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The place of Sephardim in Jewish history, 1958.

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The Temple

"THE PLACE OF THE SEPHARDIM IN JEWISH HISTORY"

by

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We will now come back to our Sepharadim. Perhaps it would be well, at the outset, to remind ourselves that the Sepharadim and the Ashkenazim belong to the same people. The Sepharadim are not a separate sect in Judaism, as were, for example the Sadducees or the Karaites or the Essenes. They are not at all a sect. They are just a segment of world Jewry who happened to live in the Iberian Peninsula, Spain and Portugal and whose descendents were scattered in a way to many parts of the world. There are many theological differences which distinguish them from their fellow Jews in other parts of the world.

The same Torah and the same Talmud was authoritative for them as it was for the Ashkenazi Jews. Because they happened to live in a certain place under specific and peculiar conditions, for a long period of time, they came to reflect certain differences in social organizations - in their intellectual activities. But not ~~in~~ of their religion.

As far as their religion was concerned, it differed from the religion of the rest of the Jews of Europe at the time, only in certain, what we call Minhogim, or customs -- particularly those relating to the prayer service - the worship.

Now there are many Minhogim, and there were more in the middle ages. They differed from one another only slightly in the non-essential or the appended parts

of the old, fixed prayer book. The structure of the prayers and the basic prayers which came down from some Biblical times and from Talmudic times -- they were never changed. But there were certain non-obligatory prayers which were added to that core - that universal core of prayer, especially in the field of the Meditations and the Hymns and Psalms and the Penitential Prayers _____ there is a wide range of differences in these various Minhogim. There was a Minhogim _____ an Italian Minhogim. There was a Minhogim _____ a Yemenite Minhogim. There was a Minhogim _____ a Persian Minhogim. There was a Minhogim _____ a French Minhogim.

In 1540 we read in one of our histories, in Salonica, there were 14 congregations who had 14 distinct Minhogim. Not unusual among Jews. When you have two Jews, you have three opinions. Here, at least, you had only 14 Minhogim amongst 14 congregations.

It might interest you to know that in 1859 Isaac Mayer Wise, the great organizer of the American Reform Judaism, published a prayer book of his own which he called Minhogim America. So we have an American Minhogim. Of course these Minhogim didn't always get along with one another and there was considerable conflict and fights occasionally between these Minhogim. For Jews, of course, who are not great synagogue-goers or temple-goers or davaners, they wouldn't be standing there with the Minhogim -- they have a Minhogim of their own, a Minhogim "Garnischt". But for these pious Jews, the Minhogim was very important. Our Jews, many of them, have great differences of opinion about Minhogim "golf", or our women-folk about Minhogim "canasta". In those days they had other matters which concerned them very profoundly.

Now the Minhogim ^{Sepharad,} ~~Sfarad~~, the Sephardim ~~Minhogim~~ Minhog, derives from an original Babylonian tradition, while the Minhog Ashkenaz, the northwestern European, eastern European Minhog derives from the Palestinian tradition.

It is not very difficult to characterize the Minhog Sepharad. Its a little - their prayer book is a little more prolix, its a little more verbose and a little more steeped in Cabbala, in mysticism. Some would say that the Chassidim of eastern Europe, Ashkenazim in the 17th, 18th and 19th centuries, came ultimately to adopt

the Minhog Sepharad as their own Minhog because it was richer in mystic law, in the Cabbalistic prayers, than the Ashkenazic Minhog. Take, for example, the prayer with which you are acquainted - the Kaddush - the Sepharadim introduced, for example, in the Kaddush, a prayer for the early coming of the Messiah which is not found in the Ashkenazi version of the Kaddush. "May God cause deliverance to flower

and hasten the coming of the Messiah. That is in the Sephardi -- that is not in our Kaddush. And in the same Kaddush, where ours reads _____

_____ may peace, abundant be saved from Heaven and life -- the Sephardi Kaddush reads, not only _____

but _____

may peace descend from heaven and life and plenty and help and healing and solace and liberation and rescue and deliverance and forgiveness and redemption and salvation. They had more time and they gave themselves ^{more}/elbow-room in their prayers.

Also in that group of - they're not really prayers, they're Psalms, taken from the Book of Psalms, which precede the Sh'ma in our Prayer Book, called the _____ Chapters of Song, or as the Sephardim call it, the _____ the recitation by way of introduction to the heart of the Service, to the Sh'ma; where the Ashkenazi are satisfied with five or six Psalms, the Sephardi have twelve, thirteen, fourteen Psalms.

The Kol Nidre, for example, which, by the way, is not chanted by the Sephardim in the melody that we chant it in our synagogues or temples. The Kol Nidre, in the Sephardi ritual is followed by any number of _____ may God, Who blessed our Father, bless so and so, and they have special _____ for the congregation, for the Holy City of Jerusalem, for captives, for men who may be away on long and dangerous journeys, prayers for the sick, prayers for the _____ the man who will have the privilege of reading the last chapter of the Five Books of Moses on Simcha Torah, as well as the _____.

So you might say that the ritual of the Sephardim is more abundant. On the other hand it is free and from quite a number of these _____ which we have in the Ashkenazi ritual, these poems, composed by Jewish religious poets from the 8th through the 9th and the 10th centuries, many of them very involved, very stilted, more noted for their erudition and learning than for their profound religious sentiment, the Ashkenazi Service abounds in these _____ while the Sephardi Minhog is relatively free of them and what they have retained of their own great poets are nobler, and finer and a nicer Hebrew in every way.

There is one other important distinction between the Sephardi and the Ashkenazi and that has to do with the pronunciation of the Hebrew - with the language. The Sephardi claim that their pronunciation is the more ancient and more authentic pronunciation; and in fact the modern State of Israel had adopted the Sephardi accent, the Sephardi pronunciation. It's a little sweeter and a little tenderer to the ear than the Ashkenazi pronunciation, but anyone who knows one will know the other - he will have no difficulty following it after a few minutes. Take for example, we say, "Sh'ma Yisroel Adenoi Elehenu, Adonoi Echod". The Sephardi will say, "Sh'ma" (the iyim is a nasal sound) "Yisrael, Adenai Elohanu, Adenai Echod".

At the height of their creative era in Islamic Spain, during the two hundred years between say, 950 and 1150, these Spanish Jews wrote the noblest chapter, the most brilliant chapter, of Jewish history in the middle ages. Their contact with (near) civilization, with the Arabic civilization, proved most stimulating. Unlike their Ashkenazi brothers in northwestern Europe, who found themselves in a culturally inferior milieu, these Spanish Jews living among these Moors, found themselves in a very exhilarating cultural environment. The Arabic culture, its poetry, its philosophy, its astronomy, mathematics, proved a tremendous challenge to the Jewish intellect and these Spanish Jews were, of course, not neglected in their rabbinic studies, their Hebraic studies. These Talmudic studies, which were a thousand years prior to that time, practically absorbed the whole intellectual activity and capacity of the Jews in other parts of the Mediterranean world.

Not neglecting their Talmudic studies, the educated Jew of Spain turned to the Arts and Sciences with an eagerness and an avidity comparable only to that which the Jews of Western Europe manifested in the 19th Century when they finally were free to leave the bitter confinements and step out into the great world. You know what happened in the 19th century -- all the pent up mental energies and artistic energies, cribbed and confined for centuries, suddenly break out - break through -- all of confinement and the Jews of western Europe swarmed into every field of activity and assumed places of eminence, sometimes of pre-eminence, in nearly every department of the sciences and the arts. And that's what happened with the Spanish Jews in the 10th and the 11th and the 12th centuries. Spanish-Jewish scholars and poets and grammarians and philosophers and scientists shed luster on the most glorious age of Medieval Jewry.

These Spanish Jews employed two languages in their cultural activities. Some of them spoke three languages - the Hebrew, the Arabic and the Spanish. But the great creations of Spanish Jewry, before the expulsion, were either in the Hebrew or in the Arabic. They wrote their great philosophic works, not in Hebrew, but in Arabic, because the Arabs had early developed a flexible, metaphysical terminology which Hebrew had not. The Arabs had early dedicated themselves to the study of philosophy and translated the works of Aristotle and Plato in Arabic. And by the time the Jews came in direct contact with Arabic culture they found a philosophic literature which had developed its modes, its idiom, its terminology. It was easier for the Jews, who also were confronted with the problem of reconciling their faith with Aristotle or Plato. It was easier for these Jewish philosophers to use the Arabic language for their treatises - which language every cultured Jew understood.

And not only was the great works of Maimonides, his GUIDE TO THE PERPLEXED or Judah Halevi's KUZARI or Solomon ibn Gabirol's THE FOUNTAIN OF LIFE -- not only were these books written in Arabic, but even commentaries on the Bible, commentaries on the Mishnah, works on Jewish ethics, like the famous work of Bahya ibn Pakuda THE DUTIES OF THE HEART - they too were written in Arabic. Poetry, however

they wrote in Hebrew, because the Bible and the Hebrew language had already offered a beautiful medium for poetic expression. . And

they wrote magnificent Hebrew poetry, both religious and secular poetry. But here too, in some of their poetry, they modeled themselves after the patterns developed by the Arabs: the meter, the rhyme, and they employed the characteristic Arabic linguistic we call them the arabesques - this weaving, this very skillful weaving of language with all its erudite alusiveness which is so characteristic of Islamic poetry, was carried over into Hebrew poetry. Not only did their poetry remain Hebrew, but, of course, their prayers remained Hebrew. A very interesting phenomena.

Unlike their fellow Jews, in northwestern Europe, the Ashkenazi Jews, who, for example, when they came in contact with alien civilizations or with cultures of other peoples, they tended to assimilation. The Spanish Jew never assimilated unless he was forced through compulsory conversion to surrender his faith. Voluntarily he never sought to assimilate. He retained and was proud to retain his own Hebraic or Jewish identity while having the closest contacts with the cultures about him. He never isolated himself. They were proud Jews, these Spanish Jews. They built beautiful rabbinic academies; they built beautiful synagogues, some of them (of course there were all too few of them) remain as monuments to this day in Spain. We had, Mrs. Silver and I, the pleasure of visiting a few of them in Spain last summer, especially the famous synagogue in Toledo. These Spanish Jews loved Spain with a deep love, but they also loved Zion with as deep, if not deeper a love. And the greatest gifts of their minds and their hearts have remained the permanent and proud treasures of the Jewish people to this day.

I want to mention just a few of these luminaries. I am sure that in the next two lectures which are to be given by Rabbi Daniel Silver and by Rabbi Rose, they will dwell in greater detail upon some of these people, expanding more elaborately their thoughts. But it will be for the sake of giving them a picture of the cultural creativity of these Spanish Jews. It would be well just to call your attention to

some of the names. In the field of rabbinic studies, for example, we have Samuel ibn Nagdela or Nagraalla of Granada, called the Nagid or the Prince (statesman) and first minister to the Ruler of Granada, who wrote a profound "Introduction to the Talmud" called the _____ which is authoritative to this day in the world of Jewish scholarship.

It is interesting to note too that many of these famous Spanish Jews were famous in the field of financiers or statesmen and at the same time as rabbis, combining these two, to some of us mutually exclusive, activities of the mind. It is of interest, I read an article recently, that the son of this Samuel Ha-Nagid, Joseph, is now credited with having built the earliest parts of the Alhambra in Granada - as his private palace.

Along with Samuel ibn Nagdela there is the name of Rabbi Isaac Alfassi, Isaac of Fez, of the 11th century - one of the great Codifiers of the Halacha, who extracted the law from the vast range of the Talmud where an excessive amount of discussion and debate about the law is recorded to such an extent that frequently one loses sight of the law itself - and one doesn't know what the law is after listening to so many contradictory opinions on the part of the rabbis. Isaac Alfassi mastered that whole vast field of Talmudic Law and brushing aside these academic discussions reached out for the law and codified it - Isaac Alfassi.

And, of course, Moses Maimonides, whom you know better as the great philosopher, Moses Maimonides' fame rests equally upon his monumental work called the _____ THE STRONG HAND, a work of thirteen books which summarized the whole Law which has developed in Judaism from the days of the Bible to his own day.

There are other famous names that could be included among these great rabbinic scholars like Moses ben Nachman who wrote a famous commentary on the Torah and others.

A field which had been neglected in Jewish life for perhaps a thousand years - the field of the study of the Hebrew language - of grammar - of philology - came to life amongst Spanish Jews. Great grammarians like Menahem ibn Saruk and Dunash

ibn Labrat and Ibn Janah began to organize the basic principals upon which the Hebrew language has developed and made a scientific study of the language. In the field of poetry, of course, the Spanish Jews reached tremendous heights: Solomon ibn Gabirol - Yehuda Halevi - Moses ibn Ezra - Abraham ibn Ezra - and many others. Some of their poetry has since been incorporated into our prayer books. Much of their poetry has been translated in all the languages of the world. Philosophers (I have already mentioned some - I mentioned Moses Maimonides) who influenced greatly western thought -- Solomon ibn Gabirol who wrote the "Fons Vitae" and for centuries the Christian world studied that book and assumed that the author was a non-Jew: Judah Halevi who in his book the KUZARI gave a new definition of Jewish nationalism and brought a great deal of vast original thinking to bear upon the subject of Jewish theology. And there are the great works of Gersonides, Levi ben Gershon _____ THE WORDS OF GOD, and Crescas, Chasdai Crescas whose book _____ WRHS _____ tremendously influenced Baruch Spinoza.

A great service which these Spanish Jews performed for the culture of Europe was through their activities as translators. They translated the works of the great Arab philosophers, first into Hebrew and then translations from the Hebrew were made either by Jews, or by non-Jews who knew Hebrew, into Latin. So that the science of the Arabs, the philosophy of the Arabs, which had captured the philosophy of the Greeks, came by way of these translators into the stream of thought of Europe and hastened the coming of the European revival of learning - of what we call Juvenism.

The thing which is frequently overlooked when we speak of the Sephardim - we associate with them as a rule - especially in the realm of metaphysics - philosophy - rationalism - they were clear thinkers -- but they were also great mystics. They gave us not only our classic philosophic texts - they gave Judaism our classic mystic texts. The two greatest of the mystic books which we possess - one called the Sefer Ha-Bahir - The Book of Brilliance, and the other called the Zohar _____ Sefre Ha-Zohar, The Book of Light, of Radiation. These two books tremendously influenced

all future development and Jewish religious thought throughout Europe, not only among the Sephardim, but also among the Ashkenazim. The Zohar came to hold a place second only to the Bible in all subsequent generations after it was written in the 13th century. It influenced our liturgy, it influenced the ceremonies and observances of Jewish life, it set in motion much Messianic speculation and quite a number of Messianic movements in Jewish life - it had a far greater influence upon Jewish thought than Maimonides' GUIDE TO THE PERPLEXED and it is ^{to} the Spanish Jewry that we have to go for the highest and the profoundest mystic thoughts of Judaism.

Spanish Jews, besides being scholars and intellectuals, were great financiers -- many of them bankers, diplomats, statesmen, farmers of State revenues, confidants of Kings. They helped to develop the economy of Spain whether it was Moslem Spain or Christian Spain. There was hardly a ruler, Moslem or Christian, who did not employ some Jew as counsellor, as confidant, as treasurer, as financier, as emissary, as diplomat. For example, this might be of interest to you as a bit of historic irony, the man who was responsible for effecting the marriage of King Ferdinand of Aragon and Isabella of Castile, and thereby uniting Spain, was a Jew, Abraham Senior. He was the royal tax-farmer-in-chief. He had also been appointed chief rabbi by the Court, the part of Spain by which Ferdinand and Isabella came to rule. He was the shotchun -- he brought them together. He was held in the highest regard by them. But when the edict of expulsion of all Jews from Spain was issued in 1492, Abraham Senior hastened to Queen Isabella and pleaded against the expulsion of the Jews from Spain. His plea was not heeded, and he himself yielded to the Queen's request and at 80 he abandoned his faith and the King and the Queen stood as his sponsors at the Baptism of himself and of his family. Another Jew who helped King Ferdinand to finance his way out, his final onslaught upon the Moors in Granada, and helped to bring about the famous victory of the conquest of Granada in 1492, was Isaac Abarbanel, also greatly honored and held in the highest esteem by the King and the Queen. And when they issued this edict of expulsion, Isaac Abarbanel hastened to plead for his people. His plea, of course, was not heeded. But Isaac

Abarbanel did not desert his people. He abandoned his high position, his high calling, his vast wealth and with his brethren chose exile.

Now this flourishing Jewish community so rich in talent, so creative, which had lived in Spain oh I should judge for some fifteen hundred years, (the Jews came into Spain, as you heard last week, when Spain was a part of the Roman Empire) this flourishing Jewish Community, the largest, the most prosperous, the most distinguished of all Jewish communities in the middle ages, was broken, was scattered, in 1492. The militant Church never reconciled itself to the presence of Jews, nor for that matter, of Moslems, in Spain. Spanish nobility and aristocracy always looked upon the high positions the Jews occupied in Spain, with jealousy and with hatred. And these two factors together - the militant totalitarian Church, the advancing and conquering Spanish nationalism, along with the hostility of what you might call the competitors, all combined finally to cause an edict of expulsion against the Jews, August 1, 1492. By a strange coincidence that date was the month of Ab - Tisheah Beab - the day of mourning for the destruction of the two Temples in Jerusalem. And by a strange coincidence of history too, it was the very day that Christopher Columbus set sail for the new world. And in his diaries, Christopher Columbus himself, calls attention to this fact. He writes, "in the same month in which their majesties issued the edict that all Jews should be driven out of their Kingdom, and territories, in the same month they gave me the order to undertake, with sufficient men, my expedition to the Indies." A new world, which was ultimately to give sanctuary, to marvelous opportunities, to twenty times the number of Jews who were expelled from Spain.

Some three hundred thousand Jews left Spain. Many more remained behind - not all chose exile. Many of them, under compulsion, accepted baptism and they joined the earlier converts to Christianity who had accepted the new faith as a result of earlier persecutions, especially the terrible persecutions that took place nearly a hundred years before the final expulsion in 1391. They were called Marranos - a Spanish word which is a word of contempt -- it means swine, because while they

were accepted, they were despised. The Hebrew was kinder, the Hebrew called them the _____ the compelled ones, the forced ones.

One of the sad things about these Morranos - many of them who remained very loyal Jews in secret while practicing formally their new faith -- that these morranos were in a way responsible for the final decision of the Church to drive the practicing Jews - not the morranos, the practicing Jews - out of Spain. Because these new Christians out of great love for their own faith, continued, many of them, to practice their own faith, in secret. Of course the Church could not tolerate that. In 1481 the Church established the inquisition to ferret out these conversos, these who had accepted the new faith, but were not practicing it - not sincerely in the practice of the faith. And they came to the conclusion, the leaders of the church that as long as these new Christians had opportunities to come in daily contact with loyal practicing Jews that they would continue to do what they were doing - that the only hope of ultimately making of them whole-hearted completely devoted Christians was to make Spain Yudenrein - drive all the practicing Jews out of Spain. That's exactly what they did in the edict of expulsion -- this is the reason - the principle reason given for the expulsion of the Jews of Spain/

Now where did these Sephardic Jews go when they were expelled from Spain? Well many of them never got anywhere. Most of them perished on the way. The ordeals they went through - unimaginable -- comparable only to what Jews of Germany and eastern Europe - western Europe - went through at the hands of the Nazis.

At first many of them went to Portugal, the neighboring country. King John the Second of Portugal agreed to permit a hundred thousand of them to enter the country for a period of time. Of course he was bribed to give his consent. Vast sums of money were given to him and to his treasurer, but after the money was paid in these helpless refugees were ordered to leave the country, and inasmuch as no preparation was made you can very well imagine how they managed to get out of the country -- they were pillaged and they were murdered -- many of them were sold into slavery. Some found their way to the Barbary Coast where many of them

again were plundered and murdered. Many died of hunger and disease. One of the most touching things I ever read about these Spanish refugees was in a book called _____ "The Tribe of Judah" or the "Rab of Judah" written by a son or a descendent of one of these refugees in which he tells this story: (

by the way - Judah ibn Virga). He said, "the father, the mother and two children landed on the coast of Barbary (the Barbary Coast) they had nothing, they were all famished and they began wandering into the wilderness seeking a habitation. On the way the mother died from starvation and from exposure. And so the father kept on with his two little children — on and on, until he himself fainted from weariness and when he awoke he found that his two children had died. And", records Judah ibn Virga in the _____ "this man rose up after having buried his two little children and said, and I quote: 'this man rose up _____

Master of the universe _____

You have done much to compel me to abandon my faith _____

No, of a surety, no _____

In spite of anything that can be done in Heaven _____

I am a Jew _____ and I shall remain a Jew _____

and nothing that you have brought upon or that you are likely to bring upon me will make any difference.'" It is an insight into the spirit of the people. It accounts for the fact that three hundred thousand chose what was destined to be, and what they knew to be, one form or another of martyrdom, for the sake of their faith.

Now some of them found a home, or rest from their wanderings at least, in Italy, in Rome, in Naples, in Venice, in Ferrara, in Genoa. The most fortunate of them found a home in Turkey which at that time was eager to get these very able and competent Jews to assist it in building up its economy because Turkey was then engaged in war upon Christian Europe and Turkey welcomed many of these refugees.

In course of time these refugees from Spain - the Sepharadim - came to exercise

an enormous influence upon the Jewish communities to which they came, imposing upon them their language (that's why Jews living in Turkey today in many communities still speak the old Castilian of Medieval Spain, the La) their ritual and many of their customs.

These three hundred thousand refugees, going through all that they went through, (and that experience left scars upon their souls, naturally) with their suffering also went a sort of shattered pride and a sense of guilt induced by the expulsion which many of them regarded as Divine punishment for the sins of Spanish Portuguese Jewry. And all this contributed to a mood of depression among them which came to affect large sections of European Jewry. These people turned even more eagerly than before to the study of Cabala, of mysticism, to a passionate study of the Zohar. They hungered for salvation and for the coming of the Messiah. Many of them took to penitential disciplines and fasting as ways of expiation. And they spread mysticism and perfervid Messianic speculations wherever they went so that the 16th century, the century after the expulsion, was an outstanding century of Messianic interest, speculation and Messianic adventurers. And Safed, in Galilee, in Palestine, the City of Safed, became, so to speak, the real capital of Jewish mysticism and most of the leaders in Safed were Sephardic Jews.

Now these same Sephardic Jews not only nurtured mysticism and cabala, but also continued to enrich rabbinic and Talmudic studies. The great _____ the great code of Jewish law which to this day is the _____ OF EVERY ORTHODOX Jew, Sephardi or Ashkenazi, the _____ where every law is arranged according to its time and place in the Jewish calendar. This _____ was written by a Sephardic Jew, in the 16th century, Joseph Caro.

Now the influence of these Sephardim upon world Jewry, came, not only by way of direct influence from these exiles, but came also by way of the Marranos who were not exiled -- who remained in Spain, who remained in Portugal as new Christians, but many of them returning secretly their Jewish loyalties.

All through the 16th century quite a number of these Marranos would find opportunities to leave Spain and Portugal, presumably in pursuit of their business activities, and many of them were important international merchants and financiers and bankers. Many of them began to visit the seaport towns of the Atlantic which were becoming increasingly more important with the discovery of the new world. They went to Amsterdam, they went to Antwerp, they went to Hamburg, they went to London, and there, in the course of time, roots coalesced. They organized Jewish communities, they abandoned their Christian faith and resumed their identification with Judaism.

And so there grew up in these important centers (now Amsterdam was vieing with London, Holland was vieing with Great Britain, as to who would control the great new trade of the Atlantic) these Morrano Jews settled in these centers, built up community life, and coming from a world where they had enjoyed wealth, position - many of them had inter-married in the aristocratic families of Spain and Portugal - they constituted in these new centers a sort of a Jewish aristocracy and that's how the tradition developed in Jewish life that the Sephardim represent the aristocracy in Jewish life. When Eastern European Jews came to Amsterdam and Antwerp and London, they came from a world of persecution after the disruption of the Jewish communities in that part of the world through the Khmielnitzki Massacres in the middle of the 17th century - they were beggars - they had nothing - nor was their culture as developed as that of these Sephardim. And so, meeting in the same city, naturally the Sephardim represented a higher social level, just as they are in this country. The first settlers in the United States after about 1840 were by and large Sephardim. Then there began a streem of German immigration which were poor and less cultured and so the Sephardim looked down with a certain amount of contempt upon the German immigrants and when, in the 80's and the 90's the eastern European Jews began to come into the United States in the third streem of Jewish immigration, they were even poorer and less cultured and so the German former immigrant looked down with a certain amount of contempt upon the Eastern European immigrant. Well, that's exactly what happened between the Sephardim and the Ashkenazim in the 16th and the 17th centuries.

There were Marrano Jews in England before Mannasseh ben Israel, the rabbi from Amsterdam, appealed to Cromwell to permit the settlement of Jews in England. In fact Rabbi [redacted] was actually a leaderizing of a condition which already existed. There were Jews in England before 1656. And the outbreak of the war with Spain sent many more Morranos from Spain to England.

And English Jewry, of course, is rich with the name of Sephardic Jews who played a great role in the history of the Jewish community as well as in the history of Great Britain. One need but mention the name of Benjamin Disraeli, Sir Moses Montefiore, David Ricardo the creator of the science of political economy. Its interesting how some of these Sephardic Jews became lost among the British aristocracy.

This is a review of a book on the Sephardim in England, and the author makes this observation:

"It is interesting, for example, to see how a name like Moses Baruch Lousada, owned by a member of the Mahamad"

that is, the congregation

"in 1663, turns up repeatedly in Anglo-Jewish history, either as held by one branch of Lousadas that remained within the Jewish community and are still active in it, or in the ennobled form of Duke de Losada y Lousada, a title conferred on a member of the family by the King of Naples in 1759, or in the form of Barrow (Baruch), some Barrows remaining Jewish for a long time, others becoming non-Jews, including a whole dynasty of British generals.

There are plenty of similar, even more "glamorous," examples. Among the descendants of Sampson Gideon, a leading financier of the 18th century, were the Irish patriot Robert Erskine Childers, the present Lord Auckland, and a former Duchess of Norfolk. One branch of the famed Mendes family produced the non-Jewish military family of Head, Sir George Head being Commissary-General, and Sir Francis Head, Lieutenant Governor of Upper Canada. The Mendes and da Costa families united in the romantic figure of Kitty Villa Real, whose daughter married Viscount Galway, an ancestor of the Marquess of Crewe. As for the Treves family, which tradition relates to Rashi of Troyes, one member who left the faith -- Pellegrin Treves -- is the direct ancestor, says Mr. Hyamson, of "an appreciable section of the Roman Catholic aristocracy of England."

Where Jews 'fragrichen'.

I mentioned Amsterdam and I am going to close -- I assume that you would like to ask questions after a time -- Amsterdam became one of the great Jewish centers in Europe, made so by these Sepharadim - Marranos - in Spain and Portugal - the very active community -- active in Jewish law -- producing great rabbis, building

fine synagogues -- many of you may have seen the great Spanish synagogue in Amsterdam - it still exists - and of course that community produced, among others, Baruch Spinoza.

A word about the Sephardim in the new world. Sepharadim helped Columbus to sail to the new world -- they financed his trip. And the latest theory, of course, is that Christopher Columbus himself is a descendant of a Marrano family and Spanish historians recently have brought considerable new evidence to bear that this was the case. It is interesting that among fourteen letters, written by Christopher Columbus to friends in Spain, after the discovery of what he thought was a new road to India, thirteen of them have, in the right hand corner, two Hebrew letters ~~which begin with~~ baze - hay. Now every Jew writing a letter used these two letters at the beginning - the exort hashem (with the aid of God). Now Christopher Columbus might have known of the practice from his father -- his father from his father - it was evidently a tradition handed down in this Morrano family; and while he himself was not a Jew, nor raised as a Jew, nevertheless there was that link with the past, which he himself was not probably fully aware of.

A few years ago a friend of mine who had visited Spain and was the guest of a noble Catholic family -- before they sat down to dinner on Friday evening, the hostess - the wife - arose and excused herself and said to my friend, the guest, "it is an old tradition in our family that on Friday evening, before we sit down to dinner, the wife or mother of the family, goes down into the basement and kindles a light". Now she didn't know what she was doing. There was no association with anything Jewish. It was a tradition in the family that had come down.

The first settlers in the new world - many of them - were Sephardim, Morrano Jews - and the theory is that many of the states created in Latin-America, and in the Caribbean, were the creations of Morrano Jews who sought freedom in the new world, but naturally in the Spanish and the Portuguese environment.

The first Jews who came to the United States (what is now the United States)

were Jews who were fleeing from Brazil which had been a Dutch possession where Jews were free to practice their religion and which in 1654 was reconquered by the Portuguese. And so this entire Jewish community of Brazil fled. Some of them settled in some of the islands of the Carribbean and a shipload of twenty three Sephardi refugees from Spain came to New Amsterdam which at that time was in the hands of the Dutch and asked for asylum. And that was the first Jewish community of the new world.

And you may be interested - and this I say in conclusion, that the first Jewish settlers who came to Cleveland were Sephardic Jews. For that I have as authority a member of our congregation, Mr. Abe Nebel who has bound through recent years a remarkable piece of research work of the early history of the Jews of this part of Ohio. He has come upon some very interesting data. He has supplied me with a few paragraphs which I want to read because it is partly the history of our community which is not known to many of us:

The first Jews to come to Cleveland were Sephardic Jews, Joshua Seixas and Daniel L. M. Peixotto. They came to Cleveland in the year 1835 and for nearly one hundred years they have left their records in our Art Museum, colleges, in libraries, and to this very day many articles have been written about these early Sephardic Jews.

Joshua Seixas was a great Hebraist. He was the author of a Hebrew manual which is now in the Wright collection in Cleveland's Main Public Library.

Joshua Seixas was the first Jewish professor and Hebrew teacher in the Western Reserve, having taught Hebrew at Oberlin College, at Western Reserve College at Hudson, Ohio, and taught Hebrew to the Mormons who were located at Kirtland, Ohio, near Cleveland.

Dr. Daniel Peixotto, also came to Cleveland and Willoughby, Ohio in the year 1835 and became the first Jew to practice medicine and teach in a medical college west of the Alleghenies. He was one of the most famous medical men of his day and he was the father of legislation for the support of colleges by the State of Ohio.

Benjamin Franklin Peixotto also came in 1835 and he was the first who organized and taught Sunday School at The Temple - our Temple, and was its first Superintendant. He was a charter member of many early organizations in Cleveland, Jewish and non-Jewish and was the first Clevelander to be appointed to consular service and he served both in Roumania and France for many years.

His sons also were famous and George Peixotto was Cleveland's first Jewish artist, and another son, Mark Percy, who was also born in Cleveland, organized the first United States Chamber of Commerce in France.

This is very interesting because it shows you the educational level of these Morrano immigrants that came, whether to Cleveland or New Amsterdam or any other part of the world -- they brought with them culture. Unlike many subsequent Jewish immigrants who came from other parts of the world and unlike many non-Jewish immigrants, who chose, for example, the new world, they did not come from high cultural circles and they were not people of wealth and position. Many people of wealth and position don't emigrate -- they stay home where they are comfortable. It's people who are driven by need, necessity, who are forced, ~~xxx~~ who as a rule emigrate to new worlds.

Well, you will hear more about the Sephardim during the next two Fridays. Rabbi Daniel will address you next Friday evening on the subject of the conflict and the inner adjustments of the Sephardim, and Rabbi Herbert Rose will close the series with a more detailed discussion of the great philosophers and the poets of the Sephardim.

At this moment we will have a group of liturgical selections of the Sephardim, sung by Mr. Melvin Hakola, following which we will have a question period.

(Are you ready Mr. Hakola?)

I think Mr. Hakola will sing some

i) Same - not a sect - segment. No Theol. diff. (Karaites) !
Obeded same Torah - Talmud. Because they lived
naturally reflected their differences - social org. - in
their intellct. activities -

(a) As far as religious life - differs from other J. Commun
only in matter of ~~the~~ Prayer services

(b) Many other. Slight variations in non-essential,
appended parts to the old, fixed structure 2/30 -
chiefly in the non-obligatory Meditations - Hymns
and xth/o.

(c) there were Mishay Hishan; Tewan; 012; Ramman
x2 13 -

In 1580 - in Salomita - 14 Congregations - 14 212711

In 1859 - Isaac W. Wise - Miss Kay Arenta

(d) Important - rights - Michog "Gartist" - golf game Canada.

2/ The 13000 Mikey followed more closely the Bulgarian
The 1st etc " " " " Pakistani

(a) More protic and Verbose - More Catalytic - Reaction

May God cause Delivers
to flower - and hasten the coming the Messiah

In same l. 27 -

(19) וְהָיָה לָנוּ כְּשֶׁנִּזְכָּר (100)

1. May peace abundant descend from Heaven - and life.

The 13220 reads. - וְהָיָה לָנוּ - כְּשֶׁנִּזְכָּר - וְהָיָה לָנוּ - וְהָיָה לָנוּ

- וְהָיָה לָנוּ - וְהָיָה לָנוּ - וְהָיָה לָנוּ - וְהָיָה לָנוּ

"And plenty - ~~salvation~~ - healing - release - liberation
And rescue - deliverance - forgiveness - redemption and
salvation.

3/. In וְהָיָה לָנוּ - ~~prayers~~ - ~~mostly~~ ~~prayers~~
- by 9 introduction to the ~~text~~
where, ~~text~~ has 6-7 - 3220 has 12-14

4/. ~~text~~ to - not changed to with us - followed
by numerous ~~text~~ in - for ~~explanation~~ -
Holy City of Jerusalem - ~~Captives~~ - ~~away as long~~
~~journeys~~ - ~~for the rest~~ - ~~for 22 12 12~~ - ~~22/02 12~~

5/. On other hand - few ~~text~~ - ~~Hymns~~ -

5a) - Pronunciation - - ~~text~~ - Yankee - Deep South

- 5a) At height of their creative era - Islamic Spain -
- Two centuries 950-1150 - they wrote
 - Their contact with - proved stimulating
 - Unlike , as the Jews in N.W. - culturally inferior milieu
 - Arabic culture - poetry - philosophy - mathematics - astronomy - a challenge to J. intellect
 - While not reflecting their Talmudic Studies - 1000s
the educated Jew of Spain - turned to arts - sciences
with an eagerness - avidity - 19c Jews
 - Dr. J. Scholten - poets - grammarians - philosophers - physicians - scientists
shed luster on the most glorious age of Med. Jewry

- 5b) Employed two languages -
- Wrote their philosophical works - flexible -
 - Circumstances on Bible - Mishna

and "Ethos" - like Balgus - H2S2 H2O

Their poetry was in Hebrew - secular and sacred -
 often modeled after the Arabic pattern - employing
 the characteristic linguistic arabisms - the erudite
 allusions of Islamic poetry.

Their prayers, too, remained Hebrew.

3/ Unlike W-Europ. Jews - coming in contact with
civilization (W-Europ. ^{in the} world) - tended to assimilate ^{in the culture} -
Later ^{with} - Sp. Jews remained loyal to their Jew. Heritage -
W. it had many Snappers.

- They were forced Jews - Built headstones - graves.
- They loved Spain - but never lost their love of Spain.
- And the great gift of their minds and heart have become the permanent treasure, the J. people.

4. In the field of Rabbari Medias - we have

① Samuel ibn Nagdela ^{a Magellan} & 7 Magellan - called
Nagid or Prince - states man and first minister to
the ruler of Magellan - wrote a preface "Introduction
to the Talim" called (2/1/10) 10/21

to the Taluqas" called (2/1/10) 10/211

(a) 9 interest - his son Joseph - built the
earliest part of the ~~the~~ Alhambra in Granada - as
his private palace.

② Isaac Alfassi (Faz) - 11c - the great
Codifier the 20th - expanded law from discussion -
and around it systematized

and, of course,

- ③ Maimonides - under his great importance as Philosopher
was wrote the Yosif a monumental work in 44
books - a summary of the whole law of his day
④ Moses b. Nachman - known as Ramban -
5/ In the field of Grammar - 5c. study, Hebrew

- ① Menaḥem ibn Sarruk ③ Ibn Janach
② Dunash ibn Labrat.

6/ In the field of Poetry

- ① Solomon ibn Gabirol - Sholom -
② Jehuda Halevi - Zionides
③ The two Egges -

7/ Philosophy - Solomon - Halevi - Maimonides - records
Ch. that J. Natanson West. thought

- ① Levi ben Gerson - 13-14c. - Sh' Nofan
② Chordei Cordas 15c. Sh' Nofan
in places of things

8/ Translations - from Arabic into Hebrew - into Latin
Phil. & Sc. works of Greeks and Arabs

Ibn Tiblun 12c. Judah and his son Samuel - (in Rashd)
Isaac Anadol (12-13c) - working Averroes - the
Ch. Camp became acquainted with Aristotle

9/ Physicians -

9) Mystics - Rabimabab - ^(Maccabees) Centar - Gave Jew people to (4)
 ① 1002 and greater Phil. texts - its content is the kph. to
 ② 1015 - entrusted to Mess de Lean (13C) - Next
to Bible - Fan printer influence - in dependent by Influenced
Christian took to it - in Cath. as well as Progen - Ceremonies
1300 Mass. without

10. Science & Jews were financiers - bankers - diplomats - statists
in court - former, state revenues - conf. dant They helped to
develop the economy, Spain - whether under
Morish or Christian rules

→ The man who was responsible for effecting the marriage
Ferdinand, Isabella & Castile - and ∴ 7
Aragon & Castile - was Abraham Senior - Court
Ruler of Castile - looked like royal tax-collector - in chief.
When cast / expulsion - he pleaded with Jews
not heeded - yielded to Jews request and
at 80 abandoned his faith - King + Jews start as his
partners at his baptism

→ The man who was responsible for helping to finance
Ferdinand's conquest, Granada and last onslaught
on Moors - was another Jew - Isaac Abarbanel -
Edel pleaded - Abarbanel did not desert his
brothers. He chose EXC 1

11) This ^{blow} ~~can~~ ^{was} ~~broken~~ ^{was} broken and scattered, (8)
in 1892 - ~~March 31~~ ^{Check accounts} ~~Sealings~~ ^{but about their} ~~Aug. 1 - 1892~~ ^{Aug. 1 - 1892} . By a ~~thay~~ ^{thay}, as we ~~was~~ ^{was}
9th - 1st - Christopher Columbus set sail -

* Diana - 'In the same month in which their
Majesties issued the edict that all Jews should be
driven out of these Kingdoms and territories, in the
same month, they gave me the order to undertake
with sufficient men, my expedition to the Indies'

12) ~~When~~ Some 300,000 left Paris. Many were remained
behind, having accepted local baptism. These ^{joined} ~~to the~~ ^{Eastern} ~~the~~ ^{Orthodox}
Maronites - Sp. and many "Swiss" - despised and despised
compelled" - These Maronites prior to 1892 - were
in fact refugees for the Orthodox / the Jews: many,
then protected them in secret. Church supports
them. In 1451 - Legation was established to protect them
not. - Protestant Presence, protesting Jews - encouragement
to New Christians.

13/ When did they go to Portugal - King John II
agreed to permit 100,000 for temporary stay - considerable sum
had been paid - orders to leave - subjected to pillage,
murder and slavery -

Saw find their way back to the Barbary Coast
- plundered + murdered - + schief, hunger + disease
- ~~more~~ ~~from~~ ~~to~~ Italy. The more persistent to
Turkey.

(a) In course, time came to exercise an enormous
influence upon the J. communities in some, the countries.
improving their language - ritual - customs upon them.
In Italy they contributed to the revival of J. learning
which was ~~lost~~ languishing.

(b) ~~Spent~~ These hundred thousands / exiles, suffered
harrowing experiences before they reestablished ees in other lands.
And these experiences left deep scars on their souls. Along
with suffering and persecution went a shattered pride and a
sense of guilt induced by the Crusades which many regarded
as divine punishment for the sins of Sp. - Portugal Jewry.
All their contributions to a world of depression. They
turned even more loyal to the Caliph, to a passionate
stray, the Zohar - They hungered for salvation and for
the coming, the Messiah. Many, then took to penitential
dreadful and paying a way, expiation. They
spread mysticism, and prepared Mess. Eusebius who
ever they went. - and the 16C. - was an outstanding
century, Mess. interest, speculation and adventure
Safed in Pal. became the capital, the Jewish mystic
world - and most, its leaders, were safe, 2000
(c) Produced famous Rabbis - Joseph Caro 21st / 10th

14/ Later other Jews - from Sp. Portugal - Marranos - (7)
left - and settled in Amsterdam - ^{Amsterdam} - London.

They were merchants - men, wealthy - and then came with
became very important and prosperous and produced
important figures in the ~~life~~ history, their countries
(Proud - history)

15/ These were Marranos Jew in ^{England} (Eng. Jews) 1611/2 26/11
- Cromwell - 1656 a public recognition of an existing
J. community. The outbreak, the war with Spain
sent many more Marranos to England.

English Jewry is rich with the name (1300)
who played a great role in its history as well as
English history - ^{in history} (David Ricardo) - (David
Ricardo) - Creator of theory of political economy

16/ (Intro. p. 476)

17/ Important Sp. Port. settlement, Marranos in
^{Holland} (Amsterdam) - (Vied) with England for control of Trade
of Atlantic Sea-borders - ^{Religion} T. Franklin - ^{active} (active) - ^{translating} (translating)
- ^{Baruch Spinoza} (Baruch Spinoza) - ^{Spinoza} (Spinoza)
- ^{Saul Kierkegaard} (Saul Kierkegaard)
- ^{Isaac Aboah} (Isaac Aboah)
- ^{Marranos in India - part} (Marranos in India - part)
- ^{translation - part - history} (translation - part - history)

15/ New World 1300 Jews financed Columbus - (9)
He himself - First settlers in New World = 20000
U. State - 23000 - Central & South America
Early period dominated by 20000 1554 - 1654 - lived
Up to 1840

16/ First settlers in (Cleveland) - 2000 - (Inst)

17/ To-day 2000 as relatively few in number
- The Jewish outnumber them 10 to 1
- Return -



הזן העלונים - הרבה מאד עולה למחצית 3 ג.

הרע נאמן (לס סתם על וולכו למחצית - נהאיו על
והבא אפוד. ואלו ואלה כל זה לפי אצטא אצטא אלו.

Solomon ibn Virga - על נהא 3 ג

