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Standard Jewish Encyclopedia, 1932-1934.

The Standard Jewish Encyclopedia

Ten Volumes — To Appear 1931-32

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February eighteenth
1932

Dear Abba:

Do me a favor. Go back to a letter of mine dated December twenty-eighth, which your secretary is probably hiding from you. I asked about the articles ABALAFFIA, HEZEKIAL DAVID and ANCESTOR WORSHIP.

I am eager that you make some disposition of the matter and let me know because we are pushing very hard to get in all the articles in "A", contemplating, as we are, to go to press.

With cordial greetings,

Sincerely yours,

Isaac
Isaac Landman

Rabbi Abba Hillel Silver,
The Temple,
Ansel Road,
Cleveland, Ohio.

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March the seventh
1932

Dear Abba:

Pushing along with our urgent need to conclude letter "A" for the printer so that we can go to press by May 1st, I find in our correspondence that you have been requested to do the articles ANTI-CHRIST; ANTI-MESSIAH; AYLLON, SOLOMON BEN JACOB; ABALAFFIA, HEZEKIAL DAVID and ANCESTOR WORSHIP. Sometime ago I wrote you that if you had not begun to do the article ANCESTOR WORSHIP and do not desire to do it, we would take care of it through the Department of Bible.

Si Cohen has written an article ANTI-MESSIAH, which I am enclosing for your scrutiny, correction, or rewriting if you wish. As regards ANTI-CHRIST, we are making this distinction: The anti-Messiah is the idea of the Messiah's opponent in the final battle, such as Gog and Magog, Armillus, and the like. The Anti-Christ refers to the ordinary conception of the opponents of Jesus, particularly from the point of view that the Jews are the opponents of Christ, e.g., Sabbatai Zevi was accused by the Christians as being anti-Christ. It is suggested also that the following be utilized: Bousset, *Der Anti-Christ*.

As regards AYLLON, SOLOMON BEN JACOB: It is suggested that the following be consulted and cited at the conclusion of the article: Jewish Encyclopedia, vol. 2, pp. 359-360; Klatzkin, Encyclopedia Judaica, vol. 3, pp. 796-99; Graetz index; Margolis-Marx, pp. 272-73.

I know well enough how busy you are. And just because you are busy, you will snatch the necessary time to give us cooperation now when we need it so much. Do let me hear that you propose to acquiesce in our requests and that we may have the various manuscripts within a very short time.

Cordially,

Dr. Abba Hillel Silver,
Cheveland, Ohio.

See Rub

March 25th, 1932

Rabbi Isaac Landman,
The American Hebrew,
71 West 47th St.,
New York, N. Y.

My dear Landman:-

I am enclosing herewith a revised article on the Anti-Messiah. I will see what I can do about the other articles which you have sent to me. I am terrifically busy and am at work on a few things of my own.

If you are going to send me other articles, I would suggest that you establish a department on "Mysticism". I would then undertake to edit all the articles for you in that group provided you would give me ample time.

With best wishes, I remain

Very sincerely yours,

AHS/TR

March 28th, 1932

Rabbi Isaac Landman,
The American Hebrew,
New York, N. Y.

My dear Landman:-

Supplementing the letter which I sent you recently containing the revised article on Anti-Messiah, I would suggest that no additional article on Antichrist is necessary for embodied in that article is already all the significant matter on the subject of Antichrist.

I shall try to send you the article on Ayllon in the very near future, as well as the one on Ancester Worship.

With kindest regards, I am

Very sincerely yours,

AHS/IR

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March twenty-ninth
1932

Dear Abba:

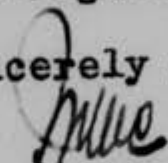
I shall take up your suggestion for a Department on Mysticism at the Conference which we shall hold next week. You may be sure that we shall consider the subject mighty carefully. I shall write to you then without delay.

Thanks for the article on ANTI-MESSIAH and the speed with which you returned it.

Will you, in the meantime, look into the several other matters regarding which I have written you lately. Believe me that I do not underestimate the amount of work you have to do.

With best wishes and regards,

Sincerely yours,


Isaac Landman

Dr. Abba Hillel Silver,
The Temple,
Cleveland, Ohio.

P. S. Be good enough to return the material sent to you in connection with Anti-Messiah and Anti-Christ.

March 31st, 1932

Rabbi Isaac Landman,
71 West 47th St.,
New York, N. Y.

My dear Landman:-

In getting up the articles on Ayllon, Ancestor Worship, etc. do you expect me to write them 'de novo' or do you wish me to revise articles which have already been written? In the latter case please forward them to me and I shall revise them.

With kindest regards, I am

Very sincerely yours,

AHS/IR

P.S.

I am enclosing herewith the mss. on Anti-Messiah which you sent me.

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April fourteenth
1932

Dear Abba:

I am enclosing copy of a letter I have just written to Mr. Eugene E. Wolf, your president.

I do wish you would urge your Trustees to act favorably on this request at this time.

With kind regards,

Sincerely yours,

Isaac Landman
Isaac Landman

Rabbi Abba Hillel Silver,
The Temple,
Cleveland, Ohio.

April fourteenth
19 32

Dear Mr. Wolf:

I have waited to invite The Temple again to be among the Patrons of The Standard Jewish Encyclopedia until we were actually ready to go to press with the first volume. Eventually the set must find its way into your Religious School. It is edited for the average person, keeping in mind the adolescent boy or girl who will require the information contained in it.

Since this is true (and Dr. Silver will bear me out), is it not the wish of your Board of Trustees and your own personal desire that The Temple be included in the Roster of Patrons?

Patrons are requested to pay for their subscriptions in advance of publication, because the Patrons make possible the preparation of the manuscript. The Patrons' Edition will be printed on better paper, the books will be specially bound, and will stand the rougher service of a library.

I hope sincerely that you will place this matter again before your Trustees and that The Temple will enroll itself among the Patrons. And, we should appreciate receiving your check for \$100 at your very earliest convenience.

I am confident that if you consult Dr. Silver he, too, will urge this action upon your Trustees.

With appreciation of your cooperation,

Sincerely yours,

Isaac Landman
Editor

Mr. Eugene E. Wolf, President,
The Temple,
Cleveland, Ohio.

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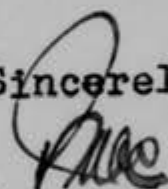
May the eleventh
1932

Dear Abba:

Just to let you know that The Temple has subscribed to the Patrons' Edition of the Encyclopedia and that we have received the check in payment.

I am most grateful to you for your cooperation.

Sincerely,


Isaac Landman

Dr. Abba Hillel Silver,
The Temple,
Cleveland, Ohio.

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May twenty-seventh
1932

Dear Abba:

Here is the article ARMILUS which falls in your Department. Will you be good enough to scrutinize, correct and initial it.

And when may we have the article ANTI-CHRIST?

With kind regards,

Sincerely yours,

Isaac
Isaac Landman

Dr. Abba Hillel Silver,
The Temple,
Cleveland, Ohio.

*I'm reading you G.H. article
in type tonight. I*

June 13th, 1932

Rabbi Isaac Landman,
Standard Jewish Encyclopedia,
New York, N. Y.

My dear Rabbi Landman:-

I am enclosing herewith an article on
"Armilus" which is a revision of the article which you
sent me.

With best wishes, I remain

Very sincerely yours,

AHS/IR

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Dear Abba:

I am sorry that again I did not see you. I must confess that I missed the notices announcing your presence in New York, or I would have looked you up.

Thanks for the ARMILUS article, which stands up much better than the German.

I wish you would get at that ANTI-CHRIST article before you leave for your vacation. That is the last of the "A"s in your sub-division.

With kind regards,

Cordially yours,

Isaac Landman

Dr. Abba Hillel Silver,
The Temple,
Cleveland, Ohio.

P.S. And when may we have the article
ANCESTOR WORSHIP?

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July the sixth
1932

Dear Dr. Silver:

Before leaving for his vacation, Rabbi Landman asked me to write you urging the return of the articles ANTI-CHRIST and ANCESTOR WORSHIP.

The Rabbi asked me to say, too, that the manuscript of Volume I is virtually completed and he would deem it a personal favor if you would send on the two articles without delay.

With appreciation,

Sincerely yours,

Sylvia Cohen
Secretary

Dr. Abba Hillel Silver,
The Temple,
Cleveland, Ohio.

July 12th, 1932

Mr. Louis Rittenberg,
The American Hebrew,
New York, N. Y.

My dear Mr. Rittenberg:-

I thought that you would be interested in seeing the enclosed copy of the Liberal Jewish Monthly of London which contains an article on the Jewish World Congress.

In looking over some of my old papers I came across the enclosed article by Herman Bernstein on the Zurich Conference of five years ago where the first entering wedge was made for the World Jewish Congress. You will find a strange similarity between the fulminations of 1927 and 1932.

With kindest regards and best wishes, I remain

Very sincerely yours,

AHS/IR

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Dear Dr. Silver:

I know you will be glad to hear that we are resuming work on the encyclopedia. We are rapidly pushing the first volume so that it may be ready for publication soon; and thus we are gathering up all the material under the letter "A."

Our records show that you still have in your possession the article ANTI-CHRIST. We should very much appreciate your making any editorial changes you desire on this article and returning it to us as promptly as possible.

With thanks and best wishes,

Cordially yours,

Dr. Abba Hillel Silver
The Temple
Euclid Avenue
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June 1, 1934

Dear Dr. Silver:

Sometime ago we wrote you with reference to the article ANTI-CHRIST.

Since then we have not had the pleasure of hearing from you. As this is one of the articles to appear in the first volume and we are anxious to have all the material ready for the printer as soon as possible we should appreciate your dropping us a line to let us know how you are getting on and, if possible, when the article will be in our hands.

Do, please, aid us in this. We surely want your name in volume one as a contributor.

Cordially yours,

Walter Hart Blumenthal
Literary Editor

Dr. Abba Hillel Silver
The Temple
Euclid Ave.
Cleveland, Ohio.

June 6, 1934.

Mr. Walter Hart Blumenthal, Literary Editor,
The Standard Jewish Encyclopedia,
212 Fifth Avenue,
New York, N.Y.

My dear Mr. Blumenthal:

In reply to your kind letter of
June 1st, permit me to say that it will not be
possible for me to write the article on
Anti-Christ.

With all good wishes, I remain

Very sincerely yours,

AHS:BK

ARMILUS, in later Jewish eschatology or legend, a king who will arise at the end of time against the Messiah and who will be conquered by him only after he had brought much distress upon Israel. The first reference to the term is in the Targum to Isaiah 11.4, where it is said that the Messiah will slay "Armilus, the wicked;" ^{but the} mention of Armilus here, as well as of Armalgos in Targum Jerus. to Deut., 34.3, is probably a later interpolation. The Armilus ^{legend} ~~originally~~ dates from the ^{later} Geonic-Arabic period. ^π The Book of Elijah, an apocalypse whose final redaction dates from the eighth century, declares that the Messiah will come in the reign of the last king of Persia. The name of this last king is debated by the Rabbis. One suggests that his name will be Armilus. Saadia (892-942), in his Emunot we-Deot VIII, 6., speaks of ^{an} ~~the~~ Armilus who is ~~the~~ king of Edom ^(Rome) ~~who~~ will arise and defeat the Messiah ben ~~David~~. ^{Joseph but will in turn be defeated by the Messiah ben David.} This is also the opinion of Hai Gaon (died 1038) who states that the wars with Armilus will precede the final struggle with the hosts of Gog. In the Midrash Vayosha, Armilus is represented as ^{the successor of} ~~Gog~~ ^{successor}; ~~he~~ is described as a monstrosity, bald-headed, with one large and one small eye, deaf in the right ear and maimed in the right arm, but with an abnormally long left arm. A similar description is found in the "Secrets of Simeon ben Yohai," the latest redaction of which can not antedate the first crusade (1096). Still other accounts represent Armilus as being engendered from the marble statue of a beautiful girl which is set up in Rome. In all these prophecies Armilus severely persecutes the Jews and slays the Ephraimite Messiah, but succumbs to the Messiah of the house of David. Armilus is frequently employed as a synonym for Rome, the enemy of Israel.

The derivation of the name Armilus is uncertain. It may be a corruption

of Ahriman (Angro-Mainy^y), the Persian ^{evil deity} ~~God of Evil~~ who wages war upon
Orm^azd, the ^{good deity} ~~God of Good~~, of Romulus, the founder and representative
of Rome. See also Anti-Messiah.

Lit.: Bousset, The Antichrist Legend, London, 1896, pp.
105-08, 111; Zunz, GV, p. 282; Hamburger, vol. 2, p. 72 et seq. Silver,
Messianic Speculation in Israel, pp. 43-4 and 49.

[Undated]

ABU ISA ISFAHAN (Isaac ben Jacob Obadiah) pseudo-messianic military leader lived in Persia during the stormy period of the Omayyad - Abbasid struggle for dynastic supremacy in the middle of the eighth century. Some authorities place him at the close of the seventh century. An illiterate and a plain tailor by trade, he was, nevertheless, able to gain a large following among the Jews of Persia when he announced himself as the fifth and last messenger of the Messiah sent to deliver Israel from the yoke of the gentiles. Abu Isa, thus, did not claim to be the actual Messiah, but possibly the Messiah ben Joseph, the fore-runner of the real Messiah ben David.

Miraculous feats were reported of him. He cured himself of leprosy over night and, although unable to read or write, nevertheless, composed books without the aid of any human being.

Abu Isa felt himself strong enough to rebel against the Caliph Mansur. He is said to have led a force of 10,000 men. He was defeated and slain in a battle at Rai (possibly Rhagae, not far from Teheran) in the year 755-6 and his followers were scattered.

His followers however, continued to believe in his messianic mission and maintained that he was alive, hidden in a cave, soon to reappear to complete the work of redemption. A sect of Isavites, believers in Abu Isa and practicing the religious rites which he prescribed, persisted for a long time. Traces of it being found in Ispahan and Damascus as late as the tenth century. Abu Isa had a disciple and messianic follower in Yudghan of Hamadan who likewise founded a sect.

Abu Isa was among the first in the period of the Geonim to revolt against certain Rabbinic doctrines and practices, although he was not hostile to the Rabbis nor a thorough going opponent of Talmudism. The age was one of revolt against Talmudic authority and more or less anti-Rabbinic sects were springing up in Jewry, culminating in the great Karaite movement of the eighth and ninth centuries.

Abu Isa, following Sadducean and Christian tradition, forbade divorce even in cases of adultery. He also forbade meat and wine, probably as acts of mourning for

the destruction of the Temple. He ordained seven daily periods of prayer instead of three, basing himself on Ps. 119-164: "Seven times a day do I praise Thee." He did not, however, change the order of prayer. Nor does he seem to have deviated from the calendar of the Rabbis in fixing the dates of festivals.

Abu Isa entertained a wide tolerance both for Christianity and Islam. Kirkisani reports of him that he "acknowledged the prophecy of Jesus, the son of Mary, and the prophecy of the Master of the Mohammedans, contending that each of these two was sent to his own people. He advocated the study of the Gospels and the Koran, as well as a knowledge of their interpretation, and he maintained that the Mohammedans and the Christians were both guided in their faith by what they possessed just as the Jews were guided in their faith by what they possessed."

Lit: Graetz. vol.5.p.173 et. seq. and note 15. Harkavy, note to Graetz. Heb. trans. vol. 3. pp. 501-2; Poznanski, Reshnut vol.1. pp.209-213; Silver, Messianic Speculations, pp. 55/56

[undated]

ALROY, DAVID (also called Menahem ben Solomon ibn Alruhi) was the most spectacular pseudo - Messiah of the period of the Crusades (11-12 c.) He was among the few military messianic leaders of Jewish history. He appeared about 1147 during the second Crusade. The disturbed political conditions within the Caliphate at that time as well as the unfavorable position of the Jews of Persia were propitious for a Messianic movement. Alroy issued a proclamation to the Jews of Persia, summoning them to rebel against their Mohammedan rulers and to join him in the conquest of Jerusalem. He won a large following among the masses, though many, especially among the wealthier classes and those in positions of responsibility, were suspicious of him from the outset.

A contemporary, Benjamin of Tudela, thus sums up Alroy's story: "He took it into his head to revolt against the King of Persia, and to gather around him the Jews who lived in the mountains of Chafthan, in order to war against the Gentiles and to capture Jerusalem. He showed miraculous signs to the Jews, and declared that God sent him to capture Jerusalem and to lead them forth from among the nations, and the people believed in him and proclaimed him the Messiah."

The first move in Alroy's campaign was to attempt to capture the citadel of his native town Amadia in Kurdestan. This was to be the signal for a general uprising. In this he was thwarted. The Caliph of Bagdad, who had been made aware of the gathering rebellion of the Jews, admonished the Exilarch to dissuade Alroy from his warlike intentions and threatened a wholesale destruction of the Jews. The Exilarch, as well as the Gaon of Bagdad and the leaders ^{of the} ~~the~~ more important communities of Russia demanded Alroy, under threat of excommunication, to desist from his activities, which endangered the lives of all the Jews, declaring that the time of redemption had not yet come and the signs had not yet appeared.

Alroy ignored their demands. His career, however, soon ended in assassination at the hands of his father-in-law who was bribed by the governor of Amadia.

Many continued to believe in his messianic role even after his death. A sect of Menahemites (Alroy's other name) persisted for a long time among the Jews of Azerbaijan.

Benjamin Disraeli used Alroy as the central figure of his novel, "The Wondrous Tale of Alroy," without, however, adhering strictly to the historical facts.

Lit.: Graetz, vol. 3. --. 43-33; Loeb, in *Rej.* vol. 16, p. 216;
Posnanski, *Babyl. Geonim*, Berlin, 1914, pp. 12-14; *Encyc. Judaica*, vol. 2, pp. 462-464.
Benjamin of Tudala, Massaot, ed. Frankfurt a. M., 1904, p. 72, *Messianic Speculations*
pp. 78-80.

not corrected.
att.

The Anti-Messiah will be
overthrown and destroyed by
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[undated]

(Antichrist),

royal

ANTI-MESSIAH, the opponent of the Messiah and the leader of the heathen forces in that battle against the latter which will take place at the end of time. ^(v. 1) The figure of the Anti-Messiah first appears in the Jewish apocalypses, (and is probably the result of a combination of Persian eschatological ideas and Ezekiel's prophecy of Gog, the prince of Magog, who was to attack and be defeated by Israel (Ezek. 38 and 39).) ^{enter he} In these writings the Anti-Messiah is described as a powerful tyrant, ^{the persecutor, the faithful} with the characteristic traits of Antiochus Epiphanes, Herod the Great, Caligula or Nero. Sometimes he is described as ^{an arch-deceiver} a false prophet, who established his power by means of deceptive signs and miracles (Ascensio Mosis 8; IV Esdras 13:33 et seq.; Sibylline Oracles 3:46-92). In rabbinical sources the Anti-Messiah is called Armilus, which may be ^e derived from Ahriman, the Persian god of evil, ^{who wages war against Ormuzd, the god of good,} or from Romulus, the representative of Rome (see Armilus).

The doctrine of the appearance of an Anti-Messiah passed over from Judaism to Christianity, where he was called Antichrist. ^(v. 2) In Revelation, which is the Christian reworking of two Jewish apocalypses, both the Antichrist and the false prophet are introduced. The features of the former are those of a Nero or a Domitian, and the seat of his kingdom is to be Rome, thinly disguised under the name of Babylon.

In II Thess. 2:1-12, the so-called "little apocalypse," there is an obscure reference to the "man of sin....the son of perdition," who must be revealed before the end of days: ~~it is said that he will make his seat in Jerusalem and be worshiped there as a god, but whether~~

he is a Jewish Messiah or a Roman emperor is not clear. Later Christian ^{In the same way Jewish sources sometimes identify the Christian Messiah with Armilus} sources often identify Antichrist with the Jewish Messiah. The

"whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (Is. 11:4). The Targum applies this to Armilus, and the V.T. follows this tradition.

②

the Antichrist is any one

I John 2.22, ~~calls ~~any one~~~~ who denies that Jesus is the Christ, ~~Antichrist~~. 'He is Antichrist, that denieth the Father and the Son'. (also 4.3 and II John, 7). The false prophet, ~~the~~ ~~any one~~ who deceives the people, and turns them away from the true Christ, is called ^{an} Antichrist.

① The term "Antichrist" ^{messiah} is not found in ^{early} Jewish sources.

It first appears in the N.T. Early Jewish eschatology held the belief that prior to the ^{Messianic age} ~~end of days~~ a mighty ^(Assyria, Babylon, Egypt, Persia) ~~weather~~ host ^{be} ~~weather~~ and its leader destroyed. Later ages substituted other peoples and the names of ^{later} ~~other~~ rulers who were hostile to Israel...

first appearance of Antichrist in European literature is in the 9th cent. German poem Muspilli, in which there is a conflict between Elijah and Antichrist. ^{TP} Eventually Antichrist came to designate a personification of evil and was used as an opprobrious epithet for the head of another denomination or faith. Thus Luther and the Hussites called the pope Antichrist, and the Greek Catholic Church applied the epithet, in turn, to Mohammed, the Turks, and Pope Innocent III. See also Abaddon.

EJ, vol 2, pp. 906-910;


Lit.: Hastings, ERE, vol. 1, pp. 578-81; JE, vol. 1, pp. 625-27; Bousset, The Antichrist Legend, London, 1896; Strack-Billerbeck, vol. 3, pp. 637-40, [^] Silver, *Messianic Speculations in Israel*, p. 63.

S.C.

Pope Urban employed the belief in the Antichrist as a powerful plea for the Crusade. Palestine must come into the possession of the Christians before the second coming of Christ. Inasmuch as his coming was at hand, the conquest of Palestine must be swiftly accomplished. But Antichrist must do battle with the Christians in Palestine, because Christ can appear. "And if Antichrist finds there no Christians (just as at present when scarcely any dwell there), no one will be there to oppose him, or whom he may rightly overcome."

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① The Book of Elijah, an apocalypse whose final redaction ^{probably} ~~dates~~ ^{probably} from the eighth century, declares that the Messiah will come in the reign, the last king of Persia. The name, this last king is debated by the Muslims. One suggests that his name is Armilus.

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ANTI-MESSIAH, (Antichrist), the opponent of the Messiah and the royal leader of the heathen forces in the battle against the latter which will take place at the end of time. The Anti-Messiah will be overthrown and destroyed by the Messiah ben David. The term "Anti-Messiah" is not found in early Jewish sources. It first appears in the N. T. Early Jewish eschatology held the belief that prior to the Messianic age a mighty heathen host (Assyria, Babylonia, Gog-Magog) would be overthrown and its leader destroyed. Later ages substituted other peoples and the names of later rulers who were hostile to Israel. The figure of the Anti-Messiah first appears in the Jewish apocalypses, (~~Ezek. 38 and 39~~) and is probably the result of a combination of Persian eschatological ideas and Ezekiel's prophecy of Gog, the prince of Magog, who was to attack and be defeated by Israel) where he is described as a powerful tyrant, the persecutor of the faithful, with the characteristic traits of Antiochus Epiphanes, Herod the Great, Caligula or Nero. Sometimes he is described as an arch-deceiver, who establishes his power by means of deceptive signs and miracles (Ascensio Mosis 8; IV Esdras 13:33 et seq.; Sibylline Oracles 3:46-92). In rabbinical sources the Anti-Messiah is called Armilus, which may be derived from Ahriman, the Persian god of evil, who wages war against Ormazd, the god of good, or from Romulus, the representative of Rome (see Armilus).

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