. John instituted first ghetto in Poland in Cracow 1494. Alexander issued 1495 decree expelling all Jews from Lithuania. They fled to Poland where they were too numerous to be subjected to similar fate. Later, Lith. Jews received permission to return.

Chap. 71 - Internal Organization. Luria and Isserles (1510-1573)

Jews of Poland not tied to money-lending but engaged in industries. Shalom Shakna appointed chief rabbi by King in 1541, introduced new method of Talmud study called "pilpul", mental gymnastics. Business men feared Jewish competition and clergy feared Jewish proselytism. In order for Jews to solidify their organization for defense, Augustus granted edict of autonomy Aug. 13, 1551, with chief rabbi and judges having authority of King behind them. Royal sanction obtained in 1567 for construction of Yeshiva, headed by Solomon Luria, who had aversion for Shakna hair-splitting, reverted to pure study of Talmud, commenting, etc. His contemporary was Moses Isserles, wrote "Cloth" annotation on Karo's "Prepared Table", in which he incorporated religious customs and decisions of Germany & Poland.

Council of Four Lands, established by middle of 16th cent, met once at Lublin before Passover, and once at Jerusalem before autumn holiday, consisted of thirty delegates, 6 rabbis & 24 lay leaders, business was to administer Jewish affairs, i.e. collect taxes for government, protect Jewish interests in Polish Diet at Warsaw, prevent friction between govt and populace. By decree of 1551 (above) Council had power of excommunication. Passed laws regulating conduct of Jews in dress, customs, relations with Christians, etc. Presented model of internal organization - district councils and communal boards (Kabala), with system of courts & appeals. Net result of all this was solid front.

Warfare of Catholic clergy against Reformers led to usual war against Jews led by Lippomans, temple burnt. Scenes of desecration, ritual murder led to riots. There was toleration on part of Kings, especially Stephen Bathory, but educational system given over to Jesuits and this meant spread of anti-Jewish propaganda. Under Vladislaw II same toleration ~~but~~ same animosity of Church.

First half of 17th cent saw heights of education and spiritual life as in heyday of Jewish history. Every child went to cheder, every ordinary man had fund of Biblical knowledge. Higher students at Yeshivas treated royally, given lodging by rich men of town, given daughters to marry, scholarship highly prized.



Large community at Prague, twice expelled + readmitted (1542 + 1561). Joseph of Rosheim in Alsace was official lay head of German Jews, defended them from legislation and during uprisings of religious warfare (Cath. v. Prot.) Another influential man was Mordecai Meisel (1528-1611), built Jewish town hall and synagogue, was communal benefactor.

Yom Tob Lippmann Heller (1579-1654) was appointed associate rabbi of Prague at 18. Wrote two things - commentary on Mishnah and double set of notes to work of Asher of Toledo. Because these contained references to non-Jews Heller was incarcerated in Vienna (1627). Finally liberated on fine of 12000 Heller, forbidden to hold rabbinical office, migrated to Poland, was called to Cracow as chief rabbi 1643. Five years later broke out terrific storm unparalleled since Crusades.



Cossacks were Greek Orthodox, organized by Stephen Bathory as defensive force against Tatars. At ~~start~~^{beginning} of 17th cent. they became resented under Polish tyrants who were Catholic. Polish Diet of 1638 abolished privileges of Cossacks, who got frightened and revolted in April 1648 under Hetman Chmielnicki against Polish gentry who stood out as economic oppressors, political tyrants, and religious persecutors. The Jew was the middleman. On May 19 & 26, at two battles, Polish Army was routed and populace rose against gentry & Jews. Massacres were unbelievable. No safety except in fortified city of Nemirov, but this fell by a ploy (Cossacks used Polish flags). Similar fate in town of Tulchin where they gathered together to fight. They were betrayed by the Polish gentry, 1000 martyrs. Abscides all through 1648-9, then respite for 18 months, then Chmielnicki defeated July 1, 1651. He transferred allegiance to czar of Russia, who invaded eastern Poland and Lithuania in 1654. Toll of Jewish lives in decade from 1648-58 estimated at 100,000 conservative. One of refugees grew up to assume name of Sarah and proclaim self the destined spouse of the Messiah. This news reached Cairo exactly when the dreamer of Smyrna, Sabbatai Zvi, declared himself Messiah.

At Smyrna he was attracted by cabalism, studied Zohar, in 1648 declared self Messiah, was excommunicated, left for Constantinople, Salomiki, Cairo. Finally in Jerusalem he won some respect by fasting, praying, etc. He married Sarah and was supported by Chelchi, Egyptian mint-master, whose help he also obtained for support of poverty-stricken Jerusalem.

Nathan of Gaza became his prophet, told of dreams where Messiah would take as wife the thirteen year old daughter of Moses, lead back 10 Tribes. People transported with joy, publicly proclaimed him in 1665, amid frenzy of exultation.

News flew all over Europe, sweeping all along. Even Geneva was not altogether skeptical. This universal acclaim turned his head. He sailed for Constantinople, believing sultan would do homage to him as highest of kings on earth. Instead he was arrested and put in prison of Abydos with political prisoners. Detention was mild, friends allowed to visit, etc. His adherents did not lose faith, but considered imprisonment inevitable step.

Turning point came when Nehemiah, Polish believer in Messianism but not in Zevi as Messiah, came to see him, was unconvinced. After embracing Islam, Nehemiah revealed to lieutenant-governor that Zevi was plotting to overthrow Ottoman rule. Sultan Mohammed II sent to persuade Zevi to turn Muslim. Whether his courage failed him, or whether he feared terrible massacre of Jews in Ottoman empire, he consented, was converted on Sept 16, 1666. Zevi advised family that he converted in obedience to command of God. Nathan of Gaza travelled all around to hearten people but some of pious rabbis returned to senses and excommunicated him. Populace refused to disbelieve, and disillusionment came slowly. Said to have died in Sofia 1680 or in Albania, whence banished, in 1676. He was dreamer who found cabalistic frame-work ready made, people eager for redemption, and he believed in himself. Combination of these things is perfect explanation of how whole thing happened.

Chap. 76- The Sabbatians. Moses Hayim Luzzatto (1676-1747)

Portuguese Marano physician Abraham Cardoso gave self out as continuator of dead Zevi. Condemned as heretic. Died 1706. Mordecai of Samostadt also self-deluded. Another was brother of Zevi's last wife, Jacob Querido, whose mother called him Zevi reincarnate. He converted to Islam & his son became leader of sect in secret. To present day this sect which Tract's call Dönmech (Disobedients) lives in Salonika. In Poland, Judah the Saint and his associate Hayim Melak held carnival meetings, went to Holy Land in 1700 with 1500 people under rabbinic pressure. Wealthy Oppenheim family supplied them with means. Judah died in Palestine. Melak excommunicated 1705. Rich-infunder was Nehemiah Hayyim (d. 1726) but received favorable league (1711) by chief rabbi David Oppenheim. Wrote book called "The Faith of the All" 1713, has Trinitarian philosophy, God (the Eternal Cause); the Holy Father a King; the Divine Presence (Shechinah).

M. H. Luzzatto (1707-47) son of wealthy parents in Padua, Hebrew and Latin education. Was poet, wrote dramatization of victory of virtue and love over vice and selfishness, called "The Tower of Strength". Also was full-fledged mystic wrote "The Second Zohar". Believed he had mentor-angel. Lower world where man lives has spiritual waves which emanate from the higher world and the Infinite Source. Man carried on these waves, able to stir up motions, by his acts and thoughts, which reach to higher world for evil or for good, depending on thoughts & actions. Thus every man able to take active part in spiritual perfection. Eager convert to Luzzatto was Jehoshua Gordon medical student at Padua, who spread word which got to rabbis. They warned him, later excommunicated (1734). Made Luzzatto not to teach Zohar if he self were allowed to take up Cabalism in Holy Land after he became 40. Spent winters years in Amsterdam, wrote beautiful Hebrew, became father of modern Hebrew literature. Hardly landed in Palestine in 1747 when he & family succumbed to plague.

Power of Crown in Poland waning, country leading for dismemberment, Russia was tightening noose. Polish Jews impoverished, head-tax was crushing burden. Great recurrence of ritual murder charges in next 10 years, so Jacob Zelig sent a Pope Benedict VIII to obtain redress. Cardinal Banganelli sent to investigate, concluded that charge was false, urged separation of Jews against this accusation. But as poverty grew, spiritual life fell to low ebb. There grew to be reaction against intellectual conceit & reconverting, and yearning for simple and direct communion with God instead. Reaction took form of Pietism (Hasidism), which was not sect, but laid stress on new method of seeing God - no individual should be concerned with personal salvation. Founder was Israel Baal Shem Tov (Besht - 1700-1760), taught by word of mouth. Believed that commonest man could find God, sadness was a hindrance to devotion, worship must be cheerful. Prayer and study are sustaining food of angels, all service of God must be done with glowing enthusiasm. Thus the Besht brought to the mearest life a consciousness of spiritual power and made of religion a joyous immersion in all-pervading, ever-present Godhead. It was a faith in which evil was but a lesser good, earthly beauty a similitude of the heavenly, and all self submerged when nothing but God mattered. The Besht said there was holy spark in Sattana, but he was misled through own vanity.

Polish Jew, known in East as Frank (generic name for Europeans) held self out as reincarnation of Levi, came to Europe with Trinity (of which he was second part, Holy Father), excommunicated, proclaimed self at war with Talmud, called for disputation, thousands of Talmuds burned. Frankists negotiated for conversion, held second disputation (1759), in which Besht participated, then were baptized, but Frank was imprisoned on basis of not being genuine Christian. Remained in prison for 13 years. Hasidism spread as result of this.

Successor of Besht was "Preacher of Mezhyboz", Dov Baer (1710-1772), learned in Talmud. He developed cult of the leader, Zaddik, who was conceived as intermediary between God & man, with miraculous gifts passed from father to son. But leader of intellectual Hasidism in north, Lithuania, was learned Shneur Zalman of Liady (1747-1812), this branch of Has. called Habad [Hochmah (wisdom); Binah (understanding); Daah (knowledge)]. Manner of Sephardic worship of Hasidim conflicted with sober conduct of prayer among the majority. Elijah son of Solomon

of Vilna (1720-1797), born of Vilna did nothing else but study day and night. He knew entire body of Jewish lore. Teacher was Moses Margolash, taught him the neglected Palestinian Talmud. He was sovereign student, even knew grammar and sciences. He looked with misgivings on Hasidic type of piety which was concerned with externals and seemed to disparage learning. Issued manifestos against Hasidism, then joining group of Mithnaggedim (protestants) in 1781, in same year when Bechot's book containing overt attacks on mere book learning was published. Mithnaggedim wanted to sever Hasidim from Judaism, and when Russia took over Poland, Shneur Zalman was twice denounced and haled to St. Petersburg to stand charge of heresy.

AMERICAN JEWISH ARCHIVES



וְהָיוּ לְאוֹת וּלְמוֹטוֹת
לְעַמְּךָ יִשְׂרָאֵל

Residence in Germany was privilege, not right, purchased by annual protection-tax. In cities they were confined to ghettos, could not own land, excluded from guilds. By decree of 1671, 50 families permitted to settle in Berlin for 20 years. Frederick the Great (1740-86) made Prussia powerful. Jews of Kingdom were protected (Schutzjuden) or merely tolerated (geduldete Juden). Moses Mendelssohn (1724-96) rose to protected status, educated under David Fränkel. Traditionalism was on wane in Berlin. Great Talmudists came from Lithuania. Moving away from orthodoxy in Berlin, education in external culture, Mendelssohn learned French, English, Latin. Met Lessing and got into rationalist circles of "Aufklärung" movement. Won prize on metaphysics above two competitors, including Kant. Translated Pentateuch into German, printed with Hebrew characters, in 1783, with two results - Jews began to read German more (his Bible even used as a First German Reader), and the rationalism was stressed, so that Bible came to be literature aesthetically enjoyed. Traditionalists put the translation under ban. But Mend. attitude was to lead to political & civic improvements for Jews. Lessing's "Nathan the Wise" preached the Gospel of Tolerance. On Jan 2, 1782, Emperor Joseph II, with his "Patent of Tolerance" removed some of the restrictions such as body-tax, distinctive dress, denial to universities. Purpose was to break down Jewish separatism, not to place them on parity with Christians. Jews ordered to use German language, etc. Complete revolution in education of Jewish child brought about by Naphtali Herz Wessely (1725-1805), who thought they should have knowledge of world & culture outside Talmud, should learn trade, learn German thoroughly.

Mendelssohn represented real break down in traditional Judaism. As in Alexandria with Philo, so in Berlin with Mendel. He opposed right of excommunication, claimed ecclesiastical law was contradictory to nature of religion. Religion was to him concentrated in eternal truths which one could not be commanded to believe since one must necessarily believe them from proof by reason. He maintained Judaism is really no religion at all; has no dogmas. Judaism is revealed legislation. Certain commandments must be obeyed, the merely national ones ceasing to be operative from destruction of Temple. Jews could be obedient to civil government and also free to worship in the religion of forefathers. These things he wrote in "Jerusalem" (1783): the programme: civic emancipation and at same time fidelity to Judaism.

Chap. 79 - Jews in America in Colonial and Revolutionary Times (1654-1790).

Majority were Portuguese Jews who came from Holland or Dutch Brazil in 17th C., or from England in 18th. First Jew in Manhattan was Jacob Baranum of Netherlands (1654). Month later Sept. 23 more came. Peter Stuyvesant disapproved. But Dutch West India Co. had Jewish stockholders, allowed them to remain.

More cordial reception given to families from Holland arriving at Newport 1658. In Roger Williams colony they had religious freedom. No foothold in Puritan Massachusetts, but in Georgia, 40 well-to-do London Jews received friendly by Oglethorpe. Wherever Jews lived they got converts, synagogues immediately. Very early ones at Savannah & Newport. Commercial activities on large scale. Jacob Frank supplied army with provisions during French and Indian War. Hayman Levy was engaged in fur trade, Aaron Lopez of Newport paid by Ezra Stiles (pres. of Yale) to be most honorable merchant in America.

Jews were mostly on patriot side in revolution. Declaration of Independence declared them to be equal. Constitution declared that no religious test shall be necessary for qualification to public office. Robert Morris relied on Hayman Solomon, Jewish banker in Philadelphia for funds. British occupation of New York led to exodus of patriotic Jews to Philadelphia. Gershom Mendes Seixas was rabbi, became trustee of Columbia College in 1787. Phila. congregation tendered Washington address of congratulations (1790).

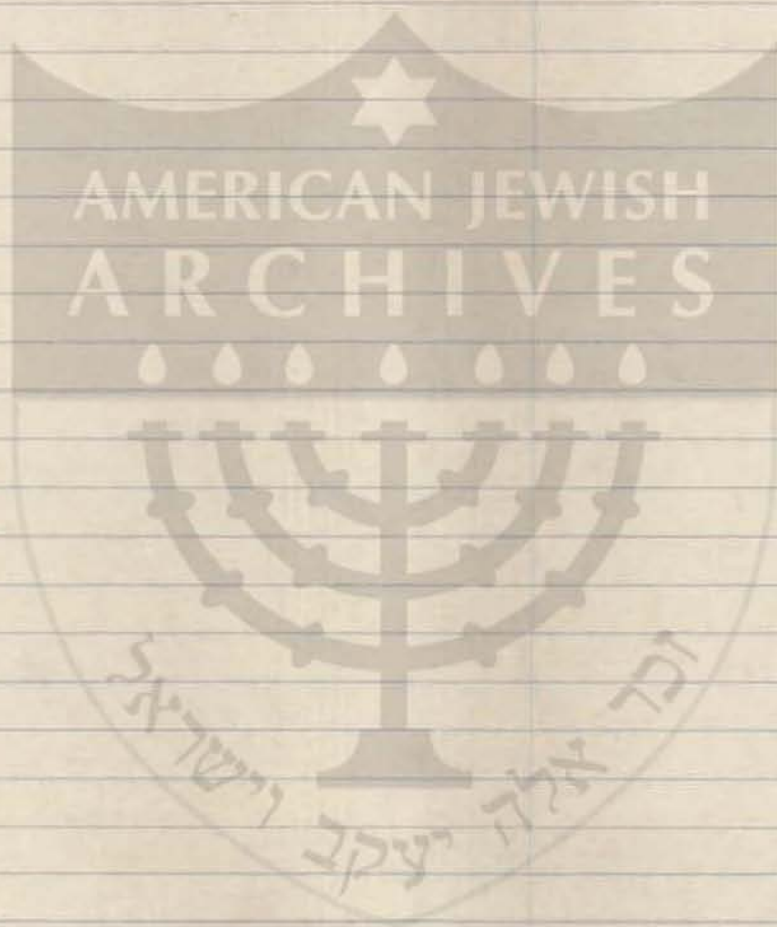
Chap. 80 - Jewish Emancipation in France and French Dependencies (1787-1811)

Before Revolution efforts were made to ameliorate condition of Jews on basis of edict of 1787 which tolerated Protestants. Even with Declaration of Rights of Man (1789) which granted religious freedom, and with friendship of Mirabeau & Robespierre, there ~~was~~ was still opposition. Then Jews of Bordeaux made petition, Talleyrand approved, 53 out of 60 districts approved, but enemies brought more delay. At last on Sept. 28, 1791, decree was issued granting Jews of all France civic rights on par with other citizens. Jews then enthusiastically supported Revolution, were exuberant in their gratitude. In Holland also emancipation was contested but finally granted on Sept. 2, 1796. Entry of French into Rome broke open ghetto and discarded yellow badge. Napoleon said it was wiser to capel the Jews when imperial edict could make them Frenchmen. He said the Jews must cease to be a nation and become mere religious sect. They should fuse with French through intermarriage, etc. He ordered convocation of "Jewish States-General".

Assembly of Jewish Notables met in Paris, July 1806, immediately followed by Grand Sanhedrin in Feb. 1807. Assembly was 111 laymen, who answered 12 questions which were handed to Sanhedrin to be given doctrinal force. Latter composed of 46 rabbis, 25 laymen, with David Sinheimer, rabbi of Shanghai, as president. They agreed to recognize France as fatherland and defend it, to have civil officers approve of rabbinic marriages & divorces, to condemn usury, to surrender internal jurisdiction in internal matters (see Mendelssohn) and recognize French civil law as binding, to sanction but not solemnize intermarriage.

Outcome of these concessions was decree of March 17, 1808 which was far enough to Jewish worship, but had risetiny discriminations. Consistories were created, governing bodies of rabbis and laymen for each area of 2000 Jews & one central consistory in Paris. Chief function was to facilitate conscription. Other legislation denied Jew of doing any trade without applying for permission. This was not equal citizenship. Consistential organization established in Italian Kingdom. In Westphalia in 1808 Jews got equality under Jerome Bonaparte, consistory established at Cassel, Israel Jacobssohn appointed president. He was well-meaning but shallow and vain. Was imbued with ideas of Mendelssohn, organized schools for secular education, had many innovations

in worship, might be called Reformist. Was interested in culture
of Jews in Frankfurt and on payment of huge sum, Jews of Frankfurt
were emancipated (Dec. 28, 1811). All over Germany, Jews got back
some rights, if not all, but in Hanseatic towns, which were directly
annexed to France, they got everything, even the franchise. (1811).



Fried. Will. II, successor to Fred. the Great appointed commission to study Jewish problem, which reported that in three generations the Jews could assimilate, so to speak, but David Friedländer, friend & pupil of Mendels, asked for complete civil and political equality and the King urged commission to draft some legislation. April 1792, legislation offered civil but not political equality, but King persuaded not to sign for fear of disturbing populace.

Many Rationalists, attracted to Kant's critical philosophy advocated return to "pure religion" of Moses, devoid of historical "legislation". Many conversions, esp. in Mendelssohn's own family. Daughter Dorothea married Friedländer's eldest, younger daughter also converted, second son Abraham father of composer Felix Mendelssohn-Bartholdy converted. David Friedländer wrote anonymous Epistle to Pastor Teller (1793) asking for conversion without accepting Jesus as Son of God, but this half-Jud-half-Christ refused.

When Prussia conquered and liberal influences introduced, Jews still not freed. Friedländer, having decided to remain Jewish, pleads again for equality, and in grant of March 11, 1812, Jewish disabilities were removed except for government positions. Jewish leaders came to conclusion that assimilation was necessary, Palestine & Hebrew discarded, etc. Condition of Jews in Austria was very severe, no rights, and constant fear. In Galicia there were new schools where Jews forced to learn secular subjects before being allowed to study Talmud. This was decree of Herz Homberg, inspector of schools, who had no consideration for feeling of orthodox people, was imbued with a thorough rationalistic spirit. He was censor of Hebrew books and forbade printing of Cabalistic or purely rabbinic works. Forced new schoolbooks on children, was altogether offensive to his coreligionists. Jews of Hungary, 1800, had no civil rights.

Chap 82 - Russian Jews under Paul and Alexander I (1796-1825)

Russian Jews kept within "Pale of Settlement". Under Paul I, Derzhavin, in 1800, senator, laid formula - Jews should register under certain employment categories, population evenly distributed over Russia, children after 12 be forced to attend public schools, must abandon separate dress and speech. Paul died before this report could be acted on.

Under Alexander I, statute of 1804 promulgated, calling for most of the above things: Jews forbidden to lease lands or keep taverns, rabbis could not be religious leaders nor political, must know one East European language. Hasidim favorable to govt at this point, for were fearful that Napoleonic civil rights idea would disintegrate Jewish religious life. But at school founded at Volozhin (1803) there began to be toleration toward secular studies, Mendelssohnian Enlightenment was beginning in Russia.



Chap. 83 - Cultural Transformation in Central Europe (1814-1823)

After much pressure from influential Jews, measures adopted at Vienna Congress in 1815 recommending grant to the Jews citizens rights in proportion to their assuming citizens duties. Meanwhile, some private home services led to creation of Hamburg Temple 1818, which had choral singing & organ, prayers in German (main prayers still in Hebrew) and German sermon. Rabbinical college of Hamburg denounced new movement as heretical. The focal point of fight between orthodoxy and reform was the organ. Isaac Bernays, possessed of both talmudic and university education, elected rabbi of Hamburg in 1821. He was orthodox who tried to compromise, hinted at coming Conservatives.

Heightened Prussian nationalism and reaction against liberalism led to anti-Jewish excesses. Hef, kef, became cry against Jews (1819). In Saxo-Weimar, Goethe led eq, button for driving Jews back into medieval conditions (1823). In same year Prussia forbid Jews to break from traditional worship, forbid singing, organ, German sermon. Resentment of liberals led indirectly to renaissance of Jewish scholarship along new lines.

Leopold Zunz was of new school but was convinced that Jews had heritage worth preserving. Wrote "Wissenschaft des Judentums", in which he considered Hebrew dead language and several aspects of Judaism as finished (probably rationalism), but in which he held that a correct appreciation of the literary monuments were necessary, and hoped that familiarity with Jewish past would stem tide of apostasy. Founded Society for study of Jewish culture. Heine was member, but converted. He favored reform, but wished to restore original & vital customs; approved of innovations, but protested against break with Talmud and messianic belief.

But Hebrew not dead. In Italy, Isaac Samuel Reggio (1784-1855), mixed with Mandelstamian idea of compatibility of Torah (Jew's learning) and philosophy (secular learning), wrote new commentary, emphasizing this. His chief merit lay in founding of institution for training of rabbis in modern times at Padua, 1829, "Istituto Rabbinico". Principal professor was Samuel David Luzzatto (1800-1865), wrote Hebrew fluently, did original grammatical work, raised Biblical study to degree of speciality, pursued as profession. Zealous student of Hebrew poetry, was bitter foe of reform, assailed surrender of Jewish spirit to Hellenic & Manichaean to Arabic.

Nahman Krochmal (1785-1840), philosopher, under influence of Hegel, saw rise & decline in Jewish history as part of larger world movement. Saw in Judaism the synthesis of opposing movements making for a consecration to the spiritual in the absolute. Chief work, published posthumously (1851) by Zunz, called "Guide of the Perplexed of our Generation". He reinterpreted Judaism, strengthened Jewish consciousness by reconciling unreasoned enthusiasm and cold logic to form a "faith refined."

Another Galician lay student, Solomon Judah Rapoport (1790-1868) recovered historically certain creative periods, through his Talmudic knowledge & sequel in 10th, 11th centuries. Reassembled data, vitalized eminent figures in the past, evaluated their significance in the nexus of events and introduced into Jewish history the notion of development. Wrote entirely in Hebrew, regarded by Christians also as valuable scholar.

Zunz - creator of history of Jewish literature

Luzzatto - restorer of study of Hebrew language

Krochmal - philosophical interpretation of Jewish history

Rapoport - developed historical sequence of events.

This bloodless revolution affected Jews favorably, eventually even led to Jewish enfranchisement in Britain. Full equality achieved in 1831, when state support granted to synagogues and Jewish ministry. Last discrimination disappeared in 1846, through work of brilliant advocate Isaac Adolphe Crémieux, when specific form of Jewish oath (more judaica) was abolished. Jewish amalgamation with French culture proceeded rapidly, many Jews became prominent in arts, politics, letters. Religious life of French Jews was of weakest sort. Few scholars, Solomon Munk published Arabic original of "Guide" of Maimonides with French translation in three volumes.

Jewish settlement in England took place slowly. In 1685, James II. said they could practice their religion if they obeyed the government. After Hardwicke's edict, came Ashkenazi groups, who had one Great Synagogue by 1722. Sir Salomon de Medina, first knight, made self useful to Duke of Marlborough. In 1816 Isaac D'Israeli had son Benjamin baptized. Nathan Rothschild located in London 1805, carried on vast business, married sister-in-law of Moses Montefiore; latter married daughter of Ashkenazi, and barriers were broken. Now united front to battle for civil and political rights. Persons taking public office required to swear upon the true faith of a Christian. David Salomons elected sheriff of London in 1835, knife discussion about above oath finally Parliament in 1845 passed new oath for Jews elected to office. Thus major political disability was removed. Sir Moses Montefiore was loyal British Jew, knighted by Victoria in 1837, when he was sheriff of county of London. While this fight for equal rights was just commencing in England, a bill extending equal political rights to Jews was introduced in legislative Assembly of Canada (1831), passed and received royal assent 1832.

Chap. 86 - Religious Development among Jews of the U.S. (1802-1868)

Reform started in Charleston, 1824, twelve members of Beth Elohim decided to form an synagogue, Reformed Society of Israelites, with English service, sermon and bare reads. This experiment was of short order, but by 1841 there was real reform on basis of Hamburg Temple with organ etc.

Mordecai Manuel Noah (1785-1851) had idea to transplant Jews to America, purchased tract of land on Grand Island in State of New York in 1825, gave it name of Ararat, but scheme fell through. But Noah's real idea was restoration of Palestine. Political events suggesting disintegration of Turkey made him think it would be possible to obtain Palestine, and venture in America was to be first step in regaining the government of the Jews. In 1844 wrote "Discourse on the Restoration of the Jews", long before Herzl.

One of counterbalances of American reform was Isaac Leeser (1806-1868) came to Philadelphia from Westphalia, found children in need of Hebrew spelling-books and manuals of religious doctrine; men & women required prayer-books adequately rendered in English. Growing achievement was translation of Bible (1853) which was authorized version until 1917. Fought progress of reform in his monthly magazine "The Occident".

On Feb. 5, Father Thomas, Franciscan monk, disappeared. Brother monks spread rumor he had been killed by Jews for ritual purposes. French consul, Ratti Menton, made several arrests, extorted confession by medicinal torture, fanned public opinion in French press. Turkish government asked permission from Pasha Mehmet Ali to execute several imprisoned Jews. Case assumed international aspect. In Commons, June 22, Lord Palmerston served notice on Mehmet Ali that program would bring disfavor meetings & protest held in New York all through August. President Van Buren offered good office to intervene. Deputation consisting of Montefiore, Cremieux, and Solomon Munk sent to Pasha. Collective notes from nine other European consuls forced Mehmet to order release of those Jewish prisoners who had not already died (Sept. 6). In Oct., Damascus & all of Syria were freed from dominion of Mehmet, restored to Turkey. Deputation then received by Sultan Abdul-Mejid who issued statement pronouncing ritual murder a falsehood and libel, confirmed inviolability of Jewish persons & property in Ottoman Empire. The united action of Jews far & wide proved they had an indissoluble common bond.

Chap. 88 - Struggle for Emancipation in Western Europe (1830-1858)

Gabriel Riesser (1806-1863) was liberal, graduated doctor of laws, felt deep thorough German wished for university career, but would not change religion to obtain it. Fiercely believed no such thing as Jewish nation with separate corporate existence; ceremonial laws and messianic hope religious rather than political. Nevertheless demanded political freedom for orthodoxy and reformers alike. Published periodical battling for Jewish rights. Rejected conditions that Jews should first get rid of "religious hindrances" in order to get emancipation.

Nesse granted Jews unconditional freedom in 1833. Full emancipation came when French revolution of Feb. 1848 swept eastward. In Paris, Grevier included in new govt as minister of justice. German National Assembly passed and wrote into the Constitution equal rights of citizenship, abrogating all distinctions on account of religion.

But joy was short lived. There was reaction, larger states refused to be bound, liberal constitutions repealed, National Assembly dispersed, and Jews even forced to pay large indemnity for part played in revolution.

In England, Baron Lionel de Rothschild, eldest son of Nathan Meyer, elected to Parliament in 1847. Not permitted to take oath until 1858, when the oath was amended so that Jews could take it without offending scruples. (Oath probably sworn on our Lord Jesus, or some such thing.)

In 1841 strife precipitated over the new edition of the prayer-book for the Hamburg Temple. Point in dispute was the omission of prayers for national restoration in Palestine. Most radical proponent of denationalized Judaism was Samuel Holdheim (1806-1860). His basic premise was "The law of the state is supreme," drew conclusion that Jewish laws of marriage and divorce must go. But he could not go whole length of Frankfurt Reform Society which issued declaration in 1843 throwing over Talmud as devoid of logical or practical authority and rejecting Messianic restoration of Palestine. They also inserted paragraph to effect that circumcision was not binding, reason probably being that several fatalities had occurred. Big argument developed - Holdheim declared rite to be religious, not national, hence binding. Rissner, while not sympathizing with Frankfurt hotheads, said it was up to individual consciences of parents. Zunz himself castigated the heresy of the Frankfurt group.

Abraham Geiger (1810-1874) could not take a positive stand. He was quite as radical as Holdheim, but a scholar of encyclopedic erudition and methodical training. Chief literary work traced development of religious ideas from Holy Writ down (*Urschrift und Uebersetzungen der Bibel*, 1857), concluded that history was flux, and thus written law could not be fixed. Ideas & institutions were subject to change, passed away, replaced by newer expressions of same idea. Geiger therefore believed in reform as new development of old Judaism, but broke from Holdheim when latter joined Berlin Reform Association similar to Frankfurt Society. In Berlin Reform Synagogue, Holdheim as rabbi transferred the sabbath to Sunday.

Geiger called rabbinical conferences 1844-6 of men who were sympathetic. Zechariah Frankel withdrew on third day of second Conference (1845). Next to Geiger, he was most distinguished scholar, held that it was treason to part with honored institutions of past, his attitude positive-historical (instead of relative, I guess). Thus he considered retention of Hebrew in public worship as essential instead of merely advisable. Geiger had advocated establishment of rabbinical seminary for many years. When it was finally opened in 1854, Frankel became first director and gave it conservative character.

Extreme right, not old-fashioned orthodoxy, but a streamlined version, supported by Samson Raphael Hirsch (1808-1888),

programme outlined in "Nineteen Letters of Ben Uzziel", 1836.
Israel has mission for the world, but in order to accomplish
it God has imposed on Jews moral and spiritual separateness.
Israel's life must be conditioned along lines of Torah, with
conscious fulfillments of all the commandments, as an example which
will eventually lead to true brotherhood of man if everyone follows it.
Humanity will be the loser if the Jew becomes shallow and
assimilates. For the very sake of his mission, the Jew must
stand aloof, not from hostility to the world, but as an act
of service to the highest interests of mankind. Jewish strict fastness
calls for sacrifice on the altar of duty; convenience is an
unworthy rule of life. (This really sounds like Jesus. How
this fellow should against the Pharisees too, calling their piety a
mechanical performance very similar yet Jesus was revolutionary,
and this man considered orthodox.)

In 1840 reform congregation of moderate type
organized in London took name of "West London Synagogue of British
Jews", fought by orthodox, finally granted authorization by Parliament
in 1856.

Gaz became hereditary King of Poland. Constitution of 1815 was liberal except that Jews were left out cold. Poles were displeased with Jewish separatism, offered civil rights in proportion to their transformation of ancient mode of life. Large group of wealthy Jewish assimilationists, "Poles of Moscow Jerusalem" type, cooperated with govt in civilizing & modernizing Jews = Judaism. But even these ^{new} refused admission to Polish army, not allowed to fight for Poland.

In 1821 White Russian struck with famine, Jews expelled from villages, order carried out ruthlessly. Even progressive elements among Russian people were inimical. Nicholas I (1825-1855) had inflexible policy of upholding autocracy, orthodoxy, Russian nationality. Law of 1827 called for 25 year conscription, beginning at 12, but term of service computed as beginning from 19. Below 19, boys kept in preparatory establishments were called "cantonists", rarely sent home again, tortured, made to convert, etc.

Uvarov, minister of instruction, felt that root of Jewish separatism was their educational system. Thus he ordered that all schools in Pale of Settlement teach Russian, secular subjects, etc., and wear away from Talmud. Young German teacher Max Lishenthal (1815-1882) was sympathizer of reform, asked by Uvarov to organize such modern schools, in line with Mendelssohnian "enlightenment". Another leader in this Haskalah movement was Isaac Meir Levinsohn (1788-1860), was naive, asked govt to suppress certain old books which kept Jews material in outlook, was betrayed when govt burned Talmud. As soon as Lishenthal saw govt was insincere, he left Russia 1845, emigrated to America. Govt proceeded toward complete destruction of Jews, passed very repressive measures, so bad that Montefiore came from London in 1846 and had audience with Gaz. When country plunged into Crimean War (1853-6) all Jews found without passports shanghaied into army.

Chap. 91 - Progress of the Reform Movement in Europe & America (1845-1876)

Waves of German immigration to U.S. after revolutions of '30 and '48. When Lichtenthal came in '45, three German congregations in New York united and made him rabbi. In '43 order of Bnai B'rith was founded by German Jews along educational and philanthropic lines.

Movement for reform was importation from Germany. Isaac Mayer Wise (1819-1900) became leader of American reform. Left first congregation in Albany in 1830 over doctrinal clash, went to Cincinnati, At Cleveland Conference in 1855 keynote was union. Concensions made to right wing, reaffirming authority of Talmud; to left wing, allowed them their own interpretation. David Einhorn rabbi in Baltimore, extreme reformer, joined by Temple Emanuel in N.Y. in denouncing this concension. Thus split in reform ranks. Split also widening irreparably between reform and traditionalists. In Civil War, however, all joined in common cause, although there were Jews in the Confederacy.

In 1870, Jews in Europe received complete emancipation. But there was scandalous case of Louis IX, restorator, who in 1858 ordered Mortara child to be taken by force from family because he had been christened during illness by Catholic nurse. This medieval act shocked civilization. Pope refused to hear protests of all Europe, even Catholic monarchs Napoleon III and Francis Joseph. The Mortara child grew up hating Judaism. This affair led to formation in Paris 1860 of "Alliance Israélite Universelle", with Germaine president, with programme of defense of Jewish rights wherever attacked.

General rise of nationalism in Europe awakened Jewish nationalism, but the view ran counter to reformism. Rabbi Zebi Hirsch Kalischer (1795-1874) called for foundation of colonizing society, and "Alliance" responded by founding in 1870 agricultural school Mikveh Israel near Jaffa. Kalischer plea immediately taken up by Moses Hess, called "communist rabbi". Damascus & Mortara affairs caused him to write "Rome & Jerusalem" 1862, attacking the sacrifice of the restoration idea to reform. Hoped for a Jewish Congress to colonize, considered this the only solution of Jewish question. Hess powerfully stimulated by Graetz's "History". Graetz (1817-1891) wrote warmly & vividly, found a unity of purpose across all periods of history, had a romanticism and a deep conviction that even in time succeeding formation of Talmud Jewish history retained its national character.

Synods of Leipzig (1863) and Augsburg (1870) called to create a world embracing clearing-house for mooted religious questions in Jewry. Jews from many countries attended but not orthodox Jews. President at both synods was Berlin philosopher Moritz Lazarus, who fought whole life to prove that being Jewish did not preclude fidelity to state of residence. He said he had but one nationality, German. Vice-president at both synods was Geiger. In same year of Leipzig Synod, American reformers met at Philadelphia to carry similar doctrinal resolutions.

Long felt needs for American institution for training of rabbis. Maimonides College founded by conservatives in 1867, but folded up 6 yrs later. One of teachers was Jacobson who wrote monumental Dictionary of Talmud in English. In 1875 Wise opened Hebrew Union College in Cincinnati, chair of Talmud occupied by Maderman who wrote 1874 valuable Introduction to Talmud in English. School for Jewish learning ("Hochschule für die Wissenschaft des Judentums") opened in Berlin 1872, non-categorized, abtly scholastic, nevertheless unacceptable to orthodox. In 1876 Prussian Govt passed law allowing orthodox to set up own congregations as independent corporations.

Under Alexander II (1855-1881) ghettoes conscription came to an end, a few Jews got secondary school education and rose into the professions but great mass remained penned up within Pale. Thus desire to Russify the Jews was blocked by govt itself. In Poland, there was similar desire to Polishize, and they made friends with Jews, so that in revolution in 1863 against Russian domination, Jews also fought and suffered ^{heavy} reaction after defeat. Revival of ritual murder charge - trial in Kishinev, near Caucasus, in 1878, but Jews acquitted.

In intellectual circles there was trend toward Hebrew letters as a fine art and a break with rabbinism. Jew was to be a Jew at home and a "man" abroad. Hebrew Haskalah poet Judah Gordon was secretary of Society for spreading of Enlightenment. Abraham Mapa wrote secular novels in Hebrew. Moses Lichenblum called the ways of the Talmud superstitions, insisted on cultivation of Hebrew language.

About 1860, almost quarter million Jews in Rumania, immigrants from Poland & Russia, refused emancipation. Rumanians pleaded with govt, but no good. Pres Grant appointed Genl F. Peixotto, grand master of Bnai Bith American went to Rumania to plead for Jews. The Alliance summoned meeting of international Jews at Brussels in 1872. But with Russia abetting her, Rumania continued to refuse equal status to Jews. When Congress of Berlin was summoned to settle Eastern Question as raised by Treaty of San Stefano which Russia forced on Turkey after their war of 1877-8, France moved that independence of Rumania should be made conditional on the granting of equality of rights to all her subjects regardless of religious differences. England (Disraeli), Germany (Bismarck), Italy & Austria all agreed, at last Russia gave in. But Rumania later got out through technical loophole - called Jews "aliens", not subjects hence got no rights.

Under all these circumstances, cultural level not very high. Meir Loeb Malbim wrote commentary on scriptures, with fine perception of nuance of Hebrew language. Malbim second to Luzzatto among Bible students of 19th century.

Chap. 93 - German Anti-Semitism and Russian Pogroms (1871-1894)

Bismarck was anti-liberal and took measures of striking at Liberals by striking at Jews. He said Marx was Jew and Ferdinand Lassalle a Jew. Also, attacking Bismarck was the Jew Eduard Lasker, skilled parliamentarian who helped form liberal party. Stöcker, court-preacher, formed Christian Socialist Workers' Union, to take wind out of liberal democratic sails, but members were not workers but middle class Jew-haters. Thus was born modern anti-Semitic movement. Race theories began to be involved. Historian Treitschke said Jews were German misfortune. In 1881 petition submitted to Chancellor asking for discriminations against Jews. Charge of ritual murder in Tisza-Eszlar (1882), Hungary.

On March 31, 1881, Alexander II assassinated, Alexander III (1881-1894) avenged by former tutor Pobedonostsev, rigid doctrinaire, man who believed in autocracy over parliamentarianism, and held that religious unity through Greek Orthodox Church must be imposed on all Russia. Made 1/3 law - 1/3 convert, 1/3 emigrate, 1/3 perish. Pogroms started which were centrally organized, got sanctioned, simultaneous in several places. Elisavetgrad (April 27-8), Kiev (May 5-9), Odessa (May 15-17). Terrible panic and great emigration. Spain, repentant of 1492, received some, Alliance helped most get to America. Emma Lazarus (1849-1887), Septuagint, poetess, threw life's work into helping refugees. Protest meetings in London under Lord Mayor, Paris under Victor Hugo, protests by America and many Catholic organizations, but pogroms went on. Very cruel excess at Balta on Easter Monday (April 10, 1882). In May, Ignatiev, new minister of interior, issued "Temporary Rules" (May laws) confining Jews to towns of Pale, forbidding their settling in villages. Gradually protests began to be influential, pogroms ceased greatly.

In 1881, Lilienthal sounded call for return to Palestine. 1882 Leo Pinsker published brochure advising Jews to look for salvation in self-emancipation, preferably on banks of Jordan, if not on banks of Mississippi. Meanwhile university students founded B'nai B'rith (Both Isaac and Jacob Unelchok - House of Jacob, come ye, let us go!), 40 got to Jaffa. Choveve Zion (Lovers of Zion) made great strides.

In America, religious division was still crystallizing. When Alexander Kohut came to America in 1885 a meeting was arranged at Pittsburgh between eastern & western reformers where Tenets of Reform were drawn up, but they were too shocking for conservatives, and idea of one college (H.U.C.) serving both camps was given up. In 1886

Salato Morais opened Jewish Theological Seminary in New York. Chair of Talmud occupied by Kohut, who completed his Talmudic Dictionary in 1889.

In Germany Wilhelm II came to throne 1888, promised that Jews could keep their rights, but at Xanten the blood accusation was revived (1891). Anti-Semites published a "Catechism", compilation of all sorts of charges against Jews, widely disseminated in schools. In 1890, Russian Home Office, administered moving by Okhrana, was preparing new repressive measures against Jews. Secret leaked out, Pres. Hirsman protested, nevertheless mass expulsions in 1891.

Baron Maurice de Hirsch incorporated in London the Jewish Colonization Association (ICA) with capital of £2m, received another £6m at his death. Also established 82% in New York and £12m in Galicia for relief of refugees. He thought that within 25 years some 3 million Jews could be transplanted from Russia. But it was tremendous task. By end of century about 1 million had gotten out, mostly to America, some to Britain & colonies, handful to Palestine.



Dreyfus case caused Herzl to become conscious of the Jewish problem. He considered Jews a nation, thought they ought to have place to form state of their own (Argentina, Palestine). Wrote "Jewish State" 1895. Society of Jews would work out constitution, "Jewish Company" in London would work out details of migration, land purchase, etc., capital of £ 50 m raised by popular subscription. Very philanthropic Baron de Hirsch turned him down, everyone thought he was crazy. Max Nordau, physician & writer understood Herzl, as did Moritz Gindemann, chief rabbi of Vienna. Anti-Semitism rampant in Austria, Paris Alliance Israélite, per Nordau's advice, Herzl went to London, introduced to Jewish intellectuals by Israel Zangwill, but English patriotism put forward as objection to Zionism.

When "Jewish State" was published in 1896, effect struck home among Jews in the East. In Bulgaria Herzl acclaimed as Messiah, in Galicia millions Hasidim offered to go to Palestine. Herzl turned to idea of Palestine through pressure of masses, who did not dream of alternative. To meet attacks of anti-Zionists, Herzl started in June 1897 on own money the Zionist weekly, "Die Welt". First Congress met in Basel August 29-31, 1897, drew up "Basel Programme" ("Zionism aims at establishing for the Jewish people a publicly and legally secured home in Palestine") and created two financial institutions: Jewish Colonial Trust and Jewish National Fund. Already there began to be splits - at 5th Congress, a political-socialist party formed, opposed by orthodox Mizrachi.

Anti-Semitism rampant in Russia. Plehve in 1902 said he would drown the threatening socialist revolution in Jewish blood, and in 1903 occurred the most shocking pogrom of all, at Kishinev, Bessarabia. This massacre was thoroughly organized, lasted three days, defending Jews were decimated by police, 45 dead, 86 heavy and 500 light wounds, 1500 houses & shops destroyed. Leo Tolstoy accused govt as chief culprit. Biblik, best Hebrew poet (b. 1873), wrote "City of Slaughter" asked Jews to defend selves.

At Sixth Congress in 1903, Herzl presented offer of British govt to give Uganda as autonomous region for Jewish colonization, but number voting against was as large (185 out of 500) that Herzl abandoned idea. Soon after he died of cardiac trouble, July 3, 1904. Buried self and in 10 years.

Chap. 95 - The "Black Hundreds" and the Russian Revolution (1905-1912)

David Wolffsohn (1856-1919), German manufacturer, next president, could not help secession of the Territorialists who abandoned hope of Palestine. Zangwill started in 1905 Jewish Territorial Organization (ITO), which looked for some place else, even interior of America. Wolffsohn receded from Herzl's position, spoke of Palestine as national home rather than state (since political negotiations with Turkey made state impossible) and started colonization on small scale. Between 1902-14, 29 new settlements formed, 1906 Hebrew high school at Jaffa, 1909 beginning of Tel Aviv.

Achad Ha'am (Abraham Ginsburg 1856) attacked political Zionism. Western Zionism was but craving for full measure of social and political activity denied through Anti-Semitism, therefore negative. Eastern Zionism was primarily concerned with remedying economic evil. To Achad, Zionism must be positive and spiritual, must be gathering of scattered energies of Jewish people to form new Jewish culture. Eliezer ben-Yehuda (1858-1922) labored for Hebrew as every-day language. He published in 1902 a Hebrew Thesaurus, coined new words.

Reactionary forces in Russia perfected an organization, the "Genuine Russians" with provincial branches named "Black Hundreds", with slogan "Down with the Constitution and the Jews." In 1905 bloody pogrom at Lyubavitz, wherein Jews defended selves. But in first Russian parliament, majority was liberal and radical with 12 Jews. Height of persecution reached in Beilis trial (1911-12), with reversal charge of child-murder. Beilis acquitted even though judges were "Genuine Russians" and jury believed in ritually murder legend. Poles organized economic boycott against Jews 1909-10, withheld leases and licenses.

Between these years, America received $3\frac{1}{4}$ million Jews from Russia & Poland. Twofold effect of this mass migration. External - movement to restrict immigration, raising of head-tax, literacy test. American Jewish Committee created 1906 to fight for liberal immigration laws. First chairman Mayer Sulzberger, famous man of Jewish letters; next (1912) Louis Marshall. Also prominent Cyrus Adler of Smithsonian Institute, Jacob Schiff of Kuhn, Loeb, very philanthropic.

Internal effect - adjustment to new environment, second generation became Americanized. In England, orthodoxy was in saddle. Jews' College, opened 1856, had notable scholars. Scholarship also fostered by "readers" in Rabbinic Hebrew at Oxford & Cambridge, latter of which had Solomon Schechter (1850-1915) who discovered ancient manuscripts in Cairo. He abhorred middle-class religious smugness, the show of religion was no substitute for real piety. He pleaded for well-prepared ministry, for an orientation carefully thought out, for a historical continuity of Jewish life, for removal of Jewish nationalism in complete attachment to the inherited religious values. Found scope for this program when came to America 1902, reorganized J.T.S. Schiff endowed it, and they trained English speaking rabbis with a respect for orthodox traditions.

Two wings of American Jewry collaborated on Jewish Encyclopedia 1905. Also Jewish Publication Society of America (1888) and CAAR (1889) produced a new English version of scriptures in 1917, endowed by Schiff. Third achievement was Dropsie College for Hebrew and Cognate Languages in Phila. 1908 with Cyrus Adler president. Was strictly graduate school giving PhD.

Greatest measure of suffering befell Jews on eastern front. They were caught in passage of armies through their thick populated areas, and morally mauled by being transplanted into interior through fear that they would betray Russia. American Jews created Joint Distribution Committee to distribute relief to refugees. 600 Palestinian refugees in Egypt formed Zion Mule Corps, fought in Gallipoli campaign. This formed nucleus of later Jewish Legion in Palestine.

In 1917 Russian Revolution repealed anti-semitic laws. England needed support, issued Balfour Declaration. On Dec. 11, Allenby entered Jerusalem, helped by Jewish battalions organized under exiled Russian & deserted Zionist Vladimir Jabotinsky. On July 24, 1928 cornerstone laid for old campus for Hebrew University of Jerusalem.



Excesses carried out by Poles in their new state were nothing compared to pogroms in Ukraine during Red - white fighting. 30,000 murdered in 372 cities & towns.

At peace treaty, through efforts of Alliance of Paris, and Louis Marshall at head of Joint Committee of eastern European and American Jews, minority rights were guaranteed. Question of Palestine settled at San Remo Conference (April 25, 1920). Britain given mandate, county, under military govt, officials against Jewish conspirators, Jabotinsky imprisoned because at head of Jewish self defence in Arab riots. Sir Herbert Samuel, devoted Jew, appointed High Commissioner under mandate, released Jabotinsky under general amnesty, and proudly declared Hebrew official language on par with English and Arabic.

Chief problem of war was reconstruction of great mass of Jewish in war area. Burden fell on American Jews, and by 1925 J.D.C. had expended \$60 million. Recrudescence of anti-Semitism, with minority rights, large matter of paper. Rumania disenfranchised Jews because considered aliens, could not prove right to domicile before 1918. Poland acted similarly. Jews free in Russia, but Judaism proscribed like all religion. "Hakenkreuzler" was sign in Germany. Protocols of Elders of Zion published in London & Boston 1920, proved to be work produced in 1905 by "Black Hundreds" in Russia. Ku-Klux-Klan organized against Catholics & Jews. Johnson-Lodge bill 1924 restricted immigration to 2% of each nationality resident in U.S. in 1890. This cut Jewish immigration from about 50,000 to 10,000 annually.

Sir Samuel in office till 1925, conscientious carried out terms of Balfour Declaration. Slow upbuilding, Arab obstructionism, etc. On April 1, 1925 Hebrew University opened by Lord Balfour amid ceremony. Samuel closed address with Hebrew benediction, "Blessed be He who hath kept us alive to reach this day!"