

Karpeles Gustav



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JEWISH LITERATURE

OTHER ESSAYS W GUSTAV KARPELES



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PREFACE

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"Why dick the Law with the mouse hardly deal That like have from that every. There will the highestyrous rule characters steal Thy purse by lines is spanday."

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WOMEN IN JEWISH LITERATURE

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Are well, but an last lever gloves in my breast." New horing compared his posses with those of Amphine and Oxphese, he assumed her To Anglian the stones less are When well be treated bit his; builtness is some trooping night to be When Oxphene played bit fishe. New long, O'Sans, will from Marcon I shall sall town, and attend many a mean, from not lier vanism that I becough. I have on our Thy look with many fraught. And not have seeing makes makes me grow The pull spon my heart by some flavour lessons, these one with Thy valued thought. Such valuation reaccompany to a second of the converse on of this held like had been an absoluted an imaging of the converse on approximate and life write in her that he did not core to receive any second latest bounded unless they assumed her complete of the too fails. region. Her binal Coho was kept hiddely into Alter Amedic's death, we have undergomen about the position. We died the longesting of 2012, and the arbitrated within Learn do Madous, comprose to epiciph, a points foliate to one where the radionalist to the glosy challens. On volgori new comies no form the housingt coults to the classes of the North Non-Helmal was the first to epose the aboves of its sites heapthilly to the fines handed filmanual horse saided from Spain, and its hosy copied Amelinaha houses the control wildless installed the intelligent of the Momens, though other houses the control wildless installed the intelligent of the Momens, though other the 18th Spainters in Physicians, sucharisms up field-depth, so this great, and Spätentis, posts and positions, task neigh give a roung the proteinson—the entry promisent was to belief Comme, delingshold for wit as out an position ment promisent was out an artist. Training
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Seemshor," containing that channing tale, "The Josef Edend," displays intributed and postic gifts.								
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her well kannen worde, "Home Inflamen," "The Types of Jahaham," her best gradulties, "The Winness of Dourg," "The Treith's Eath," and Thistopy of the lows in Highest"—a risk harmed for one whose space of the was chart. Her pen- rus dipped into the Island of this works and the way of the servers, the named for of the pumplate found in low card, and the was suspiced by citizen lowship.								
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single-sines, bearing an equally single-spikels.								
"Circ har of the first of her hands, And list her conversable points her in the gates."								
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Con change internates are convenient with these activity should be pointed and, however age to improve the resultance of poligents, tile positions, and convenient and the convenient for materials of the policy of the convenient and the convenient for the convenient and the convenient for the convenient and the convenient Our ofter name should be encouled Funny Neads, the uniter of Tileans of Devolets," and a number of journile stories, has a diabile chies upon our mountains, moreous as the is an authories of the Armich race who has addressed her writing outdried; in Devide counts. We have followed Jersich vorsom from the days of their field flight sets the motion of sung through a posted of two therated years up to machen items, when our mound would must be come to a material conduction. Bid I does it proper to being to your attention as or of momentumes which would be under phenomenal, wore it not, no we addition, that the general of all wonders in that the wonders are convents. An extraction of the control of the Theory and you control fits houte, in which wall in a set hould to the last, here delinghald describes as relies, formers away from Chemities the Medichkild, agaid, not suituale, ideal by John Medich Sie which states the control of the set of the set of the set of the set of the her lagory is her lastly and her last in contained in Tutten to a Christian former of the set of the pround of the Tutten and the set of the set of the set of the pround of the Tutten and the set of the set of the set of the pround of the Tutten and the set of the pround of the set of the se contagn, man remained, more un, in the later and man provide anterenge of Aubitim, their throughold of more of our time, young and old, who lively problemped provide sufficient to write the great edges or problems peoplesing mediand. Finally, neurison must be made of Constance and Anne de Eschachill, whose two volume "Holery and Lineature of the boundars" (\$252) control a verificity constance, and extended the lineary would be the last the Eschachild linear, in delinguished set only the worlds, but also the their dated and enfigues and efficient authorities. anthonous. These contents in gauge three vacares of the Eddischild finely implies as a conclusion to the bittery of Eurish vacares in Benders, became I take from the first for the sense of Californ assumphishes the Antonouspike cases lide to make the two senses of Californ assumphishes the Antonouspike cases lide in the second flow of the Antonouspike Californ assume the property of the three second flow of the Antonouspike California are not by remove, well-trap has the second flow of the Antonouspike California and to seek the Antonouspike California annotation design on tacking terms that the Antonouspike California annotation design on tacking terms that the Antonouspike California to be I California annotation and the Antonouspike California the I California annotation of the Antonouspike annotation annotation of the Antonouspike the I California annotation of the I California annotation Table count in the Temple

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The some stank-infift terms! A new infiely boson; Her equations and her tell Are infed the allower.

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communes with its limiterantial principle, a scientific systemation of old lane, had to be differed up by an explanation of revealed edigies and Or Audios philosophy, and by the attempt to being about a reconstitution bet-form. Here:

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It was a pour wite sided Channe?

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Though wise from purellel branches flows.

The count beyond company. The godenik, laws, cannot enligh Yet has be seen in his based Nome lives there are with shoots. Who line, are reals, and much. My until in institute so inclined. That all I find I specia. These office contents a meaning from Through nimple worse and plain, While in the bouncy, bulky tome We find of tendons gain. Fall of a man with favored from When and Sub-senhood and Whose part both seadered gover, Whose views of life are breast, blast Both leef is called and leave." to assume that from these condensions the America in appropriate programme.

New on its Namidr's declines in Judician Disabelous he man a faithful form, for the views of this and the world had alone in his possess and on the Bible, the David and the Schools. With the International formations he sensite he has and the people, deceasing the foliar of both. Hower of his measures were more than the propriate deceasing the foliar of both. Hower of his measures were presented by the observation has been been deceased by the content has the sensitive Huggards, are delibely due for a little of the Carlos and the Schools. This characteristic is purisable for general only to the foliar day of the Singer His Mark describers in a purisable day. "What treasure poster flow a file Who since treas half-germs? Hind late no billion between Therebal on walk alone. For ordinale sholt cause a shooth Citizathii, biswood throught. The wise would pray to have the meth, Elmont their broadship wought. Tot and though loveliness may be That Brienholp earth clear That Briges to love, and secondly Britisps affections was." The power-dones with a proper for the king, who certainly could not have below of Best-O's Best-Own May God present on Industries Wile your computer, Research ferror each red thing. The nations legally affect Our corpies to enall, May God, in release our all confe Promplages keep and exceed If God will assure on vogoni, There will be paid but don— Time with Editor's local behand-Tim Seatoh, Carrier's Irva." To Startick, Carmach Jorn.

The Startick Control Live was discussed by the particle of the particle of the particle of the particle of the particle or the particle of the Startick or the starting of the particle of the Startick or the starting of the particle of the par Tecanologie a formi grow, The near it not less lies;
The near it not less lies;
Though near it not guarded branches flows;
The count beyond company. A few true precupts distinagely.

Are they therefore less good? Helsey does not influe whether Parkes remained the levelsh includes as the latter, if we may judge by the send of the power, had expected. One accounts of this like are many, one his fellow-fellows aft are of male mentioned by the date of the power, had been presented by the date of the contrasting the present of the contrasting the contras violence, queenly about the narrownise and civil wars convoked the land, and roundamed the royal powers live declare marked the until of the power and happiness of the law on Carbinovach. As time pow rooms, and personalisms of the Java in Christian Spainhouser frequest, many forceds the faith of their fathers, to bank in the sandsier of the Christian should pensiphe with distinguished force. The except of the first Javaich healthcare def not that desistant. Javaing the country was many the modelly Java Jillean of Elma, who, is the Ellerith creating, and which the riddes treatment or proby including the own powers and wisters, and the or marginaturi quant in princy.

The last like the first of Spanish troubalours non a Josephi Astonio di Mankaro (Marc), of represe (the talket), of Cambria, of schools a continuous series. "A man of separa and body time As post, he pain many in diame Assembly Monters in his same." The indisciposi was separad to attacks, i.e., A high and nighty Spacial coloral addresses latents "Ves-Cole, yearse, Transmissible fee, Transmissible seese" It was he admitted the parent frees fleware with words, apological appeals, presented in the Experient Olipseal Assesses; It is claims to his appeals, presented in the Experient Olipseal Assesses; It is claims to his part of the parent of the Experient Compared Assesses; It is claims to his different and assessinguished simplifies the relationships of the consider a flexibility of the Compared Compared to the experience of the Compared to com-linguished and brieflest, when he was much limit the out-proposed to most inglitted promotions. All the same extendedly as it that the total for concept is really and the compared to the compared to the compared to the content of the compared to the comp Topon, so sad and so findow, Now then forbed pain and some. Until skip years had form. The somethic way to many one, "Nothing winked how I known." There you would be, like a mos.

There you would be includes in this is a big appoint head. With a princip discussion with the first in this is a big appoint, being discuss and he in bis toy of the force is byini. On the solid soft of the IRIS of the based before the red like in his work of the desired that it for discuss the Christipe Calebook and look the it describes, and contraley also desired to the contraley of the contrale models for a shown both, and contraley and housing, a case until, the origin of all the suffer, wherein length was demanded to grow them good, "to emptde more and applies when contrale to grow them good, "to emptde more and applies when contrale to grow them good, "to emptde more and applies when the contrale the growth of the suffer of the contraley and the contraley

Again interament at the count of the leafs of Temberg, the Francasion tense for back Francasion from the Park Franch high buildments interes the presents of the relief was, measuring sent feithful at of the country own fill. The restation at its wirely leaf, and leave, and attack by pages with backs, though and leaves frances, measuring and attacks. Navie is Valleton out for Suphresh (maggin in measuri amountain with Valleton was Navierland on Suphresh (maggin in measuri amountain with Valleton was Reinfelder). Due was Reinfelder, Billiahed van Schwanger, and Eleaver our Reinfelder, Billiahed van Schwanger, and Eleaver our Reinfelder, Billiahed van Schwanger, and Eleaver our Reinfelder, and Schwanger, and Eleaver our Reinfelder, and Schwanger, and Eleaver our Reinfelder, and the Schwanger, and Eleaver our Reinfelder, and Eleaver our Reinfelder, and the R "Nichinal von Troberg," day and less, and when the plasmar of the fine) in the body had eithe south is to be implicated by song and man, be too day inform, with footnesses and alignly, to say off treatment of thought, to the procedures of which in this company the despited Jone small bis administrate to and self-training and question. "O desight for gift in harantical By the both toth and wise are led, that the tily pulse half all defined, A manke it is best and lead. A marke it is best and lead. If it can believe and starterment, Thy pieces bear insurin the lead.

O Bangli thei milke at the light, That nighter at thei temporth mar' Date then not come on today light, What ware my using my minimal line. And what the grid from Messa's store they and the heights are engle vasants. He way main with the approval of the Leights, who give generate measuragement in the minited. Reining his open in the proval, boundful existen-offlier cards. In cases which the her and store The transmitter to the second For the tentral to the second Different growt and entered. Here measured have the santa great By two compositenting, the with Maken bille and five arounts which tile.

The body incident her first hand in tolers of flowles, and the level of contil Technicy life, the golden goldes, and hands it, the most of flower, to the post, where down it, and flow modelly steps back into the sinde of his composes. Now we have before to consider the content. The control of the co Non-control of the control of the co and füer damen, a busilier of viter at his vide, his how in his hand, he sang his politiked sonon of lena's pays and hish, lena's hopes and lines, and then availed the legerous that brought his shall beaut? Studenthy some one set sit of the first jurious, editating usual to suite studenthy some one set sit of the first jurious, editating usual to suite consided furth, they are said and sortion, tender and chain. Of leve there is not a south A removerage and a Jone-instrumentable eigenstad A winnerings ment lev a linglift south for large tenders and the suite of the intersections, and for where usin he makestades a pigewage to the Hely Land. The John's missisticy is admirated for Aller. The first description, is cleared to Pare.

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Similard con Triedwey's possess also breathe the spirit of Helmore Essation, and have decreased from the legand world of the Heggada. For the proise of the ability with he becomes the worsh of Notiones, and the proise like defined with helmore would be facility when the ownering proper.

h de familier shains of our coming purper.

"Monphy Coeff That cheer's whither on,
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Then States of all, of imaged power and joy!
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"We should I mander eadly, My heap within my hand, Otto measure, Md, and valley! What poster do I command. He salest, them, my free, War size New York in case.

Filliano the ministell' shois, And mama low again. Modes Description ney soyn Filgers in quiri.— These left in our research— Nor sing the these who not yet Here transmed a poorly worth."

Then explain the Joseph pays, and deepped his pays and the designed of Stalliers was seen and as like, a warding some file in limit, the shingle of Stalliers was fast being the Stalliers was fast being the Stalliers was found to the Stalliers when the Stalliers was found to the Stalliers wa In a few when the idea of autored human brotherhood scene to be inleg-tions the hearts of men, when they numbric a promount in Engel the share which, despite histed and promountain, the lines of every generation has had a Corean Bineties, in in numerous of hearts partle intendeptin, and send the opinisal substruments. of Carman genine, we may with you golde norther Statistical teamors. On the using of Emry let as return to our cutile on the Stade. After the layer of many years, the presentation of parts again worsh, its way in the sandstee up the slope to the proced measures of the Technique, The sandschild Walder was talked by Techniques open the interior of oney. Waldison was Talkadeads, the Visightenda again spoon for finited of usey. Visidines was liabeleded, lithread by a band of yange disolept, emerging counts for exaction-rath. The earls gover her world, and in solitate and sudness, advances a seaso of mobil from his skiney bound flowing down spon his bosset, a long clock over his develope, and the position his, the budge of the medicard love, on his boast, links top glasses a say of the pool's geans, and his meditative glasse both size of about large. Sixtlend was Tabulous, the one opening the

HUMOR AND LOVE IN JEWISH

POETRY One of the most remarkable discoveries of the last im years is that ends in Park by M. French Reman He maintains as the smalls of windlife remands that the Samiles most, recompanyly the the Jerse, are being in haven, in the popular for leights of the paint will be reposted angilithe dead mixing the based mixing that a interestic measurist with our mark sizestife consensor irrelationly prompts provising and irrelations.

questioning and attentions from the first first test front, the Blobs, where pages seemin custain Mr. Roman In the Blobs paging a mentioned could be for the Blobs paging is mentioned could be found to the might present on a root to Stacks, and again in the bistory of Romann, judge in Brand, who used Stace' sick as weapons against the Parkinson, judge in Brand, who used Stace' sick as weapons against the Parkinson. Shows are the only pressages in which the Blob departs from its content time. ceivant loss.

Bit chemical entiquity was equally ignorest of homore as a chimat boundari of, as a promise stitulari of the resist broundari of profilems of 15th. Articiphores, found and model have resistent only in the days places. Articiphores, foundaring the contract of the contract

homes, in this dispression them the state of markets. In these days, of these days of the days of t



Our health as Mind our golden to the top The season being he peans, By make conditions, Here was a many single rang? For easyle there is not continue larger that make. No manteuris can deligit No montesets can delight Mydesty appelle. For United must be not deal, However I may write and deal Per vote. Classic—Of viss dell st Cine Meson posite, lie he Made vasinders a san— Maches in a pands op diest—the chall— Malen streams of cleaned vasine pad, Of vasin. Channe—Of wine, dash vis. To longs by kindigs lead, For make dried larges we jobs, For long you all will have not create. Quark make? May Clad our heat mapsin; May be tern Names. Note Serve interestation's the R. Nor also named his threat to still With make? Charact—Of wine, also? also." Chine trans shell fishes, a gent jour team jud o're.

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trai where the complex control of the co "E'yes we man the polloof eight Levalue, To being Georbiach you must an office make. Pedages, if they had here of stripes, they'll quake, Analyses. Their is not for Early code." This "measis" right, suggesting durling contrasts and surprising applications of Bible theoglists and worth, because a limited source of liventh homes. He theory efficiency decreased and he middlebody, are distantes using his broad of latest profit leaves decreased in the latest and the latest and the latest and supplications. Investigation scattered its convening wit, a modern development of the finites because of the "measis" with. The Yong of None's naturally become a tensor-brane of Yunini's togetime for the purposes of new Helmin less posity, which was dominated, becomes, by Andreadures. The first positive introduce the some Arminal Lineary by Facha Care in Proceedings of the State Tome of his power, may savor as typical specimens of the later posity of these days:

"With hopsion low up front is suds, Carlosium busin up fay various? That then, up has also und or self. But the substant was a far and the far But the substant with a doubling test from the course a point sud. Thoughout in boundly, where it links, My syon, or we'lly done habited list. And though the world sized spore mide, Thoughough the file of the proper side. Thoughough the for the fact only upon. Term Years decision of these.

Produces in days to come,
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Here is another

"From religendo their immed head They med condense their coulty and For other pieces they make held To sell a shiele of liquid gold." To bit micross, naturally, many a storage of wifer major and courses impor-"My love is like a neptic tree, When at the sinese her has falls down. Her eyes deal death mest pilden, Yet who would done on her to bound" "Naid I to recorde at "Why deel then went The hornage to the grace by old one posit" The assumed on with question personnel Their then produce a value to a result." The this quarter value is a small "The this quarter value is a small". This is no quarter backed by a queen size backed by ground of the backed possible of the third possible o producing λ -Critich have a field is stress to its large scenarios of the prince of two relations ρ per to modally distinct in the instruction on the prince of two Helsten princy. Velocit Helsten is where present the principle of freedo-tional principle and in a completion operation. They are the deletion of the scale of the Joseph principle, the positio sensition, in "building for the scale of the scale of the Joseph per large scale on the "building for the contribution of the Joseph per large scale of the Scale of the Scale halles using first one good to Technic amonto on Specials only, goods on in its scale good to the Scale of the Scale o Light and beaution to be people! Worshop middly you, by studen Yorky a fary piller Montanon Yore Insults Instead. Resident same and servers, Through the analytic discovery law." Through the each of solverplane. It has any only the respect to proposed product and the probability of the first history, and the gases rather of the kin tended to fine plant of the process rather from the contrast of the process of the respect to the solvent of the process Take ony cyan he laving looked, My area about he made wave trained, And as the minor of my cyan, What had he image did he find? Upon my dark hard synche present He lips with breath of parameters. The regard "Twen set my synche lained. He kinned his picture minused them." Orbital Three of the "seeingle one of the management the "flower of Seeing" O loppy that sight, When sank on thy brant, Thy known first follows Again on record friend Embesselven video. The trainling sizes orthorousl above. Are stalen in my distant lens. We reasonable some it just complete To lay one service of the first. But all what supplies where land. A lineased its old basel of block. ing Brow Clydes caree, the yearing prod sings "And so we insulment good Old legar yet, Let me still lend on glanes spens diese syes. Forget met, lenn, the days of our skilght, And I car sight of blass shall our price. In drawn thy shadowy intege 2 chall say. Cli countries on drawn be lend to me." Mi Characteristic for the contraction of the contracti "Vestivate will som be om, And all year lenging filled Allowed will heard's large For Bendemarks be stilled." My year wave mader leasty one. Violate have no new faculty one deal? which would assent conficute that have and wise wore the purcuits of his youth. One of his posteric deaking ways is the following: My bool jobb realisine— I now shift on using lighted sting. Each described in processing. Dur Best av Moltebere Product a topor's and the me.
They ado 'Here long, O samon,
Will the committee of the director'. Why should I not sing point of distilling! The joys of littles to endow select. If age will bringers creamily deciding. I all many a year will I deal wise."

however, has been componented for by the gradinging of legeral, which has been covered money in fields of solved to fill. Of our dark was occuries where he had general his fillenth year, Walshie Helevi id the solvie to may be the had general his fillenth year, Walshie Helevi id the solvie town, he howe, his short, and drought, to read the pligramps to Problemia, the local solvents when M is fitteeney and be broaded in the songer to be bound on the songer to the solvie town M in the solvents of the solvents of the solvents of the solvents of the point for significant M in the solvents of the solvents of the point of the solvents of the solvents of the point of the solvents of the solvent Amount of the principle "These serves black that social fresholder-grow sephead, William sepheant benemerical, Name from one base they find." "Within my breat I belif conscribe My line to booke and to bee; that conditioning from consoled What I would him has belif for My heat and a common console. The way that and tale town continu." Chesia is at his head when he gives the series to his houses. Nowher the stops of me contain withinton, worshi forecess ratios, he is maken book, and pain no content upon his looky. The "Vita Nong" is a typical distriction of his suspici-ment. My timels represed the law to kills the Upon the Natherlanday a sinitely self. That I made that other law which see. They make look become Who distant view, he bears That salds we'll shough A thousand earthly years. Are boun in God's right A relative to Bals. I would bin by your mine Assessment and the contract of From the West Scheduler by Sough in Man, and "We Gill and Ander Collector Scheduler Sc Tyling the line for slope is part "Lyling the time in what is a Name in your Analyses maintains will be made! Analyse with them, and best to it. That there beings in we that it ask Grown of morely said." Enemy, them, and work, Almere with energy windows, Marian, beings, mirror, Bestelen, Seitlen, print, Cannan, within, benches, Seitlen, vinner, Sarke, Marrath, Barrath, Brander, Janus, Sarke, Marrath, Barrath, Brander, Janus, Sarke, Marrath, Barrath, Brander, Sprint, Brander, Sprint, State, Marrath, Barrath, Brander, State, Marrath, Barrath, Barrath, Brander, Sprint, Spr Visupetin and name; Kenderk, tahun; erisule; Cresceti, amilit; Sings and prodied clops; Girder, builder, badon; Kirler, cops, and name; No matter at what cost and sareful Thread afterfact! Three suspect! My done, space off the aginties; Thread softer more threates. The fire pare deal pass in circle. The natural will not three a longer. A poince controlle, three shall become

Reach is abjust despite form for consists to bit there founds, and it is decided to long-unit for denses in a general assembly. The various appear at the menting and deformed that the despites of their was be leaded to keep his apply with. One of the view of Feed's proposes that the mention he brought below the long. The post appearant is need to bit hids; be lowers to bits meadows to apply "Not and sensit be the little of all various belows: It is his meadows to app." You load sensit be the little of all various belows:												
the menting, and demand that the despites of their sen he thread to keep his early with. One of the trip of Binels receives that the matter he because believe												
the king. The post appends no recoil to his tale, he house it to his readers to any "And such must be the litt of all woman below."												
halsh Salthatal was evalually for from being a woman batter bisself, but some of his contemporaries field to understand the point of his selficions and												
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the vigorous mental activity about them. Naggerians durined from the mark of the Resonance leaders lift like riscite: species into Joseph Resonance and												
users, lighing them up, and bringing them into appear with the products of the homomole movement. Processes, the land of using gave birth to Xulimpure.												
hom Kalampune, later a sension of Buly, whose work, "Standardow" (Diver- Mechan) is the first true vatior in non-Helman pooling. It is a minor of mersils hold up believe his people, for high and loss, million and helders, pools and scheders, sink and pross, in our liver liebbs, and follow. The nation expression a												
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Who has been consted a mon Full many a trick for many patiently bone, Analysis and construction of every kind.												
Andrease and continuely of every land. If it lies is like a feld had waste— Fortunate he is if it lest notifies long! Wire I, for industry, a wassen,												
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Bendering on olk and orbot The former of the field												
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And not in final and sales the fire up. Disspire the only shoul fact life the motivity. My particular shright it would be												
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My particular delight of somith to To institute of all the blacks around. And if some some, years forming approached, There will all depley to present the some of the particular There will be all the particular prices and bend, For such, and bennd, for the soil grows, Most processes think and sould, Whitever as is delice and jouch would income our spelaness. And on the feed food by could fine all souls.												
I would show must belief gone for our and load, For each and broad, for hor and gone,												
Most precious staffs of alls and solvet, Whatever is clother and proofs would recessor repulsaries.												
Andrew the level day, I would have appear, King, and recopy report, and done with view. When I manhed a maidwith prime. With all my alterna is their length.												
Wheel medical medical prime, With all my classes, at their length,												
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With they observe at the beinglist, Whith beginness, was the beauties from our Appealment of the second of the sec												
After resumenting additional advantages support by the gentler san, the post corner, to the combinion that rectative assists little it vain, and clears by												
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"Well, then Ellersignergraff to lide, And noth consolidate in the finight One sages letter everywhere That for of longs we mad greater Graf,	that 16	seems to	an ont									
That for all things we man't proint Circl.												
With lead reposing for all great, he submission for evil detune. So I will done my lyn,												
However they may crain, to say the olden blenning. My Land and Gardanopt my thanks. That then has made of one a man."												
That there has made of the a man."												
These of the milds agos," and constitute the "Smith Volume," Notifier												
on the other, they do not adequately admits his observation qualities. His need important work, the Mechalitevech is a collection of the need-												
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Prussia instituted a series of investigations, in the course of which the complexion and the color of the hair and eyes of the children at the public schools were to be noted, in order to determine the prevalence of certain racial traits. The most extravagant rumors circulated in the districts of Dantzic, Thorn, Kulm, all the way to Posen. Parents, seized by unreasoning terror, sent their children, in great numbers, to Russia. One rumor said that the king of Prussia had lost one thousand blonde children to the sultan over a game of cards; another, that the Russian government had sold sixty thousand pretty girls to an Arab prince, and to save them from the sad fate conjectured to be in store for them, all the pretty girls at Dubna were straightway married off.—Similarly. primitive man, to satisfy his intellectual cravings, explained the phenomena of the heavens, the earth, and the waters by legends and myths, the germs of polytheistic nature religions. In our case, the tissue of facts is different, the process the same. But legends express the idealism of the masses: they are the highest manifestations of spiritual life. The thinker's flights beyond the confines of reality, the inventor's gift to join old materials in new combinations, the artist's creative impulse, the poet's inspiration, the seer's prophetic vision—every emanation from man's ideal nature clothes itself with sinews, flesh, and skin, and lives in a people's legends, the repositories of its art, poetry, science, and ethics. Legends moreover are characteristic of a people's culture. As a child delights in iridescent soap-bubbles, so a nation revels in reminiscences. Though poetry lend words, painting her tints, architecture a rule, sculpture a chisel, music her tones, the legend itself is dead, and only a thorough understanding of national traits enables one to recognize its ethical bearings. From this point of view, the legend of the Polish king of a night is an important historical argument, testifying

to the satisfactory condition of the Jews of Poland in the fifteenth and the

Parallel cases of legend-construction readily suggest themselves. In our own time, in the glare of nineteenth century civilization, legends originate in the same way. Here is a case in point: In 1875, the Anthropological Society of Western

is applicable to the Poland of before and after that momentous session of the Diet. Egotism, greed, ambition, vindictiveness, and envy added fuel to fire, and hastened destruction. Jealousy had planted discord between two families, dividing the state into hostile, embittered factions. Morality was undermined, law trodden under foot, duty neglected, justice violated, the promptings of good sense disregarded. So it came about that the land was flooded by ruin as by a mighty stream, which, a tiny spring at first, gathers strength and volume from its tributaries, and overflowing its bounds, rushes over blooming meadows, fields, and pastures, drawing into its destructive depths the peasant's every joy and hope. That is the soil from which a legend like ours sprouts and grows.

This legend distinctly conveys an ethical lesson. The persecutions of the Jews, their ceaseless wanderings from town to town, from country to country, from continent to continent, have lasted two thousand years, and how many dropped by the wayside! Yet they never parted with the triple crown placed upon their

sixteenth century. The simile that compares nations, on the eve of a great revolution, to a seething crater, is true despite its triteness, and if to any nation.

by the wayside! Yet they never parted with the triple crown placed upon their heads by an ancient sage: the crown of royalty, the crown of the Law, and the crown of a good name. Learning and fair fame were indisputably theirs: therefore, the first, the royal crown, never seemed more resplendent than when worn in exile. The glory of a Jewish king of the exile seemed to herald the

worn in exile. The glory of a Jewish king of the exile seemed to herald the realization of the Messianic ideal. So it happens that many a family in Poland, England, and Germany, still cherishes the memory of Rabbi Saul the king, and that "Malkohs" everywhere still boast of royal ancestry. Rabbis, learned in the

Law, were his descendants, and men of secular fame, Gabriel Riesser among them, proudly mention their connection, however distant, with Saul Wahl. The memory of his deeds perpetuates itself in respectable Jewish homes, where grandams, on quiet Sabbath afternoons, tell of them, as they show in

confirmation the seal on coins to an awe-struck progeny.

Three crowns Israel bore upon his head. If the crown of royalty is legendary, then the more emphatically have the other two an historical and ethical value.

JEWISH SOCIETY IN THE TIME OF

The crown of royalty has slipped from us, but the crown of a good name and especially the crown of the Law are ours to keep and bequeath to our children

and our children's children unto the latest generation.

MENDELSSOHN

On an October day in 1743, in the third year of the reign of Frederick the Great, a delicate lad of about fourteen begged admittance at the Rosenthal gate of Berlin, the only gate by which non-resident Jews were allowed to enter the

capital. To the clerk's question about his business in the city, he briefly replied: "Study" (Lernen). The boy was Moses Mendelssohn, and he entered the city

poor and friendless, knowing in all Berlin but one person, his former teacher Rabbi David Fränkel. About twenty years later, the Royal Academy of Sciences awarded him the first prize for his essay on the question: "Are metaphysical truths susceptible of mathematical demonstration?" After another period of twenty years, Mendelssohn was dead, and his memory was celebrated as that of a "sage like Socrates the greatest philosophers of the day

metaphysical truths susceptible of mathematical demonstration?" After another period of twenty years, Mendelssohn was dead, and his memory was celebrated as that of a "sage like Socrates, the greatest philosophers of the day exclaiming, "There is but one Mendelssohn!"—

The Jewish Renaissance of a little more than a century ago presents the whole

historic course of Judaism. Never had the condition of the Jews been more

abject than at the time of Mendelssohn's appearance on the scene. It must be remembered that for Jews the middle ages lasted three hundred years after all other nations had begun to enjoy the blessings of the modern era. Veritable slaves degenerate in language and habits, purchasing the right to live by a tax

slaves, degenerate in language and habits, purchasing the right to live by a tax (*Leibzoll*), in many cities still wearing a yellow badge, timid, embittered, pale, eloquently silent, the Jews herded in their Ghetto with its single Jew-gate—they,

immigrant Poles filled the offices of rabbis and teachers, and occupied themselves solely with the discussion of recondite problems. The evil nonsense of the Kabbalists was actively propagated by the Sabbatians, and on the other hand the mystical Chassidim were beginning to perform their witches' dance. The language commonly used was the Judendeutsch (the Jewish German jargon) which, stripped of its former literary dignity, was not much better than thieves' slang. Of such pitiful elements the life of the Jews was made up during the first half of the eighteenth century. Suddenly there burst upon them the great, overwhelming Renaissance! It seemed as though Ezekiel's vision were about to be fulfilled: [76] "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones... there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest, Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live ... and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone ... the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he

the descendants of the Maccabees, the brethren in faith of proud Spanish grandees, of Andalusian poets and philosophers. The congregations were poor:

unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel."

Is this not a description of Israel's history in modern days? Old Judaism,

consolation: "I remember unto thee the kindness of thy youth, the love of thy espousals, thy going after me in the wilderness, through a land that is not sown." In the face of so radical a transformation, Herder, poet and thinker, reached the natural conclusion that "such occurrences, such a history with all its concomitant and dependent circumstances, in brief, such a nation cannot be a lying invention. Its development is the greatest poem of all times, and still unfinished, will probably continue until every possibility hidden in the soul life of humanity shall have obtained expression."[77] An unparalleled revival had begun; and in Germany, in which it made itself felt as an effect of the French Revolution, it is coupled first and foremost with the name of Moses Mendelssohn. Society as conceived in these modern days is based upon men's relations to their families, their disciples, and their friends. They are the three elements that determine a man's usefulness as a social factor. Our first interest, then, is to know Mendelssohn in his family. [78] Many years were destined to elapse, after his coming to Berlin, before he was to win a position of dignity. When, a single ducat in his pocket, he first reached Berlin, the reader remembers, he was a pale-faced, fragile boy. A contemporary of his relates: "In 1746 I came to Berlin, a penniless little chap of fourteen, and in the Jewish school I met Moses Mendelssohn. He grew fond of me, taught me reading and writing, and often shared his scanty meals with me. I tried to show my gratitude by doing him any small service in my power. Once he told me to fetch him a German book from some place or other. Returning with the book in hand, I was met by one of the trustees of the Jewish poor fund. He accosted me, not very gently, with, 'What have you there? I venture to say a German book!' Snatching it from me, and dragging me to the magistrate's, he gave orders to expel me from the city.

Mendelssohn, learning my fate, did everything possible to bring about my return; but his efforts were of no avail." It is interesting to know that it was the

seeing the marvels of the Renaissance, might well exclaim: "Who hath begotten me these?" and many a pious mind must have reverted to the ancient words of

German language and German writing Mendelssohn acquired by his unaided efforts. With the desultory assistance of a Dr. Kisch, a Jewish physician, he learnt Latin from a book picked up at a second-hand book stall. General culture was at that time an unknown quantity in the possibilities of Berlin Jewish life. The schoolmasters, who were not permitted to stay in the city more than three years, were for the most part Poles. One Pole, Israel Moses, a fine thinker and mathematician, banished from his native town, Samosz, on account of his devotion to secular studies, lived with Aaron Gumpertz, the only one of the famous family of court-Jews who had elected a better lot. From the latter. Mendelssohn imbibed a taste for the sciences, and to him he owed some direction in his studies; while in mathematics he was instructed by Israel Samosz, at the time when the latter, busily engaged with his great commentary on Yehuda Halevi's Al-Chazari, was living at the house of the Itzig family, on the Burgstrasse, on the very spot where the talented architect Hitzig, the grandson of Mendelssohn's contemporary, built the magnificent Exchange. To enable himself to buy books, Mendelssohn had to deny himself food. As soon as he had hoarded a few groschen, he stealthily slunk to a dealer in secondhand books. In this way he managed to possess himself of a Latin grammar and a wretched lexicon. Difficulties did not exist for him, they vanished before his industry and perseverance. In a short time he knew far more than Gumpertz himself, who has become famous through his entreaty to Magister Gottsched at Leipsic, whilom absolute monarch in German literature: "I would most respectfully supplicate that it may please your worshipful Highness to permit me to repair to Leipsic to pasture on the meadows of learning under your Excellency's protecting wing." After seven years of struggle and privation, Moses Mendelssohn became tutor at the house of Isaac Bernhard, a silk manufacturer, and now began better times. In spite of faithful performance of duties, he found leisure to acquire a considerable stock of learning. He began to frequent social gatherings, his friend

grandfather of Herr von Bleichröder who had to submit to so relentless a fate.

him more than his sterling character and his fine intellect was his good chessplaying. The Jews have always been celebrated as chess-players, and since the twelfth century a literature in Hebrew prose and verse has grown up about the game. Mendelssohn in this respect, too, was the heir of the peculiar gifts of his race In a little room two flights up in a house next to the Nicolai churchyard lived one of the acquaintances made by Mendelssohn through Dr. Gumpertz, a voung newspaper writer—Gotthold Ephraim Lessing. Lessing was at once strongly attracted by the young man's keen, untrammelled mind. He foresaw

Dr. Gumpertz introducing him to people of culture, among others to some philosophers, members of the Berlin Academy. What smoothed the way for

philosophic bent make me see in him a second Spinoza, equal to the first in all but his errors.' Through Lessing, Mendelssohn formed the acquaintance of Nicolai, and as they were close neighbors, their friendship developed into intimacy. Nicolai induced him to take up the study of Greek, and old Rector Damm taught him. At this time (1755), the first coffee-house for the use of an association of

that Mendelssohn would "become an honor to his nation, provided his fellowbelievers permit him to reach his intellectual maturity. His honesty and his

about one hundred members, chiefly philosophers, mathematicians, physicians, and booksellers, was opened in Berlin. Mendelssohn, too, was admitted, making his true entrance into society, and forming many attachments. One evening it was proposed at the club that each of the members describe his own defects in verse; whereupon Mendelssohn, who stuttered and was slightly

hunchbacked, wrote:

'Great you call Demosthenes, Stutt'ring orator of Greece; Hunchbacked Æsop you deem wise;—

> In your circle, I surmise, I am doubly wise and great.

Meanwhile his worldly affairs prospered; he had become bookkeeper in Bernhard's business. His biographer Kayserling tells us that at this period he was in a fair way to develop into "a true bel esprit"; he took lessons on the piano, went to the theatre and to concerts, and wrote poems. During the winter he was at his desk at the office from eight in the morning until nine in the evening. In the summer of 1756, his work was lightened; after two in the afternoon he was his own master. The following year finds him comfortably established in a house of his own with a garden, in which he could be found every evening at six o'clock, Lessing and Nicolai often joining him. Besides, he had laid by a little sum, which enabled him to help his friends, especially Lessing, out of financial embarrassments. Business cares did, indeed, bear heavily upon him, and his complaints are truly touching: "Like a beast of burden laden down. I crawl through life, self-love unfortunately whispering into my ear that nature had perhaps mapped out a poet's career for me. But what can we do, my friends? Let us pity one another, and be content. So long as love for science is not stifled within us, we may hope on." Surely, his love for learning never diminished. On the contrary, his zeal for philosophic studies grew, and with it his reputation in the learned world of Berlin. The Jewish thinker finally attracted the notice of Frederick the Great, whose poems he had had the

What in each was separate You in me united find,— Hump and heavy tongue combined."

We should otherwise possess a treasure which would arouse the envy of our neighbors." A certain Herr von Justi, who had also incurred the unfavorable notice of the *Litteraturbriefe*, used this review to revenge himself on Mendelssohn. He wrote to the Prussian state-councillor: "A miserable publication appears in Berlin, letters on recent literature, in which a Jew,

criticising court-preacher Cramer, uses irreverent language in reference to

temerity to criticise adversely in the "Letters on Literature" (*Litteraturbriefe*). He says in that famous criticism^[80] "What a loss it has been for our mother-tongue that this prince has given more time and effort to the French language.

attorney general Von Uhden. Nicolai has given us an account of the interview between the high and mighty officer of the state and the poor Jewish philosopher: Attorney General: "Look here! How can you venture to write against Christians?" Mendelssohn: "When I bowl with Christians, I throw down all the pins whenever I can." Attorney General: "Do you dare mock at me? Do you know to whom you are speaking?" Mendelssohn: "Oh yes. I am in the presence of privy councillor and attorney general Von Uhden, a just man." Attorney General: "I ask again: What right have you to write against a Christian, a court-preacher at that?" Mendelssohn: "And I must repeat, truly without mockery, that when I play at nine-pins with a Christian, even though he be a court-preacher. I throw down all the pins, if I can. Bowling is a recreation for my body, writing for my mind. Writers do as well as they can."

Christianity, and in a bold review of *Poésies diverses*, fails to pay the proper respect to his Majesty's sacred person." Soon an interdict was issued against the *Litteraturbriefe*, and Mendelssohn was summoned to appear before the

In this strain the conversation continued for some time. Another version of the affair is that Mendelssohn was ordered to appear before the king at Sanssouci on a certain Saturday. When he presented himself at the gate of the palace, the officer in charge asked him how he happened to have been honored with an invitation to come to court. Mendelssohn said: "Oh, I am a juggler!" In point of

fact, Frederick read the objectionable review some time later, Venino translating it into French for him. It was probably in consequence of this d'Argens who lived with the king at Potsdam in the capacity of his Majesty's philosopher-companion, earnestly supported his petition: "Un philosophe mauvais catholique supplie un philosophe mauvais protestant de donner le privilège à un philosophe mauvais juif. Il v a trop de philosophie dans tout ceci que la raison ne soit pas du côté de la demande." The privilege was accorded to Mendelssohn on November 26, 1763. Being a Schutziude, he could entertain the idea of marriage. Everybody is familiar with the pretty anecdote charmingly told by Berthold Auerbach. Mendelssohn's was a love-match. In April 1760, he undertook a trip to Hamburg, and there became affianced to a "blue-eyed maiden," Fromet Gugenheim. The story goes that the girl shrank back startled at Mendelssohn's proposal of marriage. She asked him: "Do you believe that matches are made in heaven?" "Most assuredly." answered Mendelssohn: "indeed, a singular thing happened in my own case. You know that, according to a Talmud legend, at

vexatious occurrence that Mendelssohn made application for the privilege to be considered a Schutziude, that is, a Jew with rights of residence. The Marquis

the birth of a child, the announcement is made in heaven: So and so shall marry so and so. When I was born, my future wife's name was called out, and I was told that she would unfortunately be terribly humpbacked. 'Dear Lord,' said I, 'a deformed girl easily gets embittered and hardened. A girl ought to be beautiful. Dear Lord! Give me the hump, and let the girl be pretty, graceful, pleasing to the eye." His engagement lasted a whole year. He was naturally desirous to improve his worldly position; but never did it occur to him to do so at the expense of his immaculate character. Veitel Ephraim and his associates, employed by Frederick the Great to debase the coin of Prussia, made him brilliant offers in the hope of gaining him as their partner. He could not be tempted, and entered into a binding engagement with Bernhard. His married life was happy, he was sincerely in love with his wife, and she became his faithful, devoted companion.

Six children were the offspring of their union: Abraham, Joseph, Nathan,

which these children grew up, the barriers between the learned world and Berlin general society first fell. It was the rallying place of all seeking enlightenment, of all doing battle in the cause of enlightenment. The rearing of his children was a source of great anxiety to Mendelssohn, whose means were limited. One day, shortly before his death, Mendelssohn, walking up and down before his house in Spandauer street, absorbed in meditation, was met by an acquaintance, who asked him: "My dear Mr. Mendelssohn, what is the matter with you? You look so troubled." "And so I am," he replied; "I am thinking what my children's fate will be, when I am gone." Moses Mendelssohn was wholly a son of his age, which perhaps explains the charm of his personality. His faults as well as his fine traits must be accounted for by the peculiarities of his generation. From this point of view, we can understand his desire to have his daughters make a wealthy match. On the other hand, he could not have known, and if he had known, he could not have understood, that his daughters, touched by the breath of a later time, had advanced far beyond his position. The Jews of that day, particularly Jewish women, were seized by a mighty longing for knowledge and culture. They studied French, read Voltaire, and drew inspiration from the works of the English freethinkers. One of those women says: "We all would have been pleased to be heroines of romance; there was not one of us who did not rave over some hero or heroine of fiction." At the head of this band of enthusiasts stood Dorothea Mendelssohn, brilliant, captivating, and gifted with a vivid imagination. She was the leader, the animating spirit of her companions. To the reading-club organized by her efforts all the restless minds belonged. In the private theatricals at the houses of rich Jews, she filled the principal rôles; and the mornings after her social triumphs found her a most attentive listener to her father, who was in the habit of holding lectures for her and her brother Joseph, afterward published under the name Morgenstunden. And this was the girl whom her father wished to see married at sixteen. When a rich Vienna banker was proposed as a suitable match, he said, "Ah! a man like Eskeles would

Dorothea, Henriette, and Recha. In Moses Mendelssohn's house, the one in

acquaintance, at the house of her friend Henriette Herz, of a young man, five years her junior, who was destined to change the course of her whole life. This was Friedrich von Schlegel, the chief of the romantic movement. Dorothea Veit, not beautiful, fascinated him by her brilliant wit. Under Schleiermacher's encouragement, the relation between the two quickly assumed a serious aspect. But it was not until long after her father's death that Dorothea abandoned her husband and children, and became Schlegel's life-companion, first his mistress, later his wife. As Gutzkow justly says, his novel "Lucinde" describes the relation in which Schlegel "permitted himself to be discovered. Love for Schlegel it was that consumed her, and led her to share with him a thousand follies-Catholicism, Brahmin theosophy, absolutism, and the Christian asceticism of which she was a devotee at the time of her death." Neither distress, nor misery, nor care, nor sorrow could alienate her affections. Finally, she became a bigoted Catholic, and in Vienna, their last residence, the daughter of Moses Mendelssohn was seen, a lighted taper in her hand, one of a Catholic procession wending its way to St. Stephen's Cathedral. The other daughter had a similar career. Henriette Mendelssohn filled a position as governess first in Vienna, then in Paris. In the latter city, her home was the meeting-place of the most brilliant men and women. She, too, denied her father and her faith. Recha, the youngest daughter, was the unhappy wife of a merchant of Strelitz. Later on she supported herself by keeping a boardingschool at Altona. Nathan, the youngest son, was a mechanician; Abraham, the

second, the father of the famous composer, Felix Mendelssohn-Bartholdy, established with the oldest, Joseph, a still flourishing banking-business. Abraham's children and grandchildren all became converts to Christianity, but Moses and Fromet died before their defection from the old faith. Fromet lived to see the development of the passion for music which became hereditary in the family. It is said that when, at the time of the popularity of Schulz's "Athalia,"

greatly please my pride!" Dorothea did marry Simon Veit, a banker, a worthy man, who in no way could satisfy the demands of her impetuous nature. Yet her father believed her to be a happy wife. In her thirtieth year she made the To say apologetically that the circumstances of the times produced such feeling and action may be a partial defense of these women, but it is not the truth. Henriette Mendelssohn's will is a characteristic document. The introduction runs thus: "In these the last words I address to my dear relatives, I express my gratitude for all their help and affection, and also that they in no wise hindered me in the practice of my religion. I have only myself to blame if the Lord God did not deem me worthy to be the instrument for the conversion

one of the choruses, with the refrain tout l'univers, was much sung by her children, the old lady cried out irritably, "Wie mies ist mir vor tout l'univers"

("How sick I am of 'all the world!"").[81]

of all my brothers and sisters to the Catholic Church, the only one endowed with saving grace. May the Lord Jesus Christ grant my prayer, and bless them all with the light of His countenance. Amen!" Such were the sentiments of Moses Mendelssohn's daughters!

The sons inclined towards Protestantism. Abraham is reported to have said that at first he was known as the son of his father, and later as the father of his

that at first ne was known as the son of his father, and later as the father of his son. His wife was Leah Salomon, the sister of Salomon Bartholdy, afterwards councillor of legation. His sumame was really only Salomon; Bartholdy he had assumed from the former owner of a garden in Köpenikerstrasse on the Spree which he had bought. To him chiefly the formal acceptance of Christianity by Abraham's family was due. When Abraham hesitated about having his children

baptized, Bartholdy wrote: "You say that you owe it to your father's memory (not to abandon Judaism). Do you think that you are committing a wrong in giving your children a religion which you and they consider the better? In fact, you would be paying a tribute to your father's efforts in behalf of true enlightenment, and he would have acted for your children as you have acted for

them, perhaps for himself as I am acting for myself." This certainly is the climax of firvolity! So it happened that one of Mendelssohn's grandsons, Philip Veit, became a renowned Catholic church painter, and another, Felix Mendelssohn-

Bartholdy, one of the most celebrated of Protestant composers.

of a type not better, but different. What in his children sprang from impulsiveness and conviction, was due to levity and imitativeness in his followers. Mendelssohn's co-workers and successors formed the school of Biurists, that is, expounders. In his commentary on the Pentateuch he was helped by Solomon Dubno, Herz Homberg, and Hartwig Wessely. Solomon Dubno, the tutor of Mendelssohn's children, was a learned Pole, devoted heart and soul to the work on the Pentateuch. His literary vanity having been wounded, he secretly left Mendelssohn's house, and could not be induced to renew his interest in the undertaking. Herz Homberg, an Austrian, took his place as tutor. When the children were grown, he went to Vienna, and there was made imperial councillor, charged with the superintendence of the Jewish schools of Galicia. It is a mistake to suppose that he used efforts to further the study of the Talmud among Jews. From letters recently published, written by and about him, it becomes evident that he was a common informer. Mendelssohn, of course, was not aware of his true character. The noblest of all was Naphtali Hartwig Wessely, a poet, a pure man, a sincere lover of mankind. The other prominent members of Mendelssohn's circle were: Isaac Euchel, the "restorer of Hebrew prose," as he has been called, whose chief purpose was the reform of the Jewish order of service and Jewish pedagogic methods; Solomon Maimon, a wild fellow, who in his autobiography tells his own misdeeds, by many of which Mendelssohn was caused annoyance; Lazarus ben David, a modern Diogenes, the apostle of Kantism; and, above all, David Friedländer, an enthusiastic herald of the new era, a zealous champion of modern culture, a pure, serious character with high ethical ideals, whose aims, inspired though they were by most exalted intentions, far overstepped the

After his family, we are interested in the philosopher's disciples. They are men

bounds set to him as a Jew and the disciple of Mendelssohn. Kant's philosophy found many ardent adherents among the Jews at that time. Beside the old there was growing up a new generation which, having no obstructions placed in its

path after Mendelssohn's death, aggressively asserted its principles.

aulic councillor, "praised as a physician, esteemed as a philosopher, and extolled as a prodigy in the natural sciences. His lectures on physics, delivered in his own house, were attended by members of the highest aristocracy, even by royal personages." In circles like his, the equalization of the Jews with the other citizens was animatedly discussed, by partisans and opponents. In the theatre-going public, a respectable minority, having once seen "Nathan the Wise" enacted, protested against the appearance upon the stage of the trade-Jew, speaking the singsong, drawling German vulgarly supposed to be peculiar to all Jews (Mauscheln). As early as 1771, Marcus Herz had entered a vigorous protest against mauscheln, and at the first performance of "The Merchant of Venice" on August 16, 1788, the famous actor Fleck declaimed a prologue, composed by Ramler, in which he disavowed any intention to "sow hatred against the Jews, the brethren in faith of wise Mendelssohn," and asserted the sole purpose of the drama to be the combating of folly and vice wherever they appear. Marcus Herz's wife was Henriette Herz, and in 1790, when Alexander and Wilhelm Humboldt first came to her house, the real history of the Berlin salon begins. The Humboldts' acquaintance with the Herz family dates from the visit of state councillor Kunth, the tutor of the Humboldt brothers, to Marcus Herz to advise with him about setting up a lightning-rod, an extraordinary novelty at the time, on the castle at Tegel. Shortly afterward, Kunth introduced his two pupils to Herz and his wife. So the Berlin salon owed its origin to a lightningrod: indeed, it may itself be called an electrical conductor for all the spiritual forces, recently brought into play, and still struggling to manifest their undeveloped strength. Up to that time there had been nothing like society in the

city of intelligence. Of course there was no dearth of scholars and clever, brilliant people, but insuperable obstacles seemed to prevent their social contact with one another. Outside of Moses Mendelssoln's house, until the end of the

The first Jew after Mendelssohn to occupy a position of prominence in the social world of Berlin was his pupil Marcus Herz, with the title professor and

awakened at all. Alexander Humboldt significantly dated his first letter to Henriette Herz from Schloss Langeweile. In the course of time the desire for spiritual sympathy led to the formation of reading clubs and conversazioni. These were the elements that finally produced Berlin society. The prototype of the German salon naturally was the salon of the rococo period. Strangely enough, Berlin Jews, disciples, friends, and descendants of Moses Mendelssohn, were the transplanters of the foreign product to German soil. Untrammelled as they were in this respect by traditions, they hearkened eagerly to the new dispensation issuing from Weimar, and they were in no way hampered in the choice of their hero-guides to Olympus. Berlin irony, French sparkle, and Jewish wit moulded the social forms which thereafter were to be characteristic of society at the capital, and called forth pretty much all that was charming in the society and pleasing in the light literature of the Berlin of the To judge Henriette Herz justly we must beware alike of the extravagance of

eighties the only rendezvous of wits, scholars, and literary men, the preference was for magnificent banquets and noisy carousals, each rank entertaining its own members. In the middle class, the burghers, the social instinct had not

her biographer and the malice of her friend Varnhagen von Ense; the former extols her cleverness to the skies, the other degrades her to the level of the commonplace. The two seem equally unreliable. She was neither extremely witty nor extremely cultured. She had a singularly clear mind, and possessed the rare faculty of spreading about her an atmosphere of ease and cheer-good

day.

substitutes for wit and intellectuality. Upon her beauty and amiability rested the popularity of her salon, which succeeded in uniting all the social factors of that period.

The nucleus of her social gatherings consisted of the representatives of the old literary traditions, Nicolai, Ramler, Engel, and Moritz, and they curiously enough attracted the theologians Spalding, Teller, Zöllner, and later

Schleiermacher, whose intimacy with his hostess is a matter of history. Music

by Bernstorff, Dotina, Brinkmann, Friedrich von Gentz, and the Humboldts. Her drawing-room was the hearth of the romantic movement, and as may be imagined, her example was followed for better and for worse by her friends and sisters in faith, so that by the end of the century. Berlin could boast a number of salons, meeting-places of the nobility, literary men, and cultured Jews, for the friendly exchange of spiritual and intellectual experiences. Henriette Herz's salon became important not only for society in Berlin, but also for German literature, three great literary movements being sheltered in it: the classical, the romantic, and, through Ludwig Börne, that of "Young Germany." Judaism alone was left unrepresented. In fact, she and all her cultured Jewish friends hastened to free themselves of their troublesome Jewish affiliations, or, at least, concealed them as best they could. Years afterwards. Börne spent his ridicule upon the Jewesses of the Berlin salons, with their enormous racial noses and their great gold crosses at their throats, pressing into Trinity church to hear Schleiermacher preach. But justice compels us to say that these women did not know Judaism, or knew it only in its slave's garb. Had they had a conception of its high ethical standard, of the wealth of its poetic and philosophic thoughts, being women of rare mental gifts and broad liberality, they certainly would not have abandoned Judaism. But the Judaism of their Berlin, as represented by its religious teachers and the leaders of the Jewish community, most of them, according to Mendelssohn's own account, immigrant Poles, could not appeal to women of keen, intellectual sympathies, and tastes conforming to the ideals of the new era. As for Mendelssohn's friends who flocked to his hospitable home—their names are household words in the history of German literature. Nicolai and Lessing must be mentioned before all others, but no one came to Berlin without seeking Moses Mendelssohn—Goethe, Herder, Wieland, Hennings, Abt, Campe, Moritz, Jerusalem, Joachim Campe has left an account of his visit at Mendelssohn's house, which is probably a just picture of its attractions. [82] He

says: 'On a Friday afternoon, my wife and myself, together with some of the

was represented by Reichardt and Wesseli: art, by Schadow; and the nobility

my wife will enjoy your company doubly.' All eyes followed our amiable philosopher-host with reverent admiration as he withdrew to an adjoining room to recite the customary prayers. At the end of half an hour he returned, his face radiant, and seating himself, he said to his wife: 'Now I am again at my post, and shall try for once to do the honors in your place. Our friends will certainly

distinguished representatives of Berlin scholarship, visited Mendelssohn. We were chatting over our coffee, when Mendelssohn, about an hour before sundown, rose from his seat with the words: 'Ladies and gentlemen, I must leave you to receive the Sabbath. I shall be with you again presently; meantime

lamp, and returned to us. We stayed on for some hours." Is it possible to conceive of a more touching picture?

When Duchess Dorothea of Kurland, and her sister Elise von der Recke were

excuse you, while you fulfil your religious duties.' Mendelssohn's wife excused herself, joined her family, consecrated the Sabbath by lighting the Sabbath

living at Friedrichsfelde near Berlin in 1785, they invited Mendelssohn, whom they were eager to know, to visit them. When dinner was announced, Mendelssohn was not to be found. The companion of the two ladies writes in her journal. "He had quietly slipped away to the inn at which he had ordered

permits himself to be invited to a meal at a Christian's house. Not to be deprived of Mendelssohn's society too long, the duchess rose from the table as soon as possible." Mendelssohn returned, stayed a long time, and, on bidding adieu to the duchess, he said: "To-day, I have had a chat with mind."

a frugal meal. From a motive entirely worthy I am sure, this philosopher never

This was Berlin society at Mendelssohn's time, and its toleration and humanity are the more to be valued as the majority of Jews by no means emulated Mendelssohn's enlightened example. All their energies were absorbed in the

Mendelssohn's enlightened example. All their energies were absorbed in the effort of compliance with the charter of Frederick the Great, which imposed many vexatious restrictions. On marrying they were still compelled to buy the

inferior porcelain made by the royal manufactory. The whole of the Jewish community continued to be held responsible for a theft committed by one of its

This is a picture of Jewish society in Berlin one hundred years ago. It united the most diverse currents and tendencies, emanating from romanticism, classicism, reform, orthodoxy, love of trade, and efforts for spiritual regeneration. In all this queer tangle, Moses Mendelssohn alone stands

untainted, his form enveloped in pure, white light,

Lawsuits of Jews against French and German traders made a great stir in those days. It was only after much annoyance that a naturalization patent was obtained by the family of Daniel Itzig, the father-in-law of David Friedländer. founder of the Jews' Free School in Berlin. In other cases, no amount of effort could secure the patent, the king saying: "Whatever concerns your trade is well

seinen Bart ungeschoren lassen."

members. Jews were not vet permitted to become manufacturers. Bankrupt Jews, without investigation of each case, were considered cheats. Their use of land and waterways was hampered by many petty obstructions. In every field an insurmountable barrier rose between them and their Christian fellow-citizens. Mendelssohn's great task was the moral and spiritual regeneration of his brethren in faith. In all disputes his word was final. He hoped to bring about reforms by influencing his people's inner life. Schools were founded, and every means used to further culture and education, but he met with much determined opposition among his fellow-believers. Of Ephraim, the debaser of the coin, we have spoken; also of the king's manner towards Jews. Here is another instance of his brusqueness: Abraham Posner begged for permission to shave his beard. Frederick wrote on the margin of his petition: "Der Jude Posner soll mich und

and good. But I cannot permit you to settle tribes of Jews in Berlin, and turn it into a voung Jerusalem."-

LEOPOLD ZUNZ

Zunz, appealing, as he does, to our local pride, and, beyond and above that, to our Jewish feelings. Leopold Zunz was part of the Berlin of the past, every trace of which is vanishing with startling rapidity. Men, houses, streets are disappearing, and soon naught but a memory will remain of old Berlin, not, to be sure, a City Beautiful, yet filled for him that knew it with charming associations. A precious remnant of this dear old Berlin was buried forever, when, on one misty day of the spring of 1886, we consigned to their last resting place the mortal remains of Leopold Zunz. Memorial addresses are apt to abound in such expressions as "immortal." "imperishable." and in flowery tributes. This one shall not include in them, although to no one could they more fittingly be applied than to Leopold Zunz, a pioneer in the labyrinth of science, and the architect of many a stately palace adorning the path but lately discovered by himself. Surely, such an one deserves the cordial recognition and enduring gratitude of posterity. Despite the fact that Zunz was born at Detmold (August 10, 1794), he was an integral part of old Berlin—a Berlin citizen, not by birth, but by vocation, so to speak. His being was intertwined with its life by a thousand tendrils of intellectual sympathy. The city, in turn, or, to be topographically precise, the district between Mauerstrasse and Rosenstrasse knew and loved him as one of its public characters. Time was when his witticisms leapt from mouth to mouth in the circuit between the Varnhagen salon and the synagogue in the Heidereutergasse, everywhere finding appreciative listeners. An observer stationed Unter den Linden daily for more than thirty years might have seen a peculiar couple stride briskly towards the *Thiergarten* in the early afternoon. The loungers at Spargnapani's café regularly interrupted their endless newspaper reading to crane their necks and say to one another, "There go Dr. Zunz and his wife."

In his obituary notice of the poet Mosenthal, Franz Dingelstedt roguishly says:

We are assembled for the solemn duty of paying a tribute to the memory of him whose name graces our lodge. A twofold interest attaches us to Leopold the first half of this century, poverty was the rule, a comfortable competency a rare exception, wealth an unheard of condition. But Jewish poverty was relieved of sordidness by a precious gift of the old rabbis, who said: "Have a tender care of the children of the poor; from them goeth forth the Law"; an admonition and a prediction destined to be illustrated in the case of Zunz. Very early he lost his mother, and the year 1805 finds him bereft of both parents, under the shelter and in the loving care of an institution founded by a pious Jew in Wolfenbüttel. Here he was taught the best within the reach of German Jews of the day, the alpha and omega of whose knowledge and teaching were comprised in the Talmud. The Wolfenbüttel school may be called progressive. inasmuch as a teacher, watchmaker by trade and novel-writer by vocation, was engaged to give instruction four times a week in the three R's. We may be sure that those four lessons were not given with unvarying regularity. In his scholastic home, Leopold Zunz met Isaac Marcus Jost, a waif like himself, later the first Jewish historian, to whom we owe interesting details of Zunz's early life. In his memoirs [85] he tells the following: "Zunz had been entered

"He was of poor, albeit Jewish parentage." The same applies to Zunz, only the saying would be truer, if not so witty, in this form: "He was of Jewish, hence of poor, parentage." Among German Jews throughout the middle ages and up to

Zurz's early life. In his memoris^{6,21} he tells the following: "Zurz had been entered as a pupil before I arrived. Even in those early days there were evidences of the acumen of the future critic. He was dominated by the spirit of contradiction. On the sly we studied grammar, his cleverness helping me over many a stumbling-block. He was very witty, and wrote a lengthy Hebrew satire on our tyrants, from which we derived not a little amusement as each part was finished. Unfortunately, the misdemeanor was detected, and the *corpus delicti* consigned to the flames, but the sobriquet *chotsuf* (impudent fellow) clung to the writer."

the writer."

It is only just to admit that in this *Beth ha-Midrash* Zunz laid the foundation of the profound, comprehensive scholarship on Talmudic subjects, the groundwork of his future achievements as a critic. The circumstance that both

counterbalanced by careful instruction in Rabbinical literature, whose labyrinthine ways soon became paths of light to them.

A new day broke, and in its sunlight the condition of affairs changed. In 1808 the Beth ha-Midrash was suddenly transformed into the "Samsonschool," still in useful operation. It became a primary school, conducted on approved pedagogic principles, and Zunz and Jost were among the first registered under the new, as they had been under the old, administration. Though the one was

these embryo historians had to draw their first information about history from the Jewish German paraphrase of "Yosippon," an historical compilation, is

thirteen, and the other fourteen years old, they had to begin with the very rudiments of reading and writing. Campe's juvenile books were the first they read. A year later finds them engaged in secretly studying Greek, Latin, and mathematics during the long winter evenings, by the light of bits of candles made

by themselves of drippings from the great wax tapers in the synagogue. After another six months, Zunz was admitted to the first class of the Wolfenbüttel, and Jost to that of the Brunswick, gymnasium. It characterizes the men to say that Zunz was the first, and Jost the third, Jew in Germany to enter a gymnasium. Now progress was rapid. The classes of the gymnasium were

passed through with astounding ease, and in 1811, with a minimum of luggage, but a very considerable mental equipment, Zunz arrived in Berlin, never to leave it except for short periods. He entered upon a course in philology at the newly

founded university, and after three years of study, he was in the unenviable position to be able to tell himself that he had attained to—nothing.

For to what could a cultured lew attain in those days unless he became a

For, to what could a cultured Jew attain in those days, unless he became a lawyer or a physician? The Hardenberg edict had opened academical careers

to Jews, but when Zunz finished his studies, that provision was completely forgotten. So he became a preacher. A rich Jew, Jacob Herz Beer, the father of two highly gifted sons, Giacomo and Michael Beer, had established a private synagogue in his house, and here officiated Edward Kley, C. Günsburg, J. L.

Auerbach, and, from 1820 to 1822, Leopold Zunz. It is not known why he

he probably would have chosen it, if he had been offered the rectorship of the Berlin university; for, he was animated by somewhat of the spirit that urged the prophets of old to proclaim and fulfil their mission in the midst of storms and in despite of threatening dangers.

Zunz's sermons delivered from 1820 to 1822 in the first German reform temple are truly instinct with the prophetic spirit. The breath of a mighty enthusiasm rises from the yellowed pages. Every word testifies that they were indited by a writer of puissant individuality, disengaged from the shackles of conventional homiletics, and boldly striking out on untrodden paths. In the Jewish Berlin of the day, a rationalistic, half-cultured generation, swaying irresolutely between Mendelssohn and Schleiermacher, these new notes awoke sympathetic echoes. But scarcely had the music of his voice become familiar, when it was hushed. In 1823, a royal cabinet order prohibited the holding of the Jewish service in German, as well as every other innovation in the ritual, and so German sermons ceased in the synagogue. Zunz, who had spoken like Moses,

resigned his position, but to infer that he had been forced to embrace the vocation of a preacher by the stress of circumstances is unjust. At that juncture

now held his peace like Aaron, in modesty and humility, yielding to the inevitable without rancor or repining, always loyal to the exalted ideal which inspired him under the most depressing circumstances. He dedicated his sermons, delivered at a time of religious enthusiasm, to "youth at the crossroads," whom he had in mind throughout, in the hope that they might "be found worthy to lead back to the Lord hearts, which, through deception or by reason of stubbomness, have fallen away from Him."

The rescue of the young was his ideal. At the very beginning of his career he recognized that the old were beyond redemption, and that, if response and confidence were to be won from the young, the expounding of the new Judaism was work, not for the pulpit, but for the professor's chair. "Devotional exercises and balmy lotions for the soul" could not heal their wounds. It was imperative to

bring their latent strength into play. Knowing this to be his pedagogic principle,

for Jewish Culture and Science" the initial step was taken by Leopold Zunz. In 1819 when the mobs of Würzburg, Hamburg, and Frankfort-on-the-Main revived the "Hep, hep!" cry, three young men, Edward Gans, Moses Moser, and Leopold Zunz conceived the idea of a society with the purpose of bringing Jews into harmony with their age and environment, not by forcing upon them views of alien growth, but by a rational training of their inherited faculties. Whatever might serve to promote intelligence and culture was to be nurtured: schools, seminaries, academies, were to be erected, literary aspirations fostered, and all public-spirited enterprises aided; on the other hand, the rising generation was to be induced to devote itself to arts, trades, agriculture, and the applied sciences: finally, the strong inclination to commerce on the part of Jews was to be curbed, and the tone and conditions of Jewish society radically changed-lofty goals for the attainment of which most limited means were at the disposal of the projectors. The first fruits of the society were the "Scientific Institute," and the "Journal for the Science of Judaism," published in the spring of 1822, under the editorship of Zunz. Only three numbers appeared, and they met with so small a sale that the cost of printing was not realized. Means were inadequate, the plans magnificent, the times above all not ripe for such ideals. The "Scientific Institute" crumbled away, too, and in 1823, the society was breathing its last. Zunz poured out the bitterness of his disappointment in a letter written in the summer of 1824 to his Hamburg friend Immanuel Wohlwill: "I am so disheartened that I can nevermore believe in Jewish reform. A stone must be thrown at this phantasm to make it vanish. Good Jews are either Asiatics, or Christians (unconscious thereof), besides a small minority consisting of myself and a few others, the possibility of mentioning whom saves me from the imputation of conceit, though, truth to say, the bitterness of irony cares precious little for the forms of good society. Jews, and the Judaism which we wish to reconstruct, are a prey to disunion, and the booty of vandals, fools, money-changers, idiots, and parnassim. [86] Many a change of season will pass over this generation, and leave it unchanged: internally ruptured; rushing into the

we shall not go far wrong, if we suppose that in the organization of the "Society

oppression and tolerance. Their own science is dead among Jews, and the intellectual concerns of European nations do not appeal to them, because, faithless to themselves, they are strangers to abstract truth and slaves of selfinterest. This abject wretchedness is stamped upon their penny-a-liners, their preachers, councillors, constitutions, parnassim, titles, meetings, institutions, subscriptions, their literature, their book-trade, their representatives, their happiness, and their misfortune. No heart, no feeling! All a medley of prayers, banknotes, and rachmones, [87] with a few strains of enlightenment and chilluk![88]

arms of Christianity, the religion of expediency; without stamina and without principle; one section thrust aside by Europe, and vegetating in filth with longing eves directed towards the Messiah's ass or other member of the long-eared fraternity; the other occupied with fingering state securities and the pages of a cyclopædia, and constantly oscillating between wealth and bankruptcy,

Now, my friend, after so revolting a sketch of Judaism, you will hardly ask why the society and the journal have vanished into thin air, and are missed as little as the temple, the school, and the rights of citizenship. The society might have survived despite its splitting up into sections. That was merely a mistake in management. The truth is that it never had existence. Five or six enthusiasts met

together, and like Moses ventured to believe that their spirit would communicate itself to others. That was self-deception. The only imperishable possession rescued from this deluge is the science of Judaism. It lives even

though not a finger has been raised in its service since hundreds of years. I confess that, barring submission to the judgment of God, I find solace only in the cultivation of the science of Judaism. As for myself, those rough experiences of mine shall assuredly not persuade me into a course of action inconsistent with my highest aspirations. I did what I

held my duty. I ceased to preach, not in order to fall away from my own words, but because I realized that I was preaching in the wilderness. Sapienti sat.... After all that I have said, you will readily understand that I cannot favor an unshaken, and radiate their influence in their limited circles, leaving all else to The man who wrote these words, it is hard to realize, had not vet passed his thirtieth year, but his aim in life was perfectly defined. He knew the path leading to his goal, and—most important circumstance—never deviated from it until he attained it. His activity throughout life shows no inconsistency with his plans. It is his strength of character, rarest of attributes in a time of universal defection from the Jewish standard, that calls for admiration, accorded by none so readily as by his companions in arms. Casting up his own spiritual accounts, Heinrich Heine in the latter part of his life wrote of his friend Zunz. "In the instability of a transition period he was characterized by incorruptible constancy, remaining true, despite his acumen, his scepticism, and his scholarship, to self-imposed promises, to the exalted hobby of his soul. A man of thought and action, he created and worked when others hesitated, and sank discouraged," or, what Heine prudently omitted to say, deserted the flag, and stealthily slunk out of the life of the oppressed. In Zunz, strength of character was associated with a mature, richly stored mind. He was a man of talent, of character, and of science, and this rare union of traits is his distinction. At a time when the majority of his co-religionists could

unduly ostentatious mode of dissolution. Such a course would be prompted by the vanity of the puffed-out frog in the fable, and affect the Jews ... as little as all that has gone before. There is nothing for the members to do but to remain

God."

not grasp the plain, elementary meaning of the phrase, "the science of Judaism," he made it the loadstar of his life. Sad though it be, I fear that it is true that there are those of this generation who, after the lapse of years, are prompted to repeat the question put by Zunz's contemporaries, "What is the science of Judaism?" Zunz gave a comprehensive

answer in a short essay. "On Rabbinical Literature," published by Mauer in 1818: [90] "When the shadows of barbarism were gradually lifting from the mistshrouded earth, and light universally diffused could not fail to strike the Jews To this rabbinical, or, to use the more fitting name proposed by himself, this neo-Hebraic, Jewish literature and science, Zunz devoted his love, his work, his life. Since centuries this field of knowledge had been a trackless, uncultivated waste. He who would pass across, had need to be a pathfinder, robust and energetic, able to concentrate his mind upon a single aim, undisturbed by distracting influences. Such was Leopold Zunz, who sketched in bold, but admirably precise outlines the extent of Jewish science, marking the boundaries of its several departments, estimating its resources, and laying out the work and

aims of the future. The words of the prophet must have appealed to him with peculiar force: "I remember unto thee the kindness of thy youth, the love of thy espousals, thy going after me in the wilderness, through a land that is not sown."

Again, when there was question of cultivating the desert soil, and seeking for life under the rubbish. Zunz was the first to present himself as a laborer. The

scattered everywhere, a remnant of old Hebrew learning attached itself to new, foreign elements of culture, and in the course of centuries enlightened minds elaborated the heterogeneous ingredients into the literature called rabbinical."

only fruit of the Society for Jewish Culture and Science, during the three years of its existence, was the "Journal for the Science of Judaism," and its publication was due exclusively to Zunz's perseverance. Though only three numbers appeared, a positive addition to our literature was made through them in Zunz's biographical essay on Rashi, the old master expounder of the Bible and the Talmud. By its arrangement of material, by its criticism and grouping of facts,

and not a little by its brilliant style, this essay became the model for all future work on kindred subjects. When the society dissolved, and Zunz was left to enjoy undesired leisure, he continued to work on the lines laid down therein.

Besides, Zunz was a political journalist, for many years political editor of "Spener's Journal," and a contributor to the *Gesellschafter*, the *Iris*, *Die Freimütigen*, and other publications of a literary character. From 1825 to 1829, he was a director of the newly founded Jewish congregational school; for one year he occupied the position of preacher at Prague; and from 1839 to

1849, the year of its final closing, he acted as trustee of the Jewish teachers'

addresses to-day, after a lapse of half a century, we find in them the cleamess and sagacity that distinguish the scientific productions of the investigator. Here is an extract from his words of consolation addressed to the families of the heroes of the March revolution of 1848. [91]

"They who walked our streets unnoticed, who meditated in their quiet studies, toiled in their workshops, cast up accounts in offices, sold wares in the shops, were suddenly transformed into valiant fighters, and we discovered them at the

As a politician he was a pronounced democrat. Reading his political

seminary in Berlin. Thereafter he had no official position.

opportunity of thanking them. Death has made them great and precious to us. Departing they poured unmeasured wealth upon us all, who were so poor. Our heads, parched like a summer sky, produced no fruitful rain of magnanimous thoughts. The hearts in our bosoms, turned into stone, were bereft of human sympathies. Vanity and illusions were our idols; lies and deception poisoned our lives; lust and avarice dictated our actions; a hell of immorality and misery, corroding every institution, heated the atmosphere to suffocation, until black

clouds gathered, a storm of the nations raged about us, and purifying streaks of lightning darted down upon the barricades and into the streets. Through the storm-wind, I saw chariots of fire and horses of fire bearing to heaven the men

moment when like meteors they vanished. When they grew lustrous, they disappeared from our sight, and when they became our deliverers, we lost the

of God who fell fighting for right and liberty. I hear the voice of God, O ye that weep, knighting your dear ones. The freedom of the press is their patent of nobility, our hearts, their monuments. Every one of us, every German, is a mourner, and you, survivors, are no longer abandoned."

In an election address of February 1849, [92] Zunz says: "The first step towards liberty is to miss liberty, the second, to seek it, the third, to find it. Of course,

many years may pass between the seeking and the finding." And further on: "As an elector, I should give my vote for representatives only to men of principle and immaculate reputation, who neither hesitate nor yield; who cannot be made

their monitor. They may err, for to err is human, but they will never deceive."

Twelve years later, on a similar occasion, he uttered the following prophetic words. [93] "A genuinely free form of government makes a people free and upright, and its representatives are bound to be champions of liberty and progress. If Prussia, unfurling the banner of liberty and progress, will undertake to provide us with such a constitution, our self-confidence, energy, and trustfulness will return. Progress will be the fundamental principle of our lives, and out of our united efforts to advance it will grow a firm, indissoluble union. Now, then, Germans! Be resolved, all of you, to attain the same goal, and your will shall be a storm-wind scattering like chaff whatever is old and rotten. In

to say cold is warm, and warm is cold; who disdain legal subtleties, diplomatic intrigues, lies of whatever kind, even when they redound to the advantage of the party. Such are worthy of the confidence of the people, because conscience is

end to the quailing before attacks from the East or the West, and cry a halt to war. The empire, some one has said, means peace. Verily, with Prussia at its head, the German empire means peace."

Such utterances are characteristic of Zunz, the politician. His best energies and

your struggle for a free country, you will have as allies the army of mighty minds that have suffered for right and liberty in the past. Now you are split up into tribes and clans, held together only by the bond of language and a classic literature. You will grow into a great nation, if but all brother-tribes will join us. Then Germany, strongly secure in the heart of Europe, will be able to put an

efforts, however, were devoted to his researches. Science, he believed, would bring about amelioration of political conditions; science, he hoped, would preserve Judaism from the storms and calamities of his generation, for the fulfilment of its historical mission. Possessed by this idea, he wrote *Die*

Gottesdienstlichen Vorträge der Juden ("Jewish Homiletics," 1832), the basis of the future science of Judaism, the first clearing in the primeval forest of

rabbinical writings, through which the pioneer led his followers with steady step and hand, as though walking on well trodden ground. Heinrich Heine, who

Like almost all that Zunz wrote, Die Gottesdienstlichen Vorträge der Juden was the result of a polemic need. By nature Zunz was a controversialist. Like a sentinel upon the battlements, he kept a sharp lookout upon the land. Let the Jews be threatened with injustice by ruler, statesman, or scholar, and straightway he attacked the enemy with the weapons of satire and science. One can fancy that the cabinet order prohibiting German sermons in the synagogue, and so stifling the ambition of his youth, awakened the resolve to trace the development of the sermon among Jews, and show that thousands of years ago the well-spring of religious instruction bubbled up in Judah's halls of prayer, and has never since failed, its wealth of waters overflowing into the popular Midrash, the repository of little known, unappreciated treasures of knowledge and experience, accumulated in the course of many centuries.

In the preface to this book, Zunz, the democrat, says that for his brethren in

appreciated Zunz at his full worth, justly reckoned this book "among the noteworthy productions of the higher criticism," and another reviewer with equal justice ranks it on a level with the great works of Böckh, Diez, Grimm, and others of that period, the golden age of philological research in Germany.

faith he demands of the European powers, 'hot rights and liberties, but right and liberty. Deep shame should mantle the cheek of him who, by means of a patent of nobility conferred by favoritism, is willing to rise above his *co-religionists*, while the law of the land brands him by assigning him a place among the lowest of his *co-citizens*. Only in the rights common to all citizens can we find satisfaction; only in unquestioned equality, the end of our pain. Liberty

unshackling the hand to fetter the tongue; tolerance delighting not in our progress, but in our decay; citizenship promising protection without honor,

imposing burdens without holding out prospects of advancement; they all, in my opinion, are lacking in love and justice, and such baneful elements in the body politic must needs engender pestiferous diseases, affecting the whole and its every part."

Zunz sees a connection between the civil disabilities of the Jews and their

be worthy, and to stand in need, of historical investigation, and the results of his research into their origin, development, and uses, from the time of Ezra to the present day, are laid down in this epoch-making work.

The law forbidding the bearing of German names by Jews provoked Zunz's famous and influential little book, "The Names of the Jews," like most of his later writings polemic in origin, in which respect they remind one of Lessing's works.

In the ardor of youth Zunz had borne the banner of reform; in middle age he became convinced that the young generation of iconoclasts had rushed far beyond the ideal goal of the reform movement cherished in his visions. As he had upheld the age and sacred uses of the German sermon against the assaults of the orthodox; so for the benefit and instruction of radical reformers, he expounded the value and importance of the Hebrew liturgy in profound works, which appeared during a period of ten years, crystallizing the results of a half-

neglect of Jewish science and literature. Untrammelled, instructive speech he accounts the surest weapon. Hence the homilies of the Jews appear to him to

which appeared during a period of ten years, crystallizing the results of a naticentury's severe application. They rounded off the symmetry of his spiritual activity. For, when Midrashic inspiration ceased to flow, the *piut*—synagogue poetry—established itself, and the transformation from the one into the other was the active principle of neo-Hebraic literature for more than a thousand

years. Zunz's vivifying sympathies knit the old and the new into a wondrously firm historical thread. Nowhere have the harmony and continuity of Jewish literary development found such adequate expression as in his *Synagogale Poesie des Mittelalters* ("Synagogue Poetry of the Middle Ages," 1855),

Poesie des Mittelatters ("Synagogue Poetry of the Middle Ages," 1855), Ritus des synagogalen Gottesdienstes ("The Ritual of the Synagogue," 1859), and Litteraturgeschichte der synagogalen Poesie ("History of Synagogue Poetry," 1864), the capstone of his literary endeavors.

In his opinion, the only safeguard against error lies in the pursuit of science, not, indeed, dryasdust science, but science in close touch with the exuberance of life regulated by high-minded principles, and transfigured by ideal hopes.

furtherance of such policy. Education is charged with the task of moulding enlightened minds to think the thoughts that prepare for right-doing, and warm, enthusiastic hearts to execute commendable deeds. For, after all is said and done, the well-being of the community can only grow out of the intelligence and the moral life of each member. Every individual that strives to apprehend the harmony of human and divine elements attains to membership in the divine covenant. The divine is the aim of all our thoughts, actions, sentiments, and hopes. It invests our lives with dignity, and supplies a moral basis for our relations to one another. Well, then, let us hope for redemption—for the universal recognition of a form of government under which the rights of man are respected. Then free citizens will welcome Jews as brethren, and Israel's

Sermons and prayers in harmonious relation, he believed, [94] will "enable some future generation to enjoy the fruits of a progressive, rational policy, and it is meet that science and poetry should be permeated with ideas serving the

These are samples of the thoughts underlying Zunz's great works, as well as his numerous smaller, though not less important, productions: biographical and critical essays, legal opinions, sketches in the history of literature, reviews, scientific inquiries, polemical and literary fragments, collected in his work Zur Geschichte und Litteratur ("Contributions to History and Literature," 1873), and in three volumes of collected writings. Since the publication of his "History

prayers will be offered up by mankind."

and in three volumes of collected writings. Since the publication of his "History of Synagogue Poetry," Zunz wrote only on rare occasions. His last work but one was *Deutsche Briefe* (1872) on German language and German intellect, and his last, an incisive and liberal contribution to Bible criticism (*Studie zur Bibelkritik*, 1874), published in the *Zeitschrift der deutschen movremblindischen Gesellschaft* in Leipsig From that time on when the death

morgenländischen Gesellschaft in Leipsic. From that time on, when the death of his beloved wife, Adelheid Zunz, a most faithful helpmate, friend, counsellor, and support, occurred, he was silent.

Zunz had passed his seventieth year when his "History of Synagogue Poetry" appeared. He could permit himself to indulge in well-earned rest, and from the

friends and disciples on the once neglected field of Jewish science. Often as the cause of religion and civil liberty received a check at one place or another, during those long years when he stood aside from the turmoil of life, a mere looker-on, he did not despair; he continued to hope undaunted. Under his picture he wrote sententiously: "Thought is strong enough to vanguish arrogance and injustice without recourse to arrogance and injustice." Zunz's life and work are of incalculable importance to the present age and to future generations. With eagle vision he surveyed the whole domain of Jewish learning, and traced the lines of its development. Constructive as well as critical, he raised widely scattered fragments to the rank of a literature which may well claim a place beside the literatures of the nations. Endowed with rare strength of character, he remained unflinchingly loyal to his ancestral faith, "the exalted hobby of his soul"—a model for three generations. Jewish literature owes to him a scientific style. He wrote epigrammatic, incisive, perspicuous German, stimulating and suggestive, such as Lessing used. The reform movement he supported as a legitimate development of Judaism on historical lines. On the other hand, he fostered loyalty to Judaism by lucidly presenting to young Israel the value of his faith, his intellectual heritage, and his treasures of poetry. Zunz. then, is the originator of a momentous phase in our development, producing among its adherents as among outsiders a complete revolution in the appreciation of Judaism, its religious and intellectual aspects. Together with selfknowledge he taught his brethren self-respect. He was, in short, a clear thinker and acute critic; a German, deeply attached to his beloved country, and fully convinced of the supremacy of German mind: at the same time, an ardent believer in Judaism, imbued with some of the spirit of the prophets, somewhat of the strength of Jewish heroes and martyrs, who sacrificed life for their conviction, and with dying lips made the ancient confession: "Hear, O Israel, the Lord, our God, the Lord is one!"

His name is an abiding possession for our nation; it will not perish from our

vantage-ground of age inspect the bustling activity of a new generation of

memory. "Good night, my prince! O that angel choirs might hull thy slumbers!"

HEINRICH HEINE AND JUDAISM

I

No modern poet has aroused so much discussion as Heinrich Heine. His works are known everywhere, and quotations from them—gorgeous butterflies,

stinging grats, buzzing bees—whizz and whirr through the air of our century. They are the *vade mecum* of modern life in all its moods and variations.

This high regard is a recent development. Within the last thirty years a

complete change has taken place in public opinion. Soon after the poet's death, he was entirely neglected. The Augsburger Allgemeine Zeitung, whose columns had for decades been enriched with his contributions, took three

months to get up a little obituary notice. Then followed a period of acrimonious detraction; at last, cordial appreciation has come.

The conviction has been growing that in Heine the German nation must revere

elements of his character recede into the background, his personality is lost sight of, and his poetry becomes the paramount consideration.

What is the attitude of Judaism? Does it acknowledge Heine as its son? Is it disposed to accept *cum beneficio inventarii* the inheritance he has bequeathed to it? To answer these questions we must review Heine's life, his relations to Judaism, his opinions on Jewish subjects, and the qualities which

its greatest lyric poet since Goethe, and as time removes him from us, the baser

prove him heir to the peculiarities of the Jewish race.

Heine's family was Jewish. On the paternal side it can be traced to Meyer

known and respected beyond the confines of their city. Simon van Geldern was the author of "The Israelites on Mount Horeb." a didactic poem in English, and on his trip to the East he kept a Hebrew journal, which can still be seen. His younger brother Gottschalk was a distinguished physician, and occupied a position of high dignity in the Jewish congregations in the duchies of Jülich and Berg. It is said that he provided for the welfare of his brethren in faith "as a father provides for his children." His only daughter Betty (Peierche) van Geldern, urged by her family and in obedience to the promptings of her own heart, married Samson Heine, and became the mother of the poet. Heine himself has written much about his family, [95] particularly about his mother's brother. Of his paternal grandfather, he knew only what his father had told him, that he was "a little Jew with a great beard." On the whole, his education was strictly religious, but it was tainted with the deplorable inconsistency so frequently found in Jewish homes. Themselves heedless of religious ceremonies, parents exact from their children punctilious observance of minute regulations. Samson Heine was one of the Jews often met with in the beginning of this century who, lacking true culture, caught up some of the encyclopædist phrases with which the atmosphere of the period was heavy. Heine describes his father's extraordinary buoyancy: "Always azure serenity and fanfares of good humor." The reproach is characteristic which he addressed to his son, when the latter was charged with atheism: "Dear son! Your mother is having you instructed in philosophy by Rector Schallmeier-that is her affair. As for me, I have no love for philosophy, it is nothing but superstition. I am a merchant, and need all my faculties for my business. You may philosophize as much as you please, only, I beg of you, don't tell any one what you think. It would harm my

business, were people to discover that my son does not believe in God. Particularly the Jews would stop buying velvets from me, and they are honest folk, and pay promptly. And they are right in clinging to religion. Being your

Samson Popert and Fromet Heckscher of Altona; on the maternal side further back, to Isaac van Geldern, who emigrated in about 1700 from Holland to the duchy of Jülich-Berg. He and his son Lazarus van Geldern were people of importance at Düsseldorf, and his other sons, Simon and Gottschalk, were

rigorously Harry was compelled to observe religious forms in his paternal home. On a Saturday the children were out walking, when suddenly a fire broke out. The fire extinguishers came clattering up to the burning house, but as the flames were spreading rapidly, all bystanders were ordered to range themselves in line with the firemen. Harry refused point-blank to help: "I may not do it, and I will not, because it is *Shabbes* to-day." But another time, when it jumped with his

wishes, the eight year old boy managed to circumvent the Law. He was playing with some of his schoolmates in front of a neighbor's house. Two luscious bunches of grapes hung over the arbor almost down to the ground. The children noticed them, and with longing in their eves passed on. Only Harry stood still

father, therefore older than you. I am more experienced, and you may take my

Two instances related by Joseph Neunzig, one of his playmates, show how

word for it, atheism is a great sin."

favorite among authors.

before the grapes. Suddenly springing on the arbor, he bit one grape after another from the bunch. "Red-head Harry!" the children exclaimed horrified, "what are you doing?" "Nothing wrong," said the little rogue. "We are forbidden to pluck them with our hands, but the law does not say anything about biting and eating." His education was not equable and not methodical. Extremely indulgent towards themselves, the parents were extremely severe in their

He is one of those to whom childhood's religion is a bitter-sweet remembrance unto the end of days. Jewish sympathies were his inalienable heritage, and from this point of view his life must be considered.

The poet's mother was of a different stamp from his father. Like most of the

treatment of their children. So arose the contradictions in the poet's character.

The poet's mother was of a different stamp from his father. Like most of the Jews in the Rhenish provinces, his father hailed Napoleon, the first legislator to establish equality between Jews and Christians, as a savior. His mother, on the other hand, was a good German patriot and a woman of culture, who exercised no inconsiderable influence upon the heart and mind of her son. Heine calls her

a disciple of Rousseau, and his brother Maximilian tells us that Goethe was her

of Hebrew seems to have been very limited. It is an interesting fact that his first poem, "Belshazzar," which he tells us he wrote at the age of sixteen, was inspired by his childhood's faith and is based upon Jewish history. Towards the end of his life he said to a friend. 1961 "Do you know what inspired me? A few words in the Hebrew hymn, Wavhee bechatsi halaila, sung, as you know, on the first two evenings of the Passover. This hymn commemorates all momentous events in the history of the Jews that occurred at midnight; among them the death of the Babylonian tyrant, snatched away at night for desecrating the holy Temple vessels. The quoted words are the refrain of the hymn, which forms part of the Haggada, the curious medley of legends and songs, recited by pious Jews at the Seder." Av. the Passover cele bration, the Seder, remained in the poet's memory till the day of his death. He describes it still later in one of his finest works: [97] "Sweetly sad, joyous, earnest, sportive, and elfishly mysterious is that evening service, and the traditional chant with which the Haggada is recited by the head of the family, the listeners sometimes joining in as a chorus. is thrillingly tender, soothing as a mother's lullaby, yet impetuous and inspiring. so that Jews who long have drifted from the faith of their fathers, and have been pursuing the joys and dignities of the stranger, even they are stirred in their inmost parts when the old, familiar Passover sounds chance to fall upon their ears." My esteemed friend Rabbi Dr. Frank of Cologne has in his possession a Haggada, admirably illustrated, an heirloom at one time of the Van Geldern family, and it is not improbable that it was out of this artistic book that Heinrich Heine asked the Mah nishtannah, the traditional question of the Seder. Heine left home very young, and everybody knows that he was apprenticed to a merchant at Frankfort, and that his uncle Solomon's kindness enabled him to devote himself to jurisprudence. But this, of important bearing on our subject, is

not a matter of common knowledge: Always and everywhere, especially when he had least intercourse with Jews. Jewish elements appear most

The boy was first taught by Rintelsohn at a Jewish school, but his knowledge

other clever women, still held sway. But the state frustrated every attempt to introduce reforms into Judaism. Two great parties opposed each other more implacably than ever, the one clutching the old, the other yearning for the new. Out of the breach, salvation was in time to sprout. In the first quarter of our century, more than three-fourths of the Jewish population of Berlin embraced the ruling faith. This was the new, seditious element with which young Heine

was thrown. His interesting personality attracted general notice. All circles welcomed him. The salons did their utmost to make him one of their votaries. Romantic student clubs at Lutter's and Wegener's wine-rooms left nothing untried to lure him to their nocturnal carousals. Even Hegel, the philosopher, evinced marked interest in him. To whose allurements does he yield? Like his great ancestor, he goes to "his brethren languishing in captivity." Some of his

A merry, light-hearted student, he arrived in Berlin in 1821. A curious spectacle is presented by the Jewish Berlin of the day, dominated by the salons, and the women whose tact and scintillating wit made them the very centre of general society. The traditions of Rahel Levin, Henriette Herz, and

prominently in Heine's life.

young friends, Edward Gans, Leopold Zunz, and Moses Moser, had formed a "Society for Jewish Culture and Science," with Berlin as its centre, and Heinrich Heine became one of its most active members. He taught poor Jewish boys from Posen several hours a week in the school established by the society, and all questions that came up interested him. Joseph Lehmann took pleasure in repeatedly telling how seriously Heine applied himself to a review which he had

women.

To the Berlin period belongs his *Almansor*, a dramatic poem which has suffered the most contradictory criticism. In my opinion, it has usually been

undertaken to write on the compilation of a German prayer-book for Jewish

suffered the most contradictory criticism. In my opinion, it has usually been misunderstood. *Almansor* is intelligible only if regarded from a Jewish point of view, and then it is seen to be the hymn of vengeance sung by Judaism oppressed. Substitute the names of a converted Berlin banker and his wife for

passage is characteristic of the whole poem:[98] 'Go not to Alv's castle! Flee That noxious house where new faith breeds With honeved accents there thy heart Is wrenched from out thy bosom's depths, A snake bestowed on thee instead.

Hot drops of lead on thy poor head

"Alv" and "Suleima," Berlin under Frederick William III, for "Saragossa," the Berlin Thiergarten for the "Forest," and the satire stands revealed. The following

Are poured, and nevermore thy brain From madding pain shall rid itself. Another name thou must assume. That if thy angel warning calls, And calls thee by thy olden name,

He call in vain " Such were Heine's views at that time, and with them he went to Göttingen.

There, though Jewish society was entirely lacking, and correspondence with his Berlin friends desultory, his Jewish interests grew stronger than ever. There, inspired by the genius of Jewish history, he composed his Rabbi von Bacharach, the work which, by his own confession, he nursed with

unspeakable love, and which, he fondly hoped, would "become an immortal book, a perpetual lamp in the dome of God." Again Jewish conversions, a burning question of the day, were made prominent. Heine's solution is beyond a cavil enlightened. The words are truly remarkable with which Sarah, the beautiful Jewess, declines the services of the gallant knight. "Noble sir!

Would you be my knight, then you must meet nations in a combat in which small praise and less honor are to be won. And would you be rash enough to wear my colors, then you must sew yellow wheels upon your mantle, or bind a blue-striped scarf about your breast. For these are my colors, the colors of my

house, named Israel, the unhappy house mocked at on the highways and the

views he one day went to the neighboring town of Heiligenstadt—to be baptized.

Who can sound the depths of a poet's soul? Who can divine what Heine's thoughts, what his hopes were, when he took this step? His letters and confessions of that period must be read to gain an idea of his inner world. On

Another illustration of Heine's views at that time of his life, and with those

one occasion he wrote to Moser, to whom he laid bare his most intimate thoughts; [100] "Mentioning Japan reminds me to recommend to you Golovnin's 'Journey to Japan.' Perhaps I may send you a poem to-day from the *Rabbi*, in the writing of which I unfortunately have been interrupted again. I beg that you speak to nobody about this poem, or about what I tell you of my private affairs. A young Spaniard, at heart a Jew, is beguiled to baptism by the arrogance bred of luxury. He sends the translation of an Arabic poem to young Yehuda Abarbanel, with whom he is corresponding. Perhaps he shrinks from directly confessing to his friend an action hardly to be called admirable.... Pray do not

byways by the children of fortune."

think about this."

And the poem? It is this:

TO EDOM

"Each with each has borne, in patience
Longer than a thousand year—
Thou dost tolerate my breathing.

Sometimes only, in the darkness, Thou didst have sensations odd, And thy paws, caressing, gentle, Crimson turned with my rich blood.

I thy ravings calmly hear.

Now our friendship firmer groweth, Daily keeps on growing straight. I myself incline to madness, Soon, in faith, I'll be thy mate."

Soon, in faith, I'll be thy mate."

A few weeks later he writes to Moser in a still more bitter strain: "I know not what to say. Cohen assures me that Gans is preaching Christianity, and trying to

better pleased to hear that Gans had been stealing silver spoons. That you, dear Moser, share Gans's opinions, I cannot believe, though Cohen assures me of it, and says that you told him so yourself. I should be sorry, if my own baptism were to strike you more favorably. I give you my word of honor—if our laws allowed stealing silver spoons, I should not have been baptized." Again he writes mournfully: "As, according to Solon, no man may be called happy, so none should be called honest, before his death. I am glad that David Friedländer and Bendavid are old, and will soon die. Then we shall be certain

of them, and the reproach of having had not a single immaculate representative

convert the children of Israel. If this is conviction, he is a fool; if hypocrisy, a knave. I shall not give up loving him, but I confess that I should have been

cannot be attached to our time. Pardon my ill humor. It is directed mainly against myself."

"Upon how true a basis the myth of the wandering Jew rests!" he says in another letter. "In the lonely wooded valley, the mother tells her children the grewsome tale. Terror-stricken the little ones cower close to the hearth. It is night, the postilion blows his horn. Lew traders are journeying to the fair at

grewsome tale. Terror-stricken the little ones cower close to the hearth. It is night ... the postilion blows his horn ... Jew traders are journeying to the fair at Leipsic. We, the heroes of the legend, are not aware of our part in it. The white beard, whose tips time has rejuvenated, no barber can remove." In those days

he wrote the following poem, published posthumously: [101]

TO AN APOSTATE

'Out upon youth's holy flame!

Now, thy heated blood grown tame. Thou agreest to love thy foe! And thou meekly grovell'st low

Oh! how quickly it burns low!

At the cross which thou didst spurn; Which not many weeks ago. Thou didst wish to crush and burn.

Fiel that comes from books untold— There are Schlegel, Haller, Burke-

Yesterday a hero bold. Thou to-day dost scoundrel's work."

wished to obtain a government position in Prussia, and make himself independent of his rich uncle. As no other offers itself, we are forced to accept it as correct. He was fated to recognize speedily that he had gained nothing by

The usual explanation of Heine's formal adoption of Christianity is that he

baptism. A few weeks after settling in Hamburg he wrote: "I repent me of having been baptized. I cannot see that I have bettered my position. On the

contrary, I have had nothing but disappointment and bad luck." Despite his baptism, his enemies called him "the Jew," and at heart he never did become a Christian.

between reform and orthodoxy, between the Temple and the synagogue. His uncle Solomon Heine was a warm supporter of the Temple, but Heine, with characteristic inconsistency, admired the old rigorous rabbinical system more than the modern reform movement, which often called forth his ridicule. Yet, at

At Hamburg, in those days, Heine was repeatedly drawn into the conflict

bottom, his interest in the latter was strong, as it continued to be also in the Berlin educational society, and its "Journal for the Science of Judaism," of which, however, only three numbers were issued. He once wrote from only by the hope of preferment. I assure you, the sermon was good, and some day I intend to call upon the man. Cohen is doing the generous thing by me. I take my Shabbes dinner with him; he heaps fiery Kugel upon my head, and contritely I eat the sacred national dish, which has done more for the preservation of Judaism than all three numbers of the Journal. To be sure, it has had a better sale. If I had time, I would write a pretty little Jewish letter to Mrs. Zurz. I am getting to be a thoroughbred Christian; I am sponging on the rich Jews."

They who find nothing but jest in this letter, do not understand Heine. A bitter strain of disgust, of unsparing self-denunciation, runs through it—the feelings that dictate the jests and accusations of his Reisebilder. This was the period of Heine's best creations: for as such his "Book of Songs," Buch der Lieder, and his Reisebilder must be considered. With a sudden bound he leapt into greatness and popularity.

Hamburg to his friend Moser: "Last Saturday I was at the Temple, and had the pleasure with my own ears to hear Dr. Salomon rail against baptized Jews, and insinuate that they are tempted to become faithless to the religion of their fathers

must keep in mind that Heinrich Heine was a Jew born in the days of romanticism in a town on the Rhine. His intellect and his sensuousness, of Jewish origin, were wedded with Rhenish fancy and blitheness, and over these qualities the pale moonshine of romanticism shed its glamour.

The most noteworthy characteristic of his writings, prose and verse, is his extraordinary subjectivity, pushing the poet's ego into the foreground. With light, graceful touch, he demonstrates the possibility of unrestrained self-

expression in an artistic guise. The boldness and energy with which "he gave voice to his hidden self" were so novel, so surprising, that his melodies at once awoke an echo. This subjectivity is his Jewish birthright. It is Israel's ingrained combativeness, for more than a thousand years the genius of its literature, which

The reader may ask me to point out in these works the features to be taken as the expression of the genius of the Jewish race. To understand our poet, we "He does not sink his own identity, and lose himself in the depths of the cosmos, nor roam hither and thither in the limitless space of the world of thought. He dives down to search for pearls at the bottom of the sea, or rises aloft to gain a bird's-eve view of the whole. The world encloses him as the works of a clock are held in a case. His ego is the hammer, and there is no sound unless, swinging rhythmically, itself touches the sides, now softly, now boldly." Not content to yield to an authority which would suppress his freedom of action, he traverses the world, and compels it to promote the development of his energetic nature. To these peculiarities of his race Heine fell heir—to the generous traits growing out of marked individuality, its grooves deepened by a thousand years of martyrdom, as well as to the petty faults following in the wake of excessive self-consciousness: which have furnished adversaries of the Jews with texts and weapons. This subjectivity, traceable in his language and in his ancient literature, it is that unfits the Jew for objective, philosophic investigation. It is, moreover, responsible for that energetic self-assertiveness for which the Aramæan

throughout reveals a predilection for abrupt contrasts, and is studded with unmistakable expressions of strong individuality. By virtue of his subjectivity, which never permits him to surrender himself unconditionally, the Jew establishes a connection between his ego and whatever subject he treats of.

Possibly it is the root of another quality which Heine owes to his Jewish extraction—his wit Heine's scintillations are composed of a number of elements—of English humor, French sparkle, German irony, and Jewish wit, all of which, saving the last, have been analyzed by the critics. Proneness to censure,

language has coined the word chutspa, only partially rendered by arrogance.

to criticism, and discussion, is the concomitant of keen intellect given to scrutiny and analysis. From the buoyancy of the Jewish disposition, and out of the force of Jewish subjectivity, arose Jewish wit, whose first manifestations can be traced in the Talmud and the Midrash. Its appeals are directed to both fancy

and heart. It delights in antithesis, and, as was said above, is intimately connected with Jewish subjectivity. Its distinguishing characteristic is the desire maddest pitch breaks out into merry witticisms and scornful laughter. So it was with the Jews. The waves of oppression, forever dashing over them, strung their nerves to the point of reaction. The world was closed to them in hostility. There was nothing for them to do but laugh—laugh with forced merriment from behind prison bars, and out of the depths of their heartrending resignation. Complaints it was possible to suppress, but no one could forbid their laughter, ghastly though it was. M. G. Saphir, one of the best exponents of Jewish wit, justly said: "The Jews seized the weapon of wit, since they were interdicted the use of every other sort of weapon." Whatever humdrum life during the middle ages offered them, had to submit to the scalpel of their wit.

As a rule, Jewish wit springs from a lively appreciation of what is ingenious. A serious beginning suddenly and unexpectedly takes a merry, jocose turn, producing in Heine's elegiac passages the discordant endings so shocking to sensitive natures. But it is an injustice to the poet to attribute these rapid

to have its superiority acknowledged without wounding the feelings of the sensitive, and an explanation of its peculiarity can be found in the sad fate of the Jews. The heroes of Shakespere's tragedies are full of irony. Frenzy at its

transitions to an artist's vain fancy. His satire is directed against the ideals of his generation, not against the ideal. Harsh, discordant notes do not express the poet's real disposition. They are exaggerated, romantic feeling, for which he himself, led by an instinctively pure conception of the good and the beautiful, which is opposed alike to sickly sentimentality and jarring dissonance, sought the outlet of irony.

the outlet of irony.

Heine's humor, as I intimated above, springs from his recognition of the tragedy of life. It is an expression of the irreconcilable difference between the real and the ideal, of the perception that the world, despite its grandeur and its

real and the ideal, of the perception that the world, despite its grandeur and its beauty, is a world of folly and contradictions; that whatever exists and is formed, bears within itself the germ of death and corruption; that the Lord of all creation himself is but the shuttlecock of irresistible, absolute force, compelling

the unconditional surrender of subject and object.

The humorist is too impulsive to accept it as final. Moreover, he feels that with the world he has annihilated himself. In the phantom realm into which he has turned the world, his laughter reverberates with ghostlike hollowness. Recognizing that the world meant more to him than he was willing to admit, and that apart from it he has no being, he again yields to it, and embraces it with increased passion and ardor. But scarcely has the return been effected, scarcely has he begun to realize the beauties and perfections of the world, when sadness, suffering, pain, and torture, obtrude themselves, and the old overwhelming sense of life's tragedy takes possession of him. This train of thought, plainly discernible in Heine's poems, he also owes to his descent. A mind given to such speculations naturally seeks poetic solace in Weltschmerz. which, as everybody knows, is still another heirloom of his race. These are the most important characteristics, some admirable, some reprehensible, which Heine has derived from his race, and they are the very ones that raised opponents against him, one of the most interesting and prominent among them being the German philosopher Arthur Schopenhauer.

Humor, then, grows out of the contemplation of the tragedy of life. But it does not stop there. If the world is so pitiful, so fragile, it is not worth a tear, not worth hatred, or contempt. The only sensible course is to accept it as it is, as a nothing, an absolute contradiction, calling forth ridicule. At this point, a sense of tragedy is transformed into demoniac glee. No more is this a permanent state.

the antagonism aroused by the poet. In his book, "The World as Will and Idea," [102] he writes: "Heine is a true humorist in his *Romanzero*. Back of all his quips and gibes lies deep seriousness, *ashamed* to speak out frankly." At the same time he says in his journal, published posthumously: "Although a buffoon, Heine has genius, and the distinguishing mark of genius, ingenuousness. On close examination, however, his ingenuousness turns out to have its most in

His two opinions on Heine, expressed at almost the same time, are typical of

Heine has genius, and the distinguishing mark of genius, ingenuousness. On close examination, however, his ingenuousness turns out to have its root in Jewish shamelessness; for he, too, belongs to the nation of which Riemer says that it knows neither shame nor grief."

explanation: it is an interesting illustration of the common experience that critics go astray when dealing with Heine. П

The contradiction between the two judgments is too obvious to need

When, as Heine puts it, "a great hand solicitously beckoned," he left his German fatherland in his prime, and went to Paris. In its sociable atmosphere, he felt more comfortable, more free, than in his own home, where the Jew, the author, the liberal, had encountered only prejudices. The removal to Paris was an inauspicious change for the poet, and that he remained there until his end was still less calculated to redound to his good fortune. He gave much to France, and Paris did little during his life to pay off the debt. The charm exercised upon every stranger by Babylon on the Seine, wrought havoc in his character and his work, and gives us the sole criterion for the rest of his days. Yet, despite his devotion to Paris, home-sickness, vearning for Germany, was henceforth the dominant note of his works. At that time Heine considered Judaism "a long lost cause." Of the God of Judaism, the philosophical demonstrations of Hegel and his disciples had robbed him; his knowledge of doctrinal Judaism was a minimum, and his keen race-feeling, his historical

divided into Hellenists and Nazarenes. Himself, for instance, he looked upon as a well-fed Hellenist, while Börne was a Nazarene, an ascetic. It is interesting, and bears upon our subject, that most of the verdicts, views, and witticisms

instinct, was forced into the background by other sympathies and antipathies. He was at that time harping upon the long cherished idea that men can be

which Heine fathers upon Börne in the famous imaginary conversation in the Frankfort Judengasse, might have been uttered by Heine himself. In fact, many of them are repeated, partly in the same or in similar words, in the jottings found after his death.

This conversation is represented as having taken place during the Feast of

Chanukka. Heine who, as said above, took pleasure at that time in

impersonating a Hellenist, gets Börne to explain to him that this feast was instituted to commemorate the victory of the valiant Maccabees over the king of Syria. After expatiating on the heroism of the Maccabees, and the cowardice of modern Jews, Börne savs:[103] "Baptism is the order of the day among the wealthy Jews. The evangel vainly announced to the poor of Judæa now flourishes among the rich. Its acceptance is self-deception, if not a lie, and as hypocritical Christianity contrasts sharply with the old Adam, who will crop out, these people lay themselves open to unsparing ridicule.—In the streets of Berlin I saw former daughters of Israel wear crosses about their necks longer than their noses, reaching to their very waists. They carried evangelical prayer books, and were discussing the magnificent sermon just heard at Trinity church. One asked the other where she had gone to communion, and all the while their breath smelt. Still more disgusting was the sight of dirty, bearded, malodorous Polish Jews, hailing from Polish sewers, saved for heaven by the Berlin Society for the Conversion of Jews, and in turn preaching Christianity in their slovenly jargon. Such Polish vermin should certainly be baptized with cologne instead of ordinary water." This is to be taken as an expression of Heine's own feelings, which come out plainly, when, "persistently loval to Jewish customs," he eats, "with good appetite, ves. with enthusiasm, with devotion, with conviction," Shalet, the famous Jewish dish, about which he says: "This dish is delicious, and it is a subject for painful regret that the Church, indebted to Judaism for so much that is good, has failed to introduce Shalet. This should be her object in the future. If ever she falls on evil times, if ever her most sacred symbols lose their virtue, then the Church will resort to Shalet, and the faithless peoples will crowd into her arms with renewed appetite. At all events the Jews will then join the Church from conviction, for it is clear that it is only Shalet that keeps them in the old covenant. Börne assures me that renegades who have accepted the new dispensation feel a sort of home-sickness for the synagogue when they but smell

Shalet, so that Shalet may be called the Jewish ranz des vaches."

name. He long continued to take peculiar pleasure in his dogmatic division of humanity into two classes, the lean and the fat, or rather, the class that continually gets thinner, and the class which, beginning with modest dimensions, gradually attains to corpulency. Only too soon the poet was made to understand the radical falseness of his definition. A cold February morning of 1848 brought him a realizing sense of his fatal mistake. Sick and weary, the poet was taking his last walk on the boulevards, while the mob of the revolution surged in the streets of Paris. Half blind, half paralyzed, leaning heavily on his cane, he sought to extricate himself from the clamorous crowd, and finally found refuge in the Louvre, almost empty during the days of excitement. With difficulty he dragged himself to the hall of the gods and goddesses of antiquity, and suddenly came face to face with the ideal of beauty, the smiling, witching Venus of Milo, whose charms have defied time and mutilation. Surprised, moved, almost terrified, he reeled to a chair, tears, hot and bitter, coursing down his

Heine forgot that in another place he had uttered this witticism in his own

by living breath, and at her feet a luckless victim was writhing. A single moment revealed a world of misery. Driven by a consciousness of his fate. Heine wrote in his "Confessions": "In May of last year I was forced to take to my bed, and since then I have not risen. I confess frankly that meanwhile a great change has

cheeks. A smile was hovering on the beautiful lips of the goddess, parted as if

taken place in me. I no longer am a fat Hellenist, the freest man since Goethe, a iolly, somewhat corpulent Hellenist, with a contemptuous smile for lean Jews-

I am only a poor Jew, sick unto death, a picture of gaunt misery, an unhappy being."

This startling change was coincident with the first symptoms of his disease. and kept pace with it. The pent-up forces of faith pressed to his bedside: religious conversations, readings from the Bible, reminiscences of his youth, of

his Jewish friends, filled his time almost entirely. Alfred Meissner has culled many interesting data from his conversations with the poet. For instance, on one

occasion Heine breaks out with:[104]

loyally, as no other under the sun. Oh, if martyrdom, patience, and faith in despite of trial, can confer a patent of nobility, then this people is noble beyond many another.—It would have been absurd and petty, if, as people accuse me. I had been ashamed of being a Jew. Yet it were equally ludicrous for me to call myself a Jew.—As I instinctively hold up to unending scorn whatever is evil. timeworn, absurd, false, and ludicrous, so my nature leads me to appreciate the sublime, to admire what is great, and to extol every living force." Heine had spoken so much with deep earnestness. Jestingly he added: "Dear friend, if little Weill should visit us, you shall have another evidence of my reverence for hoary Mosaism. Weill formerly was precentor at the synagogue. He has a ringing tenor, and chants Judah's desert songs according to the old traditions, ranging from the simple monotone to the exuberance of Old Testament cadences. My wife, who has not the slightest suspicion that I am a Jew, is not a little astonished by this peculiar musical wail, this trilling and cadencing. When Weill sang for the first time. Minka, the poodle, crawled into hiding under the sofa, and Cocotte, the polly, made an attempt to throttle himself between the bars of his cage. 'M. Weill, M. Weill!' Mathilde cried terror-stricken, 'pray do not carry the joke too far.' But Weill continued, and the dear girl turned to me, and asked imploringly. 'Henri, pray tell me what sort of songs these are.' 'They are our German folk songs,' said I, and I have obstinately stuck to that explanation." Meissner reports an amusing conversation with Madame Mathilde about the friends of the family, whom the former by their peculiarities recognized as Jews. "What!" cried Mathilde. "Jews? They are Jews?" "Of course. Alexander Weill is a Jew, he told me so himself; --- why he was going to be a rabbi." "But the rest, all the rest? For instance, there is Abeles, the name sounds so thoroughly German." "Rather say it sounds Greek," answered Meissner. "Yet I venture to

insist that our friend Abeles has as little German as Greek blood in his veins."
"Very well! But Jeiteles—Kalisch—Bamberg—Are they too.... O no, you are

"Queer people this! Downtrodden for thousands of years, weeping always, suffering always, abandoned always by its God, yet clinging to Him tenaciously.

told his wife anything about his descent. He gravely answered: "You are right. With regard to Cohn I was of course mistaken. Cohn is certainly not a Jew." These are mere jests. In point of fact, his friends' reports on the religious attitude of the Heine of that period are of the utmost interest. He once said to Ludwig Kalisch, who had told him that the world was all agog over his conversion: [105] "I do not make a secret of my Jewish allegiance, to which I have not returned, because I never abjured it. I was not baptized from aversion to Judaism, and my professions of atheism were never serious. My former friends, the Hegelians, have turned out scamps. Human misery is too great for men to do without faith." The completest picture of the transformation, truer than any given in letters, reports, or reminiscences, is in his last two productions, the Romanzero and the "Confessions." There can be no more explicit description of the poet's conversion than is contained in these "confessions." During his sickness he sought a palliative for his pains—in the Bible. With a melancholy smile his mind reverted to the memories of his youth, to the heroism which is the underlying principle of Judaism. The Psalmist's consolations, the elevating principles laid down in the Pentateuch, exerted a powerful attraction upon him, and filled his

mistaken, not one is a Jew," cried Mathilde. "You will never make me believe that. Presently you will make out Cohn to be a Jew. But Cohn is related to Heine, and Heine is a Protestant." So Meissner found out that Heine had never

soul with exalted thoughts, shaped into words in the "Confessions", [106] "Formerly I felt little affection for Moses, probably because the Hellenic spirit was dominant within me, and I could not pardon the Jewish lawgiver for his intolerance of images, and every sort of plastic representation. I failed to see that despite his hostile attitude to art. Moses was himself a great artist gifted

that despite his hostile attitude to art, Moses was himself a great artist, gifted with the true artist's spirit. Only in him, as in his Egyptian neighbors, the artistic instinct was exercised solely upon the colossal and the indestructible. But unlike the Egyptians he did not shape his works of art out of brick or granite. His

pyramids were built of men, his obelisks hewn out of human material. A feeble

boast of having erected a monument more enduring than brass.

As for the artist, so I lacked reverence for his work, the Jews, doubtless on account of my Greek predilections, antagonistic to Judaic asceticism. My love for Hellas has since declined. Now I understand that the Greeks were only beautiful youths, while the Jews have always been men, powerful, inflexible men, not only in early times, to-day, too, in spite of eighteen hundred years of persecution and misery. I have learnt to appreciate them, and were pride of birth not absurd in a champion of the revolution and its democratic principles, the writer of these leaflets would boast that his ancestors belonged to the noble

race of shepherds he transformed into a people bidding defiance to the centuries—a great, eternal, holy people, God's people, an exemplar to all other peoples, the prototype of mankind: he created Israel. With greater justice than the Roman poet could this artist, the son of Amram and Jochebed the midwife,

thought."

In view of such avowals, Heine's return to Judaism is an indubitable fact, and when one of his friends anxiously inquired about his relation to God, he could well answer with a smile: Dieu me pardonnera; c'est son metier. In those days Heine made his will, his true, genuine will, to have been the first to publish which the present writer will always consider the distinction of his life. The introduction reads: "I die in the belief in one God, Creator of heaven and earth, whose mercy I supplicate in behalf of my immortal soul. I regret that in my

house of Israel, that he is a descendant of those martyrs to whom the world owes God and morality, and who have fought and bled on every battlefield of

own inclination, as to the spirit of my age. If unwittingly I have offended against good usage and morality, which constitute the true essence of all monotheistic religions, may God and men forgive me."

With this confession on his lips Heine passed away, dying in the thick of the fight, his very bier haunted by the spirits of antagonism and contradiction...

writings I sometimes spoke of sacred things with levity, due not so much to my

In Heine's character, certainly, there were sharp contrasts. Now we behold him a Jew, now a Christian, now a Hellenist, now a romanticist; to-day laughing, to-morrow weeping, to-day the prophet of the modern era, to-morrow the champion of tradition. Who knows the man? Yet who that steps within the charmed circle of his life can resist the temptation to grapple with the enigma?

"Greek joy in life, belief in God of Jew, And twining in and out like arabesques, Ivy tendrils gently clasp the two."

"Mass for me will not be chanted, *Kadosh* not be said.

One of the best known of his poems is the plaint:

Kadosh not be said,
Naught be sung, and naught recited,
Round my dying bed."

The poet's prophecy has not come true. As this tribute has in spirit been laid upon his grave, so always thousands will devote kindly thought to him, recalling in gentleness how he struggled and suffered, wrestled and aspired; how, at the dawn of the new day, enthusiastically proclaimed by him, his spirit fled aloft to regions where doubts are set at rest, hopes fulfilled, and visions made reality.

THE MUSIC OF THE SYNAGOGUE^[107]

Ladies and Gentlemen:—Let the emotions aroused by the notes of the great masters, now dying away upon the air, continue to reverberate in your souls.

masters, now dying away upon the air, continue to reverberate in your souts. More forcibly and more eloquently than my weak words, they express the thoughts and the feelings appropriate to this solemn occasion.

thumb, and striking the strings with his fingers, it is said that his priestly mates, transported by the magic power of his art, fell prostrate, and wept. Under the Oriental trappings of this tale is concealed regretful anguish over the decay of old Hebrew song. The altar at Jerusalem was demolished, and the songs of Zion, erst sung by the Levitical choirs under the leadership of the Korachides,

were heard no longer. The silence was unbroken, until, in our day, a band of

A festival like ours has rarely been celebrated in Israel. For nearly two thousand years the muse of Jewish melody was silent; during the whole of that period, a new chord was but seldom won from the unused lyre. The Talmud^[108] has a quaint tale on the subject: Higros the Levite living at the time of the decadence of Israel's nationality, was the last skilled musician, and he refused to teach his art. When he sang his exquisite melodies, touching his mouth with his

gifted men disengaged the old harps from the willows, and once more lured the ancient melodies from their quavering strings.

Towering head and shoulders above most of the group of restorers is he in whose honor we are assembled, to whom we bring greeting and congratulation. To you, then, Herr Lewandowski, I address myself to offer you the deep-felt gratitude and the cordial wishes of your friends, of the Berlin community, and, I may add, of the whole of Israel. You were appointed for large tasks—large tasks have you successfully performed. At a time when Judaism was at a low

ebb, only scarcely discernible indications promising a brighter future, Providence sent you to occupy a guide's position in the most important, the largest, and the most intelligent Jewish community of Germany. For fifty years your zeal, your diligence, your faithfulness, your devotion, your affectionate reverence for our past, and your exalted gifts, have graced the office. Were

testimony unto your giffs and character needed, it would be given by this day's celebration, proving, as it does, that your brethren have understood the underlying thought of your activities, have grasped their bearing upon Jewish development, and have appreciated their influence.

You have remodelled the divine service of the Jewish synagogue, superadding

melodies, keener strength in the familiar words, heightened dignity in the cherished songs. Two generations and all parts of the world have hearkened to your harmonies, responding to them with tears of joy or sorrow, with feelings stirred from the recesses of the heart. To your music have listened entranced the boy and the girl on the day of declaring their allegiance to the covenant of the fathers; the youth and the maiden in life's most solemn hour; men and women in all the sacred moments of the year, on days of mourning and of festivity.

A quarter of a century ago, when you celebrated the end of twenty-five years of useful work, a better man stood here, and spoke to you. Leopold Zunz on that occasion said to you: 'Old thoughts have been transformed by you into modern emotions, and long stored words seasoned with your melodies have

elements of devotion and sacredness. Under your touch old lays have clothed themselves with a modern garb—a new rhythm vibrates through our historic

made delicious food."

This is your share in the revival of Jewish poesy, and what you have resuscitated, and remodelled, and re-created, will endure, echoing and re-echoing through all the lands. In you Higros the Levite has been restored to us. But your melodies will never sink into oblivious silence. They have been carried by an honorable body of disciples to distant lands, beyond the ocean, to communities in the remote countries of civilization. Thus they have become the perpetual inheritance of the congregation of Jacob, the people that has ever loved and wooed music, only direst distress succeeding in flinging the pall of silence over song and melody.

Holy Writ places the origin of music in the primitive days of man, tersely pointing out, at the same time, music's conciliatory charms: it is the descendant

pointing out, at the same time, music's conciliatory charms: it is the descendant of Cain, the fratricide, a son of Lemech, the slayer of a man to his own wounding, who is said to be the "father of all such as play on the harp and guitar" (*Kinnor* and *Ugab*). Another of Lemech's sons was the first artificer in every article of copper and iron, the inventor of weapons of war, as the former

and in the Temple on Moriah's crest, joyful songs of gratitude extolled the grace of the Lord. From the harp issued the psalm dedicated to the glory of God—love of art gave rise to the psalter, a song-book for the nations, and its author David may be called the founder of the national and Temple music of the ancient Hebrews. With his song, he banished the evil spirit from Saul's soul; with his skill on the psaltery, he defeated his enemies, and he led the jubilant chorus in the Holy City singing to the honor and glory of the Most High.

Compare the Hebrew and the Hellenic music of ancient times: Orpheus with his music charms wild beasts; David's subdues demons. By means of Amphion's lyre, living walls raise themselves; Israel's cornets make level the

was the inventor of stringed instruments. Both used brass, the one to sing, the other to fight. So music sprang from sorrow and combat. Song and roundelay, timbrels and harp, accompanied our forefathers on their wanderings, and preceded the armed men into battle. So, too, the returning victor was greeted.

ramparts of Jericho. Arion's melodies lure dolphins from the sea; Hebrew music infuses into the prophet's disciples the spirit of the Lord. These are the wondrous effects of music in Israel and in Hellas, the foremost representatives of ancient civilization. Had the one united with the other, what celestial harmonies might have resulted! But later, in the time of Macedonian

imperialism, when Alexandria and Jerusalem met, the one stood for enervated

paganism, the other for a Judaism of compromise, and a union of such tones produces no harmonious chords.

But little is known of the ancient Hebrew music of the Temple, of the singers, the songs, the melodies, and the instruments. The Hebrews had songs and instrumental music on all festive, solemn occasions, particularly during the divine service. At their national celebrations, in their homes, at their diversions, even

instrumental music on all festive, solemn occasions, particularly during the divine service. At their national celebrations, in their homes, at their diversions, even on their journeys and their pilgrimages to the sanctuary, their hymns were at once religious, patriotic, and social. [109] They had the viol and the cithara, flutes,

cymbals, and castanets, and, if our authorities interpret correctly, an organ (magrepha), whose volume of sound surpassed description. When, on the Day

Jewish state. The Levites hung their harps on the willows of Babylon's streams, and every entreaty for the "words of song" was met by the reproachful inquiry: "How should we sing the song of the Lord on the soil of the stranger?" Higros the Levite was the last of Israelitish tone-artists. Israel set out on his fateful wanderings, his unparalleled pilgrimage, through the lands and the centuries, along an endless, thorny path, drenched with blood, watered with tears, across nations and thrones, lonely, terrible, sublime with the stern sublimity of tragic scenes. They are not the sights and experiences to inspire joyous songs-melody is muffled by terror. Only lamentation finds voice, an endless, oppressive, anxious wail, sounding adown, through two thousand years, like a long-drawn sigh, reverberating in far-reaching echoes: "How long, O Lord, how long!" and "When shall a redeemer arise for this people?" These elegiac refrains Israel never wearies of repeating on all his journeyings. Occasionally a fitful gleam of sunlight glides into the crowded Jewish quarters, and at once a more joyous note is heard, rising triumphant above the doleful plaint, a note which asserts itself exultingly on the celebration in memory of the Maccabean heroes, on the days of Purim, at wedding banquets, at the love-feasts of the pious brotherhood. This fusion of melancholy and of rejoicing is the keynote of mediæval Jewish music growing out of the grotesque contrasts of Jewish history. Yet, despite its romantic woe, it is informed with the spirit of a remote past, making it the legitimate offspring of ancient Hebrew music, whose characteristics, to be sure, we arrive at only by guesswork. Of that mediæval music of ours, the poet's words are true: "It rejoices so pathetically, it laments so joyfully."

Whoever has heard, will never forget Israel's melodies, breaking forth into rejoicing, then cast down with sadness: flinging out their notes to the skies, then sinking into an abyss of grief: now elated, now oppressed; now holding out

of Atonement, its strains pealed through the chambers of the Temple, they were heard in the whole of Jerusalem, and all the people bowed in humble adoration before the Lord of hosts. The old music ceased with the overthrow of the history—his glorious past, his mournful present, his exalted future promised by God. As their tones flood our soul, a succession of visions passes before our mental view: the Temple in all its unexampled splendor, the exultant chorus of Levites, the priests discharging their holy office, the venerable forms of the patriarchs, the lawgiver-guide of the people, prophets with uplifted finger of warning, worthy rabbis, pale-faced martyrs of the middle ages; but the melodies conjuring before our minds all these shadowy figures have but one burden: "How should we sing the song of the Lord on the soil of the stranger?" That is the ever-recurring *motif* of the Jewish music of the middle ages. But the blending of widely different emotions is not favorable in the creation of melody. Secular occurrences set their seal upon religious music, of which some have so high a conception as to call it one of the seven liberal arts, or even to extol it beyond poetry. Jacob Levi of Mayence (Maharil), living at the beginning of the fifteenth century, is considered the founder of German synagogue music, but his productions remained barren of poetic and devotional results. He drew his best subjects from alien sources. At the time of the Italian Renaissance, music had so firmly established itself in the appreciation of the people that a preacher, Judah Muscato, devoted the first of his celebrated sermons to music, assigning to it a high mission among the arts. He interpreted the legend of David's Æolian harp as a beautiful allegory. Basing his explanation on a verse in the Psalms, he showed that it symbolizes a spiritual experience of the royal bard. Another writer, Abraham ben David Portaleone, found the times still riper; he could venture to write a theory of music, as taught him by his teachers, Samuel Arkevolti and Menahem Lonsano, both of whom had strongly opposed the use of certain secular melodies then current in Italy, Germany, France, and Turkey for religious songs. Among Jewish musicians in the latter centuries of the middle ages, the most prominent was Solomon Rossi. He, too, failed to exercise influence on the shaping of Jewish music, which more and more delighted in grotesqueness and aberrations from good taste. The origin of synagogue melodies was attributed to remoter and remoter periods; the most

hope, now moaning forth sorrow and pain. They convey the whole of Judah's

soulful hymns were adapted to frivolous airs. Later still, at a time when German music had risen to its zenith, when Bach, Handel, Havdn, Mozart, and Beethoven flourished, the Jewish strolling musician Klesmer, a mendicant in the world of song as in the world of finance, was wandering through the provinces with his two mates Suddenly a new era dawned for Israel, too. The sun of humanity sent a few of its rays into the squalid Ghetto. Its walls fell before the trumpet blast of deliverance. On all sides sounded the cry for liberty. The brotherhood of man, embracing all, did not exclude storm-baptized Israel. The old synagogue had to keep pace with modern demands, and was arrayed in a new garb. Among those who designed and fashioned the new garment, he is prominent in whose honor we have met to-day. From our short journey through the centuries of music, we have returned to him who has succeeded in the great work of restoring to its honorable place the music of the synagogue, sorely missed, ardently longed for, and bringing back to us old songs in a new guise. An old song and a new melody! The old song of abiding love, loyalty, and resignation to the will of God! His motto was the beautiful verse: "My strength and my song is the Lord"; and his unchanging

refrain, the jubilant exclamation: "Blessed be thou, fair Musica!" A wise man once said: "Hold in high honor our Lady of Music!" The wise man was Martin Luther—another instance this of the conciliatory power of music, standing high above the barriers raised by religious differences. It is worthy of mention, on this occasion, that at the four hundredth anniversary celebration in honor of Martin Luther, in the Sebaldus church at Nuremberg, the most Protestant of the cities of Germany, called by Luther himself "the eye of God," a psalm of David was sung to music composed by our guest of the day. "Hold in high honor our Lady of Music!" We will be admonished by the behest, and give honor to the artist by whose fostering care the music of the synagogue enjoys a new lease of life; who, with pious zeal, has collected our dear old melodies, and has sung them to us with all the ardor and power with

which God in His kindness endowed him

The soul can be expressed only by Polyhymnia!"

An orphan, song wandered hither and thither through the world, met, after many days, by the musician, who compassionately adopted it, and clothed it with his melodies. On the pinions of music, it now soars whithersoever it listeth,

bringing joy and blessing wherever it alights. "The old song, the new melody!" Hark! through the silence of the night in this solemn moment, one of those old songs, clad by our *maestro* in a new melody, falls upon our ears: "I remember

unto thee the kindness of thy youth, the love of thy espousals, thy going after me in the wilderness, through a land that is not sown!" Hearken! Can we not distinguish in its notes, as they fill our ears, the presage

of a music of the future, of love and good-will? We seem to hear the rustle of the young leaves of a new spring, the resurrection foretold thousands of years agone by our poets and prophets. We see slowly dawning that great day on which mankind, awakened from the fitful sleep of error and delusion, will unite

in the profession of the creed of brotherly love, and Israel's song will be mankind's song, myriads of voices in unison sending aloft to the skies the psalm of praise: Hallelujah, Hallelujah!

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