

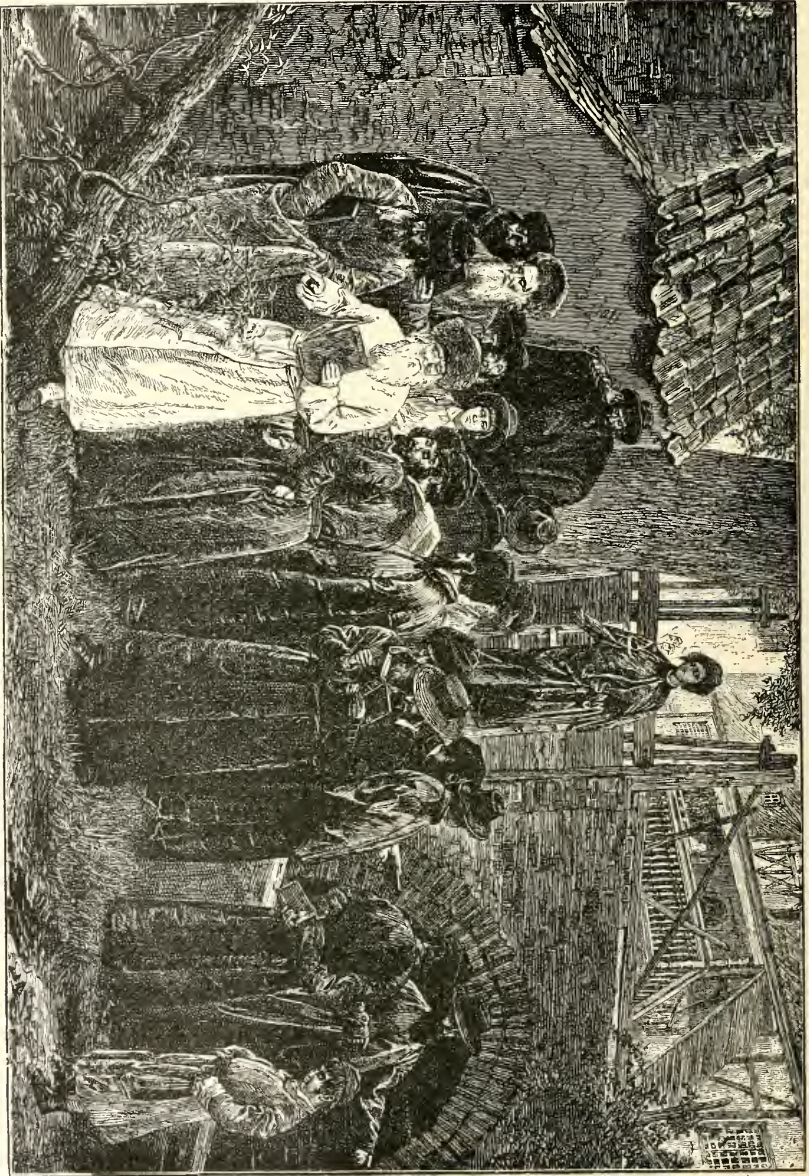
HISTORICAL SKETCH OF THE JEWS SINCE THEIR RETURN FROM BABYLON.

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[CONCLUDED.]

IN SPAIN the Jews must have settled at a very early time, for the Council of Elvira, assembled in 305, made enactments against them, which proves that they had already become numerous there. Under Reccared, the first Catholic sovereign of the Gothic race, the long-continued and relentless work of persecution began. His successor, Sisebut (612-617), ordered all his Jewish subjects to renounce their faith or quit his dominions. Under Sisenard the fourth council of Toledo, in the year 631, mitigated these measures of compulsion without rescinding any of the penalties which had been previously enacted. Chintilla, in 638, exiled the Jews, but they still remained in great numbers under Wamba (672). In 698 Erwig persecuted them, while Egiza banished them upon the accusation of having entered into league with the Saracens of Africa. Witzia (in 710) recalled them. Under his successor, Rodrigo, the Saracens invaded Spain after the famous battle of Xeres de la Frontera in 711. The Jews greeted the Arabs as their deliverers, who again treated them kindly. In the reign of Abderahman III. (912-961) Cordova became eminent for industry and learning, and the Jews shared largely in the splendor and prosperity of the Arabs. Less peaceful times, however, the Jews enjoyed in the Christian states of the peninsula.

From the southern part of Spain the Jews had emigrated to Castile in the eleventh and twelfth centuries, where they soon became very prosperous. Their synagogues and schools increased, and, as formerly in the east by the *resh galutha* or head of the captivity, so were they now governed by the rabbino mayor, a Jew, usually in favor at court, and appointed by the king. Every kind



CEREMONY OF TASHLICH OR CONFESSION AT THE RIVERSIDE ON NEW YEAR'S DAY.

of office was open to them, and they often served in the army. But soon the populace, stirred up by the inferior clergy, gave vent to their envy, which manifested itself first by the usual accusations of sacrilege and the murder of Christian children, but soon broke out into open rage and acts of violence. Amid the general prosperity of the Jewish nation a massacre took place at Toledo in 1212, and in 1213 the Council of Zamora, in Leon, vehemently demanded the revival and enforcement of the ancient laws against the Jews. In general, we may say that the kings of Castile and Aragon, with very few exceptions, stoutly befriended the Jews during the four

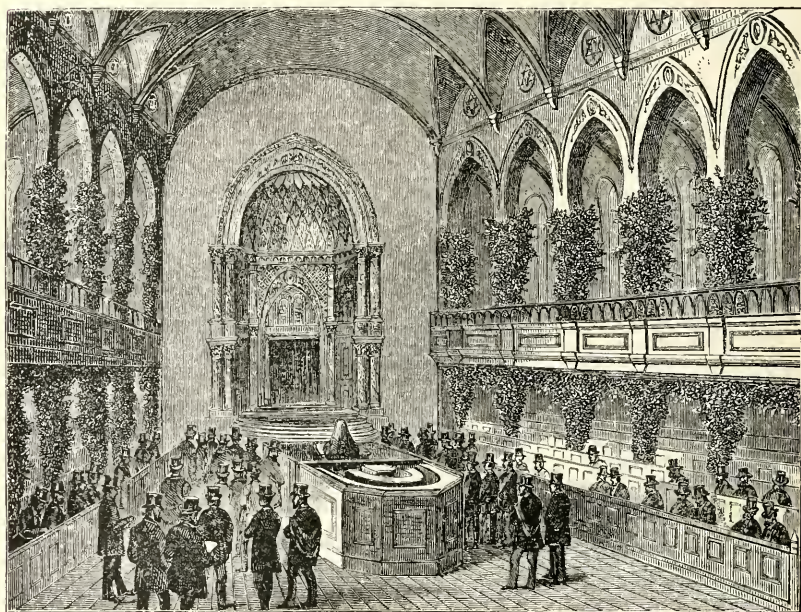


THE MASTER OF THE HOUSE DIVIDING THE APPLE ON THE NEW YEAR.

centuries which elapsed between the reign of Ferdinand I. and the Catholic sovereigns Ferdinand and Isabella. Ferdinand I. was almost the only one who showed enmity to the Jews. Alfonso VI. (who conquered Toledo from the Saracens) granted many valuable privileges to the Jews. Alphonso IX. of Castile (1158-1196) showed them still greater favor because of his love for the fair Jewess Rachel. The prosperity of the Jews in Castile and their influence reached the greatest height in the reigns of Alphonso XI. (1312-1350) and his son, Peter the Cruel (1350-1369). All this grandeur and these privileges were, nevertheless, not infrequently accompanied by violent acts on the part of the populace, and complaints

and protestations from the councils and the Cortes, which had little or no effect upon the king.

More perilous times, however, commenced for the Jews of Castile and the rest of Spain under John I. (1379-1380). This king found occasion to deprive them of the immunities they had hitherto possessed. Under Henry III. tumults took place at Seville in 1390 and 1391, and the Jewish quarter was attacked and burned to ashes. This fearful example spread, as by contagion, to Cordova, Madrid, Toledo, over the whole of Catalonia, and over the



FEAST OF PENTECOST IN PRUSSIA.

isle of Majorca. In the first years of the reign of John II. a royal mandate, dated Valladolid, 1412, was issued, which contained the most oppressive measures that had ever been promulgated against the Jews since the time of the later Visigothic kings. Among other enactments, they were ordered to wear a peculiar dress. In consequence of these severe enactments, many joined the church, who were styled *Conversos*, or "New Christians."

The glorious period during which Isabella, the sister of Henry IV., with her husband, Don Ferdinand of Aragon, governed Castile, brought a complete change over the whole face of the coun-

try, and became to the Jews and also to the New Christians the time of a most striking crisis.

But before speaking of this period, let us glance at some of the most famous literary men of the Jews during their residence in that country, before the close of the Middle Ages. We mention Menahem ben Saruk (d. 970), author of a biblical dictionary; Jehuda ibn Chajug (in Arabic Abulwalid), the chief of Hebrew



READING IN THE SUCCAH OR BOOK ON THE FEAST OF TABERNACLES.

grammarians (about 1050); Ibn Ganath (d. 1050), the grammarian; Ibn Gabirol (the Avicbron among the schoolmen), philosopher, grammarian, commentator and poet (d. 1070); Ibn Pakuda the moralist (1050-1100); Ibn Giath, cosmographer, astronomer, and philosopher; Ibn Gikatilla, the grammarian (1070-1100); Ibn Balaam, commentator and philosopher (d. 1100); Moses ibn Ezra, the hymnist (d. 1139); Jehuda ha-Levi, the philosopher and poet (d. 1141); Abraham ibn Ezra, commentator, philosopher, and

poet (d. 1167); Jehuda al-Charizi, the Horace of Jewish poetry in Spain (d. 1230); Benjamin of Tudela, the traveler; Jehuda Tibbon, the prince of translators (d. 1190); Isaac Alfasi, (d. 1089); Moses Maimonides, the greatest of all mediæval rabbis (d. 1204); Moses Gerundensis or Nachmanides (d. 1270); Abraham Abulafia, the cabbalist (d. 1292); Moses ben Shem-Tob de Leon, the author of the Sohar (d. 1305); Jedaja Bedarshi or Penini (d. 1340); Abner of Burgos, better known by his Christian name, Alfonso Burgensis de Valladolid (d. 1340); Jacob ben Asheri; Ibn Caspi (d. 1340); Gersonides or Ralbag, among the Jews

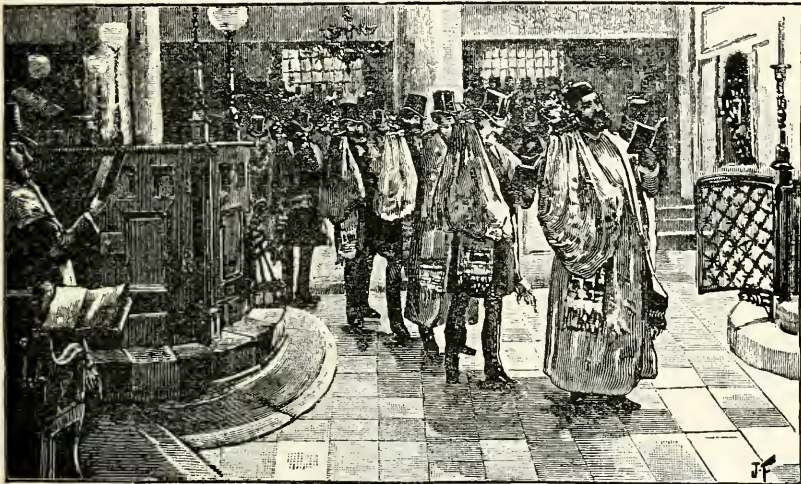


PALM PROCESSION ON THE FEAST OF TABERNACLES.

famous as a philosopher and commentator (d. 1345); Solomon Levi, of Burgos, better known by his Christian name, Paulus Burgensis, or de Santa Maria, bishop of Burgos (d. 1435); Joseph Albo, (d. 1444); Simeon Duran, the polemic (d. 1444); Ibn Verga, the historian, who died in the dungeon of the Inquisition; Abarbanel, the theologian and commentator, who was exiled with his co-religionists from Spain (d. 1515).

The great prosperity of the Jews in Spain proved their ruin. The ignorant populace, instigated by the priests, could not brook the happy condition of the Jews, and wherever they were to be found they were from time to time pounced upon; numbers of

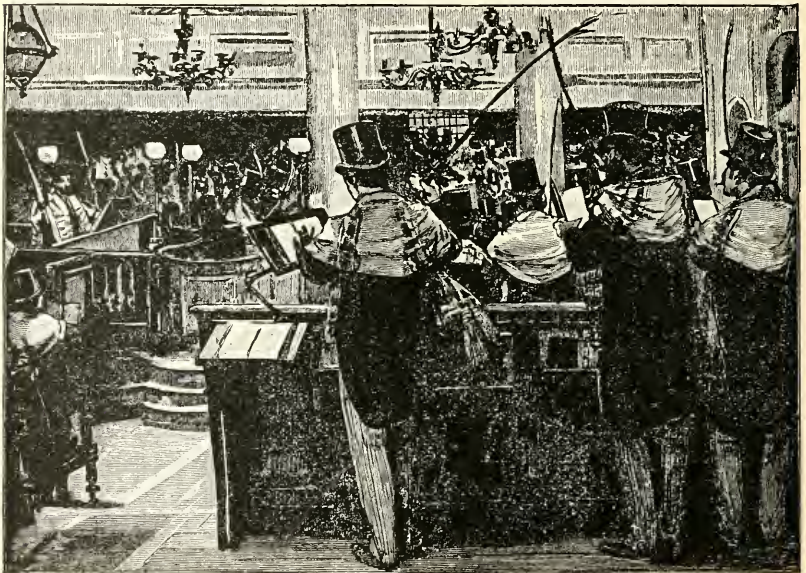
them were slain, while others, to save their lives, submitted to baptism. Thus the Spanish Church contained, besides a body of real Jewish converts, whose names are known by their excellent writings, a large number of nominal Christians who, by sentiment, remained Jews. Soon popular suspicion was aroused against these latter, the so-called New Christians, and at last the Inquisition was set in motion to find out those who, while outwardly conforming to the Church, secretly lived according to the rules of the synagogue. Horrible are the details of what the Inquisition wrought at that time in Spain; but, curiously enough, all to no purpose. Cruel as was the old Inquisition, it was to be surpassed by the new, established by Ferdinand and Isabella, and which cast so dark a shadow



PROCESSION WITH THE SCROLLS ON THE FEAST OF TABERNACLES.

over their reign. While the old Inquisition was of a limited power, and its influence of little importance, the powers of the "New Inquisition," or "Holy Tribunal," were enlarged and extended; and under Torquemada, the first inquisitor-general, it became one of the most formidable engines of destruction which ever existed. Isabella at first felt great repugnance to the establishment of this institution, and some of the most eminent men opposed it. But the Dominicans had set their heart upon it and were determined to obtain it. What finally determined the queen to adopt it was a vow she had made when a young infanta in the presence of Thomas of Torquemada, then her confessor, that if ever she came to the throne she would maintain the Catholic faith with all her power

and extirpate heresy to the very root; and thus it was that she became instrumental in the perpetration of the most horrible cruelties that blacken and deform the history of man. The New Inquisition reached its climax in the year 1492, when an edict was published ordering all Jews who would not embrace Christianity to leave the country within four months. The news of the edict came upon the Jews like a thunder-clap. Every appeal to the compassion of the king and queen was defeated by the opposition of Torquemada. The Jews offered immense sums of money as a price for remaining in a country where they had already been established

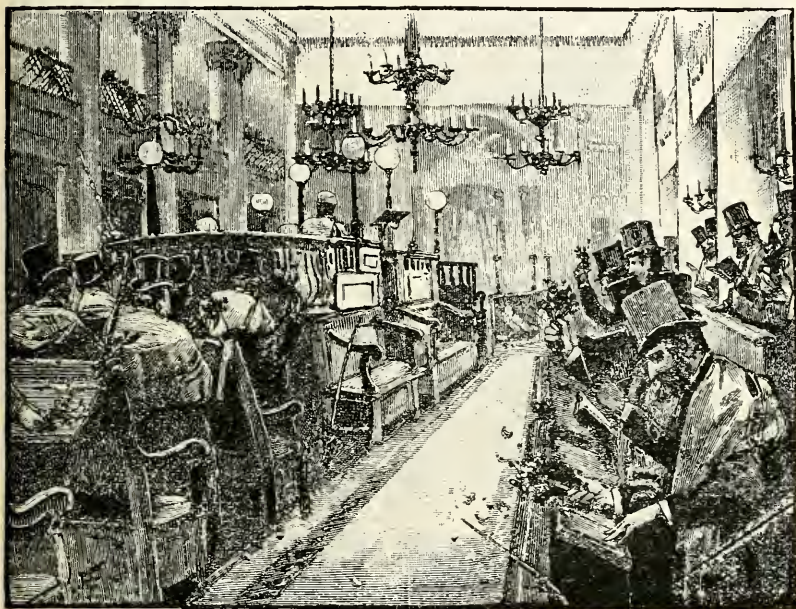


SMITING OF THE DESK ON THE FEAST OF TABERNACLES.

for centuries. But the merciless Torquemada presented himself before the king with a crucifix in his hand, and asked for how many pieces of silver more than Judas he would sell his Saviour to the Jews? Over 300,000 Jews left Spain and emigrated to Africa, Italy, and Turkey. Most of them went to Portugal, where they enjoyed a few years of rest. In 1497, however, they were again given the choice either to receive baptism or leave the country forever. Many abandoned forever the soil of Portugal; others, not few in number, embraced or feigned to embrace the Roman Catholic faith. Under Don Emanuel and his son, John III.,

the New Christians enjoyed the protection of the state in every way in Portugal.

Following the Spanish exiles, a short time after the edicts of 1492 and 1497 Jews and New Christians were to be met with in the newly-discovered territories of America and in Brazil. In Africa, Asia, and the Turkish Empire their families and synagogues have been established and have continued to this day. In great numbers the exiled Jews settled in the western parts of Africa, especially in the states of Morocco. At Tripoli, Tunis, Algiers, Oran,



THE READING OF THE LAW ON THE FEAST OF TABERNACLES.

and Fez, Jews soon felt themselves at home. In the Turkish Empire, soon after the taking of Constantinople by the Turks in 1453, the Jews became a prominent part of the population, and when the Spanish exiles came there they found numerous synagogues and schools of learning. And although they belonged to one nation, yet they kept distinct from their co-religionists, preserving not only their own liturgy, but also their language, and were distinguished here, as everywhere, from the others, by the name of *Sephardim*, or Spaniards. In Italy, also, they were welcomed, with the exception of Naples, where they were not allowed to remain. In

the ecclesiastical states, especially at Rome, the exiles were but little persecuted, and the New Christians lived in far greater security in the papal states than in Spain and Portugal. The Jews established printing establishments in Italy. The most celebrated was that at Ferrara, where the famous Spanish version of the Old Testament was printed. Italy was also the home of such learned



DESCENDANTS OF AARON THE PRIEST BLESSING THE PEOPLE IN A SYNAGOGUE IN ENGLAND.

Jews as Nathan ben-Jechiel, author of the famous lexicon entitled *Aruch*; Solomon Parchon, another lexicographer; Immanuel of Rome (1320), a famous poet; Moses Rieti (1388), the Jewish Dante; Messer Leon (1480), philosopher and grammarian; Isaac Nathan, author of a Hebrew concordance, etc.

Shortly after the passing of the edicts in 1492 and 1497 many

Jewish emigrants sought refuge on the northern side of the Pyrenees, where they enjoyed many privileges. Early in the seventeenth century Portuguese Jews were settled and flourishing in the Danish states. At Hamburg, which was soon honored with the appellation of "Little Jerusalem," the Jews enjoyed a very great social prosperity. The country, however, which has shown the greatest favor and afforded the warmest hospitality to the exiled Spanish Jews, since the close of the sixteenth century, was the low countries of the Netherlands. When the first Jews, or New Christians from Spain, made their appearance in the low countries



SACRIFICE OF THE COCK ON THE EVE OF THE DAY OF ATONEMENT IN RUSSIA AND POLAND.

there was not a vestige of those French and German Jews whose troubles we have before related. The first indication of the re-establishment of the Jews in the southern part of the United Provinces is found in the year 1516. At that time some refugees from Spain petitioned Charles V. to be allowed to reside in his dominions. Their appeal was unheeded, and severe edicts entirely excluded New Christians from Holland. And yet, notwithstanding these edicts, many Jews were to be found in these provinces before and after their separation from Spain. Their religion had long ceased to be tolerated, but they practised it with the greatest se-

crecy and lived and prospered under Spanish names. At Antwerp, also, the concealed Jews were very numerous, and had established academies for the study of Hebrew and Spanish literature. Most of these Spanish and Portuguese Jewish families established themselves shortly afterward in the Protestant low countries, to seek there complete freedom for the exercise of their religion. Their first settlement at Amsterdam was made on the side of East Friesland. It was from Embden that, in the year 1594, ten individuals of the Portuguese families of Lopes, Homen, and Pereira,



THE EVE OF THE SABBATH. LIGHTING THE SABBATH LAMP IN A FRENCH-JEWISH FAMILY.

came to Amsterdam, where they soon resumed their original Jewish name of Abendana, and in the year 1596 the day of atonement was celebrated by a small community of Portuguese Jews at Amsterdam. In 1598 the first synagogue was built in that capital, and in 1618 the third. In 1639 the three were united to form, from that time onward, one single and inseparable community of Spanish and Portuguese Jews, and in 1675 a handsome synagogue was built by them. In the meantime the German and Polish Jews had also established their synagogues at Amsterdam, which, like Hamburg, was a "Little Jerusalem."

Of the authors and learned men brought up in the synagogues of Holland, we mention Manasseh ben Israel (1604-1657), who pleaded the cause of his brethren before Oliver Cromwell; Uriel Acosta (1594-1640); Baruch, or Benedict Spinoza (1632-1677), a. o. At the Hague, too, the Portuguese Jews enjoyed great prosperity and esteem, and their synagogue is situated in one of the finest quarters of the town.

Almost immediately after the discovery of the New World, the Jews from the Peninsula established themselves in America. The first Jewish colony was established in Brazil, in 1624, when



PREPARING FOR THE BURIAL, IN BELGIUM.

the Dutch took possession of the country. The nucleus formed by the Jewish settlers from Holland was greatly strengthened by the progress of the Dutch in Brazil, under William of Nassau, about 1640, when some 600 Jews sailed from Amsterdam to Brazil in 1641, but were obliged to leave again in consequence of the downfall of the Dutch rule in Brazil in 1654. In the meantime, the settlement founded in French Guiana increased at a rapid rate, the Jews enjoying special privileges here. During the wars between France and England in the reign of Louis XIV., the Jews in Eastern Guiana suffered severely, in consequence of which they

settled at Surinam. Their privileges were confirmed under King Charles II., by Lord Willoughby (1662) and the Dutch and West Indian Company. Of those parts of the West Indies where Jewish settlements are to be found, the British colony of Jamaica deserves



A JEWISH WEDDING IN POLAND.

special mention. Here a large Hebrew congregation has been in existence since the middle of the seventeenth century. As regards the Jews in the United States and North America at large, the late Professor Cassel disposes of those in North America in the following pithy words: "To the Jews emigrated to America, especially

“to the United States, that continent represents the land of the independence the settler obtains by the very fact of setting his foot on its shore. The Jews of North America have no history of their own; theirs is the history of the freedom of that continent. American Jews there are none, but only Jews from all parts of Europe who emigrated there, formed congregations and were free and independent. In the seventeenth century, Jews went to North and South America with the English and Portuguese; in the eighteenth century they joined in the struggle of the American colonies for their independence; and in the nineteenth America is the great commonwealth, where the Jewish portion of the population of Europe, being sick of Europe—some impelled by the spirit of adventure, others by rank despair—seek and find a harbor of refuge.”¹

In England, as we have seen, Manasseh ben Israel, of Amsterdam, pleaded the cause of his co-religionists before Cromwell. Although this effort was then in vain, yet in 1666, under Charles II., permission to reside and practise their religion was granted to the Jews. Since that time Jews have become very numerous in England, which was and is to them a real home.

The Reformation opened a new and better era to the Jews. Not that the reformers personally were much more tolerant to them than the Romish hierarchy, but the very fact that the boasted unity of the Church had received a serious blow, made people more inclined to toleration. Besides, since the invention of the printing machine, the Jews had been engaged in publishing beautiful copies of the Hebrew Bible and of the Talmud. This brought their learning into prominence, and some of the leaders of public opinion were more friendly to them. Reuchlin, for instance, stood manfully up for the preservation of the Talmud. Luther, too, owed much to the Jews; for it was chiefly with the help of a Latin commentary to the Old Testament made by Nicolas de Lyra, which embodied the sober-spirited and ingenious explanation of Rashi, that he was enabled better to understand and translate the Old Testament from the original Hebrew, hence the couplet of the Reformer's enemies:

“Si Lyra non lyrasset,
Lutherus non saltasset.”

If Lyra had not harped on profanation,
Luther would not have planned the Reformation.

The fury of persecution formerly directed against the Jews, was now directed against heretics in the bosom of Christianity

¹ Art. “Juden” in *Ersch und Gruber's Allgemeine Encyclopädie*, 1853.

itself, and while the Jews were left alone, yet the anathema of public contempt, humiliation, and exclusion from every public or private connexion still lay heavily upon them. Thus the period of two hundred and seventy years, which intervened between the Reformation and the French Revolution, was of a monotonous character to the Jews, with the exception of a few instances, which attracted public attention. Thus in 1677 the pseudo-Messiah, Sabbathai Zevi (born at Smyrna in



JEWESS OF BAGDAD.

1625), died at Belgrade as a Mohammedan. Notwithstanding the apostasy of this pretender, there were some who upheld his claims even after his death, and asserted that he was still the true Messiah, and that he was translated to heaven. Some even of his most inveterate foes, while living, espoused his cause after his death. A few years later this heresy appeared under a new form, and under the guidance of two Polish rabbis, who travelled extensively to propagate Sabbathatism, which had its followers from Smyrna to Amsterdam, and even in Poland. In 1722 the whole sect was solemnly excommunicated in all the synagogues of Europe. In 1750, Jacob Frank, a native of Poland, appeared, who caused a schism in the synagogues of his native country, and founded the sect of the Frankists.

The most extraordinary movement which occurred among the Jews in the eighteenth century was that of the sect termed the *Chassidim*, or hyper-orthodox Jews. In 1740 a certain Rabbi Israel, surnamed *Baal-Shem*, i. e., Possessor of the Name, i. e., the mysterious name of God, appeared at the head of a small party of men, first at Hussti; and afterward at Medziboze in Podolia, who called themselves Chassidim or Saints. Rabbi Israel was most probably a man of devotional and enthusiastic spirit, who felt the

insufficiency and lifelessness of Rabbinism, and thought he had discovered the essence of true piety in the mysticism of the cabalistic system. His fame soon spread, in spite of the opposition of the rabbis; and in a short time his followers were numbered by tens of thousands. As long as he lived, the sect formed one great whole, of which he was the head. After his death, which took place in 1760, it was divided into separate congregations, each of which had its own rabbi or Tsaddik or Saint, unreserved devotion to whom



THE JEWS' QUARTER IN CRACOW.

is the most important of all the principles of the sect. In a word, before Pius IX. was declared infallible, the Chassidim had already their infallible popes, whose number is still very large in Poland, Wallachia, Moldavia, Galicia, and Palestine. Of these popes of the Chassidim, a modern Jewish writer, the late D. Cassel says: "To the disgrace of Judaism and modern culture the Tsaddikim still go on with their disgraceful business, and are thus the most essential hindrances to the dissemination of literary progress in Galicia and Russia. There are still thousands who behold in the Tsaddik the

worker of miracles, the prophet, one who is in close communion with God and angels, and who present him with rich gifts, and promulgate the wonders which they have seen. Covetousness on the one hand and spiritual narrowness on the other are the channels through which the evil is fed anew."

Contemporary with the rise and progress of the sect of the Chassidim, there lived in Germany the famous Moses Mendelssohn, born in 1729 at Dessau, a man whose remarkable talents and writings constituted an era in the history of the modern Jews. The



JEW'S BARGAINING IN THE MARKET-PLACE OF CRACOW.

influence produced by the writings of Mendelssohn was to destroy all respect for the Talmud and the Rabbinical writings among the Jews who approved his opinions, and thus rendered them dissatisfied with their religion, and drove them, on the one hand either to the adoption of total infidelity, or of Christianity on the other, as is the case of his own children.

Mendelssohn died in 1786. Six years before Joseph II. ascended the throne of Austria, and issued in 1782 his edict of toleration, which marked for the Jews the beginning of a new era in the German Empire, as well as in other Austrian countries. In Austria

proper, from the first establishment of the duchy in 1267, the Jews were regarded as belonging to the sovereign of the country. In 1420 and 1460 persecutions broke out against them in Vienna. In 1553, Ferdinand I. had granted them the right to reside in the Austrian capital, but at a little later date expelled them. Maximilian II. recalled them, and Ferdinand II. permitted them, about the year 1620, to erect a synagogue in Vienna. In 1688 an edict appeared signifying the wish that they leave Vienna and the Duchy of Austria entirely; but in 1697 we find that the Jews had gradually returned in large numbers. After the accession of the Empress Maria Theresa their condition improved, and under Joseph II. they enjoyed equal rights and privileges with other subjects. They enjoyed these advantages until after the death of Joseph II. The reactionary spirit then prevailed in Austria, and many privileges were withdrawn.

As in Catholic Austria, so in Protestant Prussia an amendment in the condition of the Jews began to appear and develop itself as early as the eighteenth century. Under the Elector of Brandenburg, Frederick William (1640-1688), the Jews had again an asylum and a safe abode in Prussia. During the reign of King Frederick I. the synagogue at Berlin was built. Frederick William, the father of Frederick the Great, was equally favorable to the Jews, although Frederick the Great is thought not to have looked favorably upon them. He did not persecute them, but, on the whole, they were treated as inferior to the other inhabitants of the country, and the whole community was considered responsible for the crimes of its individual members. The successor of Frederick the Great endeavored by new laws to effect a salutary change for the Jews; the result was, that some of them attained to considerable wealth, but the majority of them retained a degraded and



A WEALTHY JEWESS OF WARSAW.

dependent position, which continued till toward the close of the eighteenth century. Mendelssohn, it is true, tried to elevate his people, and to bring about this task he was assisted by such men as Hartwig Wessely (1725-1805), Isaac Euchel (1716-1804), David Friedländer (1750-1834) and others. But the effect produced by his writings was precisely the same as that occasioned by the writings of Maimonides six centuries earlier—to render the Jews dissatisfied with their religion, as has already been stated above.

The French Revolution marked a new era in the history of the Jews. Not only the Jews, but also the Christians, or, more properly speaking, the civilised world, had become intoxicated with the idea of reforming everything. Several writers, as Dohm and Grégoire, advocated the regeneration of the Jews, and the French revolution furnished an opportunity of realising some of their ideas. The Jews had been much neglected or cruelly oppressed, but now a new system of legislation commenced. On September 27, 1791, the French National Assembly declared them citizens of France. On September 2, 1796, a similar decree was passed in Holland.

Napoleon, when in the zenith of his power, perceiving the spirit that was stirring in the Jewish mind, conceived the idea of turning it to his own advantage. He thought that the Jews, existing in considerable numbers in most parts of the world, understanding all languages, possessing great wealth and endowed with talents, might prove useful allies in his plan of universal empire. He undertook the vast project of giving these scattered fragments a centre of unity in their long lost, but never forgotten, national council—the Sanhedrim. His idea was that all Jews in the world would obey the Sanhedrim, and that this body, with its seat at Paris and appointed by himself, would be governed by him. He clearly saw that with the old-fashioned Jews he could effect nothing. The land of their love was Palestine, their hope the Messiah, and God their legislator. He knew that to them their religion was everything, and his decorations of the Legion of Honor worse than nothing, yea, an abomination. To make use of the Jews it was necessary to reform them, and he perceived in the nation a large party, ready and willing, though upon different principles, to be the agents in effecting this reform. And though Napoleon's intention was to make the decisions of the Sanhedrim the religious law of all the Jews in the world, yet he felt the indecency of legislating for a religious body to which he did not belong. He therefore thought it necessary, at least to preserve an appearance of permitting this

body to reform itself. On July 28, 1806 (on a Sabbath-day), the French Sanhedrim began to sit, and nominated as president Abraham Furtado, a distinguished Portuguese of Bordeaux. After the meetings were fully constituted, and were prepared for the transaction of business, Napoleon appointed the commissioners—Molé, Portalis, and Pasquier—to wait upon them, and to present to them twelve questions, to answer which was to be the first and principal occupation of the Sanhedrim. The answers given by this body were satisfactory to Napoleon, who convened another great Sanhedrim, February 9, 1807. To this assembly the rabbis from various other countries, especially from Holland, were invited, in order that the principles promulgated by the body might acquire general authority among the Jews.

The Jews throughout France were at first highly pleased at the interest taken by the Emperor in their affairs. But their joy was soon afterward diminished by an edict which he issued in the provinces bordering on the Rhine, and which restricted the Jews in their commercial affairs. Nevertheless, in Westphalia, Napoleon exerted a favorable influence by supporting the reformatory endeavors of Israel Jacobson (1768–1823) who devoted himself to the diffusion of education among his brethren by establishing schools and a seminary for the proper instruction of teachers among them. The same Jacobson also undertook a reform in the public worship. The temple which he built at his own expense at Seesen, he furnished with an organ, a choir of school children, and commenced regular preaching in German. This was the first instance since the destruction of the Temple that instrumental music was introduced into Jewish worship. The Rabbinic Jews



A JEWESS OF TANGIER.

regarded the playing upon instruments as a labor, and therefore a desecration of the Sabbath. But the reformed Jews cared little for rabbinic principles, and hailed this change with enthusiasm. Subsequently temples were built at Berlin, Hamburg, Leipsic, and other places.

Beyond the borders of France, the principles set forth by the Sanhedrim found but a faint echo, and soon met with positive opposition, especially in Germany and Holland. It is true, that the French armies at their invasion of the Netherlands in 1795 were successful in effecting by degrees a complete emancipation of the Jews. Yet, strange as it may appear, the emancipation was received and estimated very differently by the Jews of Holland than by those of France. With a few exceptions, the Jews from Spain and Portugal who were lovers of monarchy and aristocracy upon principle, and devotedly attached to the House of Orange, cared nothing for the so-called emancipation, which accorded little with their political attachments and their religious opinions. Even the Jews of the German and Polish synagogues of Holland, the so-called Ashkenazim in opposition to the Sephardim, were little disposed to exchange their ancient Israelitish nationality, for the new political character offered to them by the Revolution. Only a small number, following the spirit of the age, formed a kind of political association under the name of Felix Libertate, which gave rise to a schism in the synagogue, that lasted till the reign of William I. From this association the Felix Libertate, which had founded an independent synagogue, named Adath Jeshurun, three deputies were sent to the Sanhedrim at Paris.

In the new Batavian Republic, founded in 1795, the opinions concerning the political equality of the Jews were divided. There were many admirers of the Revolution of 1789 in France, and that of 1795 in Holland, yet they were restrained by scruples of conscience from wishing for a complete naturalisation of the Jews. Finally, however, the contrary opinion prevailed, and the change was made. Under the government, first of Louis Napoleon, and then of the House of Orange, the Jews of Holland became reconciled by degrees to their new political rights. After the restoration of the House of Orange to the government of Holland, the principle of absolute equality among all the inhabitants also remained unaltered.

In Belgium, also, the Jews enjoyed equality in the sight of the law. In spite of the new political position of the Jews in Europe, constituting as it does a new epoch in history, the ancient barriers

between the Jews and Christians could not be broken down. In Germany, for instance, the entire emancipation of the Jews, which in France had been established, as it were, in a moment, had to struggle for more than thirty years longer. Already before the Revolution of 1789, in the principal states of Germany measures were taken to secure to the Jews some rights and to amend their condition. The French Revolution and the influence of the French Imperial Government considerably aided the cause of the Jews throughout a great part of Germany, especially in Westphalia and Prussia. The reign of King Frederick William III. assured to the



AN OLD JEW OF TANGIER.

A YOUNG JEW OF TANGIER ON THE SABBATH.

Jews by the edict published March 11, 1812, the right and title of Prussian citizens, with some restrictions and conditions.

When the Congress of Vienna, in 1815, settled the affairs of Europe, the sixteenth article imposed upon the Diet an obligation to take the necessary measures for advancing the social improvement of the Jews, and to obtain for, and to secure to, them the enjoyment of all civil rights, on condition of their fulfilling the duties connected with them. This proposal met with intense opposition from many quarters. The prejudices against the Jews seemed to be intense, varying in their nature and degree according to the different circumstances of the thirty-eight states into which the Germanic body was divided. In the end the Congress decided to

leave the decision of the matter to the legislation of the respective states representing the confederation. When this subject came up subsequently for discussion in the legislative bodies of the several states, it was found that three distinct parties existed, who might be termed the Conservative, the Historical, and the Revolutionary. The conservative party wished to leave things *in statu quo*, the historical appealed to history and insisted upon making progress and improvement in harmony with the necessities of the age. The revolutionary party, caring for neither history nor religion, insisted upon an entire revolution of things, in which, amid the cry of universal equality, liberty, and fraternity, the Jew should secure his rights. The most famous of the revolutionary party was Bruno Bauer who openly declared he did not wish for the emancipation of the Jews, but for their entire extinction and destruction in a new race of pantheistical humanity. The king of Prussia, Frederick William IV., in the spirit of the historical party, published an edict, July 23, 1847, according to which equality of rights and duties was secured to the Jews, with some exceptions. The year 1848, with its revolutionary principles, effected the full emancipation of the Jews in Germany, and ever since they are found in parliament as well as in universities, schools, etc. Of late a reaction has taken place against the Jews of Prussia, the so-called "Anti-Semitic Movement," the end of which cannot be foreseen.

In England, Parliament passed in 1753 a bill for the naturalisation of the Jews, but in the following year the bill was rescinded. After many fruitless attempts for the political emancipation of the Jews, the question was finally settled in 1858, and in that year Lionel Rothschild took his seat for the city of London as the first Jewish member of the House of Commons.

In the Scandinavian countries the Jews enjoy many liberties, but not their absolute emancipation. In Russia the Jewish population has experienced at different times various kinds of treatment, and it seems as if the last emperor of Russia was bent upon their extinction.

As in Russia, the Jews experienced a diversified fate in the territories of the pope, varying according to the peculiar disposition and prejudices of the successive popes. Under Pius VII. (1816-1825) they enjoyed ample protection and equal franchises; different, however, it was under Leo XII. who reinforced old and obsolete bulls. Under Pius IX. the Ghetto of the Jews at Rome was solemnly and publicly opened, and thus the wall of distinction and separation between Jews and Christians was removed. The Pope's

example was followed by Charles Albert of Sardinia, in 1848, who proclaimed perfect equality of political rights to the Jews.

In Mohammedan countries—Asiatic and African—the relation between the Jews on the one hand and the government and people on the other has progressed in exact proportion to the influence that Christianity and the growth of civilisation have exercised on those countries. Still great, however, is the contempt in which Jews and Christians, and more particularly the former, are held by the Mohammedan population. But on the part of the government of the Viceroy of Egypt and of the Sultan of Constantinople, a gradually increasing favor has been exhibited to the Jews. At one time only, in 1840, an accusation was levelled against the Jews in Syria, for having assassinated Father Thomas who for thirty years had practised medicine at Damascus, and who, as had been reported, was last seen in the Jewish quarters. A persecution against the Jews took place, scenes of barbarity occurred, till at last the representatives of the European governments made an end to the cruelties.

The number of Jews scattered all over the world may be estimated at a little over seven millions, and is distributed as follows:

EUROPE.		ASIA.	
Belgium	5,000	Afghanistan	14,000
Bulgaria.....	24,000	British India.....	26,000
Denmark.....	4,000	Persia.....	19,000
Germany.....	579,000	Russian Asia.....	40,000
France.....	80,000	Turkey in Asia.....	195,000
Greece.....	6,000	Total for Asia.....	294,000
Great Britain.....	60,000		
Italy.....	45,800	AFRICA.	
Luxemburg.....	850	Abyssinia.....	200,000
Netherlands.....	90,000	Egypt.....	8,000
Austria.....	1,005,000	Algiers.....	48,500
Hungary.....	641,000	Morocco.....	200,000
Bosnia.....	6,000	Tripoli.....	6,000
Portugal.....	300	Tunis.....	45,000
Rumania.....	400,000	Total for Africa.....	507,500
Russia.....	3,236,009		
Sweden.....	3,800	AMERICA.	
Switzerland.....	8,800	British N. America.....	2,500
Servia.....	4,400	Dutch Possessions.....	2,700
Spain.....	6,900	Central and S. America.....	50,000
Turkey in Europe.....	94,600	United States ¹	230,000
Total for Europe.....	6,301,450	Total for America.....	285,200
	Australia has 13,500, and New Zealand 2,500.		

¹ According to the *New York Independent* of January 7, 1897, only 139,500.

This makes a grand total of 7,404,150 Jews on the whole globe, which figures are doubtless the most complete and accurate.

The Jews who use the Arabic dialect are called Moghrabim, numbering about 160,000 souls, and are found in Northern Africa and Palestine. Those who still retain their Spanish dialect are styled Sephardim, now scarcely numbering more than 300,000,



ENGLISH JEW, WITH TALITH AND PHYLACTERIES. A PRAYING JEW OF GALICIA, WITH TALITH.

and are found chiefly in Italy, Greece, Turkey, Palestine, North Africa, but also scattered in small communions in France, Holland, Germany, and England. The Ashkenazim, numbering more than 6,000,000 souls, have their chief seats in Germany, Austria, Russia, and Poland, but are found scattered also in the Orient, Italy, France, Holland, Scandinavia, England, and North America. They constitute the bulk of the Jewish nation, speak the "jargon" or

Jewish German, to which in Russia and Poland Slavonic elements are added.

All three classes of Jews, as far as their members belong to the old faith, follow the rabbinical law as laid down in the Talmud, and afterwards codified by Moses Maimonides in his Mishna Thora, who also is the author of the Jewish creed, which the orthodox Jew repeats every morning. More minutely Talmudic Judaism is expounded in the Shulchan Aruch or the arranged table, composed and compiled by Rabbi Jacob Karo.

In religious belief, however, there are Jews of the old faith and Jews of the new faith. When towards the close of the eighteenth century the Jews began in great numbers to take active part in the development of modern civilisation, those concerned in the movement could not fail to recognise that the rabbinical law contained much which is superstitious or inhumane, not compatible with the ethical standards of modern culture ; that the divine service needed reorganisation, especially by the introduction of sermons in the language of the country : that the youth ought to have a fuller instruction in the Bible and the elements of doctrine and ethics ; and acting on this conviction the natural result was that there arose a distinction between the Jews living in Central and Western Europe or in the United States, and the Jews settled in or coming from Eastern Europe. The latter retained Judaism in its old mediæval petrified form, the former entered upon a development demanded by the times.

Among the neo-Judaic party there arose two classes, the so-called Orthodox and the Reformed. The former retain the old Rabbinical standards, though purged from their extravagancies ; they still use the Hebrew language in their services, but from time to time permit sermons in the language of the country ; they also hope, on the basis of prophetic promises, for the return of Israel to Palestine, together with the establishment of an earthly Messianic kingdom of which Jerusalem shall be the capital and which will embrace the whole world. The Reformed Jews without having virtually broken with the past, take an absolutely independent standpoint toward the Mosaic law ; they employ throughout the language of the land in their public worship ; they consider themselves genuine citizens of the State to which they belong. But most of them have given up the faith in a divine revelation ; they idealise and rationalise Jewish thought and see in the acknowledgment and acceptance of this thought by all men the religious

golden age of the future. Some of them have lost all religious conviction, and become absorbed in mere materialism.

Within the old orthodox branch of Israel two groups have been developed, the Perushim or Mithnaggedim, i. e., adherents to the Talmud, and the Chassidim or adherents to the younger form of the Kabbala, i. e., the mysticism and theosophy of Judaism. They revere pious men, whom they believe can, on account of their intimate connexion with the upper world, assist their devotees with infallible counsel and heavenly blessing. Their Tsaddik or Saint is as infallible as the pope.

There is violent war between the different Jewish religious classes. The traditionalists condemn the worship of the moderns as semi-heathenish. The moderns despise the ignorance and the superstition of the traditionalists. Both, however, agree in the rejection of Jesus as *the* Christ.

In Europe the synagogue has produced a number of learned men, who have enriched oriental literature and other sciences. In America, the land of the free, the Jews have been less productive. Those who have distinguished themselves were and are foreigners. More is to be expected in the future, since the American Jews have established schools of learning, which supply the synagogue with teachers and preachers.