The Plot Against Christianity

by

Elizabeth Dilling

Published by

"The Elizabeth Dilling Foundation", Lincoln, Nebraska

Third printing 1964 Copyright 1964



Elizabeth Dilling

WHO IS ELIZABETH DILLING?

Box 659, Chicago 90

Our family trip to Red Russia in 1931 started my dedication to anti-Communism. We were taken behind the scenes by friends working for the Soviet Government and saw deplorable conditions, first hand.

We were appalled, not only at the forced labor, the squalid crowded living quarters, the breadline ration-card workers' stores, the mothers pushing wheelbarrows and the begging children of the State nurseries besieging us.

The open virulent anti-Christ campaign, everywhere, was a shock. In public places were the tirades by loud speaker, in Russian (our friends translated). Atheist cartoons representing Christ as a villain, a drunk, the object of a cannibalistic orgy (Holy Communion); as an oppressor of labor; again as trash being dumped from a wheelbarrow by the Soviet "Five-Year-Plan"—these lurid cartoons filled the big bulletin boards in the churches our Soviet guides took us to visit.

In the Museum of the Revolution we were shown a huge world map. As our Guide turned a switch, lights came on indicating the places all over the world where Communist Party headquarters were then functioning. Proudly our Guide announced: "Our world revolution will start with China and end with the UNITED STATES".

"O, NO! Not THAT", was my thought. But, country by country, the boast has been steadily advancing. I took pictures of the anti-Christ posters on the porch of St. Isaac's Cathedral in Leningrad.

Russia Changes My Life

We were taken to the beautiful Church of the Redeemer in Moscow which was then, we were told, about to be dynamited to make way for a "Palace of Soviets". There was a display of full-sized mannikins dressed in the robes of the Church carrying on the Good Friday Footwashing ceremony. Our Guide rasped: "This was to show that if the Archbishop could wash the feet of the humble priest the poor should endure their sufferings without complaint! Religion was always for the suppression of the people, to keep them working from dawn to late at night under the lash!"

I thought of our Savior washing the feet of His Disciples as an example, and telling them that he who would be great among you should be the servant of all (John 13:13-15; Matt. 23:11). I glanced up at the exquisite stained glass window of Christ, about to be demolished, and a little tear trickled down my cheek as I thought: "I can never hate You like that!" (I did not know then that the Pharisee Talmud gives Him FIVE sadistic deaths today).

Staying at my hotel was the representative of a foreign country. He told me of the police terror; how the last manager of that hotel had been whisked off in the middle of the night by the "Black Mariah"—like millions of others never to be seen again. Some of our party had been taken to the police station; they had laughed in a movie theatre. They were released when they explained that they had laughed at a private joke, not at the picture (which was Soviet-made). After this, and more, I returned to the "NICE" North Shore of Chicago where the "intelligentsia" were rendering brainwashed reverence to the "great Soviet Experiment".

Lecturing

Behind the backs of the careless Guides I had taken movies of the rickety trains, etc., in Russia. By chance I started showing these movies to patriotic audiences, my husband running the projector as I told the story. Articles written for a little local newspaper were reprinted by the DAR and larger and larger groups called for my talks: District meetings of the Legion; the Military Intelligence; churches from coast to coast. I was recommended for all Chambers of Commerce, and spoke for the Minneapolis, Cleveland, Los Angeles, etc., groups. I broadcast over the Moody Bible Institute radio and its head became my closest friend to her death. Dr. Ironside introduced me as the only woman he had ever asked to occupy his pulpit in the Moody Church. I spoke in the great church of Dr. W. B. Riley, organizer of the World Fundamentalist Assn., my defender to his death. I frequently spoke in Detroit churches and on numerous occasions was entertained at the executives' table at the Ford plant. Henry Ford (who never changed his mind about the role of Jewry) had me write (1939) a report on the U. of Michigan (80 pages). He contributed that year $5,000 to the cost of my office labor which cost $12,000 that year. The head of the National Sojourners had me airmail my two books to Sen. Royal Copeland to give to Vice-Pres. Garner who, I was told, stayed up all night reading them and had his friend Cong. Dies of Texas start

up the Dies Committee on Un-American Activities (later called the House Com.) as a result.

The hub of world Jewish anti-Christ power, the financial and industrial power best described in Rev. 18:11-, is the AMERICAN JEWISH COMMITTEE with its *B'nai B'rith* brotherhood, and its "secret police", s m e a r and ruin arm, the *Anti-Defamation* League. After having pushed a reluctant USA into World War II—to spread Communism across the earth, and with its first world base, Soviet Russia, as our "ally", it was decided to crush all ANTI-COMMUNISTS by trying them as "Fascists, Nazis". A series of indictments against some 30 anti-Communists, of which I was one, was engineered by the American Jewish Committee, in 1942, 1943, 1944. The 1942 indictment never came to trial. The 1943 indictment was dismissed in Washington by Judge Adkins. Only the 1944 indictment went to trial under a stooge Judge Eicher. An unbelievable farce was staged without any legality or fact. After the death of Judge Eicher, the case was dismissed by Judge Bolitha Laws with the scathing denunciation that it had been a crime to hold those people on trial all that time without a single piece of evidence in accordance with the charge being introduced by the prosecution against ANY defendant. The Communist press had been gloating that the "sedition trial" was part of the "Moscow Purge trials" then in session all over Europe. I reproduced the item on one of my Bulletins, sent to every Congressman.

Background of E. D.

Travel in more than 60 countries convinced me that the USA had the greatest system of government, and was the most fortunate nation on earth. I did not want it Sovietized, collectivized. Careful research and documentation have resulted in the fact that nothing I have ever printed has, to date, been refuted by friend or foe.

BORN in CHICAGO, daughter of Dr. L. Kirkpatrick, physician and surgeon, of Virginian. Scotch-Irish, Presbyterian ancestry. My mother, Elizabeth Harding, descended from a long line of Anglican bishops thru her father. Her mother, Jane Musquet, was of English-French descent with a Catholic priest uncle in Paris. I married Albert Dilling, of Norwegian Lutheran ancestry. Mother of two children, married and active in Episcopal Church, of which I am a communicant. Graduate of the Starrett School for Girls, Chicago Normal School; Univ. of Chicago student, before and after marriage; pupil of world's greatest harpist, Alberto Salvi; was concert harpist and pres. of Chicago Harpists' Society. The RUSSIAN trip ended a musical career and a "nice" suburbanite existence.

WRITINGS

The famous RED NETWORK—A Who's Who and Handbook of Radicalism for Patriots, of which some 100 000 copies have circled the globe, unrefuted factually by friend or foe. The ROOSEVELT RED RECORD AND ITS BACKGROUND—a second Red Network, of over 400 pages with two indexes. THE OCTOPUS—on the ramifications of Jewish power. A Bimonthly BULLETIN SERVICE, etc., etc.

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Introduction

We all know how terrifically Jesus Christ denounced the Pharisees. He said they nullified all the Commandments of God by their Tradition, "teaching for doctrines the commandments of men" (Mark 7:13; Matt. 15:6-9, etc). His invective, in truth, cannot be equalled. All of Matthew 23 is like a whiplash. He likened Pharisaism to a whited sepulchre, indeed beautiful outwardly, but "inside full of dead men's bones and of all uncleanness". He climaxed one condemnation after another with the expletive, "Hypocrites!" He called the Pharisees children of them that killed the Prophets. He foretold they would go on killing, crucifying and persecuting until the guilt for all the righteous blood shed from Abel on down would be upon them. "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?", He asked.

Christ is as utterly devastating of Pharisaism in the record of John 8. Altho He admitted that His hearers were descendants of Abraham, He said they were, spiritually, of the devil. He told them: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because the truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it" (John 8:44).

The Missing Link

"But", says the disinterested Christian," "what has that to do with us today? What a little bunch of Pharisees did two thousand years ago is over and done with!"

The missing link in Christian understanding is best expressed, on the subject of "Pharisees," by the Universal Jewish Encyclopedia (1943):

"The Jewish religion as it is today traces its descent, without a break, through all the centuries, from the Pharisees. Their leading ideas and methods found expression in a literature of enormous extent, of which a very great deal is still in existence. The TALMUD is the largest and most important single piece of that literature. . .and the study of it is essential for any real understanding of *Pharisaism.*"

Concerning the Pharisees, the 1905 Jewish Encyclopedia says: "with the destruction of the Temple (70AD) the Sadducees disappeared altogether, leaving the regulation of all Jewish affairs in the hands of the Pharisees. Henceforth, Jewish life was regulated by the Pharisees; the whole history of Judaism was reconstructed from the Pharisaic point of view, and a new aspect was given to the Sanhedrin of the past. *A new chain of tradition* supplanted the older priestly tradition (Abot 1:1). Pharisaism shaped the character of Judaism and the life and thought of the Jew for all the future." (See Exhibit 264 herein).

The Scripture believers, it might be added, had accepted Christ as Him foretold and no longer called themselves "Jews" but "Christians", and were hounded and persecuted by the Pharisees as such.

The Babylonian Talmud, Sole Authority

You may ascertain by turning to top Jewish authorities today that the Babylonian Talmud, the written form of the Tradition of the Pharisees, is the sole authority of the so-called "Jewish" religion.

Rabbi Louis Finklestein was chosen in 1937 by the Kehillas (Jewish communities) of the whole world as one of the top 120 Jews who best represent a "lamp of Judaism" to the world. He has long headed the Jewish Theological Seminary of America with branches in New York and Los Angeles. In "The PHARISEES", his two-volume work, Rabbi Finklestein writes:

"Pharisaism became Talmudism. . .But the spirit of the ancient Pharisee survives unaltered. When the Jew. . .studies the *Talmud,* he is actually repeating the arguments used in the Palestinian academies. From Palestine to Babylonia; from Babylonia to North Africa, Italy, Spain, France and Germany; from these to Poland, Russia and eastern Europe generally, ancient Pharisaism has wandered" (See Exhibits 1-3 herein).

In Rabbi Finklestein's history of the Jews, he states: "The TALMUD derives its authority from the position held by the ancient academies." (Pharisee) "The teachers of those academies, both of Babylonia and of Palestine, were considered the rightful successors of the older Sanhedrin. . .At the present time, the Jewish people have no living central authority comparable in status to the ancient Sanhedrins or the later academies. Therefore, *any decision regarding the Jewish religion must be based on the TALMUD* as the final *resume of the teaching* of those authorities when they existed." ("The JEWS - Their History, Culture, and Religion", vol. 4, p. 1332, Jewish Publication Society of America, 1949).

"THE TALMUD: HEART'S BLOOD of the JEWISH FAITH", was the heading of the 11/17/59 install-

ment of a best-seller book by Herman Wouk which ran serially in the New York Herald - Tribune. To quote:

"The TALMUD is to this day the circulating heart's blood of the Jewish religion. Whatever laws, customs, or ceremonies we observe—whether we are Orthodox, Conservative, Reform or merely spasmodic sentimentalists—we follow the TALMUD. It is our common law".

Why Was It So Often Burned?

Why is the Talmud kept so unknown to non-Jews? Why was there no English translation of the Talmud until the Soncino, 1934-48? Why, in European history, when the laws of the Talmud became commonly known, was it burned over and over by order of the Popes, excoriated by Martin Luther, denounced everywhere, and its followers exiled from one country after another down the centuries?

The TALMUD's basic law is that only the Pharisee ranks as a man, or human being. All others rank as animals: "the people who are like an ass—slaves who are considered the property of the master". The attitude resulting from such teaching has been resented by the "asses" in all countries and centuries. Such resentment, however, is always publicized as "persecution of the Jews".

Moses, on the contrary, was most insistent upon having one law for the stranger and for the "homeborn" and in teaching that the stranger must not be oppressed. (Exodus 12:49; Lev. 24:22; Num. 9:14; 15:15-16, 29, etc, etc). In fact he ordered: "Love ye therefore the stranger: for ye were strangers in the land of Egypt" (Deu. 10:19). It was only the abominators he warned against.

Was CHRIST JUST to PHARISEES?

Without some knowledge of the written form of the Tradition of the Pharisees, the Babylonian Talmud, one is unable to intelligently judge whether Jesus Christ was fair and just in His acid denunciations of Pharisaism, or not. One needs proof, offered by the irrefutable Exhibits from Jewish authorities herein, that the Talmud reverses every one of the Ten Commandments, the teachings of Moses and the Prophets, and enshrines their opposites under a "whited sepulchre", an Old Testament disguise for murder and "all uncleanness", as Christ charged. Murder of non-Pharisees is always permitted; theft, sodomy, incest, rape are all permitted, and the righteousness of grown men violating baby girls under three is a favorite topic for discussion in book after book of the Talmud. On the contrary, Our Lord's treatment of little children is like the Light of Heaven compared to the filth of Hell—embraced by the Talmud.

"Babylon the Great"

The very word BABYLON in the Bible is used to symbolize everything foul and pagan. It is agreed by commentaries that the curses upon Babylon in Isaiah 13, 14 and Jeremiah 50, 51 refer not merely to the Babylonian empire of ancient times but to the one to end this age.

Christ in His Revelation from the Spirit to John, about 96 AD, said: "there are seven kings: five are fallen, and one is "(in power)" and the other is not yet come. . .and goeth into perdition" (Rev. 17:10-). Five world kingdoms had then come and gone: Egypt, Assyria, Babylonia, Medo-Persia, Greece. Rome was then in power over the whole known world. Christ describes the coming world government as red, or scarlet colored, as a behind-the-scenes or "MYSTERY" power, and calls it "BABYLON THE GREAT, THE MOTHER OF HARLOTS and ABOMINATIONS of the EARTH. . .drunken with the blood of the saints, and with the blood of the martyrs of Jesus." The ten component parts of this world government which make war on the "Lamb", in this chapter: Rev. 17:12-14, as well as the prophecy of the satanic anti-Christ, correspond with the prophecy of Daniel the Prophet on the same ten-king anti-God power (Dan. 7:24-). But its complete defeat is chronicled in both places.

Now Comes the UNITED NATIONS

There has been no one world power since the eastern capitol or "leg" of the Roman empire, Constantinople, fell to the Turks in 1453, a thousand years after Rome fell to Attila the Hun in 453. Now the seventh anti-God world government has been set up by the Babylonian Talmudists. The American Jewish Year Books, put out yearly by the world czars of money, industrial and political power, encompassing the Rothschilds, Lazard Freres, Lehmans, Kuhn Loebs, etc, international bankers, in short, by the *American Jewish Committee*, have chronicled each and every step in their accomplishment, the creation of a vehicle for world power. The Red take-over of Christian Russia was financed by Kuhn Loeb & Co, as will be seen.

The UNITED NATIONS, of over a hundred nations centered in New York City, is a Godless, prayerless assemblage. Its only religious emblem, in Babylonian style, is the nude, lewd statue of the sex-god Zeus, counterpart of Tammuz, Adonis, etc, in ancient times. He stands, unspeakably modeled, arms outstretched, commanding the great entrance hall of the U.N.

When the Greeks conquered the world they spread the unifying propaganda that their sex-god Zeus, who had raped his mother and his sister, was also the pro-

genitor of all the sex-gods of the far flung Greek world empire. He represents unity, in abomination and lust.

Babylon, Mother of Harlots

Whereas Talmudic literature is one long paean of praise for the very name Babylon, and all that it means to Babylonian Talmudism today, it is a term of reproach in Old and New Testaments.

Note the Foreword to the first English translation of the Babylonian Talmud. It is by the late Chief Rabbi of Great Britain who, like Rabbi Finklestein, was one of the 120 Jews chosen by the Kehillas of the world as best holding up the "lamp of Judaism" in 1937. Hertz starts out:

"The Talmud is the product of Palestine, the land of the Bible, and of Mesopotamia, the cradle of civilization. The beginnings of *Talmudic literature date back to the time of the Babylonian Exile* in the sixth pre-Christian century. . .When a thousand years later, *the Babylonian Talmud assumed final codified form in the year* 500 after the Christian era, the Roman Western Empire had ceased to be" (See Exhibit 30).

Hertz extolls the *Babylonian Exile,* saying: "The Babylonian Exile is a momentous period. . .During that Exile Israel found itself. It not only rediscovered the Torah and made it the rule of life. . ."

What he means is that it was discovered how the Torah or Bible could be used as a whited sepulchre for Babylonian degeneracy, as a bit of study will prove. Still exulting over the Babylonian derivation of Pharisaism, Rabbi Hertz continues (Exhibit 34):

"When we come to the *Babylonian Gemara,* we are dealing with what most people understand when they speak or write of the Talmud. *Its birthplace, Babylonia,* was an autonomous Jewish center for a longer period than any other land; namely from soon after 586 before the Christian era to the year 1040 after the Christian era—1626 *years*" (Exhibit 34).

You may note in the reproductions of Talmud pages that the word *Gemara* marks the argumentation of the rabbis, the decision being briefed as the *Mishna.* Endless twaddle is summed up in a shyster decision.

Talmudic Freudianism

With a dash of French or Latin, to create a facade of supposed "higher learning" or gnosis, the communist Pharisee, Sigmund Freud, was able to sell his degenerate Talmudic sex ideas as "scientific". That every baby girl supposedly suffers for sexual relations with her father, every little boy with his mother, violates all rules of nature, reality, and reason. It simply matches the depraved incessant teaching of the Talmud about it being morally correct for grown men to violate baby girls under three and commit sodomy with little boys (See Exhibits herein).

The Palestinian Talmud

If someone comes up with the argument that there is a Palestinian Talmud that is nice, you may look up the fact that authorities state it was lost for a thousand years, has missing parts and lacks Gemara, etc, and is only used as a scholar's curiosity. You may note the statement of Rabbi Hertz (Exhibit 33):

"The Palestianian Talmud. . .was for *many centuries* almost forgotten by Jewry. Its legal decisions were at no time deemed to possess validity, if opposed by the *Babylonian Talmud*".

Akiba Hooks On To The Bible

Hertz lauds Rabbi AKIBA (Exhibit 32):

"Akiba was the author of a collection of traditional laws out of which the Mishna actually grew. He was the greatest among the rabbis of his own and of succeeding times. . .His keen and penetrating intellect *enabled him to find a Biblical basis* for every provision of the Oral Law".

Gnosticism

What an achievement! To misconstrue Biblical laws *forbidding* sodomy, murder, theft, burning children to Molech, etc, in thunderous tones, into laws *permitting* those very acts! This might be called Gnosticism at its best! Down the centuries the Gnostic heresies all but rubbed Christianity out. Like Biblical "Higher Criticism", the term gnosis (knowledge) assumes a superior way of harmonizing opposite.

Gnosticism has been defined as "a system of syncretizing, an attempt to blend opposite and contradictory tenets into one system to produce union and concord". Twice in Christ's message to the Church at Ephesus, He denounces the Nicolataines, a Gnostic cult (Rev. 2:6,15). "So hast thou also them that hold the doctrine of the Nicolataines, which thing I hate", He said. St. Ignatius, St. Clement, St. Irenaeus, St. Epiphany—early fathers of the Church, wrote with horror of the Nicolataines." St. Iraenaeus described a Christian deacon, Nicholas, as "the master of the Nicolataines." This and subsequent Gnostic cults assumed to find Christian dogmas to justify debauchery. To quote the French historian Lacroix:

"The doctrine which was most common among these hertics was that of community of women and the promiscuity of the sexes. The Carpocratians and Valestians professed that doctrine. Carpocratus, who had studied in the pagan school of Alexandria, was but a disciple of Epicurus, altho he called himself a Christian. He made of Jesus Christ, as a matter of fact, an epicurean philosopher".

The Pharisees today, as always, have been ever active gnostics. Fantastic financing on their part today features "Brotherhood" between Christians and Jews

altho the very name "Pharisees" means "separated ones". The basic Pharisee doctrine is that "only Pharisees are men" (humans,) and that Christ deserved FIVE sadistic deaths, including Crucifixion; that one should always speak against Him, unless this might endanger the interests of the Pharisees. The current propaganda for "co-existence with Khruschev" is a means of encompassing and strangling Christian liberty under Pharisaic Communism.

Christ Was Not Fooled

But Christ was not fooled by Pharisaic assumption of "gnosis". In Matthew 13 and Mark 7, He asked the Pharisees: "Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and thy mother and, He that curseth father or mother, let him die the death".

Then Christ reminded them of the Pharisee custom of dedicating their goods to the Temple, then telling their needy parents that what they might have given them is now the property of God and they must do without, altho they themselves went on using the proceeds of their wealth for themselves.

As for cursing, the Talmud permits a man to curse his parents providing he does not use the four-letter word for Jehovah, Y-H-W-H, called the Tetragrammaton, in doing so. "May the Almighty, or Divine One, curse you to hell" would be perfectly proper.

The Talmud also allows a man to beat up his parents, providing he stops short of drawing blood while they are alive. After they are dead the sky is the limit (See Exhibit 74, 94).

As for the "sacredness" of the Tetragammaton word for Jehova. In current English Jewish publications the word God is frequently written "G-d". The Tetragrammaton written in full is reserved for the use of the Baal (Master) Shem (of the *Name* of God) who by using 14, 42, 72 letter combinations of the name is supposedly able to invoke spirits. Baal Shems are the Big-Shots of the Hassidic movement. At the beginning of the century, according to authorities, about half of Jewry was Hassidist. They have dynasties of rabbis called Rebbes, lean heavily on the Cabala and employ all sorts of occultism. The Bible, however commands:

"There shall not be found among you any one that maketh his son or his daughter to *pass thru the fire,* or that useth divination, or an observer of times" (astrologer) "or an enchanter, or a witch, or a charmer, or a consulter with familiar *spirits, or a wizard, or a necromancer*" (Deu. 18:10-11). But the Baal Shem practices necromancy with Talmudic sanction.

The Talmud permits burning children to Molech and denies it is idolatry. To be correct you must burn ALL of them. For the most cruel, heartless rites this side of hell, read the section on Molech in the Commentary herein. See Talmud Exhibits 66-69.

A Priest's Wife

God commanded Moses to instruct the priests that they do not marry "a wife that is a whore, or profane... for he is holy unto his God" (Lev. 21:7). It seems reasonable that a man in God's service should have a wife of good character. This very Scriptural reference, you may note on Talmud Exhibit 82, is cited. The argument of the Beth (school or house of) Shammai is that if a woman has sex relations with her own little son, if he is under eight years and one day, she is pure enough to marry a priest. Hillel, always the more generous one, holds that the son may be a year older than that—nine years and one day—and the mother still remain pure. That is a characteristic Hillel ruling.

Hillel Honored Today

Rabbi Hertz on the second page of his Foreword (Exhibit 32) pays tribute to Hillel:

"The product of the feverish activity of the Pharisaic schools threatened to become too unwieldy to be retained by unassisted memory. For all the teaching was *oral,* and was not to be written down. The first effort at arrangement of the traditional material into a system was made in the first pre-Christian century by Hillel".

In Our Colleges

The Babylonian-born Hillel is honored with a Hillel center, or Foundation, run by B'naiB'rith, in most of our colleges. The American Jewish Year Book (1963) states that there are 241 of these Hillel centers, most of them in United States colleges. These are named in honor of the putrid-minded Hillel, as illustrated.

Ezekiel on Jerusalem Abominations

Between the first and last big deportation of Jews from Jerusalem to Babylonia (606-588 BC)—where the Jews were treated as colonists, Ezekiel the Prophet was carried away to Babylonia. About 595 BC he, in a God-given vision, is transported back to Jerusalem, whose citizens he had warned against their filthy ways. The God-sent one "said unto me", writes Ezekiel, when they saw the Temple: "Go in, and behold the wicked abominations that they do here. . .Then he brought me to the door of the gate of the Lord's house which was toward the north and behold, *there sat women weeping for Tammuz.* . .And he brought me into the inner court of the Lord's house, and behold, at the door of the temple of the Lord. . .were about five and twenty men. . .their faces toward the east and *they worshipped the sun toward the east.* Then he said unto me, Hast thou seen this, O son of

man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me with anger" (Ezekiel 8:9-17).

Greeting the Sun

Greeting the Sun is a Babylonian Talmudic ceremonial today. It takes place every 28 years. The last ceremony, which included a Government plane, according to the Jewish press, took place March 18, 1953. The next observance will be April 8, 1981.

The Sun, universally, in paganism, represented the male procreative spirit, the Moon the female. Tammuz was a Babylonian version of the sun god. The weeping for Tammuz, and his powers of human and agricultural fertility was a Babylonian ceremonial. Tammuz was also called Adonis, and the female counterpart Astarte, Mylitta, Venus, according to location.

The Schulchan Aruch Rules

The "religious" or synagogue calendar of Judaism today is the *Babylonian* lunar calendar. Each year the old Fast of Tammuz is celebrated from the 17th of Tammuz to the 9th of Ab. The Fast of Tammuz fell in 1963 on July 9th, and the 9th of Ab (or "Av") on July 30th.

The Schulchan Aruch, says the Universal Jewish Encyclopedia, is the "standard authoritative source for Judaism. It is a compendium of the religious practices of the Jews", It was compiled by Joseph Caro, who died, 1575, in Palestine. A "kitzur" or condensed compilation of his work is on sale at Jewish bookstores (Rabbi Solomon Ganzfried, Hebrew Pub. Co., 79 Delancey St., N. Y.).

Sections CXXII to CXXV give directions for such petty observances as not bathing, or paring nails during the Tammuz fast. At its termination: "In the evening all enter the synagogue and take off their boots... All should be seated on the ground, and only a few lights are lit just sufficient to enable them to say Lamentations and the special lamentations. Lamentations and the special lamentations are likewise said in a low tone *with a weeping* intonation" (CXXIV, p. 60).

"On the Sabbath during the nine days of Ab, it is the custom call up to Maftir the Rabbi *who knows how to lament*" (CXXII, p. 59).

The excuse given for keeping up this typical pagan Babylonian custom is that one must mourn for the loss of the Jerusalem Temple (and the power it is intended to portend in the future under their Anti-Christ messiah). It was rebuilt in 1958 and dedicated by a plane load of British Jews, etc., including Isaac Wolfson, chain store operator, who was in the USA in 1963 raising more huge funds for Talmudic "Israel".

New Moon Days

Isaiah, the saintly prophet of Christ (760-698 BC), started right off in chapter 1 with his fulminations against Judah and Jerusalem. . .Ah sinful nation, a people laden with iniquity. . .children that are corrupters. . .Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom. . . like unto Gomorrah. . .Bring no more vain oblations . . .the NEW MOONS and sabbaths. . .it is iniquity. . . Your NEW MOONS and your appointed feasts my soul hateth. . .I am weary to bear them." (Isa. 1:1, 4, 9, 13-14).

Trachtenberg

Now, there are two New Moon Days celebrated monthly in the synagogue. Rabbi Joshua Trachtenberg, who has been listed in Who's Who in America, and in Jewry, authored the book "Jewish Magic and Superstition" (Behrman's Jewish Bookhouse, N.Y., 1939). In it he states:

"The pagan veneration of the new Moon, which had by no means disappeared in Biblical times, has no direct connection with the ceremony of blessing the new moon which was outlined in the Talmud and is observed to this day. But certain superstitious practices have been associated with the rite, pointing to its continued *occult* importance in human affairs. . . . In the first group are the practices of skipping three times at the close of the blessing, and addressing the moon three times: 'As I skip before you and do not reach you, so, if others jump before me may they not strike me,' and of then thrice bidding one's neighbor 'Peace be unto you.' The ceremony, as well as the threefold repetitions are typical of magical acts. In the latter group are the practice of shaking one's clothes 'to cast off the spirits,' and the belief that one who performed the full rite need not fear death during the ensuing month" (p. 256).

Babylon, Home of Harlotry

"The History of Prostitution" is a two-volume work by the French historian Paul Lacroix.

Herodutus

It was translated in 1931 and published by Covici Friede, Inc. It opens thus:

"It is in Chaldea, the ancient cradle of human society" (Note: The Bible refers to it as Chaldea, Shinar, as well as Babylonia) "that one must look for the first traces of Prostitution . . . Hear Herodutus, the venerable Father of History and the oldest collector of the Traditions of the world: 'The BABYLONIANS have a very shameful law; every woman born in the land is obliged, once in her life, to repair to the Temple of Venus to give herself to a stranger. A number of them, proud of their riches, and disdaining to mingle with

the others, have themselves brought to the temple in covered chariots. There they remain seated, with, behind them, a great number of domestics who have accompanied them; but most of the others take their seats in the piece of land adjoining the Temple of Venus, with a crown of fig-leaves about the head. They come and go. One sees lanes separated by ropes which have been stretched; the strangers walk up and down these lanes and choose the women who please them most. When a woman has taken her place in this line, she is not permitted to return home until some stranger has cast silver upon her knees and had intercourse with her outside the sacred place. It is required that the stranger, in casting the silver, say to her: 'I invoke the goddess Mylitta.' Now the Assyrians give to Venus the name of Mylitta. However modest the sum it cannot be refused: the law forbids it, for this silver becomes sacred. She follows the first one who tosses her silver, and it is not permitted her to repulse anyone. Finally, when she has been acquitted of what she owed the goddess, by abandoning herself to a stranger, she returns home. . .' "

Strabo

"Herodutus had seen with his own eyes, about the year 440 BC, Sacred Prostitution among the women of Babylon. . . . Three centuries and a half after him, another traveler, Strabo, also bore witness to these disorderly practices, and the latter tells us that all the women of Babylon obeyed the oracle by giving their bodies to a stranger whom they looked upon as a guest. . . . One understands how the constant spectacle of Sacred Prostitution must have corrupted the manners of Babylon. . . .Alexander the Great himself had been terrified by Babylonian debauchery, when he went there to take part in it and to die. 'There is none other more corrupt than this people,' reports Quintus Curtius, one of the historians of the conquerors of Babylon. . .

Babylon Bears Fruit

"The example of Babylon had borne fruit, and the cults of Mylitta had been propagated, with the Prostitution which accompanied it, in Asia and in Africa, even to the interior of Egypt, as of Persia; but in each of these countries the goddess took a new name and her cult affected new forms, under which there always reappeared Sacred Prostitution" (p. 20).

Weeping for Tammuz"

To cite "The Golden Bough," by Sir George Frazer, on paganism: "The worship of Adonis was practiced by the Semitic peoples of Babylonia and Syria. . . . The true name of the deity was TAMMUZ" (Adon was merely the Semitic word for "lord"). ". . .In the religious literature of Babylonia Tammuz appears as the youthful spouse or lover of Ishtar, the great mother goddess . . . every year Tammuz was believed to die . . . every year his divine mistress journeyed in quest of him. . . . During her absence the passion of love ceased to operate; men and beasts alike forgot to reproduce their kinds: all life was threatened with extinction. . . . His death appears to have been annually mourned . . . by men and women about midsummer in the month named after him, the month of TAMMUZ. . ."A Babylonian dirge of lament for Tammuz is quoted (pp. 379-80), one line after another starting with the words: "Her lament is for. . ." Reproductive proclivity is the object. The same unspeakably obscene rites carried on for the god Molech are described by Lacroix—unnatural as well as "Sacred Prostitution" acts were part of the tribute to TAMMUZ. Why do Pharisees today cherish that observance?

New Year for Trees

Another of the regular Babylonian Talmudic synagogue festivals today is "New Year for Trees." Its Talmudic name is "Hamishshah-'asar bi-shevat," under which title it is listed in the Babylonian, which is the synagogue, calendar, given in the American Jewish Year Books. It falls on the 15th of Shevat, which in our calendar, in 1964, is January 29th.

Tree worship, one of the oldest forms of paganism, is based on the belief that trees are inhabited by spirits of fecundity. The article "New Year for Trees" in the Jewish Encylopedia (1905) cites Gittin 57a of the Talmud on the custom of planting a cedar tree for every new born male and a cypress tree for every female. "When a marriage was about to take place the trees were cut down and used as posts for the nuptial canopy."

The Bible on Trees

Still quoting: "The extent of its worship" (the tree) "is indicated also by the denunciations of the Prophets. A favorite phrase of theirs in describing idolatrous" (sex) "practices as 'upon every hill and under every green tree' (Deut. 12:2; Jer. 2:20). . . . As has been pointed out, the Prophets were unable completely to suppress tree-worship, *which has survived in Palestine* through all religious changes *to the present day.*"

Cabalistic Practice

The article tells how the Cabalists when they settled in Palestine in the 16th century, instituted the custom of eating fruits on that day, instead of planting trees. The Christian reader may be perplexed at Biblical excoriations against trees. The fact was that owing to the fertility myth, individual and mass harlotry was carried on under trees, and these were planted for that purpose in groves.

Two kings of Judah were commended, Hezekiah and Josiah, because they "cut down the groves" (II Kings 18:4 and 23:14). God promised Moses He would bless the people he was leading into Palestine providing they drove out the pagan abominators, the Canaanites, saying:

"Take heed lest thou make a covenant with the inhabitants whither thou goest, lest it be for a snare. . . . But ye shall destroy their altars . . . and *cut down their groves*" (Exodus 34: 12-13). "Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods . . . *under every green tree.* And ye shall . . . *burn their groves* with fire" (Deut. 12:2-3). Deuteronomy 7:5, etc., repeat the same command. This was about 1450 BC.

Today

Since the Babylonian Talmudists acquired Palestine in 1948, formal tree planting has gone on at a feverish pace. Groves are being planted in "honor" of various characters. President Kennedy is slated to have a grove of 50,000 trees in his honor, around Jerusalem.

"TREE PLANTING TO BE HOLIDAY EVENT" headed the report:

"Jewish people the world over will celebrate the New Year for Trees, Tu B'Shvat. . . . As has been the custom for many years, the Jewish National Fund will observe the holiday by planting trees in Israel" (California Jewish Press, 1/31/58).

In view of the millions upon millions of dollars of taxpayers' money given to "Israel," it is suitable that a forest in honor of the USA Government, "American Freedom Forest," was proposed: "It is to serve as a living monument to the friendship and close cooperation existing between the citizens and governments of the United States and Israel" (B'naiB'rith Messenger 7/8/60).

Now that the Anti-Christ Talmudists possess Palestine, as predicted by Scripture, there promises to be, if current reports are any indication, more groves in Palestine than Moses and the Prophets ever ordered to be cut down or burned.

BABYLON Never Forgotten

Reproduced herein are two pages of the Jewish Encylopedia article on "BABYLONIA" (Exhibits 295-6). These illustrate the proud and devoted attitude of present day Pharisaism toward Babylonia: the "vatican", the glory, and source of their Pharisee tradition, the TALMUD. Until 1040 AD, we read, the Talmud-Cabala academies in Babylonia shone—then finally closed to pollute the rest of the world, moving up thru Spain and across Europe. We read that "the Academy of SURA. . .reached a point of unprecedented splendor. . .PUMBEDITA. . .in 1040 also passed away after an existence of 800 years. . .Babylonian learning should be transplanted to Europe. . . This forms an appropriate point at which to consider the general influence of Babylonia upon European Judaism. . .the West received both the *written and the Oral Law from Babylonia.*"

"Babylonia, however, still continued to be regarded with reverence by Jews in all parts. . .the Jews of Abyssinia placed the sages of Babylon first in their prayers. . .a similar prayer, although it has quite lost its application, is extant today in many congregations . . ." There is more of same, extolling Babylon the Great (See Exhibit 296).

The CABALA

The existence of a spirit world, of evil spirits, is mentioned thruout the Bible. Christ drove out possessing spirits. There is one hard and fast rule taught on the subject, however: namely, to leave them alone, do no invoking or communicating with them. It is clear that the gangster elements could deceive the finite powers of human beings.

"Thou shalt have no other gods before me", is the First Commandment. And that you shall do no bowing to, or serving them, is the Second Commandment (Exodus 20:3-5).

Whereas the Bible represents God as the Supreme Intelligence, Creator and Ruler, the pagan and atheist concept is pantheism. In other words, there is a great nature essence, out of which individual lives perk blindly without direction. "Pan" (nature) "theism" (god-ism) holds that the sum of nature is god. MAN is the Big-Shot Luciferian. It is foretold in Biblical prophecy that the Anti-Christ will personify that attitude (Isaiah 14:12-19; Daniel 11:36-8; Matt. 24:15; Mark 13:14).

Babylonia

The Universal Jewish Encyclopedia (1943), on the "Cabala", states:

"Altho Palestine was the birthplace of Jewish mysticism, the land where the Cabala was conceived, it was in *Babylonia* that it attained its greatest importance". It cites "the mystic speculations of the TALMUD and the system of the CABALA, originating in the one and reaching its completion in the other".

The Cabala is a library of literature, all on magic, spiritism, based on sheer pantheism. "Aaron ben Samuel is credited with bringing the mysterious doctrine from Babylonia to Italy about the middle of the ninth century; thence it spread to almost all the Christian countries of Europe" (p. 616). Cabala, also spelled Kabbalah, means "tradition", and it is the tradition of the paganisms of Babylon, Egypt, and the pagan philosophers. The ZOHAR (book of Splendor)

has been translated in several large volumes. It is more degenerately sexy, if that were possible, than the Talmud itself.

The world is explained by a chart representing three copulating triads: male, female and offspring—given fantastic names. The EN SOF surrounding these is the god-essence which percolates thru the three sets back into itself. Admittedly, the Cabala is pantheism. If God has no intelligence—out the window goes the Bible as His inspired Word. To quote:

"God is the infinite, unlimited being, to whom one neither can nor may ascribe any attributes whatever; who can therefore be designated merely as En SOF ='without end' " (Jewish Ency., "Cabala", p. 472). Describing the ten sephirot, which include the three spawning triads, the same source designates as "Yesod ='foundation' the reproductive element, the root of all existence" (p. 475). Under the same title, the 1943 Universal Jewish Ency. emphasizes the same idea: "But the En Sof, being boundless, cannot become the direct creator, for He has neither will, intention, desire, thought, language, nor action, attributes which belong to finite beings" (p. 619). And Metatron is given top place as boss of this world.

Metatron

Metatron is the prince of this world, the "demiurge" in the Talmud and Cabala. He is the same as the Persian sun god MITHRA, according to the Jewish Ency. ("Metatron").

While the Talmud-Cabala explains life as a series of blind "EMANATIONS", the fond stooge of the Talmudists, Darwin, explains life as self development from matter, equally blind and without a Chief Engineer. Marx, in his Talmudic formula for world power, calls the same Cabalistic process "dialectical materialism", leading to Communism.

The "theoretical Cabala" is the idea of emanations noted above, The "theurgic" or "practical" Cabala is a set of formulae embracing voodoo of all kinds including bloody rites. These, which are copied from the master by the pupil, have found their way into museums. "Ritual Magic" by E. M. Butler, Cambridge University Professor, is a documented book on this (Cambridge Univ. Press, 1949). Under "Blood Accusation", the Jewish Ency. (1905) lists some 122 outstanding cases brought to trial involving ritual murder. Thirty nine of these, from one end of Europe to the other, took place in the 19th century.

Letters Create the World - Not God

Note in Exhibit 285 herein that thru the Cabala "one may thus easily make himself master of creation"—a Luciferian idea. Also wild animals can be slain and "terror diffused through the world". Note in Exhibit 288 that letters of the alphabet, especially of the four-letter word for Jehova, the Tetragrammaton, have magic power, in fact that letters created the world! And that this idea "seems to have originated in Chaldea" (Babylonia). That the rabbis worked the Cabala and created a third grown calf and ate it, is cited as coming from Sanhedrin 67b. This is also reproduced herein as Exhibit 78. Demonism is the subject also of Exhibits 77, 79, 80, of the Talmud. See also Exhibits 285-92 of Encyclopedia articles.

Cabala Exalts the Jew

The Cabala, says the Jewish Ency., taught the top position of man, "the true Jewish view of life, and one that appealed to Talmudic Judaism. The Jew as well as the man was recognized in the Cabala. Notwithstanding the strongly pantheistic coloring of its metaphysics, the Cabala never attempted to belittle the importance of historic Judaism, but, on the contrary, emphasized it. . .the cabalists developed a Jewish Magic" (p. 478) ". . .Demonology, therefore, occupies an important part in the works of many cabalists. . .many cabalists developed their theories on CASTING of LOTS, NECROMANCY, EXORCISM... ASTROLOGY was legitimized and bibliomancy found its justification in the assumption that the sacred Hebrew letters are not merely signs for things but implements of divine powers by means of which nature may be subjugated" (p. 479).

Isaiah on Anti-Christ

For a perfect description of the above spirit, we have Isaiah's picture of the Anti-Christ in Isaiah 14: 12-17. This is a description of the fall of the Babylonian World Power at the end of this age, the end of the seventh world government we are now living under:

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cast down to the ground which did weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation. . .I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. . .

"They that see thee shall narrowly look upon thee... saying, Is this the man that made the earth to tremble, that did shake kingdoms; That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?"

That last reminds one of the vast concentration camps housing millions under Communism.

Fall of Babylon

It is recognized by Bible scholars universally that the fulminations against Babylon by Isaiah 13, 14, and by Jeremiah 51, refer not merely to the Babylon

existing in their day, but look down the coming centuries to the end of the age and the coming of a new era. The similar excoriations against Babylon by Jesus Christ from the Spirit about 96 AD, over 600 years after the fall of literal Babylon, had, necessarily, to refer to a future World Government controlled by the whore-like Babylonian mind, anti-God, anti-Christ, in other words:

"MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. . .drunken with the blood of the saints and with the blood of the martyrs of Jesus". Its scope is likened to a beast with ten horns which are ten kings that will reign very briefly—"one hour". The HARLOT "reigneth over the kings of the earth" (Rev. 17). For the complete control of trade and industry by "her merchants", read Rev. 18:11-.

See how similarly Jeremiah and Christ describe the final crash. Jeremiah ends his long denunciation in chapter 51 thus: "And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it and cast it into the midst of the Euphrates: And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her. . .Thus far are the words of Jeremiah" (Jer. 51:63-4).

And Christ, after prophesying the fall of the Red, anti-Christ whorelike Babylonian world power run by rich men, says: "And a mighty angel took up a stone like a great millstone, and cast it into the sea saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. . .thy merchants were the great men of the earth: for by thy sorceries were all nations deceived". Then the last verse, on the Babylonian Harlot:

"And in her was found the blood of PROPHETS, and of saints, and of all that were slain upon the earth" (Rev. 18:24).

In Matthew 23, when Christ was facing the Pharisees eye to eye and calling them "Hypocrites!", again and again, He said: "...Ye are the children of them that killed the PROPHETS. Fill ye up then the measure of your fathers. Ye serpents. . .how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men and scribes: and some of them ye shall kill and crucify. . .and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of Abel. . ." (Matt. 23:31-5).

Babylonian Pharisaism

Thus did Christ link the Pharisees of His time with the rulers of the Babylonian Red World Power to come and be sunken like a stone in deep water. A reading of the twaddle and blasphemy of the Babylonian Talmud of today throws new light upon the words Christ used against Pharisaism in Matthew 23: "Ye fools and blind. . .ye devour widows' houses, and for a pretence make long prayers. . ." He denounced their strutting. He said they shut the kingdom of heaven to others and refused to go in themselves, etc, etc.

Proselytes

But are all of Christ's denunciations for the Pharisees themselves? He said: "ye compass land and sea to make one proselyte, and when he is made, ye make him twofold more the *child of hell* than yourselves" (Matt. 23:15). Strong words.

Today, in public affairs, the stooges, or proselytes, of the great Pharisee banking and industrial czars are actually better fronts, even more zealous, than their masters in building up the Red Anti-Christ World Government. More and more proselytes enter the movement for "Brotherhood" between the crucifiers and the Crucified, to overcome the latter.

Christ said:

"No man can serve two masters: for either he will hate the one and love the other: or he will hold to the one and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). The "disciple whom Jesus loved"—John—in his second Epistle, is even more pointed, saying: "If there come any unto you and bring not this doctrine" (that Jesus is the Christ) "receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (II John 10-11). "Hate the evil, and love the good, and establish judgment in the gate", said the Prophet Amos (5:15).

"Them Which Say They are Jews" (Rev. 2:9)

"I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan", said Christ from the Spirit to John, about 96 AD. At that time, when the Scripture believers had accepted Christ and called themselves Christians, and the Sadducees had disappeared, according to the Jewish Encyclopedia, the Pharisees were in complete control and Judaism was synonymous with Pharisaism (See Exhibit 264).

What Did Christ Mean?

Whether or not they were lineal descendants of the patriarch Judah, a sinner, was not the issue. They had had access to the word of God and, instead, adopted a pagan Tradition which nullified, as Christ said, the commandments of God (Matt. 15:3-9; Mark 7:5-9). He said: "Full well ye reject the commandment of God, that ye may keep your own tradition".

Faith in God and His Word was the test. As Paul said: "For he is not a Jew, which is one outwardly. . .

But he is a Jew, which is one inwardly. . .in the spirit. . . whose praise is not of men, but of God" (Romans 2:28-9). Again, Paul made it clear that the promise of blessing thru Abraham was Christ. "Now to Abraham and his seed were the promises made, He saith not. . .seeds, as of many, but as of one. . .which is Christ. . .

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise" (Galations 3:16, 28-9).

The saintly Prophet Isaiah was a prophet indeed when, after recounting the abominable practices of the Judah tribe, he foretold:

"And *ye shall leave your name for a curse unto my* chosen: for the Lord God shall slay thee, and call his servants by another name" (Isaiah 65:15). And this is but a few sentences after his Godly prophecy that Christ would be born from the line of Judah:

"Thus saith the Lord. . .I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains" (Jerusalem) "and mine elect shall inherit it. . . but ye are they that forsake the Lord. . ." (Isaiah 65:9-).

Christ Born of Judah

It is as anti-Biblical to enthrone the abomination-serving Pharisees of today as it is to deny that Christ was born, as foretold, thru Judah. Otherwise, He has not yet come. To Abraham, to Isaac, his son, to Jacob ("Israel"), his grandson, to David, of the same line, was a special revelation made that the Christ would be their descendant, according to the flesh. That line identified Him when He came. It did not furnish His Divinity. As Paul said: "it is evident that our Lord sprang out of Judah" (Hebrews 7:14).

The patriarch Jacob, about 1700 BC had foretold that He would be. On his deathbed, he likened the coming Christ to Shiloh, where rested the tablernacle of God. Jacob said:

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until SHILOH come; and unto him shall the gathering of the people be" (Gen. 49:10).

And the semblance of a Judah kingdom in Palestine did not disappear until after Christ was born there.

JEWS NOT A RACE OR TRIBE

The question arises whether the boasts of present day Pharisees "which say they are Jews" have any genealogical backing. Are the so-called Jews of today descendants of the patriarch Judah? The Bible is the best answer to this. And the answer is that they are not. There was barely enough record in Christ's time to identify Him and a few of His followers, as descendants of a certain Israel tribe, Paul being a Benjaminite, etc.

According to the current 1964 Jewish-American press about half of the Jews in Israel today are Negroes and dark skinned Orientals. A constant tug of war goes on; a constant charge of "discrimination" is raised by the Oriental Negro Jews against the Western Jews.

Anti-Semitism" a Myth

At a recent Bible conference I sat next to a little blue-eyed lady with a German accent who kept boasting: *"I am Jewish!"* Finally, I asked her two questions which silenced her. One was: "How do you know you are Jewish? How far back can you trace your ancestry to the patriarch Judah of about 1700 BC?" No answer. When she agreed she had been trained in the Talmud in her synagogue, before she was "converted" to Christianity, and I replied that I had spent some twenty years on that subject, a terrible silence fell and she sought to escape while we sang the next hymn. She had never met a "goy" who knew what "Jewishness" meant, before, and was unable to cope with the situation. She had posed as a star with the Christians, previously, assuming to be a sort of "cousin" to Jesus.

Shem, Ham and Japeth were the three race-founding sons of Noah. To be a Semite one must descend from Shem, just as to be a Jew, genealogically, one must descend from Judah. Ham was the father of the abominating Canaan who mistreated Noah sexually (Genesis 9:25), and Canaan's descendants who peopled the Land of Canaan had the same proclivities. That is why Moses, in leading the Israelites back from Egypt in 1491 BC., warned them to make no marriages, no alliances with the Canaanites or they might lose their faith and decency.

But what is the Biblical record? Moses died in 1451 BC and Joshua actually led the Israelites into Canaan, or Palestine. They had been told in no uncertain terms that they could choose between life and death, blessing and cursing: "A blessing if ye obey the commandments of the Lord your God. . .And a curse if ye will not" (Deu. 11:26-8; 30:19-20). They were to drive out the Canaanite abominators, make no marriages or deals with them. The sons of the cursed Canaan fathered the Jebusites, Amorites, Girgasites, Hivites, Arkites, Sinites, Arvadites, Zemarites and Hamathites, according to Genesis 10:15-18 and I Chronicles 1:13-16.

A reading of the books of Joshua and Judges will show that instead of driving out these Canaanite tribes, the Israelites mixed with them all and adopted their abominations. That is the reason the Prophets thundered and threatened until the northern ten-

tribe Israel kingdom was deported by the Assyrians in 721 and "lost" by being strewn across their world empire.

The fulminating by the Prophets continued against the Judah-Benjamin kingdom around Jerusalem until they too were deported by the Babylonians in 606-586 BC. A remnant returned in 536 BC.

Were JEWS Ever Pure Semites

Jacob, called "Israel", had twelve tribe-founding sons. Three of them started their tribes by marrying non-Semites. JUDAH married a Canaanite (descendant of Ham not Sem or Shem). See Genesis 38. His offspring were as Hamitic as they were Semitic from the start. Four hundred years later, around 1300 BC, Judah's half-Hamitic son Shelah's descendants were weavers and potters (I Chronicles 2:3; 4:21-3). They were still producing "Jews". SIMEON, another of Israel's tribe-founding sons married a Canaanite (Gen. 46:10). Israel's son JOSEPH married the daughter of the Hamitic Potiphar in Egypt. Egypt was settled and peopled by Mizraim, son of Ham. It was called "the land of Ham" (Num. 12:1; Psalms 78:51; 106:22; 105:23).

Named in Genesis 49 are the twelve sons of Jacob or "Israel": Reuben, Simeon, Levi, Judah, Zebulon, Issachar, Dan, Gad, Asher, Napthali, Joseph, Benjamin.

In monotonous repetition the books of Joshua and Judges record that altho the Israelites were triumphant in their battles against the Canaanites, they let the abominators remain and intermarried with them. For example: "but the Jebusites dwell with the children of Judah at Jerusalem unto this day" (Joshua 15:63). "Neither did Ephraim" (also Manasseh) "drive out the Canaanites. . .but the Canaanites dwelt among them. . ." Other verses of the first chapter of Judges start the same way: "Neither did Zebulon. . . Neither did Asher. . .Neither did Napthali. . .drive out the Canaanites. . .And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem to this day." (Judges 1:21).

"And the children of Israel dwelt among the Canaanites, Hittites, and Amorites and Perizzites and Hivites, and Jebusites. And they took their daughters to be their wives, and gave their daughters to their sons and served their gods. And the children of Israel did evil in the sight of the Lord. . .and served Baalim and the groves" (Judges 3:5-7).

From 1095 to 975 BC there was a united Israel kingdom under Kings Saul, David and Solomon. Then the ten-tribe northern Israel kingdom divided and lasted until deported by the Assyrians in 721 BC. The Judah-Benjamin Jerusalem kingdom lasted until 606 when deported by the Babylonians. The denunciations of the Israel kingdom are superlative on the ground of mixing with abominators, making "altars to sin." "Ephraim" (the dominant Israel tribe) "hath mixed himself among the people" (Hosea 7:8; 8:9,11, etc.). Isaiah called them "the drunkards of Ephraim" (Isa. 28:1,3). The charges of mixing with abominators, whoring "under every green tree" (Isa. 57:5; Deut. 12:2) hardly builds up a foundation of genealogical purity.

The Pharisee Myth Today

The miracle of how Pharisaism has convinced the Christian world that its adherents stem from a pure Judah-Israel racial stock cannot be fathomed, since Christians have access to the Biblical record, itself. In Christ's time, when the Pharisees boasted that they were children of Abraham, John and Christ threw the boast back into their faces (Matt. 3:7-10; John 8: 33-44). When the little German lady who boasted to me of her Jewishness at the Bible conference, said, "We are children of Abraham", I replied: "Lots of people are. In fact, God changed Abram's name to Abraham, meaning a 'father of *many nations*', saying: 'for a father of many nations have I made thee' (Gen. 17:5). Abraham did not just father the tribe of Judah. Thru his grandson, Jacob, came the 12 mixed-blooded tribes of Israel. He had 16 offspring by Keturah who fathered a horde of eastern peoples, Midians, Arabs, etc. Thru his son Ishmael, born of the Hamitic Egyptian Hagar, twelve separate nations were founded. The great blessing promised thru Abraham was CHRIST". She did not reply, nor repeat her Jewish "ownership" of Abraham.

Moses was not a Jew. He was a Levite on both sides (Exodus 2:1). Abraham, his son Isaac, and his son Jacob, called "Israel", were not Jews. Only one of Jacob's twelve sons turned out Jews—that was Judah. Grabbing the whole Bible, as modern Pharisees do, is false. It is likewise false for Christians to deny the identifying genealogy of Christ thru Judah, as Biblically foretold.

A Pharisee Sect

There have been Chinese "Jews" for centuries, India "Jews", Falasha Negro "Jews", people of every race and nation who adopted Pharisaism and took on the boasts that this sect made them "God's Chosen People". The Negro Jews of New York City are in 1964 asking for money for a new synagogue, claiming that they number about 120,000 members and maintain five synagogues and need money for a new one. Marilyn Monroe, Negro Sammy Davis, and many others have been notable additions to the Pharisee sect of "Chosen People". The great sweep of Asiatic "Kha-

zars" who adopted Pharaism in the 8th century, under King Bulan, and constitute the Ashkenazi Jews of Russia. Poland and Germany, are but one injection into what Christ called "the synagogue of Satan". You may read up on them in Jewish encyclopedias, in Col. Beatty's Iron Curtain Over America", etc., etc.

Why Do They "Look Jewish"?

A long article with pictures and charts in the Jewish Encyclopedia (1905) seeks to answer the question as to why there is a recognizable "Jewish look" to so many self-styled "Jews". Percentages of blonde and brunette types, their origin, skull formations, etc., are discussed.

Then, to quote: "What is popularly known as 'the Jewish type' is not a correlation of definite anthropological measures or characteristics, but consists principally in a peculiar expression of face, which is immediately and unmistakably recognized as 'Jewish' in a large number of cases...It has also been remarked that persons who do not have the Jewish expression in their youth acquire it more and more as they grow from middle to old age". Illustrations of how Negroes, as well as Gentile adults and children, recognized this Jewish look, are related. That the "look" is not racial is illustrated by "the Little Russians, who apparently resemble their Gentile neighbors in every facial characteristic, but are differentiated from them by some subtle nuance which distinguishes them as Semites"(!). "It is seemingly some social quality which stamps their features as distinctly Jewish". (TYPES, ANTHROPOLOGICAL").

The Anti-Defamation League of B'naiB'rith (130 N. Wells St., Chicago) issued a series of leaflets for Fireside Discussion Groups. Number 7 is entitled:*"Three Questions Jews Must Answer"*. The question *"Are Jews a Race?"* is answered, briefly, with the conclusion that Jews are part of a "general admixture" of races. *"Are Jews a Nation?"* is answered with the idea that Jews form parts of all nations; that some of them have the Zionist ideal of a Palestinian nation but "Jews have a consciousness of *world unity*". To quote: Jews are "definitely a type, and consciously a unity, we are an historic people—a *world community.*"

The question *"Are Jews a Religion?"* is answered by the assertion that "There are hundreds of thousands of Jews who are unbelievers. Yet they still consider themselves Jews". The incident of Jews converted to Christianity asking to help build a Jewish Palestine is related. "It is true that there are hundreds of thousands of atheist Jews, but they need not fear to be represented by Judaism. Of this they may be sure: that Judaism will not misrepresent them".

This is a good place to stop and agree on that point. Aside from the "whited sepulchre," the showmanship and trimmings of so-called "Judaism", its basic doctrine is that God is the "EnSof", a nature essence which has no attributes and can neither know nor be known. *That IS atheism* and the basis of all pagan pantheism. Communism merely calls the same concept "dialectical materialism". Darwin, mouthpiece of his Talmudic cohorts, labeled it "Evolution". The blind perkings of Evolution correspond to the cabalistic "Emanations" of the "EnSof". The article ends:

"In a race-mad world, we will not be one more race. In a world destroyed by *nationalism* we will not add one more nationalistic fury. But in a world in which religion is trying to re-establish *brotherhood,* we... (are) the creators and bearers of one of the eternal faiths of the human race."

But is Pharisaism an *"eternal"* faith of the*"human"* race?

In truth, Pharisaism teaches that ONLY Pharisees are "men" or humans (Exh. 268). This is its basic law: But that "the synagogue of Satan", as Christ called Pharisaism (Rev. 2:9; 3:9) is to be "eternal", is denied by the whole Bible.

Pharisaic "brotherhood" in atheistic Communism, in a world having no nationalism except Pharisaism, is built on Satan's, not God's plan. The final world-despot Anti-Christ will fall. As the Prophet Micah (710 BC) foretold of the future kingdom of Christ on earth: "they shall sit every man under his vine and under his fig tree: and none shall make him afraid" (Micah 4:4). No more prison-like collectives, no more swooping down upon Katanga Christians to force their "brotherhood" with the enemies of Christ.

A Jewish Editorial

With the outside of the "whited Sepulchre" of Pharisaism represented as "God's Chosen People", "People of the Book", and the inside of the sepulchre denying every teaching of the Book, it is no wonder that the Hillel Summer Institute "in a program entitled, 'Ask the Rabbi'," seeks to "clarify" the thoughts of Jewish college students on such questions as this:

"Is God necessary for morality?"

"Since, according to philosophy, God's existence cannot be proven, how then can a Jewish student, after being exposed to philosophical thought, get the necessary faith to believe in God?" The National Jewish Post (3/4/64) editorially praises Hillel for "being willing to bring the questions in the open. This is maturity", is their comment.

Cause of the Jewish "Look"

The B'naiB'rith pamphlet previously quoted states: "We want a world in which nationalism shall definitely diminish". However, Jews feel "they belong to *one world unity.* When the Jews were expelled from Spain in 1492, the Jewry of northern Africa received them.

When the Jews were expelled from Germany during the crusades, the nascent Jewry of Poland received them. When they were expelled from Poland in 1648, the reconstituted German community received them in turn: and when Eastern Europe sent its Jewish... exiles across the world, American Jewry helped them find a home; they have always welcomed their own exiles...We are the children of...a great and noble tradition. We were united by that tradition. Whenever a scholar in northern Africa wrote a new commentary on the TALMUD, it was read on the shores of the North Sea by another scholar, and whenever a rabbi along the Rhine became known in the field of Talmudic jurisprudence, his fame spread to Spain and even to Mesopotamia. They were united by *one spiritual culture...It is not race*, so-called, but *it is spiritual culture* which has made us one".

As a man "thinketh in his heart so is he" (Proverbs 23:7). The gangster, the woman of the streets, acquire a "look", not evident in the cradle. A glance at the photos of leading Jews in Jewish Who's Whos reveals a striking "Talmudic look". Isaiah the prophet in denouncing the Judah tribe for their abominations said:

"The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves!" (Isa. 3:9). Sodomy in general, and specifically with little children, dead bodies, neighbors' wives and one's own wife is permitted by the TALMUD. (See Indexed Commentary, "Sodomy").

Talmudism is Communism

One of the perpetual difficulties of the Talmudists is putting Communism into power and then concealing the Talmudic origin and direction of it. That "Jewish look" arouses what is foolishly called "anti-Semitism" (actually anti-Pharisaism) on the part of the stabled "people who are like an ass—slaves who are considered the property of the master" (Keth. Illa), as the Talmud designates all non-Pharisees.

In Washington today, the Talmudic character of the chief advisors and wheel horses of the Jew Deal, Jew Frontier, etc, is apparent to all familiar with the situation. After World War II which was used to extend Communism over much of Europe, drastic purges were necessary to stop the incitation to mass reprisals on "Jews" by their enslaved victims. The official reports of the czars of world banking, industry and political power, the American Jewish Committee, in their own American Jewish Year Books, reported this in detail.

The State Department Papers

You may note in the official US State Department Papers, relating to Russia in 1918 (Exhibits 243-261) that Jews were most prominent in the Red Russian Revolution. Also that Jacob Schiff, then head of Kuhn Loeb & Co., was financing Lenin and Trotsky thru Max Warburg, a Hamburg Jewish banker whose brother was married to Schiff's daughter; that Kerensky was their agent.

Oudendyke Report

Also reproduced is the suppressed report of Mr. Oudendyke, the Netherlands Minister who had taken over British affairs at the moment. He sent this message to various governments including our own. It includes this:

"The danger is now so great that I feel it my duty to call the attention of the British and all other Governments to the fact that if an end is not put to Bolshevism in Russia at once the civilization of the whole world will be threatened. This is not an exaggeration...I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the war which is still raging and *unless as above stated Bolshevism is nipped in the bud immediately it is bound to spread in one form or another over Europe and the whole world as it is organized and worked by Jews who have no nationality and whose one object is to destroy for their own ends the existing order of things...*" (Exhibits 258-9).

The Spy Cases - Change of Line

In 1950 the American press was seething with the cases of Red Spies, atomic and otherwise, who had long been operating to sell out American secrets to the Soviets. The Rosenbergs, Harry Gold, etc, were convicted. The code messages carried to and from Jacob Epstein, "a Communist agent in Mexico City," by a USA Communist agent, were exposed. Abraham Brothman and Miriam Moskowitz were convicted as spies. "FBI HANDS TIED AFTER AGENTS TRAP RED SPIES", headed the 2/18/50 report of Willard Edwards of the Chicago Tribune concerning Nathan G. Silvermaster, Russian born Jew, J. Peters, alias Isador Boorstein, and others. One thing in common was that the spies who were Communist agents were Jewish.

The American Jewish Committee, whose emphasis is on their "global responsibility" to Jewry, was not idle. In their American Jewish Year Book, Vol. 53, (1952), was this:

"The widely publicized recent indictments and trials for *espionage*, the evidence brought forth at investigative *hearings* and elsewhere, gave rise early

last summer to a concern lest there result an increasing *association of Jews with Communism* in the minds of the general American public". By order of the Executive Committee, we are told, "an intensive educational program *addressed to Jews and non-Jews* alike *with respect to Communism*" was adopted.

"During 1950. . .we stressed the role of the Jew in the fight against Communism. We have employed the mass media to feature the activities of Jewish individuals who vigorously oppose Communist totalitarianism. . .we have enlisted the active participation, thru our chapters, of Jewish groups in such enterprises as the CRUSADE for FREEDOM. . .We have also exerted our influence to dissociate Jews themselves from the activities of Communists and fellow-travelers . . .The Jewish Peoples Fraternal Order" (Note: Communist E. D.) "and other organizations of like character have recently been disaffiliated from Jewish communities in various parts of the country—an action strongly urged by our chapters" (p. 554). And to show what good "nationalists" these anti-nationalists are, to quote: "we have promoted such campaigns as CRUSADE for FREEDOM and such celebrations as 'I AM AN AMERICAN DAY' ". (p. 557). The fight to get Jewish organizations to cease having known Communist speakers, and to cut out having paid Communists employed by their outfits, went on, we are told, "with such success that today we can report that the major Communist-dominated group has been eliminated from all but three of the (Community) Councils" (p. 555).

The control of American Legion activities, the dizzy use of periodicals reaching millions of people with propaganda articles written by the American Jewish Committee, plus their writing of Faith and Freedom readers for Catholic Schools, all sorts of material for the National Council of Churches, the Methodist church, the propaganda work on the Genocide Convention, which became part of international law January 8, 1951, and aims to punish anyone who causes a group (Jews) "mental harm": work on the United Nations, their creation—it is all so factual, so fantastic as to defy description. It must be studied to be believed.

Foreign Purges

With Communism triumphant over much of Europe, the blatant "Jewish look" had also to be taken from the Communist governments abroad so as to disguise these governments as native ones, instead of the Jewish authored and run vehicles which they are.

Country by country the action taken to purge the face of the Communist government of the "Jewish look" is taken up in detail in the American Jewish Year Books. The propaganda given the general public is that the Communists are "anti-Jewish".

In Czechoslovakia

The Czechoslovakian purge, beginning 1949, went thru three stages. "Its first victims were high officials in the office of the Premier, and in the ministries of Foreign Affairs, Foreign Trade, and Information". And a string of Jews are mentioned. Their dismissals were not publicized at first; some "just disappeared". In 1951, some were reported to have been arrested for espionage and treason.

Then in 1950, we are told, the second stage of the purge began "concentrated around Secretary General Rudolph Slansky, a Jew," as part of a "conspiracy" to overthrow the government and restore capitalism! In 1951 Slansky was arrested. To quote:

"An Astonishing Number of Jews"

"Among his 'co-conspirators' arrested at the beginning of 1951, were *an astonishing number of Jews.*" (Note: Indeed!) "These included Vitezslav Fuchs, Party Secretary in Ostrava; Hanus Lomsky (Lieben), son of a rabbi and Party Secretary in Pizen; Ruzena Dubova, a Party Secretary in Brno; Gen. Bedtich Rejcin; head of the Army Intelligence; and Ervin Polak, Deputy Minister of the Interior. Those arrested were either Party leaders from the districts where unrest in the factories was greatest, or Party agents in the most unpopular units of the army and police. . ." More Jews are named: "After the arrest of Slansky, the purge of the Jews became general". Purged Jews included: "Bedrich Geminder, former representative of the Czechoslovak Communist Party in the COMINFORM; Gustav Bares (Breitenfeld), Deputy Secy. General and chief of Party propaganda; Koloman Mosko (Moskowitz), one of the four chief Party secretaries in Slovakia; Ludvik Frejka (Freund), one of the authors of the Czechoslovak Five-Year Plan; Josef Goldman, Deputy Chief of the Planning Office; Rudolph Margolius, Deputy Minister of Foreign Trade; Zikmund Stein, trusted Party lawyer and legal adviser of the Soviet embassy.

"The purge was most conspicuous in the diplomatic service. . .Among those recalled. . ."and a string of ambassadors to countries like Great Britain, our own, Argentina, Switzerland, East Germany, etc, are named. We are told: ". . .these victims were Communists, some of them of long standing. . .some were of German-Jewish descent. . ." (Vol. 54, 1953, pp. 345-9).

The emigration of Jews to Israel is cited. These purges were always used to also fill up Palestine. No country run solidly by a Jewish mass, can "purge" that government without a higher Jewish hand providing the force. The world banking of Rothschilds, Lazard Freres, Lehmans, Kuhn, Loeb & Co., etc., international Jewish bankers, industrialists and "kingmakers," stretched from one end of the world to the

other, and the over-all superintendence of world Jewry all heads up into the American Jewish Committee, with its endless ramifications.

Jewish-run Purges

A similar review of the Jewish purges in *Rumania* appears in the same and the succeeding issue (Volume 55) of the American Jewish Year Book. There the Jewess Ana Pauker and a horde of Jewish officials were the center of the purging. A mass deportation was also carried out. The purpose, which was to get *those "Jewish looks" away from an infuriated enslaved populace is shown by the provision that, "Those deported ... were allowed to choose their new places of residence, provided that they were at least thirty miles from the nearest city"* (Vol. 54, p. 356). And: "Many Jewish white-collar workers were dismissed from their jobs and joined the army of deportees. Later, after the fall of Ana Pauker, they were joined by many government officials of Jewish origin, victims of the purge."

The beginning of the report (p. 353) has the significant statement that: "The peasants, who formed three-forths of the population, still resisted collectivization and forced deliveries of their products". Difficulties mounted. Then the Jewish purge was necessary to fool the natives. The purge in Russia, we are told, was welcomed by the anti-Jewish victims.

In Hungary

Native hatred of Jewish rule had inspired many Hungarian Jews to emigrate to "Israel", an impetus valued by the Anti-Christ builders of Palestine. In Hungary, to quote: "A considerable number of persons of Jewish descent held...positions in government service, including that of the political police. Hence many anti-Communists...blamed the Jews for their sufferings under the Communist dictatorship.... The Jews were hated by the regime as traders, as Zionists and as 'cosmopolites'".

The next words are the most significant:

"From the outset, *the anti-Jewish campaign was carried on* with special zeal by *Communist leaders of Jewish descent*, such as ex-Premier Mathias Rakosi and the ministers Ernoe Geroe and Joszef Revai" (p. 296).

Today

Today, protective propaganda fills the press, aimed to make it appear that Communism and Jewry are enemies. Careful reading of the Jewish and Communist press reveals that the collective farms, the whole Soviet system is threatened with collapse from within for lack of wheat (now being supplied by the USA) and other necessities, and that the racketeers who have been profiteering and lining their pockets with millions grabbed from the collectives are being tried and executed. Most of them happen to be JEWS. Quelling the swindling of Jews is represented as causeless "anti-Semitism" and the U.N. and USA are being called upon to stop this cruel treatment. It is true that Kaganovich, former all-powerful head of all Soviet industry, a Jew whose family intermarried with Stalin's is no longer in power. His place has been taken by another Jew by the name of DYMSHITS.

WHO SAYS SOCIALISM IS JEWISH?

It may be seen by the attached photostats that for Jewish eyes Jewry boasts of having invented and run Socialism-Communism from the beginning.

Glance at the top Jewish authorities whose words are produced on pages 26-28 herein.

In (1): *"Socialism was originated by Jews* and *today Jews play a leading role in its spread and interpretation"*. (2) Repeats the same idea. (3) Says the 1905 Jewish Encyclopedia: *"Jews have been prominently identified with the Socialist movement from its very inception"*. (4) The Jew Ferdinand Lassalle founded the great German Socialist Party; the Jew Karl Marx wrote "the Bible of modern Socialism", exhibiting his inherited *"Talmudical bent."* (5) Jews filling Russian universities, made them "hotbeds of socialistic agitation" and revolution. (6) These swarmed to America, (7) trained the Jewish masses, making them *"the pedlers of socialism"*. Election of the first socialist mayor in the USA is cited as "a noble example of the proselytizing work of *Russo-Jewish Socialists"* (8) Leaders of the Bolshevik Russian Revolution were Jews. (9) The Kerensky Socialist government, and (10) the Bolshevik, alike turned the Jewish masters loose on Russia. (11) "The actual Jewish Socialist movement began in Russia". (12) Zionism adopted Socialism. (13) The unions were founded by Jews. (14) Jewish control over the Socialist (Second) International is evident today. (15) Communist triumph in Russia stimulated Socialism everywhere. (16) Jewish leadership of Red parties in all countries cited. (17) *"Scientific socialism originated in the combination of Jewish messianic feeling* with German philosophy in Marx and Lassalle."

Check these statements with the photostats from the Universal Jewish Encyclopedia (1943), the Jewish Encyclopedia (1905), the Jewish Publication Society book, "Jewish Contributions to Civilization", the brochure issued by the Union of American Hebrew Congregations with the Central Conference of American Rabbis.

"Jewish Messianic Feeling"

What the Cross means to Christianity, Babylon the Great means to the cult of Pharisaism. That "Hu-

mans" should wish to stable "animals" under Communism is natural. And, that a chief warlord will arise as the "Messiah" of the Pharisees, is part of Talmudic lore. However, the Jews themselves are regarded as the world Messianic force. Note in Sanhedrin 98b (Exhibit 100): "...it will be difficult to remove the Gentiles from their position without inflicting much suffering" (footnote 3) "...The Jews are destined to eat their fill in the days of the Messiah - the years of plenty which the Messiah will usher in will be enjoyed by the Israelies" (footnote 4). The next page (Exhibit 101):

"And thus a MIN" (Christian) "said to Rabbi Abbahu: 'When will the Messiah come?' He replied: 'When darkness covers those people—Alluding to the questioner and his companions" (Christians). Footnote 11: "Thus Israel should hope for the redemption, because it will be a day of light to them: but why should the Gentiles, seeing that for them it will be a day of darkness?"

This is an illustration of calling evil, good, and good, evil. The genealogically nondescript, self-styled "Jews", who adhere to all of the pagan abominations are, Biblically speaking, "Gentiles". Those who love and try to follow the "Holy One of Israel," Christ, are the "congregation of Israel", into which anyone of right spirit may enter (Isa. 56: 1-7; Gal. 3:28-9, etc.).

Babylon the Great

Babylon is the very symbol of moral filth in the whole Old Testament. But those who call themselves "People of the Book" exalt it in every way. Pharisaism today lives by the Babylonian calendar, keeps the Babylonian festivals and Fast of Tammuz, and enshrines its anti-Biblical immorality, including sodomy and burning children to Molech, necromancy, etc.

The Talmud cites as the word of "the Masters" that, "All countries are like dough" (inferior) "toward the Land of Israel, and the Land of Israel is like dough toward *Babylon*" (See Exhibit 146). Continuing: "We have a tradition that Babel" (Babylon) "will not witness the suffering that will precede the coming of the Messiah", A footnote states that a more correct reading of this is that the suffering" frequent in modern Christian books is fictious. These are the throes of mother Zion which is in labor to bring forth *the Messiah—without metaphor the Jewish people*" (Exhibit 147).

Continuing, is the Talmudic place to be given the non-Pharisees (called "Canaanites") in this Messianic world of the future. Those buried in Israel will be "resurrected" and the non-Pharisees will have their place as "the people that are like an ass—slaves who are considered the property of the master". The text is divided up with footnotes so as to becloud the mind of the non-Pharisee possible reader, as the gangster meaning is that all non-Pharisees will be slaves—as the whole Talmud teaches they should be. Anything profitable to the "masters" may be done to the animals or "people that are like an ass"—their burdenbearers. (Exhibit 148).

Where Talmud and Bible Agree

Take Matthew 24 or Mark 13 in which Christ foretells the age we are now in. Luke 21 is also a report of His Olivet discourse. The wars of nation against nation begin the final "sorrows" (Matt. 24:7-8). The persecution of Christians "in all nations" follows; then the Falling Away or apostacy of Christians, which Paul describes as the sign of the finish (IIThes. 2), is also noted by Christ in verse 12. Then comes the "SIGN" of the clean-up when "the abomination of desolation spoken of by Daniel the prophet (shall) stand in the holy place." The "holy place" always refers to the Jerusalem Temple. But there has been no Temple for an Anti-Christ to stand in since, as Christ foretold at the very beginning of this discourse, the Temple was left without "one stone upon another" not "thrown down." Titus dragged a plow over Jerusalem in 70AD. In 1958, a new "Hechal" (temple) Shlomo on the highest hill in Jerusalem was dedicated. Two of the three million dollars cost were donated by a British chain store operator, Isaac Wolfson (Nat. Jewish Post 5/16/58, etc). The building of this temple had been pledged by a delegation of 550 Orthodox synagogues in the USA who visited Israel (London Jewish Chronicle 4/2/54). It is called a "world center of Judaism". Rabbis of the whole world are expected to receive their orders from this Temple establishment.

Christ's Identification Marks

That we are now in the seventh, the Red, the anti-Christ world government, is clear. Christ in His Revelation foretold the rationing feature of its totalitarianism (Rev. 13:16-17). He said that the number of the Anti-Christ's name would add up to 666. Gematria is a code system of Pharisaism which is in use today as in Christ's time. The scale of letter values is printed in Cabalistic works.

Christ calls this world government "scarlet colored", or RED, as we say. "Israel" is the home of the Red Flag. Articles in the Jewish press have deplored the flamboyant way the Red Flag is flown on red May Day. No wonder. The ruling party MAPAI is a section of the Second International of red parties. Its official songs, printed in my Roosevelt Red Record and Its Background, reproduced from the Socialist song sheet include "The Red Flag", the Soviet "International", with its anti-Christ words:

"We want no condescending saviors to judge us

from a judgment hall,

We workers ask not for their favors; let us consult for all!

'Tis the final conflict, let each stand in his place, the International Soviet (or Party) shall be the human race".

This is sung with upraised clenched fist.

MAPAM is Marxist like MAPAI and even more pro-Soviet and pro-Russian. The other parties are Marxian splinter parties.

The great Histadrut, which receives millions of dollars from American unions, etc, is run on Soviet lines. Industries, banks, buslines, collective farms, are owned in Soviet socialist fashion. One Jewish writer described the Israeli collective farms, the "kibbutzim", as more soviet than Russian ones, called "kolhozes".

That "Jewish Messianic feeling" has engendered false confidence. The fall of this Babylonian Talmudic world power is foretold not only by Christ. Jeremiah 51,, Isaiah 13, 14 are samples of Old Testament prophecy of the same fate, which is complete annihilation.

Daniel said the Anti-Christ would "magnify himself above every god, and shall speak marvelous things against the God of gods...in his estate shall he honor the god of forces...yet he shall come to his end and none shall help him" (Daniel 11:36, 38, 45).

In the meantime, we must do our part. The RED BABYLONIAN seventh world government will come down, Christ said, "by the blood of the lamb, and by the *word of their testimony*" who "loved not their lives unto the death" (Rev. 12:11). For "ye shall know the truth, and the truth shall set you free" (John 8:32).

The next great trick of Pharisaism, as now planned, is to bring to trial everyone who dares tell the truth about Pharisaism, under the Genocide Convention. GOOD. May there be those who will overcome by the "word of their testimony" and be able to PROVE that the fountainhead of anti-human genocidal harm to all non-Pharisees is the Talmudic religion.

Those "that do know their God shall be strong and do exploits;" at this time, said Daniel, and shall instruct many and "shine as the stars forever" (Dan. 11:32-3; 12:2).

May you be prepared to overcome by the word of *your testimony*, and shine as the stars forever.

JEW AND NON-JEW

BY MARTIN A. MEYER, PH.D.

THIS is one of a series of pamphlets published by the Union of American Hebrew Congregations. These essays are designed to convey information on the Jewish religion and Jewish history, and are intended for general distribution. They are prepared by the Commission on Information about Judaism appointed jointly by the Union of American Hebrew Congregations and the Central Conference of American Rabbis.

THE COMMISSION ON
INFORMATION ABOUT JUDAISM
MERCHANTS BUILDING, CINCINNATI 2, OHIO

JEWISH CONTRIBUTIONS TO CIVILIZATION

AN ESTIMATE

BY

JOSEPH JACOBS

Philadelphia
The Jewish Publication Society of America
5706-1945

value, great. However, even in the industrial world, had there been malice in his heart towards his fellowmen, the freedom of association which such life necessitates would have been impossible. It can not be without its meaning that the Jew has played a leading role in the great modern industrial movements which have an ethical basis. Socialism was originated by Jews; and today Jews play a leading role in its spread and interpretation. And under the leadership of a Jew trades unionism has been brought to its highest point of efficiency and been given an increasing ethical bearing. The Jew has thrown himself into the vortex of modern life with a most commendable zeal, and has contributed in most generous manner his very best to the realization of the ideals of the nation of which he has become a citizen.

probably rest on his connection with Bismarck at the formative period of his career, when the future chancellor was also a member of the *Kreuzzeitung* party.

Disraeli's career and influence is far better known and need not be further adverted to in this place. The fact that both were converts has little significance from our present point of view, since many of the Jewish leaders on the Liberal side had also adopted Christianity. It is more pertinent to remark that one cannot trace their conservatism to their Judaism, since there was everything in the Jewish position of their time to range Jews on the Liberal side. Stahl and Disraeli are, therefore, to be regarded merely as examples of Jewish ability. There is nothing specifically Jewish in their influence, unless we regard the socialistic strain in Disraeli's conception of "Young England" as a part of the Jewish sympathy with the "under-dog," which can be attributed to their own experiences and to the traditions of the prophets.

Certainly we find a strong Jewish participation throughout the socialistic movement which, from its inception up to the present day, has been largely dominated by Jewish influence. Modern

SOCIALISM: Theory of civil polity which advocates public collective ownership, production, and distribution. Jews have been prominently identified with the modern Socialist movement from its very inception. The small circle of the first disciples of Saint-Simon in the third decade of the nineteenth century numbered among its members two Jewish young men of Portuguese origin, the brothers Isaac and Emile PEREIRE. A generation later, when the apostles of Saint-Simonism had distinguished themselves in various fields of science and industry, the Péreire brothers won fame and fortune as the builders of the first French railway, and became the leading bankers and financiers of the second empire.

Relation to Saint-Simonism.

Paris in the thirties and forties was the intellectual capital of Europe. "Young Germany" was, after the Napoleonic wars, under the sway of French democratic ideas. The Socialist theory was regarded as an application of the principles of democracy to the industrial organization of society; and it was but natural that it should soon enlist the sympathies of the numerous German refugees who in those days made Paris their headquarters. Karl Ludwig Börne notes in his "Briefe aus Paris," though in a somewhat light vein, the appearance of the Saint-Simonists in the advanced intellectual circles of Paris.

The educated German Jews, who were still suffering under legal disabilities and social discrimination, were active in the Democratic movement of their day. The spread of the socialistic faith among the German colony at Paris was therefore bound to convert Jew and Gentile alike. Two of those early Jewish converts, Karl MARX and Ferdinand LASSALLE, were to become commanding figures in the history of socialism: one as the father of scientific socialism, the other as the founder of the German Socialist party. Marx, the son of a Jewish lawyer of Treves, numbered among his ancestors many famous rabbis. The chapters on the theory of value in his principal work, "Das Kapital," suggest by their subtle analysis an inherited Talmudical bent.

He was then a young man of twenty-five, with a mind trained in Hegelian philosophy and deeply absorbed in political problems:

Karl Marx.

The outcome of these studies was his "Manifest der Kommunistischen Partei" ("Manifesto of the Communist Party"), written on the eve of the Paris revolution of 1848 in collaboration with Friedrich Engels; in it Marx laid down the foundation of his theory. He was one of the charter members and leaders of the International Working Men's Association, which was organized in London in 1864, and he framed its declaration of principles. In 1867 he published the first volume of his life-work, "Das Kapital," which has been aptly called "the Bible of modern Socialism." This was to be followed by three other volumes; but his work was cut short by his death (March 14, 1883). Two posthumous volumes were published by Engels, Marx's lifelong friend and literary executor.

Victor Adler, the acknowledged leader of the Austrian Social Democracy.

While in Germany socialism has attracted individual Jews, in Russia it has become a movement of the Jewish masses. During the reign of Alexander II. the high schools and universities were thrown open to Jews. All classes, rich and poor alike, eagerly embraced the educational opportunities thus offered; and in the eighth decade of the nineteenth century Jews contributed a large contingent of the students. As in Germany, education quickened their resentment of legal discrimination against their race. This was the time when the universities became the hotbeds of socialistic agitation: the Socialists preached and practised the doctrine of equal rights, without distinction of race or creed; and the Jewish student, welcomed as a social equal, began to feel like one of the Russian people. As a natural consequence, numbers of Jewish students threw themselves into the Russian socialistic and revolutionary movement. The anti-Jewish riots of the next decade produced a strong reaction against this socialistic sentiment; furthermore the wave of emigration to the United States carried away many Jewish Socialists, while others joined the ranks of the Palestinians (the forerunners of the Zionists). Anti-Semitism made rapid progress among university students; and even the populist faction of the Socialists ("Narodniki") fell under its influence.

The revival of socialistic agitation in the nineties found a fruitful field among the Jewish working men and women in the Pale of Settlement. In 1897 was organized the Jüdischer Arbeiter-Bund von Littauen und Polen (Jewish Labor Federation of Lithuania and Poland), which grew rapidly in

The advocacy of this principle by the Bund has brought it into conflict with the cosmopolitan tendency of the Socialist movement. It is contended by the opponents of the Bund that its policy creates division within the Socialist ranks. It must be noted, however, that the Bund addresses itself to those classes of the Jewish people which under the existing social conditions rarely, if ever, come into contact with other races. At the same time all other Russian and Polish Socialist organizations still contain a large and influential Jewish membership.

In the United States.

The Jewish exodus from Russia drafted to the United States large numbers of Socialists, mostly college and university students, who must be reckoned among the pioneers of the Socialist parties in America. Their main field of activity was the ghetto. But the masses of Jewish workmen and tradesmen who were educated by this propaganda scattered throughout the country in pursuit of employment or business opportunities and became "the pedlers of socialism" among their shopmates and neighbors. The city of Haverhill, Mass., which elected the first Socialist mayor in the United States, is a notable example of the proselytizing work of Russo-Jewish Socialists. The Russian Jews themselves have contributed their quota to the rank and file, as well as to the leaders, of the American Socialist parties. One of the prominent national leaders is Morris HILLQUIT, a young Russo-Jewish attorney in New York, author of "The History of Socialism in the United States" (New York, 1903).

The Jewish Socialist movement in America has created a Socialist literature in the Yiddish language.

THE UNIVERSAL JEWISH ENCYCLOPEDIA

(8) Individual revolutionary leaders of Jewish origin—such as Trotsky, Zinoviev, Kamenev and Sverdlov—played a conspicuous part in the revolution of November, 1917, which enabled the Bolsheviks to take possession of the state apparatus. Yet the majority of Jewish radicals adhered to democratic socialism, and among the Jewish working class the Leninist faction had a limited following. From the first, the so-called United Jewish Socialist Labor Party fought the Bolsheviks, and the more influential Bund, too, after some hesitation ranged itself with the Menshevik opposition. though many of its members joined the Bolsheviks. In July, 1918, there was established a Jewish section (along with other national divisions) of the Central Committee of Communist Party (CPSU).

2. **The Revolution and Civil War (1917 to 1921).** The political revolution of March, 1917, brought about the complete emancipation of the Russian Jews. All the disabilities under which they had labored, including the Pale of Settlement which had already been breached, were abolished by a general decree of the Provisional Government dated March 20 (April 2), 1917. Jews were placed on an equal footing with the rest of the citizenry.

(9) No official measures were taken, however, to implement their right to live as a national minority having an identity of its own.

all parties, Zionist and Socialist, demanded for the group some sort of cultural autonomy to be realized through self-governing communal agencies recognized and supported by the state. In many localities the old Kehillahs were reorganized on a democratic basis and assumed a new importance,

On November 2/15, 1917 (eight days after the overthrow of the Provisional Government), the Bolsheviks promulgated their Declaration of the Rights of the Peoples of Russia (signed by Lenin and Stalin)

(10) On July 17, 1918, the Council of People's Commissars outlawed all those who either perpetrated or incited to pogroms.

SOCIALISM

THE UNIVERSAL JEWISH ENCYCLOPEDIA

(11) Second Period (1893 to 1907). The actual Jewish socialist movement began in Russia at the beginning of the 1890's. It grew out of the so-called socialist circles that were founded by Russian Jewish students for the Jewish working class in order to win it over to socialism. After 1893 the movement took on a mass character and led to the founding (1897) of the Bund, the first Jewish socialist party, which developed intensive activity in industrial as well as in political fields. The program of the party was generally socialistic, that is, equal civil rights were to be won for the Jews. Only after the turn of the 20th cent. was interest in national questions aroused and, finally, the party formulated (in 1901, and again in 1905) a platform for the national-cultural autonomy of the Jewish people. This became an essential feature of its program after that time.

In contrast to the Bund, another part of the Jewish working class began from a national standpoint and also arrived at socialism. It was the portion of the Jewish working class that came under the influence of Zionist ideology and was brought into the Zionist Movement. The segregation of the (12) Labor Zionists within the general Zionist Movement began early in the 20th cent. and, in the course of time, led to the founding of three so-called proletarian Zionist parties: the Sejmists, the S.S. (Zionist socialists) and the Poale Zion.

The Poale Zion held that the Jewish masses should be concentrated in Palestine. The other two parties were also territorialistically minded, but the Sejmists emphasized in their program (contrary to the S.S.) the necessity for struggling for the improvement of the position of the Jewish people in whatever country they may live, especially by achieving a national-political autonomy which they saw as a prerequisite for successful territorial concentration.

In contrast to the Bund, which was essentially a Russian party (similar movements developed under other names also in England, America and Galicia), the S.S. movement especially, and the Poale Zion as well, spread also to other lands, namely, America, Austria, Palestine and England. In 1907 the Poale Zion succeeded in unifying the various national parties into a world union.

Third Period (1907 to 1914). All Jewish socialist parties came into public life out of a struggle among themselves and with the civil parties existing within Judaism. In the early years of the 20th cent. the Bund achieved great influence in the political life of Russia, and it played a significant role during the revolutionary years (1905-6). The Jewish socialist parties in Russia and Austria participated actively in general political life; for example, in Russia, in the Duma elections, and in Austria, in the struggle for the right to be elected to the Reichsrat or the Galician Landtag. In Austria there was a struggle for the recognition of Jewish nationality and of the Yiddish language. In internal Jewish life, an attempt was made to win the working class (13) by means of direct agitation as well as by founding unions, always under the leadership of the parties, of which there were as many in each land as there were Jewish socialist parties. Only in the United States was it possible to create large politically unaffiliated Jewish unions. In addition, there was a struggle for the democratization and secularization of the Jewish communities. In the field of cultural work the attempt was made especially to foster Yiddish language and culture. There was a demand also for the founding of public schools with Yiddish as the language of instruction, and in the United States the first of these schools, the so-called national radical schools, were set up. Between 1908 and 1912 the Jewish socialist parties in Russia were hard-hit by the pressure of political and economic reaction, but by the end of the period the movement began to revive.

Fourth Period (1914 to 1919). In the first years of the first World War, the Jewish socialist movement, to all intents and purposes, came to a standstill. Only the movement in the United States remained active, where the interest of the parties revolved about charitable work, on the one hand, and the thought of a Jewish congress in America, on the other. (14) Moreover, the world union of Poale Zion did much for the clarification of the international socialist movement in relation to the Jewish question, and it was able to secure from the Second International a statement of precise Jewish peace demands. The outbreak of the revolution in Russia, (15) where Jewish socialist parties played a significant role generally as well as in internal Jewish life, greatly stimulated the Jewish socialist movement. The Zeire Zion movement began in this period. It was different from the other Jewish socialist parties mainly in the fact that it had a broader conception of the proletariat and it emphasized the significance of Hebrew cultural work.

The end of the War brought disruption to the Jewish socialist movement in Russia which until that time had been unified. It became divided into a series of national movements (Greater Russia, Poland, Ukraine, White Russia, Lithuania and Latvia). The center of the movement shifted to Poland, where the strongest parties were located and where union and cultural work developed intensively.

Fifth Period (from 1919 on). The most important phenomenon of this period is the splitting and liquidating process which occurred within the Jewish socialist parties under the influence of the communist movement. This movement, which promised to bring with it a quick and direct solution of the question of the Jewish worker, attracted large numbers of members of the Jewish socialist parties. In Russia and the Ukraine the Bund and the United, a party which was created in 1917, when the S.S. and the Sejmists merged, were absorbed by the Russian communist party. Although it remained independent, the Poale Zion accepted the communist program. In 1920 the world movement of the Poale Zion, within which many parties took on the communistic program, split into a Right and Left (communist) world union. The communist wing broke away from all other Jewish socialist parties, with the exception of the Zeire Zion.

2. **Modern Times.** After their entrance into general political life in the 19th cent. Jews participated significantly and creatively in all political tendencies and parties. They were to be found in considerable numbers in the conservative parties (Stahl, Disraeli, Neander) and in the national liberal and free-thinking parties of all shadings. The same is true of the socialist movement. They spread over all the various tendencies, from the right wing, which has hardly any relationship with international socialism and is politically conservative (Samuel Gompers), over right revisionism (Eduard Bernstein) to right center (Léon Blum), to left center (Oscar Cohn) and, from there, over left Marxism (Rosa Luxemburg) to Bolshevism (Leon Trotsky) and anarchism (Gustav Landauer, Bernard (16) Lazare). In continental socialist parties the Jews always played a determining and, at times, leading role. In Italy, Austria (Victor Adler), Germany (Paul Singer), Bohemia (Alfred Meissner and Leo Winter), France, Poland and Russia they were to be found in all parties, from the Right Social Revolutionary and Menshevik to the Bolshevik.

(17) Some of the founders of European socialism were Jews. They played an especially helpful role as disciples of Saint Simon (Emile Pereire). Scientific socialism originated in the combination of Jewish Messianic feeling with German philosophy in Marx and Lassalle (whose thinking is founded upon Ricardo's theory of values), Moses Hess, and their contemporaries, including, to a degree, Heine and Börne.

Jews Not a Race — A World Pharisee Sect

ELIZABETH DILLING

Author of

"The Red Network"
"The Roosevelt Red Record"
"The Octopus"
Box 659, Chicago 90

JESUS CHRIST, THE MOST RABID ANTI-PHARISEE

Since "Jews" were a mixed race from the beginning, the term "Semites" applied to them, admittedly, is silly. "Anti-Semitism", actually; means "Anti-Pharisaism". The Christian who realizes this can well understand the hatred borne for Christ by modern Pharisees. Christ's excoriations of Pharisaism and all that it stands for, in terms of liquid fire, are unequalled by any phillipic in history. One familiar with Matthew 23, John 8:37-44, etc., can realize that the Pharisees were justified in having such a fiery Opponent Crucified, for every doctrine, every aim and ethical ideal He taught, is the exact opposite of every principle of Pharisaic Judaism. As Christ's teachings spread, it is not strange that the Talmud "Sages" came to decree that He deserved not ONE death but FIVE deaths and an eternity in hell. They incorporated this in the Talmud which was declared complete about 500 A.D. in Babylon. Those five deaths are taught in every Talmud-Torah, Yeshiva, and synagogue in the world today.

the date indicated above, and have continued to be held down to the present day. The name Pharisee which has come into the English language through the Latin translation of the New Testament and represents the Greek word *Pharisaios*, goes back directly to the Aramaic word *Parisha*, the equivalent, in popular speech, of the Hebrew *Parush*, from the verb *parash*. The root meaning of the verb is "to separate." The

The Bible ("written Torah") is made "obsolete" of "none effect" by Pharisee "Tradition" The Talmud as Christ said: Matthew 15:6

that the written Torah tended more and more to become obsolete, as the occasions multiplied on which additional directions were needed. Therefore a second theory began to be held, to the effect that along with the written text there was, and always had been from the time of Moses, an unwritten tradition which supplied what was wanting in the written text. Acceptance of the Torah and the obligation to obey it meant therefore acceptance of the Torah written and unwritten, and more particularly the recognition of the Torah as the full revelation made by God, not final as limited to the written text, but always unfolded into greater clearness as the meaning therein contained was gradually drawn out. The tendency of the older theory was to make Judaism a mere memory of what had once been a living religion. The actual effect of the other theory was to keep Judaism as a living religion. Those who maintained the older theory were the Sadducees; the exponents of the newer theory were the Pharisees.

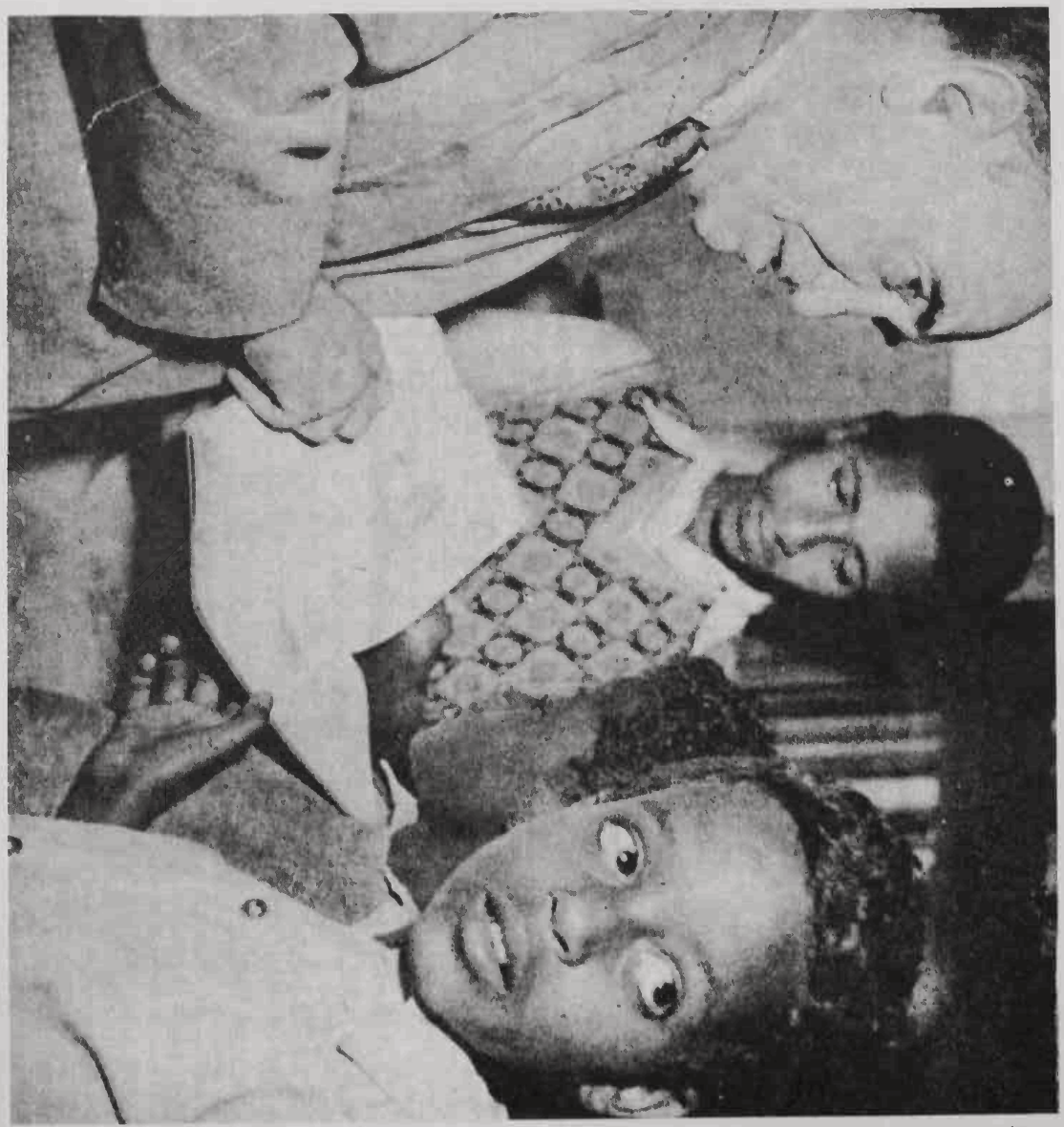
This explains the true historical importance of the Pharisees. They were the strongest guardians of the religious practice, in spite of all outward disasters. The Jewish religion as it is today traces its descent, without a break, through all the centuries, from the Pharisees.

Their leading ideas and methods found expression in a literature of enormous extent, of which a very great deal is still in existence. The Talmud is the largest and most important single member of that literature, and round it are gathered a number of Midrashim, partly legal (Halachic) and partly works of edification (Haggadic). This literature, in its oldest elements, goes back to a time before the beginning of the Common Era, and comes down into the Middle Ages. Through it all run the lines of thought which were first drawn by the Pharisees, and the study of it is essential for any real understanding of Pharisaism.

Rabbinic literature, in all its length and breadth, goes to show that the Jewish religion as interpreted by the Pharisees was continuous with the forms of

BLACK JEWS in ISRAEL

A young Ethiopian Jew might well prove the modern Moses to 100,000 black Jews



Dr. Jacques Faitlowitz, who discovered "Falashas" (Ethiopian Jews) in 1904, entertains them in Tel Aviv.

his arm and head while praying. But he learned well. His counselor Rinna Buchwald from the Bronx, says, "I can do more with Eli and the other Ethiopians than with the other boys and girls. They are eager to learn and grateful for the opportunity."

"Experiment Ethiopia" at Kfar Batya Village will also prove whether or not 100,000 Ethiopian black Jews are ready for immigration and integration into Israel life. As a young country in the throes of growing pains Israel needs these skilled Ethiopian farmers to cultivate her wide, empty spaces in the Galilean Hills and the Negev. She looks to Eli and his eleven friends to return to their country after two years as Hebrew teachers and prepare their kinsmen for immigration to Israel. Like a modern Moses Eli and the others will lead their people out of the wilderness of poverty.

Eli is enjoying his two year study period at Kfar Batya. He spends well ordered days of re-

OUR WORLD

VOL. 10, No. 11 NOV. 1955

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At prayer. Members of the choir, wearing prayer shawls, await signal. Other Negro Jewish communities are set up in Philadelphia, Brooklyn, Pittsburgh, Chicago and Youngstown, Ohio.

Harlem, world's largest Negro community, also boasts the chief aggregation of Negro Jews in the United States. Of the more than 3,000 adherents, some 800 are members of the central congregation headed by Chief Rabbi Wentworth Matthew. A native of West Africa, Rabbi Matthew came to New York in 1927 and founded the Commandment Keepers Congregation. They claim descent from Solomon.

(Fotos by Graphic House)

(New York News 8/7/49)

USA Negro Jews

Leader of the Harlem flock. Rabbi Matthew in pulpit holds torah during services

CIRCUMCISED 2,000 ARABS

Arab Jews

Jewish Chronicle, London 3/24/54

The Rev. M. R. Sassoon Ezekiel, a young Sefardi mohel now in London, has circumcised 2,000 Arabs, mostly children but also some men over the age of 21. He holds the licence of the Health Department of the Israeli Government to circumcise Arab adults and children living in Israel.

The Israel "Moses"

In less solemn mood Allahlin or Eli proves to be just as much at home among chickens.

School is an important part of life at Kfar Bayta Village. Teachers and rabbi are the only adults

Israel

Our World 11/55





B'NAI B'RITH MESSENGER
Friday, October 1, 1954



Converted To Judaism— These happy and smiling children, the boys of whom have been circumcized and brought into the Abrahamic Covenant, are growing up as traditional Israelites. Studying Hebrew and adhering strictly to the laws of Kashruth, they are all ardent Zionists. Their parents belong to a world-wide movement known as United Israel World Union with headquarters at West Olive, Michigan, and Wilbur, West Virginia. More than 11,000 former American Christians are members. Not so long ago, David Ben Gurión sent them a letter in which he stated that he and his friends in government would welcome them with open arms should they decide to visit the Holy Land. The Feast of Tabernacles will see many of them living in booths built-out-of-doors close to biblical altars which were dedicated with appropriate ceremonies some time ago. Among the leaders in the movement is a former Methodist minister and school principal, Rev. James H. Burkey. His four children, who pray daily in Hebrew, are seen in the above picture, two at the extreme left, and two at the right. An AJP Photo Release

November 22, 1956
Jewish Sentinel (Chicago)

Marilyn Becomes A Jew

Film Magazine Credits Warmth Of Jewish Family Life With Converting Famous Actress

(From The Jewish Times Of Brookline, Mass.)

New York — Warmth and love of Jewish family life won Marilyn Monroe over to Judaism. Marilyn found love, family unity and intellectual stimulation in the home of the parents of author Arthur Miller.



MARILYN MONROE
She Won't Tell.

STUDIED JUDAISM

Marilyn, according to the Modern Screen magazine, asked Miller that "knowing who you are, being content . . . all comes back to being Jewish, doesn't it?"

It was Marilyn who requested that they be married by a rabbi, though at the time she didn't know that she would have to study Judaism and be converted before a rabbi could marry them. This she readily agreed to do, under the tutelage of Rabbi Robert Goldberg of New Haven.

"Is it of your own free will that you seek admittance into the Jewish fold?" the rabbi asked.

"Yes", Marilyn said.

"Do you renounce your former faith?"

She had had none, so she renounced her lack of faith. "Yes".

"Do you pledge your loyalty to Judaism? Do you promise to cast in your lot with the people of Israel amid all circumstances?"

It is good, she remembered, to suffer — if you share with others . . . "Yes."

CLOSE BOND

"Do you promise to lead a Jewish life?"

She thought of her new family, holding each other close in a bond of love. "Yes."

(How to become one of "God's Chosen people"? adopt the Talmud?)

"Should you be blessed with children do you agree to rear your children according to the Jewish faith?"

Her children, who would forever know who they were, who would have an answer to their questions. "Oh, yes," she said.

The Rabbi smiled at her. "Repeat after me," he said, and together they spoke the ancient words of the convert:

"I do herewith declare in the presence of God and the witnesses here assembled that I . . . seek the fellowship of Israel.

"I believe that God is (one) Almighty, Allwise, Most Holy . . .

The Rabbi took her hand and gave her solemnly a name chosen from the Bible — a name she keeps entirely to herself. "With this name as token you are now a member of the household of Israel and have assumed all its rights, privileges and responsibilities." His hand was on her head.

The "one God" of Pharisaism is the "En Sof" — the unKnowing, unKnowable self-perKing mass — each phase run by individual "gods" or spirits, like Metatron (sun god), — identical with pantheistic paganism — Satanism (Isaiah 14:13)

New York SUNDAY NEWS, AUGUST 7, 1949

Brothers Under The Skin

Italian Christians turn "Jewish" — as the Asiatic Khazars did — in 8th century

In the little Italian village of San Nicandro, 36 men, women and children who have embraced the Jewish faith, are waiting for the day they can leave for Palestine. They were converted by a wounded veteran of World War I, Donato Manduzio, himself a non-Jew, who had become convinced that the Jews were God's chosen people. Manduzio died in 1948, but his work is being carried on in San Nicandro by his widow.

(Fotos by Acme)



Flag of their faith. Zionist banner hangs from the prayer house of the San Nicandro community. Some villagers, already in Palestine, have written back glowing reports.



Keeps faith. This is the widow of Donato Manduzio, founder of a Zionist group in Italy. Since her husband died she is revered as religious leader of converts.

B'nai B'rith Messenger

"Prophet of San Nicandro," Story of Italian Converts

4/16/54

8/7/49 N.Y. News

ONE of the most remarkable stories of all time was recorded indelibly in Jewish history, 10 years ago, when an entire group of Italians embraced Judaism and settled in Israel. Their act was the result of a conviction in the justice of spiritual teachings of the Old Testament. Their

• • • • • •

The remarkable story of this remarkable group of people is told by the man who chanced to meet them before the end of World War II—Phinn E. Lapide—whose book, "The Prophet of San Nicandro," is one of the most fascinating stories on record. The book, properly subtitled "A Modern Adventure in the Discovery of Faith" (published by Beechhurst Press, 11 E. 36th St., NY16), is divided into two parts: "The Vision," which tells the early history of the group's discovery and acceptance of the new faith, and "The Way to Canaan," their settlement in Israel where they now function among the wholesome Jewish settlements.

* * *

THE AUTHOR, a native Canadian who became an Israeli, left his home at the age of 15 despite his parents' objections, trained in England with Youth Aliyah, was guided by the late Henrietta Szold who made a lasting impression on him and worked in the field of the Palestine Jewish colonies. He perfected his knowledge of Hebrew and Arabic, stood watch against Arab raiders, later joined the Jewish Brigade and fought in Africa with Wavell's Eighth Army. He was wounded in battle and decorated for bravery. He traveled widely in Europe and while in Italy met San Nicandro's new Jews, becoming their godfather, adviser and leader. He knows 11 languages and holds a diploma from the University of Vienna. He is at present attached to the Israel Foreign Office.

* * *

THUS, FORTUNATELY, the man who comes on their track was an Israeli who was able to guide them, to direct them to their destiny.

The story Lapide tells is thrilling from beginning to end. He traces Manduzio's background as a ruffian in his youth. When the future "prophet" of his group returns from the first war crippled

Their discovery by Lapide, after the Israeli Sergeant Carmi, of Kibutz Kinneret, Israel, passed them by thinking that the waving of the flag with a Shield of David may have been a trick, was the beginning of fast-moving events. The mass conversion, the wholesale circumcisions—marked an unusual event in all history.

Raphaele Cantoni, who was the first Jew to make official contact with the group, postponed a trip to America "to attend the ceremony of conversion." Dr. Ascarelli was to be the Mohel. The army Chaplain commented: "There has been nothing like it (a mass conversion) since the Khusaro tribe became Jews in the eighth century." Khazars

"I had single cases once or twice," said Dr. Ascarelli, "but never more than two at a time."

Together with Lapide, "the Chaplain, Cantoni, and Dr. Ascarelli were all present." And the great miracle became an historical fact on that historic day in 1944.

* * *

THEN CAME another miracle: A camp was to have been established for survivors from Nazism. There were no supplies. But without advance knowledge the new Jews had gathered enough supplies to make that possible.

And then came another great development: volunteers from the ranks of the new Jews for defense of the new state of Israel.

The five volunteers selected their own location for the group's settlement: Ras el Ahmar in Galilee. They sent for the entire group and while the San Nicandro Christians offered them freedom from taxes to remain there, they refused: they were called home to Israel.

Friday, September 28, 1956 Nat Jewish Post

JAPANESE JEWS

Israel's Deputy Minister of Religious Affairs Says

Jap Converts Can't Migrate Till More Known

HAIFA—We don't know enough yet about the Japanese converts to Judaism to decide about such questions as their mass migration to Israel, to be financed by the Jewish Agency, Israel's deputy minister of religious affairs, Dr. Zerah Wahrhaftig, told The National Jewish POST in answer to questions.

Mitsoutsi, asked Biram, former district commissioner of Jerusalem, to facilitate his migration to Israel under the law of return, according to which every Jew has the automatic right to be transported to Israel at the Jewish Agency's expense (provided he cannot bear the costs himself) and to be eligible for Israeli citizenship as soon as he arrives in Israel.

IT IS no secret that the rabbinate and religious ministry both favor the Japanese converts' migration to Israel, if only because they are sure that the religious converts will vote for the religious party ticket on election day, but the rabbinate now has its hands full trying to fight Reform Judaism in Israel, and cannot stop to consider, at the moment, the immigration of the Japanese converts.

In the meantime, Dr. Wahrhaftig said the alleged 7,000 Japanese converts must first be shown to exist.

10,000 in Japan Seeking Judaism

9/17/54 Jewish Voice

HARTFORD (JTA)—As many as 10,000 Japanese are seeking conversion to Judaism, Rabbi A. J. Feldman, spiritual leader of Beth Israel Temple here reported this week on his return from a 10-week tour of Torah Convocations in the Far East. Rabbi Feldman made the tour on behalf of the National Jewish Welfare Board's Commission on Jewish Chapalaincy, of which he is executive chairman.

Explaining the new trend among Japanese, Rabbi Feldman, stated he found that the war had "knocked out the spiritual props" which previously been sufficient for many Japanese whom Shintoism taught that their country was invincible. As a result, many of them are turning to Judaism, bolstered to a great extent by the fact that American Jews, especially chaplains of the American armed services, had offered many kindnesses to the Japanese.

A great many Japanese, Rabbi Feldman reported, are learning Hebrew, and many are practicing Jewish rites. Jewish chaplains and rabbis, however, are "going slow" on accepting the would-be converts, he noted

d to become a Jew. "I hope some day to study Judaism in its Birthland, in Israel, and I hope to God that my desire will be granted," he replied to the Chaplain.

Noting his determination to be a Jew and a Zionist, the Chaplain introduced Hiroshi to officials in the Israel Embassy. There they again discouraged him, but he adamantly maintained that he was not a thoughtless enthusiast: "I thought my decision out and all its ramification and I stand by my decision." he declared.

GREATLY MOVED by Hiroshi's sincerity, the Jewish Chaplain sent a personal letter to Israel's Minister of Religion and Welfare, Moses Shapiro, and asked him to do something for this Japanese Ger Zedek. As a result, an appeal was made to the Foreign Ministry to facilitate the "homecoming" of the new son of Israel and to aid him in his further study of Judaism in a religious school in the Holy Land.

Hiroshi got his wish!

Chief Rabbi I. Herzog gave his approval to receive the young Ger from Japan under the "Wings of the Shechina according to the faith of Moses and Israel."

Today, Hiroshi Ankomoti, an Israel citizen and a good Jew, is the happiest man in the world!

The above is the story of only one among tens of thousands of Japanese men and women who look forward to joining the ranks of Israel.

The Story of a Japanese Ger

By DR. BEN MARCUS 9/16/55

(Exclusive in B'nai B'rith Messenger)

The iron determination of a student of religion. He arrived at his decision only after a careful and comprehensive study of the Old Testament. The Israel Embassy as well as the American Chaplain speak highly of his sincerity and

The Japanese youth is a graduate of the University of Japan, a commotion in official Israel circles. Hiroshi Ankomoti got in with the Jewish Chaplain stationed in Tokyo and began to take Hebrew lessons. He must know the Bible in its original. He also began to attend the regular sabbath services together with the Jewish soldiers serving in Japan.

IN CONFORMITY with the Jewish Chaplain first explained to Hiroshi the hardship of the Jewish race in the world and what difficulties awaited him if he should decide to cast his lot with Israel. But to no avail. He was determin-

young Japanese, Hiroshi Ankomoti, to become a Jew and migrate to Israel caused quite a

Chinese Jews

CHINA, a republic in eastern Asia. The Jewish population of China, including Manchukuo (now a Japanese puppet state), was estimated at 36,000 in 1940.



Chinese Jewish father and son. Reproduced by courtesy of the Union of American Hebrew Congregations

Opinions as to the date of the first permanent Jewish settlements in China differ. One belief is that Jewish settlers arrived from Persia during the reign of Emperor Ming-Ti of the Han Dynasty some time between 58 and 75 C.E. N. M. Adler, in his *Chinese Jews* (Oxford, 1900), adduced the existence of a Jewish colony in 34 C.E. Graetz holds that large numbers of Jews arrived in 231 C.E. as a result of persecution in Persia. Professor Chavennes believes that another colony was established between 960 and 1126 by Jews from India. Elkan Adler held that Jews from Bokhara came to China via Persia in the 16th cent.

1. **The Original Community.** Because the Chinese Jews possessed fragments of *Zechariah* and *Malachi* among their archives and knew several Talmudic rites, it has been suggested that they came from Chaldea. But their ignorance of Babylonian punctuation suggests a pre-Talmudic period of emigration, or possibly a Palestinian origin.

Perhaps the earliest reliable information is contained in the reports of Ibn Zeyd al Hassan, a 9th cent. Arabian traveler, who mentions Jews as one of the sects massacred at Khanfu. By the 8th cent. C.E. Jews were sufficiently numerous for the emperor to have appointed a special officer to supervise them. Marco Polo, who visited China at the end of the 13th cent., testified to the important role of the Jews in Cathay, as did Ibn Batuta, Arabian envoy to the Mongol court. Annals of the Mongol dynasty for 1329 and 1354 mention *Dju-Hudu* (*Yehudim?*) in connection with the reinforcement of a tax on dissenters and as being called to Peking together

The Jews of Kai-fung-foo were indistinguishable in appearance from the local inhabitants of China. Not only did they wear Chinese dress, but they had in the course of ages acquired Chinese features, including the yellowness of complexion and the so-called "slant eyes." They spoke Chinese and observed Chinese ways. Their only mark of distinction was their practice of removing the sinew and their separate house of worship with its sacred books—no reason for a real class distinction in tolerant China.

BENI ISRAEL (BENE ISRAEL), also called the "Brown Jews," a group of Jews residing mainly in or near Bombay, but also at Rangoon, Calcutta and Malabar, India; in 1940, out of the approximately 24,-

Up to 1934 certain sections of the Jews in India refused to admit the Beni Israel into the Jewish communities which they controlled. In Bombay and Calcutta such restrictions were removed about 1915, but the Jewish authorities at Rangoon, and particularly the trustees of the Musmeah Yeshua Synagogue, stubbornly refused to grant equal rights to the Beni Israel in religious and communal affairs, declaring that as the Beni Israel did not observe all of the Orthodox Jewish customs (in particular those of Levirate marriage and the ritual bath) they were not entitled to call themselves Jews. The result was a two years' legal battle in the courts of Rangoon, which ended in a victory for the Beni Israel. One of the synagogues in Rangoon, Beth El, admitted the Beni Israel after having received an opinion from Haham Moses Gaster that the latter were to be granted full religious rights. Musmeah Yeshua was more recalcitrant, and it was only after further legal pronouncements on the part of the court, backed by expert testimony from Gaster and from Benzion Uziel, chief rabbi of the Sephardic Jews of Palestine, that the last remnants of discrimination against the Beni Israel were swept away.

The vernacular of the Beni-Israel is Mahrati; that of the Cochin Jews, Malayalam. The Jews from Bagdad, Syria, and southern Arabia use Arabic; and there are Jews from Persia who speak Persian.



A family of Beni Israelites of Bombay

THE UNIVERSAL JEWISH ENCYCLOPEDIA

COCHIN

mixture of Jewish and Dravidian features. It must be noted, however, that some historians are of the opinion that the Black Jews are not the descendants of the Jewish colonists, but of native groups that have adopted Judaism. In any case, the Black Jews can trace their settlement in Cochin further back than the White Jews. Thus, the earliest tombstone of a White Jew is only 200 years back; the earliest tombstone of a Black Jew goes back 600 years. This is further corroborated by the stories of travelers to Cochin. Benjamin of Tudela (12th cent.) reported the presence of about 100 Jews of black color in the state, and Marco Polo (13th cent.) and Vasco da Gama (1498) give similar testimony.

In the 20th cent. there are no essential differences in the religious practices of the White and the Black Jews. Both groups observe the same customs and observe the same Sephardic ritual; they are deeply religious and speak the same vernacular, the Malayalam, which is one of the Dravidian group of languages. However, there is a considerable social gap between



Jews of Cochin

them and the White Jews continue to regard the Black Jews as an inferior, less pure caste, and refuse to contract marriages with them, nor do they dine with them at the same table.

The two groups each worship in their own synagogues.

The Jews of India comprise both Whites and Blacks; [illegible]

The ruin of the Jewish fief, after its existence for a thousand years, was brought about by strife between the White and the Black Jews. One tradition states that there arose dissensions between the brothers of the ruler's household, and one of them sought the aid of a powerful raja, who drove out the Jews or enslaved them. Neither Zain al-Din nor Moens (the latter was the Dutch governor of Cochin from 1771 to 1782) mentions this fraternal struggle. Whichever story is correct, it seems that Joseph Azar, the seventy-second and last feudal ruler, fled with a few faithful followers to Nabo and thence to Cochin. Their flourishing city, which, according to Alexander Hamilton's account, had contained 80,000 families, was ruined, and the survivors went to Cochin. Even to-day the site of Cranganore is avoided by the Jews. Joan Hugo von Lindschotten, a Dutchman, visited Cochin at the end of the seventeenth century. He says: "In Cochin the Jews have fine stone houses; they are first-rate merchants, and are advisers to the king. They possess a synagogue."

In 1662 the Portuguese killed many of the Cochin Jews on account of the sympathy with the Dutch which they had shown when the Dutch ineffectually attacked the city. The following year Cochin was taken by the Dutch, and the Jews received religious liberty. In 1685 the Dutch Jews sent a commission from Amsterdam to investigate the condition of the Jews of Cochin. The report appeared in 1697 under the title "Notisias dos Judeos de Cochim Mandadas por Mosseh Pereyra de Paiva." In 1795 the English became possessors of Cochin. For further particulars of the Cochin Jews and for an account of the Beni-Israel, see BENI-ISRAEL; COCHIN.

Benjamin of Tudela's itinerary contains one of the earliest descriptions of the Black Jews of India. According to him, about 1,000 families lived "in the land of pepper, cinnamon, and ginger." He describes them as honest people who follow the Ten Commandments and the Mosaic code, who read the Prophets, and are good Talmudists and strict observers. Benjamin made his journey between the years 1160 and 1174. Many merchants, sailors, and travelers must have visited India. The Jew Gaspar de las Indias became admiral to Sabayo, the Moorish ruler of Goa, in the fifteenth century. More than one Jew sailed with the flotillas of the Portuguese. Huecfe was the most intimate friend of Alfonso d'Albuquerque. A recent traveler was Rabbi David di-Bet Hillel of Safed, whose travels were published in English at Madras in 1832. The new settlers in Bombay were very hospitably received by the Beni-Israel.

An early settler was David Sassoon of Bagdad. Compelled to flee from his native place on account of persecution, he sought refuge in Bombay under British rule. Beginning with little capital, he built up a world-wide business, and almost held the monopoly of the opium trade with China. About fifty years ago nearly all the Jews of Bombay were dependent upon the Sassoon family for their livelihood; but their position is now considerably improved, and they are a body of great commercial importance.

The Sassoon family and others regularly distribute aid to the Jewish poor of the city, and Jacob Elias David Sassoon has bestowed the sum of 75,000 rupees for the erection of a building, the income of which is to be used exclusively in the aid of poor Jews. The Beni-Israel poor are totally excluded from any share in these charities. 1905



Black Jew of Cochin

VOICE Friday, Sept. 25, 1953– (Jewish Voice of California)

DR. CAMILLE HONIG

Literary Editor

Man, Book and Art

ISRAEL BETWEEN EAST AND WEST

The Jewish Publication Society of America, under the able editorship of the eminent historian Dr. Solomon Grayzel, has in the past published books which were a great contribution to Jewish scholarship and culture, but recently the J.P.S. has started to publish books by original Jewish scientists whose field of inquiry was shamefully neglected.



Dr. Camille Honig

Such a book is "Israel Between East and West" by that outstanding anthropologist, folklorist and ethnologist Dr. Raphael Patai. Dr. Patai holds two doctorates from the University of Budapest (1933) and from the University of Jerusalem (1936). After years in Israel where he was director of research of the Palestine Institute of Folklore and Ethnology, he came to this country, lectured at various universities, acted as consultant on the Middle East for the Department of Social Affairs of the United Nations, and is at present Professor of Middle Eastern Anthropology at Dropsie College and Visiting Lecturer at Princeton University.

His publications in English and in Hebrew (he was editor of the Jerusalem anthropological journal "Edoth") particularly his two volume study in comparative religion: "Man and Earth in Hebrew Custom, Belief and Legend" and "The Science of Man: an Introduction to Anthropology" (Jerusalem, 1947 two volumes) made him an outstanding authority on the Jewish Middle East, the cradle of our and Western civilization.

Dr. Patai's present volume "Israel Between East and West" is a study in human relations in more senses than one. The book is as timely as it is important for anyone who wants to understand one of the most important problems of the young State of Israel.

Is There a Jewish Race?

The neglected field of Jewish cultural anthropology, just as of Jewish social and cultural psychology has always fascinated me. Without it it is quite impossible to understand Jewish history or the enigma of Jewish survival

If you studied Jewish types and communities in five continents, as this writer had the opportunity of doing, you would have realized that it is sheer nonsense, and very dangerous nonsense, as well as unscientific to speak about a Jewish race.

And Dr. Patai continues: "Oriental Jews have approximated the physical type of their gentile neighbors in a more narrowly locolized sense. Persian Jews look like Persians, Yemenite Jews look like Yemenite Arabs, Bokharan Jews like Bokharan Tajiks and other Turkestan peoples. This means that, whenever in these gentile groups the Alpine and Iranian Plateau elements with their broad-headed and heavier types predominate, the same physical type is found to characterize also the Jews; on the other hand where the Mediteranean type is the more usual one, the same is usual also among the Jews, the Yemenite Jews being the best example of the latter", and he concludes: "The impression is thus gained that the Jews do not belong to a single homogeneous racial group".

The broad division of the Jewish people in three main groups, the Ashkenazim, Sephardim and Oriental Jews in Israel and the cultural and economic problems the latter constitute in Israel is the main subject of Dr. Patai's well documented and extremely interesting book

Friday, August 10, 1956 THE NATIONAL JEWISH POST

Question Is Whether Jews Members of One Race

Reform Rabbi Quotes Bible Against Scientists

NEW YORK (NJP)—The findings of two Israel scientists that Jews are members of an ancient Mediterranean people of common ancestry was disputed by a Reform rabbi, who quoted the Bible as his authority.

The scientists, Dr. Leo Sachs of the Weizmann Institute, and Dr. M. Bat Miriam of the Israeli Institute for Biological Research, told to the International Congress of Human Genetics in Copenhagen, Denmark, that they used extensive examination of fingerprints to reach their conclusion.



SILVER

They said that Jews had common genetic factors not found in non-Jews, according to the New York Times.

Rabbi Samuel Silver, editor of American Judaism and director of information of the Union of American Hebrew Congregations, told the paper it was of little consequence what Jews were. What matters, he asserted, is what they have accomplished.

"Racial characteristics are seconadry to moral and spiritual values which are acquired through education and religious heritage. The notion that all Jews are racially alike is contrary to accounts in the Bible itself which tell of intermingling of Jews with many other strains."

Dr. Jacob R. Marcus, of the Hebrew Union College-Jewish Institute of Religion, Cincinnati, also questioned the findings.



MARCUS

"When the Jews come on the stage of history, that is to say when we have actual historical evidence about Jews, somewhere about 1500 B.C., they were already a mixed group of the same racial stock of the people who lived in the eastern Mediterranean world. We don't know when if ever they were a so-called pure group. They were not a race but part of the racial group that lived in the eastern Mediterranean world far back in history."

Half of Israel Jews are COLORED

THE NATIONAL JEWISH POST

Friday, September 14, 1956

SHAMIR: DISCRIMINATION RIFE AGAINST COLORED JEWS

By LEO HEIMAN

National Jewish POST Correspondent

HAIFA—Racial discrimination with Jew discriminating against Jew because of the color of his skin is widespread in Israel.

This is the opinion of Moshe Shamir, Israel's most popular young author and playwright.

Writing in Rimmon, Israel's illustrated weekly, Shamir rejects the claim that there is no discrimination in Israel because legislation prohibits it and the government is doing all it can to wipe out the evil.

IN SPITE of all efforts aimed at eradicating discrimination, the fact remains that the darker an Israeli's skin, the lower his social and economic status, says Shamir.

Shamir also takes up the contention of those who claim that discrimination will disappear within a few generations.

He points out that white newcomers show little discrimination when they first arrive. They treat their colored brethren, who now number half the Jewish population, as equals. It is only after they become veterans of the country that they adopt the universal attitude towards the colored Jews.

IT IS THE sabra (born in Israel) white children who refuse to sit together with colored kids at school and discrimination is strongest among the second and third generation Israelis, Shamir contends. The longer one is in Israel, he wrote, the more one is inclined to treat the colored Jews with contempt.

Shamir asserted that special schools had to be established for colored children in the immigrant slums where most of the colored Jews live because the white mothers in the neighboring streets refused to send their children to the same schools.

RABBI SETS OPEN HOUSE

Mexican Indian Jews

Devout members of faith live in villages near Mexico City



Members of congregation begin gathering on Sabbath in front of synagogue in Venta Prieta, one of several small Jewish communities near Mexico City.

SINCE THE TIME of Cortez' conquest of Mexico some 400 years ago, in that predominantly Roman Catholic country there have been small communities of Indians who devoutly practice the Jewish religion. Little is known of their origin except that their ancestors were Spanish colonists who clung to Judaism through great persecution. The Indian Jews' long memories of their tribulations and their lack of contact with any but their own people have made them hostile to strangers. Silence, then a slammed door is the usual answer to questions.

The village of Nonoalco, near Mexico City, is less averse than the others to tell of its religious life. Rabbi Licenciado Ramirez, the only one in the community who knows Hebrew, sings the traditional hymns in the synagogue at services. The congregation observes Jewish law—sons are circumcised, only Kosher food is eaten and the Sabbath and all other traditional holidays are ritually celebrated.



Rabbi Salazar reads to the congregation in Spanish. Although it hasn't always been so, today these Indians marry only within their own Jewish communities.

SUNDAY NEWS, OCTOBER 6, 1963



In Mexico City, faces of Jewish residents are invariably European in type. This Nonoalco Jewess' face is Indian.

SUNDAY NEWS, OCTOBER 6, 1963

The Plot Against Christianity

PART I

Indexed COMMENTARY on the Exhibits in Part II

These Exhibits are reproductions from:

THE PHARISEES, by Rabbi Louis Finklestein, head of the Jewish Theological Seminary of New York; one of 120 Jews chosen by the Kehillas (Jewish Communities) of the world in 1937, as the outstanding luminaries of Judaism who were alive in 1936. Exhibits 1-3.

THE BABYLONIAN TALMUD, translated by Michael Rodkinson (M. Levi Frumkin) in 1903 (Boston); the first English translation of the Talmud, abridged, and without identifying folio numbers; edited by Rabbi ISAAC M. WISE, who introduced "Reform" (in certain details) Judaism into the USA. Exhibits 4-27.

THE BABYLONIAN TALMUD, Soncino, London, English translation (1934-), various books appearing from year to year; the first complete English translation, and with identifying folio numbers, with Foreword by the late Rabbi J. H. HERTZ, Chief Rabbi of Great Britain, another of the 120 Jews chosen as outstanding by world Jewry, 1937.
Exhibits 28-209.

THE JEWISH COMMUNAL REGISTER of New York City, 1917-1918, Edited and Published by the KEHILLA (Jewish Community) of New York City.
Exhibits 210-242.

A Publication of the Department of State, House Document No. 1868: PAPERS RELATING TO THE FOREIGN RELATIONS of the UNITED STATES—1918—(with) RUSSIA (U.S. Govt. Printing Office, Washington: 1931).
Exhibits 243-261.

THE UNIVERSAL JEWISH ENCYCLOPEDIA title page, Exhibit 262. This work was copyrighted 1939, 1948, etc.

THE JEWISH ENCYCLOPEDIA, Funk and Wagnalls Co., N.Y. and London, 1905.
Exhibits 263-298.

"GLAMOROUS PURIM FORMULA—Exterminate Anti-Semitic Termites As Our Ancestors Did 2,500 Years Ago," by Rabbi Leon Spitz, "American Hebrew," March 1, 1946.
Exhibit 299.

THE BABYLONIAN TALMUD

The Babylonian Talmud is composed of MISHNA (or "Halachah"), or laws formulated by the PHARISEES whose teachings comprise the Talmud;
And GEMARA, or argumentative teachings about these laws.
All Talmud books have MISHNA (plural Mishnaim). Some lack a Gemara.
The Talmud is divided into SIX main divisions called "SEDARIM" (orders) but each division, each volume, is a hodge-podge of every subject imaginable. The main characteristics are: pomp, silliness, obscenity and more obscenity, a setting up of laws seemingly for the purpose of inventing circumventions and shyster-like evasions; delight in sadistic cruelty; reversal of all Biblical moral teachings on theft, murder, sodomy, perjury, treatment of children and parents, etc.; insane hatred of Christ, Christians and every phase of Christianity.

The Six Divisions of the Babylonian Talmud, called "Seder" (plural Sedarim), are:

1. ZERAIM (seeds), composed of the following books:

   a. *Berakoth.* This book, whose name supposedly means benedictions, is as foul a collection of obscenity as one could find; 405 pages of privy talk, etc.

   The following 10 books occupy one 406-page volume in the Soncino edition:

   b. *Pe'ah* (corner)
   c. *Demai* (doubtful)
   d. *Kil'ayim* (mixtures)
   e. *Shebi'ith* (seventh)
   f. *Terumah* (heave offerings)
   g. *Ma'aseroth* (tithes)
   h. *Ma'aser Sheni* (second tithe)
   i. *Hallah* (dough)
   j. *'Orlah*
   k. *Bikkurim* (first friuts)

   There are 11 books in Zeraim.

2. *SEDER MOED* (festivals):

   a. *Sabbath* (laws of; endless silly regulations and evasions of)
   b. *Erubin* (mingling)
   c. *Pesahim* (passover)
   d. *Shekalin* (shekels)
   e. *Yoma* (Yom Kippur)

f. *Sukkah* (booths)
g. *Yom Tob* (feast day)
h. *Rosh Hashona* (New Year)
i. *Ta'anit* (fasting)
j. *Megillah* (Scroll of Esther, read on Purim)
k. *Moed Katan* (half feasts)
l. *Hagigah* (feasting)

The Megillah is a sadistic celebration of drunkenness and bloodlust, the Talmudic admonition being that it is the duty of the Jew to be so drunk on Purim he doesn't know the difference between "Blessed be Mordechai" and "Cursed be Haman." See Exhibit 299.

There are 12 books in MOED.

3. *SEDER NASHIM* (women). This section includes a 13-page introduction in the Soncino edition by Rabbi J. H. Hertz. The books are distinguished by sub-sewer filth and obscenity:

a. *Yebamoth* (the dead brother's widow) occupies 2 volumes, 871 pages in Soncino edition.

b. *Kethuboth* (on the sum due a wife who is divorced) occupies 2 volumes and 728 pages of typical Talmudic sex filth, the baby girl being fair prey for adult men, etc.

c. *Nedarim* (vows), 283 pages of silly dirt and immorality illustrative of Christ's denunciations of Pharisee vowings.

d. *Nazir* (more vows); 253 pages in Soncino on hairsplitting, immoral junk; Kol Nidre.

e. *Sotah* (the suspected woman), 271 pages in Soncino.

f. *Kiddushin* (betrothal)

g. *Gittin* (on getting the "Get" or divorce); with time out for such things as placing Christ and all Christians in hell—439 Soncino pages.

There are 7 books in Nashim.

4. SEDER NEZIKIN (damages):

a. *Baba Kamma* (the first gate): 719 pages of Talmudic ramblings, the general law on damages being that hurting Gentile property is permissible; injuring Jewish property is like assaulting the Divine, for "Jews" only are "men," non-Jews rank as animals. This is "brotherhood."

b. *Baba Mezia* (middle gate): 676 pages in Soncino edition of S. O. S. (same old stuff).

c. *Baba Bathra* (last gate): 779 pages in two volumes of typical anti-Gentile junk.

d. *Sanhedrin* (781 pages): "it forms, along with Makkoth, the chief repository of the criminal law of the Talmud;" includes the choicest calumnies of Jesus, His stoning, burning in dung, His decapitation, His strangling in dung, His hanging, or crucifixion for "blaspheming" the Pharisee "sages."

e. *Makkoth* (beatings), 175 pages in Soncino.

f. Shebuoth (oaths—more vows)—309 pages.

g. *Eduyyoth* (testimonies)

h. Abodah Zarah (on treatment of the non-human non-Jew, 366 pages).

i. Aboth (sayings of the fathers of Talmudism).

j. *Horayoth* (rulings)

There are 10 books in Seder Nezikin.

SEDER KODASHIM (sacrifices):

a. Zebahim (bloody sacrifices)
b. *Menahot* (meal offering)
c. *Hullin* (killing)
d. *Bekorot* (first born)
e. *'Arakin* (estimation)
f. *Temurah* (exchange)
g. *Keritot* (extermination)
h. *Me'ilah* (trespass)
i. *Tamid* (daily offering)
j. *Middot* (measures)
k. *Kinnim* (birds' nests)

There are 11 books in Kodashim.

SEDER TOHOROTH (cleanness):

a. NIDDAH (the menstruant woman) is the prize item in this section; it devotes 509 pages to discussing the smell, color and examination by the rabbis of menstruation, without medical or other purpose than groveling in the repulsive; pomp and asininity abound; urinating off of roofs, etc., occupy the Pharisee "sages" in this only book of uncleanness in the section on cleanness which has a Gemara, or argumentative passages. The other 11 books occupy one 589-page volume in the Soncino edition:

b. *Kelim* (vessel, utensil cleanness), the straining at a gnat cited by Christ (Matthew 23:24); also; "ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness" (Luke 11:39).

c. *Oholoth* (tents)
d. *Nega'im* (plagues)
e. *Parah* (young cow)
f. *Tohoroth* (purification)

g. *Mikwaoth* (ritual bath—such as the menstruant woman takes before having intercourse with her husband, ridding her of the evil eye, etc.).

h. *Makshirin* (kosher, proper)
i. Zabim (flux)
j. Tebul Yom

k. *Yadayim* (hands): the drizzling of water alternately on the hands, to carry off demons, who presumably live in water, a Pharisee custom in Christ's time, is still in force. The "Code of Jewish Law" (Schulchan Aruch), or boiled down Mishna of the Talmud, holds that an evil spirit takes over a sleeping person:

"When he rises from his sleep the evil spirit departs from his entire body excepting from his fingers. From there the unclean spirit does not depart unless he spills water on them three times alternately. One is not permitted to walk four cubits without having his hands washed. (Schulchan Aruch, Vol. 1, Chapter II: Hebrew Pub. Co. 77-9 Delancey St., New York, copyright 1927). Says the Introduction to the Soncino edition of YADAYIM (handwashing):

"This . . . rite . . . formed one of the chief breaches between Jesus and the Pharisees" (p. 545).

1. The last book of Tohoroth is "Ukzin" (stems). There are 12 books in TOHOROTH. The last 11 of these (excepting Niddah) occupy one 589-page volume in the Soncino edition. The 1,098 pages on "cleanness," filled with the foulest obscenities of thought, illuminate Christ's disdain for this hypocrisy and the justification for His attitude.

There are 63 books in the Babylonian Talmud, divided, largely without much point, all being general rubbish baskets, grab bags of disconnected import, into six "orders," divisions, or "sedarim," a foul brew cursed by Christ, Luther, the Popes.

ABODAH ZARAH (Babylonian Talmud book, on non-Jews), title page . . . . . Exh. 173

ADULTERY: permitted with wife of a *minor*, and wife of a *non-Jew* . . . . . Exh. 53
The pretense is that a minor not being a "man" yet, and the non-Jew having non-human status in the Talmud, the Biblical law does not apply. Thus do the Pharisees make the commandments of God of "none effect" as Christ said. (Matt. 15:6; Mark 7:13).

AKIBA: first century Pharisee Talmud "sage" who is credited with doing most to find a Biblical hook on which to hang the Babylonian pagan traditions of the Pharisees. Even Moses was jealous of him (!). He was a master of sorcery . . . . . Exh. 32

AMERICAN JEWISH COMMITTEE, AMERICAN JEWISH CONGRESS, AMERICAN FEDERATION of LABOR, see under JEWISH KEHILLAH.

AMULETS, see under DEMONOLOGY OF THE PHARISEES.

ANTI-SEMITISM: the senseless word used to denounce opposition to Pharisaism, the Jews not being "Semites" but of all races, now as always. The "cure" is extermination, as in Iron Curtain countries, and insane asylums . . . . . Exh. 299

ASSIMILATION of Jews by other nations, see under HADRIAN.

ASTROLOGY, pagan belief in the control by Boss Spirits of the sun, moon and the seven planets, of human life and affairs on this earth. "Baal worship did not play so great a part in the later religion of Judah as did the adoration of the heavenly bodies and related usages borrowed from Assyria and Babylonia" . . . . . Exh. 293
The entire Talmud and Cabala (with its Sefer Yetzirah, Sefer Raziel, Zohar books) are built upon astrological beliefs of the ancient pagan world. Only the atheistic Talmudist Maimonides, of all the "sages," opposed astrology, says the Jewish Ency., and that today's Talmudic rules on weddings, in the Schulchan Aruch, and the greeting: "Mazel Tob" (May you have a good constellation) are astrological. This, despite all the Biblical teachings against being an "observer of times" (Deut. 18:10; 4:19, etc.), or pagan. The word "Chaldean" (Babylonian) was synonymous with astrologer and magician (Daniel 2:10, etc.).

Attributing control to and soliciting help from astrological powers violates God's commandment: "Thou shalt have no other gods before me." And the whole Old Testament rings with denunciations of the "whorings" and services to such "other gods."

B

BAAL, meaning lord, or master; the god of male procreative powers associated with the Sun in Biblical times, and with a goddess of female procreation, called variously: Venus, Astarte, Mylitta, etc. Mass nudism, fornication, sodomy, and mad knife-slashing rites, and burning children, were features of the worship denounced thruout the Bible. Demonism, as in all paganism, was the essence of Baal-worship.

The *place* of the shrine to Baal, appears in such titles as "Baal-Peor." Some of the repulsive features appear in Sanhedrin 64 a . . . . Exhs. 65-6
Yet the Talmud note states that Baal-Peor worship is "nowhere stigmatized as moral depravity, by the Rabbis" (Sanh. 60b footnote, Exh. 61), as affirmed by the Jewish Encyclopedia . . . . Exh. 294
The cover-up, that the Rabbis would have so designated it if it had been connected with Gnosticism, and the Talmud text denouncing service of Merculis, is shown up by the fact that the Jews hated Roman gods and customs, and Gnosticism is Talmudic in every way: its immorality, sex ideas, emanations (Cabala), etc. (See under Gnosticism).

BAAL SHEM, meaning "master of the name," the name of God, or Jehova: Y-H-W-H, the skeleton consonants of it being used in 14, 42, 72, etc., weird combinations to summon up the demons. A sorcerer. For Baal Shem Tob, see under HASIDISM.

BABA KAMMA, title page, Exh. 29

BABIES

BABY BOYS: may always be used as subjects for

sodomy by grown men . . . . . Exh. 54
The Pharisaic subterfuge here is that until a child reaches sexual maturity, capable of sexual intercourse, he or she does not rank as a person, hence Biblical laws against sodomy (pederasty) do not apply. Thruout the Talmud "nine years and one day" is the fictitious age of male maturity.

Likewise, under "nine years and one day," the "first stage of intercourse" with the mother, or any grown woman, is harmless, Biblically. Shammai (see HILLEL) to seem more "strict," lowers the age to eight years in some cases (Sanh. 69b) . . Exh. 82

A long harangue about the amount of the Kethubah (payment if divorced) a woman gets if her virginity was removed by a young boy, fills Kethuboth 11b. . . . . Exh. 136-7
And the foul mother is reckoned pure, depending on the age of the child. Such degrading use of children was typical of paganism thruout the ancient world.

BABY GIRLS: "When a grown up man has intercourse with a little girl it is nothing, for when the girl is less than this—that is, *less than three years old*—it is as if one puts the finger into the eye—tears come to the eye again and again, so does virginity come back to the little girl under three years." (Keth, 11b) . . . . . Exh. 136

This is the standard doctrine of the whole Talmud on baby girls. Sodomy and intercourse with babies is the prerogative of the adult Talmudic man, in contrast to Christ's beautiful words on little children.

The fictitious age of sexual maturity of baby girls set by the Pharisee "sages," is "three years and one day." This is typical: "A maiden aged three years and one day may be acquired in marriage by coition . . ." (Sanh. 55b; Sanh. 69a-69b; Yebamoth 57b-58a; Yeb 60b . . . . Exhs. 55, 81, 156, 159, etc. But, in the case of a baby girl who is not Jewish-born, a "proselyte," she may be "married" thus by a grown priest: "A proselyte who is *under the age* of three years and one day is permitted to marry a priest;" altho "one who is fit for cohabitation," as stated on the same page, is "one who has attained the age of three years and one day" (Yeb. 60b), Exh.159. There is nothing worse in degrading Hindu child-marriages than this.

This Yebamoth passage continues with the ruling on the case of a baby *under three* married to a grown man priest, and declared eligible to continue as his wife—Exh. 160. . . This baby girl was a "proselyte," of course, so age did not matter. But "under eleven years and one day" a little girl "carries on her marital intercourse in the usual manner" (Yeb. 12b). . Exh. 152

BABYLON

The "Vatican," center, and spiritual homeland of Pharisaic Babylonian Talmudism, as Chief Rabbi Hertz put it, from 586 B.C. to 1040 A.D., when the last of the Talmud "academies" moved out into Europe, Asia and Africa from Babylonia . Exh. 33-34
The "glory" of Babylon, the Talmud (Rodkinson) . . . . . Exh. 18
And from Babylon, to Africa, Europe and all over the world, Pharisaism and its Traditions (Talmud) went, so that the Jew today repeats Pharisaic arguments when he studies Talmud, says Rabbi Louis Finklestein, one of Jewry's world top Jews . Exh. 2

Babylon, First, Now as Always

From Talmud "academies" at Sura, Nehardea, Nisibis, Pumbeditha, Talmudic ideas and decisions went out and were accepted by the "Jews" of the world. The Jewish Ency., considering "the general influence of Babylonia upon European Judaism," states: "The West received both the written and the oral Law from Babylonia," and even after the close of the Talmudic "glories" in Babylon (1040 A.D.): "Babylonia, however still continued to be regarded with reverence by the Jews in all parts . . . in the ninth century . . . Jews of Abyssinia placed 'the sages of Babylon' first in their prayers . . . a similar prayer, altho it has quite lost its application, is extant today in many congregations. Rabbi Paltiel of Cairo contributed one thousand gold pieces to the schools of Babylonia . . . in accordance . . . with a custom prevalent in all places where Jews dwelt. . . . Toward the end of the twelfth century . . . Benjamin of Tudela . . . relates that the *'nasi'* of Damascus received his ordination from the academic head of Babylonia so that this country was still predominant in the minds of the Jews of the Moslem world" (Jewish Ency. "Babylonia" Exhs. 295-6).

NASI (prince), the head of the Sanhedrin, ruler of temporal affairs of Jewry; the Ab Beth Din, being the religious head and the joint ruler with the Nasi of Jewish affairs, in Pharisaism. There were five of these "pairs" before 70 A.D., famous ones.

A Babylonian Talmud passage on Babylon, exalts it as the "centre of religion and learning" (Kethuboth 111a, Exh. 146). Like the ruling pairs (zugot) of the Pharisees, Shammai and Hillel at the time of Christ and King Herod being the fifth of these, is the status of Israel and Babylon. The latter is the spiritual head, Israel is the future place of messianic world rule. Jews have gone to die in Israel to save themselves the pain of rolling thru cavities to get to Israel when their rule

comes. Babylon will be immune from suffering, according to Talmudism, despite the Biblical prophecies to the contrary: "We have a tradition that Babel (Babylon) will not witness the sufferings that will precede the coming of the Messiah." After "sufferings" in the foregoing is the note that the sufferings "frequent in modern Christian books is fictitious. . . . These are the throes of mother Zion which is in labor to bring forth the MESSIAH—WITHOUT METAPHOR, THE JEWISH PEOPLE." (Emphasis added) . Exh. 147

The non-Jew, here called "Canaanite," is given the place of an ass in this messianic world. A Biblical verse about Abraham going up to pray and telling his young men to "Abide ye here with the ass," and he would return to them (Gen. 22:5) is dragged in for the purpose of saying that the correct interpretation of this verse is that non-Jews are "PEOPLE THAT ARE LIKE AN ASS—SLAVES WHO ARE CONSIDERED the PROPERTY of the MASTER." . Exh. 148

"The Palestinian Talmud," says Chief Rabbi J. H. Hertz, one of Jewry's 120 world leading Jews," was for many centuries almost forgotten by Jewry. Its legal decisions *were at no time* deemed to possess validity, if opposed by the *Babylonian Talmud.*" . Exh. 33

For the superiority of the BABYLONIAN TALMUD to the Bible, see TALMUD.

For the curses upon adherers to the Bible, instead of Talmud, see BIBLE.

Banks and Bankers

For role of, in fomenting the Red Russian Revolution of Jewry, see STATE DEPARTMENT PUBLICATION.

Ben-Gurion, David

See under JEWISH KEHILLA (Communal Register), under POALE-ZION.

Bestiality

Altho Moses ordered that if a woman have intercourse with a beast both should be killed (Leviticus 20:16), and that a priest must not marry a harlot or woman who is profane (Lev. 21:7), the Talmud teaches that "unnatural intercourse does not cause a woman to be forbidden to marry a High Priest," since then "you will find no woman eligible. . . ." (Yeb. 59a-59b) . . . . . Exh. 157

Rulings of the "sages" follow: "A woman who had intercourse with a beast is eligible to marry a priest—Even a High Priest." Unless specifically warned in advance and the act seen by two witnesses, she is alright also. If she had intercourse with a dog while sweeping the floor, she is likewise reckoned to be pure, not profane. For, "The result of such intercourse being regarded as a mere wound, and the opinion that does not regard an accidentally injured hymen as a disqualification does not regard such an intercourse either." . . . . . Exh. 158

This gives a fair idea of the systematic deformation of Scripture by the Pharisees and of Christ's denunciations about their making God's commandments of none effect by their Tradition (Matt. 15:6).

BIBLE versus Oral Law (Talmud)

The BIBLE is considered of itself to be a collection of simple tales fit only for fools, women and children. The Talmud "sages" must find new meanings in it by letter and number tricks which reverse the plain meaning and create out of it the permission to do the forbidden crimes. The words of the Bible are continually misused and misquoted for purposes of blasphemy and reversal.

Stealing for themselves the title of "Israelites," the Talmud "sages" teach that "God made a covenant with Israel only for the sake of that which was transmitted *orally*". And the Biblical "basis" of this is given as Exodus 34:27. BUT this verse states, instead: "And the Lord said unto Moses, *Write thou* these words: for after the tenor of these words I have made a covenant with thee and with Israel"—the opposite! (Gittin 60b, Exh. 204). The Talmudic reversal of Moses' *written* words are said to have been transmitted "orally", and thru Moses himself—believe it or not!

Bearing in mind that the Scribes were the Pharisee teachers of the Law of Moses (carefully distorted), whose teachings comprise the Talmud, note: "There is greater stringency in respect to the teachings of the *Scribes* than in respect to the *Torah*. . . so that a Biblical law may be transgressed", the Torah in its narrow sense being the Old Testament, still narrower the first five books (Pentateuch) of Moses, but in its wider use it means the Torah as misinterpreted by the Pharisaic Talmud. See Sanhedrin 88b, Exh. 95. Always the Talmud ranks above the Bible in every way.

Not reproduced is the passage from Nedarim (vows) of which Exh. 170 is the title page. On page 107 of the Soncino edition is this: "As will be seen on 37a, Scripture was generally regarded as the study of *children only*, adults usually investigating the deeper meaning. . . From this we see that it was usual to teach the Bible to *girls*, in spite of the Talmudic deduction that daughters need not be educated (Kid. 30a.) The opposition of Rabbi Eliezer to teaching the Torah to one's daughter (Sotah 20a: He who teaches his daughter Torah is as though he taught

her lewdness) was probably directed against the teaching of the ORAL LAW, and the higher branches of study (V. Maimonides Yad. Talmud Torah). . . The context shows that the reference is to the higher knowledge of Biblical law".

BIBLE Used for Obscenity

Typical of the misuse of the Bible for purposes of inventing obscenity and then giving it a Biblical coating, is the following. SISERA, head of the Canaanite army, fights all day and is the only man left alive. He flees to the tent of a supposed friend of the Canaanites, Heber the Kenite. Jael, Heber's wife, welcomes him in but as soon as he falls into exhausted sleep drives a tent nail thru his temple and he dies. She boasts of this to his pursuing captors. Next, Deborah makes up a song of rejoicing in which she embroiders on Sisera's actual death in his sleep (Judges 4:21) and with poetic license sings: "when she had stricken through his temples—at her feet he *bowed,* he *fell,* he lay down: at her feet he *bowed,* he *fell* where he *bowed,* there he *fell* down dead" (Judges 5:27). The verbs "bowed" and "fell" are used three times each, and "lay" is used once. This makes seven verbs used in this verse. The standard use of this verse is to indicate "seven sexual connections". It is used thus about Christ. The words: "at her feet he bowed, he fell" are explained as: "Judges 5:27. This is taken to refer to sexual intercourse . . ." (Sanhedrin 105a-b, Exh. 108).

This is rehashed in Yebamoth 103a-103b; "That profligate—Sisera—had seven sexual connections on that day for it is said, 'Between her feet he *sunk,* he *fell,* he lay: at her feet he *sunk,* he *fell;* where he *sunk,* there he *fell* down dead", with the footnote explaining the Talmudic reasoning: "Each of the expressions 'he sunk', and 'he fell', occurs three times, and 'he lay' occurs once" (Exh. 162).

The Talmud book of Nazir rehashes the same for no reason whatever: "That wicked wretch, Sisera, had sevenfold intercourse with Jael at that time, as it says, 'At her feet he sunk, he fell, he lay,' etc.—The words 'he sunk', 'he fell' occur three times, and the words 'he lay' once. Judges V, 27" (Nazir 23b, Exh. 165).

Note that the book of Horayoth repeats the same asinine obscenity (13a-13b, Exh. 196). To use the agonized convulsions of a dying man, thus, is Pharisaic "wisdom".

Torah Means Talmud, as a Rule

The word *'Torah' does not refer to the Bible* in Sanhedrin 59a—see Exh. 60: "A heathen who studies the Torah deserves death, for it is written, Moses commanded us a law for an inheritance; it is our inheritance, not theirs". Reference is then made to the "Noachian laws" which the non-Jew may study "but not laws which do not pertain to them". Also:". . (the) objection was to the studying of the Oral Law . . . Rabbi Johanan feared the knowledge of Gentiles in matters of Jurisprudence, as they would use it against the Jews in their opponents' courts". In other words, since all Talmud laws discriminate against the non-Jew and rank him as an animal, knowledge of this was dangerous. The Jewish Encyclopedia is still more open about Sanhedrin 59a, above, threatening death to any Jew who revealed the "Torah" laws to Gentiles "for such knowledge might have operated against the Jews in their opponents' courts." This follows a dissertation on the laws on cheating and getting the best of Gentiles in trade and in court ("Gentile", Exh. 271, Left column). "Noachim" is just another name for non-Jews, using this double-talk to deceive the reader.

Asinine Use of Bible by Talmud

One is enlightened as to Christ's denunciations of the Pharisees as "fools and blind" (Matt. 23, etc.) by the following so-called "wisdom of the sages":

ADAM: Adam's words about Eve are cited: "And Adam said, This is now bone of my bones and flesh of my flesh . . .", a statement Christ used in His teaching about marriage (Matt. 19:3-6). But the Talmud teaches:

"What is meant by the Scriptural text, 'This is now bone of my bones, and flesh of my flesh'? (Genesis 2:23). This teaches that Adam had intercourse with every beast and animal but found no satisfaction until he cohabited with Eve" (Yebamoth 63a, Exh. 161).

DAVID's 6th psalm is a plea by David for forgiveness: "Return, O, Lord, deliver my soul: oh save me for thy mercies' sake . . . in the grave who shall give thee thanks?

"I am weary with my groaning; all the night make I my bed to swim; *I water my couch with my tears*". Citing the above verse, Psalm 6:7, the "sages" make this to be the meaning: "Even during David's illness he fulfilled the conjugal rights of his eighteen wives, as it is written, 'I am weary with my groaning: all the night make I my bed to swim; I water my couch with my tears" (Sanhedrin 107a, Exh. 116).

BABY GIRLS of three invoke sadistic punishments on those who have intercourse with them when they are "Niddahs" (menstruating), a physical impossibility (Sanh. 55b, Exh. 55; Sanh. 69a, Exh. 81; etc.). And at three she is always rated as "one who is fit for cohabitation—that is one who has attained the age of three years and one day" (Yebamoth 60b, Exh. 159, etc.). Another idiotic violation of the laws of nature, sheer satanism.

WOMEN who are "unclean" (menstruating) are to

remain separate, says Moses, "*all the days of her issue*", and this verse (Leviticus 15:26) is cited, but the sages hold "that a woman is not regarded as a 'zabah' "(one with a discharge) "except during the *day time* because it is written, 'all the *days* of her issue'—Emphasis being laid on *days*" (Horayoth 4a, Exh. 194).

HARLOTS and DOGS: The creative powers were worshipped in all ancient pagan countries as the procreative powers of male and female with sex rites to match. Men who became priests to the female goddess Venus, Mylitta, Astarte, or by whatever name, in a wild orgy of drugged frenzy would castrate themselves with "sacred swords" and then contribute part of their earnings as sodomists to the upkeep of the pagan cult and temple, and would train and sell and rent dogs for immoral purposes. Girls who became priestesses to the pagan temples earned their keep and contributed to the cult's upkeep thru their earnings as "sacred prostitutes". But Moses taught that the worship of GOD was not to be maintained on such earnings. The Talmud cities Deuteronomy 23:19 (but in our Bibles it is verse 18):

"Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both of these are abomination unto the Lord thy God". Then the Talmud makes this out of that ruling: "there is not adultery in connection with an animal, Because it is written, 'Thou shalt not bring the hire of a harlot or the wages of a dog', etc. and it has been taught: 'The hire of a dog and the wages of a harlot' are permissible, as it is said, 'Even both of these are an abomination unto the Lord'—the two specified in the text are abominations but not four". Then the permission is given to use for the temple: "Money given by a man to a harlot to associate with his dog. Such an association is not legal adultery. If a man had a female slave who was a harlot and he exchanged her for an animal, it could be offered" (Sotah 26b, Exh. 168).

Abodah Zarah takes up this same "matter of a harlot's hire which is permitted—To be devoted to the Temple, in spite of the Law of Deut. XXIII, 19" (18). The man is permitted to do this: "If he gave her it" (the money) "and subsequently had intercourse with her, or had intercourse with her and subsequently gave it to her, the hire is permitted—The two matters are regarded as separate and what she received is legally a gift". This shyster argument goes on for two pages (Abodah Zarah 62b-63a, Exhs. 190-191).

No wonder that Christ charged that the Pharisees nullified the commandments of God by their Tradition, which in written form is the Talmud. For similar nullification see PARENTS, GENTILES, BLASPHEMY, SORCERY, MURDER, INCEST, PERJURY, THEFT, SODOMY, MARRIAGE, CHRISTIANS, etc., herein.

Two Hairs (Exh. 153)

The asinine harangue in Yebamoth 12b-13a about two hairs proving puberty, or not proving it, as the child may have lost the two hairs thru childbirth(!), and the calling for an examination by the rabbis, refers, in Soncino edition, to three similar messes of junk and muck in Kethuboth 36a, Baba Bathra 156a and Niddah 52a. To be unable to tell whether a little girl is as yet adolescent, or has borne a child or not, by counting two hairs, is too dumb to credit to anything except the love of sub-sewer subjects—"the reprobate mind", as Paul called it, "Who changed the truth of God into a lie" (Romans 1:25, 28). To deal in unnatural filth and sex matters is the core of Talmudic "scholarship."

Down With Agriculture

In the course of that terrible prophecy against Tyre, the New York of the ancient world, reprobate with sodomy, lesbianism, child-burning abominations, is the verse foretelling that "all that handle the oar, the mariners, and all the pilots of the sea, shall come *down from their ships; they shall stand upon the land*" (Ezek. 27:29). (The prophecy, all the details of the preceding chapter were literally fulfilled by Nebuchadnezzar and Alexander the Great. Nebuchadnezzar pounded down the walls and Alexander made a causeway of the rocks, killing and selling into slavery the inhabitants who had taken refuge on an island off shore.) However, the Talmud uses it thus.

Out of the words foretelling the end of this seagoing trading power, coming "*down* from their ships . . . they shall stand upon the *land*", what do the Pharisee Talmud "sages" make of this? Here is the typical idiocy of these "People of the Book" (!!):

"No occupation is inferior to that of agricultural labour, for it is said, 'they shall come down'—emphasis on "down" (Yeb.63a., Exh. 161).

Pomp and Privy (Exhs. 196-8)

The assumptions of wisdom in regard to remedies are the most asinine poses of the Pharisee "sages", but no pompous dissertation is complete without the privy element. The son of a "scholar", we read, that is the son of one who can discuss each filthy morsel in the Talmud, may "enter and sit down before their father, with their backs to the people" (if they understand the Talmudic jabber). "When, however, they do not possess the capability of understanding the discourses they enter and sit down before their father with their faces towards the public. . . .if he went out to ease himself he may re-enter and sit down in his place . . . This

applies only to the minor functions of the body but not to the major functions since he should have examined himself before . . . A man should always make a habit of easing himself early in the morning and late in the evening in order that there be no need for him to go far . . ." And so on, thus illustrating Christ's excoriations of the Pharisees as: "full of all uncleanness"; their love of the "uppermost rooms at feasts . . . all their works they do for to be seen of men"—"full of hypocrisy and iniquity" (Matthew 23:5-6, 27-8, etc.).

He, illustrating their hairsplitting, paraded as 'wisdom", called them "fools and blind" (Matt. 23: 17-19). Their remedies are foolish to say the least. The above passage in Horayoth 13 a-b is replete with stuff like this: "As the olive causes one to forget seventy years of study, so does olive oil restore seventy years of study . . . Wine and spices have made me wise" (Exh. 196).

The Pharisee "sages" then dispute whether dipping one or two fingers in salt makes one wise; whether passing under the bit of a camel, or under the camel itself, interferes most with mentality, then back to the pomp about the head of the Sanhedrin, the "Nasi", and the vice-president or head of a Talmud school, the "Ab-Beth Din", and how many rows have to rise when each one enters to honor him (Exh. 197).

Dates and Beds (Exh. 132-3)

They harangue about dates: "they remove three things: evil thoughts, stress of the bowels, and abdominal trouble". This leads to a play on words, door, ladder and bed, where "one is fruitful and multiplies on it"—back to the old subjects. This is Kethuboth 10b-11a (Exh. 133). On this same page is the Mishnah (law) that a baby girl under three years and one day is always reckoned as a virgin: "If they had intercourse before they were three years and one day old the hymen would grow". Which last is a Satanic violation of all nature and decency and sense. "Fools", as Christ called them, is a mild but accurate designation of such teachers.

Gertrude Stein Stuff, (Exh. 154)

If you have staggered thru the "nothing mumbles but bricks is relishing, a dishpail, a skylark and red, red wine", the "a rose is a rose is a rose", stuff, the Talmudic Gertrude Stein made Christians pay huge sums to be hypnotized into thinking was "art", you will see the fountainhead of this twaddle of nonsense in the Talmud, in Yebamouth 14a (Exh. 154). They did, they did not, they did, they did not, they did", act in accordance with their views". Just let go and go crazy and imagine you paid $250 to hear this prattled, as the University of Chicago did, when Gertie, in dirty sweater and with dirty fingernails, appeared as their speaker when she was here a few years back.

Gittin Remedies

The funny thing about the horrendous and silly remedies of the Talmud book of Gittin, with their mixtures of dung and blood and filth, is not the asininity of the remedies themselves so much as the commentary, in English, by a British doctor with a string of alleged degrees, which appears in the Soncino edition of this book. He attempts to justify and praise these nutty things! The wrong people, it is often said, are in asylums. A Talmud "scholar" must have all the characteristics, it would seem.

Exh. 199 is the title page of Gittin, the translation being dated 1936. Exhs. 205-209 are reproductions of 69a-70b devoted to dung and dog remedies too fantastic to believe. The privy and the demons and the privates are mingled in insane array. But the "Appendix" (not reproduced) is entitled: "Notes On the Various Remedies Recommended in Folios 68b-70b", By W. M. Feldman, MD, FRCP, Lond., FRAS, FRS".

For the "Charms, Amulets, Incantations, Astrological associations", he finds the benefits of "suggestion" with "profound effect", and for whatever he cannot find a "rational physical basis", he invents imagined benefits. He points out that "animal excrements as remedial agents" are ancient and we "shall not lightly dismiss the ancient folk-remedies—however absurd they may appear". He extolls the incantations and drools over these Rabbis' "knowledge of all parts of theoretical and practical medicine, in which they... surpassed their contemporaries..." He refers to several works to study the glories of "Talmudic Medecine" as his closing shot in five pages of whitewash, and professes to look down upon "the probable sneers of the sophisticated, but untutored reader"—which should hold you and your common sense in leash!

BIBLE ADHERENTS

The supreme hatred of Talmudic Judaism is reserved for and directed against the hated "adherers to the text" of Scripture who are, thus, accused of spurning the words of the Pharisee "Sages", as enshrined in the Babylonian Talmud.

These "adherers" to the Bible are classified as the primary enemies of Judaism. They are all "idolaters", "heathen", "goy". They rank not only as animals—like the rest of the non-Jewish human race, but as the lowest and most despised form of life.

Sadduccees

The *Sadducees* were the first of these enemies. They were the constant opponents of the Pharisees and thei-

imported Babylonian paganism, which they misrepresented as the Tradition of the Elders, the "Oral Law" transmitted privately to Moses and on down the line, superceding anything written in the Bible. In the six years of civil war between them and Alexander Jannaeus, King and High Priest of Jerusalem, 50,000 were killed on both sides before this Sadducean ruler succumbed and his widow Salome turned affairs over to the Pharisees in 79 BC. Her brother, Simon ben Shetah, had been waiting for such an opportunity. The continued civil war resulted in the sons of Alexander, Hyrcanus and Aristobulus, both going hat in hand to Pompey, Caesar's Roman general in Syria, in 63 BC, and asking him to invade Palestine and slaughter their respective opponents. This is how Rome happened to be in power when Christ was born, Only after Christ's Ascension did the Pharisees triumph.

The *Samaritans*, whom Our Lord seemed to favor, had been brought in from Cutha and other far places in the world Assyrian empire, to take the place of the ten Israel tribes they had deported in 721 BC. They had adopted Biblical Judaism and opposed the return from Babylon of the Pharisee-run horde in 536 BC. Each year the American Jewish columnist, Rabbi Alstat, contemptuously refers to the handful of Samaritans who yearly celebrate Passover on the site of their former temple at Mt. Gerizim. The Talmud refers to adherers of the Bible scathingly as "Samaritans" and "Cutheans", and these words are used to designate Christians as similar trash.

The *Karaites* arose in the 8th century in Babylonia to plague the Pharisee top element by scorning Talmud and holding up the Bible as authority. The molten stream of hatred, therefore, was turned on them. But, when the few remaining thousands of Karaites were favored by the Czar of Russia, altho they are classed as untouchables by Talmudists, the latter offered to join the Karaites to get immunity from Czarist displeasure—but the Karaites turned the hypocrites down.

The Christians, of course, are the top hates of Talmudism. They get the curses of the 7th and 12th of the "18 Benedictions" (Shemoneh Esreh) which the Orthodox Jew recites three times weekdays and four times Sabbaths and holidays—so that we get six cursings on ordinary days, eight on specials. (Talmudic "brotherhood").

The Christian is planted for eternity, therefore, in hell under a deluge of "boiling excrement", the stock punishment:

"*WHOEVER MOCKS THE WORDS OF THE SAGES* IS PUNISHED WITH BOILING HOT EXCREMENT" (Gittin 57a). See Exh. 202. On this same page where the ordinary Christian is getting this eternal fate, Christ is being similarly punished in hell with "boiling semen", forever.

Exhibits 16, 24-5-6 are reproductions from the History of the Talmud which is one of the ten volumes of the "Rodkinson" translation of the Babylonian Talmud (1903). His real name as a Russian Jew was M. Levi Frumkin, and altho he deleted much much filth, and used no identifying folio numbers, Jewry was irate at him for translating any of the book which had illegalized Jews again and again. He quotes from the Talmud:

"If a man goes out from the study of the Mishna" (Talmud law) "to read the verses of the Bible, this man can have no more peace" (Exh. 24).

BLASPHEMY

Not content with consistent reviling or blasphemy of God's Word, this shysterism is taught concerning blaspheming the Divine Name: "blasphemy is an indictable offense only if it is mentally directed against God.. If, however, one *reviles the Divine Name, whilst mentally employing it to denote some other object*, he is not punished! (Sanhedrin 65 a-b, Exh. 70). The Jewnited Nations employs this same double talk.

Like the Statute of the International Court of the United Nations, which permits one, three, any number of judges, secretly, without defense, juries, or precedent, to try a victim and give him "summary punishment", the above ruling, leaving the guilt safely in the hands of the rabbinical judge as to what was going on in someone's mind, keeps the dictatorship over the flock secure—to loose or to bind.

BLOOD AND INTERCOURSE

The bloody, the sadistic, and the obscene, are the darlings of the "synagogue of Satan" mentality. The appetite is never sated. Therefore eight running pages of just one discourse have been reproduced on the favorite subject of blood and intercourse. This concerns whether or not the first intercourse on the *Sabbath* would constitute "labor" on the Sabbath. Is it performed to see if she was a virgin, etc., etc., is discussed. But the rule which governs is the dominant rule of the Sabbath on the subject of labor. An act of INJURY never ranks as labor. So, if the intent is to injure the wife the act is permissible (Exh. 122, Kethuboth 5b-6a).

The eighth page ends with the thought that it is permitted anyway. Then a new line of "religious" discussion about women and blood starts in—senseless, needless, and due only to a love of the sub-sewer for its own sake. These longwinded, silly pages of Pharisee "wisdom" are but a sample of the preoccupation of the whole Talmud (Exhs. 121-141).

The Wife and By Trades

Kethuboth 51b, Exh. 142, which follows, presents the proposition that a wife who is attacked may grow acquiescent—unless she has witnesses who testify "that she cried from the commencement to the end". But this is then modified to excuse the wife who does not keep on protesting on the ground that she is the victim of her own passions and therefore okay anyway (Exh. 143).

The Mishnah which follows (Keth. 61b, Exh. 145), which ranks above all Biblical rules and teachings, doles out by trades the proper number of relations between husband and wife: "men of independence every day", down to "sailors, once in six months". Talmud rules are seemingly set up to be broken by shysterism, with judgment left in the hands of a dictator—formerly the Rabbi.

BOOK BURNING

Talmudists keep up a continual propaganda that burning anti-Christian, immoral or subversive books is the depth of bigotry, bias, intolerance, etc. But the teaching in Sabbath 111a is even cited in the Jewish Encyclopedia, under "Gentiles", which holds that *Christian books* should be burned "without regard to the name of God appearing therein" (See Exh. 273, right hand column). But that is "different"!

BROTHERHOOD in JUDAISM

For "Brotherhood", see "Gentiles". Not only is the non-Jew, or "Gentile", not a brother, he is not even a human being, and has no human rights under any legal code, Mosaic or otherwise. He ranks as a chicken, pig or cow, "slaves who are considered the property of the master".

CABALA, (Exhs. 285-92)

The Cabala is the bone and blood of Talmudic Judaism, which is pagan from start to finish. It uses the "whited sepulchre" of the Old Testament to cover its negation of every moral law in the Old Testament as it practices all the occult demonistic abominations excoriated by the Old Testament.

The Cabala has two aspects: *theoretical* and *practical*, or "theurgic" (wonderworking). The "God" of the Cabala is "the En Sof", the unknowing and unknowable sea of mind or matter out of which creation perks. "The doctrine of the En Sof", says the Jewish Encyclopedia, is the starting point of all cabalistic specualations. "God is the infinite, unlimited being, to whom one neither can nor may attribute *any attributes whatever*" (p. 472, "Cabala"). And Maimonides, pillar of Talmudism in the middle ages, "contributed to the cabalistic doctrine of the En Sof by his teaching that no attributes could be ascribed to God unless it be of Pythagorean origin" (same, p. 465). And Pythagoras was the pagan sorcerer who set up a dictatorship along Iron Curtain lines, who attributed creative powers to letters and numbers, as does the Cabala.

The "Ten Intelligences" of pagan Aristotle, that is the Sun, Moon and seven planets each ruled by a Boss Spirit who dominates affairs of the universe in accordance with the complicated astrological time charts, is paralleled by the "Ten Sephirot" of the theoretical Cabala. Three triads, the male and female spawners and their offspring, plus the overall or En Sof, form a design representing every condition of life, every quality, from soup to nuts. Sex is the glorifying king and queen. The soul transmigrates around the lot, back into the unknowing and unknowable source, the En Sof, into a sort of Nirvana knownothingness, like Hinduism.

"Jewish mystics described the highest degree of love of man for God in sensuous forms in terms taken from marital life" (p. 465). "Closely connected... is the doctrine of the transmigration of the soul on which the Cabala lays great stress" (p. 476).

There are "ten classes of angels with their chiefs presided over by Metatron who was changed into fire" (p. 475). Metatron is the Boss Spirit of this universe and the Big Shot of Talmudic Judaism and admittedly linked to the Sun God, called by another sect, "Mithra".

Theoretical Cabala

Two qualities dominate the theoretical Cabala. Every attribute of Intelligence, of Knowing, Loving or Ruling is stripped from the God of the Bible and handed over to pagan spirits, who are invoked as in ancient paganism as the "other gods" denounced by the Prophets. This act of stripping God of Intelligence and reducing Him to a mass of self-perking essence, the En Sof, is, admittedly, pantheism (the sum of nature being God, without any Chief Engineer). And, whether called "emanation" by the Cabala, "immanence" by Talmudic Spinoza, or renamed by Hegel—for "the real and ideal is taught in the same way in the Cabala as in Hegel" (p. 474), or "dialectical materialism" by Karl Marx, it is the same old atheistic concept of nature just waiting for MAN to run it and push it around. The Luciferian god is always MAN.

The great heresy of Gnosticism, which nearly swept Christianity from the earth in the early centuries, is admittedly Cabalistic. And the Gnostic and Cabalistic idea that evil is non-existent is currently revived in "Christian Science", which is neither Christian nor scientific, and is a magnet for hundreds of thousands of Jews who claim, as the Universal Jewish Ency.

states, that they can be Christian Scientists without deserting their Talmudism ("Christian Science"). The Jewish Ency. quoted above, states: "As the divine has true being, evil is that which has no being, the unreal or seeming thing as it appears" (p. 477). The Universal Jewish Ency. says: "Evil, according to the Cabalistic philosophy, is nonexistent, anticipating Christian Science; . . . " (p. 620).

Practical Cabala

Every pagan trick of dethroning God and enthroning individual spirits is employed by the Cabalists. "Casting of Lots, Necromancy, Exorcism. . . Bibliomancy, and the mysticism of numbers and letters were developed into complete systems. Hence the cabalistic doctrine of the heavenly alphabet, whose signs are the constellations and the stars. Thus ASTROLOGY was legitimized, and bibliomancy found its justification in the assumption that the sacred Hebrew letters are not merely signs for things, but implements of divine powers by means of which nature may be subjugated" (by Man), says the Jewish Ency. ("Cabala", p. 479).

But the bloody business of making circles to circumscribe the spirits, of gouging out cocks' eyes, skinning lambs and throwing the blood around to weird incantations to bring up the spectres of the departed, as forbidden by Scripture, is hidden as an "esoteric" or secret lore entrusted to the Baal Shems, etc. HASSIDISM (also spelled Chassidism) specializes on Cabala. About half of all Jews were Cabalists at the end of the 19th century, we are told. Copied from hand to hand, cabalistic manuscripts, nevertheless, reach museums. One enlightening book on these is by a Cambridge professor, E. M. Butler, "Ritual Magic" (Cambridge Univ. Press, 1949).

The vast scholarship, the documentation on this subject, are presented in a light hearted style not unmixed with awareness of the perils, the ghastly viciousness of the occult "arts" which translations of the museum manuscripts must convey to any sane reader. Christ refers to the world red power rising over the seventh and last world government as "BABYLON the GREAT, the MOTHER OF HARLOTS and ABOMINATIONS of the EARTH" (Rev. 17). So reference is made to a branch of this demon magic in the Butler book as belonging to a much earlier age: to the world of the Akkadian-Chaldean "(Babylonian)" inscriptions and of the Graeco-Egyptian papyri animated by the belief that the gods could and would support the magician in his dealings with the demons if properly invoked; and that by the use of certain *mysterious* and *ineffable names* as well as other spells, they could be forced to do so even against their will. From the earliest times this extraordinary power was recognized as prone to abuse in the hands of 'black' magicians, but the Art itself was not only respectable, it was a high and holy one. Christianity altered all that, anathematizing magic. . ." (p. 209).

Tetragrammaton

The skeleton letters of Jehova: Y-H-W-H-, called the Tetragrammaton, is the "ineffable word" in Talmudic Judaism, being used in weird combinations to evoke the demons. Its use is restricted to the inner circle of Rabbinical potentates.

Rabbi Joshua Trachtenberg, who is listed in Who's Who in America and Who's Who in American Jewry (1938-9), in his defensive yet illuminating book, "Jewish Magic and Superstition" (Behrmann's, N. Y., 1939), writing of the age long reputation of Jews as practitioners of black magic and all occult demonistic rites, states:

"The sources indicate that Jews were at least acquainted with methods of inducing disease and death, of arousing and killing passion, of forcing people to do their bidding, of employing demons for divinatory and other purposes. . . We find accounts of the magician's power to project his soul to far-distant places, there to perform an errand, and then return to his comatose body" (p. 13).

There is no kind or breed of occultism which is not included beneath the whited sepulchre of Pharisaic Talmudic Judaism, and which does not appear in the Talmud and its Cabala. ALWAYS, power is ascribed to spirits, and MAN is the creator and chief engineer depending upon his mumbo-jumbo "knowledge", hence the word "GNOSIS", meaning higher knowledge.

ABRACADABRA, herein, see Exh. 281
AMULETS and CABALA, see Exh. 285
AMULETS, pictures of, see Exh. 287
BEZALEL, whose occult knowledge put Moses to shame, says the Talmud, Exh. 288
CABALA, Babylonian, secret, see Exh. 288
GNOSTICISM, Jewish, and based on Babylonian magic, Exh. 288
Continued to Exh. 292 *LETTERS* CREATE the World, Exh. 288
MOGEN DAVID (6-pointed star), used by the Cabala, Exh. 282, and for amulets, Exh. 287
SHABRIRI, see Exh. 282
SOLOMON'S SEAL (5-pointed star), see Exh. 282

The *Ma'aseh Mercabah* and Ma'aseh Bereshit are called the very basis of this occult gnosticism. Pretending to be based upon Genesis (Creation) and Ezekiel's chariot throne of God vision (Eze. I), this last "mystery" is called "*MERKABAH*."

The words "by other means" are the most significant in the definition of the Merkabah in the Jewish Ency:

"the mysteries rest on the belief in the reality of things seen in an ecstatic state brought about by ablutions, fasts, fervent invocations, incantations, *and by other means*. . . . . the Merkabah rider must provide himself with amulets or seals containing mysterious names . . . The central figure in the theophany, however, is the 'PRINCE OF THE FACE', METATRON. . . He is the one who imparted to man all the knowledge of heaven and of the past and the future" (pp. 499-500).

Pharisaic Mercabah

The Christian need not wallow in darkness. In the 1905 Jewish Encyclopedia it was already clearly written down that the Pharisees took over "Judaism", removed all "obnoxious verbiage" concerning God, such as attributing to Him Intelligence and control over this world and bestowed all Biblical powers ascribed to Him to lesser spirits, or "angelic powers"—which is pure paganism. And, with the Angelology and Demonology (of Babylon) and the Ma'aseh Bereshit and Ma'aseh MERKABAH, they amplified the Bible (into pantheism). Anthropmorphism, or attributing to God any human quality like Intelligence, Love, or Control, such as God gave man over the animal world, was "obnoxious" to the Pharisee. See "Pharisee" reproduction, upper left column, Exh. 264, from Jewish Ency. See also *DEMONOLOGY of the PHARISEES* below.

Even burning children to the demon Molech for black occult power is allowed TODAY by the supreme scriptures of Pharisaic Judaism. See Exhs. 66-9, also "Molech", herein.

DEMONOLOGY of the PHARISEES

All forms of demonology were adopted by the Pharisees and incorporated into the "synagogue of Satan" when they took over Judaism. Demons of the privy, of the night, of every phase of nature, were and are catered to by the tenets and customs of this sect. The Talmud book of Yadayim (hands) is on ritual handwashing in connection with Pharisee demonology. The Talmud is larded with occult works and practices.

Despite Moses' orders: "There shall not be found among you any one that maketh his son or his daughter to pass thru the fire" (See Molech, herein) "or that useth divination, or an observer of times" (astrology) "or an enchanter, or a witch, or a charmer or a consulter with familiar spirits, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee" (Deuteronomy 18:10-12)—yet all of these are permitted by Pharisee scripture. Note Sanh. 65a-b, Exhs. 70, 71.

Quoting this very Scriptural passage, the "sages" hold that calling up demons to aid with sorcery is not idolatry since demons are not thereby worshipped!

The ancient practice of spirits speaking from the privates by soothsaying is dwelt upon and this practice is attributed to Jesus ("He practiced enchantment by means of his membrum" in Sanh. 105a-b, Exh. 108).

Quoting, "Ye shall not use enchantment nor observe times" (another of Moses' admonitions in Leviticus 19:26, which is cited), the "sages" declare: "This refers to those who practice enchantment by means of weasels, birds, and fish"—thus forbidding what no one cares to do, so as to permit the things they do want to do! (Exh. 74)

MAN the Creator

The claim is made that "Rabbah *created a man*" Sanh. 65b, Exh. 72) and this is followed by a long footnote on the use of the "Sefer" (book) "Yezirah", the Book of Creation, a part of the Cabalistic lore of Talmudism, and its derivation from Babylonian, etc., occultism. Reference is made to Sanh. 67b (Exh. 78) where the claim is made that by this magic the rabbis *created a calf* and ate it. This is followed by turning a woman into an ass (Exh. 80). Creation by Hebrew letters is one means of ascribing God's powers to asinine objects so as to dethrone Him and enthrone Man as the creator. This letter business is Pythgorean. Also:

One learns that: "In uttering a charm one generally expectorated" (Sanh. 101a, Exh. 104). And that "snakes and serpents may be charmed on the Sabbath" (Exh. 105). And that one "is permitted to consult by a charm the spirits of oil or eggs—Both eggs and oil were used for purposes of magic . . . Every plant in the vegetable kingdom was believed to have its own presiding genius" (Exh. 105).

The dangers of SHABRIRI are pointed out, and reference made to the business of repeating his name, each time dropping one letter until this demon "shrinks" away with the letters of his name, thus curing the blindness he causes (Abodah Zarah 12b, Exh. 176). The cure, under "Abracadabra", is found in the Jewish Ency. Exh. 281.

The TETRAGRAMMATON (Y-H-W-H), the letters of the word Jehova (Hebrew lacks vowels), is reserved for whistling up spirits and it is a "sin" for the unauthorized to use the word. In the California Jewish Voice, and other current Jewish publications the word "God" is written "G-d" for this reason. "The Tetragrammaton, the four-lettered Name of God, was fully pronounced only by the Priests in the temple . . . Everywhere else it was pronounced 'Adonai' ", referring to the time of the second temple when the Pharisees were in the ascendancy in Jerusalem (Abodah Zarah 17b-18a, Exh. 181). Using the word as it is is one of the "crimes" charged against Jesus (See Sanh. 55b-56a,

Exh. 56). On this ground Jesus is called a "blasphemer" of the lovely Pharisee pagan custom.

The BA'AL SHEM ("Master of the Name") is the sorcerer who uses this Name of God to make the demons mind him (See Exh. 265), and CHASSIDISM (also spelled Hassidism) is built upon this sort of demonology, Baal Shem Tob being extolled for his activities by Rabbi Louis Finklestein in his work THE PHARISEES (See Exh. 2-3).

See CABALA, above, for further exhibits on Pharisee demonology. The use of AMULETS to drive off Lilith, demoness of childbirth, and of the night, who collects "men's semen" to spawn demons (see Exh. 287 for picture), is part of current Pharisee demonology. By means of these demonistic gadgets one may cause "terror diffused through the world . . . one's enemies set to tearing each other to pieces . . . cause anyone to perish". All this is part of the Cabala or demonology of the Pharisees called "the art of employing the knowledge of the hidden world in order to attain one's purpose . . . ONE MAY THUS EASILY MAKE HIMSELF MASTER OF CREATION"—See Exh. 285, Jewish Ency. on "Amulet". For BIBLICAL enlightenment:

Read that terrible description of the ultimate fall of the Babylonian world government, now rising, in Isaiah 14. Its Anti-Christ head oppressing the earth, reigns in the Luciferian spirit: "I shall be like the most High" (Isa. 14:14). That fall was still future when Christ (96AD) foretold its fall in Revelation 17: it "goeth into perdition" (vs. 11). The sixth or Roman world government was then in power. Compare the prophecy of the fall of this demon-employing power in Jeremiah 51: "And Babylon shall become heaps, a dwelling place for *dragons* . . . Babylon hath been a *golden cup* . . . that made all the earth drunken . . . therefore the nations are mad" (Jer. 51: 37, 7). And: "when thou has made an end of reading this book . . . bind a stone to it, and *cast it into the* midst of the *Euphrates*: And thou shalt say, *Thus shall Babylon sink*, and shall not rise from the evil that I will bring upon her . . ." (Jer. 51: 63-4). Such worldwide events await us.

And in Christ's Revelation of this future fall: "And a mighty angel took up a stone like a great millstone, and *cast it into the sea*, saying, Thus with violence shall that great city *Babylon be thrown down*, and shall be found no more at all . . . for by thy *sorceries* were all men deceived" (Rev. 18:21, 23). And the "great whore . . . was arrayed in purple and scarlet color . . . having a *golden cup* in her hand . . . And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (Rev. 17:1-5).

CHRIST and CHRISTIANS

The ultimate in infamy in Talmudic Judaism is Christ, and the target of all Talmudic hatred is not just "the people who are like an ass—slaves who are considered the property of the master" (Keth. 111a). The docile "asses" willing to be saddled and used will be used as burden bearers for the masters. But of all the recalcitrant "asses" the Christians are the most insanely hated and loathed because their doctrines are the reverse of every Talmudic doctrine. They rank not just as animals like the rest of non-Talmudic humanity, but as vermin to be eradicated. Language is exhausted to find foul and hated names for Christians in the Talmud.

CHRIST as BALAAM:

Under the name of "Balaam" the most lewd passages concerning Jesus appear. *Proof that Jesus is called "Balaam"* is found in the Jewish Encyclopedia ("Balaam") which, after enumerating loathsome qualities, states: "Hence . . . the pseudonym 'Balaam' given to Jesus in Sanhedrin 106b and Gittin 57a". *See Exh. 275, also 274.*

In the same article, we are told that the Talmud likens the Gospel Christians and Christ to Baal sex-worshippers because of whose abominations 24,000 Israelites died of plague at the time of Balaam (Numbers 25:1-9). Because Balaam had been asked to curse the Israelites but instead did not and foretold the coming Messiah (Num. 24:17), the flimsy excuse is made that Jesus was a curse like Balaam. "He is pictured as blind of one eye and lame in one foot and his disciples distinguished by three morally corrupt qualities . . ." He is called "one that ruined a people", and His churches are likened to nudist Baal worship.

And, "this hostility against his memory finds its climax in the dictum that whenever one discovers a feature of wickedness or disgrace in his life, one should preach about it (Sanh. 106b)." Hanging the calumny on the brief mention in the Bible that Balaam was slain (Num. 31:8), this passage in Sanhedrin is cited by the Jewish Ency. thus: "In the process of killing Balaam (Num. xxxi. 8), all four legal methods of execution—stoning, burning, decapitating, and strangling—were employed (Sanh. 1. c.)" (See Exh. 274). "He met his death at the age of thirty-three (Ibid) and it is stated that he had no portion in the world to come (Sanh. x. 2; 90a)."

Sanhedrin 90a denying "Balaam" a place in the world to come begins on Exh. 96. There it is stated that the resurrection being denied by Sadducees and Samaritans, "It was to oppose these that the doctrine was emphatically asserted in the second of the Eighteen Benedictions". The "sin" of pronouncing the Tetragram-

maton is cited against Christ and Christians (Exh. 97).

The Above Encyclopedia Data in the Talmud

Turning to Exhibit 114 which is Sanhedrin 106a-106b mentioned above, we see the likening of Jesus to the supposed act of Balaam in causing 24,000 Israelites to go whoring and die of plague (some 1450 years before Christ was born). He is due for his "reward" for this infamy. His mother, Mary, is "She who . . . played the harlot with carpenters . . . They subjected him to four deaths, stoning, burning, decapitation and strangulation . . . he was thirty-three or thirty-four years old". Another says: "I . . . have seen Balaam's Chronicle in which it stated, 'Balaam the lame was thirty years old when Phineas the Robber killed him". The footnote explains:

"Balaam is frequently used in the Talmud as a type for Jesus." And the mother of Jesus is identified, the four deaths enumerated, and: ". . . all the Balaam passages are anti-Christian in tendency, Balaam being used as an alias for Jesus, Phineas the Robber is thus taken to represent Pontius Pilate, and the Chronicle of Balaam probably to denote a Gospel".

Verifying the Jewish Ency. account above on Balaam being Jesus in the Talmud we see: "in the case of the wicked Balaam: whatever you find written about him, lecture upon it to his disadvantage" (Exh. 115). Christian churches are likened to tents for Baal prostitution, with old women outside, young ones inside to get customers drunk and disrobe and worship the "IDOL", Jesus, in Baal manner, by prostitution. (Exh. 112).

Covering then Revealing

The curse of Christians, as those who pronounce the "Name" as "spelt" (Tetragrammaton) and read "uncanonical books", begins with the MISHNA starting on Exh. 97. Vague meanderings to throw off a possible Christian reader appear in the foot-notes on Exh. 97 with the mere hint that the "uncanonical books" may mean this or that but: "There are indications, however, that something more is meant".

But the footnote to "uncanonical books", still being hashed 68 pages later (p. 680 Exh. 102) frankly states it refers to the NEW TESTAMENT, and the word "Sadducees" is used to indicate "Gentiles".

Five Deaths

Jesus, as stated in the Talmud and Encyclopedia account of same, gets the "four legal methods of execution" and is also Crucified, as a blasphemer of this lovely Babylonian Pharisee religion.

JESUS STONED, then "hanged" or crucified, Sanhedrin 43a-45b, Exhs. 46, 48; Sanh. 67a, Exh. 75, where under another phony name (Ben Stada) Jesus is identified as "Jesus of Nazareth". Jewish Ency. Exhs. 277-8.

JESUS' APOSTLES all killed, Sanh. 43a-b, Exh. 47, and their names decoded by Jewish Ency., Exh. 278, right column.

JESUS CRUCIFIED as a "blasphemer", Sanh. 46a, Exh. 51, Jewish Ency., Exh. 276.

JESUS BURNED, Sanh. 52a, Exh. 52; manner of burning, Yebamoth 6b, Exh. 151, verified by Jewish Ency. under "Balaam", Exh. 274. He is "lowered into dung up to his armpits then a hard cloth was placed within a soft one, wound round his neck and the two loose ends pulled in opposite directions forcing him to open his mouth. A Wick was then lit, and thrown into his mouth so that it descended into his body and burnt his bowels . . . his mouth was forced open with pinchers against his wish . . ." (Exh. 52). And: "The death penalty of 'burning' was executed by pouring molten lead through the condemned man's mouth into his body, burning his internal organs" (Exh. 151).

JESUS STRANGLED: "He was lowered into dung up to his armpits, then a hard cloth was placed within a soft one, wound round his neck, and the two ends pulled in opposite directions until he was dead", Sanh. 52a, Exh. 53. Repeated, Sanh. 106b, Exh. 114, verified by Jewish Ency., Exh. 274.

JESUS IN HELL where His punishment is "boiling hot semen", Gittin 57a, Exh. 202. Identified as Jesus in footnote to same, and in Jewish Ency. under "Balaam" Exh. 275.

CHRISTIANS IN HELL in above passage punished by "boiling hot excrement" which is the punishment for all who mock "at the words of the sages" (Talmud).

JESUS "committed bestiality", "corrupted the people", is "turned into hell", Sanh. 105a, Exhs. 106-7.

JESUS "limped on one foot" and "was blind in one eye", "he practiced enchantment by means of his membrum", "he committed bestiality with his ass", he was a fool who "did not even know his beast's mind", Sanh. 105a,-105b, Exhs. 108-9. The silly and foul misuse of Judges 5:27 about Sisera's dying convulsions meaning sexual intercourse is here applied to Jesus, with the footnote explanation of Judges 5:27: "This is taken to mean sexual intercourse . . ."

JESUS attempts to seduce woman, is excommunicated by a rabbi and then worships a brick, was a seducer of Israel, and practiced magic, Sanh. 107b, Exh. 117 and Jewish Ency. Exh. 277.

JESUS in index of Sanhedrin, "chief repository of the criminal law of the Talmud" (Exh. 43), showing page numbers where He is denounced. Check with reproductions. Exh. 118.

JESUS' RESURRECTION cursed: "Woe unto him who maketh himself alive by the name of God", Sanh. 106a, Exh. 111.

TRIAL of JESUS: "It was by the action of the priests that Jesus was sent before Pontius Pilate"; the Sanhedrin priests "had most reason to be offended with Jesus' action in cleansing the Temple"; the probable place of His trial, according to the Talmud. His cry: "My God, my God, why hast thou forsaken me? . . . was in all its implications itself a disproof of the exaggerated claims made for him. The very form of his punishment would disprove these claims in Jewish eyes. No Messiah that Jews could recognize could suffer such a death; for 'He that is hanged is accursed of God' (Deut. xxi. 23)". This refers to an EVIL son and Talmudist Rashi adds, "'an insult to God'". This is from the Jewish Ency. on "Jesus", Exh. 276.

The foul charges against JESUS and His mother, His being a "bastard", etc., appear in the following Exhibit 277 from the same.

JESUS KNEW the TALMUD

Rodkinson (M. Levi Frumkin), who made the first English translation of the Babylonian Talmud, in the section on the History of the Talmud, asks:

Jesus and The Traditions of the Pharisees

"Is the literature that Jesus was familiar with in his early years yet in existence in the world? Is it possible for us to get at it? . . . To such inquiries the learned class of Jewish rabbis answer by holding up the Talmud . . . The Talmud then, is the written form of that which, in the time of Jesus, was called the Traditions of the Elders, and to which he makes frequent allusions" (Exh. 27).

CHRISTIANS RANK-Rabbi Eliezer's Filth

The tale told is that because of talking to a Christian Disciple of Jesus, a Rabbi is suspected of being pro-Christian which makes him deeply ashamed. He tells the lie that Jesus taught that the hire of a harlot may be used to build a privy for the high priest (Abodah Zarah 16b-17a). This last pleased the rabbi very much, he says. (Exh. 178).

This filthy story to defame Christ is used in a typical Pharisee lie by Rabbi Louis Finklestein in his THE PHARISEES. Any epithets directed at Pharisaism by Christians in the early centuries he ascribes to conflict between Christians and "their former comrades, who continued loyal to unaltered Pharisaism. Nevertheless, the Pharisee and the Christian remained sufficiently close to regard one another with respect." Then the above Rabbi Eliezer lie is used as a compliment!: "Rabbi Eliezer ben Hyrcanus, one of the most orthodox of the sages, offered high praise to an interpretation of Scripture given by an early Christian (Aboda Zara 17a)"—the above libel on Christ! (p. xv-xvi of Foreword to First Edition of THE PHARISEES, of which Exh. 1 is the title page and Exhs. 2 and 3 are pages of the same Foreword).

Christianity Calls from Hell

Christianity is likened to one of two daughters of a horse-leech calling from hell "Bring, bring!" One is the government—"Which constantly imposes fresh taxes and duties" and the other "Minuth" (Christianity)—"Which continually lures the unwary to its erroneous teaching"—and a Biblical verse is misused as a curse "applied to those converted to idolatry" (Christianity). Then another says the voice of hell is calling to bring these two "daughters," "who cry and call in this world," back to hell. (Exh. 179).

Incest Preferable to Christianity

The woman who confessed that her younger son was the offspring of her older son and that incest was her lightest sin, wanted to die in peace but could not, for if incest was her lightest sin "it may be assumed that she had also adopted minuth" (Christianity) ". . . that is why she did not die . . . Since she said of her guilt that it is one of the lightest, it may be assumed that she was guilty of idolatry" (Christianity) "also," says this gem of the sages. (Exh. 179-80).

Rabbi ben Dordia the "Pure"

The tale follows about a Rabbi who visited every harlot in the world, with lurid details, crossing seven rivers, etc., to get at the last one. He is allowed to die in peace because he had not committed the unforgivable minuth (Christianity). Abodah Zarah 17a, Exh. 180.

Death from Snakebite

Rabbi Ishmael (sage) has a nephew who is bitten by a snake and wants to let Jacob, a Disciple of Jesus, heal him but dies in the middle of the sentence. The Rabbi thereupon exclaims: "*Happy art thou* Ben Dama for thou wert pure in body and thy soul likewise left thee in purity. . . ." His joy was over the idea that it was preferable to die of snakebite than to be healed by a detested Christian. (Abodah Zarah 27b, Exh. 187).

More Lies to Fool Us

At the time the Jewish Ency. was published in 1905 there was no English translation of the Talmud, with identifying folio numbers. The first, Rodkinson, job was not only abridged but is without folio numbers, so the following lies were safe from prying non-Jewish eyes. Anyone familiar with the liquid fire turned on Pharisaism by Christ in the New Testament is not fooled by this: "During the first century of Chris-

tianity the Rabbis lived on friendly terms with the minim" (Christians), then the privy tale attributed to Jesus is told as tho it indicated friendliness—Abodah-Zarah 16b-17a, and then the above snake story follows:

"Ben Dama, a nephew of Rabbi Ishmael, having been bitten by a snake, *allowed himself to be cured* by means of an exorcism uttered by *the minJacob*, a Judaeo-Christian." See the Jewish Ency. article on "MIN," Exh. 267. Christ was amazingly correct in designating the Pharisees as children of the Father of Lies (John 8:44). This is exemplified by the head of the Jewish Theological Seminary, one of world Jewry's 120 top leaders, Rabbi Finklestein, and the Jewish Encyclopedia, compiled by Jewish leaders, both deliberately lying in print about the snake and privy stories in the Talmud pretending they are favorable to Christians instead of being anti-Christian hostilities.

In addition to the FIVE deaths given to Christ in the Talmud, in addition to all the rest of the foul calumnies heaped upon Christ, as reviewed by the Jewish Ency. article "JESUS", Exhibits 276, 277, 278, 279 being full-page reproductions of the same with a continuation of about a half-page on the next sheet, we also learn at the end of Exhibit 279 that: "when Judas found he could not touch Jesus in any way in aerial battle, *he defiled him*" (the old privy concept of everything beautiful).

Judas and Christ—Mohammedanism

Continuing: "This feature naturally especially angered Christians . . . according to a passage in the ZOHAR" (chief set of Cabalistic books) "the same degrading fate is meted out to both JESUS and MOHAMMED". The Talmudic influence on Mohammedanism is then hinted. Pursuit of this opens up amazing pictures of the infiltration of Talmudists into Mohammedanism as in Mormonism, all of this being concealed from the innocent followers. In fact, the whole theory that God's Chosen People return to Palestine before the reign of the Messiah is unsupported by a line in the New Testament which foretells only that the Anti-Christ forces will be centered in and defeated in Palestine before His Coming. They are there NOW. And the sex-god ZEUS of Daniel 8 (fulfilled in 168 BC) stands in the United Nations headquarters in New York, the sole "religious" object of the whole anti-God institution, the UN.

DEMONOLOGY of the PHARISEES, see CABALA.

FINKELSTEIN, RABBI LOUIS: current head of the Jewish Theological Seminary of New York, Los Angeles, etc., is one of the 120 leading Jews of the world chosen by the kehillas (organized Jewish communities) of the world in 1937 from among Jews who were still alive in 1936 and most outstandingly hold up the lamp of Judaism to the world. Litvinov (Finklestein), the Communist Commissar, bank robber terrorist; atheist communist Albert Einstein; those indefatigable Marxist reds, Harold Laski and his friend Felix Frankfurter (US Supreme Court judge), shared honors with the above Rabbi Finkelstein and others of his ilk.

Exhibits 1-3 are reproductions of the title page and part of Finkelstein's Foreword to his two-volume work extolling the PHARISEES as founders and saints of the Jewish religion of today.

FRENCH CATHOLIC BANKING: wrecked by the Rothschilds, see Exh. 298.

GIBBON, EDWARD (1737-94): famous English historian, author of the Decline and Fall of the Roman Empire. In 1838 HENRY HART MILMAN, Dean of St. Paul's Cathedral, edited this work and current editions retain his running footnote battle with author Gibbon whenever Gibbon makes penetrating and historical references to the foul activities of Jewry in the Roman empire. For this, and for atheistic works favored by Jewry, MILMAN was "awarded" by prominent Jews for his favorable attitude towards these people—the enemies of his church and supposed Lord, Jesus. See Exh. 283.

GITTIN: a Talmud book on "gittin' the get" or divorce. Its title page is Exh. 199. Part of the Introduction in the Soncino edition, Exh. 200, is followed by some of the dog and dung remedies, the silly filth extolled in the Appendix to this book by a modern Jewish doctor, Feldman, discussed elsewhere. Also the fate of Christians in hell.

GOMPERS, SAMUEL, British Marxist Jew; AFL leader; see Exh. 246 in section on STATE DEPARTMENT exhibits herein; also Exh. 222.

GNOSTICISM: see under CABALA herein, Exhibits 288-9-90-91-2; a Jewish anti-God pagan mess of demonism parading as "Christian" in early centuries, "syncretism" being its and Satan's outstanding role; to combine opposites under a deceptive coating, a strategy employed by all the modern pagan occult cults deifying MAN.

GENTILES

This is no place to expound upon the amazing fact that people who really believe in the Book of books, the Bible, and accept the Holy One of Israel, Christ, and the Israel prophets who foretold Him, meekly accept the designation "Gentiles" which in the Bible refers to pagan sex-worshippers, demon-invokers (I Thes. 4:5; I Cor. 10:20, etc.), and let the baby-raping, Metatron-venerating, demon-invoking Talmudists who revile every teaching, every respected character in the

Old Testament—yes, we GIVE these the name of "Israelites" and "Jews", whether they were converted among the 10,000 1954 Jap converts of yesterday, or are Negro, India or Asiatic Talmudists of brown, yellow or black races whose ancestors were converted formerly to this pagan "synagogue of Satan" (Rev. 2:9; 3:9). For the sake of USAGE, the following items are listed as referring to the NON-TALMUDISTS whom we call "Gentiles".

The Basic Doctrine

The basic Talmudic doctrine is more than a superrace complex, it is an "only" race concept. The non-Jew ranks as an animal, has no property rights, no legal rights under any code whatever. Communism is, therefore, but the movement to tickle the noses of the cows to lead them into the barn under milking machines, there to beef those who kick or are dry. The eggs are collected from the human "hens" under Communism, or the hens fried for dinner. If lies, bribes or kicks are necessary to get the cows and hens under control—that is legitimate. There is only one "sin", and that is a frightening technique which will drive the other hens or cows away and make it harder for the "humans" to get them under control again. Milk the Gentile, is the Talmudic rule, but don't get caught in such a way as to jeopardize all Jewish interest. Hence the millions going into "Brotherhood" movements as the "animals" are being stabled across the whole earth by Talmudists and their bought or bossed proselytes.

Jewish Encyclopedia

The Jewish Ency. under "Gentiles" sums up the matter, with some intentional deceptive protective filler, thus:

"The PHARISEES held that only Israelites are MEN . . .Gentiles the classed not as men but as barbarians" (Baba Mezia being cited in the Talmud): Exh. 268.

Misusing Scripture shamelessly and characteristically, the Scriptural lines about God shining are misinterpreted to mean that God shined His laws to Moses on all the nations but since only the Israelites accepted them: "He withdrew His 'shining' legal protection from them, and transferred their property rights to Israel" (same, Exh. 269, upper left column). Then:

"It follows that the Gentiles were excepted from the general civil laws of Moses," and the Baba Kamma Talmud law on ox-goring is cited.

As usual, here MOSES is flouted for he taught again and again that the stranger is not only to be treated the same as the "home-born," or the Israelites, were: "the stranger that dwelleth with you shall be unto you as one born among you, and *thou shalt love him as thyself;* for ye were strangers in the land of Egypt . . . Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure" (Lev. 19:34-5). "Love ye therefore the stranger . . ." (Deut. 10:19); Numbers 9:14; 15:29; "One law and one manner shall be for you, and for the stranger that sojourneth with you" (Num. 15:15-16, 29), etc.

Abodah Zarah

The excuse of the Pharisaic sages that Mosaic law does not apply to the stranger because he is not a "brother" is the bunk, since Moses told us to treat the stranger and "love him as thyself".

The book of Abodah Zarah, which concentrates on treatment of the non-Jew, but like all other Talmud books runs over the filth field as well, illustrates the status of the non-Jew as poisonous, something to keep separated from, and yet make money out of him. The word PHARISEE comes from the word "separated".

WINE, touched by a non-Jew would be poisoned and unfit to drink from the contact, so in the first English translation (Rodkinson), even, we see that the matter of using the wine after thieves had broken in to a house who might have touched it, is taken up with the Rabbi "who allowed the wine" (to be used) "on the ground that the majority of thieves in that city are Jews. In a similar case that occurred in Nehardea, Samuel" (a top sage), "too, allowed the wine". Both of these Babylonian towns of Pumbeditha and Nehardea were Talmud-Cabala centers for centuries. See Exh. 8.

The Talmud teaches, as the Jewish Ency. records, that non-Jews have no property rights. Their possessions are "like unclaimed land in the desert." The illustration is given of the Big Shot Rabbi Ashi of the 4th century who, knowing this, acted accordingly and gave "an adroit and evasive answer" when questioned by the Gentile owner of a vineyard who overheard Ashi tell his slave to go into his vineyard and get him some grapes if the vineyard belonged to a Gentile, but not to take any if the owner be a Jew. "Is it permitted to take from a Gentile?" the owner asked. Ashi's evasive answer is given with the explanation that it showed: "In truth Ashi coincided with the opinion of the authority stated above: namely, that . . . Gentile . . .property is considered public property, like unclaimed land in the desert".

And the authority above, the one which holds that Gentile property is like unclaimed land in the desert, is Baba Bathra 54b, there cited. This passage appears on page 222 of the Soncino edition: "Rab Judah said in the name of Samuel: The property of a heathen is on the same footing as desert land; whoever first occupies it acquires ownership". See "Gentiles", Exh. 270.

OXEN (Exh. 39)

Did the saying about right and wrong depending upon "whose ox is gored" come from the following? Baba Kamma 37b states the doctrine of all Talmudism in terms of injury done by oxen. If a Canaanite's (Gentile's) ox gores another Canaanite's ox or an Israelite's ox gores that of another Israelite, damages MUST BE PAID. But, if an Israelite's ox gores the ox of a non-Jew, or Canaanite, "THERE IS NO LIABILITY!" It makes no difference whether the animal was or was not fierce and a gorer which should have been kept shut up. Injury done to the property of a non-human "Canaanite" by the property of a human is perfectly legitimate. One does not reimburse "animals" for their loss of property.

LOST ARTICLES, (Exh. 40)

The Talmud always quotes the Bible in order to reverse it. Here Moses' admonition about returning lost articles, whether or not one knew the "brother" who had lost them, is cited. This does not apply to non-humans, however, since these are not the Jew's "brother". It is a sin to return a lost article to a non-Jew, UNLESS the risk is run of letting people know the criminal and anti-human character of the so-called "Jewish" religion, causing a "profanation of the Name" of the infamous god of Judaism (Pharisaism), which Christ said was Satan (John 8:44). Exhs. 40, 84.

Lives of the "Saints" on Cheating, etc., Gentiles (Exh. 40-1)

This inspirational passage continues in Baba Kamma 113b with the examples of the pillars, the "saints" of Pharisaism, in cheating, deceiving, lying to Gentiles. Let us sit at the feet of these "masters".

The great Samuel who bought a gold bowl of a Gentile while pretending what he knew was false—that the bowl was brass, also cheated the goy on the change besides! This great man who bested a Gentile "ass" was the supreme head of the Talmud academy at Nehardea, Babylonia, where he had been born and died (about 257 AD) to be glorified in Talmudic legend. He wears today the Talmudic halo (of Satan's deception) as a figure to be emulated.

Continuing this religious exercise of Baba Kamma 113b, we see that cute old duck, Rabbi Kahana, who pretended to the goy that he was buying 100 barrels he knew to be 120, and while the goy was telling him: "I am relying upon you as to the number of the barrels", Kahana also short-changed him! Whatta clever man!

Rabina is another saint of Talmudism mentioned in this same passage. He was an associate of Rabbi Ashi whose noble example about stealing grapes is cited by the Jewish Encyclopedia, as mentioned above. Ashi was director of the Talmud academy at Sura, Babylonia, then the "Vatican" of world Talmudism, and Rabina was his assistant: "Next to Ashi, Rabina had the greatest share in the redaction of the Talmud undertaken by Ashi and his colleagues" (Jewish Ency., "Rabina I"). This "saint" who died about 420 AD bought a palm, we humble ones are taught, together with a goy or Gentile, which was to be divided. After being chopped up, Rabina sent his slave telling him to bring him the choice parts "QUICK" but to take the right number as the goy knew the number and it is not smart to get caught cheating the goy. Cute?

Learn and practice these noble deeds by studying Exhibits 40 and 41 of Baba Kamma 113b!

STEALING WOMEN, GOODS, MURDERING, GENTILES (Exh. 57)

In the "chief repository of the criminal law of the Talmud" (together with Makkoth or beatings), which is the book of SANHEDRIN (see introduction, Exh. 43), is this repetition of the animal status of the non-Jew so far as legal or human rights are concerned, in Sanhedrin 57a, Exh. 57. The footnote explains that the censor (for the Talmudists) inserted the word "Cuthean" in substitution for the word GOY or Gentile, to fool the possible non-Jewish reader as to the real meaning. To quote:

"With respect to robbery—if one stole or robbed" (Footnote: by secret stealing or by open violence) "or seized a beautiful woman, or committed similar offenses, if these were perpetrated by one Cuthean against another, the theft, etc., must not be kept, and likewise the theft of an Israelite by a Cuthean, BUT THAT of a CUTHEAN by an ISRAELITE MAY BE RETAINED". Sufficient filler is inserted in the footnotes to confuse the goy reader, with a reference to the footnote on Baba Kamma 37b which may be seen in Exh. 39. There, the lying suppositions that non-Jews have no "laws of social justice" are said to justify this inhuman standard of immorality taught by the ox-goring Mishna of B. K. 37b and elsewhere in the whole Talmud.

MURDER: "For murder, whether of a Cuthean by a Cuthean or of an Isrealite by a Cuthean, PUNISHMENT is INCURRED: but of a Cuthean by an Israelite, THERE IS NO DEATH PENALTY". And confusing miasma is inserted in the footnote. But the same doctrine abides thruout the whole Talmud. Glancing at the Jewish Ency. article on "Gentiles" we see that Rabbi Simon ben Yohai's edict is: "The best among the Gentiles deserves to be killed". Three and a half large pages are devoted to this last worthy, whose black magic voodoo is venerated by the Cabalists in

Talmudism (See Jewish Ency. under "Simeon ben Yohai"). He was a pupil of the second century revolutionist Akiba, another top "saint", under whose leadership some million non-Jews were murdered until put down by the Romans.

CHEATING a Gentile Out of WAGES (Exh. 58)

The oily reasons for pure Satanism being taught are sometimes amusing in their transparency. Exhibit 58 reproduces the continuation of the above "religious" teaching about Gentiles. Applying it to "withholding of a labourer's wage. One Cuthean from another, or a Cuthean from an Israelite is forbidden, but *an Israelite from a CUTHEAN is PERMITTED*", says the Talmud text. The laugh is in the footnote which states that: "This only borders on a robbery, for actual robbery means depriving a person of what he already possesses". So, if a laborer never gets his wages he cannot be robbed of what he never got! The shyster mind at work!

SODOMY and KILLING a Gentile (Exh. 59)

This Sanhedrin 58b passage not only states that sodomy or: "Unnatural connection is permitted to a Jew" and permits sodomy with a "neighbor's wife," but also teaches that "If a heathen smites a Jew he is worthy of death". The Bible is hooked in then characteristically by mentioning that Moses killed an Egyptian who was mistreating one of his flock. This follows: "Rabbi Hanina also said: 'He who smites an Israelite on the jaw, is as though he had thus assaulted the Divine Presence' ". By turning one word into another, then without rhyme or reason picking out a verse in Proverbs 20:25 ("It is a snare to the man who devoureth that which is holy. ."), the teaching is evolved that "One who smiteth MAN—that is an Israelite—attacketh the Holy One". The basic Pharisee teaching being, of course that only Pharisees are "men."

"Only Israelites are Men," (Exh. 288)

"The Pharisees . . . held that only Israelites are MEN . . . Gentiles they classed not as MEN but as barbarians", says the Jewish Ency. article on "Gentiles". After the word MEN in the above passage, you may note in the original, is this: "quoting the prophet, 'Ye my flock, the flock of my pasture are MEN' ", with Ezekiel 34:31 given as the Biblical, and Baba Mezia 108b as the Talmudic basis for this doctrine. What of the sense?

The Ezekiel verse ends the 34th chapter, a parable about good and bad cattle, promised justice and a Redeemer, being addressed as a "flock": "and I will judge between cattle and cattle. And I will set up one shepherd over them, even my servant David" (Christ)—the whole ending with the explanation of the parable: "And ye my flock . . . are men" (not cattle)" and I am your God, saith the Lord God."

The Talmud invents and adds to the above words in the Baba Mezia 108b passage (not reproduced): "only ye are designated as 'MEN' ". This Ezekiel verse is a popular quotation in the Talmud, always misused to infer that Talmudists are MEN but non-Talmudists are beasts, cattle.

The Baba Mezia passage is about the graves of Gentiles which rank like the graves of animals. "The graves of Gentiles do not defile", is the edict based upon this same Ezekiel verse: "Ye my flock . . . are MEN", and reference is made to Numbers 19:14 which lays out the rule that when a man has died in his tent, those who come in to the tent are suspect for seven days—as they may have caught the communicable disease, perhaps, which killed the corpse. But that rule does not apply to dead Gentiles. They do not rank as human carcasses. The Sage who mouths this last choice bit is the above mentioned Rabbi Simeon ben Yohai (p. 651, Soncino edition, Baba Mezia, 114a-114b, not reproduced).

KILL THE GENTILE WHO STUDIES TORAH, (Exh. 60)

There is a sound reason for the doctrine that: "A heathen who studies the Torah deserves death . . . it is our inheritance, not theirs . . . he is as guilty as one who violates a betrothed maiden." Of course knowledge of the anti-human criminality of the Talmud Torah would put non-Jews on their guard. And the footnote here explains:

"This seems a very strong expression . . . it is suggested that Rabbi Johanan feared the knowledge of Gentiles in matters of Jurisprudence, as they would use it against the Jews in their opponents' courts. . .the Talmud places R. Johanan's dictum. . .immediately after the passage dealing with the setting up of law courts by Gentiles". And it goes on to say that study of the Oral Law (Talmud) is what is feared, and the same R. Johanan also said "God's covenant with Israel was only for the sake of the Oral Law".

They "Sit in Moses' Seat"

Bear in mind that ORAL LAW, the Traditions of the Pharisees, recorded in the Talmud, completely reverse each teaching of Moses, who time and again taught that the non-Israelite, the "stranger", must be treated, be loved, as one's self! No wonder Christ said "the Pharisees sit in Moses' seat", and by their Tradition make the commandments of God of none effect (Matt. 15:3, 6; Mark 7:13).

MURDERING GENTILES SANCTIFIES, (Exh. 90-2)

Murdering Gentiles might be classed with killing

wild animals for which the State pays one a bounty, according to the Talmud. Even more, the attempt to kill a Gentile so sanctifies a Jew that if he kills another "human", or Jew, in the attempt, the sin is washed away and there is no penalty. This sport flourishes in Jew-run Iron Curtain countries. The core of the long harangue in Sanh. 78b- 79a is if a Jew:" intended killing. . .a heathen and he killed a Israelite. . .he is not liable". After typical silly twaddle, this is repeated in the Gemara, Exh. 91, BUT: "if he intended killing one Israelite and killed another, HE IS LIABLE. The next page, weighing the purity of the killer's heart, says if a Jew: "threw a stone into a company of Israelites and heathens. . .Shall we say the company consisted of nine heathens and one Israelite . . . his NON-LIABILITY can be inferred from the fact that the majority were heathens. . .even if half and half. . .Since . . .we do not know whether he aimed at an Israelite or a heathen. . .he is not liable". A footnote concludes that this "verse under discussion teaches that the murderer IS NOT LIABLE". Even the breath of suspicion that the Jew was trying to kill a Gentile purifies him and purges him of the murder of another Jew, or "human". Ah! the beauties of "brotherhood" as taught by Talmudism!

GENTILES MUST SUFFER to Make JEWS THE MESSIAH, Exh. 100

Altho some Jews look for a War Lord individual who will help place Jewry on the throne of the world, the actual view of Judaism is that the Jewish people themselves comprise the Messiah, and their reign is the Messianic reign (foretold for Christ in the Bible). The tribulation foretold to precede the reign of Christ, in which Satanism strives to subdue the world, is scoffed at by the Talmud and called "fictitous". Babylonian power will not fall. The tribulation will be but "the throes of mother Zion which is in labor to bring forth *the Messiah—without metaphor, the Jewish people*" (Kethuboth llla, Exh. 147). In other words, to call the Jewish people the Messiah is no metaphor; they are literally just that; they are the Messiah, says the Talmud.

The passage in Sanhedrin 98b (Exh. 100) records the exulting words of the Pharisee rabbis: "The Jews are destined to eat their fill in the days of Messiah". Above these words is this: "When the ox runs and falls, the horse is put into his stall", which is explained thus: "it will be difficult to remove the Gentiles from their position without *inflicting much suffering*". And then: "The years of plenty which the Messiah will usher in will be enjoyed by the Israelites".

Bear in mind, always, that the pagan Babylonian Talmudists have stolen the Biblical names for the followers of the Holy One of Israel (Christ) who believe in Him and in the Israel prophets who foretold Him. *Biblically, they* are the sex-worshipping "Gentiles" and *we are spiritually "Israel"*. But, let them reverse things; they HAVE.

The congregation of Israel was never a racial entity, any more than Catholicism or Protestantism. The Bible testifies to that. All blessings promised Christians are stolen.

LET the GENTILES MOURN, Exh. 101

One of those typical cover-up passages reads: "a Min" (Christian) "said to Rabbi Abbahu, 'When will the Messiah come?' He replied, 'When darkness covers those people'—Alluding to the questioner and his companions—'You curse me,' he exclaimed." Concerning the "darkness": "The cock said to the bat, 'I look forward to the light, because I have sight; but of what use is the light to thee?' " And all this is explained:

"Thus Israel should hope for the redemption, because it will be a day of light to them, but why should the Gentiles, seeing that for them it will be a day of darkness?"

NON-JEWS Are "The People Who Are Like an ASS" Exh. 148

The utterly mad way in which the Bible is tossed about to make a "whited sepulchre" for Talmudic Babylonian filth and criminality is illustrated by Kethuboth llla. A reach here, and a grab there, and the Pharisee "sages" make out their own Satanic meaning out of unrelated scriptural verses, plays on words, and other childish devices. We see in Exh. 148: "it is written, 'Unto the people upon it'," and this is hooked to Isaiah 42:5 in the footnote. Isaiah 42:5 is a verse which refers to God as: "he that spread forth the earth. . .he that giveth breath unto the people upon it", which has nothing to do with what follows immediately: "and elsewhere it is written, 'Abide ye here with the ASS' which may be rendered 'PEOPLE THAT ARE LIKE AN ASS—SLAVES WHO ARE CONSIDERED THE PROPERTY OF THE MASTER' ". The reference is to the Gentile Canaanite, the "Canaanite *bondwoman*". The source of the phrase, "Abide ye here with the ass", given, is Genesis 22:5 which concerns Abraham going off to pray: "And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again unto you." Which has no more to do with the doctrine above than the price of eggs.

Sly little verses are put in as a code in the above, such as: "Now according to Eliezer—Who based his view on Ezekiel 26:20. . ." This verse refers to the fall

of Tyre with a fate such as the Talmudists wish to inflict on Gentiles: "I shall bring thee down with them that descend into the pit. . .in the low parts of the earth. . ."

Talmudism is the quintescence of distilled hatred, discrimination without cause.

ALWAYS MAKE MONEY, Exh. 174-5

The book of Abodah Zara on relations with the non-Jew is a series of contortions aimed to keep the "human" Jew separate from the "animal" Gentile and still make money off the Gentile. Christians, particularly, are designated as "idolators" with Jesus as the "idol". The Mishna of Abodah Zarah 11b-12a attempts to shyster around the question of how to go to an "idolatrous festival" and do business without technically being there. The windy doctrine about the road leading to it is a howl:

"If the Road Leads Solely To That Place, It Is Forbidden, But If One Can Go By It To Any Other Place, It Is Permitted."

A road which went only one place would be a platform outside of one place. Every road goes past one place after another or it is not a road.

But the essence of it all is in this: "the Sages should not mind the possibility of receiving money of an idolater". This has a footnote to confuse a goy reader and keep him from the plain meaning.

GOING To GENTILE STADIUMS, Exh. 182

On the general principle that dealing with a Gentile is dealing with a dirty animal, the Jew is here rabbincally forbidden to attend these gatherings at stadiums: "BUT Rabbi Nathan permits it for two reasons: first, because by shouting one may save the victim, secondly because one might be able to give evidence of death for the wife of a victim and so enable her to remarry". And marriage in the sexual sense is the aim, the end, the center, of the Talmudic mind. It is mandatory. A man is supposed to copulate after his children are grown, even if he has to take a wife who is old and deformed, etc.

The answer to the teaching that at "theaters and circuses entertainments are arranged there in honour of the idols" (Christian characters) — nevertheless *"THERE is a DIFFERENCE in the CASE of CALLING to do BUSINESS"*. So, idols or not, one should call to do business with the loathed ones.

BUILDING GENTILE CHURCHES, Exh 183

This is part of a long harangue about the Mishna on page 81 (this is page 102), all about what can and cannot be built for non-Jews, which reads in part: "ONE SHOULD NOT JOIN THEM IN BUILDING A BASILICA. . . BUT ONE MAY JOIN THEM IN BUILDING PEDESTALS FOR ALTARS. . .WHEN HOWEVER ONE REACHES THE CUPOLA IN WHICH THE IDOL IS PLACED HE MUST NOT BUILD".

The "IDOL" in chief is Christ, the saints being lesser idols in Talmudic lingo.

This Exhibit takes up the part about the cupola where the idol is placed. The hairsplitting then starts: if a Jew DID build the cupola he could accept the pay for this. Anyway, until the idols are actually worshipped, connection with these is not forbidden. But just making the thing ready for idol worship is all that is forbidden, and that is not done until the last stroke of work is done, and since the last stroke is not worth a "peruta" or smallest coin, the Jew can be paid for the whole job anyway.

Making jewelry for "idols" is forbidden EXCEPT for pay. One shouldn't sell to "idolaters" (Christians) things attached to the soil so the solution is to detach them and then sell them to the goys, or "goyim".

Silly? Windy? Of course. No wonder Christ called the Pharisees "Fools!" (Matt. 23:17).

ONLY FOR PAY, Exh. 185

Two pretty thoughts dominate this section of Abodah Zarah 26a. The Talmudic woman may not act as wet-nurse to a Christian child because she would thereby be rearing "a child for idolatry". A Christian or non-Jewish woman should not be allowed to act as wet-nurse for a Talmudist's child: "BECAUSE SHE IS LIABLE TO MURDER IT". Those dear old brotherhood thoughts. And Rabbi Meir, whom the Talmud says was a descendant of NERO, (a proselyte to Judaism noted for his butcheries of Christians while under the sway of his mistress-wife Poppaea), is the author of this and of the further admonition that even when others are watching it is not safe as the Christian "may take the opportunity of rubbing in poison on her breast beforehand and so kill the child." The chorus of Sages is primarily against the above unless this exception be made: "A Jewish woman may act as midwife to a heathen woman for PAYMENT, but not gratuitously!" And even on the Sabbath this is okay on the ground that refusal would arouse bad feeling toward Jews in general, and at all costs the goy must be fooled and kept from knowing the undying hatred felt for all non-Talmudic humanity by the followers of the Pharisees, or "separated" ones.

The Boy on the ROOF, Exh. 186

Those wonderful "Sages" even provide useful excuses so that one may have an excuse for letting a Gentile die in a pit. In general, non-Jews are not to

be thrown down a pit to die–that would make bad feeling against Jews–except in the case of "MINIM" (Christians), apostates (from Talmudism) and informers (about the criminal nature of the Jewish religion)–THESE "may be cast in and need not be brought up."

Of course, there is always the matter of PAYMENT: "one is obliged to bring them up on account of ill feeling". But another Sage, Abaye, brings up the prize with:

"He could offer such excuses as, 'I have to run to my boy who is standing on the roof', or, 'I have to keep an appointment at the court' ". Then, of course, the Gentile would be happy to die in the pit and no blame be attached to the Jew (with the boy who is allegedly standing on the roof, or who has to attend a mythical court). Clever?

Reference is made in the footnote to Abodah Zarah 13b (not reproduced) where it is repeated: "As to idolaters. . .even though one is not bound to get them out of a pit, one must not throw them in" (that is if they are not Christians, or "minim"). And reference is also made to Sanhedrin 57b where the silliest excuse perhaps of all is found to permit sentencing non-Jews to death with one witness, even a relative, one judge–just get him sentenced! Why bother with usual procedures?

Now don't try to use your intelligence. That is unnecessary. Genesis 9:5 is cited. In it God is ordering men not to eat living animals: "surely your blood of your lives will I require. . ." is the part used. The reason why only ONE witness need testify against a non-Jew to cause him to be put to death is given as this:

"The interpretation is based on the use of the singular, 'I will require' ". God not being plural, witnesses need not be plural. Why this only applies, as it does not apply to anything at all in the witness case, to just Gentiles, is not bothered with. The Bible is a grab-bag to have its pieces slapped on Pharisee criminality as a "whited sepulchre".

BETTER DIE THAN LET A CHRISTIAN HEAL Exh. 187

This next Abodah Zara exhibit is the one in which Rabbi Ishmael congratulates his nephew for dying pure, instead of having had a Christian heal his snake bite, thus being all dirtied up by contact with a loathesome Disciple of Christ (A. Z. 27b). Even the Jewish Ency. does not hesitate to lie about this inincident ("to avoid bad feeling", which means to avoid letting Christians know the truth), saying:

"Ben Dama, a nephew of Rabbi Ishmael, having been bitten by a snake, allowed himself to be cured by means of an exorcism uttered by the min Jacob, a Judaeo-Christian." Read the rest of it, blaming Christians for unfriendly feelings between Jews and Christians ("Min", Exh. 266, left column).

GENTILE BABIES DEFILE, Exh. 188-9

Sodomy being such an accepted privilege in Talmudism, we here learn that the exception may be if the subject is a Gentile baby. And on the ground of defilement only, then, the Sages decree that a heathen child causes "defilement by seminal emission, so that an Israelite child should not become accustomed to commit pederasty (sodomy) with him". Then the harangue starts as to the age when a heathen child starts defiling by discharges (which are only possible after adolescence).

The standard silly idiotic doctrine is then repeated that a male is "capable of the sexual act" at "nine years and one day" and a female from the age of "three years and one day". From those ages on they defile the Jew, goes the argument in this passage, despite the standard doctrine that adultery with the wife of a non-Jew is never amiss. It is okay. The Sages just love to invent and discuss dirt; any sort of dirt against non-Jews being preferred.

Gentiles and Moses, Exh. 269

Since God, allegedly, "withdrew His 'shining' legal protection from them" (Gentiles) "and transferred their property rights to Israel. . . .It follows that the Gentiles were excepted from the general civil laws of Moses" (See Jewish Ency. "Gentiles", Exh. 269, left column.).

The GENTILE Not a "NEIGHBOR"

The rules of Moses on just treatment of others if one's ox gores the ox of another, is referred to (Exodus 21:35-6) but the animal status of the Gentile is repeated: "Here the Gentile is excepted as he is not a 'neighbor' . . ." (Exh. 269, left column)

In LAW SUITS, CHEAT the GENTILE (Exh. 269)

Says the Jewish Ency.: "The Mishna. . . declares that if a Gentile sue an Israelite, the verdict is for the defendant" (the Jew); "if the Israelite is the plaintiff, he obtains full damages." BabaKamma is then cited, the 4th chapter and 3rd Mishna, which is about the ox-goring being okay if the ox belongs to a Jew and gores the ox of a non-Jew (See Exh. 39). Any injury to the hated Gentile is holy.

And in Baba Kamma 113b (not reproduced, p. 664 of Soncino edition) is this: "Where a suit arises between an Israelite and a heathen, if you can justify the former according to the laws of Israel, justify him and say: 'This is OUR law'; so also if you can justify him by the laws of the heathens, justify him and say to the

other party: 'This is YOUR law'; but if this cannot be done, we use subterfuges to circumvent him". Then Rabbi Akiba warns against this when there is a danger of exposing the true criminality of Talmudic law; this danger is called the danger to the "sanctification of the Name" (of the Jewish god and religion). Continuing:

"Now, according to Rabbi Akiba the whole reason appears to be because of the sanctification of the Name, but were there no infringement of the sanctification of the Name, we could circumvent him!". And that is Talmudic "virtue" thru and thru.

Which is why the Talmud teaches that a Gentile must NOT be taught the Torah (See Exh. 272). And a Jew who teaches a Gentile Torah "deserves death" (same).

GENTILES MUST NOT REST
Even on MONDAYS (Exh. 272)

There are no labor union laws for Gentiles under Talmudic "religious" rule: "A Gentile observing the Sabbath deserves death. . .not even on Mondays is the Gentile allowed to rest—probably to discourage general idleness", says the Jewish Ency quoting Sanhedrin 58b. This passage (not reproduced, p. 399, Soncino edition) states: "A heathen who keeps a day of rest, deserves death. . . . Their prohibition is the death sentence".

What Does the Bible Teach?

Now, you wonder how these "People of the Book" ring the Bible in on that? After the word "death" in the above quotation from the Talmud is this: "for it is written, 'And a day and a night they shall not rest' (Genesis 8:22"). And here is the Genesis verse:

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day *and night shall not cease*". There is no bearing whatsoever.

The Fourth of the Ten Commandments concerns the Sabbath day, in which this appears: "thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, *nor thy cattle, nor thy stranger that is* within thy gates" (Ex. 20:10). Now a "stranger", presumably, is a human being; the Gentile is NOT; but how about "cattle"? Gentiles evidently rank lower than cattle. At any rate this illustrates how the Pharisees "follow Moses"—in reverse.

More Bouquets for Gentiles

"The best of the Gentiles deserves to be killed" and recommendation by the sages of daily recitation of the "benediction": "Blessed be thou who hast not made me a goy" (Jewish Ency., Exh. 273).

THE EIGHTEEN BENEDICTIONS, Exh. 284

The "religious" Jew recites the "Eighteen Benedictions", or "Shemoneh Esreh", three times week days, four times on holidays and Sabbaths, the 7th and 12th of which curse the Christians and non-Jews to hell and perdition. Thus, the "good Orthodox Jew" gives us Christians 6 cursings on ordinary days, 8 on specials. Note all the changes in double talk which have been utilized down the centuries to keep the truth about the "Shemoneh Esreh" from the non-Jews, who might not be friendly to those who recite this 'Brotherhood" litany religiously 6 to 8 times daily! Note: "in order to obviate hostile misconstructions, the text was modified. . . .", and one change after another to fool the goy is enumerated.

The 12th, the "Birkat ha-Minim "(curse against Christians, etc.) "furnished the traducers of Judaism and the Jews a ready weapon of attack" (Exh. 284). This "Petition Against Enemies" (non-Jews) is called an "*imprecatory appeal*" and "*imprecatory*" means: "invoking evil, a curse" (Webster). And: "the SEVENTH benediction. . .looks like a duplication and is superfluous", says the wary Jewish Ency.

For SWEARING FALSELY to GENTILES, Exh. 171

One of the handiest little contraptions provided by the Sages to offset Moses' laws against swearing falsely, is found in the Talmud book of NEDARIM (vows), and is put into practice yearly in every synagogue across the world as "Kol Nidre" (all vows). But the Bible teaches:

"And ye shall not swear by my name falsely... neither lie one to another... I am the Lord" (Leviticus 19: 11, 12, etc.).

The Mishna on this, with some confusing filler, states: "'Every Vow Which I May Make In The Future Shall Be Null'. His Vows Are Then Invalid Providing That He Remembers This At The Time Of The Vow" (Nedarim 23a, Exh. 171). Discounting the filler about a man eating with his friend, we see the footnote (Exh. 172):

"This may have provided support for the custom of reciting KOL NIDRE (a formula for dispensation of vows) prior to the Evening Service of the Day of Atonement .... But KOL NIDRE as part of the ritual is later than the TALMUD . . (as) . . the law of revocation *in advance was not made public*". To this one might add: not until it was considered safe to do so, and it usually is not safe. The Jewish Ency. account on KOL NIDRE relates how this custom of revoking all vows to be made a year in advance was used in European countries to bar the oath of a Jew.

ABOVE KOL NIDRE TEXT

The text of the KOL NIDRE may be found in the Jewish Encyclopedia (not reproduced here). Three times the cantor, to a tune that sounds like the melodious grief of the ages, pompous, "bellyaching", intones the words: "All VOWS, OBLIGATIONS, OATHS . . . whether called 'konam', 'konas', or by any other name, which we may VOW or SWEAR, or PLEDGE, or whereby we may be BOUND, from this Day of Atonement until the next (whose happy coming we await), we do repent. May they be deemed absolved, forgiven, ANNULLED, and VOID, and made of no effect . . . The VOWS shall not be reckoned VOWS; the OBLIGATIONS shall not be OBLIGATORY; nor the OATHS be oaths".

The reply of the congregation confirming this infamy is typical of the blasphemous use of the Bible. Three times they moan a verse from Numbers. It concerns the duty of a congregation which has violated the laws of God in ignorance. They are to repent, make a repentance offering:

"And it shall be forgiven all the congregation of Israel, and the stranger that sojourneth among them; seeing all the people were in IGNORANCE" (Numbers 15:26).

Here is a typical Talmudic situation. Knowingly, in advance, every shred of honor is to be cast away. And, to justify this, a Scriptural verse is used which provides that a congregation erring thru IGNORANCE will be forgiven if it repents. Not only is there no REPENTANCE evidenced but forthright blatant disobedience. And a YEAR in advance. All the lies and false swearings of the year to come are annulled in advance. "People of the Book"!

GENTILES Are "BEASTS", Exh. 270

"The Torah" (Talmud) "outlawed the issue of a Gentile as that of a beast", Ezekiel 23:20 being given as the excuse. This chapter likens whoring Judah and Israel kingdoms to two sisters, Aholah and Aholibah, both prostitutes, the grossness of whose paramours is likened to that of asses, and their illegitimate offspring to the "issue of horses". The utterly public mass sex-perversions, sadism, and child-burning voodoo practices of these sex-worshippers, in which offspring were spawned, was the subject of Ezekiel's lambasting. He promised the Judaites the same fate as their "sister" whore, the Israel kingdom, had experienced at the hand of God for the same crimes, for the Assyrians killed and deported the ten-tribe kingdom in 721 BC.

The amazing hypocrisy of the Talmud is that while endorsing burning children to Molech (see herein), sodomy, rape, incest, murder, perjury, etc., the very sins condemned by the Bible, the derision for the perpetrators voiced by Ezekiel and other Prophets, as in Isaiah 57:3, 5, etc., is turned instead against the anti-Talmudists who CONDEMN such sins. No wonder Christ exhausted language in denouncing Pharisaism.

HADRIAN and the JEWS

Hadrian was Emperor of the Roman world empire from 117 AD. to his death, 138 AD. "In 132 the Jews began a revolt, and for four years carried on a bloody war", otherwise his reign was peaceful. The reason for this Pharisee revolt is told by Rodkinson (M. Levi Frumkin) in his History of the Talmud, part of the first English translation of the Babylonian Talmud (1903, Boston): "One of the causes of the great revolt against the Romans at this time was the prohibition by the Roman government of the study of the Torah" (Talmud) ". . . they rebelled, led by Bar Kochba. Rabbi Aqiba" (Akiba) "was the first to become his adherent, who journeyed from town to town, inciting the Israelites to rebel . . . . It is not surprising, therefore, that HADRIAN was not contented barely with the massacre of the sages of the TALMUD, but was intent also on the destruction of the TALMUD itself. . . he decreed that if any of the old rabbis should qualify a young rabbi . . . both should be put to death . . . believing that with the death of the elder generation the TALMUD would be forgotten and Israel would blend with the nations and its memory be obliterated; because *he very well knew that as long as the TALMUD existed there was little hope for the assimilation of the Jews with other nations.* This decree however was not executed . . . the efforts of HADRIAN met with no success . . . He saw the TALMUD still existing . . . uniting Israel into one people, and establishing it still more firmly as a national and religious whole . . . the TALMUD regained its former power and influence." . And the pupil of one of the contemporary rabbis. "Rabbi Jehudah the Nasi" (the "prince") became "the compiler of the MISHNA" (or laws of the Talmud). See Exh. 14-15.

HASIDISM

Like so many Talmudic words this one is spelled in various ways: Chasidism; and with a "C" and two "s's", an "H" and two"s's". The Jewish encyclopedias of 1905 and 1943 use the above spelling, however. HASIDISM is called a religious movement within the fold of Talmudism "which won over nearly half of the Jewish masses." Its leading "Billy Graham" evangelist was Israel Baal Shem Tob, shortened to the "Besht". Father-to-son dynasties were set up of Hasidist leaders, wonderworkers, fortune-tellers, invokers of spirits,

healers, who employed drunkenness, singing, dancing, to create states of "ecstasy". Evil was indulged in to "purify" it. To quote the Jewish Ency. of 1905:"

"The teachings of HASIDISM . . . are founded on two theoretical conceptions: (1) religious PANTHEISM . . . and (2) the idea of communion between God and man . . which was adopted from the CABALA . . . not only that Deity influences the acts of man, but also that man exerts an influence on the will and mood of Deity. Every act and word of man produces a corresponding vibration in the upper spheres. From this conception is derived the chief practical principle of Hasidism—communion with God for the purpose of uniting with the source of life and influencing it . . ."

PANTHEISM is the oldest pagan concept of God as being the composite of nature. The sum total of nature being "god", man can be chief engineer if he knows the ropes.

The name of God is used, in defiance of the Word of God, to summon up spirits. The skeleton letters of the Hebrew name for Jehovah, Y-H-W-H-, there being no vowels in Hebrew, are used in fanciful 14, 42, 72 voodoo combinations to evoke the demons. The Luciferian concept of the whole Cabala and of pagan sects, past and present, is that MAN can be God if he knows how. See CABALA exhibits, etc.

Isaiah in 712 BC foretold the fall of the Babylonian world power, still future, in the same words as Christ did at the end of the first century. The Babylonian wicked woman directress of it is to fall "for the multitude of thy sorceries, and for the great abundance of thine enchantments" (Isa. 47:9; Rev. 18:7). Moses commanded: "There shall not be found among you any one . . . that useth divination, or an observer of times" (astrology) "or an enchanter or a witch" (Deuteronomy 18:10). And those black arts are denounced thruout Scripture. They may evoke power, but cursed power.

The "Baal Shem", or master of the name, is also called a saint or Zaddik who, to quote the Universal Jewish Ency.: "rules by the possession of the largest number of. . .'sparks' of divine emanation . . . he stands on the same level as Moses and the Prophets, and not only speaks with the authority of the Torah, but may even change and abrogate it. The HASIDIM must live in submission to the Zaddik, surround him with their love and confidence, bring him gifts, cater to his every whim, and not question his conduct even when it seems to depart from the accepted norm".

Gershom Sholem, head of the department of Jewish Mysticism at the Hebrew University in Palestine, in his book of lectures delivered at red Rabbi S. S. Wise's Jewish Institute of Religion in N. Y. (Schocken Books, N. Y., 1946), extolls Baal Shem Tob, the 18th century evangelist of HASIDISM, as does Rabbi Finklestein, in his "The Pharisees" (see Exh. 1-3), head of the Jewish Theological Seminary of America, to which Sholem also pays tribute and thanks for aid.

Sholem calls Baal Shem Tob "a true Baal Shem, that is to say . . . a master of practical Kabbalism, a MAGICIAN" (p. 349). He closes his book with the prophecy that Jewish mysticism still has its greatest role to play. In that he coincides with the Bible and the prophecies of the Anti-Christ and his wonderworking after the order of Satan (II Thes. 2:9).

And the Universal Jewish Ency. ("Hasidism") is correct in stating that "Hasidism had not introduced any religious novelties into Judaism" (p. 240). And by Judaism is meant Babylonian Talmudic Pharisaism, which at base is crass paganism, pantheistic atheism, a conglomeration of all the forms of paganism concocted thru the centuries. The new words concocted for this very old satanism, "immanence" (Spinoza) "emanation" (Talmudic Cabala), "dialectical materialism" (Marx) merely dress up a very old pagan idea. See "Sephirot". Also "Moses Hess", its warm proponent.

MOSES HESS (1812-1875)

Like Karl Marx, "father of modern Socialism", Hess was born in Germany of Talmudic rabbinical ancestry, being steeped in Orthodox Judaism by the rabbi grandfather who raised him. He was active with Marx and Engels in promoting Communism which, he held, could best be achieved on a world-wide scale thru Hasidism and Nationalism, or Zionism, based upon Orthodox Judaism. That he remains the pillar of present-day Zionism is illustrated by the fact that the Jewish press announces the removal of his body to Israel, currently.

"He collaborated with Marx in writing, 'Die Deitsche Ideologie' (1845) . . . his continued publicizing for practical socialism in Germany earned him a sentence of death after the 1848 revolution" (Universal Jewish Ency.). His chief work, authorities agree, is "Rome and Jerusalem", translated by Meyer Waxman and published by the Bloch Pub. Co., "The Jewish Book Concern", N. Y., in 1945. He rushed home in 1848, says the Translator, from Paris, "taking an active part in the armed resistance of the people" (p. 22). "In 1845, Hess engaged in propagating the Communistic idea and founding societies devoted to its realization, an occupation which led Arnold Ruge to describe him as 'The Communist Rabbi Moses' " (pp. 21-2).

Altho, "The fundamental principle of Hess' thought . . . is based on the teaching of Spinoza, of which he was a devoted follower", he went further, says the Translator, in expounding the "basic unity" of mind and matter, "the basic unity and its various unfoldings".

In other words, he was a better pagan philosopher, even, than the pantheist Spinoza. Prayers, ritual and show are for the little "Jew". In the higher echelons the atheist Einsteins and Jewish Theological Seminary Finklesteins see eye to eye. As will be seen in the "Pharisee' article in the Jewish Encyclopedia, all personality, intelligence, planning and Biblical powers were taken from the Deity by the pagan Pharisees. This is called ridding the Bible of "anthropomorphisms" (Exh. 264, left column). And these powers were handed out to individual spirits, as in paganism.

The Translator quotes from a later article of Hess (p. 30) with a long German title, in which Hess holds that Judaism: "began with the family of the individual and will finally end with a *family of nations*" (p. 30) The Orthodox Jews have, in his opinion, a much higher and truer conception of Judaism. They have retained . . . the kernel of Nationalism, and the desire for Jewish restoration . . . He advocated the colonization of Palestine . . . he also dreamed of a Jewish Congress, demanding the support of the Powers for the purchase of Palestine . . ." (p. 32).

Hess on Breaking Down Christianity

Says Hess in his Preface to "Rome and Jerusalem": "From the time that Innocent III" (forced Jews to wear distinctive badges and be treated as the anti-Christians that they are and have been, 1198-1216 AD) ". . .Papal Rome symbolized to the Jews an inexhaustible well of poison. It is only with the drying up of this source that Christian German Anti-Semitism will die from lack of nourishment. With the disappearance of the hostility of Christianity . . . to Judaism, with the liberation of the Eternal City on the banks of the Tiber, begins the liberation of the Eternal City on the slopes of Moriah; the renaissance of Italy *heralds the rise of Judah* . . . Springtime in the life of nations began with the French Revolution".

And the Translator's footnote here (p. 34-5) is: "At the time when Hess wrote these lines, Italy, under the leadership of Garibaldi, was struggling to wrest Rome from the Papal government and annex it to the new unified Kingdom." Hess says: "Judaism has no other dogma but the teaching of the Unity" (p. 44) "... the Rabbis never separated the idea of a future world from the conception of the Messianic reign. Nachmanides insists... upon the identity of... 'the world to come' with the Messianic reign" (p. 46).

Sneering at Christianity, holding up the myth of a Jewish race (instead of a breed of all races and nations dedicated to the "synagogue of Satan"), extolling the Talmud and delegating Moses to the inferior role given him therein (p. 91), the whole cry of Hess is for Jewish world rule from Palestine "between Europe and far Asia. . . .the roads that lead to India and China", and he tells Jewry:

"You have contributed enough to the cause of civilization and have helped Europe on the path of progress *to make revolutions and carry them out successfully*". He calls for Jews to "March forward!" and says: "the world will again pay homage to the oldest of peoples" (pp. 139-40). The "Talmud is the corner-stone of modern" Orthodoxy, (p. 143). He looks to the black magic, the occultism of CHASIDISM, which along with Zionism is to achieve the Communist dictatorship of the "humans" over the non-Jewish animals: "The great good which will result from the combination of CHASIDISM with the national movement is almost incalculable", he declares (p. 218). He adds: "Altho the CHASIDIM are without social organization, they live in socialistic fashion" (same).

The Translator called Hess, in the 1918 edition Preface: "The herald of Nationalism and the trumpet of Zionism". In the second edition of 1943, he points out the words of Hess (now 68 years old):

AMERICA is Doing It Now

"America represents the general regenerating power by means of which all elements of historical peoples will be assimilated into one" (Ninth letter). That the whole United Nations and its NATO are set up to flush in peoples, of contrasting races, is no accident. Liquidation and deportation are the two chief weapons of Soviet Jewish power.

Hebrew Union College

Founded by Rabbi Isaac Mayer Wise in 1875 (Cincinnati, Ohio), who introduced Reform Judaism into the USA from Germany after his arrival here (1846), and who headed the College, a rabbinical training school, until his death (1900). Wise also edited the first English translation of the Babylonian Talmud (1903, Boston) by Michael L. Rodkinson (M. Levi Frumkin) which, for safety's sake, was abridged and without identifying folio numbers. See Exh. 4.

Hillel

A Babylonian who founded a school by his name (Beth Hillel) and was the acknowledged "Nasi " or prince of Jewry for 40 years in Palestine, from 30 BC to 10 AD. His edicts are considered the "milder" in contrast with his school's hairsplitting "opponents", the school of Shammai, another top Pharisee "sage" of Christ's time in Palestine. Their senseless harangues about filthy trifles fill the Babylonian Talmud. See Exh. 31-2. Centers in some 200 American colleges are named for Hillel.

Hyrcanus, Janai

Son of Alexander, Sadducee King and High Priest of Judea who died in 79 BC. As a Pharisee, Hyrcanus burned the Samaritan temple, devastated their territory and forced them to accept Pharisaism. With his mother's brother, Simon Ben Shetah, who drove the Sadducees from the sanhedrin, he paved the way for complete takeover of Judaism by the Pharisees, altho he later turned Sadducee himself out of pique at an insult by the Pharisees. See Exh. 7.

Horayoth, title page, Exh. 192

INCEST

Mother and Son, (Exh. 82)

Moses ordered the priests that: "They shall not take a wife that is a whore, or profane . . . for he is holy unto his God" (Leviticus 21:7). The laws against incest are most vehement: "the nakedness of thy mother, shalt thou not uncover: she is thy mother . ." (Lev. 18:7). And this is what the Pharisee "sages" make of this:

"If a woman sported lewdly with her young son, a minor, and he committed the first stage of cohabitation with her—Beth Shammai say, he thereby renders her unfit to the Priesthood" (And here the footnote explains that she could not marry a priest if this made her profane and the above Lev. 21:7 is quoted precisely).

We then learn that the dispute concerns only the AGE of the SON, not the lewdness of the foul mother: "All agree that the connection of a boy aged nine years and one day is a real connection whilst that of one less than eight years is not (2) So that if he was nine years and a day or more, Beth Hillel agree that she is invalidated from the priesthood, whilst if he was less than eight, Beth Shammai agree that she is not—their dispute refers only to one who is eight years old" —And here silliness reigns supreme, and one understands why Christ called the Pharisees "fools and blind":

"Beth Shammai maintaining. We must base our ruling on the earlier generations (3) when a boy of that age could cause conception—but Hillel hold that we do not". The supposition that boys became fathers at eight is the silly excuse for the Shammai school to argue that the boy must be under eight to leave the mother pure. The standard thruout the TALMUD is that the little boy becomes a person, "sexually mature" at nine years and one day—another asininity. And the whole argument strains at the gnat of age and swallows the camel of incest between mother and son.

With Relatives-"A Relaxed Membrum"

"None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Lord", says the Book (Lev. 18:6). Scripture references are also cited which denounce a married woman who lies "carnally" with a man not her husband. But say the Sages: "THAT in connection with a married woman excludes intercourse with a relaxed membrum-(13) Since no fertilization can possibly result. This is a satisfactory interpretaton in accordance with the view of him who maintains that if one cohabited with forbidden relatives with relaxed membrum he is exonerated". And the other Talmud sources are cited. "The exclusion is rather that of intercourse with a dead woman (Footnote 15) Even though she died as a married woman". Thus one is "exonerated" for, or permitted, intercourse with dead relatives or with relatives, married or single, "with a relaxed membrum", "Since no fertilization can possibly result". And, altho Christ called the Pharisees "whited sepulchres. . .full of all uncleanness" (Matt. 23), yet His followers call the followers of the above, "God's Chosen People" and "People of the Book" in the best, instead of the abominator, sense!!

The above gem from Yebamoth 55b (Exh. 168) is echoed with some variation in "the chief repository of the criminal law of the Talmud", the book of Sanhedrin (78a, Exh. 89, Introduction, Exh. 43). Intercourse with dead bodies was an old pagan practice.

There the act of sodomy with one suffering with an incurable disease, hence regarded as already dead, a "terefah", is held to be merely "as one who abuses a dead person, and hence exempt". The explanation, which continues on the next page (not reproduced) is: "punishment is generally imposed because of the forbidden (next page) pleasure derived—Whereas there is no sexual gratification in abusing the dead". Thus abuse of the dead is permitted because it does not give pleasure, so the pleasure is permitted! Christ knew His subject when He denounced Pharisaism!

Incest With Lot (Exh. 166)

The Bible tells us that after the destruction of Sodom with all of its inhabitants, except Lot and his two daughters who took refuge in a cave: "the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us . . . Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose". The next night the same events took place for the younger: "Thus were both the daughters of Lot with child by their father" (Genesis 19:31-8). The abominating tribes of Moabites and Ammonites were the products of these two sons, at first spared, then de-

molished by the fourth king of Judah, Jehosaphat (II Chron. 20). But the Pharisee "Sages" take anything but a critical view of such incest:

"A man should always be as *alert as possible to perform a precept*, for as a *reward* for anticipating the younger by one night, the elder daughter of Lot was privileged to appear in the genealogical record of the royal household of Israel four generations earlier". This is in Nazir 23b-24a, more of the same Talmudic "wisdom".

Nieces

The Jewish press in 1954 reported the attempts to alter state laws to legalize marriages between uncle and niece, which is common in rabbinical circles. This, altho the Bible prohibits marriages between uncles and aunts with nieces and nephews as incest, (Lev. 18:13, 14).

Invocation

"A conjuring of evil spirits (b) an incantation used in conjuring" (Webester's New World Dictionary). **INCANTATION:**

"The chanting of magical words or a formula in casting a spell or performing other magic. . .any magic or sorcery" (same).

The whole Jewish religion is a mass of such abracadabra directed at evil spirits as may be seen in the ritual for New Moon days, Tashlik, Habdalah, the use of amulets to drive off Lilith. See "DEMONOLOGY of the PHARISEES", "CABALA", and General Index herein. The Universal Jewish Ency. cities Joshua Trachtenberg's" Jewish Magic and Superstition" (1939) as a rabbinical authority on this subject.

JESUS

See under CHRIST and CHRISTIANS herein and General Index.

Jewish Community

Section on: JEWISH COMMUNAL REGISTER herein.

This 1597-page book was the report of the KEHILLA (Jewish Community) of New York City, 356 Second Ave., N.Y. City for 1917-18. Any idea that "Jews", so-called, are primarily citizens of the country in which they live is a delusion.

The structure of this inner world government covers three volumes totaling 1312 pages, issued by the Jewish Publication Society of America in 1948. And 348 pages of this are devoted to listing books on the subject. "THE JEWISH COMMUNITY—Its History and Structure to the American Revolution", is the title, by Rabbi Salo Wittmayer Baron, Jur. D., Ph.D., Pol. Sc. D., Prof. of Jewish History, on the Miller Foundation, Columbia University.

Sadism, Conspiracy, and Control

Typical sadistic Talmudic thirst is shown in the descriptions of rabbinical floggings in and outside the synagogues (Vol. 2, p. 224-); the mutilations, blindings and horrors visted upon the "moserim" or Jewish informers who squealed about the real doctrines of Talmudism to intended victims (p. 222-, same); the practice of child marriage and polygamy, countenanced now as formerly wherever it will not embarass Jewry with the laws of the land (p. 310, etc.); the use of cemeteries for invocation of the dead (necromancy) (p. 154, same); the ferocious burials of "moserim" or informers (p. 156).

Light is thrown on the Jewish Cromwell conspiracy "and of the continued need of secrecy. . .the precariousness of their new institution" (the inner government in England, p. 275, Vol. 1), altho the *"Life of Menasseh Ben Israel"* by Cecil Roth (Jewish Pub. Soc. of Am., 1945) is far more detailed and explicit.

As in all other Talmudic source books, the surging Gnostic Cabalism, or satanic and forbidden occultism of Talmudism, is portrayed in the three-volume" "The Jewish Community" (same, p. 354-).

These Photostats on Jewish Power

The Jewish Communal Register, of which photostats appear in THE PLOT, however, concerns itself largely with the political structure of the New York Kehilla, in which world control of Jewry is centered. The *AMERICAN JEWISH COMMITTEE* is the most powerful single body in world Jewry. Its membership then and now embraces world Jewish capitalists and moving powers.

THE *AMERICAN JEWISH CONGRESS*, then being organized, does yoeman work thru its organization in some 65 countries. In all the world, Jewish organization is such that a bell rung by the New York *American Jewish Committee* functions right down to the Jew who had his toe stepped on in Borneo or Siam. His government is pressured, bullied or bought, until predatory Jewry is again in a position to re-start its climb to world dictatorship, world power, a world Anti-Christ totalitarian ruler.

Title Page:
Exhibit 210

Jewish Immigration, Exh. 211

Jewish immigration, then as now, was "mainly from Russia, Poland . . . ", etc. These Jews, as will be discovered by reading up on the CHAZARS (Jewish Ency.) were part of an Asiatic horde, part of whom adopted Talmudism when their King Bulan and his court did so in the 8th century. Other Chazars who settled in Hungary adopted Christianity and are among the most advanced and civilized of Christians.

Kehilla Executive Committee, Exh. 212-3

A book could be written about the names on these ruling Kehilla committees: LOUIS MARSHALL, who brought Henry Ford to his knees when he was printing the truth about Jewry in his Dearborn Independent, until now the whole Ford family on the hour as it were, knock their heads to the ground murmuring "Salaam!" and are lifted up watchfully and given Jewish "AWARDS" at frequent intervals. Marshall's son James, runs the N.Y. school board; another son, George, runs the Communist-aiding Marshall Foundation of a third son, Robert, who served Ickes in the Forestry Division of the Interior Dept. until his death.

There is EUGENE MEYER, Jr. of the Federal Reserve, and Washington Post; HERBERT LEHMAN, N.Y. Governor, Senator, UNRRA head, etc.; FELIX M. WARBURG, of Kuhn Loeb and Co. international bankers; JACOB H. SCHIFF, who then headed Kuhn Loeb and Co.

Kuhn Loeb and Co. and the Am. Jewish Com.

Solidly intermarried, as is the Rothschild banking family custom, we see that in 1939 Max Warburg of the Hamburg, Germany bankers appears on the American Jewish Committee's "Institute on Peace and Post-War Problems", set up with a ponderous staff and full equipment to go forward, as it did, to write and move the United Nations Charter into being. This was before the USA entered World War II. Their propaganda agencies were picked and ready. We see FELIX M. WARBURG, brother of MAX, on the 1917-18 Kehillah. He was married to Frieda Schiff, daughter of the head of his Kuhn Loeb firm, Jacob Schiff. Then we see his son, FREDERICK M. WARBURG, a part of whose vast string of banking and rail power is listed in Who's Who in American Jewry (1938-9) as member of the American Jewish Committee, while his Hamburg relative, MAX WARBURG, who came here in 1939, serves on its "Post-war" Committee, as shown in the report of the American Jewish Committee in its American Jewish Year Book (Vol. 43, 1941-42, pp 751, 762). Max was also a member with Felix of the American Jewish Committee, as shown on the latter page. Then with them are the other powers running Ike's administration (Sidney Weinberg, banker, etc., etc.). The Big-Shots are all there.

One finds innocents taken in by the pose of the AMERICAN COUNCIL ON JUDAISM which propagandizes the bunk that Judaism is merely a religion, opposed to Zionism. The truth is the religion of Judaism is that Jewish NATIONALISM is world INTERNATIONALISM, a world run by the "humans" with the "asses" under their control. That *IS Judaism.* And there are William and Lessing J. Rosenwald (who heads the "anti-Zionist" outfit) sitting on the American Jewish Committee with the Zionist, Rabbinical tycoons, all cooperating for the same Anti-Christ World Government, now so successfully rising.

Back to 1917-18, Exh. 212

There sat *Rabbi Judah L. Magnes,* protege of *Jacob Schiff,* as chairman of the Kehilla's Executive Committee. He ran the seditious People's Council (to set up Soviets here) during World War I, maneuvered the American Civil Liberties Union on which he served, and likewise the communist Garland Fund, and went over to head the Hebrew Univ. in Palestine. Earl Browder, Wm. Z. Foster were among his non-Talmudic Communist stooges, working the Communist end of world remodeling for Jewry.

JACOB SCHIFF, head of Kuhn Loeb and Co. at that time, has a laudatory sketch in the Kehillah (Exh. 214-5). This boasts of his financing of the Japanese war loans to swat Russia, the first country to be taken over for world Jewish power.

Note his financing of "SOCIAL ECONOMICS" at Columbia U., "the germ of the Nation". Note that he "financed the enemies of autocratic Russia" to the acclaim of world Jewry. By following thru the STATE DEPARTMENT Papers, herein, it may be seen how bloody TROTSKY and LENIN were armed to clean up the job initiated by the Jewish agent KERENSKY—which put Russia under sadistic totalitarian enslavement to date, as more countries follow, under other lying propaganda barrages, and more Christians are tortured and worked sadistically and deliberately to death in concentration camps, under the whip of the "synagogue of Satan" and their proselytes, without exception, everywhere, always. Any other story is a studied, deliberate lie, all "anti-Communist" servants of Jewry to the contrary notwithstanding.

Jewish Nationalism is Internationalism, Exh. 216-7

Socialism is merely the clover held in front of the cow's nose to get her into the barn under the milking machine. It is a mechanism whereby a "human" can lead a whole herd into the Jewish barn. And, as the Russian "Jews" swept to this land, they set up Socialist organizations as in Russia, everywhere. Look at the current letterheads and directing personnel of these outfits, the Socialist Party of the renegade Christian, Norman Thomas. He provides the white collar for a mass of organizing skull caps and sidecurled Eastern Yids. The Communist Party, whose headquarters close on Jewish holidays, the Socialist Workers Party, the Social Democratic Federation—that companion "anti Stalinist" outfit to the "Freeman" magazine, "Human Events", various Jew-controlled "Freedom" outfits—they all reveal the same facade and same backroom

direction which provides the "clover" for the "cows" and "asses".

If the "asses" want "anti-Communist" clover, they get it, led by the same Talmudic hand into the same totalitarian barn. The clover is featured, the HAND concealed.

Zionism, Socialism, Exh. 218-9

In 1905, you may note, a Russia "free" for Talmudic aims, was held to be "quite sufficient" without a special Anti-Christ capitol in either Uganda or Palestine. And that, between the Talmudic Red revolutions of 1905 and 1917, was achieved.

Tribute is paid to a socialist leader (B. Boruchov) who trumpeted Zionism as a Socialist "theory which was necessarily very popular among the Jewish masses, who were at that time *Socialistic through and through*". And, as the vote in "Israel" in 1955 shows, they still are "*Socialistic through and through*". Continuing from Exh. 218 on to 219:

"*Zionism thus received a Marxist basis*, and appealed strongly to the masses." We see the organizations of the "Social Democratic Zionist Party Poale-Zion," by Socialist Borochov and Ben-Zwi; a great Russian general strike (always part of Zionist strategy); the organization of revolutionary red journals and:

"At the same time that the party was organized *in Russia*, sister societies were organized in *America, in England*, and, finally, in Palestine".

"*Poale Zion*", which means "Workers of Zion", which formed a world organization and affiliated with "Zeire Zion", became the strongest element in the Palestine "Histadruth" (giant cooperatives of unions, properties, industries, bus lines, banks, etc., on USSR lines), controlling 70% of its votes (Universal Jewish Ency., "Poale-Zion").

Poale Zion, like the rest of the Palestine Socialist parties, is part of the *World Zionist Organization*, maneuvering the world for Anti-Christ Zionist aims.

World Influence of Socialist-Zionism, Exh. 220-3

Note the influence of organized Socialist Zionism in *Turkey* (Exh. 220); in *England* and its Socialist *Labor Party*, the "clover"-tempting *Socialist International*; its bureau at the *Hague* (Exh. 221), long the seat of the Carnegie-financed League of Nations.

See how *Samuel Gompers*, product of the socialist Jewish English ghetto, worked the *American Federation of Labor*. Stemming from POALE-ZION we see not only the nationwide string of Marxist Jewish schools which, first in Yiddish, later led into the universities, where Marxism and its Talmudic aims and philosophy have taken over the minds of American youth and trained the totalitarian officials of our Tweedledum-Tweedledee administrations (Exh.222).

The Kitchen Where It Cooks, Exh. 222-3

"*Poale-Zionism*" we read "is a party not for Palestine alone, but also for the Golus" (all Jews everywhere in so-called dispersion) " and its interests. For this reason, *Paole-Zionism is the center of the East Side*" (of New York) "*from which come forth almost all Jewish American movements, or without which no movement can prosper.*"

And, continuing: "The Poale-Zion created the (Jewish) Congress movement. . ." And the participation by the millionaire Jewish Kehillah of N. Y. is cited:

"The Poale-Zion have made their best record in the Congress movement, where they forced the whole Jewish laboring class on the one hand, and the Zionists on the other hand, as well as the better-to-do elements, to participate."

Am. Jewish Congress-Kerensky, (Exh. 224)

"During the Congress movement" (Note: steered by Red Rabbi S. S. Wise who crowed over the Red Russian Revolution as the greatest feat of "the sons and daughters of Israel" (N. Y. Times, 3/24/17), continues the above, "they united all of the national radical elements in the National Socialist Workmen's Committee. . .They found a capable worker in P." (Pinchas)" "*Rutenberg*, the well known Socialist Revolutionary" (Note: in Russia) "who later became the right hand of *A. F. Kerensky* in the position of Vice-Commandant of the Petrograd Military District".

Kerensky's Soviet

Pinchas Rutenberg, a Russian-Jewish industrialist, was chosen in 1937 as one of the 120 leading Jews of the world, along with *Litvinov* (Finklestein), Soviet Commissar, and *Rabbi Louis Finklestein*, head of the Jewish Theological Seminary of Am. (see his PHARISEES, Exh. 1-3), etc. He died in Palestine in 1942, much mourned, having set up the Palestine Electric Corp, using huge water rights under British protection for the benefit of Jewry.

Kerensky is still running around Socialist circles in New York where he retired to live graciously after doing his bit in the Russian Red Revolution. To quote: "alongside of the provisional government headed first by Prince Lvoff, the Socialist and Anarchist elements of Petrograd's population established a SOVIET of Soldiers', Workmen's and Sailors' Deputies . . . Its president at first was Tcheidze and its vice-president KERENSKY" (Kerensky was leader of the Socialist Social Revolutionary Party).

"In May, 1917, the SOVIET" (Kerensky's) "forced the resignation of the first cabinet . . . . Kerensky who succeeded Prince Lvoff, proved to be a weak and vacillating character" (N. Y. State Com. Investigating

Seditious Activities, Vol. 1, p. 218, headed by Sen. Clayton R. Lusk, 1920).

The reason why Kerensky was so conveniently "weak and vacillating" was not because he did not know about the Lenin-Trotsky revolution financed by the Kuhn Loeb cabal which was to follow his activities. The STATE DEPARTMENT papers, herein, show that he knew every move in advance and said nothing about them. Not reproduced is Kerensky's departure as the Bolsheviks came in to take over, greeting them and keeping up illusory reports of his whereabouts, here and there, supposedly fighting the Bolsheviks, until his pleasant retirement became public in New York.

The Red wrecking work of Kerensky is described in part as follows in the above N. Y. State Lusk Report: "The liberal decrees of the Provisional a Government had destroyed the discipline of the army and the disintegration of the once powerful Russian military machine became complete" (p. 219). Kerensky's Social Democrats "distributed hundreds of thousands of leaflets among Russian soldiers" urging "that the soldiers should disobey their officers and lay down their arms" (p. 215). The "swift success" of this Revolution was "attributed in large measure by LENIN to a fortuitous cooperation between contending groups and factions" (p. 217 of same).

Poale Zion Today, Exh. 225-6

The chain of Red schools, the "more than one hundred societies in the National Workers' Alliance, which cooperates with Poale Zion", reported in 1917-18, even then summed up to this: "All of this constitutes a strong National-Socialist" (meaning a Jewish national-Socialist) "movement in America under the spiritual leadership of Poale Zion" (Exh. 225). And the avowed purpose:

"PURPOSE: . . . the establishment of a socialistic commonwealth . . . the education of the Jewish masses in America . . ."

The Universal Jewish Ency. (1943) reports under "Poale Zion", its formation in 1897; its founding of the "Jewish legion that fought on the side of the Allied army in Egypt and Palestine . . . a Yiddish weekly, Yiddisher Kampfer, and a monthly, The Jewish Frontier" (supporter of the Histadruth in Palestine, a Socialist combination of industry and labor on Soviet lines); and its prominent place in the Zionist World Organization. Its string of Marxist schools have done their work and are continuing to do it. The Jewish Workmen's Circle was teaching 10,000 children Marxism at last report. A Paole Zion Palestine party in the above 1943 report was called Ahduth Haabodah, also spelled in the Zionist Palestine Year Book (1946, p. 355) *Ahdut Avoda* and in the Jewish Examiner report of the 1955 Israel elections (8/12/55) *Achdut Avodah.*

"Ahdut Avoda is affiliated with the World Zionist Movement. It stands for the establishment of a Socialist Jewish State in Palestine, but is more radical in internal affairs" (Palestine Year Book, 1946, p. 355).

While there is changing and realigning, the Marxist composition of Israel remains. "Left Poale Zion" and Ahdut Avodah formed in part the MAPAM party: "Its socialistic outlook is similar to that of the Third International" (Note: of Moscow) "but was not permitted to affiliate with it". These Marxist parties comprise 92% of the Histadruth vote, says the same (p. 355). And the Histadruth is the dominant thing in Israel, aside from the Jewish-American corporations which own and run the place and take care of the political, financial world affairs which promote it. The 1955 vote for Knesset (parliament) members in Israel is reported as follows:

MAPAI, 40; *MAPAI*-affiliated Arab parties, 4; *HERUT,* 16; *GENERAL ZIONISTS,* 14; *RELIGIOUS FRONT"*(Mizrachi, Hapoel Hamizrachi) 12; *AGUDAH,* 6; *ACHDUTH AVODAH,* 10; *MAPAM,* 8; *PROGRESSIVES,* 5; and *COMMUNISTS,* 5" (Jewish Voice, 8/12/55). And what are these parties, in brief? Says the Palestine Yearbook, 1946, p. 354:

"*MAPAI* is a Zionist Socialist party . . . From its inception Mapai has been affiliated with the Second (Brussels) International." To this Lenin, etc.' belonged in fact most world Red parties, until Moscow formed its own little vintage, called the Third International, a combine of Marxist parties formed in 1919.

HERUT, which allegedly is now the second most powerful Palestine party, was formed by the Sternist terrorists who dynamited British police in sadistic Talmudic fashion, and after Israel was declared a state by the UN, by USA connivance, these Sternists were admitted to the Palestine parliament, the Knesset, calling their party HERUT. As terrorists they had called themselves "Fighters for Freedom". As for

MAPAM, which tried to join the Moscow International, being formed by Poale Zion, but was not permitted because of minor stipulations, the above Sternist paper said it: "generally has a line of policy similarly to Irgun and the FIGHTERS FOR FREEDOM. It stands for close cooperation with the Soviets . . . A little publicized fact is that Soviet arms have now been issued to all Israel troops . . . Recent Hebrew victories have been won with Soviet guns" ("Jerusalem Calling", organ of the Sternist, now HERUT, Fighters for Freedom, 9/3/48, 149 Second Ave., N. Y. 3).

AHDUT, or ACDUTH, or Leachduth, *AVODAH,* as before stated, is a Socialist party, a party dedicated

in other words, to subjugating all classes to one rule, the Jewish State "humans".

The *RELIGIOUS FRONT*—Mizrachi and Hapoel Hamizrachi, and the even more fanatical *AGUDAH* parties are Talmudic parties, most fanatically dedicated to the achievement of the anti-Christian, immoral, anti-human world power aims of the Babylonian Talmud, their Pharisee religion. The difference between Communist tactics and Talmudic tactics is that one is political and deceptive, the other inspires and is the dynamic of these tactics. One practices what the other teaches. Communism is Talmudism in action.

The *COMMUNIST PARTY* is merely the arm attached to the Moscow branch of Talmudic imperialism.

The *GENERAL ZIONISTS* are different only in their stress upon certain policies best calculated in the minds of the Big Shots to achieve Talmudic world aims. As for any imagined "conservatism", the leaders of the General Zionists, according to the Palestine Year Book, 1946, issued by the Zionist Organization of America, the ruling heads of the World Zionist Organization, were: red *Rabbi Stephen S. Wise, Rabbi Abba Hillel Silver, Louis Lipsky, Nahum Goldmann* (p. 357).

WISE, SILVER, GOLDMANN, LIPSKY, were all included in the 120 top Jews of the world chosen by the world kehillas in 1937, along with Commissar Litvinov (Finklestein) of Russia, Rabbi Louis Finklestein (See his "Pharisees "herein), Felix Frankfurter, etc.

The above four have been leaders in the World Jewish Congress and its American branch the AMERICAN JEWISH CONGRESS which to this moment has followed the Red line with enthusiasm—whether going to court for the "Miracle", a play which portrays Christ as a bastard son of a soldier, in accordance with the Talmud, opposing "loyalty oaths", or what have you. A book could be written about the Red activities of RABBI WISE, before, during and since the Russian Revolution.

WISE was a founder of the *American Jewish Congress* and its president from 1924 on. He was committeeman of the Communist-aiding *American Civil Liberties Union,* communist *American Lg. Against War and Fascism,* before and after its change of name to Am. Lg. for Peace and Democracy, with Earl Browder as its nat. vice-chmn., and the Party leaders as officials. He "committeed" for the anarchists Sacco and Vanzetti, for the Communist dynamiter Tom Mooney, for the Nat. Religion and Labor Foundation, featuring Atheist Soviet Cartoons and distributing "Toward Soviet America" by Communist Wm. Z. Foster. He ardently backed the Communist burners of Spanish Christian churches, in accordance with the insane Talmudic anti-Christ hatred of the creed he rabbied, as shown by the Party's Daily Worker 11/5/38, 1/30/39 2/15/39 etc., etc. His American Jewish Congress greeted, and he spoke for the above American Lg. for Peace and Democracy whose offical program was the incitation of mutiny and sabotage within the armed forces to turn any war of the USA into a Red Revolution and hoist the Red Flag here. Notes pledging this treason were read from Communist members of the armed forces at their Congress in Chicago which I attended.

Rabbi Wise, Schiff and the Revolution

To his dying day, Rabbi Wise never waned in his enthusiasm for the Soviet slave state, the murderer of so many millions of Christians. When the Big Shots of Jewry deemed it wise to create the bogey of Russia as the new enemy and cause for arming the entire world, with our boys drafted to serve on 300 world bases, he refused to accept the switch in strategic line, as reported in his eulogistic memorial tribute.

Wise hailed the first World War to plant Jewry's world base in Russia and gloated over the Red Revolution financed by the big Jew bankers. The New York Times report of the great Carnegie Hall celebration of the Russian Revolution, 3/24/17, is sub-titled: "Rabbi Wise Ready for War—RELATES HOW JACOB H. SCHIFF FINANCED REVOLUTION PROPAGANDA IN CZAR'S ARMY".

But this financing of Russian Red Revolution had started long beforehand, to quote: "An authority on Russian affairs, George Kennan, told of a movement by the Society of the Friends of Russian Freedom financed by Jacob H. Schiff, had at the time of the Russo-Japanese war spread among 50,000 Russian officers and men in Japanese prison camps the gospel of the Russian revolutionists . . . 'The movement was financed by a New York banker you all know and love', he said, referring to Mr. Schiff, 'and soon we received a ton and a half of Russian revolutionary propaganda. At the end of the war 50,000 Russian officers and men went back to their country ardent revolutionists!' . . .

"Mr. Parsons then arose and said: 'I will now read a message from White Sulphur Springs sent by the gentleman to whom Mr. Kennan referred.' This was the message:

" 'Will you say for me to those present at tonight's meeting how deeply I regret my inability to celebrate with the Friends of Russian Freedom the actual reward of what we had hoped and striven for these long years. . . ' " This was followed by pious hopes that a "proper government and a constitution which shall permanently assure to the Russian people . . . happiness and peace," and the signature:

"JACOB H. SCHIFF"

We know what Schiff meant by a "proper government," Talmudically speaking, and Schiff financed the Talmudic Jewish Theological Seminary, etc., to teach Talmudic aims.

"At the close of the meeting pictures of the revolutionary leaders were shown upon a screen," reported the N. Y. Times, and the meeting sent a wire to Schiff's agent, the new "Minister of Foreign Affairs" of the revolutionary Russian government.

As the State Department communications herein show, Schiff and his Jewish cohorts were at that time financing the bloody terrorists Trotsky and Lenin to finish off the job instituted and furthered under Kerensky. The meek and obedient wire which the above Milyoukoff, then "Minister of Foreign Affairs", sent to Schiff in reply to Schiff's wire to him, appeared in the N.Y. Times of April 10, 1917. Headed, in the French report of the same before me (so my translation may not contain the exact words of the original): "RECOGNITION FOR JACOB SCHIFF," is the wire of Schiff congratuating the Russian people on the Revolution and felicitating Milyoukoff on the "great task" he had assumed. There follows Milyoukoff's reply: "We are united with you by our hatred and common antipathy for the former regime now overthrown." He asks permission also to join Schiff in realizing "the new ideas of equality, liberty and concord between peoples" and "in participating in a universal struggle against medievalism, militarism and autocracy proceeding from the divine right. Accept our lively recognition of your felicitations," and he hails the "coup d'-Etat" as a benefaction "in the reciprocal relations between our two countries." Meaning between the Jews of both countries. The most thorough analysis of this whole situation, made by a former Christian Russian General, contains the above: "L'Empereur Nicholas II et Les Juifs—Essai Sur La Revolution Russe Dans Ses Rapports Avec L'Activite Universelle Du Judaisme Contemporain," by Lt. Gen. A. Netchvolodow; Chiron, Editeur; 40 Rue de Seine, Paris, 1924 (Emperor Nicholas the Second and the Jews—Essay on the Russian Revolution in its Connections with the Universal Activity of Contemporary Judaism, p. 72).

Wise in Carnegie Hall, 1917

Not only are the agent connections of Schiff with the Japanese war against Russia hailed in his Kehillah sketch (Exh. 214) and his agent ties chronicled elsewhere in aid of every phase of the Talmudic plan, his own words bear witness to his deeds.

At the Carnegie Hall celebration reported above, Rabbi Wise spoke and, to quote: "then the rabbi praised the Russian revolution . . . 'I cannot forget,' continued the rabbi, 'that I am a member and a teacher of a race of which half has lived in the domain of the Czar, and as a Jew, I believe that of all the achievements none has been nobler than the part the sons and daughters of Israel have taken in the great movement which has culminated in the free Russia' " (Note: for "free," read "free to kill and enslave Christians").

American Jewish Year Book Mourns

The long and effusive memorials to Rabbi Wise in the rich American Jewish Committee's 1950 American Jewish Year Book contain this:

"He was a founder of the AMERICAN JEWISH CONGRESS . . . He was the moving spirit and president of the World Jewish Congress from its organization in 1936 to his death . . . in 1897, as a organizer and secretary of the Federation of American Zionists, Stephen Wise ushered in a career of leadership in Zionism which brought him many high offices in the movement in America and throughout the world . . . more than any other American he was the outstanding symbol and advocate of Zionism, not only in the eyes of American Jews but also to the entire American people and its leaders, including Presidents Woodrow Wilson and Franklin D. Roosevelt."

He Champions Soviet to Last

This is but a small part of the tribute paid Red Rabbi Wise by the rich "conservative" American Jewish Committee in its 1950 Year Book: "Toward the end of his life Rabbi Wise was greatly disturbed about the foreign policy of the United States, which he felt was leading toward war with the Soviet Union . . . The last addresses he delivered in the weeks before his death were highlighted by attacks on those forces which he maintained were pushing his country toward war with Russia and which, he claimed, were attempting to suppress him. 'I will not be silenced!' were the last words this writer heard Rabbi Wise speak publicly, and they were most typical . . . " This rhapsody closes with fervent praises, and chronicles the fact that Wise had amalgamated his Jewish Institute of Religion in New York, which trains rabbis, with Hebrew Union College in Cincinnati, Ohio, whose founder and head until his death, Rabbi Isaac M. Wise, edited the first English translation of the BABYLONIAN TALMUD (Boston, 1903) known as the Rodkinson translation. Isaac had introduced so-called "Reform" Judaism into this country from Germany. Rabbi S. S. Wise was Hungarian-born.

Rabbi Wise was a "character witness" for the Talmud and Jewish defendants in our libel suit against the Chicago Jewish Sentinel. In his testimony he ack-

nowledged the SONCINO English translation of the Talmud and its Chief Rabbi Hertz endorser, by exclaiming irately: "He is my friend! I know it; I have it and I USE it!" His mouth twitched with anger under questioning about his Red affiliations and activites. The Jewish Sentinel settled with me in cash at my attorney's office, Dilling and Dilling, and declared in mass-meetings to "fight the mamzer Dilling" ("bastard") that my Talmud testimony has been the set-back of a decade; that I had dragged their "sacred Talmud" in the sewer. It I had done so it might have cleaned it up; a mere sewer is a useful and normal channel for cleaning; the Talmud is an abnormal, diabolical channel for funneling sub-sewage into the minds of those who follow it. The whole Talmudic religion would have to be revamped to bring it up to the level of a sewer, revamped and cleaned up to the point of legality. Its doctrines are illegal in all civilized countries. It stands for mass murder of non-Jews, mass enslavement of mankind, the reversal of all laws based upon Old and New Testament morality.

The AMERICAN JEWISH COMMITTEE. Exh. 227-32; 234-36

Note in Exhibit 235-6, the powerful capitalistic Jews functioning on the all-powerful arbiter of world Jewry, the AMERICAN JEWISH COMMITTEE.

LOUIS MARSHALL was then (1917-18) president of it. It was he who served notice upon Henry Ford that he must cease telling the truth about the Talmudic cabal or ELSE. According to the man perhaps most close to Henry Ford, Sr., high in the administration of his affairs, it was the attempt to assassinate Ford by driving his car off the road which caused Mrs. Ford to plead with Henry to cease his exposures of Talmudism thru his Dearborn Independent, as he told me. All the kowtowing now being done by the Ford family to "the synagogue of Satan" is but a repetition of what Ford exposed in his paper. One article on how President Taft was brought to his knees, refused a second term, then decorated by B'nai B'rith and given a professorship at Yale—then addressed B'nai B'rith audiences and wrote internationalist propaganda until his death—is almost a replica of the job done on the Fords.

The Marshall Fruit

The Marshalls have worked all sides of the street for Talmudic rule: the capitalistic, the educational, the Red revolutionary, the legal, the Jewnited Nations.

SON JAMES, son of Louis, has headed the New York City school board and a string of Jewish communal organizations, and as member of the law firm of Marshall, Bratter and Seligson lists himself as director and member of the legal counsel of the Jewish-run Communist Garland Fund—subsidized NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE (of Talmudic people), run now as from its foundation in 1913 by the Jewish Spingarns (Joel, then brother Arthur) (Who's Who in American Jewry, 1938-9).

In Who's Who in America, 1954-5:

James boasts of arguing the Texas primary and first Area Zoning cases for the NAACP, going to the Supreme Court. He lists his positions as delegate and commission member for the USA of UNESCO, and as advisor to the US Commissions of UNESCO at Paris, Mexico City, etc. The *AMERICAN BAR ASSN.*, and a string of other legal affiliations, get the boy around. And his writings, characteristically, as he works for regimented education, as Vice-President of the Am. Assn. for an International Office of Education, include: "The *Freedom to be Free*". For "Freedom", a Talmudic current saw, read "regimentation". Wherever "democracy" or "freedom" is prated, look for the Talmudic hand in the woodpile, throwing these goodies at the kiddies to keep them occupied while the stockade is being built for them.

JAMES, a most worthy successor to his father, lists his vice-presidency of the supreme AMERICAN JEWISH COMMITTEE in the latest Who's Who. (1964-5).

Brother ROBERT, son of LOUIS, SR., as head of the New Deal Forestry Division of the Interior Department, died, leaving a fat fortune to be spent for Marxian purposes, in the ROBERT MARSHALL FOUNDATION. Its benefits to every phase of Communistic activity are chronicled by the Dies Committee reports (Vol. 17, 1944-Section 1-6, etc.). This outfit is run by another of Louis' sons:

GEORGE: "George Marshall's Communist record is so clear and so voluminous that it leaves no doubt about his ideological devotion to the Soviet Union and the revolution upon which that government is based." GEORGE has 29 Communistic listings in the index of this Dies Report, all backed by documentary evidence, as usual,

Exhibit 235

A book could be written about the other architects for world Talmudic power listed on that 1917-18 Kehillah listing of the American Jewish Committee: ending with the laudatory sketch of the Kehillah luminary LOUIS MARSHALL. That "a great part of his life (was devoted) to the interests of the Jewish people", and his part in the "abrogation of the treaty with Russia", cannot be disputed. As "president of Temple Emanu-El", his synagogue, and, not repro-

duced, being "Chairman of the Board of Directors and of the Executive Committee of the JEWISH THEOLOGICAL SEMINARY OF AMERICA", etc., etc., he earned his outstanding position. Rabbi Louis Finklestein, along with Soviet Commissar Litvinov (Finklestein) was honored in 1937 by world Jewry for their accomplishments for the clan and the Rabbi has for some time headed the Talmudic Jewish Theological Seminary which Louis Marshall steered in his time. See Exh. 235-6, pp. 1426-7 of the Kehillah document. There, you may note on the AMERICAN JEWISH COMMITTEE, *Rabbi Judah L. Magnes* of the Communist Garland Fund, Soviet-establishing Peoples' Councils, etc., the protege of *Jacob H. Schiff*, head of Kuhn Loeb & Co.

There is *Cyrus L. Sulzberger*, father of *Arthur Hays Sulzberger*, New York Times tycoon. There is *Herbert H. Lehman*, N. Y. Governor, Senator, and head of UNRRA, the international hand-out agency notorious for its aid of every phase of Jewish power. There is *Adolph Lewisohn*, mining and N. Y. Stock Exchange executive financier, whose infiltration into the Young Men's CHRISTIAN Assn., along with his anti-Christian Talmudic activities, speaks for itself.

There is *Leon Moisseiff* who came here from Russia in 1891, went back to the USSR in 1929 to be Commissar of transportation. His presidency of the Russian Assn. of Engineers, 1927-32, is cited in Who's Who in Am. Jewry, 1938-9; also his designing of USA bridges. These included the Tacoma bridge which was called "Galloping Gertie" before it collapsed. There is *Eugene Meyer, Jr.* of Lazard Freres international bankers, Federal Reserve Bd.; Baruch World War crowd; Washington Post, etc.

There is *Jacob Wertheim*, father of *Maurice*, investment banker, industrialist of wide power, director of the revolutionary Socialist NATION magazine and of that center of Marxian propaganda and Talmudic-Freudian sex-filth, the NEW SCHOOL for SOCIAL RESEARCH in N. Y.

There is *Oscar S. Straus*, to whom the Universal Jewish Ency of 1943 devotes two full pages. This foreign-born Jew's maneuvers in the administrations of five presidents: Cleveland, Harrison, McKinley, Theodore Roosevelt and Taft; his running on the Progressive Party ticket (to split the Republican Party and elect Wilson); his activities in Turkey, the Phillipines; his negotiations with Theodore Herzl, father of modern Zionism; his appointment to the Theodore Roosevelt cabinet to a post created for him (Secy. of Labor, controlling immigration); his devotion to his Talmudic synagogue, are highlighted along with his representing the FEDERAL COUNCIL OF CHURCHES of CHRIST in AMERICA in Palestine. His is, indeed, a typical role of the American Jewish Committee conspirators for anti-Christ Talmudic world aims.

"'I have a very high estimate of your ability'", Pres. Teddy R. is quoted as saying to Straus when he told him he was putting him into a Cabinet position, the first American President to appoint a Jew to this honor and power: "'and I want you for personal reasons. There is a still further reason: *I want to show Russia* and some other countries *what we think of Jews in this country*'" (Univ. Jewish Ency., "Straus", p. 77).

Straus was presiding at the internationalist Permanent Court of Arbitration at the Hague, as his American Jewish Committee members today are presiding over its successor, the UNITED NATIONS, whose charter they wrote and prepared in every phase, and as Kuhn Loeb & Co.'s *Lewis L. Strauss* of the American Jewish Com. is heading the new instrument of world power—Atomic Energy, financed by the Jew-S.-A.

There is *Felix M. Warburg* and *JACOB H. SCHIFF*. This Kuhn Loeb & Co. banking family are intermarried with world Jewish banking like a woven rug, composed of the Lehman, Rothschild, world cabal of money and political power for Talmudism.

The Jewish Banking Clan

Out of the Frankfort-on-Main cradle of Rothschild Jewish bankers, came Jacob Schiff whose paternal home I visited. It has a common cellar and get-away under the former ghetto walls with the Rothschild family, with whom Schiff served in banking. The Red Shield (Rothschild) hung out the front of the narrow dwelling of the one, and the Ship sign (Schiff) out of its narrow companion house, each one but two rooms deep.

JACOB SCHIFF came to this country. He married Therese Loeb, daughter of the Kuhn Loeb founder. His daughter, FRIEDA, married FELIX M. WARBURG, Hamburg-born banker who headed the AGRO JOINT work for Jewry in Russia to keep them in power after the Red Revolution. He was with Kuhn Loeb & Co. from 1896. Their daughter Carola married Walter N. *Rothschild*. Edward M. M.; Frederick M. (with *Lehman* bankers then Kuhn Loeb partner who has infiltrated into the Boy Scouts) and Paul Felix (banker) have a wide range of industrial power, inherited from their Kuhn Loeb family.

James Paul WARBURG, son of Paul M. and Nina Jenny *Loeb*, states in his sketch in Who's Who in American Jewry: "paternal ancestors through 6 generations have been bankers as mem.'s of the banking house of *M. M. Warburg & Co.* founded in Hamburg

in 1798; maternal grandfather, Solomon, founder of the internat. banking house of Kuhn Loeb & Co. . Came to U.S. 1902 . . ." and a column of his banking and international financial connections follow.

The Hamburgers Take a Hand Here

And thru the State Department Papers you may note the role played by the *M. M. Warburg* banking firm in financing the Red Russian Revolution. And when *Max Warburg* came here from Hamburg in 1939, the American Jewish Committee placed him on its "Post-War" committee for the reorganization of the world which, in turn, set up the propaganda claque for the UNITED NATIONS, with its own "Institute" turning out the material for nationwide papers and periodicals, using a chain of organizations to popularize this world dictatorship scheme of theirs.

And so these Kuhn Loeb "princes of Jewry" remold the world a second time in our generation toward the aim of the ages—world Jewish dictatorship, now almost here, ready for its complete and eternal fall, according to the Bible.

AMERICAN JEWISH COMMITTEE—Exhs. 227-232 Or, "While You Slept"—They Worked

Scan Exh. 227: the AJC "successfully opposed" a bill to ascertain the RACES in the USA. This was their work on the "CENSUS BILL".

"NATURALIZATION LAWS—The Committee also opposed with success the passage of legislation . . . to deprive 'ASIATICS' of . . . naturalization because it was believed that such laws would deprive Jews coming from ASIA of the right to become citizens."

"*SCHECHITAH,*" which is the merciless Talmudic method of slaughtering animals by slitting their throats from ear to ear and letting them slowly die in needless pain. Humane societies which have investigated have been up in arms in all countries at this sadism insisted upon in the name of the religion of the "synagogue of Satan." When "organized propaganda . . . against the practice of Schechitah" menaced this Talmudic love, "the Committee combatted this movement energetically and successfully."

Exhibit 228

"EXTRADITION of Pouren and Rudovitz." Because so many Red revolutionary criminals had fled to this country from the Jewish war against Christian Russia, the AJC in the case of two of them, Pouren and Rudovitz, fought to keep them in this country so the other assassins also here could not similarly be returned for trial in Russia. For the AJC "appreciated the bearing of their cases upon the large number of Jews who had taken part in the Russian Revolution" (this was in 1909) "and who had sought, or might seek, an asylum in this country." They won. So we got them all HERE.

RITUAL MURDER: when Mendel Beilis was accused of this crime of murdering for purposes of black magic, "the Committee succeeded in interesting journalists to such an extent, that the entire country was convinced of the infamous character of the charge." The Christian ministers of the USA were sending protests to Russia, like the good little boys they always are whenever the Pharisees ring the bell for the Sacco Vanzetti murderers, the Mooneys, the Rosenbergs, or any other anti-Christian Judas cause.

RITUAL MURDER, Exh. 228

Until the Pharisee line changed for strategic purposes recently, "Red-baiting and witch-hunting" were twin terms of ridicule indicating that of course there were no Reds, and no "witches" (or dealers with the occult powers). Now, Reds do exist.

These "Christian divines" whom the AJC inspired to protest to Russia, the "leading Christian divines of America . . . disavowed their belief in the atrocious charge."

A reading of "Superstition" in the Universal Jewish Ency. will give a glimpse of occult practices of Judaism continuing today, foul practices such as "to fig," Kapporah, etc., and it will be seen that Rabbi Joshua Trachtenberg is cited as an authority in his "Jewish Magic and Superstition." In it he seeks to erase the Ritual Murder charges of the centuries, "the constant recurrence of child sacrifice in these trials and the importance of human blood in the witches' ritual . . . the most distinguishing elements in the technique of the sorcerer and the witch, as disclosed to popular view by the campaign of the Church" (p. 9). He admits a few pages later:

"The sources indicate that Jews were at least acquainted with methods of inducing disease and death, of arousing and killing passion, of forcing people to do their bidding" (Note: the late Dr. Dekker told me he was a member of the same occult group with Earl Browder when he was in the Communist movement, for the purpose of "influencing individuals.") "of employing demons for divinatory and other purposes . . . We find accounts of the magician's power to project his soul to far-distant places, there to perform an errand, and then return to his comatose body" (p. 13).

JEWISH ENCYCLOPEDIA ON

The 1905 Jewish Ency. elaborately denies the "Blood Accusation," dating from the time of Pharisee historian Josephus of the first century. To quote, however:

"Of the alarmingly large number of ritual trials only a few of the more important and instructive can be

here mentioned." And 122 are covered (p. 261,-). Thirty-nine of these in one row bear dates in the 19th century. These trials took place from Rumania, Prussia, Bohemia, Germany thru to Russia, England and France. Strange that so many court trials have been held for so many centuries in so many different countries without any foundation whatever except some naughty prejudice?

Says the 1905 Jewish Ency.: "It may be positively asserted that there is no Jewish ritual which prescribes the use of the blood of any human being. Were there such a ritual . . . there would certainly be some reference to it in the colossal mass of halakic literature . . ." And "halackic" means legal, like the MISHNA in large type on the Talmud pages reproduced in the *PLOT*. The Mishnaim are what you can and cannot do. The GEMARA is the hashing of the Pharisee "sages" about it. The "haggadah" are the big lies for the love of big lies such as God splashing around playing with the leviathin in the sea, breaking eggs that cover several countries, teaching unborn children Torah (or Talmud manglings of the Scriptures) part of the day, while Metatron, the sun god, teaches them the rest of the time and they forget it all when born. One might call the HAGGADAH lying for the fun of it. It is distinguished from *Halachah,* or legal stuff.

Blood Use Not in Halachah (halakah)

No one has accused Judaism of carrying all the bloody business of its demonism in the haggadah OR halachah. It belongs in the "Practical Cabala" the "theurgic" or wonderworking business, the manuscripts for which are copied hand to hand. Occasionally one is printed in occult works. Blood, blood, blood is thru it all. "RITUAL MAGIC" is a good complement to Trachtenberg's "Jewish Magic and Superstition" (Behrman's Jewish Book House, Publishers, N.Y., 1939). "Ritual Magic" which contains much material and some bloody manuscripts, is by E. M. Butler, Prof. at Cambridge University and it was published by the University Press, 1949.

Right in the SHULCHAN ARUCH (distilled laws of the Talmud) you will find the ritual handwashing stemming from the Talmud in conjunction with Pharisee demonology. The whole Bible is full of the bloody business of pagan demonology: Baal worship with its self-cutting with knives; Molech worship with child sacrifice, both condoned or permitted by the modern BABYLONIAN TALMUD as shown herein. Every form of ancient paganism decried by the Bible may be found under the whited sepulchre of so-called "Judaism," Pharisee paganism. The "Christian divines," now, as then, in 1912, would do well to read up on what the Bible is yelling against and find it has NOT disappeared from the earth, nor from the "synagogue of Satan."

The Bible acknowledges the existence of evil spirits and warns us not to use them. Even Buddha wrote:

"It is because I see this peril in the marvel of psychic power that I am distressed by it, that I abhor it, that I loathe it." Christ drove out evil spirits, possessing souls.

Exhibits 228-29, More Immigration Work

No corner of the earth is too remote to manipulate for Jewry. We note in Exh. 228: "The Jews in the Balkans." And so our government was used again to pressure for Jewish power. Exh. 229 shows how restriction of immigration from Russia was fought so that the flow of revolutionaries might not be curbed.

The cry of "Persecution," as always, is used to cover the crimes of the only people on earth whose very religion teaches them that murder and enslavement and cheating of all other peoples is a sacred right. The LITERACY TEST is fought so that illiterate Jews might swarm here—as they did. Of three literacy test bills, we are told, President Taft vetoed one and President Wilson two under the pressure of the American Jewish Committee. And then when one of them was passed, despite the veto, the AJC "succeeded in procuring adoption of a clause which excluded . . . those who came to this country to avoid *religious persecution,* whether induced by *overt acts,* by oppressive laws, or by *governmental relations.*" And so at every stage of the game of take-over for Talmudism, the United States was used as a base of operations for "the synagogue of Satan" to put Christian Russia under heel. Propaganda flooded this country which inculcated those of my vintage with the conviction that the weak Czar with his outnumbered outfinanced foes, wielded a blacksnake whip over little praying angel Jews, being made to suffer just because they are "People of the Book." We were taught that to the tune of AJC millions of dollars.

You have only to read such Jewish books as Dubnow's "History of the Jews of Russia and Poland," put out by the American Jewish Committee's Jewish Publication Society of Am. for its OWN PEOPLE, to see how every law was flouted as the Talmudists rose to assassinate and crowd their way into complete mastery and butchery in Russia.

JEWISH PASSPORTS, Exh. 230-232

We are told that the AJC considered it "one of its most important functions to bend every effort toward the solution of the PASSPORT question" (Exh. 230). This "solution" was to circumvent Russia which sought to bar Russian—born Red Jews, who came to the USA

to get citizenship in order to return to Russia as American citizens, from using their immunity to steer the Red Revolutionary overthrow of the Russian Christian government.

Russia had instructed its consuls to inquire of seekers for passports to enter Russia from the USA, and if they were Russian-born Jews, not to give them an entrance visa. For the USA was full of the jailbird revolutionaries wanted in Russia who thus sought to escape Russian laws as American citizens. The sole aim of the AJC was overthrow of the Russian government, and afterwards to sustain the butchers as they enslaved the Christian populace, as they did, for Talmudic world rule.

"The Jewish Faith"

Note the sanctimonious "Hearts and Flowers" pose of the AJC (Exh. 231) about Russia" refusing to recognize the American passport in the hands of AMERICAN citizens of the JEWISH FAITH." And what is that holy "FAITH?" A criminal conspiracy against all humanity, all civilized laws, all reciprocity, a code which makes that of the Capone gangsters seem benign, picayunish, in comparison with a baby-raping sewer, with apologies to the useful and beneficial sewer.

Exh. 231-2, Schiff Puts the Works on Taft

The visit of ultimatum of the American Jewish Committee, headed by *Jake Schiff,* is dramatically covered by the Dearborn Independent article of Henry Ford entitled: "TAFT ONCE TRIED TO RESIST JEWS AND FAILED" (Dearborn Independent 1/15/21). To quote: "Mr. Taft once stood out against the Jews, was strongly denounced as unfavorable to the Jews, was soundly beaten by the Jews in a matter on which he had taken a firm stand, and has ever since shown that he has learned his lesson by accommodating the Jews in their desires . . .

"For centuries Russia has had her own troubles with the Jews and, as the world knows, has at last fallen prostrate before the Jewish power which for centuries has been working to undermine her . . . The biggest hoax in modern times was the propaganda against Russia as the persecutor of the Jews. Russia devoted to the Jews a large part of the most favored section of the land, and was always so lax in those laws which prohibited Jews from settling in other parts of the country that the Jew was able to create an underground system thruout the whole of Russia which controlled the grain trade, controlled public opinion, and utterly baffled the Czar's government. The cry of 'persecution' arose because the Jews were not permitted to exploit the peasants as much as they desired. They have, however, gained that privilege since."

Jewish Propaganda Barrage

Reports of USA Ministers are quoted showing that while 1500 Jews were registered in St. Petersburgh with the police, 30,000 were operating there illegally. Jewish editors and writers wielded power on "the leading newspapers of St. Petersburgh and Moscow," and, as in the USA, the liquor trade was entirely in Jewish hands, according to Jewish authorities. "At every turn the United States Govt. discovered that the Jews were exaggerating their difficulties for the purpose of forcing governmental action . . . The Jews represented that their life in Russia was a hell . . . Presently, after years of underground work and open propaganda against Russia in the daily press, until the American conception of Russia was fixed almost beyond correction, the agitation took the form of the 'RUSSIAN PASSPORT QUESTION' . . . Jews demanded nothing less than that the United States break all treaty relations with Russia. They DEMANDED it."

Taft is TOLD

How JACOB SCHIFF, LOUIS MARSHALL, ADOLPH KRAUSS and JUDGE HENRY M. FOGLE (executive committee members of the AJC) walked in on Taft at the White House, Feb. 15, 1911, is described. They had demanded the conference, were dined at the White House luncheon table, but Taft insisted upon reading them HIS conclusions that the trade treaty of 1832 with Russia should not be broken as an exceptional favor to Jews, despite his sentiments in favor of Jewry.

JACOB SCHIFF was enraged: "This means WAR!", he exclaimed: "On leaving the White House, Jacob Schiff refused to shake the President's hand, but brushed by it with an air of offended power . . . Neither did the President know what was behind it all . . . It meant that German Jews would be the intermediaries of trade between Russia and the United States" (if the treaty were broken) ". . .The Frankfort bankers and their relatives in the United States knew what that meant . . . the relation meant power over Russia—and JACOB SCHIFF LIVED TO OVERTHROW RUSSIA.

"The neutrality of the United States was torn to shreds by a movement organized and financed on American soil for the overthrow of a friendly nation, and the organizers and financiers were Jews! . . . The game was financial and revolutionary . . . and the United States was to be used as a crowbar to batter down the walls.

"When the Jewish ambassadors left the White House, orders flew from Washington and New York

to every part of the United States, and the Jewish 'nagging' drive began. It had a center in every city. It was focused on every Representative and Senator—no official, however, was too mean or unimportant to be drafted. American editors can remember the drive; it was operated on precisely the same lines as the one which is proceeding against the press today. The Jews have given absolute proof in the last two months that they control the majority of the American press . . .

"JACOB SCHIFF had said on Feb. 15, 'This means War!' He had ordered a large sum of money used for that purpose . . . On December 13 of that same year—almost ten months to a day after Jewry had declared war on President Taft's conclusions—both houses of Congress ordered Pres. Taft to notify Russia that the treaty with Russia would be terminated. Frankfort-on-Main Had Won!"

Nine years later, at the writing of this article, it is noted that Taft is making speeches for the Jews after the "Jewish press of the United States berated Pres. Taft with Jewish unreserve. It would be an eye-opener if, at every speech which Wm. Howard Taft makes for his Jewish clients, there could be distributed copies of the remarks printed about Pres. Taft by those same Jewish clients nine years ago . . . Two governments had been beaten . . . and the glee with which Jewry hailed the event is also known." The fact that Taft was that strange phenomenon—a one-term President, is noted and the question raised that this might have been in consequence of his disobedience.

"The President had really done what he could to prevent the Jewish plan from going thru. On Feb. 11, 1911, he withstood them face to face. On Dec. 13, 1911, they whipped him. And yet, in the next year, 1912, a peculiar thing occurred; the high officials of the B'NAI B'RITH went to the White House and there pinned on the breast of Pres. Taft a medal which marked him as 'the man who had contributed most during the year to the welfare of the Jewish cause.' There is a photograph extant of Pres. Taft standing on the south portico of the White House, in the midst of a group of prominent Jews, and the president is wearing his medal. He is not smiling . . . .

"That is the story of Wm. Howard Taft's efforts to withstand the Jews, and how they broke him. It is probably worth knowing in view of the fact that he has become one of those 'Gentile fronts' which the Jews use for their own defense" (End).

Ford "Apologizes" to Jewry

The unqualified crawl, even the misstatement that he had been unaware of the contents of his Dearborn Independent, appeared over Henry Ford's signature, June 30, 1927, just about six-and-a-half years after this article appeared. The apology was addressed to LOUIS MARSHALL as head of the American Jewish Committee. Yet Jewry never trusted Henry Ford. It was known that he repeatedly gave large sums of money to such "anti-Semites" as W. D. Pelley, Rev. Gerald Winrod, and my office received $5,000 from him in 1939, a year when $12,000 was spent in office research in my work, not to me, but to nine employees, etc., and his staff knew my ideas, well.

Before Fundamentalists All Kneeled

In vain did Jewry seek to bow the knee of Dr. James M. Gray, head of the Moody Bible Institute who refused to recant his assertions that the Protocols of Zion represent the program of Talmudic world Jewry. Concerning the Henry Ford apology, Dr. Gray wrote an article in the Moody Monthly of Sept. 1927 citing it and stating:

"This confession in our opinion is another link in the chain of prophecy. As we read it we were impressed that the great millionaire went further than the circumstances of the case required him to go. To put it another way, we do not believe the editor of the Independent, Mr. Ford's paper, was either as foolish or as wicked as the confession of its proprietor would make him appear. We believe he had good grounds for publishing some of the things about the Jews which he did publish. . .Indeed, the pressure brought to bear upon Mr. Ford to make his confession was in itself such corroborative evidence. This pressure came from the Jews all over the world, and in the face of it Mr. Ford was panic-stricken. He is one of the richest men in the world, and of course conscious of the power that money brings with it; but he was made to feel that the Jews have more money and hence more power than he, and that in such a cause their money and their power can be quickly mobilized against an opponent and with crushing consequences. . ."

I knew Dr. Gray. My RED NETWORK was sold in large quanities in the Moody Bookstore, and I spoke over the Moody radio and in the church, etc. Dr. Gray was undismayed by threats. His successor quieted down many matters in favor of Jewry and the Institute has been "blessed" by large buildings and financial solidity.

TREATIES and the AJC BOAST, Exh. 232

Unmentioned, unrealized, today, is the fact that under Article 6 of the Constitution a TREATY becomes the "supreme law of the land; and the judges in every state shall be bound thereby; anything in the Constitution or laws of any state to the contrary notwithstanding." At one gulp, thereby, all State laws as well as all of the Constitution may be legally nullified by a treaty. This has been done. The United Nations

Charter, ratified not merely as provided in Article 2 by two-thirds of the Senators PRESENT, but by a resounding proportion, almost 100% of the Senators, became as a TREATY the Supreme Law of the Land, anything in the Constitution or laws of any state to the contrary notwithstanding. The Supreme Court desegregation decision was compulsory since "the judges in every state shall be bound thereby," says the Constitution gimmick. With the UN Charter the Supreme Law of this Land, State laws on segregation became null and void—in fact all State laws, all Constitutional rights.

The Canny AJC Knew This

That the top AMERICAN JEWISH COMMITTEE was well aware of this provision of the Constitution back in 1917-18 when this report was issued, is evident from the text. The reciprocal trade treaty of 1832 had to be broken. It permitted Russia to have some say as to the USA crowd it must admit to its borders. It retained some sovereignty which Red Revolutionary Jewry from Russia, armed with American citizenship, could not hurdle. The Jewish mob MUST be free to come here and return to put over the Jewish revolution. So, as the text states:

"The effect of the termination of the treaty, was the declaration of the national policy of the United States, that it would not tolerate further discrimination against *American citizens*" (!!)" of the JEWISH FAITH. *Since treaties are, under the Constitution, the supreme law of the land,* with the termination of the treaty there no longer exists a law which according to the Russian Government's contention was susceptible of the unconstitutional construction that our Govt. permitted discrimination . . . on account of race or RELIGION." Then follows the big VICTORY:

"The action of President Taft and of the Congress of the United States was subsequently approved by all the great political parties of the country, in the platforms adopted by them in 1912, and again in 1916." Then there follows the achievement of the first of the FEPC Talmudic laws aimed to force Christians to hire their enemies with the Negroes being used as a smokescreen—they too being non-humans under Talmudic doctrine, and *Christian* Negroes ranking with the lowest hell-bound scum who, according to the Talmud, merit an eternity of "boiling excrement." Hell is reserved for Jesus, eternally plied with "boiling semen," and His followers covered with "boiling excrement." Of course, deportation for race mixing, and liquidation for the elimination of opposition to Talmudic despotism are the two main weapons of the Iron Curtain Talmudic dictatorships. A mixed, confused herd can be shot or jailed by the "masters" more easily. There is no unity of action, no esprit de corps left.

JEWRY, Like Its Religion, TOTALITARIAN Exhibits 233, 239-241

The NATIONAL WORKMEN'S COMMITTEE of 1915—nationwide Jewish Marxism;

The JEWISH PEOPLE'S COMMITTEE and JEWISH LABOR COMMITTEE, 18 years *later and NOW* (1955); *a million radical JEWS and their delegates. What are they?*

The National Workmen's Committee, says the Kehilla report (Exh. 233) "was organized in the early part of 1915, by representatives of the *four leading radical organizations,* viz.: The *Workmen's Circle,* the *United Hebrew Trades,* The *Jewish Socialist Federation* of America, and the *Forward Association.*" Their global policy for Jewry follows. And, the collections taken by David Dubinsky's outfit for the Spanish Red Revolution, in which Jews from all over the world acted as "Political Commissars" like John Gates, carried this policy out, as did the World War II underground murderbund which liquidated French Christians by the thousands under the pretext that they were "collaborators" with the anti-Red "enemy." Israel Regenstreich, alias John Gates, was editor of the Communist Party's Daily Worker here. After his service to the Reds in Spain, his return passage, according to TIME magazine, 1/39, along with many other Reds, was paid for by that great "conservative," "unofficial President," and perpetual boss of presidents, Barney Baruch, who is called the "elder statesman" despite the fact that he has never been elected dog-catcher, even, by any American electorate. He put up $10,000 to bring these anti-Christian Reds home here.

The FORWARD, in Yiddish, is still the largest Socialist paper in the world. I visited one of the fraternal insurance society headquarters and training schools of the WORKMEN'S CIRCLE where anarchist meetings are held and the long flowing whiskers of Karl Marx' big picture adorn the walls. Their schools reported teaching some 10,000 children Yiddish and Marxism in recent years. The UNITED HEBREW TRADES always sent delegates to the Socialist international conferences. These organized the 1915 outfit.

The 1915 Meeting, Exh. 233

"Over two hundred organizations were represented," the 18th of April, 1915, says this report, "Similar conferences were held in practically every important Jewish community all over the United States."—(Now skip to *Exhibit* 239, the continuation).

Note that their first convention, at a time when

there were supposedly only a small percentage of the Jews now in this country, then about 3 millions, that this Red convention represented "a total membership of *half a million Jewish workmen.*" That is quite a large proportion of organized Marxists with one purpose in mind. They set out to propagandize the American people and the American Government—and DID.

The SOCIALIST TERRITORIALISTS cited on this page along with the POALE ZION PARTY were then wrangling over whether Yiddish was to be THE language. But they amalgamated.

And 19 Years Later

The organization of the JEWISH LABOR COMMITTEE in 1934 is cited in the Universal Jewish Ency. (1943), in a sketch by its executive secretary. It represented a membership of *half a million* in 1942 and included *David Dubinsky's* Intl. Ladies Garment Workers' Union, *Sidney Hillman's* Amalgamated Clothing Workers, *Max Zaritsky's* United Hat, Cap and Millinery Worker's Union, "and 765 other labor organizations." The donation of a day or half-day's pay to underground activities abroad is covered. ADOLPH HELD, JOSEPH BASKIN, DAVID DUBINSKY, and the writer, JACOB PAT, are given as chmn., secy., treas., and exec. secy., respectively.

Rescuing Socialists during World War II was the noble work of this outfit: "In all, about 800 labor leaders and leading Socialists were brought to the United States or to safety in other countries," states the article. And to this underground fund, non-Jewish needleworkers who have written me HAD to contribute.

The millionaire banker AMERICAN JEWISH COMMITTEE, and B'NAI B'RITH, and the JEWISH LABOR COMMITTEE formed a joint council with the Zionist radical AMERICAN JEWISH CONGRESS (A.P. 6/17/38) and have since been known as the "Big Four." Thus a solid phlanx of Talmudic power operates from the cap maker or his Jewish organizer thru to the top banking powers of Talmudism.

B'nai B'rith Compares 1915 With 1934

B'nai B'rith Magazine (National Jewish Monthly) felicitated the JEWISH LABOR COMMITTEE on its "racial solidarity" and stated (4/34): "With the leading JEWISH Socialist organizations represented by over one thousand delegates, this recent conference equalled in size and resembled in character the one that was held at the outbreak of the war. It was estimated that the delegates acted and spoke for more than HALF a MILLION organized Jewish toilers, and spoke for them in behalf of specific Jewish interests. . . . To show the world that we have great armies of labor is a very good thing, but to have the same world note that these hosts are largely of radical frame of mind is something about which we have in the past been somewhat squeamish."

The elected officers of the original and subsequent JEWISH LABOR COMMITTEE such as B. Charney Vladeck (deceased), chmn.; J. Baskin, secy.; David Dubinsky, treas.; Joseph Schlossberg and Max Zaritsky, vice-presidents, were all Russian-born Red Socialist Jews, former Red revolutionists in Russia.

DUBINSKY, for example who was arrested repeatedly in Russia, and served 18 months in one prison, and was exiled to Siberia, escaped after 5 months and came to the USA (Am. Labor Who's Who, 1925).

ISRAEL WEINBERG, another worthy of the Jewish Labor Committee was "acquitted on one count of charge of murder in San Francisco preparedness day parade bomb explosion, 7/22/16, eight other indictments still pending" (same source). The San Francisco Preparedness Day bombing was the work of the Anarchist-Communist Tom Mooney and his cohorts. Mooney had been expelled from the Socialist branch of the Party for dynamiting. But world Communism made him a hero until his death. Unlike the prisoner, being described by another prisoner to his buddy, who asked: "Wat is he in fer?" "O, he cut his mudder's throat—but he's a good guy, he was sorry!"—Mooney remained proud of his murders, not "SORRY."

ADOLPH HELD, Polish-born Jewish Socialist, who has been president of Sidney Hillman's Amalgamated (Clothing Workers') Bank, and President of the Daily Forward Assn., is chmn., in 1955, of the Jewish Labor Committee. The DAILY FORWARD is the largest Socialist paper in the world—and is printed in Yiddish in New York.

B'nai B'rith Gloats Again

In the May, 1938 issue of its magazine, B'nai B'rith again gloated over the convention then of the red JEWISH LABOR COMMITTEE, "attended by 1,200 delegates, and said to represent more than 500,000 organized Jewish workers," and rejoicingly commented that: "The achievements of the Jewish people in the Soviet Union have been made possible by the assistance of the Soviet government."

On the same page (p. 329), B'nai B'rith gloated also about the convention of the Communist Party's JEWISH PEOPLE'S COMMITTEE, "with 1,000 delegates."

JEWISH LIFE Reports

The 1/38 issue of JEWISH LIFE magazine (published by the "N. Y. State Jewish Buro, Communist Party, 50 E. 13th St., N. Y. City"), reporting the con-

vention of the above JEWISH PEOPLE'S COMMITTEE, said:"

"Close to 1,000 delegates representing HALF-A-MILLION American Jews participated in the National Conference and anti-Polish Pogrom march on Washington under the auspices of the Jewish People's Committee . . . A spokesman for Jewish reaction, Dr. S. Margoshes, tried to pooh-pooh the whole conference by saying: 'About a thousand delegates, representing mostly Left and Communist-controlled Jewish organizations, assembled in Washington over the week-end." But the article goes on to say, *"Half a million Jews constitute a significant cross section of American Jewry."*

USA Jewry in Three Red Groups

The same magazine in its 4/38 issue stated:

"Three federated Jewish bodies encompass between them the majority of Jews; the AMERICAN JEWISH CONGRESS, controlled by the Zionists and representing the majority of Zionists; the JEWISH LABOR COMMITTEE and the JEWISH PEOPLE'S COMMITTEE, both of which have had national conventions in the past months, at which their respective positions were very clearly stated."

In other words, the majority of Jews are encompassed by three Marxist national networks, all Socialist, one of them Stalinist, in affiliation.

The Jewish Stalinist Brigade

The Soviet Jews having been the first winners, naturally they have been tops in popularity with the Talmudists. The Socialist "JEWISH FRONTIER," supporter of the Palestine socialist Histadruth in this country, and leaning to Jerusalem instead of Moscow as the desired world capitol for Talmudic world government, made this family thrust in its 8/40 issue (p.23), when it referred to the Communist Party as the *"Stalinist brigade which is also the Jewish brigade."* It goes on to relate what any student of the Red movement knows in a short time, which is that Jewry predominates in all subversive anti-Christian Marxist movements (in accord with their religion of hatred toward Christianity and Christian civilization), only that this paper limits its observations to Stalinism, as Jewish. It observes:

"Four students of New York City College have been arrested on grounds of interfering with a student military parade on their campus" (Note: before the line changed to arming every young kid to send abroad to win and hold Jewish world power). "ALL FOUR ARE JEWS. The Communist press carries daily reports of 'pacifist' activities in other colleges. Whenever participants . . . are mentioned by name, the names are generally Jewish. The Stalinist-controlled American Youth Congress has placed pickets . . . The names of the pickets announced in the press are also Jewish . . ." And so on.

The American Jewish Committee Changes Line

All of the *Jewish Labor Committee* leaders engaged in Stalinist as well as other Marxian subversive activities, whether Lovestoneite, Trotskyite, or otherwise in name, for all of these represent practical means of attaining the supreme aims of the Talmudic religion, of world rule.

Read the report of the *American Jewish Committee* in its American Jewish Year Book (1952, Vol. 53, pp. 554, etc.) for its efforts to counteract "the increasing association of Jews with Communism in the minds of the general American public", due to the "widely publicized recent indictments and trials for espionage . . ."

And so, says the AJC: "During 1950, whenever appropriate opportunities arose, we stressed the role of the Jew in the fight *against COMMUNISM.* We have employed MASS MEDIA to feature the activities of Jewish individuals who . . . oppose Communist totalitarianism . . ." There follows the support of the CRUSADE FOR FREEDOM, the derision of Soviet envoy MALIK, and the Stockholm Peace Petition . . . etc.

"We have also exerted our influence to dissociate Jews themselves from the activities of Communists and fellow-travelers. . . against the affiliation of Communist. . . organizations with legitimate Jewish groups", And as the result of AJC pressure:

"The *Jewish People's Fraternal Order"* (Note: of the Communist Party's Intl. Workers' Order)" and other organizations of like character have recently been disaffiliated' from Jewish communities in various parts of the country . . . our chapters have assumed a leadership role . . . taking the fight against Communist-dominated Jewish groups directly into the local Community Relations Councils" (of Jewry) "with such success . . ." (p. 555) ". . .we participated in the All-American Conference against Communism sponsored by the American Legion in order to insure that certain reactionary groups and individuals should not . . . sell to the American public a brand of anti-communism. . ." (Note: which might expose the FACT that Communism is a Jewish technique, invention and game, now as always). Pressure was put on to sidetrack the Red connections of Anna Rosenberg—as a Talmudic defense measure.

On and on, this Jewish game is outlined until page 559 contains boasts of the "significant advances. . .in achieving the elimination of hostile references from CHRISTIAN textbooks and lesson books, particularly relating to the Crucifixion story . . . Largely due to our efforts . . . 85% of Protestant textbooks are free of disparaging references to the Jew. Similar, tho not quite as extensive, results have been achieved among Catholics . . . Arrangements have been completed with . . . the NATIONAL COUNCIL of CHURCHES whereby

the AJC and ADL "(Note: Anti-Defamation Lg of B'nai B'rith)" will jointly. . .aid in the preparation of lesson materials, study guides and visual aids . . . sponsored by the Protestant organizations." Aid to atheist court cases is then covered.

AMERICAN JEWISH CONGRESS, EXH. 240

Exhibit 240 shows us that out of the Marxian Talmudic welter of the "National Workmen's Committee" of Reds in 1915, came the AMERICAN JEWISH CONGRESS, now organized all over the world, with its New York headquarters named after Red Rabbi Stephen S. Wise who never ceased swinging the censer before his USSR shrine as long as he lived.

As for the millionaire American Jewish Committee in regard to the American Jewish Congress: "The two organizations differed on the question of method rather than of principle". And conferences were held between the two outfits, both dedicated to one objective —the supremacy of Talmudism all over the world.

We see Sholem Asch, author of deceitful "Christian" stories, who served on the staff of the socialist Yiddish FORWARD, then on that of the Stalinist FREIHEIT, also printed in Yiddish. There is Rabbi Judah L. Magnes, Schiff's pet rabbi of the Communist Garland Fund, etc.; Louis Marshall, humbler of Henry Ford, and Louis D. Brandeis whose hysterical cry to Jewry was: "Organize, organize, organize!" until every Jew has to stand up and be counted with or against his pack. Pres. Wilson put Zionist Brandeis, the largest single contributor to Communist Commonwealth College, on the Supreme Court. Free love, nude bathing, singing the Soviet International, in the training school for red agitators, Commonwealth College, at Mena, Ark., resulted finally in the place being closed up under the Arkansas anarchy law, after the whole Jewish FDR crowd had deluged the place with support and sympathy.

Exh. 242—Jewry Sustains the Red Russian Revolution

My book THE OCTOPUS (1940, written under the pen name of Rev. Frank Woodruff Johnson at my husband's request) was written to factually refute, as it does, the lying propaganda bilge of B'NAI B'RITH in its brochure which was widely copied under Jewish pressure by Christian dupes, entitled: "Answer Anti-Jewish Propaganda with Statistics." The title would be more fitting if it were: "Answer Anti-Talmudic Truths with Lies."

We "Dumb Dogs"

First, the Jew KARL MARX was handed to the Christians, altho every Jewish source today boasts of his rabbinical ancestry, and his "keen dialectical ability" as manifested in his "masterpiece" (the abstruse, hairsplitting Das Kapital, of dull wind), being due to this Talmudic inheritance. Knowing Christians to be the suckers they are, they had no fear of misrepresentting a Jew they adore as a Christian product! Christians do not know enough to check up on what they don't know. They loll in innocent ignorance. As before the foretold slaughter and deportation, with loss forever of national sovereignty, of the Israel kingdom, for their black magic pagan crimes, the Prophet Isaiah said:

"His watchmen are blind: they are all ignorant, they are all *dumb dogs*, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are *shepherds that cannot understand*: they all look to their own way, every one for his gain, from his quarter" (Isa. 56:10-11).

Thus he prophecied, 760-698 BC and, in 721 BC, the Israel kingdom was slaughtered and finished, unrepentant, unhearing.

The B'nai B'rith "defense" was more revealing than defending—if one knows the subject. For example, the Mensheviks were a branch of the Socialist Second International along with the Bolsheviks—Tweedle-Dum instead of Tweedle-Dee-ers, all Marxian Talmudic revolutionaries with one objective. Hence the folly of telling an informed person that Jews were not Communistic because: "THE GREAT PART OF THE RUSSIAN JEWISH POPULATION BELONGED TO THE MENSHEVIK PARTY, WHICH WAS A DEMOCRATIC PARTY AND OPPOSED TO THE BOLSHEVIK PARTY" (B'nai B'rith Article 5, p. 12).

The same tactic for suckers was employed for the German Jewish Reds. To whitewash these of the Red flag, the same B'nai B'rith article (Article 5, p. 11) stated that in Hitler Germany: "MOST OF THE JEWS WERE SOCIAL DEMOCRATS." Turning to the authoritative N. Y. State Committee Investigating Subversive Activities' Report (headed by Sen. Clayton Lusk, 1920): "The principles of the Karl Marx COMMUNIST MANIFESTO were adopted as early as 1869 as the basis of the first SOCIAL DEMOCRATIC PARTY." And, in 1891, the Party's "Congress . . . adopted a thorough and comprehensive Marxian position . . . which remained the basis of the Party from that time forward . . . The Party had over 3,000,000 votes in 1903" (N.Y. State Lusk Report pp. 87-8). While, in Marx' lifetime, it was led by his students, Wilhelm Liebknecht and August Bebels, its Left-Wing under Karl Liebknecht and Rosa Luxemburg (Jews) staged the bloody Sparticist revolution to Sovietize Germany in which they were killed, Jan. 15, 1919.

The Bolshevik Soviets

The Hungarian Soviet set up by another Jew in 1919, BELA KUN (Cohen), spent 32 days of murdering, torturing Christians, burning nuns alive in an oven, as a former border guard himself described to me. When this preliminary regime fell, the Jews and their pack who conducted it were killed in large numbers by outraged citizens. Of this the above N.Y. Lusk report states, under the index: "HUNGARIAN AND SOVIET GOVERNMENTS PRINCIPALLY JEWISH:

"Of *thirty-two* principal Commissars, *twenty-five were Jews,* which was about the same proportion *as in Russia.*"

The BUND

Altho B'nai B'rith (and all Jewish encyclopedias and histories of the authoritative class) admit the Jewishness of Bolshevik leaders, the above B'nai B'rith would-be whitewash of Jewry as a whole, whose Talmud is but Bolshevism in doctrine, states:

"As for that part of Jewry which was united politically as JEWISH, it grouped itself in the only mass-like Jewish party, the BUND. The BUND as well as the Zionists have been persecuted by Bolshevism from the first days of the October upheaval of 1917 to the present day . . . " (Article 5, p. 30).

But to quote the Universal Jewish Encyclopedia ("Bund"): "After the revolution of March, 1917, the Bund grew rapidly . . . It succeeded in electing 300 of its candidates to city councils, and 515 to Jewish community boards . . . The Bolshevik revolution in October of the same year led to sharp conflict of opinion within the BUND. Certain groups immediately joined the Communist Party; others . . . formed separate Communist BUNDS (Kombund) for a time, but soon after joined the Communist Party as well. The members who remained in the party decided at the 11th convention (1919) to favor a SOVIET form of government . . . A year later the MAJORITY of the party had adopted the Communist platform and shortly afterwards were ready to liquidate the BUND itself and join the Communist Party. These conflicts reduced the Bund to a fraction of its former size . . . What was left of the Bund in Russia was suppressed by the Soviet government in 1920." At the article's end, is this: "See also SOCIALISM."

Thus the separate existence of the BUND in Russia was finished by the members joining the Bolsheviks in form, as well as in feeling and action as before.

Not Reproduced in Exhibits

Pages 1256-61 of the Kehilla report, not reproduced, tell how the Russian BUND in this country formed the Jewish Socialist Federation of America here, and was foremost in organizing the National Workmen's Committee of radicals of 1915, representing: "a total membership of half a million Jewish workmen . . . representative of all radical wings" (p. 1448 of same, see Exh. 239), Further:

"A net of BUND branches was spread thruout the United States and Canada. For a number of years these branches, whose primary object was to collect funds for the BUND in Russia, were the most active and influential bodies in the Jewish radical world. Their members formed the vanguard of the Workmen's Circle and swelled the ranks of the Jewish trade unions. The activities of the branches were coordinated and supervised by a CENTRAL-VERBAND . . . " (p. 1257, not reproduced).

Exh. 242: The CENTRAL VERBAND of the BUND

Note that this 1917-18 report states that the purpose of this Central Verband of the Bund, here, was to raise thruout all its branches funds to maintain and sustain the completed Bolshevik Red Revolution in Russia:

"Since the Russian Revolution in 1917, the Central Verband of the Bund has been active in collecting funds to assist the Russian Bund in its work AGAINST COUNTER-REVOLUTION forces and against the agitation by the Black Hundred for massacre of the Jews" (Exh. 242). As in Hungary, Russians were wholly aware of the fact that the bloody Red Revolution was the work of Jewry. Instead of eliminating the Jews, millions and millions of Russian Christians have been tortured and deliberately slave-labored to death in concentration camps in accordance with the Talmudic doctrine that non-Jews, and particularly hated Christians who are below mere animals, are "the people who are like an ass—slaves who are considered the property of the master"—the Talmudic "human."

AMERICAN JEWISH CONGRESS—All Jewry Grounded in, Aiding Revolutionary Talmudism

We see in Exh. 224 how the Jewish Kehillah report boasted of Pinchas Rutenberg as a founding force in the American Jewish Congress as well as right hand man to Jewish Kerensky in the Russian Revolution.

Mourning the death of their founder, Pinchas Rutenberg, the American Jewish Congress publication, the Congress Weekly (1/16/42), in an article, "RUTENBERG'S MISSION TO AMERICA" said:

"His role in the birth of the American Jewish Congress was immense . . . The young Russian intellectual, in other words, revolutionist, soon made his influence felt in the underground council of the Social Revolutionary Party. Rutenberg was the man who, in 1905, piloted the revolutionary activities of the notorious Father Gapon and then sat in judgment and brought about his execution.

"In Italy, during the first World War, he got in touch with Vladimir Jabotinsky, founder of the Jewish Legion. In New York in 1915 he got in touch with the representatives of the Social Revolutionary Party there, Dr. Chaim Zitlowsky and Dr. Samuel Ellsberg, who were now interested in the POALE ZION Party, Palestine, and Jewish rights."

Father Gapon

The above Father Gapon incident is typical of Judasism. The dramatic prayer addressed to the Czarist government with the threat that if it were not granted "we shall die here on the Square before thy Palace," combined with mutinies, strikes involving more than 2,000,000 people, are related in Chamberlin's "History of the Russian Revolution." We read: "Gapon himself was doubtful about the wisdom of bringing large masses . . . to present this petition" (Vol. I, p. 48). Yet Gapon was pushed ahead as the leader. Then, "when the demonstrators refused to obey orders to disperse and go home volleys of rifle fire were poured on them . . . The casualties of Bloody Sunday (Jan. 22, 1905) are estimated at from two hundred to fifteen hundred. . ." (same).

That the Jew Rutenberg "piloted the revolutionary activities of the notorious Fr. Gapon then sat in judgment and brought about his execution," is not mentioned by historian Wm. Henry Chamberlain who reminds one in some ways of Fr. Gapon. He was correspondent for 12 years in Russia for the Leftist-oriented Christian Scientist Monitor, and now writes for the new Jewish-line "Anti-Communist" Human Events; is the darling of the anti-Socialist "patriots" as he serves as Contributing Editor of the *Socialist* Social Democratic Federation Party's magazine, New Leader, and writes for the Wall Street Journal. Father Gapon was a "conservative" friend of the people also. The New Leader is Jewish-run, as is Human Events. Many served like the Gapons, then their pilots sat in judgment when the time came and had them executed. To parody the old saying, "it is the way of a man with a maid," it is the way of a "hu-*man*" with the asses he has *made*. It is Judas-ism.

JUDAS: according to the Talmud, he defiled Jesus in aerial combat (a tale of wishful thinking known as "haggadah") . . . . . second page, Exh. 279. This aerial battle is again referred to: "Judas remained victor and Jesus fled." See Exh. 278, left column center.

"Judas 'the betrayer' . . . does not occur at all in Talmudic legends," Exh. 278, right column, center.

KARAITES: a tiny sect of Jews now practically extinct, who revolted against the Babylonian Talmud under Anan in Babylonia in the 8th century. Anan was, with true Talmudic "brotherhood" and "tolerance," expelled from Babylonia and founded his sect in Jerusalem. The supreme curses the Karaites have shared with Christians are due to the adherence of the Karaites to the Bible, instead of to the "sages" or Talmud. They are likened to the Sadducees and Samaritans in this. . . Exhs. 16, 24-6

KETHUBOTH, book of the Babylonian Talmud, title page . . . Exh. 119.

The Kethubah is a contract promising to pay a wife a certain sum of money if the husband divorces her, which he can do at will, according to Talmudic doctrine. The Kethubah need not be paid if the wife can be proven not to have been a virgin when married. Hence the custom of the groomsmen waiting outside the bridal chamber door for the bloody sheet to be exhibited, proving the wife's virginity, in case witnesses are needed. Elaborate cuts of these Kethuboth appear in the 1943 Universal Jewish Ency.

Virginity at a Price

A Dr. A. A. Whamond who ran a private hospital of his own on Washington Blvd., in Chicago, used to boast to a member of my family about the money he made by putting in false hymens, cat-gut, for Jewish girls who were not virgins before they were to be married. The Talmud price for getting rid of a wife, who had been a virgin, is "200 zuz", given by the Univ. Jewish Ency. as 200 denarii or about $30. "If the wife refuses sexual intercourse, she can be threatened with a reduction of her claims in the Kethubah, and this threat can be carried out" (same source). If the husband can contend that the wife had not been a virgin, she gets only "a maneh", or the smallest coin, says the Talmud. The talk about blood and virginity is perhaps the favorite Talmudic subject, endless, seemingly.

Exhs. 121-145 on blood and intercourse are typical of the Talmudic mind. Note the successions of running pages, precluding the charge that certain ones are taken out of context. Filth, sadism and criminality are the essence of this religion.

MARY, MOTHER OF JESUS

She is called "Miriam, a dresser of women's hair". She "committed adultery" (Exh. 75).

"She played the harlot with carpenters" (Exh. 114).

All rabbinical sources ascribe to Jesus, "illegitimate birth. . .the seducer was a soldier by the name of Panthera" (also called Pandira, and Stada). "Pappus" (husband of Mary) "has nothing to do with the story of Jesus, and was only connected with it because his wife happened to be called 'Miriam' (Mary) and was known to be an adulteress". All the Life of Jesus (Toledot Yeshu) "editions contain a similar story of a dispute which Jesus carried on with the SCRIBES who on the ground of that dispute declared him to be a *bastard*" (Jewish Ency., "Jesus", Exh. 277).

The MESSIAH

"The Messiah" (is) "without metaphor the Jewish people" (Kethuboth 111a). . Exh. 147.

MISHNA (plural Mishnaim)

Altho the Mishna or law of one or another Pharisee may be referred to as the "Mishna of Rabbi Akiba", or of "Eliezer ben Jacob": "The name Mishnah is applied in particular to the collection of Halachoth, or laws, made by Judah Hanasi (generally known as Rabbi) and his colleagues at the beginning of the 3rd century C. E." (Note: "C. E." stands for "Common Era", to avoid "A. D.", meaning Year of Our Lord, from the Latin, Anno Domini). Continuing to quote:

"The Mishna represents the culmination of a series of attempts to bring order into the vast mass of *traditions* which had been transmitted orally for many centuries . . . The compilation of the Mishna is not, however, the work of one man, or even of the scholars of one age, but rather the result of a long process extending over a period of two centuries". In the Palestine Pharisee Talmudic center at Jabneh (for it was never in Jerusalem but at Jabneh where the Jerusalem Talmud was concocted), "there was a concerted effort on the part of the sages of Jabneh (about 90 C. E.) to assemble and harmonize the Halachah . . . Akiba (died about 135 C. E.) arranged the Halachoth in logical order and probably constructed the framework of the present day Mishnah; (4) the collection of Akiba was enlarged and brought up to date by his disciple Meir" (Note: which the Talmud says was a descendant of Nero who had been a convert to Talmudism); "(5) it became the custom, after the time of Akiba, for every head of an academy to compile his own Mishnah so that the confusion that resulted . . . . motivated Judah Hanasi to compile a standard authoritative Mishna; (6) although it is reported that Judah made use of thirteen different collections of Halachoth in his work, his Mishnah is based largely upon the collection of MEIR, and indirectly, therefore, upon that of Akiba" (Universal Jewish Encyclopedia, "MISHNAH").

Judah Hanasi, who compiled the Mishna, was born about 135 and died after 200AD (same, "JUDAH HANASI). "Nasi", meaning the "prince" of Jewry was the title given the head of the Sanhedrin court, which meted out life and death under Talmudic law.

Sanhedrin

"The usual number of the Great Sanhedrin was seventy-one. However, this was the case only in the time of the Zugoth" (Note: pairs) "when there were both a NASI and an AB BETH DIN (from 141 to 30 B.C.E.). Thereafter, when Hillel assumed power and the HILLELITE house controlled the entire institution for the next hundred years, the position of the Ab Beth Din was abolished, reducing the number to seventy" ("Sanhedrin", Universal Jewish Ency.).

Hillel and Christ

Since the HILLEL school of Pharisees controlled the Sanhedrin from 30 BC to around 70 AD, when Jerusalem was demolished and the Sanhedrin passed out of existence, the Hillelites were in control when CHRIST walked the earth. Today, in some 200 American colleges, propaganda centers for Jews featuring lectures, etc. to befuddle Christians, are functioning and named HILLEL centers. The sect of Pharisees flourishes today as never before in history, and is carrying the world on to that conflict of the ages foretold thruout Scripture, signaled by the seventh world government now rising.

Nero's Crowd

"The Talmud tells that . . . NERO was converted to Judaism and that from him was descended Rabbi MEIR" (Univ. Jewish Ency., "Nero"). The sadistic butcheries of Christians conducted by Nero have made him world infamous down the centuries. But all of his garden-lighting with pitch-smeared bodies of living Christians used as torches, was conducted on a kindergarten basis in comparison with the present-day torture, enslavement and liquidation of millions of Christians at the hands of Iron Curtain Talmudists in pursuance of Talmudic doctrine, to which Nero was a convert. Already, the Babylonian Whore-Like Power is "drunken with the blood of the martyrs of Jesus", as foretold (Rev. 17).

MIN, Exh. 284

MIN, plural Minim: used thruout the Talmud to designate Christians. In the Shemoneh Esreh, or 18 Benedictions, the word has been changed from time to time as wary neighbors became aware of its meaning. Note, left column of Exh. 284, that Zaddukim was substituted, and Apikoresim.

In the right column, we see Epicureans substituted by Maimonides (Talmudic pillar). Reference is made to uncensored Talmud editions of Berechoth 28b (left col.) Sanhedrin 27a; Horyoth 11a and Gittin 45a. The Berechoth gem reads: "The benediction relating to the MINIM was instituted in Jabneh" (Palestine) "after the rest". And the harangue goes on to decree vengeance against anyone who left out the benediction against the MINIM, "because we suspect him of being a MIN".

And, "The censored" (editions) "have MUMAR", says this Exh. 284, instead of MINIM. And, in Sanhedrin 27a, Mumar is used to denounce as wholly disqualified one who eats meat which is not slaughtered in kosher manner, thus showing "his contempt for the law" (of the Talmud). The Gittin 45b reference states

that "a scroll of the Law which has been written by a MIN should be burnt." Distilled Hate is the spirit.

The Horayoth 11a citation is another tirade against those who rank below "common people"—the MINIM, of course. It cites those who drink wine dedicated to an idol, referring to Holy Communion, Christ always being the "IDOL" denounced by the Talmud, while real idolatry in regard to spirits, planets, child-burning to Molech, Baal filth, are all included as permitted. Horayoth 11a appears on p. 79 of Soncino edition (not reproduced).

MOLECH in Bible and Talmud

The Biblical denunciations of the "abominations", such as Molech and Baal worship, carry little color to the modern reader who is ignorant of the black demonism, the bloody cruelty and unbridled perverted lust of paganism, nor do Biblical writers of today enlighten us. Soundly bedded in the Bible and ancient history is Gustave Flaubert's description of child sacrifice to the Baal Molech in Carthage, which had been founded by the Phoenicians. Their city Tyre, the New York trading center of the ancient world, was infamous for its Lesbianism, Sodomy and Child-burning black rites. Its total and permanent destruction foretold by Ezekiel (chap. 26, 27) was finally fulfilled to the last detail after Alexander the Great sold 30,000 of the leading citizens of their off-shore retreat into slavery, building a causeway out of the battered walls and towers Nebuchadnezzar had demolished.

Flaubert (who died in 1880) describes the thirst, the fear, of the Carthaginians: "they had not despatched to Phoenicia their annual offering due to Tyrian Melkarth. . . . The gods were indignant with the Republic, and were, no doubt, about to prosecute their vengeance . . ."

Flaubert Continues:

"All were feeble in comparison with Moloch the Destroyer . . . there was no pain great enough for the god, since he delighted in such as was of the most horrible description . . . He must, accordingly, be fully gratified—it was believed that an immolation by fire would purify Carthage. The ferocity of the people was predisposed towards it.

"The Ancients assembled . . . and when the pontiff of Moloch asked them whether they would consent to surrender their children . . . All successively bent their heads in approval . . . The decision was almost immediately known in Carthage, and lamentations resounded. The cries of the women might everywhere be heard; their husbands consoled them, or railed at them with remonstrances . . . Then . . . the priests of Moloch began their task. Men in black robes presented themselves in the houses . . . the servants of Moloch came and took the children away. Others themselves surrendered them stupidly. Then they were brought to the temple of Tanith, where the priestesses were charged with their amusement and support until the solemn day. . . .

"Part of a wall in the temple of Moloch was thrown down in order to draw out the brazen god without touching the ashes of the altar. Then as soon as the sun appeared the hierodules pushed it towards the square of Khamon.

"It moved backwards sliding upon cylinders; its shoulders overlapped the walls. No sooner did the Carthaginians see it in the distance than they speedily took to flight, for the Baal could be looked upon with impunity only when exercising his wrath.

"A smell of aromatics spread thru the streets. All the temples had just been opened simultaneously, and from them came forth tabernacles borne upon chariots, or upon litters carried by the pontiffs. Great plumes swayed at the corners of them, and rays were emitted from their slender pinnacles which terminated in balls of crystal, gold, silver or copper.

"These were the Canaanitish Baalim, offshoots of the supreme Baal. Melkarth's pavilion, which was of fine purple, sheltered a petroleum flame; on Khamon's, which was of hyacinth color, there rose an ivory phallus" (note: the male procreative symbol which distinguished the "high places" excoriated by the Bible) "bordered with a circle of gems; between Eschmoun's curtains, which were blue as the ether, a sleeping python formed a circle with his tail . . . Then came all the inferior forms of the Divinity: Baal Samin, god of celestial space; Baal-Peor . . . Baal Zehoub . . . the Irabal of Libya, the Adrammelech of Chaldaea, the Kijun of the Syrians; Derceto . . . crept on her fins, and the corpse of TAMMOUZ" (sex-god whose fast is part of the Talmudic synagogue calendar today, with the same old prohibitions against marriages, etc.) "was drawn along in the midst of a catafalque . . . In order to subdue the kings of the firmament to the SUN" (the current Talmudic religion "Greets the Sun" periodically) ". . . diversely colored metal stars were brandished at the end of long poles; and all were there, from the dark Nebo, the genius of Mercury, to the hideous Rahab, which is the constellation of the Crocodile. The Abbadirs, stones which had fallen from the moon" (Note: and New Moon days are celebrated in the synagogues monthly today with superstitious rites) "were whirling in slings of sliver thread; little LOAVES, representing the female form" (Note: see how Jeremiah denounced the Jewish women for baking these sex cakes) "were borne on baskets by the priests of Ceres; others brought their fetishes and amulets." And amulets have been used right down to this day by the Talmudic pagans "which say they are Jews" (See Exhs. 285-7).

Jeremiah bewailed the paganism of those whose "children gather wood and the fathers kindle the fire, and the women knead their dough, to make *cakes to the queen of heaven*" (Jer. 7:18). But when they had to flee into Egypt, and Jerusalem was leveled to the ground for their abominations, as foretold, and Jeremiah reproved them for the same worship of the sex-goddess, they replied that they would do as they pleased: because they had plenty when they did that and had had troubles since they quit "And . . . did we *make her cakes to worship her*, and pour our drink offerings unto her without our men?" (Jer. 44:18, 19). Then Jeremiah tells them that is just why they are in the trouble they are—because they did these things.

Continuing Flaubert's description:

"The brazen statue continued to advance towards the square of Khamon. The rich, carrying scepters with emerald balls. . .the Ancients with diadems on their heads. . .masters of the finances, governors of provinces, sailors and the numerous horde employed at funerals, all with the insignia of their magistracies or the instruments of their calling, were making their way . . . At last the Baal arrived exactly in the Centre of the square. His pontiffs arranged an enclosure with trellis-work to keep off the multitude. . ." A picture is drawn of the various orders and their positions, their colorful array, "the necromancers all covered with tattooings and the shriekers in patched cloaks. . . and the Yidonim, who put the bone of a dead man into their mouths to learn the future. The priests of Ceres . . . were chanting a thesmophorion in the Megarian dialect." (Note: the festival in honor of female procreation was Thesmophoria).

"From time to time files of men arrived, completely naked, their arms outstretched, and all holding one another by the shoulders . . . they drew forth a hoarse and cavernous intonation; their eyes. . .shone thru the dust, and they swayed their bodies simultaneously, and at equal distances, as tho they were all affected by a single movement. They were so frenzied that to restore order the hierodules compelled them, with blows of the stick, to lie flat on the ground, with their faces resting against the brass trellis work".

A priest of the female procreation goddess Tanith enters and is resented as this is the celebration to honor the male sex-god, Moloch. He, "Schahabarim. . . owing to his mutilation. . .could take no part in the cult of Baal" (for the priests of the female goddesses were castrated with "sacred swords" and their "privy member" thrown up against the statue of the goddess as an offering. This is why Moses denounced in the following terms these pagan rites:

Why Moses Decreed as He Did

"He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord" (Deut. 23:1).

The Fire Burns for the Children

Continuing Flaubert:

"Meantime a fire of aloes, cedar, and laurel was burning between the legs of the colossus. The tips of its long wings dipped into the flame; the unguents with which it had been rubbed flowed like sweat over its brazen limbs.

"Around the circular flagstone on which its feet rested, the children, wrapped in black veils, formed a motionless circle. . .The rich, the Ancients, the women, the whole multitude, thronged behind the priests and on the terraces of the houses. The large painted stars revolved no longer; the tabernacles were set upon the ground; and the fumes from the censers ascended perpendicularly. . .

"Many fainted; others became inert and petrified in their ecstasy. Infinite anguish weighed upon the breasts of the beholders . . . At last the high priest of Moloch passed his left hand beneath the children's veils, plucked a lock of hair from their foreheads and threw it upon the flames. Then the men in the red cloaks chanted the sacred hymn: 'Homage to thee, SUN! king of the two zones, self-generating Creator'. . . their voices were lost in the outburst of instruments sounding simultaneously to drown the cries of the victims. The eight-stringed scheminiths, the kinnors which had ten strings and the nebals which had twelve, grated, whistled, and thundered. Enormous leathern bags, bristling with pipes, made a shrill clashing noise; the tambourines, beaten with all the players' might, resounded with heavy, rapid blows; and, in spite of the fury of the clarions, the salsalim snapped like grasshoppers' wings.

"The hierodules, with a long hook, opened the seven-storied compartments on the body of the Baal. They put meal into the highest, two turtle-doves into the second, an ape into the third, a ram into the fourth, a sheep into the fifth, and as no ox was to be had for the sixth, a tawny hide taken from the sanctuary was thrown into it. The seventh compartment yawned empty still. . . it was well to make trial of the arms of the god. Slender chainlets stretched from his fingers up to his shoulders and fell behind, where men by pulling them made the two hands rise to a level with the elbows, and come close together against the belly; they were moved several times in succession with little abrupt jerks."

As In the Bible

"Then the instruments were still. The fire roared. An individual sacrifice was necessary, a perfectly voluntary oblation . . . Then the priests to encourage the people drew bodkins from their girdles and gashed

their faces" (Note the description in I Kings 18:28 of the priests of Baal: "And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them").

"The Devotees, who were stretched on the ground outside, were brought within the enclosure. A bundle of horrible irons was thrown to them, and each chose his own torture. They drove in spits between their breasts; they split their cheeks... then they twined their arms together, and surrounded the children in another large circle which widened and contracted in turns. They reached to the balustrade; they threw themselves back again, and then began once more, attracting the crowd to them by the dizziness of their motion with its accompanying blood and shrieks."

And Hinduism

A newsreel I saw in recent years showed the knife-sticking, and goat-bleeding rites of Kali in India, horrible sights. Kali, to quote, is "a Hindu goddess. She is represented as black, with four arms, wearing a necklace of skulls, and the hands of slaughtered giants round her waist as a girdle. Her eyebrows and breast appear streaming with the blood of monsters she has slain and devoured. One hand holds a sword, another a human head. She is the goddess of death and destruction, and goats and other animals are sacrificed on her altars. Ancient Hindu books even enjoined human sacrifices to this bloodthirsty goddess. Her worship is said to be characterized by *vile secret rites*" (American Intl. Ency. "Kali"). In sex filth, degrading treatment of baby girls, low status of women, and the caste system, Talmudic Judaism and Hinduism are closely allied. Whereas the appeasement of many spirits is covered in Judaism and is open in Hinduism, the caste system which numbers some 2,000 Hindu castes, is much simplified in Judaism, there being but two castes: the human and the animal, that is the "Jew" and non-Jew, the "Brahmin" or semi-divine "Jew," and the non-Jewish "Untouchable".

The Moloch Sacrifice Climaxes

Returning to Flaubert's scene: "By degrees people came into the end of the passages; they flung into the flames pearls, gold vases, cups, torches, all their wealth; the offerings became constantly more numerous and more splendid.

"At last a man who tottered, a man pale and hideous with terror, thrust forward a child; then a little black mass was seen between the hands of the colossus, and sank into the dark opening. The priests bent over the edge of the great flagstone, and a new song burst forth . . .

"The children ascended slowly, and as the smoke formed lofty eddies as it escaped . . . Not one stirred. Their wrist and ankles were tied, and the dark drapery prevented them from seeing anything and from being recognized . . .

"The brazen arms were working more quickly. They paused no longer. Every time that a child was placed in them the priests of Moloch spread out their hands upon him to burden him with the crimes of the people, vociferating:

" 'They are not men, but oxen!' The devout exclaimed: 'Lord! eat!' and the priests of Proserpine complying thru terror with the needs of Carthage, muttered the Eleusinian formula: 'Pour out rain! bring forth!'

"The victims when scarcely at the edge of the opening, disappeared like a drop of water on a red-hot plate, and white smoke rose amid the great scarlet color. Nevertheless, the appetite of the god was not appeased. He ever wished for more. In order to furnish him with a larger supply, the victims were piled up on his hands with a big chain above them which kept them in their place. Some devout persons had at the beginning wished to count them, to see whether their number corresponded with the days of the solar year, but others were brought, and it was impossible to distinguish them in the giddy motion of the horrible arms. This lasted for a long, indefinite time until the evening. Then the partitions inside assumed a darker glow, and burning flesh might have been seen. Some even believed they could descry hair, limbs, and whole bodies.

"Night fell: clouds accumulated above the Baal. The funeral-pile, which was flameless now, formed a pyramid of coals up to his knees; completely red like a giant covered with blood, he looked, with his head thrown back, as tho he were staggering beneath the weight of his intoxication.

"In proportion as the priests made haste, the frenzy of the people increased; as the number of the victims was diminishing, some cried out to spare them, others that still more were needful. The walls, with their burden of people, seemed to be giving away beneath the howlings of terror and mystic voluptuousness. Then the faithful came into the passages, dragging their children, who clung to them; and they beat them in order to make them let go, and *handed them over to the men in red.* The instrument-players sometimes stopped thru exhaustion; then the cries of the mothers might be heard, and the frizzling of the fat as it fell upon the coals.

"The henbane-drinkers crawled on all fours around the colossus, roaring like tigers; the Yidonim vaticinated, the Devotees sang with their cloven lips; the trellis work had been broken thru, all wished for a

share in the sacrifice;—fathers. whose children had died previously, cast their effigies, their playthings, their preserved bones into the fire." (The next reminds one of Deut. 14:1 "ye shall not cut yourselves").

"Some who had knives rushed upon the rest. They slaughtered one another. The hierodules took the fallen ashes at the edge of the flagstone in bronze fans, and cast them into the air that the sacrifice might be scattered over the town and even to the region of the stars.

"The loud noise and the great light had attracted the Barbarians to the foot of the walls; they clung to the wreck of the helepolis to have a better view, and gazed open-mouthed in horror." (End). ("Salammbo," Gustave Flaubert; born France; died 1880).

Carthage was under siege from the unpaid Barbarians whom they had enlisted in their war against Rome, as mercenaries. They were out of funds, water, etc. at the time.

Lacroix on Moloch

"Moloch was represented under the figure of a man with the head of a calf . . . erected upon an immense oven, which was lighted to consume at once the seven kinds of offerings. During this holocaust, the priests of Moloch kept up a terrible music, with sistrums and tambours, in order to stifle the cries of the victims. Then took place that infamy cursed by the God of Israel: the Molochites abandoned themselves to practices worthy of the land of Onan" (masturbation) "and, inspired by the rhythmic sound of the musical instruments, writhed about the incandescent statue, which appeared red thru the smoke; and they gave forth frenzied cries as, in accordance with the Biblical expression, they gave their seed to Moloch" (History of Prostitution," by Paul Lacroix, French author, historian; 1806-84).

The TALMUD Today On Moloch, Exhibits 66-69

By sheer shysterism, burning children to the demon Moloch is permitted today by the supreme legal authority of the so-called "Jewish" religion, the opposite of Old Testament religion, which is the Babylonian Talmud. The Talmud book of SANHEDRIN, 64a-64b teaches the following. And, remember, the book of Sanhedrin is, according to its Introduction in the Soncino English translation of 1935, the "chief repository of the criminal law of the Talmud" (Exh. 43).

The Mishna sets out to make the very clear orders of Moses against burning or causing to be burned any child to Molech into two parts: (1) handing the child to those "men in red," the priests of Molech (to burn); (2) causing the child to be burned. Of course, giving the child to the priest to put on the idol's hands which are raised to dump it into the furnace inside the idol IS causing the child to pass thru the fire.

But, note the explanation to the Mishna (Exh. 66). The Mishna states in shyster fashion: "HE WHO GIVES OF HIS SEED TO MOLECH INCURS NO PUNISHMENT unless HE DELIVERS IT TO MOLECH" (1) "and CAUSES IT TO PASS THROUGH THE FIRE" (2). "IF HE GAVE IT TO MOLECH but did not CAUSE IT TO PASS THROUGH the FIRE, or the REVERSE" (Note: caused it to pass thru the fire, but did not give it to Molech) "HE *INCURS NO PENALTY, unless HE DOES BOTH.*" Then explained:

"(5) As two separate offenses, proving that giving one's seed to Molech is not idolatry," says the explanatory footnote,, altho it is nothing BUT foul idolatry.

Quibbling along some more, "UNLESS HE GIVES IT TO MOLECH" is subverted into this: "Punishment is not incurred unless he delivers his seed to the acolytes of Molech" (PLUS causing it to pass thru the fire, of course). And the explanatory footnote says that the Sage teaching this: "He explains this to be the meaning of the Mishna UNLESS HE GIVES IT TO MOLECH (5) This proves that the offense consists of two parts; (1) formal delivery to the priests, and (2) causing the seed to pass through the fire" (Exh. 67). In other words, give it to the priests to burn, *and* burn it oneself!

Exh. 69 includes the repetitional statement that: *"the service of MOLECH* -(4) . . . *is not included in general idolatry"* (Note: altho it is a very chief idolatrous practice denounced by the Bible!).

Exh. 68 is a masterpiece of satanism: "If one caused ALL his seed to pass thru the fire to Molech, he is exempt, because it is written, 'OF THY SEED' implying, but not all thy seed." Here in footnote 4 the Biblical citation as authority is given as Leviticus XX, 2 (following) which reads: "And the Lord spake unto Moses, saying: . . . Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel that giveth ANY OF HIS SEED to Molech . . . " and the treatment of a murderer is demanded: "He shall surely be put to death." So, unless one puts the child in the fire and also hands it to the "men in red," the priests of Molech, to burn—one is free of blame—and to do both is an impossibility, so one IS free to burn children to Molech!

There is no ignorance, just sheer satanic blasphemy. The verses forbidding any one to burn or cause to be burned *any* of one's children to Molech are cited clearly.

Exhibit 68 Falsifies

Footnote "(4)" I have underlined, as it cites Leviticus 20:2 — and following as the source of the passage.

Footnote "(7)" specifies verse 4 of the same Lev. 20:2—Altho the death penalty is demanded in verse 2 for the person who "giveth ANY of his seed to Molech," and verse 4 is a continuation of this thought, adding that those who fail to punish the child-burner are guilty also, as is the man who "hath given OF HIS SEED to Molech," this is the Talmudic twist for verse 4:

'If one caused *all his seed to pass through the fire to Molech, he is exempt* from punishment, *because it is written, OF THY SEED,* implying, but *not all thy seed.*" In other words, the supposed admonition not to burn *part* of your children, licenses you to burn *all of your children!* To tell you not to steal *one* object, likewise, would give permission to clean out everything in the place you robbed! That is the "wisdom of the Sages!"

Thus, as Christ put it to the Pharisees, they make the "commandment of God of none effect. Ye hypocrites! well did Esaias" (Isaiah) "prophecy of you, saying, This people draw nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men" (Matt. 15:7). Christ referred to Isaiah 29:13, and Isaiah knew the breed of Satanists who use the Bible to destroy it.

No one with a grain of common decency could teach anything but the utmost denunciation for murdering children in orgies of blood and obscenity. But the Talmud permits this, in its supreme "repository of the criminal law of the Talmud," *TODAY!*

MURDER Exhibits 85-89

Regarding murder of the non-Jew, there is but one law: it is good and meritorious providing you do not get caught and get the Talmudic religion exposed for what it is, and thus keep other Jews from the prescribed murder program. See "Gentiles."

IN GENERAL: mere shyster hairsplitting is inserted to befuddle permission to seal up a neighbor in an airtight "alabaster chamber" – providing one does not put in a lighted candle to help eat up the oxygen, but allows the victim to pass out by breathing it up himself unaided. See Exhibit 86 (Sanhedrin 77a-77b).

Thus, murder by *suffocation* is permissible. One can do the job also by a vat.

Binding up your neighbor so that he dies of *starvation;*
Binding up your neighbor so that he dies of *sunstroke;*
Binding up your neighbor so that he dies of cold;
Binding up your neighbor so that a *lion* may kill him;
or *mosquitoes* bite him to death; Throwing your neighbor into a *pit* and leaving him to die there; let him *starve!* Killing your neighbor with *arrow wounds*;—all these killings are okay (Exhs. 85 - 86).

Exhs. 87 gives some more jolly instructions on how to *drown* your neighbor and yet be "guiltless" of his death! Just bind up the neighbor before it is hot or cold enough to kill him and all is well—you are guiltless of what follows. As for the lion, he could not have fought him anyway, so that is alright too. As for the mosquitoes, they come and go, so, since the ones which bit him when you tied the victim go away and others finish him, you are pure and blameless again. Shooting the neighbor with an arrow is alright since if there is balsam for sale, somewhere, he presumably could have sent for some and been cured instead of dying. Remember to cause the water to travel a little distance before it drowns the neighbor—then you are guiltless of his death!

Ten Innocent Men

It is granted that the Bible forbids taking a man's life—but that means taking his life all by yourself. That is, you must not take the whole of his life all alone, which permits you to help nine other men to take a life, so that: "If ten men smote a man with ten staves whether simultaneously or successively, and he died, they are exempt". Answering the Rabbi who suggests that killing whatever is left of a man's life might be wrong, we learn: "If ten men assailed him successively, he was already nearly dead when the last smote him: therefore the last, too, is exempt" (Exh. 88).

"Mercy" Killings, Exhs. 88-89

Elaborate pains were taken, rather recently, to have rabbis deny that "mercy" killings are permitted in Judaism—because they ARE. The public discussion was on whether or not a hopelessly sick person should be put out of his misery. The Rabbis denied that that would be proper. Exhibits 88 and 89 of the "chief repository of the criminal law of the Talmud", Sanhedrin 77b—78a, contain these rabbinical edicts: "Both agree that if he killed a TEREFAH—a person... suffering from some fatal organic disease, recovery from which is impossible—*he is exempt*" (Exh. 88). And: *"If one kills a TEREFAH, he is exempt;* whilst if a terefah committed murder: if in the presence of a Beth Din" (Note: a Talmudic law court) "he is liable; otherwise he is exempt".

Intercourse with the Dead

This uplifting passage continues with the matter of sodomy, which is harmless if committed with a terefah or with a dead body: " one *who commits pederasty* with a terefah... is as one who abuses *a dead person,* and hence *exempt*" (Exh. 89).

When young women died, ancient historians tell us, their bodies were kept from the undertaker's long

enough to make such treatment unlikely, as the practice was general in pagan lands.

NAZIR, title page, Exh. 164

A book of asinine vowings which clarify Christ's denunciations of Pharisee vowings. A Nazirite (to vow) was one who had vowed not to cut his hair or drink or eat any product of the grape for a certain time. Only reading is believing that such idiocy exists today. The Mishna on the Heifer and the Door is an example (not reproduced). The Mishna opens with the Door saying if the man doesn't open it, and the HEIFER saying if the man does not make it stand up, he must be a Nazir. Three pages of haranguing Gemara discuss the fact that the heifer then got up of its own volition. The door shuts up, evidently, for nothing more is said by it. The school of Shammai holds that since the man did not of his own power force the heifer up, he must be a Nazir; but the Hillel gang say that the essence of the vow is the upping of the heifer which was "recumbent" (fancy term for lying down) and is now standing up, so the man does NOT have to be a Nazir. And the schools of Hillel and Shammai were in full flower in Palestine when Christ lived.

In Matthew 5:34-6, and in Matthew 23: 16-22 are recorded the lambastings Christ gave the Pharisees for this imbecility: "ye blind guides which say, Whosoever shall swear by the temple, it is nothing; but whosoever sweareth by the gift that is upon it he is guilty. Ye fools and blind: for which is greater the gift or the altar that sanctified the gift? . . . "And Christ goes on to illustrate their silliness. Do not swear by anything, is the gist of the Matthew 5:34-passage, not by your head for you cannot "make one hair white or black". One can only appreciate His words after reading hundreds of pages of NAZIR and NEDARIM drivel.

NEDARIM (vows), title page, Exh. 170

The above applies to this book of vows, also, plus the usual garbage and odds and ends on every unrelated subject characteristic of the Talmudic grab-bag mind, looking for sewage, while pomping around on silly inventions below the mind of a six-year-old child.

ORAL LAW

See the BIBLE versus ORAL LAW; it is always superior to the Bible; see Exh. 60. What makes Talmudists "God's Chosen People" is only the Pharisee "Oral Law", or Babylonian Talmud, they say.

PARENTS

The Bible, thru Moses, teaches that anyone who strikes or curses his parents is worthy of death. But the Pharisee "Sages" have improved upon that. One may strike parents to the point of wounding them, while they are alive, but the sky is the limit after they are dead. Ah! what a privilege to follow the ORAL LAW or Talmud!

Nor is that all that the "Chosen People" are sanctioned in doing. They may curse their parents providing they use any term meaning God except the Y-H-W-H consonants of the word Jehovah, the Tetragrammaton, which is reserved for the Big Shots to use in whistling up demons. The word "God" is not supposed to be written or spoken today, and the California Jewish Voice carries articles in which the word is spelled "G-D" thruout. Not piety but sheer superstition governs this. And one of Christ's major "crimes" was that He pronounced the Name as spelled—see Exhibit 56 (Sanhedrin 55b-56a) from the "chief repository of the criminal law of the Talmud"—Sanhedrin. In this, it is explained that "Bless" is used instead of "Curse"—in Talmudic double-talk style. This style has been necessary until Iron Curtain power could be achieved, to conceal a wholly criminal religion which is a blasphemy and conspiracy against the rest of the entire human race, but Christianity and its followers first.

MOSES said that anyone who cursed or struck mother or father should be put to death (Exodus 21:15,17; Leviticus 20:9; Deuteronomy 27:16). One must honor parents.

Christ on Parents vs. Exhs. 74, 94

Christ knew Pharisee doctrine. He knew the Pharisee custom of drizzling water alternately on the hands to chase off the demons on arising, and before eating, for demons supposedly live in water and go for it. It is the pushbroom which dislodges and refunnels them. Tashlik is the current and ancient Pharisee custom of dropping crumbs into a river or body of water at Rosh Hashona, or flapping the garments at them, as the Hasidim do, to appease them. Brooklyn and Manhattan bridges in New York are much used for this today, says the Jewish Ency. of 1905, ("Tashlik").

"Yad" is hand and "Yadayim", the plural, hands. The Talmud book of Yadayim is devoted to the handwashing in connection with the demonology of Pharisaism to which Christ objected. So, when the Pharisees came baiting Him about His Apostles not doing the handwashing act, He came back at them, saying that they were hypocrites, "teaching for doctrines the commandments of men. . . Full well ye reject the commandment of God that ye may keep your own tradition.

"For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death;

"But ye say, If a man shall say to his father or mother, It is Corban, that is to say a gift" (Or I have dedicated to God that which would relieve your need) ". . .ye suffer him no more to do ought for his father or his mother: making the word of God of none effect through your tradition, which ye have delivered, and many such like things ye do" (Mark 7:1-13). Matthew 15 contains the same denunciation and same quotation from Isaiah, calling them hypocrites, etc.

Christ was hated by the pagan Pharisees for such teachings as: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. . .Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. . . except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:17-20).

POLYGAMY

There is nothing now, as formerly, in Talmudic doctrine, against polygamy. It is practiced by Jews in countries where it is allowed. It was Rabbi Gershom Ben Judah (born Metz, 960; died Mayence, France, 1040) whose edicts were accepted by European Jewry as final for all time, who commanded Jews in Christian countries to stop getting into trouble with the law by polygamy. Israel first proposed extra allowances for plural wives but now seems to be screening polygamy from Christian eyes.

After the period of the patriarchs, Abraham, Isaac and Jacob, and before this, in the case of Adam, and Noah, Monogamy ruled. The Prophets were Monogamists. Moses commanded regarding a man of God that: "Neither shall he multiply wives to himself, that his heart turn not away. . ." (Deuteronomy 17:17). And, admittedly, the polygamy of David and his son Solomon ended the Israel twelve-tribe united kingdom. Their hordes of pagan wives with foul altars broke down any Godly spirit which had formerly united them. The Pharisee "Sages" embroider upon the above words of Moses against polygamy, their permission to have 18, 24 or 48 wives (Sanhedrin 20b-21a).

The Mishna asks: "WHY THEN IS IT WRITTEN, NEITHER SHALL HE MULTIPLY WIVES TO HIMSELF. . .Rabbi Simeon said: He must not marry even one who may turn away his heart—(5) From which it might be inferred that he may marry a lesser number even if they should corrupt him."

The 1952 book by "Salo Wittmayer Baron, Prof. of Jewish History, Literature, and Institutions on the Miller Foundation, Columbia University" (Note: known as "Columbia the Germ of the Nation"), is entitled: "A SOCIAL and RELIGIOUS HISTORY of the JEWS' and is published by the top American Jewish Committee's *Jewish Publication Society of America. The chapter*, "The World of the Talmud", cites the harem of King Solomon (which finished him morally and otherwise) saying its "memory kindled the imagination of polygamous Jews in subsequent ages". Altho, we are told, there was no real difference between Palestinian and Babylonian Jewries fundamentally, "there are indications that Babylonian Jewish society had more polygamous features than did that of Palestine."

Rabbis Advertise

"Anecdotes like those current in regard to Rab and Rabbi Nahman (who) after arriving in a foreign city they used to advertise for women ready to marry them for the time of their sojourn ('man havya le-yoma') . . . In law, too, the Babylonian emphasis lay upon the Jew's right to 'marry as many wives as he is able to support' . . . Perhaps egged on by the growing Christian propaganda against divorce, the Hillelite school stressed the husband's freedom to divorce his wife even for some culinary deficiency, or, as Rabbi Aquiba "(Akiba)" taught, because he had found a better-looking woman." And, if you doubt that the above Rabbis are "saints" of the "synagogue of Satan," as Christ put it, then read up on them in the Jewish encyclopedias.

Under "Talmudic Eugenics," is this on incest: "In Egypt the Ptolemaic rulers themselves, for the most part, married their own sisters. In Parthia-Persia, marriages between parents and children were valid, and those among brothers and sisters were quite customary. The Parsee religion . . . encouraged such marriages as the fittest means of preserving family purity (cf. 'Yasna' 12, 9) . . Artaxerxes II had married his two daughters, and . . Mithraidates I had married his mother. Ardea Viraz is said to have married his seven sisters" (p.229, Vol. II). This was not harmful, we are told!

"On one point, particularly, Roman law differed from Jewish: marriages between an uncle and a niece . . . We recall that both Rabbi Eliezer and Abba married nieces, as did Rabbi Jose the Galilean . . . Rabbi Ishmael made a special effort to overrule his vow" (not to marry his own niece) "and to make the niece more attractive to him by improving her teeth. . ." (p. 230, same). That tooth business shows his nobility?

Now, altho Moses commanded, in God's name, that a woman should not marry her uncle, or a man his aunt (Lev. 18:14), these "People of the Book" today are fighting to modify American state laws against such marriages, and have been successful in some states, on the ground that their "religion" requires

such latitude. And we dumb Christians parrot the lie that "Judaism" is founded on Mosaic law, the Old Testament!

POPES, Exhs. 11, 20-21

Rodkinson (M. Levi Frumkin) in the first English translation of the Babylonian Talmud, edited by the father of "Reform" rabbis, Isaac M. Wise, which includes a "History of the Talmud," puts his finger on the real cause of trouble between the czarist governments of Russia and the Talmudic Jews. This work was put out in 1903, which was before the 1904 Kuhn-Loeb-financed Japanese-Russian war culminated in the bloody Talmudic Red Revolution of 1905 in Russia. At the celebration of the 1917 final triumph of Jewry, at Carnegie Hall in N. Y. (N. Y. Times, 3/24/17), it was proudly told how Jacob Schiff had financed Communist propaganda spread among 50,000 Russian war prisoners in Jew-financed Japan, which sent them back to put over the 1905 Red Revolution in their Russian homeland. But Rodkinson tells what was wrong.

See Exhibit 11. Writing of the battles of the Talmud, and its followers, authored by the Pharisees (Exh. 10), we read that following the Sadducees, Samaritans, the followers of Jesus and the early Roman (pagan) emperors (Exh. 9):

"The Rabbis next encountered the Popes. From the time of Pope Innocent III, the Talmud was burned at the stake in nearly every century from the 11th to the 18th in Italy, France, Germany, Spain, and many other countries . . ." He speaks of the disputations which the Popes and kings held in which the accusers of the Talmud were answered by its defenders. The results were always that, the criminality of the Talmud being revealed in all its horror, the Talmud was ordered burned, expunged or censored, until the same thing started over again. Rodkinson contines:

"Still what has been the result? The TALMUD EXISTS TODAY, AND NOT ONE LETTER IN IT IS MISSING." Then:

Rodkinson "Spills the Beans"

"It is true that persecutions against it are not yet at an end; accusations and calumnies by its enemies, under the new name of anti-Semites, are still directed against it, while the government of Russia legislates against and restricts the rights of the NATION WHICH ADHERES TO THE TALMUD" (Exh. 11). But, Rodkinson expects the sub-sewer TALMUD to reign eternally "as long as the sky spans the earth" (He reckoned without God).

Talmud Burned

A partial chart of the burning of the Talmud at the hands of the Kings and Popes appears in Exhibits 22 and 23.

The POPES in Jewish Encyclopedias

Jewish encyclopedias give credit to the Popes for stopping violence against them; for seeking to convert them, and securing certain rights for them in territories over which they exercised temporal power. Altho the Bishops were issuing restrictive laws against Jewish aggressions long before this, the reign of *Gregory the Great* (590-604) is taken as the starting point of consistent relations between the Jews and the Popes. He condemned the holding of Christian slaves by Jews.

Pope Leo VII wrote the Archbishop of Mayence a reply telling him he might offer his Jews the choice between conversion or emigrating.

Anacletus II (antipope) was a Jew and his claim to the papacy always contested.

Benedictus VIII had a number of Jews put to death for blasphemy against Jesus.

Gregory VII charged the German emperor, Henry IV, with favoritism towards the Jews, and "in 1078 he renewed the canonical laws which prohibited giving Jews power over Christians . . . Jews might not be employed as tax-farmers or mint-masters."

Popes Calixtus II (1119-24) and *Pope Alexander III* are cited for pro-Jewish acts.

INNOCENT III is the most hated of the Popes, in Jewish literature. In 1215, the Fourth Lateral Council which he convened "renewed the old canonical prohibitions against trusting the Jews with public offices and introduced the law demanding that Jews should wear a distinctive sign on their garments . . . Nevertheless he protected them against the fury of the French Crusaders." Under "BADGE" is more on this.

"*Gregory IX* . . . in various official documents insisted on the strict execution of the canonical laws against the Jews . . . . his successor," to continue quoting,

"*Innocent IV, ordered the burning of the Talmud* in Paris (1244)."

Thru Emperor Sigismund, "who was heavily indebted to them, they (the Jews) obtained from *Pope Martin V* (1417-31) . . . various bulls (1418 and 14-22)" (favorable to them). "In the last years of his pontificate, however, he repealed several of his ordinances, charging that they had been obtained under false pretenses."

Eugene IV and Nicholas V are cited for moderation.

Sixtus IV sanctioned the Spanish Inquisition, which was aimed at the 300,000 Jews who had entered the Church, retained their Talmudism, and secured power over all phases of Spanish life (See "The Marrano's" by Cecil Roth, Jewish Pub. Soc. of Am.).

"*Alexander VI* (Borgia), known in history as the most profligate of the popes, was rather favorably inclined toward the Jews."

Leo X, one of the Medicis who fanned the Reformation by sponsoring the great renaissance of paganism and filled the Platonic Academy and salons of Rome and Florence with Jews, expounding Talmud, and occult Cabala, is called "the humanist . . . favorably inclined toward the Jews, whom he employed not only as physicians, but also as artists and in other positions at his court. The beginning of the REFORMATION influenced his action in the controversy between REUCHLIN and PFEFFERKORN" (the capitalization indicating that these subjects are covered elsewhere in the Jewish Ency.) "which he settled in such a way as not to give any encouragement to those who demanded reforms in the Church." True enough. The story of the sincerely converted Jew, Pfefferkorn, who aired the infamies of the Talmud truly, opposed by the Catholic renegade, dupe of the head of the Jewish community of Rome, Reuchlin, and the pro-Jewish Medici Pope, ended with Pfefferkorn being silenced, Reuchlin not tried for heresy, as he was scheduled to be and should have been, and two hostile camps in every German town taking sides for or against the Talmud. How Martin Luther entered this picture, first as a darling of the Jews, when he wrote the drooling "Jesus Christ Was Born a Jew" in which he blamed the Catholic hierarchy for being responsible for Jews not having been converted—they called Jews nasty names—and asserting that he, Luther welcomed them to his heart, is a picture unpainted by Catholic or Protestant sources. We are never told how he found that Jews who had encouraged him to break with the Church were Judaizing his followers. He then read the Talmud introduced to him by a really converted Jew. Then he wrote "The Jews and Their Lies" and such terrible phillipics that they make the utterances of the Popes almost pale by comparison—after he became wised up to the truth.

Today the Bulls of the POPES are buried alongside of those of LUTHER!

Clement VII (another Medici servant of Jewry) was the bastard son of Guilio, brother of Lorenzo the Magnificent, founder of the pagan salon, the Platonic Academy.

How Medicis Gained the Throne

Lorenzo the Magnificent, politician and lord of his Platonic Academy which attempted the old Talmudic strategy of harmonizing pagan philosophy with Christianity, as Maimonides had done with Biblical Judaism and Aristotle, had his son Giovanni (Leo X) made a cardinal, thru his influence with Innocent VIII, at 13, having been made an archbishop at 7. Ready to pop on the throne, Giovanni promptly made five of his relatives cardinals, including his bastard cousin, Giulio. Leo X (Giovanni), made Pope on March 11, 1513, was ordained a priest on the 15th and made a bishop on the 19th of the same month, and he reigned until December 1, 1521, nine years.

It was Leo X who launched the selling of indulgences in 1517 which was the immediate forerunner of Luther's break with the Church, and of Europe's arousal. Every effort was made to corrupt and Talmudize the church from the inside, while Jewry worked to wreck it from the outside. The hotheads among Jews, says Cecil Roth, the Jewish historian, expected to end Christianity and supplant it with Talmudism, but when Luther nailed the theses on the Wittenberg Cathedral door, he nailed the Jews back in the ghetto, and Popes eager for Christian faith and morals were elected in place of the pro-Talmudic "humanist" Medeci popes. Luther, in turn, found the same forces polluting his own following and ended his life beseeching the Protestant princes to expel or put at hard labor all Talmudists, after burning synagogues and Talmuds first of all. Read his words—if you can find them in any library!

There is only praise for the Medici Popes in Jewish literature and only disappointment about the condition of Jewry during the Reformation and afterwards, for the succeeding Popes drove the Talmudists out of Vatican circles back into the ghetto.

Bewailing this, the Jewish Ency. reports how the Talmud was burned by *Pope Julius III* in 1553 and Christians prohibited from printing it. "The worst was yet to come." *Paul IV* (1555-1559) in his bull "Cum Nimis Absurdum" not only renewed all the canonical restrictions on Jews, but restricted their commerical activities and made them wear a yellow hat and made them live in their own territory—the ghetto. *Pope Pius IV* gave "a brief period of respite" (1566-72), then his successor *Pius V* (1566-72) "not only repealed all the concessions of his predecessor, and not only renewed the laws of Paul IV, but added some new restrictions. . . ." In 1569 he expelled the Jews from his territory.

Gregory XIII (1572-85) allowed the Jews to return but "introduced a large number of severe restrictions . . . and they were obliged to send every week at least 150 of their number" to listen to conversionist sermons (dreadful!).

Sixtus V (1585-90) "was more favorable to the Jews," and permitted the printing of the Talmud after it was censored (1586). *Clement VIII* (1592-1604) ordered the Jews expelled and prohibited printing of the Talmud.

Under *Clement X* (1670-76) the Portugal Inquisi-

tion (against Jewry) was halted but he refused to help the expelled Jews of Vienna (1670). "The worst feature . . . under papal dominion was the closing of the gates of the Roman ghetto nights. Severe penalties awaited a Jew leaving the ghetto after dark, or a Christian entering it."

Pius VI (1775-1800) "renewed all the restrictions enacted from the 13th century. The censorship of books was strictly enforced . . . and their attendance at conversionist sermons was enforced." And *Leo XII* (1826) reinforced these rules with extreme rigor. *Pius IX* (1846-78) started in soft but, as stated in other Jewish literature, after he had been expelled from Rome at the hands of a Jewish movement which showed its Talmudic anti-Christian face with savagery, he changed his mind. To quote:

"*Pius IX* during the first two years of his pontificate, was evidently inclined to adopt a liberal attitude, but after his return from exile he . . . condemned as abominable laws all measures which gave political freedom to them . . . showed his approval of the medieval laws as enacted by Innocent III. He maintained the ghetto in Rome until it was abolished by the Italian occupation of Rome (1870)" (Jewish Ency. "Popes").

"His successor, *Leo XIII* (1878-1903) was the first pope who exercised no territorial jurisdiction over the Jews. His influence, nevertheless, was prejudicial to them. He encouraged anti-Semitism by bestowing distinctions on leading anti-Semitic politicians and authors, as Lueger and Drumont" (Note: Eduard Drumont's book, "LaFrance Juive" traces the Talmudization of French Christian life in every phase. A Judaized France was the result he deplored.) "he refused to interfere in behalf of Captain Dreyfus, or to issue a statement against the blood accusation" (Note: that human blood is used in Talmudic black magic rituals). "In an official document he denounced JEWS, freemasons, and anarchists as the enemies of the Church."

"*Pius X* (*elected* 1903) is not sufficiently known" (Note: this is the 1905 Jewish Ency.) "to permit a judgment . . . but in his diocese of Mantua, before he became pope, he had prohibited the celebration of a solemn mass on the king's birthday because the city council which asked for it had attended a celebration in the synagogue."

19th and 20th Century Popes and Jews

In 553, Emperor Justinian forbade the spread of the TALMUDIC books thruout the Roman empire (Corp. Juris can. VII Decretal, lib. V, Tit. IV, cap. 1). Popes Julius III, Paul IV, Pius V, Gregroy XIII, Clement VIII Alexander VII, Benedict XIV, etc., who issued new editions of the Index of Forbidden Books, condemned them rigorously; in accord with the orders of the Council of Trent, proscribed them.

The Index Expurgatorious issued by the above *Leo XIII* in 1887 stated concerning "The Talmud and other Jewish books."

"Altho in the Index issued by Pope Pius IV, the Jewish Talmud with all its glossaries, annotations, interpretations and expositions were prohibited: but if published without the name TALMUD and without its vile calumnies against the Christian religion they could be tolerated; however, Our Holy Lord Pope Clement VIII in his Constitution against impious writings and Jewish books, published in Rome in the year of Our Lord 1592 . . . proscribed and condemned them: it was not his intention thereby to permit or tolerate them even under the above conditions; for he expressly and specifically stated and willed, that the impious Talmudic, Cabalistic and other nefarious books of the Jews be entirely condemned and that they must remain always condemned and prohibited, and that his Constitution about these books must be perpetually and inviolably observed."

In 1938

The Vatican's semi-official organ, "L'Osservatore Romano," of August 13, 1938, in an article headed "The JEWS and the VATICAN COUNCIL" (1870), after speaking of the Protective measures for the Jews of the Catholic Church, then goes on to say:

"But—in order to set things straight—by this it was not intended that Jews should be allowed to abuse the hospitality of Christian countries. Along with these protective ordinances, there existed restrictive and precautionary decrees with regard to them. The civil power was in accord with the Church in this, since, as Delassus says, 'they both had the same interest in preventing the nations from being invaded by the Jewish element and thereby losing control of society.' But if Christians were forbidden to force Jews to embrace the Catholic religion, to disturb their synagogues, their Sabbaths and their festivals, the Jews, on the other hand, were forbidden to hold public office, civil or military; and *this prohibition extended even to the children of converted Jews.* The precautionary decrees concerned the professions, education, and business positions."

Marranos

One who reads the Jewish press today and sees congratulations to Israel from Spanish "Catholics" who identify themselves as Talmudic Jews who have practiced their Talmudism secretly ever since 1492, when their co-religionists were expelled from Spain, where 300,000 of them had taken over the Church

from the inside, can realize the necessity of the precaution underlined above. The word "Convert" is so often false.

One must learn from Jewish authorities that Torquemada himself, leading the Inquisition, was a Jew, and that the Inquisition was only aimed at the Marranos who under the pretense of conversion threatened to end Christianity by their inside job.

LUTHER and POPE INNOCENT III

Jewish authorities are well aware of the two phases in the teachings of Luther: the phase during which he wrote his drooling "Jesus Christ Was Born a Jew," filled with sympathy for their long unbelief, which Luther laid to the unsympathetic attitude of the Catholic Popes and hierarchy. Luther's study of the TALMUD became the dividing line. His second and last phase was one of warning against the Jews as destroyers of Christianity and of Christians. He preceded the world events created by the Red Beast regimes of Talmudists by more than 350 years. He reached an opinion in perfect unison with Pope Innocent III and the Popes of the centuries following him.

POPE INNOCENT III in a long decree stated: that Jews are "not to be killed by anyone," but "they are to us dangerous as the insect in the apple, as the serpent in the breast. . . . Since, therefore, they have already begun to gnaw like the rat, and to stink like the serpent, it is to our shame that the fire in our breast which is being eaten by them, does not consume them. . . . Altho Christian piety tolerates the Jews . . . and allows them to continue with us, altho the Moors will not tolerate them, they must not be allowed to remain ungrateful to us in such a way as to repay us with contumely for favors, and contempt for our familiarity. They are admitted to our familiarity only thru our mercy. . . ."

Under this same Pope, canons 67-70 were adopted by the Fourth Lateran Council which include protective measures against Jewish usury; their wearing of a distinguishing badge (to warn Christians against their mental leprosy); forbidding intercourse with Christians, as employees, in marriage, etc.; and barring their testimony as witnesses in legal matters (their KolNidre license for perjury then being well known) etc.

It is more than a little strange that the Bulls of the Popes over the many centuries, warning against the Jews, should be seemingly unknown to the Catholic clergy today, and that the writings of Luther on the same subject, which are like almost a second gospel to Protestants of the Lutheran fold, should be equally unknown today!

Luther's Shem Hamphorash

Where is Luther's reply to the Talmudic charge that Jesus did His miracles by magic with the Tetragrammaton, or Shem Hamphorash, the consonants of the word Jehovah (by which the Rabbis whistle up the demons)? He published it in 1543 and wrote:

"Even with no further evidence than the Old Testament, I would maintain . . . that the Jews, as they are today, are veritably a mixture of all the depraved and malevolent knaves of the whole world over . . . to afflict the different nations with their usury, to spy upon others, and to betray, *to poison wells*, to deceive and to kidnap children, —in short, to practice all kinds of dishonesty and injury."

The Arab Charge

In the above underlined charge of Luther, we see modern substantiation in the report of the "ARAB HIGHER COMMITTEE FOR PALESTINE - 4512 Empire State Bldg., N.Y., N.Y., presented to the United Nations July 20, 1948. In the printed brochure, among such subtitles as the following, are details on well-poisoning: "Massacres, Indiscriminate Killing and Savage Acts"; Maltreatment and Humiliation of Prisoners"; "Indecent Acts Against Women and Girls"; Looting of Property"; "Destruotion of Holy Places" (14 churches being shelled, used as arsenals, etc.) and later evidence showing the typical Talmudic acts, told me by a Christian priest, of intercourse on altars, defiling same with excreta, etc.

Under the heading: "Jews Resort to Bacteriological Warfare", is data concerning the outbreak of cholera in Egypt and Syria, "with some, but not conclusive evidence that Zionists were responsible", but positive evidence of their bacteriological laboratories in Palestine for such ends. The NBC reporter Leon Peason, in Paris, is quoted as reporting Jan. 12, 1948 that "the Jewish underground is preparing to launch bacteriological warfare against the Arabs", followed by official Egyptian evidence that the Gaza water supply of the Egyptians was poisoned by typhoid and dysentary germs by Jews who had confessed the job (p. 14). And there is more. One can assert positively that Talmudic doctrine sanctions and sanctifies such acts against "Goyim", cattle.

Luther, in his brochure, "The Jews and Their Lies" reveals his perception of the close affinity (and substance) of Talmudic Judaism with paganism; and his disdain for Talmudic idiocies is expressed in language only second in strength to that of Christ Himself.

Plato and Judaism

Plato and Aristotle are Talmudic idols. Plato's Republic uses a false religion to keep the slaves in subjection, but his real god is the sum of nature, presided

over by the intelligences, spirits, like old Aristotles's ten boss Intelligences of the plane's (now the Ten Sephirot of the Talmudists' Cabala). God is a self-perking insensate agglomeration of spirit or matter—take your choice, as Marx did. Marx chose matter as eternal and spirit as an attribute of it; Plato took the "idea" as reality, like Christian Science and the Cabala, with "error" or sin, as unreal. "Evil a c c o r d i n g to the Cabalistic philosophy, is non-existent, anticipating Christian Science.." ("Cabala", Universal Jewish Ency.). Hence we read in the same source of "the considerable number of Jews (who) have been attracted to this faith", and "have held that they did not necessarily desert Judaism by so doing". There is no gain in switching, says the Universal Jewish Ency., and the glorification of Jesus is the one repugnant feature warned against as non-Jewish ("Christian Science"). As the older Jewish Ency. states under "Cabala" (p. 477):

"As the divine" (small "d" in original, for it means the pantheistic sum of nature) "has true being, evil is that which has no being, the seeming thing, the thing as it appears". And one ASSERTS, declares one's own divinity; one does not ASK, either in Cabalism or so-called "Christian" "Science". Aristotle's bastard son, and the dressed up "heterai", or prostitutes, who popularized the pagan philosophies of Plato, Aristotle, Socrates, and the entire peripatetic school of Athens, are examples of immoral conduct mirrored in the Talmud, but not in the Person of the Man of Galilee. Carefully buried are the old historical accounts cited by the French historian Lacroix (1806-84) (English translation by Samuel Putnam, 1931, CovieiFriede, N. Y.), in his "History of Prostitution". Aspasia, the heterai whom Pericles married and continued to share with Socrates and Alcibiades, carries on a revolting dialogue with Socrates and advises him how he can secure Alcibiades as his subject for sodomy. Plato's obscene poems; his mistress Archaenesse to whose wrinkles he wrote an ode; the degradation of little children, outnumbering adults in paying the prostitute tax to the city of Rome as lesbians and sodomists, trained in that vice by their parents at the time of Christ—the sodomy of Horace and all his foul poems, make one realize the position of the LIGHT of the WORLD in a sewer of Talmudic paganism. The Talmudic role of little children today is the same as in Christ's time—subjects for vice—in direct opposition to that decreed by Christ.

Luther on Plato

Note the Jewish Ency. Exhibit 271 (last of right column, "Gentiles"): "Judah ben Ilai recommends the daily recital of the benediction, 'Blessed be thou . . . who hast not made me a goy' ". This also has: "who hast not made me a *woman*", and also "who hast made me an *Israelite* . . . who hast not made me a slave". This is a "benediction" prescribed by the Talmud and listed under "Benedictions" (Jewish Ency.).

Luther in his "The Jews and Their Lies" wrote: "they exalt themselves and praise God for separating them from the heathen . . . In order that their raving, frantic and foolish nonsense might be perfect, they praise and thank God, *first*, that they are human beings and not animals; *secondly*, that they are Israelites and not Goyim (heathen); *thirdly*, that they were created as *Men* and not as *Women*. Such foolishness they do not have from Israel, but from Goyim.

"For thus the historians write that the Greek PLATO daily gave such praise and thanks to God, if such blasphemy and haughtiness could be called the praise of God. For that man (Plato) also praised his gods for these three things, that he was a man and not an animal, a man and not a woman, a Greek and not a non-Greek or barbarian. Such is the praying of a fool and the praise of a blasphemous barbarian; just as the Mals imagine that they alone are human beings and all the rest of the world nothing but inhuman beings, ducks, or mice."

Luther Cites Christ—Esther

Luther quotes John 8:39 and verse 44, wherein Christ told the Pharisees: "Ye are of your father the Devil," and warns Christians to "be on their guard against these h a r d e n e d condemned people—who accuse God of lying and proudly despise the whole world. . . They are boastful, proud fools. . " He goes on to call them "Liars and Bloodhounds". The book of Esther, which Catholic and Protestant theologicans in all centuries have protested as being unhistorical, irreligious (the name of God does not once appear on it) and out of place in the Bible, Luther then cites. The Jewish Publication Society book on "PURIM ANTHOLOGY" (Phillip Goodman, 1949) points out the inconsistency of Persian-run nobles giving permission to Jews to slaughter Persians and calls attention to Purim having been a souse and gift festival of Babylonians celebrating the triumph of the Babylonian sex-gods Bel MARDUK (Mordechai) and ISHTAR or Astarte (Esther) over the rival sex-goddess Mashti (Vashti). In the Persian city of Susa the colony of Babylonians had celebrated this festival, which, we are told, was refurbished at the time of the Maccabees (168 BC) to put fight into their crowd. The victory of Judah the Maccabee over the Syrian general Nicanor was celebrated and the day declared a holiday, the 13th of Adar, 161 B.C. There is no mention of Purim in the New Testament, no certainty that a

king Ahasuerus mentioned in the book of Esther ever existed. How about a Godly heroine bearing a pagan sex-goddess' name? Luther wrote: "They are the real liars and bloodhounds, who have perverted and falsified the entire Scriptures from beginning to end without ceasing, with their interpretations. . .O, how they love that book of Esther, which so nicely agrees with their revengeful people—they who imagine themselves to be the people of God, who desire to think they must murder and crush the heathen. . . As they at first demonstrated against us Christians and would like to do so now, if only they could. . ." Here, Luther anticipated the carnage of millions of Christians under the Talmudic Red Iron Curtain of today.

Jews—Worse than the Heathen

Luther reflects that passage in II Peter 2 about those who "speak great swelling words of vanity", promise liberty, but "they themselves are the servants of corruption . . . For it had been better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment delivered unto them. . . according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to its wallowing in the mire". Luther wrote:

"How much better it would be if they did not have God's Commandment or did not know it. For if they did not have it, they would be uncondemned. They are condemned because they have God's Commandment and do not keep it, but act against it without ceasing. . . In like manner murderers and whores, thieves and scoundrels and all evil men could boast they are God's holy and chosen people, because they have His Word and know that they should fear and obey him. . ."

Luther then knew the Talmud, and continues: "The heathen philosophers write much more honorably. . . They write that man by nature is obligated to serve others, also to keep his word to his enemies . . . Yea, I maintain that in three fables of Aesop there is more wisdom to be found than in all the books of TALMUDISTS and Rabbis and more than ever could come into the hearts of the Jews. Should someone think I am saying too much—I am not saying too much, but much too little! For I see in their writings how they curse us Goyim and wish us all evil in their schools and prayers. They rob us of our money thru usury. . . they play us all manner of mean tricks; what is worst of all, they. . . teach that such should be done. No HEATHEN has done such things and none would do so except the Devil himself, and those whom he possesses like he possesses the Jews".

Number Tricks

Luther goes into a dissertation showing he was familiar with the letter and number tricks, by which adding the numerical value of a word is used to create a new Talmudic meaning for Scriptural verses—devilish ones. Luther goes into the perversion of the name of Jesus. Christ foretold the numerical number of the Anti-Christ's name as 666, according to Pharisee custom now, as then (See under "Gematria, Notaricon, Temura in Jewish authorities). Much of the "wisdom of the sages" depends on these number-letter tricks, which are utterly cheap shyster stunts.

Calling Mary a Whore

Luther continues with the Talmud: "Thus they call Him (Jesus) the child of a whore and His mother, Mary, a whore, whom she had in adultery. . . Reluctantly I must speak so coarsely in opposing the Devil. . . We do not call our wives whores as they call Maria, the Mother of Jesus; we do not call them bastards, as they call our Lord Christ. We do not curse them, but wish them all manner of bodily and spiritual good; permit them to lodge with us. We don't steal and mutilate their children; do not poison their water; do not thirst after their blood. . .

"Now behold what a nice, thick, fat lie it is when they complain about being captives among us. Jerusalem was destroyed more than 1400 years ago and during that time we Christians have been tortured and persecuted by Jews in all the world. For nearly 300 years we might well complain that during that time they captured and killed the Christians, which is the clear truth. On top of that, we do not know to this day what Devil brought them into our country. We did not fetch them from Jerusalem. On top of that no one is holding them now. Land and highways are open to them. . . They are a heavy burden to us in our country, like a plague, pestilence, and nothing but misfortune. . . Should the Devil not laugh and dance, when in this manner he can have his paradise among us Christians . . . and to thank us . . . blasphemes and curses God and man! . . .Now what are we going to do with these rejected condemned Jewish people?"

Luther's Conclusions

After Luther became conversant with the TALMUD and the ritual cursings of so-called "Judaism", his advice exactly matched that of the ever-reenforced edicts of the beleagured Popes. A person who condones such blasphemies, he said, partakes of them. He said they should be forced to leave the country:

"We should not suffer it, after they are among us and we know about such lying," (Note: as authorized by the KolNidre, etc.) "blaspheming and cursing among them, lest we become partakers of their lies,

cursing, and blaspheming. . . We are not permitted to take revenge. Revenge is around their necks a thousand times greater than we could wish them. I will give you my true counsel:

"FIRST, that we avoid their synagogues and schools and warn people against them. . . that God may see that we are Christians and have not knowingly tolerated such lying, cursing and blaspheming of His Son and His Christians. For what we have so far tolerated in ignorance (*I myself did not know it*), God will forgive us. . . Moses writes in Deuteronomy that where a city practiced idolatry, it should be entirely destroyed with fire and nothing left. If he were living today he would be the first to put fire to the Jew schools and houses" (—which he follows with Scriptural support).

"SECONDLY: That all of their books be taken away; prayer books, TALMUDS, and not one page of it be left. .. For they use all that only to blaspheme the Son of God; that is God Himself. . .and will never use it in any other way".

Spiritually, Luther connects the Jews with those who betrayed Moses: "Of such are the remaining dregs of the Jews, of whom Moses knows nothing; they also know nothing of him, for *they do not keep one passage in Moses.*" This reminds one of the constantly recurring charge of Christ that the Pharisees violated and nullified the laws of Moses, such as: "The Scribes and the Pharisees sit in Moses seat" (Matt. 23:2). In other words, they occupy his throne giving forth as Mosaic LAW, their own foul permissions which they attribute to "ORAL" laws Moses handed down to their own crowd unknown to the rest of the world, a thin lie recognized as such by the rabbis.

Without any Jewish Encyclopedias or Soncino translations of the Babylonian Talmud, one sees that Luther understood perfectly the way the Talmud blasphemes and hangs obscene charges on Christ thru *double talk and words* (The Balaam passages are an example of this, but Luther names others). Luther recognized that any Messiah expected by Jewry was only to lead them in slaughter to power:

"The Jews desire no more from their *Messiah* than that he should be a Kochba" (leader of the Pharisee revolt against Rome in 135 AD in which about a million non-Jews were sadistically slaughtered, details being cited by historian Gibbon, from ancient historical sources. E.D.)—"and a worldly king, who would slay the Christians, divide the world among the Jews and make them rich lords . . ."

It is clear that Luther knew the MARRANOS, the Spanish word meaning "swine", of which Talmudists are so proud, because it designated the some 300,000 Talmudists who deliberately invaded the Catholic Church of Spain in order to accomplish what they did accomplish, and this they call the "Golden Age" of Jewry, which was the complete take-over of church and state, financial, educational, and ecclesiastic, to the helpless wrath of the subject Spanish Christians. Only the Inquisition directed against Talmudic tumors within the Church saved Christianity from extinction—as Talmudists so well know today. Read Cecil Roth's "Marranos" (Jewish Pub. Soc. of Am.)

The two-volume "House of Nasi" by the same able current Jewish author, compares the underground refunnelings of Jewry after the expulsion from Spain (1492) and Portugal, a little later, with the network set up under Hitler. "Nasi" means Prince of Jewry. MAIMONIDES, whose "harmonizing" of pagan Aristotle with the Pharisaic pantheistic "Bible" is the idol of the Jewish world, was one of that vast horde of Talmudists who invaded Mohammedanism as a "convert", and lived the pose of a Mohammedan while he wrote Talmudic books ("Guide to the Perplexed", etc.).

In 1955, Jewry has been celebrating the anniversary of Maimonides, whose intitials, *Rabbi Moses Ben Maimon* are turned into that favorite "NRA", "UNRRA" "UNO", alphabetical jargon favored by Jewry in Russia and the USA, so that he is referred to as RAMBAM. His wholesale deception, his role as a confidence man, is greatly admired and, as usual, attributed, by that stock pose of the persecutors, to "persecution". He was born in Cordova, Spain, 1135, and moved to Fez, Morocco, in 1160, a "convert".

Digressing from Luther's "The Jews and Their Lies", we see in his "Table Talk" his reaction to marranoism:

"If a Jew, not converted at heart, were to ask baptism at my hands, I would take him on to the bridge, tie a stone round his neck, and hurl him into the river; for these wretches are wont to make a jest of our religion" (CCLVI).

Luther's diatribes at the papacy, at a time when the Medici popes were more Talmudic than the Talmudists themselves, apply with equal force to Talmudized Christian denominations and leaders, such as the Oxmans and McConnells, today. Protestantism has been corrupted by the same satanic influence. As Jewish historian Roth states in his "Jews of Italy" (1946, Jewish Pub. Soc. of Am.) concerning Jews and the Medici:

Medicis and Jews

"Girolamo Savonarola was successful. . .in 1494 the great Dominican drove out the Medici. . .Thereafter their position in the city (Florence) was a sort of barometer of its political state: when the Medici returned in 1512, they (the Jews) came too, and when

the Medici were driven out in 1527 they accompanied them. . .It was only when the ruling house was at last securely established, from 1530 onwards, that the interruptions end and the continuous history of Florentine Jewry begins" (p. 190).

Also: "When Martin Luther nailed up his famous Theses on the cathedral door of Wittenberg, thereby setting the machinery of the Reformation in motion, the fate of the eager Jewries of Renaissance Italy were sealed. Threatened by this dangerous movement of secession, the Catholic Church began to set its house in order, more systematically and more comprehensively than ever before, in the process known as the Counter-Reformation. No longer were the Popes to be pre-eminently enlightened patrons of literature, science and the arts, with worldly inclinations and interests. Henceforth they were chosen among those in whose eyes the requirements of the Church, spiritual and temporal, were paramount. . .who. . .regarded the Jews as a leaven of disbelief which positively endangered Christianity and Christendom—at least until they were segregated from intercourse with other men, as the Lateran Councils had prescribed three and a half centuries before". Whereas the Talmud had been printed under Leo X, a Medici, in 1558, the Pope denounced the Talmud, and the other restrictions were set up ("History of the Jews of Italy", pp. 190-following).

The ALENU, or the Spitting Jew

It is evident that Luther knew of the custom, wherever it did not endanger Jews, of spitting in the synagogue when reference to Christianity is sung in the ALENU, for he advised:

"Whenever you see or think about a Jew, say to yourself as follows: Behold, the mouth which I see there has every Saturday cursed, execrated, and spit upon my dear Lord, Jesus Christ, who has redeemed mo with His precious blood; and also prayed and cursed before God that I, my wife and children, and all Christians, should be stabbed and perish in the most miserable manner—and would like to do so himself if he could, that he might come into possession of our goods. . .Should I eat, drink with, or speak to such a Devilish mouth?. . .I would partake of all the Devils who live in that Jew, and would spit upon the precious blood of Christ—God keep me from doing that".

Luther's Last Sermon

Repeatedly, Luther warns the clergy against participation in the blasphemies of Judaism, by aiding or enduring these in any way. His last sermon includes this: "You, Milords and men of authority, should not tolerate but expel them. They are our public enemies and incessantly blaspheme our Lord Jesus Christ; they call our Blessed Virgin Mary a harlot and Her Son a bastard. . .if they could kill us all, they would gladly do so; in fact many of them murder Christians, especially those professing to be surgeons and doctors. They know how to deal with medicaments in the manner of the Italians—the Borgias and Medicis—who gave people poison which brought about their death in one hour or a month. . .As a good patriot I wanted to give you this warning for the very last time to deter you from participating in alien sins. You must know I only desire the best for you all, rulers and subjects".

But, typically, as this is being written, a professor at the Lutheran Concordia Seminary, St. Louis, scornfully replied to my query as to what is being taught there about the dangers of the Talmud to Christian life,—that this subject had nothing to do with modern life. "It is only responsible for our whole foreign policy with our boys stationed on some 300 world bases to set up Anti-Christ World Government in accordance with prophecy", said I, as he added that he would refuse to read any proofs I might submit to him on the subject. The "higher-ups" paid no attention to even the Divine One when He came with His Gospel of Truth: one had a new piece of land he had to attend to; another had a new wife—they were too busy. This gentleman was too busy to study the findings of Luther in whose honor his seminary was set up.

Astrology, the Oldest Paganism

A glance at Chicago newspapers reveals the fact that, today, "moderns" have not abandoned the oldest idolatry—Sabeanism, or worship of the stars: the seven planets, sun, moon, to which Talmudism has always been addicted, along with every other form of paganism, like the horrors of Molech child-burning and Baal depravities. The fulminations of the Old Testament mean nothing today, any more than the opinions of Luther on this astrology:

After expressing his profound respect for astronomy, he said: "Astrology is no art; it has no principle, no demonstration whereupon we may take sure footing; 'tis all haphazard work. . . They set forth in their almanacs, that we shall have no snow in summer, nor thunder in winter; and this the country knows as well as the astrologers. Philip Melancthon says: That such people as are born in the . . . ascension of Liber towards the south, are unfortunate people. Whereupon I said: the astrologers are silly creatures to dream that their crosses and mishaps proceed not from God, but from the stars. . .The nativities of Cicero and of others were shown me. I said: I hold nothing thereof, nor attribute anything to them. I would gladly have the astrologers answer me this: Esau and Jacob were born together, of one father and one mother, at one time,

and under equal planets, yet they were wholly of contrary natures, kinds and minds. What is done by God ought not to be ascribed to the stars. The upright and true Christian religion opposes and confutes all such fables... An Astrologer, or horoscope monger, is like one that sells dice, and bawls: Behold, here I have dice that always come up twelve. If once or twice their conjectures tell, they cannot sufficiently extol the art; but as to the infinite cases where they fail, they are altogether silent. Astronomy, on the other hand I like... by reason of its manifold benefits...

"When at one time many are slain together in a battle, no man can affirm they were all born under one planet, yet they die altogether in one hour, yea, in one moment" ("Table Talk"; "Of Astronomy and Astrology" DCCCXLI).

What has put Lutheran pastors to sleep? Who has buried the Bulls of the Popes on the Jews?

PURIM TODAY

Strangely, the features of the Babylonian souse and gift-giving festival of Farvardigan, in honor of the sex-gods of the Babylonians, have been retained by the Talmudists today. In the oldest translation of the Old Testament the festival is called Fruria (the Septuagint translation), whereas Purim, meaning "lots", refers to the lots cast by Haman to decide on the day to get after "Jews", as we are supposed to believe.

Catholic and Protestant Bible students have argued against both the historicity and the religious value of the book of Esther. Even the Schofield Bible notes, and the Schofield Bible notes unfailingly identify the present day pagan Talmudists with the "Israel" followers of the Prophets and Him they foretold, even these cite the fact that the name of God does not once appear in the book of Esther. The Kirkbride Bible notes go further. Elsewhere we learn that the gods of Elam, a province east of Persia of which Susa, the scene of the Esther story, was the capitol, were Humman (Haman) and Mashti (Vashti) and these were rivals of Bel (Baal) Marduk (Mordechai) and Ishtar (Astarte), the male and female sex-gods of the Babylonians whose holiday the Jews adopted. Whereas archaelogical discoveries all over the world have confirmed the reality of the Flood, and of practically every Biblical event, including the invasion of Canaan by the Mosaic congregation from Egypt (in the Tel El Amarna letters), there is not one piece of historical substantiation for the slaughter of Persians by Jews which allegedly took place by permission of the enamored but unknown king "Ahasuerus" in behalf of his lady with the pagan name, Ishtar. That Mordechai was a professing Jew yet no one suspected his daughter (Jewish sources say wife) by adoption, his niece, might be Jewish, is another unlikely feature. If the supposed happenings actually took place at the time of the prophet Ezra, if Artaxerxes was the real name of Ahasuerus, then it is strange that neither he nor any other Biblical source makes any mention of this event. And the very earliest mention of Purim is in II Maccabees 15: 37, of the second century BC, in which, because of the victory of Judah Maccabeus over Nicanor the Syrian general, a day of celebration was declared, called then "Mardochias' day", on the 13th day of the month of Adar (Babylonian calendar, which is today the "Jewish" calendar). This victory is recorded in I Maccabees 7:43, and the day, 13th of Adar, declared a holiday (verse 48).

The Babylonian souse festival of the sex-gods, Farvardigan, in Susa, fell on the 14th day of Adar, the end of winter. Purim today falls on the 13th, 14th and 15th of Adar (see current synagogue calendars). In the Apocryphal book of Esther, Haman is called a Macedonian or Greek and the king Artaxerxes.

The regular book of Esther claims that Ahasuerus ruled over 127 provinces, but history records that the Persian kingdom was divided into 20 provinces—all of which leaves us with a book which uses pagan-named heroes, hanging in air historically, but which is used as the excuse for the most revengeful expressions of blood-lust in all history of religions.

Christian Message of Esther

Altho Christians deplore the purely secular Godless character of the Esther book, its justice being done by purely human means, it mirrors the care of God for those who aim to serve Him, and it repeats in a form, the 'terrible day of the Lord", when the earth shall be cleansed of the Babylonian Satanism foretold to culminate in the seventh and last world government, now rising. Down the ages that message has rung alongside of the first and second Advents of the Messiah, Christ. The Babylonian Talmudists, of course, dismiss that fall of "Babylon the Great" (Rev.17 and also the Old Testament, before it was foretold by Christ in 96 AD) as a myth. Babylon is to be immune in every sense, says the Talmud. Babylon in the Biblical sense is a world-wide power, an absolutism of dictatorship of which Stalinism-Leninism is but the forerunner. Babylon is adored for all that it stands for in moral filth, by the Talmud.

The 12th Month, Adar

Purim, in the modern and ancient Babylonian calendar of the Babylonian Talmudists is in Adar, the 12th month, and the celebration falls on the 12th, 13th and 14th of the month, corresponding with February or March of our solar calendar. The Babylonian lunar cal-

endar has to vary along until it is fixed up by the addition, or intercalation, of enough days to bring it in line with the solar year.

After the slaughter of non-Jews, recorded in Esther, "the Jews who were at Shushan," (the palace city of Elam, then Persia, which was called Susiana) "assembled together on the 13th day thereof, and on the 14th thereof; and on the 15th day of the same they rested and made it a day of gladness" (Esther 9:18).

The lateness of Purim customs is recorded in all Talmudic sources, but for the drunkenness expected we read: "even the TALMUD remarks that one should drink so much that he can not distinguish between 'Cursed be Haman' and 'Blessed be Mordechai' (Megillah 7b)". Megillah, meaning a single or small scroll, came to mean solely the book of Esther in Talmudic usage. The same source just mentioned (Universal Jewish Ency., "Purim") states: "Many scholars assert that Purim is based on a Persian festival called FRAWARDIN" (spelled "Farvarigan" in the "Purim Anthology" by Goodman, before quoted), "but this furnishes no parallels and presents difficulties as regards the name. . .Of greater probability is the association of Purim with the Babylonian New Year festival, Zagmuk, and with the presumably related myth which tells of the struggles between MARDUK, the chief Babylonian god, and the Elamite deity, HUMMAN. . . other figures in the Esther story, such as VASHTI and ZERESH the wife of Haman are reminiscent of such figures as ISHTAR, VASHTI, and KIRISHA in Babylonian and Elamite mythology.

"Furthermore, in the ZAGMUK festival there were such elements as the casting of LOTS, wailing and jubilation, and great banquets and drinking bouts at which intoxication often occurred. However,. . .the origin and development of. . .Purim, as well as. . .customs and practices of this festival still remain altogether obscure".

"Since PURIM was the festival of deliverance, its name was given to other occasions of deliverance observed by communities or by individual families".

Such Purim celebrations follow as the "Purim of Shiraz," because an accuser of the Jews died leaving a "confession" his charges were "false", "Purim of Cairo", because an accuser of the Jews was conveniently assassinated, etc., etc.

"Glamorous Purim Formula" (Exh. 299)

What makes Purim "the gayest in the Jewish calendar. . .the most glamorous of the Jewish holidays", as Rabbi Spitz repeats in the American Hebrew (3/1/46) article reproduced as Exhibit 299? Because it heralds the time of "Jacob's trouble" when Christians and all dissenting non- Talmudists can be exterminated, slaughtered, and ground to bits as can be done now only behind the protective Iron Curtain which alone makes such sadism possible. His sub-title is:

"EXTERMINATE ANTI-SEMITIC TERMITES AS OUR ANCESTORS DID 2,500 YEARS AGO". And Spitz ends on that Talmudic note of jubilation, gloating in blood-lust which has but increased since it put Christ to the torture and attempted to finish off His Disciples as well:

"American Jews too must come to grips with our contemporary anti-Semites. We must fill our jails with anti-Semitic gangsters, we must fill our insane asylums with anti-Semitic lunatics, we must combat every alien Jew-hater, we must harass and prosecute our Jew baiters to the extreme limits of the laws, we must humble and shame our anti-Semitic hoodlums to such an extent that none will wish to dare to become 'fellow travelers' ". And the very term "anti-Semitic" puts the stamp of the "Father of Lies", which Christ used against this "synagogue of Satan", for it is false from the beginning to end. The first descendants of Judah who founded the tribe of Judah, to which modern Talmudists never belonged by geneaogy, by tribe or by religious faith, were products of the non-Semitic Hamite, the daughter of Shuah the Canaanite (Gen. 38). As a tribe they were mixed from the start, racially. Spiritually, they largely followed the paganism surrounding them, with but a remnant holding to God and His teachings.

Happy Happy Day! Hurray!

The spirit of Purim is: "Happy, Happy Day-Hurray!" And it requires a whole volume of over 500 pages to tell of the worldwide customs of Purim. In Russia, we are told, the wife throws a stick of wood on the floor, and she and her husband kick it as a symbol of Haman until they throw it in the stove and burn it!

"Groggers" or noisemakers, are used to rasp and fill the synagogues with loud noises at every mention of Haman when the book of Esther is read on Purim.

"Adloyada" is the Bacchanalian cry of Purim (p.82) which means "UNTIL", or we must souse UNTIL we cannot tell the difference between "Blessed be Mordechai" and "Cursed be Haman", the Talmud doctrine for the event (Megillah 7b).

Altho "Purim Anthology" hedges a bit and quotes Rabbinical authority for the teaching that the Purim festival will remain eternally by adding some other festival as well, "Hebraic Literature" (Tudor Pub. Co., N.Y., 1944, Maurice H. Harry) quotes:

"The Rabbis teach that in future, in the days of the Messiah, ALL SCRIPTURE WILL BE ABOLISHED EXCEPT THE BOOK OF ESTHER, also ALL FESTIVALS EXCEPT the feast of PURIM. (See Meno-

rath Hamaar, folio 135, column 1)." (p. 155).

Burning Haman and his sons in effigy in the synagogues where wax images were placed, is another typical custom of Purim.

"The beating of Haman", says "Purim Anthology", was "an early feature" of Purim, and suggests that it may have been taken over from the beating in the pagan festivities in which the FOOL was made king for the day. "Hanging Haman in effigy soon turned into a popular sport and on several occasions brought trouble to the Jewish community". The "blood-lust", shown in the reading of how many thousands the Jews killed, which Christians have complained of, the same authority continues, was justified. Again, it is the Christians who are wrong, as usual (pp. 11-12).

The pretty custom of hanging a Haman effigy to a pole and driving it about the streets, knifing and spearing the body enroute, and then throwing it into a huge public bonfire to the accompaniment of a jeering crowd of Jews, sometimes irked the non-Jewish populaces, we are told.

In Palestine Today

Now at last, with the Babylonian Talmudists in control of Palestine, a really joyous Purim celebration can be held. The whole city of TelAviv takes part, and joy can be "unrefined", this and other Jewish authorities state.

Parodies on the whole Old Testament are a Purim feature. Solomon and his wives drive thru the streets, in caricature. Back to good old times, plus.

Why are the Purim festivals so much duller now than in other years, is a question answered by a rabbinical authority: "The explanation is simple. . .the change has arisen thru. . .disinclination from pranks that may be misconstrued as tokens of vindictiveness against an ancient foe or his MODERN REINCARNATION. . . Fortunately, this tendency of which Israel Abrahams complains is being arrested in the more normalized and freer atmosphere. . .in ISRAEL. . .where the Jewish community is unhampered in the expression of its Jewish feelings and spirit" (Purim Anthology", p. 329).

Grinding Haman

Writing the "anti-Semitic" name of Haman on stones and then grinding it out by rubbing them together; inscribing Haman's name on the shoe soles then stamping it off by pounding the feet on the floor at each mention of Haman in reading the book of Esther, are customs described by "Purim Anthology" and other sources. Beating Haman, is another gentle custom, with effigies, each of the 54 times his name is read.

Drunken Songs and Stories

The vast array of drunken poems, stories and plays celebrating Purim must be read to appreciate the above "Jewish spirit", so well carried out under Communism. Just as the book of "Makkoth" (beatings) ranks with Sanhedrin as the "chief repository of the criminal law of the Talmud" (Exh. 43), we read of the origin of a favorite Purim dish "Krepah" (dough filled with chopped meat): "On the Day of Atonement men are flogged with forty stripes. Willow branches are beaten on Hosh'ana Rabba. During the reading of the book of Esther on Purim, Haman is beaten whenever his name is mentioned. . .Purim shares Kreplah with two other significant days in the Jewish calendar—the eve of the Day of Atonement and Hosh'ana Rabba" (p.416).

A favorite parody is "The Drunkard's Chain of Tradition" in which the Bottle is supreme (p. 336). Another: "Said Rabbi Bakbuk (Bottle): 'Whosoever drinks wine on Purim, and becomes as intoxicated as Noah the Righteous, will be protected the rest of the year from the evil effects of bad water. . .Rabbi Hamram (Wine Dealer) said: 'Why did the eyes of Isaac our forefather grow dim sooner than those of any other Patriarch? Because all his life he busied himself with nothing but digging wells. . .and never planted even one vineyard'. The same note runs thru the whole parody. It is one long eulogy of wine and those who drink it to excess on Purim" (p. 344). One Purim favorite poem is typical:

> "Here's to him who flings aside
> The cup of penitence at Purim tide,
> And flees the hermits with drunkards to
> bide—Howling thru the night. . .
> "Your praise, my friends, aloud I'll cry
> If ne'er the wine in my cup go dry.
> With brimful jugs of beer we'll try
> To get drunk tonight.
> "Red wine I prize as meed,
> White wine is good in time of need,
> But the water-drinker I hate, indeed,
> As the dense darkness of the night. . .
> "A holy deed I teach you, hear!
> Men of wisdom, incline your ear!
> Keep your house of water clear,
> 'Tis as bad as the night".

And, there is more of same.

And the moral order of them all is in keeping with the sub-sewer Talmud, the "wisdom of the Sages", the Pharisees. Bacchanalia is just another paganism they revere today.

PYTHAGORAS—NUMEROLOGY—PAGANISM, Exh. 72—3, 288

Numbers are supposed to be endowed with creative spirits. The pagan did not adore sticks and stones.

These were but the symbols of spirit powers the pagan solicited for personal benefits. Giving numbers to letters in Talmudism is called "Gematria" and a whole world of nutty and devilish meanings is evolved by this means. When all these "other gods" are solicited, the first of the Ten Commandments is broken— and it was a good commandment for more than one reason. Dealing with the Spirit World makes it possible for the Gangster Spirits to confuse, and mislead, and enslave one. Countless occulists have discovered that the hard way.

Wherever one turns in modern Jewish authorities, the name of Pythagoras appears as the source of various features of Cabalistic Talmudism we suckers call "Judaism". No Christain is permitted to learn that polytheistic atheism, or pantheism, is the religion which pretends to be based upon the Old Testament, as it is NOT.

Since the Talmud teaches that this world was created by the Hebrew LETTERS, and this lore is ascribed to Pythagoras and Babylonian witchcraft (see above Exhibits), the man and his work are of basic importance. Sex procreation, as in all paganism, was worshipped as Creation. The gods of sex were the gods of earth: the Sun, the male, and the Moon, symbol of the Female, with innumerable lesser spirits running everything, from their own private blade of grass to the Planets. Only seven planets were included, with their Boss Spirits, which added to the Sun and Moon and the over-all, made up the heavens of Aristotle under their "Ten Intelligences". These are renamed the "Ten Sephirot" by Cabalistic Judaism. New names, old ideas; Biblical jargon, anti-Biblical paganism.

Pythagoras, Master of Sorcery, Dictatorship

The pagan Pythagoras, ancient historians tell us, lived about 540 B.C. He spent 22 years being initiated into Egyptian sorcery (condemned by the Bible) in connection with the sex-goddess ISIS, elsewhere called Mylitta, Venus, Astarte, etc. "A hundred times the risk of death was incurred, especially if one's object was to gain control over occult forces. . .He mastered sacred mathematics" (always connected with ancient witchcraft) "and the science of *numbers*, or universal principles, which he made the basis of his system. . . 'The science of *numbers* and the art of willpower', said the priests of Memphis, 'are the two keys of magic' ".

Pythagoras also spent 12 years in *Babylon* . There: "To evoke spirits they employed graduated formulas, borrowed from the most ancient languages on earth. The following is the psychic reason they themselves gave thereof: 'Make no change in the barbarous names employed in evocation; for they are the pantheistic names of God; they are magnetized with the worship of multitudes; and their power is ineffable' " (The Oracles of Zoraster, from the theurgy of Proclus). That is current Judaism exactly. The names cooked up from the letters of the Name of God, Y-H-W-H, or Tetragramaton, in 14, 42, 72 combinations, are used to evoke spirits, and the spirits represented by that Name are supposed to have created the world out of the pantheistic substance called "God"—the unseeing, unknowing, unknowable mass called the "En Sof". Is that Biblical? Certainly NOT. It is, admittedly, Pythagorian, Babylonian, pagan. The difference between pagan pantheism and the world of the Bible is that the pagan world is a composite of spirits and manifestations of a mass of spirit or matter without a Chief Engineer, without a Supreme Intelligence. The God of the Bible is Supreme Intelligence and the spirits are but the little rats and mice playing around His great basement.

Pythagoras and Apollo

Then: "After an absence of 34 years, Pythagoras returned to Samos. . .His work was greater and more mysterious; it was to rouse to life the slumbering soul of the gods in the sanctuaries, to restore the temple of APOLLO to its former might and prestige, and then found. . .a school of science and of life whence should come forth. . .men and women initiates".

Again: "In Orphic thought, Dionysus" (Note: Bacchus, god of sex and wine) "and Apollo were two revelations of the same divinity. . .we find in Apollo the solar Logos, the universal Word. . .the Vishnu of the Hindus, the MITHRAS of the Persians, and the Horus of the Egyptians. . .In antiquity, a strong tie united divination to the solar cults, and here we have the golden key to all so-called magic mysteries. . . Mithras is the male fire and Mitra the female light. . . In the crypts of Egypt the initiates seek the same sun under the name of Osiris". Yes, and you will see by ploughing thru the Jewish encyclopedias that the Boss Spirit of the world in Talmudism is MITHRA the Sun God who is called "METATRON" and associated with Horus. If the God of the Bible is described at all— for He is dogmatically in a serious vein called the unknowing and unknowable substance—he is represented as a silly old man with big feet splashing around with the huge leviathin fish and teaching the unborn children Torah part of the day, but Metatron boss of all spirits, and earthly affairs, teaches them the rest of the day—the biggest part—and they forget it all when born. While the inner circle of adepts are doing the Mercabah "riding" to see in "ecstacies" induced by dope "and other means," besides incantations, the vision of Mithra, the Sun God, renamed "Metatron", the whole Talmudic world is "Greeting the

Sun" every 28-year cycle, as it did in 1953 and as the Jews of New York did in Tomkins Square, in 1897.

Sun, Moon and Sex

In 1953 airplanes were used to Greet the Sun. Add to the Sun festival the monthly New Moon Days, and the sex structure of the entire Cabala of Talmudism—and what except disguise has been done to change the old paganism denounced by the Bible?

Ezekiel Might Repeat

About 594 BC, before the finish of the Judah kingdom and temple in 586, the Prophet Ezekiel warned the Judaites in vain. Chapter 8 tells us how he was taken in a vision to the Jerusalem Temple: "and behold, there sat women weeping for TAMMUZ... and behold, at the door of the temple of the Lord...were about five and twenty men with their...faces toward the east; and they worshipped the SUN toward the east." And this is denounced as ABOMINATION.

Today, you may read of the superstitious rites in conjunction with the monthly New Moon Day, and, in the codified law of Talmudism, the Shulhan Aruch of Joseph Caro, of the Fast of Tammuz when it is advantageous to hire wailers. As in pagan times no marriages may be performed during this time. What would Ezekiel say today were he to write his vision of the "synagogue of Satan", as Christ called it (Rev. 2:9; 3:9) with its celebrations of Sun and Moon, its Fast of Tammuz, its sex filth?

Pythagoras and Communism

Pythagoras lived in Croton 30 years, organized a Communistic community. He also organized a super-Commissariat of the Three Hundred recruited from his initiates. A bloody revolution overthrew his aristocratic occult power, his Super-State. He and his leading followers were killed by the irate citizenry who also expelled the rest of his pupils from all the towns of Southern Italy they ruled. Cyclon, the leader of the democratic revolution, called the Pythagorean religion a "crime against liberty". Pythagoras he called: "the tyrant of Croton...the worst of tyrants, an occult one. What else than scorn and disdain for the people is this indissoluble friendship which unites all the members of the Pythagorean cult composed of? They are never tired of repeating the words of Homer when he says the prince should be the shepherd of the people. In their eyes the people are evidently nothing better than a worthless flock" (Note: which is the same idea as the Talmudic designation of all others as "The people who are like an ass—slaves who considered the property of the master").

"The very existence of the order, I say, is a permanent conspiracy against the people. Until it is destroyed liberty will be a vain word in Croton". Pythagoras and his leaders were killed by the people but the remnants of the order spread thruout Greece and Sicily. Today, admittedly, its doctrines flourish in the Cabala of Judaism and its leading Cabalistic set of books, the ZOHAR.

Pythagoras and Cabala

As the pagan melee of Pythagorianism is unfolded, the same Cabalistic concepts of the current Jewish Cabala are seen: man as a miniature universe, or microcosm, within the larger macrocosm or Adam Kadmon of the Cabala; the Souls of the Planets or Astrology; Theosophy or transmigration of souls: "the ascensional life of the soul thru series of existences is the common feature of esoteric traditions and the crown of theosophy", to quote, and the return into the mass, the "En Sof" is the destination of the soul in the Cabala in which: "Evil...has only an apparent existence". Pythagoras, the master, "to crown his teaching demonstrated to them how eternal Truth is manifested in the *union of man and woman in marriage.* The beauty of the sacred *numbers*... they were about to recognize at the very heart of life, for them God was reflected in the great mystery of *Sex and Love*". Data taken from "Pythagoras and the Delphic Mysteries", by Eduard Schure, Wm. Riderson, London, 1923, is corroborated by other historians and Jewish authorities today.

The Ten Sephirot, or intelligences of the Cabala, are designed as male and female procreative agencies: "Kether", or "Crown" or the "I AM" emanates the "masculine or male potency", and from this "the feminine or passive potency...The union of the masculine and feminine potencies...produced again", and so the fantastically named male and female Sephirot spawn along: "Thus each triad is compounded of force, counter-force, and their connecting link: namely active and passive agents and combination"—which is a good picture also of Karl Marx dialectical materialism and its self-perking universe leading to Jewish rule hiding behind the disguise, "the dictatorship of the PROLETARIAT" (the Talmudist)—"They were all combined in the Adam Kadmon ('Primordinal man')" (Jewish Ency. "Sefirot, Ten").

Number "Magic" of Pythagoras

Concerning Pythagoras' system of *numbers:* "Lack of order was synonymous with non-existence since it was indescribable and hence unknowable...the abstractly mathematical, because it was the most perfectly ordered, was the very *essence of being.* Thus *numbers themselves* were the primordia of all things: the active or *male principle* was the *number one;* the passive or *female principle* was the *number two; marriage* or the union of the dual forces was the *number three;* and so on until one number explained a horse, another a man, a third justice—which some Pythagorians held to

be *four*, the square of the first even number, while others held it to be *nine*, the square of the first odd number. The master is said to have agreed to accept the gods individually when he had found the mathematical equations appropriate to them."

More "Vain Babblings"

"Having exalted abstract numbers to an existence above the transcient flux of the material world, the Pythagoreans. . .sought to establish all social sanctions in mathematical harmonies and proportions, and, like the Athenians, attempted to impose this 'truth' upon their neighbors by fire, knife and other forcible means in the conviction that it was their duty to 'free' their fellow men from 'injustice' by forcing them into the Pythagorean union represented by Croton, Sybaris, Catana, Rhegium and other towns of Sicily and Southern Italy. If the people of Croton believed that to be conquered and told how to order their lives according to the supernal *mystical numbers* was a loss of freedom it was only because they were abysmally ignorant".

The "Play's" Cast Today

As you read the following, strutting across the stage you may perceive with the mind's eye those forerunners of the final and last total dictator, the Anti-Christ, the Stalins, (Jewish-financed) Hitlers, etc., with their huge flags and images of themselves putting on great extravaganzas as "the great Soul" to whom the people must kneel. The "slaves" are fed the flattery of tempting slogans, fooled and betrayed, enslaved a thousand times more abjectly, under the promise of "freedom". Quoting again:

"Before he began to develop a philosophy of his own, PLATO was a PYTHAGOREAN. . .he had woven together the Pythagorean belief in the primacy of *numbers*. . .to form his own philosophic system. . . nowhere simply or consistently set forth, but deviously expounded throughout the 'Dialogues'. . .he was enthralled by the 'WISE SOUL'—the god-in-man in the person of SOCRATES. With the aid of this 'clever ghost' he ultimately explained away the whole of observable nature as a mirage of ERROR."

"In Platonic philosophy it is the 'WISE SOUL' which perceives. However, untutored by Plato, it perceives erroneously. Things as they appear to the uninstructed soul are in greater or lesser degrees misleading, illusory, chimerical: at one extreme is mere appearance, which is identical with complete ignorance; at the other extreme is knowledge, which is to be equated with pure truth or reality; and in between is opinion, which is a varying mixture of ignorance and truth. Since that which is wholly false and illusory cannot exist, ignorance is non-being; while knowledge is identical with being, since that which is true must also be real. Since what is true must always be true, truth is absolute-changeless and eternal—and is indeed the open reality. . ." Note: there is nothing in the strained "scholarship" of the Babylonian Talmudists and their "culture", or in our institutions of "higher learning" which they have taken over, that was not current and known to the Apostles. Plato lived in his world of "intellectual" heterai, or prostitutes, strutting about in sodomy, abandoned children and smug superiority, 429-347 years before Christ.

Plato's Talmudic "Republic"

In Soviet Russia and its satellites we see the largest application of the "Republic" of Plato. To again quote: "As in its beginnings, so to its ultimate application, Plato's philosophy was concerned with politics and social sanctions, and in his masterpiece, 'the Republic', he constructed a perfect state which would bring about the perfect life, and function as an organ of justice, even as the 'WISE-SOUL' is an organ of justice in the individual body.

"Again he follows the *Pythagorean system* in developing *a special ruling and possessing class. . .*". Here we see the "humans", the Talmudists, who aim to rule the animal world, and to liquidate, as is being done by the millions today, all dissenters who are unsatisfactory as "the people who are like an ass—slaves who are considered the property of the master" (Talmudist), which is the basic doctrine of Talmudism and the dynamic of its political weapon, COMMUNISM. The phony titles of the ruling Kagonovitch, Jake Berman, Ana Pauker, Leon Blum, Jules Moch, Bela Kun, etc, "humans", of "dictatorship OF the proletariat" do not alter the nature of "the rose", which is the dictatorship *Over* the proletariat, or "people who are like an ass". Not *"OF"* but *"OVER"*.

Birth Control

Resuming the above item on Plato's Republic: "Women are to be allowed to breed from their 20th to their 40th, men from their 30th to their 50th years, warriors being given the greatest sexual freedom so that the most children would be born of their stock. Altho intercourse is to be FREE beyond these age limits, abortion or infanticide is to be used to prevent the offspring from growing up. In all cases in which children are permitted to survive they are to be taken from their elders, since paternal influence is usually REACTIONARY and adverse".

Here is seen the hordes of little tots in state orphanages in Russia, the ones five and six years old going around in our tourist party at Tsarkoyselo (summer home of the Czar near Leningrad), naked from the waist up, begging in acquired English, with outstretched skinny hands: "Gimme a cigarette?".

I see the guides at the Palestine communist cooperative farms, "kibbutz", showing us the house where small children and the one where the older children, and another where the babies, were kept in communal nurseries and buildings while mothers worked in the fields, Soviet style. For "Israel" is a vast training school for "humans" as managers of future "barns" for "the people who are like an ass". Marxian Communism—Socialism is totalitarian because Marx was a Talmudic Jew enunciating Talmudic doctrine, aims and program. To destroy Communism, under whatever name—"free world" or what-have-you, it is necessary to destroy the Talmudic religion and all of its organized forces conspiring against humanity, as the Pythagoreans conspired, inspired by their practice of demonism, satanism.

It is doubtful that the Communist Garland Fund-supported Birth Control outfits were financed by Jewish management for the good of humanity so much as for the purpose of being able to diminish populations not decimated by atom, fire and gun, to governable proportions.

Chad Gadyah and Birth Control, Exh. 152

That Passover song, Chad Gadyah (the "Only Kid") heralds the day, after one nation has devoured another (in accordance with Daniel's prophecies: Dan 7:23-, etc.), when only the Talmudist or self-styled *"ISRAEL"*, is left! The Talmud book of Yebamoth 12b, harangues about the ages when birth control may be exercised: "From the age of eleven years and one day until the age of twelve years and one day" (a year);the pregnant woman might have a "second conception" which would make her foetus a "sandal" or "flat fish", etc. Read the nonsense, followed by the "two hairs" test.

Karl Marx—Plato's Copy Cat

Continuing the above quotation on Plato's "ideal" Republic, one hears the voice of the Talmudic Karl Marx thundering in his COMMUNIST MANIFESTO for: "Abolition of the family!...The bourgeois family will vanish as a matter of course...with the vanishing of capital. The bourgeois "(middle class)" claptrap about the family and education, about the hallowed relation of parent and child, becomes all the more disgusting..."(And he makes it all an economic matter). He continues: "But you Communists would introduce a community of women" (and the USSR at first openly did so) "...Our bourgeois, not content with having the wives and daughters of their proletariat at their disposal, take the greatest pleasure in seducing each other's wives... Bourgeois marriage is in reality a system of wives in common, and thus, at the most, what the Communists might possibly be reproached with is that they desire to introduce...an openly legalized community of women" (pp.27-8, Communist Manifesto). And PLATO the pagan:

"THE FAMILY IS TO BE ABOLISHED AND INFANTS ARE TO BE RAISED IN A PUBLIC CRECHE AND LATER EDUCATED BY THE STATE, and then assigned to the various tasks for which they are best fitted"—in other words, the penitentiary state, universal draft, federal education, from the kibbutz to the battlefield. And, to continue: "those of aristocratic" (for Plato's aristocratic, read proletarian) "birth are to be given further training in preparation for becoming rulers, Those who fail to qualify are to be made auxiliaries of government, officers and clerks, while those who succeed will continue into the higher studies of the *PHILOSOPHY* of the state...who shall become the 'guards' or rulers of the state".

The Little Jew and the Big Atheist Einsteins

"Since men are by nature acquisitive, jealous, combative, erotic and generally not to be trusted, how can they be expected to enter into such a scheme of things? How can those who fail to qualify be reconciled to a subordinate place? Will not jealousies and disappointments be the seed of discontent and of ultimate revolution?

"PLATO foresaw this difficulty and devised an answer. He believed that a state could not be strong and unified unless it believed in a god. A mere *'cosmic force'* a 'first cause' that was not a personal deity" (Note: like the "En Sof" of the Einstein Talmudists) "could not inspire hope or devotion . . . or restrain greed and passion. The social force of a belief in a god is enhanced when it is joined with a belief in personal immortality. Granted that such beliefs cannot be demonstrated, and may be false, they will, he argued, do no harm and may do immeasurable good.

"So he suggested that the children of the state be taught to believe in an afterlife and in a just and punishing god *merely as a political expediency.* It could be pointed out to them that the god had made men differently, some of gold, some of silver, some of brass, and some of iron; the oracle of the god could constantly proclaim that when a man of iron tried to rule the state, he would be destroyed. By this and similar strategems the populace could be kept subservient to the guards, who could presumably change the strategems from time to time as the need arose.

"JUSTICE...turned out in PLATO'S REPUBLIC to consist of the freezing for all time of *aristocratic privilege...*"* Note: This is what the Talmudist hopes to do by subjugating the world by means of little Jews fed on the pageantry of "prayers" to an unknowing "En Sof", the rigamarole of being "Chosen People"

* ("Man and His Gods", H. W. Smith, 1952)

providing they carry out the schemes, the daily "line", of their top "Guards" who, like Einstein and the Jewish Theological Seminary, which honored him and worked with him, an avowed atheist, look down upon the little followers of their "religion", a stage show draped with the myth that it is the Old Testament religion; the truth being that it is a merciless "synagogue of Satan", as unsparing of the disobedient "Jew" as of the "animal" non-Jew. Today, as always, there is nothing "democratic" about the structure of the "synagogue of Satan" which has never rescinded the death penalty for its informers, the "MOSER" (plural, Moserim), who alert the "animal" victims-to-be. The AMERICAN JEWISH COMMITTEE "tells 'em"; it does not "ask 'em," and recalcitrants are as ineffective against political and economic boycott and pressure as a screaming tot asserting he is NOT going to take his nap en route to taking his nap. The Communist Party, modeled upon the Jewish structure which forms and runs it, has its front men who are known, and the inner kernel which remains underground or unknown so as to be safe from attack and obliteration.

Communism, Talmudism, Paganism

The identical principles of aristocratic Communism, Talmudism and "intellectual" Paganism is demonstrated by the following:

Wives and children in common, in the slave state of Plato and Marx, is the same.

The "common meals" of Plato's Republic are carried out in the Socialist cooperatives and "Israel" kibbutzes.

Plato's teaching that the chronic invalid should not be saved, and infanticide practiced in certain circumstances, and the Talmudic teaching about the "Terefah", "mercy killings", Soviet abortions, are parallel.

Compulsory federal education, as in Soviet Russia, current "federal aid to" (control of) "education", are Platonic pagan principles.

Women acting as soldiers in war, advocated by Plato, carried out by the USSR, and in Israel where they are drafted for the army.

The establishment of a naturalistic State religion with the death penalty for those who will not subscribe to it, is the teaching of Plato carried out by Talmudic Communism and its atheistic, "EnSof" impersonal, naturalistic religion.

The Dictator doctrine of Plato and of Marxism-Stalinism is the same. And the dictator NASI of Talmudism holds, with the inner "guards", the same position. In Plato's Politicus is a passage, Pythagorean in essence: "As God stands to the world, the King stands to the State, and as the State stands to the world, the King stands to the world...the State...has imitated the ordering and harmony of the world".

Plato's acceptance of slavery, his ranking of slaves as different species, and his idea *of legal justice concerning murder of slaves, of freemen, ranking differently,* coincide with the rank given by the Talmud to "the people who are like an ass—slaves who are considered the property of the master", and all the laws on "Gentiles" which teach that killing, cheating, defrauding and lying to the "slaves" is as permissible as to trick an animal.

The "souls" of the planets being gods, which is astrology, is Plato's theory as it has always been the doctrine of other pagans and of the Talmudic religion.

The mystical use of NUMBERS, as separate powers, as all wisdom, is a basic tenet of Talmudism.

The barracks life (of Russia and Palestine), all property being in common, all wives being in common, the children being immediately taken to state creches for raising (as in Russia and Palestine, theoretically at least), are Platonic doctrines. The Talmudist however, does not share HIS wife. He can get and discharge as many as he likes and can share the Gentile's wife, but his women are private property (he thinks).

Babylonian Nudism

The Babylonian custom which forced every woman to participate in "sacred" prostitution in honor of the procreative goddess, Mylitta, at least once in her life; the nude orgies in honor of the same, against which the Prophets roared, are mirrored in the teaching of Plato that young people should be together nude before marriage (a trimming he illogically added to his wives-in-common state). To quote:

"Marriage in the LAWS" (of Plato) "...is controlled from beginning to end, by the State. Every month each tribe is to have a religious assembly, for acquaintance sake and to promote good fellowship; and these assemblies are to serve the purpose of introducing men to their future wives (771D)." Also (772) he favors the old nudism:

"He provides, too, that men and women should see one another stripped, before they are married... Friendship and social intercourse are one of the bonds of the State". Also we see the current Talmudic passion for "AWARDS": "...citizens should know one another personally, in order that honor may be given to those to whom honor is due, and the office to the deserving (738 E).

"In the first two books of the LAWS much space and thought is devoted to the discussion of social intercourse, and the consideration of the place which dance and song and especially WINE, should occupy in such intercourse" ("Greek Political Theory—Plato and His Predecessors", Sir Ernest Barker, 1918-51,

Barnes and Noble, N. Y., p. 328).

"Celibacy Is Really a Form of Impiety"

In Plato's herd, the perfect herd State, he teaches: CELIBACY IS REALLY a FORM of IMPIETY (721D), which is exactly the teaching of the Talmud. If a man has no children he must sell his Torah to get a woman of child-bearing age, but even if he has children, any number, he must not cease copulating, even if he has to "contract a less expensive marriage with an old or sterile woman" (Yebamoth 61b, not reproduced, p. 411 of Soncino edition).

Private Property

Just as a herd owns no property and has no rights, so the best way to reduce humans to the herd state is to strip them of private property rights—as Marxism does, and as the Talmud does in teaching that Gentile property is "public property—like unclaimed land in the desert".

This is in contrast to the foretold Kingdom of God on earth when: "They shall sit every man under his vine and under his fig tree; and none shall make them afraid" (Micah 4:4).

"The Republic and Its Theory of Communism", a chapter in the above treatise, states: "Plato's scheme not only embraces community of property; it also contemplates community of wives...The most thorough-going modern Socialists equally recognize that Socialism, which means a revolution in property, must also involve a reformation of the family" (p. 217).

RED FLAG, Exhs. 282

The color RED, the flag of Socialist and Communist Internationals, is linked in the Bible to Babylon and to the Pharisees whose religion was born and fostered there for 1,626 years. Christ called them the children of the killers of the Prophets (Matt.23:31-5). He depicts their power as a "Great Whore", "drunken with the blood of the martyrs of Jesus" (Revelation 17), persecuting Christians relentlessly. And in her, then, is found, when this Babylonian World Power falls, "*the blood of the prophets*" (Rev. 18:24). Not only does all "Jewish" literature connect present-day "Judaism" with Babylon and with the Pharisees, the term Babylon is used to designate the present, seventh, rising Anti-God world government, in Isaiah 14, and 47; Jeremiah 51, and Rev. 17 and 18, etc.

In the 14th and 15th Centuries

In connection with the five-pointed star of "Solomon" and six-pointed star of "David", so-called, used for amulets and spirit-bluffing purposes, we see that: "Charles IV prescribed for the Jews of Prague, in 1354, a RED FLAG with both David's shield and Solomon's seal, while the RED FLAG with which the Jews met King Matthias of Hungary in the fifteenth century showed two pentacles with two golden stars...", says the Jewish Ency. "Magen". See Exh. 282.

The complete devotion to BABYLON of the Pharisee religion may be seen by reading the Jewish Ency. On "Babylon"—See Exh. 295-296. The supreme place given the BABYLONIAN Talmud and the word BABYLONIAN used on the title page of every volume of it, are other indications of the Babylonian character of "Judaism" so-called. The "FOREWORD" to the Soncino English translation of the Babylonian Talmud by the late Chief Rabbi of Great Britain, J. H. Hertz, is another indication. See Exh. 34, etc. Also the tribute paid to Babylon in the History of the Talmud in connection with the first English translation of the Babylonian Talmud by "Rodkinson" (M. Levi Frumkin, Boston, 1903). See Exh. 34, etc.

The Red Flag Today

Marxism, the political vehicle for Talmudism, cooked up by the Rabbinical descendant, Karl Marx, has always and everywhere used the RED FLAG, which is the official banner of the Socialist and Moscow internationals (the second and third world federations of socialist parties). It stands everywhere for persecution of Christians and is the banner of parties and countries run without exception by Talmudists, now as from the beginning. The Egyptian (1), Assyrian (2), Babylonian, ending 536 BC (3); Medo-Persian (4), Greek (5), Roman (6) ending finally in 1453 when the Turks took the eastern "leg", Constantinople, as the Huns took the western in 453 AD (6); these are the six world governments which preceded the foretold Babylonian World Abomination finally headed by a supreme Dictator Anti-Christ, a RED affair, (7), now rising.

Over more than half the earth the RED FLAG of the Talmudic Anti-Christ waves.

The REPROBATE MIND, Exh. 155

St. Paul, who had been a Pharisee, in his discourses haranguing Pharisees, often bores Christians who do not know what he was arguing about. But one familiar with the Tradition of the Pharisees, or paganism, which is the Talmud, can appreciate his diatribe against the "uncleanness" of those "Who changed the truth of God into a lie" and: "Professing themselves to be wise, they became fools", until "God gave them over to a REPROBATE MIND...Being filled with all unrighteousness, fornication, wickedness..." etc., etc. (Romans 1:22, 25, 28).

Of the "sacred" teachings of the "Sages" preserved since 500 AD and taught more widely today than ever before in new Talmud-Torahs in the USA, perhaps nothing better illustrates the "fools" with the "reprobate mind" than the teaching about the spittle on the

top of the bed curtain proving that a wife has been guilty of adultery, as only lying down face upwards could she have spit up on it. Spitting several feet straight up! "When a pedlar leaves a house and the woman within is fastening her sinnar (breech-cloth)... If spittle is found on the upper part of the curtained bed. . .she must, said Rabbi, go—Even if there were no witnesses that misconduct took place—Only the woman lying face upwards could have spat on the spot. Intercourse may, therefore, be suspected".

From a Roof

The book of YEBAMOTH concerns the duty to marry a brother's widow who is childless. Two volumes of junk and obscenity for its own sake carry this title. An illustration of the "reprobate mind" is the teaching that if a man falls from a roof "and his fall resulted in accidental insertion", as "When in a state of erection the levir fell from a raised bench upon his sister-in-law who happened to be below"—and here the great Talmudic "saint" RASHI is cited as authority. "His commentary on the Talmud is a consummate masterpiece, a remarkable and gigantic work", says the Universal Jewish Encyclopedia, 1943, in the volume dedicated to the Communist-supporting Justice Louis D. Brandeis. "Illustrious jurist. . .and lover of Zion". Rashi was born in Troyes, France, 1040, and croaked there in 1105.

The above Talmud passage is not reproduced. It is in Yebamoth 53b-54a (p. 356 of the Soncino edition) and continues with the responsibility of a "levir" or brother-in-law "when, for instance, his intention was intercourse with his wife and his sister-in-law seized him and he cohabited with her". It is merely an excuse to indulge the "reprobate mind" in uncleanness. Thus, Christ likened Pharisees to "unseen graves" (Luke 11) and "whited sepulchres" (Matt. 23).

REMEDIES of GITTIN

For foul, senseless, filthy remedies, illustrative of "the wisdom of the "Sages", see the GITTIN remedies, Exhibits 205-9. Their defence by a modern Jewish doctor is the last word in something or other. See Section on, herein.

SABBATH, Talmud Book, Exhs. 4, 6, 122

If any Talmud book illustrates Christ's depiction of Pharisaism better than the book of SABBATH, one cannot think which one it might be. He said: "Ye blind guides, which strain at a GNAT and swallow a CAMEL" (Matt. 23:24). One way to go raving crazy is to study the book of Sabbath with its rules on what is or what is not permissable on the sabbath. An act of injury, no matter how laborious, is always permissible. On that basis, if a man's aim is to injure his bride, he is permitted to have his first intercourse on the sabbath, as may be seen in the Exhibits.

Exhibits 121-8, inclusive, are running discourses on the proposition of the first intercourse being labor on the Sabbath (Kethuboth 5b-10b, pages 18-25 in the Soncino edition). Not reproduced are the endless hashings on absolutely senseless trifles. Even the boiled down laws, or Mishna of the Talmud, in the Schulhan Aruch, on the Sabbath, take up 82 pages in volume 2 (from page 63-145). The sum and substance of all of them is a game of subversion. A rule is set up. How many ways are there to get around it and nullify it? That is the problem. Why bother with crossword puzzles when you can play "gnats and camels" with the "sages"?

One gem concerns the weighty problem of the door key which the shabbos goy, or sabbath gentile, is carrying home for you so that you are spared that "labor", altho if it is for the pure heck of it, you may bust down a fruit tree without sin, whereas if you picked up the fruit you could be stoned, as that would be a constructive act instead of a sinless destructive act.

The Door Key

Now, the rule is that you cannot move goods from one category of property to another; from private to public property or from what is neither public or private, on the sabbath. Your door step is neither public nor private. The street or sidewalk outside the doorstep is public; your house inside is private. THEREFORE, you must have the goy not only insert your key in the lock, but push the door in as, otherwise, if you pushed the door in with the key in it, you would be moving the key from property neither public nor private (the sill) to the inside of the house (private property). There is so much of the same "gnatting", it is to sigh with boredom. The above gem is not reproduced, so you must content yourself with absorbing the "culture", the "scholarship", of the louse-hunt on the sabbath, Exh. 6.

The Louse-Hunt

Never forget, dear "scholars", that: "One who searches his garments and finds a louse shall not crack it, but simply rub it with his fingers and throw it away on the Sabbath". By "cracky", the whole gnat of the argument is in the cracking. The throwing away is not labor. Cracking is the thing to be avoided.

SANHEDRIN, Talmud Book, Title Page, Exh. 42

Since this book is avowedly "the chief repository of the criminal law of the Talmud", together with the book of beatings (Makkoth), or floggings relished so much, it is interesting to see that it violates every one of the Ten Commandments thoroughly.

SEFER

Sefer Raziel, Exhs. 72-3, 288

"SEFER" means book.

"SEFER RAZIEL", meaning book of secrets, is "an ancient Cabalistic book". The rule about calling pagan practices "Jewish" in Talmudic practice, is to attribute them to some old patriarch like Abraham who has been dead for centuries and is unable to deny the charge. This one is pinned on Noah, Abraham, Shem and so on. Altho it is hinted and denied that the book came from Eliezer ben Judah of Worms (a suitable spot for Talmud-ing), the voodoo in it is as old as the pagan "philosophers" sometimes spelled "Foolosophers", Pythagoras, Plato, etc., lovers of the slave state.

"The book contains mystic lore on the LETTERS of the ALPHABET. . .and various magic receipts and amulets" (Univ. Jewish Ency.", Sefer Raziel"). "From the Talmud. . .we learn that the ALPHABET played an important role in the creation of the world. . .SEFER RAZIEL states that Adam engraved the letters out of the likeness of the fallen angels" (demons) "from aleph to Tav. Every angel must appear as soon as his name is uttered. . .BEZALEL the builder of the Tabernacle in the wilderness, knew how to combine the letters by which heaven and earth were created (Berechoth 55a" (Univ. Jewish Ency. "Alphabet").

Altho the Bible refers to Bezalel only as a workman inspired to serve God in his efforts on the tabernacle, the Talmud makes him a demon evoker, a smarty of whom Moses was jealous. Bible references to Bezalel: Exodus 31:2; 35:30; 36:1-2; 37:1; 38:22; I Chron. 2:20; II Chron. 1:5. See Exh. 288 on LETTER creation.

"The most important letters of the alphabet are, of course, those which spelt out the TETRAGRAMMATON, or Name of God, "Y H V" (or W) "H." This word is not to be pronounced as written, but must be read as 'ADONAI', 'The Lord'; and each letter has an especial potency. . .The belief in the power of the word was common to all the religions of antiquity. Thus the PLATONISTS had notions of the influence of ANAGRAMS made out of the names of persons. . . In the Talmud. . .there are many passages to indicate the rabbis were familiar with the various methods of permutation of the LETTERS of the alphabet. . .The *first* was that of codes "(Note: the ATBASH code of using the last letter for the first, etc., is described)". . . the *second*. . was the anagram, in which the letters of a word were reshuffled to form a new word. The *third* was GEMATRIA, based on the numerical value of the letters. The fourth was NOTARIKON, which took each letter of a given word as the initial of another word, and thus interpreted it in mystic fashion". And the Cabalists' special alphabet is diagrammed (Univ. Jewish Ency. "Alphabet").

Sefer Yetzirah, Exhs, 72-3, 288, 78

"SEFER YETZIRAH", or Book of Creation, is another voodoo Cabalistic compilation frankly emanating from Chaldea, or Babylon. To quote the Jewish Ency. under "Cabala": the belief in the magic power of the letters of the TETRAGRAMMATON and other names of the Deity. . .seems to have originated in Chaldea. . .the theurgic Cabala. .under the name of SEFER (or 'Hilkot') YEZIRAH, induced Babylonian rabbis of the fourth century to 'create a calf by magic' (Sanh. 65b, 67b)". (Exh. 288, left column).

The MERCABAH rites inspired by dope, incantations, etc., at the end of which the Sun God (Mithra), called in Talmudism "METATRON", boss of this world, is seen, is then referred to.

Luciferian Spirit, Exh. 285, Isaiah 14

One familiar with Isaiah's description of the Luciferian Anti-Christ of the Babylonian world government now rising, is struck with the following words concerning one's ability to be MASTER of CREATION by means of the Sefer Yetzirah, making the nether spirits obey and raise one to knowledge and power thru cabalistic know-how: "'*Practical Cabala*' or the art of employing the knowledge of the hidden world in order *to attain one's purpose,* is founded upon the mysticism developed in the SEFER YEZIRAH ('Book of Creation'). According to this work, God created the world by means of the *letters of the alphabet* which He combined in the most varied ways. If one learns these combinations and permutations, and applies them at the right time and in the right place, *one may thus easily make himself master of creation. . . .*" Then the old double-talk hoax is fed us that "these formulae all proclaim *monotheism.*" And by MONOTHEISM, the Talmudists slyly are saying "*PANTHEISM*" which is the pagan concept that the sum total of all nature is God, the unknowing, unknowable mass of essence, spirit or matter, of which the universe is composed, without a CHIEF ENGINEER, without the "anthropomorphic" God of the Bible which the Pharisees proudly eliminated, transferring all the powers attributed to Him to "intermediary powers"—yes, to those hosts of pagan spirits or gods of which METATRON, the Sun God, is chief today. Plato, Pythagoras, and the pagan herd the Prophets tried to reach during the long centuries before Christ, had the same "monotheistic" world in which they as the Super-Men could make themselves Masters of Creation, Dictators of the "people who are like an ass—slaves who are considered the property of the master". Note that by writing demonistic Amulets on a "foetus," that is an unborn creature or child.

"business enterprises", the rousing of "demons", etc., can be accomplished with success ("Amulet," Exh. 285). Slaying and dead bodies are potent!

For the Pharisee job on the Bible, in eliminating the Chief Engineer, the God of Intelligence, planning, approachability, see "Pharisees," Jewish Ency. *Exh.* 264. Any human characteristic such as Intelligence or Love is "obnoxious verbiage" when attributed to God, and was eliminated, explained away, the shell kept for their "shell game" of cheating the gullible Christian. Attributing Intelligence to God is an "anthropomorphism", a big word for a pagan idea, the idea that humans alone are intelligent.

As Isaiah's foretold ANTI-CHRIST is pictured: "How art thou fallen from heaven O Lucifer . . .how art thou come down to the ground, which did weaken the nations! For thou hast said in thine heart, I will ascend into heaven. I will exalt my throne above the stars of God . . . I will ascend above the heights of the clouds; *I will be like the most High*".

The Fate of the Anti-Christ Babylon

"Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall . . . consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; That made the world as a wilderness, and destroyed the cities thereof; that *opened not the house of his prisoners*? . . . Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities. For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant and son, and nephew, saith the Lord. . . ." (Isa. 14: 12-21). No wonder Babylonian Talmudists call this fictitious!

That this did not apply to the transfer of the ancient Babylonian kingdom of Nebuchadnezzar to Cyrus, the Medo-Persian, in 536 BC, is shown by the fact that Cyrus did not destroy a stone of the great capitol of Babylon whose gorgeous palace he made his winter residence. Also, the same prophecies were made not only by Jeremiah and Daniel, but by Christ in His Revelation (96 AD) where the fall of the FUTURE world government of BABYLON, linked to the Pharisees, climaxes in the 17th and 18th chapters. It is identified as the 7th world government, counting from Egypt, (1) Assyria, (2) Babylonia, (3) Medo-Persia, (4) Greek, (5) Roman, (6)—then Babylon the Great, guilty of the blood of the Prophets and of Jesus. For the Pharisee "synagogue of Satan" will have a world head as foretold by "Daniel the prophet" (Matt. 24:15; Mark 13:14; Dan. 7:25; 8:23-5; 9:27; 11:31-39, 45; II Thes. 2:1-9).

The "Master of Creation"

And in this last Biblical reference, wherein Paul is telling us that the Anti-Christ must come and be demolished before Christ's Reign here on earth, the Anti-Christ is described as "the son of perdition. Who opposeth and exalteth himself above all that is called God . . . so that he as God sitteth in the temple of God, showing himself that he is God" (II Thes. 2:3-4).

Creators of Man, Exh. 72, 79, etc.

But the Talmud holds up the Rabbis, forerunners of the Anti-Christ, as above all the Prophets, and as able to create a calf and eat it! See Exhibit 78 (the calf). "RABBAH CREATED A MAN" is the claim (See San. 65b, Exh. 72), followed by the typical sex filth. The myth that the Rabbis created GOLEM, or zombie men, they could make to do their bidding is cherished and rehashed in each century as Baal Shem stuff.

Shulhan Aruch

Never worry about the spelling of a Talmudic word. As tho to keep to their program of confusion, as soon as you have identified ONE spelling, you find another. The above happens to be the spelling in the Universal Jewish Ency., altho the name on the book itself is spelled: "SCHULCHAN ARUCH" ("Code of Jewish Law," translated by Hyman E. Goldin; Hebrew Publishing Co., 77-9 Delancey St., N. Y., copyright 1927).

It is "the prepared table," "the authoritative code of Orthodox Judaism". It was arranged by Joseph Caro (1488-1575). He died in Safed, Palestine, seat of Jewish voodoo mysticism. He was one of those ousted from Spain in 1492 when Spain tired of being "the golden age" for Talmudists.

Since Caro was accused of neglecting some of the customs of Eastern Polish-Russian-German Jews in favor of Spanish or Sephardic customs (in preference to Ashkenazim Jewish tripe), additions were made to this boiled down compilation of the laws of the TALMUD by Moses Isserles (called "Mappah" or tablecloth for the prepared "table"). It was first printed in Venice in 1565, and, to quote: "it became practically canonical." The Universal Jewish Ency., complains that ever since 1700, due to the exposures of Eisenmenger, the Shulhan Aruch caused anti-Semites to accuse the Jews of being "hostile to humanity . . . permitting all forms of fraud, misconduct and treachery against non-Jews. These false accusations have repeatedly been exposed by Jews and non-Jews" (Univ. Jewish Ency.).

This lie is allowed to stand in this 1943 Universal Jewish Ency. without the fact being added that paid non-Jews are always ready to lie for thirty pieces of silver, and that "false accusations" about the

TALMUD were and are not FALSE. No follower of the "synagogue of Satan" is too small or too great to mimic his Lord, the Father of Lies.

Talmudic Handwashing in Shulhan Aruch

There are three obscene senseless chapters on how to behave in a privy, much about excreta, and all the demon handwashing from morning to night against which Christ declaimed. Just the chapters on "The gnat and camel" rules of the sabbath would wear out a piece of stone: "One should not wash his hands upon the ground . . . because an evil spirit rests upon this water" (Chap. XLIV, Vol. 1 on handwashing at the end of a meal). The right hand and then the left has to be gedunked before a meal: "and he should *not dry them with his shirt* because it is *harmful to the memory*" (Chap. XL).

"Wisdom of the Sages" for today: "when a man is asleep the holy soul departs from his body, and the unclean spirit comes down upon him. When he rises from his sleep the evil spirit departs from his entire body excepting from his fingers. From there the unclean spirit does not depart unless he spills water on them three times alternately. One is not permitted to walk four cubits without having his hands washed" (Chapter II). A cubit is about 18 inches—so watch your step! This so-called "handwashing" is not for cleanliness but a ritual in connection with dislodging the demons the "Orthodox" or "pious" Jew spends the rest of the time invoking or inviting in.

The "Mezuzah" on the doorpost is another boundary line for demons not wanted.

SOTAH, Talmud Book, Title page, Exh. 167

Sotah supposedly refers to the woman suspected by her husband of infidelity. The same "high" moral tone revealed in the harlot and the dog thesis, in Exh. 168 (Sotah 26b), prevails thruout. Lewd relations without complete intercourse are ridiculed as merely an obscene act: "and did the All-merciful prohibit a wife to her husband for an obscene act?" (Exh. 169). This same work expounds the teaching that: "WHOEVER TEACHES HIS DAUGHTER TORAH TEACHES HER OBSCENITY", and continues: "A Woman Prefers One Kab" (scanty livelihood) "and Sexual Indulgence to NineKab and Continence" (Sotah 20a, p. 102, Soncino edition, not reproduced).

SODOMY

Sodomy, despite the thunderings of the Bible, is permitted with dead bodies, little boys, baby girls, neighbors', wives, one's own wife—and in general. The argument for this last is in Nedarim 20b (p. 58 of Soncino translation): "our Sages said: . . . a man may do whatever he pleases with his wife at intercourse: Meat which comes from the abbatoir" (stockyards) "may be eaten salted, roasted, cooked or seethed; so with fish from the fishmonger. . . . A woman came before Rab and complained"(of her husband's sodomy with her). . . . "Rabi replied: Wherein does it differ from a fish?"

References: Sodomy with boys under nine; baby girls under 3, Sanh. 54b-55a, Ex. 54. "Unnatural connection is permitted to a Jew"; sodomy with a neighbor's wife: Sanh. 58b, Exh. 59. Permitted with a "terefah" or with a dead person, Sanh. 78a. Exh. 89. Intercourse with the dead permitted, Exh. 163.

All of this is made doctrine with the full Luciferian knowledge of the Bible's laws against it. "Thou shalt not lie with mankind," you may note, is cited in Exh. 54 and the verse given, Leviticus 18:22: "Thou shalt not lie with mankind as with womankind: it is ABOMINATION". Yet Christians call Talmudists "People of the Book"!

STARS, Talmudic, Exhs. 282-5-6

The six-pointed Star, called "Davids Shield", or "Mogen David", has been used for magical amulets for centuries, all pagan purposes, then "hung" on to David. Only in the last century did this star commonly come to be used as a symbol of Talmudism. Read the Jewish Ency. Exhibit 282 (in two sections) for its history. The five-pointed Star, also used for pagan sorcery, was "hung" on Solomon. Together, on the RED FLAG, you may note, "both David's shield and Solomon's seal", were used to make a red flag, "with which the Jews met King Matthias of Hungary in the fifeteenth century". The Bible has an uncanny way of prophecying what Satanists will do, as a Doctor predicts the run of a disease in advance. The BABYLONIAN power of the future Red Government of the world is represented as RED. (Revelation 12:3; 17:3-4)

STARS, In Talmudic Idolatry

The ZODIAC is "an imaginary broad belt in the heavens, containing twelve constellations or signs which the sun traverses annually". And a "CONSTELLATION" is "a group or cluster of fixed stars designated by some name" (Webster). The findings of the ancient astronomer Hipparchus (160-125 BC) concerning the position of the constellations, in the cases of "those which bore the same name coincided approximately with the signs according to Talmudic tradition". In the case of the "choice of symbolic signs. . .All may be traced to Assyrian mythology and influence. The Jews during the Babylonian exile adopted. . .Assyrian names of the months and constellations." To continue this Jewish Encyclopedia account ("Zodiac"):

"Since each of the planets was supposed to rule a certain hour of the day, while every constellation governed a certain month of the year, the fate of an infant was predicted according to the heavenly bodies that presided over the hour and the month

of its birth. The conjunction of the planets and constellations was accordingly manipulated to determine the fortunes of the person whose horoscope was thus drawn. A 'good' planet might synchronize with a 'bad' constellation to some extent. Both planets and constellations indicated certain characteristics in the person born at that time, and care had likewise to be taken to marry only such a mate as had been born under a harmonizing planet and constellation, since otherwise the marriage would be a failure".

The Ruling Gods of Planets

The SUN Enters the section called:
ARIES about March 21; TAURUS, about April 21; GEMINI, about May 22; CANCER, about June 22; LEO, about July 23; VIRGO, about August 24; LIBRA, about Sept. 24; SCORPIO, about Oct. 24; SAGITARIUS, about Nov. 23; CAPRICORNUS, about Dec. 22; AQUARIUS about Jan 20; PISCES, about Feb. 19.

Talmudic Months, Babylonian

The lunar Babylonian calendar having been adopted from the time of the deportation to Babylon of the Judah kingdom (586 BC), the Judaites, then Pharisaic Talmudists to this day, adopted the Babylonian calendar and pagan names of the months, with rites to match. These month names coincide roughly with the above signs of the Zodiac as follows: NISAN (Babylonian month) corresponds with Aries; IYYAR with Taurus; *SIWAN* with Gemini; *TAMMUZ* with Cancer; AB with Leo; ELUL with Virgo; TISHRI with Libra; HESHWAN with Scorpio; KISLEV with Sagitarius; TEBET with Capricornius; SHEBAT with Aquarius; ADAR with Pisces.

Star Worship

"STAR WORSHIP. . .is perhaps the oldest form of idolatry practised by the ancients. The observation of the stars in the East very early led the people to regard the *planets and the fixed stars as gods.* The religion of the ancient Egyptians is known to have consisted preeminently of sun-worship. Moses sternly warned the Israelites against worshipping the sun, moon, stars, and all the host of heaven (Deuteronomy 4:19;17:3)...The Israelites fell into this kind of idolatry and as early as the time of Amos they had the images of Siccuth and Chiun, 'the stars of their god' (Amos 5:26); the latter name is generally supposed to denote the planet Saturn. That the kingdom of Israel fell earlier than that of Judah is stated (II Kings 17:16) to have been due, among other causes, to its worshipping the host of heaven. But the kingdom of Judah in its later period seems to have outdone the Northern Kingdom" (Israel) "in star-worship. Of Manasseh it is related that he built altars to all the host of heaven in the two courts of the house of YHWH, and it seems it was the practise of even kings before him to appoint priests who offered sacrifices to the sun, the moon, the planets, and all the host of heaven. Altars for star-worship were built on the roofs of the houses, and horses and chariots were dedicated to the worship of the sun (II Kings 21: 5; 23:4-5, 11-12). Star-worship continued in Judah until the 18th year of Josiah's reign (621 BC) when the king took measures to abolish all kinds of idolatry. But altho star-worship was then abolished as a public cult, it was practised privately by individuals who worshipped the heavenly bodies, and poured out libations to them on the roofs of their houses (Zephaniah 1:5; Jeremiah 8:2; 19:13). . .Jeremiah, who prophesied in the sixth year of the captivity of Jehoiachin (591 BC) describes the worship of the sun as practised in the court of the Temple (Eze. 8:16) and from Jeremiah 44:17 and following, it may be seen that even after the destruction of the Temple the women insisted on continuing to worship the queen of heaven...

"The ancient Hebrews, being nomads, like the Arabs favored the moon, while the Babylonians, who were an agricultural nation, preferred the sun. But, as appears from Ezekiel 20:7-8 the moon-worship of the Israelites, even while they were still in Egypt, was combined with sun-worship" (Jewish Ency. "Star Worship").

Star-Worship in the Calendar

"During the Exile the Babylonian system was adopted, the names of the months being derived from the common Babylonian calendar...Thus TAMMUZ is the month dedicated to the worship of the fertility spirit of that name" (Note: the male sex-god). "Elul is the month when he was bewailed" (Here, 'alal' is given as the Hebrew for "wail"). But this does not explain why the current Code of Jewish Law (Shulhan Aruch) suggests lamenters, wailers for the current Fast of Tammuz which is in each yearly synagogue calendar!; "Tebeth is the month he sank into the netherworld, and so forth...The following list gives the names of the Jewish months...

"Tishri (Sept.-Oct.)...The New Moon of Tishri is not blessed, as are those of other months...The zodiacal sign of Tishri is the Scales...

"Marheshwan or Heshvan (Oct.-Nov.)...New Moon is reckoned as two days. . .The zodiacal sign is Scorpion...

"Kislev (Nov.-Dec.)...New Moon is irregular, being either one or two days...The zodiacal sign is the Archer...

"Tebeth (Dec.-Jan.)...It is customary to refrain from slaughtering geese during Tebeth...The zodiacal

sign is Capricorn. . .

"Shebat (Jan.-Feb.) Thirty days. New Moon is reckoned as one day. 15: 'NEW YEAR FOR TREES". It is believed that demons are abroad in this month. The zodiacal sign is the Waterman (Aquarius). . .

"Adar (Feb.-Mar.). . .The Zodiacal sign is Pisces (The Fishes)

"Second Adar. Occurs only in leap year. . .Nisan (March-April). . .The entire month is regarded as a prolonged festival, and in one in which it is blessed to die. Every twenty-five years the SUN is ESPECIALLY BLESSED in Nisan. The zodiacal sign is the Ram. . .

"Iyar (April-May). . .The zodiacal sign is the Bull. . .

"Sivan (May-June). . .The zodiacal sign is the Twins. . .

"TAMMUZ. . .New Moon is two days. 17: FAST OF TAMMUZ." Note: here two fictitious reasons for celebrating this fast are cited, followed by this admission:

"Actually the fast is a reinterpretation of a Babylonian festival. The zodiacal sign is the Crab.

"Ab (July-August). . . 9: Fast of Ab" (with a fictitious reason) ". . .The zodiacal sign is the Lion. . .

"Elul (Aug-Sept.). . .The Zodiacal sign is the Virgin. . ." (Universal Jewish Ency., "Months").

ASTROLOGY Star-Worship

"Astrology. . .the belief that the sun, planets and star-groups (constellations) possess an influence over human destiny and the attempt to discover and to predict the nature of such influence. There are two main schools of interpretation: one based on the day of the year on which the individual was born, and classifying him by one of the twelve signs of the Zodiac; the other, deriving its conclusions from the exact time of day at which the birth took place and making use of the horoscope, or the study of the position of the sun and the planets in various heavenly 'houses'.

"Babylonia and Egypt. . .were the centers of astrology in the ancient Orient. .Hebrews shared such beliefs. . ." (the prophets) "Believing as they did in an all-powerful God Who ruled the world on a basis of just reward and punishment, they had no room for a sidereal fatalism which made human lives helplessly subject to the influence of the heavenly bodies. Hence their repeated insistence that God was supreme over the sun, moon and stars, and their scorn for those who attempted to predict human fate by such means". Note: Isaiah 44:24-5; Jeremiah 10:2; Isaiah 47:13 are quoted, the latter quotation being attributed to a fancied "Deutero-Isaiah"—for all Scriptures with Messianic prophecies which Christ fulfilled and are hard to explain away are attributed to some late-comer, a "second Isaiah" of secondary worth, if any.

Continuing the above: "The Talmudic Rabbis, however, found no difficulty in reconciling the belief in astrology with the principles of Judaism". This is followed by a half-column of fine print citing the Talmudic Rabbinical pillars' support of astrology, such as: "Joshua ben Levi held that a man's character was determined by the day of the week on which he was born. . .Rabba ben Joseph made the statement that a man's fate, including the number of years he would live, the children he would have, and his fortune, was determined not by his piety, but by his horoscope. . . . Rabbi Hanina. .held the determining influence was the star under which one was born. . .Those born under Venus will be rich. . ." And so on, and on, and on.

"As a result of this widespread belief. . .the Hebrew term 'mazal' which originally meant 'constellation', was given the additional meaning of 'luck' or 'fortune'. . astrology made its way into the Cabala. . .Its sole survival is the congratulatory formula 'mazal tob', which means literally 'may you have a fortunate constellation' " (Universal Jewish Ency., "Astrology").

SURVIVAL OF THE OLD STAR-WORSHIP

The whitewashing adjective in the above sentence about the current greeting of "Mazel Tob" being the "SOLE" survival is just a whitewash for the alien eye. One or two New Moon Days are kept monthly. And, under "New Moon, Blessing of the", the Jewish Encyclopedia carries a full-page picture of a street full of Jews in 1748 out paying their respects to the MOON. The text of the above article cites the custom of raising the "body on the tips of the toes three times, addressing the Moon with the ancient formula: 'As I dance toward thee, but cannot touch thee, so shall none of my evil-inclined enemies be able to touch me'. Then those assembled greet one another with 'Shalom alekem' ('Peace be to you'). . .and say: 'Good luck to us and to all Israel' ".

"Father of Lies"

In looking into the mess of paganism and criminality which is whited over under the name of, the stolen name of, "Judaism", be prepared to first read one subterfuge, one red herring, after another before the truth shines thru the cloud. Under "Superstition, Jewish", the Universal Jewish Ency. (1943) cites Rabbi Joshua Trachtenberg, and his book, "Jewish Magic and Superstition" as authoritative. His sketch also appears in the latest 1955 "Who's Who in World Jewry", with this work. Typically, Trachtenberg first says concerning New Moon Day rites in the synagogue that 'the pagan veneration of the New Moon" is not directly connected with the Talmudic ceremony observed today; then he goes on to admit: "But certain superstitious practices have been associated with the rite, pointing to its

continued occult importance in human affairs...(such as) addressing the Moon three times: 'As I skip before you and do not reach you, so, if others jump before me may they not strike me', and then thrice bidding one's neighbor 'Peace be unto you'. The ceremony as well as the threefold repetitions, are typical of magical acts...and the belief that one who has performed the full rite need not fear death during the ensuing month" (p. 256). Invoking the Sun along with the Moon is cited on page 201.

SUN, BLESSING OF THE

This ceremony of Blessing the Sun, says the Jewish Ency. (1905) occurs "on the first Wednesday of Nisan every twenty-eight years...This is calculated by the calendar of Samuel Yarbina'ah, which allots to the solar year 365¼ days, and asserts that each of the SEVEN PLANETS rules over one hour of the day in the following sequence: Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon...the blessing is concluded with 'ALENU' and 'Kaddish Yatom'. The Blessing of the SUN was celebrated by the Jews in New York City in 1897 in Tompkins Square. The completion of the cycle will occur during the 20th century on April 1, 1925; March 18, 1953; and April 8, 1981. Compare NEW MOON, BLESSING OF THE". The following heading in 1952:

"Once in 28 Years"

"SUN AT POINT OF CREATION THIS YEAR TALMUD TELLS"

This appeared in the California Jewish Voice over an article by Rabbi Samuel Rubin. A long-winded hairsplitting article uses the old number and letter juggling to make an appearance of "scholarship." Leap years of 13 months were inserted every 19 years to make the lunar and solar years come out even, and these fell every 19 years. Since only every 28 years does the Sun business fall on *Wednesday* in Nisan, the Rabbis add 19 and 28 making 47. Now rest your brain —you will not need it: "Our Rabbis told us that this total of 47 (19 plus 28) comes from the following passage: 'And G-d saw that the light was good—'Ki Tov'. For these Hebrew words in turn, amount to 47. Moreover, the Sun has three names, Shemesh, Chamah, Charas. If we take the last letter of these three names and sum them, we get 365—the number of the days within the Sun year!...We say the following prayer: 'The luminaries are good which our G-d has created; he" (note: small "h") "formed them with knowledge, understanding, and discernment" (Note: some soulful attributes for hunks of matter!)"; "he gave them power and might to rule in the midst of the world..." (Jewish Voice, 10/24/52).

Actually, they dumbly follow the laws of gravity, one mass of matter pulling on the other in mathematical proportion without any more "knowledge" or "understanding" than the dirt in your garden.

I remember one exultant report of a SUN BLESSING service conducted from a USA Government airplane when the great day came!

The vociferous chanting and typical ecstatic carrying on of the Chasidists, whose Baal Shems are experts at whistling up the spirits by voodoo combinations of the Tetragrammaton (or name of Jehova in skeleton, Y-H-W-H in 12, 42, 72 letter combinations known to the "elect). This was described by the Brooklyn Jewish Examiner 5/1/53.

All of the above tribute to the Moon (every month) and the Sun, is specifically forbidden by the Bible. Veneration of the SUN, MOON and STARS was the oldest idolatry.

That the ancients were condemned for the same things wrapped up in Judaism today, and practiced by these "lovely people" as well, is seen in the Bible: Deu. 4:19; IIKings 17:16; 21:3, 5; II Chron. 33:3, 5; PUNISHMENTS: Deu. 17:2-5; IIChron 28:23; Isa. Job 31:26-8; Jer. 7:17-20; 8:2; Ezek. 8:15-6; Zeph. 1:4-5; Acts 7:42. For WARNINGS AGAINST AND PUNISHMENTS: Deu. 17: 2-5; II Chron. 28:23; Isa. 2:6; Jer. 8:12, 19; 19:13 (On star-worship and drink offerings, see "Habdalah"); Eze. 8:14-16; Micah 5:12 (on soothsayers, or astrologists, and witchcraft)—plus the BIBLE from beginning to end—Zephaniah on the host of heaven, and so on. But your morning paper, if you live in Chicago, will give the soothsayers' daily horoscope. Jewish Encyclopedias will tell you that Astrology, or star-worship, was so well entrenched in Talmudism that only Maimonides of their "sages" ever opposed it.

"Other gods" is veritably the middle name of this religion based upon a non-anthropomorphic "god" and a pantheistic world of spirits, These are invoked and doused in water from the time of awakening to sleep at night. Guests are people we invite. If they are not invited they do not have to be thrown out when annoying. The same of the dark spirits in Talmudism.

SUPERSTITION

The primary definition of "superstition" in Webster's New World Dictionary (1953) is "excessive fear of the gods". There is no denial of the existence of a spirit world in the Bible. The ancients would not have bothered to consult oracles, as the Congressmen consult fortune-tellers in Washington, unless they gained, for their enslavement, some current information, along with misinformation (and often ruin). The Jew Dunninger is giving demonstrations of this on the TV. Every Jewish Theological institution has chairs of "Jewish Mysticism". See "Major Trends in

Jewish Mysticism" by Gershom Sholem of the Hebrew Univ., Palestine. The book is made up of lectures Sholem gave at Red Rabbi S. S. Wise's Jewish Institute of Religion, N. Y., now combined with Hebrew Union College, Cincinnati, O. (see Exh. 4), founded by Rabbi Isaac M. Wise who introduced Reform Judaism in this country and edited the first English translation of the Babylonian Talmud—extolled as the rule of life for Jewry. Sholem's book was published by Schocken Books, N. Y., 1941, 1946.

There is no conflict between so-called "rationalism" (getting rid of God as Chief Engineer and substituting Man as the Big-Shot), and its political and Talmudic arm, Communism, and the use of spirits for power over individuals and groups of individuals. Look at some of the ZOMBIE faces in the One World movement and ask yourself whether Biblical descriptions of the fall of the Babylonian World Government accompanied by the unclean spirits utilized in gaining that power, are so far afield. Since that described SEVENTH world government is rising now with the god of lust and incest, ZEUS, as its sole religious symbol in the United Nations' buildings in New York, one should pause to consider more critically the former popular Pharisee taunt. They would have had you believe "Red-baiting and witch-hunting" was mere silliness. The supposition was, of course, that there actually were no Reds any more than there had ever been any "witches", or evokers of dark spirits. Now that the Jewish line has changed to pointing at RUSSIA and the COMMUNIST PARTY as the world menace, so that "anti-Communist" societies are sprouting like mushrooms to do the new pointing, of course THAT slogan is falling into disuse, popularly. But, unless the history of every country in every century and the whole Bible are cock-eyed, there ARE "witches".

Jewish Magic

After flowing with the usual cover-up blather about "The Legend of Jewish Sorcery", expert Rabbi Trachtenberg proceeds in the second chapter, "The Truth Behind the Legend", to admit what had been claimed all down the ages about Jewish magic:

"The sources indicate that Jews were at least acquainted with methods of inducing disease and death, of arousing and killing passion, of forcing people to do their bidding, of employing demons for divinatory and other purposes" (p. 13). And: "Jewish magic... functioned within the framework of the Jewish religion" (p. 15) whereas the Christian church, like the Bible, was thundering against it, as of the Devil.

Expert Trachtenberg Says:

"Knowledge of the names, through which Jewish magic worked, was inaccessible to women, for it required not only a thorough training in Hebrew and Aramaic, which most of them lacked, but also a deep immersion in mystical lore from which they were barred. . .Early mystical and magical lore was successfully guarded by a limited oral transmission. The secret lore of the Kalonymides" (Note: who brought it from Babylonia) "...was first written down in the 13th century. . .Jewish life had turned more and more inward. . .and intensive study of the TALMUD had become almost its sole intellectual pursuit. . .But the German KABBALAH never attained the theoretical depth of its Spanish counterpart, nor did it exert so much influence" (pp. 16-17).

"So we may say that every Jew whose desire led him thither essayed a little magic in a small way. But it was generally recognized that only a minor portion of the mystical lore had found its way into books; much of it remained private, jealously guarded property" (p. 18).

Under the title of "Forbidden and Permitted", Trachtenberg says: "The Bible had pronounced an unqualified condemnation of SORCERY. The TALMUD. . .pursued its customary function of clarifying "(?)" and classifying Jewish law, and so broke up the all-inclusive category of SORCERY into several divisions..." And he cites the various hairsplittings, ending with the admission that the Talmud permits the proscribed or forbidden acts denounced by the Bible.

Trachtenberg sums up: "from a practical standpoint, they succeeded in effectively excluding from the proscribed 'magic' ALL THE FORMS CURRENT AMONG JEWS" (pp. 19-20).

Note Exhibits 70-74

Exhibit 70 (Sanhedrin 65a-65b) not only wriggles into permitting cursing God (footnote 5), but starts out with the Biblical order not to be a "charmer", until the discourse ends with forbidding "enchantment by means of weasels, birds and fish" (which no one practiced), as the meaning of the Biblical doctrine: "Ye shall not use enchantment nor observe times (or stars, footnote 2)" from Leviticus 19:26, which appears on Exhibit 74.

Christ Charged, Exh. 76

But, with that characteristic of charging as a crime against others what Talmudists themselves are DOING, the same Sanhedrin passage denounces Christ as a sorcerer. It was to refute *this* Talmudic teaching of hate against CHRIST, that Martin Luther wrote his "Shemhamphoras" on the charge that Christ did His miracles by sorcery, using the Tetragrammaton, which, in some passages, He is said to have stolen and hidden in His flesh!

MAN the Big-Shot, Exh. 78

Then, with that old pagan deification of man idea in which nature as a whole is god and MAN is the DOER, Sanhedrin 67b, Exhibit 78, boasts about the Rabbis being able to create calves by "studying the laws of creation, by means of which they created a third-grown calf and ate it". The Sefer Yezirah does the trick if Talmud fails!

And how they do do wonders in Exh. 79. Hot dog! The "sages" are gods indeed.

SOME PRACTICES

The CHAD GADYAH, or HAD Gadyah, is a Passover song which ends: "the Most Holy—blessed be He—destroyed the angel of death that slew the slaughterer that killed the ox that drank the water that quenched the fire, that burned the stick that beat the dog that bit the cat that ate the kid which my father bought for two zuzim". Chad Gadyah is "The Only Kid", namely the Talmudic gang. The Jewish Ency. is more veiled about its meaning than is the book by Rabbi Morris S. Lazaron (Bloch Pub. Co., "The Jewish Book Concern", 1928) called: "ASK the RABBI —2,000 Questions and Answers About the Jew". "What is the sequence in the song, 'The Only Kid' supposed to symbolize?" (Question on p. 23, answered on p. 141) "Answers: *The rise and fall of great nations, each of whom destroys another until only Israel is left*".

And this exactly matches Daniel's prophetic description of the seventh world government, the fourth after Nebuchadnezzar's (Medo-Persian, Greek, Roman, Red): "the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces" (Dan 7:23).

Isaiah and Habdalah

Few Christians realize that the very practices of Paganism for which the Prophet Isaiah denounced the Judaites about 698 BC, are in use today in the "synagogue of Satan". In that 65th chapter, Isaiah promised the Messiah, Christ, as "a seed out of Jacob" (Israel, as the Lord called him) "and out of Judah an inheritor of my mountains" (always the series of mountains on which Jerusalem is located) "...But ye are they...that prepare a *table for that troop*" (of demons) "and that furnish the DRINK OFFERING unto that number. Therefore...ye shall leave your name for a curse unto my *chosen*: for the Lord God shall slay thee, and *call his servants by another name*" (Isa. 65:9, 11, 15). Lingering in cemeteries to invoke the dead and eating swine's flesh which was sacred to the sex-goddess Astarte, are further abominations named earlier in the same chapter. And His servants have not been called "Jews" or "Israelites" since the "Inheritor", Christ, came nearly 700 years later. Says Rabbi Trachtenberg: "On Saturday evening, during the HABDALAH ceremony which marks the beginning of the new week, another libation was offered to the spirits, as part of the ritual. Some of the wine was poured upon the ground 'as a good omen for the entire week to symbolize good fortune and blessing' ". Rabbi Trachtenberg then proceeds to debunk the pretense that this had any religious significance, then states:

"Moses Mat in the 16th century wrote that this practice is intended to 'give their portion to the company of Korah', namely, to the powers of evil. And that portion was not inconsiderable. As one rabbi in Silesia remarked, 'If I had the wine that is poured upon the ground in Austria during HABDALAH it would suffice to quench my thirst for a whole year!' This custom of pouring out some wine over which a blessing has been recited, which appears again in the wedding ceremony, may have been considered by some people not as an offering to the spirits, but as a means of driving them off" (p. 167. "Jewish Magic and Superstition").

Just preceding this, Rabbi Trachtenberg covers various food offerings to demons such as leaving a loaf of bread and cup of wine "left standing overnight", which, to quote, is categorized "as 'setting a table for the demons'. Yet it continued to be done, sometimes with the frank admission that 'it extends fullness of blessing over the entire week'. During the Passover Seder a cup of wine is filled expressly for the Prophet Elijah, who is believed to visit every Jewish home on that occasion, and the door is opened for him to enter—this time the offering is to a good spirit, rather than an evil one. But during the same service there is a late custom, which arose in German-Jewish circles, to pour out a drop of wine at the mention of each of the ten plagues, possibly to placate the evil spirits, who may be impelled by the reference to so many disasters to visit some of them upon the celebrants. Israel Isserlein's biographer wrote of him, 'He always spilled some of the water from his cup before drinking', thus observing a UNIVERSAL JEWISH CUSTOM going back to Talmudic times. The explanation then given was that the water might have been contaminated by a demon—but obviously merely spilling some of it doesn't purify it all. The intention was to induce the demon to neutralize the possible ill effect of the water by making him a LIBATION" (same, pp. 166-7).

TASHLIK and KAPPARAH

Rabbi Trachtenberg cites the power of the KAPPARAH rites in Judaism. In the first editions of the SHULHAN ARUCH, the accepted code of Judaism compiled by Joseph Caro, his reference to Tashlik be-

ing a "silly custom" was deleted "under the influence of the 16th century Polish annotator, Moses Isserles... The various features of the ceremony accentuate its superstitious and even magical character. Fowl are closely associated with the spirits in Jewish and non-Jewish lore, and are the commonest oblation to them... The cock is employed to represent a man, the hen, a woman, in many magic rites. The circles which are described about the head of the individual, and the numbers three and seven, are well-known magical elements. The words which effectuate the substitution have all the earmarks of a typical incantation. In the earlier texts the words 'this is my atonement' are not present; they were added so that the initials of the Hebrew terms might form the word HATACH, 'which is the name of the *angel appointed over this*'." Note:

Turn to Exhibit 264

If you will turn to the Jewish Encyclopedia Exhibit from their article on "Pharisees" you will see that when the God of Intelligence, the "anthropomorphic" God, was eliminated from the Bible by the Pharisees, "these used...the ANGELOLOGY and DEMONOLOGY of the Pharisees...with the help of the Ma'aseh Bereshit and Ma'aseh Mercabah" (voodoo rites to see the Sun God, Mithra or Metatron, and learn the past and future) "not only to amplify the Biblical account, but to remove from the Bible anthropomorphisms and similarly obnoxious verbiage concerning the Deity by referring them to angelic and intermediary powers (for instance Genesis 1:20)..." In other words, the old mass of spirit or substance of which the universe is composed, god of the Pagans, called pantheism, or god as the sum-of-nature, left spirits or "gods" of every phase of nature to be invoked by the Big-Shots, MAN. Above is just one of the "angels" or gods invoked thru the KAPPARAH rites. To continue with Rabbi Trachtenberg's data on this:

"The belief that evil spirits roost on roofs occurs often (the Talmud places them under the eaves) . . . In view of this requirement that the entrails be thrown on a roof acquires special significance. Thus analyzed *there can be little doubt of the true meaning of the rite, which is still observed today.* It is probably the most blatantly superstitious practice to have entered Jewish religious usage, for where the significance of other such practices has long since been lost sight of, the purpose of this is too apparent to escape the dullest wits" (pp. 164-5).

"Not unrelated is the rite of TASHLIK, observed on the first day of RoshHashonah . . . this ceremony represents merely the latest version of a complex of superstitious practices centering about the belief in the existence of spirits in bodies of water . . . in later times TASHLIK was postponed if the first day of the New Year fell on a Sabbath on the ground that carrying bread was a violation of the Sabbath rules."

Tashlik Excuses

The various excuse explanations (as usual used as the whited sepulchre for the stark PAGANISM of Pharisaism) are covered by Trachtenberg, and then: "These explanations only too patently evade the main issue, the bread offering to the spirits . . . Under Kabbalistic influence an attempt was made to limit the rite to shaking one's clothes at the river-side . . ." (p. 166). And, as stated elsewhere, herein, a picture appears in the Jewish Ency. showing Jews with bags of bread at the river-side performing the Tashlik ceremony of appeasing the demons of the water. And on this same basis, that demons live in water, the whole book of YADAYIM is based in the Talmud. Yadayim means "hands" and getting the demons off into water from the hands is the Talmudist's job, not cleanliness. That is why Christ would have none of the Pharisee hand-washing voodoo in His life, because of which the Pharisees upraided Him mercilessly.

TO FIG

One of the most characteristic and least charming of the Talmudic customs is the gesture "to fig". This is cited as one of the "most widely used anti-demonic devices . . . It is made by closing the fist and inserting the thumb between the two fingers. Its particularly obnoxious character . . . derives from the fact that it is meant as an obscene representation of the sexual act. Menasseh ben Israel was correct both in his explanation of the intent of this gesture, and his association of it with the Talmudic recommendation that to protect oneself against the EVIL EYE one should place his right thumb in his left fist and his left thumb in his right fist . . .'When a man encloses his thumb in his fist he simulates a pregnant woman, and they, the spirits, do not harm him'. People who employed this gesture were warned that it infuriates the demons at the same time that it renders them harmless; therefore a weak person, 'especially one who is dangerously ill', should forbear to use it, for the spirits may subsequently take vengeance on him.

"Variations on this theme were also employed: For safety on a journey one should place the little finger of the right hand in the left fist and recite a charm formula. The fingers were used as PHALLIC symbols to the same end, and we learn that a witch is transfixed when one raises his index finger and thumb and recites the name 'Uriel' seven times, or that an 'evil impulse' may be vanquished by pressing the thumbs on the ground, repeating 'Pipi' nine times and spitting" (p. 162).

In all cases, the documentation of Rabbi Trachtenberg is monumental.

Demons of the Privy

In the Kitzur or abbreviated edition of the Shulhan Aruch, which boils down the Talmud laws or Mishnaim, to expedite knowing which shoe to put on in the morning to keep the demons in line, etc., etc., it requires three chapters to tell the modern Jew how to behave in that beloved subject—the privy. Says Rabbi Trachtenberg: "In Talmudic times it was customary to rattle nuts in a jar to scare away the demons that frequent privies . . ." and he cites other devices. The TALMUD never leaves this subject for long. Discussing it is like whiffing the choicest perfume, apparently.

In the endless discussions of it in the Talmud book of Berekoth, is this about a great Talmudic pillar in Babylonia: "Before Raba became head of the Academy, the daughter of Rabbi Hisda used to rattle a nut in a brass dish—to frighten away the evil spirits. After he became head, she made a window for him—in the wall of the house, through which she could put her hand—and put her hand on his head—as a protection. After becoming head of the Academy, he was more exposed to danger from evil spirits" (folio 62a, p. 389 of Soncino translation, not reproduced in the PLOT). Whether to wipe with the right or left hand occupies the preceding passage, and why Rabbi Kahana hid under "Rab's" bed: "He heard him chatting with his wife and joking and doing what he required. He said to him: One would think that Abba's mouth had never sipped the dish before! He said to him: Kahana, are you here? Go out, because it is rude. He replied: It is a matter of *Torah*, and I require to learn" (61b-62a). That IS the idea of "TORAH" to the Babylonian Talmudist, or Pharisee, sex and filth-worship.

LILITH—Favorite Demoness

Of the hordes of demons the Jew who would win out must use and dismiss, none is more prominent than LILITH. Some of the amulets meant to keep her in check reproduced from the Jewish Encyclopedia, appear in Exhibits 286-7. Lilith is jealous of lying-in mothers and their new-born babies. Her main job is spawning demons it would seem. Rabbi Trachtenberg repeats the Talmudic tale that "when Adam was parted from Eve, he had relations with female demons who bore him demonic offspring." He was at this for 130 years, we are told. Says Trachtenberg:

"As a result of the legend of Adam's relations with LILIT" (Note: just another spelling, as is usual with Talmudic words) ". . . the LILITS were most frequently singled out as the demons who embrace sleeping men and cause them to have nocturnal emissions which are the seed of a hybrid progeny . . . As the demon whose special prey is lying-in women, it was found necessary to adopt an extensive series of protective measures against her . . . We seem to have here a union of the night demon with the spirit that presides over pregnancy, influenced no doubt by the character of the BABYLONIAN LAMASSU, and the lamiae and striga of Greek and Roman folklore" (p. 37).

CEMETERIES in TALMUDISM

"Obviously the spirits can help as well as harm the living . . . An observant visitor to the tomb of Simon bar Yohai, for instance, at Meron, Palestine, will discern a host of written entreaties for the saint's aid" (Note: the "saint" was a second century Talmudic voodoo-worker associated with the Zohar, principal multi-volumed work of the Cabala, more sexy, if possible, than even the Talmud). And, "the ancient practice of visiting the cemetery to entreat the offices of deceased relatives or scholars persisted . . . In addition to such individual visits, there grew up the custom of the entire congregation repairing to the cemetery annually on several occasions, such as the seven 'rain fasts', and on TISHA 'B'AB . . . and on the eves of New Year and the Day of Atonement, 'that the dead may beseech mercy on our behalf'" (p. 64).

The Jewish Ency. ("Cemetery") refers to the custom of visiting the cemetery to consult the spirits, and cites Niddah 17a, There "spending a night in a graveyard in order that a spirit of uncleanness may rest upon him—to enable him to foretell the future" is mentioned with the warning that "in consequence he might sometimes be exposed to danger" (p. 113, Soncino edition, Niddah). Reference to this practice is also made in Sanhedrin 65b, see Exh. 72. That cemeteries are infested with spirits, demons, etc., is the general idea: "The custom of washing the hands after a funeral is very widespread. . . . Efforts were made to find a Biblical precedent for this act, but . . . there was a general admission that it was done 'to dispel the spirits of uncleanness' which cling to one's person, these being 'the demons that follow them home'" (p. 179, Rabbi Trachtenberg, "Jewish Magic and Superstition").

Friends of mine living on elegant Lake Shore Drive, Chicago, opposite Temple Sholom, noted the Jews drizzling water on their hands after a funeral, and, on inquiring the reason for this were told that this is a Jewish custom after funerals. They did the water act before getting into their cars. Isaiah's 65th chapter is not so out of date today.

Forbidden Demonism is Talmudism

Says Trachtenberg: "The future is an open book to the denizens of the supernatural realm, and like the demons and the angels, the deceased can by eaves-

dropping pick up the latest decisions of the court on high; 'they flit thru the universe to hear what has been decreed.' Then they report back to intimates on earth, in dreams or personal appearances. . . . But in general the spirit-world is chary of its secrets and can be induced to reveal them only by magical means . . . mystical invocations and occult rites are effective in forcing the dead to obey the magician's will. The art of NECROMANCY is a specialized function of sorcery" (same, p. 65). Again: "the official language of the celestial court is Hebrew. . . . This principle was advanced in the Talmud" (p. 74).

In "The War With the Spirits", Trachtenberg classifies: "The methods of warding off the spirits fell into three general categories: 1. to drive them away . . . 2. to buy them off with gifts, to bribe them and thus conciliate them; 3. to deceive them by disguising their intended victims, or by pretending that the situation was other than what it was. Each of these methods, and often two or three of them combined, was known and employed by Jews and even found expression in special ceremonies which HAVE BECOME PART and parcel of JEWISH RITUAL". In addition to putting the severed foreskin in a bowl of water, the attendants dipping their fingers in this bloody fluid, Trachtenberg mentions burying the circumcizer with the foreskins he has severed, as demonic ritual. The unluckiness of even numbers except on special nights when FOUR cups of wine, instead of an odd number may be imbibed, the protective, and divine nature of Talmud study for blunting demons, and the recitation of the SHEMA at night are covered by this expert: "There was no attempt to disguise the purpose of this prayer-service; it was frankly admitted time and again that 'it exists only because of the demons' ". He quotes: " 'at my right Michael, at my left Gabriel, before me Uriel, behind me Raphael.' This is nothing more than the Jewish version of the ancient BABYLONIAN incantation, 'Shamash before me, behind me Sin, Nergal at my right, Ninib at my left', or 'May the good Shedu go at my right, the good LAMASSU at my left,' etc." (p. 156).

"The final weapon in the anti-demonic strategy is that of DECEIT". Apart from wailers at weddings to deceive the demons into thinking it a sad instead of glad occasion, breaking a glass at a wedding and the SHOFAR being blown to scare the demons, this strategy of deceit, says the Rabbi, is "most commonly employed in changing an invalid's name so that the spirits who might be charged with effecting his death would be unable to locate him . . . just as criminals adopt aliases to evade the police" (p. 168).

SYNAGOGUE NAME—CHANGING

If you will turn to "SHINNUY-HA-SHEM" in the Jewish Encyclopedia, you may read the synagogue formula for changing the name of an invalid so as to fool those nincompoop low-brow demons. Such saps! Owing to the Pythagorean belief in the potency of letters and numbers on their own account, changing a name can fool the silly things! Was Christ so wrong to call the Pharisees "Fools and blind!" (Matt. 23:17) with all their asinine books of the Talmud on vowings, etc., along with running a synagogue of Satan (Rev. 2:9; 3:9)? Did He KNOW His subject? Read the synagogue formula for fooling the sickness demons:

"When the Righteous Judgment has already decreed death from illness, our saintly rabbis said: Three things annul the decree; and one of them is changing the name of the patient. We therefore, in conformity with their advice, have changed the name of (mention here the former name) to the name of (mention the adopted name) *who is now another person*" (Note: THAT ought to fool'em, telling that!) "The decree shall not have any force with regards to him . . ."

MONOTHEISM

Double-talk is the trade mark of the synagogue of Satan. Whenever Talmudists sanctimoniously declare that as devotees of "pure MONOTHEISM," or the "UNITY of God", this precludes their belief in His Personality being Incarnate in Jesus Christ, His SON, we Christians keep silent. The Unity of God to which they refer is the oneness of the pantheistic EN SOF, the mass without a Chief Engineer. That is the UNITY of nature in which the Pagans believed. But for every form of spirit invocation, and for the deification of MAN, that is Talmudism, a religion of POLYTHEISM, or many gods. Slyly, they say what they mean. We do not understand them.

Go into any of the MODERN HERESIES, the "NEW" religions our tired Christians like to think were just hatched. You will find them all in Talmudism and its collection of ancient Old Testament paganism. THEOSOPHY—with its Socialist Annie Besants, its spiritualistic Mme. Blavatskys. Look it up under METEMPSYCHOSIS or Transmigration of Souls. Hinduism with its glamorous Swamis who hook the Christian ladies' funds, never letting them glimpse the degradation of womanhood, the degenerate Kali sacrifices (as to Molech), the baby tortures of child-marriage.

The way Mohammed started out fighting Jews, and ended by adopting their harem ideas, and the influence of Talmudists on the Koran, is another study. The CABALA with its non-existence of evil; its deification of MAN, is a source book for modern "ISMS", unknown to the modern devotees.

THE STATE DEPARTMENT EXHIBITS, 243-260
The Stage at the Time

The Actors in the Piece:

Ira Nelson Morris was Ambassador to Sweden. He and Henry Morgenthau, Sr., a'so rewarded, together with the late Red Rabbi Stephen S. Wise, a group of leading Jews, had picked, groomed, ran and elected Woodrow Wilson first as governor of New Jersey. They had placed Grover Cleveland on the board of trustees of Princeton University and caused the obscure professor Wilson to be made president of the institution, thus giving the now popular lustre of "Scholarship" to their candidate, as contrasted with the popular "back-room politician" type. This accomplished, in 1902 (Cleveland became trustee in 1901), Wilson starts his piece about "Humanity", building up the role of the "great humanitarian". The first Hague Conference on Carnegie money had been held in 1899, and one step after another was to follow in preparation for a Jewish World State in the name of "peace".

The Second Hague Peace Conference was held in 1907, and Carnegie endowed the Central American Court of Justice and the Pan-American Union founded by Wm. Howard Taft and Elihu Root, at the same time that the cornerstone was laid at the Carnegie Peace Palace at the Hague. Taft, Root and a chorus were advocating a World Court and Wilson was elected Democratic Governor of New Jersey—all in 1910.

As a "great educator", a "college president", Wilson assumed the lustre given to Stassen and Ike more recently, as these gents were hauled from gun and backroom to don cap and gown. Stassen traveled the country over as B'naiB'rith speaker. Ike having been favorably weak and willing was jumped over all heads to be Chief of Staff, Chief of the Allied Powers, Chief of the Occupation, etc., under which the foul Babylonian Talmud was printed in Germany and dedicated to the US Army.

Wilson, preceding Ike, had been made College president as prelude to his political career for Jewry. The "Great Humanitarian", Wilson, made Governor of New Jersey, was elected president in 1912. His "alter ego", Edward Mandell House, intimate and liaison man of Jewry, had already written in novel form the political creed calling for measures now largely adopted, leading to a dictatorship, entitled: "Philip Dru, Administrator". House in his "Intimate Papers of Col House" (Seymour; Houghton Mifflin Co., 1926), admits this and also his sponsorship, with the Kuhn Loeb Warburg crowd, of the Federal Reserve Act, pushed by Carter Glass into being (pp. 153, 166). "Philip Dru" was first published anonymously.

Like the *Spanish-American War* slogan, *"Remember the Maine"*, the First and Second World War slogans were phony. Fresh from the Red Revolutions of Europe, 4,000 Jews served in the Spanish-American War. The blowing up of the Maine, now known to have been an inside job, altho Spain offered any amount of compensation, "provided the final occasion for the outbreak of war". Adolph Marix, its Jewish commander, who had 15 Jewish crew members on it, was made "secretary to the court of inquiry on the explosion", whose report precipitated the war, and: "The war resulted in the liberation of Cuba and the Philippine Islands from Spanish rule" (which was allergic to Jewry which had enslaved Spain) "and thereby made it possible for the Jews to settle in these islands" ("A Century of Jewish Life", Elbogen, Jewish Pub. Soc. of Am., 1944, pp. 341-2; Univ. Jewish Ency., "Soldier," p. 625, etc.).

Like "Remember the Maine!" (which sent so many to horrible and lingering death) and "Remember Pearl Harbor!", as now established as another planned phony, the Lusitania and other incidents "to make the world safe for democracy" were equally planned connived incidents.

Bleeding the Nations

Edward Mandell House had been erranding back and forth to see the Kaiser, Lord Arthur J. Balfour, British Secretary of State for Foreign Affairs, Lord Grey and the French powers. They had expressed sympathy, but inability to make their old countries join a Jewnited States League of Nations world organization, until bled white. The Jewnited States was too new to be given world leadership like that. And so "watchful waiting" became the USA policy. The German Junkers were not for disarming in the face of a Russian-Jewish revolutionary pack ready to march on them, the Reichstag being already one-third Socialist. And Germany has always been Jewry's favorite oyster: it being a garden spot of efficient indefatigable "slaves" when under control.

And so, while cousin Teddy Roosevelt, idol of Jewry, was wielding the "Big Stick" on one side of the street, and Barney Baruch with other Jews was financing the Plattsburg training camp for officers, Wilson was playing the idealist "too proud to fight" role, and public opinion was kept about evenly divided so that the USA could have entered the European war on EITHER side. Wilson was to play the role of world mediator among exhausted nations. Jewry was piled into the Washington administration in Baruch's and other departments, as at Versailles for the Peace Treaty where the assemblage was called a "KOSHER" affair. The USA profits were phenomenal, all in the name of "humanity"—then unknown to little citizens like me. I resented the European awareness of this "Shylock" role when I first visited Europe

after World War I. Time was gained by arguing over submarine warfare, as we supplied the armed allied vessels and the Germans had to shoot unannounced or be sunk forthwith. And the hand was always being held out to Germany for us to cease supplying her enemies if she would come in under a League of Nations with teeth. House was running back and forth to see Count VonBernstorff, German ambassador here.

Henry Ford had bitten on that humanitarian "PEACE" propaganda and on the Ford Peace Ship, which he financed, he awakened to the Jewish scheme of it all revealed by his Jewish revolutionary guests like Rosika Schwimmer. The "Dearborn Independent" articles were his reaction—until his family was beaten down and now serves Jewry.

Wilson's Speeches

You could read the speeches of Woodrow Wilson, without his name, today, and think you were reading those of FDR, for the same inspiration, "the Father of Lies," wrote them. With a foot safely in both camps, Wilson campaigned and was re-elected in 1916 because he had armed the nation, and because he had "kept us out of WAR!"

As that documented study by Jennings C. Wise, "Woodrow Wilson, Apostle of Revolution," so ably states: "Wilson was cooperating with the Kaiser by threatening to retaliate against Britain, and cut off American loans and munitions from the Entente Allies." Talking "NEUTRALITY" while urging "REVOLUTION," Wilson's speech of January 22, 1917, still held out the hand to Germany, providing she came into a world organization with TEETH, allegedly to keep the "peace" (by creating a Jewish World State).

Wilson saw the abdication of the Czar's government, March 15, 1917, and hailed it. The pretence then, on the part of stooges like Alexander Kerensky and other Jews, was that a "democratic" revolution had been successful, and that "humanity" was to profit from it; the weak czar, under the thumb of his Jewish bankers and occult Rasputin, having been a push-over achieved by Jewish finance for Jewish power objectives. As the above scholar, Jennings Wise, has written:

"*Woodrow Wilson*, despite the efforts of the British police, *made it possible for* LEON TROTSKY *to enter Russia with an American passport*" (p. 647).

TROTSKY (Bronstein) was then living in New York editing the Russian Communist paper, "NOVY MIR" (new world), financed by the communist Garland Fund, directed by Jacob Schiff's rabbinical protege, Rabbi Judah Magnes, and such leading Communists as Wm. Z. Foster, Robt. W. Dunn, etc., with Sidney Hillman, Norman Thomas, etc., serving every front on the Red Revolutionary battlefield in this country, penetrating the churches, schools, every phase of American life, with Garland money.

The opinion of HOUSE of FDR is shown: "in 1932, when a press photograph showed Franklin D. Roosevelt, just returned from his nomination in Chicago, conferring with HOUSE at the latter's Beverly home, the author of PHILIP DRU, ADMINISTRATOR proclaimed the Presidential nominee a more suitable leader for a new American Revolution than even WOODROW WILSON had been" (p. 639, of the above book).

NOW for the STATE DEPARTMENT EXHIBITS

You should note Exhibit 243 which is a reproduction of the title page of: "House Document No. 1868—Publications of the Department of State—PAPERS RELATING TO THE FOREIGN RELATIONS OF THE UNITED STATES—1918—Russia—(In Three Volumes)—Volume I—United States Government Printing Office, Washington: 1931—For Sale by the Superintendent of Documents . . . Price $1.75 cloth."

Francis Gropes in the Dark

Wilson, finding Germany adamant, had had to have the USA enter the war to knock the stuffing out of Germany and bring her into the Jewnited States League of Nations—as was done. Our Ambassador in Russia during the Red Revolution, David R. Francis, as you may note, was at first in the dark and friendly to the Kerensky crowd, and discovers only later on that Kerensky all the time was in on the follow-up of the Bolsheviks being financed by the Kuhn-Loeb crowd, aided by their powerful Hamburg M. M. Warburg relatives. He expresses surprise, as you will see, at the discovery.

Even the Weimar Republic, its constitution written by a Jew, Rathenau, and the Karl Liebknecht-Rosa Luxemburg Jewish-Bolshevik revolutions in Germany, failed to do the "CHAD GADYAH" smash on Germany required for the World State. Hitler armed Germany to trek thru Russia, attracting the anti-Semites as a trail of honey brings ants out of their holes, only to bottle them up, not permit the Vlassows to help overturn the Jewish USSR government, thus was Jew Dictatorship extended over much of the world, with iron-clad occupation of the beaten lands (Japan, Italy and Germany), held until the Jewnited Nations World could be stabilized under heel. All of this appears on the Jewish Gomberg map "completed October 1941" before the USA entered World War II in December, 1941. Ike helped send back the Russian anti-Bolsheviks to be executed, as General Vlassow was, by the Jewish USSR government. Many committed suicide.

Exhibit 244, Morris, Jews

Exhibit 244 shows the end of the communication of Ira Nelson Morris, Jewish meat packer of Chicago, who had helped Red Rabbi S. S. Wise, Barney Baruch and other leading Jews, to pick, groom, and put Wilson in the Presidency. Morris was then made Ambassador to Sweden, thru which arms, paid for by the Jewish cabal, were run thru to the Red Revolutionaries, as will be seen. Morris is here citing the proclamation of the Grand Duke Michael, the Czar's brother whom the Czar in abdicating March 15, 1917, had named as regent until his son came of age. This proclamation was sent in the nature of a report by Morris to Secretary of State Lansing, March 19, 1917.

Next, appears the report of Ambassador Francis in Russia to Lansing suggesting: "Financial aid now from America would be master stroke." And: *"Immeasurably important to the JEWS that revolution succeed."*

Not reproduced is the communication, the very next day, from Lansing telling Francis to call on Milyukov, Foreign Affairs Minister of the new government, and to "state that the Government of the United States recognizes the new Government of Russia," to which Francis replies that he has arranged to turn out his entire staff "in full uniform" to recognize the revolutionary outfit.

Also omitted are the pages showing the Premiership of Prince Lvov, a sop to the royalty-adoring Russians. All party functions of the Left had unitedly put over the revolution. To quote the New York State Committee Investigating Subversive Activities' four-volume report of 1920 (headed by Sen. Clayton R. Lusk): "alongside of the provisional government headed first by Prince Lvoff, the SOCIALIST and ANARCHIST elements of Petrograd's population established a SOVIET of Soldiers', Workmen's and Sailors' Deputies. . . . Its president was at first Tcheidze" (Menshevik leader) "and its vice-president KERENSKY" (who was leader of the socialist Social Revolutionary Party). "In May, 1917, the SOVIET" (Kerensky's) "forced the resignation of the first cabinet . . . Kerensky who succeeded Prince Lvoff, the first premier of the provisional government, proved to be a weak and vacillating character" (p. 218). Yes, "weak" and so, so "willing."

Exh. 245

The typical tactic of claiming the opposite of what is true, we next see. The (Jewish) "Russian refugees returning from America" are to howl about discrimination on the part of USA Secretary of State Elihu Root. The current Secretary of State Lansing in preparing Ambassador Francis for this coming fracas reveals how Jacob SCHIFF and the socialist Jew Samuel GOMPERS had intervened for a Russian revolutionary, Pouren, and that: "Secretary Root declined to issue a warrant for the surrender of Pouren to Russia."

Exh. 247—A Little Planned Chaos—Exh. 248

Valiant Jewish Kerensky has to come home from the front when Schiff's humble servant Milyukov's Cadet Party ministers resign. And the next day, July 17, 1917, we see that the Bolshevik turmoil is used as "the ostensible grievance" for Kerensky to demobilize "two regiments at the front." ENTER TROTSKY:

With Kerensky having conveniently "departed for the front," leather-lunged Trotsky is haranguing the crowds. The Cossacks, who are anti-Jew, are unable to prevail.

That Mysterious "German Money"

We now skip, in Exh. 249, from page 160 to page 203. Ambassador Francis is reporting that "the Socialists . . . are assisted by GERMAN money in abundance. . . . Deplorable conditions mainly attributable to RETURNED EXILES, majority from America" (where Schiff and his American Jewish Committee had fought to shelter them), "TROTSKY being most troublesome." Francis also reports that demonstrations are being held for the Alexander Berkman case. Berkman, one of the innumerable men of the free love advocate, Emma Goldman, both Russian-born Jewish anarchists, had been jailed for stabbing a millionaire, Frick, over and over, as his "attentat," or holy task, to get rid of the "capitalist system." Frick refused to die, the "meanie," and the nasty USA courts jailed dear "Sasha," as Emma called him, just for a trifle like that. Emma herself was to be deported to Red Russia where she disliked the restraints but returned when dear "Frankie" became president. Strangely, no American Jewish paper carried the item about Mrs. FDR speaking on Rabbi De Sola Pool's happy birthday and felicitating him for tracing her ancestors who had been connected with his synagogue (after leaving Spain, "welcomed out," for Holland, and then coming to this country). The Jewish Chronicle of London, however, did carry it, April 29, 1955, headed: "Mrs. Roosevelt's Ancestors—Connections With New York Jewry." The Jewish sympathies have never been lacking in the Roosevelt family. It is not thru ignorance that the book put out in FDR's honor after his death by the leading Rabbis of the USA, entitled: "Franklin Delano ROOSEVELT—The Tribute of the Synagogue" (Bloch Pub. Co., N.Y., 1946, Compiled and Edited by Rabbi Max Kleiman, With Foreword by Rabbi Stephen S. Wise), should have such chapter headings as these: "F.D.R. Enshrined in Jewish Hearts;" "Roosevelt, Friend of Zion-

ism;" "Farewell, O Prince;" "F.D.R. Unforgettable Friend of Israel;" "The Architect of a Better World;" "Like Unto Moses;" "He Made the Whitehouse a Lighthouse;" "Lament for Our Dead Leader;" "Roosevelt's Place in Jewish History;" "He Loved Us All;" "Our Pain Is Great;" "Architect of WORLD ORGANIZATION," (By Tamar de Sola Pool); "Captain, My Captain." There are 74 titles like that. The COMMUNIST PARTY put out a record, with wailing accompaniment up and down the scale, dirging and lauding, which I bought in New York. It was sung by the Party chorus at his Memorial there.

Francis Gets a Shock
Exhibits 250-255

While the Army is disintegrating and Kerensky is fluttering with small talk, knowing all the time what was to follow, the take-over by the open murderers came in November, 1917. We skip all that to the communication of February 9, 1918, when Ambassador Francis tells Secretary of State Lansing that the Kerensky files reveal a shocking picture. You need one omitted picture.

The day of the "Coup D'Etat," November 7, 1917, Francis communicates with Lansing telling him that the Secretary of the Embassy, Sheldon Whitehouse, met Kerensky hurrying out of Petrograd, and acknowledging that the Bolsheviks held the city and the Ministers of his government would be arrested (p. 224). From then on, the reports go like this: "all Ministers arrested except Kerensky"; "Bolsheviki took possession of Winter Palace where all Ministers except Kerensky were located", "all Ministers except Kerensky in Peter and Paul Fortress." Conflicting reports screen Kerensky's safe exit, not a hair of his head harmed, and he has been spending the intervening years resting comfortably in the luxury of Jew York.

Exhibit 250

It is plain to see that at first Francis sees the "German money" financing the Bolsheviks as just that and nothing more. He senses that a general European revolution is being fomented. And all his dope comes from the files of "Kontrerazvedka, Government secret service organized under KERENSKY." Then, queries Francis:

Exhibit 251

"If so, unavoidable question arises why K." (Kerensky) "did not use evidence against Bolsheviki last July" (And this is sent from February 9-13, 1918). "Many clues lead to Stockholm and Copenhagen."

The DOCUMENTS

Francis proceeds to quote the documents showing: That, in the name of the German government, agencies have been set up in such Finnish border towns as Lulea, Haparanda and Vardo, also in Bergen and Amsterdam. That "very close and absolutely secret relations (are) being established with Finnish and American banks. In this connection the Ministry begs to recommend the Swedish Nya Banken in Stockholm; the banking office of Furstenburg; the commercial company Waldemar Hansen in Copenhagen which are maintaining relations with Russia."

Francis adds this: "NOTE: this is outline of basic financial structure *begun February,* 1914, *five months before war was launched and still in operation;* notice reappearance in subsequent LENIN messages, towns Lulea and Vardo, likewise reference to American banks. Olof Aschberg, one of the heads of the Nya Banken, came to Petrograd month ago and boasted that N. B. "(Nya Banken)" was the "Bolsheviki bank." The GUARANTEE TRUST CO., of N.Y., is mentioned, and "FURSTENBURG," under the name of Ganetski, and ASCHBERG are cited as inner group members apt to run the Bolshevik state bank.

Continuing Exh. 252

Skipping the incendiary strikes and devices planned already in 1914, we come down to "DOCUMENT 3." You may see by referring to the 1943 Universal Jewish Encyclopedia ("Finance, Jews in") that the so-called *"D" banks of Germany* were all run by Jews, and here the *Disconto* Gesellschaft and *Deutsch* Bank, two of them, are mentioned as part of the conspiracy.

Exhibit 253

Continuing, we see the name of MAX WARBURG (of M. M. Warburg bankers of Hamburg, related to the Kuhn Loeb Warburgs of the USA). Max Warburg came from Germany in 1939 and served on the American Jewish Committee "Peace Committee" which drew up and organized the UNITED NATIONS, its Charter and its propaganda network, consummated at San Francisco in 1945 (See American Jewish Year Book, "Report of American Jewish Committee," on "Institute on Peace and Post-War Problems," p. 751, Vol. 43, 1941-2). Max is especially honored for his UN work on that page.

Note that the banker, *Dmitri Rubenstein* is cited on this Exh. 253 as one of the three Jewish bankers who maneuvered with the Russian revolutionaries (Zenzinov and Lunacharski), Max Warburg and Parvus being the other two bankers. After bribing his way out shamelessly as a draft dodger in this country, Rubinstein's son (Serge) was murdered in his N.Y. apartment. The 1/31/55 issue of the Chicago Tribune devoted an article to his financial speculations. He had been charged with fraud, served a term here, etc., before his murder in January, 1955.

Rasputin Controls

The sinister debauched occultist who achieved complete control over the Czar's family, hired and fired ministers at will under the direction of these Jews controlling him, we learn elsewhere. Rasputin had succeeded the sorcerer Phillipe in this respect.

Schiff Connections

To quote: "When the Kehilla" (of New York; see Exhibits herein)" was organized in 1909, the control rested with a group of German Jews, including JACOB SCHIFF, president of Kuhn Loeb and Co., a branch of the Bleichroeder Mendelssohn Bank, affiliated with the big "D" banks in Germany: Deutsche Bank; Disconto Gesellschaft, Dresdener Bank, Darmstadter Bank." This is from "Waters Flowing Eastward" by L. Fry, published by the R.I.S.S. of Paris, founded by Msgr. Jouin, an authority. Again: "In Germany the leading private bankers included the Mendelssohns . . . and the Bleichroeders . . . who were bankers to Emperor William I, Bismarck, and the early industrialists . . . Frankfort, the 'mother city' of Jewish bankers . . . produced its Lazards, Speyers, Sterns, Dreyfuses, and Sulzbachs, as well as sending abroad one JACOB H. SCHIFF" ("The Jews of Germany," Marvin Lowenthal, Longmans Green and Co., N.Y., 1936).

And, says the same source: "Towards the end of the period the house of WARBURG in Hamburg played an important part not only in the finances but the DESTINIES of Germany. MAX WARBURG was adviser to the government at the Versailles Peace Conference. Carl J. Melchior, another member of the firm . . . headed the financial section of the Armistice Commission in 1918-1919 and was one of the six German delegates to Versailles."

The Jewish Bankers

The great Jewish banking monopolies are interwoven by marriage like a rug. Note three things in the ROTHSCHILD Exhibit 298:

1. That of 58 Rothschild marriages to that date (1905, Jewish Ency.) exactly half or 29 had been to first cousins. This appears in the right hand column.

2. That the Rothschilds "were almost the first to make use of journalistic methods to arouse the interest of the public in their loans"—and one might add—lack of loans. AND: *"They have,* however, *consistently kept the secret of their own operations!"* A CHIEF REASON why Russia collapsed and went under the Red Heel during World War I appears in the third significant statement in Exh. 298:

3. No loans to Christian Czarist Russia:

"Of recent years the Rothschilds have consistently refused to have anything to do with loans to RUSSIA owing to the anti-JEWISH legislation of that empire" (This was 1905).

Schiff

Turn to the laudatory sketch of JACOB SCHIFF, of the Kehilla of which he was executive committeeman, report of 1917-18, Exh. 214, 215:

Matching number 3 above is this: "In 1873, he" (Schiff) "returned to Europe where he made connections with some of the *chief German banking houses"* (He headed Kuhn Loeb & Co.) "The firm of Kuhn-Loeb & Co. floated the large JAPANESE WAR loans of 1904-5. thus making possible the *JAPANESE VICTORY over RUSSIA. . . .*" And the last paragraph (Exh. 215) boasts that "Mr. Schiff has always used his wealth and his influence in the best interests of HIS PEOPLE. *He financed the enemies of autocratic RUSSIA"* (This was 1918 after the Bolshevik revolution had been made secure) "and used his FINANCIAL INFLUENCE to keep RUSSIA from the money market of the United States"—and all factions of Jewry hailed him for this.

All thru the STATE DEPARTMENT papers under discussion, most of which are not reproduced, is the picture of Russia in a state of economic collapse as soldiers and sailors are being PAID to demonstrate against the Christian government, by Jewry.

The KAISER

When Kaiser Wilhelm realized that he had been made a tool of Jewry he was sawing or chopping wood at Doorn. It was too late. Henry Ford's Dearborn Independent carried this article, July 9, 1921:

"It is a most significant fact that, as in Washington, the most constant and privileged visitors to the White House were Jews, so in Berlin the only private telephone wire to the KAISER was owned by Walter Rathenau" (who wrote the constitution of the Jew-controlled Weimar "Republic"). "Not even the Crown Prince could reach the Kaiser except thru the ordinary telephone connections. . . .

"It was a family enterprise, this international campaign. JACOB SCHIFF swore to destroy Russia. Paul M. Warburg was his brother-in-law; Felix Warburg was his son-in-law. MAX WARBURG, of Hamburg, banker of the Bolsheviks, was thus brother-in-law to Jacob Schiff's wife and daughter. . . .

"MAX WARBURG represents the family in its native land. Max Warburg had as much to do with the German war government as his family and financial colleagues had to do with the United States war government.

"As has been recounted in the press the world over, the brother from America and the brother from Germany both met at Paris as government representatives in determining the peace. There were so many

Jews in the German delegation that it was known by the term 'kosher,' also as 'the Warburg delegation,' and there were so many Jews in the American delegation that the delegates from the minor countries of Europe looked upon the United States as a Jewish country which thru unheard-of-generosity had elected a non-Jew as its president. . . . The Jews had several objectives in the war, and one of them was to 'Get Russia.' . . . In this work MAX WARBURG was a factor. His bank is noted in a dispatch published by the United States government as being one whence funds were forwarded to TROTSKY for use in destroying Russia. Always against Russia, not for German reasons, but for Jewish reasons, which in this particular instance coincided. WARBURG and TROTSKY—against Russia! While OTTO KAHN, another partner in Kuhn Loeb & Co., denounced 'pro-German propaganda,' his partner Paul was playing the German sympathy string! It is a great international orchestra, this Jewish financial firm; it can play The Star Spangled Banner, Die Wacht am Rhein, the Marseillaise, and God Save the King in one harmonious rendering, paying obsequious attention to the prejudices of each." Thus spoke the Ford paper in 1921. Subsequently, his son Edsel was to join Jewish organizations, and he was to apologize to Jewry for telling the truth, intermittently, if half-heartedly, from 1927 on, until the family was finally brought to its knees completely, with B'naiB'rith awards (for services to Jewry) being slapped on the bosoms of one after another.

The AMERICAN HEBREW carried a cover picture of the statue of Judith in bronze which had been presented by Mrs. Edsel Ford to the Detroit Institute of Arts. It depicted Judith "the moment she appears . . .after she had killed the sleeping Holofernes". At Channukah, which is around our Christmas time, cheese dishes are eaten by the Talmudists in honor of Judith who is supposed to have lured the head of the Syrian army of Antiochus Epiphanes (who was cooperating with the Jewish High Priest Menelaus in making Judea pagan) into a sex scene in which she fed him cheese until he became so thirsty he got drunk on wine and she then cut off his head with his own sword and carried the dripping member about the camp to disorganize the soldiers of this Holofernes, their leader.

Graced by this pretty cover picture of the Judith gift of the Fords, the leading article of this June, 1938 number is: "WILL EILI, EILI, TRIUMPH OVER HORST WESSEL?" The Jewish powers are lauded: filthy-minded Red Leon Blum of France; Maxim Litvinov (Finklestein) of Russia; Hore-Belisha, "Tommy Atkins' new boss", and their wiles extolled, ending with this prophetic hope:

"And when the smoke of battle clears . . . there may be presented a tableau showing the SWASTIKAed CHRISTUS, being lowered, none too gently, into a hole in the ground as the trio of non-Aryans intone a ramified requiem that sounds suspiciously like a medley of the 'MARSEILLAISE.' 'God SAVE THE KING', and the 'INTERNATIONALE', blending in grand finale, into a militant, proud and aggressive arrangement of 'EILI, EILI'" (End). The prophecy was fulfilled. The EILI, EILI Talmudic crowd rode herd over Germany, supplied the Reds into power, partly thru UNNRA under the Kehilla's Herbert Lehman. Half the world stands to go to the torture rack, the firing squad or slave labor camp if they breathe the word "Jew" without kneeling to this anti-Christ Babylonian Power. Yes, Christ is being "lowered, NONE TOO GENTLY into a hole in the ground," everywhere behind the Talmudic Iron Curtain. They lowered Him there once before. But He ROSE AGAIN and HE WILL REIGN, despite the "EILI, EILI," "synagogue of Satan", as Christ called the Pharisees, whose religion in written form is the authority of "them which say they are Jews" today, the Babylonian Talmud.

SCHIFF in the SOCIETY COLUMNS

"Today it is estimated by JACOB'S grandson, JOHN SCHIFF, a prominent member of New York society, that the old man sank about 20,000,000 dollars for the final triumph of Bolshevism in Russia" (Cholly Knickerbocker in his society news column in the Hearst press, Feb. 3, 1949, appearing in the N.Y. Journal-American, etc.). JAMES PAUL WARBURG, in his sketch in "Who's Who in American Jewry—1938-1939" states:

"Born Hamburg, Germany, August 18, 1896 . . . paternal ancestors thru six generations have been bankers as mem.'s of the banking house of M. M. WARBURG & CO., founded in Hamburg, 1798; maternal grandfather, Solomon, founder of the international banking house of KUHN LOEB & CO. . . . Came to U.S., 1902. . . ."

Paul M. Warburg had married Jenny Nina Loeb, mother of James Paul, and Jacob Schiff had married Theresa Loeb, sister of Nina. Felix M. Warburg and Paul M. Warburg of Kuhn Loeb & Co., partners of Jacob Schiff, were brothers of MAX WARBURG of Hamburg, Germany, the pay-off man, in power with the Kaiser, who funneled funds to LENIN and TROTSKY.

The ROTHSCHILDS

Jacob Schiff received his banking training in his father's business, he being a Rothschild agent and

associate. The basement of the two-in-a-row houses of Schiff and Rothschild, which I visited in Frankfort-on-Main, was one room-in-common, with a joint get-away which formerly led beyond a ghetto wall. The little shack at the back was where the kings, hat-in-hand, would come to get Jewish loans. The original name of Bauer had been abandoned for "Red Shield" (Rothschild) and a Red Shield hung out as an address sign at the front of the house, and a ship sign for "Schiff" hung out the Schiff home, built on the same common wall. Each house was about the size of an entrance hall in width, with the sink and kitchen in the front hall. The other room back of the Rothschild kitchen was a tiny synagogue when I was there in 1934. A skull-capped Jew was the guide who collected the entrance fees for showing the houses, the Rothschild house being the attraction. A gambling table was the main piece of furniture in the front room upstairs of the Rothschild house. Two rooms on each floor comprised the house. Just look up the Lehmans, Lazards, Speyers, Rothschilds, Warburgs, etc. and you will see a Jewish banking "rug" of interweaving intermarriage.

Continuing Exh. 253

As the DOCUMENTS 1 and 2 showed the revolutionary set-up, the banking credits all ready to function in 1914, and Document 3 specifically names MAX WARBURG in this 1914 conspiracy, so Document 4 of February 23, 1915, continues the work of revolution in detail with "W" (Warburg) "chiefly works from Stockholm," where one of the Jewish pickers of Wilson was USA Ambassador, Ira Nelson Morris. He had been there from July, 1914, and remained until 1922. The "Rhenish Industrial Syndicate" advises the Nya Banken in Stockholm and the Stockholm representatives of two of the Jew-run "D" banks of Germany that they are to give money for revolutionary propaganda against Russia.

Exh. 254, Lenin Gets Funds

In Document 6 we see that LENIN got funds in 1917 during the month of JUNE. As the note of our Ambassador states: "*Kronstadt,* the navy base, was the nerve center from which L's" (Lenin's) "activities radiated during the summer. . . ."

For a picture of the seething bloody result of the Jewish funds paid to LENIN, in this case "315,000 marks" at one swat, a vivid picture is painted in the "History of the Russian Revolution" by Wm. H. Chamberlin (1935) who still serves the socialist press.

Kronstadt

The great mutiny of the Kronstadt sailors of May 17, 1917, is chronicled even in modern encyclopedias as a Red Revolutionary event. Kronstadt is an island 21 miles from Petrograd in the Gulf of Finland. Chamberlin describes the march of 20,000 sailors who disembarked from Kronstadt and marched thru Petrograd shooting into homes and killing people on the pretext that they had been attacked. The roaring bloody days of July 16th and 17th left the people helpless at the hands of the bloodthirsty demonstrators: "So the city was really at the mercy of the demonstrators," says Chamberlin (p. 173, Vol. I). He says: 'the Kronstadt sailors marched thru the main streets of Petrograd. . . They promptly broke into houses from which shots were supposed to have come and killed with scant ceremony anyone whom they suspected of shooting . . . 'five people were killed and twenty-seven wounded before his eyes on Sadovaya Street' ", reads one report, by one Kantorovitch. Things might have been even worse if the admired terrorist TROTSKY, who was to gouge out eyes and dismember his victims in sadistic Talmudic fashion in the Red Terror, had not appeared: "The sailors were completely subdued by Trotsky's eloquence and energy" (p. 174). He ordered his political opponent Chernov freed and told him to "return to the Soviet assembly hall". It was a mock battle between moderate and immoderate Soviets leading up to the ripe time for take-over in November. This was in July, a rehearsal.

More Funds for Lenin, Exh. 254

In September, 1917, Kronstadt is notified that the orders to give passports and 207,000 marks "as per order of your Mr. LENIN have been handed to persons mentioned in your letter". Then, remembering that IRA NELSON MORRIS, the Jewish picker-of-Wilson, with Red Rabbi Wise, etc., was USA Ambassador to Sweden at Stockholm, then, the next is pertinent:

"The selection met with approval of his excellency the ambassador." The communication is dated: "Stockholm, September 8, 1917".

Furstenberg at Stockholm

Stockholm was a cozy place those days for the Reds with the USA Jewish Ambassador friendly to Jewry's aims. There the "banking office of Furstenberg," and the "Swedish Nya Banken in Stockholm" are mentioned in Document I, shown in Exh. 251 and that was in February 14, 1914. Now, Document 8 is written to "Mr. Furstenberg" and is from the representative of the Deutsche, one of the German "D" Banks, in Switzerland. He is writing Furstenberg, June 16, 1917, to tell him that Bolshevik pamphlets costing 32,000 francs (and Swiss francs were the highest of all in exchange value, I know), have been sent and he would like to know when they arrive. "Maximalist" is

used thruout the reports, which means Bolshevik (majority).

WARBURG Opens Account for TROTSKY

Looking at the map of Sweden, you may see that up north where Sweden joins Finland, and the Gulf of Bothnia ends, washing both shores, there is a little border port town of Haparanda and south of it is Lulea, also on the Gulf, with Russia, of today, a short trek to the east across Finland. This was the spot chosen for the arms-running to the Bolsheviks. The Imperial and "D" banks of Germany, in the political saddle, in cahoots with the Jewish Ambassador to Sweden, and the Red Revolutionary Jews, armed with endless funds, put over the job. The Jewish network touched everywhere. The Universal Jewish Ency. boasts of the Jews who led the Bolshevik revolution in Russia:

Jewish Revolutionaries

"The political revolution of March, 1917, brought about the complete emancipation of the Russian Jews" (p. 670, "Soviet Russia").

"Individual revolutionary leaders of Jewish origin—such as TROTSKY, ZINOVIEV, KAMENEV and SVERDLOV—played a conspicuous part in the revolution of November, 1917, which enabled the Bolsheviks to take possession of the state apparatus." The great majority of Jews were Socialists, socialist Bundists, socialist Mensheviks, we are further informed, all of whom had worked for the overthrow of the Christian government of Russia in order to turn it into a milking barn and stockyards of the *"people who are like an ass—slaves who are considered the property of the master"*—as the Talmud teaches (Kethuboth 111a, etc.)—the "*master*" being Jewry.

And Consequent "Anti-Semitism"

It followed, in the fight between the Christian elements and the Bolshevik Jews and their dupes, as the same source asserts, that:

"Wherever the civil war was fought, the Whites identified the Jews with the Bolsheviks and singled them out for attack. . . . From the first, Anti-Semitism was severely condemned by the Bolsheviks. . . . The recuperative process which set in with the end of the civil war was furthered by the New Economic Policy (NEP) adopted in the spring of 1921. . . . By 1924 nearly one-third of all the stores in Moscow were owned by Jews" (p. 674, same).

Exhibit 254-5

Furtsenberg, in good approved Communist style, addresses his letter in Document 9 to Raphael Scholnickar as: "Dear COMRADE." He tells "Dear Comrade" that: "The office of the banking house M. WARBURG has opened . . . an account for the undertaking of COMRADE TROTSKY." The arms have been purchased and sent and a "person authorized to receive the money demanded by COMRADE TROTSKY."

Bolshevik Leader—Exh. 255

Furstenberg from his busy banking office is a busy Jew these days, sending messages of cheer. This one, Document 10, is to the Bolshevik military leader Antonov at Haparanda telling him that: "COMRADE TROTSKY'S request has been carried out," and that a trusty Bolshy, "Sonia," will be coming to hand him "400,000 kroner."

German Socialists

Overlooking nothing, including agitation in Germany for revolution which led later to the bloody Bavarian Soviet, we see the note of Ambassador Francis on Document 11:

"This letter from Scheidemann, the German Socialist leader, links him with Furstenberg-Ganetski, with the Nya Banken and with subsidizing the Russian revolution. Trotsky published a paper during the summer. Another newspaper spoke for Lenin. 'Vorwarts' would seem to refer to the Socialist organ at Berlin. . . ."

Trotsky's paper, "Novy Mir" in New York had been subsidized by the communist Garland Fund (set up by Charles Garland who was jailed for running a free-love farm and turned over his fortune to aid the Red cause), under the direction of Rabbi Judah Magnes, who set up Peoples Councils on Soviet lines during World War I to cause a revolution here with a quick Jewish take-over, if possible. Magnes' long list of Red activities appears in my RED NETWORK. Magnes was the protege of JACOB SCHIFF.

Document 12—Against England and France

Jewish purposes are world-wide. Their "internationalism" is Talmudic "nationalism." This document reveals the transference of 180,000 marks for agitation "against England and France," etc.

THE MYSTERIOUS OUDENDYKE REPORT

Students of the Communist movement are bound to run across the story about how M. Oudendyke, Netherlands Minister in Russia at the time of the Russian Revolution, had warned the British and French governments that COMMUNISM is JEWISH, but that this warning had been carefully deleted from the British papers on the subject.

It will be asserted that such a report never existed. Yet, here it is, printed in the USA State Department Papers in 1931, and here it is reproduced for you. The Oudendyke report is long. I have reproduced not all of it but enough so that the context of his warning is

plain—some four pages—on Exhibits 256-9.

The meat of the horrible situation in Russia, he summarizes, is this:

"The danger is now so great that I feel it my duty to call the attention of the British and all other Governments to the fact that if an end is not put to BOLSHEVISM in Russia at once the civilization of the whole world will be threatened . . ." (turn to Exh. 259)"...as it is organized and worked by JEWS who have no nationality, and whose one object is to destroy for their own ends the existing order of things. . . . I am also of the opinion that no support whatever should be given to any other socialistic party in Russia, least of all to the *Social Revolutionaries,* whose policy it is at the moment to overthrow the Bolsheviks, but whose aims in reality are the same . . . any profession . . . is merely a tactical move in their struggle with the Bolsheviks. . ." And Oudendyke begs that this be transmitted in full to the British Foreign Office in cypher.

Kerensky, Social Revolutionary

The brilliant Oudendyke was not the only one to perceive the game of the Kerensky leader of the Social Revolutionaries. Official and unofficial observers, native Russians, have declared him to have been the chameleon intermediary between one phase and the next phase of Jewish Imperialism over Russia, rewarded by a safe berth in the USA. His typical Talmudic appearance and talk over the TV in 1954 precluded any further effort to hide his identity.

One report after another in this State Department collection, speaks of the German money being received by Lenin and Trotsky—that is that it went thru Germany at that time. The USA Red Cross and Christian Association are cited for their pro-Bolshevik activities: "I suggest advising the Red Cross and Christian Association to instruct their representatives to confine their activities strictly to their line of work," wrote Francis (May 16, 1918, p. 531).

From our Embassy in Russia comes the report of: "conditions appalling; a veritable slaughter. . . . Men are shot without trial" (Sept 21, 1918). And "bloody delirium now reigning at Moscow and Petrograd (Sept. 25, 1918, p. 694).

We Get Ernst Toller

Into Red activity in Germany we have seen the money being poured in Exh. 255. Jewish Ernst Toller, leader of the bloody murdering Bavarian Red Revolution in 1918, was to come to this country where his play "Pastor Hall" was sponsored by James Roosevelt with Mrs. FDR in the filmed prologue. After Toller's suicide, 5/22/39, his heirs were suing the Roosevelts for the proceeds from his play. He was, to quote: "chairman central committee *Bavarian Soviet,* 1919; and member of *Red Guard; in prison* 1919-24" (The American Labor Who's Who, 1925). He left his last article, "Last Testament of Ernst Toller" to the Communist Party's New Masses magazine (6/6/39); B'nai B'rith Hillel Foundation director, A. L. Sacher, recommended Toller's "I Was a German" as one of 50 best books (B'nai B'rith Magazine, 7/37). He went on being very active in support of the Communist church-burners of Spain until his death. Kurt Eisner and he had been fellow leaders of the Bavarian Soviet bloodshed.

Two other Jews attempted to hurry up Jewish imperialism in Germany, *Karl Liebknecht* and *Rosa Luxemburg* whose bloody "Sparticist" revolution for two weeks threatened to Sovietize Germany, until they were killed, January 15, 1919.

BelaKun (Cohen) attempted the same thing in Hungary where for 132 days he and his Jewish cohorts murdered, tortured, introduced sex into the schools, threw bodies in the river nightly, even baked nuns alive in an oven (1919), as described to me by a former official, until their power was momentarily overthrown—until given back in World War II. The New York State Lusk Report (1920), indexing the above as "HUNGARIAN and SOVIET GOVERNMENTS PRINCIPALLY JEWISH," says of Bela Kun's Hungarian Soviet: "Of *thirty-two principal Commissars, twenty-five were Jews,* which was about the *same proportion as in Russia.*"

"Jew Baiting on the Left," an article in the socialist Jewish Frontier, May, 1940, quotes George Sorel ("Reflexions on Violence," chapter on "Plea for Lenin") thus:

"It seems that the JEWS who joined the revolutionary movement are chiefly responsible for the terrorist measures for which the BOLSHEVIKS are being blamed. This hypothesis seems to me all the more plausible as the intervention of the Jews in the Hungarian Soviet Republic was not fortunate."

Turn to KARL MARX, Ferdinand Lassalle, Emma Goldman, Rosika Schwimmer, any of the Jewish revolutionaries, in Jewish encyclopedias and note the loving handling of their sketches!

WHO SAYS SOCIALISM NOT JEWISH

The next time when some Christian dupe tells you: "But these Iron Curtain bosses are not JEWS! Socialism is not JEWISH!", for one thing, pull out the pamphlet put out by the Jewish "Reform" "Union of American Hebrew Congregations" and their "Central Conference of American Rabbis" who have voted to socialize the economy of this country more than once. "Jew and Non-Jew". Show them the New York Times of 9/13/36 in which this "Central Conference of Am. Rab-

bis" demanded "socialization of basic industries", challenged America's "social system", and called for "a thoroughly socialized democracy" -Communism-Socialism, the cow-barn state, for the "humans" to run. In this pamphlet, "Jew and Non-Jew", read:

"SOCIALISM WAS ORIGINATED BY JEWS; and today Jews play a leading role in its spread and interpretation" (p. 30). (Information About Judaism, Merchants Bldg., Cincinnati, O.)

Exhibit 260

Here, in Exhibit 260, we have a typical report from those on the ground, a communication from our Consul General at Moscow (Summers) to our Secy. of State, May, 2, 1918: "JEWS PREDOMINANT in local Soviet government; anti-Jewish feeling growing among population which tends to regard oncoming Germans as deliverers".

TREES, THE WORSHIP OF

"NEW YEAR FOR TREES" is part of the yearly synagogue calendar. It is sometimes claimed that certain Christian holidays were formerly celebrated by pagans. This may be true. But the objects of the celebrations were entirely opposite. As it is natural to compare a beautiful girl to a flower, it is natural that the resurrection of apparently dead nature and the Resurrection of Christ should be compared. But that is not the same as worshipping the god of procreation and fertility, as the ancient pagans did. There are no two answers from Christians as to why Christmas and Easter are celebrated. Read the varying, equivocating, hedging variety of reasons given by the Jewish authorities as to why their holidays are celebrated. "What goes on here?" is the natural reaction to all this evasiveness, or direct contradictions by top sources.

Under "NEW YEAR for TREES" in the Universal Jewish Ency. (1943) we are told that Shammai set this holiday for the 1st of Shebat (around February) and Hillel, the most popular of these two 1st century Pharisees, set it for the 15th of Shebat—and, of course, Hillel won. The "eating of many species of fruits" is cited for this occasion and: "*NO SPECIAL LITURGY . . .is prescribed for the day*".

Now, under "NEW YEAR for TREES" in the Jewish Ency. (1905), we read that "it is celebrated by eating various kinds of fruits and by *A SPECIAL LITURGY ARRANGED for the DAY*". Take your choice. Then this older source cites that "the custom was to plant a cedar-tree for every new-born male and a cypress-tree for every female. When a marriage was about to take place the trees were cut down and used as posts for the nuptial canopy (*Gittin57b*)". Zohar and Talmud readings about fruits, etc. are then mentioned, and customs in various countries such as Russia described. There "The children are granted absence from school and join in eating the fruits".

That the trees around the Canaanite altars to the procreative powers and gods were not only symbols of fertility but were used as whoring places in their honor, is cited thruout the Old Testament. Each reform king cut down the "groves" which are denounced as a heathen abomination. Deuteronomy 12:2-3; 16:21; II Kings 18:4; 23:6, 15, are typical. Jeremiah, thundering at the Judaites, accuses them thus: "under every green tree thou wanderest, playing the harlot" (Jer. 2:20).

The posts, or "Asherah", marked "the high places" for sex degeneracy, in the name of "fruitfulness". "Asherah" is defined as: "a wooden post or tree-trunk with the branches lopped off. . .a seemingly indispensable part of the sanctuary in the ancient Canaanitish cult. . .a symbol of the fruitfulness of nature. ." (Univ. Jew. Ency.).

Tree Worship

"Tree Worship", says the same source, is the belief "that trees are inhabited by spirits who exert good or evil influences and must therefore be revered. . . such a belief existed among the ancient Canaanites and. . . was adopted by the invading Israelites along with other elements of their religion and culture". Referring to the "sacred character of these trees": "This corresponds to. . .the Asherah. . .and to what the prophets tell us of the worship 'upon every high hill and under every leafy tree' . . . The Deuteronomic law prohibited the Asherah (Deut. 16:21) and ordered the destruction of those already in existence (Deut. 12:3). But tree-worship was a custom difficult to eradicate and it has survived in many parts of the world down to the present day".

This is followed by the typical cover-up that it disappeared after the Babylonian Exile "among the Israelites". But the older source (Jewish Ency., 1905) omits that:

"As has been pointed out", says the Jewish Ency., "the Prophets were unable completely to suppress tree-worship, which has survived in Palestine through all religious changes to the present day" (End). Not only in *Palestine*, but in the synagogue calendar of "holy" days!

The Talmud on Trees, Cited Above

The Gittin 57b passage referred to as the source of trees in connection with weddings, follows the 57a passage about Christians being in hell under boiling "excrement" and every foul blasphemy of Christ. This is followed by a dainty tale about David: "He went into a privy and a snake came, and he dropped

his gut from fright and died" (p. 262, Soncino edition, not reproduced). Then, 57b:

"It was the custom when a boy was born to plant a cedar tree and when a girl was born to plant a pine tree, and *when they married,* the tree was cut down and a canopy made of the branches".

"The Golden Bough—A Study in Magic and Religion", a classic on the subject by Sir James George Frazer (with a string of titles for scholarship), devotes much space even in the abridged edition (Macmillan, 1951) to "Tree Worship" which he traces thru different countries as a pagan observance: Germany, Lithuania, etc., etc. He says of Buddhist monks who, believing that trees have souls, "will not break a branch of a tree 'as they will not break the arm of an innocent person'. These monks are Buddhists. But Buddhist animism is not a philosophical theory. It is simply a common savage dogma incorporated in the system of an historical religion. To suppose, with Benfrey and others, that the theories of animism and transmigration current among rude peoples of Asia are derived from Buddhism, is to reverse the facts."

What Frazer writes about the animistic, transmigration doctrines of Buddhism applies with equal force to so-called "Judaism", which is poles apart from Bibleism. The commonest statements of all Jewish authorities attribute this, that, and the other custom and doctrine of "Judaism" to Persian, Babylonian, Assyrian sources. The leading paganisms of all the centuries have been gathered up and treasured within the whited sepulchre of Pharisaic Talmudism. The long stay of Pythagoras in Babylon, his number and letter magic; the transmigration of souls out and back into the EnSof; procreation being the hub and center of the universe, a man's first duty being to get souls out of "guf" and if this is impossible to keep on copulating in honor of the procreative powers; the selflessness of the universe; the multitude of spirits in charge of all functions; Sun-worship; veneration of the Moon; man as a spark of the divine capable of pushing the universe with his own illuminated inflated "knowing" self (Lucifer means "light-bearer")—all this forms the old Nature religions of paganism, seeking power thru abracadabra, invocations, fasting and ecstasies to attract the spirits of the unseen world. It is all as old as the Old Testament and as current.

Looking upon the individual tree as a soul, or merely the abode of a soul, says Frazer, marks the line between animism, the simplest nature-worship, and Polytheism, or tribute to many gods. He says: "When a tree comes to be viewed, no longer as the body of the Tree-Spirit, but simply as its abode which it can quit at pleasure, an important advance has been made in religious thought. *Animism* is passing into *Polytheism.* In other words, instead of regarding each tree as a living and conscious being, man now sees in it merely a lifeless, inert mass, tenanted for a longer or shorter time by a supernatural being. . . (who) enjoys a certain right of possession or lordship over the trees, and, ceasing to be a tree-soul, becomes a forest 'god' " (pp. 129, 135).

TAMMUZ

EZEKIEL, who, with Isaiah, Jeremiah and Daniel, is one of the four major prophets, and had been deported to Babylon with the faithless king Jehoachin in 597 BC, in a vision of the Jerusalem Temple about 594 BC, was told by the angel: "Is it a light thing to the house of Judah that they commit the *abominations* which they commit here?". And: "behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men. . . and they *worshipped the sun* to the east. . . he brought me to the door of the gate of the Lord's house. . .and behold, there sat women *weeping for Tammuz*" (Ezek. 9:14-17). Yet both SUN and MOON veneration and celebration of the Fast of TAMMUZ, exactly as at the time of Ezekiel, prevails in "the synagogue of Satan" today. The seventeenth of Tammuz is the date of the Fast.

The authority for the Fast of Tammuz is Talmudic, and it is observed by the Orthodox Jews (Universal Jewish Ency., "Fasting"). It is one of two main fasts of the synagogue year. The other is in connection with the High Holidays when all vows and obligations to be made during the coming year are annulled in advance in the "Kol Nidre". During the three weeks between the Ninth of Ab and the preceding Fast of Tammuz no marriages may be performed. Look in "The Code of Jewish Law" (Shulhan Aruch) for today:

Wailings for Tammuz

Under "Laws Concerning the Interval Between the Seventeenth of TAMMUZ and the Ninth of Ab, Chapter CXXII: . . . one should not cut his hair during these days; paring of the nails is forbidden only during the week in which the ninth of Ab occurs; . . . concerning the goblet of wine for HABDALLAH on the conclusion of the Sabbath, if there be a *child* who is able to drink the greater part of the goblet it should be *given him* . . .; it is permissible to have (new garments) made by a non-Jewish workman, but not by an Israelite; . . . it is the custom to call up to Maftir the Rabbi who knows how to *LAMENT*. . ."

"Laws Concerning the Ninth of Ab . . . all enter the synagogue and take off their boots. . . but one light is

lit in front of the Reader . . .prayers are said in a low voice, with a *weeping intonation,* mourning like . . . All should be seated on the ground. . .*Lamentations* and the special *lamentations* are likewise said in a low tone with *weeping* intonation . . . special *lamentations* should be prolonged till close to noon . . . Bathing is forbidden, whether in hot or in cold water, even to put one's finger in water is forbidden . . . one may wash his hands in the morning, but should be careful not to wash more than the fingers, for this is what constitutes the main morning wash as *an evil spirit* rests on the fingers in the morning. . .

"*Cohabitation is forbidden.* . . It is proper not to have conjugal intercourse on the night of the tenth day, unless it be the night of the ritual immersion, or if he is about to go on a journey, or has come back from a journey" (End of Chapter CXXIV).

TAMMUZ, God of Procreation

With that awareness characteristic of Talmudism, the Universal Jewish Ency. cites Ezekiel's denunciation of the weepings for Tammuz who "was held to descend to the netherworld every year in the month of June or July and then, after lamentations and various offerings, to be restored to life through the intermediation of his wife or mother, Ishtar" (Astarte) "This is a vegetation myth very similar to that of Adonis in Syria. The share of the women in the rite was due to the fact that the myth was connected with the idea of fertility. . .The fourth month of the Babylonian year (July-Aug.) was named after Tammuz, and this has been taken over into the Jewish calendar".

Harvest time in Palestine is in the summer, not the fall. Frazer treats of the Tammuz rites in connection with the cutting of the harvest as symoblical of the wounding of the procreative god (by a wild boar, in one place), and the insuring of the harvests to come by wailing over his demise. To quote him:

"Nowhere, apparently, have these rites been more widely and solemnly celebrated than in the lands which border the Eastern Mediterranean. Under the names of Osiris, TAMMUZ, Adonis, Attis, the peoples of Egypt and Western Asia represented the yearly decay of life, especially of vegetable life . . . The supposed death and resurrection of this oriental deity, a god of many names but of essentially one nature. . . We begin with Tammuz or Adonis.

"The worship of Adonis was practised by the Semitic peoples of Babylonia and Syria, and the Greeks borrowed it from them as early as the 7th century before Christ. The true name of the deity was TAMMUZ: the appelation of Adonis is merely the Semitic 'Adon', 'Lord', a title of honor by which his worshippers addressed him. . .In the religious literature of BABYLONIA Tammuz appears as the youthful spouse or lover of Ishtar, the great mother goddess, the embodiment of the reproductive energies of nature. . . every year Tammuz was believed to die, passing away from the cheerful earth to the gloomy subterranean world, and that every year his divine mistress journeyed in quest of him 'to the land from which there is no returning. . . .

"During her absence the passion of love ceased to operate: men and beasts alike forgot to reproduce their kinds: all life was threatened with extinction. So intimately bound up with the goddess were the sexual functions of the whole animal kingdom that without her presence they could not be discharged. . .His death appears to have been annually mourned, to the shrill music of flutes, by men and women about midsummer in the month named after him, the month of Tammuz. The dirges were seemingly chanted over the effigy of the dead god" ("The Golden Bough", Frazer, p. 378-9).

Female Procreative Goddess

"Istar", or Astarte, writes another authority, was "the principal goddess of Mesopotamia and perhaps the most popular deity in the BABYLONIAN pantheon. . .(she) so it was related in Nineveh and Babylon. had chosen Tammuz, 'son of light' (Dumuzu in Sumeria), to be the lover of her youth. . ." He is wounded by a wild boar and she goes to the nether world in search of him. "In the meantime the world of the living is wearing *mourning* on account of Ishtar's death. *In the absence of the goddess the rites of love are no longer performed*" ("Man and His Gods", H. W. Smith, p. 84).

The MOURNING, the cessation of intercourse, the show is right here today in honor of the procreative powers to which so much adoration is devoted in the Talmud. Explanations will be profuse, and silly. There is no reason to wail and mourn and keep a Fast of Tammuz today, nor to keep two NEW MOON DAYS.

The MOON and Talmudists

Isaiah, in that terrible first chapter of condemnation of the pagan abominations of the Judaites, inspired by God, writes:

"Your NEW MOONS and your appointed feasts my soul *hateth*. . .I am weary to bear them". They are given then, as their followers are now, a choice, and "if ye refuse and rebel" (against the teachings of God) "ye shall be devoured with the sword" (vs. 20).

In the Cabala the Talmudists represent themselves as the Divine Presence, or Shekinah, and when the Female Shekinah is copulating with her male, then "Israel" will be ruling the world. Says the Jewish Ency.:

"The reason why the Jews count the days of the year by the MOON is that, like the MOON, which reigns both in the daytime and night, the Jews have both this world and the future one...The MOON on account of its monthly reappearance is considered as the emblem of Israel...Therefore the reappearance of the moon is sanctified...by the recitation of benedictions..." ("Moon").

The ZOHAR, Principal Work of Cabala

The Zohar is a veritable library. Like the Talmud it seeks to nullify all the literal meaning of the Bible. This the Zohar does by allegorizing. Whereas the "Sages" of the Talmud always give as "higher" meanings their own reversal of Biblical moral laws, the Zohar in more fanciful, and in sexy language seeks to reduce to Nature the whole of life and to Deify Man. Based upon the Cabalistic method and doctrines, the principal characteristic of Gnosticism was the "harmonizing" of opposites, or syncretism. By this means black can be represented as white. That Lucifer always arrays himself as an angel of light is a Biblical truth; "Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Corinthians 11:14). The Cabala was the basis of Gnosticism.

"ZOHAR ('brightness'), the principal work of the CABALA", starts the article in the Universal Jewish Ency. which includes this: "Cabalistic groups raised the ZOHAR to the same rank...as that given to the... Talmud...The reading of the Zohar was regarded as a religious duty by the HASIDIM and by Oriental Jews and some parts of the ZOHAR were used liturgically...The Zohar's teachings combine practically all the elements of the older Cabala: the doctrines of the Primordinal Man (Adam Kadmon), of the Sephiroth, of Creation and of the Mercabah...number and letter mysticism, especially in reference to the names of God..."

ZOHAR, "Cabalistic Theosophy"

The Jewish Encyclopedia (1905) on the ZOHAR, states: "it contains a complete cabalistic theosophy", and calls it: "NOT THE WORK of a SINGLE AUTHOR", under which subtitle the close relationship to Hinduism is cited: "it is necessary to ascertain where and when the Jews became intimately acquainted with the HINDU philosophy, which more than any other exercised an influence on the ZOHAR" (a parallel reading is quoted), and emphasis on the similarity follows. The Mohammedan Sufis had similar doctrines: "All these sects had their sacred writings which they kept secret, and these writings probably formed the nucleus of the Zohar". One section is described as "explaining Scripture mystically by way of...GEMATRIA...the doctrine of Metempsychosis...the importance of washing the hands...The Zohar repeatedly endeavors to impress upon the mind of the reader that the Biblical narratives and ordinances contain HIGHER truths in addition to the literal meaning".

The Zohar in its later form (after the 13th century) "spread among the Jews with remarkable celerity... representatives of Talmudic Judaism began to regard it as a sacred book and to invoke its authority in the decision of some ritual questions.

"Glorification of MAN"

They were attracted by its *glorification of man,* its doctrine of immortality...the Zohar declared him to be the lord of Creation. Indeed, according to the Zohar. . .man influences the ideal world of the Sephirot. . .altho the Sephirot expect everything from the EnSof, the EN SOF itself is dependent upon man". (The EnSof is the mass called "God", a mindless self-percolating essence, unknowing and unknowable). The Darwinian theory of evolution, like the Spinoza theory of "immanence", pantheism, are the same Cabalistic ideas in new word dress. Karl Marx called it by a still fancier name, "dialectical materialism", the mindless bashing of germ to fish to mammal to ape to man, with the Jewish revolution as its crown and triumph.

The Universal Jewish Ency, will tell you how when the Hollanders began to call the thories of Spinoza by their right name—Atheism—his own Cabala teachers who were members of the Beth Din (Talmud law court) quickly excommunicated him to prevent MORE unpopularity from fastening upon the already unpopular Jewish community. But, ever since, he has borne the title of "Blessed Spinoza". All that he did was to voice the Cabala, the foundation of the basically atheistic "Jewish" Babylonian Talmudic religion.

Procreation is "God"

Says the above authority (Jewish Ency.): "Zoharic elements. . .crept into the liturgy of the 16th and 17th centuries...the characteristic features of which were the representation of the highest thoughts by human emblems and human passions, and the use of EROTIC terminology to illustrate the relations between man and God, RELIGION BEING IDENTICAL WITH LOVE...*sensuous pleasures,* and *especially intoxication,* typify the highest degree of divine love as ecstatic contemplation, while the *wine-room* represents merely the state thru which the human qualities merge or are exalted into those of the Deity". The vast number of spirits, etc. are covered.

There is nothing new there that the pagans who consulted the oracles, and indulged in booze and sex degeneracies, to worship the old sex-gods who were the deities of all pagan civilizations, did not have centuries and centuries ago. No wonder the unsparing denunciations of the Prophets have to be "allegorized" away into nothing!

Tied up in the ZOHAR and Cabala generally, are the doctrines of metempsychosis or transmigration of souls, the worship of the seven planets, Sun, Moon, and the over-all EnSof, diagrammed as the Ten Sephirot which perk themselves out and back into the mass, the EnSof, which corresponds with the pagan Aristotle's Ten Intelligences (or Boss Spirits of the heavenly bodies).

Transmigration of Souls

Reincarnation, or transmigration of souls, is a doctrine of the Cabala generally. Failing to wash off the demons of the hands may turn one into a river, says the Jewish Ency. under "Transmigration of Souls". The theory is the cause of much degradation in Hinduism. In the Cabala, each soul corresponds to a part of the body of the Adam Kadmon universe, some being "lower" organs, some "higher". The "dibbuk" or possessing spirit who can only be expelled by a "BaalShem" wonderworker came into the Jewish press recently (1955) when the dibbuk is alleged to have been seen leaving the body of its unwilling host. The Jewish press all carried the report.

God "Non-Existent"

"The KABBALAH" as expounded by Ginsburg (George Routledge & Sons, London, 1925) lays down as doctrine 1 of the "Kabbalah": "God is boundless in his nature. He has neither will intention, desire, thought, language, nor action" (Note: therefore, OUT goes the whole Bible and its Will-ing, Thinking, Acting, God of Intelligence). Continuing: "He cannot be grasped and depicted; and for this reason is called EN SOPH, and as such he is in a certain sense *not existent*" (Note: small letters for the Deity in original). 2. "He is not the direct creator of the universe since he could not will the creation..." Then come the self-perking emanations, the Ten Sephirot, then "the different worlds gradually and successively EVOLVED. These evolutionary worlds are the brightness and the express image of their progenitors, the Sephiroth, which uphold all things". The Sephiroth create the souls, and the souls must return to the source "whence it emanated...The creature shall not then be distinguished from the Creator" (Note: this is the 'Nirvana' of Hinduism, which Webster defines as "the extinction of individual existence by absorption of the soul into the supreme spirit") and, moreover: "the *soul will rule the universe*: she shall command, *and God obey*" (pp. 145-146). In view of the distinction between Brahmins and untouchables in Hindu castes, and the difference in Talmudism between the "asses" who have no human status, alive or dead, and Jewish "humans", it will be easy to see who will do the ruling, and who will do the obeying, God Himself being but a lump, a mass, an essence, a source stream, for MAN to work. *That is "monotheism".*

Letters and Numbers

The way Pharisaic abstracts are made into Beings, and the Chief Engineer made into a lump is by a jungle of permutations of letters, the ten primary numbers and 22 Hebrew letters ranking as the "thirty-two ways of secret wisdom". Make a thing "secret" and doll it up with obscure verbiage, and the dupe wanders around thinking himself in a hall of profound wisdom beyond his own comprehension: "Ever learning, and never able to come to the knowledge of the truth" (II Timothy 3:7). Forseeing the fall of the climax of this Luciferian spirit in the Anti-Christ ruler over the 7th Babylonian (Talmudic) World Govt., Isaiah calls him the man: "That made the world as a wilderness, that opened not the house of his prisoners...O, Lucifer...how are thou cut down to the ground that didst weaken the nations! For thou hast said in thine heart,...I will exalt my throne above the stars of God...I will be like the most High...But thou art cast out of thy grave like an abominable branch...Prepare slaughter for his children...that they do not rise, nor possess the land, nor fill the face of the earth with cities" (Isaiah 14:12-21; Daniel 11:45; Rev. 17:10-11; II Thes. 2:3-4. *Compare* Jeremiah 51:7-8 with the still-future Rev. of Christ in the 1st century: Rev. 17:3-5, calling the 7th World Govt. director—a Babylonian "whore", also its fall, like a stone: Jer. 51:63-4 and Rev. 18:21).

Metatron, Sun God, and the "Number of His Name"

With God a "lump", and MAN busy getting ready to rule the universe, someone has to be "Boss" around here, and METATRON (Mithra) is the guy. The Talmud sometimes gives the EnSof a comic character with big feet, splashing with the big fish in the sea, and has him teaching dead children Torah one-fourth of the day, but BIG SHOT Metatron teaches them THREE-fourths! This last, in AbodaZara 3b, is cited by the Jewish Ency. ("Metatron"), also his being "lord of all the heavenly hosts, of all treasures, of secrets. The ZOHAR defines his nature exactly by declaring that he is little lower than God" (Note: the "lump"). He is not only indentified with "Zorastrian Mithra", the Sun God here, but in Mercabah articles he is seen by the "rider" inflamed with incantations,

dope, "and other means", as comparable to the "demiurge": "in Plato's philosophy, a secondary deity, the creative spirit who made the world" (Webster). Under "Mercabah" the Jewish Ency. describes the spiritualistic Mithra rites of "Metatron" whose name letters add up to those of Shaddai (God). Non-Jews are unaware that using letters for numbers ("Gematria") is as prevalent today in Pharisaic Judaism as it was in the time of Christ who foretold that the number of the name of the Anti-Christ would be 666. This World Dictator will let no man "buy or sell, save he that had the mark, or the name of the beast, or the NUMBER of his name" (Rev. 13:18). In war time and in Iron Curtain countries, dictatorship by rationing is already practiced, and thus foreshadows the above.

Sholem; "Divine" Talmudists;" "Holy Communion"

Gershom Sholem, whose lectures here at Red Rabbi Wise's Institute of Judaism in N. Y. are compiled as "Major Trends in Jewish Mysticism" was still listed (1955 "Who's Who in World Jewry") as holding the chair of Jewish Mysticism in Hebrew Univ., Palestine. His excerpts from "The ZOHAR, The Book of Splendor" (Schocken Books, 1949) are revealing: "The book of Zohar, the most important literary work of the Kabbalah. . .a work of secret wisdom", he calls it. Like the Talmud which uses Bible verses which admittedly are not there, the Zohar uses a non-existent verse to portray the Talmudists as Divine: "The Divine Presence as the mystical embodiment of the Community of Israel", Blasphemously, in Baal-worship style, intercourse is Holy Communion. "God chose Israel and none other from among the peoples and established them in the world as a single unique nation. . .he called them 'one nation'. . .When is 'one' said of a man? When he is male together with female . . .then and only then he is desiginated one without mar of any kind. . .only when male and female are conjoined do they form a single body; whereas, and this we have learned, if a man is not wedded, he is, we may say, divided in two. . ."And so on. THAT is "holy Communion". The section, "The Rose of Sharon" is another intercourse scene in which "the Community of Israel is called Rose of Sharon; because her desire to be watered from the deep stream. . .She is named 'rose' when she is about to join with the King and after she has come together with him in her kisses, she is named 'lily' ". That excerpt, extended, however, is not enough. The Rabbis are quoted on: "the true devotion of the Community of Israel to God, and her longing for him, for these souls make possible the flow of the lower waters toward the upper, and this brings about perfect friendship and the yearning for mutual embrace in order to bring forth fruit. When they cleave one to another, then says the Community of Israel in the largeness of her affections: 'Set me a seal upon thy heart' " (p. 69-70). And there is much more of the same.

"The Ten Sefirot" and the En Sof

With that diversity of spelling characteristic of the Talmudists, God is called the "eyn sof, the Infinite. Neither shape nor form has he" (Note: small "h" always in referring to the Deity) "and no vessel exists to contain him, nor any means to apprehend him" (p. 79). And here comes the vicious crack at Christianity so common to Talmudism. Our "crime" is in ascribing Intelligence to God, in accepting Christ's words that He is the personification of the Father, a real and Loving Spirit: "he that hath seen me hath seen the Father" (John 14:9):

The Zohar: "woe to the man who would make bold to identify the Lord with any single attribute. . .and the less so any human form existent. . .there is neither attribute, nor likeness, nor form in him" (p. 78).

"Three Aspects of the Soul"

"The names and grades of the soul of man are three: 'nefesh' (vital soul), 'ruah' (spirit), 'neshamah' (innermost soul). The three are comprehended one within the other, but each has its separate abode. While the body in the grave is decomposing. . .nefesh tarries with it, and it hovers about in this world, going here and there among the living. . .Ruah betakes itself into the earthly Garden of Eden. . .On Sabbaths, New Moons and festival days, it ascends up to the supernal sphere. . .But neshamah ascends for forthwith to her place in the domain from which she emanated. . . when the children of men. . .betake themselves to the graves of those who are gone, then nefesh is wakened, and it goes out to bestir ruah, which then rouses. . . neshamah. . . (pp. 96-7).

Polytheism on Pagan Lines

Note in the Talmud that spirits of "oil and eggs" even, are consulted and flattered. "Appointed over all these stars and constellations of the heavens are heads and leaders and ministers and it behooves them to give service to the world, each in accordance with his designated function. Nor does the smallest blade of grass in the earth fail to have its specially appointed star in heaven. And also, every star has a desiginated BEING over it, to represent it according to due rank . . .Acting as guardians over this world are all the stars of the firmaments, with each individual object of the world having a specially desiginated star to care for it. . .Some, being at duty the whole night thru, cause the plant which is their special ward to spring up and flourish".

Sex the Object of Worship

As in the old Baal sex-worship is: "this duty of cohabitation. . .this pleasure is a religious one, giving joy also to the Divine Presence. . .Hence a man should be as zealous to enjoy this joy as to enjoy the joy of the Sabbath, at which time is consummated the union of the sages with their wives. . .in gladly carrying out the religious duty to have conjugal intercourse before the Presence" (p. 35). "It behooves a man to be 'male and female' always. . .in order that the Presence may never leave him" (p. 34).

THE MORRIS LOEB SERIES

Exhibit No. 1

THE PHARISEES

THE SOCIOLOGICAL BACKGROUND OF THEIR FAITH

BY

LOUIS FINKELSTEIN

PROVOST AND SOLOMON SCHECHTER PROFESSOR OF THEOLOGY
AT THE JEWISH THEOLOGICAL SEMINARY OF AMERICA



VOLUME I

PHILADELPHIA
THE JEWISH PUBLICATION SOCIETY OF AMERICA
5706–1946

Exhibit No.2

Judaism. Pharisaism became Talmudism, Talmudism became Medieval Rabbinism, and Medieval Rabbinism became Modern Rabbinism. But throughout these changes of name, inevitable adaptation of custom, and adjustment of Law, the spirit of the ancient Pharisee survives unaltered. When the Jew reads his prayers, he is reciting formulae prepared by pre-Maccabean scholars; when he dons the cloak prescribed for the Day of Atonement and Passover Eve, he is wearing the festival garment of ancient Jerusalem; when he studies the Talmud, he is actually repeating the arguments used in the Palestinian academies.

Nor is it merely the outer accoutrements of Pharisaism which have survived in his life; the spirit of the doctrine has remained quick and vital. The story of this achievement has not yet been fully told; it lies concealed in the history of the repeated persecutions to which the later bearers of Pharisaism were subjected. When ultimately the fragmentary record is pieced together, it will be discovered as an epic, replete with heroic adventure. From Palestine to Babylonia; from Babylonia to North Africa, Italy, Spain, France, and Germany; from these to Poland, Russia, and eastern Europe generally, ancient Pharisaism has wandered. In the midst of new conditions of life, faced with new worlds of thought, the disciples of the Pharisees have sought on the one hand to preserve the old, and on the other to create the new. With the fifteenth and sixteenth centuries their energies began to wane, and an unprecedented weakness appeared in their academies. This was, however, but for the moment. The enlightenment of the eighteenth and nineteenth centuries produced spirits of diverse types, yet united in their common loyalty to the ancient teaching, in Rabbi Israel Baal Shem Tob (ca. 1700–1760) the founder of

Exhibit No. 3

the modern Hasidic movement, Rabbi Elijah Gaon of Wilna (1720–1797) the founder of the critical school of Talmudical exegesis, and Moses Mendelssohn (1729–1786) the creator of a renewed synthesis between traditional Judaism and the learning of the West.

As recently as the latter half of the nineteenth century, there were rabbis who in their mode of life, in their courage, and in their realization that the Law was given man for his happiness, were the equals of the greatest of the Pharisaic or the Talmudic sages. I am especially mindful of the lives and activities of two of these men, because my father, to whose inspiration I am so much indebted, in his youth stood in close touch with them — Rabbi Isaac Elhanan Spektor (1817–1896), a statesman-scholar, and Rabbi Israel Salanter (ca. 1800–1883), a saintly ascetic, and founder of the Musar (ethicist) movement in Lithuanian Judaism.

A number of incidents recorded of the lives of these men indicate how nearly they approached the ancient Pharisees in their human pity and realization that the Law was given to man for his happiness and his development. It is impossible to cite these stories here, but reference may be made to the excellent biography of Rabbi Israel Salanter in Professor Louis Ginzberg's *Students, Saints and Scholars*, and to the brief statement about Rabbi Isaac Elhanan Spektor in the Jewish Encyclopedia.

The lives of these men, and numerous others like them, demonstrate the enduring importance which attaches to Pharisaism as a religious movement. Yet it would have been alien to the purpose of this book to consider the Order from this point of view. This inquiry is essentially historical and sociological, seeking to determine how the Pharisees came into existence, and what their distinctive teachings

NEW EDITION

OF THE

Exhibit No.4

BABYLONIAN TALMUD

Original Text Edited, Corrected, Formulated, and Translated into English

BY

MICHAEL L. RODKINSON

First Edition Revised and Corrected

BY

THE REV. DR. ISAAC M. WISE

President Hebrew Union College, Cincinnati, O.

Volume I.

TRACT SABBATH

SECOND EDITION, RE-EDITED, REVISED AND ENLARGED

BOSTON

NEW TALMUD PUBLISHING COMPANY

100 BOYLSTON STREET

Vol. I Babylonian Talmud, Rod Kinson Trans

"the action of a rich man who, hearing that a poor man is about to buy a piece of property, secretly overbids him"? (Qiddushin, 59*a*.) Could there be a higher sense of true charity than that conveyed by the following incident? Mar Uqba used to support a poor man by sending him on the eve of each Day of Atonement four hundred zuz. When the rabbi's son took the money on one occasion he heard the poor man's wife say, "Which wine shall I put on the table? Which perfume shall I sprinkle around the room?" The son, on hearing these remarks, returned with the money to his father and told him of what he had heard. Said Mar Uqba: "Was that poor man raised so daintily that he requires such luxuries? Go back to him and give him double the sum?" (Ketuboth, 7*a*.) This is not recorded by the Talmud as an exception; but it is the Talmudical estimate of charity.

The Talmud is free from the narrowness and bigotry with which it is usually charged, and if phrases used out of their context, and in a sense the very reverse from that which their author intended, are quoted against it, we may be sure that those phrases never existed in the original Talmud, but are the later additions of its enemies and such as never studied it. When it is remembered that before the canon of the Talmud was finished, in the sixth century,* it had been growing for more than six hundred years, and that afterward it existed in fragmentary manuscripts for eight centuries until the first printed edition appeared; that during the whole of that time it was beset by ignorant, unrelenting, and bitter foes; that marginal notes were easily added and in after years easily embodied in the text by unintelligent copyists and printers, such a theory as here advanced seems not at all improbable.

"Jews" Are Talmudists

The attacks on the Talmud have not been made by the enemies of the Jews alone. Large numbers of Jews themselves repudiate it, denying that they are Talmud Jews, or that they have any sympathy with it. Yet there are only the few Karaites in Russia and Austria, and the still fewer Samaritans in Palestine, who are really not Talmud Jews. Radical and Reform, Conservative and Orthodox, not only find their exact counterparts in the Talmud, but also follow in many important particulars the practices instituted through the Talmud, *e.g.*, New Year's Day, Pentecost (so far as its date and significance are concerned), the QADDISH, etc. The modern Jew is the product of the Talmud,

* According to others, in the eighth century. See our "History of the Talmud."

"Wisdom of the Sages" Ex. 6
anything in them that must not be carried about on the Sabbath. Said R. Joseph: This is an important ordinance concerning the Sabbath.

"One shall not search for vermin," etc. Does it mean one shall not search for vermin in the day-time (of a Sabbath) lest he destroy any; and he shall not read before a lamp-light lest he snuff (the wick); or are both ordinances connected with each other so as to make the ordinance prohibiting the snuffing of the wick binding? Come and hear. "One shall not search for vermin nor read before the lamp-light." What can we understand from this Boraitha better than from our Mishna? Come and hear another Boraitha: "One shall not search before the lamp-light; also, one shall not read before it." These two ordinances are among the other established Halakhas in the attic of Hananiah b. Hyzkiyah b. Gorion. From this is to be inferred that both cases were prohibited for the same reason, that they may entail snuffing the wick.

R. Jehudah in the name of Samuel said: One must not try to distinguish even between his own and his wife's garments (before the lamp-light). Said Rabha: This is said only for the inhabitants of Ma'hoza,* but among the dwellers of rural places the garments can easily be distinguished. And even among the inhabitants of Ma'hoza, only the garments of old women cannot easily be distinguished from those of the men, but not of young women.

The rabbis taught: One shall not search for vermin in the street out of self-respect. In the same wise, R. Jehudah or R. Ne'hemiah taught that one shall not vomit in the street out of self-respect. The rabbis taught: One who searches his garments and finds a louse shall not crack it, but simply rub it with his fingers and throw it away (on the Sabbath). Says R. Huna: This should also be done even on week days, out of self-respect.

We have learned, R. Simeon b. Elazar said: "One shall not kill vermin on the Sabbath." So said Beth Shamai; Beth Hillel, however, allowed this. R. Simeon b. Elazar used also to say in the name of R. Simeon b. Gamaliel: "One is not allowed to negotiate marriage engagements for children, nor to engage teachers or artisan masters for children, nor to pay visits of condolence to mourners, nor to visit the sick on the Sabbath. Such is the decree of Beth Shamai; Beth Hillel, however, allows all this."

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* Large cities where the men are effeminate and wear garments like the women.

 Vol. 8 (Sanhedrin) showing omission ✓ (Rod Kinson)

and also in the name of R. Aqiba, that it is not necessary, as in the above verses there is a warning for both.*) Ex. 7

MISHNA *VI.*: A blasphemer is not guilty, unless he mentioned the proper name of God (Jehovah). Said R. Jehoshua b. Karha: Through the entire trial the witnesses are examined pseudonymously—*i.e.* (the blasphemer said): "Jose shall be beaten by Jose." (Rashi explains that the name Jose was selected because it contains four letters, as does the proper name of the Lord.) When the examination was ended, the culprit was not executed on the testimony under the pseudonym; but all are told to leave the room except the witnesses, and the oldest of them is instructed: "Tell what you heard exactly." And he does so. The judges then arise, and rend their garments, and they are not to be mended. The second witness then says: I heard exactly the same as he told. And so also says the third witness. ✓ This applies to Christ (See Exh. 56)

GEMARA: There is a Boraitha: One is not guilty unless he blesses (*i.e.*, curses) the Holy Name by the Holy Name (as illustrated in the Mishna): "Jose shall be beaten by Jose." And whence is this deduced? Said Samuel: From Lev. xxiv. 16, of which the term in Hebrew is "we-nauquib shem," which means, "when he has cursed with the name." And whence do we know that the term "nauquib" means cursing? From [Num. xxiv. 8]: "How shall I curse," etc. And the warning as to this is [Ex. xxii. 27]: "Thou shalt not revile Elohim." But does not "nauquib" mean "hole"? Why, then, not so say—*i.e.*, suppose one wrote the Holy Name on a piece of parchment and tore it, the term "we-yiqaub" [II Kings, xii. 10]? meaning he "bored a hole in its lid"—and the warning as to which should be from [Deut. xii. 3, 4]: "Ye shall destroy their name out of the same place. Ye shall not do so to the Lord," etc. It was said above if the Name should be cursed by the Name, which is not the case here. But perhaps the term "nauquib" is meant as plainly expressed, as the same is used in Num. i. 17, "which are expressed by name" (*i.e.*, it was forbidden to Sodomy with children ✓

* We deem it expedient not to translate about two pages of the text preceding the next Mishna, treating of miserable crimes with men and animals, and giving the discussion with questions and answers. It would be undesirable to express in the English language. However, it seems to us important to give the opinion of Rabh: "A minor who was over nine years and one day is guilty, and may be punished the same as one of age, if he commit a crime with man, or an animal of any kind and age." (And there is a Boraitha which agrees with him.) This is all that we think proper to take from the text. See Exh. 54 for The omission.

Aboda Zara (Rodkinson)

An Israelite once happened to leave his wine in the press. Meanwhile a heathen, who heard the roaring of a lion, ran into the press among the casks of wine for his life. Rabha allowed this wine, because the heathen will surely think that some Israelite, too, may chance to save himself here from the lion, and thus take him by surprise, were he to attempt at touching the wine. (wine touched by "Gentile" is ruin

In the city of Pumbeditha thieves once intruded into a house, and it was afterward feared that the casks of wine had been opened by them. As it was not certain whether the thieves were Jews or heathens, the case was brought before Rabha, who allowed the wine on the ground that the majority of thieves in that city are Jews. In a similar case that occurred in Nahardea, Samuel, too, allowed the wine.

A heathen girl was once found among the casks of Jewish wine, holding in her hands wine froth. Rabha allowed the wine, for she might have gotten the froth on the outside of the cask, which, though now no longer noticeable there, might have come out before by chance.

Soldiers once arrived at Nahardea and opened quite a number of Jewish casks. R. Dimi tells of a similar case that occurred in Palestine, and R. Elazar allowed the wine, with no definite reasons, however, to base this decision; he either guided himself by the opinion of R. Eliezar, who holds that a doubt as to whether or no a heathen came near the wine found open is a reason to allow it; or he assumed that the majority of the soldiers were Jews.

A Jewish woman, dealing in wine, once left her keys in charge of a heathen, and the question came up as to whether her wine she has in the tavern is allowed? Said R. Itz'hak in the name of R. Elazar: A similar case was once cited before the sages assembled in college, and they allowed the wine; because entrusting one with the taking care of the key by no means allows him into the room. Abayi said: A like decision is pronounced in the following Boraitha: When one leaves to the care of an ignoramus the keys of his barn where fruit is stored up, the fruit is not defiled, because the keeper of the key is only appointed to watch the key. It is thus obvious that, since in the case of an ignoramus who is ignorant of the rules regarding cleanness the fruit is none the less allowed, the more so in case of the wine. It must, moreover, be concluded from here that the provisions of wine are not so stringent as those of

Vol. 10 History of the Talmud by "Rod Kinson"

The persecutors of the Talmud during the period ranging from the first century B.C., when it began to take form, to the present day, have varied in their character, objects and actions. In one respect, however, they all agreed, namely, in their general wish to destroy its existence. Careful consideration of its many vicissitudes certainly justifies the assertion that the Talmud is one of the wonders of the world. During the twenty centuries of its existence not one of them has passed without great and powerful enemies vying with each other and exhausting every effort to destroy it; still it survived in its entirety, and not only has the power of its foes failed to destroy even a single line, but it has not even been able materially to weaken its influence for any length of time. It still dominates the minds of a whole people, who venerate its contents as divine truth, and countless numbers have sacrificed their lives and their possessions to save it from perishing.

A review of its persecutors, before going into their history would not be amiss. They are the Seleucidae, in the time of Antiochus Epiphanes, the Roman Emperor Nero, Domitian, Hadrian, etc., the Samaritans, the Sadducees, Boethuseans, the followers of Jesus, and all the sects opposed to the Pharisees.

Before the development of the Talmud had been completed, when hardly a single section had been arranged systematically and written down, it having been known merely as oral teaching in the mouths of the sages, and reconsidered and analyzed constantly by their disciples in the colleges, it was violently attacked. But no sooner had the Talmud been completed in Babylonia, and the Saburites had put their seal upon it, so to speak, deciding that nothing was to be added to or substracted from, when Justinian decreed practically its death; that is to say, what amounted to the same thing, capital punishment to all those who were occupied in its study (550). Then followed the Karaites, in the days of the Gaonim, who seriously threatened

THE HISTORY OF THE TALMUD.

Exhibit 10

CHAPTER I.

THE ORIGIN OF THE NAME "TALMUD"—THE SAMARITANS—ANTIOCHUS EPIPHANES—THE SADDUCEES.

The name "written law" was given to the Pentateuch, Prophets and Hagiographa, and that of "oral law" to all the teachings of the "sages" consisting of comments on the text of the Bible. The word Torah alone was applied to the entire Bible, the term "Talmud" was reserved for the oral law, though the meaning of these two words is identical; namely, "teaching" or "study." Still, because it is written *Velimdo* (Deut. xxxi, 19), and *teach it* the children of Israel (put it in their mouths; that is to say that the teacher's duty was to explain and comment on the laws and ordinances until the children understood them thoroughly and were conversant with them by heart)—the name "Talmud" was applied to what was styled by a long phrase "Oral Law" (Torah-she b'al-Peh). This word designated all the commentaries of the sages on the Scriptures which the Pharisees had begun to interpret figuratively.

Figurative interpretation was inaugurated in the days of the Great Assembly when its members resolved to keep themselves distinct from the Samaritans, their inveterate enemies, who adhered to the literal interpretation of the text, which, in the opinion of the Pharisees, was falsified by them. This study, however, commenced to make progress at the time of the Sanhedrin, or from that of the Macedonian conquest of Judea, when the term "Great Assembly" was changed to the Greek "Sanhedrin." It spread into every college where were assembled sages entrusted with the guidance of congregations, with instruction of the Law, of ordinances relating to clean and unclean, to prop-

its existence. Time and time again they triumphed over Talmudic Rabbis and were near making an end of the Talmud and of them. The Rabbis next encountered the Popes. From the time of Pope Innocent III., the Talmud was burned at the stake in nearly every century from the 11th to the 18th, in Italy, France, Germany, Spain, and many other countries, and in the 18th, also in Poland by the Frankists, by Bishop Dembovski, where copies were dragged through the streets of the city, tied to horses' tails and then delivered to the executioner to be burned at the stake in Kamenetz, Lemberg, Brody and elsewhere. In most places, before it was resolved what was to be done with Talmud, the Israelites were forced to dispute with its enemies, and had to pay heavy fines for arriving late to the dispute, as well as for being vanquished in argument, the judges being their enemies. Still what has been the result? The Talmud exists to-day, and not one letter in it is missing. It is true, the persecutions against it are not yet at an end; accusations and calumnies by its enemies, under the new name of anti-Semites, are still directed against it, while the government of Russia legislates against and restricts the rights of the nation which adheres to the Talmud. No modern persecutions, however, can seriously endanger its existence, and it would appear that the Talmud will also survive them and continue as long as the sky spans the earth.

A desire to know all that has befallen the Talmud and all its vicissitudes since its inception would require the reading of all the scattered passages in countless volumes which have been compiled in various ages, languages, and countries. Its history, however, has never yet been written by a single author. Treaties on the Talmud itself, or on certain subjects contained therein, have briefly related part of its history, each according to the subject and the aim of its theme. Such are the works of Zunz and Grätz, the one dealing with rabbinical literature, and the other writing concerning the history of the Jews. Similarly the historians of the world, relating in detail the occurrences of every century, have briefly made mention of what happened to the Talmud in each century. Even in the year there appeared a pamphlet entitled "Ankläger und Vertheidiger des Talmud" (accusers and defenders), by Dr. B. Kurrein, of Frankfort-on-the-Main, apparently giving the entire history of

erty, to crimes. All sages who interpreted the biblical passages figuratively, unlike the Samaritans, were called "Pharisees." The Samaritans of course persecuted those Pharisees (see App. No. 1), objected to their interpretation, and did them great injury whenever they had the power. At last, Janai, Hyrcanus the First, overcame them, burned their temple, devastated their city, and compelled them by force of arms to conduct themselves according to the doctrines of the Pharisees, though he himself in his latter years became a Sadducee.

Until the time of Antiochus Epiphanes, before which period all the high priests since the erection of the second temple had been of the family of Zadok, King David's high priest (see App. 2), and the priests had been also among the sages of the Pharisees and no disputes arose between them as to the interpretation of the law. From the time of Antiochus, however, when the high priesthood passed from the descendants of Zadok to other families, finally coming into the possession of the Maccabees, who were not descendants of the house of Zadok, began to differ from the Pharisees in the interpretation of the Torah, and to explain the texts on the basis of oral tradition. They founded a distinct sect, styled "Sadducees" (after Zadok), and the dispute with the Pharisees and their teaching, *i.e.* with the Talmud, was begun. They persecuted the Pharisees to the utmost; being mostly men of wealth and rank, and in their hearts leaning toward the Hellenes, who then held sway in Palestine, they joined the Samaritans, the foes of the Jews, whose aim was to eradicate the study of Judaism. Thus united, they gave their aid to Antiochus Epiphanes, who was anyhow the enemy of the Jews, and who decreed on the pain of capital punishment that the Pharisees should discontinue their studies, that circumcision should be performed in a manner other than that prescribed by the Pharisees (see App. No. 3); that the Sabbath should not be observed according to the interpretation of the Sabbath law by the Pharisees, etc. The obvious intention was to destroy the Talmud together with Pharisees who adhered to it. These persecutions against the Talmud ended usually in favor of the Sadducees until the time of Simon ben Shetah, and the above mentioned Janai, Hyrcanus I. (Johanan the High Priest). Then the Pharisees triumphed over their foes, and the oral law was the absorbing subject of the Sanhedrin, under the

leadership of Joshuah b. Prachia, Simon b. Shetah and Jehudah b. Tabai. The Talmud was then studied in all colleges of Palestine, Egypt and wherever Jews lived. Owing to the enmity of the Samaritans and the opposition of the Sadducees, many laws and regulations were added to the Talmud of the Pharisees. From that time the Pharisees began to restrict their interpretations so as to make them agree with the deep though literal meaning of the texts, employing therein much sophistry. They counted all the letters of the Torah, and if they found a word or letter not absolutely necessary to the understanding of the text, they said it was placed there only to add to or subtract from the meaning. But at that period the Mishna was not a separate and distinct thing from the Talmud, though many ancient Mishnas already existed in writing, but without a separate title. The Pharisees studied the ancient Mishnayoth, added (see App. No. 4) to them, and explained the biblical texts. All this was entitled Oral Law, or, shortly, "Talmud."

In 1st century CHAPTER II. Pharisees Down Foes

THE DEVELOPMENT OF THE TALMUD DURING THE LAST CENTURY OF THE SECOND TEMPLE'S EXISTENCE (*i.e.* THE FIRST A.C.) SHEMAIA—ABTALIAN—HILLEL—SHAMMAI—THE PRINCES (NASIS) OF ISRAEL—R. JOHANAN B. ZAKKAI—SANHEDRIN OF JAMNIA—THE JEWISH CHRISTIANS.

After the triumph of Simon b. Shetah over the Sadducees, when he had finally cleared the Sanhedrin of them, and only the Pharisees remained there, the development of the Talmud progressed rapidly, for the number of the sages, the adherents, reverers, sanctifiers of the Talmud, increased greatly in the colleges of the Ashkaloth (Duumviri) who succeeded to ben Shetah: Shemaia and Abtalian, and, after them, Hillel and Shammai. And although at that time new enemies arose, in the Boethuseans, Essenes, and many other sects who were opposed to its particular doctrines, yet those had not the power to check its progress or to weaken its influence—not only on all Israelites, wherever they dwelt, but also on many Gentiles: for at that time we see that prominent persons of other nations (App. No. 5) come to the chief men of Israel and express their wish to

Ex. 14

CHAPTER III.

Date, 70 A.D

THE DESTRUCTION OF THE TEMPLE—THE FALL OF BETHEL—THE MASSACRE OF THE SAGES OF THE TALMUD, TILL THE WRITING OF THE MISHNA IN THE BEGINNING OF THE THIRD CENTURY.

The Temple had been destroyed; Rabban Gamaliel and many of his colleagues were dead; the family of the Nasi extirpated, excepting only his son R. Simeon, who succeeded to his father as Nasi and established a college at Usha; and new persecutions, awful in their extent, were directed against those who were engaged in the compilation of the Talmud. The sages, the chief men of Israel, were slaughtered without pity by Trajan and his successors through the entire period of fifty-two years from the destruction of the Temple to the fall of Bethel. Some of these founders of the Talmud who forfeited their lives for its sake are known to us only by their names: R. Ishmael, Simeon b. Azai, Papus b. Jehudah, Yishbab the Scribe, Huzpeth the Dragoman (interpreter), Jehudah the Baker, Hananiah b. Tradion and Aqiba; the last, the main pillar of the Talmud, and who contributed much to its diffusion and completion, died with joy at being enabled to sacrifice his life for it.

One of the causes of the great revolt against the Romans at this time was the prohibition by the Roman government of the study of the Torah, wherein alone the Jews found comfort, since only in their houses of learning could they enjoy complete peace and freedom. But as the death penalty had been decreed against all who occupied themselves with religious study and observed its precepts, and as this prohibition deprived them of their only source of consolation, they rebelled, led by Bar Kochba. R. Aqiba was the first to become his adherent, who journeyed from town to town, inciting the Israelites to rebel, and bringing them the message that a saviour of Israel had arisen in Bar Kochba, the Messiah. It is not surprising, therefore, that Hadrian, when he had ascended to the throne, was not content barely with the massacre of the sages of the Talmud, but was intent also on the destruction of the Talmud itself. Unable to find a pretext for killing all the sages who kept it up, he decreed that if any of the old rabbis should

Hadrian fights Talmod — for assimilation

qualify a young rabbi for Israel, both should be put to death, and the place in which such took place should be destroyed, believing that with the death of the elder generation the Talmud would be forgotten and Israel would blend with the nations and its memory be obliterated; because he very well knew that as long as the Talmud existed there was little hope for the assimilation of the Jews with other nations. This decree, however, was not executed, and his murderous plan was further frustrated by R. Jehudah b. Baba, who, forewarned of the decree and comprehending its consequences, betook himself to a place between two great mountains between Usha and Shprehem and licensed six of the older men of R. Aqiba's disciples to be rabbis (*i.e.*, teachers of the Talmud): R. Meir, R. Jehudah b. Elai, R. Jose b. Halaphta, R. Simeon b. Jochai, R. Eleazar b. Shemua, and R. Nehemiah. Having done this, and feeling sure that as long as these men lived the Talmud would be kept alive, he thus addressed them: "Fly, my sons, and hide from the wrath of the enemy. I alone will remain, and will offer my body to satiate their vengeance." And in fact the Romans pierced his body with three hundred iron lances, so that it resembled a sieve; but the newly consecrated rabbis were saved, and with them the Talmud. (See Sanhedrin, p. 30.)

Thus the efforts of Hadrian met with no success, so that at last he said to himself: "Great is the sheep that stands among seventy wolves." He saw the Talmud still existing, bringing to naught his plan for converting the Jews, uniting Israel into one people, and establishing it still more firmly as a national and a religious whole. For the six rabbis named above very soon became the soul of Talmudic study; some of them were with R. Simeon, the Nasi, in Shprehem, and others founded colleges of their own. Through them the Talmud regained its former power and influence, and one of them, R. Ilai, became the chief teacher of R. Jehudah the Nasi, the compiler of the Mishna. Ex. 15

The translation of the Bible (written law) into Greek also contributed very much to the popularization of the Talmud. As long as the Torah was in the sacred language only (for the Aramaic version of the time of Ezra had been concealed or destroyed as early as the time of Rabban Gamaliel the Elder, the son of Simeon who had been slain, or probably even during the

that the president of Sura, which was of far greater repute, was elected at that time, though his name is not mentioned in the chronicles.

With Babram's fall the vengeance of the lawful heir to the throne, Prince Chosru, was visited on the Jews. With the aid of the Byzantine emperor, Mauritius, and the loyal portion of the Persian people, he defeated the usurper, putting to the sword also the greater part of the Jewish population of Machuza, and probably of other cities as well.

CHAPTER VII.

THE EIGHTH CENTURY. THE DOMINION OF THE GAONIM. THE OPPOSITION OF THE KARAITES. THE ESTABLISHMENT OF A SECT OF THAT NAME.

The Pharisees had been victorious over the Sadducees and the other sects opposed to the Oral Law, but had not annihilated them entirely; since only because these latter could not withstand them, they kept silence and were discontented in their hearts. As the Talmud gained strength and became more severe in its decrees against the Sadducees and Samaritans, so that in the end the Kuthim were declared as idolaters in all respects, then their indignation burned and they awaited a favorable time for revenge. In the time of the dominance of the Gaonim, who carried out the Talmud in practice, the measure became full, and Anan, the nephew of the Gaon at Sura, when he was not elected as Gaon, for the reason of his liberal ideas and his opposition to the Talmud, established the Karaite sect.

Those who hold that the Karaites were a new sect founded by Anan (760 C.E.), are mistaken, for a small sect under the name of Karaites, or adherents of the Text, had existed already in the days of the Talmud, where they are mentioned in many places, as "adherents of the Text," or once "the Karaites add" (Pesachim, 117a in text; in our edition, Vol. V., p. 145). Doubtless the remainder of the Sadducees assumed this name, having lost political influence since they had been vanquished, and the word "Sadducees" being hated by the people. Therefore the remains of the sect called themselves "Karaites," *i.e.*

From 586 BC -To 40 A.D. Babylon
among their European brethern, for the benefit of encouraging a more assiduous study of the Talmud at the college of Sura; the vessel being captured by an Arab pirate, the four sages were sold as slaves. One, R. Shemariah b. El'hanan was then brought to Alexandria; there the Jewish community ransomed him, and appointed him as supervisor of religion and teacher of the Talmud in Cairo. The second, R. Hushiel, was sold into slavery at the African coast, and brought to Kairuban. The third, R. Moses b. Enoch was ransomed from his owners after many hardships, at Cordova, where the community chose him as Rabbi. The name of the fourth has not transpired. It is possible that he reached France. The four men, not having attained their object of collecting money for Sura, and its college having been closed seven hundred years after its foundation, brought to an end the spiritual dominion of Babylonia over the Jewish mind and scattered the seeds of Talmudic study throughout all lands. dominates "Jewish mind"

The college of Pumbeditha, though it continued to exist for some period after that of Sura, spreading the light of the Torah among all the exiled, sank from its preëminent rank, gradually, till its existence came to an end (about 1040). With it was extinguished the light of the Gaonim. From that time the centre of religious activity for the Jews was in Europe. The Talmud had its home in Spain, whence it spread to other countries, as will be seen in the coming chapters. Spain

CHAPTER IX.

THE VICTORY OF KARAISM OVER THE SPIRITUAL DOMINION OF THE TALMUD AND THE MIND OF THE JEWISH NATION—THE LAST GAONIM AT SURA AND PUMBEDITHA—THE CENTRE OF TALMUDIC STUDY TRANSFERRED FROM MESOPOTAMIA TO SPAIN - THE SCHOLARS OF KAIRUBAN—THE PERIOD OF THE GREATEST DIFFUSION OF TALMUDIC STUDY.

Though Rabbinism came out victorious from the struggle with Karaism, it can not be denied that in one respect the latter triumphed. The unlimited dominion which the Talmudic spirit of the colleges of Sura and Pumbeditha had at that time on the minds of the nation of Israel in general in all places of

their abode—this spiritual dominion waned greatly. The glory of these colleges irresistibly declined, in spite of all efforts to the contrary, even of a supreme man like Saadiah the Gaon. The spirit of investigation and free thought at Bagdad induced the disciples, to whom the religious teachings of their master Saadiah gave the example, to engage in the study of philosophy, grammar and the interpretations of the text of the Scripture, and to abandon the hard and exhausting studies of Sura. A slight cause, the voyage of the four scholars mentioned above to Europe, sufficed to hasten the end of this college, which did not exist long after the death of R. Saadiah the Gaon, so that it was closed forever after centuries of its existence.

The college at Pumbeditha continued some time longer; it put forth its last efforts, before the lights of its Gaonim and Exilarchs were extinguished, before the glory and religious and spiritual pre-eminence of Babylon departed from there to honor Spain; and as the light of a candle blazes up before it is extinguished, so there shone on the Babylonian horizon three Gaonim, Sherira b. Hanina, Hai his son, and Samuel b. Hophni the father-in-law of the latter (960-1038). The activity of these men in the field of Talmudic literature persists and exercise their influence yet.

R. Sherira placed the Talmudic studies too much above all other studies, whereas in the college at Sura, in accordance with the spirit of Saadiah the Gaon, the sciences also stood in the first rank of studies and a critical spirit reigned in studying Scripture and in commenting on the Talmud. At Pumbeditha the Talmud was the only dish offered to the students, the only subject of the curriculum. R. Sherira was the first who fearlessly taught and said: "The utterances of the Gaonim require no demonstration; whoso rebels against their decisions, rebels against God and betrays His Torah." His book "Megilath Stharim" (Scroll of Mysteries), which was undoubtedly written in this autocratic spirit, is lost. But, on the other hand, he has bequeathed to us a fragment which enlightens us at present, being the chief basis of all Jewish literary and theological history. This is the letter he sent to the congregation of Kairuban, termed "R. Sherira's Epistle," which treats of the history of the Talmud and of the Gaonim and is the key to the otherwise mysterious history of that epoch. From this letter only can

desire to ask of you a question in law concerning myself. You are aware that I loan no money at interest (this he mentioned because the Jews were then charged with usury). I gave to a friend a sum of money with which to purchase merchandise, and in the profits arising from which I was to share. He transported the goods to Paris, but finding that their market price had greatly diminished, he threw all into the Seine without consulting with me. I am therefore of opinion that I may demand of him to return to me the whole sum; for by what right did he inflict on me a financial loss without first asking my consent?" The bishop replied: "You may without doubt; and according to my opinion you are entitled to additional compensation besides, since how dared he destroy your property?" "If that is so," answered R. Nathan, "you will of course grant that God is at least as just as men, and if, according to you, he had created men with the assistance of the other two Persons of the Trinity, how comes it that he declares, 'I will destroy man whom I have created from the face of the earth?' [Gen. vi. 7], without first consulting the other Persons of the Trinity? They also were entitled to a part in disposing of man." On another occasion, being asked why the Jews were obstinate in refusing to worship Mary, the mother of God, R. Nathan replied: "Tell me, you who are so learned, whether the question never occurred to you: how was it possible that the idea of worshipping the golden calf entered the Jews' minds after they had been witnesses, shortly before, of all the signs and wonders of the Eternal, and the thunders and lightnings on Mount Sinai?" The bishop replied: "True; whenever I read this passage it seems a great problem to me." "But I am not in the least surprised," answered R. Nathan, with hidden irony. "The Jews saw that the gold when thrown into the fire was made into a calf, and they doubted not that the Holy Ghost had clothed itself in this precious metal; but you who affirm that the Holy Ghost became incarnate in a woman must needs remember that when God wished to give to the Israelites the Decalogue he warned them: 'For three days you shall not approach a woman' [Ex. xix. 15]. How, then, can the Jews believe, after this, that when He desired to endow Israel with a new testament, He should himself approach a woman?" Replies of this kind were numerous from R. Nathan, as well as

from his sons Joseph and Asher. Thus it is also told of R Joseph Behor Shor that to the question, "Why did God choose to appear to Moses in a thorn?" ("bush" in the incorrect version), he replied, "Because from it no image can be made, nor can it be used to form a cross."

These disputes, however, did not bring about the terrible calamities which usually followed those in the Middle Ages Judith, the Queen of Louis the Saint, protected the Jews and their studies, preventing the priests from taking vengeance for such ironical expressions as those given above. When Bishop Bodo perceived that his aims were not furthered by the disputes, he prohibited altogether such controversies with the hated Jews. A few decades passed, and not only was this prohibition ignored, but the Jews were again constrained to dispute in the presence of Louis IX. and his wife, and the chief civil and ecclesiastical dignitaries, the latter representing Pope Gregory IX. It fell to the lot of the four rabbis, R. Jechiel of Paris, the disciple of Jehudah the Pious; R. Moses of Coucy, the famed travelling lecturer; R. Jehudah b. David of Melon, and R. Solomon b. Samuel, to dispute with the apostate Donin, who took the name of Nicolus. This man while yet a Jew had evinced a tendency, as it appeared to the rabbis, to rebel against Judaism, and therefore they had excommunicated him. In revenge, he went to Rome in 1239, and charged that the Talmud contained sacrilegious sayings as to Jesus Christ and his mother, and so distorted the Scriptures by its interpretations and comments that thereby the Diety was blasphemed. He further charged that it gave license to illegally deprive Gentiles of their property and granted permission to deceive them. The sum of his libel, which contained thirty-five points, was that the Talmud was the enemy of Christian truth and the sole cause of the refusal of the Jews to recognize the divinity of Jesus. A Pharisee tells truth about Talmud.

It will be in place here, before further consideration of the character and consequences of this and many other disputes in which Jewish apostates were the accusers and disputants, to speak of the Jews of the Middle Ages, what they were, and, having in view only the truth, to expose their faults. For by their great intolerance, and their conduct towards all who entertained opinions of the least liberality, differing ever so

 Ex. 21, A Lie — complete — and its father

for up to this time there have been Jewish apostates and many learned Christian priests who were conversant with its contents and found no evil in them. "Hieronymus," continued the Rabbi, "known to all as a wise and devout Christian writer, who was familiar with Jewish literature, much better than this apostate sinner, would doubtless have sought the destruction of the Talmud, if he had found therein such terrible things as this apostate alleges. Therefore I feel sure that this liar, who seeks our lives, will never attain his object; he may indeed deprive us of our lives, but not of our Torah, dear to us as the pupil of our eye. If you vent on us here in France all your anger, still will the Talmud be found in Spain, Greece, Babylon, Media and Mesopotamia, in possession of the Jews of these countries, and there you cannot reach to destroy it." The king was not satisfied with this, but bade R. Jechiel give a direct answer to Donin. To this the rabbi answered that the moral and legal doctrines of the Talmud were held sacred, but that full credence need not be given to the Hagada, which should not be taken too literally, since it is for the most part allegorical. The Ramban gave expression to a like opinion, but it would be superfluous to quote him entire. To the other accusations of Donin, that the Talmud terms the followers of Jesus Christ "Minim" (infidels), that it condemns Jesus, that it allows ill-usage of people of other nationalities, etc., he replied: "In the Talmud there is no mention of Jesus (Jesu) Christ, but only of another Jesus (Jeshua)* who was a disciple of R. Joshua b. Prachia, who lived two hundred years before Christ; that the term 'Minim' in the Talmud includes all who deny the Oral Law; that it grants equality before the civil law to all men, idolators included, and commands visitation of sick idolators, support of their poor, and interment of their dead even in Jewish cemeteries. He also proved that according to the Talmud, the Christians are not included among idolators, since the prohibition as to sharing in divine power is directed only to Israel and has not been enjoined on other people; and, moreover, since the Christians abhor idolators, they cannot themselves be counted among them. There is no distinction drawn between them and Jews by the criminal laws of all civilized lands," as well as in the Talmud. (See App. No. 15.)

* See Exh. 278

Huna V., son of Zutra 465–475
Huna VI., son of Chanan 484–508
Mar Zutra II. (Achunai) 508–520
Huna Mar Chanan 520–560
Kafnai 560–580
Chan[illegible]ii 580–590
Bosta[illegible]nai ..... –660

With the conclusion of the first volume of this work at the beginning of the twentieth century, we would invite the reader to take only a glance over the past of the Talmud, in which he will see that in almost every century and place of the different countries in Europe, the Talmud was condemned to the stake. By a glance over the present time, however, he will see that not only was the Talmud *not* destroyed, but was so saved that not even a single letter of it is missing; and now it is flourishing to such a degree as cannot be found in its past history, as will be seen further on.

The details of all the persecutions of the Talmud were given in the preceding chapters. Here we give a list of the places and dates in which it was at the stake, as well as the names of the persecutors.

When Christians Knew about the Talmud

THE TALMUD AT THE STAKE.

Time.	*Place.*	*Persecutor.*
1244	Paris	King Louis IX.
1244	Rome	Innocent IV.
1248	Paris	Cardinal Legate Odo
1299	Paris	Philip the Fair
1309	Paris	Philip the Fair
1319	Toulouse	Lous

1322.—Burned in Rome by order of Pope John XXII., and accompanied by robbery and murder of the Jews by the mob.

1553.—Rome: Pope Julius III.—Similar burnings by the same order took place in *Barcelona*, *Venice*, *Romagna*, *Urbino* and *Pesaro*.

Here three wagons full of books were burned: but first they were carried through the streets of the city, while royal officers proclaimed publicly that their condemnation was due to the insults to Christianity which they contained. (See also note, vol. ii. p. 52.)

1554. Burned by hundreds and thousands in *Ancona Ferrara, Mantua, Padua, Candia* and *Ravenna.*

1558. Rome: Cardinal Ghislieri.

1559. Rome: Sextus Sinensis.

1557. Poland: Talmud burned because of the charge made against the Jews that they used the blood of Christian children in their ceremonies. This occurred during the Frankist disturbances.

Talmud flourishes in America

Such was the past of the Talmud which we hope will never be repeated. Now a glance at the end of the last century and the beginning of this one.

The colleges for the study of the Talmud are increasing almost in every place where Israel dwells, especially in this country where millions are gathered for the funds of the two great colleges, the Hebrew Union College of Cincinnati and the Jewish Theological Seminary of America in New York, in which the chief study is the Talmud and its post-talmudical literature. The heads of these colleges are of the most learned scholars of their time, who are very careful in selecting the professors and instructors for these institutions of learning. We were honored to be present at some lectures which the late great Talmudist, Professor Mielziner, delivered before the senior class in Cincinnati, from which we derived great pleasure and, we may also say that in some instances they were to a degree instructive to us in our task of translating the Talmud.

What concerns the theological seminary in our own city, in which we were not permitted (see App. No. 20) to hear the lectures on the Talmud, we are also in the full belief that it will do much for the study and development of the Talmud in this and in future generations. We use the statement of the Talmud, "One may be certain that a master will not leave out from his hand a thing imperfect," and as the dean of this faculty is not only a learned man but also an experienced teacher, there is great hope that he will do all in his power to select instructors and perfect lecturers for this institution.

There are also in our city houses of learning (Jeshibath) for the study of the Talmud in the lower East Side, where many young men are studying the Talmud every day.

We are also glad to notice that among Gentiles the study

R. Jose, etc., but seeing that their hope was forlorn, and that they would not be able to rise again, they gave up the battle publicly, although they did not renounce their beliefs, or abandon their hatred, and tried to continue the same against the teachings of the Pharisees secretly. At least, during the second century we hear nothing of them publicly.

Now we will stop for a moment to see who the Karaite sect was. There is no doubt that there existed a sect by this name in the days of the Talmudists, for they are mentioned several times in the Talmud under the name "Adherers to the Scripture," (בנימקרא), and in one place it is plainly stated "the Karaites added" (Pesachim, p. 117; our edition, p. 246, see foot note 3). Neither is there any doubt that they were not favored by the Talmudists, as we find in many places in the Talmud remarks reflecting on them, as *f.i.*: "They who occupy themselves with the study of Scripture are not to be blamed, but, on the other hand, not to be praised" (Baba Metzia, 79), and in Hagiga, it states plainly; Rabb said: "If a man goes out from the study of the Mishna to read the verses of the Bible, this man can have no more peace." And there is no doubt that many similar remarks found in the Talmud have reference to this sect. But we can not, with exactness, fix the time when and to what extent this sect openly declared against the teachings of the Talmudists. However, we do not hesitate for one moment to state that during all that time this sect has brooded an intense hatred to every Israelite who has not followed them, although at times they were compelled to conceal their hatred.

One penetrating glance into the history of the Samaritans and into that of the Karaites; one penetrating glance into the literature of the former and into that of the latter; the curses pronounced by both of those sects against the followers of the Rabbanism; the beliefs and principles common to the religion of both (although differing slightly ceremonially), will suffice to induce one to agree with us that the Karaites, whose sect was established in the days of Anan, and a few of whom are living in our own time, have not only borrowed from the Samaritans their teachings, but that the Karaites are the former Samaritans and that even up to date they have changed slightly only in their outward appearance and in name, but not intrinsically.

From the whole sect we will pick out only Anan, who descended from the family of the Exilarch, who came from the house of David (and perhaps was his mother or grandmother of Samaritan descent), and who, from jealously having scorned and despised

Karaites cursed as "idolators" Ex. 25

hatred and quarrels were wholly forgotten. We will not cite as an example the Beth Shammai and the Beth Hillel, who, although widely differing from each other in their opinions, still intermarried, as found in the Talmud; but even the Sadducees and the Pharisees, did they there decline to eat and drink with each other, or intermarry? We do not find that anywhere.* The Samaritans, however, and Karaites are singular instances in this respect in history. Although most of them have already intermingled with other nations, not a single instance can be pointed out that they have intermarried with an Israelite or have partaken of his food or drink.

The toleration of the Pharisees and of their teachings is well known. The disciples of the Beth Hillel have done all that lay in their power to bring them into the house of Israel: they credited them in regard to purification; they permitted them to be counted in the number of three for the benediction over the meal (זימון), and in the number of ten for prayer in the prayer house (מנין עשרה); and in fact, wanted to consider them as Israelites for all purposes, but their animosity and trickery increased to such an extent that they could no more be tolerated, and therefore, the leaders of Israel were compelled to regard them in all respects as idolators, and prohibited their bread, wine, and oil. Exactly the same thing happened with the Karaites whom the Rabbanism endeavored, with all their might, to draw near them and debate with them, until they convinced themselves that their hatred toward Israel is so great that they said "הקרעים אינן מתאחין לעולם" (the rents will never be sewed together), "the Karaites will never make up with us," and they are up to date regarded as idolators. (because "adherers to Scripture")

We know well that we are too brief in this article and that we ought to adduce at length all the facts to prove that all that the Samaritans and Karaites have done unto Israel was not to derive any benefit therefrom, or with a view of subduing them, for they

* An example may be given of the last century when a new sect (*Chasidim*) established themselves. The greatest authority, at least in Russia and Poland, Eliah Wilna, called the "Wilner Gaon" in conjunction with all the Rabbis, excommunicated the whole sect, prohibited their eatings and beverages and intermarriage with them. Moreover he allowed any one to denounce the new sect, and their rabbis were imprisoned by the government. But what was the end? Nothing at all. All the excommunications, prohibitions, prosecutions, etc., were abolished, without even the result of a meeting, and as soon as the quarrel was over, not one of either party hesitated to mingle with the opposite sect. All are called Israel, all are Israelites, and at the present time nobody gives any attention to all that happened then.

well knew that this was an impossibility, but only out of blind hatred deeply rooted in them, which descends from generation to generation. We know this very well, but we can not enter here into such details, as it would exceed the limits of an article, and would comprise a whole book in itself. We, therefore, rely upon the intelligence and knowledge of the reader that he will know where to find those if needed.

Even in our own times, when the Karaites number only a few thousands, which accounts for their enjoying equal rights with the natives, since Emperor Nicholas of Russia, they make no secret of their hatred toward Israel. When the anti-Jewish disorders broke out in Russia some few years ago, and many of our co-religionists were exiled from the Middle States of the Russian Empire, the latter have petitioned the Russian Government to be permitted to embrace Karaitism. The Minister of the Interior has expressed his willingness to grant their petition if the Karaites will consent to receive them into their midst, and directed an inquiry to this effect to their Hacham in *Odessa*, but the latter answered that there is no desire on the part of the Karaites to receive the Jews as their co-religionists.

These facts need hardly any comment; they speak for themselves. In fact, during all the long period since the year 760, it has not as yet happened that even a few individual Karaites should intermarry with our co-religionists, or should in any way associate with us. (Even in business affairs they do it only with great reluctance and very seldom.) Is there any stronger proof necessary of this race-hatred? No other race or nation, no matter how great their hatred may be, will ever decline to receive into their midst a Jew, if he only wishes to gain their faith, and will never refuse to associate with him; and the masses, as well as the intelligent classes, have always been favorably inclined toward the Jews. But this hatred of the Karaites has no equal among other nations in any generation. They know Talmudism

As the Samaritans have forged and falsified the Pentateuch, as is now well established, so also did the Karaites forge and falsify the Talmud. And we hereby reproach the writers of the history of the Karaites, who without much deliberations wrote; For Saadiah the Gaon, when king, unable to assign any good reason for a statement found in the Talmud (Jerushalmi), that the Beth Shammai have killed some of the Beth Hillel, and vice versa, has denied the existence of such a statement at all; and Sahl, the son of Matzliah, his opponent, in order to prove to the world the delinquency of R. Saadiah, has descended from Palestine to Babylonia with the

Part 2

M. L. Rodkinson. What is the Talmud? (A book in Hebrew, the first chapter of which is translated into English as an appendix to the Pentateuch. Its language and characters). Chicago, 1894. In the first prospectus issued by the New Amsterdam Book Co., it is republished with additional remarks.

Jesus was familiar with the Tradition of

CHAPTER IX. Pharisees

WHY SHOULD CHRISTIANS FEEL INTERESTED IN THE TALMUD? *

Christian theology and Jewish theology having really followed two parallel paths, the history of either cannot be understood without the history of the other. Numberless material details of the gospels find, moreover, their commentary in the Talmud. . . The distinction of epochs is here very important, the compilation of the Talmud extending from the year 200 to the year 500 nearly.—*Renan's "Life of Jesus," Introduction.*

Is the literature that Jesus was familiar with in his early years yet in existence in the world? Is it possible for us to get at it? Can we ourselves review the ideas, the statements, the modes of reasoning and thinking, on moral and religious subjects, which were current in his time, and must have been revolved by him during those silent thirty years when he was pondering his future mission? To such inquiries the learned class of Jewish rabbis answer by holding up the Talmud. Here, say they, is the source from whence Jesus of Nazareth drew the teachings which enabled him to revolutionize the world; and the question becomes, therefore, an interesting one to every Christian, What is the Talmud? . . .

X The Talmud, then, is the written form of that which, in the time of Jesus, was called the Traditions of the Elders, and to which he makes frequent allusions. What sort of book is it?

The answer is at first sight discouraging to flesh and spirit. The Talmud appears to view in form of fourteen heavy folio volumes, of thick, solid Hebrew and Aramaic consonants, without a vowel to be seen from the first word of the first volume

* Many learned men, as is well known to any student, have in each century since the close of the Talmud written about the necessity of Talmudic studies, even for non-Jews. We have, nevertheless selected for quotation some statements of modern scholars of this century, to the effect that the study of the Talmud is highly useful to Christian theologians.

THE BABYLONIAN TALMUD

Ex. 28

SEDER NEZIḲIN

TRANSLATED INTO ENGLISH
WITH NOTES, GLOSSARY AND INDICES
UNDER THE EDITORSHIP OF

RABBI DR I. EPSTEIN
B.A., Ph. D., D. Lit.

FOREWORD BY
THE VERY REV. THE CHIEF RABBI
DR J. H. HERTZ

INTRODUCTION BY
THE EDITOR

LONDON
THE SONCINO PRESS
1935

BABA ḲAMMA

TRANSLATED INTO ENGLISH

Ex. 29

WITH NOTES, GLOSSARY

AND INDICES

BY

E. W. KIRZNER, M. A., Ph. D., M. Sc.

LONDON
THE SONCINO PRESS
1935

FOREWORD

BY

Exhibit No. 30

THE VERY REV. THE CHIEF RABBI

Dr J. H. HERTZ

The Talmud is the product of Palestine, the land of the Bible, and of Mesopotamia, the cradle of civilisation. The beginnings of Talmudic literature date back to the time of the Babylonian Exile in the sixth pre-Christian century, before the Roman Republic had yet come into existence. When, a thousand years later, the Babylonian Talmud assumed final codified form in the year 500 after the Christian era, the Western Roman Empire had ceased to be. That millenium opens with the downfall of Babylon as a world-power; it covers the rise, decline and fall of Persia, Greece and Rome; and it witnesses the spread of Christianity and the disappearance of Paganism in Western and Near Eastern lands.

— Satanism incarnate

The Babylonian Exile is a momentous period in the history of humanity—and especially so in that of Israel. During that Exile, Israel found itself. It not only rediscovered the Torah and made it the rule of life, but under its influence new religious institutions, such as the synagogue, i.e., congregational worship without priest or ritual, came into existence—one of the most far-reaching spiritual achievements in the whole history of Religion. At the re-establishment of the Jewish Commonwealth, Ezra the *Sofer*, or Scribe, in the year 444 B.C.E. formally proclaimed the Torah the civil and religious law of the new Commonwealth. He brought with him all the oral traditions that were taught in the Exile, and he dealt with the new issues that confronted the struggling community in that same spirit which had created the synagogue. His successors, called after him *Soferim* ('Scribes'), otherwise

 Exhibit No. 31

known as the 'Men of the Great Assembly', continued his work. Their teachings and ordinances received the sanction of popular practice, and came to be looked upon as *halachah*, literally, 'the trodden path', the clear religious guidance to the Israelite in the way he should go. When the Men of the Great Assembly were no more, the Sanhedrin of Jerusalem took their place. The delight of all those generations was in the Law of the Lord, and in His Law did they meditate day and night. When their exposition followed the verses of Scripture, it was called *Midrash;* and when such exposition followed the various precepts, it was known as *Mishnah*. Academies arose for systematic cultivation of this New Learning, as well as for the assiduous gathering of the oral traditions current from times immemorial concerning the proper observance of the commandments of the Torah. This movement for the intensive study of Scripture did not pass unchallenged. The aristocratic and official element of the population—later known as the Sadducees—unhesitatingly declared every law that was not specifically written in the Torah to be a dangerous and reprehensible innovation. The opposition of the Sadducees only gave an additional impetus to the spread of the Oral Law by the Scribes, later known as the Pharisees. What they sought was the full and inexhaustible revelation which God had made. The knowledge of the contents of that revelation, they held, was to be found in the first instance in the Written Text of the Pentateuch; but the revelation, the real Torah, was the *meaning* of that Written Text, the Divine thought therein disclosed, as unfolded in ever greater richness of detail by successive generations of devoted teachers. 'Apart from the direct intercourse of prayer,' says Herford, 'the study of Torah was the way of closest approach to God; it might be called the Pharisaic form of the Beatific Vision. To study Torah was to think God's thoughts after Him, as Kepler said.'

The product of the feverish activity of the Pharisaic schools threatened to become too unwieldy to be retained by unassisted memory. For all this teaching was *oral*, and was not to be written down. The first effort at arrangement of the traditional material into a system, was made in the first pre-Christian century by

Hillel. He is the best known of all the rabbis, renowned for his enunciation of the Golden Rule, 'Whatsoever is hateful unto thee, do it not to thy fellow; this is the whole Torah, the rest is but commentary.' He was the embodiment of meekness and humanity. 'Love peace, and pursue peace, love thy fellow-creatures and bring them near to the Torah,' was his motto. He popularised seven exegetical rules for the interpretation of the Torah—e.g., the rules of inference, and analogy—by which the immanent meaning of Scripture might better be brought out; and he divided the mass of traditions that in his day constituted the Oral Law into the six main Orders, which division was accepted by all his successors.

Of the 150 *Tannaim*, or 'teachers', who may be called the architects of the spiritual edifice which in its completed form is known as the Mishnah, it is necessary to mention three more besides Hillel. These are Johanan ben Zakkai, Rabbi Akiba, and Rabbi Judah the Prince. Johanan ben Zakkai was the youngest of Hillel's disciples. By his Academy at Jabneh, he rescued Judaism from the shipwreck of the Roman destruction that overwhelmed the Jewish nation in the year 70. Jabneh became the rallying-ground of Jewish Learning and the centre of Jewish spiritual life. Like nearly every one of the rabbis, he earned his bread by manual labour. Judaism, he held, could outlive its political organism; and charity and love of men replaced the Sacrificial Service. A good heart', he declared, was the most important thing in life.

In the following generation, Akiba was the author of a collection of traditional laws out of which the Mishnah actually grew. He was the greatest among the rabbis of his own and of succeeding times, the man of whom—as the legend says—even Moses was for a moment jealous when in a vision he was given a glimpse of the distant future. His keen and penetrating intellect enabled him to find a Biblical basis for every provision of the Oral Law. Romance illumines the early life of this great rabbi and mystic. In 132 he died a martyr's death for his God and People. On the day that Akiba died was born R. Judah the Prince, also called simply 'Rabbi'. He was a descendant of Hillel in the seventh generation, and a man of uncommon ability, wide culture and lofty virtue. As Patriarch—

destruction of the Temple no Academy existed in Jerusalem. It was Tiberias that was the principal seat of rabbinic learning, till the closing of the Palestinian schools in the 4th century.

The principal Teachers (now called *Amoraim*, 'expounders') of the Palestinian Talmud are Rabbis Johanan and Abbahu.

Johanan (d. 279) was in his early youth a disciple of R. Judah the Prince. He made his Academy at Tiberias the principal seat of learning in the Holy Land, and for a long time he was erroneously held to be editor of the Palestinian Gemara. The following saying of this illustrious *Amora* is typical of the man: 'When the Egyptians were drowning in the Red Sea, the angels in Heaven were about to break forth in songs of jubilation. God silenced them with the words, My creatures are perishing, and ye are ready to sing!'

Abbahu of Caesarea was a man of wealth, general culture and influence with the Roman authorities. He was a skilful defender of his Faith against Christian attacks. 'Be of the persecuted not of the persecutors,' was his maxim. He put forward the bold notion of successive creations—the idea later taken up by the Jewish Mystics that prior to the existence of the present universe, certain formless worlds issued from the Fountain of existence and then vanished, like sparks from a red-hot iron beaten by a hammer.

The oppression in Palestine under the first Christian emperors led to the extinction of the Patriarchate and to the closing of the Schools in the year 425. The discussions in these Schools were never formally edited. It seems that the Palestinian Gemara originally extended over the whole of the Mishnah; but owing to the adverse circumstances of the time, much of it has been irretrievably lost.

Its *halachic* portions are marked by calm and temperate discussion, free from the dialectic subtleties which characterise the Babylonian Talmud. Its *Haggadah* is also purer, more rational, though less attractive and poetical, than the *Haggadah* in Babylonia. The Palestinian Talmud, written in a Syriac dialect little known by later generations, was for many centuries almost forgotten by Jewry. Its legal decisions were at no time deemed to possess validity, if opposed by the Babylonian Talmud. It was first printed in

Venice in 1523. Fränkel's classical *Introduction to the Jerusalem Talmud* appeared in 1859. There is a French translation of the Palestinian Talmud by M. Schwab.

IV

When we come to the Babylonian Gemara, we are dealing with what most people understand when they speak or write of the Talmud. Its birthplace, Babylonia, was an autonomous Jewish centre for a longer period than any other land; namely, from soon after 586 before the Christian era to the year 1040 after the Christian era—1626 years; from the days of Cyrus down to the age of the Mongol conquerors!

For a long time it was held that the language in which the Babylonian Talmud was written defied grammatical formulation. This is now seen to be nothing but prejudice. Eminent grammarians have discovered its laws, and have determined its place in the scheme of Semitic languages. Its philological side was treated nearly a thousand years ago in the Talmudic Lexicon (*Aruch*) of Asher ben Jehiel, and has been completed by the labours of Levy, Kohut and Jastrow in the last century. The style of the Babylonian Talmud is mostly one of pregnant brevity and succinctness. It is at no time 'easy reading'. Elliptical expression is a constantly recurring feature, and whole sentences are often indicated by a single word. In the discussions, question and answer are closely interwoven, and there is an entire absence of demarcation between them. Hard thinking and closest attention are required under the personal guidance of an experienced scholar, or of an elaborate written exposition of the argument, for the discussion to be followed, or the context understood. And that understanding cannot be gained by the aid of Grammar or Lexicon alone. Even a student who has a fair knowledge of Hebrew and Aramaic, but has not been initiated into the Talmud by Traditional Jewish guides, will find it impossible to *decipher* a page! A great philologist who was also a Talmudist has rightly declared: 'Suppose the teaching of the Talmud suddenly interrupted during the life of a generation; the

This is not the place to speak of the influence of the Talmud; how throughout the centuries of persecution and darkness, it saved Israel from intellectual and moral degradation. My purpose is merely to give a brief presentation of the Talmud as a book. I shall therefore conclude with the words of I. Abrahams. 'The Talmud,' he says, 'is one of the great books of the world. Rabbinism was a sequel to the Bible; and if, like all sequels, it was unequal to its original, it nevertheless shares its greatness. The works of all Jews up to the modern period were the sequel to this sequel. Through them all may be detected the unifying principle that literature in its truest sense includes life itself; that intellect is the handmaid to conscience; and that the best books are those which best teach men how to live. The maxim, *Righteousness delivers from death*, applies to books as well as to men. A literature whose consistent theme is Righteousness, is immortal.'

Former deletions included

A reliable English translation of the whole Babylonian Talmud has long been looked forward to by scholars. This expectation is beginning to be realised by the publication of the Soncino edition of the Order Nezikin.

The translation is based on the Text of the Wilna Talmud, corrected where necessary in the light of variants from MSS. and other printed editions. All the censored passages reappear in the Text or in the Notes. The Notes bring the essence of the classical interpretations, clarify the argument, explain technical expressions, and show in what sense the Biblical verses quoted are to be understood. Wherever possible, place-names are identified, historical and archaeological allusions elucidated, and their parallels in the life of contemporary nations traced.

This notable achievement is due to the quite extraordinary erudition of the Editor, Rabbi Dr I. Epstein, assisted by his staff of scholarly translators. The Editor's Prefatory Note gives some indication of his colossal task. Aside from planning the scope and character of the work, the Editor fixed the Text, controlled the

translation and interpretation, as well as the introductions and glossaries to the various parts, and supplied the greater portion of the 'cultural' notes.

The Publishers too have done their share in the undertaking conscientiously and efficiently. With the result, that never before has there appeared a translation of the Order Nezikin as helpful to the student as these volumes of the Soncino edition of the Babylonian Talmud in English.

J. H. HERTZ

London, Chanukah 5695
2 December 1934

important variants of manuscript and printed editions some of which have been adopted in the main body of the translation, the reason for such preference being generally explained or indicated in the Notes. All the censored passages appear either in the text or in the Notes.

TRANSLATION. The translation aims at reproducing in clear and lucid English the central meaning of the original text. It is true some translators will be found to have been less literal than others, but in checking and controlling *every line* of the work, the Editor has not lost sight of the main aim of the translation. Words and passages not occurring in the original are placed in square brackets

NOTES. The main purpose of these is to elucidate the translation by making clear the course of the arguments, explaining allusions and technical expressions, thus providing a running commentary on the text. With this in view resort has been made to the standard Hebrew commentators, Rashi, the Tosafists, Asheri, Alfasi, Maimonides, Maharsha, the glosses of Bah, Rashal, Strashun, the Wilna Gaon, etc.[1] Advantage has also been taken of the results of modern scholarship, such as represented by the names of Graetz, Bacher, Weiss, Halevy, Levy, Kohut, Jastrow, and - happily still with us – Krauss, Büchler, Ginzberg, Obermeyer, Klein and Herford among others, in dealing with matters of general cultural interest with which the Talmud teems – historical, geographical, archaeological, philological and social.

GLOSSARY AND INDICES. Each Tractate is equipped with a Glossary wherein recurring technical terms are fully explained, thus obviating the necessity of explaining them afresh each time they appear in the text. To this has been added a Scriptural Index and a General Index of contents.

In the presentation of the tractates the following principles have also been adopted:

(i) The Mishnah and the words of the Mishnah recurring and commented upon in the Gemara are printed in capitals.

(1) These names are referred to more fully in the list of Abbreviations at the end of each Tractate.

(ii) תנן introducing a Mishnah cited in the Gemara, is rendered 'we have learnt'.

(iii) תניא introducing a Baraitha, is rendered 'it has been (or was) taught'.

(iv) תני רבנן introducing a Tannaitic teaching, is rendered 'Our Rabbis taught'.

(v) Where an Amora cites a Tannaitic teaching the word 'learnt' is used, e.g., תני רב יוסף, 'R. Joseph learnt'.

(vi) The word tanna designating a teacher of the Amoraic period (v. Glos.) is written with a small 't'.

(vii) A distinction is made between . . . הלכה כ referring to a Tannaitic ruling and . . . הלכתא כ which refers to the ruling of an Amora, the former being rendered 'the *halachah* is . . .' and the latter, 'the law is . . .

(viii) R. stands either for Rabbi designating a Palestinian teacher or Rab designating a Babylonian teacher, except in the case of the frequently recurring Rab Judah where the title 'Rab' has been written in full to distinguish him from the Tanna of the same name.

(ix) רחמנא, lit., 'The Merciful One', has been rendered 'the Divine Law' in cases where the literal rendering may appear somewhat incongruous to the English ear.

(x) Biblical verses appear in italics except for the emphasized word or words in the quotation which appear in Roman characters.

(xi) No particular English version of the Bible is followed, as the Talmud has its own method of exegesis and its own way of understanding Biblical verses which it cites. Where, however, there is a radical departure from the English versions, the rendering of a recognised English version is indicated in the Notes. References to chapter and verse are those of the Massoretic Hebrew text.

(xii) Any answer to a question is preceded by a dash(—), except where the question and the answer form part of one and the same statement.

(xiii) Inverted commas are used sparingly, that is, where they are deemed essential or in dialogues.

(xiv) The archaic second person 'thou', 'thee' etc. is employed

Raba said: Where an ox upon hearing the sound of a trumpet gores and upon hearing [again] the sound of a trumpet gores [a second time], and upon hearing [again] the sound of a trumpet gores [a third time], the ox will become *Mu'ad* with reference to the hearing of the sound of trumpets. Is not this self-evident? — You might have supposed that [the goring at] the first [hearing of the sound of the] trumpet [should not be taken into account as it] might have been due merely to the sudden fright that came over the ox.[1] We are therefore told [that it would be taken into account].[2]

A non-Jew has no property rights See Exh. 268-70

MISHNAH. IN THE CASE OF PRIVATE OWNER'S[3] CATTLE[4] GORING AN OX CONSECRATED TO THE TEMPLE, OR CONSECRATED CATTLE GORING A PRIVATE OX, THERE IS NO LIABILITY, FOR IT IS STATED: THE OX OF HIS NEIGHBOUR,[5] NOT [THAT IS TO SAY] AN OX CONSECRATED TO THE TEMPLE. WHERE AN OX BELONGING TO AN ISRAELITE HAS GORED AN OX BELONGING TO A CANAANITE, THERE IS NO LIABILITY,[6] WHEREAS WHERE AN OX BELONGING TO A CANAANITE GORES AN OX BELONGING TO AN ISRAELITE, WHETHER WHILE TAM OR MU'AD,[7] THE COMPENSATION IS TO BE MADE IN FULL.[8]

a non-Jew

GEMARA. The [ruling in the] Mishnah is not in accordance

(1) So that full compensation should begin with the fifth occasion. (2) And full liability will commence with the fourth goring at the sound of a trumpet. (3) [Mishnah text: 'of an Israelite'.] (4) Lit., 'ox'. (5) Ex. XXI, 35. (6) As Canaanites did not recognise the laws of social justice, they did not impose any liability for damage done by cattle. They could consequently not claim to be protected by a law they neither recognised nor respected; cf. J. T. a.l. and Maim. *Yad, Nizk. Mam.* VIII, 5. [In ancient Israel as in the modern state the legislation regulating the protection of life and property of the stranger was, as Guttmann, M. (*HUCA*, III 1 ff.) has shown, on the basis of reciprocity. Where such reciprocity was not recognised, the stranger could not claim to enjoy the same protection of the law as the citizen.] (7) I.e., the ox that did the damage. (8) So that they should guard their cattle from doing damage. (Maim. *loc. cit.*)

Raba adheres to his own view as [elsewhere] stated by Raba, that a Hebrew slave is actually owned in his body by the master.[1]

R. Bibi b. Giddal said that R. Simeon the Pious stated: The robbery of a heathen is prohibited,[2] though an article lost by him is permissible. His robbery is prohibited, for R. Huna said: Whence do we learn that the robbery of a heathen is prohibited? Because it says: '*And thou shalt consume all the peoples that the Lord thy God shall deliver unto thee*';[3] only in the time [of war] when they were delivered in thy hand [as enemies] this is permitted, whereas this is not so in the time [of peace] when they are not delivered in thy hand [as enemies]. His lost article is permissible,[4] for R. Hama b. Guria said that Rab stated: Whence can we learn that the lost article of a heathen is permissible?[5] Because it says: *And with all lost thing of thy brother's:*[6] it is to your brother that you make restoration, but you need not make restoration to a heathen. But why not say that this applies only where the lost article has not yet come into the possession of the finder, in which case he is under no obligation to look round for it, whereas if it had already entered his possession, why not say that he should return it.—Said Rabina:[7] *And thou hast found it*[6] surely implies that the lost article has aready come into his[8] possession. Gentiles are

It was taught: R. Phinehas b. Yair said that where there was a danger of causing a profanation of the Name[9] even the retaining of a lost article of a heathen is a crime. Samuel said: It is permissible, however, to benefit by his mistake as in the case when Samuel once bought of a heathen a golden bowl under the assumption of it being of copper[10] for four *zuz*, and also left him minus one *zuz*. R. Kahana once bought of a heathen a hundred and twenty barrels which were

"public property" See Exh. 270

(1) Kid. 16a. [To withdraw therefore the slave without payment of redemption money amounts to actual robbery.] (2) Cf. B.M. 87b and Bek. 13b; v. also Tosef. B.K. X, 8 where it is stated that it is more criminal to rob a Canaanite than to rob an Israelite; cf. B.M. II, 5. (3) Deut. VII, 16. (4) I.e., it is not subject to the law of lost property; Deut. XXII, 1-3. V.B.M. (Sonc. ed.) p. 149, n. 6. (5) Deut. XXII, 1-3. (6) Ibid. XXII, 3. (7) B.M. 24. (8) I.e., the finder's. (9) Of Israel and his God; V. The Chief Rabbi's commentary on Lev. XXII, 32. (10) Cf. however n. 9. (cheating Gentiles lawful)

supposed to be a hundred while he similarly left him minus one *zuz*[1] and said to him: 'See that I am relying upon you.'[2] Rabina together with a heathen bought a palm-tree to chop up [and divide]. He thereupon said to his attendant: Quick, bring to me the parts near to the roots, for the heathen is interested only in the number [but not in the quality].[3] R. Ashi was once walking on the road when he noticed branches of vines outside[4] a vineyard upon which ripe clusters of grapes were hanging. He said to his attendant: 'Go and see, if they belong to a heathen bring them to me[5] but if to an Israelite do not bring them to me.' The heathen happened to be then sitting in the vineyard and thus overheard this conversation, so he said to him: 'If of a heathen would they be permitted?' —He replied: 'A heathen is usually prepared to [dispose of his grapes and] accept payment, whereas an Israelite is generally not prepared to [do so and] accept payment.' See Exh. 270

The above text [stated], 'Samuel said: The law of the State is law.' Said Raba: You can prove this from the fact that the authorities fell palm-trees [without the consent of the owners] and construct bridges [with them] and we nevertheless make use of them by passing over them.[6] But Abaye said to him: This is so perhaps because the proprietors have meanwhile abandoned their right in them.[7] He, however, said to him: If the rulings of the State had not the force of law, why should[8] the proprietors abandon their right? Still, as the officers do not fully carry out the instructions of the ruler,[9] since the ruler orders them to go and fell the trees from each valley [in equal proportion], and they come and fell them from one particular valley, [why then do we make use of the bridges which are thus constructed from misappropriated timber?]—The agent deliberately made obscure

(1) This clause is altogether missing in Alfasi and Asheri. (2) As to the number of the barrels. (3) Of the pieces. (4) According to the reading of MS. M. (5) Especially since the branches were outside the vineyard and thus probably overhanging a public road; cf. B.B. II, 14. (6) For if the rulings of the State were not binding by religious law, it would have been a sin to make use of the bridges constructed in such a way. (7) Cf. *supra* p. 382. (8) In accordance with the interpretation of Tosaf. a.l.; v. also *supra* 148; but according to Rashi read 'What effect could there be even if . . .' so long as no change in possession followed. (9) Lit., 'King'.

SANHEDRIN

Exhibit 42

TRANSLATED INTO ENGLISH

WITH NOTES, GLOSSARY

AND INDICES

CHAPTERS I–VI

BY

JACOB SHACHTER

CHAPTER VII

BY

H. FREEDMAN, B.A., Ph.D.

IN TWO VOLUMES

I

LONDON

THE SONCINO PRESS

1935

Exhibit 43

The word Sanhedrin in the tractate which bears its name has a specialised meaning somewhat remote from that of its Greek original *συνεδρία*. It designates the higher courts of law which in the latter part of the period of the Second Temple administered justice in Palestine according to the Mosaic law in the more serious criminal, and especially capital cases. The main subject of our tractate is the composition, powers, and functions of these courts. Incidentally, as is only natural, it deals in some detail with the conduct of criminal cases; and in this way it forms, along with Makkoth, the chief repository of the criminal law of the Talmud. X Note this.

When the Mishnah was compiled, towards the end of the second century C.E., the Sanhedrin was already a thing of the more or less distant past. As an institution it does not seem to have survived the destruction of the Second Temple; it may even have been falling into decay for some time before that event. Consequently, the information about it given in the Talmud, in this and other tractates, has neither the fulness nor the precision that we could desire. Both Josephus and the New Testament contain references to what is called the "Synhedrion" of the Jewish people, which it is not easy to reconcile with what we are told about any of the Sanhedrin mentioned in the Talmud.

From this tractate itself we learn that there were two kinds of Sanhedrin—the Great Sanhedrin, with 71 members, and the Lesser, with 23. Both, according to tradition, were instituted by Moses, but the first date at which a Sanhedrin is mentioned as actually functioning is 57 B.C.E. In the Talmud the Sanhedrin is almost always spoken of as a purely judicial institution, and the name seems in fact to be interchangeable with Beth Din Haggadol—the great Court of Justice. The Great Sanhedrin met in the *Lishkath Hagazith* [Chamber of Hewn Stone] in the Temple at Jerusalem; the Lesser Sanhedrin [there seem to have been several of them] met both in Jerusalem and at other places. The Lesser Sanhedrin was also competent to try capital cases, but the Great Sanhedrin was the su-

preme Court of Appeal on all disputed points of law or religious practice. By whom members of the Sanhedrin were appointed is not clear from the Talmud. Naturally they were chosen primarily on account of their learning, but it seems that priests had a prior claim, other things being equal. In the period of the Hasmoneans, Sadducean or Pharisaic elements seem to have predominated in the Great Sanhedrin according to the disposition of the ruling prince.

According to the Talmud, the two most distinguished members of the Great Sanhedrin were known as *Nasi* [Prince] and *Ab-beth-din* [Father of the Beth din], while there was a third known as *Mufla* [distinguished]. The last named may have been a kind of expert adviser; the other two titles seem to have been purely honorary, and not to have denoted any official position. Certain it is that in Josephus and the New Testament it is the High Priest who is spoken of as the President of the Synhedrion, and this in itself seems inherently probable. Josephus and the New Testament also picture the Synhedrion as an institution of some political importance; whether this institution was identical with the Great Sanhedrin of the Talmud it is difficult to say.[1]

Jesus ✓

In the eyes of Christian students, Sanhedrin has always occupied a favoured place among the tractates of the Talmud on account of the light which it is capable of throwing on the trial of Jesus of Nazareth. It is not without significance that when Reuchlin, the Christian champion of Jewish learning, searched Europe to find a copy of the Talmud, the only Treatise he could find was Sanhedrin. For the Jewish student also, in spite of the fact that its main theme was already at the time of its compilation one of academic interest only, it possesses a peculiar fascination, partly on account of the fundamental importance of the legal principles with which it deals, partly on account of the wide range of its digressions and the exceptionally high quality of its aggadic material. In particular, in view of their influence on the teaching of Maimonides, may be mentioned its famous statement on the limits of monarchic power,

(1) On this question v. Krauss, Introduction to *Die Mischna Sanhedrin-Makkot*, 1933; Büchler, *Das Synedrion in Jerusalem und das grosse Beth Din in der Quaderhalle des jerusalemischen Tempels*; and Taubsch. Z. הנשיא בסנהדרין הגדולה.

HE MAY FORCE A WAY THROUGH PRIVATE PROPERTY etc.

Our Rabbis taught: Royal treasures[1] [must be given] to the king; but of all other spoil, half to the king and half to the people. Abaye said to R. Dimi or, according to others, to Rab Aḥa: We quite understand it is the natural thing to give royal treasures [wholly] to the king; but where do we learn that of all other spoil he is to receive half?—From the verse, [21a] *And anointed him* [Solomon] *unto the Lord to be prince, and Zadok to be priest.*[2] Thus, the prince is compared with Zadok: just as in the case of Zadok [High Priest], half belonged to him, and half to his brethren, so also in the case of the ruler. And whence do we know it of Zadok himself?—As it has been taught, for Rabbi said: *And it* [the shewbread] *shall be for Aaron and his sons;*[3] this means, half belonged to Aaron and half to his sons.

MISHNAH. NEITHER SHALL HE MULTIPLY WIVES TO HIMSELF[4]—ONLY EIGHTEEN. R. JUDAH SAID: HE MAY HAVE MORE, PROVIDED THEY DO NOT TURN AWAY HIS HEART. R. SIMEON SAID: HE MUST NOT MARRY EVEN ONE WHO MAY TURN AWAY HIS HEART. WHY THEN IS IT WRITTEN, NEITHER SHALL HE MULTIPLY WIVES TO HIMSELF?[5]—EVEN THOUGH THEY BE WOMEN LIKE ABIGAIL.[6] (24 or 48 wives are advocated on next page based on the numerical value of the words in text?

GEMARA. Are we to assume that R. Judah interprets Biblical law on the basis of its reason,[7] and R. Simeon does not?[8] But we find the reverse; for it has been taught: A pledge must not be

(1) Taken in war. (2) I Chron. XXIX, 22. (3) Lev. XXIV, 9. (4) Deut. XVII, 17.* (5) Ibid. From which it might be inferred that he may marry a lesser number even if they should corrupt him. (6) I.e., even of the most virtuous, only eighteen are permitted, and not a single one who misleads is permitted. Abigail was the wife of Nabal the Carmelite. (I Sam. XXV, 3.) She is regarded in the *Aggadah* as one of the most remarkable women in Jewish history. V. Meg. 15a. (7) Lit., 'he searches out the reason of the verse'. (8) Therefore, notwithstanding the explicit statement that the king must not multiply wives, R. Judah permits it, where the feared consequences will not follow; whilst R. Simeon keeps to the letter of the law.

How do they [the judges] know?[1]—Abaye said: Two Rabbis are sent with him: if his statement has substance, he is [brought back]; if not, he is not [brought back]. But why not do so in the first place?[2]—Because being terrified, he cannot say all he wishes.[3]

Jesus stoned

MISHNAH. IF THEN THEY FIND HIM INNOCENT, THEY DISCHARGE HIM, BUT IF NOT, HE GOES FORTH TO BE STONED, AND A HERALD PRECEDES HIM [CRYING]: SO AND SO, THE SON OF SO AND SO, IS GOING FORTH TO BE STONED BECAUSE HE COMMITTED SUCH AND SUCH AN OFFENCE, AND SO AND SO ARE HIS WITNESSES. WHOEVER KNOWS ANYTHING IN HIS FAVOUR, LET HIM COME AND STATE IT.

and hung up, or crucified, as a blasphemer

GEMARA. Abaye said: It must also be announced: On such and such a day, at such and such hour, and in such and such a place [the crime was committed], in case there are some who know [to the contrary], so that they can come forward and prove the witnesses *Zomemim.*[4] Ex. 75

AND A HERALD PRECEDES HIM etc. This implies, only immediately before [the execution], but not previous thereto.[5] [In contradiction to this] it was taught: On the eve of the Passover Yeshu[6] was hanged. For forty days before the execution took place, a herald went forth and cried, 'He is going forth to be stoned because he has practised sorcery and enticed Israel to apostacy. Any one who can say anything in his favour, let him come forward and plead on his behalf.' But since nothing was brought forward in his favour he was hanged on the eve of the Passover![7] 'Ulla retorted: Do you suppose that he was one for whom a defence

(1) Whether his statement has substance. (2) I.e., as soon as he starts out for the place of execution, so as to avoid an unnecessary return even the first time. (3) Therefore the first two times he receives the benefit of the doubt. (4) V. Glos. (5) E.g., not forty days before. The two passages that follow have been expunged in all censored editions. [As to the historical value to be attached to them, v. Klausner, *Jesus*, p. 27ff.] (6) [Ms. M. adds 'the Nazarean'.] (7) [A Florentine Ms. adds: and the eve of Sabbath.]

could be made? Was he not a *Mesith* [enticer], concerning whom Scripture says, *Neither shalt thou spare, neither shalt thou conceal him*?[1] With Yeshu however it was different, for he was connected with the government [or royalty, i.e., influential].

Our Rabbis taught: Yeshu had five disciples, Matthai, Nakai, Nezer, Buni and Todah. When Matthai was brought [before the court] he said to them [the judges], Shall Matthai be executed? Is it not written, *Matthai* [when] *shall I come and appear before God*?[2] Thereupon they retorted: Yes, Matthai shall be executed, since it is written, *When Matthai* [when] *shall* [he] *die and his name perish*.[3] When Nakai was brought in he said to them, Shall Nakai be executed? It is not written, *Naki* [the innocent] *and the righteous slay thou not*?[4] Yes, was the answer, Nakai shall be executed, since it is written, *In secret places does Naki*[5] [the innocent] *slay*.[6] When Nezer was brought in, he said: Shall Nezer be executed? Is it not written, *And Nezer* [a twig] *shall grow forth out of his roots*.[7] Yes, they said, Nezer shall be executed, since it is written, *But thou art cast forth away from thy grave like Nezer* [an abhorred offshoot].[8] When Buni was brought in, he said: Shall Buni be executed? Is it not written, *Beni* [my son], *my first born*?[9] Yes, they said, Buni shall be executed, since it is written, *Behold I will slay Bincka* [thy son] *thy first born*.[10] And when Todah was brought in, he said to them: Shall Todah be executed? Is it not written, *A psalm for Todah* [thanksgiving]?[11] Yes, they answered, Todah shall be executed, since it is written, *Whoso offereth the sacrifice of Todah* [thanksgiving] *honoured me*.[12]

See Exh. 278

[43*b*] R. Joshua b. Levi said: He who sacrifices[13] his [evil] inclination and[14] confesses [his sin] over it,[15] Scripture imputes it to him as though he had honoured the Holy One, blessed be He, in

Death for Christ's Disciples

(1) Deut. XIII, 9. (2) Ps. XLII, 3. (3) Ibid. XLI, 6. (4) Ex. XXIII, 7. (5) Naki is employed here as subject. (6) Ps. X, 8. (7) Isa. XI, 1. (8) Ibid. XIV, 19. (9) Ex. IV, 22. (10) Ibid. IV, 23. (11) Ps. C, 1. (12) Ibid. L, 23. ['We can only regard this fencing with texts as a *jeu d'esprit* occasioned no doubt by some actual event', Herford, *op. cit.* p. 93. Cf. also Klausner, *op. cit.* p. 288.] (13) I.e., resists, or conquers. (14) After having been induced to sin. (15) [Cf. e.g. Lev. XVI, 21. MS. M. omits 'over it'.]

MISHNAH. WHEN HE IS ABOUT FOUR CUBITS DISTANT FROM THE PLACE OF STONING, HE IS STRIPPED OF HIS GARMENTS.[1] A MAN IS COVERED IN FRONT AND A WOMAN BOTH IN FRONT AND BEHIND: THIS IS R. JUDAH'S VIEW. BUT THE SAGES SAY: A MAN IS TO BE STONED NAKED BUT A WOMAN IS NOT TO BE STONED NAKED.

See Exh. 274 Jesus Stoned

GEMARA. [45a] Our Rabbis taught: One part of a man was covered, [viz.,] in front and two parts of a woman, [viz.,] in front and behind, because she is wholly shameful [when naked]: this is R. Judah's opinion. The Sages said: A man is stoned naked, but not a woman. What is the Rabbis' reason?—Scripture states es. *And they shall stone* otho [*him*]. Why state *'otho'*?[2] Shall we say, *'otho'* but not *'othah'* [her]? but it is written, *Then shalt thou bring forth that man or* that woman![3] What then is the significance of *'otho'*?—That only he[4] [is stoned] without his garments, but she[5] is stoned in her clothes.

R. Judah[6] said: *'Otho'* implies without clothes, and there is no

the other, and *vice versa*. An explanation of the happening was given by the Rabbi in a dream to one of his pupils who was disturbed at the occurrence, and he also informed him that severe punishment lay in store for Simeon b. Shetah in the world to come for the neglect of his duty in tolerating eighty women in Ashkelon guilty of sorcery. Simeon, on being informed about it, took a serious view of the matter and had them executed. The relatives of these women, however, inflamed with a passion for revenge, plotted against his son, charging him with a capital crime, as a result of which he was sentenced to death. On his way to the place of execution the condemned man protested his innocence so vehemently that even the witnesses were moved to admit the falsity of their evidence, giving as ground for their former act their feelings of enmity against Simeon b. Shetah. Yet their latter statement was not accepted, according to the law expounded in the text, that a witness is not to be believed when he withdraws a former statement. The source for Rashi's story is found in J. Sanh. VI, 3; 6, and in J. Hag. II, 2, with slight variations.

(1) In order to hasten his death and lessen the pain (Maim.). The Talmud, however, bases it on Scripture. (2) In a separate pronoun, instead of using the pronominal suffix. (3) Deut. XVII, 5, with reference to idolatry which is punishable by stoning. (4) I.e., a man. (5) I.e., a woman. (6) Who requires only partial covering of a woman.

distinction of sex.[1] Are we to assume that the Rabbis are apprehensive of unchaste thoughts, and that R. Judah is not? But we know in fact that they both hold the reverse, for we learnt: (2) The Priest seizes her garments; (3) it does not matter if they are rent or torn open, until he uncovers her bosom and unloosens her hair. R. Judah said: If her bosom was beautiful, he did not expose it, and if her hair was comely, he did not loosen it.[4] Rabbah said: In the other case, this was the reason: lest she should come forth from the Beth din innocent and the young priests conceive a passion for her; but here, she is about to be executed! And should you object, But through her their passions might be inflamed for others, Rabbah said: We have it on tradition that evil inclination moves a man only towards what his eyes see.

Raba said: Is there only an inconsistency between R. Judah's two statements and not between those of the Rabbis?[5] — But, said Raba, R. Judah's two statements are not contradictory, even as we have solved the difficulty. And the Rabbis' views are also not opposed: Scripture says, *That all women may be warned and not to do after your lewdness:*[6] but here, no greater warning is possible than this [sc. the execution].[7] And should you say, Let us wreak both[8] upon her, behold R. Nahman said in Rabbah b. Abbahu's name: Scripture says, *Love thy neighbour as thyself:*[9] choose an easy death for him.[10] "Passion" for stoned woman

Shall we say that R. Nahman's statement is the subject of a conflict between Tannaim?[11] — No: all agree with R. Nahman, but they

(1) Since *'Otho'* serves for one exclusion, that of clothes — it cannot serve as excluding women from that requirement, v. *supra* 43*a*. (2) Soṭah 8*a*. (3) In connection with the procedure for a woman suspected of infidelity (*soṭah*). Cf. Num. V, 11ff. (4) Hence it is R. Judah and not the Rabbis who are apprehensive that the sight of her may incite to unchaste thought. (5) For Rabbah's distinction only reconciled R. Judah's two views, but left the difficulty of the Rabbis' views untouched. (6) Ezek. XXIII, 48. The procedure with the *Soṭah* therefore was only instituted as a deterrent. (7) Hence there is no need to add humiliation. (8) Humiliation and stoning. (9) Lev. XIX, 18. (10) One entailing as little humiliation as possible. (11) R. Judah and the Sages, inasmuch as the former, by requiring only partial covering of the woman and so enhancing her humiliation, does not seem to be of that opinion.

differ on the following point: One Master[1] holds that [the avoidance of] personal humiliation is far preferable to lack of bodily pain,[2] and the other holds the reverse.

stoning

MISHNAH. THE PLACE OF STONING WAS TWICE A MAN'S HEIGHT.[3] ONE OF THE WITNESSES PUSHED HIM BY THE HIPS, [SO THAT] HE WAS OVERTURNED ON HIS HEART, HE WAS THEN TURNED ON HIS BACK. IF THAT CAUSED HIS DEATH, HE HAD FULFILLED [HIS DUTY];[5] BUT IF NOT, THE SECOND WITNESS[6] TOOK THE STONE[7] AND THREW[8] IT ON HIS CHEST. IF HE DIED THEREBY, HE[9] HAD DONE [HIS DUTY]; BUT IF NOT, HE [THE CRIMINAL] WAS STONED BY ALL ISRAEL,[10] FOR IT IS WRITTEN: THE HAND OF THE WITNESSES SHALL BE FIRST UPON HIM TO PUT HIM TO DEATH, AND AFTERWARDS THE HAND OF ALL THE PEOPLE.[11]

GEMARA. A Tanna taught: And with his own height,[12] there were three [men's heights] in all. Yet do we really require so much height?[13] For the following contradicts it: 'Just as a pit to be reckoned as causing death must be ten handbreadths [deep],[14] so must all other [excavations] be sufficient to cause death, viz., ten

(1) I.e., the Sages. (2) Lit., 'bodily ease'. Though being clothed delays death and increases pain, yet the humiliation of nakedness is harder to bear. (3) I.e., six cubits, the normal height of man to the shoulders being three cubits. (4) To see whether the drop brought his death forthwith. [So Abraham de Boton on Maim. *Yad, Sanh.* XV, 1. Rashi explains: Because it is degrading (for the dead) to lie on the face, v. Tosaf. *Yom. Tob.* The rendering could accordingly be: One of the witnesses pushed him down on the hips. If (however) he overturned (i.e., fell) on his *heart*, he was turned on his back, v. Hoffmann.] (5) I.e., the witness, the obligation of execution lying primarily upon him. (6) According to the Naples ed. he himself takes etc. and only if that failed to cause death did the second witness take part. (7) *'The'* stone, because it was prepared beforehand. This was a very heavy stone, which it required two men to lift. (8) Lit., 'placed'. (9) Sc., the second witness. (10) I.e., all the bystanders. (11) Deut. XVII, 7. (12) He was pushed down from a standing position. (13) To cause instant death. (14) Cf. M. B.K. 50b.

MISHNAH. How is he hanged?[1]—The post is sunk into the ground with a [cross-]piece branching off [at the top].[2] And he[3] brings his hands together[4] one over the other and hangs him up [thereby]. R. Jose said: The post is leaned against the wall,[5] and he hangs him up after the fashion of butchers. He is immediately afterwards let down. If he is left [hanging] over night, a negative command is thereby transgressed, for it is written, His body shall not remain all night upon the tree, but thou shalt surely bury him the same day for he is hanged [because of] a curse against God,[6]—as if to say why was he hanged?—Because he cursed the name [of God]; and so[7] the name of Heaven [God] is profaned.[8]

R. Meir said:[9] When man suffers,[10] what expression does the Shechinah[11] use?—My head is too heavy for me; my arm is too heavy for me.[12] And if God is so grieved over the blood of the wicked that is shed, how much more so over the blood of the righteous!

Jesus Crucified Lies See Exh. 276

(1) After being stoned. (2) This bears no resemblance at all to crucifixion. Cf. Rabbinowicz, *Législation criminelle du Talmud*, p. 111: What a difference between this hanging after death, where the executed man had both his hands tied and did not remain *one minute* upon the gallows, and the *Supplicium*, which the Romans inflicted upon Jesus, who was nailed to the cross whilst alive, with his hands on the cross, and left hanging on the gallows all day. (3) The first witness, Krauss, *loc. cit.* (4) [בקיף, Me'iri reads סומך.] (5) And not fixed into the ground. (6) Deut. XXI, 23. קללת אלהים is interpreted by the Mishnah as an objective genitive—'a curse against God'. (7) If his body be left hanging a considerable time, thus reminding men of his blasphemy. (8) Man's sin reflecting, in a manner of speaking, on God. (9) In interpretation of the words קללת אלהים. (10) In consequence of sin, as those are who are executed in this instance. (11) The word שכינה is omitted in most editions of the Mishnah. Where it is omitted, the definite article is added to the word ישון, and the phrase is translated, 'When man suffers, what does the tongue say?' [The tongue stands for the Divine, and some texts accordingly add here, 'If it could be said', כביכול.] (12) V. Gemara. The phrase is intended to express how painful it is to God when His children suffer, even though they may deserve punishment for their iniquities, as a father would deplore the pain of his sinful son.'

she profaneth her father? If he [the father] was regarded as holy, he is now regarded as profane;[1] if he was treated with respect, he is now treated with contempt; and men say, 'Cursed be he who begot her, cursed be he who brought her up, cursed be he from whose loins she sprung.' R. Ashi said: in accordance with whose view is a wicked man called 'the son of a wicked man', even if he is actually the son of a righteous man?—It is in accordance with this Tanna's dictum.[2]

THAT IS THE MANNER OF STONING.

To what does this refer?[3]—To the statement [in a preceding Mishnah]: When the verdict [of guilty] was finally announced, he [the accused] was led out to be stoned . . .[4] Now, the scaffolding [for stoning] was twice a man's height etc.[5] And because the Tanna is about to teach the manner of death by fire, he sums up the foregoing with the words: THAT IS THE MANNER OF STONING etc.

Jesus Burned
SCC Exh. 151, 274

MISHNAH. THE MANNER IN WHICH BURNING IS EXECUTED IS AS FOLLOWS: HE WHO HAD BEEN THUS CONDEMNED WAS LOWERED INTO DUNG UP TO HIS ARMPITS; THEN A HARD CLOTH WAS PLACED WITHIN A SOFT ONE,[6] WOUND ROUND HIS NECK, AND THE TWO LOOSE ENDS PULLED IN OPPOSITE DIRECTIONS, FORCING HIM TO OPEN HIS MOUTH. A WICK WAS THEN LIT, AND THROWN INTO HIS MOUTH, SO THAT IT DESCENDED INTO HIS BODY AND BURNT HIS BOWELS. R. JUDAH SAID: SHOULD HE HOWEVER HAVE DIED AT THEIR HANDS [BEING STRANGLED BY THE BANDAGE BEFORE THE WICK WAS THROWN INTO HIS MOUTH, OR BEFORE IT COULD ACT], HE WOULD NOT HAVE BEEN EXECUTED BY FIRE AS PRESCRIBED. HENCE IT WAS DONE THUS: HIS MOUTH WAS FORCED OPEN WITH PINCERS AGAINST HIS WISH, THE WICK LIT AND THROWN INTO HIS MOUTH, SO THAT IT DESCENDED INTO HIS BODY AND

(1) In the sense of not holy. (2) That the father is cursed and reviled for his offspring's misdemeanours. (3) [This is Rashi's reading, found also in MS.M.; cur. edd.: What does he teach that he states?] (4) *Supra* 42*b*. (5) *Supra* 45*a*. (6) The soft one alone could not exert sufficient pressure to open his mouth; whilst a hard one alone would bruise the skin and unnecessarily disfigure him (Rashi).

[The verse]. *So shalt thou put away the guilt of the innocent blood from among you,*[1] serves to denote that all that shed blood are likened [in treatment] to the atoning heifer:[2] just as there, it is done with a sword and at the neck, so here too, execution is with the sword and at the neck [i.e., the throat]. If so, just as there it was done with an axe, and on the nape of the neck, so here too?—R. Naḥman answered in the name of Rabbah b. Abbuha: Scripture saith: *But thou shalt love thy neighbour as thyself:*[3] choose an easy death for him.

See Exh. 174, 114 Jesus "Strangled"

MISHNAH. STRANGULATION WAS THUS PERFORMED: —THE CONDEMNED MAN WAS LOWERED INTO DUNG UP TO HIS ARMPITS, THEN A HARD CLOTH WAS PLACED WITHIN A SOFT ONE, WOUND ROUND HIS NECK, AND THE TWO ENDS PULLED IN OPPOSITE DIRECTIONS UNTIL HE WAS DEAD.

GEMARA. Our Rabbis taught: [*And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death*].[4] '*The man*' excludes a minor; '*that committeth adultery with another* man's *wife*' excludes the wife of a minor; '*even he that committeth adultery with his* neighbour's *wife*' excludes the wife of a heathen; '*shall surely be put to death*', by strangulation. You say, by strangulation; but perhaps one of the other deaths decreed by the Torah is meant here?—I will answer you: Whenever the Torah decrees an unspecified death penalty, you may not interpret it stringently but leniently:[5] this is R. Josiah's view. R. Jonathan said: Not because strangulation is the most lenient death, but because by every unspecified death in the Torah strangulation is meant. Rabbi [proceeding to demonstrate this] said: Death by God is mentioned in Scripture;[6] and death by man is also

(1) Deut. XXI, 9. (2) Lit., 'the heifer, the neck of which is broken.' (3) Lev. XIX, 18. (4) Ibid. XX, 10. (5) Lit., 'attract it to stringency etc'. Hence strangulation, the easiest of deaths, must be meant. (6) E.g., God's slaying of Onan, Gen. XXXVIII, 10.

treated as an old one.[1] What is meant by this?—Rab said: Pederasty with a child below nine years of age is not deemed as pederasty with a child above that. Samuel said: Pederasty with a child below three years is not treated as with a child above that.[2] What is the basis of their dispute?—Rab maintains that only he who is able to engage in sexual intercourse, may, as the passive subject of pederasty throw guilt [upon the active offender]; whilst he who is unable to engage in sexual intercourse cannot be a passive subject of pederasty [in that respect].[3] But Samuel maintains: Scripture writes, [*And thou shalt not lie with mankind*] *as with the lyings of a woman*.[4]

It has been taught in accordance with Rab: Pederasty at the age of nine years and a day; [55a] [he] who commits bestiality, whether naturally or unnaturally; or a woman who causes herself to be bestially abused, whether naturally or unnaturally, is liable to punishment.[5]

R. Nahman, son of R. Hisda stated in an exposition: In the case of a woman, there are two modes of intimacy, but in the case of a

Sodomy with children—no guilt for adult

(1) The reference is to the passive subject of sodomy. As stated *supra* 54a, guilt is incurred by the active participant even if the former be a minor, i.e., less than thirteen years old. Now, however, it is stated that *within* this age a distinction is drawn. (2) I.e., Rab makes nine years the minimum; but if one committed sodomy with a child of lesser age, no guilt is incurred. Samuel makes three the minimum. (3) At nine years a male attains sexual matureness. (4) Lev. XVIII, 22. Thus the point of comparison is the sexual matureness of woman, which is reached at the age of three. (5) [Rashi reads זָכוּר instead of the זָכָר in our printed texts. A male, aged nine years and a day who commits etc.] There are thus three distinct clauses in this Baraitha. The first—a male aged nine years and a day—refers to the *passive* subject of pederasty, the punishment being incurred by the adult offender. This must be its meaning: because firstly, the *active* offender is never explicitly designated as a male, it being understood, just as the Bible states, *Thou shalt not lie with mankind*, where only the sex of the passive participant is mentioned; and secondly, if the age reference is to the *active* party, the guilt being incurred by the *passive adult* party, why single out pederasty: in all crimes of incest, the passive adult does not incur guilt unless the other party is at least nine years and a day? Hence the Baraitha supports Rab's contention that nine years (and a day) is the minimum age of the passive partner for the adult to be liable.

Even as R. Hamnuna propounded: What if a Jew committed bestiality in ignorance; must there have been both a stumbling block and degradation [for the animal to be stoned] and in this case there is only degradation, but no sin; or perhaps for degradation alone without there having been a stumbling block [the animal is stoned]?[1]—R. Joseph said: Come and hear! A maiden aged three years and a day may be acquired in marriage by coition, and if her deceased husband's brother cohabits with her, she becomes his. The penalty of adultery may be incurred through her; [if a *niddah*] she defiles him who has connection with her, so that he in turn defiles that upon which he lies, as a garment which has lain upon [a person afflicted with gonorrhoea].[2] If she married a priest, she may eat of *terumah*;[3] if any unfit person[4] has a connection with her, he disqualifies her from the priesthood.[5] If any of the forbidden degrees had intercourse with her, they are executed on her account,[6] but she is exempt.[7] Now, 'any of the forbidden degrees' implies even a beast: in this case, there is degradation but no stumbling-block, yet it is taught that they [including a beast] are slain on her

Three year old girls, menstruating, and likened to gonorrhoea

(1) According to the latter explanation of the Mishnah, this problem is solved, whilst the first remains unanswered; but according to the first explanation, the first problem is solved, but not the second. As we cannot be certain which is correct, both so far are unsolved. (2) A man who had sexual connection with a *niddah*, defiles that upon which he lies, even if he does not actually touch it. But the degree of uncleanliness it thereby acquires is not the same as that of bedding upon which a *niddah* herself, or a person afflicted with gonorrhoea, lies. For in the latter case, the defilement is so great that the bedding in turn renders any person or utensil with which it comes into contact unclean; whilst in the former, it can only defile foodstuffs and liquids. This is the same degree of uncleanliness possessed by a garment which has lain upon, or been borne by a *zab* (i.e., one afflicted with issue). (3) As the law of an Israelite's (adult) daughter who married a priest. But if she was less than three years old, although the *Kiddushin* accepted on her behalf by her father is valid, yet since she is sexually immature, the marriage cannot be consummated, and hence she is not thereby enabled to eat of *terumah*. On *terumah*, the priest's portion of an Israelite's produce, v. Glos. (4) E.g., a heathen, *hallal*, *nathin*, or bastard. (5) I.e., if a priest's daughter, or if the daughter of a Levite or Israelite married to a priest, she may not eat of *terumah*. (6) If they are of those forbidden on pain of death; v. *supra* 53a. (7) As she is a minor. Exh · 91, 156

rance.[1] No! The second reason is one of stumbling-block and degradation; but the first teaches that even if there is a stumbling-block without degradation, the animal is stoned,[1] e.g., if a heathen committed bestiality, even as it was asked of R. Shesheth.[2]

"Divine name" is reserved for sorcery

Jesus "blasphemer"

MISHNAH. THE BLASPHEMER IS PUNISHED ONLY IF HE UTTERS [THE DIVINE] NAME.[3] R. JOSHUA B. KARHA SAID: [56a] THE WHOLE DAY [OF THE TRIAL] THE WITNESSES ARE EXAMINED BY MEANS OF A SUBSTITUTE FOR THE DIVINE NAME, THUS, MAY JOSE SMITE JOSE.'[4] WHEN THE TRIAL WAS FINISHED, THE ACCUSED WAS NOT EXECUTED ON THIS EVIDENCE, BUT ALL PERSONS WERE REMOVED [FROM COURT], AND THE CHIEF WITNESS WAS TOLD, 'STATE LITERALLY WHAT YOU HEARD' THEREUPON HE DID SO, [USING THE DIVINE NAME]. THE JUDGES THEN AROSE AND RENT THEIR GARMENTS, WHICH RENT WAS NOT TO BE RESEWN. THE SECOND WITNESS STATED; 'I TOO HAVE HEARD THUS' [BUT NOT UTTERING THE DIVINE NAME], AND THE THIRD SAYS: 'I TOO HEARD THUS'.

Trial" of Jesus

GEMARA. It has been taught: [The blasphemer is not punished] unless he 'blesses' the Name, by the Name.[5] Whence do we know this?—Samuel said: The Writ sayeth, *And he that*

(1) Which solves the problem propounded by R. Hamnunah. (2) V. p. 373, *supra*. (3) I.e., the Tetragrammaton. (4) The witnesses, in giving testimony, do not state that they heard the accused say, 'May He slay himself', uttering the actual divine name, but use the word 'Jose' as a substitute for the divine name. 'Jose' is chosen as a substitute, because it contains four letters, like the actual Tetragrammaton, which must have been used by the blasphemer for him to be punished. Moreover, the numerical value of 'Jose' is the same as of *Elohim* (81). According to Levy, s.v. יוסי, the first Jose יוסי stands for Jesus (ישו, son), and the second is an abbreviation of יוסף, Joseph, the Father, by which, however, God was to be understood. The witnesses were accordingly asked whether the accused in his blasphemy had set Jesus above God. (R. Joshua b. Karha, the author of this saying, lived at a time when Judeo-Christians ascribed more power to Jesus than to God.) (5) As in the Mishnah, 'Jose strike Jose'. 'Bless' is here a euphemism for curse, and is so in the whole of the ensuing discussion.

violation is not punished by death!—R. Nahman b. Isaac answered: Their prohibition is their death sentence.[1]

R. Huna, Rab Judah, and all the disciples of Rab maintained: A heathen is executed for the violation of the seven Noachian laws; the Divine Law having revealed this of one [murder], it applies to all. Now is a heathen executed for robbery? Has it not been taught: 'With respect to robbery—if one stole or robbed[2] or [seized] a beautiful woman,[3] or [committed] similar offences,[4] if [these were perpetrated] by one Cuthean[5] against another, [the theft, etc.] must not be kept, and likewise [the theft] of an Israelite by a Cuthean, but that of a Cuthean by an Israelite may be retained'?[6] But if robbery is a capital offence, should not the Tanna have taught: He incurs a penalty?—Because the second clause wishes to state, 'but that of a Cuthean by an Israelite may be retained,' therefore the former clause reads, '[theft of an Israelite by a Cuthean] must not be kept.'[7] But where a penalty is incurred, it is explicitly stated, for the commencing clause teaches: 'For murder, whether of a Cuthean by a Cuthean, or of an Israelite by a Cuthean, punishment is incurred; but of a Cuthean by an Israelite, there is no death penalty'?[8]—How else could that clause have been taught? Could he state, 'forbidden' . . . 'permitted'? Surely it

Murder and Theft of non-Jews allowed

(1) I.e., in speaking of heathens, when the Tanna teaches that they are forbidden to do something, he *ipso facto* teaches that it is punishable by death; for only in speaking of Jews is it necessary to distinguish between prohibition and punishment. (2) Stole (*ganab*) refers to secret stealing; robbed (*gazal*), to stealing by open violence. (3) In war, v. Deut. XXI, 10-14 — a species of robbery. [This is the only possible and correct rendering of the text, *contra* Goldschmidt. Cf. Tosef. A.Z.] (4) Acts which are not actual robbery, but partake of its nature. (5) 'Cuthean' (Samaritan) was here substituted by the censor for the original *goy* (heathen). (6) [I.e., though it is forbidden to rob the heathen (v. *Yad, Genebah* I, 2; VI, 8), the offence was non-actionable. For reason, v. B.K. (Sonc. ed.) note on Mishnah 37*b*.] (7) But actually it is punishable too. [This is merely a survival of old Semitic tribal law that regarded theft and robbery as a crime against the state, and consequently punishable by death. V. Müller, D.H., *Hammurabi*, 88.] (8) Thus the Tanna does refer to punishment; since then he omits a reference to punishment in the clause under discussion, it shows that the heathen is not executed for robbery. In the whole of this discussion the punishment referred to is death.

has been taught: A Cuthean and a [Jewish] shepherd of small cattle [sheep, goats, etc.][1] need neither be rescued [from a pit] nor may they be thrown [therein]![2]

'And similar acts.' To what can this apply in the case of robbery? —R. Aḥa b. Jacob answered: To a worker in a vineyard [who eats of the grapes]. When so? If his is the finishing work, it is permitted?[3] If it is not the finishing work, is it not actual robbery?[4]—But R. Papa said: This applies to [the theft of] an article worth less than a *perutah*.[5] But if so, why say that such robbery of a Jew by a Cuthean must not be kept: does he not forgive him?[6]—Though he later forgives him, he is grieved when it occurs [therefore it is prohibited]. But how can you say that such robbery by one Cuthean from another is but a 'similar act' [i.e., bordering on robbery]: since a Cuthean does not forgive,[7] is it not actual theft?—But R. Aḥa, the son of R. Ika answered: It applies to the withholding of a labourer's wage.[8] One Cuthean from another, or a Cuthean from an Israelite is forbidden, but an Israelite from a Cuthean is permitted.[9] To what can 'a similar act' apply in the case of a beautiful woman?

robbing wages of non-Jew sanctioned

(1) Both are regarded as robbers, the latter because they permit their charges to graze in other people's fields. (2) One need neither exert oneself to save them from death, nor may one encompass it. This, of course, is theoretical only, v. p. 388, n. 6. Not a few of these harsh utterances (where they do not reflect the old Semetic tribal law, v. p. 388, n. 7) were the natural result of Jewish persecution by the Romans, and must be understood in that light. In actual practice, these dicta were certainly never acted upon, and it is significant that a commission of Roman officers, after investigating Jewish law in its relation to Gentiles, took exception only to two laws, one relating to the damage done by a goring ox, and the other permitting a Jew the use of property stolen from a Gentile. R. Gamaliel repealed this latter law. (B.K. 38a: Sifre Deut. 344.) Hence, reverting to the discussion, the Tanna could not have stated that the murder of a Cuthean by a Jew is permissible; therefore he is forced to speak of punishment. (3) E.g., the gathering in of the grapes. Deut. XXIII, 25 is interpreted by the Rabbis as referring to work in connection with the finishing touch given to the produce. (4) Not merely bordering thereon. (5) A small coin, one-eighth of the Roman *as*. (6) One does not mind such a trifle, and readily forgives it. (7) Even such a trifle, v. *infra* 59a. (8) This only borders on a robbery, for actual robbery means depriving a person of what he already possesses. (9) I.e., non-actionable.

free again [to others]?—R. Huna said: From the time that she goes bareheaded in the streets.[1]

R. Eleazar said in R. Hanina's name: If a heathen had an unnatural connection with his wife, he incurs guilt; for it is written, *and he shall cleave*, which excludes unnatural intercourse.[2] Raba objected: Is there anything for which a Jew is not punishable and a heathen is?[3] But Raba said thus: A heathen who violates his neighbour's wife unnaturally is free from punishment. Why so?—[Scripture saith:] *To* his *wife*, but not to his neighbour's; *and he shall cleave*, which excludes unnatural intercourse.[4]

R. Hanina said: If a heathen smites a Jew, he is worthy of death,[5] for it is written, *And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian.*[6] R. Hanina also said: He who smites an Israelite on the jaw, is as though he had thus assaulted the Divine Presence; for it is written, *One who smiteth*[7] *man* [i.e. an Israelite] *attacketh*[8] *the Holy One.*[9]

(Mnemonic: *lifts, his servant, Sabbath.*)[10] Resh Lakish said: He who lifts his hand against his neighbour, even if he did not smite him, is called a wicked man, as it is written, *And he said unto the wicked man, Wherefore wouldst thou smite thy fellow?*[11] 'Wherefore hast thou smitten' is not said, but *wherefore wouldst thou smite*, shewing that though he had not smitten him yet, he was termed a wicked man. Ze'iri said in R. Hanina's name: He is called a sinner, for it is

Sodomy permitted even with neighbors wife

(1) Even non-Jewish married women did not walk bareheaded in the streets, and this bondwoman, though not legally married, would do likewise. If she appeared bareheaded, it was a sign that her connection with the slave to whom she had been allotted was now broken. (2) His wife derives no pleasure from this, and hence there is no cleaving. (3) A variant reading of this passage is: Is there anything permitted to a Jew which is forbidden to a heathen. Unnatural connection is permitted to a Jew. (4) By taking the two in conjunction, the latter as illustrating the former, we learn that the guilt of violating the injunction *'to his wife* but not to his neighbour's wife' is incurred only for natural, but not unnatural intercourse. (5) [By the Hand of God, v. *Yad, Melakim*, I, 6]. (6) Ex. II, 12. Thus Moses slew the Egyptian for striking an Israelite, proving that he had merited it. (7) Deriving *mokeh* from *nakosh*. (8) *Yala'* לָטָה is here derived from *loa'* לֶחִי the jaw: lit., 'smiteth the jaw'. (9) Prov. XX, 25. (10) V. p. 387 n. 8. (11) Ex. II, 13.

a positive one, yet it is reckoned?—It is both positive and negative.[1]

R. Johanan said: A heathen who studies the Torah deserves death, for it is written, *Moses commanded* us *a law for an inheritance;*[2] it is *our* inheritance, not theirs.[3] Then why is this not included in the Noachian laws?—On the reading *morasha* [an inheritance] he steals it; on the reading *me'orasah* [betrothed], he is guilty as one who violates a betrothed maiden, who is stoned.[4] An objection is raised: R. Meir used to say, Whence do we know that even a heathen who studies the Torah is as a High Priest? From the verse, [*Ye shall therefore keep my statutes, and my judgments:*] *which, if man do, he shall live in them.*[5] Priests, Levites, and Israelites are not mentioned, but *men:* hence thou mayest learn that even a heathen who studies[6] the Torah is as a High Priest!—That refers to their own seven laws.(7)

'R Hanania b. Gamaliel said: [They were also commanded] not to partake of the blood drawn from a living animal.'

Our Rabbis taught: *But flesh with the life thereof, which is the blood thereof, shall ye not eat,*[8] this prohibits flesh cut from the living animal. R. Hanania b. Gamaliel said: It also prohibits blood drawn from a living animal. What is his reason?—He reads the verse

(1) Positive: to dispense justice; negative: to refrain from injustice. But the Sabbath is entirely positive. (2) Deut. XXXIII, 4. (3) This seems a very strong expression. In the *J. E.* (*loc. cit.*) it is suggested that R. Johanan feared the knowledge of Gentiles in matters of Jurisprudence, as they would use it against the Jews in their opponents' courts. In support of this it may be observed that the Talmud places R. Johanan's dictum (which, of course, is not to be taken literally) immediately after the passage dealing with the setting up of law courts by Gentiles. It is also possible that R. Johanan's objection was to the studying of Oral Law by Jewish Christians, as the possession of the Oral Law was held to be the distinguishing mark of the Jews. It is significant that it was R. Johanan who also said that God's covenant with Israel was only for the sake of the Oral Law. (Cf. Ex. Rab. 47.) (4) In Pes. 49b two opinions on the reading of this verse are recorded. One view is that it should be read, *Moses commanded us a law for an inheritance* (מוֹרָשָׁה *morasha*), in accordance with the Scriptural text. Another version is, *Moses commanded us a law for a betrothal* (reading מוֹרָשָׂה *me'orasah* = מְאֹרָסָה i.e., as something betrothed, consecrated to us, from אָרַס = אֵרֵשׂ). On the first view, this prohibition is included in that of robbery; on the second, in that of adultery. (5) Lev. XVIII, 5. (6) Which includes observing. (7) It is meritorious for them to study these; but not laws which do not pertain to them. (8) Gen. IX, 4.

This refers to Christ

MISHNAH. [60b] HE WHO ENGAGES IN IDOL-WORSHIP [IS EXECUTED]. IT IS ALL ONE WHETHER HE SERVE IT, SACRIFICE, OFFER INCENSE, MAKE LIBATIONS, PROSTRATE HIMSELF, ACCEPT IT AS A GOD, OR SAY TO IT, 'THOU ART MY GOD.' BUT HE WHO EMBRACES, KISSES IT, SWEEPS OR SPRINKLES THE GROUND BEFORE IT, WASHES IT, ANOINTS IT, CLOTHES IT, OR PUTS ON ITS SHOES, HE TRANSGRESSES A NEGATIVE PRECEPT [BUT IS NOT EXECUTED]. HE WHO VOWS OR SWEARS [LIT. CONFIRMS A THING] BY ITS NAME, VIOLATES A NEGATIVE PRECEPT. HE WHO UNCOVERS HIMSELF BEFORE BAAL-PEOR[1] [IS GUILTY, FOR] THIS IS THE MODE OF WORSHIPPING HIM. HE WHO CASTS A STONE ON MERCULIS[2] THEREBY WORSHIPS IT.

Baal worship merely "ridiculed"

GEMARA. What is meant by 'WHETHER HE SERVE IT'?—R. Jeremiah said: This is what is meant: Whether he serve it in its normal way, or sacrifice, make libations, offer incense, or prostrate himself, even if these acts are not the normal mode of worshipping that particular deity. Why is blood sprinkling not included?—Abaye said: Because sprinkling is the same as offering

*Mercuris never of interest To Jews as they hated Romans

The difficulty arises, if two witnesses are sufficient, surely three are: then why state it? R. Akiba answers, To teach that just as in the case of two, if one is proved invalid, the whole testimony loses its validity (since only one witness is left), so also, even if there are three or more, and one was proved invalid, the testimony of all is valueless, though there are still two or more valid witnesses left. Now, when the Mishnah states that the third also must testify 'I too heard thus', it is in conformity with R. Akiba's ruling, so that should he be contradicted as having been absent, the entire testimony is null. Otherwise, it would be unnecessary for the third witness to be examined at all.

(1) A Moabite deity. 'That the statements of the Rabbis (on the repulsive mode of worship) are not wholly imaginative and do not take their colouring from the rites of some heathen or antinomian-Gnostic sects is shewn by the fact that the worship of Peor is ridiculed, but nowhere stigmatised as moral depravity, by the Rabbis, which latter might have been expected, had the assertion of the Rabbis been based on the Gnostic cults mentioned.' *J. E.* s.v. Baal-Peor. (2) Mercurius, a Roman divinity, identified with the Greek Hermes; also a statue or a way-mark dedicated to Hermes, the patron deity of the wayfarer. (3) Are not all the actions mentioned modes of worship?

the people which are round about you, nigh unto thee or far from thee.[1] Now, what does it matter whether they are far or near?—But the Writ means this: from the character of the near idols you can learn the nature of the distant ones.[2] Surely then it means that the seducer had said to the seduced: 'It eats thus, it drinks thus, it does so much good and so much harm.' This proof is conclusive.

R. Ashi said: The second Mishnah refers to a non-conforming Israelite.[3] Rabina said: The two Mishnahs teach 'not-only-this-but-even-that.' Christians are "idolators"

It has been taught: If one engages in idolatry through love or fear [of man, but does not actually accept the divinity of the idol], Abaye said, he is liable to punishment; but Raba said, he is free from a penalty. Abaye ruled that he is liable, since he worshipped it; but Raba said that he is free: only if he accepts it as a god is he liable, but not otherwise.

(Mnemonic: *'ebed yishtaḥaveh lemoshiaḥ*.)[5] Abaye said, how do I know it? Because we have learnt, HE WHO ENGAGES IN IDOL WORSHIP, IT IS ALL ONE WHETHER HE SERVE IT etc. Surely it means: whether he serve it through love or fear, [or whether he sacrifice to it as a god].[6] But Raba answers

Jesus an "idol"

(1) Ibid. 8. (2) A seducer generally seeks to entice one to worship distant idols by describing their great power, but avoids mention of the near ones, which his victims would themselves know to be powerless; therefore Scripture warns one against such enticement, by pointing out that the near (and known) idols are an object lesson for the distant ones. Scripture thus assumes that such blandishments were used. (3) Therefore his mere assertion is sufficient to condemn him, as it is certain that he will keep it. But an observant Israelite may reconsider his desire. (4) The first Mishnah states that the death penalty is imposed for engaging in idol worship; the second adds that this is so not only for actually worshipping idols but also for the mere statement of intention. Both Mishnahs will then refer to the same kind of Jew. (5) עבד ישתחוה למשיח Lit. 'The servant shall bow down to the anointed one.' Three passages are adduced, whose catchwords are respectively *Service, Prostration, The Anointed One*. S. Funk *(Die Juden in Babylonien*, p. 94, n. 2) sees in this mnemonic an allusion to the Christians' acceptance of Jesus, 'the servant' being the title claimed by those who worship him as the Messiah. (6) For, as in *supra* 60b the difficulty arises, what is meant by 'whether he serve it', seeing that all other actions mentioned are forms of service. Abaye therefore proposes this solution.

you: That is not so, but as R. Jeremiah resolved the difficulty.[1]

Abaye [further] said, Whence do I know it? For it has been taught: *Thou shalt not bow down thyself to them:*[2] thou mayest not bow down to them, but thou mayest bow down to a human being like thyself. I might think that this applies even to one who is worshipped, like Haman; but the Writ adds, *nor serve them.*[3] But Haman was thus served through fear. (4) Raba, however, explains it thus: 'like Haman,' but not altogether so. [To bow down to one] 'like Haman' [is forbidden], since he set himself up as a divinity; 'but not altogether so,' for Haman was worshipped through fear, whilst the prohibition of this verse applies only to a voluntary action.

Abaye said: Whence do I know it?—For it has been taught: [As for an anointed High Priest's[5] [liability to a sacrifice] for [unwitting] idol-worship—Rabbi said: It holds good even if his inadvertency was in respect of the action only. But the Sages say, There must have been forgetfulness of the [principal] law itself.[6] They agree, however, that his sacrifice is a she-goat, as that of a private individual [who committed idolatry inadvertently].[7] They also agree that

(1) *Supra* 60b. (2) Ex. XX, 5. (3) Ibid. This phrase is superfluous, and is therefore so interpreted. (4) This proves that idolatry (which includes worshipping a human as a divinity) is forbidden even when done through fear. (5) Until the destruction of the First Temple, High Priests were consecrated by anointing (Ex. XXVIII, 41; XXX, 30; Lev. VII, 36, X, 7); and one thus consecrated was called *Kohen ha-mashiaḥ* (the anointed priest). But during the second Temple, when no anointing took place (Sifra Ẓaw, Par. 3 ch. v.), they were consecrated by investiture in the official garments of the High Priesthood. Such a high priest was called *merubeh begadim*, i.e., distinguished by a larger number of garments (eight as against the ordinary priest's four). (6) Lit., 'the thing (in itself)'. This is in reference to Lev. IV, 2*f*: *If a soul shall sin through ignorance . . . If the priest that is anointed do sin . . . then let him bring for his sin . . . etc.* In Hor. 7*b* it is deduced that by *ignorance* in the case of the anointed priest is meant an inadvertence; viz., the action involving a complete forgetfulness of the prohibition on his part, as against an ordinary individual who has to bring an offering even if his inadvertency was only in regard to the action, but not to the prohibition itself. Now the Sages maintain that this applies to all sins, including idolatry. But Rabbi rules that if idolatry be committed inadvertently by the anointed Priest, though without forgetting that it is forbidden, he is still obliged to offer a sacrifice like an ordinary individual. (7) I.e., though in Lev. IV, 3, a young bullock is prescribed as the sacrifice for an anointed Priest's inadvertent sin,

Rab Judah said in Rab's name: *And the men of Babylon made Succoth-benoth:*[1] What is this?—A fowl.[2] *And the men of Cuth made Nergal:*[3] What is it?—A cock. *And the men of Ḥamath made Ashima:*[4] What is that?—A bald buck. *And the Avites made Nibḥaz and Tartak:*[5] What are these?—A dog and an ass. *And the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim:*[6] What are these?—The mule and the horse: *Adrammelech* meaning that it [the mule] honours its master[7] [lit., 'king'] with its load;[8] *Anammellech* meaning that the horse responds to its master in battle.[9] The father of Hezekiah King of Judah wished to do likewise to him [i.e., burn him in fire], but that his mother anointed him [with the blood of the] salamander.[10]

Rab Judah said in Rab's name: The Israelites knew that the idols were nonentities, but they engaged in idolatry only that they might openly satisfy their incestuous lusts. R. Mesharshia objected: *As those who remember their children, so they longed for their altars, and their graves by the green trees etc;*[11] which R. Eleazar interpreted: As one who yearns for his son [so they yearned]?[12]—That was after they became addicted thereto.[13] Come and hear: *And I will cast your carcases upon the carcases of your idols.*[14] It was related of Elijah the Righteous, that whilst searching for those who were languishing with hunger in Jerusalem, he once found a child faint with hunger lying upon a dungheap. On questioning him as to the family to which he belonged, he replied, 'I belong to such and such a family.'

burning children to demons

(1) II Kings XVII, 30. This and the following verses refer to the idols set up by the heathens with whom Sannecherib repopulated Samaria after its inhabitants were deported. (2) They worshipped the image of a fowl, called in their language *Succoth-benoth.* (3) Ibid. (4) Ibid. (5) Ibid. 3. [Our printed Talmud texts read *Nibḥan,* נבחן = 'to bark' (instead of *Nibḥaz*), hence taken to be a dog.] (6) Ibid. (7) *Adar,* Heb. *hadar* הדר = 'to honour', and *melech* (*melek*) = king, master. (8) [I.e., the mule honours its master by carrying his load.] (9) '*Ana,* Heb. ענה = 'to respond.' (10) A reptile believed to be engendered in fire. One who smeared himself with its blood was thought to be fire-proof. Ḥag. 27*a.* (11) Jer. XVII, 2. (12) This shows that they really believed in idols. (13) I.e., at first, it was only a pretext to satisfy their lust. But having engaged in idolatry, they were ensnared by its allurements and really believed in it. (14) Lev. XXVI, 30.

thereof.[1] Then they said, 'Since the time is propitious, let us pray that the Tempter of Sin [may likewise be delivered into our hands].' So they prayed, and it was delivered into their hands. They imprisoned it for three days; after that they sought a new laid egg for an invalid in the whole of Palestine and could not find one.[2] Then they said, 'What shall we do? Shall we pray that his power be but partially destroyed?[3] Heaven will not grant it.' So they blinded it with rouge. This was so far effective that one does not lust for his forbidden relations. Baal worship

Rab Judah said in Rab's name: A gentile woman once fell sick. She vowed, 'If I recover, I will go and serve every idol in the world.' She recovered, and proceeded to serve all idols. On reaching Peor, she asked its priests, 'How is this worshipped'? They replied, 'People eat beets, drink strong drink, and then uncover themselves before it.' She replied, 'I would rather fall sick again than serve an idol in such a manner.' But ye, O House of Israel,[4] were not so, [as it is written, *Slay ye every one his men*) *that were joined unto Baal Peor:*[5] ye were attached to it like an air-tight lid.[6] Whereas, *Whilst ye that did cleave unto the Lord your God,*[7] implies merely like two dates sticking to each other.[8] In a Baraitha it has been taught: *that were joined unto Baal Peor:* [loosely] like a bracelet on the hands of a woman;[9] whereas *Whilst ye that did cleave unto the Lord your God* indicates that they were firmly attached.[10]

Our Rabbis taught: Sabta, a townsman of Avlas,[11] once hired an ass to a gentile woman. When she came to Peor, she said to him, 'Wait till I enter and come out again.' On her issuing, he said to her, 'Now do you wait for me too until I go in and come out again.'

(1) Zech. V. 8. (2) Through the imprisonment of the Tempter sexual lust was dormant throughout creation. (3) Lit., 'half and half'. That it may arouse only legitimate sexual desire. (4) This is Rab's comment. (5) Num. XXV, 5. (6) This connects the Heb. הַנִּצְמָדִים *haniẓmadim*, who cleaved, with *ẓamid*, צָמִיד, an exactly fitting lid. (7) Deut. IV, 4. (8) הַדְּבֵקִים, דבק, *dabaḳ*, used in this verse, does not imply so strong an attachment as *ẓamad;* thus they clung more fervently to Peor than to the Lord. (9) Deriving *haniẓmadim* from *ẓamid*, a bracelet. (10) This reverses Rab's interpretation. (11) In Cilicia, mentioned as one of the northern border places of the Land of Israel; Targum Jerus. Num. XXIV, 8; Targum Jonathan b. Uzziel a. l. (Jast.).

'But,' said she, 'are you not a Jew?' He replied, 'What does it concern thee?' He then entered, uncovered himself before it, and wiped himself on the idol's nose, whilst the acolytes praised him, saying, 'No man has ever served this idol thus.'

He that uncovers himself before Baal Peor thereby serves it, even if his intention was to degrade it. He who casts a stone at Merculis thereby serves it, even if his intention was to bruise it.

R. Manasseh was going to Be Toratha.[1] On the way he was told, 'An idol stands here.' He took up a stone and threw it at the idol's statue. Thereupon they said to him: 'It is Merculis'. He said to them, 'But we have learned, HE WHO CASTS A STONE FOR MERCULIS[2] THEREBY SERVES IT.' So he went and inquired at the Beth Hamidrash [whether he had done wrong, since his action was a gesture of contempt]. They informed him, We have learned, HE WHO CASTS A STONE AT MERCULIS [3] [thereby serves it]—that is to say even if it is merely to bruise it. He said to them, 'Then I will go and remove it.' But they replied, 'Whether one casts a stone or removes it, he incurs guilt, because every stone thus removed leaves room for another.'

Burning children To demon Moloch allowed

MISHNAH. HE WHO GIVES OF HIS SEED TO MOLECH INCURS NO PUNISHMENT UNLESS HE DELIVERS IT TO MOLECH AND CAUSES IT TO PASS THROUGH THE FIRE. IF HE GAVE IT TO MOLECH BUT DID NOT CAUSE IT TO PASS THROUGH THE FIRE, OR THE REVERSE, HE INCURS NO PENALTY, UNLESS HE DOES BOTH.

GEMARA. The Mishnah[4] teaches idolatry and giving to Molech.[5] R. Abin said: Our Mishnah is in accordance with the

(1) A town in Babylonia, on the road to Pumbaditha, 'A.Z. 26a. It may perhaps be identified with Bithra, on the south of the royal canal, on the Seleucian road (A. Neubauer, *Géographie du Talmud*, p. 363). (2) לְמֶרְקוֹלִים i.e., as act of worship. (3) [He was told that the reading in the Mishnah is בְּמֶרְקוֹלִית AT MERCULIS, implying even as a gesture of contempt.] (4) On 53a. (5) As two separate offences, proving that giving one's seed to Molech is not idolatry.

view that Molech worship is not idolatry. For it has been taught, [if one causes his seed to pass through the fire,] whether to Molech or to any other idol, he is liable [to death]. R. Eleazar son of R. Simeon said: If to Molech, he is liable; if to another idol, he is not.

Abaye said: R. Eleazar son of R. Simeon and R. Ḥanina b. Antigonus said the one and same thing. R. Eleazar son of R. Simeon, that which has just been stated. R. Ḥanina b. Antigonus—as it has been taught: R. Ḥanina b. Antigonus said: Why did the Torah employ the word Molech? To teach that the same law applies to whatever they proclaimed as their king, even a pebble or a splinter.[1] Rabina[2] said: The difference between them is in respect of a temporary Molech.[3] more hairsplitting

[64b] R. Jannai said: Punishment is not incurred unless one delivers his seed to the acolytes of Molech,[4] for it is said: *And thou shalt not give of thy seed to pass through the fire to Molech.*[5] It has been taught likewise: I might think, that if one caused his seed to pass through the fire to Molech, without first delivering it to the priests, he is liable: therefore the Writ teaches, *Thou shalt not* give. If he gave it to the priests, but did not cause it to pass through the fire, I might think that he is liable: therefore the Writ states, *to pass through*. If one delivered it [to the priests of Molech], but caused it to pass through to some other deity, I might think that he is punished: therefore the Writ teaches, *to Molech*. Now, if he delivered it to the priests and caused it to pass to Molech, but not through the fire, I might think that he is liable:

The differences is, that if one sacrificed to Molech, or caused his son to pass through the fire to some other deity, he is not punished.

(1) Molech is connected with the idea of kingship. This shews that he too regards any fetish as a Molech. (2) In his view they did *not* say the one and the same thing. (3) I.e., anything which was only temporarily worshipped as Molech, such as a pebble, which would obviously not be a permanent idol.] According to R. Ḥanina b. Antigonus, he is executed even then. But R. Eleazar son of R. Simeon holds that the law applies only to a permanent idol worshipped as Molech. (4) He explains this to be the meaning of the Mishnah UNLESS HE GIVES IT TO MOLECH. (5) Lev. XVIII, 21. This proves that the offence consists of two parts: (i) formal delivery to the priests, and (ii) causing the seed to pass through the fire.

but, as here is written, *to pass through;* and elsewhere it is stated, *There shall not be found among you any one that maketh his son or his daughter to pass through the fire:*[1] just as there, the reference is to fire, so here too; and just as here the reference is to Molech, so there too.

R. Aha the son of Raba said: If one caused all his seed to pass through [the fire] to Molech, he is exempt from punishment, because it is written, *of thy seed* implying, but not all thy seed.[2] to permit the forbidden

R. Ashi propounded: What if one caused his blind or sleeping son to pass through,[3] or if he caused his grandson by his son or daughter to pass through?—One at least of these you may solve. For it has been taught: [*Any men . . . that giveth any of his seed unto Molech; he shall be put to death . . . And I will set my face against that man, and will cut him off from among his people;*] *because he hath given of his seed unto Molech.*[4] Why is this stated?[5]—Because it is said, *there shall not be found among you any one that maketh his son or his daughter to pass through the fire.*[6] From this I know it only of his son or daughter. Whence do I know that it applies to his son's son or daughter's son too? From the verse, [*And if the people of the land do any ways hide their eyes from the man*] *when he giveth of his seed unto Molech* [*and kill him not: Then I will . . . cut him off.*][7]

Now the Tanna commences with the verse, *'because he hath given of his seed'*, but concludes with *'when he giveth of his seed'?*—This is to intimate another deduction.[8] Thus: [*because he hath given*] *of his seed:* From this I know only that the law applies to legitimate seed [that being the normal meaning of the word]; whence do I know

(1) Deut. XVIII, 10. (2) Probably because this would not be accounted a normal mode of Molech worship; cp. pp. 438, 440. (3) Is *'thou shalt not cause to pass'* applicable only to a son who can naturally pass through himself, but not to a blind or sleeping son, who must be led or carried, or does it apply to all? (4) Lev. XX, 2f. (5) Since the passage commences by explicitly referring to this offence, why is it repeated? (6) Deut. XVIII, 10. (7) Lev. XX, 4. Hence the law applies also to grandsons. (8) I.e., from the first verse, *because etc.* we learn that the law applies to one's grandsons too; *when he giveth* is stated in order that another law may be deduced.

that one's own loss has priority over that of any other man?[1]—There the deduction follows from *'save that'*.[2]

R. Jose, son of R. Ḥanina said: Why is extinction thrice threatened for idolatry?[3]—One teaches extinction for the normal worship of idols; one for abnormal; and one for the service of Molech.[4] But on the view that Molech worship is included in general idolatry, why is extinction mentioned in its case?—To apply to one who causes his son to pass through to an idol [not Molech], where such is not the normal mode of worship. Now, on the view that a *megaddef*[5] is a worshipper of idols,[7] why is extinction stated for it?[6]—Even as it has been taught: *That soul shall surely be cut off from among his people*;[8] he shall be cut off in this world and in the next: this is R. Akiba's view.[9] R. Ishmael said: But the verse has previously stated *'that soul shall be cut off'*:[10] are there then three worlds?[11] But [interpret thus:] *'and* [*that soul*] *shall be cut off'*—in this world: *'he is to be cut off'*—[of the following verse, and denoted by

(1) The questioner understood this to be deduced from *'among thee'*—in thyself. Since this is not taught in the name of any particular Tanna, it should agree with the Rabbis too. (2) Heb. בְּנַפְשׁוֹ *efes*, implying an admonition to avoid any action which may lead to poverty. Naturally, this is not to be interpreted as permitting dishonesty, but merely insists that poverty must not be courted. (3) Twice in Lev. XX, 2-5: *Whosoever be he . . . that giveth of his seed to Molech . . . I will cut him off from among his people . . . And if the people of the land . . . kill him not: Then I will set my face against that man . . . and will cut him off.* Once in Num. XV, 30f. *But the soul that doeth aught presumptuously . . . the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord.* This refers to idolatry. (4) Which is not included in general idolatry, as stated above. (5) In Num. XV, 30, the Heb. for 'he reproacheth' is *megaddef*. (6) The meaning of *megaddef* is disputed in Ker. 7*b*. By a 'worshipper of idols' is meant, e.g., one who sings hymns in a heathen Temple. (7) Since, being a normal part of idolatry, it is understood. (8) Num. XV, 31. Continuing the verses quoted in note 3. In the Heb. as usual, this emphasis is denoted by the repetition of the verb, הִכָּרֵת תִּכָּרֵת (9) He interprets the doubling of the verb as referring to two worlds. (10) Ibid. 30. (11) Rashi explains that this question is not put to R. Akiba, because he interprets *megaddef* in that previous verse as referring to blasphemy, not idolatry. But this question is rhetorically stated by R. Ishmael on his own assumption that *megaddef* means an idol worshipper.

burns incense as a charm.[1] Abaye said to him: But burning incense as a charm is to act as a charmer, which is merely prohibited by a negative precept?—That is so, but the Torah decreed that such a charmer is stoned.[2] demon invocation okay

Our Rabbis taught: [*There shall not be found among you any one that maketh his son or daughter pass through to the fire . . .*] *Or a charmer.*[3] This applies to one who charms large objects, and to one who charms small ones④even snakes and scorpions. Abaye said: Therefore even to imprison wasps or scorpions [by charms], though the intention is to prevent them from doing harm, is forbidden.

Now, as for R. Johanan, why does he maintain that in the view of the Rabbis the bending of one's body [in prostration] is an action, whilst the movement of the lips is not?—Raba said: Blasphemy is different, since the offence lies in the intention.[5] [65b] R. Zera objected: False witnesses[6] are excluded [from the necessity of a sin offering if they unwittingly offended], since their offence entails no action.[7] But why so; their offence does not depend on intention?—Raba answered: False witnesses are different, because their offence is caused by sound.[8] But does not R. Johanan regard sound as a [concrete] action? Has it not been stated: If one frightened [lit. 'muzzled'] off an animal by his voice, or drove animals by his voice,[9] R. Johanan ruled that he is liable to punishment.

blasphemy*

(1) To exorcise the demons (Jast.). Rashi reverses the interpretation: to call up the demons, that they may assist him in his sorcery. This is not idolatry, for the demons are not thereby worshipped as divinities, but it comes under the heading of *Ba'al 'ob*. (2) Consequently, for unwitting transgression a sin offering is due. But the charmer who is punished by lashes is one who charms animals by bringing them together. (3) Deut. XVIII, 10*f*. ④Large objects, viz., cattle, and beasts; small objects, creeping things, insects, etc.* (5) For blasphemy is an indictable offence only if it is mentally directed against God. If however, one reviles the Divine Name, whilst mentally employing it to denote some other object, he is not punished. Consequently, since the essence of the offence is mental, the slight action is disregarded. (6) Lit., 'witnesses proved *zomemim*', v. Glos. (7) Ker. 4*a*. (8) Causing certain sounds, i.e., words, to be heard at Beth din. Since sound too is not concrete, false testimony is comparable to blasphemy, and the essence of the transgression lies in intention. (9) The first refers to Deut. XXV, 4: *Thou shalt not muzzle the ox when he treadeth out the corn;* the second to Deut. XXII, 10, *Thou shalt not plough with an ox and an ass together.*

because the movement of his lips is an action; Resh Lakish ruled that he is not, because this is not an action?[1]—But Raba answered thus: False witnesses are different, because their offence is caused through vision.[2] more demonology

Our Rabbis taught: A *Ba'al ob* is one who speaks from between the joints of his body and his elbow joints. A *yidde'oni* is one who places the bone of a *yidoa'*[3] in his mouth and it speaks of itself. An objection is raised: *And thy voice shall be, as of one that hath a familiar spirit, out of the ground:*[4] surely that means that it speaks naturally?[5]—No. It ascends and seats itself between his joints and speaks. Come and hear: *And the woman said unto Saul, I saw a god-like form ascending out of the earth:* [*And Samuel said to Saul . . .*][6] surely that means that it spoke naturally?—No. It settled itself between her joints and spoke.

Our Rabbis taught: *Ba'al ob* denotes both him who conjures up the dead by means of soothsaying[7] and one who consults a skull. What is the difference between them?—The dead conjured up by soothsaying does not ascend naturally [but feet first], nor on the Sabbath; whilst if consulted by its skull it ascends naturally and on the Sabbath too. [You say,] it ascends: but whither—does not the skull lie before him?—But say thus: It answers naturally,[8] and on the Sabbath too. And this question was asked by Turnusrufus[9] of R. Akiba: 'Wherein does this day [the Sabbath] differ from any other?'—He replied: Wherein does one man differ from another?'[10]—'Because my Lord [the Emperor] wishes it.' 'The Sabbath too,' R. Akiba rejoined, 'then, is distinguished because the Lord wishes so.' He replied: 'I ask this: Who tells you that *this* day is the Sabbath?'—He answered: 'Let the river Sabbation[11]

membrum

(1) Hence we see that R. Johanan considers voice an action? (2) I.e., they offend by saying that they saw something; and sight does not entail work or ction. (3) Rashi, the name of a beast; Maim., the name of a bird. (4) Isa. XXIX, 4. . (5) I.e., the dead actually speaking out of the ground. (6) I Sam. XXVIII, 13. (7) זמרון, from Syriac זמר, 'to divine'. Rashi connects it with זמרת, 'membrum'. (8) I.e., not from between the necromancer's joints. (9) Tineius Rufus, a Roman Governor of Judaea. (10) 'Why is one a noble and one a commoner?'—referring to the high office which Rufus held. (11) A legendary river, said to flow with such a strong current on week days, carrying

prove it; let the *Ba'al ob* prove it;[1] let thy father's grave, whence no smoke ascends on the Sabbath,[2] prove it.' He said to him: 'You have shamed, disgraced, and reviled him [by this proof].'

He who enquireth of an *ob*—is that not the same as one *that consulteth the dead?*[3]—As has been taught: *Or that consulteth the dead:* this means one who starves himself and spends the night in a cemetery, so that an unclean spirit [of a demon] may rest upon him [to enable him to foretell the future]. And when R. Akiba reached this verse, he wept: If one who starves himself that an unclean spirit may rest upon him has his wish granted, he who fasts that the pure spirit [the Divine Presence] may rest upon him—how much more should his desire be fulfilled! But alas![4] our sins have driven it away from us, as it is written, *But your iniquities have separated between you and your God.*[6] Claiming the

Raba said: If the righteous desired it, they could [by living a life of absolute purity] be creators, for it is written, *But your iniquities have distinguished between etc.*[7] Rabbah created a man,[8] and sent him to R. Zera. R. Zera spoke to him, but received no answer. Thereupon he said unto him: 'Thou art a creature of the magicians. Return to thy dust.' power of creation

R. Hanina and R. Oshaia spent every Sabbath eve in studying the 'Book of Creation',[9] by means of which they created a three-grown calf[10] (for note 10 see p. 447) and ate it.

along stones and rubble with tremendous force, as to be quite unnavigable, but resting on the Sabbath. [Cf. Plinius, *Hist. Nat.* XXI, 2, and Josephus, *Wars*, VII, 5, § 1].

(1) Who cannot conjure up the dead on that day. (2) The whole week smoke ascended from his grave, as he was being burnt in the fires of purgatory: but even the wicked in Gehenna have rest from their torments on the Sabbath. (3) Deut. XVIII, 11. (4) Lit., 'What am I to do'. (5) Lit., 'have brought (this) upon us'. (6) Isa. LIX, 2. (7) Ibid. Raba understands *mabadilim* in the sense of 'draw a distinction'. But for their iniquities, their power would equal God's, and they could create a world. (8) By means of the *Sefer Yezirah*, Book of Creation, V. next note. (9) The Book of Creation, Heb. *Sefer Yezirah*, is the title of two esoteric books. The older, referred to here, was a thaumaturgical work popular in the Talmudic period. It was also known as *Hilkoth Yezirah* (Laws of Creation), and is so called in the same story quoted on 67b. Rashi there states that the creation was performed by means of mystic combinations

Our Rabbis taught: *Me'onen*[1]—R. Simeon said: That is one who applies the semen of seven male species to his eyes [in order to perform witchcraft]. The Sages say: It is one who holds people's eyes.[2] R. Akiba said: It is one who calculates the times and hours, saying, To-day is propitious for setting forth; to-morrow for making purchases; the wheat ripening on the eve of the seventh year[3] is generally sound; let the beans be pulled up [instead of being harvested in the usual manner] to save them from becoming wormy.

Our Rabbis taught: A *Menahesh*[4] is one who says: So and so's bread has fallen out of his hand; his staff has fallen out of his hand; his son called after him; a raven screamed after him, a deer has crossed his path; a serpent came at his right hand or a fox at his left;[5] [66*a*] do not commence with me;[6] it is morning; it is new moon; it is the conclusion of the Sabbath.[7]

(letter-combination "creation")

of the Divine Name, which does not come under the ban of witchcraft. Its basic idea is that the Creation was accomplished by means of the power inherent in these letters (Cf. Rab's saying: 'Bezalel knew how to combine the letters by which heaven and earth were created'. Ber. 55*a*. Cf. also Enoch LXI, 3 *et seq.*; Prayer of Manasseh; Ecc. R. III, 11 on the magic power of the letters of the Divine Name), and that this same power could be utilised in further creation. The work was ascribed to Abraham, which fact indicates an old tradition, and the possible antiquity of the book itself. It has affinities with Babylonian, Egyptian, and Hellenic mysticism and its origin has been placed in the second century B.C.E., when such a combination of influences might be expected. It is noteworthy that Raba's statement above, though not mentioning the *Sefer Yezirah*, insists on freedom from sin as a prerequisite of creation by man, v. *J.E.*, XII, 602. (10) [I.e., a calf that has reached one third of its full growth; others interpret: (i) in its third year; (ii) third born, fat].

Denying power of God

(1) *Observer of times*, Deut. XVIII, 10. (2) Producing hallucinations in people by opening and shutting their eyes (Rashi). (3) Time was calculated by seven-year cycles. The seventh year was called the year of release, and the land was not to be ploughed or sown therein. Lev. XXV, 1-7. (4) *An enchanter*, Deut. XVIII, 10. (5) All these omens were regarded by the superstitious as generally bad. (6) I.e., if a tax-collector comes to him, he asks him to collect first from someone else, as it is a bad omen to be the first to pay taxes. (7) He declines to pay his debts on these occasions, regarding it as a bad omen to start the week or day or month by paying debts.—All these superstitions are forbidden under the term *menahesh*.

X Our Rabbis taught: *Ye shall not use enchantments nor observe times.*[1] This refers to those who practise enchantment by means of weasels, birds, and fish.[2] prohibiting what no one wants to do and allowing evil practices forbidden by Bible

MISHNAH. HE WHO DESECRATES THE SABBATH [IS STONED], PROVIDING THAT IT IS AN OFFENCE PUNISHED BY EXTINCTION IF DELIBERATE, AND BY A SIN-OFFERING IF UNWITTING.

GEMARA. This proves that there is a manner of desecrating the Sabbath for the deliberate committal of which there is no extinction, nor is a sin offering to be brought for its unwitting transgression. What is it?—The law of boundaries, according to R. Akiba,[3] and kindling a fire, according to R. Jose.[4]

Cursing parents

MISHNAH. ONE WHO CURSES HIS FATHER OR HIS MOTHER IS NOT PUNISHED UNLESS HE CURSES THEM BY THE DIVINE NAME. IF HE CURSED THEM BY AN ATTRIBUTE[5] R. MEIR HELD HIM LIABLE, BUT THE SAGES RULED THAT HE IS EXEMPT.

"Divine name" used for magic only

GEMARA. Who is meant here by the Sages?[6]—R. Menahem, son of R. Jose. For it has been taught: R. Menahem, son of R. Jose said, *When he blasphemeth the name of the Lord, he shall be put to death.*[7] Why is *'the name'* mentioned?[8] To teach that he who curses his

Sabbath distance

(1) Lev. XIX, 26. (2) *Var. lec.*: 'and stars'. (3) According to Biblical law, as deduced by the Rabbis, one was not to go more than 12 *mil* (a *mil* = 1,000 cubits) beyond the town boundaries on the Sabbath (the Rabbis reduced this to 2,000 cubits). R. Akiba maintained that if this law was violated the offender was liable neither to extinction nor to a sin offering. (4) V. *supra* 62a. (5) E.g., The Merciful, the Gracious, the Almighty. (6) This anonymous term did not necessarily represent the view of many Sages; it frequently connoted a single scholar. (7) Lev. XXIV, 16. (8) Since the beginning of the same verse explicitly states that the reference is to the Name: *And he that blasphemeth the Name of the Lord shall surely be put to death.*

more than half a mile

these too are stoned, not strangled]. Hence, the first clause is taught according to R. Simeon; the second according to the Rabbis!—Rabina said: Both clauses are based on the Rabbis' ruling, but proceed from the universally admitted to the disputed.[1] R. Papa said: When the Mishnah states A MESITH IS A HEDYOT (2) it is only in respect of hiding witnesses.[3] For it has been taught: And for all others for whom the Torah decrees death, witnesses are not hidden, excepting for this one. How is it done?—A light is lit in an inner chamber, the witnesses are hidden in an outer one [which is in darkness], so that they can see and hear him,[4] but he cannot see them. Then the person he wished to seduce says to him, 'Tell me privately what thou hast proposed to me'; and he does so. Then he remonstrates; 'But how shall we forsake our God in Heaven, and serve idols'? If he retracts, it is well. But if he answers: 'It is our duty and seemly for us', the witnesses who were listening outside bring him to the Beth din, and have him stoned (5) Christ The "ignoble seducer" See Exh. 277-9

(1) Lit., 'not only this, but that also.' When the Mishnah states, [HE] WHO SEDUCES AN INDIVIDUAL, it is not intended to exclude a multitude, but merely to commence with the universally agreed law. Then the next Mishnah adds that the same applies to the seduction of a multitude, though this is not admitted by all. (2) חדיוט, *ἰδιώτης*, rendered in Mishnah, 'LAYMAN', also means ignorant, ignoble. (3) I.e., *hedyot* is not used in the sense of a layman as opposed to a prophet, but in the sense of ignoble; so dastardly in his action, that he is not shewn the same consideration as other malefactors, but hidden witnesses are set to entrap him. There is no dispute between Rabina and R. Papa, both teaching that the two clauses agree with the Rabbis; but Rabina explains the phrase, 'HE WHO SEDUCES AN INDIVIDUAL', whilst R. Papa deals with 'A MESITH IS A HEDYOT'. (4) Otherwise, they could not testify. (5) In the uncensored editions of the Talmud there follows this important passage (supplied from D.S. on the authority of the Munich and Oxford Mss. and the older editions): 'And thus they did to Ben Stada in Lydda (לוד), and they hung him on the eve of Passover. Ben Stada was Ben Padira. R. Hisda said: The husband was Stada, the paramour Pandira. But was not the husband Pappos b. Judah?—His mother's name was Stada. But his mother was Miriam, a dresser of woman's hair? (מגדלא נשיא *migaddela nashayia*):—As they say in Pumbaditha, This woman has turned away (*satath da*) from her husband, (i.e., committed adulitery).' T. Herford, in '*Christianity in the Talmud*', pp. 37 seqq. 344 seqq. identifies this Ben Stada with Jesus of Nazareth. As to the meaning of

MISHNAH. A MADDIAḤ IS ONE WHO SAYS, 'LET US GO AND SERVE IDOLS'. A SORCERER, IF HE ACTUALLY PERFORMS MAGIC, IS LIABLE [TO DEATH], BUT NOT IF HE MERELY CREATES ILLUSIONS.[1] R. AKIBA SAID IN R. JOSHUA'S NAME: OF TWO WHO GATHER CUCUMBERS [BY MAGIC] ONE MAY BE PUNISHED AND THE OTHER EXEMPT: HE WHO REALLY GATHERS THEM IS PUNISHED; WHILST HE WHO PRODUCES AN ILLUSION IS EXEMPT. (Christians)

Jesus a "sorceror" and "idolator"

GEMARA. Rab Judah said in Rab's name: This Mishnah teaches of those who lead astray a seduced city.[2]

A SORCERER, IF HE ACTUALLY PERFORMS MAGIC etc.

Our Rabbis taught: [*Thou shalt not suffer*] *a witch* [*to live*]:[3] this applies to both man and woman. If so, why is a [*female*] *witch* stated?—Because mostly women engage in witchcraft. How are they executed?—R. Jose the Galilean said: Here it is written, *Thou shalt not suffer a witch* to live; whilst elsewhere is written, *Thou shalt not suffer anything that breatheth* to live.[4] Just as there, the sword is meant, so here is the sword meant too. R. Akiba said: It is here stated, *Thou shalt not suffer a witch* to live; whilst elsewhere it is said, [*There shall not a hand touch it, but he shall surely be stoned, or shot*

X See Exh. 277, 279

the name, he connects it with 'ἀνάστατος 'seditious', and suggests (p. 345 n. 1) that it originally denoted 'that Egyptian' (Acts XXI 38; Josephus, *Ant.* XX, 8, 6) who claimed to be a prophet and led his followers to the Mount of Olives, where he was routed by the Procurator Felix, and that in later times he might have been confused with Jeshua ha-Notzri. This hypothesis, however, involves the disregard of the Talmudic data, for Pappos b. Judah lived a century after Jesus (Git. 90a), though the mother's name, Miriam (Mary), would raise no difficulty, as מגדלא נשיא *megaddla neshayia* may be the result of a confusion with Mary Magdalene (v. also Box, *The Virgin Birth of Jesus*, pp. 201f, for other possible meanings of Ben Stada and Ben Pandira). Derenbourg (*Essai* note 9, pp. 468—471) rightly denies the identity of Ben Stada with Jesus, and regards him simply as a false prophet executed during the second century at Lydda. X covering up here X Lies

(1) I.e., the illusion of doing something, whereas in fact he does nothing. (2) Cf. *supra* 53a. (3) Ex. XXII, 17. (4) Deut. XX, 17. This refers to the war of extermination against the seven races inhabiting Canaan before the Conquest by Joshua. They would naturally be killed by the sword.

out for the same purpose illumine the proposition as a whole.[1]

R. Johanan said: Why are they [sorcerers] called *Kashshafim*?[2] —Because they lessen the power of the Divine agencies.[3]

There is none else besides Him.[4] R. Hanina said: Even by sorcery.[5] A woman once attempted to take earth from under R. Hanina's feet.[6] He said to her, 'If you succeed in your attempts, go and practise it [sc. sorcery]: it is written, however, *There is none else beside him*'. But that is not so, for did not R. Johanan say: Why are they called *mekashshefim*?[7] Because they lessen the power of the Divine agencies?—R. Hanina was in a different category, owing to his abundant merit.[8] (demonology)

R. Aibu b. Nagri said in the name of R. Hiyya b. Abba: *Belatehem* refers to magic through the agency of demons; *belahatehem* to sorcery [without outside help].[9] And thus it is also said, *And the flame* [Heb. *lahat*] *of the sword that turns of itself.*[10]

Abaye said: The sorcerer who insists on exact paraphernalia[11] works through demons; he who does not works by pure enchantment.

Abaye said: The laws of sorcerers are like those of the Sabbath: certain actions are punished by stoning, some are exempt from punishment, yet forbidden, whilst others are entirely permitted. Thus: if one actually performs magic, he is stoned; if he merely creates an illusion, he is exempt, yet it is forbidden; whilst what is

(1) R. Judah does not agree with the limitation expressed above, and it is precisely from this verse that he deduces that even two statements may be singled out to convey a teaching for the whole; v. Kid. 35a. (2) כְּשָׁפִים I.e., making incantations of death against those for whom Heaven has decreed life (Rashi); and in general seeking to interfere with the course of events as decreed from above. The word is treated as an abbreviation, thus ĶeshaFiM, Ķahash, Famalia, Ma'alah. (Lessens [the] Family on High). (4) Deut. IV, 35. (5) I.e., not even sorcerers have power to oppose His decree. (6) To perform magic against him. (7) מְכַשְּׁפִים Hebrew form of *Kashshafim*. (8) Therefore God would certainly not permit any sorcerer to harm him. (9) In the references to Pharoah's magicians, two words are employed to denote their art: *belatehem*, (בלטיהם) e.g., Ex. VII, 22 (with their enchantments); and *belahatehem* (בלהטיהם v. להט) Ex. VII, 11. (10) Gen. III, 24, thus *lahat* is referred to an action taking place of itself; similarly, *belahatehem* connotes sorcery performed without extraneous aid. (11) Demanding particular properties for different kinds of magic.

entirely permitted?—Such as was performed by R. Hanina and R. Oshaia, who spent every Sabbath eve in studying the Laws of Creation, by means of which they created a third-grown calf and ate it.[1] Creation by sorcery—

R. Ashi said: I saw Karna's father[2] blow his nose violently and streamers of silk issued from his nostrils.

Then the magicians said unto Pharoah, This is the finger of God:[3] R. Eleazar, said: This proves that a magician cannot produce a creature less than a barley corn in size. R. Papa said: By God! he cannot produce even something as large as a camel; but these [larger than a barley corn] he can [magically] collect [and so produce the illusion that he has magically created them]; the others he cannot. Satanic claims.

Rab said to R. Hiyya: 'I myself saw an Arabian traveller take a sword and cut up a camel; then he rang a bell, at which the camel arose.' He replied, 'After that, was there any blood or dung? But that was merely an illusion.'

Ze'iri happened to go to Alexandria in Egypt and bought an ass. When he was about to water it, it dissolved, and there stood before him a landing board.[4] The vendors then said to him; 'Were you not Ze'iri, we would not return you [your money]: does anyone buy anything here without first testing it by water?'[5]

Jannai[6] came to an inn. He said to them, 'Give me a drink of

(1) V. p. 446, nn. 9, 10. It thus all depends as to whose help is invoked in performing the miraculous. (2) He was a magician. (3) Ex. VIII, 19; this refers to the plague of lice, which they could not imitate. (4) The ass had been a product of sorcery created out of a landing board. Things thus created reverted to their original form when brought into contact with water. (5) The scholars of the first century referred frequently to Egypt as the original home of magic arts (Blau, *Das altjüdische Zauberwesen*, pp. 37—49). Sorcery was very rife in Alexandria, and was practised by Jews too, who were more influenced by pagan ideas in this city than in any other place of their dispersion. Among the less intelligent, Jewish and pagan, witchcraft were freely indulged in (Schürer, *Geschichte*, 3rd ed., III, 294-304). It is not clear in this passage whether Ze'iri had bought the ass from a Jew or Gentile, but the fact that such particular respect was shewn to him would seem to indicate that the vendor was a Jew. (6) Rashi observes that this is the reading, not R. Jannai; for a scholar would not practise witchcraft.

water,' and they offered him *shattitha*.[1] Seeing the lips of the woman [who brought him this] moving, he [covertly] spilled a little thereof, which turned to snakes. Then he said, 'As I have drunk of yours, now do you come and drink of mine.' So he gave her to drink, and she was turned into an ass. He then rode upon her into the market. But her friend came and broke the charm [changing her back into a human being], and so he was seen riding upon a woman in public.

And the frog came up, and covered the land of Egypt.[3] R. Eleazar said: It was one frog, which bred prolifically and filled the land. This is a matter disputed by Tannaim. R. Akiba said: There was one frog which filled the whole of Egypt [by breeding]. But R. Eleazar b. Azariah said to him, 'Akiba, What hast thou to do with *Haggadah?*[4] Cease thy words and devote thyself to 'Leprosies' and 'Tents.'[5] One frog croaked for the others, and they came'.

R. AKIBA SAID, etc.

[68a] But did R. Akiba learn this from R. Joshua? Surely it has been taught: When R. Eliezer fell sick, R. Akiba and his companions went to visit him. He was seated in his canopied four-poster, whilst they sat in his salon.[6] That day was Sabbath eve, and his son Hyrcanus went in to him to remove his phylacteries.[7] But his father rebuked him, and he retreated crestfallen. 'It seems to me, said he to them, 'that my father's mind is deranged'.[8] But R. Akiba said to them, 'His mind is clear, but his mother's [sc. of Hyrcanus] is deranged:[9] how can one neglect a prohibition which is punished by death, and turn his attention to something which is merely forbidden as a *shebuth?*'[10] The Sages, seeing that his mind

(1) A drink prepared of flour and water. Cf. Lat. *ptisonarium*, a decoction of barley groats. (2) By this he recognised her to be a witch, probably muttering a charm. (3) Ex. VIII, 6. (4) *Haggadah*, also *aggadah*, from *Nagad*, to narrate, denotes the narrative, and homiletical portions of the Talmud. (5) [*Nega'im* and *Ohaloth*, two subjects in the Talmud and name of two tractates dealing respectively with uncleanliness of a corpse and leprosy, subjects of extreme difficulty and thus suited to R. Akiba's keen dialectics.] (6) טריקלין, *triclinium*. (7) For the Sabbath was drawing near, when the plylacteries are not to be worn. (8) Since he would not let me remove his phylacteries. (9) [So BaH in his marginal glosses: printed texts read 'His mind and that of his mother's' etc.] (10) An occupation forbidden only by the Rabbis, not by the Bible, because it does

with a woman that is a bondmaid].[1] *'A man':* from this I know the law only with respect to a man: whence do I know it of one aged nine years and a day who is capable of intercourse? From the verse, *And 'if a man'?*[2]—He replied: Such a minor can produce semen, but cannot beget therewith; for it is like the seed of cereals less than a third grown(3) ✱A minor may Kill

The School of Hezekiah taught: *But if a man came presumptuously* [yazid] *upon his neighbour to slay him with guile:*[4] a man can inflame [his genital] and emit semen, but not a minor(5) R. Mordechai asked of R. Ashi: Whence do we know that *mezid* denotes heating? —From the verse, *And Jacob sod* [*wa-yazed*] *pottage.*[6]

But this is not so.[7] For the School of Ishmael[8] taught: *If a man have a son:*[9] implying, a son but not a father.[10] Now, how is this possible? Shall we say that he impregnated [his wife] after producing two hairs, and begot before the hair was fully grown[11]—but can there be such a long interval [between these, as to allow for complete gestation]? Did not R. Keruspedai say: The extreme limits of a 'stubborn and rebellious' son are only three months?[12] Hence he must have caused conception before producing two hairs, and begot the child before the hair was fully grown; [and in that case he is excluded from the operation of the law] thus → Typical Talmudic Freudianism ←

(1) Lev. XIX, 20. (2) *'And'* (ו) indicates an extension of the law, and is here interpreted to include a minor aged nine years and a day. (3) Such cereals contain seed, which if sown, however, will not grow. (4) Ex. XXI, 14. (5) Hif'il, יָזִד (*come presumptuously*), is here derived from זיד, to seethe, Hif'il, *hezid*, to cook, boil, the technical terms for the excitation producing semen. Rashi states that this interpretation is placed upon the word, for if mere wanton wickedness were referred to, Scripture should have written *Yarshia'* יַרְשִׁיעַ from רשע, a wicked man. Thus, by this exegesis, a minor is excluded from the scope of the law. (6) וַיָּזֶד Gen. XXV, 29. (7) Thus the text as reconstructed by Rashal. This is an objection to the view that a minor cannot beget children. (8) V. p. 387 n. 7. Similarly, the 'School of Ishmael' refers to his successors long after him; Weiss, *Dor*, 11. p. 93, 94 (where he implies that some teachings introduced by this caption did not really originate with him, or were such of which he would not have approved). (9) Deut XXI, 18. (10) I.e., if the son is himself a father already, this law does not apply. (11) Since these are the limits between which the law operates. (12) Whilst the fetus needs at least six months to develop.

the majority! This was reported back to Rabina. He replied: Do we then not follow the majority in capital charges? But we learnt: If one witness testified that the crime was committed on the second day of the month, and one on the third, their testimony is valid; for one knew that the past month had been full, and the other did not.[1] But if you maintain that we do not follow the majority, should we not say that these witnesses testify exactly,[2] and thus contradict each other? Hence it surely must be that we follow the majority who are wont to err with respect to the fulness of the month.

R. Jeremiah of Difti said: We also learnt the following: A maiden aged three years and a day may be acquired in marriage by coition, and if her deceased husband's brother cohabited with her, she becomes his. The penalty of adultery may be incurred through her; [if a *niddah*,] she defiles him who has connection with her, so that he in turn defiles that upon which he lies, as a garment which has lain upon [a person afflicted with gonorrhoea]. If she married a priest, she may eat of *terumah*; if any unfit person cohabits with her, he disqualifies her from the priesthood. If any of the forbidden degrees had intercourse with her, they are executed on her account, but she is exempt.[3] [69*b*] But why so: may she not prove to be barren, her husband not having married her on such a condition?[5] Hence it must be that we take into account only the majority, and the majority of women are not constitutionally barren! No. The penalty incurred on her account is a sacrifice, [but not death]. But it is explicitly stated, 'They are executed on her account?' — That refers to incest by her father. But the statement is, If *any* of the forbidden degrees had intercourse with her?[6] — Hence this

Another "Sage" on 3 year old girls Exh. 55

(1) V. *supra* 40*a*. (2) Jewish months are of either twenty-nine or thirty days duration. As the sanctification of the new month depended on the direct testimony of witnesses, each new moon being proclaimed by the Sanhedrin, it well might happen that a witness had not known that the preceeding month had consisted of thirty days, and hence thought that the day of the crime was the third, instead of the second, of the new month. (3) I.e. that since there is a minority that does not err in respect of the length of the month, why not assume that each knows the length of the preceding month? (4) V. *supra* 55*b*. (5) In which case the marriage is null. (6) This includes the violation of the marriage bond. Exh. 156

[Mishnah] refers to a husband who explicitly accepted her under all conditions. Lewd mother is "pure"

Our Rabbis taught: If a woman sported lewdly with her young son [a minor], and he committed the first stage of cohabitation with her,—Beth Shammai say, he thereby renders her unfit to the priesthood; Beth Hillel declare her fit. R. Hiyya the son of Rabbah b. Nahmani said in R. Hisda's name; others state, R. Hisda said in Ze'iri's name: All agree that the connection of a boy aged nine years and a day is a real connection; whilst that of one less than eight years is not;[2] their dispute refers only to one who is eight years old, Beth Shammai maintaining, We must base our ruling on the earlier generations, but Beth Hillel hold that we do not.

Now, whence do we know that in the earlier generations [a boy of eight years] could beget children? Shall we say since it is written, [i] [*And David sent and inquired after the woman, And one said:*] *Is not this Bath Sheba, the daughter of Eliam, the wife of Uriah the Hittite?*[4] And it is written, [ii] *Eliam, the son of Ahitophel the Gilonite;*[5] and it is written, [iii] *And he sent by the hand of Nathan the prophet; and he called his name Jedidiah* [afterwards Solomon] *because of the Lord;*[6] and it is written, [iv] *And it came to pass, after two full years* [after Solomon's birth], *that Absalom had sheepshearers;*[7] and it is written, [v] *So Absalom fled and went to Geshur and was there three years;*[8] and it is written [vi] *So Absalom dwelt two full years in Jerusalem, and saw not the king's face;*[9] and it is written, [vii] *And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord in Hebron;* and it is written,[10] [viii] *And when Ahitophel saw that his counsel was not followed, he saddled his ass, and arose, and got him home to his house, to his city and put his household in order, and hanged himself;*[11] and it is written, [ix] *Bloody*

Mother + Son

(1) I.e., she becomes a harlot, whom a priest may not marry (Lev. XXI, 7).
(2) So that if he was nine years and a day or more, Beth Hillel agree that she is invalidated from the priesthood; whilst if he was less that eight, Beth Shammai agree that she is not. (3) When a boy of that age could cause conception.
(4) II Sam. XI, 3. (5) Ibid. XXIII, 34. (6) Ibid. XII, 25. (7) Ibid. XIII, 23.
(8) Ibid. 38. (9) Ibid. XIV, 28. (10) Ibid. XV, 7. (11) Ibid. XVII, 23.

gentile] or violated his wife, and then became converted, is exempt. But if he did this to an Israelite, he is punished. But why so? Should we not say: Since he is changed [in respect of judicial procedure] he is changed [in respect of liability too]?—The change must be in respect of both the judicial procedure and the death penalty: but this Noachide's status has altered only in respect of the former, but not of the latter. Granted that this is true of a murderer: before [conversion] his penalty was decapitation, and it is so now too. But [the violation of] a married woman was punishable before [conversion] by decapitation, but now by strangulation?—[This refers to] the violation of a betrothed maiden, for which stoning is decreed in both cases. But 'if he did this to an Israelite' is parallel to 'or violated his neighbour's wife!'[1]—The lesser [punishment] is included in the greater.[2] Now this agrees with the view of the Rabbis that decapitation is severer [than stoning]; but on the view of R. Simeon that stoning is the greater punishment, what can you say?—R. Simeon concurs with the Tanna of the School of Manasseh, who says that wherever death is decreed for the Noachide, it is by strangulation. Now, this is true of adultery, the penalty for which both before and after [conversion] is strangulation.[3] But murder was punishable before by strangulation; now by decapitation!—The lesser is included in the greater.[4]

Shall we say that the following supports him? [For it was taught:] If she [sc. a betrothed maiden] sinned [by committing adultery], and then attained puberty [becoming a *bogereth*], she is strangled.[5] Now, why not stoned?[6] Surely, because since she is changed [physiologically], she is likewise changed [in respect of

brutality relished

(1) 'His neighbour's wife' must refer to a *nesu'ah*, since the sacredness of betrothal alone is not recognised by heathens. Consequently, 'if he did this to an Israelite must also refer to a *nesu'ah*. (2) I.e., this does refer to a *nesu'ah*, whose violation before conversion is punished by decapitation; after conversion, by stoning. But the latter being more lenient than the former, it is regarded as included therein; hence his death has not changed. But in blasphemy, the change is from decapitation to stoning, which is the reverse. (3) According to the last answer. (4) Decapitation being more lenient than strangulation. (5) V. Keth. 45a. (6) In accordance with the penalty of a *na'arah*.

cause her to be a whore; R. Eliezer said: This refers to marrying one's [young] daughter to an old man. R. Akiba said: This refers to the delay in marrying off a daughter who is already a *bogereth*.(1)

R. Kahana said on R. Akiba's authority: The only poor in Israel is the subtly wicked and he who delays in marrying off his daughter, a *bogereth*.[2] But is not one who thus delays *himself* subtly wicked?[3]—Abaye answered: [76*b*] This is its meaning: Which poor man is subtly wicked? He who delays marrying off his daughter, a *bogereth*.[4]

R. Kahana also said on R. Akiba's authority: Beware of one who counsels thee for his own benefit.[5] gentile

Rab Judah said in Rab's name: One who marries his daughter to an old man or takes a wife for his infant son, or returns a lost article to a Cuthean,[6]—concerning him Scripture sayeth, [*that he bless himself in his heart saying, I shall have peace, though I walk in the imagination of mine heart*] *to add drunkedness to thirst: The Lord will not spare him.*[7] To return a Gentile's lost article is a sin.

An objection was raised: He who loves his wife as himself and honours her more than himself,[8] and leads his children in the right path, and marries them just before they attain puberty—of him Scripture saith, *And thou shalt know that thy tabernacle shall be in peace and thou shalt visit thy habitation, and shalt not sin.*[9]—If just before puberty, it is different.

Our Rabbis taught: He who loves his neighbour, displays → marrying off children

(1) Having attained puberty, he may become unchaste if not married. Marriage, of course, was then at a far earlier age than now. (2) This is explained further on. (3) Why '*and* he who delays etc.': the two are identical. His wickedness consists in that he keeps her unmarried, that he may profit by her labour whilst endangering her chastity. (4) Through his poverty he delays her marriage, that he may profit from her labour, The poor man has no other opportunity of cunning wickedness (5) Lit., 'in his own way' (6) V. p. 388, nn. 5–6. (7) Deut. XXIX, 18ff. i.e., the associations involved in these practices are displeasing in the eyes of the Lord. [How bitter must have been the persecution of the Jews under Ardeshir (v. Funk, *op. cit* 1, pp 66 ff.) to have provoked gentle Rab to this harsh utterance.] (8) By providing her with fine ornaments (Rashi). (9) Job. V. 24. This proves that it is meritorious to marry off one's children whilst minors.

in a place where he must die]; [77a] then with respect to damages, wherein unwitting damage is treated as deliberate, and an accident as intention,[1] surely he is liable for confining [the animal].

'R. Aha b. Rab ruled that he is not liable.' Said R. Mesharshia: Why does my grandfather[2] rule him not liable?—Because of the verse, [*Or in enmity he smite him with his hand, that he die:*] *He that smote him shall surely be put to death: for he is a murderer:*[3] only a murderer has the law made liable for confining, but not one who causes damage thereby. How to Kill a neighbor

Raba said: If one bound his neighbour and he died of starvation, he is not liable to execution. Raba also said: If he bound him in the sun, and he died, or in a place of intense cold and he died, he is liable; but if the sun was yet to appear, or the cold to make itself felt, he is not.(4) Raba also said: If he bound him before a lion, he is not liable(5) before mosquitoes, [who stung him to death] he is. R. Ashi said: Even before mosquitoes, he is not liable, because these go and others come.(6)

It has been stated: If one overturned a vat upon a man [who then died of suffocation], or broke open a ceiling above him,[7]—Raba and R. Zera [differ]: One ruled that he is liable, the other that he is not. It can be proved that it was Raba who ruled that he is not liable, for he said: If one bound his neighbour and he dies of starvation, he is not liable.[8] On the contrary, it can be

(1) It being a general principle that a man is liable for any damage he does, no matter how, B.K. 26*b*. (2) R. Aha b. Rab was a Babylonian amora of the fourth century, and the grandfather of R. Mesharshia. (3) Ibid. The first half of the verse extends the law to confining one's neighbour in a place of death, (p. 519). (4) I.e., he is liable only if the place was already exposed to heat or cold. But if it was merely destined to become hot, the sun not yet having risen, he is not liable. In the first case, he is regarded as a direct murderer, in the second, as an indirect cause. That is the general reason for the exemptions taught in this passage. (5) Because he could not have saved himself in any case. [Raba probably refers to a prisoner thrown into an arena to be torn by lions.] (6) I.e., the mosquitoes before which the prisoner was bound do not kill him entirely, as there is a continuous coming and going. Hence it is similar to binding one in a place where the sun will appear, but has not yet done so. (7) So that the cold entering therein, killed him. (8) This is similar: he did not kill him but indirectly caused his death.

shewn that R. Zera ruled that he is not liable. For R. Zera said: If one led his neighbour in to an alabaster chamber[1] and lit a candle therein, so that he died [of the fumes], he is liable. Now, the reason is only that he lit a candle that he is liable;[2] but had he not lit a candle [and the prisoner died of the natural heat and lack of air], he would be exempt![3]—I will tell you: In that case, without a candle, the heat would not have commenced [its effects] [77b] immediately [he placed him therein];[4] but in this case [of placing the upturned vat over him] the heat commences immediately.

(Mnemonic: *Ladder, shield, balsam, in a wall.*)

Raba said: If one thrust his neighbour into a pit, in which there was a ladder [so that he could have climbed out], and then another came and removed it, or even if himself hastened to remove it, he is not liable [for the victim's death], because when he threw him in he could have climbed out. Raba also said: If one shot an arrow at his neighbour, who was holding a shield, but another came and snatched it away, or even if he himself [the thrower] hastened to do so, he is not liable, because when he shot the arrow its force was spent.[5]

Raba also said: If one shot an arrow at his neighbour, who had balsam in his hand [wherewith he could have healed the wound], but another dashed it out of his hand, or even if he himself [the thrower] did so, he is not liable, because when he did it he could have been healed. R. Ashi said: Therefore this holds good even if there was balsam in the market.[6] R. Aha the son of Raba asked R. Ashi: What if he came across the

(1) Which was then hermetically sealed, so that no fumes could escape. (2) This being considered active murder under the circumstances. (3) Thus R. Zera maintains that no penalty is incurred for indirectly causing one's death. (4) [By consuming the oxygen, the fire immediately produces effects of asphyxiation, but without fire such effects are not immediately felt.] (5) Lit., 'broken', as at the time it was released there was a shield to prevent its killing. (6) I.e., if when the arrow was thrown, a healing ointment could have been procured sufficiently quickly to prevent death, the attacker is not liable, even if for some reason the ointment became subsequently unavailable.

the side of the utensil, whence it fell into the trough, it is unfit?[1] —The reference here is to a dripping down.[2]

Come and hear! If an [unclean] needle was lying upon a shard, and the [purifying] water was sprinkled thereon, but it is doubtful whether upon the needle or upon the shard, and then it spurted [*miẓa*] upon the needle, the sprinkling is invalid.[3]—R. Hinena b. R. Judah said in Rab's name: We have learnt, It was found [*maẓa*].[4] How To Kill. Explained

R. Papa said: If one bound his neighbour and then caused a column of water to inundate him, it is as his arrows, and he is liable [for his death]. But that is only if [he was drowned] by his direct agency; but if through his indirect agency (5) he is merely regarded as a subsidiary cause.[6]

R. Papa also said: If one threw a stone upwards, and it returned

(1) The reference is to the law of the red heifer: Num. XIX. The ashes thereof, when mixed with running water, are said to sanctify, the ashes themselves being denominated 'the sanctifier'. These had to be placed by a person into the water, not merely fall therein. Now, if one was engaged in sanctifying the water, and instead of pouring the ashes straight in, permitted them to fall upon his hand or on the side of a utensil, whence they fell into the trough containing the sanctified water, the water is unfit for its purpose, because the mixing had not been done directly by the person. This proves that a rebound is not regarded as a person's direct action, and thus contradicts the law of murder. (2) The ashes did not fall with force from the side of the utensil into the trough, but merely dripped down; therefore it is not regarded as man's direct agency. Had they fallen with force, however, the fall would be regarded as part of the man's action in dropping them on to the utensil, and the water would accordingly be fit. In the case of murder, the rebound is with force, and directly caused by the strength of the throw. (3) Because the sprinkling, as the mixing, must be done by man. Thus we see that the rebound is not regarded as direct action. (4) I.e., the text is corrupt, and instead of *miẓa* מיצא, *maẓa* מצא is to be read. Thus, the water was found upon the needle, but how it came there is not known, whether sprinkled direct thereon, or it had rebounded from the shard, which, on the present hypothesis, would also be valid, or flowed of itself from the shard on to the needle, in which case it was not due at all to man's action. (5) If the victim was lying immediately in front of the burst, where the strength of the water's flow is still due to the man's action, the drowning is by his direct agency. But if he was lying at some distance, he is held to be an indirect or secondary cause. (6) Not the actual murderer.

in a slanting direction and killed a man, he is liable. Mar son of R. Ashi asked R. Papa. Why so? Because it is by his agency! But if so, it should go upwards;[1] [78a] whilst if it is not by his agency, it should fall [vertically] down?[2]—But it is through his agency, though weakened.[3] 10 "innocent" men

Our Rabbis taught: If ten men smote a man with ten staves whether simultaneously or successively, and he died, they are exempt. R. Judah b. Bathyra said: If successively, the last is liable, because he struck the actual death blow.[4] R. Johanan said: Both derive [their rulings] from the same verse, *And he that killeth* ko nefesh[5] [lit., *'all life'*] *of man shall surely be put to death.*[6] The Rabbis maintain that *kol nefesh* implies the whole life;[7] but R. Judah b. Bathyra holds that *kol nefesh* implies, whatever there is of life.[8]

Raba said: Both agree that if he killed a *terefah*(9) he is exempt; if he slew one who was dying through an act of God,[10] he is liable; their dispute refers only to one who was dying through man's act:[11] the one likens him to a *terefah*,[12] the other to a person dying naturally. Now, he who likens him to a *terefah*, why does he not liken him to a person dying naturally?—Because no injury has been done to the latter; but an injury has been done to this one. Whilst he who likens him to a person dying naturally, why does he not liken him to a *terefah*?—A *terefah* has his vital organs affected[13], but this one has not.[14] "mercy" killing ↑

(1) For he had exerted himself to cause it to go up, not down. (2) Not in a slanting direction. (3) I.e., most of the force with which he threw it was already expended, but sufficient was left to impel it in the direction in which it fell (4) Lit., 'brought his death near'; v. B.K. 26b. (5) נפש כל (6) Lev. XXIV, 17. (7) Hence, if ten men assailed him successively, he was already nearly dead when the last smote him: therefore the last too is exempt. (8) I.e., however little life the man has, even if he is nearly dead, the man who actually kills him is liable. (9) V. Glos. When used of a person, it means that he was suffering from some fatal organic disease, recovery from which is impossible. (10) I.e., naturally, through age or weakness, but without an organic disease or wound. (11) As here: nine men had smitten him, and though not actually a *terefah*, he was already at the point of death. (12) Hence his slayer is exempt. (13) Lit., 'cut'. (14) Although suffering very much from the successive blows, and on the point of death, no vital organ, e.g., the heart or lungs, is injured, as in the case of a *terefah*.

A tanna recited before R. Shesheth: *And he that killeth all life of man:* this includes one who smote his fellow, but there was not in his blow enough [force] to kill, and then a second came and killed him, [teaching] the latter is executed. But if the first man's blow was insufficient to kill, is it not obvious [that the second is liable]? —But [say thus: the first smote him] with sufficient force to kill, [but before he expired] a second came and slew him; then the second is liable. This anonymous Baraitha agrees with R. Judah b. Bathyra.[1] Abusing dead is alright.

Raba said: If one kills a *terefah*, he is exempt; whilst if a *terefah* committed murder: if in the presence of a Beth din, he is liable; otherwise he is exempt. Why is he liable if in the presence of a Beth din?—Because it is written, *So shalt thou put away the evil from the midst of thee.*[2] But if not, he is exempt, because the law of confuted testimony is inapplicable, and testimony which cannot be so confuted is inadmissible.[3] (Sodomy at Beth Din)

Raba also said: He who commits pederasty with a *terefah* is liable to punishment; but if a *terefah* committed it, if in the presence of a Beth din, he is liable; otherwise he is not. 'If in the presence of a Beth din, he is liable', because it is written, *So shalt thou put the evil away from the midst of thee.* 'Otherwise he is not', because the law of confuted testimony is inapplicable. Why state this second [law]; is it not identical with the first? —It is necessary to teach concerning one who commits pederasty with a *terefah:* for I might think that he is as one who abuses a dead person, and hence exempt. Therefore he teaches that [punishment is *generally* imposed] because of the [forbidden]

(1) That the last of the ten is liable for hastening his death, though the cumulative effect of the preceding nine would have caused his death in any case, if not so soon. (2) Deut. XIII, 6. (3) Ibid. XIX, 16-19. Since the murder was not committed in the presence of a Beth din, witnesses must testify thereto. But should they subsequently be proved false (*Zomemim*, v. Glos.) they could not be executed in accordance with Deut. XIX, 16-19, because they had sought the execution of one who is already regarded as dead, a *terefah* being thus considered, and testimony to which this law is inapplicable is not valid. But if the murder was committed in the presence of a Beth din, so that no testimony at all is required, the ordinary law of a murderer applies.

worse and died, the second assessment is followed.[1] This is R. Nehemiah's view. The Sages maintain: There can be no second assessment after the first.[2]

Another [Baraitha] taught: If his injuries were declared fatal, they may subsequently be declared non-fatal.[3] But once his injuries are declared non-fatal, they cannot subsequently be declared fatal.[4] If the blow was assessed to be fatal, but then he became better, a second assessment of the financial damage is made, and if he subsequently died, he must make compensation for the damage, pain [etc.][5] to the heirs. From when must compensation be made?—From when he smote him.[6] And thus this anonymous [Baraitha] agrees with R. Nehemiah.[7]

Intent to kill a non-Jew so laudable it exempts one for

MISHNAH. IF HE INTENDED KILLING AN ANIMAL BUT SLEW A MAN, OR A HEATHEN AND HE KILLED AN ISRAELITE, OR A PREMATURELY BORN AND HE KILLED A VIABLE CHILD, HE IS NOT LIABLE.[8] IF HE INTENDED TO STRIKE HIM ON HIS LOINS, WHERE THE BLOW WAS INSUFFICIENT TO KILL, BUT SMOTE THE HEART INSTEAD, WHERE IT WAS SUFFICIENT TO KILL, AND HE DIED; OR IF HE INTENDED SMITING HIM ON THE HEART, [79a] WHERE IT WAS ENOUGH TO KILL, BUT STRUCK HIM ON THE LOINS, WHERE IT WAS NOT, AND YET HE DIED, HE IS NOT LIABLE. IF HE AIMED A BLOW AT AN ADULT,

(1) I.e., he is liable for the financial damage, as it was computed, but not to death. (2) I.e., since on the first computation the injuries were declared fatal, when he subsequently grew better, and financial damages were awarded, we do not regard him as having left Beth din a free man (in respect of the capital penalty), but judge him according to the ultimate issue, and hence he is executed. (3) If he grew better, and the assailant is thus freed from death. (4) If he grew worse and died, the culprit is not executed. (5) [On the payments for injuries, v. B.K. VIII, 1.] (6) In assessing the victim's worth, his value before being smitten is taken. But we do not say, since his injuries were first declared fatal, and then not fatal, subsequent to which he died, his value should be assessed on the basis of his health at the time of the second computation. (7) That financial compensation must be made, but there is no liability to death. (8) [A prematurely born child for the first thirty days is not considered viable.]

WHOM IT WAS INSUFFICIENT TO KILL, BUT CAUGHT A CHILD,[1] WHOM IT WAS ENOUGH TO KILL, AND HE DIED, HE IS NOT LIABLE. IF HE STRUCK AT A CHILD WITH SUFFICIENT FORCE TO KILL HIM, BUT IT CAUGHT AN ADULT, FOR WHOM IT WAS INSUFFICIENT, AND YET HE DIED, HE IS NOT LIABLE. BUT IF HE INTENDED TO STRIKE HIS LOINS WITH SUFFICIENT FORCE TO KILL, BUT CAUGHT THE HEART INSTEAD, HE IS LIABLE. IF HE AIMED A BLOW AT AN ADULT HARD ENOUGH TO KILL, BUT STRUCK A CHILD INSTEAD, AND HE DIED, HE IS LIABLE. R. SIMEON SAID: EVEN IF HE INTENDED KILLING ONE BUT KILLED ANOTHER, HE IS NOT LIABLE.

Killing a Jew. But intent to Kill

GEMARA. To which clause does R. Simeon refer? Shall we say to the last? In that case, the Mishnah should state, R. Simeon declares him not liable.[2] But he refers to the first clause: IF HE INTENDED KILLING AN ANIMAL, BUT SLEW A MAN, OR A HEATHEN AND HE SLEW AN ISRAELITE, OR A PREMATURELY BORN AND HE SLEW A VIABLE CHILD, HE IS NOT LIABLE. This implies, that if he intended killing one [Israelite] and killed another, he is liable. [Thereupon] R. SIMEON SAID: EVEN IF HE INTENDED KILLING ONE BUT KILLED ANOTHER, HE IS NOT LIABLE.

Now, it is obvious that if Reuben and Simeon were standing, and the murderer said, 'I intended killing Reuben, not Simeon' [whom he did actually kill]—that is the case wherein they differ. But what if he said, 'I intended killing any of them';[3] or [again], if he thought that this victim was Reuben, but then found him to be Simeon?—Come and hear! For it has been taught: R. Simeon said: [He is not liable] unless he declares, 'My intention was to kill so and so' [whom he did kill].[4]

What is R. Simeon's reason?—The Writ saith, [*But if any man*

(1) Lit., 'a minor'. (2) Why repeat, Even if he intended etc.? Since it bears upon the clause immediately preceding, the circumstances having been stated, it is sufficient just to give R. Simeon's ruling. (3) Does R. Simeon regard this as intentional, or not, since he would have been equally satisfied had the other been killed. (4) This proves that in both cases propounded, he is not liable according to R. Simeon.

hate his neighbour,] *and lie in wait* for him, *and rise up* against him:[1] teaching that his intention must be *against him*. But the Rabbis?[2] —The disciples of R. Jannai said: This excludes the case of one who threw a stone into the midst of a company [of Israelites and heathens]. How is this? Shall we say that the company consisted of nine heathens and one Israelite? Then his non-liability can be inferred from the fact that the majority were heathens. And even if half and half, when there is a doubt in a capital charge, a lenient attitude must be taken![3]—The verse is necessary only if there were nine Jews and one heathen, so that the heathen [though in a minority] is 'settled' there, and every 'settled' [minority] is as half and half.[4]

All is well according to the Rabbis, who maintain that if he intended killing one man and killed another, he is liable. For it is written, *If men strive, and hurt a woman with child;*[5] whereupon R. Eleazar observed: The verse refers to attempted murder,[6] because it is written, *And if any mischief follow, then thou shalt give life for life.*[7] But how does R. Simeon interpret, *'thou shalt give life for life'*?[8]—It refers to monetary compensation, in harmony with Rabbi's [interpretation]. For it has been taught: Rabbi said:

a Jew is different — the death penalty

(1) Deut. XIX, 11. (2) How do they interpret *'for him'* and *'against him'*? (3) Since they were equally divided, we do not know whether he aimed at a Israelite or a heathen, and hence even without a verse we know that he is not liable. (4) This is a general rule in the Talmud. Although the majority is always followed, that is only when the minority is not יצוּב *Kebus'*, fixed, settled in a certain place; but otherwise, it is equal to the majority. The following example from the Talmud will make it clearer. If there are ten butcher shops in a street, nine of which sell only *kasher* meat, the tenth selling *terefah* meat, and a piece of meat is found in the street, it may be assumed to be *kasher*, as the majority is followed. But if meat was bought in one of the shops, and it is not known from which, this assumption may not be made, because the doubt arises not in the street but in the shop, and the minority is in a settled place. Thus here too, since the company is all together, the place of the heathen is known and fixed, as it were. The verse under discussion teaches that the murderer in this case is not liable; hence it becomes the source of the principle that a 'settled' minority is regarded as equal to the majority. (5) Ex. XXI, 22. (6) Lit., 'the verse speaks of a strife with murderous intent'. (7) Ibid. 23; v. *supra*, 74a. (8) Since the murder of the woman was unintentional, according to R. Simeon there is no death penalty.

and Phinehas waited for his strength to weaken,[1] not knowing that [God is] a King, against whom there is no rising up.[2] In the Baraitha we learnt: Sixty [times], until he became like an addled egg, whilst she became like a furrow filled with water. R. Kahana said: And her seat was a *beth s'eah*[3] R. Joseph learned: Her womb opening was a cubit. (18 inches)

R. Sheshet said: Her name was not Cozbi, but Shewilanai the daughter of Zur. Why then was she called Cozbi? Because she falsified[4] her father's teachings.[5] Another interpretation is: She said to her father, 'Devour me [*kosbi*][6] this people.' And thus it is a popular proverb, 'What business hath Shewilanai[7] by the reeds of the lake? What hath Shewilanai to do amongst the peeling rushes?[8] She prostitutes her mother.'[9]

R. Johanan said: [Zimri] had five names: Zimri, the son of Salu, Saul, the son of the Canaanitish woman, and Shelumiel, the son of Zurishaddai. Zimri, because he became like an addled egg [*beẓa hamuzereth*]; the son of Salu, because he outweighed [*hisli*][10] the sins of his family;[11] Saul, because he lent himself [*hish'il* fr. *sha'al*] to sin; the son of the Canaanitish woman, because he acted in a Canaanitish fashion, [i.e., depravedly]; whilst his real name was Shelumiel the son of Zurishaddai.

IF A PRIEST PERFORMED THE TEMPLE SERVICE WHILST UNCLEAN.

R. Abba b. Huna propounded a problem to R. Shesheth: Does a priest who performed the Temple service whilst unclean

(1) Heb. פָּשַׁע (weakened) is connected here with יָשַׁע (2) I.e., he need not have waited, for Zimri was already doomed. (3) I.e., she became very bloated. *Beth se'ah* is a field requiring one *se'ah* of seed. (4) From כזב falsehood. (5) V. 82a; he had instructed her to surrender only to the greatest man in Israel. (6) כס־בי. (7) A common name for a dissolute woman. [The word is connected with the Arabic denoting 'womb opening', v. *MGWJ*. LXXIII, p. 398]. (8) I.e., surely she goes to these secluded spots only for immoral purposes. (9) I.e., she transfers her own harlotry to her mother—an unchaste woman being generally called a harlot, the daughter of a harlot (Rashi). Jast. renders, 'Did she embrace her mother?' (10) From שאל. (11) From כלא. Others: he caused the sins of the family to rise, i.e., became notorious. (Jast.); Rashi (one version): caused his sins to be searched out, probed.

[taught] likewise; For no offence may a son be appointed an agent to smite or curse his father, excepting if he be a *mesith*, since it is written, *neither shalt thou spare nor conceal him.*[1]

You may also strike parents

MISHNAH. HE WHO STRIKES HIS FATHER OR HIS MOTHER IS LIABLE ONLY IF HE WOUNDS THEM. IN THIS RESPECT, CURSING IS MORE STRINGENT THAN SMITING, FOR, HE WHO CURSES [HIS PARENTS] AFTER DEATH IS LIABLE, WHILST HE WHO SMITES THEM AFTER DEATH IS NOT.

GEMARA. Our Rabbis taught: *His father or his mother he hath cursed:*[2] [*his blood shall be upon him*]. This means, even after death.[3] For I would think, since he is liable for smiting and for cursing; just as for smiting he is liable only when [his parents are] alive, so also for cursing. Moreover, an *ad majus* reasoning [would seem to prove the contrary]: If for smiting, where [a parent] 'not of thy people' is assimilated to one 'of thy people',[4] there is nevertheless no punishment for doing so after his death; then cursing, where one 'not of thy people' is assimilated to 'of thy people', is surely not punishable if done after death! Therefore the Writ saith, *He hath cursed his father or his mother.* Now this accords with R. Jonathan, to whom the verse, *His father or his mother, he hath cursed* is superfluous; but on R. Joshiah's view, what can be said? For it has been taught: *For* [ish ish] *any man*[5] [*that curseth his father or his mother shall surely be put to death*].[6] Now, Scripture could have said, *A man* [*ish*]; what is taught by 'any *man*' ['*ish* ish']? The inclusion of a daughter, a *tumtum*, and a hermaphrodite [as being subject to this law]. '*That curseth his father and his mother*': from this I know only [that he is punished for cursing] his father *and* his mother: whence do I know [the same] if he cursed his father

(1) Deut. XIII, 9. (2) Lev. XX, 9. (3) It is so interpreted because it is superfluous, since the beginning of the verse states, *For everyone that curseth his father or his mother shall surely be put to death.* (4) V. *supra.* Because in Ex. XXI, 15, dealing with this, no mention is made that the parents must be '*of thy people*'. (5) איש איש Lit., 'A man, a man'. (6) Lev. XX, 9.

on a matter involving the death penalty at the hands of Beth din, he would have been liable to death even before! — Before, he needed a formal warning;[1] now he does not.[2] But what of a *mesith*, for whom no warning is required? Before, had he stated a reason [excusing or justifying his action], it might have been accepted; but now, even if he stated a reason, it would not be accepted.

Talmud ranks above Torah (Bible)

MISHNAH. THERE IS GREATER STRINGENCY IN RESPECT TO THE TEACHINGS OF THE SCRIBES THAN IN RESPECT TO THE TORAH. [THUS,] IF ONE [A REBELLIOUS ELDER] SAYS, THERE IS NO PRECEPT OF TEFILLIN, SO THAT A BIBLICAL LAW MAY BE TRANSGRESSED, HE IS EXEMPT.[4] [BUT IF HE RULES THAT THE TEFILLIN MUST CONTAIN] FIVE COMPARTMENTS, THUS ADDING TO THE WORDS OF THE SCRIBES,[5] HE IS LIABLE.

GEMARA. R. Eleazar said in R. Oshaia's name: He is liable only for a matter of which the fundamental law is Biblical, whilst its interpretation is of the Scribes, and in which there is room for addition, which addition, however, is the equivalent of subtraction. Now, the only precept [fulfilling these conditions] is that of *tefillin*.[6] Now, this statement was made according to R. Judah.[7] But is there not the *lulab*,[8] the fundamental law of which is Biblical,[9]

That was Jesus' "crime"

(1) Cf. *supra* p.p. 494-5. (2) Since he is punished not for actually committing the offence, but for flouting Beth din. (3) If he acted as an inciter to idolatry, but maintained that his words did not purport thus, and the Great Beth din ruled that they did, it is shewn that he was liable to death even before, and without a warning, which is unnecessary for a *mesith*. (4) Since all know that the Bible commands the wearing of *tefillin*, the words of the elder will be ineffective. (5) Who required only four in the head-*tefillin*. (6) The fundamental law of wearing *tefillin* is Biblical. By Rabbinic interpretation, the head-*tefillin* must contain four compartments, with inscriptions in each. Hence it is possible to rule that it should consist of a greater number. But if this is done, the *tefillin* is unfit, so that the addition amounts to subtraction of its fitness. (7) V. *supra* 87a, where R. Meir, R. Judah, and R. Simeon are in dispute. (8) The palm branch, which was to be taken with other species of plant life on the Festival of Tabernacles. (9) Lev. XXIII, 40.

Exhibit 96

CHAPTER XI[1]

Asserting future life To fight the "adherers to the Scriptures"

MISHNAH. ALL ISRAEL[2] HAVE A PORTION IN THE WORLD TO COME,[3] FOR IT IS WRITTEN, THY PEOPLE ARE ALL RIGHTEOUS; THEY SHALL INHERIT THE LAND FOR EVER, THE BRANCH OF MY PLANTING, THE WORK OF MY HANDS, THAT I MAY BE GLORIFIED.'[4] BUT THE FOLLOWING HAVE NO PORTION THEREIN: HE WHO MAINTAINS THAT RESURRECTION IS NOT A BIBLICAL DOCTRINE(5) THE TORAH WAS NOT DIVINELY REVEALED,

(1) In the Jerusalem Talmud this is the tenth chapter, whilst 'These are strangled', which in the Babylonian version is the tenth, is there the eleventh. H. Danby, *Sanhedrin, Introduction* VIII, 2, defends the order of the Bab. Tal. as correct. Rashi likewise states: 'Having first dealt with those who are executed by Beth din by one of the four modes of execution, the Mishnah proceeds to enumerate those who have no portion in the world to come.' Maimonides in his commentary places this as the tenth chapter (v. also his *Introduction* to *Seder Zera'im*), and Asheri does likewise. This order is adopted in the printed editions of the Mishnah and in the Jerusalem Talmud (cp. also Mak. 2a). (2) This is not a dogmatic assertion that only Israel has a portion in the world to come, but is closely connected with the preceding chapters, and asserts that even those who were executed by Beth din are not shut out from the future world, as is stated in VI, 2. (3) The conception of what is to be understood by the future world is rather vague in the Talmud. In general, it is the opposite of עולם הזה, this world. In Ber. I, 5, 'this world' is opposed to the days of the Messiah. Whether the Messianic era is thus identical with the future world, and these again with the period of resurrection, is a moot point (v. *infra*, 91b). The following quotation from G. Moore, *'Judaism'* (Vol. 2, p. 389) is apposite: 'Any attempt to systematize the Jewish notions of the hereafter imposes upon them an order and consistency which does not exist in them.' (4) Isa. LX, 22. (5) Lit., 'that resurrection is not intimated in the Torah.' The doctrine of resurrection was denied by the Sadducees and the Samaritans. It was to oppose these that the doctrine was emphatically asserted in the second of the Eighteen Benedictions (v. W.O. Oesterley, *The Jewish Background of Christian Liturgy*, Oxford, 1925, 60ff.). According to the present text, however, the reference is not to one who denies the fact of resurrection, but that it is intimated in the

AND AN EPIKOROS.[1] R. AKIBA ADDED: ONE WHO READS UNCANONICAL BOOKS.[2] ALSO ONE WHO WHISPERS [A CHARM] OVER A WOUND AND SAYS, 'I WILL BRING NONE OF THESE DISEASES UPON THEE WHICH I BROUGHT UPON THE EGYPTIANS: FOR I AM THE LORD THAT HEALETH THEE.'[3] ABBA SAUL SAYS: ALSO ONE WHO PRONOUNCES THE DIVINE NAME AS IT IS SPELT.[4] Meaning Christians

THREE KINGS AND FOUR COMMONERS HAVE NO PORTION IN THE WORLD TO COME: THE THREE KINGS ARE JEROBOAM, AHAB, AND MANASSEH.[5] R. JUDAH SAID: MANASSEH HATH A PORTION THEREIN, FOR IT IS WRITTEN, AND HE PRAYED UNTO and New Testament (Ex. 102)

Torah. (On the importance of conceding the Biblical origin of this tenet, v. p. 604, n. 12.) But D.S. omits the phrase as interpolated, and he is supported by the Tosef. XIII, 5.

(1) In the first place, the word denotes an adherent of the Epicurean philosophy, and then, one who lives a licentious and dissolute life. The word has also been derived from אקר (cf. תסקר) to be unbridled, and it is frequently used as a synonym of מין (q.v. p. 604, n. 12), heretic. The Gemara defines it as one who speaks disparagingly of the Bible and its disciples. (2) Lit., 'the external books'. Graetz, *Gesch.* IV, p. 99, regards this as referring to un-Jewish, particularly Gnostic literature. Weiss takes a similar view. The pernicious influence of Gnosticism, particularly as it impaired the pure monotheism of Judaism, made the Rabbis very anxious to stem its spread, and hence R. Akiba's dictum. (Weiss maintains that Elisha b. Abuia's revolt against the Rabbis was in some measure occasioned by the influence of Gnosticism.) On this view, ordinary reading is referred to. There are indications, however, that something more is meant. The J. Tal. a.l. adds: 'E.g., the books of Ben Sira and Ben La'anah. But the reading of Homer and all subsequent books is as the reading of a letter.' In spite of the fact that the Bab. Tal. forbids the books of Ben Sira, it is evident from the discussion that all its contents were well-known, and Sira's wisdom is frequently quoted by the Talmudists. It is also difficult to see why greater exception should be taken to Sira than to Homer. To obviate these difficulties the theory has been put forward that the prohibition is against reading these uncanonical works *publicly*, treating them as the Scripture and expounding them to the community. Private reading, however, would on this theory not come within the ban. (V. Krochmal *More Nebuche ha-Zeman*, XI, 5.) (3) Ex. XV, 26. (4) Lit., according to its letters'. (5) Jeroboam, the son of Nebat, who is frequently stigmatised in the Bible as having 'sinned and caused Israel to sin'. Ahab, the son of Omri, a later King; v. I Kings, XXI, 21. Manasseh, the son of Hezekiah, King of Judah; v. II Kings, XXI.

HIM, AND WAS INTREATED OF HIM, AND HE HEARKENED TO HIS SUPPLICATION AND THEY RESTORED HIM TO JERUSALEM, TO HIS KINGDOM.'[1] THEY [THE SAGES] ANSWERED HIM: THEY RESTORED HIM TO HIS KINGDOM, BUT NOT TO [HIS PORTION IN] THE WORLD TO COME. FOUR COMMONERS, VIZ., BALAAM, DOEG, AHITOPHEL, AND GEHAZI.[2]

Baalam passages refer to Jesus Exh. 294

GEMARA. And why such [severity]?—A Tanna taught: Since he denied the resurrection of the dead, therefore he shall not share in that resurrection, for in all the measures [of punishment or reward] taken by the Holy One, blessed be He, the Divine act befits the [human] deed.[3] As it is written, *Then Elisha said, Hear ye the word of the Lord; Thus saith the Lord, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gates of Samaria.*[4] And it is written, *Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the Lord made windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.*[5] [90b] And it is [further] written, *And so it fell unto him: for the people trod upon him in the gate, and he died.*[6] But perhaps this was the result of Elisha's curse, for Rab Judah said in Rab's name: The curse of a Sage, even if unmerited, is fulfilled?—If so, Scripture should have written, they trod upon him and he died. Why, *trod upon him* in the gate?—[To show that it was] on account of matters pertaining to the gate.[7] It is not

How is resurrection derived from the Torah?—As it is written, *And ye shall give thereof the Lord's heave offering to Aaron the priest.*[8] But would Aaron live for ever; he did not even enter Palestine, that *terumah*[9] should be given him?[10] But it teaches that he would be resurrected, and Israel give him *terumah*. Thus resurrection is

he taught them filth of they killed Balaam Bad

(1) II Chron. XXXIII, 13. (2) Balaam: v. Num. XXXI, 8, 16; Doeg the Edomite: v. I Sam. XXI, 22; Ahitophel: v. II Sam. XV; Gehazi: v. II Kings V, 20. (3) Lit., 'Measure for measure'. (4) II Kings VII, 1. (5) Ibid. 2. (6) Ibid. 20. (7) I.e., Elisha had prophesied that wheat and barley would be sold cheaply at the gate of Samaria, and he denied it. (8) Num. XVIII, 28. (9) V. Glos. (10) The priestly dues were rendered only in Palestine.

derived from the Torah. The school of R. Ishmael taught: *To Aaron* [means to one] like Aaron: just as Aaron was a *ḥaber*,[1] so his sons must be *ḥaberim*.[2] R. Samuel b. Naḥmani said in R. Jonathan's name: Whence do we know that *terumah* must not be given to a priest and *'am ha-arez*?[3] From the verse, *Moreover he commanded the people that dwelt in Jerusalem to give the portion of the Levites, that they might hold fast to the law of the Lord:*[4] [thus,] whoever holds fast to the law of the Lord, has a portion; whoever does not, has no portion. R. Aḥa b. Adda said in Rab Judah's name: One who gives *terumah* to an ignorant priest is as though he had placed it before a lion: just as a lion may possibly tear his prey and eat it and possibly not,[5] so is an ignorant priest—he may possibly eat it undefiled and possibly defiled. R. Johanan said: He even causes his [sc. the ignorant priest's] death, for it is written, *and die therefore, if they profane* it.[6] The School of R. Eliezer b. Jacob taught: He also embroils him in a sin of general trespass,[7] for it is written, *Or suffer them to bear the iniquity of trespass when they eat their holy things.*[8]

It has been taught: R. Simai said: Whence do we learn resurrection from the Torah?—From the verse, *And I also have established my covenant with them,* [sc. the Patriarchs] *to give them the land of Canaan:*[9] '[*to give*] you' is not said, but '*to give* them' [personally]; thus resurrection is proved from the Torah.[10]

(Mnemonic: *ZeDeK, GaM, GeSHeM, KaM.*)[11] Sectarians [*minim*][12] asked Rabban Gamaliel: Whence do we know that the

(1) V. Glos. (2) Hence this verse is to teach that the priestly dues are not to be rendered to an ignoramus, and affords no basis for resurrection. (3) Lit., 'people of the earth,' peasants, and then denoting the ignorant and irreligious in general. (4) II Chron. XXXI, 4. (5) I.e., when a lion steals an animal and mauls it, we do not know whether it was to appease his hunger, or merely to satisfy his blood lust. (6) Lev. XXII, 9. (7) I.e., a sin which leads to guilt in a number of ways. (8) Ibid. 16. (9) Ex. VI, 4. (10) The promise could be literally fulfilled only by the Patriarchs' resurrection. (11) An apt mnemonic, meaning lit., 'As to the Righteous, also the Body Riseth.' (12) Term used generally as a designation for Judeo-Christians. Herford, *Christianity in the Talmud*, pp. 231-4, conjectures that this discussion took place in Rome, whither R. Gamaliel journeyed in 95 C.E., since this is followed by 'The Romans asked R. Joshua.' He maintains that both sides accepted the fact of resurrection of the dead, the dispute being whether it is intimated in the Torah. The im-

[strength] belongs. (1) And what is the meaning of *'and all faces are turned into paleness?'*—R. Johanan said: [This refers to God's] heavenly family [i.e., the angels] and his earthly family [i.e., Israel,] when God says, These [the Gentiles] are my handiwork, and so are these [the Jews]; how shall I destroy the former on account of the latter?[2] R. Papa said: Thus men say, 'When the ox runs and falls, the horse is put into his stall.'[3]

R. Giddal said in Rab's name: The Jews are destined to eat [their fill] in the days of the Messiah.(4) R. Joseph demurred: Is this not obvious; who else then should eat—Ḥilek and Bilek?[5]—This was said in opposition to R. Hillel, who maintained that there will be no Messiah for Israel, since they have already enjoyed him during the reign of Hezekiah.[6] Jews to subjugate Christians

Rab said: The world was created only on David's account.[7] Samuel said: On Moses' account;[8] R. Johanan said: For the sake of the Messiah. What is his [the Messiah's] name?—The School of R. Shila said: His name is Shiloh, for it is written, *until Shiloh come.*[9] The School of R. Yannai said: His name is Yinnon, for it is written, *His name shall endure for ever:*[10] *e'er the sun was, his name is Yinnon.*[11] The School of R. Ḥaninah maintained: His name is Ḥaninah, as it is written, *Where I will not give you Ḥaninah.*[12] Others say: His name is Menahem the son of Hezekiah, for it is written, *Because Menahem* ['the comforter'], *that would relieve my soul,*

(1) I.e., the Almighty himself bewails Israel in the power of the Gentile[a] muslists Christians (2) To avenge the wrongs suffered by the Jews. Because the suffering would be so great that even the Almighty would lament it, R. Johanan desired to be spared the Messiah's coming. (3) The horse is made to replace it, but when the ox recovers, it is difficult to remove the horse. So the Israelites, having fallen, were replaced in power by the Gentiles: but on their recovery, it will be difficult to remove the Gentiles from their position without inflicting much suffering. (4) I.e., the years of plenty which the Messiah will usher in will be enjoyed by the Israelites. (5) Two fictitious names—'any Tom, Dick and Harry'— shall these years be enjoyed indiscriminately by anyone? (6) Therefore R. Giddal puts it in the future. (7) That he might sing hymns and psalms to God. (8) That he might receive the Torah. (9) Gen. XLIX, 10. (10) E.V. *'shall be continued'*. (11) Ps. LXXII, 17. (12) Jer. XVI, 13. Thus each School evinced intense admiration of its teacher in naming the Messiah after him by a play on words.

is far.[1] The Rabbis said: His name is 'the leper scholar,' as it is written, *Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him a leper, smitten of God, and afflicted.*[2]

R. Nahman said: If he [the Messiah] is of those living [to day], it might be one like myself, as it is written, *And their nobles shall be of themselves, and their governors shall proceed from the midst of them.*[3] Rab said: If he is of the living, it would be our holy Master;[4] if of the dead, it would have been Daniel the most desirable man.[5] Rab Judah said in Rab's name: The Holy One, blessed be He, will raise up another David for us,[6] as it is written, *But they shall serve the Lord their God, and David their king, whom I will raise up unto them:*[7] not 'I raised up', but '*I will raise up*' is said. R. Papa said to Abaye: But it is written, *And my servant David shall be their prince* [*nasi*] *for ever?*[8]—E.g., an emperor and a viceroy.[9]

R. Simlai expounded: What is meant by, *Woe unto you, that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light.*[10] This may be compared to a cock and a bat who were hopefully waiting for the light [i.e., dawn]. The cock said to the bat, 'I look forward to the light, because I have sight; but of what use is the light to thee?'[11] [99a] And thus a *Min*[12] said to R. Abbahu: 'When will the Messiah come?' He replied, 'When darkness covers those people.'[13] 'You curse me,' he exclaimed. He retorted, 'It is but a verse: *For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall shine upon thee, and his glory shall be seen upon thee.*'[14]

It has been taught: R. Eliezer said: The days of the Messiah

(1) Lam. I, 16. (2) Isa. LIII, 4. (3) Jer. XXX, 21: this description fitted R. Nahman, who, as the son-in-law of the Resh Galutha, enjoyed great power and prestige. (4) I.e., R. Judah the Nasi, generally called Rabbi *par excellence*. (5) [Preferably, if of the living, our holy Master (would be the type) of the Messiah; if of the dead, Daniel.] (6) Lit., 'for them'. (7) Ibid. XXX, 9. (8) Ezek. XXXVII, 25: prince (*nasi*) is a lower title than king. (9) The second David shall be the king, and the former David shall be his viceroy. (10) Amos V, 18. (11) Thus Israel should hope for the redemption, because it will be a day of light to them: but why should the Gentiles, seeing that for them it will be a day of darkness? (12) V. p. 604, n. 12. (13) Alluding to the questioner and his companions. (14) Isa. LX, 2.

I will fill their treasures:[1] now the numerical value of *yesh* is 310.[2]

It has been taught, R. Meir said: In the measure which one measures, so will there be [measured out] to him, as it is written, *In measure, when it shooteth forth, thou wilt contend with it*.[3] R. Judah said: But can we say thus: if one gives a handful [of charity] to a poor man in this world, shall the Holy One, blessed be He, give him *His* hand full in the next? Surely it is written, *and meteo out heaven with the span?*—[He replied:] Do you not admit this? [Now consider:] Which measure is greater? That of goodness [i.e., reward] or of punishment? [100*b*] Surely the measure of reward is greater than that of punishment, for with respect to the measure of goodness it is written, *And he commanded the clouds from above, and opened the* doors *of heaven, And rained down manna upon them to eat;*[4] whilst of the measure of punishment it is written, *And the* windows *of heaven were opened.*[5] Yet, in respect of the measure even of punishment it is written, *And they shall go forth, and look upon the carcases of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched: and they shall be an abhorring unto all flesh.*[6] But if one puts his fingers into the fire in this world, it is immediately burnt!7—But just as the Holy One, blessed be He, gives the wicked the strength to receive punishment, so does he give the righteous the capacity to receive reward.[8]

R. AKIBA SAID: ALSO HE WHO READS UNCANONICAL BOOKS etc. A Tanna taught: [This means], the books of the Sadducees.[9] R. Joseph said: It is also forbidden to read the book of Ben Sira.

New Testament ✓

(1) Prov. VIII, 21. (2) Thus man's receptive capacity will be enormously increased—that too is the probable meaning of this statement. (3) Isa. XXVII, 8, i.e., in the same measure that sin spreads, so it is punished, and conversely, the same holds good of righteousness—the conception of 'measure for measure'. (4) Ps. LXXVIII, 23f. (5) Gen. VII, 11; *'doors'* implies a greater opening than 'windows': i.e., God metes out reward more fully than punishment. (6) Isa. LXVI, 24. (7) How then can the bodies of the dead go on burning *for ever* in the next? (8) I.e., in both cases they are endowed with abnormal receptiveness. (9) This probably refers to the works of the Judeo-Christians, i.e., the New Testament. There were no Sadducees after the destruction of the Temple, and so 'Sadducees' is probably a censor's emendation for sectarians or Gentiles (Herford, *Christianity in the Talmud*, p. 333.) [MS. M. reads, *Minim*.]

Abaye said to him: Why so? Shall we say because there is written therein, 'Do not strip the skin [of a fish] even from its ear, lest thou spoil it, but roast it [all, the fish with the skin] in the fire, and eat therewith two [twisted] loaves'?[1] Now, if [you object to it in] its literal sense, the Torah too states, *Thou shalt not destroy the trees thereof.*[2] Whilst in a metaphorical sense, this teaches good taste,[3] that one should not cohabit unnaturally. But if you take exception to the passage:[4] 'A daughter is a vain treasure to her father: through anxiety on her account, he cannot sleep at night. As a minor, lest she be seduced; in her majority, lest she play the harlot; as an adult, lest she be not married;[5] if she marries, lest she bear no children; if she grows old, lest she engage in witchcraft!' But the Rabbis have said the same: The world cannot exist without males and females; happy is he whose children are males, and woe to him whose children are females. Again if because of the following: 'Let not anxiety enter thy heart, for it has slain many a person!' But Solomon said likewise, *Anxiety in the heart of man* yashḥenna [*maketh it stoop*].[6] R. Ammi and R. Assi [differ in its interpretation]: one rendered it, let him banish it from his mind,' the other, 'let him relate it to others.'[7] And if because it contains, Withhold the multitude from thy house, and bring not every one into thy house!' But Rabbi said the same, for it has been taught, Rabbi said: One should never have a multitude of friends in his house, for it is written, *A man that hath many friends bringeth evil upon himself.*[8] But because there is written therein, 'A thin-bearded man is very wise: a thick-bearded one is a fool: he who blows away [the froth] from off his glass [of liquor] is not thirsty; he who says, with what shall I eat my bread?—take the bread away

Place of women in The Talmud

(1) I.e., fish is fit for consumption even if baked or roasted with its skin, and therefore it is wasteful to remove it. (2) Deut. XX, 19, i.e., one must not wantonly destroy what is fit for use. (3) Lit., 'way of the earth.' (4) Ben Sira XLIII, 9-10. (5) V. p. 517 top. The reference is to the three stages: בתרת, נערה, קטנה, minority, majority, and ripeness. (6) ישחנה; Prov. XII, 25. (7) One connects it with (הדעת) היכח, to discard from one's mind, the other with שיח, to converse: but on either interpretation, the sentiment is the same as Ben Sira's. (8) Prov. XVIII, 24. Also Exh. 200

Our Rabbis taught: He who recites a verse of the Song of Songs and treats it as a [secular] air,[1] and one who recites a verse at the banqueting table[2] unseasonably,[3] brings evil upon the world. Because the Torah girds itself in sackloth, and stands before the Holy One, blessed be He, and laments before Him, 'Sovereign of the Universe! Thy children have made me as a harp upon which they frivolously play.' He replies, 'My daughter, when they are eating and drinking, wherewith shall they occupy themselves?' To which she rejoins, 'Sovereign of the Universe! If they possess Scriptural knowledge, let them occupy themselves with the Torah, the Prophets, and the Writings; if they are students of the Mishnah, with Mishnah, *halachoth, and haggadoth;*[4] if students of the Talmud, let them engage in the laws of Passover, Pentecost and Tabernacles on the respective Festivals. R. Simeon b. Eleazar testified on the authority of R. Simeon b. Ḥanina: He who reads a verse in season [as just defined] brings good to the world, as it is written, *and a word spoken in season, how good is it.*[5]

ALSO ONE WHO WHISPERS OVER A WOUND etc. R. Johanan said: But only if he expectorates in doing so, because the Divine Name may not be expressed in conjunction with expectoration.[6] magic

It has been said, Rab declared: Even [the verse], *When the plague of leprosy* [etc.];[7] R. Ḥanina said: Even, *And he called unto Moses.*[8]

Our Rabbis taught: One may oil and massage the bowels [of an

(1) I.e., not with its traditional cantillation (Rashi). (2) Lit., 'in the house of banquet.' (3) Making it the subject of a jest or secular amusement. (4) V. Glos. (5) Prov. XV, 23. (6) In uttering a charm one generally expectorated, the charm itself being usually a Biblical verse containing the Name of God. Thus the actual enchantment was done by means of the Biblical verse; a similar kind of enchantment was practised by the Essenes. In the opinion of some scholars, expectoration was the essential part of the charm, and L. Blau maintains that רוקק (expectorates) belongs to the original text of the Mishnah (Krauss, *Sanh.-Mak.* p. 220). (7) Lev. XIII, 9: though not containing the Divine Name its use as a magical formula is forbidden. (8) Lev. I, 1. Though this contains no mention of illness or disease, and is whispered only that one may be saved from illness through the merit of reading the Torah, it is still forbidden.

invalid] on the Sabbath (1) and snakes and serpents may be charmed [to render them tame and harmless] on the Sabbath, and an article may be placed over the eye on the Sabbath [to protect it]. R. Simeon b. Gamaliel said: This applies only to articles which may be handled;[2] but those which may not be handled[3] are forbidden; nor may demons be consulted on the Sabbath. R. Jose said: This is forbidden even on week-days. R. Huna said: The *halachah* is (not[4]) as R. Jose, and even he said it only on account of its danger, as in the case of R. Isaac b. Joseph, who was swallowed up in a cedar tree, but a miracle was wrought for him, the cedar splitting and casting him forth (5) demonology

Our Rabbis taught: The bowels may be oiled and massaged on the Sabbath, providing this is not done as on week-days.[6] How then shall it be done?—R. Hama son of R. Hanina said: They must first be oiled. and then massaged.[7] R. Johanan said: The oiling and massaging must be done simultaneously.

Our Rabbis taught: It is permitted to consult by a charm the spirits of oil or eggs (8) but that they give false answers. Incantations are made over oil contained in a vessel, but not in the hand;[9] therefore one may anoint with the latter, but not with the former.[10]

R. Isaac b. Samuel b. Martha chanced upon a certain inn. Some oil was brought to him in a vessel, with which he rubbed himself, whereupon blisters broke out on his face. He then went out to the market place, and was seen by a woman who observed: 'I see here the blast of Hamath. (11)

(1) Though a medicine is forbidden on that day. (2) E.g., a key, food-knife, and a ring. (3) E.g., every tool used in work which is forbidden on the Sabbath. (4) The Wilna Gaon deletes 'not'. (5) He consulted a demon, which turned itself into a tree and swallowed him; it was only through a miracle that he escaped. (6) To maintain a distinction between the Sabbath and the rest of the week. (7) On week-days massage preceded oiling (Rashi). (8) Every plant in the vegetable kingdom was believed to have its own presiding genius, which could be provoked by incantations; v. Gen. Rab. X, 6. Both eggs and oil were used for purposes of magic and in folk-medicine; cf. A. Marmorstein in *MGWJ* LXXII, p. 395. It is noteworthy from the present passage that the Talmud had no faith in these charms. (9) This states the practice, not a ruling. (10) Since it may have been used as a charm. (11) The name of a demon.

R. Nahman said: Even with such fury let the Merciful rage against us, but that He redeem us.

For he doth chastise him to discretion, and his God doth teach him.[1] Rabbah b. Bar Hana said: The prophet urged Israel, 'Return and repent.' They replied, 'We cannot: the Tempter[2] rules over us.' He said to them, 'Curb your [evil] desires.' They replied, 'Let His God teach us.'[3] More on Christ

FOUR COMMONERS, VIZ., BALAAM, DOEG, AHITOPHEL, AND GEHAZI. *Belo'-am* [denotes without the people][4] Another explanation: Balaam denotes that he corrupted a people.[5] *The son of Beor* [denotes] that he committed bestiality.[6] A Tanna taught: Beor, Cushan-rishathaim and Laban the Syrian are identical; Beor denotes that he committed bestiality; Cushan-rishathaim, that he perpetrated two evils upon Israel: one in the days of Jacob,[7] and the other in the days of the Judges.[8] But what was his real name? Laban the Syrian.

Scripture writes, *the son of Beor;*[9] [but also] his son [was] Beor.[10] R. Johanan said: His father [Beor] was as his son in the matter of prophecy.[11] (Covering up)

Now only Balaam will not enter [the future world], but other [heathens] will enter.[12] On whose authority is the Mishnah [taught]? —On R. Joshua's. For it has been taught: R. Eliezer said, *The wicked shall be turned into hell, and all the nations that forget God:*[13] *The*

(1) Isa. XXVIII, 26. (E.V. *For his God doth instruct him to discretion and doth teach him.*) (2) The Evil inclination, the *yezer hara'*. (3) I.e., 'Let God, who is master even over the Tempter, teach us to curb our desires.' This was in Rabbah b. Bar Hana's view the 'victorious answer' (Rashi). (4) בלא עם *Belo'am*, i.e., he has no portion in the future world together with other people. (5) בלה עם *balah'am*, [or בלע עם *bala'-'am*, 'he devoured the people,' *Aruch*]. Both meanings are a play of words on his name. The reference is to Israel, as explained further on. (6) Lit., had connection with an animal'. Heb. *be'ir* בעיר. (7) When he pursued him, wishing to destroy him (Gen. XXVI, 23 et seqq.). (8) Judges III, 8; *Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Cushan-rishathaim, king of Mesopotamia.* Rish'athaim is taken as dual of *Rish'ah*, רשעה 'evil'. (9) Num. XXII, 5. (10) Ibid. XXIV, 3: בנו בעור may be translated. (11) I.e., he was a greater prophet than his father. (12) This follows as a corollary to the Mishnah. (13) Ps. IX, 17.

wicked shall be turned into hell—this refers to transgressors among Israel; *and all the nations that forget God*—to transgressors among the heathen.[1] This is R. Eliezer's view. But R. Joshua said to him: Is it stated, and [those] *among* all the nations?[2] Surely *all the nations that forget God* is written! But [interpret thus:] *The wicked shall be turned into hell*, and who are they?—*all the nations that forget God.*[3] Now, that wicked man [Balaam] too gave a sign for himself [that he would not enter the future world by saying, *Let me die the death of the righteous*[4]—meaning, If I die the death of the righteous [i.e., a natural death], my last end will be like his;[5] but if not [i.e., if I die a violent death], then *behold I go unto my people*.[6]

And the elders of Moab and the elders of Midian departed.[7] A Tanna taught: There was never peace between Midian and Moab. The matter may be compared to two dogs in one kennel which were always enraged at each other. Then a wolf attacked one, whereupon the other said, If I do not help him, he will kill him to-day, and attack me to-morrow; so they both went and killed the wolf. R. Papa observed: Thus people say, 'The weasel and cat [when at peace with each other] had a feast on the fat of the luckless.'

And the princes of Moab abode with Balaam.[8] But whither had the princes of Midian gone?—As soon as he said to them, *Lodge here this night, and I will bring you word again, [as the Lord shall speak unto me]*,[9] they reasoned, Does any father hate his son![10] R. Nahman said: Impudence, even against Heaven, is of avail: at first it is written, *Thou shalt not go with them;*[11] yet subsequently it is said, *Rise up, and go with them.*[12] R. Shesheth said: Impudence is sovereignty without a crown,[13] for it is written, *And I am this day weak,*

more on Jesus

(1) [Heathens, however, who do not forget God will share the bliss of eternal life.] (2) Which would denote only *some* of them. (3) [Yad Ramah preserves a more preferable reading: 'this refers to the heathen. This is R. Eliezer's view. But R. Joshua said to him: Is it stated, *and* all nations, surely all nations etc.', i.e., without a *waw* copulative, and hence in apposition to the first clause.] (4) Num. XXIII, 10. (5) I.e., 'I will enter the world to come.' (6) Ibid. XXIV, 14; i.e., into the Gehenna. (7) Ibid. XXII, 7. (8) Ibid. 8. (9) Ibid. (10) They knew that it was useless to wait. (11) Ibid. 12. (12) Ibid. 20. [His insistence wrested from God His consent for him to go.] (13) I.e., it wields great power, and lacks nothing but a crown.

though anointed king, and these men the sons of Zeruiah be too hard for me.[1]

R. Johanan said: Balaam limped on one foot, as it is written, *And he walked haltingly.*[2] Samson was lame in both feet, as it is written, [*Dan shall be a serpent by the way,*] *an adder in the path that biteth the horse's heels.*[3] Balaam was blind in one eye, as it is said, [*and the man*] *whose eye is open . . .*[4] He practised enchantment by means of his membrum. For here it is written, *falling, but having his eyes open;* whilst elsewhere is written, *And Haman was fallen on the bed whereon Esther was.*[5] Talmudic obscenity - Jesus

It was stated, Mar Zutra said: He practised enchantment by means of his membrum. Mar the son of Rabina said: He committed bestiality with his ass. The view that he practised enchantment by means of his membrum is as was stated. The view that he committed bestiality with his ass [is because] here it is written, *He bowed,*[6] *he lay down as a lion and as a great lion;*[7] whilst elsewhere it is written, *At her feet* [105*b*] *he bowed, he fell*(8) misuse of Bible as

And knoweth the mind[9] *of the most High.*[10] Now, seeing that he did not even know the mind of his ass, could he know the mind of the most High! What [is this about] the mind of his ass? — For they [the elders] said to him, 'Why didst thou not ride upon thy horse?' He replied, 'I have put it [to graze] in the dewy pastures.' But the ass said to him, '*Am I not thine ass?*'[11] — 'Merely for carrying loads'

(1) II Sam. III, 39. Thus their boldness and impudence outweighed sovereignty. (2) Num. XXIII, 3. (3) Gen. XLIX, 17. According to tradition, this was a prophecy of Samson; 'An adder in the path' is taken to mean that he would have to slither along like an adder, being lame in both feet. (4) Num. XXIV, 3. Since 'eye' is in the singular, it follows that only one eye was open, the other being sightless. (5) Est. VII, 8. (6) E.V. 'he couched'. (7) Num. XXIV, 9. (8) Judges V, 27. This is taken to refer to sexual intercourse, and hence the first verse quoted is interpreted as referring to this likewise. That is the explanation according to our reading. But the verse *he couched, he lay down as a lion*, etc. refers not to Balaam but to Israel; this, of course, destroys the whole argument. In consequence the Wilna Gaon deletes this verse. The passage then reads: The view that he had sexual intercourse is deduced from, *At her feet he bowed, he fell:* just as 'falling' in this verse denotes cohabitation, so also in *'falling, but having his eyes open'*. V.D.S. *a.l.* (9) E.V. *'knowledge'* (8) Num. XXIV, 16. (11) Ibid. XXII, 30; thus affirming that it was his usual wont to ride upon her, not upon a horse.

[he replied]. *'Upon which thou hast ridden.'* — 'That was only by chance.' *'Ever since I was thine until this day,'* [she added]. 'Moreover, I serve thee as a companion by night.' Here is written, *Was I ever wont to do so unto thee;*[1] whilst elsewhere it is written, *And let her be his companion.*[2] What then is meant by *knowing the mind of the most High?* — He knew how to gauge the exact moment when the Holy One, blessed be He, is angry; and that was what the prophet said to Israel: *O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord.*[3] What is meant by *that ye may know the righteousness of the Lord?* — The Holy One, blessed be He, said to Israel: Know now how many acts of charity I performed for you in that I did not become angry all that time, in the days of Balaam the Wicked; for had I waxed angry during that time none would have remained or been spared of Israel's enemies.[4] And thus Balaam said to Balak, *How shall I curse, whom God hath not cursed? or how shall I rage, when the Lord hath not raged?*[5] This teaches that for the whole of that time the Lord had not been wroth.[6] [But normally] *God is angry every day.*[7] And how long does His anger last? — A moment, as it is written, *For his anger endureth but a moment; in his favour is life etc.*[8] Or, if you like, deduce it from this verse, *Come, my people, enter into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.*[9] Now, when is He angry? — In the first three hours [of the day], when the comb of the cock is white. But at all times it is white! — At all other times it has red streaks, but at that moment [of God's anger] there are no red streaks in it. Jesus a "fool"

A sectarian[10] lived in the neighbourhood of R. Joshua b. Levi, who used to vex him. One day he took a fowl, tied it to the foot

(1) Ibid. XXII, 30. (2) I Kings I, 2. In both cases a word from root יכן is used. Thus we see that he did not even know his beast's mind, not being able to anticipate her answers. How then could he claim to know the mind of God? (3) Micah VI, 5. (4) A euphemism for Israel; v. p. 622, n. 1. For Balaam's curse pronounced at the very moment of My anger, would have been effective. (5) Num. XXIII, 8. (6) I.e., He was never angry during that period. (7) Ps. VII, 12. (8) Ibid. XXX, 5. (9) Isa. XXVI, 20. (10) Heb. *Min*, v. Glos. Christian

[of his bed][1] and sat down, saying, When that moment comes,[2] I will curse him. But when that moment came, he dozed off. This proves, said he, that it is not fitting [to do this], for it is written, *Also to punish, is not meet* ['*good*'] *for the righteous:*[3] even of a sectarian, one should not speak thus.[4]

A Tanna taught in the name of R. Meir: When the sun shines and kings place their crowns upon their heads and adore the sun, immediately [the Almighty] becomes wroth.

And Balaam rose up in the morning, and saddled his ass.[5] A Tanna taught on the authority of R. Simeon b. Eleazar: Love disregards the rule of dignified conduct. [This is deduced] from Abraham, for it is written, *And Abraham rose up early in the morning, and saddled his ass.*[6] Hate likewise disregards the rule of dignified conduct: [this is deduced] from Balaam, for it is written, *And Balaam rose up in the morning, and saddled his ass.* Jesus The "Hateful"

Rab Judah said in Rab's name: One should always occupy himself with Torah and good deeds, though it be not for their own sake,[7] for out of good work misapplied in purpose there comes [the desire to do it] for its own sake. For as a reward for the forty-two sacrifices offered up by Balak, he was privileged that Ruth should be his descendant;[8] [as][9] R. Jose b. Huna said: Ruth was the daughter of Eglon, the grandson of Balak, king of Moab.

Raba said to Rabbah b. Mari: It is written, [*And moreover the king's servants came to bless our lord king David, saying*] *God make the name of Solomon better than thy name, and make his throne greater than*

More on Magic

(1) 'Of his bed' is supplied from Ber. 7*a*, where this story is repeated. Magical properties were ascribed to the feet of a bed. V. A. Marmorstein in *MGWJ.* 1927, p. 44 and 1928, p. 391, et seqq., where a number of instances are given both from Talmudic and non-Talmudic literature of the feet of a bed being used in magic. For variants in the whole passage, cf. A.Z. 4*a*. (2) When its comb is entirely white. (3) Prov. XVII, 26. (4) I.e., one must not curse even a sectarian. (5) Num. XXII, 21. (6) Gen. XXII, 3. Though the saddling of an ass is not work becoming for a great man, yet in his love to God and eagerness to carry out his commands, Abraham did it. (7) V. next note. (8) Though Balak offered up these sacrifices for a most unworthy purpose —viz. that Balaam might thereby be enabled to curse Israel—he was nevertheless rewarded for it, shewing that it has some merit. (9) V. Hor. 10*b*.

And he looked on the Kenite, and took up his parable.[1] Balaam said to Jethro, 'Thou Kenite, wast thou not with us in that scheme?[2] Who then placed thee among the strong ones of the world!'[3] And that is what R. Ḥiyya b. Abba said in R. Simai's name: Three were involved in that scheme,[4] viz., Balaam, Job, and Jethro. Balaam, who advised it, was slain; Job, who was silent,[5] was punished through suffering; and Jethro, who fled—his descendants were privileged to sit in the Hall of Hewn Stones, as it is written, *And the families of the scribes which dwell at Jabez, the Tirathites, the Shemeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab;*[6] whilst elsewhere it is written, *And the children of the Kenite, Moses' father in law, went up out of the city of palm trees.*[7] Jesus maligned

And he took up his parable, and said, Alas, who shall live when God doeth this![8] R. Simeon b. Lakish said: Woe unto him who maketh himself alive by the name of God! R. Johanan said: Woe to the nation that may be found [attempting to hinder], when the Holy One, blessed be He, accomplishes the redemption of his children: who would throw his garment between a lion and a lioness when these are copulating![10] God and "Israel", like the

And ships shall come from the coast of Chittim.[11] Rab said: This refers to the White Legion.[12] *And shall afflict Asshur, and shall afflict* abominating male and female gods, are represented as "copulating"

(1) Num. XXIV, 21. (2) To destroy Israel through Pharoah's decree: *Every son that is born ye shall cast into the river*—Ex. I, 22— Of course thou wast! (3) A metaphor for the Sanhedrin situated in the Hall of Hewn Stones, which counted amongst its members Jethro's descendants. That is the meaning of *Strong is thy dwelling place.* (4) V. n. 2. (5) Not voicing his disapproval. (6) I Chron. II, 55. (7) Judges I, 16. (8) Num. XXIV, 23. (9) משמו אל is read משמו אל. [Herford, *op. cit.* 74ff. sees in this a covert allusion to Jesus.] (10) So also, woe to the nation that would come between God and Israel when He is redeeming them to bring them to Himself (11) Ibid. 24. (12) לימן אספיר. So Levy, adopting the reading לימן (λευκόν) אספר (σπεῖρα). Funk, *Schwarz Festschrift*, p. 248, takes אספר as the Persian *aswâr*, 'knight', and renders 'a legion of knights' (cf. Lat. *ferreus equitatus*). The verse is accordingly interpreted: 'Legions will come from the Coast of Chittim, etc.' the Chittim being taken to denote Rome, (cf. Targ. Yerushalmi a.l.]. Jastrow regards the whole passage as an interpolation of the eighth or ninth century, and as referring to Leo the Isaurian, the Byzantine

Eber:[1] Until Asshur, they shall slay; after that, they shall throw into subjection.[2] Jesus "corrupts" — harlotry

And now, behold I go unto my people; come, therefore, and I will advertise thee what this people shall do to thy people in the latter days.[3] But he should have said, What thy people shall do to this people?[4]—R. Abba b. Kahana said: It is as one who, cursing himself, refers his malediction to others.[5] He [Balaam] said thus to him [Balak]. 'The God of these hates lewdness, and they are very partial to linen[6] Come, and I will advise thee. Erect for them tents enclosed by hangings, in which place harlots, old women without, young women within, to sell them linen garments.' So he erected curtained tents from the snowy mountain [Hermon] as far as Beth ha-Yeshimoth [i.e., right from north to south], and placed harlots in them—old women without, young women within. And when an Israelite ate, drank, and was merry, and issued forth for a stroll in the market place, the old woman would say to him, 'Dost thou not desire linen garments?' The old woman offered it at its current value, but the young one for less. This happened two or three times. After that she would say to him, 'Thou art now like one of the family; sit down and choose for thyself.' Gourds of Ammonite wine lay near her, and at that time Ammonite[7] and heathen wine had not yet been forbidden. Said she to him, 'Wouldst thou like to drink a glass of wine?' Having drunk, [his passion] was inflamed, and he exclaimed to her, 'Yield to me!' Thereupon she brought forth an idol from her bosom and said to him, 'Worship this'! 'But I am a Jew', he

As under Jewish Communism

Emperor, leader of the iconoclastic movement which caused a long war between the East and the West of the Empire.

(1) Ibid. (2) The nations which shall conquer each other—referred to in the words 'and ships' shall, up to Asshur, completely destroy the defeated. But after that a victorious nation shall merely enthral its victim, but not destroy it. (3) Ibid. 14. (4) According to Rabbinic tradition, he advised the Moabites to ensnare Israel through unchastity. Thus, he was referring to an action by the former to the latter, whilst Scripture suggests the reverse. (5) I.e., makes others the object thereof, though meaning himself, so Scripture, alluding to Israel's disgrace, makes it appear that the allusion is really to Moab. (6) Linen garments were worn by the wealthy and noble; cf. Gen. XLI, 42; Ex. XXVIII, 39. (7) This is omitted in the Yalkut and Tanhuma.

 Exhibit 113

protested. 'What does that concern thee?' she rejoined, 'nothing is required but that thou should uncover thyself'—whilst he did not know that such was its worship. 'Nay', [said she,] 'I will not leave thee ere thou hast denied the Torah of Moses thy teacher,' as it is written, *They went in to Baal-peor, and separated themselves unto that shame, and their abominations were according as they loved.*[1]

And Israel abode in Shittim.[2] R. Eliezer said: Its name was Shittim. R. Joshua said: They engaged in ways of folly [*shetuth*].[3] *And they called the people unto the sacrifices of their gods:*[4] R. Eliezer said: They met them naked.[5] R. Joshua said: They were all excited to pollution.[6] More filth tied to Jesus

What is the meaning of Rephidim?[7]—R. Eliezer said: Rephidim was its name. R. Joshua said: [It was so called] because there they slackened in [their loyalty to] the Torah, as it is written, *The fathers shall not look back to their children for feebleness of hands.*[8]

R. Johanan said: Wherever [Scripture] writes '*And he abode* [or *dwelt*]', it denotes trouble. Thus: *And Israel abode in Shittim*—*and the people began to commit whoredom with the daughters of Moab;*[9] *And Jacob dwelt in the land where his father was a stranger, in the land of Canaan*—[10] *and Joseph brought unto his father their evil report;*[11] *And Israel dwelt in the land of Egypt, in the country of Goshen*—[12] *And the time drew near that Israel must die;*[13] *And Judah and Israel dwelt safely, every man under his vine and under his fig tree*—[14] *And the Lord stirred up an adversary unto Solomon, Hadad the Edomite; he was the king's seed in Edom.*[15] They Kill Jesus

And they slew the kings of Midian, beside the rest of them that were slain . . . Balaam also the son of Beor they slew with the sword.[16] What business had Balaam there?—R. Jonathan said: He went to receive

(1) Hosea IX, 10; i.e., they separated themselves from Moses' teaching. (2) Num. XXV, 1. (3) שטות. (4) Ibid. 2. (5) They called—i.e., they attracted them by their naked bodies. (6) Deriving והקרא from קרי, the usual euphemism for semen. (7) Having discussed the meaning of one place name, the Talmud proceeds to discuss another: *Then came Amalek and fought with Israel in Rephidim*—Ex. XVII, 8. (8) Jer. XLVII, 3. This is quoted to shew that רפה which he assumes to be the root of *Rephidim*, connotes weakness. (9) Ibid. (10) Gen. XXXVII, 1. (11) Ibid. 3. (12) Ibid. XLVII, 27. (13) Ibid. 29. (14) I Kings IV, 5. (15) Ibid. XI, 14. (16) Num. XXXI, 8.

his reward for the twenty-four thousand Israelites whose destruction he had encompassed.[1] Mar Zuṭra b. Ṭobiah remarked in Rab's name: This is what men say, 'When the camel went to demand horns, they cut off the ears he had.'[2]

Balaam also the son of Beor, the soothsayer, [did the children of Israel slay with the sword].[3] A soothsayer? But he was a prophet!—R. Johanan said: At first he was a prophet, but subsequently a soothsayer.[4] R. Papa observed: This is what men say, 'She who was the descendant of princes and governors played the harlot with carpenters.'[5] [106b] *Did the children of Israel slay with the sword among them that were slain by them.*[6] Rab said: They subjected him to four deaths, stoning, burning, decapitation and strangulation.[7]

A certain *min*[8] said to R. Ḥanina: Hast thou heard how old Balaam was?—He replied: It is not actually stated, but since it is written, *Bloody and deceitful men shall not live out half their days,*[9] [it follows that] he was thirty-three or thirty-four years old.[10] He rejoined: Thou hast said correctly; I personally have seen Balaam's Chronicle in which it is stated, 'Balaam the lame was thirty years old when Phinehas the Robber killed him.'[11]

(1) V. ibid, XXV, 1-9: since Israel was thus seduced and punished through his advice, as stated above, he demanded payment. (2) So Balaam, demanding a reward, lost his life. (3) Joshua XIII, 22. (4) As a punishment for wishing to curse Israel he was degraded from a prophet to a soothsayer. (5) 'Shipdraggers, (v. Rashi). Herford, *Christianity in the Talmud*, p. 48, suggests that Balaam is frequently used in the Talmud as a type for Jesus (v. also pp. 64-70). Though no name is mentioned to shew which woman is meant, the mother of Jesus may be alluded to, which theory is strengthened by the statement that she mated with a carpenter. (The Munich MS. has נגר in the margin instead of נגרי, i.e., singular instead of plural.) (6) Ibid. (7) This is suggested by the use of the plural *'among them that were slain by them,'* intimating that the various deaths inflicted upon others were all suffered by Balaam. Thus he was hung (strangulation), a fire was lit under him (burning), his head was struck off (decapitation), and then he was allowed to fall to earth (stoning); v. *Supra* 45a. (8) Heretic, v. Glos. (9) Ps. LV, 24. (10) cf. p. 471, n. 1. (11) [According to the view that all the Balaam passages are anti-Christian in tendency, Balaam being used as an alias for Jesus, Phinehas the Robber is thus taken to represent Pontius Pilatus, and the Chronicle of Balaam probably to denote a Gospel (v. Herford *op. cit.* 72ff.). This view is however disputed by Bacher and others; cf. Ginzberg, *Journal of Biblical Literature*, XLI, 121.]

Mar, the son of Rabina, said to his sons: In the case of all [those mentioned as having no portion in the future world] you should not take [the Biblical passages dealing with them] to expound them [to their discredit], excepting in the case of the wicked Balaam: whatever you find [written] about him, lecture upon it [to his disadvantage]. — Jesus meant — They do it

Scripture writes Doeg[1] and Doeeg:[2] R. Johanan said: At first the Holy One, blessed be He, sits and is anxious lest one go out on an evil course. But when he has done so, He exclaims, 'Woe, that he has entered [on an evil path]!' See Exh. 274

(Mnemonic: *The Mighty, Wicked, Righteous, Riches, Scribe.*)

R. Isaac said: What is meant by the verse, *Why boastest thou thyself in mischief, O mighty man? The goodness of God endureth continually?*[3] —The Holy One, blessed be He, said to Doeg,[4] 'Art thou not a mighty man in Torah? Why then boastest thou thyself in mischief?[5] Is not the love of God continually spread over thee?' R. Isaac also said: What is meant by the verse; *But unto the wicked God sayeth, What hast thou to do to declare my statutes?*[6] The Holy One, blessed be He, said to the wicked Doeg, 'What hast thou to do to declare [i.e., study] my statutes: when thou comest to the sections dealing with murderers and slanderers, how dost thou expound them?'[7] *Or that thou shouldst take my covenant in thy mouth?*[8] R. Ammi said: Doeg's learning was only from the lips without.[9] R. Isaac also said: What is meant by the verse, *The righteous also shall see, and fear, and shall laugh at him?*[10] —At first they shall fear [the wicked person], but subsequently laugh at him. R. Isaac also said: What is meant by the verse, *He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly?*[11] David pleaded before the Holy One, blessed be He, 'Sovereign of the Universe! Let Doeg die!' He replied, '*He hath swallowed down riches, and he shall*

(1) I Sam. XXI, 8. אדר denoting 'anxious'. (2) Ibid. XXII, 18. אדר with letters ו 'woe' being inserted. (3) Ps. LII, 3. (4) The psalm deals with Doeg; v. superscription in v. 2. (5) I.e., to slander David and Abimelech for succouring him. (6) Ibid. L, 16. (7) Seeing that thou art both. (8) Ibid. (9) I.e., it did not penetrate into his heart and mould his character. (10) Ibid. LII, 8. (11) Job XX, 15.

ried woman?". I reply to them, "He who commits adultery with a married woman is executed by strangulation, yet has he a portion in the world to come. But he who publicly puts his neighbour to shame has no portion in the world to come."

Rab Judah said in Rab's name: Even during David's illness he fulfilled the conjugal rights[1] [of his eighteen wives], as it is written, *I am weary with my groaning: all the night make I my bed to swim; I water my couch with my tears*.[2] Rab Judah also said in Rab's name: David wished to worship idols, as it is written, *And it came to pass, that when David was come to the* head, *where he worshipped God*.[3] Now *rosh* ['head'] can only refer to idols, as it is written, *This image's head was of fine gold*.[4] [*But*] *Behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head*.[5] He remonstrated with David, 'Shall people say, A king like thee has worshipped idols!' He replied, 'And shall a king like myself be slain by his son! Let me worship idols rather than that the Divine Name be publicly profaned!'[6] He retorted, 'Why then didst thou marry a beautiful woman [captured in battle]?'[7] He replied, 'The Merciful One permitted a beautiful woman.' He rejoined, 'Dost thou not interpret the proximity of verses? For in proximity thereto[8] is written, *If a man have a stubborn and rebellious son*;[9] [this teaches:] Whoever marries a beautiful woman [taken in battle] will have a stubborn and rebellious son.'

R. Dosetai of Beri[10] expounded: Unto whom may David be likened? Unto a heathen merchant.[11] David said before the Holy One, blessed be He, 'Sovereign of the Universe! [*Who can understand his errors?*'[12] He replied, 'They are forgiven thee.' '*Cleanse thou me*

A psalm of repentance (Pa) and beauty

(1) Lit., 'eighteen marital duties.' (2) Ibid. VI, 7. (3) II Sam. XV, 32. (4) Dan. II, 32. (5) II Sam. Ibid. (6) For then it would be said that Absalom had slain him because of his idolatry, which would justify him and his supporters. (7) Absalom's mother, Maachah the daughter of Talmai, king of Geshur, was, according to tradition, a war captive. (8) I.e., the section permitting a beautiful woman captured in battle. (9) Deut. XXI, 18. (10) [Near Safed, v. Horowitz, I.S., *Palestine and the Adjacent Countries*, s.v. בירי] (11) Who begins by offering small wares; emboldened by his success, he presses more and more upon the purchaser. So David made a small request of God: it being granted, he proceeded to ask for more and more. (12) Ps. XIX, 13; i.e., he asked pardon for sins committed in error.

Exhibit 116

eruption on his head. 'Thou wicked man,' he cried, 'the time has come for thee to receive thy reward [for studying the laws] of the eight reptiles!' [So] *'The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever.' And he went out from his presence a leper as white as snow*(2) Jesus

And there were four leprous men at the entering in of the gate.(3) R. Johanan said: They were Gehazi and his three sons. It was taught, R. Simeon b. Eleazar said: Human nature,(4) a child and a woman —the left hand should repulse them, but the right hand bring them back.(5) (tries to seduce woman — is "excommunicated" worshipped brick seducer of Israel etc.) Exh. 277

(1) That is the meaning of 'Is it a time to receive money, and . . . garments, and oliveyards etc.'—Eight objects are enumerated, corresponding to the eight reptiles, the former being referred to by Elisha as a fit reward for studying the latter. (2) II Kings V, 27. [The uncensored edition continues: What of R. Joshua b. Perahjah?—When King Jannai slew our Rabbis, R. Joshua b. Perahjah (and Jesus) fled to Alexandria of Egypt. On the resumption of peace, Simeon b. Shetach sent to him: From me, (Jerusalem) the holy city, to thee, Alexandria of Egypt (my sister). My husband dwelleth within thee and I am desolate.' He arose, went, and found himself in a certain inn, where great honour was shewn him. 'How beautiful is this Acsania!' (The word denotes both inn and innkeeper. R. Joshua used it in the first sense; the answer assumes the second to be meant.) Thereupon (Jesus) observed, 'Rabbi, her eyes are narrow.' 'Wretch,' he rebuked him, 'dost thou thus engage thyself.' He sounded four hundred trumpets and excommunicated him. He (Jesus) came before him many times pleading, 'Receive me!' But he would pay no heed to him. One day he (R. Joshua) was reciting the Shema', when Jesus came before him. He intended to receive him and made a sign to him. He (Jesus) thinking that it was to repel him, went, put up a brick, and worshipped it. 'Repent,' said he (R. Joshua) to him. He replied, 'I have thus learned from thee: He who sins and causes others to sin is not afforded the means of repentance.' And a Master has said, 'Jesus the Nazarene practised magic and led Israel astray.' For a full discussion of this passage and attempted explanation of this anachronism making Jesus a contemporary of King Jannai (104-78 B.C.E.), v. Herford, *op. cit.* 51ff. [The tradition of an early Jesus was also known to Epiphanius. Whether he derived this tradition from the Talmud or from an independent source is a moot point hotly contested by Klausner and Guttmann; v. *MGWJ.* 1931, 250ff. and 1933, 38. In any case there does not appear to be sufficient data available to account for this tradition.] (3) Ibid. VII, 3. (4) [Heb. *yeẓer*, יֵצֶר, v. Lazarus, *Ethics*, II, 106ff.] (5) One must not attempt to subdue his desires altogether, which is unnatural, but to regulate them. In chiding a child and a woman, one must not be too severe,

"subterfuge" 736 * See Exh. 278

Jastrow, M., 65, 113, 151, 157, 204, 375, 405, 433, 436, 440, 444, 504, 543, 548, 574, 586, 610, 637, 639, 647, 653, 654, 666, 709, 711, 722, 740, 744.
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Johanan the Scribe, 48.
Joint, 253.
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– son of Saul, 49, 626, 706.
– the Maccabee, 300.
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Joseph, M., 374, 446, 713.
Joseph the Father, 378.
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– b. Gamala, 103.
– the High Priest, 624f.
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Jotapata, 204.
Jotham, 706.
JQR, 484, 682.
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– Hasid, 630.
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Judeo-Christians, 378, 604, 672. *See also* Jewish Christians.
Judge, 7, 8, 15, 16, 20 *et passim*.
– choice, of. *See* Choosing.
– disqualification in. *See* Disqualifications.
Judges, appointed by Moses, 90.
– appointment of, 586.
– number required. *See* Courts, composition of.
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KETHUBOTH

Exhibit 119

TRANSLATED INTO ENGLISH

WITH NOTES, GLOSSARY

AND INDICES

PAGES 1 TO 198

BY

RABBI DR SAMUEL DAICHES

BARRISTER AT LAW

PAGES 198 TO THE END

BY

REV. DR ISRAEL W. SLOTKI, M. A., Litt. D

IN TWO VOLUMES

I

LONDON

THE SONCINO PRESS

1936

Exhibit 120

Kethuboth,(1) the second Tractate of the Order of Nashim, deals in the main with the laws relating to married life in its various aspects and manifestations, enumerating, discussing and defining the privileges and duties of husband and wife in their mutual relationship from the day of their betrothal. Cognate subjects, such as questions of immoral conduct and infidelity, and the relative rights of a father and husband, and other topics bearing directly or indirectly upon the main theme are introduced as amplifications, illustrations and elucidations or as part of the arguments and discussions.

CHAPTER I, beginning with the institution of marriage, fixes the week-days on which marriages are to be solemnized and determines the form and number of, and the restrictions applicable to, the benedictions ordained for the occasion. The minimum amounts of the *kethubah* to which virgins, widows, divorcees or other women belonging to the various strata of social and religious life are entitled, and the conditions governing the forfeiture of her *kethubah* by a wife in the absence of her virginity, are duly indicated. The age at which a child may be admitted as a proselyte and the circumstances in which this is allowed are incidentally introduced. Other subjects dealt with include the questions of the reliability of a woman's testimony concerning the status or the innocence of a man with whom she had had intercourse and the conditions in which a ravished girl is not necessarily debarred from marrying a priest.

(1) כְּתוּבוֹת is the pl. of the noun כְּתוּבָּה (rt. כתב, 'to write') prob. of the form פְּעֻלָּה with *vav* in place of the *kubbuẓ*. If it is regarded as the particip. pass. fem. pl. of כתב the vocalization should be כְּתוּבוֹת. The noun denotes generally anything that 'is written', but in a technical or legal connotation it is applied to (*a*) a marriage deed, (*b*) the statutory sum that is due to a wife in the event of her husband's death or on being divorced, or (*c*) a wife's jointure or settlement which her husband assigns to her voluntarily or in return for assets that she brings to him on marriage. As the laws and discussions relating to these and cognate subjects constitute its main body the entire Tractate assumed the name of *Kethuboth*.

For a Master said: This one[1] [is used for measuring] the span;[2] this one[3] [is used for] taking a fistful of the meal-offering,[4] this one[5] [is used for defining] the cubit measure,[6] this one[7] [is used for taking the measure of] 'a finger',[8] [and] this one[9] [is used for service with] the thumb![10]—But [the question is] why[11] [are the fingers] pointed like pegs? [The reason is] that if a man hears an unworthy thing he shall plug his fingers into his ears. [A member] of the school of R. Ishmael taught: Why is the whole ear hard and the ear-lap soft? [So] that if a man hears an unworthy thing he shall bend the ear-lap into it.[12] pp. 18-25 on Same

Our Rabbis taught: A man shall not let his ears hear idle things,[13] because they are burnt first of [all] the organs.[14] Subject

The question was asked: Is it allowed[15] to perform the first marital act on Sabbath?[16] Is the blood [in the womb] stored up,[17] or is it the result of a wound?[18] And if you will say[19] [that] the blood is stored up [in the womb, then the question arises:] is he concerned about the blood,[20] and it is allowed; or is he concerned

Whether intercourse is "labor"

(1) The little finger. (2) I.e., the distance from the little finger to the thumb of a spread hand. (3) The finger next to the little finger. (4) קמיצה, the taking of a fistful of the meal-offering, v. Lev. II, 2. (5) The middle finger. (6) The cubit is a measure equal to the distance from the elbow to the tip of the middle finger. (7) The fourth from the little finger. (8) And also for priestly service with the finger'; cf. Lev. IV, 6. (9) The fifth from the little finger. (10) V. Lev. VIII, 23, 24; XIV, 14, 17, 25, 28. We thus see that every finger has a definite purpose. They therefore had to be divided and function as separate fingers! (11) Lit., 'what is the reason (that)?' (12) Into the ear. He will thus close the ear and not hear the unworthy thing. (13) Not only unworthy things, but even idle things a man should not hear, e.g., tittle-tattle. (14) Lit., 'of the limbs.' 'Because they are burnt first of (all) the organs' seems to have a figurative meaning. From hearing unworthy or idle things he may proceed to speak unworthy or idle things and then to do unworthy or idle things. The ear is thus the first organ to 'be burnt', to 'catch fire'. Cf. Prov. VI, 27-28. Cf. the English phrase, 'to burn one's fingers.' (15) Lit., 'How is it'? (16) When the intercourse could not take place before Sabbath, (Tosaf.). (17) And the intercourse would be allowed, since the blood flows out of its own accord, no wound having been made. (18) Lit., 'or is it wounded?' And the intercourse would be forbidden. (19) Lit., 'And if you should be able to say.' (20) Is his aim to release it? Lit., 'is it the blood he requires?' [According to Tosaf.: In order to see whether she is a virgin.]

with the opening,[1] and it is forbidden?[2] And if you will say [that] he is concerned with the blood and the opening comes of itself, [then the question arises:] Is the *halachah*[3] according to R. Simeon who says: A thing which is not intended[4] is allowed; or is the *halachah* according to R. Judah who says: A thing which is not intended is forbidden?[5] And if you will say [that] the *halachah* is according to R. Judah [then the question arises], does he do damage in regard to the opening, or does he improve in regard to the opening?[6] Some say:[7] And if you will say that the blood is the result of a wound [then the question arises], is he concerned about the blood and it is forbidden,[8] or is he concerned with his own pleasure, and it is allowed? And if you will say [that] he is concerned with his own pleasure and the blood comes out of itself,[9] [then the question arises,] is the *halachah* according to R. Judah or is the *halachah* according to R. Simeon? And if you will say [that] the *halachah* is according to R. Judah, [then the question arises,] does he do damage by [making] the wound, or does he improve by [making] the wound? And if you will say [that] he does damage by [making] the wound, [then the question arises,] with regard to one who does damage, is the *halachah* according to R. Judah, [6a] or is the law according to R. Simeon?[10] In the

injury to wife is not "labor"

(1) Or is his aim to make an opening? (2) It is forbidden to make an opening on Sabbath. [Such an act comes under the category of 'building'.] (3) 'Adopted opinion', 'rule'. (4) An act which is in itself forbidden but is the unintended though unavoidable result of an act which is permitted. Thus one may, according to R. Simeon, push a couch on the floor, on Sabbath, if one has not the intention to make a rut in the floor, although, as a matter of fact, such a rut is made as the unavoidable result of pushing the couch. (5) R. Judah's view is opposed to that of R. Simeon; v. n. 4. (6) Is the making of the opening considered to be to the advantage or disadvantage of the woman? If it is to her disadvantage it would be allowed even according to R. Judah. [Based on the principle that an act of damage does not constitute labour in regard to Sabbath. V. Shab. 106a.] (7) Lit., 'there are who say', that the questions were with regard to the assumption that the blood is the result of a wound. (8) To have the intercourse on Sabbath. (9) The coming of the blood is therefore an unintended but unavoidable result of an act, the intended object of which is the pleasure. (10) According to R. Simeon he who does damage by making a wound had to bring a sin-offering; v. Shab. 106a.

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school of Rab[1] they said: Rab allowed[2] and Samuel forbade.[3] In Nehardea[4] they said: Rab forbade and Samuel allowed. Said R. Nahman b. Isaac: And your [mnemotechnical] sign [is]: These make it lenient for themselves, and these make it lenient for themselves.[4] But does Rab allow it? Surely R. Shimi b. Hezekiah said in the name of Rab: [As regards] that stopper of the brewing boiler, it is forbidden to squeeze it in[5] on a festival day![6]—In that [case][7] even R. Simeon admits [that it is forbidden], for Abaye and Raba, both of them say: R. Simeon admits [that it is forbidden] in [a case of] 'Let his head be cut off, and let him not die!'[8] [But] R. Hiyya the son of Ashi said [that] Rab said: The *halachah* is according to R. Judah,[9] and R. Hanan the son of Ammi [said that] Samuel said: The *halachah* is according to R. Simeon.[10] And R. Hiyya the son of Abin taught it without [naming the] men:[11] Rab said [that] the *halachah* is according to R. Judah, and Samuel said [that] the *halachah* is according to R. Simeon?—Still, Rab holds like R. Judah, [but] according to that version that says, 'the blood is stored up [in the womb],' he does damage in regard to the opening,[12] [and] according to that version that says, 'the blood is the result of a wound,' he does damage in [making] the wound.[12]

R. Hisda objected: If a girl, whose period[13] to see [blood] had not arrived yet, got married, Beth Shammai[14] say: One gives her four nights,[15] and the disciples of Hillel say: Until the wound is

(1) In Sura. Before the words 'in the school of Rab', some texts have the word 'it has been said (that)'. (2) To have the first intercourse on Sabbath. (3) The place of Samuel. (4) In Sura they said that Rab allowed it, and in Nehardea they said that Samuel allowed it. (5) Into the bottle. The stopper is made of soft material, and, if it is squeezed, the liquid absorbed in the material would come out. (6) This shows that Rab, like R. Judah, holds that a permitted action which results in a prohibited action, though the latter was not intended, is forbidden; v. p. 19, nn. 4 and 5. (7) Of the stopper in the brewing bottle. (8) 'Let his head be cut off, and let him not die!' is a dialectic term for an *absolutely unavoidable* result of an act. V. Jast., s.v. פדם. In such a case R. Simeon admits that the act leading to the forbidden act is prohibited. This applies to the stopper. Intercourse, however, is different; v. *infra* 6b. (9) V. p. 19, n. 5. (10) V. p. 19, n. 4. (11) I.e., without naming the authorities. (12) V. *supra* p. 19, n. 6. (13) Lit., 'time'. (14) Lit., 'the house', i.e., the school of Shammai. (15) In which she can have intercourse with her husband.

healed up. If her period to see [blood] had arrived[1] and she married, Beth Shammai say: One gives her the first night[2] and Beth Hillel say: Until the night following the Sabbath [one gives her] four nights.[4]

[6b] [Now] does it not[5] mean that if he had [yet] no intercourse [with his wife] he may have intercourse [with her] even on Sabbath?[6]—Said Raba: No, except Sabbath. Said Abaye to him: But it says, 'until the night following the Sabbath [one gives her] four nights'?[7]—Only, said Raba, when he already had intercourse [with her].[8] If [it were, as you say,] after he already had intercourse, what does he let us hear?[9]—He lets us hear that it is allowed to have intercourse on Sabbath, as that [statement] of Samuel [teaches], for Samuel said: One may enter into a narrow opening on Sabbath,[10] although[11] he causes pebbles to break loose.[12]

(1) The blood that comes out is attributed to the wound and not to menstruation. Ordinarily, after the first intercourse further intercourse is forbidden until the coming out of blood, i.e., menstruation, is over. But in this case, in which the young bride had never yet had any menstruation, it is assumed that the blood is not due to menstruation but to the wound caused by the intercourse. According to Beth Shammai this assumption holds good for four nights, and according to Beth Hillel it holds good 'until the wound is healed up.' As to the definition of this phrase, v. Nid. 64b. V. also Nid. 65b, where it is finally decided that after the first coition no further intercourse must take place until the flowing of blood has stopped, even in the case of a young bride who had not yet had any menstruation. V. also *Eben ha-'Ezer*, 63, and *Yoreh De'ah*, 193. (2) But she had in fact not yet seen blood; that is, she had the maturity for it, but the maturity had not yet manifested itself. A girl has reached the period of maidenhood (puberty) when she is twelve years and one day old. When she is twelve and a half years old she has reached the state of *bogereth*, (v. Glos.), full maturity, womanhood. V. *infra* 39a. (3) He may repeat the intercourse during the first night. (4) Mishnah in Nid. 64b. (5) Lit., 'is it not?' Having quoted the Mishnah from Nid. 64b, R. Hisda proceeds to ask his question, which is based on the last statement of Beth Hillel. (6) The question presumes that 'until the night following the Sabbath (one gives her) four nights' may also mean any one of the four nights, and thus the intercourse may be first consummated on the night of Sabbath, (v. Rashi). This shews that one may have the first intercourse on Sabbath. (7) Sabbath must, therefore, be included! (8) One night before Sabbath. The intercourse on Sabbath was thus not the first. (9) What new law does the Tanna teach us? Why should he (the husband) not be allowed to have intercourse on Sabbath? (10) Lit., 'a narrow opening (or

R. Joseph objected: A bridegroom is free from the reading of *Shema'*[1] in the first night[2] until the night following the Sabbath, if he has not performed [yet] an act.[3] Is it not[4] because he is anxious to perform the marital act?[5] — Said Abaye to him: No, he is anxious because he has not had intercourse.[6] Said Raba to him: And on account of anxiety [only][7] he is free [from reading *Shema'*]? If this were so, then if his ship sank in the sea, he would also be free [from the reading of *Shema'*]! And should you say [that] it is really so, surely, R. Abba b. Zabda said [that] Rab said: A mourner is bound to observe all the precepts that are stated in the Torah except [that] of the *Tefillin*[8] because it is said with regard to them *an ornament*?[9] — But, said Raba, this[10] is a dispute of Tannaim,[11] for one [Baraitha] teaches: If he[12] did not do an act [of coition] in the first [night],[13] he is free [from reading *Shema'*] also in the second [night]; in the second [night],[14] he is free [from reading *Shema'*] also in the third [night].[15] And another [Baraitha] teaches: [In] the first and second [night] he is free, [but in] the third [night] he is obliged [to read *Shema'*].[16] And Abaye [holds that] there[17] also

Anxiety frees him from "religious" duty

breach, one may enter into it on Sabbath.' (11) Lit., 'and although.' (12) He may have say the second intercourse on Sabbath, v. Rashi, *ad loc.*

(1) The verses, Deut. VI, 4-9; XI, 13-21; Num. XV, 37-41 which are recited daily, morning and evening. (2) Following the marriage. (3) I.e., the first intercourse. Mishnah Ber. 16a. (4) That he is free from the reading of *Shema'*, even on Sabbath night. (5) Lit., 'because he is anxious, because he wants to have intercourse.' Being preoccupied with a duty (*mizwah*) he is free from another duty. (6) Before Sabbath, and forbidden to have it on Sabbath.] (7) Marital agitation worries. (8) *Phylacteries*, v. Glos. (9) Cf. Ezek. XXIV, 17. The reference being there to the *Tefillin* which Ezekiel was charged not to lay aside despite his mourning for his wife. V. M.K. 15a.] A mourner, though very much troubled, is nevertheless not free from observing the precepts. We thus see that anxiety does not exempt one from fulfilling the various religious commandments. And so in the case of the Mishnah quoted by R. Joseph it cannot be that the bridegroom is free from the reading of *Shema'* only because of his anxiety. (10) With regard to the first intercourse on Sabbath. (11) Lit., 'this is (of) Tannaim.' (12) The bridegroom. (13) After the marriage. (14) If he did not do an act in the second night either. (15) The third night (after the Sabbath day in the week) is Sabbath, and he is free from reading *Shema'* as he is obliged to perform the marital act for the first time. (16) The teacher of this

they][1] differ with regard to anxiety.[2] And these Tannaim [are] like those Tannaim,[3] for it has been taught [in a Baraitha]: He who marries a maiden shall not perform the first intercourse[4] on Sabbath, and the Sages allow [it]. Who are the Sages?—Said Rabbah: It is R. Simeon, who says: A thing which is not intended is allowed.[5] Said Abaye to him: But R. Simeon admits [that it is forbidden] in [a case of] 'Let his head be cut off and let him not die!'[6] Said he to him: Not like those Babylonians who are not skilled in moving aside,[7] but there are some who are skilled in moving aside.[8] If so, why [give the reason of] 'anxious'?[10]—For one who is not skilled. [Then] let them say: One who is skilled is allowed [to perform the first intercourse on Sabbath], one who is not skilled is forbidden?—Most [people] are skilled.[11] Said Raba the son of R. Hanan to Abaye: If this were so, then why [have] groomsmen[12] why [have] a sheet?[13]—He [Abaye] said to him: There [the groomsmen and the sheet are necessary] perhaps he will see and destroy [the tokens of her virginity].[14]

groomsmen testify in divorce on blood of virginity — she gets more#

Baraitha holds that he is not allowed to perform it first on Sabbath, and therefore he is obliged to read *Shema'*. (17) In the Baraithas just quoted.

(1) The Tannaim. (2) According to the first Baraitha his anxiety caused by the fact that he is not allowed to perform the act on Sabbath frees him from reading *Shema'*. And according to the second Baraitha this anxiety does not free him from reading *Shema'*. According to the first Baraitha the case of the mourner would be different. Since anxiety is no part of the mourning observances (Rashi, *a.l.*). (3) I.e., the dispute of the Tannaim just quoted by Raba is the same as the dispute of the Tannaim of the Baraitha to be quoted now. (4) Lit., 'shall not have intercourse at the beginning.' (5) V. *supra* p. 19, n. 4. (6) V. *supra* p. 20, n. 8. (7) I.e., having intercourse with a virgin without causing a bleeding. (8) Thus no blood need come out, and 'Let his head be cut off and let him not die!' does not apply. (9) If the bridegroom is skilled in 'moving sideways'. (10) He need not be anxious about the intercourse and should not be free from reading *Shema'* on account of such anxiety. (11) Therefore the principle regarding 'Let his head be cut off and let him not die!' does not, as a rule, apply. (12) The groomsmen testify in case of need to the virginity of the bride. V. *infra* 12*a*. If the bridegroom will act in a manner that will cause no bleeding, the groomsmen will not be able to testify on the question of virginity. (13) To provide evidence of the virginity of the bride. Cf. Deut. XXII, 17. (14) It may happen that he will act in the normal manner and cause bleeding but he will destroy the tokens and maintain that the bride

R. Ammi objected:[1] He who pierces[2] an abscess on Sabbath, if [in order] to make an opening[3] to it, he is guilty[4] but if [in order] to cause pus to come out of it [7a] he is free from punishment]?[5]—There[6] it is[7] stored up[8] and is [entirely] loose,[9] here[10] it[11] is stored up[12] but is not [entirely] loose.[13] R. Ammi allowed to have first intercourse[14] on Sabbath. Said the Rabbis to him: But her *kethubah*[15] is not written yet!—He said to them: Let her seize movable goods.[16] R. Zebid permitted to have the first intercourse on Sabbath. Some say: R. Zebid himself had the first intercourse on Sabbath. Rab Judah allowed to have the first intercourse on a festival. R. Papi said in the name of Raba: You shall not say [that] on a festival it[17] is allowed, but [that] on Sabbath it is forbidden. It is just as well allowed on Sabbath; only it happened so.[18] R. Papa said in the name of Raba: On a festival it is allowed, on Sabbath it is forbidden. Said R. Papi to R. Papa: What is your opinion? Since a wound[19] has been permitted [on a festival] for a necessity, it has been permitted also when there is no necessity? If that were so, it should be permitted to put spices on coals[20] on a festival, for since the kindling of fire has been allowed [on a festival] for a

was not a virgin; for this reason the above mentioned provisions are necessary. Where however he moved aside and made a false charge as to her virginity, the bride can plead that she is still a virgin (Rashi).

(1) V. 'Ed. (Sonc. ed.) p. 12 nn. 5-6. (2) Lit., 'loosens.' Jast.: 'manipulates. (3) Lit., 'mouth'. (4) Of Sabbath-breaking. (5) And permitted; v. Shab 107a and 3a. Intercourse should thus be permitted on Sabbath for the first time, even when the aim is the bleeding! (6) In the case of the abscess. (7) The blood. (8) In the abscess. (9) From the flesh. (10) In the case of the virgin-bride. (11) The blood. (12) In the womb. (13) From the walls of the womb. [Read with MS.M. 'It is neither stored up nor loose,' but the result of a wound, hence forbidden.] (14) Lit., 'to perform in the beginning'. (15) The marriage contract; lit., 'a written deed' (v. Glos.). Marital union is forbidden before the *kethubah* is written. (16) And the movable goods will be a pledge in her hand with regard to the *kethubah* until the marriage contract will be written, when all his real estate is mortgaged with regard to *kethubah*. (17) The first intercourse. (18) Lit., 'and the event that was was thus'. [The question was put to him on a festival and he declared it permissible.] (19) I.e., the making of a wound. (20) To perfume the room after dinner; v. Ber. 43a.

necessity, it should be allowed also when there is no necessity![1] Said he to him. Concerning this[2] the Biblical verse said, *save that which every man must eat*,[4] [this means] a thing which is useful[5] for every man.[6] R. Aha, the son of Raba, said to R. Ashi: If this were so,[7] then if a deer happened to come to the hands of a person[8] on a festival, [shall we say that] since it is not of equal usefulness for every person,[9] is it really so that it would be forbidden to kill it? Said he[10] to him: [11] I say, 'a thing that is needful for every person.'[12] [and] a deer is needful for every person.[13] R. Jacob, the son of

(1) The meaning of the question of R. Papi to R. Papa is as follows: If a distinction is to be made, regarding the first intercourse, between Sabbath and a festival and it is to be held, as R. Papa holds in the name of Rab, that it is forbidden on Sabbath and allowed on a festival, then R. Papa must hold that, since certain work was allowed on a festival for a necessity, work should be allowed on a festival even when there is no necessity for it. It is, e.g., allowed to make a wound on a festival by slaughtering an animal for the need of food. It would, therefore, according to R. Papa, be allowed to make a wound (v. *supra* 3*b*, 4*b*, 5*b*) by performing the first intercourse on a festival, although there is no necessity for it, since the first intercourse can wait until after the festival. If this view were correct, then it should have been allowed to burn spices on coals on a festival, although spices are not a necessity, since the kindling of fire on a festival is allowed for a necessity. And the accepted view is that it is forbidden to put spices on coals on a festival. Consequently, if the first intercourse is forbidden on Sabbath it should be forbidden also on a festival, since it is not a necessity. R. Papa's view is therefore wrong.— Generally speaking, work that is forbidden on Sabbath is forbidden on a festival. There is an exception in the case of work necessary for preparing food. This is already indicated in Ex. XII, 16; v. Meg. 7*b*. (2) To R. Papi. (3) I.e., to avoid, or anticipate the answer to, your question. (4) Ex. XII, 16. The verse continues, '*that only may be done to you*'. (5) Literally, 'equal', 'like', 'worth': a thing that is of equal worth for every one, namely, to eat, to do, to have. (6) The sense of the answer is this: You cannot compare the first intercourse to spices. Spices are not of equal necessity for every person. As Rashi puts it, only people who are used to luxuries desire spices. But sexual intercourse, even the first act, is a human need, which applies to all people. (7) I.e., if only work for a necessity to all is allowed on a festival. (8) Lit., 'happened to meet him.' (9) Cf. n. 6. (10) R. Ashi. (11) To R. Aha. (12) R. Ashi seems to emphasize the needfulness of the object, though it may not be of equal necessity to all. (13) Indeed, he answers, a deer is good for every person, and therefore, it may be slaughtered on a festival. End of intercourse on Sabbath sense less obscenity

not move aside [the bolt of the door] wilfully he finds it locked.

Some one came before Rabban Gamaliel the son of Rabbi [and] said to him, 'My master, I have had intercourse [with my newly-wedded wife] and I have not found any blood.' She [the wife] said to him, 'My master, I was a virgin.' He said to them: Bring me that cloth.' They brought him the cloth, and he soaked it in water and he washed it and he found on it a good many drops of blood.[2] [Thereupon] he [Rabban Gamaliel] said to him [the husband]: Go, be happy with thy bargain.[3] Huna Mar the son of Raba of Parazika,[4] said to R. Ashi: Shall we also do it?[5] He answered him: [10b] Our[6] laundry work[7] is like their[8] washing.[9] And if you will say let us do laundry work,[10] [my answer is] the smoothing stone will remove it.[11] Blood intercourse

Someone came before Rabban Gamaliel the son of Rabbi [and] said to him, 'My master, I have had intercourse [with my newly-wedded wife] and I have not found any blood.' She [the wife] said to him, 'My master, I am still a virgin.' He [then] said to them: Bring me two handmaids, one [who is] a virgin and one who had intercourse with a man. They brought to him [two such handmaids], and he placed them upon a cask of wine. [In the case of]

Still more of Adam 2 pp. 50-1-2

version seems to be the wilful intention. The bolt of a door cannot, as a rule, be moved aside accidentally. There must be intention in the action.

(1) Upon which they spent the night. (2) The blood was covered by semen. (3) Lit., 'take possession of' a phrase in which there is also an element of joy. 'Be happy with' expresses well the spirit of the decision. Rabban Gamaliel himself was happy that he could keep together and strengthen the bond of marriage between husband and wife. (4) Faransag, near Bagdad. (5) I.e., apply in such cases the test applied by Rabban Gamaliel to the cloth. (6) Babylonian. (7) ניחוץ is fine laundry work. (8) Palestinian. (9) כיבוס is plain washing. In Palestine the plain washing was better than in Babylonia, because the water in Palestine was better or because they had in Palestine better ingredients (Rashi). In order to get the same results they would have to do fine laundry work in Babylonia, and that would include smoothing the cloth with a stone, according to Rashi, with a gloss-stone. (10) Let us apply ניחוץ to the cloth on which the bride and bridegroom slept. (11) The blood. In the process of ניחוץ the stone with which the cloth would be smoothed would cause the drops of blood, which would be seen after plain washing, to disappear. The test of Rabban Gamaliel could therefore not be employed in Babylonia.

intercourse so and blood

the one who was no more a virgin its smell went through,[2] [in the case of] the virgin the smell did not go through.[3] He [then] placed this one [the young wife] also [on a cask of wine], and its smell[4] did not go through. He[5] [then] said to him:[6] Go, be happy with thy bargain.[7] But he should have examined her from the very beginning![8]—He had heard a tradition,[9] but he had not seen it done in practice,[10] and he thought, The matter might not be certain[11] and it would not be proper[12] to deal lightly with daughters of Israel.[13] More blood and intercourse

Someone came before Rabban Gamaliel the elder [and] said to him, 'My master, I have had intercourse [with my newly-wedded wife] and I have not found any blood. She [the wife] said to him, 'My master, I am of the family of Dorkaṭi, [the women of] which have neither blood of menstruation nor blood of virginity.' Rabban Gamaliel investigated among her women relatives and he found [the facts to be] in accordance with her words. He [then] said to him: Go, be happy with thy bargain. Happy art thou that thou hast been privileged [to marry a woman] of the family of Dorkaṭi. What is [the meaning of] Dorkaṭi?—A cut-off generation.[14]—R. Ḥanina said: Vain consolation Rabban Gamaliel offered[15] to that man, for R. Ḥiyya taught: As the leaven is wholesome for the dough, so is blood wholesome for a woman. And one has [also] taught in the name of R. Meir: Every woman who has abundant blood has many children. It has been said: R. Jeremiah b. Abba said: He [Rabban Gamaliel] said to him [the husband]: Be happy with thy bargain. But R. Jose b. Abin said: He said to him: thou hast been punished with thy bargain.[16] We quite understand

(1) I.e., the smell of the wine. (2) One could smell the wine from the mouth (Rashi). (3) One could not smell the wine from the mouth. (4) I.e., the smell of the wine. (5) Rabban Gamaliel. (6) To the husband. (7) The test shewed that the wife was a virgin. (8) Why did he first have to experiment with the two handmaids. (9) That this was a reliable test. (10) Lit., 'The practice he had not seen.' (11) Lit., 'perhaps it is not certain that the matter is good,' that is, that the test would be effective. (12) Lit., 'The way of the land,' that is, the custom. (13) Therefore he carried out the test first with handmaids. (14) Heb. *Dor. Kaṭu'a.* (15) Lit., 'consoled him.' (16) Lit., 'Be punished with thy bargain,' that is, the marriage stands, although it is not to thy advantage.

 Exhibit 131

the one who says 'Thou hast been punished' with thy bargain—this is [according to the view] of R. Ḥanina. But according to him who says 'Be happy' [with thy bargain], what is the advantage [of such a marriage]?—He [the husband] does not come to any doubt regarding menstruation.

Someone came to Rabbi [and] said, 'My master, I have had intercourse [with my newly-wedded wife] and I have not found any blood.' She said, 'My master, I was [and am] still a virgin, and it was [a period of] years of dearth.' Rabbi saw that their faces were black,[1] [and] he commanded concerning them, and they[2] brought them[3] to a bath and gave them to eat and to drink and brought them to the bridal chamber, and he had intercourse with her and found blood. He[4] [then] said to him: Go, be happy with thy bargain. Rabbi applied to them the verse:[5] *Their skin is shrivelled upon their bones; it is withered, it is become like a stick.*[6]

Blood and intercourse

MISHNAH. A MAIDEN—HER KETHUBAH IS TWO HUNDRED [ZUZ],[7] AND A WIDOW—A MANEH.[8] A MAIDEN, WHO IS A WIDOW, [OR] DIVORCED, OR A ḤALUẒAH[9] FROM BETROTHAL[10]—HER KETHUBAH[11] IS TWO HUNDRED [ZUZ], AND THERE LIES AGAINST THEM THE CHARGE OF NON-VIRGINITY.[12]

more money for virginity

GEMARA. Why [is a widow called] *'almanah'?* R. Ḥana of Bagdad said: because of the *maneh.*[13] But what can be said with

(1) From hunger. (2) Those who carried out Rabbi's commands. (3) The young couple. (4) Rabbi. (5) Lit., 'read concerning them.' (6) Lam. IV, 8. (7) V. Glos. (8) One hundred *zuz.* (9) A woman released from a leviratical marriage, by *ḥalizah;* v. Deut. XXV, 5-10. (10) She was only betrothed (*arusah*, v. Glos.) but not married, and became a widow or was divorced, or released by *ḥalizah* from marrying her deceased fiancé's brother. (11) Lit., 'their *kethubah*'. The *kethubah* of either the widow, or the divorcee, or the *ḥalizah*. (12) The husband who marries one of these women has a right to complain if he does not find signs of virginity. As they were only betrothed but not married they are expected to be virgins. (13) The value of the *kethubah* of a woman who married when she was a widow. This is no attempt at proper etymology.

regard to a widow from the betrothal?[1]—Because that one is called *'almanah'*[2] this one is also called *'almanah.'*[3] What can be said with regard to [the word] *'almanah'*, that is written in the Bible?[4]—[The woman] for whom the Rabbis will in future institute [the *kethubah* of] a *maneh*. But does the Bible speak of a thing which will be in the future?[5]—Yes, for it is written: *And the name of the third river is Ḥiddeḳel, that is it which goeth towards the east of Ashur,*[6] and R. Joseph learnt: Ashur, that is Seleucia. But was [Seleucia] already then in existence? But [it is mentioned] because it will exist in the future. Here also *'almanah'* is mentioned in the Bible] because it [the *kethubah* of *maneh*] will exist in the future.

R. Ḥana of Bagdad also said: The rain waters, saturates and manures [the earth] and refreshes[7] and enlarges[8] [the fruits]. Raba the son of R. Ishmael, and some say R. Yemar the son of Shelemiah, said: Which is the verse?[9] [It is this:] *Thou waterest the ridges abundantly, thou settlest the furrows thereof; thou makest it soft with showers, thou blessest the springing thereof.*[10]

R. Eleazar said: The altar removes and feeds, makes beloved, atones.[11] Have not 'atones' and 'removes' the same meaning?[12] It removes [evil decrees][13] and atones for sins. R. Ḥana of Bagdad also said: Dates warm, satisfy, act as a laxative,[14] strengthen[15] and do not make [one] delicate. "wisdom of the sages"

Rab said: If one has eaten dates, he should not give a legal decision. An objection was raised. Dates are wholesome morning and evening, in the afternoon they are bad, at noon they are incomparable,[16] and they remove three things: evil thought, stress

(1) The value of the *kethubah* of such a widow is two hundred zuz, and still she is called *'almanah'*. (2) This is no attempt at proper etymology. (3) Lit., 'One calls her.' (4) The *kethubah* was not biblically ordained for the widow; v. *supra* 10a. (5) Lit., 'And was the verse written for the future?' (6) Gen. II, 14. (7) Or 'softens.' (8) Lit., 'causes to extend.' (9) That can be referred to in support of R. Ḥana's saying regarding the rain. (10) Ps. LXV, 11. (11) A play on the word מזבח (altar). (12) 'Removes' apparently also refers to sins! (13) The answer is that 'removes' refers to evil decrees. (14) Lit., 'loosen', (the bowels). (15) The body. (16) I.e., very good.—Dates are good, or very good, after the meals in the morning, noon and evening. They are not good in the afternoon after a rest (Rashi).

of the bowels, and abdominal troubles!—Do we say that they are no good? They are indeed good, only for the moment [they cause] unsteadiness. It is analogous to wine, for the Master said: He who has drunk[2] one-fourth [of a *log*][1] of wine shall not give a legal decision.[4] And if you wish you may say: There is no difficulty: This is before a meal and that is after a meal,[5] for Abaye said: Mother[6] told me: Dates before a meal are as an axe to the palm-tree,[7] after a meal as a bar to the door.[8] *Dashu* [door]. Raba explained:[9] *derek sham*[10] ['the way there'].[11] *Darga* [stairs, ladder]. Raba explained:[12] *derek gag* [the way of the roof].[13] *Puria* [bed]. R. Papa explained: *sheparin we-rabin 'alcha* [because one is fruitful and multiplies on it]. R. Nahman b. Isaac said: [11a] We will also say:[14] *ailonith* [the barren woman that is] a man-like[15] woman, who does not bear children.[16]

Helping baby girl harmless!

MISHNAH. A WOMAN PROSELYTE, A WOMAN CAPTIVE, AND A WOMAN SLAVE, WHO HAVE BEEN REDEEMED, CONVERTED, OR FREED [WHEN THEY WERE] LESS THAN THREE YEARS AND ONE DAY OLD—THEIR KETHUBAH IS TWO HUNDRED [ZUZ], AND THERE IS WITH REGARD TO THEM THE CLAIM OF [NON-]VIRGINITY.[17]

(1) The reference is to Samuel, in whose name this saying is quoted in 'Er. 64a. (2) Lit., he who drinks. (3) *Log* is a liquid measure equal to the contents of six eggs. (4) And one-fourth of a *log* of wine is certainly wholesome. But for the moment it may make one unsteady, and therefore unfit to give legal decisions. (5) Lit., 'bread'. If one eats dates before a meal, the effect is bad and one must not give legal decisions. The passage which declares them bad speaks of a case where one eats dates after a meal. The statement itself bears this out; v. *supra* p. 53, n. 6. (6) V. Kid. (Sonc. ed.) p. 153. (7) That is, injurious. (8) This apparently means good. It is difficult to see the meaning of the comparison. Rashi explains: They sustain the body as the bar supports a door. (9) Lit., 'said'. (10) A play on the word. (11) Or, the way is there; or, through there. (12) Lit., 'said.' (13) Or, the way to the roof; or, the way through the roof. (14) We will make a similar etymological exposition. (15) Or ram-like. אילונית 'a woman who cannot bear children,' is connected with איל (ram). (16) I.e., who is incapable of bearing children. (17) If they had sexual intercourse before they were three years and one day old the hymen would grow

GEMARA. R. Huna said: A minor proselyte[1] is immersed[2] by the direction[3] of the court.[4] What does he let us know? That it is an advantage[5] to him and one may act for a person in his absence[6] to his advantage? [Surely] we have learned [this already]: One may act for a person in his absence to his advantage, but one cannot act for a person in his absence to his disadvantage! —What you might have supposed is that an idolator[7] prefers a life without restraint[8] because it is established for us that a slave certainly prefers a dissolute life,[9] therefore, he[10] lets us know that this is said[11] [only in the case] of a grown-up person who has already tasted sin,[12] but [in the case of] a minor, it is an advantage to him.[13] May we say that [this Mishnah] supports him:[14] A WOMAN PROSELYTE, A WOMAN CAPTIVE, AND A WOMAN SLAVE, WHO HAVE BEEN REDEEMED, CONVERTED, OR FREED [WHEN THEY WERE] LESS THAN THREE YEARS AND ONE DAY OLD [etc.]? Is it not that they immersed them[15] by the direction of the Court?[16] No, here we treat of the case of a proselyte whose sons and daughters were converted with him, so that they are satisfied with what their father does.[17]

They would be torn or dead

again, and they would be virgins. V. 9a and 11b and cf. Nid. 44b and 45a.

(1) I.e., a minor who wants to become a proselyte, that is, be converted to Judaism. Prior to and for the purpose of that conversion the would-be proselyte has to undergo circumcision and immersion in water. V. Yeb. 46aff. The immersion is to signify his purification. If the would-be proselyte is a minor (under thirteen years of age) and has no father to act for him, the Court can authorise his ritual immersion. (2) Lit., 'they immerse him'. (3) Lit., 'by the knowledge'. (4) Lit., 'house of judgment'. Three members constitute the court. (5) To be received into the Jewish Faith. (6) Lit., 'not in his presence'.—As the proselyte is a minor he is not, legally speaking, present. (7) Lit., 'one who worships the stars and planets.' (8) Lit., 'lawlessness, unbridled lust.'—It would therefore be a disadvantage to the minor would-be proselyte to become a Jew. (9) Cf. Git. 13a.—This confirms the former supposition. (10) R. Huna. (11) Lit., 'these words.' (12) Lit., 'who has tasted the taste of what is forbidden'. (13) To become a Jew. (14) R. Huna. (15) The women proselytes. (16) Because they were less than three years and one day old, consequently minors. (17) The immersion of the minor proselytes therefore took place by the direction of their father and not of the Court.—This Mishnah is therefore no support for R. Huna.

we can say]: This is the reason: that the sinner should not have any benefit.[2] Raba did not say as Abaye [said][3] because in the case of the *kethubah* [we can say that] this is the reason[4] that it[5] should not be a light matter in his eyes to send her away.[6]

Intercourse with baby girl is (see next page) "nothing"

MISHNAH. WHEN A GROWN-UP MAN[7] HAS HAD SEXUAL INTERCOURSE WITH[8] A LITTLE GIRL[9] OR WHEN A SMALL BOY[10] HAS INTERCOURSE WITH A GROWN UP WOMAN, OR [WHEN A GIRL WAS ACCIDENTALLY] INJURED BY A PIECE OF WOOD[11]—[IN ALL THESE CASES] THEIR KETHUBAH IS TWO HUNDRED [ZUZ]; SO ACCORDING TO R. MEIR. BUT THE SAGES SAY: A GIRL WHO WAS INJURED ACCIDENTALLY BY A PIECE OF WOOD—HER KETHUBAH IS A MANEH. A VIRGIN, WHO WAS A WIDOW, A DIVORCEE, OR A HALUZAH FROM MARRIAGE[12]—HER[13] KETHUBAH IS A MANEH.[14] [11b] AND THERE IS WITH REGARD TO THEM NO CHARGE OF NON-VIRGINITY. A WOMAN PROSELYTE, A WOMAN CAPTIVE AND A WOMAN SLAVE, WHO HAVE BEEN REDEEMED, CONVERTED, OR FREED [WHEN THEY WERE] MORE THAN THREE YEARS AND ONE DAY OLD—THEIR KETHUBAH IS A MANEH, AND THERE IS WITH REGARD TO THEM NO CHARGE OF NON-VIRGINITY.

they rank and are treated as "virgins"

Intercourse with little boy is alright

GEMARA. Rab Judah said that Rab said: A small boy who

(1) Why the fine should be paid to the seduced proselyte girl. (2) Therefore he should pay the fine in any case. But the case of the *kethubah* (in our Mishnah) is different. Therefore, Abaye asked from our Mishnah. (3) He did not ask the same question as Abaye. (4) Why the *kethubah* is paid to the woman proselyte. (5) Lit., she. (6) Lit., to bring her out (of his house), that is, to divorce her. Therefore he should pay the *kethubah* in any case. But the case of the fine is different. Therefore Raba asks from the Mishnah *infra* 29a. (7) A man who was of age. (8) Lit., who came on. (9) Less than three years old. (10) Less than nine years of age. (11) Lit., 'One who was injured by wood as a result of which she injured the hymen. (12) Lit., the words of. (13) A maiden was married, and immediately after the marriage, became a widow or divorced, or a *haluzah*; v. *supra* 10b. (14) Lit., their, that is, the *kethubah* of each of them. (15) Since the marriage had taken place she is regarded as a married woman and it is assumed that she is no more a virgin.

has intercourse with a grown-up woman makes her [as though she were] injured by a piece of wood.(1) When I said it before Samuel he said: 'Injured by a piece of wood' does not apply to flesh. Some teach this teaching by itself:(3) [As to] a small boy who has intercourse with a grown-up woman, Rab said, he makes her [as though she were] injured by a piece of wood; whereas Samuel said: 'Injured by a piece of wood' does not apply to flesh. R. Oshaia objected: WHEN A GROWN-UP MAN HAS HAD INTERCOURSE WITH A LITTLE GIRL, OR WHEN A SMALL BOY HAS INTERCOURSE WITH A GROWN-UP WOMAN, OR WHEN A GIRL WAS ACCIDENTALLY INJURED BY A PIECE OF WOOD—[IN ALL THESE CASES] THEIR KETHUBAH IS TWO HUNDRED [ZUZ]; SO ACCORDING TO R. MEIR. BUT THE SAGES SAY: A GIRL WHO WAS INJURED ACCIDENTALLY BY A PIECE OF WOOD—HER KETHUBAH IS A MANEH!(4) Raba said. It means(5) this: When a grown-up man has intercourse with a little girl it is nothing, for when the girl is less than this(6) it is as if one puts the finger into the eye;(7) but when a small boy has intercourse with a grown-up woman he makes her as 'a girl who is injured by a piece of wood,' and [with regard to the case of] a girl injured by a piece of wood,' itself, there is the difference of opinion between R. Meir and the Sages.

Rami b. Hama said: The difference of opinion(8) is [only] when he(9) knew her,(10) for R. Meir compares her(11) to a mature girl,(12) and

(1) Although the intercourse of a small boy is not regarded as a sexual act, nevertheless the woman is injured by it as by a piece of wood. (2) Lit., 'is not in'. (3) I.e., the difference of opinion between Rab and Samuel with regard to that question was recorded without any reference to R. Judah. (4) The Sages differ only with regard to a girl injured by a piece of wood, but not with regard to a small boy who has intercourse with a grown-up woman. This shows that the latter case cannot be compared with the former case. The Mishnah would consequently be against Rab and for Samuel. (5) Lit., 'says'. (6) Lit., 'here', that is, less than three years old. (7) I.e., tears come to the eye again and again, so does virginity come back to the little girl under three years. Cf. Nid. 45a. (8) Between R. Meir and the Sages. (9) The husband. (10) I.e., he knew, when he married her, that the bride was thus injured. (11) The one who was thus injured. (12) *A bogereth* (v. Glos.), a girl of full maturity, may

the Sages compare her to a woman who had intercourse with a man.[1] But if he did not know her,[2] all agree[3] that she has nothing.[4] And why does R. Meir compare her to a mature girl? Let him compare her to a woman who had intercourse with a man!—[In the case of] a woman who had intercourse with a man, a deed had been done to her by a man;[5] but in her case[6]—no deed has been done to her by a man.—And why do the Rabbis compare[7] her to a woman who had intercourse with a man? Let them compare her to a mature girl! [In the case of] a mature girl no deed whatsoever has been done to her,[8] but in her case— a deed has been done to her.[9]

'But if he did not know her, all agree that she gets nothing'.[10] R. Nahman objected: If she says, 'I was injured by a piece of wood,' and he says, 'No, but thou hadst intercourse with a man', Rabban Gamaliel and R. Eliezer say [that] she is believed![11] But, said Raba, whether he knew her[12] and whether he did not know her,[13] according to R. Meir [her *kethubah* is] two hundred [*zuz*][14] [whereas] according to the Rabbis, if he knew her [her *kethubah* is] a *maneh*, [if] he did not know her, she gets nothing.[15]

Raba however changed his opinion,[16] for it has been taught: How [does] the bringing out of an evil name[17] [take place]? He[18] And so — on and on

sometimes not have signs of virginity, (v. Yeb. 59*a*), and her *kethubah* is nevertheless two hundred *zuz*.

(1) And had no virginity. Therefore her *kethubah* is only a *maneh*, as that of a widow. (2) Did not know of the injury and thus thought that she was in her full virginity. (3) Lit., 'the words of all.' (4) Lit., 'it is nothing'.—As he was kept in ignorance of what happened to her, she does not get even a *maneh* (Rashi). (5) Lit., 'by the hands of man'. (6) Lit., 'this'. (7) Lit., 'instead of comparing'. (8) Her signs of virginity vanished through her maturity. (9) Through the piece of wood. (10) This is the concluding part of the statement. (11) V. *infra* 13*a*. This shews that she gets the *kethubah* even if he did not know that she had been thus injured. (12) I.e., knew, when he married her, that she had been injured. (13) Did not know that she was thus injured. (14) [And the author of the Mishnah which states that she is believed, will be R. Meir, and she receives two hundred *zuz*]. (15) V. n. 4. [And our Mishnah which states that she gets only a *maneh* will represent the view of the Sages in the case where he knew her]. (16) Lit., 'and Raba went back on himself.' (17) Cf. Deut. XXII, 13, 14. (18) The husband.

tion?[1] Did not R. Bibi recite in the presence of R. Nahman:[2] Three [categories of] women may use an absorbent[3] in their marital intercourse:[4] a minor, and an expectant and nursing mother. The minor,[5] because otherwise she might become pregnant and die. An expectant mother,[5] because otherwise she might cause her foetus to degenerate into a sandal.[6] A nursing mother,[5] because otherwise she might have to wean her child [prematurely][7] and this would result in his death.[8] And what is [the age of such] a minor?[9] From the age of eleven years and one day to the age of twelve years and one day. One who is under,[10] or over this age[11] must carry on her marital intercourse in a normal manner; so R. Meir. But the Sages said: The one as well as the other carries on her marital intercourse in a normal manner, and mercy[12] will be vouchsafed from Heaven, for it is said in the Scriptures, *The Lord preserveth the simple*.[13] And should you reply that this is a case where she conceived when she was a *na'arah* and gave birth to a child when she was still a *na'arah* [it could be objected:] Does one give birth to a child within six months [after conception]? Did not Samuel, in fact, state: The period between the age of *na'aruth*[14] and that of *bagruth*[15] is only six months? And should you suggest [that he meant to say] that there were no less but more [than six months] surely [it could be retorted] he used the expression,

Birth control for minors

to a *na'arah*, who died before she became a *bogereth* the birth of a child is possible only if conception took place while she was a minor—under twelve years of age.

(1) I.e., one that would result in the birth of a child. (2) V. Yeb. 12*b*, 100*b*, Nid. 45*a*. (3) טוך 'hackled wool or flax'. (4) To prevent conception. (5) Is permitted the use of an absorbent. (6) סנרא, lit., 'a flat fish', i.e., a fish-shaped abortion due to superfetation. (7) On account of her second conception which causes the deterioration of her breast milk. (8) ויבות, so MS.M. Cur. edd. omit. (9) Who is capable of conception but is exposed thereby to danger. (10) When no conception is possible. (11) When pregnancy involves no fatal consequence. (12) To protect them from danger. (13) Ps. CXVI, 6; *sc.* those who are unable to protect themselves. From this it follows that a girl under the age of twelve is incapable of normal conception. How then could it be assumed by Raba that a *na'arah* (cf. *supra* p. 215, n. 14) might give birth to a child? (14) Abstract of '*na'arah*', (v. Glos). (15) Abstract of '*bogereth*'.

lescence liberates a daughter from her father's authority[1] and marriage also liberates a daughter from her father's authority[2] [the two may be compared to one another]: As [in the case of] adolescence, if she attains adolescence after he had intercourse with her,[3] [the fine] belongs to the girl herself,[4] so also [in the case of] marriage, if she married after he had intercourse with her,[3] [the fine] belongs to the girl herself. But as to betrothal, does it completely liberate a daughter from her father's authority? Surely we learned: [In the case of] a betrothed girl[5] her father and her husband jointly may invalidate her vows.[6]

Costs of seducing and raping

MISHNAH. THE SEDUCER PAYS THREE FORMS [OF COMPENSATION] AND THE VIOLATOR FOUR. THE SEDUCER PAYS COMPENSATION FOR INDIGNITY AND BLEMISH[7] AND THE [STATUTORY] FINE, WHILE THE VIOLATOR PAYS AN ADDITIONAL [FORM OF COMPENSATION] IN THAT HE PAYS FOR THE PAIN.

WHAT [IS THE DIFFERENCE] BETWEEN [THE PENALTIES OF] A SEDUCER AND THOSE OF A VIOLATOR? THE VIOLATOR PAYS COMPENSATION FOR THE PAIN BUT THE SEDUCER DOES NOT PAY COMPENSATION FOR THE PAIN. THE VIOLATOR PAYS[8] FORTHWITH[9] BUT THE SEDUCER [PAYS ONLY] IF HE DISMISSES[10] HER. THE VIOLATOR MUST DRINK OUT OF HIS POT[11] BUT THE SEDUCER MAY DISMISS [THE GIRL] IF HE WISHES. WHAT IS MEANT BY[12] 'MUST DRINK OUT OF HIS POT'?

(1) It is only a minor and a *na'arah* (v. Glos) over whom a father exercises his authority (v. *infra* 46*b*). (2) The vows of a married woman may be invalidated by her husband only and not by her father. (3) While she was still a *na'arah*. (4) Since it is the *'father of the damsel'* to whom the fine is to be paid (v. Deut. XXII, 29) and not the father of the girl *who is adolescent*. (5) A *na'arah*. (6) V. Ned. 66*b* and *infra* 46*b*; which shews that a father maintains partial control over his daughter as a *na'arah* even after her betrothal. (7) This is explained *infra*. (8) To the damsel's father. (9) Even if he marries her. (10) This is explained *infra*. (11) חרס, an earthen vessel used as a receptacle for refuse or as a plant pot; i.e., the violator must marry his victim whatever her merits or defects. (12) Lit., 'how'.

—EVEN IF SHE IS LAME, EVEN IF SHE IS BLIND AND EVEN IF SHE IS AFFLICTED WITH BOILS [HE MAY NOT DISMISS HER]. IF, HOWEVER, SHE WAS FOUND TO HAVE COMMITTED[1] AN IMMORAL ACT OR WAS UNFIT TO MARRY AN ISRAELITE[2] HE MAY NOT CONTINUE TO LIVE WITH HER, FOR IT IS SAID IN SCRIPTURE, AND UNTO HIM SHE SHALL BE FOR A WIFE,[3] [IMPLYING] A WIFE THAT IS FIT UNTO HIM'.

"pain" payments

GEMARA. [For the] PAIN of what?[4]—The father of Samuel replied: For the pain [he has inflicted] when he thrust her upon the ground.

R. Zera demurred: Now then, if he had thrust her upon silk stuffs,[5] would he for a similar reason[6] be exempt? And should you say that the law is so indeed,[6] was it not [it may be retorted] taught: 'R. Simeon b. Judah stated in the name of R. Simeon,[7] A violator does not pay compensation for the pain [he has inflicted] because [39b] the woman would ultimately have suffered the same pain from her husband, but they[8] said to him: One who is forced to intercourse cannot be compared to one who acts willingly'?[9]—[The reference,] in fact,[10] said R. Nahman in the name of Rabbah b. Abbuha [is to the] pain of opening the feet, for so it is said in Scripture, *And hast opened thy feet to every one that passed by*.[11] But if so, the same applies to one who has been seduced?[12]—R. Nahman replied in the name of Rabbah b. Abbuha: The case of one who has been seduced may be compared to that of a person who said to his friend, 'Tear up my silk garments and you will be free from liability'.[13] 'My'? Are

(1) Lit., 'there was found in her'. (2) Lit., 'to enter into (the congregation of) Israel', on account of her illegitimate or tainted birth. (3) So lit. Deut. XXII, 29. (4) Must the violator pay. (5) A fall which is not painful. (6) Lit., 'thus also'. (7) The parallel passage in B.K. 59a has 'Simeon b. Menasya'. (8) The Rabbis who differed from his view. (9) B.K. 59a. Now if the PAIN referred to was that caused by the thrust the first Tanna would not have spoken of pain in the case of a husband. (10) Lit., 'but'. (11) Ezek. XVI, 25. (12) Why then is a seducer exempt from paying compensation for pain. (13) By her consent to suffer the pain the woman has exempted the man from paying compensation.

they[1] not her father's?[2]—This, however, said R. Nahman in the name of Rabbah b. Abbuha, [is the explanation]: The smart women among them declare that one who is seduced experiences no pain. But do we not see that one does experience pain?—Abaye replied: Nurse[3] told me: Like hot water on a bald head.[4] Raba said: R. Hisda's daughter[5] told me, Like the prick of the blood-letting lancet.[6] R. Papa said: The daughter of Abba of Sura[5] told me, Like hard crust in the jaws.[7]

THE VIOLATOR PAYS FORTHWITH BUT THE SEDUCER [PAYS ONLY] IF HE DISMISSES HER etc. WHEN HE DISMISSES HER! Is she then his wife?[8] Abaye replied: Read, 'If he does not marry her,[9] So it was also taught: Although it was laid down that the seducer pays [the statutory fine] only if he does not marry her, he must pay compensation for indignity and blemish forthwith. And [in the case of] the violator as well as [of] the seducer, she herself or her father may oppose.[10]

As regards one who has been seduced, this[11] may well be granted because it is written in Scripture, *If her father will refuse*,[12] [since from *'refusing'*][13] I would only [have known that] her father [may refuse], whence [could it be deduced that] she herself [may also refuse]?[14] It was, therefore, explicitly stated *'will refuse'*, implying either of them.[15] But as regards a violator, though one may well grant that she [may refuse him since] it is written in Scripture, *'and unto him she shall be*[16] [which implies][17] only if she is so minded, whence, however, [it may be objected] is it deduced that her father [may also object to the marriage]?—Abaye replied:

(1) The silk garments, *sc.* her chastity and all it involves (v. *infra* 46*b*). (2) How then could she grant exemption? (3) Abaye's mother died from childbirth and he was brought up by his nurse (v. Kid. 31*b*). (4) Slight but pleasurable pain. (5) His wife. (6) ריבדא 'puncture', בוסילתא 'lancet used for blood-letting'. (7) V. Jast. *Aliter:* 'palate' (Rashi). (8) Obviously not, since he has not legally married her. How then can the expression of dismissed be used? (9) Since the woman, her father, or the seducer himself may object to the marriage. (10) The marriage. (11) That the girl as well as her father may oppose the marriage. (12) So lit., Ex. XXII, 16. (E.v. *utteriy refuse*). (13) If the verb had not been repeated. (14) To marry the seducer. (15) Lit., 'from any place'. (16) Deut. XXII, 29. (17) Since it was not stated, 'And *he* shall *take her*'.

wrote in the man's favour[1] [in a quittance]: 'I received'[2] but here[3] she did not write in his favour,[1] 'I received'.[4] 'If you wish I might reply: [Our Mishnah represents the view of] R. Meir', for by the expression,[5] 'HE IS NEVERTHELESS LIABLE' [was meant liability to pay] out of his free assets.[6]

IF HE DID NOT WRITE IN HER FAVOUR etc. Samuel's father ruled: The wife of an Israelite who had been outraged is forbidden to her husband, since it may be apprehended that the act begun[7] under compulsion may have terminated[8] with her consent.[9]

Rab raised an objection against Samuel's father: [Have we not learned,] IF YOU ARE TAKEN CAPTIVE I WILL RANSOM YOU AND TAKE YOU AGAIN AS MY WIFE?[10] The other remained silent. Rab thereupon applied to Samuel's father the Scriptural text, *The princes refrained talking and laid their hand on their mouth.*[11] What, however, could he have replied?[12]—[That the law][13] was relaxed in the case of a captive.[14]

According to Samuel's father's ruling how is it possible to conceive a case of outrage which the All-Merciful deemed to be genuine?[15]—Where, for instance, witnesses testified that she cried from the commencement to the end.

[This ruling],[16] however, differs from that of Raba; for Raba laid down: Any woman, the outrage against whom began[17] under

(1) Lit., 'for him'. (2) And she has the right to renounce a portion of her claim. (3) In our Mishnah which allows the woman the full amount of her *kethubah* even if her husband had written none. (4) And the object of our Mishnah is to point out that a woman's consent to dispense with the written document of her *kethubah* is no evidence that she has surrendered her right to recover the statutory amount to which she is entitled. It is assumed rather that her indifference to the written document is due to her reliance on her statutory rights. (5) Lit., 'what . . . that was taught'. (6) His sold or mortgaged property, however, may not be distrained on, in agreement with R. Meir, since no lien on property had been recorded in the *kethubah*. (7) Lit., 'her beginning'. (8) Lit., 'and her end'. (9) And a wife who willingly played the harlot is forbidden to her husband. (10) Though a woman in captivity is usually assumed to have been outraged. (11) Job XXIX, 9. (12) Lit., 'what has he to say'. (13) Prohibiting an outraged woman to her husband. (14) Since her violation is only a suspicion. (15) Lit., 'permitted', i.e. the woman is exempt from punishment. Cf. Deut. XXII, 26. (16) Samuel's father's. (17) Lit., 'her beginning'.

compulsion, though it terminated with her consent, and even if she said, 'Leave him alone', and that if he had not made the attack upon her she would have hired him to do it, is permitted [to her husband]. What is the reason?—He plunged[1] her into an uncontrollable passion.[2]

It was taught in agreement with Raba: *And she be not seized*[3] [only then][4] is she forbidden,[5] [from which it follows] that if she was seized[6] she is permitted.[5] But there is another class of woman who is permitted[5] even if she was not seized.[7] And who is that? Any woman who began[8] under compulsion and ended[9] with her consent.

Another Baraitha taught: *And she be not seized*' [only then] is she forbidden[10] [from which it follows] that if she was seized[11] she is permitted.[10] But there is another class of woman who is forbidden[10] even though she was seized. And who is that? The wife of a priest.[12]

Rab Judah stated in the name of Samuel who had it from R. Ishmael: '*And she be not seized*', [then only][13] is she forbidden,[10] but if she was seized she is permitted. There is, however, another class of woman who is permitted even if she was not seized. And who is that? A woman whose betrothal was a mistaken one,[14] and who may, even if her son sits riding on her shoulder, make a declaration of refusal[15] [against her husband] and go away.

Rab Judah ruled: Women who are kidnapped[16] are permitted to

The reason

(1) Lit., 'clothed'. (2) Being a victim of her passions she is deemed to have acted under compulsion even when she professed acquiescence. (3) Num. V, 13. E.V., *neither she be taken in the act*. (4) *Sc. if she was not seized*, i.e., if she did not act under compulsion but willingly. (5) To her husband. (6) *Sc.* if she acted under compulsion. (7) But acted willingly. (8) Lit., 'her beginning'. (9) Lit., 'and her end'. (10) To her husband. (11) *Sc.* if she acted under compulsion. (12) Yeb. 56*b*. (13) V. *supra* note 4. (14) When a condition which remained unfulfilled was attached to it. In such a case the woman may leave her husband without a letter of divorce and she has the status of a *femme sole* who had never before been married. (15) V. Glos. s.v. *mi'un*. [Isaiah Trani: This is not to be taken literally. It means simply that she is permitted to marry another man without a bill of divorce]. (16) Lit., 'whom thieves steal'.

effected by the affectionate attachment in the bridal chamber[1] or is the *kinyan* effected by the affectionate attachment of the intercourse?[2]—Come and hear what R. Joseph learnt: 'Because he assigned[3] it to her only on account of the affectionate attachment of the first night'. Now, if you grant that it is the affectionate attachment in the bridal chamber that effects the *kinyan* it was correct for him to state 'the first night'. If, however, you contend that it is the affectionate attachment of the intercourse that effects the *kinyan*, does this [it may be objected, first] take place on the first night only and not subsequently?—What then [do you suggest]? The [affectionate attachment in the] bridal chamber? Is the bridal chamber [it may be retorted] entered[4] in the night only and not in the day time![5]—But according to your argument does intercourse take place at night and not in the day time? Surely Raba stated: If one was in a dark room [intercourse] is permitted[6]—This is no difficulty. He[7] may have taught us that it is proper conduct[8] that intercourse should be at night; but [if it is maintained that it is the affectionate attachment in the] bridal chamber [that effects the *kinyan*] the difficulty arises![9]—[The assumption that *kinyan* is effected in the] bridal chamber also presents no difficulty. Since, usually, the bridal chamber is a prelude to[10] intercourse he taught us that it was proper that [it should be entered] at night.

R. Ashi enquired: What is the law[11] where [a bride] entering the bridal chamber became menstruous?[12] If you should find [some reason] for saying that it is the affectionate attachment in the bridal chamber that effects the *kinyan*[13] [the question still remains whether

(1) *Huppah* v. Glos. And the bride is consequently entitled to the full amount of the statutory, and the additional *kethubah*. (2) And since this has not taken place the bride can only claim the statutory minimum. (3) Lit., 'wrote'. (4) Lit., 'there is'. (5) Why then did R. Joseph mention 'night'? (6) In the day time. V. *infra* 65*b*, Shab. 86*a*. (7) R. Joseph. V. *supra* n. 5. (8) Lit., 'the way of the earth'. (9) V. *supra* n. 5. (10) Lit., 'stands for'. (11) Is the bride entitled to the additional jointure of her *kethubah*? Cf. *supra* p. 328, n. 9. (12) The bridegroom dying before intercourse had taken place. Intercourse with a menstruant is Pentateuchally forbidden. (Cf. Lev. XVIII, 19). (13) Cf. *supra* p. 328, n. 10.

MISHNAH. IF A MAN FORBADE HIMSELF BY VOW TO HAVE INTERCOURSE WITH HIS WIFE[1] BETH SHAMMAI RULED: [SHE MUST CONSENT TO THE DEPRIVATION FOR] TWO WEEKS;[2] BETH HILLEL RULED: [ONLY FOR] ONE WEEK.[2]

STUDENTS MAY GO AWAY[3] TO STUDY THE TORAH, WITHOUT THE PERMISSION [OF THEIR WIVES FOR A PERIOD OF] THIRTY DAYS; LABOURERS [ONLY FOR] ONE WEEK.

THE TIMES FOR CONJUGAL DUTY PRESCRIBED IN THE TORAH ARE: FOR MEN OF INDEPENDENCE,[5] EVERY DAY; FOR LABOURERS, TWICE A WEEK; FOR ASS-DRIVERS,[6] ONCE A WEEK; FOR CAMEL-DRIVERS,[7] ONCE IN THIRTY DAYS; FOR SAILORS,[8] ONCE IN SIX MONTHS. THESE ARE THE RULINGS OF R. ELIEZER.

not true Intercourse by trades

GEMARA. What is the reason of Beth Shammai?[9]—They derive their ruling from [the law relating to] a woman who bears a female child.[10] And Beth Hillel?—They derive their ruling from [the law relating to] one who bears a male child.[11] Why should not Beth Hillel also derive their ruling from [the law relating to] a woman who bears a female child?[12]—If they had derived their ruling from [the law relating to] a woman who bears a child they should indeed have ruled thus, but [the fact is that] Beth Hillel derive

exposed to the temptation of unchastity but is in no danger of falling into idiocy.

(1) Lit., 'IF A MAN FORBADE BY VOW HIS WIFE FROM INTERCOURSE'. (2) After this period it is the duty of the husband either to have his vow disallowed or to release his wife by divorce. (3) From their homes. (4) Ex. XXI, 10. (5) מְטַיְּלִין (rt. טול, *Piel*, 'to walk about'), men who have no need to pursue an occupation to earn their living and are able 'to walk about' idly. (6) Who carry produce from the villages to town and whose occupation requires their absence from their home town during the whole of the week. (7) Who travel longer distances from their homes. (8) Whose sea voyages take them away for many months at a time. (9) Who allow TWO WEEKS. (10) Intercourse with whom is forbidden for two weeks (v. Lev. XII, 5). (11) In whose case the prohibition is restricted to one week (ibid. 2). (12) The fact that the longer period of two weeks has Pentateuchal sanction should entitle a husband to vow abstention for a similar length of time.

Babylon[1] for other countries. Both Rabbah and R. Joseph said: Even from Pumbeditha[2] to Be Kubi.[3]

A man once moved from Pumbeditha to [settle in] Be Kubi and R. Joseph placed him under the ban.

A man once left Pumbeditha to [take up his abode at] Astunia,[4] and he died.[5] Said Abaye: 'If this young scholar wanted it, he could still have been alive'.[6]

Both Rabbah and R. Joseph stated: The fit[7] persons of Babylon are received[8] by the Land of Israel, and the fit[7] ones of other countries are received[8] by Babylon. In what respect?[9] If it be suggested: In respect of purity of descent,[10] surely [it may be objected,] did not the Master say, 'All countries are [like] dough[11] towards the Land of Israel,[12] and the Land of Israel is [like] dough towards Babylon'?[13] The fact, however, [is that the 'fit'[14] are received] in respect of burial.[15]

Rab Judah said: Whoever lives in Babylon is accounted as though he lived in the Land of Israel; for it is said in Scripture,

(1) Which was a centre of religion and learning. (2) V. *supra* p. 325, n. 5. (3) It is forbidden to move one's abode. בי כובי was 'the name of a village in the vicinity of Pumbeditha' (Rashi Kid. 70*b*); 'the fort of P.' (Jast.). (4) אסתוניא, a place near Pumbeditha. [Identified by Obermeyer (p. 229) with Piruz Shabur.] (5) So MS.M. Cur. edd. omit the *waw*. (6) His death was due to his departure from Pumbeditha. (7) כשרין either (*a*) of pure and legitimate descent or (*b*) worthy and righteous. V. *infra* n. 8. (8) This is explained anon. (9) Are the 'fit . . . received'. (10) Cf. *supra* note 7 (*a*), *sc.* that such persons may marry into any pure families of the Land of Israel and Babylon respectively. (11) Opp. to 'fine flour', *sc.* a mixed mass the ingredients of which cannot be determined. Metaph. for impurity or illegitimacy of descent. (12) The families of the latter place would not allow, therefore, any person from the former to marry any of their members. (13) Kid. 69*b*, 71*a*, which proves that as regards purity of descent Babylon stands higher than the Land of Israel. How then could it be said that only the fit persons of Babylon are received by the Land of Israel'? On the causes of the lower standard of genealogical purity in the Land of Israel v. Halevy's suggestion quoted in Kid., Sonc. ed. p. 350, n. 6. (14) Cf. *supra* note 7 (*b*). (15) Only the worthy men of Babylon and other countries should be allowed burial in the Land of Israel and Babylon respectively. Unworthy men should not be admitted to the former whose soil was sacred or to the latter which scholars and saints had made their home (cf. *supra* note 1).

misuse of Scripture

Ho, Zion, escape, thou that dwellest with the daughter of Babylon(1)

Abaye stated: We have a tradition that Babel[2] will not witness the sufferings(3) [that will precede the coming] of the Messiah(4) He [also] explained it(5) to refer[6] to Huẓal[7] in Benjamin which would be named[8] the Corner of Safety.[9]

R. Eleazar stated: The dead outside the Land(10) will not be resurrected; for it is said in Scripture, *And I will set glory*[11] *in the land of the living*,[12] [implying] the dead of the land in which I have my *desire*[13] will be resurrected, but the dead [of the land] in which I have no desire will not be resurrected.

R. Abba b. Memel objected: *Thy dead shall live, my dead bodies shall arise;*[14] does not [the expression] '*Thy dead shall live*' refer to the dead of the Land of Israel, and '*My dead bodies shall arise*' to the dead outside the Land;[15] while the text,[16] *And I will give glory*[17] *in the land of the living*[12] was written of Nebuchadnezzar concerning whom the All-Merciful said, 'I will bring against them a king who is as swift as a *stag*'?[18]—The other replied: Master, I am making an ex-

Babylon fall, in Bible, fictitious

(1) Zech. II, 11. (2) בבל, usually rendered 'Babylon', but v. *infra* notes 6 and 7. (3) Or 'travail'. (4) חבלי דמשיח; 'but the more correct reading is חבלים דמשיח' (Moore, G.F., *Judaism* II, 361, n. 2). חבלי משיח 'frequent in modern Christian books is fictitious' (loc. cit.). The 'sufferings' or 'travail' are more fully described in Sanh. 97*b*, Sonc. ed. p. 654. These are the 'throes of mother Zion which is in labor to bring forth the Messiah—without metaphor, the Jewish people' (Moore, loc. cit. text). (5) The tradition as to the immunity of Babel. (6) Not, as might be assumed, to the well known Babylon (*cf. supra* note 2). (7) חוצל, a village to the north of Jerusalem between Tel Al-Ful and Nob 'the city of the priests'. It was known by many names including that of בבל (v. Horowitz, I.S., *Palestine*, p. 73, nn. 38, s.v. אוצל). Neubauer, (*Geogr.* p. 152) describes it as an old fortress in Palestine (v. Jast.). There was also a Huẓal in Babylonia between Nehardea and Sura. Cf. Sanh. 19*a*, Sonc. ed. p. 98, n. 3 and Berliner, *Beitr. z. Geogr.* p. 32. (8) וקורי ליה, lit., and they would call it'. The pronoun according to Rashi refers to the 'days of the Messiah', but this is difficult. (9) The noun חוצל is regarded here as the Hof. of נצל 'to save'. (10) Of Israel. (11) צבי. Cf. *infra* notes 13 and 18. (12) Ezek. XXVI, 20. (13) צביון containing the three letters of צבי (cf. *supra* note 11). God's care for Palestine is taken for granted. Cf. *e.g.*, *A land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it* (Deut. XI, 12). (14) Isa. XXVI, 19. (15) Of Israel. (16) Lit., 'and what'. (17) V. *supra* note 11. (18) צבי also means 'stag' (*cf. supra* note 11).

position of another Scriptural text: *He that giveth breath unto the people upon it,*[1] *and spirit to them that walk therein.*[2] But is it not written, *My dead bodies shall arise?*[3]—That was written in reference to miscarriages.[4] Now as to R. Abba b. Memel, what [is the application] he makes of the text,[5] '*He that giveth breath unto the people upon it*'?—He requires it for [an exposition] like that of R. Abbahu who stated: Even a Canaanite bondwoman who [lives] in the Land of Israel is assured of a place in[6] the world to come, [for in the context] here it is written, *Unto the people*[7] *upon it,*[8] and elsewhere it is written, *Abide ye here with*[9] *the ass*[10] [which may be rendered][11] 'people that are like an ass'.[12] Non-Jews burden bearers

And spirit to them that work therein[8] [teaches], said R. Jeremiah b. Abba in the name of R. Johanan, that whoever walks four cubits in the Land of Israel is assured of a place[13] in the world to come. Now according to R. Eleazar,[14] would not the righteous outside the Land[15] be revived?[16]—R. Elai replied: [They will be revived] by rolling [to the Land of Israel]. R. Abba Sala the Great demurred: Will not the rolling be painful to the righteous?—Abaye replied: Cavities will be made for them underground.

Thou shalt carry me out of Egypt and bury me in their burying-place.[17] Karna remarked: [There must be here] some inner meaning. Our father Jacob well knew that he was a righteous man in every way, and, since the dead outside the Land will also be resurrected, why did he trouble his sons?[18] Because he might possibly be unworthy to [roll through] the cavities.[19]

Non-Jews are people like Jews as slaves and

(1) The land of Israel. (2) Isa. XLII, 5. (3) Isa. XXVI, 19. (4) Even they will be resurrected but only in the Land of Israel. (5) Lit., 'that'. (6) Lit., 'daughter of'. (7) עם. (8) Isa. XLII, 5. (9) עם. (10) Gen. XXII, 5. (11) The consonants עם being the same (cf. *supra* nn. 7 and 9). (12) *Sc.* slaves who are considered the property of the master. As the '*people*' spoken of in Isa. XLII, 5, are assured of a place in the world to come so are the 'people' referred to in Gen. XXII, 5. Moore describes this as 'a specimen of exegetical whimsicality, rather than an eccentricity of opinion' (*Judaism*, II, 380). (13) Lit., 'son of'. (14) Who based his view on Ezek. XXVI, 20, *supra*. (15) Of Israel. (16) But this, surely, is most improbable. (17) Gen. XLVII, 30. (18) To carry him to Canaan? (19) *Var. lec.*, 'because he did not accept the suffering of the pain of rolling through the cavities' (Yalkut and רש"י).

YEBAMOTH

Exhibit 149

TRANSLATED INTO ENGLISH

WITH NOTES, GLOSSARY

AND INDICES

BY

REV. DR ISRAEL W. SLOTKI, M. A., Litt. D.

IN TWO VOLUMES

I

LONDON

THE SONCINO PRESS

1936

it was to intimate that even a single transgression involves one in the prescribed penalties; for it was taught: 'The prohibition of kindling a fire [on the Sabbath] was mentioned separately[2] in order to [indicate that its transgression is] a prohibition only;[3] so R. Jose, while R. Nathan maintains that the intention was to intimate that even a single transgression involves the offender in the prescribed penalties'![1] And Raba explained that the Tanna[4] found difficult the expression of *habitations*,[5] [arguing thus]: What need was there for Scripture to state *'habitations'?* [Is not this[6] obvious?] For consider: The observance of the Sabbath is a personal obligation, and any personal obligation is valid both in the Land [of Israel] and outside the land;[7] what need, then, was there for the All Merciful to write it[8] in connection with the Sabbath? This was explained by a disciple in the name of R. Ishmael: Whereas it was stated in the Scriptures, *And if a man have committed a sin worthy of death, and he be put to death*,[9] one might infer [that the death penalty may be executed] both on week-days and on the Sabbath and, as regards the application of the text, *Everyone that profaneth it*[10] *shall surely be put to death*,[11] this might be said to refer to the several kinds of labour other than the execution of a judicial death sentence; or again it might be inferred[12] that it[13] refers even to a judicial execution of a death sentence and, as regards the application of *He shall surely be put to death*[11] [this might be said to refer] to week-days but not to

straining at a gnat

(1) Lit., 'to divide', i.e., one of the thirty-nine kinds of labour that are forbidden on the Sabbath was singly specified in order to indicate that to incur the prescribed penalties it is not necessary to commit all the thirty-nine transgressions (as the one general, all-embracing prohibition of labour might have seemed to imply). The mention of one prohibition (kindling of fire) separately breaks up, so to speak, (*divides*), all the others into single units, indicating that, as in its own case, so in that of all the others first mentioned together with it, every single transgression involves the penalty of stoning, *kareth*, or a sin-offering.

(4) Who asked, *supra*, 'wherefore was it stated?' (5) Ex. XXXV, 3. (6) That the prohibition is in force in all *'habitations'*. (7) I.e., throughout *all habitations*. (8) The phrase, *'throughout your habitations'*, Ex. XXXV, 3. (9) Deut. XXI, 22. (10) The Sabbath. (11) Ex. XXXI, 14 which prohibits all kinds of labour on the Sabbath. (12) Lit., 'or it is not but'. (13) The prohibition of labour.

the Sabbath; or again it might be thought[1] to apply also to the Sabbath; hence it was expressly stated, *Ye shall kindle no fire throughout your habitations,*[2] and further on it is stated, *And these things shall be for a statute of judgment unto you throughout your generations in all your habitations;*[3] as the expression of *'habitations'* mentioned below[3] refers to the Beth din, so the expression *'habitations'* mentioned here[2] refers also to the Beth din, and concerning this the All Merciful said, *'Ye shall kindle no fire'*.[4] Now, are we not to assume this statement to be in agreement with the view[5] of R. Nathan who holds that the object was to intimate that even a single transgression involves the offender in the prescribed penalties,[6] and the reason[7] is because the All Merciful has written, *Ye shall kindle no fire,*[2] but had that not been the case it would have superseded the [Sabbath]![8]—No; this may be according to R. Jose.[9]

Granted, however, [that it is according to the view of] R. Jose, might it not be suggested that R. Jose said that 'kindling a fire [on the Sabbath] is mentioned separately in order to indicate that it is a mere prohibition' [in the case only of] ordinary burning; the burning by the Beth din,[10] [however, is surely a case of] boiling of the metal bar[11] concerning which R. Shesheth said that there is no difference between the boiling of a metal bar and the boiling of

"Burning" a favorite death penalty

(1) Lit., 'or it is not but'. (2) Ex. XXXV, 3. (3) Num. XXXV, 29, referring to the death penalties of murderers. (4) I.e., execute no death penalty of burning on the Sabbath. The death penalty of 'burning' was executed by pouring molten lead through the condemned man's mouth into his body, thus burning his internal organs. (5) Lit., 'what, (is it) not?' (6) Of death or *kareth*. V. *supra* p. 25, n. 1. (7) Why the death penalty of burning—a kind of work—which according to R. Nathan would involve *kareth* must not be executed on the Sabbath. (8) Though the penalties involved include that of *kareth*. Thus it follows that a positive precept may supersede even such a prohibition. So also in the case of the levirate marriage it might have been assumed that the precept of marrying one's deceased childless brother's widow supersedes the prohibition of marrying a consanguineous relative despite the fact that such a transgression involves elsewhere the penalty of *kareth;* hence it was necessary for Scripture to add, *"aleha'* (Lev. XVIII, 18), to indicate that even a levirate marriage is in such a case forbidden. (V. *supra* 3*b* and 5*b*). (9) V. *supra* p. 24, n. 12. (10) The death penalty of burning. (11) Cf. *supra* note 4.

defect,[1] and even the rival of one's own daughter who was incapable of procreation [is permitted].[2] But what about the expression WERE FOUND] in our Mishnah?—Read, 'were'.

When Rabin came[4] he stated in the name of R. Johanan: The rival of a *mema'eneth*,[5] the rival of a woman incapable of procreation, as well as the rival of a divorced woman who had been remarried to her former husband,[6] are all permitted.

R. Bebai recited before R. Nahman: Three [categories of] women may[7] use an absorbent[8] in their marital intercourse[9] A minor, a pregnant woman and a nursing woman. The minor,[10] because [otherwise] she might[11] become pregnant, and as a result[11] might die. A pregnant woman,[10] because [otherwise], she might[11] cause her foetus to degenerate into a *sandal*.[12] A nursing woman,[10] because [otherwise] she might[11] have to wean her child prematurely[13] and this would result in his death. And what is the age of such a minor?[14] From the age of eleven years and one day until the age of twelve years and one day. One who is under,[15] or over this age[16] must carry on her marital intercourse in the usual manner. This is the opinion of R. Meir. The Sages, however, say: The one as well as the other carries on her marital intercourse in the usual manner, and mercy will be vouchsafed from

"Sages" on birth control

(1) And nevertheless consented to the marriage, which is consequently valid, and the woman is his lawful wife. (2) The rival of a forbidden relative is forbidden only where the latter would have been subject to the precept of the levirate marriage if she had been no relative. In the case of a wife incapable of procreation, however, since she is not subject to the levirate marriage even where she is no relative at all, her rival even where she (the wife) is a forbidden relative, is regarded as the rival of one in relation to whom the precept of levirate marriage is not applicable at all. Cf. הלכות גדולות quoted by Rashi. (3) V. p. 61, n. 14. (4) From Palestine to Babylon. (5) V. Glos. s.v. *mi'un*. In this case it refers to one who refused the levir (V. Rashi a.l.). (6) After she had been married by a second husband who divorced her or died. (7) [So Rashi. R. Tam: Should use, v. Tosaf s.v. שלש.] (8) טוך, hackled wool or flax. (9) To prevent conception. (10) May use the absorbent. (11) Lit., 'perhaps'. (12) סנדל lit., 'a flat fish', i.e., a flat, fish-shaped abortion due to superfetation. (13) Owing to her second conception. (14) Who is capable of conception but exposed thereby to the danger of death. (15) When no conception is possible. 16) When pregnancy involves no fatal consequences.

more conclusive proof than the marks of puberty. What practical difference is there between the two statements?—[It is this: That] even he who follows R. Judah who stated, '[a girl may exercise the right of refusal] until the black predominates'[2] admits in the case of children.[3] [13a] R. Zebid, however, stated: No children are possible prior to the appearance of the marks of puberty.[4] Then let an examination be held![5] There is the possibility that they might have fallen off.[6] This reply is perfectly satisfactory according to him who holds that such a possibility is taken into consideration;[7] what, however, can be said according to him who holds that no such contingency need be considered? —Even according to him who holds that no such contingency need be considered, the possibility must be taken into consideration in this case on account of the pains of birth.[8]

HOW IS THE EXEMPTION OF THEIR RIVALS [BY THE WOMEN MENTIONED] TO BE UNDERSTOOD? Etc. Whence is this law[9] deduced?—Rab Judah replied: [From] Scripture which stated, *li-ẓeror*,[10] [implying that] the Torah included many rivals.[11] R. Ashi replied, 'It[12] is arrived at by reasoning: Why is a rival forbidden? Surely because she takes the place of the forbidden relative; the rival's rival also takes the place of the forbidden relative'.

HOW [IS ONE TO UNDERSTAND THE STATEMENT THAT] IF THEY HAD DIED etc. Even if he[13] married[14] first and then divorced?[15]

"Two hairs" and puberty

(1) I.e., the pubic hair. (2) The growth of two hairs which the Rabbis regard as a definite mark of puberty not being considered by R. Judah as conclusive proof. Keth. 36a, B.B. 156a, Nid. 52a. (3) That they provide definite proof of puberty irrespective of the state of the hair. (4) Should an apparent minor, whatever her age, ever give birth to a child it must be taken for granted that the marks of puberty had already appeared, and the age of minority had passed. (5) Why should the existence of the marks be left to conjecture when an examination would definitely determine the facts? (6) And the examination would prove nothing. (7) This is a question in dispute in Nid. 46a. (8) Which may have caused the falling off of the hair. (9) Lit., 'these words'. That a rival's rival is also exempt. (10) Lev. XVIII, 18, *to be a rival*. V. *supra* 3b. (11) For explanation, v. p. 12, n. 8. (12) The exemption of a rival's rival. (13) The brother now deceased. (14) The rival. (15) His first wife, the forbidden relative. In such a case, is the rival, *though the two were rivals prior to the divorce*,

imagine that Beth Shammai acted in accordance with their views? Beth Shammai did not act in accordance with their views.

R. Johanan, however, said: They certainly acted [in accordance with their views]. Herein they[1] differ on the same point as do Rab and Samuel. For Rab maintains that Beth Shammai did not act in accordance with their views, while Samuel maintains that they certainly did act [in accordance with their views]. When?[2] If it be suggested, prior to the decision of the heavenly voice,[3] then what reason has he who maintains that they did not act [in accordance with their own view]? If, however, after the decision of the heavenly voice, what reason has he who maintains that they did act [in accordance with their views]?—If you wish I could say, prior to the decision of the heavenly voice; and if you prefer I could say, after the heavenly voice. 'If you wish I could say, prior to the heavenly voice', when, for instance, Beth Hillel were in the majority: One maintains[4] that they[5] did not act [according to their view] for the obvious reason that Beth Hillel were in the majority; while the other maintains[6] that they did act [according to their view, because] a majority is to be followed only where both sides are equally matched;[7] in this case, however, Beth Shammai were keener of intellect. 'And if you prefer I could say, after the heavenly voice'; one maintains that they[5] did not act [according to their view] for the obvious reason that the heavenly voice had already gone forth;[8] while the other who maintains that they did act [according to their view] is [of the same opinion as] R. Joshua who declared that no regard need be paid to a heavenly voice.[9]

Now as to the other who 'maintains that they did act [according to their views]'[10]—should not the warning, *'Lo tithgodedu*, you

Gertrude Stein Stoff

(1) R. Johanan and R. Lakish. (2) I.e., to what period does the dispute just mentioned refer? (3) בַּת קוֹל (v. Glos. s.v. *Bath Kol*), which decided that the law in practice was always to be in accordance with the rulings of Beth Hillel (v. 'Er. 13*a*). (4) Lit., 'according to him who said'. (5) Beth Shammai. (6) Lit., 'and he who said'. (7) In qualifications and attainments. (8) And decided the issue in favour of Beth Hillel. (9) B.M. 59*b*, Ber. 52*a*, 'Er. 7*a*, Pes. 114*a*. (10) Even after the heavenly voice.

themselves, she must go away from him[1] even if she had ever so many children![2]—Rab explains our Mishnah as dealing with the case where she has children and witnesses against her are available

What, however, impels Rab to explain our Mishnah as dealing with a case where she has children and where witnesses against her are available, and to give as the reason why she is to be taken away, because witnesses are available, and [to imply that] if witnesses are not available she is not taken away; let him rather explain [our Mishnah as dealing with the case] where she has no children [and has to be taken away] even though no witnesses are available! Raba replied: Our Mishnah presented a difficulty to him. What point was there [he argued] for using the expression WAS TAKEN AWAY'?[3] It should have been stated 'he parted from her';[4] but any such expression as '*was taken* away' implies 'by the Beth din' and the Beth din take away only where witnesses are available.[5]

If you prefer I may say that that Baraitha[6] represents the view of Rabbi;[7] for it was taught: When a pedlar[8] leaves a house and the woman within is fastening her *sinnar*,[9] since the thing is ugly she must, said Rabbi, go.[10] If spittle is found[11] on the upper part of the curtained bed, since the thing is ugly,[12] she must, said Rabbi, go.[10] [25a] If shoes[13] lie under the bed, since the thing is ugly,[14] she

The "reprobate mind"

(1) The paramour. (2) Which shews, contrary to the opinion of Rab, that when she has no children she is to part from her paramour even where witnesses are not available. (3) הוֹצִיאוּהָ, lit., 'they (i.e. Beth din) took her away'. (4) הוֹצִיאָהּ. lit., 'he (i.e., the husband) brought her out'. (5) No wife may be taken away from her husband because of a mere rumour or suspicion. (6) Which requires a wife who had no children to leave her husband even where no witnesses are available. (7) Who forbids a wife to her husband even on the grounds of a rumour or suspicion. According to the other Rabbis, however, who are the majority, the woman, as Rab said, need not be taken away where no witnesses are available, even if she has no children. (8) רוכל Rashi explains *rokel* as dealer in women's perfumes. (9) The סִינָר was a kind of breech-cloth or petticoat women wore as a matter of chastity (v. Rashi, a.l.). (10) Even if there were no witnesses that misconduct took place. (11) After the pedlar had left the house. (12) Only the woman lying face upwards could have spat on that spot. Intercourse may, therefore, be suspected. (13) So MSS. Cur. edd. add. 'overturned'. (14) The shoes indicating the presence of an unknown stranger on the bed.

"Spittle" and intercourse

Said Samuel: Abba[1] agrees with me in the case of a girl who is under three years of age and one day; since cohabitation with her constitutes no *kinyan*,[2] the bridal chamber[3] also constitutes no *kinyan*.[2] Exh. 55, 159

Raba said, We also learned a similar Baraitha:[4] A girl who is three years of age and one day may be betrothed by cohabitation, if a levir cohabited with her, he has thereby acquired her;[5] one incurs through her the guilt of intercourse with a married woman; she[6] defiles her cohabitor in respect of his imparting defilement to the lower, as well as to the upper couch;[7] if she was married to a priest she may eat *terumah*, and anyone ineligible[8] who cohabited with her causes her ineligibility.[9] Thus only a girl of the age of three years and one day, who is rendered ineligible by cohabitation, is also rendered ineligible through the bridal chamber; but a girl younger than three years and one day, who is not rendered ineligible by cohabitation, is not rendered ineligible through the bridal chamber either.[10] This proves it.

Rami b. Hama stated: [In regard to the question whether] the bridal chamber[11] constitutes *kinyan*[12] with ineligible women,[13] we arrive at a difference of opinion between R. Meir and R. Eleazar and R. Simeon. [58a] According to R. Meir who holds that the betrothal causes ineligibility, the bridal chamber[14] also causes ineligibility, while according to R. Eleazar and R. Simeon who

Three Year old girl, intercourse, and marriage

(1) I.e., Rab, whose proper name was Abba. The former name (*Rab* = Master) was a title of honour conferred upon him as the Master *par excellence* of his time. According to Rashi, a.l., 'Abba' was a term of respect synonymous with 'prince' and 'master' by which Samuel, his younger contemporary, referred to Rab. (2) V. *supra* p. 385, n. 12. (3) Which constitutes *kinyan* only where cohabitation is possible, but which is not the case with a child under the age mentioned. (4) From which the ruling on which Rab and Samuel are in agreement may be inferred. (5) She is deemed to be his legal wife. (6) During her period of menstruation. (7) If he lies on a number of couches (coverlets, bed-spreads, and the like) resting one upon the other, he imparts levitical defilement to all, though he comes in direct contact with the uppermost one only. (8) A bastard, for instance. (9) V. *supra* p. 385, n. 12. Cf. Kid. 10af, v. Sanh. Sonc. ed. p. 376, n. 2. (10) Cf. *supra* note 3. (11) V. p. 385, n. 11. (12) V. loc. cit., n. 12. (13) V. loc. cit., n. 13. (14) Even in the absence of betrothal.

had carnal intercourse with a man?[1] Must it not consequently [be assumed to be] a case of unnatural intercourse; and the only reason[2] [why the woman is forbidden] is] because she is a widow, and not because she had had carnal intercourse(4) [59b]—This represents the view of[6] R. Meir,[7] while Rab holds the same view as R. Eleazar.[8] If [Rab holds the same view] as R. Eleazar, what was the object of pointing to her previous carnal intercourse[9] when [her prohibition] could have been inferred from the fact that she was a harlot,[10] R. Eleazar having stated that an unmarried man who cohabited with an unmarried woman with no matrimonial intention renders her thereby a harlot![11]—R. Joseph replied:[12] When, for instance, the woman was subjected to intercourse with a beast, where the reason of 'previous carnal intercourse' may be applied but not that of harlot.(13) Said Abaye to him: Whatever you prefer [your reply cannot be upheld]. If she is a *be'ulah*[14] she must also be a harlot; and if she is not a harlot[15] she cannot be a *be'ulah* either! And were you to reply: This case is similar to that of a wounded woman,[16] [it may be pointed out] that if [the disqualification should be extended to] unnatural intercourse also,[17] you will find no woman eligible to marry a [High Priest [since there is not one] who has not been in some way

Intercourse with beast

(1) With the High Priest himself, who is forbidden to marry an outraged or seduced woman even if he himself had committed the offence. (2) Lit., 'yes'. (3) To the High Priest. (4) Which proves that unnatural intercourse does not cause a woman to be forbidden to marry a High Priest. How then could Rab state that a woman in such circumstances is forbidden? (5) The Baraitha cited by Raba. (6) Lit., 'this, according to whom'? (7) Cf. *supra* p. 395, n. 7. (8) Cf. *supra* p. 395, n. 10. (9) As a reason for prohibition. (10) Who is forbidden not only to a High Priest but also to a common priest (v. Lev. XXI, 7). Why, then, did Rab refer to a High Priest only? (11) *Infra* 61*b*, 76*a*, Sanh. 51*a*, Tem. 30*a*. (12) Rab's reason of 'previous carnal intercourse' was necessary. (13) A term which is not applicable to bestial intercourse. V. *infra*. (14) בעולה, one who had experienced carnal intercourse. (15) Presumably because her act cannot be regarded as 'sexual intercourse'. (16) V. *supra* p. 394, n. 8. As in her case marriage with a High Priest is forbidden (v. our Mishnah), though she is no harlot, so also in the case of bestial intercourse. (17) I.e., if injury to the anus is to be subject to the same restrictions as injury to the hymen.

wounded[1] by a splinter! No, said R. Zera,[2] in respect of a minor who made a declaration of refusal.[3]

R. Shimi b. Hiyya stated: A woman who had intercourse with a beast is eligible to marry a priest.[4] Likewise it was taught: A woman who had intercourse with that which is no human being,[5] though she is in consequence subject to the penalty of stoning,[6] is nevertheless permitted to marry a priest.[7]

When R. Dimi came[8] he related: It once happened at Haitalu[9] that while a young woman was sweeping the floor[10] a village dog[11] covered her from the rear[12] and Rabbi permitted her to marry a priest. Samuel said: Even a High Priest. But was there a High Priest in the days of Rabbi?[13]—Rather, [Samuel meant]: Fit for a High Priest. Intercourse with beast

Raba of Parzakaia[14] said to R. Ashi: Whence is derived the following statement which the Rabbis made: Harlotry is not applicable to bestial intercourse?—It is written, *Thou shalt not bring the hire of a harlot, or the price of a dog,*[15] and yet we learned that the hire of a dog[16] and the price of a harlot[17] are permitted[18] because it is said, *Even both these,*[15] two only but not four.

(1) Cf. *supra* p. 394, n. 8. (2) Rab's reason of previous carnal intercourse' was necessary. (3) *Mema'eneth*, v. Glos. Unnatural intercourse with her by her husband places the minor in the status of *be'ulah* (v. Glos.) but not in that of harlot, while her refusal to live with him does not give her the status of divorcee or widow but that of *mema'eneth*. Hence the necessity for Rab's statement that such a minor also is forbidden to marry a High Priest. (4) Even a High Priest. The result of such intercourse being regarded as a mere wound, and he opinion that does not regard an accidentally injured hymen as a disqualification does not so regard such an intercourse either. (5) A beast. (6) If the offence was committed in the presence of witnesses after due warning. (7) In the absence of witnesses and warning. (8) From Palestine to Babylon. (9) [Babylonian form for Aitalu, modern Aiterun N.W. of Kadesh, v. S. Klein, *Beiträge* p. 47]. (10) Lit., 'house'. (11) Or 'big hunting dog' (Rashi), 'ferocious dog' (Jast.), 'small wild dog' (Aruk). (12) A case of unnatural intercourse. (13) Judah ha-nasi (the Prince or Patriarch) I, who flourished 170-217 C.E., about a hundred years after the destruction of the second Temple. (14) So Bomberg ed.; MS.M., 'Parazika' (cf. Golds.); Cur. edd., 'Parkin'. (15) Deut. XXIII, 19. (16) The beast which a harlot receives for her intercourse with a dog. (17) A beast received as the price of a harlot who has been sold. (18) To be consecrated to the altar.

'"*Unto him*", includes one who is adolescent'. But surely R. Simeon stated that '*virgin*' implied a perfect virgin![1]—His reason there is also derived from here, because he makes the following exposition: since [the Scriptural text], '*unto him*', was required to include one who is adolescent, it is to be inferred that '*virgin*' implies a perfect virgin. Three year old girl and priest

It was taught: R. Simeon b. Yohai stated: A proselyte who is under the age of three years and one day is permitted to marry a priest, for it is said, *But all the women children that have not known man by lying with him, keep alive for yourselves,*[3] and Phinehas[4] surely was with them. And the Rabbis?[5]—[These were kept alive] as bondmen and bondwomen.[6] If so,[7] a proselyte whose age is three years and one day[8] should also be permitted!—[The prohibition is to be explained] in accordance with R. Huna. For R. Huna pointed out a contradiction: It is written, *Kill every woman that hath known man by lying with him,*[9] but if she hath not known, save her alive; from this it may be inferred that children are to be kept alive whether they have known or have not known [a man]; and, on the other hand, it is also written, *But all the women children, that have not known man by lying with him, keep alive for yourselves,*[3] but do not spare them if they have known. Consequently[10] it must be said that Scripture speaks of one who is fit[11] for cohabitation.[12]

It was also taught likewise: *And every woman that hath known man;*[9] Scripture speaks of one who is fit[12] for cohabitation. You say, 'Of one who is fit for cohabitation'; perhaps it is not so but of one who had actual intercourse?—As Scripture stated, *But all women children, that have not known man by lying with him,*[13] it must be concluded that Scripture speaks of one who is fit for cohabitation.[12]

3½ yr. baby "fit for cohabitation"

(1) *Supra* 59a. One who is adolescent is no more a perfect virgin. (2) She is not regarded as a harlot. (3) Num. XXXI, 18. (4) Who was a priest. (5) How could they, contrary to the opinion of R. Simeon b. Yohai, which has Scriptural support, forbid the marriage of the young proselyte? (6) Not for matrimony. (7) That, according to R. Simeon, Num. XXXI, 18 refers to matrimony. (8) So long as she has '*not known man*'. (9) Num. XXXI, 17. (10) To reconcile the contradiction. (11) I.e., one who had attained the age of three years and one day. (12) Not one who had actually experienced it. (13) Implying that any grown-up woman is not to be spared, even if she *hath not known man*.

Whence did they know?[1] — R. Hana[2] b. Bizna replied in the name of R. Simeon the Pious: They were made to pass before the front-plate.[3] If the face of anyone turned pale[4] it was known that she was fit for cohabitation; if it did not turn pale it was known that she was unfit for cohabitation. Virgin wine test

R. Nahman said: Dropsy is a manifestation of lewdness.

Similarly, it is said, *And they found among the inhabitants of Jabesh-gilead four hundred young virgins, that had not known man by lying with him;*[5] whence did they know it?[6] R. Kahana replied: They made them sit upon the mouth of a wine-cask. [Through anyone who had] had previous intercourse, the odour penetrated; through a virgin, its odour did not penetrate. They should have been made to pass before the front-plate![7] — R. Kahana son of R. Nathan replied: It is written, *for acceptance*,[8] for acceptance but not for punishment. If so, the same should have applied at Midian also![9] R. Ashi replied: It is written, *'unto them'*, implying *unto them*[10] for acceptance but not for punishment; unto idolaters,[11] however, even for punishment.[12]

R. Jacob b. Idi stated in the name of R. Joshua b. Levi: The *halachah* is in agreement with R. Simeon b. Yohai.[13] Said R. Zera to R. Jacob b. Idi: Did you hear this[14] explicitly or did you learn it by a deduction? What [could be the] deduction? — As R. Joshua b. Levi related: There was a certain town in the Land of Israel the legitimacy of whose inhabitants was disputed, and Rabbi sent R. Romanos who conducted an enquiry and found in it the daughter of a proselyte who was under the age of three years and one day, and Rabbi declared her eligible to live with a priest.[15]

Baby girl under 3 married

(1) Which of the Midianite women, referred to in the texts quoted, was, or was not fit for cohabitation. (2) Cur. edd., 'Huna'. (3) ציץ, the gold plate which was worn by the High Priest on his forehead. V. Ex. XXVIII, 36ff. (4) Lit., '(sickly) green'. (5) Judges XXI, 12. (6) Cf. *supra* n. 1 *mutatis mutandis*. (7) As was done in the case of the Midianites (v. *supra*). (8) Ex. XXVIII, 38, referring to the front-plate. (9) Why then was the test there performed before the plate? (10) Israelites, as were the inhabitants of Jabesh-gilead. (11) As were the Midianites. (12) By the front-plate. (13) That a proselyte under the age of three years and one day may be married by a priest. (14) And was married to a priest. (15) I.e., permitted her to continue to live with her husband.

Others say: R. Eleazar pointed out a contradiction: It is written *kenagedo*[1] but we read *kenegedo*![2]—If he was worthy she is *meet for him*;[2] if he was not worthy she chastises him.[1]

R. Jose met Elijah and asked him: It is written, *I will make him a help*;[3] how does a woman help a man? The other replied: If a man brings wheat, does he chew the wheat? If flax, does he put on the flax?[4] Does she not, then, bring light to his eyes and put him on his feet!

R. Eleazar further stated: What is meant by the Scriptural text, *This is now bone of my bones, and flesh of my flesh?*[5] This teaches that Adam had intercourse with every beast and animal but found no satisfaction until he cohabited with Eve.

R. Eleazar further stated: What is meant by the text, *And in thee shall the families of the earth be blessed?*[6] The Holy One, blessed be He, said to Abraham, 'I have two goodly shoots to engraft[7] on you: Ruth the Moabitess and Naamah the Ammonitess'.[8] *All the families of the earth,*[6] even the other families who live on the earth are blessed only for Israel's sake. *All the nations of the earth*[9] even the ships that go from Gaul to Spain are blessed only for Israel's sake.

Adam Libeled

R. Eleazar further stated: There will be a time when all craftsmen will take up agriculture;[10] for it is said, *And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships; they shall stand upon the land.*[11] Agriculture and

R. Eleazar further stated: No[12] occupation is inferior to that of agricultural labour; for it is said, *And they shall come down.*[13]

R. Eleazar once saw a plot of land that was ploughed across its

Misuse of Scripture

(1) כְּנָגְדּוֹ (rt. נגד, 'to strike'). (2) כְּנֶגְדּוֹ *meet for him.* (3) Gen. II, 18. (4) Obviously not. His wife grinds the wheat and spins the flax. (5) Gen. II, 23, emphasis on *This is now.* (6) Ibid. XII, 3, וְנִבְרְכוּ (7) לְהַבְרִיךְ in Hif. is of the same rt. (ברך) as וְנִבָּרְכוּ in Nif. (8) Both belonged to idolatrous nations and were 'grafted' upon the stock of Israel. The former was the ancestress of David (V. Ruth IV, 13ff), and the latter the mother of Rehoboam (v. I Kings XIV, 31) and his distinguished descendants Asa, Jehoshaphat and Hezekiah. (9) Gen. XVIII, 18. (10) Lit., 'they shall stand upon the land'. (11) Ezek. XXVII, 29. (12) Lit., 'not to thee'. (13) V. *supra* note 11, emphasis on *down*.

misuse of Bible

R. Johanan said: That profligate[1] had seven sexual connections on that day;[2] for it is said, *Between her feet he sunk, he fell, he lay; at her feet he sunk, he fell; where he sunk, there he fell down dead.*[3] But, surely, she[4] derived gratification from the transgression!—R. Johanan replied in the name of R. Simeon b. Yohai: All the favours of the wicked[5] [103*b*] are evil for the righteous.[6] For it is said, *Take heed to thyself that thou speak not to Jacob either good or evil.*[7] Now, as regards *evil*, one can perfectly well understand [the meaning],[8] but why not *good?* From here then it may be inferred that the favour of the wicked[5] is evil for the righteous.

There,[9] one can well see the reason,[10] since he[11] might possibly mention to him the name of his idol;[12] what evil, however, could be involved here?[13]—That of infusing her with sensual lust. For R. Johanan stated: When the serpent copulated with Eve,[14] he infused her[15] with lust. The lust of the Israelites who stood at Mount Sinai,[16] came to an end, the lust of the idolaters who did not stand at Mount Sinai did not come to an end. Ex. 115

IF THE WOMAN PERFORMED THE ḤALIẒAH WITH A SANDAL THAT DID NOT BELONG TO HIM etc. Our Rabbis taught: [From the expression,] *His shoe*[17] I would only know that his own[18] shoe [is suitable];[19] whence, however, is it deduced that anybody's shoe is suitable?[20] Hence was the term '*shoe*' repeated,[21] thus indicating the suitability of anyone's shoe.[22] If so, why was the expression, *His shoe*', at all used?—'*His shoe*' implies one which he can wear, excluding a large one in which he cannot walk, excluding a small one which does not cover the greater part of his foot, and ex-

Standard Filth (a dying man)

(1) Sisera. (2) When he fled from Barak and Deborah. (3) Judges V, 27. Each of the expressions *he sunk* כָּרַע, and *he fell* נָפַל, occurs three times, and *he lay* שָׁכַב occurs once. (4) Jael. (5) Which they do for the righteous. (6) Cf. Hor. 10*b*, Naz. 23*b*. (7) Gen. XXXI, 24. (8) לְחַי adv. or interr. (lit., 'for life'), 'very well'. (9) In the warning to Laban. (10) Why even good should not be spoken. (11) Laban. (12) Cf. Gen. XXXI, 30. (13) In the incident with Jael. (14) In the Garden of Eden, according to a tradition. (15) I.e., the human species. (16) And experienced the purifying influence of divine Revelation. (17) Deut. XXV, 9. (18) The levir's. (19) For his own *ḥaliẓah*. (20) For the *ḥaliẓah* of any other person. (21) Lit., 'it was stated *shoe* (bis)'. (22) Lit., 'from any place'.

would be subject to the same restrictions as any other] negative precept;[1] if [one follows] him who holds that it[2] is a positive precept,[3] [it would be subject to the same restrictions as any other] positive precept.[4] Whence, however, [its[4] force[5] in respect of] the *yebamah* and the levir?—It is arrived at by the analogy between the two expressions of 'coming'.[6]

Whence [its[4] force[7] in respect of the *kinyan*], between husband and wife?—It is arrived at by comparison between the expressions of 'taking'.[8] Intercourse with relatives +

Raba said: For what purpose did the All Merciful write *carnally* in connection with the designated bondmaid,[9] a married woman,[10] and a *sotah*?[11] That in connection with the designated bondmaid [is required] as has just been explained.[12] That in connection with a married woman excludes intercourse with a relaxed membrum.[13] This is a satisfactory interpretation in accordance with the view of him who maintains that if one cohabited with forbidden relatives with relaxed membrum he is exonerated;[14] what, however, can be said, according to him who maintains [that for such an act one is] guilty?—The exclusion is rather that of intercourse with a dead woman.[15] Since it might have been assumed that, as [a wife], even after her death, is described as *his kin*,[16] one should be guilty for [intercourse with] her [as for that] with a married woman, hence we were taught [that one is exonerated]. and with a dead woman - incest

(1) And, as has been shewn *supra*, the first stage is included in the restrictions. (2) The marriage with a stranger before *halizah* had been performed. (3) From Deut. XXV, 5, it follows that the levir *shall* marry her (positive); hence *no other* (negative); and a negative precept derived from a positive one has the force of the positive. (4) Of the first stage. (5) To constitute levirate marriage as if actual cohabitation had taken place. (6) Cf. *supra* p. 370, n. 10. The expression of 'coming' is also used in respect of the levir (v. Deut. XXV, 5). (7) Cf. *supra* note 5. (8) Used in the case of husband and wife (Deut. XXIV, 1) as well as in that of those whose penalty is *kareth*. Cf. *supra* p. 370, n. 10. (9) Lev. XIX, 20. (10) Ibid. XVIII, 20. (11) Num. V, 13. (12) *Supra* 55a. (13) Since no fertilisation can possibly result. (14) Shebu. 18a, Sanh. 55a. (15) Even though she died as a married woman. (16) In Lev. XXI, 2, where the text enumerates the dead relatives for whom a priest may defile himself. As was explained, *supra* 22b, *his kin* refers to one's wife.

NAZIR

Exhibit 164

TRANSLATED INTO ENGLISH

WITH NOTES, GLOSSARY

AND INDICES

BY

RABBI B. D. KLIEN, B. A.

LONDON
THE SONCINO PRESS
1936

committed adultery and on his account many tens of thousands of Israel perished.[1]

R. Nahman b. Isaac said: A transgression performed with good intention is better than a precept performed with evil intention.[2] But has not Rab Judah, citing Rab, said: A man should always occupy himself with the Torah and [its] precepts, even though it be for some ulterior motive,[3] for the result will be that he will eventually do them without ulterior motive?[4]—Read then: [A transgression performed with good intention is] as good as a precept performed for an ulterior motive, as it is written, *Blessed above women shall Jael be, the wife of Heber the Kenite. Above women in the tent shall she be blessed,*[5] and by *'women in the tent'*, Sarah, Rebecca, Rachel and Leah are meant.[6]

R. Johanan said: That wicked wretch [Sisera] had sevenfold intercourse [with Jael] at that time, as it says, *At her feet he sunk, he fell, he lay;* etc.[7] But she derived pleasure from his intercourse? —R. Johanan said:[8] All the favours of the wicked are evil to the righteous, for it says, *Take heed to thyself that thou speak not to Jacob either good or bad.*[9] Now [that he was not to speak] bad w. can understand, but why was he not to speak good? Thus it may properly be inferred that the good of such a one is an evil.

The above text [states]: Rab Judah, citing Rab, said: A man should always occupy himself with the Torah and [its] precepts, even though it be for some ulterior motive, for the result will be that he will eventually do them without ulterior motive. For as reward for the forty-two sacrifices which the wicked Balak offered,[10] he was privileged to be the progenitor of Ruth, for R. Jose son of

(1) In the plague; v. Num. XXV, 9. (2) For an example see below. (3) לשמה, 'for its own sake'. (4) An example of this occurs below. (5) Jud. V, 24. (6) The word *'tent'* occurs in connection with each of these (Tosaf.). Rashi omits Rebecca and says that the reference is to the fact that each of the other three gave their handmaidens to their husbands with ulterior motive. (7) The words *'he sunk'*, *'he fell'*, occur three times each, and the words *'he lay'* once. Jud. V, 27. (8) *Var. lec.*: R. Johanan said R. Simon b. Yohai said (Hor. 10b). (9) Gen. XXXI, 29. (10) On the occasion of Balaam's attempt to curse Israel. V. Num. XXIII-XXIV.

R. Ḥanina has said that Ruth was descended from[1] Eglon, [the grandson of Balak,][2] king of Moab.

R. Ḥiyya b. Abba, citing R. Johanan, said: How do we know that the Holy One, blessed be He, does not withhold the reward even for a decorous expression? The elder daughter [of Lot] called her son Moab[3] and so the All-Merciful One said [to Moses]:[4] *Be not at enmity with Moab, neither contend with them in battle.*[5] Only war was forbidden, but they might be harassed. The younger daughter, on the other hand, called [her son's] name Ben-Ammi[6] and so it says, *Harass them not, nor contend with them.*[7] They were not to be harassed at all.

R. Ḥiyya b. Abin said: R. Joshua b. Korha said: A man should always be as alert as possible to perform a precept, for as reward for anticipating the younger by one night, the elder daughter [of Lot] [24*a*] was privileged to appear in the genealogical record of the royal house of Israel, four generations[8] earlier.

MISHNAH. IF A WOMAN MAKES A NAZIRITE VOW AND SETS ASIDE THE REQUISITE ANIMAL [FOR THE SACRIFICE] AND HER HUSBAND SUBSEQUENTLY DECLARES [THE VOW] VOID, THEN, IF THE ANIMAL WAS ONE OF HIS OWN, IT CAN BE PUT TO PASTURE WITH THE HERD,[9] BUT IF IT WAS ONE OF HERS, THE SIN-OFFERING IS TO BE LEFT TO DIE, THE BURNT-OFFERING IS TO BE OFFERED AS AN [ORDINARY] BURNT-OFFERING, AND THE PEACE-OFFERING IS TO BE OFFERED AS AN [ORDINARY] PEACE-OFFERING. THIS [LAST], HOWEVER, MAY BE EATEN FOR ONE DAY [ONLY][10] AND REQUIRES NO LOAVES.[11] IF SHE HAS A LUMP SUM OF MONEY[12] [SET ASIDE

(1) Lit., the granddaughter of', cf. Tosaf. (2) Inserted from Hor. 10*b*. (3) Lit., 'of my father'. (4) Inserted from Hor. 10*b*. (5) Deut. II, 9. (6) Lit., 'son of my people'. A less shameless appellation. (7) Deut. II, 19. (8) Obed, Jesse, David and Solomon through Ruth; while Rehoboam was a son of Naamah, the Ammonitess. (9) I.e., it ceases to be sacred and may be returned to the fold. (10) Until midnight, the period allowed for a nazirite offering (v. Zeb. V, 6); whereas an ordinary peace-offering could be eaten for two days and a night. (V. Ibid. V, 7). (11) Whereas a nazirite offering does require them. V. Num. VI, 15. (12) I.e., if the sums to be spent on the separate sacrifices were still unspecified.

SOṬAH

Exhibit 167

TRANSLATED INTO ENGLISH

WITH NOTES, GLOSSARY

AND INDICES

BY

THE REV. DR A. COHEN, M.A., PH.D.

LONDON

THE SONCINO PRESS

1936

does disqualify her. This is in agreement with R. Johanan who said in the name of R. Ishmael: Whence is it that a gentile or a slave who had intercourse with a priest's daughter or Levite's daughter or an Israelite's daughter disqualifies her [for the heave-offering]? As it is said, *But if a priest's daughter be a widow, or divorced*[1]—only in the case of a man where her widowhood or divorce [is legally recognised],[2] thus excluding a gentile or slave where her widowhood or divorce is not [legally recognised].[3] What, then, [does the phrase AND NOT A MAN] exclude?—R. Papa said: It excludes an animal, because there is not adultery in connection with an animal.[4]

Raba of Parazika[5] asked R. Ashi: Whence is the statement which the Rabbis made that there is no adultery in connection with an animal?—Because it is written, *Thou shalt not bring the hire of a harlot or the wages of a dog* etc.;[6] and it has been taught: The hire of a dog[7] and the wages of a harlot[8] are permissible, as it is said, *Even both these*[9]—the two [specified in the text are abominations] but not four.[10]

What is the purpose [of the Scriptural phrase] *carnally*?[11]—It is required for this teaching: '*Carnally*' to the exclusion of something else. What means 'something else'?—R. Shesheth said: It excludes the case where he warned her against unnatural intercourse. Raba said to him, [It excludes the case where he warned her against] unnatural intercourse? It is written, *As lying with mankind*![12] But, said Raba, it excludes the case where he warned her against contact of the bodies.[13] Abaye said to him, That is

(1) Lev. XXII, 13. (2) Does she return to her father's house and eat the heave-offering. (3) Therefore a gentile cannot be intended by the Mishnah. (4) She would not be prohibited to her husband for such an act. (5) Parauaz near Bagdad v. B.B. (Sonc. ed.) p. 15, n. 4. He is thus distinguished from the earlier Rabbi of that name. (6) Deut. XXIII, 19. (7) Money given by a man to a harlot to associate with his dog. Such an association is not legal adultery. (8) If a man had a female slave who was a harlot and he exchanged her for an animal, it could be offered. (9) *Are an abomination unto the Lord* (ibid.). (10) Viz., the other two mentioned by the Rabbis. (11) In Num. V, 13, since the law applies to a man who is incapable. (12) Lev. XVIII, 22. The word for '*lying*' is in the plural and is explained as denoting also unnatural intercourse. (13) With the other man, although there is no actual coition.

merely an obscene act [and not adultery], and did the All-Merciful prohibit [a wife to her husband] for an obscene act? But, said Abaye, it excludes the case where he warned her against external contact. This is quite right according to him who maintains that by sexual contact is to be understood insertion,[1] inasmuch as external contact is not regarded, and consequently the Scriptural phrase is intended to exclude the latter; but according to him who maintains that sexual contact is the external contact what is there to say?—Certainly [the Scriptural phrase is intended to exclude the case where] he warned her against contact of the bodies; and should you argue that the All-Merciful made it depend upon the husband's objection [to such conduct] and behold the husband did object,[2] therefore he informs us [that the phrase *'carnally'* is to exclude this].

Samuel said: Let a man marry [27a] a woman of ill-repute rather than the daughter of a woman of ill-repute, since the former comes from pure stock and the latter from impure stock.[3] R. Johanan, however, said: Let a man marry the daughter of a woman of ill-repute rather than a woman of ill-repute, since the former is presumably chaste whereas the latter is not. An objection was raised: One should marry a woman of ill-repute!—Raba said: Can you possibly think that [the meaning is that] he should marry [a woman of ill-repute who is such] at the outset? But the statement should take this form: 'If a man married [a woman of ill-repute']; and similarly [read] 'the daughter of a woman of ill-repute'.[4] But the legal decision is: Let a man marry the daughter of a woman of ill-repute rather than a woman of ill-repute; because R. Tahlifa, the son of the West,[5] recited in the presence of R. Abbahu, If a woman is an adulteress, her children are legitimate since the majority of the acts of cohabitation are ascribed to the husband.

R. Amram asked: How is it if she was excessively dissolute?[6]

(1) Which is legally equal to complete coition. (2) As evidenced by his warning. (3) [As it is not known with whom the mother had relation.] (4) [Since the Baraitha has to be amended in any case we might just as well amend 'a woman' into 'the daughter of a woman etc.'.] (5) I.e., the Palestinian. (6) Are the children legitimate?

NEDARIM

Exhibit 170

TRANSLATED INTO ENGLISH

WITH NOTES, GLOSSARY

AND INDICES

BY

RABBI DR H. FREEDMAN, B.A., PH.D.

LONDON

THE SONCINO PRESS

1936

Abaye's wife had a daughter. *He* declared, '[She must marry] one of *my* relations,' and *she* maintained, 'one of *mine*'. So he said to her: '[All] benefit from me be forbidden to you if you disregard my wish and marry her to one of your relations.' She went, ignored his desire, and married her to her relation. [Subsequently Abaye] went before R. Joseph [for absolution], who asked him: 'Had you known that she would disregard your wish and marry her to her relation, would you have vowed?' He answered, 'No,' and R. Joseph absolved him. But is such permitted?[1]—Yes; and it was taught: A man once imposed a vow on his wife not to make the festival pilgrimage [to Jerusalem]; but she disregarded his wish, and did go. He went to R. Jose [for absolution], who said to him, 'Had you known that she would disregard your wish and make the journey, would you have imposed the vow on her?' He answered, 'No,' and R. Jose absolved him.

Kol Nidre

MISHNAH. R. ELIEZER B. JACOB SAID: ALSO HE[2] WHO WISHES TO SUBJECT HIS FRIEND TO A VOW TO EAT WITH HIM, SHOULD DECLARE: 'EVERY VOW WHICH I MAY MAKE IN THE FUTURE SHALL BE NULL.' [HIS VOWS ARE THEN INVALID,] PROVIDING THAT HE REMEMBERS THIS AT THE TIME OF THE VOW.

GEMARA. But since he says, 'Every vow which I may make in the future shall be null,' he will surely not listen to him[3] and not come to [eat with] him?—[23*b*] The text is defective, and this is what was taught: He who desires his friend to eat with him, and

of sceptic, heretic, and that is its probable meaning in Sanh. XI, 1, where an *apikoros* is excluded from the world to come. The definition given in the Gemara, 99*b*, viz., one who is scornful of the Rabbis, which is the same as it bears here, was in all probability an extension of its meaning, due to feuds between the Rabbis and some sections of the people. (8) And as their adherents naturally try to punish them, the incident could have been anticipated, and therefore is not regarded as unexpected

(1) The vow itself providing cause for absolution. (2) The friend. (3) This too is an example of a vow of incitement; v. Gemara.

 Exhibit 172

after urging him, imposes a vow upon him, it is 'a vow of incitement [and hence invalid]. And he who desires that none of his vows made during the year shall be valid, let him stand at the beginning of the year and declare, 'Every vow which I may make in the future shall be null.'[1] [HIS VOWS ARE THEN INVALID,] PROVIDING THAT HE REMEMBERS THIS AT THE TIME OF THE VOW. But if he remembers, he has cancelled the declaration and confirmed the vow?[2]—Abaye answered: Read: providing that it is *not* remembered at the time of the vow. Raba said, After all, it is as we said originally.[3] Here the circumstances are e.g., that one stipulated at the beginning of the year, but does not know in reference to what. Now he vows. Hence, if he remembers [the stipulation] and he declares: 'I vow in accordance with my original intention', his vow has no reality. But if he does not declare thus, he has cancelled his stipulation and confirmed his vow.

R. Huna b. Hinena wished to lecture thereon [*sc.* anticipatory cancellation] at the public session. But Raba remonstrated with him: The Tanna has *intentionally* obscured the law,[4] in order that vows should not be lightly treated, whilst you desire to teach it publicly!

KOL NIDRE

The scholars propounded: Do the Rabbis disagree with R. Eliezer b. Jacob or not?[5] And should you say that they differ, is the *halachah* like him or not?[6]—Come and hear: For we learnt: If one

(1) This may have provided a support for the custom of reciting *Kol Nidre* (a formula for dispensation of vows) prior to the Evening Service of the Day of Atonement (Ran.). The context makes it perfectly obvious that only vows, where the maker abjures benefit from aught, or imposes an interdict of his own property upon his neighbour, are referred to. V. *J.E.* s.v. *Kol Nidre*. Though the beginning of the year (New Year) is mentioned here, the Day of Atonement was probably chosen on account of its great solemnity. But *Kol Nidre* as part of the ritual is later than the Talmud, and, as seen from the following statement about R. Huna b. Hinena, the law of revocation in advance was not made public. (2) Since, when vowing, he knows of his previous declaration, he obviously disregards it, as otherwise he would not vow at all. (3) The received text is correct. (4) By giving a defective text. This implies that here, at least, the lacuna is not accidental, due to faulty transmission, but deliberate; cf. p. 2, n. 3. (5) But regard this as a binding vow. (6) Since the Mishnah teaches it as an individual opinion.

ABODAH ZARAH

Exhibit 173

TRANSLATED INTO ENGLISH

WITH NOTES, GLOSSARY

AND INDICES

FOLIOS 1-35b

BY

A. MISHCON

FOLIOS 35b TO THE END

BY

A. COHEN, M.A., Ph. D.

LONDON

THE SONCINO PRESS

1935

 Exhibit 174

Arabia.[1] When R. Dimi came[2] he said that to these had been added the market-place[3] [with the idol] in 'En-Beki and the Nidbakah of Acre [some call it Nitbara of Acre][4]. R. Dimi of Nahardea gave these in the reversed order: The market place of Acre, the Nidbakah of 'En-Beki.

Said R. Ḥanan son of R. Ḥisda to R. Ḥisda: What is meant by saying that these [Temples] are 'appointed'?—He answered him: This is how your mother's father[5] explained it,' They are appointed permanently; regularly all the year round worship is taking place in them.

Said Samuel: In the Diaspora[6] it is only forbidden [to transact business with idolaters] on the actual festival days alone.[7] And is it forbidden even on the actual days of the Festivals, did not Rab Judah declare it permissible to R. Bruna to buy wine and to R. Giddal to buy wheat on the Festival of the Travellers?[8]—The Festival of the Travellers is different, as it is not a fixed one.[9]

"Business" and idolatry

MISHNAH. WHEN AN IDOLATROUS [FESTIVAL] TAKES PLACE WITHIN A CITY IT IS PERMITTED [TO TRANSACT BUSINESS WITH HEATHEN] OUTSIDE IT; IF THE IDOLATROUS [FESTIVAL] TAKES PLACE OUTSIDE IT, [BUSINESS] IS PERMITTED WITHIN IT. HOW ABOUT GOING THERE? IF THE ROAD

(1) An Arabian deity resembling an eagle Heb. נשר Arab. *Nusr*. (2) To Babylon from Palestine. (3) יריד, *yerid*—a yearly fair accompanied by idol-worship, evidently identical with נדבכה Nidbakah. The two terms are indeed interchanged here in manuscripts. 'En-Bechi עין־בכי assumed to be identical with בעל־בכי Baalbek, a place between the Lebanon and Anti-Lebanon mountains, the Greek Heliopolis. Acre עכו; town on Phoenician shore at foot of Mt. Carmel; the 'Ummah עַמָּה of Josh. XIX, 30. (4) The words in parenthesis are not found in the MS.M. (5) [R. Hanan b. Raba, the son-in-law of Rab; v. Hyman, *Toledoth*. p. 517.] (6) Since the Jews depend for their livelihood on heathens. (7) V. *supra* 7b. (8) [טַיָּיאֵ, Tai, traveller, especially Bedouin merchants, the Tai being a name of an Arab tribe applied to all Bedouins, as a part to a whole. Obermeyer, *Die Landschaft Babylonien*, 234 renders it simply 'Festivals of the Tai', whose festivals were not determined by the calender and consequently bore no religious character.] (9) It cannot therefore be cited as a case for establishing a general rule.

LEADS SOLELY TO THAT PLACE, IT IS FORBIDDEN;[1] BUT IF ONE CAN GO BY IT TO ANY OTHER PLACE, IT IS PERMITTED.

(What road leads to just one place?)

GEMARA. What may be regarded as OUTSIDE IT?—Said R. Simeon b. Lakish, such as, for example, the bazaar of Gaza.[2] Some report this as follows: R. Simeon b. Lakish asked of R. Hanina, How about the market-place of Gaza?[3]—He replied: Have you never gone to Tyre[4] and seen an Israelite and an idolater [12a] placing two pots on the same stove? yet the Sages did not mind.[5]

What is it that they did not mind?[6] Said Abaye: The possibility of eating 'flesh of *nebelah*:[7] We are not to presume that while the Israelite turned his face, the heathen dropped some *nebelah* into his pot; as a parallel case, here too the Sages should not mind the possibility of receiving money of an idolater,[8] Raba said, what the Sages did not mind there is the cooking by a heathen; the parallel being that here too, the Sages should not object to the transacting of business on account of the festivity.[9] Rabbah b. 'Ulla said:

(1) As he might be regarded as going to the celebration. (2) A Philistine city on Mediterranean coast, S.E. of Jerusalem, inhabited by pagans. Its bazaar, though quite close to it, is considered 'outside it'. (3) Being quite close to the city, should it be termed 'outside it' according to the Mishnah or not? (4) A Phoenician city. (5) So also no objection need be raised against transacting business with the idolaters in the bazaar merely because of the festival held at Gaza in proximity to it. (6) What kind of prohibition was disregarded in the case of Tyre, which might offer an analogy to our case? (7) נבלה, flesh of any animal, even a clean one, which dies of itself, or which is not slaughtered in accordance with ritual law and is forbidden to a Jew. (8) We are not to assume that the money paid by the heathen *outside the city* for the animal sold to him by the Jew, has been handed to him by an idolater *within the city* with the express order of procuring a sacrifice for the idolatrous festival. *Ye shall not eat of anything that dieth of itself* (Deut. XIV 21) being a scriptural injunction, the practice in Tyre may be taken as a parallel for waiving the scriptural prohibition, *There shall cleave naught of the devoted thing to thy hand* (Deut. XIII, 18) which is applied to things connected with idolatry (v. *infra* 64a). Thus, according to Abaye, even a possible transgression of a scriptural prohibition may be disregarded under the circumstances given here. (9) Raba's contention is that in the case of Tyre there is no Scriptural prohibition involved at all. The possibility of eating forbidden flesh could not have occurred to the Sages, for there is no ground for suspecting the heathen of the offence of tampering with the Israelite's food. What did suggest itself

one who swallows a leech it is permissible to get water heated on the Sabbath.[1]

There was actually a case of one swallowing a leech, when R. Nehemiah declared it permissible to get water heated for him on the Sabbath. 'Meanwhile', said R. Huna son of R. Joshua, 'let him sip vinegar'. Said R. Idi b. Abin: One who has swallowed a wasp cannot possibly live. Let him however drink a quarter[2] of strong vinegar; perhaps [by this means] he will live long enough to set his house in order.

Our Rabbis taught: One should not drink water in the night;[3] if he does drink his blood is on his head, for it is dangerous. What danger is there? The danger of Shabriri.[4] But if he be thirsty, how can he put things right?—If there is another person with him, he should wake him and say: 'I am athirst for water'. If not, let him knock with the lid on the jug and say to himself: 'Thou [giving his name] the son of [naming his mother], thy mother hath warned thee to guard thyself against Shabriri, briri, riri, iri, ri, which prevail in blind vessels'.[5]

Yemon Shabriri "shrinks"
See Exh. 281

MISHNAH. A CITY IN WHICH IDOLATRY IS TAKING PLACE, SOME OF ITS SHOPS BEING DECORATED WITH GARLANDS AND SOME NOT DECORATED[6]—THIS WAS THE CASE WITH BETH-SHEAN,[7] AND THE SAGES SAID: IN THE DECORATED ONES IT

(1) The biblical injunction *ye shall kindle no fire throughout your habitation upon the Sabbath day* (Ex. XXXV, 3) is to be waived in cases where danger to life is involved; hence the swallowing of a leech is regarded as dangerous. (2) Of a *Log*. (3) V. Pes. 112*a*, where the words 'either from streams or from pools' are added. (4) שבריר Aram. 'blindness'; v. Targum to Gen. XIX, 11. Generally taken as a contraction of the words שובר ראיה breaker of the eyesight. Kohut, s. v. בריר asserts that the correct reading is *shab-khiri*, Persian for nightblindness.—'A demon appointed over the affliction of blindness' (Rashi). (5) So Kohut, who calls attention to the resemblance of this incantation against the demon of blindness to the amulet bearing the inscription Abracadabra reduced by one letter on each succeeding line till the last letter only remains, and used by Romans as an antidote to the influence of evil spirits. (6) The decoration signified that part of the proceeds in that shop is dedicated to idolatry. (7) Place in Palestine south of Lake Gennesareth, v. Josh. XVII, 16 and, Judges I, 27. The modern Baisan.

black-pot.'[1] Through me and you this report will be completed.' It has indeed been stated so: R. Zera said in the name of R. Assi, in the name of Rabbah b. Jeremiah, in the name of R. Ḥama b. Guria, in the name of Rab: To a big animal the same rule applies as to small cattle as regards struggling.

ONE SHOULD NOT JOIN THEM IN BUILDING A BASILICA, AN EXECUTIONER'S SCAFFOLD, A STADIUM OR A TRIBUNE.

Said Rabbah b. Bar-Ḥana in the name of R. Johanan: There are three kinds of basilica-buildings: those attached to royal palaces, baths, or store-houses. Said Raba: Two of these are permitted and one[3] is forbidden; as a reminder [take the phrase], *To bind their Kings with chains.*[4] Some report, Raba said: All [basilicae] are permitted. But have we not learnt, ONE SHOULD NOT JOIN THEM IN BUILDING A BASILICA, AN EXECUTIONER'S SCAFFOLD, A STADIUM OR A TRIBUNE?—This should be taken to mean a basilica attached to an executioner's scaffold, a stadium or a tribune.[5] Christianity

Our Rabbis taught:[6] When R. Eliezer[7] was arrested because of *Minuth*[8] they brought him up to the tribune to be judged. Said the governor[9] to him, 'How can a sage man like you occupy himself with those idle things?' He replied, 'I acknowledge the Judge as right.' The governor thought that he referred to him—though he really referred to his Father in Heaven—and said, 'Because thou hast acknowledged me as right, I pardon;[10] thou art acquitted.'

(1) The mild rebuke was presumably warranted by R. Zera's attire. (2) [That it was R. Ḥama who heard it from Rab and from whom Rabbah in turn had heard it reported.] (3) Connected with the royal palace—where men are sometimes sentenced to death. (4) לאסור מלכיהם בזיקים Ps. CXLIX, 8. לאסור suggests prohibition. (5) Otherwise, even one of a royal palace is permitted; the latter being only used as part of the royal residence. (6) The following incident is recorded with considerable variations in Eccl. Rab. I, 8. (7) For the historical significance of this story, v. Klausner's Jesus of Nazareth, p. 37ff and references there given; also T. Herford's, *op. cit.* p. 143 and note. (8) מינות (abstract noun of מין-*Min*, v. *supra*, p. 14, n. 2) 'heresy', with special reference to Christianity. [During the Roman persecution of Christians in Palestine in the year 109 under Trajan (Herford, *loc. cit.*) R. Eliezer b. Hyrcanus was arrested on suspicion of following that sect.] (9) ἡγεμών. (10) דיסוס, *dimissus*.

Anti-Christian 84

When he came home, his disciples called on him to console him, but he would accept no consolation. (1) Said R. Akiba to him, 'Master, wilt thou permit me to say one thing of what thou hast taught me?' He replied, 'Say it.' 'Master,' said he, 'perhaps some of the teaching of the *Minim* had been transmitted to thee [17a] and thou didst approve of it and because of that thou wast arrested?' He exclaimed: 'Akiba thou hast reminded me.' I was once walking in the upper-market of Sepphoris when I came across one [of the disciples of Jesus the Nazarene] (2) Jacob of Kefar-Sekaniah by name, who said to me: It is written in your Torah, *Thou shalt not bring the hire of a harlot . . . into the house of the Lord thy God.* (4) May such money be applied to the erection of a retiring place for the High Priest? (5) To which I made no reply. Said he to me: Thus was I taught [by Jesus the Nazarene], (6) *For of the hire of a harlot hath she gathered them and unto the hire of a harlot shall they return:* (7) they came from a place of filth, let them go to a place of filth. Those words pleased me very much, and that is why I was arrested for apostacy; for thereby I transgressed the scriptural words, *Remove thy way far from her*—which refers to *minuth*—*and come not nigh to the door of her house*, (8)—which refers to the ruling power. (9)

There are some who apply, '*Remove thy way from her*' to minuth as well as to the ruling power, and, '*and come not nigh to the door of her house*' to a harlot. And how far is one to keep away? Said R. Hisda: Four cubits. And to what do the Rabbis (10) apply, *of the hire of a harlot?*—To the saying of R. Hisda. For R. Hisda said: Every harlot who allows herself to be hired will at the end have to hire, (11) even as it is said, *And in that thou givest hire, and no hire is given to thee, thus*

(1) He was sorely grieved to have been at all suspected of apostacy. (2) The bracketed words occur in MS. M. (3) [Identified with Suchnin, north of the plain of El Battauf in Galilee (v. Klein, *Neue Beitr. z. Geschichte und Geogr.*, 20ff); and this Jacob may have been either James the son of Alphaeus (Mark III, 18) or James the Little (ibid. XV, 40).] (4) Deut. XXIII, 19. (5) Who spent the whole night preceding the Day of Atonement in the precincts of the Temple, where due provision had to be made for all his conveniences. (6) V. n. 3. (7) Micah I, 7. (8) Prov. V, 8. (9) Cf. Ab. I, 10, 'Seek not intimacy with the ruling power'; also ib. II, 3. (10) Who do not share the view of Jacob cited above. (11) She will be despised by all.

thou art reversed.[1] This[2] is contrary to what R. Pedath said; for R. Pedath said:[3] Only in the case of incest did the Torah forbid close approach, as it is said, *None of you shall approach to any that is near of kin to him to uncover their nakedness.*[4]

'Ulla[5] on returning from college used to kiss his sisters on the hand; some say, on the breast. He, then, contradicts himself. For 'Ulla said: Even mere approach is forbidden because we say to a Nazarite,[6] 'Go, go—round about; but do not approach the vineyard.'[7] Christians and hated Govt. Rome

The horse-leech hath two daughters: Give, give.[8] What is meant by *'Give, give'?* Said Mar 'Ukba: It is the voice of the two daughters who cry from Gehenna calling to this world: Bring, bring! And who are they? *Minuth*[9] and the Government.[10] Some report: Said R. Hisda in the name of Mar 'Ukba: It is the voice of Hell crying and calling: Bring me the two daughters who cry and call in this world, 'Bring, bring.' Christianity and Incest

Scripture says, *None that go unto her return neither do they attain the paths of life.*[11] But if they do not return, how can they attain [the paths of life]?—What it means is that even if they do turn away from it they will not attain the paths of life.[12] Does it mean then that those who repent from *minuth* die? Was there not that woman who came before R. Hisda confessing to him that the lightest sin that she committed was that her younger son is the issue of her older son? Whereupon R. Hisda said: Get busy in preparing her shrouds —but she did not die. Now, since she refers to her [immoral] act as the lightest sin, it may be assumed that she had also adopted *minuth* [and yet she did not die]!—That one did not altogether renounce her evil-doing, that is why she did not die.

Some have this version: [Is it only] from *minuth* that one dies if Christianity

(1) Ezek. XVI, 34. (2) The distance of four cubits prescribed by R. Hisda. (3) Shab. 13*a*. (4) Lev. XVIII, 6. (5) V. Shab. 13*a*. (6) Who has vowed to abstain from wine or anything issuing from the vine (v. Num. VI, 1 seq.). (7) *Infra* 58*b*. (8) Prov. XXX, 15. (9) Which continually lures the unwary to its erroneous teaching. (10) Which constantly imposes fresh taxes and duties. (11) Prov. II, 19, applied to those converted to idolatry. (12) Torment of remorse will shorten their lives. Christianity

one repents, but not from other sins? Was there not that woman who came before R. Hisda who said, Prepare her shrouds and she died?[1]—Since she said [of her guilt] that it is one of the lightest, it may be assumed that she was guilty of idolatry also. christ

And does not one die on renouncing sins other [than idolatry]? Surely it has been taught: It was said of R. Eleazar b. Dordia that he did not leave out any harlot in the world without coming to her. Once, on hearing that there was a certain harlot in one of the towns by the sea who accepted a purse of *denarii* for her hire, he took a purse of *denarii* and crossed seven rivers for her sake. As he was with her, she blew forth breath and said: As this blown breath will not return to its place, so will Eleazar b. Dordia never be received in repentance. He thereupon went, sat between two hills and mountains and exclaimed: O, ye hills and mountains, plead for mercy for me! They replied: How shall we pray for thee? We stand in need of it ourselves, for it is said, *For the mountains shall depart and the hills be removed!*[2] So he exclaimed: Heaven and earth, plead ye for mercy for me! They, too, replied: How shall we pray for thee? We stand in need of it ourselves, for it is said, *For the heavens shall vanish away like smoke, and the earth shall wax old like a garment.*[3] He then exclaimed: Sun and moon, plead ye for mercy for me! But they also replied: How shall we pray for thee? We stand in need of it ourselves, for it is said, *Then the moon shall be confounded and the sun ashamed.*[4] He exclaimed: Ye stars and constellations, plead ye for mercy for me! Said they: How shall we pray for thee? We stand in need of it ourselves, for it is said, *And all the hosts of heaven shall moulder away.*[5] Said he: The matter then depends upon me alone! Having placed his head between his knees, he wept aloud until his soul departed. Then a *bath-kol*[6] was heard proclaiming: 'Rabbi Eleazar b. Dordai is destined for the life of the world to come!' Now, here was a case of a sin [other than *minuth*] and yet he did die!—In that case, too, since he was so much addicted to immorality it is as [if he had been guilty of] *minuth*. Rabbi [on

Like Christianity (Christianity)

(1) Though her sin was incest and not *minuth*! (2) Isa. LIV, 10. (3) Ibid. LI, 6. (4) Ibid. XXIV, 23. (5) Ibid. XXXIV, 4. (6) 'A heavenly voice', v. Glos.

been old and feared lest I be trampled under your feet.' 'And how many old people have been trampled till now?' he was asked. A miracle [again] happened; for on that very day an old man had been trampled. 'And why did you let your slave go free?'[1] He replied, 'No such thing ever happened.' One of them then was rising to give evidence against him, when Elijah came disguised as one of the dignitaries of Rome and said to that man: As miracles were worked for him in all the other matters, a miracle will also happen in this one, and you will only be shown up as bad natured. He, however, disregarded him and stood up to address them, when a written communication from important members of the government had to be sent to the Emperor and it was dispatched by that man. [On the road] Elijah came and hurled him a distance of four hundred *parasangs*. So that he went[2] and did not return. Tetragrammaton reserved for sorcery

They then brought up R. Ḥanina b. Teradion and asked him, 'Why hast thou occupied thyself with the Torah?'[3] He replied, 'Thus the Lord my God commanded me.' At once they sentenced him to be burnt, his wife to be slain, and his daughter to be consigned to a brothel.

(The punishment of being burnt came upon him because he [18a] pronounced the Name in its full spelling.[4]) But how could he do so? Have we not learnt: The following have no portion in the world to come: He who says that the Torah is not from Heaven, or that the resurrection of the dead is not taught in the Torah. Abba Saul says: Also he who pronounces the Name in its full

between Jews and the early Christians. [Meaning of the word still obscure despite the many and varied explanations suggested; e.g., (a) House of the Ebionites, (b) *Aludas* (Pers.) 'forum', (c) *Bet Mebullas* (Pers.), i.e., House of the chief magi; v. Krauss, *Synagogale Altertümer*, p. 31).

(1) In accordance with the Biblical injunction to free all Jewish slaves after six years, or at the advent of the Jubilee Year—the fifth offence with which he was charged. (2) Without giving the intended evidence. (3) This was forbidden by Hadrian under penalty of death. (4) The Tetragrammaton, the four-lettered Name of God, יהוה, was fully pronounced only by the Priests in the temple when blessing the people. Everywhere else it was pronounced *Adonai*. For full treatment of the subject, v. *J.E.* IX, 162 seq.

[the victim].[1] One is also permitted to go to a camp for the purpose of maintaining order in the country, providing he does not conspire [with the Romans], but for the purpose of conspiring it is forbidden. There is thus a contradiction between [the laws relating to] stadiums as well as between [those relating to] camps! There may indeed be no contradiction between those relating to camps, because the one may refer to where he conspires with them, and the other to where he does not; but the laws relating to stadiums are surely contradictory!—They represent the differing opinions of [two] Tannaim. For it has been taught: One should not go to stadiums because [they are] '*the seat of the scornful*', but R. Nathan permits it for two reasons: first, because by shouting one may save [the victim], secondly, because one might be able to give evidence [of death] for the wife [of a victim] and so enable her to remarry.

Our Rabbis taught: One should not go to theatres or circuses because entertainments are arranged[2] there in honour of the idols. This is the opinion of R. Meir. But the Sages say: Where such entertainments are given there is the prohibition of being suspected of idolatrous worship, and where such entertainment is not given, the prohibition is because of being in '*the seat of the scornful*'. What is the difference between these two reasons?[3] Said R. Hanina of Sura: There is a difference in the case of calling to do business.[4]

R. Simeon b. Pazi expounded [the foregoing verse as follows]: What does Scripture mean by, *Happy is the man that hath not walked in the counsel of the [illegible] nor stood in the way of sinners, nor sat in the [illegible] of the scornful*?[5] If he did not walk [that way] at all how could he stand there? And if he did not stand there he obivously did not sit [among them], and as he did not sit among them he could not

Attending idolatrous festivals

(1) From the animal which might be scared by their shouts. [Rashi: They might succeed in rescuing the victim by interceding on his behalf.] (2) [פרסם, Levy takes it as kakophemism for פרסם 'sacrifice'.] (3) Since according to the Sages one is forbidden to enter such places in any case, is there any difference between a place where idolatrous entertainments are present or absent? (V. Tosaf. s.v. [illegible].) (4) In the absence of idolatrous entertainments the sages would not forbid the young [illegible] since the purpose is not *to sit in the seat of the scornful*. (5) Ps. I. 1.

But his delight is in the Law of the Lord, and in His Law doth he meditate day and night. And he shall be like a tree planted by streams of water, that bringeth forth its fruit in its season, and whose leaf doth not wither; and in whatsoever he doeth he shall prosper.[1] Building for idols forbidden but allowed

R. Alexandri was once calling out, 'Who wants life, who wants life?' All the people came and gathered round him saying: 'Give us life!' He then quoted to them, *Who is the man who desireth life and loveth days that he may see good therein? Keep thy tongue from evil and thy lips from speaking guile, depart from evil and do good, seek peace and pursue it.*[2] Lest one say, 'I kept my tongue from evil and my lips from speaking guile, I may therefore indulge in sleep,' Scripture therefore tells us, *Turn from evil and* do good. By '*good*' nought but Torah is meant; as it is said, *For I have given you a* good *doctrine, forsake ye not my* Torah. The Corkscrew mind

WHEN, HOWEVER, HE REACHES THE CUPOLA IN WHICH THE IDOL IS PLACED [HE MUST NOT BUILD]. Said R. Eleazar in the name of R. Johanan: If, however, he did build, the pay he received is permitted. This surely is obvious: it is a case of appurtenances of idols, and appurtenances of idols, whether according to R. Ishmael or according to R. Akiba,[3] are not forbidden till actually worshipped!—Said R. Jeremiah: It is necessary in the case of the idol itself.[4] This would be right according to the one[5] who holds that [to derive any benefit from] the making of an idol for an Israelite[6] is forbidden forthwith, but from the making of one for an idolater, not until it is worshipped. In that case this is very well; but according to the one who holds that even when made for an idolater [any benefit] is forbidden forthwith, what is there to be said?[7]—But, said Rabbah b. 'Ulla, the statement is necessary in regard to the last stroke of work; for what is it that makes the idol fit for worship? It is its completion; and when is the completion

(1) Ps. I, 2-3. (2) Ibid. XXXIV, 13-15. (3) V. *infra* 51*b*, seq. (4) Where an Israelite has been working at the making of an idol, R. Eleazar's statement, permitting the use of the payment for such work, is necessary. (5) The point is under dispute between R. Ishmael and R. Akiba in the references given above. (6) Probably for selling to idolaters. (7) About the statement of R. Eleazar permitting the payment received.

brought about? With the last stroke.[1] But the last stroke does not constitute the value of a *perutah*.[2] Consequently, he holds the opinion that the wage is earned from the beginning to the end [of the work].[3]

For payment — how to evade

MISHNAH. ONE SHOULD NOT MAKE JEWELLERY FOR AN IDOL [SUCH AS] NECKLACES, EAR-RINGS, OR FINGER-RINGS. R. ELIEZER SAYS, FOR PAYMENT IT IS PERMITTED. ONE SHOULD NOT SELL TO IDOLATERS A THING WHICH IS ATTACHED TO THE SOIL, BUT WHEN SEVERED IT MAY BE SOLD. R. JUDAH SAYS, ONE MAY SELL IT ON CONDITION THAT IT BE SEVERED.

GEMARA. Whence do we derive these rules?—Said R. Jose b. Hanina: [20a] From the scriptural words, *nor be gracious unto them* —*lo-teḥannem*[4]—[which may be rendered] nor allow them to settle on the soil. But are not these words needed to convey the Divine command not to admire their gracefulness?—If that alone were intended, the wording should have been *lo teḥunnem*;[5] why is *lo teḥannem* used? To imply both these meanings. But there is quite another purpose for which this is needed, to express the Divine command not to give them any free gift![6]—For that purpose the wording should have been *lo teḥinnem*,[7] why then is it *lo teḥannem*? —So as to imply all these interpretations. It has indeed been taught so elsewhere: *lo teḥannem* means, thou shalt not allow them to settle on the soil. Another interpretation of *lo teḥannem* is, thou shalt not pronounce them as graceful; yet another interpretation of *lo teḥannem* is, thou shalt not give them any free gift.

The giving of free gifts [to idolaters] is itself a matter of dispute

(1) It is therefore necessary for R. Eleazar to state that the payment received even for the completion of the work is not forbidden. (2) Smallest coin (v. Glos.); it should therefore, in any case, be too insignificant to be forbidden! (3) V. Kid. 58b and B.K. 99a, where it is discussed whether a job-worker is entitled to payment as his work progresses, or only on the completion of the job. (4) Deut. VII, 2. חנה, connected with root חנן, to encamp. (5) חנן. (6) *Infra* 64a. (7) חנן.

standing by, but not if she is acting on her own.[1] But R. Meir holds: Not even if others are standing by her, for she may find an opportunity of pressing her hand on the [infant's] temples and kill it without being observed; witness the incident of that woman who, on being called by a neighbour 'Jewish midwife, the daughter of a Jewish midwife!' retorted, 'May as many evils befall that woman, as I have dropped [Jewish children] like lumps of wood into the river.' Our Rabbis, however, say: No; she may have merely given her some kind of retort. For money only

AN ISRAELITE WOMAN SHOULD NOT SUCKLE etc. Our Rabbis taught: An Israelite woman should not suckle a child of a heathen, because she rears a child for idolatry; nor should a heathen woman [be allowed to] suckle a child of an Israelite woman, because she is liable to murder it. This is the opinion of R. Meir. But the Sages say: A heathen may suckle a child of an Israelite woman, so long as there are others standing by her, but not if she is on her own. R. Meir, however, says: Not even while others are standing by her, for she may take the opportunity of rubbing in poison on her breast beforehand and so kill the child. And both the above instances are necessary; for if we were told about a midwife only [we might have thought that] only in that case do the Sages permit, since, being observed by others, she could do no harm, but in the case of suckling, where it is possible for her to apply poison to the breast beforehand and so kill the child, they might agree with R. Meir. If [on the other hand] we were told only about suckling, [we might have thought that] only in that case does R. Meir forbid, because she could kill the child by applying poison to her breast beforehand, but in the case of a midwife, where she could do no harm while others are standing by her, he might agree with the Rabbis; [hence both are] necessary.

The following was cited in contradiction: A Jewish woman may act as midwife to a heathen woman for payment, but not gratuitously!—Answered R. Joseph: Payment is permitted to prevent ill feeling.[2] R. Joseph had a mind to say that even on the Sabbath it

(1) V. Tosef. A.Z. III. (2) As the Jewish midwife could not then offer any feasible excuse for her refusal.

is permitted to act as midwife to a heathen for payment, so as to avoid ill feeling;[1] he was, however, told by Abaye that the Jewish woman could offer the excuse, 'Only for our own, who keep the Sabbath, may we waive it, but we must not waive the Sabbath for you who do not keep it.' R. Joseph also had a mind to say that even suckling for payment should be allowed because of ill-feeling; but Abaye said to him: She can excuse herself by saying, 'I want to get married,' if she is unmarried; or, if she be married, 'I will not degrade myself before my husband.' R. Joseph further had in mind to say, in regard to what has been taught that in the case of idolaters and shepherds of small cattle one is not obliged to bring them up [from a pit] though one must not cast them in it[2]—that for payment one is obliged to bring them up on account of ill feeling. Abaye, however, said to him: He could offer such excuses as, 'I have to run to my boy who is standing on the roof', or, 'I have to keep an appointment at the court.' Christians may be

R. Abbahu recited to R. Johanan: 'Idolaters and [Jewish] shepherds of small cattle need not be brought up [26b] though they must not be cast in, but *minim*,[3] informers, and apostates may be cast in, and need not be brought up.' Whereupon R. Johanan remarked: I have been learning that the words, *And so shalt thou do with every lost thing of thy brother's [thou mayest not hide thyself]*,[4] are also applicable to an apostate, and you say he may be thrown down; leave out apostates! Could he not have answered that the one might apply to the kind of apostate who eats carrion meat to satisfy his appetite,[5] and the other to an apostate who eats carrion meat to provoke?—In his opinion, an apostate eating carrion meat to provoke is the same as a *min*.[6] Killed

It has been stated: [In regard to the term] apostate there is a divergence of opinion between R. Aha and Rabina; one says that [he who eats forbidden food] to satisfy his appetite, is an apostate,

See Exh. 57

(1) It being known to the heathen that the Sabbath is waived in the case of a Jewish woman. (2) V. *supra* 13*b* and San. 57*a*. (3) Those who act as priests to idols whether they be Israelites or heathen (Rashi). (4) Deut. XXII, 3. (5) When he can get no other meat; but who would avoid eating forbidden food when other food is at hand. (6) And does not require specification.

[in risking] an hour's life. It once happened to Ben Dama the son of R. Ishmael's sister that he was bitten by a serpent and Jacob, a native of Kefar Sekaniah (1) came to heal him but R. Ishmael did not let him; whereupon Ben Dama said, 'My brother R. Ishmael, let him, so that I may be healed by him: I will even cite a verse from the Torah that he is to be permitted'; but he did not manage to complete his saying, when his soul departed and he died. (2) Whereupon R. Ishmael exclaimed, Happy art thou Ben Dama for thou wert pure in body and thy soul likewise left thee in purity; nor hast thou transgressed the words of thy colleagues, who said, *He who breaketh through a fence, a serpent shall bite him'?* (3)—It is different with the teaching of *Minim*, for it draws, and one [having dealings with them] may be drawn after them.

The Master said: 'Nor hast thou transgressed the words of thy colleagues who have said, *He who breaketh through a fence, a serpent shall bite him'?* But a serpent did indeed sting him!—The bite of the serpent [which is inflicted upon those transgressing the words] of the Rabbis is such as can never be cured. (4) Now, what is it that he might have said? (5)—*'He shall live by them,* (6) but not die by them.' And R. Ishmael?—This is only meant when in private, but not in public; for it has been taught: R. Ishmael used to say: Whence can we deduce that if they say to one, 'Worship the idol and thou wilt not be killed,' that he may worship it so as not to be killed?

Christian healing forbidden See Exh 26 b

(1) A disciple of Jesus, v. *supra* p. 85, n. 5. (2) [Ms. M. omits 'he died'.] (3) Eccl. X, 8, applied to those who break through 'legal fences' which serve to safeguard the Torah (V. Ab. I, 1).—Thus the above cited opinion of R. Johanan is contradicted by this incident which proves that in cases of extreme danger it is forbidden to be attended by a *Min!* [On this passage v. Herford, *op. cit.* pp. 104 ff.] (4) [The fate in the hereafter that meets him who transgresses the words of the wise is more grievous than the sting of a serpent on earth.] (5) What scriptural verse might Ben Dama have cited in support of being healed by the *Min*? (6) Lev. XVIII, 5, *Ye shall therefore keep my statutes and mine ordinances, which if a man do* he shall live by them. 'The Rabbis take these words to mean that God's commandments are to be a means of life and not of destruction to His children. With the exception of three prohibitions—public idolatry, murder, or adultery—all commandments of the Law are therefore in abeyance whenever life is endangered'. Lev. edited by the Chief Rabbi (Dr. J. H. Hertz), p. 175.

 Exhibit 188
anti-Gentile Filth
Israelite and not a heathen woman, and they came and decreed even against associating with a heathen woman. But [the prohibition against] associating with an Israelite woman is a Biblical ordinance; for R. Johanan said in the name of R. Simeon b. Jehozedek: Whence is there an indication in the Torah against such association? As it is said, *If thy brother, the son of thy mother . . . entice thee*[1]—can, then, the son of the mother, and not the son of the father, entice! But the intention is, a son may privately associate with his mother, and nobody else may privately associate with any woman whom the Torah disallows him in marriage!—[The correct explanation is that] the Biblical ordinance against such association refers to an [Israelite] married woman; David came and extended the law to association with an unmarried woman; and the disciples of the Schools of Shammai and Hillel came and extended it still further to association with a heathen woman.

What is the meaning of the phrase used above: 'and against this other matter on account of still another matter'?—R. Nahman b. Isaac said: They decreed in connection with a heathen child that it should cause defilement by seminal emission[2] so that an Israelite child should not become accustomed to commit pederasty with him. For R. Zera said: I experienced great trouble with R. Assi,[3] and R. Assi with R. Johanan, and R. Johanan with R. Jannai, and R. Jannai with R. Nathan b. Amram, and R. Nathan b. Amram with Rabbi over this question: From what age does a heathen child cause defilement by seminal emission?—He replied to me: From a day old; but when I came to R. Hiyya, he told me: From the age of nine years and one day. When I then came and discussed the matter with Rabbi, he said to me: Abandon my reply and adopt that of R. Hiyya who declared: From what age does a heathen child cause defilement by seminal emission? From the age of nine years and one day, [37a] for inasmuch as he is then capable of the sexual act he likewise defiles by emission. Rabina said: It is therefore to be concluded that a heathen girl [communicates defilement]

(1) Deut. XIII, 7. (2) [Even though he suffered from no issue.] (3) He put the following question to him and had difficulty in eliciting a reply.

from the age of three years and one day, for inasmuch as she is then capable of the sexual act she likewise defiles by a flux. This is obvious!—You might argue that he is at an age when he knows to persuade [a female] but she is not at an age when she knows to persuade [a male, and consequently although she is technically capable of the sexual act, she does not cause defilement until she is nine years and one day old]. Hence he informs us [that she communicates defilement at the earlier age]. Three year girl

R. Judah Nesi'a[1] was once walking and leaning upon the shoulder of his attendant, R. Simlai, when he said to him, 'Simlai, you were not present yesterday at the House of Study when we declared [heathens'] oil permitted.' He replied, 'Would that in our days you permitted their bread also!' He said to him, 'If we were to do that, they would call us "the permitting Court". As we have learnt: R. Jose b. Jo'ezer of Ẓeredah testified that the stag-locust is clean,[2] that the flow [of blood and water] from the place of slaughter [in the Temple] is non-defiling, and that one who comes in contact with a corpse is defiled; and they called him "Joseph the permitter".' [R. Simlai] said to him, 'There he permitted three things,[3] and the master has only permitted one; so that if he permits another there would still be only two!' He replied, 'I have already permitted a second.' What is it?—As we have learnt: [If a husband said to his wife before a journey,] 'This is your bill of divorce should I not return within twelve months', and he died within the twelve months, the divorce is invalid.[4] In this connection it was taught: And our Rabbis permitted her to remarry;[5] and we ask, who is intended by 'our Rabbis'?—Rab Judah replied in the name of Samuel: The Court which permitted [heathens'] oil;[6] for they held the same view as R. Jose who said:

(1) The Prince, i.e., R. Judah II, as in the Mishnah. (2) And may be eaten. (3) It will be explained below that he took a lenient view of the law of defilement by a corpse. (4) Because he did not say that the divorce was to apply 'from now onward'. Consequently if she was left a childless widow, she became subject to the law of levirate-marriage (v. Deut. XXV, 5 ff.). (5) Whomever she wished and released her from the levirate-marriage. (6) I.e., R. Judah II and his Court.

'They act rightly';[1] and an analogy may be found in the matter of a harlot's hire which is permitted;[2] for it has been taught: If he gave her [an animal] without having intercourse with her or had intercourse without giving it to her,(1) her hire is permitted [for use in the Sanctuary]. Now if he gave her it without having intercourse with her, obviously [it may be devoted to the Sanctuary] for the reason that, having had no intercourse with her, he merely presented her with a gift! Further, if he had intercourse without giving it to her, behold he gave her nothing, and since he made no presentation to her what means that her hire is permitted!—This is what he intends: If he gave her it and subsequently had intercourse with her, or had intercourse with her and subsequently gave it to her, the hire is permitted.[4] But if he gave it to her and subsequently had intercourse with her, since he did have intercourse with her, [63a] the prohibition of the harlot's hire should apply retrospectively to [the animal]!—R. Eleazar replied: [It is permitted] when she first offered it.[5] How is this to be understood?—If he said to her, 'Take possession of this at once,'[6] then obviously it is permitted because it is no longer there at the time of intercourse and he merely presented her with a gift; but if he had not said to her, 'Take possession of this at once,' how could she offer it, since the All-merciful has declared, *And when a man shall sanctify his house to be holy*[7]—as the house [which he sanctifies] must be in his possession, so must everything [which is dedicated to the Sanctuary] be in the person's possession!—Rather [must we suppose the circumstance] where he said to her, 'Let it be with you until the time of

Hire of harlot permitted

(1) Because it was not actually a case of exchange since the produce of the eighth year was non-existent at the time when the fruits of the Sabbatical year were borrowed, and the 'holiness' of the Sabbatical year did not affect what they ate in the eighth year. (2) To be devoted to the Temple, in spite of the Law of Deut. XXIII, 19. (3) At the time, but he did so later. (4) The two matters are regarded as separate and what she received is legally a gift. Similarly with the borrowing of the fruits of the Sabbatical year, what is repaid is technically a gift. (5) To the Temple and afterwards had intercourse. [In this case the offering is acceptable and valid. V. *Yad, Issure Mizbeah*, IV, 11.] (6) Before the intercourse. (7) Lev. XXVII, 14.

intercourse; but should you require it then take possession of it at once.'[1] by calling it separate acts

R. Hoshaia asked: How is it if she dedicated [the animal to the Sanctuary] beforehand?[2] Since a Master has said that a declaration[3] in connection with the Divine service is like the act of delivery in a secular transaction, is she like one who has actually offered it,[4] or perhaps [the animal] is after all still in existence [at the time of intercourse]?[5] But why not solve the question from the statement of R. Eleazar who said: Only if she actually offered it beforehand is the offering [lawful] but not if she merely dedicated it? On this statement of R. Eleazar itself the question is to be asked: Is it clear to R. Eleazar that only if she had actually offered it [is it permitted] but not if she merely dedicated it because it is [in her possession] at the time of intercourse; or perhaps he is clear in the circumstance where it had been offered but doubtful when it had only been dedicated? The question remains unanswered.

[It was stated:] If he had intercourse with her and subsequently gave it to her, her hire is permitted. Against this I quote: If he had intercourse with her and subsequently gave it to her, even after the lapse of three years, her hire is prohibited!—R. Nahman b. Isaac said in the name of R. Hisda: There is no contradiction, the latter teaching referring to the circumstance where he said to her, 'Have intercourse with me for *this* lamb,' and the former teaching to the circumstance where he said to her, 'Have intercourse with me for a lamb.'[6] And if he did use the phrase 'for *this* lamb' what of it, inasmuch as the act of drawing towards oneself is lacking![7]—[It deals here] with a gentile harlot who does not acquire an object by the act of drawing it towards herself.[8] Or if you wish

(1) And therefore the prohibition of a harlot's hire does not apply to it. (2) But intercourse occurred before she presented the animal. (3) That the animal is to be dedicated to the Temple. (4) And it may therefore be offered. (5) And is to be considered a harlot's hire. (6) In this latter circumstance, what she receives afterwards is not technically her hire. (7) He merely indicated the lamb which he would give her. Until she actually draws the animal towards her she has not legally acquired it, v. B.M. 47*b*. (8) [Ms. M.: Who does not lack 'drawing'. A non-Jew acquires possession by payment (Bek. 13*a*)—in this case by the act of intercourse. V. R. Gershom, Tem. 29*b*.]

HORAYOTH

Exhibit 192

TRANSLATED INTO ENGLISH

WITH NOTES, GLOSSARY

AND INDICES

BY

ISRAEL W. SLOTKI, M.A., Litt.D.

LONDON

THE SONCINO PRESS

1935

It is written, *commandment* [1] R. Ashi replied: *Dabar*,[2] here, is to be deduced from *dabar* mentioned in the case of a 'rebellious elder.'[3] For concerning a 'rebellious elder' it was written, *If there arise a matter too hard for thee*[4] *... thou shalt not turn aside from the sentence which they shall declare unto thee, to the right hand, nor to the left hand;*[5] as in the case of the 'rebellious elder' the meaning is 'a *part* of the thing' and not all the thing[6] so in the case of an [erroneous] ruling, [of a court] a part of the thing [is meant] and not an entire principle.

Rab Judah said in the name of Samuel: The court is liable only when they ruled concerning a prohibition[7] which the Sadducees[8] do not admit,[9] but if concerning a prohibition[7] which the Sadducees admit[10] they are exempt.[11] What is the reason?—It is a matter which anyone can learn at school.[12]

We learnt: [THE LAW CONCERNING THE] MENSTRUANT OCCURS IN THE TORAH BUT IF A MAN HAS INTERCOURSE WITH A WOMAN THAT AWAITS A DAY CORRESPONDING TO A DAY HE IS EXEMPT. But why? Surely [the law concerning] a woman that awaits a day corresponding to a day is mentioned in the Scriptures: *Then she shall number to herself*,[13] teaches that she counts one [day] for one [day]![14]—They might rule that the first stage of contact is permitted and only the consummation of coition is forbidden. Surely this also is written in the Scriptures: *He hath made naked her fountain!*[15]—They might rule that in the natural way

Sadducees

(1) מצות (with the omission of the *waw* of the plural) is to be read as *mizwath*, מִצְוַת, sing. const., '*commandment* of', not *mizwoth* in the plur. (2) דָּבָר 'thing'. (Lev. ibid.). (3) An elder who defies the authority of the supreme court in Jerusalem. (4) Deut. XVII, 8. (5) Ibid. v. 11.. (6) V. Sanh. 88*b*. (7) Lit., 'thing'. (8) A sect believing in the Scriptures (the Written Law) but not in the Rabbinic interpretations and traditions (Oral Law). (9) I.e., a prohibition not mentioned in the Scriptures. (10) A Biblical law. (11) Because their ruling, being contrary to what everybody is expected to know, has no validity whatsoever. (12) Lit., 'it (is a matter of) go read at school'. There was no reason why anyone should rely upon the court's erroneous ruling when any school boy knew it to be contrary to a Biblical prohibition. (13) Lev. XV, 28. (14) Cf. *supra* p. 17, n. 10. Since she is thus Biblically considered unclean how could a court rule that one having intercourse with her is exempt? (15) Lev. XX, 18.

it is forbidden; in an unnatural way it is permitted. But, surely, it is written, *As with womankind!*[1]—They might rule that in the natural way even the first stage of contact is forbidden; in an unnatural way, however, consummation of coition only is forbidden but the first stage of contact is permitted. If so, [the same might apply] even [to the case of] a menstruant also![2]—The fact, however, is [that the ruling might have permitted][3] even in the natural way[4] alleging [that the prohibition of] the first stage[5] has reference to a menstruant woman only.[6] And if you prefer I might say: The ruling may have been that a woman is not regarded as a *zabah*[7] except during the day time because it is written, *all the days of her issue.*[8] "Nights" are excepted

We learnt: [THE LAW CONCERNING THE] SABBATH OCCURS IN THE TORAH BUT IF A MAN CARRIES ANYTHING FROM A PRIVATE DOMAIN INTO A PUBLIC DOMAIN IS EXEMPT [etc.]. But why? Surely the prohibition of carrying from [one domain into another] is mentioned in the Scriptures: *Neither carry forth a burden out of your houses on [the Sabbath day]*[9]—They ruled that carrying out alone is prohibited but bringing in is permitted. And if you prefer I might say: They ruled that only carrying out and bringing in[10] is prohibited but handing across and throwing[11] is permitted.[12]

We learnt: [THE LAW CONCERNING] IDOLATRY OCCURS IN

(1) Ibid. 13. The plural מִשְׁכְּבֵי implies natural, and unnatural intercourse. (2) Why then was the case of a woman who awaits a day corresponding to a day' given as an illustration when the case of a menstruant, already mentioned, would supply the same illustration. (3) The first stage of contact. (4) In the case of one 'who awaits a day corresponding to a day'; only consummation of coition being forbidden in her case. (5) Cf. Lev. XX, 18. (6) Thus permitting a forbidden act which the Sadducees do not admit. (7) A woman who has an issue of blood not in the time of her menstruation, and is subject to certain laws of uncleanness and purification (Lev. XV, 25 ff). (8) Lev. XV, 26. Emphasis being laid on *days*. (9) Jer. XVII, 22. Why then should there be liability to a communal offering seeing that the court ruled against a specific Biblical prohibition? (10) So Bomberg ed. Cur. edd. delete 'carrying in'. [V. Shab. 96*b*, where 'carrying *in*' is treated as a specific Biblical prohibition as well as 'carrying *forth*'.] (11) From one domain into another. (12) These are not mentioned in the Scriptures.

more meritorious than the performance of a commandment with no intent; for it is said, *Blessed above women Jael be the wife of Heber the Kenite, above women in the tent shall she be blessed.*[2] Who are the *women in the tent?* Sarah, Rebeka, Rachel and Leah. But this[3] is not so! For did not Rab Judah say in the name of Rab: Let a man always engage in Torah and the performance of commandments even though his motive may be ulterior,[4] because even ulterior motive will ultimately lead to disinterested [study and performance]?[5] Say, '*Like* the meaningless performance of a commandment.'[6] R. Johanan said: That profligate[7] had seven sexual connections at that hour; for it is said, *Between her feet he sunk, he fell, he lay etc.*[8] But, surely, she enjoyed the transgression! — R. Johanan said in the name of R. Simeon b. Yohai: Even the favours of the wicked are distasteful to the righteous. Sisera

[Reverting to] the above text,[9] 'Rab Judah said in the name of Rab: Let a man always engage in Torah and the performance of commandments even though his motive be ulterior, because ulterior motive will ultimately lead to disinterested [study and performance;]'[10] for as a reward for the forty-two sacrifices which the wicked Balak offered[11] he gained the privilege of having Ruth descended from him; for R. Jose son of R. Hanina said: Ruth was the daughter of the son of Eglon who was the son of the son of Balak the King of Moab. Exh. 162

R. Hiyya b. Abba said in the name of R. Johanan: Whence is it deduced that the Holy One, blessed be He, does not deprive

(1) Though she committed a sin (v. *infra*), her intention was to weaken and exhaust the wicked. (2) Jud. V, 24. (3) That a meaningless performance of a commandment is worse than a well-meant transgression and must, consequently, be discouraged. (4) Lit., 'not for its sake'. (5) Which shows that even meaningless performance of a commandment is to be encouraged. (6) I.e., not *more*, but *as* meritorious. (7) Sisera. (8) Jud. V, 27. Each of the expressions, *he sunk* (כָּרַע), and *he fell* (נָפַל), occurs three times, and *he lay* (שָׁכַב), occurs once. (9) So in Naz. 23*b*. (10) [This is based on the sound psychologic principle that 'personal experience with the good will induce recognition of its ideal value and teach that it is to be esteemed and sought for its own sake.' Lazarus, M. *The Ethics of Judaism*, I, p. 173.] (11) Seven bullocks and seven rams on each of three altars. V. Num. XXIII, 1f., 14, 29ff.

are all willing to marry a proselyte while not all are willing to marry an emancipated slave? He answered them: The one was included in the curse[1] while the other was not. Another explanation is that the one is known to protect her chastity while the other is not.

R. Eleazar[2] was asked by his disciples: Why does a dog know its owner while a cat does not? He answered them: If he who eats something of that from which a mouse has eaten loses his memory, how much more so the animal which eats the mouse itself!

R. Eleazar[3] was asked by his disciples: Why do all persecute the mice?—Because of their bad nature. What is it? Raba replied: They gnaw even at clothes[4] [13b] R. Papa replied: They gnaw even at the handle of a hoe.

Our Rabbis taught: Five things make one forget one's studies: Eating[5] something from which a mouse or a cat has eaten, eating[5] the heart of a beast, frequent consumption[6] of olives, drinking[7] the remains of water that was used for washing, and washing[8] one's feet one above the other. Others say: He also who puts his clothes under his head [forgets his studies].

Five things restore one's learning:[9] Wheaten bread and much more so wheat[10] itself, eating[5] a roasted[11] egg without salt, frequent consumption[12] of olive oil, frequent indulgence in wine and spices, and the drinking[7] of water that has remained from kneading. Others say: Dipping one's finger in salt and eating is also included. "Wisdom" of the "Sages"

'Frequent consumption of olive-oil'. This corroborates the view of R. Johanan who said: As the olive causes one to forget seventy years of study, so does olive oil restore seventy years of study.

'Frequent indulgence in wine and spices'. This corroborates the view of Raba who said: Wine and spices have made me wise.

(1) V. p. 99, n. 5. (2) [MS.M.: 'Eleazar b. Zadok.'] (3) [*Var. lec.*: 'Eleazar b. Zadok.'] (4) Which is no food. They cause loss to the owner though they themselves derive no benefit. (5) Lit., 'he who eats.' (6) Lit., 'he who is accustomed in.' (7) Lit., 'he who drinks.' (8) Lit., 'he who washes'. (9) I.e., strengthen one's memory. (10) So MS.M. Cur. edd. 'bread of (i.e. baked on) coals . . . coals.' (11) Lit., 'rolled'. (12) Lit., 'he who is accustomed'.

'Dipping one's finger in salt'. Said Resh Lakish: One only. This is a matter of dispute between Tannaim: R. Judah said, one finger but not two; R. Jose said, two but not three. Your mnemonic[1] is the third finger.[2] Heavy "wisdom"

Ten things adversely affect one's study: Passing[3] under the bit of a camel and much more so under the camel itself, passing[3] between two camels, passing between two women, the passing of a woman[4] between two men, passing under the offensive odour of a carcass, passing under a bridge under which water has not flowed for forty days, eating bread that was insufficiently baked, eating meat out of a soup-ladle, drinking from a streamlet that runs through a graveyard, and looking into the face of a dead body. Others say: He who reads an inscription upon a grave is also [subject to the same disability]. Pharisee bomb, smut

Our Rabbis taught: When the *Nasi*(5) enters, all the people rise and do not resume their seats until he requests them to sit. When the *Ab-beth-din*(6) enters, one row rises on one side[7] and another row on the other [and they remain standing] until he has sat down in his place. When the *Hakam*(8) enters, every one [whom he passes] rises and sits down [as soon as he passed] until the Sage has sat down in his place. Sons of sages, and scholars may, if the public is in need of their services, tread upon the heads of the people.[9] If one [of them] went out in his need to ease himself he may re-enter and sit down in his place.[10] Sons of a scholar[11] whose father holds

(1) An aid for remembering the numbers given by the two Tannaim. (2) Which, the thumb not being counted, has one finger on its right and two on its left. (3) Lit., 'he who passes. (4) Lit., 'and a woman who passes.' (5) The Prince, the President of the Sanhedrin. (6) [Father of the Beth din, generally taken to denote as here the Vice-President. Büchler, *Synedrion*, pp. 172ff., however, shows that the title '*Ab-beth-din*' was also of a more general character, designating the head of any important school.] (7) Lit., 'they make for him one row from here.' (8) [Lit., 'the Sage.' There is no certainty either in regard to the original function or rank of the *Hakam*. He here appears as third in rank to the *Nasi*; v. Büchler, *op. cit.* pp. 155, 161ff.] (9) [I.e., they may enter the house of study though the rest are already seated (cf. n. 10); v. Sanh. (Sonc. ed.) p. 30, n. 8.] (10) Though he thereby disturbs the people whom he has to pass. (11) Lit., 'scholars.'

the office of *Parnas*[1] may, if they possess the capability of understanding [the discourses], enter and sit down before their father with their backs to the people. When, however, they do not possess the capability of understanding [the discourses] they enter and sit down before their father with their faces towards the public. R. Eleazar son of R. Zadok said: In a festive gathering[2] also they are treated as attachments [to their father].[3]

The Master said, 'If he went out in his need to ease himself he may re-enter and sit down in his place.' R. Papa said: This applies only[4] to the minor [functions of the body] but not to the major [functions], since he should have examined himself before; for Rab Judah said: A man should always make a habit of easing himself early in the morning and late in the evening in order that there be no need for him to go far.[5] Now,[6] however, that everybody[7] is weaker the same rule applies even to the larger functions.

'R. Eleazar son of R. Zadok said: At a festive gathering also they[8] are treated as attachments [to their father].' Raba said: Only during the lifetime of their father and in the presence of their father. Talmud "Scholars" honored.

R. Johanan said: That instruction[9] was issued[10] in the days of R. Simeon b. Gamaliel [II], when R. Simeon b. Gamaliel was the President, R. Meir the *Hakam*,[11] and R. Nathan the *Ab-beth-din*.[12] Whenever R. Simeon b. Gamaliel entered all the people stood up for him; when R. Meir and R. Nathan entered all the people stood up for them also. Said R. Simeon b. Gamaliel: Should there be no

(1) [A title denoting usually a general leader of the people, and sometimes also a member of the council of the city; v. Büchler, *Sepphoris*, pp. 14, 16.] (2) Lit., 'house'. (3) Are given a place beside him. [According to Krauss, *Sanhedrin-Makkot*, p. 34, the meaning is that the young men were delegated to assist as supervisors against laxities and misdemeanours at marriage festivities.] (4) Lit., 'they did not say but.' (5) To find a private spot. In those days privies within the town or the village were unknown. (6) 'Raba said' is placed within parentheses in cur. edd. [It is rightly omitted in some texts, as Raba is unlikely to comment on a statement of R. Papa, his pupil.] (7) Lit., 'all the world.' (8) The sons of scholars mentioned *supra*. (9) Heb., *Mishnah*, (teaching), v. Glos. (10) Lit., right.' (11) חָכָם 'sage', 'wise man'; an office in the college next in rank to that of *Ab-beth-din*. V. *supra* p. 101, n. 8. (12) V. *supra* p. 101, n. 6.

GIṬṬIN

Exhibit 199

TRANSLATED INTO ENGLISH

WITH NOTES, GLOSSARY

AND INDICES

BY

MAURICE SIMON, M.A.

LONDON

THE SONCINO PRESS

1936

tan on the *Get?* The answer may be hazarded that they tried deliberately to avoid mention of divorce as a term of evil associations. This idea is borne out by the fact that in speaking of slaves the Tractate does in fact deal in the first place with actual emancipation, and with the writ of manumission only incidentally.

One more point will probably strike the modern reader—the apparent unfairness of the Talmudic law of divorce towards the woman. The husband can practically at any time get rid of the wife against her will; the wife cannot release herself from the husband against his will except under certain conditions when the Beth din can compel him to give her a *Get*. This is certainly the theory, but in practice this inequality was, in the view of the Rabbis, more apparent than real. They assumed, and rightly so, that both for a man and a woman married life was under almost any conditions preferable to single, and therefore while the man might be trusted not to abuse his power, the woman, if virtuous, would only in the rarest circumstances actually desire a divorce.

M. SIMON

The Indices of this Tractate have been compiled by Judah J. Slotki, M. A.

done right went away from the holy place and were forgotten in the city. Read not *keburim* [buried] but *kebuzim* [collected]; read not *veyishtakelu* [and were forgotten] but *veyishtabelu* [and triumphed]. Some say that *keburim* [can be retained], because even things that were buried were disclosed to them. A gale sprang up at sea which threatened to wreck him. He said: Apparently the power of the God of these people is only over water. When Pharaoh came He drowned him in water, when Sisera came He drowned him in water. He is also trying to drown me in water. If he is really mighty, let him come up on the dry land and fight with me. A voice went forth from heaven saying: Sinner, son of sinner, descendant of Esau the sinner, I have a tiny creature in my world called a gnat. (Why is it called a tiny creature? Because it has an orifice for taking in but not for excreting.) Go up on the dry land and make war with it. When he landed the gnat came and entered his nose, and it knocked against his brain for seven years. One day as he was passing a blacksmith's it heard the noise of the hammer and stopped. He said: I see there is a remedy. So every day they brought a blacksmith who hammered before him. If he was a non-Jew they gave him four *zuz*, if he was a Jew they said, It is enough that you see the suffering of your enemy. This went on for thirty days, but then the creature got used to it.[2] It has been taught: R. Phineas b. 'Aruba said: I was in company with the notables of Rome, and when he died they split open his skull and found there something like a sparrow two *selas* in weight. A Tanna taught: Like a young dove two pounds in weight. Abaye said: We have it on record that its beak was of brass and its claws of iron. When he died he said: Burn me and scatter my ashes over the seven seas so that the God of the Jews should not find me and bring me to trial.

Onkelos son of Kolonikos[1] was the son of Titus's sister. He had a mind to convert himself to Judaism. He went and raised Titus from the dead by magical arts, and asked him: Who is most in repute in the [other] world? He replied: Israel. What then, he said, Jesus and Christians in Hell

(1) Eccl. VIII, 10. (2) Lit., since it trod, it trod. (3) V. A.Z. (Sonc. ed.) p. 55, n. 1.

Punishment of GITTIN/Christ in Hell? Git. 57a

about joining them? He said: Their observances are burdensome and you will not be able to carry them out. Go and attack them in that world and you will be at the top, as it is written, *Her adversaries are become the head*[1] etc.; whoever harasses Israel becomes head. He asked him: [57a] What is your punishment [in the other world]? He replied: What I decreed for myself. Every day my ashes are collected and sentence is passed on me and I am burnt and my ashes are scattered over the seven seas. He then went and raised Balaam by incantations. He asked him: Who is in repute in the other world? He replied: Israel. What then, he said, about joining them? He replied: *Thou shalt not seek their peace nor their prosperity all thy days for ever.*[2] He then asked: What is your punishment? He replied: With boiling hot semen. (1) He then went and raised by incantations the sinners of Israel. (2) He asked them: Who is in repute in the other world? They replied: Israel. What about joining them? They replied: Seek their welfare, seek not their harm. Whoever touches them touches the apple of his eye. He said: What is your punishment? They replied: With boiling hot excrement, since a Talmud Master has said: Whoever mocks at the words of the Sages is punished with boiling hot excrement. Observe the difference between the sinners of Israel and the prophets of the other nations who worship idols. It has been taught: Note from this incident how serious a thing it is to put a man to shame, for God espoused the cause of Bar Kamza and destroyed His House and burnt His Temple (Christians in hell — excrement)

'Through a cock and a hen Tur Malka was destroyed'. How?—It was the custom that when a bride and bridegroom were being escorted a cock and a hen were carried before them, as if to say, Be fruitful and multiply like fowls. One day a band of Roman soldiers passed by and took the animals from them, so the Jews fell on them and beat them So they went and reported to the Emperor that the Jews were rebelling, and he marched against them. There came against them one Bar Daroma[5] who was able to jump

See Exh. 279-80

(1) Lam. I 8. (2) Deut. XXIII, 7. (3) Because he enticed Israel to go astray after the daughters of Moab. V. Sanh. 106a. (4) MS.M. Jesus. (5) Lit., 'Son of the South'.

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lies.[1] He replied: Palestine is called *'land of the deer'*.[2] Just as the skin of the hind cannot hold its flesh,[3] so the Land of Israel when it is inhabited can find room but when it is not inhabited it contracts.

Once when R. Manyumi b. Helkiah and R. Helkiah b. Tobiah and R. Huna b. Hiyya were sitting together they said: If anyone knows anything about Kefar Sekania of Egypt[4] let him say. One of them thereupon said: Once a betrothed couple [from there] were carried off by heathens who married them to one another. The woman said: I beg of you not to touch me, as I have no *Kethubah*[5] from you. So he did not touch her till his dying day. When he died, she said: Mourn for this man who has kept his passions in check more than Joseph, because Joseph was exposed to temptation only a short time, but this man every day. Joseph was not in one bed with the woman but this man was; in Joseph's case she was not his wife, but here she was. The next then began and said: On one occasion forty bushels [of corn] were selling for a *denar*, and the number went down one, and they investigated and found that a man and his son had had intercourse with a betrothed maiden on the Day of Atonement, so they brought them to the Beth din and they stoned them and the original price was restored. The third then began and said: There was a man who wanted to divorce his wife, but hesitated because she had a big marriage settlement. He accordingly invited his friends[6] and gave them a good feast and made them drunk and put them all in one bed. He then brought the white of an egg and scattered it among them and brought witnesses[7] and appealed to the Beth din. There was a certain elder

↓ Christians

(1) Referring to the exaggerated statements about the King's Mountain. (2) E.V. *'glorious'*, Jer. III, 19; a play on the word צבי, which means either 'glorious' or 'deer'. (3) Because after the hind is killed the skin shrinks. (4) [Klein, S. *Beiträge*, p. 20, n. 1. suggests the reading נצרים (Nazarenes) instead of מצרים (Egypt). It is thus the Kefar Sekania (Suchnin) in Galilee (v. A.Z., Sonc. ed. p. 85, n. 1) a place with Nazarene associations. It was probably to contrast the erstwhile loyalty of the place to the then prevailing defection that the incidents that follow were related]. (5) According to Rabbinic law it is forbidden for a man to live with his wife unless he made out for her a *kethubah*. (6) *'Shoshbin'* 'best men', 'Groomsmen'; v. B.B. (Sonc. ed.) p. 618, n. 10. (7) To prove that they had abused his wife.

Exhibit 203

mouth of these words'?—That implies that they are difficult to master.[1]

R. Judah b. Nahmani the public orator[2] of R. Simeon b. Lakish discoursed as follows: It is written, *Write thou these words,*[3] and it is written, *For according to the mouth of these words.*[4] What are we to make of this?—It means: The words which are written thou art not at liberty to say by heart, and the words transmitted orally thou art not at liberty to recite from writing. A Tanna of the school of R. Ishmael taught: [It is written] *These:*[5] these thou mayest write, but thou mayest not write *halachoth.*[6] R. Johanan said: God made a covenant with Israel only for the sake of that which was transmitted orally, as it says, *For by the mouth of these words I have made a covenant with thee and with Israel.*[7] The Babylonian Tradition of the Pharisees

AN 'ERUB SHOULD BE PLACED IN THE ROOM WHERE IT HAS ALWAYS BEEN PLACED, IN THE INTERESTS OF PEACE. What is the precise reason?[8] Shall we say it is out of respect for the owner of the room? Then what of the *shofar*[9] which at first was in the house of Rab Judah and later in that of Rabbah and then in the house of R. Joseph and then in the house of Abaye and finally in the house of Raba?—The real reason is, so as not to excite suspicion.[10]

THE PIT WHICH IS NEAREST THE HEAD OF THE WATER-COURSE. It has been stated: [Where fields] adjoin a river, Rab says that the owners lower down have the right to draw off water first, while Samuel says that the owners higher up have the right to draw off water first. So long as the water is allowed to flow, both agree that no problem arises.[11] Where they differ is on the question of damming for the purpose of watering. Samuel says that those above can draw off water first, for they can say 'We are nearer to the source', while Rab holds that those below can draw off first.

"Write Thou these words" more misuse

(1) As if they had not been written down. (2) The so-called *meturgeman*. V. Glos. (3) Ex. XXXIV, 27. (4) Ibid. (5) Ibid. (6) I.e., the Oral Law. (7) Ex. XXXIV, 27. (8) I.e., what reason have we for thinking that this promotes peace and good fellowship? (9) Which was used for announcing the advent of the Sabbath. According to another explanation, it was a receptacle in which were placed the contributions sent on behalf of the students of the Yeshibah. (10) Lest, if people come into the room where they have been used to see the *erub* and miss it, they will think that the residents of the court have neglected to make an *'erub*. (11) All having an equal right to draw at any time.

Exhibit 205

CHAPTER VII

MISHNAH. IF A MAN IS SEIZED WITH A KORDIAKOS[1] AND SAYS, WRITE A GET FOR MY WIFE, HIS WORDS ARE OF NO EFFECT. IF HE SAYS, WRITE A GET FOR MY WIFE, AND IS THEN SEIZED WITH A KORDIAKOS AND THEN SAYS, DO NOT WRITE IT, HIS LATER WORDS ARE OF NO EFFECT. IF HE IS STRUCK DUMB, AND WHEN THEY SAY TO HIM, SHALL WE WRITE A GET FOR YOUR WIFE, HE NODS HIS HEAD, HE IS TESTED WITH THREE QUESTIONS.[2] IF HE SIGNIFIES 'NO' AND 'YES' PROPERLY EACH TIME, THEN THE GET SHOULD BE WRITTEN AND GIVEN FOR HIM.

Remedies of the "Sages"

GEMARA. What is *kordiakos?*—Samuel said: Being overcome[3] by new wine from the vat. Then why does it not say, If one is overcome by new wine?—The mode of expression teaches us that this spirit [which causes the dizziness] is called *kordiakos.* Of what use is this [knowledge]?—For a charm. What is the remedy for it? Red[4] meat broiled on the coals, and wine highly diluted.

Abaye said: My mother[5] told me that for a sun-stroke [fever] the remedy is on the first day to take a jug of water, [if it lasts] two days to let blood, [if] three days to take red meat broiled on the coals and highly diluted wine. For a chronic heat stroke, he should bring a black hen and tear it lengthwise and crosswise and shave the middle of his head and put the bird on it and leave it there till it sticks fast, and then he should go down [to the river] and stand in water up to his neck till he is quite faint, and then he should swim out and sit down. If he cannot do this, he should eat leeks

(1) A kind of delirium in which he does not know exactly what he is saying. V. *infra.* Apparently = καρδιακος, which, however, is not found in this sense. Goldschmidt derives it from κόρδαξ. (2) Lit., 'three times', to see if he is still *compos mentis.* (3) Lit., 'bitten'. (4) I.e., without much fat. (5) V. Kid. 31*b*.

put it on his thumb nail on the side where the tooth aches and put a rim of dough round it, taking care that it does not touch his flesh, as it may cause leprosy. For swollen glands,[1] R. Johanan said that pellitory leaves are as good as *mamru*[2] and the root of pellitory better than *mamru*, and he should put them in his mouth. This is to prevent it from spreading. To soften it he should take bran that came to the top of the sieve and lentils with the earth still on them and clover and hemlock flower and the bud of cuscuta, and he should put about the size of a nut in his mouth. To make it burst, someone should blow into his throat seeds of unripe dates, through a wheat straw. To make the flesh close he should bring dust from the shadow of a privy and knead it with honey and eat. This is effective. For catarrh[3] he should take about the size of a pistachio of gum-ammoniac and about the size of a nut of sweet galbanum and a spoonful of white honey and a Maḥuzan *natla*[4] of clear[5] wine and boil them up together; when the gum-ammoniac boils, it is all boiled enough. If he cannot manage this, let him take a *revi'ith* of milk of a white goat [69b] and let it drip on three stalks of carob and stir it with a piece of stem of marjoram; when the stem of marjoram is boiled it is all boiled enough. He can also take the excrement of a white dog and knead it with balsam, but if he can possibly avoid it he should not eat the dog's excrement as it loosens the limbs. For *gira*[6] he should take an arrow of Lilith[7] and place it point upwards and pour water on it and drink it. Alternatively he can take water of which a dog has drunk at night, but he must take care that it has not been exposed.[8] For [drinking] water which has been exposed let him take an *anpaḳ*[4] of undiluted wine. For an abscess, an *anpaḳ* of wine with purple-coloured aloes. For palpitations of the heart he should take three barley-cakes and streak them with *hamak*[9] which has been made less than forty days before, and eat it and wash it down with wine well diluted. Said R. Aḥa from Difti to Rabina: This will make his heart palpitate

(1) So Rashi. Jast.: 'jaws'. (2) A kind of herb. (3) [So Rashi. Preuss (*op. cit.* p. 198) Pleurisy.] (4) About a *revi'ith* ($\frac{1}{4}$ *log*). (5) I.e., not dark. (6) Perhaps a kind of fever. (7) Probably a kind of meteoric stone. (8) For fear a snake may have injected venom into it. (9) A Persian sauce of milk.

should say is that] he should take regularly a bite early in the morning, as this is good for the whole body. For anal worms he should take acacia and aloe juice and white-lead and silver dross[1] and an amulet-full of phyllon[2] and the excrement of doves and tie it all up in linen rags in the summer or in cotton rags in the winter.[3] Alternatively, let him drink strong wine well diluted. For hip disease[4] let him take a pot of fish brine and rub it sixty times[5] round one hip and sixty times round the other. For stone in the bladder let him take three drops of tar and three drops of leek juice and three drops of clear wine and pour it on the membrum of a man or on the corresponding place in a woman. Alternatively he can take the ear of a bottle and hang it on the membrum of a man or on the breasts of a woman. Or again he can take a purple thread which has been spun by a woman of ill repute or the daughter of a woman of ill repute and hang it on the membrum of a man or the breasts of a woman. Or again he can take a louse from a man and a woman and hang it on the membrum of a man and the corresponding place in a woman; and when he makes water he should do so on dry thorns near the socket of the door, and he should preserve the stone that issues, as it is good for all fevers. For external fever[6] he should take three sacks of date stones and three sacks of *adra*[7] leaves and boil each separately while sitting between them and put them in two basins and bring a table and set them on it and bend first over one and then over the other until he becomes thoroughly warmed, and then he should bathe himself in them, and in drinking thereof[8] afterwards he should drink only of the water of the *adra* leaves but not of the date stones, as they cause barrenness. For internal fever he should take seven handfuls of beet from seven beds and boil them with their earth and eat them and drink *adra* leaves in beer [70*a*] or grapes from a vine trailed on a palm

(1) Used for cooling the metal. (2) A kind of scent often carried by women in a little case attached to their necklaces. (3) Applying it to the affected part. (4) [Apparently lumbago, v. Preuss, *op. cit.* p. 355.] (5) [A round number, i.e., many times, v. Preuss, *loc. cit.* n. 5.] (6) I.e., eruptions. (7) [A species of cedar, probably Spanish juniper.] (8) [As is usual after a hot bath, v. Shab. 41*a*.]

then eat it and wrap himself in his cloak and sleep, and he must not be disturbed till he wakes of himself. When he wakes he must remove his cloak, otherwise the illness will return.

Elijah once said to R. Nathan: Eat a third and drink a third and leave a third for when you get angry, and then you will have had your fill.[1]

R. Ḥiyya taught: If a man wants to avoid stomach trouble, he should take *ṭibbul*[2] regularly summer and winter. In a meal which you enjoy indulge not too freely, and do not wait too long to consult nature.

Mar 'Uḳba said: If a man drinks white *ṭilia*,[3] he will be subject to debility. R. Ḥisda said: There are sixty kinds of wine; the best of all is red fragrant wine, the worst is white *ṭilia*. Rab Judah said: If a man sits by the fire on the mornings of Nisan and rubs himself with oil and then goes out and sits in the sun, he will be liable to debility.

Our Rabbis taught: If a man lets blood and then has marital intercourse his children [born therefrom] will be weaklings. If both man and wife let blood before intercourse their children will be liable to *ra'athan*.[4] R. Papa said: This is the case only if they did not take anything to eat [in between], but if they took something to eat, there is no harm. Rabbah b. Bar Huna said: If a man immediately on returning from a journey has marital intercourse, his children will be weaklings. The Rabbis taught: On coming from a privy a man should not have sexual intercourse till he has waited long enough to walk half a *mil*, because the demon of the privy is with him for that time; if he does, his children will be epileptic. The Rabbis taught: If a man has sexual intercourse standing, he will be liable to convulsions; if sitting, to spasms;[5] if she is above and he below, he will be subject to *delaria* [diarrhoea]. What is *delaria*?[6] R. Joshua b. Levi says: The cure for diarrhoea is *dardara*. What is

(1) As much as to say, Otherwise when you fall into a passion you will burst. (2) Lit., 'dippings': bread or other food dipped in wine or vinegar as a relish. (3) An inferior kind of wine. (4) A kind of skin disease. (5) Reading אלריא, s.v. *Aruch*, curr. edd. read דלריא (*delaria*) v. *infra*. (6) The answer to this question seems to have dropped out of the text.

dardaru?—Abaye said: The 'crocus of thorns'.[1] R. Papa used to crunch it in his teeth and swallow it: R. Papi used to crunch it and spit it out.

Abaye said: One who is not conversant with the way of the world[2] should take three *kefizi*[3] of safflower and grind it and boil it in wine and drink it. R. Johanan said: This is just what restored me to my youthful vigour.

Three things weaken a man's strength, namely, anxiety, travelling and sin. Anxiety, as it is written, *My heart fluttereth, my strength faileth me.*[4] Travelling, as it is written, *He weakened my strength in the way.*[5] Sin, as it is written, *My strength faileth because of mine iniquity.*[6]

Three things enfeeble a man's body, namely, to eat standing, to drink standing, and to have marital intercourse standing.

Five are nearer to death than to life, namely, one who eats and rises immediately, or who drinks and rises immediately, or who lets blood and rises immediately, or who rises immediately on waking or after marital intercourse.

If one does the following six things [together], he will die immediately: if he comes weary from a journey, lets blood and has a bath and drinks himself drunk and lies down to sleep on the floor and has marital intercourse. R. Johanan said: That is, if he does them in this order; Abaye said: If he does them in this order he will die; if not in this order he will fall ill. Is that so? Did not [a certain] Me'orath do three of these things to her slave and he died? —He was a weakling.

There are eight things which in large quantities are harmful but in small quantities are beneficial, namely, travelling, the 'way of the world', wealth, work, wine, sleep, hot baths, and blood-letting.

Eight things cause a diminution of seed, namely, salt, hunger, scalls, weeping, sleeping on the ground, lotus, cucumbers out of season, and bloodletting below, which is as bad as any two. A Tanna taught: As it is as bad as any two below, so it is as good as any two above. R. Papa said: [70*b*]: 'Below' means below the

(1) *Cantharus tinctorius.* (2) A euphemism for marital intercourse. (3) A small measure. (4) Ps. XXXVIII, 11. (5) Ibid. CII, 24. (6) Ibid. XXXI, 11.

Exhibit 210

The Jewish Communal Register

of New York City

1917-1918

פנקס הכהלה
דניואָרק רבתי
ת ר ע " ח

Second Edition

EDITED AND PUBLISHED
by the
Kehillah (Jewish Community) of New York City
356 SECOND AVENUE
NEW YORK CITY

Exhibit 211

Russian Jews are descendants of Khazar Asiatics who adopted Talmudism (7404D)

JEWISH IMMIGRANT WORK

By SAMUEL JOSEPH

The great migration of Jews mainly from Russia, Poland, Galicia and Roumania, which began a generation ago, may be characterized, with little hesitation, as the most significant event in American Jewish history. It has resulted in a Jewish population of over three millions, making this country one of the Jewish centers of the world, and has introduced a period of instability and transition, in the midst of which we are still living and the effects of which we are feeling keenly.

How responsible a situation the continuance of this stream, now interrupted by the war, represents, may be seen in this, that in the fifteen years preceding the war no less than a million and a half Jewish immigrants entered this country. In other words there came here on the average every year one hundred thousand Jews, practically all of whom remain as permanent members of the community and the land. And this tide was on the point of rising to new heights, if we may judge this from the fact that in 1914 there were 138,000 Jewish immigrants. These newcomers must be taken care of in many ways; they must be protected from exploitation and harm, distributed as widely as possible, inducted into new ways of living, and trained to become good Americans. This begets an infinity of problems of every sort, not only for the lately arrived, but for the many earlier settlers whom fate has not treated so kindly.

To meet their needs, special organizations have been created. The largest in membership is the Hebrew Shel-

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EXECUTIVE COMMITTEE 1917-1918

J. L. Magnes	*Chairman*
Cyrus L. Sulzberger	*Vice-Chairman*
William Fischman	*Treasurer*
Jacob Massel	*Secretary*

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Joseph Barondess
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Israel Friedlaender
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Jacob Kohn
David Kornblueh
Herbert H. Lehman
Leo Lerner
Adolph Lewisohn
William Liebermann
Louis Marshall
H. Masliansky
H. Pereira Mendes
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S. Neumann
S. Rottenberg
Leon Sanders
Jacob H. Schiff
Bernard Semel
P. A. Siegelstein
Joseph Silverman
I. M. Stettenheim
Israel Unterberg
Felix M. Warburg
Jacob Wertheim

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ADMINISTRATIVE COUNCIL

S. BENDERLY - - - - - - - - - - *Chairman*
HARRY SACKLER - - - - - - - - - *Secretary*

CHAIRMEN STANDING COMMITTEES

Correctional Affairs - - - - - - - - ————
Discrimination - - - - - - - LEON MOISSEIFF
Education - - - - - - - - ————
Finances - - - - - - - WILLIAM FISCHMAN
Industry - - - - - - - - ————
Information and Service - - - BERNARD SEMEL
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Religious Affairs - - - - - - ISAAC ALLEN
War Emergency - - - - HENRY M. GOLDFOGLE

————

Address all communications to

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356 SECOND AVENUE. TELEPHONE: GRAMERCY 7170

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on a farm of 210 acres. The capacity of the Sanitarium is 225; the average stay of patients is six months.

There are two auxiliary societies connected with the organization, the Ladies' Auxiliary Society, which provides clothing for inmates, assists in the general care of the Home, and works for the welfare of the patients, and the Young Ladies' Welfare League, which furnishes entertainment to the inmates of the home.

The Institution is a member of the Federation for the support of Jewish Philanthropic Societies of N. Y. City The Budget for 1917 was $390,583.48 of which the Federation provided $169,583.48.

In addition to this the Federation contributed $14,698.00 towards a budget of $15,568.00 of the Montefiore Home Ladies' Auxiliary.

The officers are:—Pres., Jacob H. Schiff, 965 Fifth Avenue; Vice-Presidents, Henry Solomon, 58 East 65th St., and Leopold Stern, 27 West 87th St.; Treas., Fred M. Stein 15 W. 75th St.; Hon. Sec., Arthur D. Wolf, 137 Madison Ave.; Medical Director, Dr. S. Wachsmann; Supt., M. D Goodman; Supt., Country Sanitarium, Dr. B. Stivelman; Pres. Ladies' Auxiliary Society, Mrs. Sidney C. Borg.

Schiff, Jacob Henry, was born in 1847, at Frankfort-on-the-Maine, Germany. He received his education in the schools of Frankfort. In 1865 he came to America, where he settled in New York City. Here, he joined the staff of a banking house. In 1873, he returned to Europe where he made connections with some of the chief German banking houses. Upon returning to the United States, he entered the banking firm of Kuhn, Loeb and Company, New York of which he later became the head. His firm became the financial reconstructors of the Union Pacific Railroad, and since then is strongly interested in American railroads Mr. Schiff's principle of "community of interests" among the chief railway combinations led to the formation of the Northern Securities Company, thus suppressing ruinous competition. The firm of Kuhn, Loeb & Co., floated the large Japanese War Loans of 1904-5, thus making possible the Japanese victory over Russia. Mr. Schiff is director of numerous financial companies, among them the Central Trust Company, Western Union Telegraph Company, the Wells Fargo Express Company. He has been several time. vice-president of the New York Chamber of Commerce.

Mr. Schiff is widely known for his many philanthropic activities and for his interest in education. Of his numer-

Financed 1905-1917 Red Revolutions

ous philanthropies only a few can be mentioned here. He founded the Chair in Social Economics at Columbia University; he presented the fund and the building for Semitic studies at Harvard, he has been Chairman of the East Asiatic Section of the Museum of Natural History of New York, which has sent out many expeditions for the study of Eastern history and conditions; he has made donations to the various museums of the city, and presented the New York Public Library with a large number of works dealing with Jewish subjects; he has presented to Barnard College the recently erected students' social hall.

Mr. Schiff is the Jewish philanthropist par excellence. His philanthropies embrace every phase of Jewish life. He is intensely interested in hospital work and is the president of the Montefiore Home, and a contributor to Mount Sinai Hospital and all other important Jewish hospitals of the city. He is profoundly interested in Jewish education and took a leading part in the reorganization of the Jewish Theological Seminary of America; he is also the founder of the Bureau of Education. In addition Mr. Schiff is trustee of the Baron de Hirsch Fund and the Woodbine Agricultural School. He has provided the building and funds for the Young Men's Hebrew Association of New York City.

Mr. Schiff has always used his wealth and his influence in the best interests of his people. He financed the enemies of autocratic Russia and used his financial influence to keep Russia from the money market of the United States.

When last year, Mr. Schiff celebrated his seventieth birthday, all the factions of Jewry in the United States and elsewhere united in paying tribute to him.

Beth David Hospital, 1834 Lexington Ave., Pres., Jacob Carlinger, 299 Broadway., Sec., David Trautman, 36 W. 113th St., Supt., Sholem Appel, Lexington Ave., and 113th St. Established 1886. Incorporated 1910. Budget for 1917, $45,000 ACTIVITIES: 1—Gives medical and surgical treatment to the sick poor. 2—Dispensary. 3—Out Door Maternity Department.

Carlinger, Jacob, Pres., Beth David Hospital (Lex. Ave., & 113th St.); since 1913. Term 1 year. Born 1880 in Russia Came to U. S. 1891. Attended public school. Builder and Decorator. 299 B'way Res. 106 Second Ave.

Bikur Cholim Kosher Hospital of the Hebrew Ladies of Brooklyn. Established 1904. Incorporated 1911. Pres., Mrs. Mary Arbeitt, 870 Flu-

THE JEWISH SOCIALIST FEDERATION OF AMERICA

By FRANK F. ROSENBLATT,
Chief of Staff, Bureau of Philanthropic Research.

Internationalism is Jewish nationalism

The birth of the Jewish Socialist Federation in 1912 must be recognized as the most important landmark in the history of the Jewish Socialist movement in this country. The Federation was the outgrowth of a previous organization, the Jewish Socialist Agitation Bureau, which for a period of seven years led a precarious and inconsequential existence.

World Govt. is Jewish

The Agitation Bureau was organized at a time when the idea of Jewish nationalism began to spread its roots in the minds of the Jewish workmen. It is to the glory of the Jewish Socialist Bund in Russia that the question of nationalism, which in the minds of the Socialists of the older generation was synonymous with oppression and subjection, was forced into the foreground. The idea became ever more popular that nationalism and internationalism are by no means mutually exclusive terms, and that genuine internationalism is possible only when all nations are guaranteed full and equal rights. The heroic fight of the Bund against the old Russian autocracy caused thousands of its members and followers, many of them exiles to Siberia or under rigid surveillance by the gendarmes, to flee to this country. For some years these Bundists lived, as it were, in exile in a free country. Handicapped by ignorance of the language, they kept aloof from the life and activities of the Socialist Party, and even those who considered it their

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sacred duty to join the organization, could not participate in the discussions of practical or theoretical issues or exert any influence on the policy and administration of the respective branches. But they would not resign themselves to inactivity, and as a result a net of Bund branches was spread throughout the United States and Canada. For a number of years these branches, whose primary object was to collect funds for the Bund in Russia, were the most active and influential bodies in the Jewish radical world. Their members formed the vanguard of the Workmen's Circle (Arbeiter Ring), and swelled the ranks of the Jewish trade unions. The activities of the branches were coördinated and supervised by a Central-Verband which was elected at the annual conventions. At the same time, however, most of the members remained strange and indifferent to the American Socialist movement. This anomaly became particularly striking after the great influx of political refugees which the abortive Russian revolution of 1905 had swept to these shores. X Reds pour in.

It was then that a number of Bundists began to talk of forming a Jewish Socialist organization on a somewhat modified platform of the Bund. The East Side Socialist "old timers," far from relinquishing their self-generated, self-moved, irresistible hatred of nationalism, were on the alert to stave off the danger of the Bund contagion, endeavoring at the same time to recruit the active and well-disciplined elements for the American Socialist movement. The Agitation Bureau was accordingly organized for the purpose of conducting Socialist propaganda in Yiddish. A number of branches were

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Thus the different groups carried on their specific activities until the Seventh Zionist Congress in 1905, at which the split came between the Palestinians and the Territorialists. Jews are Marxists

Among the radical groups the controversy concerning Uganda and Palestine was more intense than in the general Zionist organization. This was because some of the radical youth held that no territory at all was needed, but that Jewish administrative autonomy (a *Sayme*) in a free Russia was quite sufficient. Golus nationalism was then hatched, and "Yiddishism" had already gained ground.

Zionist-Socialism, however, was enriched by an extraordinarily strong new force: B. Boruchov, who has just died in Kiev. He declared himself a Poal-Zion in Switzerland, at the time of the Seventh Zionist Congress. He had been a Socialist for a long time. Thereafter he joined the Zionist organization, and distinguished himself by his hard work. Joining the Poale-Zion, he introduced a theory which was necessarily very popular among the Jewish masses, who were at that time Socialistic through and through. He contended that only through a land of their own in Zion could the Jewish people have a proletariat, and that Zionism ought therefore to join forces with Socialism, because in Golus the Jews are not even permitted to be workmen. Large industries are barred to them. They have become a "Lumpenproletariat." Boruchov termed his theory "der stichischer prozess vun Zionism," that is, the Jews will inevitably be driven to Zionism because in Golus they will not be able to build up a normal proletariat. Zion-

ism thus received a Marxist basis, and appealed strongly to the masses. Zionism always Marxist

Borochov lived at that time in Poltava, where the Poale-Zion were influenced by that strong spirit, J. Ben-Zwi, later a leader of the Poale-Zion in Palestine. In November of 1905, Borochov and Ben-Zwi organized a conference of the Poale-Zion of the Province of Poltava, and in December of that year, at the time of the great Russian general strike, they organized a Jewish Russian conference in Berditchev. There the anti-Palestinians separated from the Poale-Zion, and three months later (Purim 1906), the first All-Russian Conference of the Poale-Zion, including the Polish branches, met in Poltava. This conference laid the foundation stone of the Social Democratic Zionist Party Poale-Zion.

Borochov, with the assistance of other intellectual comrades—a number of them students—took charge of a number of periodicals in Russian and Yiddish, which the Russian Government suppressed one after the other. (In Russian: "The Jewish Workmen's Chronicle" and "The Hammer." In Yiddish: "The Proletarian Idea," the "Forward," and an edition of books called the "Hammer.")

At the same time that the party was organized in Russia, sister societies were organized in America, in Austria, in England, and, finally, in Palestine.

The other parties went through practically the same course as the Russian party. The Palestine party had an especially stormy career. Its first leaders were Israel Schochat, the very popular labor leader in Palestine.

Red revolutionaries – world orgn.
who was banished by the Turkish Government to Broussa, and, later, J. Ben-Gorion, who is now in America.

The Poale-Zion began their career in Palestine with a Yiddish paper, "Der Anfang." Later, in 1909, at their sixth conference, they adopted Hebrew as their official language, and as soon as the Turkish constitution was adopted, they began to publish their Hebrew paper "Ha-achduth" ("Unity"). This paper appeared until Tammuz 1914, when it was suppressed by the Turkish Government, and its editor, Zerubabbel, condemned to life imprisonment. In Palestine, the Poale-Zion have had a severe struggle with another workmen's party, the Ha-poel Ha-zoir (The Young Workmen) which is not Socialistic, and is opposed to strikes. The Poale-Zion were, however, recognized as a part of the Socialist party in Turkey, which gave the party the possibility of influencing the international Socialist movement in favor of Zionism and the Jewish national aims.

The most important achievement of the Poale-Zion in Palestine was the organization of Ha-Shomer (The Watchman), an organization of heroic young guards who protect the property of the colonies with their lives. against thieving Arabs. They have aroused the respect of the Arabs for the Jewish name, and have awakened the spirit of heroism in the Jewish youth of Palestine.

In 1907, during the Zionist congress at The Hague. delegates of the Poale-Zion parties of various countries assembled at a conference and organized the Poale-Zion Weltverband ("World Organization"), which watches over the international interests of the Poale-Zion in the Zionist and the Socialist worlds. It organizes constructive work in Palestine. A "Palestine Workers'

Influence on England etc.
Fund," which is collected from Jews all over the world, is administered by the "World Organization." This "Palestine Workers' Fund" is used for the support of coöperative undertakings, educational and other workmen's enterprises in Palestine. During the war the "World Organization," which is at the present time directed by J. Kaplansky, L. Chazanowitch and B. Locker, at The Hague, has done much in the interest of the Palestinian workingmen. Through its propaganda in the Socialist International and the English Labor Party, the "World Organization" has succeeded in securing a favorable attitude towards Zionist aims on the part of Socialists and labor leaders. As a result, a Jewish home in Palestine is one of the points in the peace program of the "International" and of the English Labor Party.

The Poale-Zion in America

In the far-reaching work of the international Poale-Zionist movement, the "Jewish Socialist Labor Party Poale Zion" of America plays the most important role after the Palestine party. U.S.A. supplies money
The Russian reaction of 1906-1917 caused the real centre of the movement to shift to America, and since the war the American party has been joined by all of the important founders and spokesmen of the party from Russia, Austria and Palestine. The American party has collected larger sums of money than any of the others for Palestine and for the work of the Poale-Zionist Bureau at The Hague. With the help of the American party, the "World Organization" presented a Memorandum ("The Red Book") to the Socialist International.

This appeared in a number of languages. It is a declaration of the Jewish nationalist working classes to the workmen of all nations concerning Jewish misery and Jewish aspirations in all lands, as also in Palestine.

Gompers was a Socialist Jew

Thanks to the American Poale-Zion, the Federation of Labor at its convention in Buffalo, and the meeting of workers in Minneapolis, adopted resolutions favoring the creation of a Jewish home in Palestine as a point of their peace program.

U.S. network of Red schools

But even more important has been the recent role of the Poale-Zion in American Jewish life itself, and particularly among the American Jewish working classes.

This was 32 years ago - 1918

The number of members in the party is small, in all from three to four thousand, but its strength lies, first, in its broad international relations, which give the party the possibility of thoroughly informing itself on all Jewish questions; and, second, in the parallel movements which the party has created. The party brought into life a new insurance order for workers, the National Workers' Alliance, which has become well known among the workers because of its idealism and power of self-sacrifice. Its president is Prof. I. A. Hourwich. The movement for national radical schools has been created by the initiative of the Poale-Zion, and is growing from day to day. The chief strength of the party in the Zionist camp, is that it has a better understanding than general Zionist circles of the conditions needed for immediate work, and of local interests. In the labor world, the party is strong because it is very loyal to the Jewish interests of the worker. For that reason, when the Poale-Zionists begin

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a movement here, they carry along with them a large number of the Zionists on the one hand and of the workers on the other, because the masses do not find answers to all their questions either in Zionism, which lives almost exclusively with the thought of Palestine, nor in the labor movement, which is absorbed exclusively with economic interests. N.Y. East Side rules

The strength of Poal-Zionism lies in this: that it builds the future upon the present, and for that reason its relation to Yiddish, to Jewish life in Golus, to the "Golus values," is more respectful and more tender than that of either Zionists or workmen. It is a party not for Palestine alone, but also for the Golus and its interests. For this reason, Poal-Zionism is the centre of the East Side, from which come forth almost all Jewish American movements, or without which no movement can prosper. The Poale-Zion created the Peoples' Relief; they started the Jewish Congress movement; and they have always had about them much larger masses than the number of their members would indicate.

In the New York Kehillah, the Poale-Zion were the first of the Jewish working classes to recognize the necessity of the Kehillah and to participate in it. Unfortunately, due to numerous causes, the relations between the Kehillah and the Poale-Zion were broken off too soon.

The Poale-Zion have made their best record in the Congress movement, where they forced the whole Jewish laboring class on the one hand, and the Zionists on the other hand, as well as the better-to-do elements, to participate. During the Congress movement, they united

Pinchas Rutenberg and Kerensky
all of the national radical elements in the National Socialist Workmen's Committee, which published a weekly, "The Jewish Congress." They found a capable coworker in P. Rutenberg, the well known Socialist Revolutionary, who later became the right hand of Premier A. F. Kerensky in the position of Vice-Commandant of the Petrograd Military District. Rutenberg, together with Dr. H. Schitlowsky, and a large number of other intellectuals, later officially joined the party as members.

The Poale-Zion are carrying on a bitter struggle with the Provisional Zionist Committee, whose undemocratic conduct they refuse to sanction. They withdrew from the Provisional Committee because of the autocracy of the Committee, and they refused to take part in the conference of the Committee recently held in Baltimore.

On the other hand, the Poale-Zion are carrying on a life-and-death struggle with the official labor leadership which is centered in the Jewish Daily Forward, because of its indifference to the Jewish interests of the workmen, to the historical interests of the Jewish people. But the opponents in both camps respect the Poale-Zion; it is known that they are not fighting for their own benefit, nor for prestige, but that they are rather a party of idealists, of self-sacrificing champions of a better Jewish future here, in every other land, and in Palestine.

The party publishes a weekly, "Der Yiddisher Kaempfer," which is edited by the gifted Jewish author, David Pinski. In addition, the Palestine Committee of the Poale-Zion issued this year an important book, "Yiskor," in memory of the fallen guards (Shomerim) in Palestine; also a book "Erez Israel," containing comprehensive data on

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the economic, political and social life of Palestine. They have also issued a number of smaller publications. There are about one hundred Poale-Zionist societies in America and there are also more than one hundred societies in the National Workers' Alliance, which coöperates with the Poale-Zion. The National Socialist Labor Committee has also a number of societies, as does the Alliance of the National Radical Schools. All of this constitutes a strong national-Socialist movement in America under the spiritual leadership of Poal-Zionism.

Exhibit 226

JEWISH SOCIALIST LABOR ORGANIZATION: POALE ZION, 266 Grand St. Sec., H. Ehrenreich, 266 Grand St. Established 1903, incorporated, 1909. Budget for 1917, $12,000. Membership, 4,700. Branches in N. Y. C. 14.

PURPOSE: "The restoration of the Jewish people in Palestine; the establishment of a socialistic commonwealth; the organization of the Jewish labor class for its economic and political interests in America; the organization of the Jewish workmen ready to settle in Palestine in coöperative groups for the creation of better living conditions; the education of the Jewish masses in America; the issuing of literature devoted to the interests of the Jewish workmen and of books treating the life of the new Jew developing in Palestine; the organization of the Jewish labor classes into trade unions."

ISSUES: "Der Yiddisher Kaempfer."

Poale Zion of Williamsburg, 355 Bedford Ave., B'klyn. Org. 1917. Membership, 35. Sec'y, S. Sarnotsky, 114 So. 2nd St., B'klyn.

The Poale Zion of Boro Park, 1302 40th St., B'klyn. Org. 1916. Membership, 80. Sec'y, Herman Yarmowsky, 4315 14th Ave.

Exhibit 22/

The wealthy Am. Jewish Com.

In December, 1912, by a decree of the Supreme Court of the State of New York, the Committee was adjudged to be entitled to the balance remaining in the hands of the National Committee for the Relief of Sufferers by the Russian Massacres, which amounted to $190,000. This fund has since been practically exhausted by appropriations for various purposes mentioned below.

C. The Work of the Committee

The work done by the American Jewish Committee may be conveniently summarized in accordance with the four objects quoted above.

1. PREVENTION OF INFRACTION OF CIVIL AND RELIGIOUS RIGHTS

The Census Bill.—The Committee successfully opposed the bill introduced in Congress in 1909, providing that census enumerators should ascertain the races of all inhabitants of the United States. Such a census the Committee believed to be not only practically difficult and unreliable, but also capable of giving rise to invidious and unjustifiable comparisons.

Naturalization Laws.—The Committee also opposed with success the passage of legislation and the rendering of judicial decisions, by which it was sought to deprive "Asiatics" of the privilege of naturalization because it believed that such laws would deprive Jews coming from Asia of the right to become citizens.

Schechitah.—Noting that there was an organized propaganda in several States of the Union against the practice of Schechitah, the Committee combated this movement energetically and successfully. (cruel

painful bleeding to death of animals

Extradition of Pouren and Rudovitz.—In 1909, the Russian Government sought the extradition of two political refugees, Pouren and Rudovitz, who had fled to this country. The Committee appreciated the bearing of their cases upon a large number of Jews who had taken part in the Russian Revolution, and who had sought, or who might seek, an asylum in this country, and in coöperation with others succeeded in defeating the attempt of Russia. See Sch. ff Ex. 214

The Beilis Case.—Similar services were rendered by the Committee in 1912, when Mendel Beilis was accused of having committed murder for ritual purposes. By the circulation in the American press of authentic information, the Committee succeeded in interesting journalists to such an extent, that the entire country was convinced of the infamous character of the charge brought against Beilis, and the leading Christian divines of America addressed a solemn protest to the Russian government against the proceedings, and disavowed their belief in the atrocious charge. Fortunately, after a long trial, Beilis was acquitted.

The Jews in the Balkans.—When, at the conclusion of the Balkan Wars in August, 1913, a considerable region formerly belonging to the Ottoman Empire, passed into the hands of the Balkan Allies, thus bringing about substantial increases in the Jewish population of Roumania, Greece, Serbia and Bulgaria, the Committee successfully approached our Government with the request that it employ its good offices with a view to securing adequate guarantees for the protection of the rights of the popu-

Exhibit 229

lation of the conquered territories without distinction of race or creed. American legislation altered for Jews

II. EQUALITY OF OPPORTUNITY

The Restriction of Immigration.—The danger that the enactment of repressive immigration legislation might deprive the persecuted Jews of Russia, of Roumania and of Galicia, of the opportunity of reconstructing their lives in this country, caused the Committee the greatest anxiety, and occupied much of its attention. Through the efforts of those favoring the liberal immigration policy, the harshness of the laws proposed at the opening session of Congress in 1906 was mitigated and the Act of February, 1907, was passed, providing among other things, for the appointment of an Immigration Commission. The Committee offered to put at the disposal of the Commission data that might be of use to the endeavor to reach a just and unbiased conclusion, and in coöperation with other Jewish organizations, submitted recommendations designed to end various injustices and abuses.

After three years of study, the report of the Commission evidenced but slight desire on its part to depart from the time-honored tradition that has made this country a refuge for the oppressed of all lands, but it nevertheless contended that on economic grounds, the increase of our population by immigration was too rapid and recommended the adoption of a reading and writing test as the most equitable method of bringing about a measure of restriction.

This report was a signal for the formation of various

restrictive measures. Three restrictive bills, containing a literacy test, were successively passed by Congress, but all were vetoed; one by President Taft, and two by President Wilson. In the three instances, the Committee presented arguments to the President of the United States urging his disapproval of the bills as passed. In the third instance, despite the emphatic veto of President Wilson, the bill is claimed to have passed over his veto. The Committee opposed this legislation at every stage and succeeded in having incorporated several modifications which make clearer its intent and slightly mitigate its vigor. It also succeeded in procuring the adoption of a clause which excluded from the operation of the literacy test, those who came to this country to avoid religious persecution, whether induced by overt acts, by oppressive laws, or by governmental regulations. An important amendment was also procured, debarring the application of the law to Russian territory in Asia. This had a vital bearing on the international attitude of the United States and Russia as affecting future treaty relations. Other dangerous amendments were defeated.

III. ACTION TO REMEDY RESTRICTIONS OF RIGHTS

The Passport Question.—The Committee considered that it was one of its most important functions to bend every effort toward the solution of the passport question, which arose out of the violation by the Russian Government of a treaty between that Government and the United States made in 1832. This treaty obligated both Governments to accord to all the citizens of the other, without distinction, the liberty of travel and sojourn,

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Jews force U.S. to break Russ. treaty

and to guarantee to them security and protection. But for more than forty years the Russian Government persisted in refusing to recognize the American passport in the hands of American citizens of the Jewish faith. The Russian Government required its consuls within the jurisdiction of the United States to interrogate American citizens as to their race and religious faith and upon ascertainment thereof to deny to Jews the authentication of passports for use in Russia. This practice involved not only such American citizens of the Jewish faith as had been former subjects of Russia, but all American Jews no matter what their antecedents. The Committee, after serious consideration, determined to recommend to the President the abrogation of the treaty with Russia, and on May 18, 1908, dispatched a letter to President Roosevelt. This began the attempt on the part of the organization to induce our Government to take some effective action to terminate the controversy. Correspondence with the same end in view was also had with President Taft and was supplemented by personal interviews with the President and with Secretaries of State, Root and Knox. Schiff headed this delegation

All these endeavors proving ineffectual, the Committee decided to lay the facts before the people of the United States, and with the complete coöperation of almost every Jewish organization in the United States, a campaign of publicity was entered upon, which finally resulted in the issuance by President Taft of a notice to the Russian Government of the intention of the Government of the United States to terminate the Treaty of 1832. This action was subsequently ratified by the Sen-

Jews bring political parties to heel

ate and the House of Representatives with but one dissenting vote in the latter House.

The effect of the termination of the treaty, was the declaration of the national policy of the United States, that it would not tolerate further discrimination against American citizens of the Jewish faith. Since treaties are, under the Constitution, the supreme law of the land, with the termination of the treaty there no longer exists a law which according to the Russian Government's contention was susceptible of the unconstitutional construction that our Government permitted discrimination against American citizens on account of race or religion. The action of President Taft and of the Congress of the United States was subsequently approved by all the great political parties of the country, in the platforms adopted by them in 1912, and again in 1916.

The Civil Rights Law.—In the summer of 1913 the Committee succeeded in securing the passage by the Legislature of the State of New York of an amendment to the Civil Rights Law of the State explicitly prohibiting religious or racial discrimination by keepers of public resorts.

Similar action has been taken in Pennsylvania and is contemplated in other States of the Union.

IV. ALLEVIATION OF THE CONSEQUENCES OF PERSECUTION AND DISASTER

As already pointed out, the direct cause of the formation of the Committee was the need for some organization which, in emergencies such as that which faced the Jews in 1903-5, could extend relief of a material nature

One Red sector of Am. Jewry
an important role in the Jewish Congress movement.

The National Workmen's Committee was organized in the early part of 1915, by representatives of the four leading radical organizations, viz.: The Workmen's Circle, the United Hebrew Trades, the Jewish Socialist Federation of America, and the Forward Association. The object was set forth in a declaration calling upon all labor and radical organizations to join in a movement for the achievement of equal rights for the Jews in all countries where they were deprived of such rights. From the outset the founders aimed to make the Committee truly democratic and representative. For this purpose a conference of all labor and radical organizations was held on the 18th of April, 1915. Over two hundred organizations were represented, including branches of the Workmen's Circle, locals of Trade Unions, Socialist branches, and others. The Conference adopted a resolution endorsing the declaration of the Provisional National Workmen's Committee and elected a local executive committee. Similar conferences were held in practically every important Jewish community all over the United States, and local executive committees were elected. The local conferences constituted themselves branches of the National Workmen's Committee and adopted the platform of the latter. This platform called upon the Jewish workmen of this country to organize a campaign for the achievement of civil, political and national rights for the Jews in Russia, Poland, Galicia, Roumania and Palestine. The national organization was authorized to carry on propaganda for the purpose of arousing the interest of the American people and the

Jews rule Russia as Communist
tions in the various European countries and has collected valuable material, some of which has hitherto proven of great value, and all of which is certain to prove of the highest importance hereafter. country

Upon the entry of the United States in the war, the Committee interested itself in the thousands of young men of the Jewish faith who joined the colors. Some of its members were active in organizing the Jewish Board for Welfare Work in the Army and Navy. The Committee has set out to gather complete statistics with regard to the participation of Jews of America in the war and has established for this purpose a branch office in Washington.

It has already had to deal with several instances of apparent discrimination against Jews in connection with the war. Recently it called the attention of the War Department to advertising by army contractors which discriminated against Jewish carpenters, and it is constantly on guard against any instances of discrimination in the army and navy itself, not only with a view of upholding justice and fair play, but also to prevent any impairment of the morale of our military forces.

The revolution in Russia having at a single stroke emancipated the Jews of that country, the Committee, though continuing its study of the Russian situation, has largely concentrated its attention upon the Roumanian Jewish problem and is now engaged, in coöperation with various European organizations, in dealing with it.

Nor has the Committee been oblivious to the future of the Jews in Palestine. It has watched with sympathetic interest the marvelous changes which are now being

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wrought upon its sacred soil, the advance of the British army and the capture of Jerusalem, and it appreciates the glorious possibilities that the morrow may bring forth.

Am. Jewish Com. (rich Jews)

Officers: President, Louis Marshall; Vice-Presidents Cyrus Adler, Julius Rosenwald; Treasurer, Isaac W. Bernheim.

Executive Committee: Cyrus Adler, Philadelphia, Pa. Isaac W. Bernheim, Louisville, Ky.; Harry Cutler, Providence R. I.; Samuel Dorf, New York, N. Y.; Jacob H. Hollander Baltimore, Md.; Julian W. Mack, Chicago, Ill.; Judah L Magnes, New York, N. Y.; Louis Marshall, New York, N. Y., Julius Rosenwald, Chicago, Ill.; Jacob H. Schiff, New York N. Y.; Isador Sobel, Erie, Pa.; Oscar S. Straus, New York N. Y.; Cyrus L. Sulzberger, New York, N. Y.; Mayer Sulzberger, Philadelphia, Pa.; A. Leo Weil, Pittsburgh, Pa. Assistant Secretary, Harry Schneiderman, 31 Union Square.

New York Members: Isaac Allen, Joseph Barondess, S Benderly, Louis Borgenicht, Elias A. Cohen, Julius J. Dukas, Samuel Dorf, Mrs. William Einstein, Harry Fischel, Abraham Erlanger, Israel Friedlaender, H. M. Goldfogle, Jacob Kohn, David Kornblueh, Herbert H. Lehman, Leo Lerner, Adolph Lewisohn, William Liebermann, Louis Marshall, J. L. Magnes, H. Masliansky, Jacob Massel, William Fischman H. Pereira Mendes, Eugene Meyer, Jr., Leon Moisseiff, S. Neumann, S. Rottenberg, Leon Sanders, Jacob H. Schiff, Bernard Semel, P. A. Siegelstein, Joseph Silverman, I. M. Stettenheim, Cyrus L. Sulzberger, Israel Unterberg, Felix M. Warburg and Jacob Wertheim.

Members at large for N. Y. C.: Herman Bernstein, Nathan Bijur, Lee K. Frankel, Samuel C. Lamport, Oscar S. Straus.

Marshall, Louis, was born in Syracuse, New York, on December 14, 1856. He attended the public school and the high school of his native city, and later he entered the Law School of Columbia University. He began practising law at Syracuse in 1878, removing to N. Y. City in 1894, where he became a member of the law firm Guggenheimer, Untermeyer & Marshall. As a member of the bar, he has attained a distinguished position. He has argued in many important cases in higher courts, and earned a reputation as an authority on constitutional and corporation law. A public-spirited

He brought Henry Ford to his Knees

citizen, Mr. Marshall served his city and State in many capacities. He is the first citizen in the State to have served in three constitutional conventions—those of 1890, 1894, 1915—in 1894, serving as chairman of the Committee on Future Amendments. He was active in the Convention of 1915, and was the chairman of the Committee on Bill of Rights and on the Judiciary Conservation Committee. In 1905, Mr. Marshall was appointed by Mayor Low of New York City as one of a commission to investigate East Side conditions. In 1908, he served as Chairman of the New York State Immigration Commission appointed by Governor Hughes. He has been for many years chairman of the Committee on the Amendment of the Law of the Bar Association. His protocol of the Cloakmakers' Strike of 1910 served as a basis for numerous strike adjustments since effected. Mr. Marshall was instrumental in procuring reform legislation in many directions, such as the regulation of foreign and private bankers. As a legal authority, Mr. Marshall was called upon to deliver a series of lectures on constitutional law at the Law School of the University of Syracuse, and at the New York Law School. Besides law, Mr. Marshall is interested in many scientific pursuits. He is a member of the Historical Society of New York, Museum of Natural History, Metropolitan Museum of Art, Botanical Society, Zoological Society and of the Academy of Science. He has since its organization been President of the New York State College of Forestry. He is also one of the trustees of Syracuse University, which bestowed upon him the honorary degree of Doctor of Laws. He is Vice-President of the Jewish Agricultural Experiment Station in Palestine. He is now serving as a member of the District Board under the Conscription Act.

In addition to his manifold activities for the general welfare, Mr. Marshall has devoted a great part of his life to the interests of the Jewish people. He is interested in every phase of Jewish life. He is the acknowledged champion of Jewish rights. As the president of the American Jewish Committee, he has watched over Jewish interests the world over, and was particularly prominent as the leader in the movement for the abrogation of the treaty with Russia. He is a ranking member of the Executive Committee of the Jewish Community (Kehillah) of New York City. He is the president of Temple Emanu-El and founder and a director of the Jewish Protectory and Aid Society. He is profoundly interested in Jewish education and has endowed the Florence Marshall Memorial Fund for the pur-

Now organized in 64 countries

sentatives to an American Jewish Congress which shall meet at .....on..... exclusively for the purpose of defining methods whereby, in co-operation with the Jews of the world, full rights may be secured for the Jews of all lands, and all laws discriminating against them may be abrogated. It being understood that the phrase 'full rights' is deemed to include: controlling legislation for Jews.

"1) Civil, religious, and political rights, and in addition thereto

"2) Wherever the various peoples of any land are or may be recognized as having rights as such, the conferring upon the Jewish people of the land affected, of like rights, if desired by them, as determined and ascertained by the Congress.

Armed by Reds and

"3) The securing and protection of Jewish rights in Palestine. Now stolen from Arabs —

"No resolution shall be introduced, considered or acted upon at the Congress, which shall in any way purport or tend to commit the Congress as a body, or any of its delegates or any of the communities or organizations which shall be represented therein, to the adoption, recognition or endorsement of any general theory or philosophy of Jewish life, or any theoretical principle of a racial, political, economic or religious character, or which shall involve the perpetuation of such Congress.

"The calling and holding of the Congress shall in no manner affect the autonomy of any existing American Jewish organizations, but in so far as the Executive Committee selected by such Congress shall take action for the securing of Jewish rights as defined in the Call for such Congress, the activities of such Executive Committee shall, during the period of its existence, be regarded as having precedence over those of any other organizations which shall participate in such Congress."

In keeping with this agreement, a new Executive Com-

mittee consisting of 140 members, 70 members representing each of the two groups of organizations, was formed. This Committee met and organized at the Hotel Savoy, New York, on December 25th, 1916, electing an Administrative Committee of 70 members and choosing the following as officers: Nathan Straus, Chairman; Harry Cutler, Morris Hillquit, Harry Friedenwald, Isaac A. Hourwich and Leon Sanders, Vice-Chairmen; Adolph Lewisohn, Treasurer; Jacob Carlinger, Honorary Financial Secretary; Bernard G. Richards, Executive Secretary. The Administrative Committee met and organized the day after with Colonel Harry Cutler as Chairman. The members of the Administrative Committee in addition to the above officers are as follows:

Senior Abel, Sholom Asch, A. M. Ashinsky, Maurice L. Avner, Joseph Barondess, Isaac W. Bernheim, J. I. Bluestone, Israel B. Brodie, Meyer L. Brown, Gedalia Bublick, Joel Enteen, Mrs. Joseph Fels, Jacob de Haas, Emil G. Hirsch, Max L. Hollander, Maurice Kass, Louis E. Kirstein, Adolf Kraus, B. L. Levinthal, Aaron J. Levy, Louis Lipsky, Julian W. Mack, J. L. Magnes, Louis Marshall, H. Pereira Mendes, Martin A. Meyer, Henry Morgenthau, Hugo Pam, Julius I. Peyser, David Pinski, Edwin Romberg, Bernard A. Rosenblatt, Victor Rosewater, Louis S. Rubinsohn, Jacob H. Schiff, Samuel Schulman, Bernard Semel, Max Silverstein, C. D. Spivak, Joshua Sprayregen, Oscar S. Straus, Solomon Sufrin, Cyrus L. Sulzberger, Isaac M. Ullman, Stephen S. Wise, Leo Wolfson, B. Zuckerman.

The offices maintained by the old Congress Organization at 1 Madison Avenue, were taken over and are being continued as headquarters of the new Organization.

Exhibit 239

Organized — In 1915 —

American Government in the condition of the Jews abroad, to exert its influence with the Socialist and labor organisations in America and Europe, and to secure the coöperation of the working class in all countries in the campaign for equal Jewish rights. Half million Red Jews

The first convention of the National Workmen's Committee was held in New York City on the 4th, 5th and 6th of September, 1915. Several hundred organisations from various parts of the country, representing a total membership of half a million Jewish workmen, participated. Delegates were sent from the most distant States, such as Colorado, California and others. The convention was epoch-making in the Jewish labor movement. It was the first time that representatives of all radical wings convened for *one* purpose.. Socialists, trade unionists, anti-nationalists, nationalists and Zionists came as authorised spokesmen from their respective organisations, with the avowed purpose of forming a democratic labor institution for the achievement of full rights for the Jews. Indescribable enthusiasm pervaded the assembly. The several hundred delegates felt the historical moment and, in spite of differences of opinion, sought to reach a unanimous decision on every question relating to the organisation, the objects and the program of the newly formed body.

The Convention elected a permanent National Executive Committee, and minority representation was given to the Poale Zion Party, the National Workmen's Alliance and the Socialist Territorialists. The Executive Committee was charged with the propaganda work for equal civil, political and national rights for the Jews. As

a concession to the Socialist-Zionist elements, Palestine was singled out in the resolution, which declared for free colonization and the removal of all anti-Jewish restrictions in that country. Rich Jews Cooperate

The most important decision of the Convention, however, was expressed in the resolution which directed the Executive Committee to participate in the organization of an American Jewish Congress, provided, however, that such a Congress should not function as a permanent Jewish body, and that it be organized on a thoroughly democratic basis. Propaganda for a Jewish Congress had been carried on by the Jewish Congress Committee. The American Jewish Committee opposed the idea of a Congress and proposed a conference of national Jewish organizations. The two organizations differed on the question of method rather than of principle. The Convention accordingly elected a Special Committee of Seven for the purpose of bringing together all groups of American Jewry in the work of Jewish rights. A number of conferences were held between representatives of the National Workmen's Committee and of the American Jewish Committee. The former included Messrs. Sholom Asch, David Pinski, Max Goldfarb, B. Zuckerman and Frank F. Rosenblatt; the latter included Messrs. Louis Marshall, J. L. Magnes, Cyrus L. Sulzberger, Cyrus Adler, Col. Harry Cutler, and others. Several conferences were also held with representatives of the Jewish Congress Committee, viz., Messrs. Louis D. Brandeis, Louis Lipsky, G. Bublick, A. Goldberg, B. G. Richards, and others. After the objection of the American Jewish Committee to the term "national rights" had been over-

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the activities of the Executive Committee. The National Workmen's Committee, however, has come to stay. It is a Jewish Committee, and unfortunately the Jewish question has not yet been wholly solved.

The officers of the Committee are: Frank F. Rosenblatt, Treasurer; J. B. Salutsky, Secretary.

The Executive Committee consists of:

A. Baroff
I. Baskin
Isidor Cohen
M. Gillis
J. Halpern
Dr. J. Halpern
A. Held
B. Hoffman
E. H. Jeshurin
H. Lang
M. Lulow
M. Olgin
Jacob Panken
Max Pine
Frank F. Rosenblatt
J. B. Salutsky
L. Schaffer
J. Schlossberg
S. Valitzky
B. Vladeck
M. Winchevsky

Exhibit 242

CENTRAL VERBAND OF THE BUND ORGANIZATIONS OF AMERICA, 302 East Broadway. PURPOSE: Financial aid to the Jewish Socialist Bund in Russia, Poland and Lithuania. Branches in all cities of the United States and Canada. At one time, particularly during the years 1906 to 1907, the branches of the Bund were the most active and influential bodies in the Jewish radical spheres in this country. Their members were found in the vanguard of the Jewish trade unions and swelled the ranks of the Workmen's Circle. During the massacres of 1905 and 1906, the Central Verband obtained tens of thousands of dollars for the self-defense fund of the Bund in Russia. The Bund played an important part in educational work of the Jewish masses of the United States. Since the Russian Revolution in 1917, the Central Verband of the Bund has been active in collecting funds to assist the Russian Bund in its work against counter revolution forces and against the agitation by the Black Hundred for massacres of the Jews.

Sec'y, M. Gurwich, 302 E. B'way; Treas., Dr. C. Kopelson, 965 Hoe Ave.

Fights to hold Communist power of Bolsheviks in Russia — USA Jews send money.

65th Congress, 3d Session - - - - - - House Document No. 1868

PUBLICATIONS OF THE DEPARTMENT OF STATE

Exhibit 243

PAPERS RELATING TO THE FOREIGN RELATIONS OF THE UNITED STATES

1918

RUSSIA

(IN THREE VOLUMES)

VOLUME I

UNITED STATES
GOVERNMENT PRINTING OFFICE
WASHINGTON : 1931

For sale by the Superintendent of Documents, Washington, D. C. - - - - - Price $1.75 (cloth)

spired all the people that welfare of Empire goes before all else I have firmly resolved accept highest power only on condition that this is will of our great Nation as the people should establish form of government and new constitution of Russian Empire through plebiscitum expressed by its representatives in Constitutional Assembly.

Invoking highest blessing upon you I request all subjects of Russia to submit to Provisional Government formed on initiative of Duma and having all power and authority until within short time Constitutional Assembly chosen by general, direct, equal, and secret reelection shall express the will of the people by its decision regarding form of government.

MICHAEL

File No. 861.00/268

The Ambassador in Russia (Francis) to the Secretary of State

[Telegram]

PETROGRAD, *March 19, 1917, 8 p. m.*
[*Received March 20, 6 p. m.*]

1110. Orderly quiet still prevails. Present eminently wise arrangement estops claims of any pretended blood successor as the Grand Duke Michael represents hereditary succession after abdication of Tsar and the Tsarevich and his qualified acceptance nullified any pretender's claims by preserving Imperial succession until the people act.

Understand that Provisional Government needs funds badly. England has been financing Russia and is likely to continue whenever Allies unitedly recognise the present Government. Assistance to meet pressing necessaries would be very opportune and highly appreciated. Financial aid now from America would be master stroke.

Immeasurably important to the Jews that revolution succeed. If Jews make such advances, however, great discretion should be exercised lest revolution assume a phase which would arouse opposition to [of] anti-Semitics who are numerous here.

FRANCIS

File No. 861.00/290

The Consul at Petrograd (Winship) to the Secretary of State

No. 274 PETROGRAD, *March 20, 1917.*
[*Received April 26.*]

SIR: I have the honor to report that as a result of serious economic, political, and military disturbances, the government of this city and district has been completely assumed by an Executive Committee of the Imperial Duma, at least for the time being.

lished in the country of our adversaries, and constituting a serious menace to the liberty of all nations. I hasten to assure you that the Russian Government and all the Russian people are preparing the heartiest welcome to the Extraordinary Mission of the President which is coming hither from the great transatlantic Republic which, throughout all its history, has been reared on the lofty democratic principles of liberty, equality and justice.

Accept [etc.] M. I. TERESHCHENKO

File No. 763.72/5239

The Ambassador in Russia (Francis) to the Secretary of State

[Telegram]

PETROGRAD, *June 5, 1917, 5 p. m.*
[Received June 9, 11.50 a. m.]

1361. Hear that Russian refugees returning from America planning to inspire attack upon Root charging that as Secretary of State he refused to permit certain Russian refugees to enter United States. Please cable facts. American Consul, Vladivostok, wires Diplomatic Commission arrived morning of June 3; left same afternoon, due Petrograd about 12th.

FRANCIS

File No. 763.72/5239

The Secretary of State to the Ambassador in Russia (Francis)

Schiff intervenes for a Red Revolutionary

[Telegram]

WASHINGTON, *June 12, 1917, 5 p. m.*

1481. Your 1361, June 5, 5 p. m. When the Root commission was preparing to leave, some newspaper stories appeared here charging that Mr. Root assisted in extraditing Russian political offenders. I assume your report may originate from the same sources. The Department has no information regarding Mr. Root's connection with refusal to permit Russian refugees to enter the United States. That matter, bearing on immigration, was never under Mr. Root's charge when he was Secretary of State. As to extradition of Russian political offenders, Mr. Root as Secretary of State took clear and unequivocal position. In the Pouren case, which came before him in 1906, Mr. Root stated, in a letter to Mr. Schiff, of New York, dated October 16, 1906:

You doubtless know that an extradition case is a judicial proceeding in which testimony is taken before a committing magistrate whose decision is reviewed by the Secretary of State. In this case no substantial evidence was produced before the committing magistrate to show that the offenses charged against Pouren were political,

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and the magistrate accordingly decided against Pouren. If the State Department had acted in the case, it would have been obliged to decide that the magistrate's decision was correct upon the evidence before him and to issue a warrant for Pouren's extradition.

In view, however, of the public statements that Pouren was merely a political offender, instead of an adverse decision a careful inquiry was made and upon its appearing that there was substantial evidence which had not been produced before the magistrate, tending to show that Pouren's acts were political, the magistrate was directed to reopen the case and give Pouren's counsel an opportunity to introduce such evidence.

You will perceive that the delay in deciding the case has been altogether favorable to Pouren, and for the purpose of giving him an opportunity to prove his real defense which he failed to prove originally.

Of course you will understand that there is not the slightest idea of returning any one to Russia or to any other country to be tried for a political offense.

Secretary Root declined to issue a warrant for the surrender of Pouren to Russia, and Pouren was discharged from the custody of the committing magistrate.

On January 14, 1909, the American Federation of Labor submitted to President Roosevelt in a letter signed by Mr. Gompers, John Mitchell, and other members of the executive council of the Federation, a memorandum on the Pouren extradition case and certain Mexican extradition cases, with the request that the President safeguard the right of asylum in the United States. This letter being submitted to Secretary Root, he advised the President January 16, 1909, that— Jewish Gompers intervenes for Red Pouren

The treaties and statutes of the United States contain adequate provisions for safeguarding the right of asylum for political refugees. Every specific case mentioned in the memorandum is covered by such provisions of treaty and statute. In each specific case where a demand for extradition is made by a foreign country and the person demanded claims to be a political refugee, there is always a question of fact raised as to whether the assertion of political character is true or not. This question under the laws of the United States is to be decided judicially in the first instance by a United States commissioner acting as a magistrate and proceeding upon evidence taken under oath, and in the second instance, by the Secretary of State, reviewing the decision of the commissioner upon the evidence. If the question of fact is determined in favor of the person demanded, the law forbids his extradition and protects him in his right of asylum. If the question of fact is decided against the person demanded, his extradition is required by law because there is no right of asylum in his case.

LANSING

CHAPTER IV

Exhibit 247

THE PROVISIONAL GOVERNMENT: PREMIERSHIP OF KERENSKY

The Ministerial Crisis of July 1917—Resignation of the Cadet [1] Ministers—The Bolshevik Demonstration—Breakdown of the Offensive—Formation of the Kerensky Ministry—The National Conference at Moscow—The Fall of Riga

File No. 861.00/421

The Ambassador in Russia (Francis) to the Secretary of State

[Telegram]

PETROGRAD, *July 16, 1917, 8 p. m.*
[*Received July 18, 9.05 a. m.*]

1519. Reported that four Cadet Ministers resigned, Minister of Finance. Minister of Ways of Communication, Minister of Education and the Minister of Public Welfare. Asked audience with the Minister for Foreign Affairs but office replied he was sick at home thereupon telephoned residence and the reply was Minister too ill to see me but would to-morrow morning. Cause attributed is that Minister of War, Minister for Foreign Affairs and Minister of Posts and Telegraphs who returned yesterday from Ukraine had granted that province concessions with which Cadet Party unable to agree. Understood Minister of Ways of Communication after resigning from the Ministry will leave Cadet Party and be reappointed to Ministry. Council of Ministers will meet this evening to consider situation. Real difficulty appears to be that Cadet Ministers wish relief from responsibility of situation which becoming critical on account of food scarcity and workmen's refusal to work.

Later. Afternoon papers report Ministry had all-night session which Kerensky came from front to attend, returning to front 8 this morning after saying, "Cadet Ministers stabbed Russia in the back while fighting enemy at our gates." Cadets dominated by Milyukov.

FRANCIS

File No. 861.00/427

The Ambassador in Russia (Francis) to the Secretary of State

[Telegram]

Exhibit 248

PETROGRAD, *July 17, 1917, 5 p. m.*
[*Received July 23, 6.05 a. m.*]

1521. Last evening began demonstration by workmen and soldiers under inspiration of Bolsheviks against Provisional Government

[1] Constitutional Democratic Party (Konstitutsionno Demokraticheskaya Partiya).

Exhibit 248

ostensible grievance being Kerensky's order for demobilization two regiments at front because refuse to obey orders. Crowds of armed and unarmed persons marched through streets finally assembling at Duma where were addressed by Cheidze, counseling moderation and advising disbandment, but such advice received coldly, whereupon Trotsky, the exiled Russian taken from *Christianiafjord* and detained at Halifax in April, aroused great enthusiasm by advocating violent measures. Motors of Ministers commandeered and efforts made to arrest Lvov and Kerensky but latter had departed for front. Four Cadet Ministers resigned. Remaining Ministers offered to transfer Government to Soldiers-Workmen who declined expressing preference for coalition government. Lvov then outlined policy on which demanded concurrence and furthermore required resignation of Chernov, Minister of Agriculture, whom he terms suspicious character trying to get connection [appointed?] Minister for Foreign Affairs. Large crowd assembling at Duma composed of workmen and disloyal soldiers; rumors of Cossacks' being summoned; some firing last night and reported casualties but nothing definite is known; none yet today. More later.

FRANCIS

File No. 861.00/428

The Ambassador in Russia (Francis) to the Secretary of State

[Telegram]

PETROGRAD, *July 18, 1917, 6 p. m.*
[*Received July 23, 3.50 a. m.*]

1528. Just had conference with Minister for Foreign Affairs whom trying to see since Monday morning. He states Government now in control of city through loyal troops. Drove through assemblage of about five hundred going to and returning from Foreign Office. Says army corps starting from front this evening for Petrograd. City under control of insurgent soldiers and workmen since evening of the 16th until this morning. And [street ?] fights last evening but fatalities few, casualties unknown. One engagement near Embassy resulted in defeat and complete rout of about one hundred Cossacks who attacked insurgents armed with machine guns, twenty or thirty horses killed but few men. Cossacks loyal and this experience prompts them to aggressive action. Proclamation of Provisional Government promulgated yesterday prohibiting assemblages on the streets totally ignored.

Minister of Foreign Affairs says four ministerial vacancies will not be filled until order entirely restored. Executive Committee of

Exhibit 249

absolute monarchy for thousand years. Russians are devoted to the land, naturally quick to comprehend and act. Masses are deficient in education, superstitious and inclined to [omission], but kind-hearted with good impulses and require guidance. Socialists making supreme effort to put their principles into operation, taking advantage of war leaders of extreme factions, are assisted by German money in abundance. Russian population comprises Caucasian, yellow and Semitic races as classified here and composed of seventy-four nationalities. Problem extremely difficult but not insoluble. Deplorable conditions mainly attributable to returned exiles, majority from America, Trotsky being most troublesome. Great need for discreet propaganda to influence Russian sentiment, restore army morale and correct erroneous impressions concerning America. Protest meeting Thursday was German propaganda; best speaker Shatov who said America dominated by capitalists and laborers more oppressed there than here; called President Wilson an emperor and free America a travesty. My sympathy with Russia deep, sincere and my conviction strong that the country will survive ordeal and be safe for democracy if we and other Allies are patient and helpful. It may cost some bloodshed; perhaps property losses by those who never earned their possessions but such on the other hand will owe nothing to such Russians as the Ambassador to Spain who deserted his country when his services most needed. These people realise that separate peace or German success spells loss of liberty gained by revolution which was precipitated by fear and suspicion on their part that deposed monarchy was planning separate peace under German influence.

Just learned that another protest meeting on Berkman case planned for Putilov ammunition works Sunday afternoon with same speakers. Unquestionably German propaganda.

FRANCIS

File No. 861.00/570

The Ambassador in Russia (Francis) to the Secretary of State

[Telegram]

PETROGRAD, *October 6, 1917, 5 p. m.*
[*Received October 7, 9.55 a. m.*]

1842. Awaiting reply to my 1808, September 27, 11 p. m.[1] New Ministry will be announced to-day or to-morrow to which opposition unlikely, after which Allied Ambassadors will present to the Government joint note of the character outlined. They will act jointly October 9, without me unless I am authorized to unite therein.

FRANCIS

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[1] *Ante*, p. 198.

File No. 861.00/1079

Exhibit 250

The Ambassador in France (Sharp) to the Secretary of State

[Telegram]

PARIS, *February 9, 1918, 11 p. m.*
[Received February 10, 8.23 a. m.]

3177. Your No. 3118 [3154], February 7. I have just been informed by the Foreign Office that the report to which you refer is entirely correct. It was explained that the British Government having received a representative of the Bolshevik government, there was nothing else to do for the French Government but to adopt a similar course. It has therefore visaed the passport of Kamenov proceeding to Paris via England in the capacity of Envoy Extraordinary and Plenipotentiary at Large. I have been informed that it is also (true that ?) Zalkind has been appointed in the same capacity to Switzerland. I am told that the latter is the brother-in-law of Trotsky and has been his assistant secretary.

The Foreign Office informs me that until recently a representative of the Bolshevik government by the name of Holzmann was here in Paris about ten days in a diplomatic capacity for his government, but that every minute he was closely watched by the police and his person even searched. I was told that in all probability the new representative will also be kept under surveillance.

Kerensky's files at last reveal The Red plot financed by Jew bankers

SHARP

File No. 862.20261/53

The Ambassador in Russia (Francis) to the Secretary of State

[Telegram]

PETROGRAD, *February 9, 12 p. m., to February 13, 1918, 1 a. m.*[1]
[Received February 13, 8.22 a. m., to February 16, 7.55 a. m.]

2354. Following prepared by Sisson and myself from documents we have seen whose authenticity I do not doubt and the originals of which we are endeavoring to procure. USA - German-Jews

The following documentary evidence, tending to prove Lenin and Trotsky and other Bolsheviki leaders in German pay and that disruption of Russia is but one move in plan of Germany to sow disorganization in Entente countries, reached me from widely different sources. I am expecting further evidence from the same sources but send incomplete data now available hoping that Washington may at once add its resources to the search for correlated evidence to prove or disprove accusation. All documents, except letter signed Yoffe [Joffe, ?] are said to be from the files of "Kontrerazvedka," Government secret service organized under Kerensky. If so, im-

[1] In five sections.

Kerensky their agent Exhibit 251

avoidable question arises why K. did not use evidence against Bolsheviki last July. German agents within his Government may have prevented. The letter signed by Y. is from Brest Litovsk *dossier* at the Smolny Institute directly from a person known to have access thereto. Photograph of letter has been shown to me. Neither originals nor photographs of other documents are in our possession but are in Petrograd and have been seen by an American although without opportunity for painstaking scrutiny. Scheidemann communication document No. 11 is a letter, others on telegraph forms. Purported originals may be in our possession shortly but they themselves would not be necessarily proof of authenticity, such proof is more likely to be found in corroborative evidence in the possession of Department of Justice or Allied secret services. The British known to be working on part of the material. Many clues lead to Stockholm and Copenhagen, impossible to follow them from here. I suggest intensive effort to complete case but advise against immediate publication unless necessary to counteract Bolshevik propaganda in the Entente countries. Its publication would be regarded here as calumnies of foreign capitalists and would have little effect beyond inciting to reprisals.

Plot set up before World War I

The contents of translated documents follow:

1914

DOCUMENT NO. 1

Circular 18 February 1914, Ministry, to all groups of German banks and, by agreement with the Austro-Hungarian Government, the Österreichische-Kreditanstalt:

The management of all German banks which are transacting business abroad and by agreement with the Austro-Hungarian Government the Österreichische-Kreditanstalt Bank are hereby advised that the Imperial Government has deemed it to be of extreme necessity to ask the management of all institutions of credit to establish with all possible dispatch agencies in Luleå, Haparanda and Vardö on the frontier of Finland, and in Bergen and Amsterdam. The establishment of the agencies for a more effective observation of the financial interests of [German] shareholders of Russian, French and English concerns may become a necessity under certain circumstances, which would alter the situation of the industrial and financial market.

Moreover, the managements of banking institutions are urged emphatically to make provisions for very close and absolutely secret relations being established with Finnish and American banks. In this direction the Ministry begs to recommend the Swedish Nya Banken in Stockholm; the banking office of Kirstenburg; the commercial company Waldemar Hansen, in Copenhagen, as concerns which are maintaining relations with Russia.

Funneling funds to Russ. Reds (Signature) N3737

(Apparently division for "foreign country operations")

Note: This is outline of basic financial structure begun February 1914, five months before war was launched and still in operation;

As per previous arrangement of Feb. 1914

notice reappearance in subsequent Lenin messages, towns Luleå and Vardö, likewise reference to American banks. Olof Aschberg, one of the heads of the Nya Banken, came to Petrograd month ago and boasted that N. B. was the Bolsheviki bank. He was overheard by one of our own group.' He secured from Smolny permit export several hundred thousand gallons oil. Opening at Hotel Europe headquarters, where both Mirbach and Kaiserling of the German Commission have been entertained, he negotiated with the State Bank February 1 last, contract for buying cash rubles and establishing foreign credit for Russian Government and is opening others with the John MacGregor Grant Co., exporting concern, which it finances in Sweden and which is financed in America by the Guarantee Trust Co. We have no information reflecting on last mentioned company. Fürstenberg is now at Smolny under the name of Ganetski, is one of inner group and is likely soon to be placed in charge State Bank. Aschberg now in Stockholm but returning. The material in this and other comments is independent of the documents and accurate on fact statements.

DOCUMENT NO. 2

Circular June 9 [November 22], 1914. [From the] General Staff to all military attachés in the countries adjacent to Russia, France, Italy, and Norway.

In all branches of German banks [in] Sweden, Norway, Switzerland, and the United States special war credits have been opened for the subsidiary war requirements. The General Staff is authorizing you to avail yourself in unlimited amounts of these credits for the destruction of the enemy's factories, plants and the most important military and civil structures. Simultaneously with the investigation [instigation] of strikes it is necessary to make provisions for the damaging of motors, of mechanisms, with the destruction of vessels, setting incendiary fires to stocks of raw materials and finished products, deprivation of large towns of their electric energy, stocks of fuel and provisions. Special agents detailed, which shall be at your disposal, will deliver to you explosive and incendiary devices and a list of such persons in the country under your observation who will assume the duty of agents of destruction.

General Army Council
Doctor Fischer

Note: Observe that this is dated six weeks before the rest of the world knew it was to be warred upon and even then making exact plans for a campaign of incited strikes and incendiary fires in the industrial plants and the yet uncreated munition plants in the United States.

DOCUMENT NO 3 Exhibit 252

Circular November 2, 1914, from the Imperial Bank to the representatives of the Nya Banken and the agents of the Diskonto Gesellschaft and of the Deutsche Bank.

Warburg influence Exhibit 253

At the present time there have been concluded conversations between the authorized agents of the Imperial Bank and the Russian revolutionaries, Messrs. Zenzinov and Lunacharski. Both the mentioned persons addressed themselves to several financial men who, for their part, addressed themselves to our representatives. We are ready to support the agitation and propaganda projected by them in Russia on the absolute condition that the agitation and propaganda (carried on ?) by the above-mentioned Messrs. Z. and L. will touch the active armies at the front. In case the agents of the Imperial Bank should address themselves to your banks we beg you to open them the necessary credit which will be covered completely as soon as you make demand on Berlin.

RISSER

Warburg lines up German banks

Addition as part of document:

Z. and L. got in touch with Imperial Bank of Germany through the bankers (D ?) Rubenstein, Max Warburg and Parvus. all Jews

Note: L. is the present People's Commissioner of Education. Z. is not a Bolshevik, but a right Social Revolutionist and in the discard, whereabouts unknown. Parvus and Warburg both figure in the Lenin and Trotsky documents. P. is at Copenhagen. W. chiefly works from Stockholm. where U.S.A. had Jewish Amb. Ira. Nelson Morris

DOCUMENT NO. 4 from July, 1914 — 21

Circular February 23, 1915. Press division of the Ministry of Foreign Affairs to all Ambassadors, Ministers, and Consular Officers in neutral countries:

You are hereby advised that in the country to which you [are] now accredited special offices are established for the organization of propaganda in the countries of the coalition of powers which is in a state of belligerency with Germany. The propaganda will be connected with the stirring up of social unrest and strikes; of revolutionary outbreaks resulting from it; of separatism among the component parts of the state; practically civil war; and will also comprise agitation for disarmament and the discontinuation of the war butchery. You are requested to cooperate and to favor in every way the managers of said offices. These persons will present to you proper certificate.

BARTHELM

Jewish

Note: Here is the exact German formula for the incitement to war "from the rear": strikes, efforts towards revolution, the use of humanitarian appeals to weaken arm of its forces.

DOCUMENT NO. 5

From president of Kirdorff's Rhenish Westphalian Industrial Syndicate to the central office of Nya Banken in Stockholm. To Svenson Baltzer, representative of Diskonto Gesellschaft in Stockholm, and to Mr. Kirch, representative of Deutsche Bank in Switzerland.

The Rhenish Westphalian Industrial Coal Syndicate charges you with the management of the account of which you have been apprised for the support of Russian emigrants desirous of conducting propaganda amongst Russian prisoners of war and the Russian Army.

KIRDORFF

Note that this document already figures in the [omission] several governments having been intercepted in the correspondence of Prince

Exhibit 254

von Bülow. It has new and direct pertinency to the Lenin-Trotsky data which follow herewith.

DOCUMENT NO. 6

Lenin gets funds in June

COPENHAGEN, *June 18, 1917.*

MR. RUFFNER,
HELSINGFORS.

DEAR SIR: Please be advised that from the Diskonto Gesellschaft account, 315,000 marks have been transferred to Mr. Lenin's account in Kronstadt as per order of syndicate. Kindly acknowledge receipt Nilandeway [Nylandsvej], 98, Copenhagen, W. Hansen & Co.

SVENSEN

Note: Kronstadt, the navy base, was the nerve center from which L.'s activities radiated during the summer, both before and after he fled from Petrograd. He was not always there but it was Bolshevik domain. Sailors were, and still are, his first dependence. Hansen & Co. are named in document 1.

DOCUMENT NO. 7

STOCKHOLM, *September 8, 1917.*

MR FARSEN,
KRONSTADT (via Helsingfors).

more Lenin funds

Carried out your commission: passports and the indicated sum of 207,000 marks as per order of your Mr. Lenin have been handed to persons mentioned in your letter. The selection met with approval of his excellency the ambassador. Confirm the arrival of said persons and separate receipt of your counter receipts.

SVENSEN

Note: Ambassador is probably Von Lucius, a complimentary reference.

DOCUMENT NO! 8

KONTRRAZVEDKA, GENEVA, *June 16, 1917.*

MR. FÜRSTENBERG,
STOCKHOLM.

Please note that at the request of Mr. (Juillas?) francs 32,000 have been paid for the publication of Maximalist socialist pamphlets. Advise by telegram addressed to Decker of the receipt of the consignment of pamphlets, number of bill of lading and date of arrival.

(Maximalist means Bolshevik)

KAIEK, DEUTSCHE BANK

Note: Fürstenberg is named in document 1 and is Ganetski in St. Petersburg.

DOCUMENT NO. 9

Warburg – Trotsky

MR. RAPHAEL SCHOLNICKAN,
HAPARANDA.

Dear Comrade: The office of the banking house M. Warburg has opened, in accordance with telegram from the Rhenish Westphalian Syndicate, an account for the undertaking of Comrade Trotsky. The attorney [?] purchased arms and has organized their transportation and delivery track Luled and Vardö to

Exhibit 255

the office of Essen & Son in the name Luleå receivers and a person authorized to receive the money demanded by Comrade Trotsky. continue

J. FÜRSTENBERG

Note: This is the first reference to Trotsky. It connects him with banker Warburg and with Fürstenberg. Luleå is a Swedish town near Haparanda.

DOCUMENT NO. 10

Kuhn-Loeb-Warburg ring and their agents

LULEA, *October 2, 1917.*

MR. ANTONOV,

HAPARANDA.

Comrade Trotsky's request has been carried out. From the account of the syndicate and the Ministry (probably Ministry of Foreign Affairs in Berlin, press division) 400,000 kroner have been taken and remitted to Comrade Sonia who will call on you with this letter and will hand you the said sum of money.

J. FÜRSTENBERG

Note: Antonov is the chief military leader of the Bolsheviki. He was in command of forces that took St. Petersburg. He is now in field against Kuledin and Alexeev. At the date of this letter Trotsky was already at the head of Petrograd Soviet and the Bolshevik revolution was only a month away.

DOCUMENT NO. 11

BERLIN, *August 25, 1917.*

MR. OLBERG.

Your desire for [omission] together with the intention of the party. By agreement with the persons known to you 150,000 kroner are transferred to be at your disposal at Fürstenberg's office through Nya Banken. Kindly advise *Vorwärts* about everything that is being written by the newspaper about present events.

SCHEIDEMANN

Note: This letter from Scheidemann, the German socialist leader, links him with Fürstenberg-Ganetski, with the Nya Banken and with subsidizing the Russian revolution. Trotsky published a newspaper during the summer. Another newspaper spoke for Lenin. *Vorwärts* would seem to refer to the socialist organ at Berlin. Scheidemann's rôles both as German peace propagandist and as strike queller in Germany are illumined by this letter.

DOCUMENT NO. 12

BERLIN, *July 14, 1917.*

MR. MIL,

STOCKHOLM.

We are transferring to your name through Mr. I. Ruchver, examining magistrate, 180,000 marks for the expense your journey to Finland; the balance will be at your disposal for agitation against England and France. The letters of (Malynnik?) and Steklov which were sent were received and will be signed [considered].

PARVUS

Exhibit 256

cans mentioned my No. 9 of the 25th. Will return Stockholm October 1. Norwegian Chargé d'Affaires, Petrograd, also here, having left Petrograd 25th. He reports that special messenger has been sent to Tsaritsyn to bring Vice Consuls Burri and Leonard to Moscow and that Chicherin has given written order for their departure from Russia. Chicherin also promises that Paul Anderson will be released and permitted to depart. I am telegraphing Wardwell of the Red Cross to hasten in every way his and Andrews's leaving.

Norwegian Chargé d'Affaires reports conditions unchanged at Petrograd on the day of the departure, wholesale arrests continuing.

POOLE

File No. 861.00/8020

The Chargé in Great Britain (Laughlin) to the Secretary of State

No. 10008 LONDON, *October 5, 1918.*
[*Received October 23.*]

SIR: With reference to the Department's telegraphic instruction No. 1581 of September 24, 1918, and to my telegrams No. 2452 of October 3, 4 p. m.,[1] and No. 2495 of October 4, 5 p. m.,[1] in regard to a report by the Netherland Minister, relating to conditions in Petrograd, I have the honor to transmit herewith, for the information of the Department, a copy of the note, dated October 1, 1918, together with a copy of the report enclosed therein, which was received from the Foreign Office in response to the representations of the Embassy in this connection, and upon which my telegrams referred to above were based.

I have [etc.] The suppressed Report of M. Oudendyke Netherlands Minister

For the Chargé d'Affaires:
EDWARD BELL

[Enclosure]

The British Secretary of State for Foreign Affairs (Balfour) to the American Ambassador (Page)

No. 162880/W/88

The Secretary of State for Foreign Affairs presents his compliments to his excellency the United States Ambassador and, with reference to his note No. 1961 of the 25th September,[1] has the honour to transmit, herewith, for his excellency's confidential information, a copy of the report by the Netherlands Minister, relating to conditions in Petrograd, which was received through His Majesty's Minister at Christiania.

Mr. Balfour trusts that his excellency will agree with him in considering that it is undesirable that any of the information contained in the report should be made public until the Allied subjects and citizens now in the power of the Bolsheviks have left the country. Section on Jews afterward deleted in England

LONDON, *October 1, 1918.*

[1] Not printed.

Exhibit 257

[Subenclosure]

Report of the Netherland Minister relating to conditions in Petrograd

On August 30 I left for Moscow largely in connection with negotiations for evacuation of British subjects from Russia. The same day Uritski, commissary at Petrograd for combatting counter-revolution, was assassinated by a Jewish student Kanegiesser, whose father is a wealthy (? engineer) and holds a very good position at Petrograd. This murder was at once attributed by the Bolshevik authorities and Bolshevik press (only existing press in Russia) to French and English.

That same night Consul Woodhouse and Engineer Commander Le Page were arrested at 1 a. m. in the street. Every effort was made the next day (August 31) by my secretary Mr. van Niftrik to obtain their release and that of Consul Woodhouse was promised for the afternoon.

At 5 p. m. on August 31 when Consul Bosanquet and Acting Vice Consul Kimens who had been busy the whole day with Mr. van Niftrik in connection with his attempt to obtain release of the arrested were heading to the Embassy and were near the Embassy building, they were warned not to approach the Embassy, told that it had been occupied by Red Guards and that two persons had been killed. They at once decided to head back to find Mr. van Niftrik and asked him to endeavour to secure entry into the Embassy. While driving slowly away from Embassy their car was stopped by Red Guards in another car, one of whom levelled a revolver at them and told them to hold up their hands. They were searched and had to give their names and rank, but to their great surprise were allowed to proceed. Mr. van Niftrik drove with them to Gorokhovaya 2, headquarters of the Commission for Combatting Counter-Revolution, to which persons arrested are usually taken and where Mr. Woodhouse was confined. He had a long interview with the commandant of Petrograd, Bill Shatov, and strongly protested against the unheard-of breach of international law which had taken place, and demanded to be allowed to drive immediately to Embassy to be present at search there. Permission was refused by Shatov, who said that Embassy was being searched because authorities had documents proving conclusively that British Government was implicated in Uritski's murder. When they had left Furm . . . and their car was passing the Winter Palace, staff of British Consulate and of missions and some civilians who were at Embassy when it was invaded were seen walking under guard to No. 2 Gorokhovaya.

A meeting of neutral Diplomatic Corps was held that night upon initiative of Mr. van Niftrik, at which following points were submitted:

(1) That immediate release of those arrested should be demanded;
(2) That it should be insisted upon that Mr. van Niftrik should be present at examination of arrested;
(3) That attention should be drawn to gross breach of international law committed by armed occupation of Embassy which bore on the door a signed and sealed notice to the effect that it was under the protection of Netherland Legation and by refusal to allow Mr. van Niftrik to be present at the search.

The meeting drew up a protest to be presented to Soviet authorities at Moscow.

On September 1 particulars were learnt as to the violation of Embassy and details will be found in a statement herewith enclosed made by Mrs. Bucknall, wife of Lieutenant Bucknall, now under arrest. Mrs. Bucknall was at the Embassy at the time of its invasion. The Red Guards under the direction of several commissaries had made their way into the Embassy at 5 p. m. and behaved with the greatest brutality. Captain Cromie who had tried to bar

Exhibit 258

Lenin is of course attributed by Bolsheviks to British and French and if he should die it is quite possible that all now under arrest at Moscow and Petrograd would be shot.

At Moscow I had repeated interviews with Chicherin and Karakhan. I consider Chicherin beneath contempt and can only apply to him term "reptile." I was able to show pretty clearly what opinion I held of him. Whole Soviet government has sunk to the level of a criminal organisation. Bolsheviks realise that their game is up and have entered on a career of criminal madness. I repeatedly told Chicherin with all the energy of which I am capable that he must realise full well that Bolshevik government was not a match for England. England had a longer wind than the Soviets. She would not be intimidated; even if hundreds of British subjects should be executed by order of the Bolsheviks England would not turn one hair's breadth from her purpose. Moment would come when the Soviet authorities, man by man, would have to pay for all the acts of terrorism which they committed. But in spite of persistence with which I drove those facts home, I could not obtain any definite promises from Chicherin but only a few evasive replies and some lies. Bolsheviks have burnt their boats and are now ready for any wickedness.

As regards original objects of my journey to Moscow, evacuation of British from Russia, I found it necessary to promise that Litvinov should be allowed to leave England at once provided that in exchange for this concession all British subjects in Russia including consular staffs and missions were allowed to leave the country. This was agreed to so far as consulates and civilians were concerned including those now under arrest at Petrograd but an exception was made with regard to members of military and naval missions who would be released only on arrival of Russian Red Cross delegates in France for the purpose of repatriation of Russian soldiers. Result of negotiations was reported by telegraph to His Majesty's Minister at Stockholm through intermediary of Swedish Consul General at Moscow for communication to British Government.

As regards invasion of British Embassy at Petrograd I had occasion to present to Chicherin and Karakhan, in addition to my protest and demands for repatriation, embodied in my note to Chicherin of September 2, joint protest drawn up by neutral diplomatic representatives at Petrograd (see above) which I also signed, demanding release of all those arrested at Embassy and that Embassy should be handed over to me and stating that Soviet government would be held responsible in every respect for consequences of this breach of international law which was quite unique in history. This I reported to my Government, at The Hague, through the intermediary of Chicherin for transmission to British Legation there though I cannot affirm that telegram was sent. Chicherin wished to evade question of release of persons arrested at Embassy and only agreed to demand for Embassy to be handed over to me, but I told him plainly that it must be all or nothing, and that I would not consent to half measures of this kind. I have further demanded that all documents seized at the Embassy shall be delivered to me.

The foregoing report will indicate the extremely critical nature of the present situation. The danger is now so great that I feel it my duty to call the attention of the British and all other Governments to the fact that if an end is not put to Bolshevism in Russia at once the civilisation of the whole world will be threatened. This is not an exaggeration but a sober matter of fact; and the most unusual action of German and Austrian Consuls General before referred to, in joining in protest of neutral legations appears to indicate that the danger is also being realised in German and Austrian quarters. I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the war which is still raging, and unless as

British Deleted portion on Jews

Bolshevism Jewish Exhibit 259

above stated Bolshevism is nipped in the bud immediately it is bound to spread in one form or another over Europe and the whole world as it is organised and worked by Jews who have no nationality, and whose one object is to destroy for their own ends the existing order of things. The only manner in which this danger could be averted would be collective action on the part of all powers.

I am also of opinion that no support whatever should be given to any other socialistic party in Russia, least of all to Social Revolutionaries, whose policy it is at the moment to overthrow the Bolsheviks, but whose aims in reality are the same, viz., to establish proletariat rule through the world. Social Revolutionaries will never fight any foreign power and any profession which they may now make in this sense is merely a tactical move in their struggle with the Bolsheviks.

I would beg that this report may be telegraphed as soon as possible in cypher in full to the British Foreign Office in view of its importance.

Consul Bosanquet and Acting Vice Consul Kimens are staying at this Legation but it is essential that this fact should not be known to any one.

File No. 861.00/2900

The Chargé in Norway (Schoenfeld) to the Secretary of State

[Telegram]

CHRISTIANIA, *October 7, 1918, noon.*
[*Received 10 p. m.*]

1216. *Note verbale* from the Foreign Office dated October 4 states that a telegram from Norwegian Legation, Petrograd, under date of October 3 reports that the British and French citizens who had sought asylum in the American Consulate General, Moscow, had left and that Norwegian extraterritoriality had not been violated.

SCHOENFELD

File No. 861.00/2934

The Chargé in Great Britain (Laughlin) to the Secretary of State

[Telegram]

LONDON, *October 12, 1918, 1 p. m.*
[*Received 9.56 a. m.*]

2737. Following from Stockholm:

219, October 11, 1 p. m. Webster[1] arrived yesterday with 7 Americans, 31 British, 29 French, including Lockkart, Ward, Robin P. Lavergne and consular and military staffs from Moscow. Forty-five British and 5 French still in fortress Petrograd. Wardwell and Andrews hope to come out shortly by boat. Everything all right at Embassy. Rumor Kalamatiano shot in Moscow. Seventeen more Americans arrive to-day. Whitehouse.

Archangel notified.

LAUGHLIN

[1] Capt. William B. Webster, member of the American Red Cross Commission to Russia.

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Government is not prepared to enter into formal engagement with Soviet government which it does not recognize, nor is it now in position to give effective military support. There is however no objection to military attaché's lending such assistance as you deem in accord with spirit of the Department's instructions to you.

LANSING

File No. 861.00/1757

The Consul General at Moscow (Summers) to the Secretary of State

[Telegram]

Moscow, *May 2, 1918, 3 p. m.*
[*Received May 7, 9.18 a. m.*]

460. With reference to Department's No. 1531[1] to Embassy. Consulate General is maintaining observers along line of German advance. . . .

First two reports received relate to condition at and near Vitebsk, Vyazma, and Bryansk. At Vitebsk food shortage. Jews predominant in local Soviet government, anti-Jewish feeling growing among population which tends to regard oncoming Germans as deliverers. No goods arriving from Germany. Small speculators are getting some goods especially investments [provisions] in small [lots] and warehouses are empty. Trains run about twenty miles beyond Vitebsk whence break as far as Polotsk which is held by Germans. According to persons coming from occupied territory food is cheaper there due strict food control by Germans who register all domestic animals, etc. Germans are persisting seizing working population and sending them for enforced labor to unknown destinations believed not to be in Germany. At Vyazma food conditions worse than at Vitebsk. In country only barley, oats, and flax planting so far owing seed shortage. Total planted indicates 50 per cent of last year at best. In occupied territory Germans reported to be furnishing some seed on proviso two-thirds crop for German Government.

At Bryansk practically no commercial freight movement though some potatoes and flour seen moving toward Smolensk. German, Ukraine troops closing in actively on Bryansk which is Red Army staff headquarters but Red Army lacking in discipline and morale, flees before enemy without fighting and plunders local population which is prepared welcome Germans as deliverers hoping that they will later be rid of them through terms of general peace. Government and railroad property being evacuated to Bryansk from Smolensk and Vitebsk but Bryansk will soon fall as its evacuation impossible owing shortage of engines.

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[1] Probably telegram No. 1931, Dec. 24, 1917, *ante*, p. 324.

Exhibit 261

in every city I have resided in are simply robbing, murdering, and burning. Practically every business is ruined. Seventy-five per cent of all shops closed. Private banks seized and funds confiscated. Courts of justice abolished and public-school education reduced to minimum. Foreign commerce nationalized. Landed property both large and small seized and divided. Factories nationalized and workmen paid for doing nothing. Currency system reduced to printing unlimited quantities of worthless paper. Not content with ruining Russia in a disgraceful treaty with Germany Bolsheviks are now permitting Germany, wherever possible, to buy up all raw materials and foodstuffs for shipment to Germany while Russians starve. Fifty per cent of Soviet government in each town consists of Jews of worst type, many of whom are anarchists.

It would be grave mistake on our part to officially recognize Bolsheviks who scarcely represent 8 per cent of Russian population and in many places, as Irkutsk for example, depend upon armed prisoners of war to keep them in power. I recommend intervention on part of Allies in such a way as to enable the real people of Russia to rally to Ally standard and fight the common enemy. Best element in Russia will never rally to Bolsheviks even if they should declare war on Germany. The great mass of Russian people prefer even German tyranny to Bolshevik terrorism. I suggest careful consideration of Allied intervention even with Japanese assistance along with American, French, English and Chinese troops, making it perfectly clear to Russian people that there will be no occupation of Russian territory but that such action is solely to assist them in again renewing the struggle with Germany. Am certain Russian people would accept such statement in good faith and not object to Japanese. There are at present 70,000 armed Czechs between Penza and Vladivostok, an army which may be utilized as a nucleus, and many anti-Bolsheviks are now rallying to the Czechs in order to overthrow Bolsheviks. If we can induce Russia to again declare war upon Germany the moral effect upon German people would be as discouraging as if a great battle were lost in France.

As soon as a new government is firmly established after overthrow of Bolsheviks in Siberia and Russia we should recognize and assist it by every means in our power so that a new battle line may again be drawn up against Germany. The effect of such Russian action upon Austria and Turkey would be incalculable. In this connection I recommend that Czechs remain for the present in Siberia and that a joint Allied intervention be immediately considered. A German advance might result in occupation of Moscow and Petrograd but such action would also give Germany a starving,

Exhibit 262

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VOLUME 8

THE UNIVERSAL JEWISH ENCYCLOPEDIA, INC., NEW YORK

Exhibit 263

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VOLUME X

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MDCCCCV

Pharisees continued from previous page

in the future shall be accordingly" ("Ant." xviii. 1, § 3). This corresponds with the "two ways of the Jewish teaching" (Ab. R. N. xxv.; see DIDACHE). But it was not the immortality of the soul which the Pharisees believed in, as Josephus puts it, but the resurrection of the body as expressed in the liturgy (see RESURRECTION), and this formed part of their Messianic hope (see ESCHATOLOGY).

In contradistinction to the Sadducees, who were satisfied with the political life committed to their own power as the ruling dynasty, the Pharisees represented the views and hopes of the people. The same was the case with regard to the belief in angels and demons. As Ecclesiastes and Ecclesiasticus indicate, the upper classes adhered for a long time to the Biblical view concerning the soul and the hereafter, caring little for the ANGELOLOGY and DEMONOLOGY of the Pharisees. These used them, with the help of the MA'ASEH BERESHIT and MA'ASEH MERKABAH, not only to amplify the Biblical account, but to remove from the Bible anthropomorphisms and similarly obnoxious verbiage concerning the Deity by referring them to angelic and intermediary powers (for instance, Gen. i. 26), and thereby to gradually sublimate and spiritualize the conception of God. Merkabah

It is difficult to state at what time the P[illegible] as a party, arose. Josephus first mentions them in connection with Jonathan, the successor of Judas Maccabeus ("Ant." xiii. 5, § 9). Under John Hyrcanus (135–105) they appear as a powerful party opposing the Sadducean proclivities of the king, who had formerly been a disciple of theirs, though the story as told by Josephus is unhistorical ("Ant." xiii. 10, § 5; comp. JUBILEES, BOOK OF, and TESTAMENT OF THE TWELVE PATRIARCHS). The Hasmonean dynasty, with its worldly ambitions and aspirations, met with little support from the Pharisees, whose aim was the maintenance of a religious spirit in accordance with their interpretation of the Law (see PSALMS OF SOLOMON). Under Alexander Jannæus (104–78) the conflict between the people, siding with the Pharisees, and the king became bitter and ended in cruel carnage ("Ant." xiii. 13, § 5; xiv. 1, § 2). Under his widow, Salome Alexandra (78–69), the Pharisees, led by Simeon ben Shetaḥ, came to power; they obtained seats in the Sanhedrin, and that time was afterward regarded as the golden age, full of the blessing of heaven (Sifra, Beḥuḳḳotai, i.; Ta'an. 23a). But the bloody vengeance they took upon the Sadducees led to a terrible reaction, and under Aristobulus (69–63) the Sadducees regained their power ("Ant." xiii. 16, § 2–xiv. 1, § 2).

History of the Pharisees.

Amidst the bitter struggle which ensued, the Pharisees appeared before Pompey asking him to interfere and restore the old priesthood while abolishing the royalty of the Hasmoneans altogether ("Ant." xiv. 3, § 2). The defilement of the Temple by Pompey was regarded by the Pharisees as a divine punishment of Sadducean misrule (Psalms of Solomon, i., ii., viii. 12–19). After the national independence had been lost, the Pharisees gained in influence while the star of the Sadducees waned. Herod found his chief opponents among the latter, and so he put the leaders of the Sanhedrin to death while endeavoring by a milder treatment to win the favor of the leaders of the Pharisees, who, though they refused to take the oath of allegiance, were otherwise friendly to him ("Ant." xiv. 9, § 4; xv. 1, § 1; 10, § 4; 11, §§ 5–6). Only when he provoked their indignation by his heathen proclivities did the Pharisees become his enemies and fall victims (4 B.C.) to his bloodthirstiness ("Ant." xvii. 2, § 4; 6, §§ 2–4). But the family of Boethus, whom Herod had raised to the high-priesthood, revived the spirit of the Sadducees, and thenceforth the Pharisees again had them as antagonists; still, they no longer possessed their former power, as the people always sided with the Pharisees ("Ant." xviii. 1, § 4). In King Agrippa (41–44) the Pharisees had a supporter and friend, and with the destruction of the Temple the Sadducees disappeared altogether, leaving the regulation of all Jewish affairs in the hands of the Pharisees. * *

Henceforth Jewish life was regulated by the teachings of the Pharisees; the whole history of Judaism was reconstructed from the Pharisaic point of view, and a new aspect was given to the Sanhedrin of the past. A new chain of tradition supplanted the older, priestly tradition (Abot i. 1). Pharisaism shaped the character of Judaism and the life and thought of the Jew for all the future. True,

. . . . . .

Jewish Encyclopedia
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Ba'al Shem Magic

BA'AL ŠHEM (בעל שם; plural, "Ba'alei Shemot," more correctly "Ba'alei Shem," *i.e.*, Master of the Name): Designation of certain people who were supposed to work miracles through the name of God. This belief in the miraculous power of the Sacred Name is very old, having a history that covers more than two thousand years (compare SHEM HA-MEFORASH and GOD, NAMES OF); but the designation "Ba'al Shem" seems to have originated

. . . . . .

MIN
Page 594 Exhibit 266

MIN (pl. **Minim**): Term used in the Talmud and Midrash for a Jewish heretic or sectarian. Its etymology is obscure, the most plausible among numerous explanations being that given by Bacher, namely, that it is derived from the Biblical מִין (= "species"), which has received in post-Biblical Hebrew the signification of "sect"; and just as "goy," which in the Bible has only the meaning of "nation," took later the sense of "non-Jew," so "min" received also the signification of "sectary." As expressly stated by R. Naḥman (Ḥul. 13b), the term "min" is applied only to a Jewish sectary, not to a non-Jew. It is variously used in the Talmud and the Midrash for the Samaritan, the Sadducee, the Gnostic, the Judæo-Christian, and other sectaries, according to the epoch to which the passage belongs. Yerushalmi states that there were, at the time of

Exh. 266 continued

the destruction of the Temple, no less than twenty-four kinds of minim (Yer. Sanh. x. 5). Thus the min who (the Midrash states) derided Alexander the Great for rising before the Jewish high priest Simon the Just (Lev. R. xiii.) was undoubtedly a Samaritan. The minim referred to in Berakot ix., on whose account the custom was established of closing the benedictions with the words "from eternity to eternity" in order to emphasize the existence of more than one world, were undoubtedly Sadducees, who, as known, denied the existence of another world. In passages referring to the Christian period, "minim" usually indicates the Judæo-Christians, the Gnostics, and the Nazarenes, who often conversed with the Rabbis on the unity of God, creation, resurrection, and similar subjects (comp. Sanh. 39b). In some passages, indeed, it is used even for "Christian"; but it is possible that in such cases it is a substitution for the word "Nozeri," which was the usual term for "Christian." LIES

Various Applications of the Term.

During the first century of Christianity the Rabbis lived on friendly terms with the minim. Rabbi Eliezer, who denied to the heathen a share in the future life, is said to have discoursed with the Judæo-Christian Jacob of Kefar Sekanya and to have quietly listened to the interpretation of a Biblical verse he had received from Jesus ('Ab. Zarah 16b; Eccl. R. i. 8). Ben Dama, a nephew of R. Ishmael, having been bitten by a snake, allowed himself to be cured by means of an exorcism uttered by the min Jacob, a Judæo-Christian. These friendly feelings, however, gradually gave way to violent hatred, as the minim separated themselves from all connection with the Jews and propagated writings which the Rabbis considered more dangerous to the unity of Judaism than those of the pagans. "The writings of the minim," says R. Tarfon, "deserve to be burned, even though the holy name of God occurs therein, for paganism is less dangerous than minut'; the former fails to recognize the truth of Judaism from want of knowledge, but the latter denies what it fully knows" (Shab. 116a). See Exh. 177-8, 187

On the invitation of Gamaliel II., Samuel ha-Katan composed a prayer against the minim which was inserted in the "Eighteen Benedictions"; it is called "Birkat ha-Minim" and forms the twelfth benediction; but instead of the original "Nozerim" (= "Nazarenes"; see Krauss in "J. Q. R." v. 55; comp. Bloch, "Die Institutionen des Judenthums," i. 193) the present text has "we-la-malshinim" (= "and to the informers"). The cause of this change in the text was, probably, the accusation brought by the Church Fathers against the Jews of cursing all the Christians under the name of the Nazarenes. It was forbidden to partake of meat, bread, and wine with the min. Scrolls of the Law, tefillin, and mezuzot written by a min were burned (Git. 45b; Yer. Shab. 14b; 'Ab. Zarah 40b; Shulhan 'Aruk, Orah Hayyim, 39, 1; *ib.* Yoreh De'ah, 281, 1). An animal slaughtered by a min was forbidden food (Hul. 13a). The relatives of the min were not permitted to observe the laws of mourning after his death, but were required to assume festive garments and rejoice (Sem. ii. 10; Yoreh De'ah, 345). The testimony of the min was not admitted in evidence in Jewish courts (Shulhan 'Aruk, Hoshen Mishpat, 34, 22); and an Israelite who found anything belonging to one who was a min was forbidden to return it to him (see Hoshen Mishpat, 266, 2).

Prayer Against Minim.

According to Maimonides ("Yad," Teshubah, iii.) the term "min" is applied to five classes of heretics: to those who deny the existence of God and His providence; to those who believe in two or in more than two gods; to those who ascribe to God form and figure; to those who maintain that there existed before the creation of the world something besides God; and to those who worship stars, planets, or other things in order that these may act as intermediaries between them and the Master of the World. refers To Christians

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J. I. Br.

Gentiles Exhibit 268

ENCYCLOPEDIA Gentile

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1. The Pharisees, interpreting the spirit of the Law, and acting under the elastic rule that "there is a time to serve the Lord by relaxing his law" (Ps. cxix. 126, Hebr.; Yoma 69a), permitted the desecration of the Sabbath in besieging a Gentile city "until it be subdued" (Deut. xx. 20), in accordance with Shammai's interpretation (Shab. 19a). This definition was not new, as already the Maccabeans had taken advantage of it in fighting the enemy unceasingly, putting aside the observance of the Sabbath for the sake of God and of their national existence (I Macc. ii. 43, 44). Probably for the same reason (to facilitate war with the Gentile enemy), the Rabbis modified the laws of purification so as not to apply when one comes in contact with a corpse or human bones, or when one enters an enclosure containing a dead body. With regard to the text "This is the law when a man dieth in a tent" (Num. xix. 14), they held that only Israelites are *men*, quoting the prophet, "Ye my flock, the flock of my pasture, are men" (Ezek. xxxiv. 31); Gentiles they classed not as men but as barbarians (B. M. 108b). The Talmudic maxim is, "Whoever has no purification laws can not contaminate" (Naz. 61b). Another reason assigned is that it would have been utterly impossible otherwise to communicate with Gentiles especially in the post-exilic times (Rabinovitz, "Mebo ha-Talmud," p. 5, Wilna, 1894). Patriotism and a desire to regain a settlement in the Holy Land induced the Rabbis, in order not to delay the consummation of a transfer of property in Palestine from a Gentile to a Jew, to

Rabbinical Modification of Laws:

permit the deed to be written on the Sabbath, an act otherwise prohibited (B. K. 80b).

2. The barbarian Gentiles who could not be prevailed upon to observe law and order were not to be benefited by the Jewish civil laws, framed to regulate a stable and orderly society, and based on reciprocity. The passage in Moses' farewell address: "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran" (Deut. xxxiii. 2), indicates that the Almighty offered the Torah to the Gentile nations also, but, since they refused to accept it, He withdrew His "shining" legal protection from them, and transferred their property rights to Israel, who observed His Law. A passage of Habakkuk is quoted as confirming this claim: "God came from Teman, and the Holy One from Mount Paran. . . . He stood, and measured the earth; he beheld, and drove asunder [ויתר = "let loose," "outlawed"] the nations" (Hab. iii. 3-6); the Talmud adds that He had observed how the Gentile nations steadfastly refused to obey the seven moral Noachian precepts, and hence had decided to outlaw them (B. K. 38a).

It follows that the Gentiles were excepted from the general civil laws of Moses. For example, the Law provides that if a man's ox gores and kills a neighbor's ox, the carcass and the surviving ox shall be sold, and the proceeds divided between the respective owners (half-damages). If, however, the goring ox has been known to be dangerous and its owner has not kept watch over it, he shall pay full damages for the dead ox and take the carcass (Ex. xxi. 35-36, Hebr.). Here the Gentile is excepted, as he is not a "neighbor" in the sense of reciprocating and being responsible for damages caused by his negligence; nor does he keep watch over his cattle. Even the best Gentile laws were too crude to admit of reciprocity. The laws of Hammurabi provide: "If the ox has pushed a man, and by pushing has made known his vice, and the owner has not blunted his horn, has not shut up his ox, and that ox has gored a man of gentle birth and caused him to die, the owner shall pay half a mina of silver" (Johns, "Oldest Code of Laws," § 251, Edinburgh, 1903). This price of a half-mina of silver was also the fixed fine for cutting down a tree (*ib.* § 59). It appears that only a nominal sum was paid when a man not of gentle birth was killed, and even less when a neighbor's ox was gored. The Mishnah, bearing such facts in mind, therefore declares that if a Gentile sue an Israelite, the verdict is for the defendant; if the Israelite is the plaintiff, he obtains full damages (B. K. iv. 3). It should be noted that in these tort cases public or sacred property (הקדש) was also an exception, for the reason that both are wanting in individual responsibility and in proper care. The principle was that the public could not be fined since it could not collect in turn. The Gemara's reliance on the technical term "neighbor" (רעהו) in the text as its justification for excluding both the Gentile and the public, is merely tentative.

Laws of Hammurabi.

The Talmud relates in this connection that the Roman government once commissioned two officers to question the Rabbis and obtain information regarding the Jewish laws. After a careful study, they said: "We have scrutinized your laws and found them just, save the clause relating to a Gentile's ox, which we can not comprehend. If, as you say, you are justified by the term 'neighbor,' the Gentile should be quit when defendant as well as when plaintiff." The Rabbis, however, feared to disclose the true reason for outlawing the Gentiles as barbarians, and rested on the textual technicality in the Mosaic law, in accordance with which they had authority to act in all cases coming within their jurisdiction (B. K. 38a).

The Mosaic law provides for the restoration of a lost article to its owner if a "brother" and "neighbor" (Deut. xxii. 1-3), but not if a Gentile (B. K. 113b), not only because the latter would not reciprocate, but also because such restoration would be a hazardous undertaking. The laws of Hammurabi made certain acts connected with "articles lost and found" a ground of capital punishment. "If the owner of the lost property has not brought witnesses identifying his lost property; if he has lied, or has stirred up strife, he shall be put to death" (Johns, *l.c.* § 11). The loser, the finder, or an intermediate person was put to death in certain stages of the search for the missing article (*ib.* §§ 9-13). The Persian law commanded the surrender of all finds to the king (B. K. 28b). As an illustration of the Gentile law and of Jewish magnanimity, the following is related in the Talmud: "Queen Helen lost her jewelry, and R. Samuel, who had just arrived in Rome, found it. A proclamation was posted throughout the city offering a certain sum of money as a reward for the restoration of the jewels within thirty days. If restored after thirty days, the finder was to lose his head. Samuel waited and restored the jewels after thirty days. Said the queen: 'Hast thou not heard of the proclamation?' 'Yes,' answered Samuel, 'but I would show that I fear not thee. I fear only the Merciful.' Then she blessed the God of the Jews" (Yer. B. M. ii. 5).

Similarly, the mandate concerning the oppression of or withholding wages from a hireling brother or neighbor, or a domiciled alien (Deut. xxiv. 14-15) who observes the Noachian laws, is not applicable in the case of a Gentile. That is to say, a Gentile may be employed at reduced wages, which need not be paid promptly on the same day, but may be paid in accordance with the usual custom of the place. The question arose whether a Jew might share in the spoils gained by a Gentile through robbery. One Talmudic authority reasoned that the Gentile exerted himself to obtain the ill-gotten property much less than in earning his wages, to which the Mosaic law is not applicable; hence property seized by a Gentile, if otherwise unclaimed, is public property and may be used by any person. Another authority decided that a Jew might not profit by it (B. M. 111b).

R. Ashi decided that a Jew who sells a Gentile landed property bordering on the land of another Jew shall be excommunicated, not only on the ground that the Gentile laws do not provide for neighbors' boundary privileges" (בר מצרא), but also because the Jewish neighbor may claim "thou hast caused a lion to lie on my border." The ban shall not be raised unless the seller stipulates to keep the

Ashi's Decisions.

Ashi and the Grapes Gentiles are public property"
See Exhibit 41

Jew free from all possible damage arising from any act of the Gentile (B. K. 114a). The same Ashi noticed in a vineyard a broken vine-branch bearing a bunch of grapes, and instructed his attendant, if he found that it belonged to a Gentile, to fetch it; if to a Jew, to leave it. The Gentile owner overheard the order, and asked: "Is it right to take from a Gentile?" Ashi replied: "Yes, because a Gentile would demand money, but a Jew would not" (*ib.* 113b). This was an adroit and sarcastic answer. In truth, Ashi coincided with the opinion of the authority stated above; namely, that, as the presumption is that the Gentile obtained possession by seizure, the property is considered public property, like unclaimed land in the desert (B. B. 54b). The consensus of opinion, however, was against this authority. R. Simeon the Pious quotes to show that legal possession was required even in dealing with the Seven Nations: "And thou shalt consume [ואכלת = "eat the spoils"] all the people which the Lord thy God shall deliver thee" (Deut. vii. 6, Hebr.), meaning that Israel could claim the land only as conquerors, not otherwise (B. K. 113b).

In one instance a Gentile had the benefit of the technical term "neighbor," and it was declared that his property was private. The Law provides that an Israelite employed in his neighbor's vineyard or grain-field is allowed to pick there as much as he can eat while working (Deut. xxiii. 25-26). But since the employer in this case was a Gentile (*i.e.*, not a "neighbor"), the Israelite was forbidden to eat anything without permission (B. M. 87b). As regards the property of this Gentile perhaps his title to it was not disputed, and it was therefore considered just as sacred as that of a Jew.

Discriminations against Gentiles, while strictly in accordance with the just law of reciprocity and retaliation, having for their object to civilize the heathen and compel them to adopt the civil laws of Noah, were nevertheless seldom practised. The principal drawback was the fear of "profaning the Holy Name" (חילול השם). Consequently it was necessary to overlook legal quibbles which might appear unjust in the eyes of the world, and which would reflect on the good name and integrity of the Jewish nation and its religion. Another point to be considered was the preservation, "for the sake of peace" ("mi-pene darke shalom"), of the friendly relations between Jew and Gentile, and the avoidance of enmity (מפני איבה; 'Ab. Zarah 26a; B. K. 113b).

Not only was the principle of retaliation directed against the heathen Gentile, but it also operated against the lawless Jewish herdsmen of sheep and other small cattle, who trespassed on private property in Palestine contrary to the ordinance forbidding them to raise their herds inland (Tosef., B. K. viii. [ed. Zuckermandel, p. 362]; comp. Sanh. 57a). All retaliation or measures of reprisal are based on the Jewish legal maxim of eminent domain, "The judicial authority can annul the right to the possession of property and declare such property ownerless" (הפקר ב"ד הפקר, B. B. 9a).

8. Another reason for discrimination was the vile and vicious character of the Gentiles: "I will provoke them to anger with a foolish nation" (נבל = "vile," "contemptible"; Deut. xxxii. 21). The Talmud says that the passage refers to the Gentiles of Barbary and Mauretania, who walked nude in the streets (Yeb. 63b), and to similar Gentiles, "whose flesh is as the flesh of asses and whose issue is like the issue of horses" (Ezek. xxiii. 20), who can not claim a father (Yeb. 98a). The Gentiles were so strongly suspected of unnatural crimes that it was necessary to prohibit the stabling of a cow in their stalls ('Ab. Zarah ii. 1). Assaults on women were most frequent, especially at invasions and after sieges (Ket. 3b), the Rabbis declaring that in case of rape by a Gentile the issue should not be allowed to affect a Jewish woman's relation to her husband. "The Torah outlawed the issue of a Gentile as that of a beast" (Mik. viii. 4, referring to Ezek. *l.c.*).

Discrimination Against Gentiles.

Excepting the Greeks, no Gentiles, not even the Persians, were particular in shedding blood (B. K. 117a). "Meeting a Gentile on the road armed with a sword [on his left], the Jew shall let him walk on his right [being thus ready to wrench away the weapon if threatened with it]. If the Gentile carries a cane [in his right hand], the Jew shall let him walk at his left [so that he may seize the cane if raised against him]. In ascending or descending the Jew shall always be above, and shall not stoop down for fear of assassination. If the Gentile ask to be shown the way, the Jew shall extend his own journey a point farther and shall not tarry on reaching the stranger's destination" ('Ab. Zarah 25b).

Taking these conditions into consideration, the precautions against the employment of Gentile midwives can be easily understood. A Gentile woman was not allowed to suckle a Jewish babe, save in the presence of Jews. Even so it was feared that the Gentile nurse might poison the child (*ib.* 25a). As a retaliative measure, or for fear of accusation, the Rabbis forbade Jewish midwives and nurses to engage themselves in Gentile families, unless offered a fee for the service or to avoid enmity (*ib.*). The same rule applied to physicians (Maimonides, "Yad." 'Akkum, ix. 16). The Roman laws ordained that physicians should be punished for neglect or unskilfulness, and for these causes many were put to death (Montesquieu, "L'Esprit des Lois," xxix. § 14). In a place where no Jewish physician could be found to perform the rite of circumcision the question arose whether a Gentile or a Samaritan mohel might be chosen to operate. If the Gentile is "an expert physician patronized by the public, he may be employed, as it is presumed he would not jeopardize his reputation by purposely injuring a Jewish patient" ('Ab. Zarah 27a).

With such a character as that depicted above, it would naturally be quite unsafe to trust a Gentile as a witness, either in a criminal case or in a civil suit. He could not be depended upon to keep his promise or word of honor like a Jew (Bek. 13b). The Talmud comments on the untruthfulness of Gentiles ("a band of strange children whose mouth speaketh vanity, and their right hand [in raising it to take an oath] is a right hand of falsehood" [Ps. cxliv. 11]), and contrasts it with the

Unreliability of Gentiles.

Reputation of a Jew."

The Jewish law against overcharging one-sixth or more above the current price of marketable merchandise—a violation of which affected the validity of the sale—applied only to a Jew or domiciled alien, not to a Gentile. "If thou sell ought unto thy neighbor, or buyest ought of thy neighbor's hand, ye shall not oppress [overcharge] one another" (Hebr. = "his brother"; Lev. xxv. 14), was contrary to the Gentile legal maxim, "A bargain is a bargain." For this the Gentile was paid in his own coin, so to speak. Samuel declared legal a transaction in which an error has been made by miscalculation on the part of a Gentile. Following out his theory, Samuel was unscrupulous enough to purchase from a Gentile a gold bar for four zuz, which was the price of an iron bar; he even beat down the price one zuz. Such transactions, while regarded as perfectly proper and legitimate among the Gentiles, were not tolerated among the Jews themselves.

It sometimes happened that the Gentile, wishing to take advantage of the liberal Jewish laws, summoned his Jewish opponent to a Jewish court. In such cases the Gentile would gain little benefit, as he would be dealt with in accordance with the Jewish or the Gentile law, as might be least [illegible] to him. The judge would say: "T[illegible] cordance with our law" or "with your l[illegible] case might be. If this was not satisfac[illegible] Gentile, legal quibbles and circumventio[illegible] employed against him.

Exh: 272
Gentiles May Not Be Taught the Torah.

Inasmuch as the Jews had their own [illegible] jurisdiction, it would have been unwise to [illegible] their laws to the Gentiles, for such knowledge [illegible] have operated against the Jews in their opponents' courts. Hence the Talmud prohibited the teaching to a Gentile of the Torah, "the inheritance of the congregation of Jacob" (Deut. xxxiii. 4). R. Johanan says of one so teaching: "Such a person deserves death" (an idiom used to express indignation). "It is like placing an obstacle before the blind" (Sanh. 59a; Ḥag. 13a). And yet if a Gentile study the Law for the purpose of observing the moral laws of Noah, R. Meïr says he is as good as a high priest, and quotes: "Ye shall therefore keep my statutes and my judgments, which if a man do, he shall live in them" (Lev. xviii. 5). The text does not specify an Israelite or a Levite or a priest, but simply "a man"—even a Gentile ('Ab. Zarah 26a).

Resh Lakish (d. 278) said, "A Gentile observing the Sabbath deserves death" (Sanh. 58b). This refers to a Gentile who accepted the seven laws of the Noachidæ, inasmuch as "the Sabbath is a sign between God and Israel alone," and it was probably directed against the Christian Jews, who disregarded the Mosaic laws and yet at that time kept up the observance of the Jewish Sabbath. Rabbina, who lived about 150 years after the Christians had changed the day of rest to Sunday, could not quite understand the principle underlying Resh Lakish's law, and, commenting upon it, added: "not even on Mondays [is the Gentile allowed to rest]"; intimating that the mandate given to the Noachidæ that "day and night shall not cease" (לא ישבתו = "have no rest") should be taken in a literal sense (Gen. viii. [illegible]) —probably to discourage general idleness (*ib.* Ra[illegible]

the Gentiles" is characteristic (Mek., Beshallaḥ, ed. Weiss, p. 44b; Sifre, Deut. 343; Cant. R. i. 3, v. 9, vi. 1). In another dialogue, Israel's monotheism is shown to be far superior to the ever-changing belief of the Gentiles (Mek., Yitro, x.). His contempt for the folly of idolatry as practised by the Romans is apparent in his conversation with Kufus, in which he compares the gods to dogs (Tan. Terumah, ed. Stettin, p. 139; comp. Grätz, "Gesch." iv. 447).

Among Akiba's disciples Tarphon is noted for his antipathy to the Judæo-Christians, whose books he would burn without regard for the name of God occurring therein, preferring the temple of idolaters to them (Shab. 116a).

Jose the Galilean rebukes Israel for its inconstancy, which he contrasts with the fidelity shown by the Gentiles to their ancestral beliefs (Sifre, Deut. 87). The good done by Gentiles is rewarded (see Gen. xxiii. 5; Sifra, Aḥare Mot, 85b).

Judah ben Baba holds that by the customs of the heathen forbidden in Lev. xviii. 3 were meant the cosmetic arts (Sifra, 86a; see commentary of Abraham ben David *ad loc.*; comp. Tosef., Soṭah, xv. 9; Shab. 62b).

The warning against the practises of the heathen in Lev. xviii. 3 is interpreted by R. Meïr (Sifra, 85b) to refer to the superstitions "of the Amorites" (enumerated in Shab. 67a; comp. Mishnah vi., last section). He would not permit Jews to visit the theaters (arenas) of the Gentiles, because blood is spilled and idols are worshiped there (Tosef., 'Ab. Zarah, ii. 5; 'Ab. Zarah 18b; Yer. Sanh. 40a; Ab. R. N. xxi.). Intolerant of idolatry ('Ab. Zarah i. 5, 8; ii. 2, 4; iii. 1; Blumenthal, "Rabbi Meïr," pp. 82 *et seq.*), it was Meïr who insisted that in Lev. xviii. 5 the word "man," not "priest," "Levite," or "Israelite," occurs, and thus claimed that a non-Jew versed in the Torah equals in rank the high priest (B. Ḳ. 38a; Sanh. 59a; Sifra, 86b, where II Sam. vii. 19 ["ha-adam"]; Isa. xxvi. 2, "goi ẓaddiḳ"; Ps. xxxiii. 1, "ẓaddiḳim," and cxxv. 4, "le-ṭobim," are similarly applied to Gentile and Jew alike). He was on a footing of intimacy with the Gentile philosopher Euonymos of Gadara (Grätz, *l.c.* iv. 469).

R. Meïr.

In an anecdote, significant as indicating the freedom of intercourse between Jew and Gentile, Meïr illustrates the cynic materialism of a rich heathen who, angry at the lack of a trifle at his banquet, which offered "whatever was created in six days," broke a rich plate; pleading that, as the world to come was for Israel, he had to look to this world for his pleasures (Pesik. 59b; Num. R. xxi.). Meïr has a conversation with a "hegemon," who expresses his contempt of Israel, calling the Israelites slaves; whereupon Meïr shows that Israel is a wayward son, always finding, if ready to repent, the father's house open (Jellinek, "B. H." i. 21). This anecdote, also, is significant as showing the sentiments of the Gentiles toward the Jews.

Simon ben Yoḥai is preeminently the anti-Gentile teacher. In a collection of three sayings of his, beginning with the keyword שה (Yer. Kid. 66c; Massek. Soferim xv. 10; Mek., Beshallaḥ, 27a; Tan., Wayera, ed. Buber, 20), is found the expression, often quoted by anti-Semites, "Ṭob shebe-goyyim harog" (="The best among the Gentiles deserves to be killed"). This utterance has been felt by Jews to be due to an exaggerated antipathy on the part of a fanatic whose life experiences may furnish an explanation for his animosity; hence in the various versions the reading has been altered, "The best among the Egyptians" being generally substituted. In the connection in which it stands, the import of this observation is similar to that of the two others: "The most pious woman is addicted to sorcery"; "The best of snakes ought to have its head crushed" (comp. the saying, "Scratch a Russian and you will find a Tartar").

On the basis of Hab. iii. 6, Simon b. Yoḥai argued that, of all the nations, Israel alone was worthy to receive the Law (Lev. R. xiii.). The Gentiles, according to him, would not observe the seven laws given to the Noachidæ (Tosef., Soṭah, viii. 7; Soṭah 35b), though the Law was written on the altar (Deut. xxvi. 8) in the seventy languages. Hence, while Israel is like the patient ass, the Gentiles resemble the easy-going, selfish dog (Lev. R. xiii.; Sifre, Deut., Wezot ha-Berakah, 343). Yet Simon speaks of the friendly reception given to Gentiles (Sifre, Deut. 1). The idols were called "elilim" to indicate that "woe [אלל] is them that worship them" (Jellinek, *l.c.* v. 78). Simon b. Yoḥai insists upon the destruction of idols, but in a different manner from that proposed by others ('Ab. Zarah iii. 3; 'Ab. Zarah 43b). He extends to Gentiles the prohibition against sorcery in Deut. xviii. 10 *et seq.* (Tosef., 'Ab. Zarah, viii. 6; Sanh. 55b).

Judah ben 'Ilai recommends the daily recital of the benediction, "Blessed be Thou . . . who hast not made me a goi" (Tosef., Ber. vii. 18; Men. 43b, sometimes ascribed to Meïr; see Weiss, "Dor," ii. 137). Judah is confident that the heathen (Gentiles) will ultimately come to shame (Isa. lxvi. 5; B. M. 33b).

ance is impressed by the magnificent sight of Israel's encampment (xxiv. 5*b*–6, R. V.):

> "As valleys are they spread forth,
> As gardens by the river-side,
> As lign-aloes which the Lord hath planted,
> As cedar-trees beside the waters."

Balak is at last infuriated and would dismiss Balaam at once, but the latter pours forth his fourth and last prophecy of the rise of a tribe in Israel that will secure for the Hebrews decisive victories over Moab and Edom; to which are added short denunciations of Amalek and the Kenites. The king then permits the prophet to return to his home. The four oracles are in poetic form and belong to the best specimens of a certain species of ancient Hebrew poetry. They are all characterized by a rich imagery, and the diction is at once impressive and stately. The third, xxiv. 5, beginning,

> "How goodly are thy tents, O Jacob!
> Thy Tabernacles, O Israel,"

is particularly fine.

Balaam is mentioned in Micah vi. 5. Very suggestive is the article "Haman, Bileam, und der Jüdische Nabi," by Steinthal, in "Zur Bibel- und Religionsphilosophie," Berlin, 1890.

J. JR. I. M. P.

——**In Rabbinical Literature:** Balaam is represented as one of seven heathen prophets; the other six being Balaam's father, Job, and his four friends (B. B. 15*b*). He gradually acquired a position among the heathen as exalted as that of Moses among the chosen people (Num. R. xx. 1). At first a mere interpreter of dreams, Balaam later became a magician, until finally the spirit of prophecy descended upon him (*ib.* 7). He possessed the special gift of being able to ascertain the exact moment during which God is wroth—a gift bestowed upon no other creature. Balaam's intention was to curse the Israelites at this moment of wrath; but God purposely restrained His anger in order to baffle the wicked prophet and to save the nation from extermination (Ber. 7*a*). When the law was given to Israel, a mighty voice shook the foundations of the earth; so that all kings trembled, and in their consternation gathered about Balaam, inquiring whether this upheaval of nature portended a second deluge; but the prophet assured them that what they heard was the voice of the Almighty giving the sacred Law to His children of Israel (Zeb. 116*a*).

Nevertheless, it is significant that in rabbinical literature the epithet "rasha'" (the wicked one) is often attached to the name of Balaam (Ber. *l.c.*; Ta'anit 20*a*; Num. R. xx. 14). He is pictured as blind of one eye and lame in one foot (San. 105*a*); and his disciples (followers) are distinguished by three morally corrupt qualities, viz., an evil eye, a haughty bearing, and an avaricious spirit—qualities the very opposite of those characterizing the disciples of Abraham (Ab. v. 19; compare Tan., Balak, 6). Balaam received the divine communication at night only—a limitation that applies also to the other heathen prophets (Num. R. xx. 12). The Rabbis hold Balaam responsible for the unchastity which led to the apostasy in Shittim, and in chastisement of which 24,000 persons fell victims to a pestilence (Num. xxv. 1–9). When Balaam, "the wicked," saw that he could not curse the children of Israel, he advised Balak (intimated in Num. xxiv. 14) as a last resort to tempt the Hebrew nation to immoral acts and, through these, to the worship of Baal-peor. "The God of the Hebrews," adds Balaam, "hates lewdness; and severe chastisement must follow" (San. 106*a*; Yer. *ib.* x. 28*d*; Num. R. *l.c.*).

The Rabbis, playing on the name Balaam, call him "Belo 'Am" (without people; that is, without a share with the people in the world to come), or "Billa' 'Am" (one that ruined a people); and this hostility against his memory finds its climax in the dictum that whenever one discovers a feature of wickedness or disgrace in his life, one should preach about it (Sanh. 106*b*). In the process of killing Balaam (Num. xxxi. 8), all four legal methods of execution—stoning, burning, decapitating, and strangling—were employed (Sanh. *l.c.*). He met his death at the age of thirty-three (*ib.*); and it is stated that he had no portion in the world to come (Sanh. x. 2; 90*a*). The Bible devotes a special section to the remarkable history of the prophet, in order to answer the question, why God has taken away the power of prophecy from the Gentiles (Tan., Balak, 1). Moses is expressly mentioned as the author of this episode in the Pentateuch (B. B. 14*b*).

J. SR. Sanh. 106b ↑ ↓ Exh. 114-15 H. M. S.

——**Critical View:** Nearly all modern expositors

Exhibit 275

ENCYCLOPEDIA p. 469 Balaam Balak

See Exh. 111 Jesus called

Henceforth he became the type of false prophets seducing men to lewdness and obscene idolatrous practises (Rev. ii. 14; II Peter ii. 15; Jude 11; Abot v. 19). The name "Nicolaitanes," given to the Christian heretics "holding the doctrine of Balaam" (Rev. ii. 6, 15), is probably derived from the Greecized form of Balaam, בלעם = Νικο-λάος, and hence also the pseudonym "Balaam," given to Jesus in Sanh. 106*b* and Git. 57*a*. See article NICOLAITANES, and Geiger, "Bileam und Jesus," in "Wiss. Zeit. Jüd. Theol." vi. 31–37). Exh. 114, 202

The life of this sorcerer was further detailed in the "Sefer ha-Yashar" legends and by the later cabalists (Yalk., Reubeni to Balak). Balaam's ass formed an especial object of haggadic interpretation and embellishment. "The speaking mouth of the ass" was declared to be one of the ten miraculous things that God had created in the twilight of the sixth day (Abot v. 6). Targ. Yer. to Num. xxii. 30 gives a long monition which the ass offers to her foolish master.

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J. SH. K.

BALADAN. See BERODACH-BALADAN.

BALAK.—Biblical Data: According to Num. xxii.–xxiv., Balak was king of Moab when the Israelites emerged from their wanderings in the wilderness to the conquest of the East Jordanic land. Alarmed by the victories and numbers of the in-

Trial of Jesus Exhibit 276 Despues still

spiritual kingdom. This, according to Holtzmann ("Leben Jesu," p. 327), was equivalent to a claim to the Messiahship. Jesus is reported to have distinctly made this claim in answer to a direct question by the high priest; but the synoptic Gospels vary on this point, xiv. 62 making the claim, and Matt. xxvi. 64 and Luke xxii. 69 representing an evasion, which was more in accord with the usual practise of Jesus when questioned by opponents. The rending of his clothes by the high priest seems rather to imply that the charge was one of "gidduf" or blasphemy (Sanh. vii. 10, 11). See Exh. 51

There could be no question of anything corresponding to a trial taking place on this occasion before the Sanhedrin. Whatever inquest was made must have occurred during the Thursday night and outside Jerusalem (for on entering the city a prisoner would have had to be given up to the Roman garrison), and can not have been held before a quorum of the seventy-one members of the Sanhedrin. It is more probable that the twenty-three members of the priestly section of the latter, who had most reason to be offended with Jesus' action in cleansing the Temple, met informally after he had been seized, and elicited sufficient to justify them in their own opinion in delivering him over to the Romans as likely to cause trouble by his claims or pretensions to the Messiahship, which, of course, would be regarded by them as rebellion against Rome. Nothing corresponding to a Jewish trial took place, though it was by the action of the priests that Jesus was sent before Pontius Pilate (see CRUCIFIXION). The Gospels speak in the plural of the high priests who condemned him—a seeming contradiction to Jewish law which might throw doubt upon their historic character. Two, however, are mentioned, Joseph Caiaphas and Annas (Hanan), his father-in-law. Hanan had been deposed from the high-priesthood by Valerius Gratus, but he clearly retained authority and some prerogatives of the high priest, as most of those who succeeded him were relatives of his; and he may well have intervened in a matter touching so nearly the power of the priests. According to the Talmud, Hanan's bazaars were on the Mount of Olives, and probably therefore also his house; this would thus have become the appropriate place for the trial by the Sanhedrin, which indeed just about this time had moved its place of session thither (see SANHEDRIN).

The Crucifixion.

In handing over their prisoner to the procurator, Pontius Pilate, the Jewish officials refused to enter the pretorium as being ground forbidden to Jews. They thereby at any rate showed their confidence in the condemnation of Jesus by the Roman power. Before Pilate the sole charge could be attempted rebellion against the emperor. In some way, it would appear, the claim to be king of the Jews (or possibly of a kingdom of heaven) was made before him by Jesus himself, as is shown by the inscription nailed up in derision on the cross. To Pilate the problem presented was somewhat similar to that which would present itself to an Indian official of to-day before whom a Mohammedan should be accused of claiming to be the Mahdi. If overt acts in a disturbed district had accompanied the claim, the official could scarcely avoid passing sentence of condemnation; and Pilate took the same course. But he seems to have hesitated: while condemning Jesus, he gave him a chance of life. It appears to have been the practise to grant to the Jewish populace the privilege of pardoning a prisoner on public holidays; and Pontius Pilate held out to the rabble surrounding the pretorium (for most responsible heads of families must have been at this time engaged in searching for leaven in their own homes) a choice between Jesus and the other Jesus (bar Abbas), who also had been accused of rebellion. The mob had naturally more sympathy for the avowed rebel than for the person who had recommended the payment of tribute. It chose Barabbas; and Jesus was left to undergo the Roman punishment of CRUCIFIXION in company with two malefactors. He refused with some not overkindly words (Luke xxiii. 28–31) the deadening drink of frankincense, myrrh, and vinegar which the ladies of Jerusalem were accustomed to offer to condemned criminals in order that they might pass away in an unconscious state (Sanh. 43a). Whatever had been Jesus' anticipations, he bore the terrible tortures, due to the strain and cramping of the internal organs, with equanimity till almost the last, when he uttered the despairing and pathetic cry "Eloi, Eloi, lama sabachthani?" (the Aramaic form of Ps. xxii. 1, "My God, my God, why hast thou forsaken me?"), which showed that even his resolute spirit had been daunted by the ordeal. This last utterance was in all its implications itself a disproof of the exaggerated claims made for him after his death by his disciples. The very form of his punishment would disprove those claims in Jewish eyes. No Messiah that Jews could recognize could suffer such a death; for "He that is hanged is accursed of God" (Deut. xxi. 23), "an insult to God" (Targum, Rashi). How far in his own mind Jesus substituted another conception of the Messiah, and how far he regarded himself as fulfilling that ideal, still remain among the most obscure of historical problems (see MESSIAH).

BIBLIOGRAPHY: Of the enormous literature relating to Jesus it is unnecessary to refer in this place to more than a few of the more recent works, which give in most cases references to their predecessors. On the sources the best work, at any rate in English, still remains E. A. Abbott's *Gospels* in *Encyc. Brit.* On the parallels with rabbinic sources: Lightfoot, *Horæ Talmudicæ* (best ed., Oxford, 1854); A. Wünsche, *Neue Beiträge zur Erläuterung der Evangelien aus Talmud und Midrasch*, Göttingen, 1878; G. H. Dalman, *The Words of Jesus*, Edinburgh, 1901. On the life of Jesus the best and most critical recent work is that of O. Holtzmann. *Leben Jesu*, Leipsic, 1901 (Eng. transl. London, 1904). W. Sanday, in Hastings, *Dict. Bible*, s.v., presents a moderate and candid estimate of the various aspects of the life from the orthodox Christian standpoint, and gives a critical bibliography to each section. A similar critical view, with a fuller account of the literature attached to each section, is given by Zöckler in Herzog-Hauck, *Real-Encyc.* s.v. With regard to the relation of the Law to Jesus, the Christian view is expressed by: Bousset, *Jesu Predigt in Ihrem Gegensatz zum Judentum*, Göttingen, 1892; G. H. Dalman, *Christianity and Judaism*, London, 1901. Of Jewish writers on Jesus may be mentioned: G. Solomon, *The Jesus of History*, London, 1880; H. Weinstock, *Jesus the Jew*, New York, 1902; J. Jacobs, *As Others Saw Him*, London, 1895. See also POLEMICS.

J.

——**In Theology:** Because the Gospels, while containing valuable material, are all written in a polemical spirit and for the purpose of substantiating the claim of the Messianic and superhuman character of Jesus, it is difficult to present an impartial story of his life. Nor is the composite picture of

BIBLIOGRAPHY: Grätz, *Gesch.*, 4th ed., iii. 281-314; F. Nork, *Rabbinische Quellen Neu-Testamentlicher Stellen*, Leipsic, 1839; August Wünsche, *Neue Beiträge zur Erläuterung der Evangelien aus Talmud und Midrasch*, Göttingen, 1878.

K.

——**In Jewish Legend:** The Jewish legends in regard to Jesus are found in three sources, each independent of the others—(1) in New Testament apocrypha and Christian polemical works, (2) in the Talmud and the Midrash, and (3) in the life of Jesus ("Toledot Yeshu'") that originated in the Middle Ages. It is the tendency of all these sources to belittle the person of Jesus by ascribing to him illegitimate birth, magic, and a shameful death. In view of their general character they are called indiscriminately legends. Some of the statements, as that referring to magic, are found among pagan writers and Christian heretics; and as the Ebionites, or Judæo-Christians, who for a long time lived together with the Jews, are also classed as heretics, conclusions may be drawn from this as to the origin of these legends.

It ought also to be added that many of the legends have a theological background. For polemical purposes, it was necessary for the Jews to insist on the illegitimacy of Jesus as against the Davidic descent claimed by the Christian Church. Magic may have been ascribed him over against the miracles recorded in the Gospels; and the degrading fate both on earth and hereafter of which the legends speak may be simply directed against the ideas of the assumption and the resurrection of Jesus. The Jewish legends relating to Jesus appear less inimical in character when compared with the parallel passages which are found in pagan authors and Christian sources, more especially as such legends are fixed and frequently occurring themes of folk-lore; and imaginations must have been especially excited by the historical importance which the figure of Jesus came to have for the Jews.

The earliest authenticated passage ascribing illegitimate birth to Jesus is that in Yeb. iv. 3. The mysterious phrase ("that man") cited in this passage as occurring in a family register which R. Simeon ben Azza is said to have found seems to indicate that it refers to Jesus (see Derenbourg in "R. E. J." i. 293), and here occur also the two expressions so often applied to Jesus in later literature—פלוני אלמוני (= "that anonymous one," the name of Jesus being avoided) and ממזר (= "bastard"; for which in later times אותו was used). Such a family register may have been preserved at Jerusalem in the Judæo-Christian community.

Birth of Jesus.

The Jews, who are represented as inimical to Jesus in the canonical Gospels also, took him to be legitimate and born in an entirely natural manner. A contrary statement as to their attitude is expressed for the first time in the "Acts of Pilate" ("Gospel of Nicodemus," ed. Thilo, in "Codex Apoc. Novi Testamenti," i. 526, Leipsic, 1832; comp. Origen, "Contra Celsum," i. 28). Celsus makes the same statement in another passage, where he refers even to a written source (ἀναγέγραπται), adding that the seducer was a soldier by the name of Panthera (*l.c.* i. 32). The name "Panthera" occurs here for the first time; two centuries later it occurs in Epiphanius ("Hæres." lxxviii. 7), who ascribes the surname "Panther" to Jacob, an ancestor of Jesus; and John of Damascus ("De Orthod. Fide." iv., § 15) includes the names "Panther" and "Barpanther" in the genealogy of Mary. It is certain, in any case, that the rabbinical sources also regard Jesus as the "son of Pandera" (פנדירא, פנדירא, פנתירא), although it is noteworthy that he is called also "Ben Stada" (בן סטדא) (Shab. 104b; Sanh. 67a). See Exh. 76

It appears from this passage that, aside from Pandera and Stada, the couple Pappus b. Judah and Miriam the hairdresser were taken to be the parents of Jesus. Pappus has nothing to do with the story of Jesus, and was only connected with it because his wife happened to be called "Miriam" (= "Mary"), and was known to be an adulteress.

The one statement in which all these confused legends agree is that relating to the birth of Jesus. Although this is ascribed only to the Jews, even in Celsus, the Jews need not necessarily be regarded as its authors, for it is possible that it originated among heretics inimical to Jesus, as the Ophites and Cainites, of whom Origen says "they uttered such hateful accusations against Jesus as Celsus himself did" ("Contra Celsum," iii. 13). It is probable, furthermore, that the accusation of illegitimacy was not originally considered so serious; it was ascribed to the most prominent personages, and is a standing motive in folk-lore (Krauss, "Leben Jesu," p. 214).

The incident of Jesus concerning the dispute with the Scribes was copied by the rabbinical sources (Kallah 18b [ed. Venice, 1528, fol. 41c]; comp. N. Coronel, "Comment. Quinque," p. 3b, Vienna, 1864, and "Batte Midrashot," ed. Wertheimer, iii. 28, Jerusalem, 1895). All the "Toledot" editions contain a similar story of a dispute which Jesus carried on with the Scribes, who, on the ground of that dispute, declared him to be a bastard. Analogous to this story are numerous tales of predictions by precocious boys. See Exh. 115-17

Sojourn in Egypt.

The sojourn of Jesus in Egypt is an essential part of the story of his youth. According to the Gospels he was in that country in his early infancy, but Celsus says that he was in service there and learned magic; hence he was there in early manhood. This assumption may serve to throw more light on the obscure history of Jesus than the account found in the Gospels. The Talmud also says that Jesus was in Egypt in early manhood. R. Joshua b. Perahyah is said to have fled with his pupil Jesus to Alexandria in order to escape the persecutions of the Jewish king Yannai (103–76 B.C.); on their return Jesus made a remark on the not faultless beauty of their hostess, whereupon R. Joshua excommunicated him; and when Jesus approached him again and was not received he set up a brick for his god, and led all Israel into apostasy (Sanh. 107b; Sotah 47a; Yer. Hag. 77d). This account is supplemented by the statement, made on the assumption that Ben Stada is identical with Ben Pandera, that Ben Stada brought magic from Egypt (Shab. 104b). The story that Joshua b. Perahyah, a contemporary of Simeon b. Shetah, was the teacher of Jesus, is not clearly stated in the various "Toledot"; it is said

merely that Jesus was named after this brother of his mother. The assumption that Joshua b. Perahyah was the uncle of Jesus is confirmed by Kirkisani, who wrote about 937 a history of Jewish sects (ed. Harkavy, § 1, St. Petersburg, 1894; comp. "J. Q. R." vii. 687). The references to Yannai, Salome Alexandra, and Joshua b. Perahyah indicate that according to the Jewish legends the advent of Jesus took place just one century before the actual historical date; and some medieval apologists for Judaism, as Nahmanides and Salman Zebi, based on this fact their assertion that the "Yeshu'" mentioned in the Talmud was not identical with Jesus; this however, is merely a subterfuge. Ex. 21

Jesus as Magician.

According to Celsus (in Origen, "Contra Celsum," i. 28) and to the Talmud (Shab. 104b), Jesus learned magic in Egypt and performed his miracles by means of it; the latter work, in addition, states that he cut the magic formulas into his skin. It does not mention, however, the nature of his magic performances (Tosef., Shab. xi. 4; Yer. Shab. 18d); but as it states that the disciples of Jesus healed the sick "in the name of Jesus Pandera" (Yer. Shab. 14d; 'Ab. Zarah 27b; Eccl. R. i. 8) it may be assumed that its author held the miracles of Jesus also to have been miraculous cures. Different in nature is the witchcraft attributed to Jesus in the "Toledot." When Jesus was expelled from the circle of scholars, he is said to have returned secretly from Galilee to Jerusalem, where he inserted a parchment containing the "declared name of God" ("Shem ha-Mefo-rash"), which was guarded in the Temple, into his skin, carried it away, and then, taking it out of his skin, he performed his miracles by its means. This magic formula then had to be recovered from him, and Judah the Gardener (a personage of the "Toledot" corresponding to Judas Iscariot) offered to do it; he and Jesus then engaged in an aerial battle (borrowed from the legend of Simon Magus), in which Judah remained victor and Jesus fled.

The accusation of magic is frequently brought against Jesus. Jerome mentions it, quoting the Jews: "Magum vocant et Judæi Dominum meum" ("Ep. lv., ad Ascellam," i. 196, ed. Vallarsi); Marcus, of the sect of the Valentinians, was, according to Jerome, a native of Egypt, and was accused of being, like Jesus, a magician (Hilgenfeld, "Ketzergesch." p. 370, Leipsic, 1884). There were even Christian heretics who looked upon the founder of their religion as a magician (Fabricius, in "Codex Apocr. Novi Testamenti," iii. 396), and public opinion at Rome accused all Christians of magic (W. M. Ramsay, "The Church in the Roman Empire Before A.D. 170," pp. 286, 292, London, 1897). The Apostles were regarded in the same light ("Acta Petri et Andreæ," ed. Bonnet, § 8). Neither this accusation nor that concerning the birth of Jesus is found in the canonical Gospels, but it occurs in the apocryphal accounts; *e.g.*, "Gesta Pilati," ii. 1; "Acta Pilati," version B, ii. 3, iii. 1; *ib.* i. 1 (*μαγείαι*; comp. *γόης ἐστιν* = "he is a magician"); *ib.* in ed. Tischendorf, 2d ed., p. 216, "maleficus est"; *ib.* p. 338 ("Zeit. für die Neutest. Wissenschaft," 1901, iii. 94), with which comp. "veneficus" = "poisoner" ("Evang. Infantiæ Arab." ed. Thilo, § 36). Somewhat different is the accusation that Jesus imposed upon the people and led them astray (comp. Bischoff, "Ein Jüdisch-Deutsches Leben Jesu," p. 20, Leipsic, 1895: מסית, often also מתעה, and in the Greek texts *πλανός*, *λεο-πλανός*; comp. *πλανᾷ τὸν ὄχλον* = "he deceives the people"; John vii. 12). As Balaam the magician and, according to the derivation of his name, "destroyer of the people," was from both of these points of view a good prototype of Jesus, the latter was also called "Balaam." Exh. 274-5 X

The Disciples of Jesus.

Celsus (i. 62) says there were ten or eleven apostles. A passage of the Talmud (Sanh. 43a) ascribes five disciples to Jesus: "Matthai" (Matthew), "Nakai" (Luke), "Nezer" (Nazarene, a general designation for Christian in antiquity), "Boni" (probably the Nicodemus mentioned by John), and "Thoda" (Thaddæus). The following are mentioned in the "Toledot" (Huldricus, p. 35): "Simeon" (Peter), "Matthia" (Matthew), "Elikum" (Luke), "Mordecai" (Mark), "Thoda" (Thaddæus), and "Johannes" (John)—that is, the four evangelists plus Peter and Thaddæus. Paul is mentioned in another connection, and (p. 48) Judas "the betrayer": it is to be noted that the last-named does not occur at all in Talmudic legends. The Twelve Apostles are mentioned in other versions of the "Toledot" (ed. Wagenseil, p. 19; ed. Bischoff, p. 21), while still other versions frequently mention a following of 300, 310, 320, 330 men. It is especially striking that all these disciples are described as eminently wise and learned, while according to Celsus (i. 62, ii. 46) the disciples of Jesus were common men, toll-keepers and seamen, an assumption that agrees to some extent with the canonical Gospels. Ex. 47

The Doctrines of Jesus.

In all the editions of the "Toledot" the doctrine of Jesus is summed up in the statements that he was the son of God, born of a virgin mother, a descendant of David and the promised Messiah; this he proved from passages of Scripture, in the rabbinic-Talmudic manner. In connection with these statements he is also represented as engaging in disputations with Jewish scholars. The only specifically Christian doctrine mentioned by the Talmud is (Shab. 116a, b) that the law of Moses has been annulled and the Gospels put in its place—the well-known Christian doctrine of the abrogation of the Law; the saying of Jesus, "I have not come to take away the law of Moses, but to add to it," is also cited (*ib.*). In the "Toledot" the doctrine of abrogation is put into the mouth of Peter, and the latter, secretly intending to separate the Christians from the community in the interest of the Jews, promulgates the following tenets: Jesus suffered the pain and punishment of death in order to redeem from hell those that believe in him (comp. I Cor. xv. 26, 55); believers shall not hurt the Jews (comp. Acts iii. 26); one who deserves to be accompanied one mile only shall be accompanied two miles; both cheeks shall be offered if one cheek has been struck (comp. Matt. v. 39–41); instead of the Sabbath, Sunday shall be kept holy; Easter shall be celebrated instead of the Passover, Pentecost instead of the Feast of Weeks, etc.; circumcision is abrogated, and the dietary laws annulled. All these doctrines

are merely external, while the essential points of the teachings of Jesus are hardly alluded to.

Jesus performed all his miracles by means of magic, as stated above. These miracles are not specified in the Talmud, but they are in the "Toledot"; they are partly such as are mentioned in the Gospels, as the healing of the halt, blind, and leprous, and are somewhat different in nature, though based on the Gospels, as the story of Jesus walking on the sea on a heavy millstone ("Toledot"—ed. Wagenseil, p. 14; ed. Huldricus, p. 43; ed. Bischoff, p. 25; MS. Adler, in Krauss, "Leben Jesu," p. 119; comp. Matt. xiv. 25, xviii. 6). Other miracles are derived from apocryphal accounts, as the story that Jesus fashioned birds from clay or marble and put life into them; this occurs also in the "Gospel of Thomas," in "Evang. Infantiæ Arab." § 36 (Thilo, *ib.* i. 111), and in the Koran. These legends are much amplified in the later "Toledot," although the substance remains the same. Ex 76

Trial and Death of Jesus.

The Talmudic account of the manner of executing a person guilty of leading the people astray (Sanh. 67a) would be of signal historical importance if it were certain that it referred to Jesus. The proceeding against one who incites others to deny the religion of their fathers consists in convicting him of his guilt by means of concealed witnesses, as follows: The accused is placed in an inner room with a light, so that witnesses unknown to him and watching him from an outer room can see and hear him clearly. Then a companion says to him: "Tell me again what you told me in confidence [in regard to renouncing our religion]." If he does so, the other replies: "How could we leave our God in heaven and serve idols?" If he recants now, it is well; but if he says, "It is our duty and we must do it," then the witnesses outside take him into court and he is stoned. "Thus they did with Ben Stada at Lydda, who was hanged on the eve of the Passover." This passage refers to Jesus only if he is regarded as identical with Ben Stada; this can hardly be assumed in view of the reference to Lydda. The frequently repeated statement that Jesus was condemned for inciting to apostasy (מסית ומדיח) is based on Sanh. 43a; there is added the entirely improbable statement that forty days before the condemnation of Jesus a herald called upon any one who could say anything in his favor to come forward and testify, but that no one appeared. Ex. 75

The proceeding is related very differently in the "Toledot"; although the several editions of the same differ in detail they agree in substance. The following account is found in a rather old edition (see Krauss, *l.c.* pp. 43 *et seq.*). The scholars of Israel took Jesus into the synagogue of Tiberias and bound him to a pillar; when his followers came to liberate him, a battle occurred in which the Jewish party was worsted and his disciples took him to Antiochia. On the eve of Passover he entered Jerusalem riding on an ass (comp. Matt. xxi. 4–17), disguised—according to several editions—so that his former disciple Judas had to betray him in order to secure his seizure. He was executed on the eve of the Passover festival, which was also the eve of the Sabbath. The executioners were not able to hang him upon a tree, for he had conjured all trees, by means of the name of God, not to receive him, and therefore they all broke; he was finally received by a large cabbage-stalk (comp. Targ. Sheni to Esth. vii. 9). He was buried on the same day, in conformity with the Law, and the apostates, his disciples, wept at his tomb.

The Resurrection.

According to the "Toledot" his disciples sought for his body in the tomb, but being unable to find it they used the incident as proof before Queen Helena that he who had been slain had ascended into heaven. It then appeared that a man—sometimes called "Judas the Gardener" (Judas Iscariot), sometimes, indefinitely, the "master of the garden"—had taken the body out of the grave, used it as a dam to keep the water out of his garden, and had flooded the tomb. Then there was joy again in Israel; the body was taken before the queen at Jerusalem, and the Christians were shamed. Three points deserve notice in this account: (1) The fact that the body was stolen. According to Matt. xxvii. 64, the Pharisees asked Pilate to guard the tomb so that the disciples might not steal the body and say that Jesus had ascended into heaven; but when the report was nevertheless circulated that Jesus had ascended, the Pharisees bribed the soldiers to say that the body had been stolen by the disciples (Matt. xxviii. 13). The "Gospel of Nikodemus," § 13 (Thilo, *ib.* i. 616), adds that the Jews still persisted in this statement. A similar story is known to Justin ("Dial. cum Tryph," § 108; comp. § 17) and Eusebius ("Hist. Eccl." ch. iv. 18), while in the pseudo-Clementine "Recognitiones" (i., § 42) this assertion is ascribed to "others" (probably the Jews). (2) The statement of the theft of the body and the statement of the gardener who was afraid that the multitude of disciples might destroy his lettuce-beds were both known to Tertullian ("De Spectaculis," § 30). (3) The insult offered to the body in the streets of Jerusalem is alluded to in the Koran (see below).

It is clear, therefore, that the Jewish legends deny the resurrection of Jesus; the halakic assertion that Balaam (*i.e.*, the prototype of Jesus) had no part in the future life must also be especially noted (Sanh. x. 2). It is further said: "The pupils of the recreant Balaam inherit hell" (Abot v. 19). Jesus is accordingly, in the following curious Talmudic legend, thought to sojourn in hell. A certain Onkelos b. Kalonikos, son of Titus' sister, desired to embrace Judaism, and called up from hell by magic first Titus, then Balaam, and finally Jesus, who are here taken together as the worst enemies of Judaism. He asked Jesus: "Who is esteemed in that world?" Jesus said: "Israel." "Shall one join them?" Jesus said to him: "Further their well-being; do nothing to their detriment; whoever touches them touches even the apple of His eye." Onkelos then asked the nature of his punishment, and was told that it was the degrading fate of those who mock the wise (Git. 56b–57a). This most revolting passage was applied in the Middle Ages to another Jesus (*e.g.*, by R. Jehiel, in the Paris disputation; "Wikkuah," p. 4, Thorn, 1873). A parallel to the story is found in the statement of the "Toledot" that when Judas found he could not touch Jesus in any way in the

Ex. 201–2

Jesus "defiled by Judas

aerial battle, he defiled him. This feature naturally especially angered Christians (see Wagenseil, "Tela Ignea Satanæ," p. 77). According to a passage in the Zohar (Steinschneider, "Polemische Litteratur," p. 362) the same degrading fate is meted out to both Jesus and Mohammed.

Legends regarding Jesus are found in Mohammedan folk-lore. Although the innocence of Mary is most emphatically asserted, there are such striking parallels to Jewish legends that this material must certainly have been taken from Judaism into the Koran. In that work, also, it is stated that Jesus formed birds out of clay and endowed them with life (sura iii. 43); both the Koran and Jalal al-Din (in Maracci, "Refutatio Alcorani," fol. 114b, Patavii, 1698) refer to the peculiar clothing worn by the disciples of Jesus; and in Ibn Said (Maracci, *l.c.* fol. 113b) is found the statement that the body of Jesus was dragged with ropes through the streets.

The cardinal point in the Jewish legends concerns the birth of Jesus. This question is discussed by both the Samaritans ("Chronique Samaritaine," ed. Neubauer, p. 18, Paris, 1873) and the Karaites, as may be seen in a recently published passage from the work of the Karaite Judah Hadassi ("J. Q. R." viii. 440). Other essential points are that Jesus performed his miracles by conjuring with the name of God (*ib.* viii. 436), and the legend appended to the "Toledot" editions regarding the finding of the cross (*ib.* viii. 438). The Karaites, however, had their own "Toledot." Meswi al-'Akkbari, the founder of a Karaite sect, engaged in similar polemics against the Christian doctrines ("R. E. J." xxxiv. 182).

Karaites and Samaritans.

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G. Exhibit 280 S. Kn.

ABRACADABRA: Magic word or formula used in incantations, especially against intermittent fever or inflammation, the patient wearing an amulet upon his neck, with the following inscription:

Jewish magic

ABRACADABRA
ABRACADABR
ABRACADAB
ABRACADA
ABRACAD
ABRACA
ABRAC
ABRA
ABR
AB
A

Exhibit 281

The underlying idea was to force the spirit of the disease gradually to relinquish its hold upon the patient. It is first mentioned by Serenus Sammonicus, physician to the emperor Caracalla, whose work, "De Medicina Præcepta," was admired by the emperors Geta and Alexander Severus. He prescribes that the word be written in the form of an inverted cone, the whole word being written out at first, then with one letter less on each line until one letter stands alone (see King, "Gnostics and Their Remains," p. 317). The explanation that it is a corruption of *Ha-Bracha* and *Dobar* hardly deserves consideration. The Jewish Cabala probably had nothing to do with it. But it finds a striking parallel in Pesahim, 112*a*, which recommends the same means of gradually reducing the power of disease by an incantation formula which subdues the invoked spirit of the disease. The person who is in danger of becoming a victim of the spirit Shabriri ("Blindness") is told to say: "My mother hath told me to beware of

SHABRIRI
ABRIRI
RIRI
RIR
RI."

It is, therefore, probable that the word was originally the name of a demon which is no longer recognizable. It has been the subject of the following stanza (King, *l.c.*):

"Thou shalt on paper write the spell divine,
Abracadabra called, in many a line;
Each under each in even order place,
But the last letter in each line efface.
As by degrees the elements grow few
Still take away, but fix the residue,
Till at the last one letter stands alone
And the whole dwindles to a tapering cone.
Tie this about the neck with flaxen string;
Mighty the good 'twill to the patient bring.
Its wondrous potency shall guard his head,
And drive disease and death far from his bed."

K.

JEWISH MAGIC—ABRACADABRA
and
SHABRIRI, above, Ex. 281

Below, MAGEN DAWID,
(SIX-POINTED STAR), Ex. 282

MAGEN DAWID ("David's shield"): The hexagram formed by the combination of two equilateral triangles; used as the symbol of Judaism. It is placed upon synagogues, sacred vessels, and the like, and was adopted as a device by the American Jewish Publication Society in 1873 (see illustration, JEW. ENCYC. i. 520), the Zionist Congress of Basel (*ib.* ii. 570)—hence by "Die Welt" (Vienna), the official organ of Zionism—and by other bodies. The hebra kaddisha of the Jewish community of Johannesburg, South Africa, calls itself "Hebra Kaddisha zum Rothen Magen David," following the designation of the "red cross" societies.

The Jewish view of God, which permitted no images of Him, was and still is opposed to the acceptance of any symbols, and neither the Bible nor the Talmud recognizes their existence. It is noteworthy, moreover, that the shield of David is not mentioned in rabbinical literature. The "Magen Dawid," therefore, probably did not originate within

Rabbinism, the official and dominant Judaism for more than 2,000 years. Nevertheless, a David's shield has recently been noted on a Jewish tombstone at Tarentum, in southern Italy, which may date as early as the third century of the common

A CABALISTIC SIGN



A "Magen Dawid" from a "Mizraḥ."

era (see Herbert M. Adler in "J. Q. R." xiv. 111). The earliest Jewish literary source which mentions it, the "Eshkol ha-Kofer" of the Karaite Judah Hadassi (middle of the 12th cent.), says, in ch. 242: "Seven names of angels precede the mezuzah: Michael, Gabriel, etc. . . . Tetragrammaton protect thee! And likewise the sign called 'David's shield' is placed beside the name of each angel." It was, therefore, at this time a sign on amulets.

Magic Papyri.

In the magic papyri of antiquity, pentagrams, together with stars and other signs, are frequently found on amulets bearing the Jewish names of God—"Sabaoth," "Adonai," "Eloai"—and used to guard against fever and other diseases (Wessely, "Neue Zauberpapyri," pp. 68, 70, and note). Curiously enough, only the pentacle appears, not the hexagram. In the great magic papyrus at Paris and London there are twenty-two signs side by side, and a circle with twelve signs, but neither a pentacle nor a hexagram (Wessely, *l.c.* pp. 31, 112), although there is a triangle, perhaps in place of the latter. In the many illustrations of amulets given by Budge in his "Egyptian Magic" (London, 1899) not a single pentacle or hexagram appears. The syncretism of Hellenistic, Jewish, and Coptic influences did not, therefore, originate the symbol. It is probable that it was the Cabala that derived the symbol from the Templars (see Vájda in "Magyar Zsidó Szemle," xvii. 314 *et seq.*; German reprint in Grunwald's "Mitteilungen der Gesellschaft für Jüdische Volkskunde," x. 138 *et seq.*). The Cabala, in fact, makes use of this sign, arranging the Ten Sefirot, or spheres, in it, and placing it on amulets (see illustrations, Jew. Encyc. i. 181, 550; iii. 475).

The pentagram, called **Solomon's seal**, is also used as a talisman, and Henry thinks that the Hindus derived it from the Semites ("Magie dans l'Inde Antique," p. 93, Paris, 1904), although the name by no means proves the Jewish or Semitic origin of the sign. The Hindus likewise employed the hexagram as a means of protection, and as such it is mentioned in the earliest source, quoted above. In the synagogues, perhaps, it took the place of the mezuzah, and the name "shield of David" may have been given it in virtue of its protective powers. The hexagram may have been employed originally also as an architectural ornament on synagogues, as it is, for example, on the cathedrals of Brandenburg and Stendal, and on the Marktkirche at Hanover. A pentacle in this form, ✱, is found on the ancient synagogue at Tell Hum. Charles IV. prescribed for the Jews of Prague, in 1354, a red flag with both David's shield and Solomon's seal, while the red flag with which the Jews met King Matthias of Hungary in the fifteenth century showed two pentacles with two golden stars (Schwandtner, "Scriptores Rerum Hungaricarum," ii. 148). The pentacle, therefore, may also have been used among the Jews. It occurs in a manuscript as early as the year 1073 (facsimile in M. Friedmann, "Seder Eliyahu Rabbah we-Seder Eliyahu Zuṭa," Vienna, 1901).

Solomon's Seal.

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J. L. B.

MAGGID. See Cabala.

MAGGID: Itinerant preacher, skilled as a narrator of stories. A preacher of the more scholarly sort was called "darshan" and usually occupied the official position of rabbi. The title of "maggid mesharim" (= "a preacher of uprightness"; abbreviated מ"מ) probably dates from the sixteenth century. There always have been two distinct classes of leaders in Israel—th Exhibit 283

MILMAN, HENRY HART: Historian; born in London Feb. 10, 1791; died there Sept. 24, 1868. His career at Oxford was a brilliant one. He first became known through his dramatic poems "Fazio" (1815), "Fall of Jerusalem," "Martyr of Antioch," and others. In 1830 he published his "History of the Jews," a work which brought down on him the censure of the Church. This history is aggressively rationalistic; it treats the Jews as an Oriental tribe, and all miracles are either eliminated or evaded. He was nevertheless presented with a piece of plate by some representative Jews in recognition of his sympathetic attitude. His history was republished in 1863 and 1867.

Dean Milman was appointed Dean of St. Paul's in 1849. He was the first to translate Sanskrit epics into English. He edited Gibbon in 1838, and Horace in 1849. His ecclesiastical and theological sympathies were very liberal, as is shown by his "History of Latin Christianity" (1855), in which also occur several sympathetic references to the Jews.

BIBLIOGRAPHY: *Dictionary of National Biog.*

J. S. J. L.

Cursing all non-Talmudists in 18" benedictions

ganked them as posterior to the destruction of the Temple. The verse marked 5, indeed, seems to be a commentary on benediction No. xi. It begins with the word חוּשׁ, and thus suggests the verse: "Lead us back to Thee and we shall return, renew our days as of yore" (Lam. v. 21, Hebr.). Instead of for the "judges," Ben Sira prays for the reestablishment of God's "judgments," in open allusion to the Exodus (Ex. xii. 12; Num. xxxiii. 4; Ezek. xxv. 11, from which verse he borrows the name "Moab" as a designation of the enemy in the prayer). It is probable that the reading of No. xi. as now given is a later reconstruction of a petition with the implications of the Ecclesiasticus paraphrase. This explanation will obviate the many objections raised against the current opinions; *e.g.*, that under Roman or other foreign rule the Jews would hardly have been permitted to cast reflections on the courts of their masters. The Maccabean period seems to furnish adequate background for the national petitions, though the experiences of the Roman war and the subsequent disasters may have heightened the coloring in many details.

Petition Against Enemies.

The history of the petition against enemies may serve to illustrate the development of the several component parts of the "Tefillah" in keeping with provocations and changed conditions. The verses of Ecclesiasticus make it certain that the Syrian oppressors were the first against whom this outcry of the poor, oppressed victims of tyranny was directed. As the Syrians were aided by the apostates, the "zedim," these were also embraced in the imprecatory appeal. The prayer was in fact designated even in later days as ברכה למכניע זדים, a petition to humiliate the arrogant ("zedim"; Yer. Ber. ii. 3, iv. 2). A century later the Sadducees furnished the type, hence it came to be designated as the "Birkat ha-Ẓaddukim" (but "Ẓaddukim" may in this connection be merely a euphemism for "Minim"; Yer. Ber. iv. 3; Ber. 28b). Under Gamaliel II. it was invoked against heretics, traitors, and traducers: the "minim" and the "posh'im," or, as Maimonides reads, the APIKORESIM (see also his commentary on Sanh. x. 1, and "Yad," Teshubah, iii. 6-8). The latter were the freethinkers: the former, the Judæo-Christians. These had brought much trouble into the camp of faithful Israel; they disputed with the Rabbis; even R. Gamaliel had often to controvert them (see "Ha-Haluz," vii. 81 *et seq.*); they involved the Jews in difficulties with the Roman government (Tosef., Hul. ii. 24); they denounced the Jews to the authorities (hence "minim" and המסורות. R. H. 18a; Tos. to Sanh. xiii.; 'Olam R. iii.; comp. Joël, "Blicke in die Religionsgeschichte," i. 33 *et seq.*; Gutmann, in "Monatsschrift," 1898, p. 344).

R. Gamaliel revitalized the prayer originally directed against the Syrians and their sympathizers (so also Loeb, Weiss, and Hoffmann; Elbogen [*l.c.* p. 357] rejects this view in favor of the assumption that the original composition of the prayer was due to Gamaliel), his purpose being to test those suspected of being minim (Tan., Wayikra, ed. Buber, p. 2a; Yer. Ber. v. 4). The editorship is ascribed to Samuel the Younger (Ber. 28a), who, however is reported to have forgotten its form the very next year. According to Yer. Ber. v. 3 he merely omitted some part of the prayer; and, as he was not under suspicion of heresy, the omission was overlooked.

Modifications in "Birkat ha-Minim."

The above account seems to suggest that this "new" (revised) addition to the benedictions was not admitted at once and without some opposition. The prayer has undergone since the days of Gamaliel many textual changes, as the variety of versions extant evidences. "Kol Bo" gives the number of the words contained therein as thirty-two, which agrees with none of the extant recensions. The prayer furnished the traducers of Judaism and the Jews a ready weapon of attack (*e.g.*, Wagenseil; see "Sefer Niẓẓahon," p. 348). In the Maḥzor of Salonica it begins with the word "La-meshummadim" (see Oraḥ Ḥayyim, 118), as it does in the Roman Maḥzor (see also "Kesef Mishneh, Tefillah," at the beginning of ii.). "Meshummad" designates a Jew who apostatizes (Ramban on Ex. xii. 43 gives an incorrect identification, as does Parḥon, *s.v.* שנע) or is lax in his religious duties ('Er. 69a; Ḥul. 5a; Sanh. 27a; Ḥor. 11a; Targ. Onk. to Ex. xii. 43; Mek., Bo, 15; Giṭ. 45a, in the uncensored editions; the censored have "Mumar"). The prayer is not inspired, however, by hatred toward non-Jews; nevertheless, in order to obviate hostile misconstructions, the text was modified. Originally the opening words were "La-zedim ula-minim," and the conclusion had "maknia' zedim" (see "Sefer ha-Eshkol" and "Shibbole ha-Leḳeṭ"). The change of the beginning into "La-meshummadim" is old (Zunz, "G. V." 2d ed., p. 380). Another emendation was "We-la-posh'im" (*idem*, "Ritus," p. 39), which readily gave way to the colorless "We-la-malshinim" (in the German ritual among others). For "minim" was substituted the expression "all doers of iniquity"; but the Sephardim retained "minim," while Maimonides has "Epicureans." In the older versions the continuation is: "and all the enemies of Thy people," or, in Amram Gaon's "Siddur," "all our enemies"; but this is modified in the German and Roman into "and they all," while Maimonides omits the clause altogether. Finally, there was mention of the "kingdom of arrogance" ("zadon") = the Roman empire. For this Amram presents "the doers of 'zadon,'" which at last was turned into "zedim," thus reverting to the earliest expression. The conclusion is either "who breakest the enemies" (Midr. Teh.) or "humiliatest the arrogant" (Amram); in the former phrase Saadia and Maimonides replace the noun "enemies" by "evil-doers."

According to Zunz, the seventh benediction looks like a duplication and is superfluous: at all events it is misplaced. There is some probability that it originally formed part of the liturgy for the fast-days, when 18 + 6 benedictions constituted the "Tefillah" (Ta'an. ii. 2); for in specifying the additional benedictions the Mishnah enumerates seven, not six (*ib.* ii. 4). The first of the seven enumerated is identical with the one contained in the "Shemoneh 'Esreh" as No. vii. Most likely when Israel's distress became constant this petition for help was gradually made a part of the daily liturgy.

As the prevailing use of the plural shows, the

ese are sometimes indicated; thus one charm was to be written on a red plate, another on a silver plate, and so on. By the employment of these amulets, paralysis, sciatica, eye and ear ailments, leprosy, and other evils were to be cured. With a certain plate fastened around the thigh, a man might enter a fiery furnace and come out unscathed. Material and inscription of the Amulet varied according to its purpose. By its means fish could be caught; the love of a woman secured and retained; the sea crossed dry-shod; wild animals slain; terror diffused through the world; communion had with the dead; a sword obtained which would fight automatically for its owner; one's enemies set to tearing each other to pieces; oneself rendered invisible; springs of water found; cleverness attained; and many similarly wonderful things accomplished. In one passage a device that is frequently met with in Babylonian and Egyptian magic is mentioned; namely, the preparation of an image and working the charm desired by its medium. The prescription runs:

"If thou desirest to cause any one to perish, take clay from two river banks and make an image therewith; write upon it the man's name; then take seven stalks from seven date-trees and make a bow [here follows the word דרסקניאתא] with horsehair (?); set up the image in a convenient place, stretch thy bow, shoot the stalks at it, and with every one say the prescribed words, which begin with אקרוס and end with סרסוסי, adding, 'Destroyed be N., son of N.!'"

Gaster (*l.c.* pp. 12–19) explains why these means were thought to be effective. It appears that every angel and demon is bound to appear and obey when he hears a certain name uttered (p. 25, lines 2–10). Even Hai Gaon ("Responsen der Geonim," ed. Harkavy, 373, p. 189) says, "Amulets are written, and the divine name is spoken, in order that angels may help." But a great deal was made to depend upon using the right name at the right time, a condition likewise frequently insisted on in the Egyptian and Babylonian magical works.

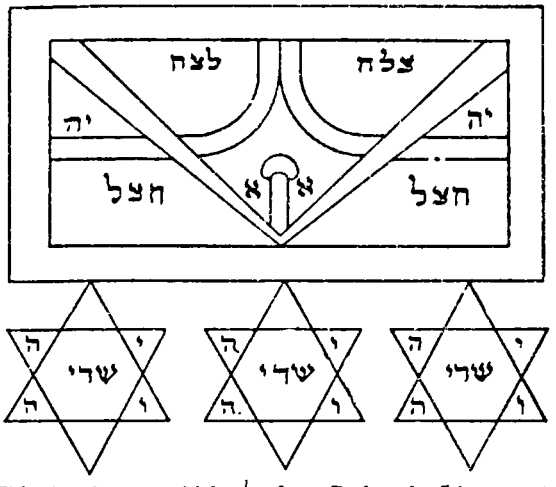
"Practical Cabala," or the art of employing the knowledge of the hidden world in order to attain one's purpose, is founded upon the mysticism developed in the "Sefer Yezirah" (Book of Creation). According to this work, God created the world by means of the letters of the alphabet and particularly those of His name, י, ה, ו, ה, which He combined in the most varied ways. If one learns these combinations and permutations, and applies them at the right time and in the right place, one may thus easily make himself master of creation, since God Himself not only permits but desires this; for these formulæ all proclaim monotheism. The Egyptians held a similar view (Budge, *l.c.* xiii.). The mystic book "Raziel" (eleventh century), in so far as it is to be considered here, is also of Oriental origin, and reflects similar views. Instructions are given for the preparation of amulets; and particular days and hours are indicated as suitable for the manufacture (ed. Amsterdam, 42*b*). As samples, the two ḳemi'ot in the next column may serve.

Cabal. master of Creation

In Europe, Spain comes most prominently into view in the consideration of amulets, that country being a hotbed of superstition and Cabala. Nahmanides and Adret permit the employ-

In Europe.

ment of a metal plate with the image of a lion as a remedy against a painful cough (Adret, "Responsa," 1st ed., 167, 413). This superstition was a universal one, and is mentioned also by Manasseh ben Israel of Amsterdam (seventeenth century), who remarks that Leone Soavio recommended it to Paracelsus as a cure for stomach-pain ("Nishmat Ḥayyim," third treatise, chap. xxv.). Other amulets were written upon parchment, on the skin of a fetus or of a deer (Adret, *ib.*), but were of avail only when the writer and the chosen time were propitious. Adret also forbids such



This Amulet, on which צלח from Psalm cxlv. 5 is permuted, contains space for a short prayer to be written in, expressive of the particular object to be obtained, and is recommended for use in furthering all business enterprises. It contains the usual shield of David with שדי. It must be written upon parchment, and worn on the left side.

Shield of David in sorcery

charms as are clearly useless ("Novellæ" on Shab. 67). In Germany, red cords with corals were worn as protection against the evil eye. Christians employed Jews to make amulets for them; for these had the reputation of being "wise folk." Strangely enough, in the later Middle Ages, Jews attached to their arms, where the phylacteries were applied, amulets containing the names of Christ and the three holy kings (Berliner, "Aus dem Leben der Deutschen Juden im Mittelalter," pp. 97, 101). Insanity or epilepsy was cured by hanging beets around the patient's neck. People were warned, however, that the preparation of these amulets would irritate demons. Against miscarriage women carried a stone around the neck, called אינקונתא, a word evidently derived from the French *enceinte*; a hole was pierced through it; it was as large and as heavy as a hen's egg. These stones, which had a glazed appearance, were found in the fields, and were esteemed of priceless value. A similar purpose was served in antiquity as well as in the Middle Ages by *actites*. For lightening labor, both Jewish and Christian women wore a piece of a man's vest, girdle, or other clothing. Luther relates that a Jew presented Duke Albert of Saxony with a button, curiously inscribed, which would protect against cold steel, stabbing, or shooting. The duke made the experiment on the Jew, hanging the button around his neck and then slashing him with a sword (Güdemann, "Gesch. des Erziehungswesens und der Cultur der Juden in Frankreich und Deutschland," pp. 205, 207, 214, 226, Vienna, 1880). The Italian coin, with its abracadabra-like inscription, described by Güdemann ("Gesch. d. Erz. und der Cultur der Jud. in Italien," p. 335), was probably of Jewish, and not of Christian, origin. The medallion bears on the one side the words below, the

מאיהסתאם יהוה
דהנים דומיני
מהי אני מום
בהניגנום
מיהי
פאביאמ

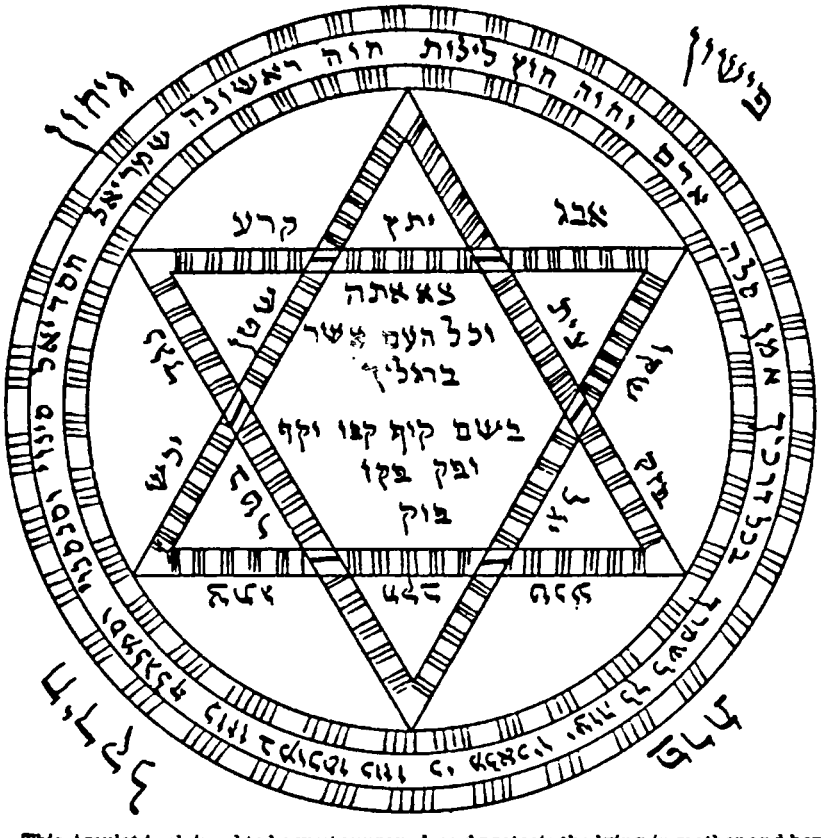
Hasidism & Cabala

Hebrew transliteration of "Majestas YHWH regis domini mei animum benignum mihi foveat" (May the majesty of YHWH foster a kindly disposition in my lord the king toward me). Upon the other side is

מאיהסתאם יהוה
אני מום מהי
רהגים אד
מהינבלי
נהת

"Majestas YHWH animum mei regis ad me inclinet" (May the majesty of YHWH incline the king's soul to me).

The expulsion of the Jews from Spain in 1492 caused the dissemination of the Cabala far and wide through the East and the West. Their unexampled sufferings served to foster their mystic bent more than ever. The Holy Land, as far as repeopled by Spanish exiles (notably Safed), became the hotbed of the most abstruse secret lore, which favored, among other things, the employment of amulets. From Turkey on the one side, and from Italy on the other, the Cabala spread to Poland and lands adjacent; Hasidism arose there and flourishes there today. This mysticism also prepared the ground for amulets, so that there are whole books devoted exclusively to kemi'ot still extant in manuscript (compare Benjacob, "Oẓar ha-Sefarim," p. 530). This so-called "practical Cabala" recommended a number of talismans, a description of which must be omitted here in order to describe a celebrated kemi'a contest of the middle of the eighteenth century. Jonathan Eibenschütz, remembered by Jews to-day as an eminent Talmudist, prepared a number of amulets. He issued them in Metz, where he was rabbi, and later in Hamburg, Altona, and Wandsbeck, over the united communities of which he presided as chief rabbi. He made them for sick children, for expectant mothers, also as remedies against nose-bleed, epilepsy, and the evil eye. He furnished one that would banish "croaking demons" from a house; upon digging into the foundations, the demons would then be found in the shape of veritable croaking frogs. To find the body of one drowned, he provided a charm in the shape of a written parchment to be laid on the bank of the river or pond. He claimed to have been particularly successful with his amulets in helping women in various emergencies; and statistics were said to support his statements that since he had officiated as rabbi in Hamburg scarcely one Jewish woman had died in childbirth, while in the year preceding his arrival "God's wrath had raged widely" in such cases. The congregational *Ḥebrah Kaddisha* (burial society) confirmed this claim officially. All of this became matter of public discussion when Jacob Emden, then residing in Altona, and Jacob Joshua Falk, chief rabbi of Frankfort-on-the-Main, both learned and respected men, openly charged Eibenschütz with invoking as Savior in his amulets the false Messiah, Shabbethai Ẓebi. The contest waged furiously; the scholars and communities of Germany, Holland, Italy, Turkey, the Holy Land, Poland, Lithuania, Hungary, and elsewhere took active part in a most vehement discussion. Even the temporal authorities were appealed to by Eibenschütz's opponents, application being made to the City Council of Hamburg, and to the king of Denmark. The charge was based particularly upon five amulets issued by Eibenschütz while officiating in Metz, and which were certified to by the congregational officials, as having been written by him.



This Amulet is claimed to be well approved, and protects the lying-in mother and her child against witchcraft, the evil eye, and demons, and is given in "Raziel," with explicit directions for use. Its authorship is ascribed to Adam. The four words outside of the circle are the names of the four rivers issuing out of paradise, Gen. ii. 10. In the circle are Psalm, xci. 11; the names of Adam and Eve; also חוה, which is equivalent to חוה, Eve (in the אית ב"ש system, see AT-BASH, ץ=ה); then לילות, probably a misprint for לילית, the female demon mentioned in Isaiah xxxiv. 14; then come "the first Eve," and names of angels and of God (יהוה = כוזו); in this permutation each letter is represented by the next succeeding letter of the alphabet, thus ו = ב, ה = ו etc.). Outside of the shield of David stand the initial letters of the well-known prayer by Nehunia b. ha-Kana, אנא בכח, also the words, קרע שטן, "May Satan be torn asunder!" The innermost space finally contains words from Ex. xl. 8, and permutations of קוף, a mystical name of God.

The Eibenschütz Controversy.

It is a curious fact that in all the voluminous discussion, the only point at issue was the employment of the false Messiah's name in these amulets; not a voice was raised against the folly of amulets in general. The common impression probably was that they could do no harm and might serve as spiritual stimulants in the way of the wearer's reassurance and mental comfort. This widespread discussion, however, marks the turning-point in the history of the medieval faith in amulets; since then it has gradually diminished and may now be said to be

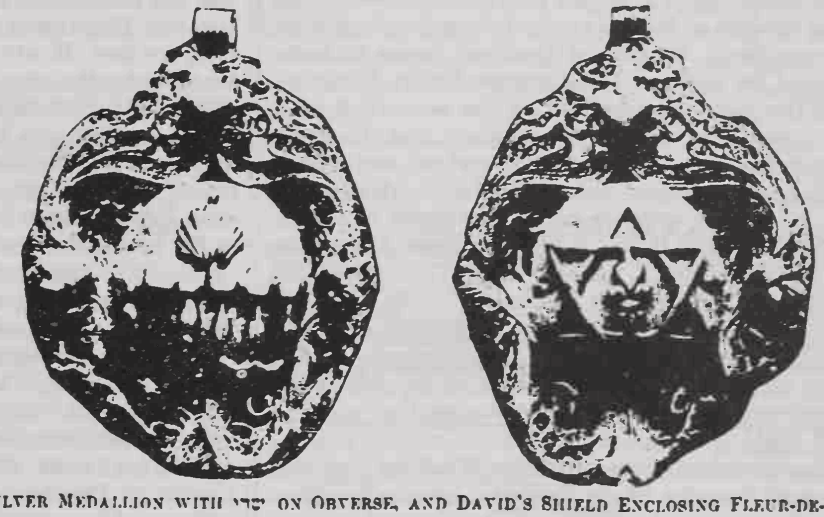
Exhibit 287

Protection from Demons

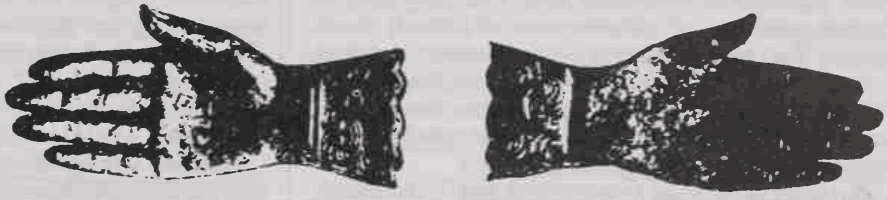


בשם אהיה והא הרא אא כב או מאכ אאא

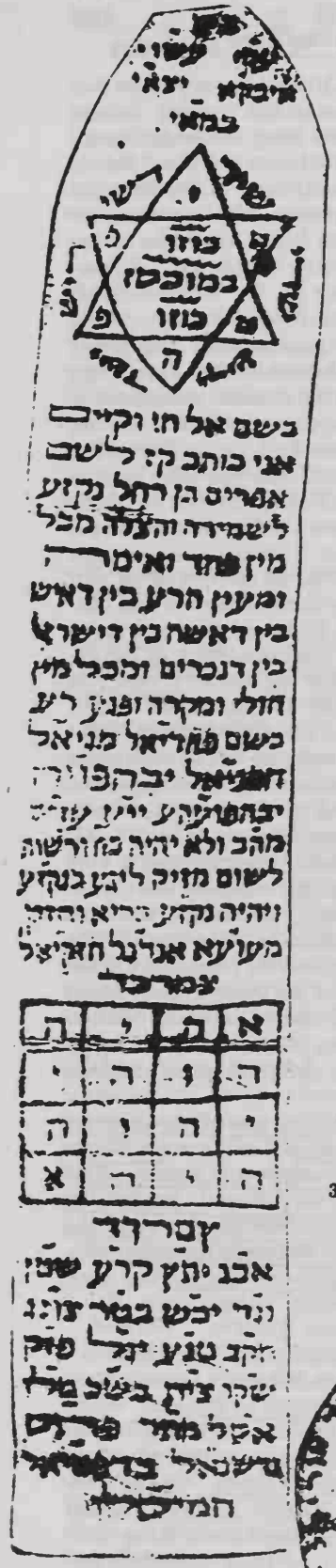
1. Amulet for Protection against Lilith.
(From the "Sefer Raziel.")



2. Silver Medallion with שדי on Obverse, and David's Shield Enclosing Fleur-de-Lis on Reverse. 2⅜ × 1⅞ in.



3. Golden Hand Used for Protection against the "Evil Eye," with שדי in the Palm. 2¼ × 1 in.



5. Parchment with Permutations of יהוה, שדי, and אהיה. 9¼ × 1¾ in.



4. Parchment with Inverted Pyramidal Inscription after the Style of Abracadabra. Diameter 1⅞ in.

[Plate 2, 3, 4, and 5 reproduced by courtesy of the United States National Museum, Washington, D. C.]

AMULETS

Jewish Encyc.

"Bezalel knew how to combine [צירוף] the letters by which heaven and earth were created" (Ber. 55a), and the saying of R. Judah b. Ilai (Men. 29b), quoted, with similar sayings of Rab, in Bacher, "Ag. Bab. Amor." pp. 18, 19—is here proved to be an old cabalistic conception. In fact, the belief in the magic power of the letters of the Tetragrammaton and other names of the Deity (compare Enoch, lxi. 3 *et seq.*; Prayer of Manasses; Ḳid. 71a; Eccl. R. iii. 11; Yer. Ḥag. ii. 77c) seems to have originated in Chaldea (see Lenormant, "Chaldean Magic," pp. 29, 43). Whatever, then, the theurgic Cabala was, which, under the name of "Sefer (or "Hilkot") Yeẓirah," induced Babylonian rabbis of the fourth century to "create a calf by magic" (Sanh. 65b, 67b; Zunz, "G. V." 2d ed., p. 174, by a false rationalism ignores or fails to account for a simple though strange fact!), an ancient tradition seems to have coupled the name of this theurgic "Sefer Yeẓirah" with the name of Abraham as one accredited with the possession of esoteric wisdom and theurgic powers (see ABRAHAM, APOCALYPSE OF, and ABRAHAM, TESTAMENT OF; Beer, "Das Leben Abrahams," pp. 207 *et seq.*; and especially Testament of Abraham, Recension B, vi., xviii.; compare Kohler, in "Jew. Quart. Rev." vii. 584, note). As stated by Jellinek ("Beiträge zur Kabbalah," i. 3), the very fact that Abraham, and not a Talmudical hero like Akiba, is introduced in the "Sefer Yeẓirah," at the close, as possessor of the Wisdom of the Alphabet, indicates an old tradition, if not the antiquity of the book itself.

The "wonders of the Creative Wisdom" can also be traced from the "Sefer Yeẓirah," back to Ben Sira, *l.c.*; Enoch, xlii. 1, xlviii. 1, lxxxii. 2, xcii. 1; Slavonic Enoch, xxx. 8, xxxiii. 3 (see Charles's note for further parallels); IV Esdras xiv. 46; Soṭah xv. 3; and the Merkabah-travels to Test. Abraham, x.; Test. Job, xi. (see Kohler, in Kohut Memorial Volume, pp. 282–288); and the Baruch Apocalypse throughout, and even II Macc. vii. 22, 28, betray cabalistic traditions and terminologies.

Gnosticism and Cabala.

But especially does GNOSTICISM testify to the antiquity of the Cabala. Of Chaldean origin, as suggested by Kessler (see "Mandæans," in Herzog-Hauck, "Real-Encyc.") and definitively shown by Anz ("Die Frage nach dem Ursprung des Gnostizismus." 1879), Gnosticism was Jewish in character long before it became Christian (see Joël, "Blicke in die Religionsgeschichte," etc., 1880, i. 203; Hönig, "Die Ophiten," 1889; Friedländer, "Der Vorchristliche Jüdische Gnostizismus," 1898; *idem*, "Der Antichrist," 1901). Gnosticism—that is, the cabalistic "Ḥokmah" (wisdom), translated into "Madda'" (Aramaic, "Manda'" = knowledge of things divine)—seems to have been the first attempt on the part of the Jewish sages to give the empirical mystic lore, with the help of Platonic and Pythagorean or Stoic ideas, a speculative turn: hence the danger of heresy from which Akiba and Ben Zoma strove to extricate themselves, and of which the systems of PHILO, an adept in Cabala (see "De Cherubim," 14; "De Sacrificiis Abelis et Caini," 15; "De Eo Quod Deterius Potiori Insidiatur," 48; "Quis Rerum Divinarum Heres Sit," 22), and of PAUL (see Matter, "History of Gnosticism," ii.), show many pitfalls (see GNOSTICISM, MINIM). It was the ancient Cabala which, while allegorizing the Song of Songs, spoke of ADAM ḲADMON, or the God-man, of the "BRIDE of God," and hence of "the mystery of the union of powers" in God (see Conybeare, "Philo's Contemplative Life," p. 304), before Philo, Paul, the Christian Gnostics, and the medieval Cabala did. Speculative Cabala of old (IV Esd. iii. 21; Wisdom ii. 24) spoke of "the germ of poison from the serpent transmitted from Adam to all generations" (זוהמה של נחש) before Paul and R. Johanan ('Ab. Zarah 22b) referred to it. And while the Gnostic classification of souls into pneumatic, psychic, and hylic ones can be traced back to Plato (see Joël, *l.c.* p. 132), Paul was not the first (or only one) to adopt it in his system (see Ḥag. 14b; Cant. R. i. 3, quoted by Joël; compare Gen. R. xiv., where the five names for the soul are dwelt upon).

Cabalistic Dualism.

The whole dualistic system of good and of evil powers, which goes back to Zoroastrianism and ultimately to old Chaldea, can be traced through Gnosticism; having influenced the cosmology of the ancient Cabala before it reached the medieval one. So is the conception underlying the cabalistic tree, of the right side being the source of light and purity, and the left the source of darkness and impurity ("sitra yemina we sitra aḥara), found among the Gnostics (see Irenæus, "Adversus Hæreses," i. 5, § 1; 11, § 2; ii. 24, § 6; Epiphanius, "Hæres," xxxii. 1, 2; "Clementine Homilies," vii. 3; compare Cant. R. i. 9; Matt. xxv. 33; Plutarch, "De Isiḳe," 48; Anz, *l.c.* 111). The fact also that the "Ḳelippot" (the scalings of impurity), which are so prominent in the medieval Cabala, are found in the old Babylonian incantations (see Sayce, "Hibbert Lectures," 1887, p. 472; Delitzsch, "Assyrisches Wörterbuch," *s.v.* קלף), is evidence in favor of the antiquity of most of the cabalistic material.

It stands to reason that the secrets of the theurgic Cabala are not lightly divulged; and yet the Testament of Solomon recently brought to light the whole system of conjuration of angels and demons, by which the evil spirits were exorcised; even the magic sign or seal of King Solomon, known to the medieval Jew as the SHIELD OF DAVID, has been resurrected (see Conybeare, in "Jew. Quart. Rev." xi. 1–45; also EXORCISM).

To the same class belongs the "Sefer Refu'ot" (The Book of Healing), containing the prescriptions against all the diseases inflicted by demons, which Noah wrote according to the instructions given by the angel Raphael and handed over to his son Shem (Book of Jubilees, x. 1–14; Jellinek, "B. H." iii. 155–160; Introduction, p. xxx.). It was identified with the "Sefer Refu'ot" in possession of King Solomon and hidden afterward by King Hezekiah (see Pes. iv. 9, 56a; "B. H." *l.c.* p. 160; Josephus, "Ant." viii. 2, § 5; compare *idem*, "B. J." ii. 8, § 6, and the extensive literature in Schürer, "Gesch. des Volkes Israel," 3d ed., iii. 2, 99 *et seq.*), whereas the secret of the black art, or of healing by demonic powers, was transmitted to heathen tribes, to "the sons of Keṭurah" (Sanh. 91a) or the AMORITES (compare Enoch, x. 7).

as Kayserling holds ("Moses Mendelssohn," p. 431, Leipsic, 1888), "a poetical presentation of Solomon Maimon," seems to be conclusive. An anonymous writer in "Ha-Karmel" (1872, p. 462) relates that Abba lived in Glusk, near Lublin, and was well remembered by its old inhabitants. Max Letteris quotes a parody which Abba is said to have improvised on the occasion of his being thrown down a flight of stairs by the impetuous Jacob Emden in Altona. A study of Abba Glusk appeared in the "Vossische Zeitung" (Aug. 30, 1885), in which are reproduced several interesting anecdotes, especially of Abba's troubles with the unfriendly representatives of the Berlin community, and later with the police of that city. It seems that after wandering aimlessly in various Western countries, Abba returned in his old age to Poland, after which all trace of him was lost.

BIBLIOGRAPHY: Letteris, in *Ha-Maggid*, v. 21, No. 7; Kohut, *Moses Mendelssohn und Seine Familie*, p. 51, Dresden and Leipsic, 1886.

H. R. P. WI.

GNAT. See FLY; INSECTS.

GNESEN. See POSEN.

GNOSIS. See GNOSTICISM.

GNOSTICISM. An esoteric system of theology and philosophy. It presents one of the most obscure and complicated problems in the general history of religion. It forced itself into prominence in the first centuries of the common era, and the Church Fathers were constrained to undertake its refutation. Writers on the history and dogmas of the Church have therefore always devoted much attention to the subject, endeavoring to fathom and define its nature and importance. It has proved even more attractive to the general historians of religion, and has resulted during the last quarter of a century in a voluminous literature, enumerated by Herzog-Hauck ("Real-Encyc." vi. 728). Its prominent characteristic being syncretism, the scholars, according to their various points of view, have sought its origin, some in Hellenism (Orphism), some in Babylonia, others elsewhere. This question, however, can not be discussed here, as this article deals with purely Jewish gnosticism.

Jewish Gnosticism.

Jewish gnosticism unquestionably antedates Christianity, for Biblical exegesis had already reached an age of five hundred years by the first century C.E. Judaism had been in close contact with Babylonian-Persian ideas for at least that length of time, and for nearly as long a period with Hellenistic ideas. Magic, also, which, as will be shown further on, was a not unimportant part of the doctrines and manifestations of gnosticism, largely occupied Jewish thinkers. There is, in general, no circle of ideas to which elements of gnosticism have been traced, and with which the Jews were not acquainted. It is a noteworthy fact that heads of gnostic schools and founders of gnostic systems are designated as Jews by the Church Fathers. Some derive all heresies, including those of gnosticism, from Judaism (Hegesippus in Eusebius, "Hist. Eccl." iv. 22; comp. Harnack, "Dogmengesch:" 3d ed. i. 232, note 1). It must furthermore be noted that Hebrew words and names of God provide the skeleton for several gnostic systems. Christians or Jews converted from paganism would have used as the foundation of their systems terms borrowed from the Greek or Syrian translations of the Bible. This fact proves at least that the principal elements of gnosticism were derived from Jewish speculation, while it does not preclude the possibility of new wine having been poured into old bottles.

Pre-Christian.

Cosmogonic-theological speculations, philosophemes on God and the world, constitute the substance of gnosis. They are based on the first sections of Genesis and Ezekiel, for which there are in Jewish speculation two well-established and therefore old terms: "Ma'aseh Bereshit" and "Ma'aseh Merkabah." Doubtless Ben Sira was thinking of these speculations when he uttered the warning: "Seek not things that are too hard for thee, and search not out things that are above thy strength. The things that have been commanded thee, think thereupon; for thou hast no need of the things that are secret" (Ecclus. [Sirach] iii. 21-22, R. V.). The terms here emphasized recur in the Talmud in the accounts of gnosis. "There is no doubt that a Jewish gnosticism existed before a Christian or a Judæo-Christian gnosticism. As may be seen even in the apocalypses, since the second century B.C. gnostic thought was bound up with Judaism, which had accepted Babylonian and Syrian doctrines; but the relation of this Jewish gnosticism to Christian gnosticism may, perhaps, no longer be explained" (Harnack, "Geschichte der Altchristlichen Litteratur," p. 144). The great age of Jewish gnosticism is further indicated by the authentic statement that Johanan b. Zakkai, who was born probably in the century before the common era, and was, according to Sukkah 28a, versed in that science, refers to an interdiction against "discussing the Creation before two pupils and the throne-chariot before one."

Sources.

In consequence of this interdiction, notwithstanding the great age and the resulting high development of Jewish gnosticism, only fragments of it have been preserved in the earlier portions of traditional literature. The doctrines that were to be kept secret were of course not discussed, but they were occasionally touched upon in passing. Such casual references, however, are not sufficient to permit any conclusions with regard to a Jewish gnostic system. If such a system ever existed (which may be assumed, although the Jewish mind has in general no special predilection for systems), it surely existed in the form of comments on the story of Creation and on Ezekiel's vision of the throne-chariot. It is even probable that the carefully guarded doctrines lost much of their terrifying secrecy in the course of the centuries, and became the subject of discussion among the adepts. Magic, at first approached with fear, likewise loses its terrifying aspects as the circle of its disciples enlarges. The same thing happened in the case of gnosticism, which was itself largely colored by magic. Hence it may be assumed that the scattered references of the amoraim of the third to the fifth century C.E., which in view of the statements made by the heresiologists of the Christian Church are recognized as being gnostic in nature,

Cabala and magic Merkabah

contain much older gnostic thought. They are quoted in the names of later scribes only because the latter modified the ideas in question or connected them with passages of Scripture, and not because they were the authors of them or the originators of the system. It is also highly probable that a not inconsiderable part of the earliest Jewish gnosis is still extant, though in somewhat modified form, in the mystical small midrashim that have been collected in Jellinek's "Bet ha-Midrash," and in the mediæval products of the Jewish Cabala. Although at present means are not at hand to distinguish the earlier from the later elements, it is undeniable that the devotees of secret science and magic in general can not be easily exterminated, though they may seem to disappear from time to time. Krochmal, and after him Joel, have already pointed out gnostic doctrines in the Zohar. Further investigation will show the relationship of gnosticism to the Cabala, as well as that of both to magic in general. X

Definition and Terminology.

In the gnosticism of the second century "three elements must be observed, the speculative and philosophical, the ritualistic and mystical, and the practical and ascetic." (Harnack, *l.c.* p. 219). These three elements may all be traced to Jewish sources. The ritualistic and mystical element, however, was here much less developed than in Judæo-Christian and Christian gnosticism, as the liturgical worship and the religio-legal life had been definitely formulated for many ages. Although very clear traces of it exist, it is difficult to determine exactly the limits of gnosis and to distinguish between what belongs to its domain and what to the domains of theology and magic. This difficulty is due to the nature of gnosis itself, the chief characteristic of which is syncretism, and also to the nature of the Jewish sources, which do not deal with definite problems, but with various questions indiscriminately. If the gnostic systems were not known through other sources, the statements relating to them in the rabbinical works could not be recognized. These elements were, in fact, discovered only in the first half of the last century (Krochmal, Grätz), and new ones have been ascertained by more recent investigators (Joel, Friedländer, etc.); much, however, still remains to be done.

The speculations concerning the Creation and the heavenly throne-chariot (*i.e.*, concerning the dwelling-place and the nature of God), or, in other words, the philosophizings on heaven and earth, are expressly designated as gnostic. The principal passage with reference thereto is as follows: "Forbidden marriages must not be discussed before three, nor the Creation before two, nor the throne-chariot even before one, unless he be a sage who comprehends in virtue of his own knowledge ["hakam u-mebin mi-da'ato"]. Whoever regards four things would better not have been born: the things above, the things below, the things that were before, and the things that shall be. Whoever has no regard for the honor of his God would better not have been born" (Ḥag. ii. 1). As Johanan b. Zakkai refers to this interdiction, it must have been formulated in pre-Christian times (Tosef., Ḥag. ii. 1, and parallels). The characteristic words "ḥakam u-mebin mi-da'ato" occur here, corresponding to the Greek designations γνῶσις and γνωστικοί (I Tim. vi. 20; I Cor. viii. 1–3). The threefold variation of the verb ידע in the following passage is most remarkable: "In order that one may know and make known and that it come known, that the same is the God, the Maker, and the Creator" (Abot iv. end; Krochmal, "Moreh Nebuke ha-Zeman," p. 208); these words clearly indicate the gnostic distinction between "God" and the "demiurge." "Not their knowledge but my knowledge" (Ḥag. 15b), is an allusion to gnosis, as is also the statement that man has insight like angels (Gen. R. viii. 11 [ed. Theodor, p. 65, מראין]). These expressions also occur elsewhere, while γνῶσις and γνωστικός are not found once in the rabbinical vocabulary, though it has borrowed about 1,500 words from the Greek; it may be concluded, therefore, that these speculations are genuinely Jewish. In classical Greek γνωστικός does not mean "one who knows," but "that which is to be known"; hence the technical term may even have been coined under Jewish influence.

A Secret Science.

Gnosis was originally a secret science imparted only to the initiated (for instance, Basilides, in Epiphanius, "Hæreses," xxiv. 5) who had to bind themselves by oath, ἀῤῥητα φυλάξαι τὰ τῆς διδασκαλίδα σιγώμενα (Justin, "Gnost." in Hippolytus, "Philosophosemena," v. 24; comp. *id.* v. 7: ἀπόῤῥητος λόγος καὶ μυστικός; also Wobbermin, "Religionsgeschichte Studien zur Frage der Beeinflussung des Urchristenthums Durch das Antike Mysterienwesen," p. 149; and Anrich, "Das Antike Mysterienwesen in Seinem Einfluss auf das Christenthum," p. 79). The gnostic schools and societies, however, could not have made very great demands on their adherents, or they could not have increased enough to endanger the Church as they did. The Pneumatics, who formed a closed community, endeavored to enlarge it (Herzog-Hauck, *l.c.* vi. 734). Indeed, most gnostic sects probably carried on an open propaganda, and the same may be observed in the case of Jewish gnosticism. The chief passages, quoted above, forbid in general the teaching of this system, and Eleazar (3d cent.) refused in fact to let Johanan (d. 279) teach him it. Origen, who lived at the same time in Palestine, also knew the "Merkabah" as a secret science ("Contra Celsum," vi. 18; comp. Friedländer, "Der Vorchristliche Jüdische Gnosticismus," pp. 51–57, on Philo and the conditions of being initiated). Joseph, the Babylonian amora (d. 322), studied the "Merkabah": the ancients of Pumbedita studied "the story of the Creation" (Ḥag. 13a). As they studied it together, they were no longer strict in preserving secrecy. Still less concealment was there in post-Talmudic times, and hardly any in the Middle Ages. Philosophy never has been hedged with secrecy, and the mandate of secrecy reminds one of the κρύβε, κρύβε of the magic papyri. Gnosis was concealed because it might prove disastrous to the unworthy and uninitiated, like magic formulas. By "correct knowledge" the upper and the lower world may be put in motion. When Eleazar was discussing the throne-chariot, fire came down from heaven and flamed around those present; the attending angels danced before them, like wedding-guests before the groom, and the trees intoned songs of praise. When Eliezer

and Joshua were studying the Bible, "fire came down from heaven and flamed around them," so that the father of Elisha b. Abuyah, the gnostic referred to below, asked affrightedly: "Do you mean to set my house on fire?" (Yer. Ḥag. 77a, b; comp. Lev. R. xvi. 4; Friedländer, "Der Vorchristliche Jüdische Gnosticismus," p. 59). These men were all pupils of Johanan b. Zakkai. When two other scholars interpreted the Merkabah the earth shook and a rainbow appeared in the clouds, although it was summer. These stories indicate that this secret doctrine revealed the eternally acting media of the creation of heaven and earth.

Knowledge of this kind was dangerous for the uninitiated and unworthy. When a boy read the Merkabah (Ezek. i.) before his teacher and "entered the ḥashmal with his knowledge" [והיה מבין בחשמל], fire came out of the ḥashmal [comp. Ezek. i. 4, "as ḥashmal out of the fire"] and consumed him [Ḥag. 13a], for the boy was one who knew [חכם = γνωστικός]. Gnosis is neither pure philosophy nor pure religion, but a combination of the two with magic, the latter being the dominant element, as it was the beginning of all religion and philosophy. The expression "to shake the world," used by the gnostic Bar Zoma (Gen. R. ii. 4, and parallels), reminds one of the origins of gnosis. The phrase "to trim the plants," occurring in the second leading passage on Jewish gnosticism, quoted below, must be noted here, for it refers, of course, to the influencing of the heavenly world by gnostic means.

Gnostic Signs.

The ophitic diagram that Krochmal shows in the pictures that "may not be looked upon" (Tosef., Shab., and parallels), is evidently derived from magic, for the cabalistic sign of the pentagram is found on one of the earliest shards (Bliss and Macalister, "Excavations in Palestine During the Years 1898–1900," plates 29, 42; Dr. Emaus, in "Vajda, Magyar Zsidó Szemle," xvii. 315 *et seq.*). A mere reference to this view must suffice here; its importance has been noted by Aurich, *l.c.* pp. 86–87; it points the way to an understanding of Jewish gnosis. A few interesting examples may be given here. The following passage occurs in the Berlin Papyrus, i. 20, Parthey: "Take milk and honey and taste them, and something divine will be in your heart." The Talmud, curiously enough (Ḥag. 13a), refers the phrase, "Honey and milk are under thy tongue" (Cant. iv. 11), to the Merkabah, one of the principal parts of Jewish gnosis, saying that the knowledge of the Merkabah, which is sweeter than milk and honey, shall remain under the tongue, meaning that it shall not be taught (comp. Dietrich, "Abraxas," p. 157: "honey and milk must be offered"). The Valentinians taught that in order to attain salvation the pneumatic required nothing further "than gnosis and the formulæ [ἐπῳδήματα] of the mysteries" (Epiphanius, "Hæreses," xxxi. 7).

"Four scholars, Ben Azzai, Ben Zoma, Aher [Elisha b. Abuyah], and Rabbi Akiba, entered paradise [פרדס = παράδεισος]; Ben Azzai beheld it and died; Ben Zoma beheld it and went mad; Aher beheld it and trimmed the plants; Akiba went in and came out in peace" (Tosef., Ḥag. ii. 3; Ḥag. 14b; Yer. Ḥag. 77b; Cant. R. i. 4). The entering into paradise must be taken literally, as Blau points out ("Altjüdisches Zauberwesen," pp. 115 *et seq.*).

The Four Who Entered Paradise.

The following proof may be added to those given there: "In the beginning of the Paris Papyrus is that great ἀπαθανατισμός, in which the mystic rises above stars and suns ἐν ἑκατάσει οὐκ ἐν ἑαυτῷ ὤν, near to the Godhead. By such art Iamblichus, freed from his body, endeavored to enter the felicity of the gods ['De Mysteriis,' i. 12], and thus his slaves said that they had seen him, ten ells above the earth, his body and garments gleaming in golden beauty" (Dietrich, *l.c.* p. 152). Paul (II Cor. xii. 1–4) speaks similarly of paradise, a passage that Joel ("Die Religionsgesch." i. 163, note 3) misinterprets as a "picture of gnosis." This instructive passage is as follows: "It is not expedient for me, doubtless, to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body, I can not tell; or whether out of the body, I can not tell: God knoweth); such an one caught up to the third heaven. And I know such a man. . . . How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

"Trimming the Plants."

Philo says, similarly: "Some one might ask, 'If true holiness consists in imitating the deeds of God, why should I be forbidden to plant a grove in the sanctuary of God, since God did the same thing when He planted a garden?' . . . While God plants and sows the beautiful in the soul, the spirit sins, saying, 'I plant'" ("De Allegoriis Legum," §§ 52 *et seq.*; ed. Mangey, §§ 117 *et seq.*). Philo here speaks also of trimming the trees. It is evident that this is the language of gnosis, but the words are used allegorically, as in Scripture. The literal interpretation here is perhaps also the correct one. The mystic imitates God, as Philo says, in planting a grove—that is, the mystic becomes himself a creator. He likewise has the power to destroy. There were books on the plants of the seven planets—for example, a work by Hermes, Βοτανὰ τῶν Ἀροσκόπων (Dietrich, *l.c.* p. 157, note 1). Hence the planets were also regarded as "plantations," and Aher's "trimming of the plants" in paradise must be interpreted in this sense. Berechiah (4th cent.) interpreted the words of Canticles i. 4, "God brought me into his apartments," to refer to the mysteries of the Creation and the throne of God (Cant. R. *ad loc.*; Bacher, "Ag. Bab. Amor." iii. 356). Hence he regarded the knowledge of the Merkabah as an entering of the apartments of God, or as entering the "Pardes." Akiba says to his companions who have entered paradise "When you come to the pure marble stones, do not say, 'Water, water!' for of this it is said (Ps. ci. 7): 'He that worketh deceit shall not dwell within my house'" (Ḥag. xiv. 6). "Ben Zoma stood and pondered; R. Joshua passed him and addressed him once and twice, but received no answer. The third time he answered quickly. Then Joshua said to him: 'Whence the feet [מאין הרגלים]?' He answered, 'Nothing "whence," my master.' Then R. Joshua said, 'I call heaven and earth to witness that I will not stir from this place

Letters create world (in Judaism, legitimate)

and to be made known that He is the God, the God, the Maker, the Creator, the Prudent, the Judge . . . that He shall judge . . . for all belongs to Him. If thy bad inclination assures thee that the nether world will be thy refuge, [know] that thou hast been created and born against thy will, that thou wilt live and die against thy will, and that thou wilt give account before the King of Kings against thy will." The belief in a "prince of the world" is a reflex of the demiurge. When God said, "I arrange everything after its kind," the prince of the world sang a song of praise (Hul. 60a). It was he that recited Ps. xxxvii. 25, for it is he, not God, who lives only since the Creation (Yeb. 16b). He desired God to make King Hezekiah the Messiah, but God said, "That is my secret"; God would not reveal to the demiurge His intentions in regard to Israel (Sanh. 94a; comp. Krochmal, *l.c.* p. 202).

Two Principles.

The two powers ("shete reshuyot"), a good and an evil, are often mentioned. In order to explain evil in the world the gnostics assumed two principles, which, however, are not identical with the Mazdean dualism (comp. Yer. Ber., end; Krochmal, *l.c.* p. 208, note; Hul. 87a; Friedländer, *l.c.* pp. 80 *et seq.*). On dualisms, trinities, eight powers ("dyas," "tetras," "ogdoas"), see Hilgenfeld, *l.c.* pp. 236 *et seq.* Hypostases often occur (Krochmal, *l.c.* p. 205). God has two thrones, one for judgment, and one for "zedakah" (benevolence, justice, and mercy; Ḥag. 14a).

The Sefer Yezirah.

The official view, and certainly also the common one, was that founded on Scripture, that God called the world into being by His word (see Ps. xxxiii. 6, 9: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. For he spake and it was done; he commanded, and it stood fast"). According to tradition, however, it required merely an act of His will, and not His word (Targ. Yer. to Gen. translates "He willed," instead of "He spake"). There were materialistic ideas side by side with this spiritual view. The Torah existed 2,000 years before the Creation; it, and not man, knows what preceded Creation (Gen. R. viii. 2). It says, "I was the instrument by means of which God created the world" (Gen. R. i.). This idea is rationalized in the Haggadah by comparing the Torah with the plans of a builder. Rab (200 C.E.), a faithful preserver of Palestinian traditions, refers to the combinations of letters by means of which the world was created (Ber. 58a; Epstein, "Recherches sur le Sefer Yezirah," p. 6, note 2). Also in Talmud

The gnosis of the Palestinian Marcus conceived the world to have come into being through the permutation of letters (Grätz, "Gnosticismus und Judenthum," pp. 105 *et seq.*). The στοιχεῖα of the alphabet corresponds to the στοιχεῖα of the universe (Wobbermin, *l.c.* p. 128). Epstein calls this view an astrological one, and he expounds it further (*l.c.* pp. 23 *et seq.*). The several elements of the alphabet play an important rôle in this cosmologic system, a reflection of which is found in one of the haggadah, in which the letters, beginning with the last, appear before God, requesting that the world be created through them. They are refused, until bet appears, with which begins the story of Creation. Alef complains for twenty-six generations, and is only pacified when it heads the Decalogue (Gen. R. i. 1). It was evidently held that the world came into being with the first sound that God uttered. Johanan thought that a breath sufficed, hence the world was created by ה (Gen. R. xii.). This view is connected with another view, according to which God first caused the spirit ("ruah" = wind) to be. In the Sefer Yezirah, the three principal elements of the alphabet are אמש; that is, אויר (air), מים (water), and אש (fire: Epstein, *l.c.* pp. 24 *et seq.*). According to this conception there are three, not four, elements, as was commonly assumed after the Arabic period. Curiously enough, the second book of "Jeu," p. 195, and the "Pistis Sophia," p. 375 (quoted in Herzog-Hauck, *l.c.* vi. 734), refer to three kinds of baptism —with water, with fire, and with spirit. It is impossible to say to what extent the Yezirah speculations influenced the Cabala and its principal manual, the Zohar, as well as its prominent adepts, at the close of the Middle Ages and in modern times, as there are no special studies on the subject. Many gnostic elements, as, for example, the syzygy doctrine (in which are found father, mother, and son), have doubtless been preserved in the Cabala, together with magic and mysticism.

Gnosis was regarded as legitimate by Judaism. Its chain of tradition is noted in the principal passage in Ḥagigah, Johanan b. Zakkai heading the list. Here is found the threefold division of men into hylics, psychics, and pneumatics, as among the Valentinians. Although these names do not occur the "third group," as the highest, is specifically mentioned (Ḥag. 14b), as Krochmal pointed out before Joel. The ophitic diagram was also known, for the yellow circle which was upon it is mentioned (Joel, *l.c.* p. 142). Gnosis, like every other system of thought, developed along various lines; from some of these the Jewish faith, especially monotheism, was attacked, and from others Jewish morality, with regard to both of which Judaism was always very sensitive. There were gnostics who led an immoral life, Aher (ELISHA BEN ABUYAH) being among these, according to legendary accounts (comp Pes. 56a; Eccl. R. i. 8; Harnack, *l.c.* pp. 166 *et seq.*; Hilgenfeld, *l.c.* pp. 244–250). But there were also gnostic sects practising asceticism (Herzog-Hauck, *l.c.* vi. 734, 755). Jose b. Ḥalafta seems to have belonged to one of these, for he speaks of "five plants [sons] that he planted." This is the language of gnosis. Those parties which, though within Judaism, were nevertheless inimical to it—among them Judæo-Christianity—naturally used gnosis, then the fashion of the day, as a weapon against the ruling party, official Judaism. (On the relation between Jewish and Christian gnosis see Harnack, *l.c.* p. 144, and Friedländer, *l.c.* p. 63; on antinomian gnosis see Friedländer, *l.c.* pp. 76 *et seq.*) The term "minim" in the Talmud often refers to gnostics, as Friedländer, and before him Krochmal and Grätz, have pointed out. The knowledge of the origin and nature of man also belonged to gnosis (Irenæus, i. 14, 4: γνῶσιν ὅδεν εἰσί; comp. Clem. Al. Exc ex

Anti-Jewish Gnosis.

The noxious elements in such Ba'al-Worship were not simply the degradation of YHWH and the enthronement in his place of a baseless superstition. The chief evil arose from the fact that the Ba'als were more than mere religious fantasies. They were made the symbols of the reproductive powers of nature, and thus their worship ministered to sexual indulgences, which it at the same time legalized and encouraged.

Dangers and Evils of the Worship.

Further, there was placed side by side with the Ba'al a corresponding female symbol, the ASHTORETH (Babyl. "Ashtar") and the relation between the two deities was set forth as the example and the motive of unbridled sensuality. The evil became all the worse when in the popular view YHWH himself was regarded as one of the Ba'als and the chief of them (Hosea ii. 16). It was in northern Israel, where agriculture was more followed than in the southern kingdom, that Ba'al-Worship was most insidious and virulent. The Book of Hosea speaks eloquently and pathetically of the moral and religious ruin which it wrought in the days just before the fall of the monarchy. It was to the Ba'als that the popular worship of the high places was paid; or, more frequently, to YHWH Himself with Baalish rites. In the kingdom of Judah the inveterate evil was abated, if not at once quelled, by the concentration of all religious acts in Jerusalem and its Temple. More pernicious while it lasted than this popular inland Canaanitic cult was the elaborate official Ba'al-Worship of Anab and Jezebel, above alluded to, which was finally rooted out by revolution and proscription (II Kings ix., x.). It had prophets by the hundred, as well as priests, and had the effect of virtually though not avowedly putting the religion of YHWH under the ban. It was introduced into Judah by Athaliah, daughter of Jezebel; and its suppression there was also accompanied by a civil outbreak (II Kings xi. 4 *et seq.*). Ba'al-Worship did not play so great a part in the later religion of Judah as did the adoration of the heavenly bodies and related usages borrowed from Assyria and Babylonia. Yet the customs native to the soil lingered on till they were obliterated by the Exile.

Popular and Official Forms of the Cult.

Apart from the offerings of fruits from the earth and the firstlings of cattle, much is not known with regard to the rites of the popular Ba'al-Worship. Self-torture and mutilation characteristic of the Phenician type (I Kings xviii. 28) were probably absent from the simpler and freer usages of the primitive local observances. It is also doubtful whether the sacrifice of children, proper to the service of Molech, was ever a feature of inland Canaanitic Ba'al-Worship (Jer. xix. 5 is to be corrected by the LXX.). The shrines were little more than altars with the symbol of the Ashtoreth planted beside it—the sacred tree-stem or pole named from an old Canaanite goddess, Ashera, with whom Ashtoreth was identified. Near by sacred pillars were also often reared.

Rites and Accompaniments.

It has been already indicated that the Ba'al plays a great rôle in Canaanitic proper names. A curious phase in the history of the cult in Israel is shown in the substitution by later editors of (בשת), "boshet," "the shameful thing," for Ba'al in such names as Ishbosheth and Mephibosheth; compare "Eshbaal," I Chron. viii. 33, and "Meribbaal," I Chron. ix. 40 (viii. 34). A name which could not be thus treated was "Bealiah" (I Chron. xii. 6 [A. V. 5]), which means "Jehovah is Ba'al."

Baal in Personal Names.

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Baal worship not depravity

BAAL-PEOR Name of a Canaanitish god. Peor was a mountain in Moab (Num. xxiii. 28), whence the special locality Beth-peor (Deut. iii. 29, etc.) was designated. It gave its name to the Ba'al who was there worshiped, and to whose service Israel, before the entrance into Canaan, was, for a brief time, attracted (Num. xxv. 3, 5; Ps. cvi. 28). The god is himself also called "Peor" by abbreviation (Num. xxxi. 16; Josh. xxii. 17). It is commonly held that this form of Ba'al-worship especially called for sensual indulgence. The context seems to favor his view, on account of the shameful licentiousness into which many of the Israelites were there enticed. But all Ba'al-worship encouraged this sin; and Peor may not have been worse than many other shrines in this respect, though the evil there was certainly flagrant. In Hosea ix. 10 "Baal-peor" is the same as "Beth-peor." and is contracted from "Beth-baal-peor."

J. JR.

Baal worship J. F. McC.

—**In Rabbinical Literature:** The worship of this idol consisted in exposing that part of the body which all persons usually take the utmost care to conceal. It is related that on one occasion a strange ruler came to the place where Peor was worshiped, to sacrifice to him; but when he heard of this silly practise, he caused his soldiers to attack and kill the worshipers of the god (Sifre, Num. 131; Sanh. 106*a*). The same sources mention various other facts concerning the cult, all of which give the impression that it still existed at the time of the Tannaim. That the statements of the Rabbis are not wholly imaginative and do not take their coloring from the rites of some heathen or antinomian-Gnostic sects is shown by the fact that the worship of Peor is ridiculed, but nowhere stigmatized as moral depravity by the Rabbis, which latter might have been expected, had the assertions of the Rabbis been based on the Gnostic cults mentioned.

J. SR.

Exhibit 295 Babylonia
Babylonian Talmud - Cabala academies 586 BC - 1040 AD

After an interval of a few years, a nephew of the deposed Ukba, David b. Zakkai (920–940), was made exilarch, and Cohen Zedek II. was forced to recognize him. Foiled as this ambitious Pumbeditan thus was in regard to the exilarchate, he was in addition compelled to witness the rise and development of the Academy of Sura, also strongly opposed by him, but which under Saadia reached a point of unprecedented splendor. Saadia, who had been called to Sura from Egypt because there was no scholar of sufficient Talmudic authority there, had already made himself famous by his translation of the Bible into Arabic, and by his commentary upon it. His activity as gaon of Sura (928–942) was even more meritorious than this accomplishment. His battles with the Karaites form but one side of the general polemic activity which ruled at this time in Irak among the professors of the various religions. There was a Parsee controversy ("shikand gumanik Vijar") against Jews and Christians in the ninth century (Darmesteter, "Rev. Et. Juives," xviii. 4). Sabaryeshu, a Jacobite presbyter of Mosul in the tenth century, waged a discussion with a Jewish sage (Assemani, *l.c.* iii. 1, 541; compare Steinschneider, "Polemische Literatur," p. 85); and Mohammedan writers like Al-Kindi were continuous in their attacks, from the ninth century on, against Jews and Christians alike (Steinschneider, *l.c.* p. 112). Two califs, Al-Muktadir and Kahir, interfered in the disputes between the exilarchate and the gaonate, with the result that both institutions suffered in influence. David had successfully maintained himself against his brother Joshua, whom Saadia had declared exilarch, and had thereafter made friends with the gaon, who had in the interval been banished to Bagdad. He left a son, Judah, to succeed him; but he ruled only seven months. Saadia then took affectionate charge of Judah's infant son, until the latter was slain in a Moslem riot. The exilarchate had to be suspended (about 940) until quieter times permitted its artificial revival. There are some faint traces that a certain Hezekiah, a grandson of David's son Judah, was exilarch for a time; but, according to other authorities, he was only gaon of Pumbedita—a post which, with his violent death in 1040, also passed away after an existence of 800 years.

Saadia.

The Academy of Pumbedita flourished for a century longer. Aaron ibn Sargado, a wealthy merchant of Bagdad and an opponent of Saadia, acted as gaon of Pumbedita (943–960) and very effectively.

Of less importance was Nehemiah, son of Cohen Zedek; but in SHERIRA (968–1000) and his son HAI or Haia, the Jews of Babylonia possessed two incumbents of the gaonate who shed unrivaled brilliancy upon their office. Yet both these respected dignitaries found themselves the victims of calumnious representations made to the calif Al-Kadir, probably through the instrumentality of scholars who felt themselves slighted. The two geonim were for a time imprisoned, but ultimately were set at liberty, and the now aged Sherira resigned his office in favor of Hai, who discharged the duties of the gaonate until 1038. Upon his death the above-mentioned Hezekiah ruled for two years longer and with his murder the gaonate of Pumbedita came to an end.

Sherira and Hai.

The gaonate of Sura was extinguished less suddenly. About 970 a certain R. Jacob b. Mordecai is said to have written to the Jewish communities on the Rhine on the matter of a false Messiah (Mannheimer, "Die Juden in Worms," p. 27); this is, however, considered to be a fabrication. The last gaon of Sura was Samuel b. Hophni, the father-in-law of Hai; he was distinguished for his literary activities. When he died in 1034, the gaonate of Sura retrograded more and more, until at last it expired quietly and unnoticed.

A special intervention of Providence, according to Ibn Daud, was arranged in order that Babylonian learning should be transplanted to Europe. Four scholars, sent to the West to gather funds for the academies, were captured on the Mediterranean by an admiral of the calif of Cordova; and after many experiences these four became the founders of rabbinical academies in Alexandria, Kairwan, Cordova, and perhaps Narbonne. Babylonia thus lost its central importance for Judaism; it was, however, replaced by the rising communities of Spain, whither the two sons of the unfortunate Hezekiah above mentioned had also migrated.

This forms an appropriate point at which to consider the general influence of Babylonia upon European Judaism. Luzzatto ("Hebräische Briefe," p. 865) thus, in substance, describes it: The West received both the written and the oral Law from Babylonia. Punctuation and accentuation were begun in Babylonia; so also the piyyut, rime, and meter. Even philosophy had its origin here; for the frequently mentioned but little-known David ha-Babli or Al-Mukammez, who lived before Saadia, is the oldest known Jewish philosopher. The greatest if not also the earliest payyetan, Eleazar Kalir, of the eighth century, was apparently a Babylonian. It is true indeed, adds Luzzatto, that heresy is also a Babylonian product; for, in addition to the Karaites, Hiwi al-Balki, Saadia's opponent, was a Persian—in a broader sense a Babylonian. [The Talmudic usage survived for a long time of calling all Western Jews ("ma'arbaye") "Palestinians" and all Eastern Jews ("madinhaye") "Babylonians."] One peculiarity of the Babylonians, however, made no headway among the Jews of other lands: this was the system of supralineal punctuation (see Pinsker, "Einleitung in das Babylonisch-Hebräische Punctuationssystem"), called the Babylonian or Assyrian, and said to have been invented by the Karaite, R. Aha of Irak (see Margoliouth, in "Proc. Soc. Bibl. Archæology," 1893, p. 190). To Babylonian literary activity, in addition to the Babylonian Talmud, must be ascribed possibly the Targum Onkelos, together with some Midrashic works ("Rabbot"), "Halakot Gedolot," and the well-known works bearing the names of the geonim Aha of Shabha, Amram, Saadia, Sherira, Hai, Hophni, and others. Babylonian learning, always great from Rab's time, expressed itself in independent works only toward the close of the period, and then disappeared altogether.

Babylonian Influence on Judaism.

Babylonia, however, still continued to be regarded

Babylon — Spiritual" homeland of Talmudists

with reverence by the Jews in all parts. Eldad, who in the ninth century traveled extensively from Africa, notes that the Jews of Abyssinia placed "the sages of Babylon" first in their prayers for their brethren of the diaspora (Zemah Gaon, in Epstein, "Eldad ha-Dani," p. 8); and a similar prayer, יקום פרקן, although it has quite lost its application, is extant today in many congregations. R. Paltiel of Cairo contributed one thousand gold pieces to the schools of Babylonia ("Medieval Jewish Chron." ii. 128), in accordance, no doubt, with a custom prevalent in all places where Jews dwelt. In 1139 Abraham ibn Ezra was in Bagdad, and the exilarchate had possibly been restored at that time (see his commentary on Zech. xii. 7). Toward the end of the twelfth century, both Benjamin of Tudela and Pethahiah of Regensburg gave a description of Babylon; Judah al-Harizi's journey was somewhat later. Benjamin found seven thousand Jews in Mosul on the Tigris opposite ancient Nineveh, and at their head was R. Zakkai, of Davidic descent; he found also R. Joseph Burj al-Fulk, court astronomer of the Seljuk sultan Saifeddin. Pethahiah ("Travels," London, 1856) found there two "nesi'im" (princes) of the house of David. Other inhabitants paid a gold dinar to the government, but the Jews paid one-half to the government and the other to the two princes. In another passage (*l.c.* p. 20) Pethahiah says that every Jew in Babylonia paid a poll-tax of one gold piece to the head of the academy (of Bagdad?); for the king (calif) demanded no taxes. The Jews in Babylonia lived in peace. Passing through many places which counted two thousand, ten thousand, and even fifteen thousand Jewish inhabitants, Benjamin reached Bagdad, the residence of the calif. At this time the calif (Emir al-Mumemin) was considered only as the spiritual head of the state; the functions of government proper were exercised by the Seljuk princes. "The calif," says Benjamin, "is kindly disposed toward Israel, and reads and speaks our holy tongue." In Bagdad there resided about a thousand Jews, and there were ten colleges, which he enumerates, all under a president of their own. At the head of all stood the exilarch Daniel b. Hisdai. This shows that the exilarchate must have been restored, and, to judge from Benjamin's further description, it had lost but little of its former splendor. Pethahiah mentions only one academy in Bagdad and but a single presiding officer; he knows nothing of an exilarch. The inroad of the Mongolians seems to have wrought havoc in Bagdad; and the only large congregation known to Al-Harizi (Makama 12, 18, 24, 46) was that of Mosul. Passing through the city of Babylon, Benjamin reached a place inhabited by twenty thousand Jews, where the house of the prophet Daniel was shown.

Middle Ages.

Benjamin of Tudela.

Both travelers recount many legends and popular traditions concerning Daniel's grave in Susa (see Cambridge Bible, Daniel, p. xxi.). Ezekiel's synagogue, and the graves of individual Talmudists—traditions which survive to-day in great measure there, but which evidence considerable superstition on the part of the Babylonian Jews, a failing they share, however, with their Mohammedan neighbors. Al-Harizi sings of Ezekiel's grave in his 53d makama; Niebuhr saw the grave in 1765, and was assured that even then many hundred Jews annually visited it (Ritter, *l.c.* x. 264). Benjamin went to Kufa, where seven thousand Jews dwelt, and visited also the academic cities, Sura and Pumbedita; in ruined Nehardea, Pethahiah found a congregation, and in the celebrated Nisibis there were then eight hundred Jews. He relates that the "nasi" of Damascus received his ordination from the academic head of Babylonia, so that this country was still predominant in the minds of the Jews of the Moslem world. The gaon of Bagdad, Samuel b. Ali ha-Levi, did not hesitate to oppose Maimonides publicly. Two hundred years later, about 1380, there lived in Babylonia a prince, David b. Hodayah, who took up the cause of a German rabbi, Samuel Schlettstadt; this prince traced his descent, not from Bostanai, but from the Palestinian patriarchs (Coronel, "Commentarii Quinque," p. 110, Vienna, 1864). There was likewise an exilarchate in Syria under the Egyptian sultan in the thirteenth and fourteenth centuries, with its seat at Damascus; the exilarch Yisha of Damascus (1288) joined hands with the exilarch David of Mosul and the rabbinical authorities of Babylonia—that is, Bagdad—in opposing the anti-Maimonists ("Hemdah Genuzah," p. 21*b*; "Kerem Hemed," iii. 170).

Temporary commotion was caused in the life of the Jews of the califate by the appearance of David Alroy, who called himself in his Messianic capacity by the name of Menahem b. Solomon.

The califate hastened to its end before the rising power of the Mongolians. These heathen tribes knew no distinction, as Bar Hebræus remarks, between heathens, Jews, and Christians; and their grand mogul Cubalai showed himself just toward the Jews who served in his army (Marco Polo, book ii., ch. vi.). Hulagu, the destroyer of the califate (1258) and the conqueror of Palestine (1260), was tolerant toward both Jews and Christians; but there can be no doubt that in those days of terrible warfare the Jews must have suffered much with others.

Mongolian Period.

Under the Mongolian rulers, the priests of all religions were exempt from the poll-tax; and it is not true when Mohammedan writers deny that the Jews possessed the same privilege (Vambéry, "Gesch. Bucharas," i. 156, Stuttgart, 1872). Hulagu's second son, Ahmed, embraced Islam, but his successor, Argun (1284–91), hated the Moslems and was friendly to Jews and Christians; his chief counselor was a Jew, Sa'ad al-Daulah, a physician of Bagdad (D'Ohsson, "Histoire des Mongoles," book iii., ch. ii., p. 31; Weil, "Gesch. der Islamitischen Völker," p. 381). After the death of the great khan and the murder of his Jewish favorite, the Mohammedans fell upon the Jews, and Bagdad witnessed a regular battle between them. Ghaikatu also had a Jewish minister of finance, Reshid al-Daulah (Bar Hebræus, i. 632). The khan Gazan also became a Mohammedan, and restored the so-called Omar Law (see above) to full sway. The Egyptian sultan Nasr, who also ruled over Irak, reestablished the same law in 1330, and saddled it with new limitations (Weil, *l.c.* pp. 19, 398). Mongolian fury once again devastated the localities inhabited by Jews, when, in 1393, Timur

surance Company as a sort of rival to Lloyd's. Only recently has the firm again turned its attention to mines, under the influence of Lord Rothschild, the interests of the London house in the Rio Tinto copper-mines and the De Beers diamond-mines being considerable. Similarly the firm has large interests in the oil-wells of Baku, Russia, thus becoming the chief competitor of the Standard Oil Company.

With the fall of Louis Philippe (1848) the hegemony of the various Rothschild firms again reverted to London. Baron Lionel, though his attention was diverted considerably from finance to politics by the struggle for the emancipation of the Jews, gained considerable prestige by his repeated election as representative of the city of London; and the London firm was instrumental during his leadership of it in financing no less than eighteen government loans, including the Irish Famine Loan, one of £15,000,000 to the English government in 1856, the £5,000,000 Turkish loan of 1858, several refunding operations for the United States, and national loans to the Russian government. He declined, however, to take up the Russian loan of 1861, owing to his disapproval of the action of the Russian government toward Poland.



Nathan Mayer Rothschild.
(From an old print.)

After Mayer Amschel's death the Frankfort firm, which for many years, especially between 1850 and 1870, was of great importance, was until about 1855 under the guidance of Baron Amschel Mayer von Rothschild, and upon his death came under the joint management of the brothers Baron Mayer Karl and Baron Wilhelm (universally known in Germany as "Baron Willy"). The former was a man of high culture and great ability, a lover of art and literature, but somewhat of a misanthrope, owing, it is said, partly to the fact that seven daughters were born to him but no son. Baron Mayer Karl became a member of the Prussian Herrenhaus (House of Peers) in 1870, and thereafter paid little attention to business affairs, leaving these to his brother Baron Wilhelm. The latter was a very religious man, of rather narrow views, under whom the importance of the Frankfort firm rapidly declined. It was liquidated after his death in 1901.

The Rothschilds were not, however, without competitors in the issue of public loans. Other Jewish families—the Lazards, Sterns, Speyers, and Seligmans—adopted the Rothschild plan of establishing local branches in European capitals, each headed by a brother, and after 1848 the governments of Europe adopted the plan of throwing loans open to the public instead of resorting to one or two banking firms like the Rothschilds. In this way the Sterns secured the chief Portuguese loans, while a number of smaller Jewish firms began to combine their resources and form limited liability companies like the Crédit Mobilier, the Dresdener Bank, and the Deutsche Reichsbank of Berlin.

The relative importance of the Rothschilds diminished considerably in the second half of the nineteenth century. Having been ill advised as to their American policy, they invested largely in Confederate bonds and lost heavily. This appears to have disgusted them with American finance, which they left severely alone for many years, thus losing the opportunities afforded by the great financial expansion of the United States in the last decades of the nineteenth century. With the Franco-Prussian war (1870–71) the Rothschilds again came into financial prominence. They arranged with Bleichröder for the payment to Germany of the indemnity of five milliard francs; in 1875 the London house advanced the British government £4,080,000 for Suez Canal shares, upon which the Rothschilds were reported to have made

£100,000; and in 1884 they loaned the Egyptian government £1,000,000.

Meanwhile the Nationalist and Reactionary parties in France desired to counterbalance the "Semitic" influence of the Rothschilds by establishing a banking concern which should be essentially Catholic. Accordingly in 1876 the Union Générale was founded with a capital of 4,000,000 francs, increased to 25,000,000 francs in 1878 under the direction of a certain Bontoux. After various vicissitudes, graphically described by Zola in his novel "L'Argent," the Union failed, and brought many of the Catholic nobility of France to ruin, leaving the Rothschilds still more absolutely the undisputed leaders of French finance, but leaving also a legacy of hatred which had much influence on the growth of the anti-Semitic movement in France. Something analogous occurred in England when the century-long competition of the Barings and the Rothschilds culminated in the failure of the former in 1893; but in this case the Rothschilds came to the rescue of their rivals and prevented a universal financial catastrophe. It is a somewhat curious sequel to the attempt to set up a Catholic competitor to the Rothschilds that at the present time the latter are the guardians of the papal treasure.

The Union Générale.

Of recent years the Rothschilds have consistently refused to have anything to do with loans to Russia, owing to the anti-Jewish legislation of that empire, though on one occasion the members of the Paris house joined in a loan to demonstrate their patriotism as Frenchmen.

The remarkable success of the Rothschilds, which has now lasted exactly a century, has been due in the first place to the financial genius of Nathan Mayer Rothschild, and secondly in large measure to the settlement of the five brothers in the European capitals, which enabled them to issue loans simultaneously. In the early and later stages the London house was the base of operations; but during the reign of Louis Philippe the Paris house appears to have directed undertakings. The business principles on which the Rothschilds acted were the unified policy of the five, later four, and finally three firms; their determination never to deal with unsuccessful persons; their use of the surest information and the most reliable instruments; and prompt action after obtaining such information. They did not aim at excessive profits, nor did they put "all their eggs in one basket"; they drew back in time if an enterprise was not promising, selling quickly, if necessary even at a loss, on the principle that the first loss is the best; and they were almost the first to make use of journalistic methods to arouse the interest of the public in their loans. They have, however, consistently kept the secret of their own operations. The original five brothers were shrewd business men, but all were equally uncultured (Karl Mayer writes of a "kondract" he had made). Their descendants, however, have been among the great patrons of art throughout western Europe, the collections of Barons Amschel, James, and Ferdinand being especially noteworthy. They have created quite a school of Jewish dealers in art, whose chief customers they have been (Duveen, C. Davis, Spitzer, and Wertheimer).

As Philanthropists and Art Patrons.

The services of the Rothschilds in the cause of philanthropy have been equally marked. Special hospitals have been founded by them for all creeds at Jerusalem, Vienna, Paris, and London; the Jews' Free School of the last-named city is supported almost entirely by Lord Rothschild at an estimated annual cost of £15,000. In London and Paris they have established workmen's dwellings on a large scale and on an economic and commercial basis; and their private charities are very large. The founder of the house, Mayer Amschel Rothschild, held the curious theory that if a beggar thanked him, the charitable transaction was concluded, whereas if he received no thanks, Heaven owed him some recompense for his charity. Consequently, it was his custom to thrust a coin into the hand of a beggar, and to hurry away before the latter could express his gratitude.

In addition, some of the members of the family have evinced an interest in Jewish literature. Baron James in Paris was the founder of the Société des Etudes Juives; Baron Wilhelm of Frankfort was a zealous collector of Hebrew incunabula, which are now in the Frankfort town library; and almost all great Jewish literary undertakings have been subventioned by one or other branch of the firm.

Hitherto the pedigree of the Rothschild family has been traced only as far as Amschel, the father of Mayer Amschel Rothschild; but, owing to the recent publication of the tombstone inscriptions of Frankfort-on-the-Main by Horovitz ("Inschriften von Frankfort"), it is now possible to trace it back with a high degree of probability four generations further, as far as Moses Rothschild, who was born about the middle of the sixteenth century. There is little doubt that all the Rothschilds form one family, as is shown by the similarity of first names; this would account for the somewhat unusual name of Kalman (brother of Mayer Amschel), and would give some hint as to the use of "Jacob" as the name of Mayer Amschel's youngest son, since the younger son of the uncle after whom he was named was also called Jacob. It is also seen that the rabbinic part of the family left Frankfort early in the seventeenth century, and is not related in a direct line with the more worldly portion.

The number of marriages between cousins in the later history of the family is remarkable, especially in the second and third generations after the five brothers had gone to five different capitals. Altogether of fifty-eight marriages contracted by the descendants of Mayer Amschel Rothschild to date (1905), no less than twenty-nine, or exactly one-half, have been between first cousins. It is noteworthy that these marriages as a rule have been fertile, which is what is anticipated by biological science; but several of the unions have resulted in daughters only, which is also anthropologically significant.

In the first names adopted there has been a restriction in choice in the early generations, causing a considerable amount of confusion between the many Charlottes, Louises, Karls, and Nathans. As a rule, the son has adopted the father's name as a second name, which has enabled a distinction to be made;

Exhibit 299

By Rabbi Leon Spitz

GLAMOROUS PURIM FORMULA

Exterminate Anti-Semitic Termites As Our Ancestors Did 2,500 Years Ago

THE Purim festival offers a formula to combat anti-Semitism. And no wonder, since it was during those Purim days, just about twenty-five hundred years ago that Jews lived for the first time in their history in Galuth. And it was then that Jews met the anti-Semite face to face — and triumphed over him.

To the question, how did he do it? a rereading of the Book of Esther will afford the answer. No, there was no miracle about it at all. Fact is, the Purim festival is unique in this respect that nothing supernatural is mentioned in its connection. It is also unique in that the name of God does not occur in the entire story. It presents just this one problem, the problem of anti-Semitism and affords a realistic solution, which seems to have a substantial amount of merit.

And yet it is this holiday about which poets have composed songs and ditties beginning with the Medieaval Shoshanat Yakob to "Haman was a Wicked Man" and "In Shu Shu shu shu" so popular in our American Sunday schools. It is this festival which has evoked not a few of the great masterpieces by the master-painters of Christendom which are exhibited in the finest National Museums and Galleries in many a European Capital. These Purim paintings are to be found even among the priceless objects d'art which Goering and his hoodlums have looted and hidden away, now to be rediscovered one by one by American art experts. Purim launched the Yiddish Theatre with Esther as the charming heroine, Mordecai the popular hero, and Haman the villain par excellence. In the sunny climates of Italy and Southern France Purim carnivals were in vogue while in German and Hollandish Synagogues Haman was burnt in effigy and with unrestrained glee. To this very day in a thousand Synagogues his name is hissed and mimicked on Megillah night to the accompaniment of haman klappers and every other variety of festive noisemaker.

● Dealing as it does with the most serious problem of Jewish life, the perennial curse of anti-Semitism, the festival has yet become the merriest and the gayest in the Jewish calendar. The Order of the Day includes wine drinking, the Purim Seuda or Banquet to top off the holiday which has been launched on Megillah night by the public reading of the Story of Esther. It by no means neglects the giving of charity to the poor and it stresses the practice of Shalach Manes or the Exchange of Presents among relatives and friends. Every ear mark of festivity lends its bit of gaiety to make this the most glamorous of Jewish holidays. And so it goes.

But why all this?

For the very simple reason that the Purim festival spelled to Every Jew of Every Generation the call to fight the good fight with a pretty definite assurance that victory and triumph were just right around the corner. The Purim story mirrored the precariousness and the uniqueness of Jewish Life in Exile. Withal it reemphasizes the story-book formula that all's well that ends well, and every Jew lived happily ever after.

In every way Jewish life as lived in the Purim story mirrors Jewish life outside of Palestine in every age and epoch of Jewish history. Mordecai and Esther had Persian names, they spoke the language of the country of their adoption, they participated in the life about them, they attained posts of honor and of prestige. And simultaneously they had their own organized Jewish life and they adhered to their faith and to their traditions. And then anti-Semitism struck.

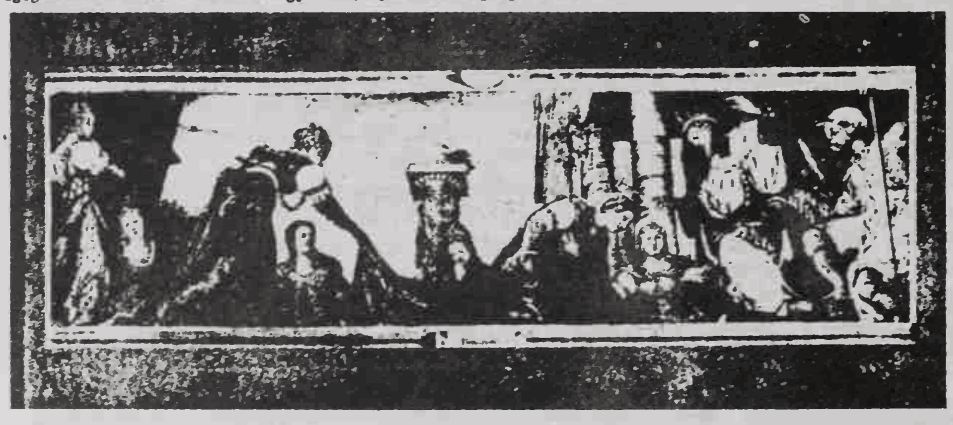
The causes were the perennial causes: jealousy, race hatred, the Jews were aliens, they were — that greatest of unforgiveable crimes — they were DIFFERENT. In the words of the Megillat Esther, "Their laws are diverse from those of every people; neither keep they the king's laws." Haman too alludes to the loot which would be poured into the Royal Treasury by confiscating Jewish property, "I will pay ten thousand talents of silver to bring it into the king's treasuries." There is too the genuine Hitlerian touch. Hitler resentful of certain individual Jews, determined to revenge himself upon the entire Jewish nation. Likewise Haman in his day, resented Mordecai and sought to massacre all the Jews.

The Purim formula demands the following elements: Selfrespect, Unity, Faith, Courage and Sacrifice.

Selfrespect—The Megillah is crystal clear on this point. Mordecai the Jew did not kneel nor did he prostrate. No matter what the price, his Jewish selfrespect permitted no compromises.

● Unity! Esther's counsel to Mordecai was, Go forth and assemble all the Jews of Shushan. American Jewry must present a united front in combatting its enemies. This is a first essential prerequisite before the

(Continued on page 12)



Esther Before Ahasuerus (Madrid Prado)

GLAMOROUS PURIM FORMULA

(Continued from page 5)

ranks can be closed. It is a Must technique which every battle in human experience prescribes. Jews of every religious denomination and of every sort and manner of theoretical grouping, the maximum and the minimum Jews are dutybound to keep well in mind Ben Franklin's revolutionary bonmot, If we don't hang together we shall hang separately. Jews must learn to get along together and to embark on common action, to achieve their goals and to protect their rights.

Faith! A people must have faith both in its destiny and in its own power to achieve that destiny. "Enlargement and Deliverance will arise unto the Jews from another source."

Sacrifice! Yes, there must be those who, more alive to the problems of Jewry and placed strategically where they can help their people, must be willing to render the needful service even to the point of personal sacrifice. Noblesse oblige. They who are endowed with health, or prestige or influence, or talent—with the ammunition that plays a determining role in a Democracy — must be induced to make use of their ammunition in the protection of their fellow-Jews. For in the security of the entire Family of Israel is assured the peace and the security of every individual Member of that Family.

And lastly, Courage.

● The kind of courage that Mordecai and the Jews of Shushan displayed was to meet the enemy in physical combat. It was the kind of courage which the Allied soldier displayed when he met Nazi and Jap in battle. It was the kind of courage the flower of the Jewish Youth of Palestine exhibits in its battle for free entry to Palestine. For too many thousand of years The Voice has been The Voice of Jacob and the Hand was the Hand of Esau forever raised against his brother. Perhaps the time has come when roles should be changed. Let Esau whine and wail and protest to the civilized world, and let Jacob raise his hand to fight the good fight.

For the anti-Semite has no morality, and he has no conscience. He understands but one language, and he must be dealt with on his own level. The Purim Jews stood up for their lives American Jews too must come to grips with our contemporary anti-Semites. We must fill our jails with anti-Semitic gangsters, we must fill our insane asylums with anti-Semitic lunatics, we must combat every alien Jew-hater. we must harass and prosecute our Jew baiters to the extreme limits of the laws, we must humble and shame our anti-Semitic hoodlums to such an extent that none will wish to dare to become fellow-travelers.

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