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Shylock redivivus, 1931.

"SHYLOCK REDIVIVUS"

BY

RABBI ABBA HILLEL SILVER
THE TEMPLE, JAN. 25th, 1931

Ludwig Lewisohn has written an intriguing sequence to Shakespeare's "Merchant of Venice." The book is called "The Last Days of Shylock."

Mr. Lewisohn takes up the story of Shylock where Shakespeare leaves it off. Mr. Lewisohn is not content to let the drama of Shylock end with his slinking from the Venetian court a beaten and humiliated man, despoiled of his wealth, robbed of his daughter, even cheated out of his revenge, compelled to go as a renegade to his own faith.

The Jewish author of the Twentieth century follows Shylock when he leaves the court room, follows him to his home, goes into his bleeding heart as it were, is with him during his sleepless night when he tosses about on his couch waiting for the break of dawn when he will be summoned to go to the church and submit to the enforced baptism, sees all the panorama that passes through Shylock's mind, of his whole life from childhood to this day; is with him during his baptism, follows him through the turbulent years, turbulent scenes in many lands, through years of fine and noble effort, and stands at last by his death bed when Shylock in the bosom of his re-united family is gathered in to his fathers.

Because Ludwig Lewisohn places the drama of Shylock in the Sixteenth Century and links Shylock up with many of the great events in Jewish life during the Sixteenth Century, it might perhaps not be amiss to recall to your mind some of the outstanding events of that century so that you might the better follow Shylock during his last days.

The Sixteenth Century was a glamorous one for the peoples of Europe and a tumultuous one. Politically it marks the ascendancy of the Turkish Empire in Europe. From 1453 when the Turks captured Constantinople to 1547 when the Turks conquered Hungary, Turkish influence and power was on the steady increase in Europe. It is the age of Mohammed, the Conqueror and Sularman, the magnificent. The Turks had come into possession of nearly the whole of the Balkans, the whole of North Africa. From to the sovereignty of the Sultan was acknowledged.

The Turks were not only the greatest land power in Europe but they were a powerful sea force, taking away the supremacy of the naval power of Venice, the greatest Christian sea power of the Sixteenth Century.

In other words the Turks were marching at the head of European power in the Sixteenth Century and Christianity stood in awe of the Turkish power.

Religiously the Sixteenth Century witnessed the birth of

the Protestant Reformation. The heart of Christendom was cleft in twain and war ensued. Luther challenged the supremacy of the Papalcy and German princes challenged the supremacy of the Roman Empire. It was a century when new people were being born; when new sects of religious denomination came into existence, some very bizarre, some heavily loaded with apocalyptic millenary thought sprang up all over Western Europe.

Culturally, the Sixteenth Century marks a climax of the beginning of the decline of the Renaissance.

The Sixteenth Century is the age of Michaelangelo, DaVince Raphael, Shakespeare, Copernicus; a marvelous, romantic century; one of turmoil, full of unrest; a century of the discovery of the Western hemisphere, the discovery by Columbus, the epoch-making voyage of men like Balboa, DeSota; the Conquest of Mexico by Cortez.

You see, the European people having been driven from the roots of the East by increased Turkish power, were forced westward to seek their oriental roots in China and India.

Set if you can, in your imagination, the Jewish history of that period. The Sixteenth Century for European Israel was one of high lights and deep channels; likewise of great confusion, unrest and tragedy; and yet with it all, of great romance. Some of our Jewish history in the Sixteenth Century is also on the threshold of great beginnings.

Eight years before the beginning of the Sixteenth Century

Jews were exiled from Spain. Two years before the beginning of that century, Jews were exiled from Portugal. And these two exiles constituted the greatest single tragedy in Israel since the fall of Jerusalem.

The greatest center of Jewish life since the destruction of the Palestinian center - Spain - where Israel had lived for almost a thousand years in prosperity, in affluence, and where Israel had produced a great culture, - that center was completely uprooted over XX night and some three or four hundred thousand Jews, whose ancestors had lived in Spain for a thousand years, were banished. And throughout the earlier part of the Sixteenth Century these exiles moved all over the face of Europe seeking refuge for themselves and their children. The tortures to which these exiles were submitted constitutes one of the saddest and most tragic chapters in Jewish history. Many went to Northern Africa, some went to Egypt, to Turkey, to Palestine, to Venice the scene of the "Merchant of Venice."

These exiles, naturally crushed and broken in spirit, their emotional life submerged, their intellectual life prostrate, were devoted to strange mystic thought, Kabbalastic thought. They preferred to dwell in the secluded cell of mysticism. They were patiently awaiting the coming of the Messiah. Wherever these exiles came they established centers of mystic thought. They did that in Italy and particularly in Safed in Palestine. And Safed in the Sixteenth Century became the capitol of

Jewish mystic thought. And that galaxy of great Jewish mystics, Moses Cordovero, Isaac Luria, and Hayyim Vital all belonged to that century and to this city of Safed.

These exiles were waiting for the Messiah to restore them to the land of peace and to the happiness which had escaped them. And Messiahs soon appeared. In the sixteenth Century we have three of the most intriguing, most fascinating pseudo-messiahs in Jewish history, - Asher Lemmlain who appeared in Venice in 1502, David Reubeni who made his appearance in Italy in 1524 and who was received by the Pope and by the Emperor Charles V, who succeeded in convincing for a time at least, both the Pope and the Emperor of his Messianic mission. And the Third, that beautiful ecstatic soul, Solomon Molko, who died as a martyr, burned at the stake.

Keep this in mind when we talk about the last days of Shylock. For Shylock's life in the hands of Ludwig Lewisohn is linked up with the lives of Molko and Reubeni.

The Jews who were driven from Western Europe found a haven of refuge in Turkey. The Sultan welcomed the exiled Jew. Turkey was a land of / It needed the Jewish merchant, the Jewish tradesman, the Jewish interpreter. And so before long the Jews in the Turkish Empire rose to positions of dignity comparable to positions which they held in Spain in their most golden period in Spain. Some of them became councillors of body physicians to the Sultan and Grand Viziers, others became interpreters and were sent on important missions to the various diplomatic corps in Constantinople. Many of them

became extremely wealthy and carried on an international trade.

And the most fascinating example of Jews in the Turkish Empire in the Sixteenth Century who rose to positions of importance and influence is that of Joseph Nassi.

I will tell you the story of Joseph Nassi, for Ludwig Lewisohn links up the last days of Shylock with his story and it is so characteristic with what happened to Jewish families in Europe in the Sixteenth century.

The Nassi family was a very eminent family in Spain for centuries. In 1492 that family, together with three hundred thousand other Jews was exiled from Spain and crossed into Portugal. And there a few years later faced exile again, being given a choice of remaining and turning Christian or going into exile again.

The Nassi family, together with other Jewish families accepted baptism. They became avowedly Christian but secretly they remained practicing Jews. In other words they joined the great horde of Morranos.

The Nassi family prospered in Portugal and Lisbon. They became merchants in precious stones and later on, bankers. They established branches in all parts of Europe, particularly in Antwerp. When the head of the family died in Lisbon, his widow/^{Donna Grazia} moved from Portugal to Antwerp. With her went her beautiful daughter Reyna, her sisterinlaw, whose deceased husband had been body physician to the King of Portugal, and her son Don Joao Miguez. They all settled in Antwerp. They moved in the highest circles of nobility. In practice, Christians, their wealth and their influence

admitted them to the highest circles. But when however, Mary of Hungary solicited the hand of the beautiful Reyna in marriage for one of her noble favorites and Reyna and her mother both refused, the wrath of the royal family turned against the Nassi family.

The family began to be harassed. Rumors began to spread that they were secretly Jews, and that crime was punishable by death. The family, in fear, fled from Antwerp and went first to Lyons in France and then to Venice.

In Venice the family was denounced to the authorities and to the Inquisition as Judaizers, and Donna Grazia, this gracious soul concerning whom Jewry of the Sixteenth Century couldn't speak in terms high enough, was thrown into prison, her property confiscated, and the members of the family were forced to flee to Ferrara. And here is where the turn in their fortunes began.

This young man Joao Miguez, son of Donna Grazia's sisterinlaw, appealed to the family's friends in Constantinople. The family had established branches of their banking interests throughout Europe. They were tremendously influential. The Rabbi Moses Hamon, body physician of the Sultan Suleiman was a great friend of the family, and he persuaded the Sultan that it would be to their great advantage to have the influence of this great family on the side of the Turkish Empire and that it would be helpful to the Turkish Empire if the family would settle in Turkey.

And an envoy was dispatched to Venice demanding the release of Donna Grazia and restitution of her property and she and her entire

family moved to Constantinople where they threw off their Catholic disguise and resumed their Jewish life and Joao Miguez becomes Joseph Nassi.

They rise to great influence, these Nassis, in Turkey. He becomes the most trusted advisor of the Sultan. Christian ambassadors in Constantinople must first win the ear of Joseph Nassi before they can get to the Sultan. Joseph Nassi is made Duke of Naxos and Prince of the Cyclades. And he proceeds quite deliberately to pay his indebtedness to the countries which had harassed his family while his property and the property of Donna Grazia was being confiscated.

Now, Joseph Nassi, practical dictator of Turkey has the French ships siezed in the harbors of Constantinople, to the amount of the money which Henry III had taken from his family and settled his account with Henry III. His family had been driven from Antwerp by the wholy empire, by Spain. In other words Joseph Nassi proceeds to encourage the Sultan to break diplomatic relations with Venice. Which was done.

Along with his diplomatic life Joseph Nassi devoted much of his time and a great deal of his wealth to helping his unfortunate brethren. He was much of the type of Nathan Straus or Louis Marshall. He looked after the Jewish immigrants who were coming from all parts of the world. He built hospitals and schools for them, always guided by the beautiful soul of Donna Grazia, whose beautiful daughter, Reyna, by the way, he marries.

I am not telling you romance now. I am telling you history.

a chapter of Jewish history which is practically unknown to most Jews. We are prone to think of the Jew in the middle centuries as wearing a yellow badge, living in dirty filthy ghettos. There were other Jews in the Middle Ages.

And lastly this Joseph Nassi got permission from the Sultan to rebuild the city of Tiberius and seven choice cities in Palestine as a homeland for the wandering and unhappy brothers of his from all parts of the world. This was a Sixteenth Century Zionistic effort. And Joseph Nassi actually proceeded with the rebuilding of Tiberius. He established silk industries there.

And with the colonizing or settling of Jews in large numbers in Tiberius, Ludwig Lewisohn again links up Shylock in his last days with this Zionistic effort of Joseph Nassi, to rebuild parts of Palestine at least, as a homeland for his people.

A fuller account of this chapter in Jewish history you will find in that lovely book which has but recently been published by the Jewish Publication Society in its series on Jewish Communities. This book is devoted to the ghetto, written by Cecil Roth.

Well now to get back to the book "The Last Days of Shylock." Against this background of facts in the Sixteenth Century, Ludwig Lewisohn paints Shylock in his declining years. The whole tapestry of the Sixteenth Century is unrolled before your eyes. Shylock is linked up with all the movements of that century; with the Messianic adventures of Reubeni and Molko, with the house of Joseph Nassi, with the rebuilding of Tiberius, with the fortunes or misfortunes of persecuted Israel and the sad fate of the Marannos. Shylock is

identified as if he were a symbol of the race, with all these historic movements of Jewish history. Shylock then becomes the type of the medieval Jew as a Jew sees him, not as a Christian saw him at that time, through a veil of bigotry, ignorance, suspicion and hate, Shylock the usurer, blood-thirsty, seeking his pound of flesh in revenge for wraths hurled at him by Christians.

Ludwig Lewisohn tries to point out the external forces which molded the Jew of the Sixteenth Century, which made the Jew at times so resentful of his Christian persecutor. The whole book is a commentary of that passage in Shakespeare:

Salarino - Why, I am sure, if he forfeit thou wilt not take his flesh. What's that good for?

Shylock To bait fish withal. If it will feed nothing else, it will feed my revenge. He hath disgraced me, and hind'ed me half a million; laugh'd at my losses, mock'd at my gains, scorned my nation, thwarted my bargains, cooled my friends, heated mine enemies; and what's his reason? I am a Jew. Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions; fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that. If a Jew wrong a Christian, what is his humility? Revenge. If a Christian wrong a Jew, what should his sufferance be by Christian example? Why, revenge. The villainy you teach me, I will execute, and it shall go hard but I will better the instruction."

Ludwig Lewisohn tells us something about Shylock's earlier life which Shakespeare does not. How when a lad in his father's house, he was compelled to witness with his own eyes a horde of drunken marauders break into his home, bent upon lust and destruction. When but a lad he and his entire family and all the Jews of Venice were compelled to leave the city and move into filthy, segregated, unhealthy ghettos and compelled thereafter to wear a yellow hat as a sign of their degradation. That was a brand upon the soul of Shylock. When as a lad, if he ventured forth beyond the walls of the ghetto he was attacked by groups of Christian lads who beat and kicked him because he was a Jew and wore a yellow cap.

His own father was a physician, as so many Jews were physicians, and having treated a Christian, having been summoned to his deathbed, he was denounced to the Church because the Canon law of the church forbade a Jew to treat a Christian. And thereafter his father was not welcomed in the homes where he was formerly welcome and his father died a broken hearted man.

As a young man he witnessed on the Piazza, the holy books of his race, the Talmudic books, which had been confiscated by the order of the church, burned publicly. And as a climax of it all, he had been compelled to witness the burning at the stake of twenty-four Jewish martyrs. If I had the time I would read to you that perfectly remarkable chapter in the book, which by the way, is an historic event.

The burning of these twenty-four martyrs of Ancona, these impressions of childhood and manhood seered the soul of Shylock. He never forgot them and his only defence against this hostile world lay in the power which money could give. That was the sole protection which the Jew in the Middle Ages had. His only army against the world was gold. It was the only thing which the Jew had to employ in the Middle Ages to keep him alive. And Shylock determined to amass all the money he could gather to protect himself.

Ludwig Lewisohn takes up Shylock's story where Shakespeare leaves it off. He follows Shylock into the Church of San Marco and watches him go through the ceremony of baptism. That chapter in the book is superbly described, a classic of tragic irony. Here is this faithful pious Jew compelled, seemingly as Shakespeare would have it, to give up the faith in which he had been reared by his fathers and accept the new faith. And as the Priest pronounces the which makes him a Christian, Shylock beats his breast and says Chatanu "We have sinned" and his lips utter the old Hebrew prayers of his race.

From the church Shylock goes back to the Synagogue in the ghetto. But he can not remain in the Synagogue. The Jews would not have him and certainly it was dangerous for him to remain in Venice, a converted Christian and a practicing Jew.

For years Shylock had been the agent of the Nassi family in Venice and he determines to go to Constantinople to enter the business of his patron there and resume life if he could, in the new world.

And he settles in Constantinople and is well received by the Nassi family and he devotes himself for some years to the business of the family and his charitable works. He received the immigrant, tries to heal their wounds and to restore their courage and all the time harboring the hurt which time can not heal, - the hurt of Jessica, his daughter.

Joseph Nassi sends Shylock to Tiberius to supervise the work of the upbuilding of the homeland. And in this chapter of Tiberius, Ludwig Lewisohn writes in the entire situation of modern Zionism; the riots which it experiences in 1929-30, and other prejudices, as it were, into the upbuilding of Tiberius.

He brings Shylock back and sends him to conquer Cyprus. And there one day Shylock hears that there is a Greek ship in the harbor upon which are a few Jewish refugees who haven't passage money. The ship masters threaten to send them into slavery. "quote Hebrew)

"Redemption of captives" is one of the greatest mitzwahs. And Shylock rescues them and pays the passage.

Up from the hold of the ship comes a slender woman, pressing to her bosom a baby and two small children are clinging to her. As her hood is lifted a bit Shylock beholds Jessica. And there is a desperate struggle between the wounded heart of Shylock, the father who had been betrayed, who had been humiliated by his own daughter, the father who had been shamed publicly by his own child, the father who loved this child. The father's heart triumphs in the end. Shylock takes Jessica back home with him. They are reconciled.

She tells him the whole story of her life with Lorenzo. She explains first why she fled from the house of her father. It was a motherless house. The house was empty and there was little joy there while Shylock was away on the Realto. And her youth craved joy. There among the gentiles in Venice, she saw the beauty and merriment of life. She was attracted to it.

Then came Lorenzo who made love to her. She was in love with him. And she proceeds to tell the story of what happened afterward. Lorenzo did love her but he was so thoughtless and in spite of his love for her, frequently would leave her, frequently would storm against her. Frequently he would call her a Jew wench and speak of his children as Jew brats. And somehow that respect which she had been taught in her father's house, the respect of the Jew to the Jewish wife and mother, was not to be found in the circle in which she was moving. Their fortunes declined, they became wanderers from city to city. Lorenzo was a cavalier. He would not work and make provisions for his family. Finally he got into a brawl with some of his friends and he had to flee. Jessica was left utterly alone.

She began to seek her father. But her father was nowhere to be found. She finally heard rumors that her father was in the service of Joseph Nassi, the Duke of Naxos in Cyprus. She had no money but she persuaded the Greeks to take her upon the ship which might take her to her father and thus reached the Isle of Cyprus.

Shylock takes the three children to his heart and has them renamed after their circumcision, as Abraham, Isaac and Jacob. Sends them to Jewish school and makes Talmudic scholars of them. And he spends the last few years of his life in peace and tranquility, spending long days in the house of study conversing with his grandsons in^{the} evening; called now and then before the face of his master, Joseph Nassi, Shylock lived on for sundry years.

For not too many, it seemed to Jessica later. He was spared the untimely death of the Duke; he was spared the tumult and the cruelty of the years of the reign of Murad, who confiscated nearly all the fortunes of the Nassis and left the Duchess Reyna scarce substance enough to feed a few poor at her table. And Jessica grieved that her father had not lived to see one thing: the return of Abraham from Safed, a Rabbi, almost despite his tender years, a sage - a light of Israel, a comforter of his people in their exile. It was not long before the youth's departure for the East that Shylock had become too feeble to go from his house to the house of study beside the straits. It had been the time of the almond blossoms and on the Seder night of that year's Passover he had still spoken and softly chanted the ritual. But during the days that followed the strong flame of his life flickered and was gradually extinguished. At the dawn of a mild day, his white head against his daughter's bosom, his hands stretched out toward his grandsons, he had given up his now undisquieted soul, as some say, to Gan Eden or, as others aver, to an eternal sleep.

I recommend this book to you. Not that I believe it is a great book, I rather think that Ludwig Lewisohn is over-doing the theme of anti-semitism in his books. His own soul is not yet at rest and therefore his mind is constantly hovering on this thought of discrimination. All of his books in recent years have dwelt upon this subject: "Back to Israel," "Midchannel," "Upstream," "The Island Within," "ADam" and now this "The Last Days of Shylock."

To me this is an indication that his soul is not at rest. He needs a wholesome attitude of life. Once Ludwig Lewisohn finds his peace really, in the heart of his people, he will overleap this problem of anti-semitism and prejudice and hatred in the world to the Jew and he will devote himself, I am sure, to the positive values to be found in Jewish life, Jewish thought and Jewish religion.

No great classic of our people has to do with anti-semitism. The Jew accepted that as a fact in life and adjusted himself to it and let it go at that. He did not fret about it. He did not make that the big colossal thing in life. Rather he took that as a driving impulse to a Jewish way of living and thinking.

The book is charmingly written in that style of which Ludwig Lewisohn is really a master. It gives you a full picture of the life of the Sixteenth century.

1. L.L. - intriguing sequel - Takes up - sermon 343
content - He follows - bleeding heart - panorama.

2. Because L.L. 16 @ - glamorous, tumultuous
portentous.

(1) Politically - Turkish Ascend - From 1453 to
1547 - Moh. the Conq. - Suleiman - at his
death 1566 - Empire extended frontiers - Balkan -
Nor. Africa - Not only on land - Threatened
Italy - battle won

(2) Reformation - clept - was - In the -
Calvin - sees -

(3) Culturally - Renaissance - Da Vinci -
Shakespeare - Copernicus -

3. Against background - a century of high birth
- unrest -

(1) Follows 1492-1498 - Exiles - crushed -
suffering - Intell. life - Emot. life - Kabbalah -

(2) Centres of Mysticism - Safed -

(3) Messiahism - After Simeon bar Yochai - (1504)
Rent. (1524) works -

(4) Welcomed in Turkey ←

(5) Joseph Nasi ←

Against the vengeance L.L.
 L.L. paints the last days of Shylock, ~~against this~~ ^{before a} ~~last~~ ^{before a} ~~judgment~~.
 He ~~paints~~ ^{shows} the whole tragedy, the age -
 He ~~shows~~ ^{shows} Shylock the ~~symbol~~ ^{symbol}, ~~and~~ ^{and} in the 16c -
 He ~~links~~ ^{links} Shylock's personal fortunes with the
 men, adventures, Rev. & ~~marks~~ ^{marks} - with the fortunes
 of the House, Joseph Mass - with the rebuilding of
 Tiberias - with the fortunes & misfortunes, the
 persecuted Jew in 16c. & the sad fate, the
 marauders - Shylock ~~shows~~ ^{shows} a whole
 epoch of J. History - ~~It is not on with the~~ ^{on}
~~with the~~ ^{the} Jew, a ~~man~~ ^{man}, a blood-thirsty, implacable,
 seeking his pound, flesh in revenge for wrongs
 heaped at him by Christian fellows, and for
 their robbery upon him only ~~very~~ ^{very} later - Jemima -
 or Jew, who by Chr. cunning, is finally checked
 in his revenge, by Chr. severity, forced to
 renounce his faith.

2. Sh. is here ~~type~~ ^{type}, the Med. Jew as the Jew sees
 him - The "Merchant of Venice" as the Med.
 Jew as the Chr. saw him, then ~~is~~ ^{is} ~~the~~ ^{the} ~~Med.~~ ^{Med.}
 bigotry, ignorance, suspicion and hate -
 a tragic-comedian

3. L.L. shows you ^{how} the Med. Jew ~~was~~ ^{was} ~~ruled~~ ^{ruled} by ~~shaped~~ ^{shaped}
 his external world of persecution and hate, ~~from~~ ^{from}
~~so~~ ^{so} that he ~~becomes~~ ^{becomes} a ~~person~~ ^{person} ~~of~~ ^{of} ~~qualities~~ ^{qualities}
 which the ~~the~~ ^{the} ~~Med.~~ ^{Med.} Sh., the W., V. - persecuted -
 pride, cunning, bitterness and a measure, hate.
 - what a story ~~of~~ ^{of} ~~the~~ ^{the} ~~Med.~~ ^{Med.} Jew
 1. As a little lad, he witnesses a ~~hard~~ ^{hard}, drunken
 marauder, break into his father's house, bent upon
 sack and lust.

4.) All these burnt ears in row, &c. - Then racial
ignorance was added to his personal sense
of wrong ^{spat upon - called dog} - He is only human!
He must have ^{not been as sh. said - the same ch. - but he is unchristian} even if his racial texts forbid
hated! & preach forgiveness - ^{wisdom} - ^{Supremacy in the books of all men} this only shows it is
in his faith - His only ^{army} tool against world
is gold - Ch. devotee even to increasing
wealth - ~~an elaboration of the first passage in Act III~~
~~Shy - I. To bait fish with that~~

5.) Submits to Baptism - mockery - Chapter desc.
his enforced baptism in Church of San Marco
~~as a classic~~ attended by the whole schism
nobles - Isabella, Antonio, Barra..
is a damie & tragic irony.

6.) Leaves Venice. He had for years been agent, the
Horn, Joseph Nasi - He goes to Constantinople, Sever
sh. to reference with rebulley, Tcherias -

7. - The rebulley Take - 16C. 30 years - encounters
saw destruction a rebulley Jan. in 1930
A.T. deeply reflects the pol. ^{events} ~~intrigues~~ ~~which~~
& rel. phenomena which threatened modern uph
t rests 719 19 - in his chapter on the upbuild.
Tiberius - ~~the~~ ~~see~~ The prophet picks out

8. Cyprus - Sent as an almoner with Turkish
fleet sent out against Cyprus - stormed &
~~then~~ and then a

9. Jessica - Greek ship - harbor of Famagusta -
group of fugitives from Venice - promised
ransom money - imprisoned - way to sell

led into slavery - Shylock - not a fair hold / they
came a slender woman, hooded in black, with a
child held close to her, & 2 tiny children clinging to
her - Her word fell back a little 1st. behind -
Jessica - Shylock - Father want - Take
her back to her home - and her children - Pecuniation.
Jessica lived - There was no mother in the house - &
little joy - attracted by beauty & movement of life,
& gentle Lorenzo loved her - He was not unkind to
her - but he was shuffling - ^{unimportant} a gay careless cavalier,
- Jew world - Jew wants.

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(p. 210) - 7

10). Sh. finds peace - In midst of four days like a
grandchild when he returned after centuries.
270 - 211, 211 - in house, study - in Kene
Sach + Almond - the -

Cover - (I. p. 221.)

L. J. and autism, overdone -

1. Turned from Assam - into Saper Nat.
Incident - Back to front - Workham -
Up-stream - Island within - Blay Adams -
all deal with same theme Arch. Co -
2. Not yet adjusted completely - Where
does he will overlap problem + writing
Porter's J. Value - We just classifying
you have to do with Arch. -

became councillor, great ^{body} physician to Sultan & friend
of Jews - interpreted in languages - sent on
important missions to Christ. state.

(5) Joseph Nasi - Cecil Roth - Vener. J. Com. Series
a well known J. family - Nasi -
exiled - Portugal - Marranos - precious stones -
bankers - branch in Antwerp - Very rich &
powerful banking establishment in Europe -
1535 head of house - Martão Francisco Mendes
died in Lisbon - His widow - Gracia - precious,
charitable, pious, noble - took Portugal & settled
in Antwerp - With her came her beautiful
daughter, Regina, her sister-in-law whose
husband had been body phys. to King of Portugal
and their son João Miguel - High society -
- Regent of the Low Countries, Mary of Hungary, sister
of Charles V - Elizabeth had heard of Regina for
her noble qualities - Request - Refused -
Began to harass family for Judaism -
Whole family fled to Lyons, France,
and thence to Venice

In Venice, family is denounced to authorities
as Judaizers - Blanca Isabella thrown into
prison - property confiscated - and rest
of family fled to Ferrara - tolerance - Henry

III France - conspirators -

Young João Miguel - had influence in Turkey.
Moses Hamon - body physician to Suleiman the

Mayim/ - Persuaded - got will of Mevler - settle -
- sent envoy to Venice demanding - Alone frances
join family in Ferrara - & all leave for Constant -
- Revert only back to Jordan - João Miguel
~~became~~ resumes - Joseph Nari - & Marian has
beautiful corner Reyna.

→ Nari became ^{friend} friend family in Constant - all
may in deploration about his friendship
compared with things of France, Europe -
Antal Dutk & Naxos +& Primo, the
glades → France ships captured - Evening of the world
with land - very - of the world - very of the world
→ Interest in the people - Therian - book
Spent - well understanding.



② As a child he witnessed the Stake, the shells -
- his family driven from ^{the city} ~~the city~~ with a small
reputed, unhealthy quarter, the city & land in,
and branded with a mark, shame - the
^{yellow} ~~yellow~~ hat which they must wear. 1516.

③ As a ^{lad 5/6} ~~child~~ still, he then he ventured forth from
shells under - attacked by pump, gentle ^{sorts},
bce. he was given some yellow caps - cuffed & thrust
him - & told him this the merit of a decent
wine -

(4) His father had been a physician. He attended
at a chuckers death bed. A fanatic card
had decreased him - Caution long chance
forbade it. His father was therefore turned from
all further deeds - He died a broken hearted
man.

(5) He had witnessed the burning, the holy books
his race - the Talavie ^{book} at a public auto-da-
fe - ^{in the middle, the Piazza} ~~in the middle, the Piazza~~ And Spain historians had been the informers.
He had gone to the Doge to plead for the books -
~~He had~~ He had been refused.

(6) Above all - He had witnessed the burning at the
Stake, 28 martys of Amesbury - Remarkable
and descriptions, their tragic acts, cruelly
perpetrated in men in the name, a poor, fore-
(Just). 82-84 →