

**The
Ludwig
Rosenberger
Collection of
Judaica**

The University of Chicago

The Ludwig Rosenberger Collection of Judaica

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Introduction

The history of the Jews is a phenomenon of such broad, sprawling dimensions that any attempt to capture it in the form of a book collection calls for a vision and a dedication few would attempt to claim. Ludwig Rosenberger would deny that he is either a visionary or a man of particularly strong convictions. He would probably admit he did only what he wanted to do and that he did so because he was curious about the subject—and then about only certain of its aspects. Most likely he would also add that he was fortunate in having been able to devote a part of his life to a particularly gratifying pursuit. In his quiet, unobtrusive manner, he would say little else about his forty years of collecting and the assemblage of more than twenty thousand volumes and various manuscripts. To find, to acquire, and then to become intimate with the contents of a collection of such magnitude is a feat that belies the collector's lack of pretension.

Ludwig Rosenberger's collection of Judaica is a distinctly personal creation. It was no small part of the effort that the collection was built with relatively modest means in a city remote from the centers where the quarry originated and could be found. Although greater collections have been formed in the past, these were gathered in times more auspicious for the private collector. The availability of most of the books in the Rosenberger Collection has since been swept away by time and events. His achievement is now beyond duplication.

Writings relating to the Jews have been conventionally divided into two broad, amorphous classes. Hebraica encompasses the theological and religious texts and commentaries, while Judaica takes in what is left, that is, the writings relating to the secular life of the Jews in history, literature, and practically every other compartment of human activity. Both categories are equally vast, and at some points only a thin line separates them.

Ludwig Rosenberger's collection belongs decidedly to the category of Judaica. Within this large body he has concentrated on certain areas. He has heavily emphasized Jewry in western Europe but has also covered Jews in America and even in the remote Chinese community which existed since antiquity. His collection is preoccupied with Jews and their historical relationship with modern socialism, and his treatment

of Jewish emancipation in England is almost exhaustive. The works of certain Jews—Spinoza, Mendelssohn, Heine, Marx, among others—is equally impressive. From these names it should be noted that Mr. Rosenberger has included individuals who forsook their Jewish origin. The collection also contains anti-Jewish writings from early polemics to the virulent publications of German National Socialism. Such a wide, non-parochial view does credit to Mr. Rosenberger's attempt to document the fullness of Jewish experience in its most broad, and at times distressing, aspects. In this sense, he has collected with courage and perspicacity.

From all of these elements, 126 items have been chosen for exhibition and then arranged in three sections: Pre-Emancipation, 1200–1777; The Enlightenment and Emancipation, 1656–1858; and The Modern World, 1840–1940. Inevitably the selection appears superficial and leaves regrettable omissions. Within the physical limitations of the exhibition, however, an effort has been made to acknowledge the integrity of the collection and the historical experience it represents. It is hoped that the viewer of the exhibition and the reader of this catalogue will perceive the richness of Mr. Rosenberger's collection and gain some understanding of the events, personalities, and attitudes which have accompanied the Jews' passage through history.

The text that follows describing the books and manuscripts on exhibition has been written largely by Mr. Paul Silverman, a doctoral candidate in the Department of History, and by Mr. Richard Peiser, a member of the Library's Acquisitions Department. Both were assisted by the staff of the Library's Department of Special Collections. The selection of material to be shown was made by a faculty committee representing various University faculties. Mrs. Judith Z. Cushman, of Special Collections, prepared this publication for the press and was responsible for the installation of the exhibition.

Mr. Rosenberger's collection is a noteworthy achievement created in the city of Chicago. The University Library is grateful to him for sharing his books with a larger audience.

Robert Rosenthal
Curator, Special Collections



"The holiday of Shabuoth." Plate from Bodenschatz, No. 16

Pre-Emancipation 1200-1777

Early Apologists and Christian Hebraists

1. Hieronymus [St. Jerome]. From *Liber Hebraicarum in quaestionum in Genesem*. Manuscript, England, circa 1200.

St. Jerome (342–420), one of the most important of the Church Fathers, stood at the critical point in history when knowledge about Judaism was being absorbed into Christian tradition. Best known for his translations, the Latin Vulgate Bible was his most important work. He gained his knowledge of Hebrew directly from Jewish teachers, and he spent much of his adult life in the Holy Land. *Liber Hebraicarum*, his first Hebrew study, collates Christian exegesis with the Hebrew text. Like most Church members of his generation, St. Jerome was critical of the Jews and Jewish law.

2. Bernardus de Breydenbach. *Peregrinatio in Terram Sanctam*. Speier: Petrus Drach, 1490.

Breydenbach, a relatively obscure figure, is remembered for this description of his trip to the Holy Land in 1483. The work first appeared in Latin and German in 1486 and was soon translated into several other languages. The woodcuts, by fellow pilgrim Erhard Rewich, depict scenes of cities and animal life with artistic and technical skill as well as accuracy.

3. Johannes Reuchlin. *De arte cabalistica*. Basel: Ioannes Heruagius, 1561.

Throughout Jewish history, kabbalah has formed an alternative strand to talmudic legalism. Kabbalah's mystical and esoteric doctrines, largely medieval in origin, were for the most part speculations on the hidden life of God and the relationships between divine and human life. During the Renaissance, Christian humanist scholars such as Reuchlin saw in the kabbalah a complement to the neoplatonism they espoused. *De arte cabalistica*, first published in 1517, is a sympathetic account that includes associations between the name of Jesus and kabbalistic doctrines concerning the holy names of God.

4. Johannes Boeschenstain. *Elementale introductorium in Hebraeas litteras Teutonice & Hebraice legendas*. Augsburg: Erhard Oeglin, 1514.

With Reuchlin, Boeschenstain was a pioneer of Hebraic studies among Christians in Germany. He was a teacher of Hebrew and counted among his students the theologian Zwingli. Boeschenstain's elementary Hebrew grammar of 1514 was the author's first and contains lessons in the Hebrew alphabet and Hebrew

versions of Christian prayers. Other editions followed, as well as a German translation of Jewish prayers.

5. **Johannes Reuchlin.** *Defensio . . . contra calumniatores suos colonienses.* Tübingen: Thomas Anshelmus Badenses, 1514.

When Johann Pfefferkorn, an apostate Jew, called for the suppression of all Hebrew literature, he requested the aid of Reuchlin in the task. The latter demurred but nevertheless soon found himself questioned by an imperial council devoted to the matter. In *Defensio . . . contra calumniatores* Reuchlin declared that only anti-Christian polemics should be condemned, and a great debate on Hebrew literature erupted between the scholastic and humanist parties in Germany. The struggle ended only with the mordant satire of the scholastic party by Grotus Rubeanus and Ulrich von Hutten, *Letters of Obscure Men*, written a few years later.

6. **Isaac Ben Judah Abravanel.** *Liber de capite fidei.* Amsterdam: Guilielleme & Johannes Blaue, 1638.

The Sephardic family Abravanel produced scholars and statesmen over several generations after 1300, and suffered much under the persecutions of the period. The biblical exegete Isaac Ben Judah, born in Lisbon in 1437, was forced to flee to Spain in 1481, from which he was finally expelled in 1492. The *Liber de capite fidei*, first published in Hebrew in 1505, contains

arguments disputing Maimonides' views of the powers of the Divine.

7. **Elias Levita.** *Composita verborum & nominum Hebraicorum.* Basel, 1525.

Elias Levita (or Eliaha Bokhar), a Jewish teacher of Hebrew in Renaissance Italy, was a philologist, grammarian, and lexicographer, and wrote secular literary works in Yiddish as well, including the famous *Book of Bova*. He produced several Hebrew grammars, on various academic levels, which were often translated into Latin, as was this one, by his pupil Sebastian Münster. In 1542 Levita published the first known Yiddish-Hebrew dictionary. Many rules set down by Levita are still accepted by modern Hebrew grammarians.

8. [**Judah Ben Isaac Abravanel**]. *Dialoghi di amore.* Venice: Aldus, 1545.

Judah Abravanel, also known as Leone Ebreo, was the son of Isaac Ben Judah, with whom he fled to Italy in 1492 as a young man. His fame rests on the *Dialoghi*, first published in Rome in 1535. With "dipoi fatto Christiano" on the title page, this edition spuriously implied the author's conversion to Christianity, and the phrase may have been added to help sell the book. The work, in the form of three dialogues, treats the Renaissance theme of love as the dominating force and the loftiest goal of the universe.

Jewish Life and Traditions

9. **Simone Luzzatto.** *Discorso circa il stato de gl'Hebrei.* Venice: Gioanne Calleoni, 1638.

Venice was the first municipality in Europe to establish a special Jewish quarter. Walled off in 1516, it eventually took its name from the foundry, or *ghetto*, which was situated nearby. Nevertheless, the Jewish community played an important role in the city and produced such figures as Simone Luzzatto—scholar, rabbi, mathematician, and supporter of religious toleration. The *Discorso*, his most important work, was addressed to the leaders of the Venetian Republic and was the first apologetic which argued for toleration of the Jews on the basis of their economic usefulness. The Jews, he wrote, performed tasks usually done by foreign merchants but, advantageously, remained under the control of the republic.

10. **Leo Modena.** *The History of the Rites, Customes, and Manner of Life, of the Present Jews, Throughout the World.* London: J. L., 1650. First English edition.

A precocious child—it was said he could translate from Hebrew to Italian at the age of three—Modena

became a prolific author and a colorful figure in the Venetian Jewish community. His writing includes such diverse works as religious tracts, poetry, and a treatise on gambling. This book on Jewish customs was written in Italian in 1637 for James I of England; the 1650 translation was the first in English.

11. **Claude Fleury.** *Les mœurs des israélites.* Paris: Gervais Clousier, 1683.

A famed ecclesiastical historian, legal scholar, and personal tutor to the family of Louis XIV, the learned Fleury was thirty years in preparing his great work, *Histoire ecclésiastique*, which he first published in 1691 as a history of the Church for the popular reader. This work, *Les mœurs des israélites*, a companion to *Les mœurs des chrestiens*, describes the rituals, habits, artifacts, and social structure of the ancient Hebrews, treating its subject with dignity and respect.

12. **Moses Pereyra de Paiva.** *Notisias dos Judeos de Cochim.* Amsterdam: Vry Levy, 1687.

Isolated but adhering strictly to Jewish law, a com-

munity of Jews has existed on the Malabar Coast of southern India for at least nine hundred years. Pereyra de Paiva headed a delegation of Amsterdam Jews who traveled to India in 1686 to collect information on that community. His visit inaugurated a close association between the Cochin Jews, as they were called, and the Dutch Sephardim, which lasted more than a century. This comprehensive report discusses the origin, economic situation, traditions, and communal organization of the Indian Jews.

13. Lancelot Addison. *The Present State of the Jews: (More Particularly Relating to Those in Barbary)*. London: J. C. for William Crooke, 1675. First edition, with frontispiece.

The Jewish population of the Barbary Coast in the seventeenth century contained a majority of seminomadic people, much akin in behavior and dress to their Moslem neighbors, and an admixture of Iberian immigrants living in the coastal cities. At a time when the Jewish population in England was still small, Lancelot Addison, Joseph Addison's father, made a detailed study of these Oriental Jews, their customs, and their religious behavior.

14. *Der Juden zu Franckfurt Stättigkeit und Ordnung*. Frankfurt am Main: Johann Saur, 1613.

Like other Jews of the states and free cities of Germany, the Jewish community of Frankfurt, numbering about three thousand by 1610, lived under its own laws and administration. However, through the *Stättigkeit und Ordnung* the government regulated the behavior of the Jews in those areas where Jews and non-Jews interacted. Issued by the city and periodically revised, these codes dictated such matters as where the Jews could live, what trades they could or could not engage in, how they could dress, and what taxes they were required to pay. This text collects and updates the laws pertaining to the Jews of Frankfurt.

15. Johann Jacob Schudt. *Jüdische Merckwürdigkeiten*. Frankfurt and Leipzig: 1714. 3 volumes in 1.

The destruction of the Frankfurt Ghetto by fire in 1711 inspired the Christian Orientalist Johann Schudt to write a chronicle of the Frankfurt Jews and an account of the Jews of his time. He had long been interested in the Jews as a result of both his studies and his hopes to convert them. While not a complete history, *Jewish Curiosities* contains, in addition to its many revealing descriptions, such items as a comic Purim play and Yiddish poems related to the great fire.

16. Johann Christoph Georg Bodenschatz. *Kirchliche Verfassung der heutigen Juden sonderlich derer in Deutschland*. Frankfurt and Leipzig: Johannes Friedrich Becker, 1748-49. 4 parts in 1 volume.

In his *Church Constitution of Today's Jews, Especially Those in Germany*, the Protestant minister Bodenschatz provides, without prejudice or apology, important historical documentation on seventeenth- and eighteenth-century Jewish life. Well versed in Oriental languages and in the lore of the ancient Hebrews, the author describes contemporary Jewish customs and ceremonies and includes some details not often found in works by Jews themselves. The book is rich in engravings, some taken from Picart's *Cérémonies et coutumes religieuses de tous les peuples* (1723-37).

17. Johann Caspar Ulrich. *Sammlung Jüdischer Geschichten . . . in der Schweiz*. Basel, 1768. First edition.

As a Protestant theologian who had studied Hebrew and the Talmud, Ulrich developed an interest in Hebraic studies that led him to write the first comprehensive history of the Jews of Switzerland. He recognized the Jews as an unfortunate people with an unbroken history of suffering, and exonerating them from complicity in causing the Black Death, Ulrich urged the Swiss to treat the Jews with compassion. The work, fair and forthright in its presentation, is especially valuable for its section on the Jews of Zurich.

18. *Privilèges, dont les juifs portugais jouissent en France depuis 1550*. Paris: Stoupe, 1777.

With the expulsion of the Jews from Provence in 1501, virtually no Jews remained within the present borders of France. Then a small number of secret Jews, or *conversos*, began to arrive from the Iberian peninsula. In 1550 these "Portuguese merchants," or "new Christians," were granted letters patent by Henry II which allowed them to live "wherever they desired in France." These letters patent were periodically renewed, but it was not until 1723 that the "Portuguese merchants" were recognized as Jews. Prefaced with a laudatory description of the Sephardic Jews, *Privilèges* collects these royal letters patent issued over two centuries.

19. *Minhagim für ganz Ashkenas, Polen, Mähren u. Böhmen*. Karlsruhe, mid-eighteenth century.

In Jewish law, a *minhag* is a custom which through continuous practice obtains the force of law. Many applied only to specific localities and were printed in *minhagim* books as a means of preserving them and maintaining their purity. *Minhagim* books varied in content, structure, and literary standard. This Yiddish example—covering Germany, Poland, Moravia, and Bohemia—includes Sabbath observance, daily prayers, and preparations for the Jewish holidays, with a long section on conducting the Passover *seder*.

Anti-Jewish Views

20. Alexander de Neuo. *Consilia contra Judaeos fenerantes*. Venice: Leonard Wild de Ratisbona, 1489 [1479?].

Though the Jews had always participated in financial affairs, during the Middle Ages in Europe they were mainly merchants and craftsmen. The disruption in Jewish life during the First Crusade (1096–1099) began the movement of Jews away from their traditional roles and toward a greater dependence on moneylending. But the inevitable dislike for creditors, coupled with religious hostility to the Jews, made this situation a constant source of friction for them. This collection of *consilia*, or legal opinions, by de Neuo, a Paduan canonist, treats the question from the standpoint of canon law.

21. [Andreas Osiander]. *Ob es war vn glaublich sey, dass die Juden der Christen Kinder heymlich erwürgen*. [1540].

The belief that Jews murdered Christian children to obtain their blood for ritual purposes—the blood libel—was to follow the Jews into modern times, despite the repeated refutations by the highest authorities of the Catholic Church. When Count Franz Wolf of Pezinok, Slovakia, manufactured a blood-libel charge in 1529, thirty Jews burned at the stake. Osiander, a Christian theologian, religious reformer, and Hebraist, responded with a defense of the Jews against the accusation of ritual murder—*Whether It Is True and Believable That the Jews Secretly Strangle Christian Children*. This is the only copy of the book in existence.

22. Martin Luther. *Von den Jüden vnd jren Lügen*. Wittenberg: Hans Lufft, 1543.

During the early phase of his reforming activities, Luther expressed considerable sympathy toward the Jews. He believed they had been right not to join the Church, which he so strongly opposed, and felt he would be able to convert them. Disappointment on these grounds, however, led to attacks on the Jews. Written in his characteristically vituperative language, *Of the Jews and Their Lies*—one of the most important of these attacks—appeared in the same year that Luther helped convince the Saxon government to expel the Jews from its territories.

23. Johann Andreas Eisenmenger. *Entdecktes Judenthum*. [Frankfurt am Main], 1700.

Johann Eisenmenger feigned interest in embracing Judaism as part of his long preparations for Judaism

Unmasked. He brought together and distorted numerous passages from rabbinical texts, interpreting these to prove the Jews guilty of the crimes of which they had been long accused. The Frankfurt Jewish community succeeded in having the first edition suppressed, but another appeared in 1711. The book has served as an inexhaustible source for anti-Semitic authors, appearing in print as late as the 1890s.

24. Abraham à Santa Clara [Hans Ulrich Megerle]. *Judas der Ertz-Schelm für ehrliche Leuth*. Salzburg: Melchior Haan, 1696. Volume 1.

Judas, the Arch-Scoundrel is a didactic novel written by an Augustinian friar, court-preacher in Vienna, and persistent anti-Jewish propagandist, well known for his sense of humor and for the coarse style of his sermons. This novel, which saw many editions, does not attack the author's Jewish contemporaries directly, but its inferences are apparent. The grotesque figures on the frontispiece are far more in keeping with European anti-Jewish imagery than with the biblical account of the betrayal of Christ, which argues that the dark side of the human soul is Judas incarnate.

25. Elias Liborius Roblik. *Jüdische Augen-Gläser*. Brünn: Maria Barb. Swobodin Wittib, 1741; König-Gratz: Wentzl Johann Tibelli, 1743. 2 volumes in 1.

Roblik, a Moravian cleric who eventually forsook the priesthood, attempted to dissuade the Jews from their false beliefs through force of argument and Christian love. He attacked Jewish doctrine and not the Jews themselves, who he earnestly believed would see the truth of Christian belief if only their rabbis and their Talmud would not hide the truth from their eyes. This work is hence symbolically titled *Jewish Eyeglasses*, and a large pair of eyeglasses is illustrated as the frontispiece.

26. Aloys de Sonnenfels [Perlin Lipmann]. *Judaica sanguinis nausea. Jüdischer Blut-Ekel*. Vienna: Johannes Ignatz Heyinger, 1753.

Son of a Brandenburg rabbi and father of one of the most influential ministers of the Hapsburg Empire, Sonnenfels, along with his children, converted to Catholicism sometime between 1735 and 1741. In Vienna he became a professor of Oriental languages and court interpreter to Marie Theresa. Written to aid the Jews of Poland in their struggle against blood-libel charges, *Jüdischer Blut-Ekel* argued that such false and superstitious accusations actually repelled Jews from Christianity. The work, published in parallel Latin

and German texts, was also translated into Italian and submitted to the papacy in an attempt to obtain the renewal of bulls against the blood-libel charges.

27. *Der höchst und hochansehendlichen zu den Frankfurtischen Sachen wolverordneter Keyserlicher Commissarien zu männiglichs nachrichtung publicirter Declaration und Contradiction*. . . . Darmstadt: Balthasar Hofmann, 1614.

In 1614 the Jews of Frankfurt became embroiled in an intense struggle, with religious, political, and economic overtones, within the city. Vincent Fettmilch, a Calvinist guild leader who styled himself the "new Haman," charged that the Lutheran-dominated city senate was corrupt and favored the Jews. After he failed to have them expelled, he incited riots on the part of the lower classes—many of whom were in debt to the Jews. The Jews were forced to flee, and the lower classes gained some concessions from the cities. But the emperor finally interceded, and in this *Declaration und Contradiction*, printed with a copy of the indulgences, he rescinds what the cities granted. Fettmilch was hanged and quartered in 1616.

28. [Paul Nicol Einert]. *Entdeckter jüdischer Baldober*. Coburg: Johann Georg Steinmarck, 1737. First edition.

One of the most overlooked aspects of Diaspora history is Jewish criminality. While the prevalence of crimes by Jews was below that of the general population, Jews were a significant part of the underworld in central Europe. *Entdeckter jüdischer Baldober*, a handbook intended for the use of criminal prosecutors and others interested in law enforcement, details prosecutions regarding members of gangs of Jewish

thieves and contains the laws applying to them in the principality of Saxe-Coburg.

29. Sigismund Hosmann. *Fürtreffliches Denck-Mahl der göttlichen Regierung*, . . . bewiessen an der . . . güldenen Tafel, und anderer Kostbarkeiten. . . . Cell and Leipzig: Hieronymus Friderich Hoffman, 1718.

Hosmann gives his story of Jews who belonged to bands of thieves in his *Das schwer zu bekehrende Juden-Hertz*, where he also proposes ways of converting the "conversion-resistant Jewish heart." This present work, *Golden Tablet*, focuses on a particular incident of church theft, in the city of Lüneburg, in which some Jews were supposed to have participated. Giving the details of the case and the prosecution, Hosmann finally attributes the recovery of the "güldene Tafel" to divine intervention.

30. *Die Geschichte von dem grossen Betrieger oder falschen Juden Könige Sabatai-Sevi von Smirna*. [Cöthen], 1702.

The History of the Great Deceiver or False King of the Jews, Sabatai-Sevi is an account of the life of the most important false Messiah of the Diaspora. Sabatai Zevi proclaimed himself the Messiah in 1648; and his large following has been attributed in part to the resurgence of the Jews' longing for physical and spiritual redemption at the time of the Chmielnicki massacres. Eighteen years later, Sabatai Zevi was arrested in Constantinople; threatened with execution, he converted to Islam. Although the movement was destroyed, a few followers continued to cherish his memory long after he died in obscurity in 1676.

Wir Joseph der Zweyte,
von Gottes Gnaden erwählter Römischer Kaiser, zu allen Zeiten Mehrer des Reiches, König in Germanien, Hungarn, und Böhmeim ꝛ. Erzherzog zu Oesterreich, Herzog zu Burgund, und Lotharingen ꝛ. ꝛ.

Entbieten jedermann Unsere Gnade, und geben euch hiemit gnädigst zu vernehmen:

Von Antretung Unserer Regierung an, haben Wir es einen Unserer vorzüglichsten Augenmerke seyn lassen, daß alle Unsere Unterthanen, ohne Unterschied der Razion und Religion, sobald sie in Unseren Staaten aufgenommen und geduldet sind, an dem öffentlichen Wohlstande, den Wir durch Unsere Sorgfalt zu vergrößern wünschen, gemeinschaftlichen Antheil nehmen, eine gesetzmäßige Freyheit genießen, und auf jedem ehrbaren Wege zu Erwerbung ihres Unterhalts, und Vergrößerung der allgemeinen Nützlichkeit kein Hinderniß finden sollten.

Da nun mit dieser Unserer gnädigsten Absicht die gegen die jüdische Razion überhaupt in Unseren Erbländern, und insbesondere zu Wien und in Niederösterreich bestehenden Geseze, und sogenannten Judenordnungen nicht durchaus zu vereinbaren sind, so wollen Wir dieselben Kraft gegenwärtigen Patents in sofern abändern, als es die Verschiedenheit der Zeit und Umstände nöthig machen.

1. Zwar geht Unser höchster Wille keineswegs dahin, der in Wien wohnenden Judenschaft in Beziehung auf die äußere Duldung eine Erweiterung zu gewähren, sondern bleibt es auch in Zukunft dabey, daß dieselbe keine eigentliche Gemeinde unter einem besondern Vorsteher ihrer Razion ausmachen, sondern, wie bisher, jede einzelne Fa-

The Enlightenment and Emancipation 1656-1858

Arguments for Toleration

31. William Prynne. *A Short Demurrer to the Jewes Long Discontinued Remitter into England*.... London: Edward Thomas, 1656.

Subscribing to an ancient tradition which held that the Messiah would appear when the Jews were spread over the entire earth, the rabbi and mystic Manasseh Ben Israel tried to further this goal, and in England sought to have the ban on Jewish settlement lifted. His failure was due in part to Prynne—a Puritan extremist opposing religious toleration—who responded to Manasseh's cause with the heated anti-Jewish arguments in the *Short Demurrer to the Jewes*.

32. Thomas Barlow. *Several Miscellaneous and Weighty Cases of Conscience*. London: Mrs. Davis, 1692.

Barlow, bishop of Lincoln, known for his amenability to the various governments of seventeenth-century England, wrote "For Toleration of the Jews" sometime around 1654, though it was not published until much later. He looked favorably upon the issue, one of his "weighty cases of conscience," perhaps because at the time Cromwell favored readmitting the Jews. The arguments Barlow presented dealt mostly

with the usefulness of the Jews to the state, but he also maintained that the presence of the Jews would make possible the fulfillment of "a sacred and heavy obligation on Christians" to convert them.

33. [John Toland].* *Reasons for Naturalizing the Jews*.... London: J. Roberts, 1714.

Toland established his reputation as an important and controversial English thinker in 1696 with his *Christianity Not Mysterious*, which attempted to show that everything in the Scriptures as well as all elements of Christian revelation could be harmonized with human reason. In *Reasons for Naturalizing the Jews*, which he published anonymously in 1714, he argued for facilitating the naturalization not of English Jews but of foreign-born Jews, thus in fact attracting Jews to England. His concept of toleration, in advance of its day, was based on the belief that the Jews were economically useful to the country.

34. *An Act to Permit Persons Professing the Jewish Religion to Be Naturalized by Parliament*. London: Thomas Baskett, 1753.

The problem of the ill-defined status of the Jews in

England was thrown into relief when they demonstrated their loyalty by supporting the government in the Jacobite insurrection of 1745. Perhaps out of gratitude, the Whigs passed this bill through Parliament allowing naturalization of the Jews. "The Jew Bill" of 1753 created an uproar among the Tories, who termed it an "abandonment of Christianity." Although George II assented to the bill, public outrage continued, and the bill was repealed the next year.

35. [Friedrich Wilhelm I, King of Prussia]. . . . *Edict, dass in seiner Königl. Majestät gesamten Landen gar keine Bettel-Juden mehr eingelassen . . . werden sollen.* Stettin: Johann Friedrich Spiegeln, 1738.

While encouraging the Jews' economic activities which were proving useful to the state, the Prussian government restricted the rights and numbers of Jews residing in its domain. This royal edict stipulated that no Jewish beggars would be admitted into Prussia since they carried goods which might spread the plague then raging in Hungary. A year after the edict's promulgation, Frederick II ascended the throne, and a liberalization of official attitudes toward the Jews began.

36. Friedrich Wilhelm II, King of Prussia. Letter signed to Oberst von Retzow. Potsdam, July 4, 1757. 3 pages.

In central Europe during the early modern period, individual Jews played an important role in helping ambitious princes to consolidate power in their territories. These "Court Jews," especially active in financial and administrative matters, were in a position to prepare the way for future emancipation. This letter of Frederick the Great to one of his subordinates discusses the details of contracts held with a member of the famous Gompertz family, a dynasty of Court Jews in Berlin who were long active in financial affairs on behalf of the Hohenzollerns.

37. Gotthold Ephraim Lessing. *Nathan der Weise*. [Berlin: Voss], 1779. First edition, first issue.

Lessing's arguments for toleration were grounded firmly in the rationalism of the eighteenth century. One of Germany's outstanding dramatists and philosophers, he was inspired by the example of his friend Moses Mendelssohn to write *Nathan der Weise*. The drama embodies its plea for toleration in the famous parable of the three rings narrated by Nathan, the wise Jew. The story of the three sons—representing Judaism, Christianity, and Islam—who are would-be holders of a magical ring, attempts to illustrate that the absolute truth of any religious faith cannot be proven, and that the real worth of these faiths is to be found in the effects they have on their individual members.

38. Christian Wilhelm Dohm. *Ueber die bürgerliche Verbesserung der Juden*. Berlin and Stettin. Friedrich Nicolai, 1781.

On the Improvement of the Jews as Citizens voiced the sentiments of enlightened Christians and Jews in Berlin. An historian, diplomat, and advocate of free trade, Dohm, a Christian, wrote this work at the request of Mendelssohn. In it, Dohm argued that "the true reasons for [the Jews'] shortcomings" could be traced to the "oppression from which [they] still suffer" and the restrictions placed upon them throughout their history. He proposed that better treatment would reform them and their customs and lead ultimately to their assimilation into the outside world.

39. Leopold I, Emperor of Austria. [Judenverordnung]. Vienna, 1659. With autograph signature.

Possibly the greatest obstacle to arguments for toleration in modern Europe was the militant religious spirit of the Counter-Reformation. Such sentiments were to affect Emperor Leopold I whose wife, for example, saw in tolerance for the Jews the reason for the death of her first child. This edict of Leopold's contained provisions for the regulation of Jewish butchers, but its impediments were slight compared with Leopold's later actions which culminated in 1670 with the expulsion of the Jews from Vienna. It was not until the time of Joseph II (1780-90) that a major shift in Austrian policy toward the Jews took place.

40. [Joseph II, Emperor of Austria. *Judenverordnung*.] Vienna, 1782.

As part of his endeavors to modernize his empire, Joseph II of Austria attempted to make the Jews useful citizens by reforming their economic practices and abolishing many of the measures enforcing their isolation. The *Toleranzpatent* of 1782 was the first enactment of its kind in Europe, permitting Jews access to new professions, state education, and even agriculture. While the lot of Jews was thus improved, their religious expression was suppressed; and severe restrictions against using the Hebrew alphabet in business matters and a ban on establishing new congregations remained in force.

41. Honoré Gabriel, Comte de Mirabeau. *Sur Moses Mendelssohn, sur la réforme politique des juifs*. London [i.e., Paris], 1787.

Impressed by the enlightened Jewish communities during his visits to Holland, England, and Prussia, and strongly influenced by Mendelssohn, Mirabeau wrote this defense of Jewish rights. Echoing Dohm's view that the faults of the Jews were a product of their circumstances, Mirabeau urged the welcoming of the Jews into the larger community. He defended their

religious practice and distinctiveness, but believed, as did many Jews of the time, that an organized Jewish community would slowly disappear as the Jews became assimilated into the economic and social life of the majority.

42. Abbé Henri Grégoire. *Essai sur la régénération physique, morale et politique des juifs*. Metz: Claude Lamort, 1789.

The campaign for the civic emancipation of the forty thousand Jews living in France at the time of the French Revolution was led by Abbé Grégoire. More extreme than his predecessors in pressing for the abolition of the causes of Jewish separation, he wrote this work attacking Jewish communal autonomy, the use of Yiddish, and "superstitious beliefs" instilled by the rabbis. He dismissed the traditional Christian

claim that the Jews should suffer for having killed Christ and was much inclined toward the integration of the Jews into French life.

43. [Jacques Godard]. *Pétition des juifs établis en France adressée à l'Assemblée nationale, le 28 janvier 1790*. . . . Paris: Prault, 1790.

The granting of legal equality and citizenship to France's Jews in 1791 did not simply follow from the liberal reforms of the new government. The Jews themselves strongly desired the change in their status, even at the cost of sacrificing their communal autonomy. A delegation of Parisian Jews, with the Christian lawyer Godard acting as their spokesman, brought before the National Assembly this petition asking that the Jews be granted French citizenship and stressing their loyalty to the French nation.

Jews and the Enlightenment

44. Benedictus de Spinoza. *Renati des Cartes principiorum philosophiae*. Amsterdam: Johannes Rieverts, 1663. First edition.

Born into the Sephardic Jewish community during Holland's Golden Age, Baruch Spinoza so involved himself with the secular studies of his day that he caused an irreparable rift between himself and the faith of his fathers. Central to Spinoza's development as a philosopher was his knowledge of the works of Descartes, who was also committed to a philosophy based on reason rather than tradition. This work gives the Cartesian view in a geometrical form and includes an appendix containing Spinoza's "Thoughts on Metaphysics."

45. Benedictus de Spinoza. *Tractatus theologico-politicus*. Hamburg [i.e., Amsterdam]: Henricus Künraht, 1670.

The *Tractatus* presented Spinoza's rationalistic critique of revealed religion, his justification for intellectual and religious freedom, and his political theories. Insisting that religious tenets be justified exclusively on the basis of reason, Spinoza rejected both the Mosaic authorship of the Pentateuch and the concept of the miraculous event. He offered a metaphysical system in which the Bible was to be examined as a human document, subject to the same methods of interpretation which applied to the study of nature. The book caused a sensation and was quickly banned, selling subsequently under false title pages.

46. David Herschel Franckel. *A Thanksgiving Sermon*. London: W. Reeve, 1758.

Despite the restrictions imposed by Frederick the Great, members of the Jewish community in Berlin prospered through government contracts. These in turn encouraged the Jews involved to take pride in the achievements of the Prussian state. David Franckel, noted for his commentaries on the Jerusalem Talmud, was appointed chief rabbi of Berlin in 1743. Among the topical pieces he published is *A Thanksgiving Sermon*, which commemorates Prussian victories in the Seven Years' War.

47. [Antoine Guenée]. *Lettres de quelques juifs portugais et allemands, à M. de Voltaire; avec des réflexions critiques*. Lisbon: Laurent Prault, 1769. First edition.

Voltaire, the symbol of eighteenth-century rationalism and toleration, held marked anti-Semitic views, as did some other philosophes. Focusing his attack on the Jews of the Old Testament—whose ritualism was carried on by the Church, which he despised—Voltaire expressed his disdain in his article on toleration for his *Dictionnaire philosophique*. A refutation came from Guenée, a French priest, who in the guise of a Portuguese Jew wrote *Lettres de quelques juifs* primarily to defend the Scriptures. But the Jewish protagonist also called for sympathy for contemporary Jews. The book was extremely popular, and saw many editions and translations in a short period.

48. [Isachar Falkensohn Behr]. *Gedichte von einem pohlischen Juden*. Miteau and Leipzig: Jacob Friedrich Hinz, 1772.

After arriving in Berlin in 1764, destitute and speaking only Yiddish, Behr was tutored by a relative and

eventually introduced to Mendelssohn and his circle. The verses in Behr's *Poems of a Polish Jew* represent a pioneer achievement—the poetry being among the first published in German by a Jew. Goethe reviewed the collection, noting approvingly the extent to which Enlightenment ideals and German culture had been adopted by a foreign Jew.

49. **Moses Mendelssohn.** *Lettres juives du célèbre Mendels-Sohn philosophe de Berlin . . . recueil mémorable concernant le judaïsme.* Frankfurt and La Haye, 1771.

A philosopher and the spiritual leader of German Jewry during the Enlightenment, Moses Mendelssohn also became the symbol of progressive Judaism to the Christian world. When in 1769 the Protestant theologian Lavater challenged Mendelssohn to consider the superiority of Christianity and to convert, Mendelssohn demurred. The letters forming his reply, contained in this rare French edition, neither attacked Christianity nor defended Judaism; they maintained instead that such polemics were inconsistent with Judaism and unbecoming of Jews. The controversy, which disturbed Mendelssohn greatly, forced him to recognize that his Judaism created a barrier between himself and his enlightened colleagues.

50. **Moses Mendelssohn.** *Jerusalem oder über religiöse Macht und Judentum.* Berlin: Friedrich Maurer, 1783. First edition.

Published toward the end of his life, *Jerusalem* summarized and completed Mendelssohn's thoughts and beliefs of the preceding thirteen years. The book also justified his stand against Jewish critics who had claimed that arguments for Jewish emancipation contradicted Jewish law. Mendelssohn contended that since Judaism contained no compulsory belief or dogma but only complex prescriptions for a way of life, it could not be at odds with the forces of reason or with the secular laws of the state.

51. **Moses Mendelssohn.** *Sepher Netiveth Ha-Shalom [Book of the Paths of Peace].* Vienna: Anton Schmid, 1795.

To lead Jewish society out of its spiritual isolation, Mendelssohn chose the means that Luther had used in his Reformation—a new translation of the Bible. Mendelssohn translated the Pentateuch and with the help of other scholars provided a Hebrew commentary on the ancient text. While acclaimed by friends of the Enlightenment as a powerful instrument for progress and change, the translation was attacked as blasphemous by some conservative rabbis who tried without much success to have it banned. This translation of

Genesis presents the German in Hebrew characters and includes the Hebrew original with commentaries.

52. **Marcus Herz.** *Versuch über den Schwindel.* Berlin: Christian Friedrich Voss and Son, 1786.

Berlin's intellectual and social life during the 1770s and 1780s was greatly enriched by Marcus and Henriette Herz and their circle of enlightened Berliners. A friend of the Mendelssohns and of Immanuel Kant, Herz, one of the most skilled physicians of his time, was given the honored title of "Professor" by the king of Prussia in 1787. This treatise on vertigo considers psychological methods of curing human illnesses.

53. **Salomon Maimon.** *Lebensgeschichte.* Berlin: Friedrich Vieweg, the Elder, 1792–93. 2 volumes in 1.

Another emancipated Jew who contributed much to the pre-eminence of eighteenth-century Berlin as an intellectual center was the philosopher and rabbinical scholar Salomon Maimon. He wrote much on Maimonides, whom he revered and from whom he took his name, as well as a great deal of non-theological philosophy. His autobiography contains both valuable material on Jewish life in Berlin and useful commentary on eastern European Jewry as well.

54. [David Friedländer]. *Sendschreiben an seine Hochwürden, Herrn Oberconsistorialrath und Probst Teller.* Berlin: August Mylius, 1799.

Friedländer, a member of Mendelssohn's circle, successful merchant, and promoter of assimilation, addressed his anonymous *Open Letter* to Berlin pastor William Teller. Its religious syncretism revealed an ambivalence on the part of some enlightened German Jews. "In the name of some Jewish householders," Friedländer asked to be admitted to the Christian Church, but at the same time not to be required to accept Christ or to perform all Christian rituals. He held that Christianity and Judaism share a common, natural religion free of ritual. His request was denied, but a major controversy followed the *Open Letter*.

55. **Dorothea von Schlegel.** Autograph letter signed to Frau E. Malss. Frankfurt am Main, December 27, 1831. 1 page.

In the personality of Dorothea Schlegel the cosmopolitanism of eighteenth-century life was to submerge Jewish identity. A daughter of Moses Mendelssohn, author, and wife of a banker, she was also the hostess of an important Berlin salon. Later, as the wife of Friedrich von Schlegel, she found her way from Protestantism to Catholicism. The depth of her religious sentiments is revealed in this letter which sends a friend drops of holy water gathered at a festival celebrating the healing powers of the Apostle John.

The Age of Emancipation

56. *L'Assemblée des députés des israélites de France et du royaume d'Italie*. . . . Paris, 1806. Autograph signatures of Avigdor and Rodrigues.

French Jews were granted equal rights during the French Revolution. To clear up remaining questions about the legal status of the Jews, Napoleon convoked the Assembly of Jewish Notables which was to determine whether or not the traditions and laws of the Jews conflicted with their new citizenship. The answers of the assembly pleased Napoleon, who requested it to call together a second body to formulate propositions which would be binding on all Jews. The assembly responded by issuing this invitation, in French and Hebrew, to the Jewish communities of the French Empire.

57. Diogene Tama, editor. *Collection des procès-verbaux et décisions du Grand Sanhédrin*. Paris: L'Editeur and Treuttel & Würtz, 1807.

The invitation of the Assembly of Jewish Notables convoked the meeting of the Great Sanhedrin, named after the Jewish governing body of Roman times. The Sanhedrin reported to Napoleon that Judaism was merely a matter of religion in the private sense and that Judaism did not involve national or political loyalties, that the French Jews considered themselves to be Frenchmen first and Jews second. Nine binding regulations were issued dealing with marriage, professions, and relations with gentiles; and these, along with reports of the Sanhedrin meeting printed in this collection, stated the basic principles which were to guide Jewish integration into the modern national state.

58. *Vollständige Verhandlungen des Ersten Vereinigten Preussischen Landtages über die Emancipationsfrage der Juden*. Berlin: A. Hoffmann, 1847.

In 1847 Frederick William IV, in response to liberal agitation, called for the meeting of a Prussian united diet. Among the many questions it considered was the status of the Jews; its discussion of the topic, published in *Vollständige Verhandlungen*, formed the first public debate on Jewish emancipation in Germany. Here for the first time emancipation became identified with liberalism. The Jews, who up until this time had been supporters of the princes, thus crossed into the liberal camp, and conservatives, who were beginning to combine political rights and religious profession into the concept of a "Christian state," emerged as the opponents of full Jewish emancipation.

59. David Friedländer. *Ueber die Verbesserung der Israeliten im Königreich Pohlen*. Berlin, 1819.

Friedländer forms the link between Jewish theories of emancipation and toleration and their application. His program was one of assimilating the Jews into German society and transforming traditional Judaism into a general code of ethics. Throughout his life he labored for the development of a state policy favorable to the Jews. In this tract, a response to the Bishop of Kujawia, he suggests means for improving the condition of the Jews in Poland.

60. [Rahel Varnhagen]. *Rahel. Ein Buch des Andenkens für ihre Freunde*. Berlin: Duncker and Humblot, 1834. 3 volumes.

The conflicts and tensions in the life of a Jewess in high society are revealed in these collected letters of Rahel Varnhagen. A woman of emotional depth and intellectual gifts, she was the hostess of a salon where some of Berlin's most illustrious figures often met. In such an atmosphere, she came to view her Jewish background as a personal tragedy. Socially adroit yet disappointed in love, hesitant to convert yet captured by the Romantic revival of Christian spirituality, she reflects the emotional and intellectual complexities of assimilation.

61. *Dibere Haberith . . . oder Briefe der ausgezeichnetsten Rabbiner und Rabbiner-Collegien*. Altona: Gebrüder Bonn, 1819.

The changes in Jewish life and thought which came with emancipation extended to the worship service. Reform Judaism wanted not only a new faith but also a form of observance more in keeping with the times. Thus when some Hamburg Jews established a Reform synagogue, they also published a new prayerbook. The Orthodox rabbinate of Hamburg responded with *Dibere Haberith*, a collection of opinions of noted Jewish scholars, concluding that the all-Hebrew service must remain unchanged and that no organ should be allowed in the synagogue.

62. [Joshua Van Oven]. *Letters on the Present State of the Jewish Poor in the Metropolis*. . . . London: W. J. and J. Richardson, 1802.

Van Oven, a surgeon and member of a leading Jewish family in England, became deeply concerned with the squalid living conditions of those Jews who had emigrated to London from central Europe. In these letters, he pointed out that the problem was partly due to various restrictions placed upon these Jews, and he proposed legislation for a Jewish governing body to administer aid to the poor. This early Jewish social welfare scheme, however, failed to materialize.

63. [Leopold Zunz, editor]. *Zeitschrift für die Wissenschaft des Judenthums*. Berlin: Schlesingerschen Buch- und Musik-Handlung, 1822-23.

With the ending of ghetto life, the traditional talmudic culture of the Jews began to fade. To fill the void some Jewish intellectuals sought to develop a modern conception of Jewish history, or a "science of Judaism." Zunz was one of the founders of this movement. His exacting scholarly techniques were to place Jewish culture within the context of Western history, and his *Journal for the Science of Judaism* was to be the vehicle for this task. Although the journal was short-lived, others took its place, and Zunz went on to become the model for modern scholars of Judaica.

64. Gabriel Riesser. *Ueber die Stellung der Bekenner des Mosaischen Glaubens in Deutschland*. Altona: Johann Friedrich Hammerich, 1831.

Upon receiving his law degree, Riesser found that because he was a Jew he could neither practice nor teach law. However, instead of converting, as were many other Jews in a similar predicament, Riesser chose to devote his life to the struggle for Jewish emancipation. In this work, *Concerning the Situation of the Followers of the Mosaic Faith in Germany*, Riesser rejected apologetics and demanded instead full emancipation in the name of honor and justice. He lived to see some of his principles established and in 1860 he became the first Jewish judge in Germany.

65. Abraham Geiger. *Ueber den Austritt aus dem Judenthume*. Leipzig: Otto Wigand, 1858.

The task of developing a theology for Reform Judaism was taken up by Abraham Geiger—scholar, rabbi, and, along with Zunz, one of the founders of the "science of Judaism." He set out to strip Judaism of its ethnic characteristics and to replace these with the idea of an evolving ethical and spiritual mission. In this open letter *On Withdrawal from Judaism*, Geiger argued against conversion to Christianity, pointing out the sources of Jewish spirituality and maintaining that to reject Jewish ceremonial law was not to reject

Judaism. His ideas laid the foundation of modern Reform Judaism.

66. Heinrich Heine. *Buch der Lieder*. Hamburg: Hoffmann and Campe, 1827. First edition.

The creative energies released through emancipation reached fruition in the spectacular career of Heinrich Heine—journalist, wit, and poet. *Buch der Lieder*, the work which established his reputation, is considered to contain some of the finest lyric poetry in any language. As a young man Heine converted to Christianity, speaking of the baptismal certificate that allowed him to get his degree as an "admission ticket to western civilization." Later in life, he came to regret his conversion.

67. Ludwig Börne, editor. *Die Wage, Eine Zeitschrift für Bürgerleben Wissenschaft und Kunst*. Frankfurt am Main: Hermann, 1818. Volume 1.

Börne, along with Heine, was a leader of the group of radical writers known as "Young Germany." Embittered by the restrictions placed upon him as a Jew, he turned to journalism. *Die Wage*, which he edited from 1818 to 1821, contained lively political articles and satiric drama reviews; but it was especially noted for the political innuendo and subversive allusions which Börne injected into it. The paper was eventually suppressed, and Börne fled to Paris, where he continued to propagandize in support of freedom and democracy.

68. [Isidor Busch, editor]. *Kalender und Jahrbuch für Israeliten auf das Jahr 5603*. Vienna: Franz Edlen von Schmid and J. J. Busch, 1842.

A journalist and political liberal, Busch presented articles by leading Jewish scholars with differing outlooks to the general Jewish reading public. His yearbooks, the first almanacs written by Jewish authors for Jewish readers, included contributions from important intellectuals and contained several items of contemporary concern. Among the selections in this volume for 1842/43 are poems, a review of the preceding year's events, and a biographical sketch of Moses Montefiore.

Opposition to Emancipation

69. [Karl Wilhelm Friedrich Grattenauer]. *Wider die Juden*. Berlin: Johann Wilhelm Schmidt, 1803.

A widely circulated tract attempting to rouse public opinion against Jewish emancipation, *Against the Jews* is one of the most important works of its kind. Grattenauer, among the first to introduce the concept of race into arguments against the Jews, based his

opposition on non-religious grounds, and thus opened the way for marking as Jews even those individuals who no longer wished to remain Jewish.

70. Julius von Voss. *Die Hep Heps in Franken und anderer Orten*. Teutonia, 1819.

"Hep! Hep!" a derogatory rallying cry used in

driving domestic animals, was the name given to a series of widespread anti-Jewish riots which broke out in Germany in 1819. In part a result of the surge of Romantic nationalism which accompanied the Wars of Liberation, the riots were also sparked by old prejudices against the Jews that were intensified by their new demands for civil rights. Voss, a German comic poet, was the only writer to raise his voice against the riots. But *Die Hep Heps*, as it turned out, damaged his reputation, raising suspicions that he was in the pay of the Jews.

71. Sabbatja J. Wolff. *Wieder Juden*. Berlin: Maurer, 1819.

Although Voss's arguments were largely ignored, he did gain the gratitude of Jews—among them his friend Sabbatja J. Wolff, a physician from Berlin. This pamphlet, an open letter to Voss, expresses that gratitude and continues the defense of the Jews. Wolff's statement is largely apologetic, asserting that the faults of individual Jews should not be attributed to the group as a whole. The Jews as a group, he wrote, are loyal to the state and do not form a wealthy enclave within society. Wolff also emphasizes the basic incompatibility of the riots with the teachings of Christianity.

72. A. F. Thiele. *Die jüdischen Gauner in Deutschland*. Berlin: Privately printed, 1841. Volume 1.

As an official in the Prussian bureaucracy responsible for law enforcement, Thiele produced this compendium on Jewish criminality as an aid to other police officials. Containing an analysis of approximately four thousand Yiddish words and idioms, *Die jüdischen Gauner in Deutschland* is one of the first significant dictionaries of Yiddish. Yet beneath the philologically useful presentation lies the author's belief that the rootlessness and rapaciousness of the Jews had always made them a dangerous element in German society.

73. "Die Generalpumpe." Berlin: A. Schepeler, circa 1845.

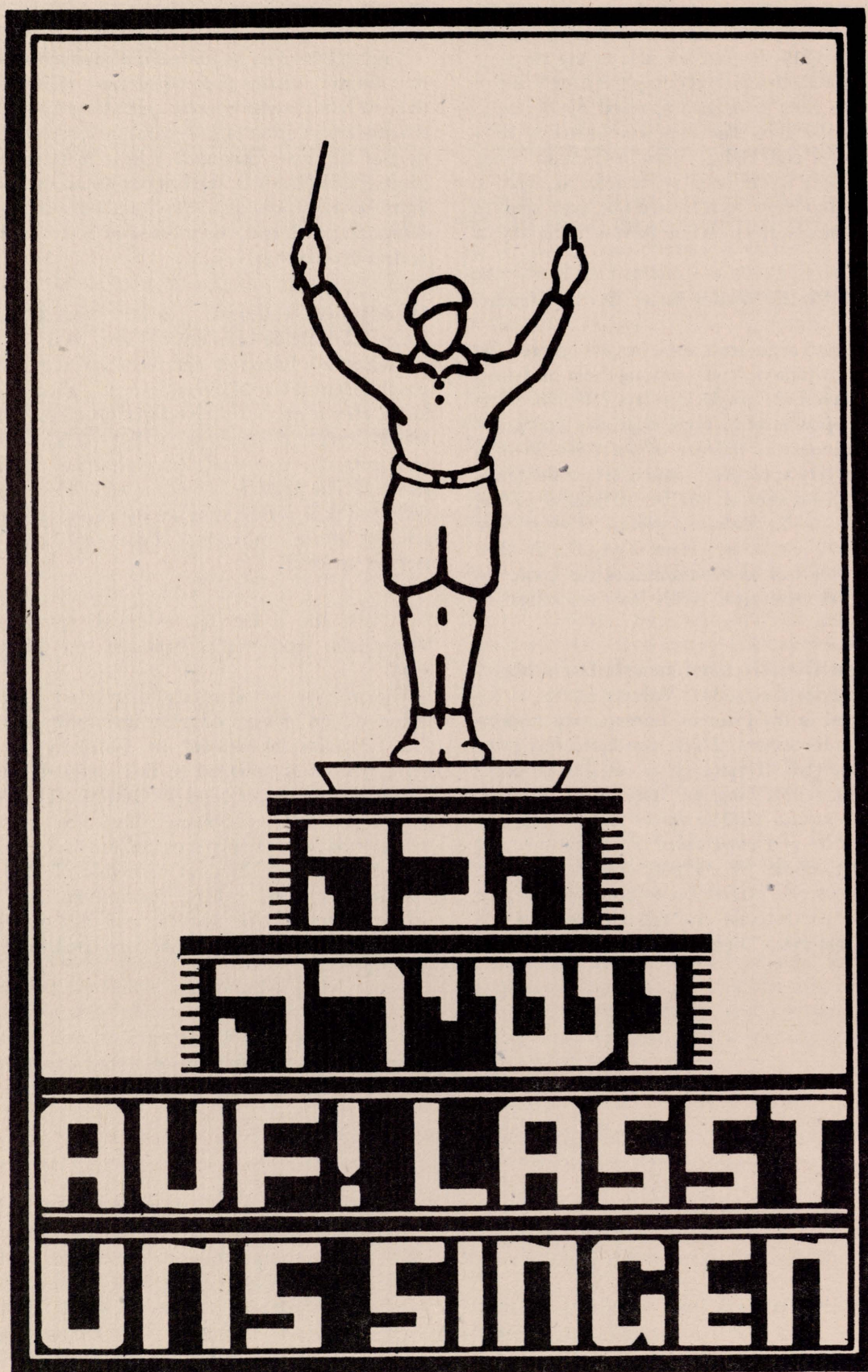
Since 1800 the name Rothschild has become synonymous with opulence and munificence, representing on the one hand Jewish wealth and philanthropy and on the other the notion of international Jewish conspiracy in finance. This infamous caricature of Meyer Amschel Rothschild (1818–74), depicts him as an evil, slovenly figure in the form of a two-handled pump, its side disgorging cash to those in need of it and its feet in a reservoir of money.

74. Alphonse Toussenel. *Les juifs, rois de l'époque*. Paris: Librairie de l'Ecole sociétaire, 1845.

Toussenel's brand of anti-Semitism was not based on philosophic or religious precepts, about which he knew very little, but derived from the common nineteenth-century misconception that the Jews had complete control over the monetary affairs of Europe—the thesis of *The Jews, Kings of the Age*. Here Toussenel defended past persecutions of the Jews, extending his strident attacks to include Protestants and foreign traders as well.

75. "Wie die Juden das Ablegen mittelalterlicher Vorurtheile verstehen." Frankfurt am Main, circa 1848.

The merging of formerly segregated populations into a system of legal equality inevitably meant conflict. Popular resentment in Germany to Jewish emancipation is reflected in this satirical broadside, "How the Jews Understand the Casting off of Medieval Prejudices." The caricature illustrates a fictitious demand made by members of the Jewish community to the revolutionary National Assembly of 1848. These Jewish parvenues, calling themselves the "chosen people," demand not political and civil equality but rather all of the privileges formerly possessed by the nobility.



Cover of 1935 songbook, No. 120

The Modern World 1840-1940

Integration and Its Limits

76. [Moses Montefiore]. *Translation of a Letter Addressed by Sir Moses Montefiore ... to the Jewish Congregations in the Holy Land*. London: Wertheimer, Lea and Co., 1874.

Montefiore, a financier and philanthropist who devoted much of his life to aiding oppressed Jewish communities around the world, was one of the most prominent English Jews of the nineteenth century. Although greatly concerned with the growth of the Jewish community in the Holy Land, he did not regard that settlement as the sole solution to the Jewish question. But he did want to help develop the agriculture and industry there. In an open letter to the native Jewish community, he asked how this might be done. That letter and the responses he received appear in this pamphlet.

77. John C. Gawler. *Letter ... to Sir Moses Montefiore ... on the Subject of the Promotion of Agriculture in the Holy Land*. London: Wertheimer, Lea and Co., 1874.

Gawler, a Christian, inherited his interest in Jewish settlement of the Holy Land from his father. Both thought a Jewish State was the answer to the problems of the newly emancipated Jews of Europe, and both

outlined plans by which this goal might be accomplished. In this letter, addressed to Montefiore, Gawler stated his main recommendations on the question of developing the Holy Land and proposed the establishment of a society which would concern itself with the advancement of agriculture and the utilization of natural resources.

78. *L'Alliance israélite universelle*. Paris: La Société, 1885.

Despite the still existing problems of anti-Semitism and poverty, cooperation among major Jewish communities declined during the late eighteenth and early nineteenth centuries. In 1860 in France, the *Alliance israélite universelle*, the first modern international Jewish organization, was formed. It sought to assist emigrants, promote Jewish education, and aid oppressed Jews through diplomatic channels. The *Alliance* marked its twenty-fifth anniversary with this volume describing the society and its accomplishments.

79. Adolphe Crémieux. *Persécutions contre les juifs de Damas ... recueil des documents*. Paris: Bureau de l'observateur des tribunaux, 1840.

In 1840, when a Capuchin friar and his servant disappeared in Damascus, several Jews were forced to confess to ritual murder. The accusations shocked world Jewry and sparked a revival of anti-Semitism in Europe. The French attorney Adolphe Crémieux accompanied several other prominent Jews to Damascus to intercede on behalf of the accused. His *Persécutions contre les juifs de Damas* gives details of the case as well as a refutation of the whole concept of ritual murder.

80. Adolphe Crémieux. Autograph letter signed. Bordeaux, January 29, 1871. 1 page.

In addition to his many activities supporting the Jewish community, Crémieux was the outstanding Jewish participant in French public affairs during the nineteenth century. Early in life he became well known as an attorney and went on to defend a number of liberal causes. He served as minister of justice during the Second Republic and again during the Third Republic. During his second tenure in office, he wrote this letter acknowledging a private contribution to the defense of France during the Franco-Prussian War.

81. [Joseph Ritter von Wertheimer]. *Die Juden in Oesterreich*. Leipzig: Mayer and Wigand, 1842. 2 volumes in 1.

Wertheimer was a central figure in the struggle for emancipation in Austria. A merchant and philanthropist who worked tirelessly for the rights and welfare of the Jewish community in Austria, he wrote *Die Juden in Oesterreich* as a call for Jewish equality. Although it was published anonymously, since such works were prohibited at the time, his efforts on behalf of the Jews were recognized twenty-six years later by the emperor with a title of nobility.

82. Ludwig Bamberger. *Deutschthum und Judenthum*. Leipzig: F. A. Brockhaus, 1880.

While anti-Semitism had always been present in Germany, in modern German intellectual circles it was considered a vulgar prejudice. Then in 1879 the Prussian historian Heinrich von Treitschke published an article attacking the Jews as an alien element in society, justifying anti-Semitic agitation, and coining the slogan "the Jews are our misfortune." This attempt to legitimize anti-Semitism among intellectuals provoked many responses, including *The German Nation and the Jewish People*, a defense of the Jews written by Reichstag member Ludwig Bamberger.

83. Moritz Frühling. *Biographisches Handbuch der in der K. und K. Oesterr.-Ungar. Armee und Kriegsmarine ... Offiziere ... jüdischen Stammes*. Vienna, 1911.

Attitude toward military service presented one of the surest indications of national loyalty, since in time of war Jews could be called upon to kill Jews of other nations. Austria opened the ranks of its army to Jews in the late eighteenth century, and the response was so positive that by 1893 they formed eight percent of the officer corps. Prefaced with a strong affirmation of loyalty, this catalogue of famous Jewish members of the Austro-Hungarian military demonstrated to the Jews themselves and to the outside world the extent to which they had been assimilated.

84. Bruno Frei. *Jüdisches Elend in Wien*. Vienna and Berlin: R. Löwit, 1920.

During the nineteenth and early twentieth centuries, large numbers of Jews migrated to Vienna from Bohemia, Galicia, and other provinces of the Austro-Hungarian Empire. Between 1854 and 1923, the Jewish population of Vienna rose from fifteen thousand to two hundred thousand. Like other migrants, these Jews were attracted by hopes of a better life in an economically expanding city; however, many of them, uneducated and unskilled, remained in extreme poverty. Describing the state of the Jews, Frei's *Jewish Poverty* was written to criticize the prejudices directed at them.

85. Lewis B. Namier. *The Jews*. London: Macmillan. Offprint.

Born in Galicia, educated at Oxford, and eventually professor of history at the University of Manchester, Namier was acutely aware of his Jewish background and always considered himself an outsider. In this essay, reprinted from *Conflicts: Studies in Contemporary History* (London, 1942), these personal feelings color his analysis of the situation of all Jews. Namier asserted that assimilation was ultimately impossible, that no matter what a Jew did he would always be seen as different, and that the only place a Jew could lead a normal life would be in a Jewish State.

86. Max Vorobeichic. *Ein Ghetto im Osten (Wilna)*. Zurich and Leipzig: Orell Fussli, 1931.

Called the "Jerusalem of Lithuania," Vilna was a major center of Jewish culture in Europe from the early seventeenth century to the early twentieth century. Especially known for its Hebrew printing presses and talmudic scholarship, the city became a center of the *haskalah* ("enlightenment") and of modern Jewish literature in Yiddish and Hebrew. By the late nineteenth century, it had also become a center of Jewish socialism and Zionism. *Ein Ghetto im Osten (Wilna)* is a photographic essay of Jewish life in Vilna made just a decade before the Jews of Vilna were obliterated in the Nazi holocaust.

87. **Sigmund Freud.** Autograph letter signed to Isaac Landman. Berchtesgaden, August 1, 1929. 1 page.

Freud encountered anti-Semitism as a medical student in Vienna. Nevertheless, while not considering himself a religious believer, he persisted in identifying himself as a Jew, and later in life became a loyal member of the Vienna *B'nai B'rith*. In this letter, Freud reveals his ambivalent feelings about his Jewish background. When asked to contribute to a special edition of the periodical *The American Hebrew*, he responded that he could really send nothing more than a friendly greeting since he had no firm attachment to Judaism.

88. **Albert Einstein.** Typewritten letter signed to Harry Deutsch. Pasadena, February 24, 1933. 1 page.

Einstein was an ardent Zionist and much of his time not devoted to science went to the support of Jewish causes. He perceived Jewish problems in terms of the larger question of human dignity—a theme developed

in this letter. Written during the Nazi rise to power, it expresses skepticism about politics and asserts that the highest pursuits—art among them—are those which enoble man through indirect means. For Einstein, the real worth of any endeavor lay in the striving and not in the results.

89. **Gustav Mahler.** Autograph letter signed to Dr. Fritz Löhr. [Hamburg, 1895?]. 4 pages.

As the last great representative of the symphonic tradition of central Europe and an experimenter with new musical techniques, Mahler stands at a major turning point in the history of music. In this letter he complains that his Jewish religion bars him from a conducting position but consoles himself by reflecting on the moribund state of contemporary culture. Mahler later converted to Catholicism in order to become director of the Vienna court opera.

Socialism

90. **Friedrich Engels and Karl Marx.** *Die heilige Familie*. Frankfurt am Main: Literarische Anstalt (J. Rütten), 1845. First edition.

Some Jews rejected any attempt to solve the problems of emancipation in Jewish terms; for them, the problems of the Jews were part of a larger social issue. Karl Marx is the most famous representative of this position. Denying the importance of religion and ethnicity, he attempted to develop an empirical and scientific approach to social questions. *Die heilige Familie*, written with the help of Engels, is a youthful attack on the Hegelian philosopher Bruno Bauer and his "holy family" of followers. The work contains the earliest statement of Marxist communism.

91. **Karl Marx.** *Das Kapital*. Hamburg: Otto Meissner, 1867. Volume 1. First edition.

Das Kapital, the exposition of Marx's mature system, is the fundamental work of modern socialism. It is here that Marx develops his economic arguments in support of his sociological analysis and his evolutionary theory of history. Marx had planned, but did not live to complete, three additional volumes treating the circulation, movement, and history of capital. The work was later completed by Engels from Marx's papers.

92. **Ferdinand Lassalle.** *Die indirecte Steuer und die Lage der arbeitenden Klassen*. Chicago[?]: Charles Ahrens, 1872.

Lassalle's efforts on behalf of the German workingman covered only a few short years, but his accom-

plishments established him as one of the founders of German socialism. Believing that the working classes were oppressed because their new freedom as individuals had destroyed their solidarity as a group, he advocated the formation of workers' associations and universal suffrage. *The Indirect Tax and the Situation of the Working Classes* is the transcript of a trial in which Lassalle was accused of inciting the lower classes to violence by maintaining that indirect taxes were regressive in nature.

93. **Rosa Luxemburg.** *Die Akkumulation des Kapitals*. Berlin: Paul Singer, 1913. First edition.

As a founder of the Social Democratic party of Poland and Lithuania and a major figure in the German Social Democratic party, Rosa Luxemburg is one of the most important women in the history of socialism. Her political activities were complemented by extensive research and writing, and her *Die Akkumulation des Kapitals* forms a major contribution to Marxist thought. A strict economic determinist, she wrote that the insufficiency of home markets would make expansion and imperialism the guiding principle of capitalist foreign policy.

94. **Victor Adler.** *Schwurgerichtsverhandlung gegen Dr. Viktor Adler*. Vienna: Ignaz Brand, 1905.

Adler received a medical education but gave up the practice of medicine to become one of the early leaders of the Austrian Social Democratic party. The government attempted to obstruct his early political activities, bringing him to trial several times. The steno-

graphic report of the most famous of these trials, during which he was acquitted of disturbing the peace through political agitation, is presented in this pamphlet. It was published in the same year that Adler began his struggle for what one year later was to be his greatest political victory—the institution of universal suffrage in Austria.

95. **Gustav Landauer.** Autograph letter signed to Julius Bab. Krumbach (Swabia), June 1, 1917. 3 pages.

Landauer's concern for society was matched by an interest in literature and philosophy, the insights of which colored his socialist theory. He broke with the Marxism which dominated central European socialism and proposed a new cooperative society based on individual action. Landauer differed from many German Jewish socialists, too, in finally regarding Judaism favorably. His thoughts on literature and drama form the body of this letter, written two years before his murder at the hands of soldiers in the military suppression of the Bavarian Republic.

96. **Kurt Eisner.** Typewritten letter signed to Kommerzienrat J. Mayer. Munich, November 10, 1918. 1 page.

Eisner was a left-wing socialist journalist who in

November of 1918 led an uprising which established the Republic of Bavaria. He became prime minister of the republic, continuing in that office until his assassination. His indifference to Jewish sentiments in the pursuit of his political ideals is clearly shown in this letter, where he maintains that suggestions that he resign from office come from anxious Jews who are afraid of repercussions, and where he insists that it is his duty to remain as the living symbol of republican freedom.

97. **Leon Trotsky.** Typewritten letter signed to Herr Boris. Büyükkada, January 6, 1931. 1 page.

Trotsky's leading role in the Russian Revolution is attributable to his intellectual brilliance and his administrative skills. He stood on the left wing of the Revolution, propounding a theory of "permanent revolution." Like other socialists of Jewish origin, he considered Jewish problems part of larger class issues; but with the rise of anti-Semitism in the 1930s he became willing to consider the idea of special solutions to the problem. In this letter, the exiled Trotsky discusses some minor details relating to the publication of his masterful *History of the Russian Revolution*.

Anti-Semitism

98. **August Rohling.** *Der Talmudjude*. Münster: Adolph Russel, 1871. First edition.

Rohling's *Der Talmudjude* is one of the seminal works of modern anti-Semitic literature. A priest and university professor, Rohling compiled his attack on the Talmud from corrupted quotations, forgeries, and fanciful assertions. Challenged on a number of occasions, he was finally discredited in a libel suit which he attempted to bring against one of his detractors, Dr. Joseph Bloch of Vienna. Nevertheless, *Der Talmudjude* remained popular, later becoming a central source book for Nazi propaganda.

99. **Ernest Renan.** *Le judaïsme comme race et comme religion*. Paris: Michel Lévy Frères, 1883.

Renan, who spent his life studying ancient Near Eastern languages and history, wrote a five-volume history of the ancient Jews which asserted that the monotheism of the Semitic peoples was inherent in their character. However, disturbed by anti-Semitic attacks which held the Jews to be an alien race, he responded in *Le judaïsme* that although the Jews had once formed a distinct racial group, in modern times they encompassed a multiplicity of races and constituted a valuable part of the population in modern European states.

100. **Edouard Drumont.** *La France juive*. Paris: C. Marpon & E. Flammarion. 2 volumes.

Although originally a left-wing journalist, Drumont became one of the leaders of the anti-Semitic movement in France. *La France juive*, which appeared in over one hundred editions, is a sharp attack on the Jews, claiming that they control modern French social, political, cultural, and economic life. Drumont went on to edit the rabidly anti-Semitic daily *Libre parole* and later became a member of the Chamber of Deputies.

101. *Outrages upon the Jews in Russia: Report of the Public Meeting at the Mansion House*. . . . London: Council of the Anglo-Jewish Association, 1882.

When in March of 1881 Tsar Alexander II was assassinated, the government, in its anti-liberal reaction, applied discriminatory policies to the Jews and tried to direct popular discontent against them. A number of anti-Semitic riots, or pogroms, then erupted, their brutality shocking the world and sparking widespread protest. *Outrages upon the Jews in Russia* contains the minutes of a meeting convened by the lord mayor of London to denounce the events in Russia, and also includes the several statements of

concern submitted by major political and cultural figures of England at the time.

102. *Der Process von Tisza-Eszlar*. Stuttgart: Levy & Müller, 1883.

Tisza-Eszlar, a village in Hungary, was the scene of a ritual-murder accusation which formed a major event in the rise of Hungarian anti-Semitism. Following the disappearance of a Christian girl—proven later to have been a case of suicide—a Jewish youth was tricked into confessing that he had seen her murdered in the synagogue. Although the acquittal of all the Jews charged was upheld by the Supreme Court, anti-Semitism was raised to a feverish pitch, setting off anti-Jewish riots. *Der Process von Tisza-Eszlar* gives a pro-Jewish account of the trial and the events surrounding it.

103. *Houston Stewart Chamberlain. Die Grundlagen des Neunzehnten Jahrhunderts*. Munich: F. Bruckmann, 1899. 2 volumes. First edition.

The Foundations of the Nineteenth Century served as a key work in the formation of Nazi racial theories about the Jews. Chamberlain, an English Germanophile and son-in-law of Richard Wagner, here summarized nineteenth-century thought and culture and expounded his concept of "Germanism": the Germans constituted a superior race destined to rule the world, while the Jews were a mongrel race and the corruptors of German culture. Chamberlain's ideas marked the inception of the virulent type of modern anti-Semitism

whose logical outcome was the extermination of all Jews.

104. *Thomas G. Masaryk. Die Nothwendigkeit der Revision des Polnaer Processes*. Vienna: "Die Zeit," 1899.

The publication of Masaryk's *Die Nothwendigkeit* was a major event in the Polna, or Hilsner, case—a major ritual-murder incident in Bohemia. This pamphlet points out that like other accusations of ritual murder, the Polna case was based on scanty and inconsistent evidence and that a proper reexamination of the facts would help to eradicate this superstition. At the time, Masaryk met stiff opposition from government circles. But the calumnious nature of the charges was eventually exposed, and his moral stand as a true liberal was enhanced.

105. *Emile Zola. "J'Accuse. . . !" L'Aurore*, Paris, January 13, 1898.

In 1894 a Jewish French army officer, Alfred Dreyfus, was accused of espionage. Thus began one of the most famous anti-Semitic episodes in modern history. Dreyfus was actually innocent, but the prosecution was carried forward by reactionary army officers with political motives. "J'Accuse" was an open letter from the novelist Emile Zola to the president of France which charged the army and the government of suppressing the evidence. Zola's attack was instrumental in the eventual exoneration of Dreyfus in an affair that was to mark a major turning point in the history of the Third Republic.

Zionism

106. *Moritz Steinschneider. Jüdische Schriften zur Geographie Palästina's*. Jerusalem: A. M. Luncz, 1892. One of fifty copies.

Throughout the centuries of exile and dispersion, *Eretz Israel*, "the Land of Israel," remained deeply ingrained in the Jewish consciousness. While large-scale repatriation seemed beyond reach, the Jews nevertheless maintained a keen interest in their historic homeland, as evidenced by this bibliography of Jewish writings concerning Palestine. Compiled by Moritz Steinschneider, an exponent of the "science of Judaism" and one of the most important bibliographers of Judaica, the work lists and characterizes travelers' accounts and geographical descriptions by Jewish authors from the ninth through the nineteenth centuries.

107. *Moses Hess. Rom und Jerusalem*. Leipzig: Eduard Wengler, 1862. First edition.

A thoroughly assimilated Jewish socialist and close associate of Marx, Hess reasserted his Jewish identity later in life, calling for the reestablishment of a Jewish State in the Holy Land. His *Rom und Jerusalem* is a classic of Zionist literature which sets forth his concept of Jewish nationhood and sketches the outline of a Jewish State based on socialist principles. Although the work attracted little attention when first published, it later influenced Herzl, who described Hess as "the greatest Jewish spirit since Spinoza."

108. [Leon Pinsker]. *"Autoemancipation!" Mahnruf an seine Stammesgenossen von einem russischen Juden*. Berlin: W. Issleib, 1882. First edition.

Until the Russian pogroms of 1881, Pinsker, a physician and leader of the Odessa Jewish community, had been a firm believer in the assimilation of the Jews into Russian society. This outburst of violent anti-Semitism, however, forced him to reconsider his posi-

tion, and "Autoemancipation!" argued for a separate Jewish national home. Pinsker reasoned that the Jews were persecuted because their separate ethnic identity caused them to be perceived throughout the world as aliens. "Autoemancipation!" made an immediate, major impact in Jewish circles, establishing Pinsker as a leader of the young Zionist movement.

109. Theodor Herzl. *Der Judenstaat: Versuch einer modernen Lösung der Judenfrage*. Leipzig and Vienna: M. Breitenstein, 1896. First edition.

Herzl gave up the practice of law for journalism, and his coverage of the Dreyfus trial in Paris led him to two conclusions: Jewish assimilation was impossible and the Jewish question required a political solution. Originally he had hoped to influence the Rothschild family to support the building of a Jewish State, but when this plan failed he turned to the general public. *Der Judenstaat*, an elaboration of his *Address to the Rothschilds*, sets forth his proposal for a Jewish State. Although critically received by assimilated and Orthodox Jews, the work made Herzl the undisputed leader of the Zionist movement.

110. Theodor Herzl. *Altneuland*. Leipzig: Hermann Seemann, [1902]. First edition.

Herzl's trip to Palestine in 1898 inspired him to write *Altneuland*, a Zionist novel giving expression to the yearning of the Jews for their historical homeland. The novel attempted to predict what could be accomplished in the next twenty years and stressed both the use of science and technology in developing the country internally and the need for toleration among all peoples in the area. The motto of *Altneuland* became the watchword of the Zionist movement—"If you will it, it is no fairytale."

111. Ludwig Ernst. *Kein Judenstaat sondern Gewissenfreiheit*. Leipzig and Vienna: Literarische Anstalt, 1896.

Herzl's scheme was clearly at odds with the domi-

nant liberal doctrines of emancipation and assimilation. Thus it is not surprising that *Der Judenstaat* aroused a good deal of hostile criticism. Ernst's *No Jewish State—Rather Freedom of Conscience* is an example of the debates within Jewish communities that Zionist ideas evoked. Ernst maintained that since the Jews were an integral part of Europe, their primary duty was to unite and fight for their rights and for universal justice, rather than to abandon the struggle and concentrate their efforts in the Zionist cause.

112. *Zionisten-Congress in Basel . . . Officielles Protocoll*. Vienna: Verein Erez Israel, 1898. First edition.

Herzl created the Zionist Congress, which was to serve as the highest authority of the movement. At the first meeting of the congress, in Basel in 1897, the eastern and western European Zionist movements became united and adopted a common program, emphasizing large-scale migration and international assistance. This volume records the minutes of that important meeting. Herzl, who served as president of the congress until his death, summed up the first session in his diary when he wrote, "At Basel I founded the Jewish State."

113. [Martin Buber, Berthold Feiwel, and Chaim Weizmann]. *Eine jüdische Hochschule*. Berlin: Jüdischer Verlag, 1902.

Herzl's political endeavors on behalf of the Zionist movement were complemented by the activities of another group concentrating on cultural affairs. Among this group were Martin Buber, Berthold Feiwel, and Chaim Weizmann, who in *Eine jüdische Hochschule* proposed the founding of a Jewish university. To be located preferably in Palestine, the school was to be free of the quotas of European universities and was to educate Jewish youth in both Jewish and general subjects. This plan was presented in 1901 to the Zionist Congress, where it was favorably received, and on July 24, 1918, the Hebrew University in Jerusalem was founded.

National Socialism

114. Adolf Hitler. *Mein Kampf*. Munich: Franz Eher, 1925-27. 2 volumes. First edition.

Written during his imprisonment in 1924, Hitler's *Mein Kampf* eventually sold ten million copies, making the author both famous and rich. Autobiographical and visionary, the work contains Hitler's theory of anti-Semitism and his personal sentiments about the Jews. He depicts the Jews as a corrupt race and the

mortal enemy of the superior Aryans, and he conceives of them—with a pathological fear and hatred—as infectious organisms which should be quarantined from German society.

115. *Die Nürnberger Gesetze. Reichsbürgergesetz . . . 1. Verordnung . . .* Nuremberg: Reichsausschuss für Volksgesundheitsdienst, November 14, 1935.

The Nuremberg Laws, publicized in this poster, were the most sweeping pieces of Nazi anti-Jewish legislation. Officially promulgated during the National Socialist party convention in 1935, they clearly bear the imprint of Hitler's views as set forth in *Mein Kampf*. Considered incapable of being citizens of the Reich and as dangerous sources of contamination, Jews were to be isolated from "true" Germans. A key aim of the "Nuremberg Laws" was thus the prohibition of marriage and sexual relations between Jews and non-Jews. These laws of 1935 were later supplemented by others, whose cumulative effect was to exclude Jews totally from German society.

116. **Elvira Bauer.** *Trau keinem Fuchs auf grüner Heid und keinem Jud bei seinem Eid!* Nürnberg: Stürmer, 1936.

The task of whipping up anti-Semitic passions among the German masses belonged to an emotionally disturbed Swabian school teacher named Julius Streicher. As editor of the weekly *Der Stürmer*, he pursued his goal with a ferocity that often offended even high Nazi officials. This collection of anti-Semitic poems and cartoons, published under the auspices of *Der Stürmer*, epitomizes the type of propaganda in which Streicher dealt. *Don't Trust a Fox in a Green Meadow or a Jew on His Oath!* depicts the Jews as devils, racial inferiors, enemies of humanity, and defilers of the Aryan race.

117. **Hermann Cohen.** *Briefe.* Berlin: Schocken, 1939.

Although much of the existing structure of Jewish community life was suppressed after 1933, the imposed isolation turned the German Jews inward to reexamine their own history and heritage. The *Bücherei des Schocken Verlags*, devoted to the heritage of German-Jewish literature, published a voluminous number of books, of which this collection of letters by the philosopher Cohen was one of the last.

118. *Gemeinschaftsarbeit der jüdischen Jugend.* Berlin: Zentralwohlfahrtsstelle der Juden in Deutschland, 1937.

Attracted by the youth movements which were so popular in the early decades of this century, the Jews in Germany also formed their own groups. The Jewish youth movement saw itself as an integral part of German society, but the rise of the Nazis slowly cut the Jews off from the non-Jewish world. *Gemeinschaftsarbeit der jüdischen Jugend* describes the activity of Jewish youth during the early years of the Nazi regime. Although the tone of the report is calm, the admission that for the first time help was required from the outside world reveals the pressures under which the movement was laboring.

119. **Jüdisches Museum in Berlin.** *Gedenkausstellung Don Jizchaq Abrabanel and Akiba Eger Ausstellung.* Berlin: M. Lessmann, Chanukka and June, 1937. 2 volumes.

Despite the sophistication of the city's inhabitants, the Jewish community of Berlin—the largest in Germany—suffered the fate of all German Jews. Excluded from business and professions and faced with a number of other restrictions, the Jews of Berlin experienced a remarkable upsurge in cultural and religious life. These catalogues from two Jewish Museum exhibits, part of this development, honor the philosopher Isaac Abravanel and the talmudic scholar Akiba Eger, who as representative of the worldly leader on the one hand and the spiritual leader on the other symbolized for the Jews two alternative strands of Judaic life.

120. **Joseph Jacobsen and Erwin Jospe.** *Hawa naschiral (Auf! lasst uns singen!).* Leipzig and Hamburg: Anton J. Benjamin, 1935.

Singing and music were means by which scattered Jewish communities found a measure of solidarity and comfort. Intended for use in the school, club, and home, this songbook brings together religious and secular material primarily from traditional and folk sources. German, Yiddish, and Hebrew songs are represented, with German translations provided where necessary, and several melodies from various holiday services are also included.

121. **Werkleute Bund jüdischer Jugend.** *Vom Werden des Kreises.* Berlin: H. M. Dobrin and Son, 1934.

The *Werkleute Bund* was a Zionist youth organization encouraging Jewish self-assurance and promoting *aliyah*, "emigration to Palestine." This 1934 report, *On the Origin of the Group*, includes articles and letters reissued from earlier publications which discuss the status and obligations of the German Jew. The last correspondence, dated April 1933, is fully cognizant of the ominous change in Germany, considering *aliyah* no more a question of "whether" but one of "how."

122. *Für unsere Auswanderer. Die Arbeit des Hilfsvereins der Juden in Deutschland.* Berlin, 1937.

The Relief Organization of German Jews, founded in 1901 along the lines of the French *L'Alliance israélite universelle*, had by the 1930s almost three hundred chapters throughout Germany. Its original efforts were directed toward Jewish victims of pogroms in the East, but after Hitler came to power, it turned its attentions to helping Jews emigrate from Germany. As conditions worsened, relief efforts were increased. Between 1933 and 1941, more than ninety thousand persons were assisted in leaving Germany under the organization's auspices. This annual report concludes

by emphasizing the obligations of all Jews throughout the world to support the activities of the *Hilfsverein*.

123. **Abraham Joshua Heschel.** *Don Jizchak Abravanel*. Berlin: E. Reiss, 1937.

One of the most respected Jewish theologians and religious scholars in the United States, Rabbi Heschel was continually active in New York Jewish affairs until his death in 1972. Born in Warsaw, he received his doctorate from the University of Berlin in 1933, and shortly thereafter published three works of Jewish interest, including this study of Abravanel. In 1937 Heschel became an instructor at a Jewish school in Frankfurt under the directorship of Martin Buber, and fled Germany one year later.

124. *Zu Martin Bubers 60. Geburtstag*. [Berlin: Reichsvertretung der Juden in Deutschland, 1938.]

In 1933 the philosopher Martin Buber was expelled by the Nazis from his professorship in religion at the University of Frankfurt. During the following years, he traveled widely throughout Germany, lecturing, teaching, and encouraging his fellow Jews, creating a spiritual resistance to Nazism with which many Christians empathized, if only in secret. On his sixtieth birthday, in the same year he emigrated to Palestine, Martin Buber was presented by Leo Baeck and others with this small remembrance volume honoring his work, his dedication, and his travail.

125. **Michael Cardinal Faulhaber.** *Judentum, Christentum, Germanentum*. Munich: A Huber, [1934].

An outspoken critic of the doctrine of racial exclusiveness and a bitter opponent of the anti-Semitic brutalities of the Third Reich, Cardinal Faulhaber was one of the few German Catholic prelates to speak out against Hitler. His sermons, delivered to overflowing crowds in St. Michael's Church in Munich are collected in this volume. A firm believer in the validity of Catholic doctrine, Faulhaber decries the rise of a new paganism and stresses the continuum between the Old and New Testaments.

126. **Julius Ludwig Israel Seligsohn.** *Die Einwanderung nach U.S.A.* Berlin: Jüdischer Kulturbund in Deutschland, 1940.

By 1940 Germany was at war and the conditions for those Jews left behind became critical. Deportations of German Jews had already begun, as had mass executions of Eastern European Jews in the newly conquered territories. This emigration handbook is the last legal Jewish publication out of Nazi Germany. Its author, having struggled in a tightening net to help his people escape, eventually returned from America to aid in the efforts of the final days and perished in the concentration camp at Oranienburg.

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