

CRITICISM OF THE TALMUD IN HASKALAH LITERATURE
WITH SPECIAL REFERENCE TO THE WORKS OF OSIAS H. SCHORR

by

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PREFACE

What are the permanent values of Judaism? This question was uppermost in the mind of the writer on undertaking this study. In a changing world when all religious authorities are being flagrantly disregarded, and when all the laws of the religion are cast aside, it is desirable to know what are the laws and authorities that are of permanent value and must be kept in order for one to remain a Jew. 7

A modern Jew cannot accept the view of the Traditional group who say, "Adjust your life to conform to all religious laws." The laws were made for man and they must be adjusted to suit the new times. This view is generally accepted by all who sincerely want to remain Jews and yet find the new social, economic and political status of the Jews entirely different from that which prevailed prior to the nineteenth century.

By making a study of the attempts at the adjustment of law to life in the past, we could get to know what adjustments could be made at the present time and how the adjustment could be made. This knowledge is of vital importance in order that no definite break between the old and the new take place. Surely, all changes in Jewish life must be based on a continuation of the traditional view and giving it new interpretations, and not by definitely and sharply breaking with tradition. But first we must know of the attempts that were made in the past, especially in those countries where Jews lived in great numbers and had a deep attachment to the past. In this way, we could avoid the mistakes that were made in the quarrel between those who wanted to adjust the law and those who refused to do so.

Because the Haskalah period in Jewish history came into being as a result of the changes in the social, economic and political status of Jewry, it reflected the thought and strivings of present-day Jewry more than any other period in Jewish history. It is for this reason that this study deals with the Haskalah period. In addition, the study of the criticism of Jewish tradition and those works which reflect this tradition by those who made a thorough study of it will give us a clear notion of what was of permanent value and which must always be affirmed by Jews in order that it may survive.

In this thesis, the study is limited to the works of Osais E. Schorr, ⁽¹⁸¹⁴⁻¹⁸⁹⁵⁾ Galicia, ^{born} [May 22nd, 1814 to September 2nd, 1895.] ? Schorr was the most outspoken critic of the Talmud and Rabbinism. In his attacks, Schorr sought to bring about definite changes in Jewish law and life. Because of his profound knowledge of Jewish antiquities and its literature, Schorr's works are of value in acquainting us with the attempts at reforming Jewish life that was prevalent among the Jewish people in Eastern Europe.

It is the hope of the present writer to continue this study in the near future by delving into the works of those Maskilim who preceded Schorr and those who followed him as well as his contemporaries in order to make a thorough study of the attempts that were made in adjusting Jewish law and religion to the new conditions that have come about since the political, social and economic emancipation.

Criticism of the Talmud in Haskalah Literature.

With Special Reference to the Works of Oshias H. Schorr.

Introductory Chapter:

The Talmud has been for centuries the authority for Judaism. It served as a guide to Jewish life. The Halachah, the Law, that governed the daily life of the Jew was found in the Talmud and in the legalistic works such as פוסקים , שו"ת , פירושים על התלמוד , חלוקים , חרושים . Jewish creative endeavors expressed themselves in literary works that centered primarily about the law, for the basis of Jewish life in every country where the Jew lived was the Jewish law,¹ albeit he was enjoined to obey the laws of the country in which he resided. The Jews were said to be a state within a state.

At a very early date soon after the completion of the Talmud, attempts were made to make compilations of Jewish laws, and we have the works of Alfasi, Maimonides, Jacob ben Asher and Joseph Caro wherein one desiring to know at a glance what the Jewish law is on a particular question may readily find it by consulting one of these works. For East European Jewry, Joseph Caro's, "Shulchan Aruch" was extremely helpful and very widely consulted as well as studied.²

Jewish education during the Haskalah period centered primarily around the study of the Talmud. The subjects of Hebrew grammar, Jewish history, even the study of the Bible were either discarded with or very hastily transversed. The Jewish boy was at a very early age subjected to the mastering of the voluminous texts of the Talmud as well as being taught the minutae of Jewish laws in order that he may know how to practice them.

Jewish life was affected by eighteenth century "Rationalism"

for it gave rise to the Jewish enlightenment period, better known as "the Haskalah period." Until the rise of the Haskalah period in Jewish history, Jewish life and letters centered around "Jewish law", now it attempted to secularize Jewish life."

The movement first made its appearance under this name, "Haskalah", in Germany⁵ in the latter part of the 18th century but was short-lived there. The first generation of German Haskalah was also the last. The movement had a slightly longer life in Galicia where it passed on from Germany. The Galician Haskalah was really the transition from Germany to Russia where the movement had its longest and most productive period.⁶

Hebrew was the language of the Maskilim for it was the language most widely understood by Jews aside from Yiddish. This latter tongue was despised by the Maskilim and they would not use it in their literary works. There is extant many volumes of literary output of the Haskalah period.

It is not easy to define "Haskalah", "Jewish Enlightenment", for the movement dating over a period from about 1780 to the rise of the Chibbath Zion movement in 1881 changed its tendencies several times.⁷ Haskalah is often criticized and accused of being the opposition party to Judaism as interpreted by the Rabbis.

Asher Ginsberg, better known by his pseudonym "Ahad Haam" tells us that, "the Hebrew word 'Haskalah' translated 'enlightenment' for want of a more adequate equivalent, is used to denote modern European culture, as distinguished from the purely Hebraic studies to which the Jewish mind was confined during some centuries of Ghetto life. It includes not only the pursuit of 'general' (i.e., non-Jewish) subjects of knowledge, but also the application of modern methods of research to Hebrew literature and Jewish history."⁸

A fuller definition is given by Peter Wiernick in the Jewish Encyclopedia. "Haskalah indicates the beginning of the movement among the Jews about the end of the 18th century in Eastern Europe toward abandoning their exclusiveness and acquiring the knowledge, manners, and aspirations of the nations among whom they dwell. In a more restricted sense it denotes the study of Biblical Hebrew and of the poetical, scientific and critical parts of Hebrew literature. It is identified with the substitution of the study of modern subjects for the study of the Talmud; with the opposition to fanaticism, superstition, and Hasidism; with the adoption by Jews of agriculture and handicrafts; and with a desire to keep in touch with the times."

In a word, Haskalah is the reliance on "reason" and not subject to any authority. The maskilim who participated in the movement wanted to remodel Jewish life and religion according to the dictates of "reason". Traditional dogmas became to them incompatible with the new times and the changed conditions.

Prof. Salo Baron speaks of the Haskalah movement as being pre-emancipation assimilation and of Reform as post-emancipation assimilation. The Maskilim called the movement a "fight between darkness and light".¹⁰ There are many who see in the movement a definite assimilatory tendency; but, on the other hand, we find many who maintain that the movement has been a blessing for Jewry. Mr. Moses Kleinman, in his volume of essays called, "דמויות וקוסמות", says:

אין ליחם למפרות ההשכלה כמתנציה של התבוללות ותבול הקיום.

הלאומי בשום פנים. להיפך, כולה היתה רוויה את השאיפה לתקון

של עולמנו, להתמדת קיומנו, לביטול וחזקו."

It is now generally conceded that Haskalah was "the

forerunner and the beginning of Reform in Jewish life."¹² The

מתקן?

Maskilim who participated in the movement sought to make Judaism conform with the changing conditions of the time. They sought to improve the intellectual and material conditions of the Jews. Haskalah went hand in hand with Reform in seeking to become emancipated from the authority of the synagogue and from Jewish religious-national institutions. They desired the secularization of Jewish life. Their movement was motivated by the desire for social, political and economic rights, for the cherished "emancipation".

In Germany, where Haskalah first made its appearance, the movement after the first generation of Maskilim gave place to "Reform Judaism". [Prof. Shalom Spiegel puts it well when he says, "This servility of spirit and fearfulness of being thought disloyal led them to eradicate the name of Zion from the prayer book, to eliminate Hebrew as the language of worship, and, in general, to blot out all traces of nationalism from the Jewish rites and festivals..... They reduced themselves to the rank of a religious confession, and repudiated the peculiar character and content of the religion -- all this for the sake of winning the confidence of the European world, of showing themselves worthy of emancipation." ¹³] ? not the
prayer!

Haskalah taught that the alien environment and culture was far superior to the Jewish. "Humanity was regarded as the antithesis of Judaism". ¹⁴ The Maskilim, in order to gain their end, criticised and satirized Jewish life and Jewish institutions. They singled out the Talmud and Rabbinism for their attacks in their desire to bring about the sought for changes. They felt it to be their duty to liberate the Jewish masses from the deadening formalism of the Jewish Halachah. This, they argued, would make the Jew fit for the new environment.

Haskalah, like Reform,¹⁵ sought justification for its views in the Talmud and Rabbinic writings and later engaged in the criticism of the Talmud and Rabbinism. The "Shulchan Aruch" particularly, was attacked. The Maskilim felt that by attacking the Talmud they would weaken the authority of the Rabbis and thereby bring about the changes in Jewish laws to suit the time and conditions. Rabbi Max Raisin, in his article appearing in the 16th annual year book of the Central Conference of the American Rabbis, entitled, "The-Reform Movement as Reflected in the Neo-Hebraic Literature", attempts to prove the influence of Haskalah on the Reform movement and shows the desire of the Maskilim to weaken the hold of Rabbinism on Jewish life by their attack on the Talmud and Rabbinic literature. He speaks of the Haskalah as being "the means of transition from the tents of Shem unto the beauty of Japhet, from the narrow confines of the Bet-ha-Midrash to the gorgeous and fascinating temples of secular education."¹⁶

In the West, i.e., in Germany and in America, the movement succeeded in bringing about definite changes in Jewish ritual and synagogue worship.¹⁷ In the East, however, due to the concentration of large numbers of Jews, the movement failed to elicit the desired response. [As Prof. Spiegel puts it,] "In Eastern Europe the Haskalah was confronted by autochthonous Jewish forces which before its appearance, independent of all alien influence, had flared forth from the folk soul -- forces which either had anticipated the enlightenment by themselves preparing the transition to modern thought or else, through a deep-going mystic revival, had rendered the masses quite impervious to the Haskalah."¹⁸

Few Jews were affected by the propaganda of the

Maskilim, and Haskalah literature never reached the wide masses. Talmudism and Rabbirism were able to maintain their authority on the Jewish people in spite of all the attacks on them from the Maskilim or from the rise of the Reform movement. The attempts of the Society for the Promotion of Culture in Russia to secularize Jewish life and Jewish education ended in dismal failure as did the attempts to organize Reformed synagogues in Eastern Europe. It was only in the twentieth century that the breakdown in Jewish religious authority came about and as a result of causes that are not within the realm of discussion in this study.¹⁹

The greatest value of Haskalah and what will remain its permanent contribution to Jewish life and letters is "The Science of Judaism", or as it is usually called "The Jewish New Learning". In order to gain their ends, the Maskilim subjected the Jewish past and its literary output to scientific scrutiny. By delving into the literature and history of the Jews as well as into the life and literature of other peoples, much that is of lasting worth has been made available. In fact, the works of these students and scholars are the basis on which all of subsequent studies have been based. In their research the Maskilim sought to find justification for the views they held, nevertheless, their contribution led to the resurgence of Jewish scientific studies in all branches of Jewish life and letters.²⁰

OSIAS H. SCHORR

Chapter One: Volumes I to VI of Hechalutz.

Osias H. Schorr, called the Galician Voltaire,¹ is without dissent spoken of as a most capable scholar, as a bold reformer, and as a "keen-witted critic of the Talmud."² He was born in Brody, on May 22, 1814, in a family of notable scholars. Schorr received an intensive education in the Talmud and Rabbinic literature. He was free from economic difficulties which seems to have given him an independent nature. His father-in-law was the grandson of the very well-known Rabbi Ezekial Landau. *in Laskow, where the source?* *le*

In his early manhood, Schorr came in contact with the German "Judische Wissenschaft" movement in which Zunz, Geiger, and Jost were the chief participators and contributors as well as with the Maskilim of his own country. He was especially influenced by Isaac Erter, and together they planned the periodical "Hechalutz" to which Schorr devoted his literary career. This influence of Erter on Schorr is mentioned by Gershom Bader who wrote soon after Schorr's death,

"מסנו-קערמער- למר להלעיב ברכונים ובמנהגי ישראל ער
שהמפתח בקרבנו ירוח שלילה במדה נוראה, ויהי לבעל שמה חפשי
מכאן נפש שלומי אמוני ישראל."

Schorr devoted his life to study and research.⁴ His erudition and learning is attested to by the many scholars who refer to his works, albeit there is little written about Schorr nor is there a biography of him. The satirical and critical method he pursued caused his friends to leave him and at his funeral only two or three Maskilim were present.⁵ Prof. Solomon Schechter wrote of, "That devout Jew, Osias Schorr, in whom profound learning combined with an uncompromising disposition of mind productive of a typical cham-

pion of Radicalism in things religious."

In his day, Schorr was one of the outstanding Maskilim who attacked the Rabbis and their authority.

נאמני חכמים ושללו חכמי חזקו כל חכמי הדור.⁷

He was among the first of Jewish scholars in Poland who sought to emend the text of the Bible and Talmud.⁸ No one dared to emend the ~~תורה~~ in Poland prior to Schorr's fearless endeavors.⁹ In this, our author was greatly influenced by non-Jewish scholars, e.g., Kennicott, Whatke, Rhode, and Bohel/n.⁹

In addition to his profound regard for the "truth" ¹⁰ to which he devotes his researches, Schorr had a definite purpose in the satirical and critical works to which he dedicated himself. He called on the Rabbis and leaders to change the laws, the Halachah, to conform with the new times and conditions." Lachower speaks of Schorr's desire,

לעורר בין יהודי המזרח חנועה של דרישה תקונים בדת.¹¹

Schorr sought to discredit the authority of the Rabbis of the Mishna and Gemara as well as those who added to the "fence around the law" in order to prove to his contemporaries, who regarded every word of the Halachah as coming from Sinai and the Rabbis as being divinely inspired, that the Halachah was really human creations and ^{that} the Rabbis ^{were} mortal beings.¹² All the laws from the time of the Soferim to the end of the Geonic period were made to suit their time and place, and Schorr devoted himself (in his first six volumes of the Hechalutz) to insisting that the Rabbis adjust the laws to suit the new times and place. Schorr, who was steeped in Jewish Halachah and Rabbinic learning, and whose very soul was ingrained in

the Torah," could not easily free himself from the "אמות" and attacked the Rabbis of his day very bitterly and called on them to widen these narrow confines of the Law.¹⁴
 "ציר לי הפדר והזה אשר אמר הרב - ערענמחאל - לגורר בערי, הרחיבו
 מקום גררי, אל תחשוכו, כי ימין ושמאל אפרוז, אפרז ולא אפחד!"¹⁵

To Schorr the ~~תעשיות~~ מצוות were a burden, and he sought to discard the "קליפה" that surrounded the "מרי". The burden was not due to the activities of the early Rabbis for they did seek to make the laws suit the times and circumstances, but it was the later authorities who, by the multiplication of laws, piled up burden upon burden. Schorr is fearless to say, "אם הראשונים כבני אדם, האחרונים כחמורים למשא".¹⁶

Schorr conceded that the laws of the Mishna and Gemara served their purpose and were necessary. The Talmudic period was a time of strife and stress and the "fence" was necessary to preserve Judaism. But the changed conditions and new times called for a revision of the laws to conform with the new situation.¹⁷ Schorr devoted himself in his literary works to show that since the early Rabbis were human, and created the Halachah for the time and place in which they lived, so have his contemporary Rabbis the authority to create laws to suit their time and place.

Schorr's critical nature and eagerness to find heretical views expressed itself in his early manhood and at the age of twenty-six when his first literary creation ^{in Hebrew} appeared in the periodical "Tzion", published in Frankfort A.M. in 1840-

41." Our author was the first to bring to the attention of Jewish scholars the medieval Rabbi Aaron Ben Gershom Abu Al-Rabi of Catania whose chief works are lost and a super-commentary on Rashi is his only Mss extant. Schorr became particularly interested in Al-Rabi for his statement in interpreting Genesis 18⁵, saying,

"שמש העתיק חתורה מלשון ערבי ללשון הקדושה והוסיף בה דברים מעצמו."¹⁹
This statement was later shown to be a misunderstanding of the Al-Rabi's meaning on the part of Schorr, but it was repeated by Graetz in his "Geschichte d. Juden" (third ed.), volume VIII, p. 250, and by G. Kappeler in his "Geschichte der Jüdische Literatur", p. 771.²⁰

Although a few articles of Schorr appeared in other periodicals, his chief contribution was the Hechalutz²¹--an annual--of which thirteen volumes appeared in print during the years 1852 to 1889. Schorr explains the name of his periodical in the introductory paragraph where he calls for contributions, "החלצו לצאת לפניהם חרבנים" ללחום נגד כל חקנה וכל רין וכל

מנהג אשר לא בצדק נחישו²² 21
Our author joins part of Numbers 32²³, "אם תחלצו לפני ה' "

והייתם נקיים מה' ומישראל לחלצו to part of verse 22, and uses this on the title page of each volume. Among the contributors to the early volumes were A. Geiger, Abraham Krochmal, Mordecai Dubish, and Samuel David Luzzatto. But we may say that the Hechalutz really was Schorr's own creation; for in the later volumes he was practically the sole contributor.

Two definite divisions are discernible in the Hechalutz. The thirteen volumes may be divided into two groups, one consisting of volumes 1 to 6, and the other made up of volumes

7 to 13. The difference between the earlier and later volumes becomes quite evident on close examination of the Hechalutz.²² While Schorr conceded certain originality to the Rabbis, ^{and to the Talmud} in the early volumes of the Hechalutz, in the later he tried to show that most of Jewish thought and even superstition was taken from foreign sources especially the Persian. In the first six volumes, we find Schorr devoted to having the laws changed, while beginning with volume seven until the last volume he seems to have become a fanatical believer in the foreign influences on Judaism and its culture.²³

Schorr's satirical style is employed only in the early volumes of the Hechalutz. We find him making use of the indirect method in order to criticize the Rabbis of old as of his contemporaries. He makes use of Rabbi Simlai, Rabbi Zvi Chajes and others who speak for the author in their attack on other personalities and in their criticism of laws and customs.²⁴ He does not employ this style in the later volumes, but rather the direct quoting from sources and references to scientific works.

To what one is to adduce this change, is a matter of speculation. But several who have written on Schorr suggest that this may be due to the death of his wife and son.²⁵ Schorr dedicates volume VII of the Hechalutz to the memory of his wife and volume ~~IX~~ to the memory of his son. In both cases, Schorr speaks in most endearing terms of his wife and son and seems to have been really affected by his loss.

We may now examine Schorr's critique of the Talmud as we find them in the first six volumes of the Hechalutz,

bearing in mind that his chief purpose in this criticism was not an attack on the Talmud per se, but in order to show that the authorities of the Talmud were human beings capable of mistakes and not infallible and who created laws to suit their time and place, and calling on his contemporary Rabbis to emulate the example of those Rabbis in the West, i.e. Germany, in adjusting the Halachah to suit the new times and conditions.²⁵ His thesis is that the Tannaim and Amoraim made **נזירות** and **תקנות** that clearly show their human creation and are not "**תורה מסיני**" so may the Rabbis of all times make **נזירות** and **תקנות** that will conform to life and circumstances.

"חלמוד הזה: קובץ ענינים בלי סדר וערך הנאות,
אשר באו בו דברים הנאמרים לשאחם ולמקומם מפי
אנשים שונים בדרכיהם ובתכונותיהם, דברים דמיון
אהרדי גם בדת גם ברין גם במוסר גם בדרך ארץ,
דברים המעידים על עצמם כמאה עדים כי הורחם
ולידתם שלא בקדושה, גם דברי פגול אשר נחוספו
במשך הדורות מירי זרים, קובץ כזה איננו מקור
מצד עצמו, ודברים כמו אלה לא יצאו כלם מפי הגבורה."²⁶

Schorr begins his attack on the Talmud with his criticism of Rabbi Judah the Prince, and more especially for the law formulated by Rabi in **ערוה, פ"א**

²⁷ "אין בי"ר יכול לבטל דברי בי"ר חברו עד שיחיו גדול ממנו בחכמה ובמנין."

This law has been used by Jewish leaders all through the history of Israel from the time of the Amoraim to the present to prevent any changes to be made in the Halachah. This law

"חיתק לצור מעוז ולאבן מוסר לחרבנים"

ולצור מכסול ולאבן נגף לביה ישראל
מני אז עד היום הזה.²⁷

Schorr accuses Rabi for making this law for selfish motives. He wanted to keep the authority within his own hands and to preserve it within his family.²⁴ This law was made in flagrant defiance of the law,

in ³⁰ "אחרי רבים להטות" Rabi himself made laws for his time in opposition to many Rabbis with whom he quarreled.³¹ To prove that some laws were abrogated by a later *Beit Din* until the interdiction of Rabbi Judah, Schorr says:

"וכה החמיר הדבר להיות מסור ביד חכמי הדורות לירד למנין ולכסל או להקן על ידו כל מה שמצאו כשר ונכון לשעתם, עד זמנו של רבי ועד בכלל כי רבי בעצמו ביטל וישנה גם תקן חקנות כאשר נצרכה השעה להיפך מהחכמים שקדמוהו, ואף להיפך מחקנות זקנו ר"ג ואין פוצה פה ומצפצף נגדו . . . ולמרות כל אלה היהיב בנפשו לאסור בנחוש³² חיים כל הדורות ולהכביר עולו עליהם מרבה להכיל.³²"

"Mishna" is taken to mean meetings that were held by the various schools.³³ Laws that were formulated had to be according to the majority of those present at the time of the discussion of the particular question. As the pupils of Hillel and Shammai increased in number many quarrels arose among the various groups. It looked as if two distinct Torahs were to be created.³⁴ During one of these quarrels when the pupils met in the attic of Hanniah ben Hizkiah, the pupils of Shammai remained at the entrance with swords and prevented their opponents from entering. Eighteen laws were promulgated there

with Shammai's pupils in the majority. The Rabbis spoke of this day as being,

"קשה לישראל כיום שנעשה בו הענין".³⁵

Aside for these 18 laws, any Beth Din may abrogate a law of a previous court.³⁶ Rabi himself compiled his Mishna from several Mishnas that were already extant in his day. There was the Mishna of Hillel as well as that of Akiba and R. Eliezer aside from the many hidden Mishnas known as **סחם משנה**.³⁶ This clearly shows the human element in the making of the Mishna albeit later generations through a lack of understanding treated the Mishna as being of divine origin.

**"האמוראים דור אחר דור החמירו כונת הראשונים ויחזקו
מני דרך הסלולה והבאים אחריהם הוסיפו לקלקל וילפתו איתות
דיכס להביא את צואר העם בעול קשה, והכבירו עליהם משא
כבד, משא לעיפתהו".³⁷**

The human element in the making of the Halachah is evident from the various views held by the Rabbis on the question of the authorship of the **"סחם משנה"**:

- 1- Rabbi Meir according to Babil, Sonhedrin 26
- 2- Rabbi Jothanan in B. Metzia 33
- 3- Rabbanan in Yerushalmi, Jevamoth 84
- 4- Rabbi Natan in Ketuboth X, 43. ³⁸

One would have to labor in vain to find orderly and systematic arrangement in the Mishna. Every law that came into the hands of Rabi was included in his collection. He often misunderstood the true meaning of the tradition and failed to include many others.³⁹ As a result, many errors crept into the Mishna of which Rabi's contemporaries were aware.

"וכל הכלבול ואין סדרים האלו, אשר ישתומם עליהם כל מבין,
באו לו כאשר אסף וקבץ כל הבא בידו בלי עיון וחקירה הנאותה."

To show the confusion that exists in the Mishna, Schorr
devotes an article called, "משניות"³⁹ Herein he proves,

"כי נוסח המשנה שבידינו איננו הנוסח הראשי והמקורי כדמותו
כצלמו, כי חלו ידים בין בהעתק הירושלמי בין בהעתק הבבלי, ובפרט
בזה האחרון שנו והניהו גרעו וחוספו הראשונים והאחרונים אם עפ"י
גמרת הירושלמי אם עפ"י גמרת הבבלי, אם עפ"י התוספתא אם עפ"י הספרי
אם עפ"י אחד מגדולי המפרשים"⁴⁰

Our author is particularly inter-ested in showing that
the authorities who followed the Tannaim were really to be
blamed for the confusion in Jewish Law. They exaggerated
the authority of the Mishna and deduced from it many **קנוה**

⁴⁰ "אינם מחקבלים many of whom **ונזרות, רינים והלכות**
שנונה Schorr cites many examples under the title **על השכל**
to prove that the Rabbis of the Gemara really misun-
derstood the true meaning of the Mishna."⁴¹

"ולא נרנו אחריהם על שהם מהפכים בהבנת משנה או תוספתא אחת
בשתי מסכתות בריכים מחלפים כדי להרבות בקושיות ופירוקים, וכדומה
רבים פתמיהים בלי עמירה על האמת הרין והלכה."⁴²

Schorr maintains that there are no 613 Mitzvoth. The
term **"חרי"ג** was merely used as an expression on the number
of laws. As there is no order and system in the Mishna, so
there is none in the Gemara. One finds many contradictions
and the Rabbis are **"פנים לכאן ופנים לכאן"**⁴³

Schorr is particularly critical of the Rabbis because

⁴⁴ "בעלי החלמוד הוציאו מכל אות ואת תלי תלים של הלכות ורינים"

The Saboraim as well as the Geonim added many traditions to the Talmud.

Schorr favored the Pharisees to the Sadducees or the Karaites for he felt that the Pharisees did consider the fact that they were making laws to suit the times and conditions in which they lived. If at times they were severe in their rendering of a law, they could be forgiven because of the crisis in Jewish life at the time. It was due to their seeking to adjust Jewish law to life that the Pharisees became the dominant group while the others fell by the wayside.⁴⁴

Rabbi Johanan more than any of the Amoraim is the target of Schorr's critical pen.

"ובכל הירושלמי לא יקשה ממנו רק ר' יוחנן, הוא ר' יוחנן המגיד
וחמאמין בכשוף ובחלומות, בשרים ונמלאכי חבלה. הוא ר' יוחנן
האומר טובה צרינו של ראשונים מכריסן של אחרונים."⁴⁵

But our author shows that also in the Babli there were those who believed in magic and astrology as Abaya and Rabba.⁴⁶ In fact, Schorr does not agree with the generally accepted view that the Babli is to be preferred because it is later than the Jerushalmi.⁴⁷

Many casual remarks of the Rabbis which were really said in jest were taken quite seriously by later authorities. Our author refers to the remarks of R. Jeremiah in Nidah 23⁴⁸ and B. Bathra 23⁴⁹, which were not to be taken seriously. And he pokes fun at the Rabbis who speak of a woman being pregnant for twelve months, **בין שנה** and of a woman who gave birth to a living child after being pregnant for four months.⁵⁰

From many of these **דרשות**, laws were deduced, for the Amoraim loved **ס"ל להחמיר ולהכביר העול**.

Because the Amoraim in Babylonia did not want many laws to be promulgated which to them seemed as many Torahs, they accepted the law of Rabi and devoted themselves to **גלגול** on the laws that they had in the Mishna. They little regarded the time and place in which they lived. This method darkened Jewish life and was the cause for many useless laws and customs which later generations of Rabbis set up and deduced from the Gemara.

"שחם קלקלו הרב רבי יוחנן להחשיך אור האמונה המהורה, החורה שבע"פ שאסרו החכמים הראשונים כתיבתה בספר מראנה פן תקבע לדורות ולא תוכל להשתנות בחשתנות העתים והמצבים, אשר לכך נוסדה בעצם וראשונה, החורה הזאת נעשית חלוקה, שמורה וערוכה, שלא כהלכה, לצרה ואנחה, אחת הרוחה, אוי לעם שלו ככה"ן" ו'

In addition to the law of Rabi which ~~ty~~ tied the hands of later generations in adjusting the Halachah to life, Schorr maintains there was the devastating belief,

"כל מה שתלמיד ותיק עתיד לומר לפני רבו כולן נתנו הל"מ" ס"ל. This belief in the Sinaitic origin of all laws was to prevent any changes in Jewish law. When the Rabbis had no authority for a law which they wanted to promulgate, they said that it originated with Moses together with all other Biblical laws.

"הל"מ נחתרש מהאמוראים בשעת הדחק כאשר צר להם הדרך בלמודם, וכשם שכלל מצוה זו "תפלין" אין לו מה לחשען כי אם על דרשתם של בעלי התלמוד כפי שעלתה על רוחם, כן גם פרסיה פורחים באויר" ס"ל

But our author maintains that the laws referred to as הל"ם were as much a product of the Rabbis as all other laws which they formulated. Many laws in the Mishna, Tosephta, Sifra, Jerushalmi, and Babli were said to be הל"ם. Furthermore, ^{לה} wherever באמת, באמת אמרו, גמירי, גמירי לה, הלכתא גמירי are used, the laws are said to be הל"ם. The Rabbis who were particularly guilty of referring to laws as הל"ם when they had no authority on which to base the law are: רב, ר' יוחנן

ר' יצחק, אבי, ר' מנימין בר חלקיה, ר' יוסי בר ביבי, ור' רימי

But later Rabbis used the term הל"ם indiscriminately and really did not understand the true meaning of it nor the import of the laws to which earlier use הל"ם referred.

"לא יפלא בעינינו איך נחרבו ההל"ם במשך הזמנים, כי שדה רחב ידים הנהילו בעלי תלמוד להבאים אחריהם לעבדו ולעדרו ולהוציא מסנו פירי פירות מלכד אותן ההלכות שאמרו עליהן בפירוש שהין הל"ם, אשר נחרבו מזמן המשנה והספרא והתוספתא עד זמן תלמודא רבני מערבא, ומזמנו עד זמן תלמודא דבבלאי, חלא העשירו מצאו הון עתק בהלכתא, בהלכות קבועות, בהלכתא גמירי, גמירי גמירי ובאמת אמרו. ויהי כאשר ראו האחרונים דור דור כי טובה הארמא שמנה ופוריה ועומדת לגדל צמחים, התעוררו ובאו מכל עבר ופנה, זה בא במחישתו וזה באתו, זה בקלשוננו וזה בצמדו לעבוד את הארמא ולעדרה ולזבלה וימצאו מאה שערים שערים המצוינים בהלכה למשה מסיני." 54

In the Talmud, הל"ם is used because the Rabbis wanted to prevent the making of laws in ones own name. Even Hillel could not deduce a law by analogy or other methods, for the laws weren't accepted unless he said that he heard it from his

teachers--Sh'maya and Abtalyon.⁵⁵ The Rabbis wanted to enhance the "שמועה". But mainly when they had no Biblical authority for the law did they use הל"מ.

" במקום שלא מצאו למנהג הנהוג לא סמך ולא מעם אמרו עליו הל"מ כגון ערבה. וכן ברצותם להגדיל ערך איזה מנהג בעיני העם כגון הל"מ לענין תפלין, והפריזו על חסדה לומר גם על חשש הזווגות שהוא הל"מ יען ראו העם חוששים לזווגות כי הלכו אחרי הכל העם אשר ישבו בקרבן ויהבלו." ⁵⁶

The ראשונים used הל"מ only to strengthen their authority for a definite law and for a definite purpose; often for the advantage of the masses, e.g. מעשרות and פאה. But the Amoraim misunderstood the earlier authorities and referred to הל"מ every law and custom for which they had no מוזהר and תפלין, e.g., the laws of ציצית or מעם or סמך. Every "ככל" in the Bible was referred to as הל"מ in the Talmudic interpretation of the verse with "ככל". And it is wrong to say that laws mentioned as הל"מ are to be preferred,

" אין להל"מ שום מעלה ויתרון על שער ההלכות, אף עם עינינו ראוה שבמשך הזמנים ניתן להן היתרון." ⁵⁷

Especially is this so in relation to the Mitzvah of תפלין. Schorr shows that although the wearing of תפלין was said to be הל"מ this was based

"באסמכתא רחוקה ובעקירת הכתובים ממשומם וממשמעם העצמי, וכל מאן דמביא לי מקרא מפורש למצות תפלין מובילנא ליה מאניה לבי מסותא." ⁵⁸

The law was really taken from the Essenes for it was a

חפלין to wear the "מדת חסידות"

דק האמוראים דור אחר דור רצו להכניס בעול המצות
הללו את כל אדם, כי חלכו בעקבותיו של רשב"ג אשר ראה
נם הוא הדבר נחון לשעתו לשחק את המון העם עם ת"ח בקיום
חומר המצות יי

But in the days of the Amoriam as even later at the time of
the Geonim the use of ציצית, מזוזה and חפלין, wasn't wide spread.

"והרבה דורות אחריהם נחשלו בהן בצרפת וספרד ואימליה"

Schorr calls on all who seek the truth to critically
examine the Talmud and the Halachah
הלא ספרי התלמוד אשר השאירו אחריהם פתוחים לפנינו, ודבריהם
הן חן וזכרונם, וכל איש אשר רוח דעה בו ועינים לו לראות ולב
להבין יבא נא ויראה ויבחן ויודה בפה מלא כי אין אנו אחראין
לקובץ הזה אשר באו בו עצנים מעינים שונים, מהם הלכתא
למשיחא, דרשות של מה בכך, חויות בריות, פלפולים של הכל
ואגדות, המשבשות הרעות והממסמות הלכבות, וגם בעיני חורח
הפלפול הוא העקר וממנו יחד וממנו פנה להלכה ודין, הלכות
החלויות בשערה, ודינים הפורחים באויר⁶⁰⁴

The Halachah is a development from the time of Ezra
and the Men of the Great Synagogue, the Mishna and Gemara,
the Saboraim and Geonim, down through the ages to the pre-
sent. This development shows clearly that the Halachah is
not a "דבר קרוש". Many of the Jewish leaders understood
the human makeup of the Talmud and were not enslaved by it.
They emended, added to it, and erased when they saw fit to
do so. Schorr names רבנו חננאל, רבנו מעריה גאון

הרע"ב, הרמב"ם, רבנו נתן בר יחיאל, הרמ"ע
 ר"א אליהו מחילנא, ור' מנשה מאיליע

who allowed themselves "למחוק ולהוסיף כחפץ לבם".
 And Schorr is particularly desirous of showing that the
 Rabbis throughout the ages sought to add to the "fence" be-
 gun in the Mishna, and considered it "משונה" for one to do so.
 He devotes many of his articles in the Hechalutz in criti-
 cism of the Talmud, but particularly in criticism of the
 Rabbis and their writings of the post-Talmudic times down
 to his very contemporaries and maintains that the time is
 ripe for the adjustment of the Halachah to the new condi-
 tions of life.

"עת לעשות לה" חפרו תורתך,
 וכדרכתם פעמים שנמלוח היא קיומחן" ²

Seldom does Schorr criticize or satirize the works of his
 contemporaries directly. He makes use of the indirect me-
 thod of either the appearance of an important person in a
 dream or he is an unseen bystander at a trial wherein those
 to be criticized are the participators. Schorr knew the Rab-
 binic literature quite well and often quotes from the sources
 themselves in order to show their being contradictory, in-
 consistent and dealing with sexual matters in a most humo-
 rous way. As an example of the latter, one may quote Schorr
 having one of the Rabbis say of Rabi Judah the Prince,

"לא חכמים ידו חתה אכנסו, וכניסה בשאין אשתו עמו היא רלא

משום דאמי לירי חמוס, אבל נתינה גרידה ובשעת תשמיש דאי אפשר

בלאו חכי בודאי נתן ונתן, דאי לא תימא חכי נמצאה מוציא
 לעז על בניו חלילה להם ²

Our author especially attacks the ²נווי נדרים, שירי מחרה
 for their inclusion of silly matters and ²ש"ח רש"ל and ²ש"ח מהר"ן

in their discussions and busying themselves with sexual matters as **הרמב"ם** and cites the example of the Rabbis discussing **האם להחליט על גירושין**. Citations are brought from the works of **הרמב"ם** and **הרמב"ם** to prove the matters of a silly nature. ?

Schorr is particularly enraged at the obstinacy of those Rabbis who refuse to recognize the plight of those who are greatly affected by the severe laws which have no humane relation to life. His discussion of the sending of a divorce through the mail and the plight of the **ענונה** is of particular interest to us at the present day.

In answer to those who maintained that the Rabbis of all times did adjust the law to life, Schorr quotes from the sources of several works in order to prove that the Rabbis did make certain concessions, but in irrelevant matters, as for example:

- 1-- **קמניוח** may be used before **מסח** and made into cakes from which **קניירלאך** could be made during **מסח**.
- 2-- That one may be lax about wearing his **יארמולקע**.
- 3-- One may sell his sheep to a **נכרי** in the same manner as one sells his **חמץ**.
- 4-- **"דבאם העלה לבו מינא על נכרית רבזה אין שליחות לנכרית שוב מותר שתעמוד לפניו עיומה רבזה הוא לא עבר מעשה"**
- 5-- One may use the Telegraph wires as an **עירוב**.
- 6-- That one may study on Sabbath **אף אם כתובים**
בהם דברי חכמה וברור.
- 7-- One may be lenient with **כהן** when person in same building died suddenly.
- 8-- One may remove the **חרימה** of dead-born male even as a holiday so he may be assured of **עוה"ב**.
- 9-- One may not teach the Torah to **נכרי**, but may sell him a **ס"ת** to be used in the court for Jews to

swear on.

- 10-- When one has a contract to supply food to the army, he may continue to do so even during **מסח**.
- 11-- The wife of a **כהן** may enter the house where a dead is found albeit she is pregnant.⁶⁹
- 12-- Because people have become weaker, one need not eat two pieces of **מרור**.⁷⁰

13-- **"מותר לנסות עצמו להוציא זרע"**

14-- **"מותר לאשה למכול בקאלמנים ולא הוי חציצה משום דחבור ארס הוי חבור דרבנן ואינו חציצה"**

15-- **מסול** Mikvah **בארשם** does not make the ⁷¹

"לפיכך אנחנו חייבים להורות ולהלל ולשבח ולפאר ולרום את שם רבנינו תפארת עוזנו רוח אפנו, חודנו והדרנו, לכוף לפניהם כאנמון ראשינו, ולשאת במשא אשר שמו מני דור דור ואשר ישימו יום יום על שכמנו, משאת מנהגים מפלים, וחקנות מקולקלות, וגזרות מוזרות, ומצות נבערות, והלכות נאלחות ודינים כצנימים."⁷²

But if our author is satirical of those Rabbis who

busied themselves with what to him were trite matters,

he does remember for praise those who were considerate of the people at large and their plight, and did seek to adjust the Halachah to the times. He refers to **ר יהודה אריה ממורינה**

and to **ר יוסף שמואל ריניו** as well as to Rabbis of Germany

for whom he has much praise especially because of their desire

for the **"אמת"**.⁷³ And he is in accord with **בעל חות דעת**

בעל ישועות יעקב, הרב ר' משה סופר, הרב ר' עקיבא איגר

and **הרב ר' מרדכי זאב** and others when they seek to lighten the

burden of the folk.⁷⁴ He has no quarrel with **"הר"ם אלשקר**

שהחיר פריעת שער ראש הנשים, זהרש"ל שתורה שאין שום חשש איסור

להתפלל בגלוי ראש. והר"ם סופר שפסק דמציצה אינה
צריכה להיות דוקא כפח. והיעב"ץ שהתיר קמניוח בפסח⁷⁵

Schorr maintains that the Rabbis have the authority to
change the laws and he quotes from הר"ב זריון ח"ב ל"ט

"הנה מה שהעירות על דברי הר"ז שהתירו כמה דברים
והקשיח לשאול כיון שמפורש בתורה לאסור איך כח ביר החכמים
להתיר בזה שנג' ר"ם ולא הבין כונת הר"ז דכונתו היא דלאסור
מה שהתירה התורה אין ביר החכמים בזה הוי גנאי לתורה להיות
מפורש בה להיתר מה שלדירן הוא אסור. ובשביל כבוד התורה הוא
דנעו בה. אבל להיפך שחכמים יתירו כמה שמפורש בתורה לאסור
בזה שפיר יש להח' כח. בזה אינו גנאי לתורה רק ארבעה גנאי
לחכמים שמתירין מה שאסרה תורה וכבודם יכולין למחול.⁷⁶

We would not have such flagrant disregard for the law had
the Rabbis taken the warning of הר"ם פ"א who wrote

"הזהר שלא תעשה את הנדר יותר מן העקר
שלא יפול ויקצץ בנפשו"⁷⁷

It is due to the disregard of the Rabbis for the condition and
life of the folk that they added law upon law and often pre-
vented those who really sought to adjust the law to life. If
there are those who say that the Rabbis were justified in keep-
ing all the Halachah and enforce its being observed, Schorr
argues that the conditions have changed and the time is ripe
for the adjustment of the Halachah to the new conditions.⁷⁸ And
he calls upon the Rabbis and Jewish leaders to join in a uni-
fied assembly to change the laws. All will join who

"רוחו הומיה למחרת האמונה וכבוד התורה וכבוד האומה.
יבא אלינו לצאת בצבאותינו..... מלחמת ח' . מלחמת חובה.
או יבקע כשחר אור תורה ונונה האמונה כאור שבעת הימים." 19

It is ridiculous, according to our author, to say as does the Rabbi of Metz **ח' ה' קבלה** that the **קבלה** was transmitted by word of mouth for if it were written down it would make the volume so large and bulky that the **עם הארץ** would be unable to understand it and it was left for the Rabbis of all generations to keep this **קבלה** intact.²⁰

Schorr feels that we must follow the **פ"ב תוספתא וירושלמי חגיגה/ה**

"התורה הזו רומה לשני שבילין אחד של אור ואחד של שלג. חמה בשל זו מת באור. חמה בשל זו מת בשלג. מה יעשה? יחלך באמצעו" 21

Schorr satirizes those Rabbis (in a court room scene where Rabbi Zvi Chajes is the prosecutor) and shows how the Rabbis disregard the truth and will not allow any changes in the law to be made. They look with disfavor upon any Rabbi who uses the vernacular of the country in which he lives or quotes from foreign (non-Jewish) sources and in other languages but the Hebrew. They are particularly enraged at those Rabbis who seek some sort of adjustment of Jewish law. One of the Rabbis who acts as Judge is quoted as saying:

"חלא זה הדבר אשר אמרתי כי חרבוני הממוצעים האלה הם

בעכרנון באשמחם התורה הקדושה חוגרת שק ומתאבלת

על בניה כי עזובתו" 22

Does Schorr want to do away with all the Halachah? His

answer is, "No!" In addition to calling for the adjustment of the Halachah to life, he wanted the Talmud to be accepted as a human creation and treated as such. That which is good should be kept while that which has outlived its usefulness should be dropped from the Halachah.

"לא טוב ולא כשר ולא נכון הדבר לשעבר את רוחנו ואת שכלנו ולהיות עבדים לעבדים. את מעם המוב הנמצא בהם נקבל בחזרה. ואת הרע לא נקבל. לא יזכר ולא יפקד ולא יעלה על לב לעולם." ¹⁴

When asked by his critics whether he has come to make new *אקרים* for Judaism to replace those of Maimonides or Crescas or Albo, Schorr again answers "No!" He maintains that his purpose in all his works is ¹⁴ "רק טובה ותועלת עמי הפצי ומנסתי" and desires a return to pure religion.

חלילה לי לאמר כי כל דברי התלמוד כלא חשיבו בעיני, אדרבא הדברים הטובים שבו אותם אבחר ואקרב, והנני מודה ואומר בפומבי, כי מוחזקני מיבותא לחכמים הראשונים אשר סצאו בחכמתם נכון וכשר וטוב ויפה לדורותיהם לבנות חומה סביב האמונה חומה גדולה ובצורה המבדלת בין ישראל ובין גויי הארצות, וישימו כל עצם מסרתם לשפירש ולהקדיש את עם ישורון לה אלהים אחד, ע"י תקנות נאותות ומסוגלות לתכלית הנרצה הזאת. והיא שעסדה לאבותינו בשצף קצף הזמן והתלאות והצרות אשר התרגשו ובאו עליהם. אמנם כן כשם שהכתוב ואהבת לרעך כסך, הוא כל התורה כולה, תורת האדם באשר הוא אדם ואיך פירושא הוא, כן הכתוב: שמע ישראל ה' אלהינו ה' אחד, הוא כל האמונה כלה, אמונת הישראלי באשר הוא ישראלי ואיך פירושא הוא." ¹⁵

To Schorr, Judaism meant *אחדות הבורא* and all the *מעשיות* were established for the sole purpose of propagating this belief. This was so from the days of Abraham until the end of

the Prophetic times.

מלך נפגש החזן. נשתכחה הפנינה הזאת (האמנה הטובה)
 אנשקדה לך לך אנדה חתול זקן: הספרים אנכ"ח האלו
 אבנא חל סדיק הדג ככילה, אפלי האמנה דור דור מהם האלו
 אנדה גס הם אבאמא אלו האלו בן ארז... האמנה דור
 אלו דור טחיס חל חל, פאפאליס לו בל דקדוקי
 דתול, אפך הדקה אנדה הא דקדוקי לו מה בכך... אמנה
 האמנה פיל העמאד הומני אלו כל הדג הקדשה נשנה
 חלו, אפך אמנה אבאמא הא דתול אבנא, אלו נה
 דקדוקי אלו זקן הדג נחשקוס, אלו כי יקרא גס
 נשקל נשקל הם כן טפאליס אלו, כלום אבאמא אלו
 אלו יבס דגס המטה הזאת והנך מוכנים אבאמא אלו
 בפי צרכי העמאד אבאמא אלו אבאמא אלו

6 1

21

In these first six volumes of the Hechalutz, we see Schorr,
 the arch "Reform Jew" of Eastern Europe, calling for the adjust-
 ment of law to suit the new conditions. In this he was undoub-
 tedly influenced by Geiger ~~and Holdheim~~ and the "Reform" move-
 ment in Germany as by the Waskilin who preceded him. While in
 these volumes, our author has set for himself the task of calling
 on the Rabbis and those who are with him to change the laws,⁷ in
 the later volumes we find him receding from life and settling
 down in his study with his books greatly embittered and attempt-
 ing to show that most of the Talmud and Halachah is borrowed
 from the Persian and from Zoroastrianism and Iranian thought,
 and the influence of Greek words on Rabbinic literature.

?

Volumes Seven to Thirteen of Hechalutz.

Chapter two:

Schorr's scholarly achievements are more to be noted in the later volumes of the Hechalutz than in the early volumes. While the works of others are included in the first six volumes, beginning with the seventh volume Schorr is the only contributor. We find him fearless and independent in his criticism shrinking from nothing in his eager search for truth. He is true to his convictions and proves his love for free research and independent investigation. There are no satirical articles but scholarly research in Talmud and Rabbinic literature, both Halachic and Haggadic, as well as in the scientific-critical works of Jewish and non-Jewish scholars which he makes use of in his attacks on the Talmud. Here we find his scholarly reviews of works of his contemporary scholars as well as the editing of MSS in his possession.¹

Our author's preference for the Jerusalem Talmud which he stated in an article in volume VI of the Hechalutz entitled,

"תלמוד הירושלמי ותלמוד בבלי אל מי משניהם היתרון"² is continued in later volumes especially in volume XI. He was particularly anxious to prove the preference of the Jerusalem over the Babylonian Talmud because of the neglect of the study of the former by most scholars and because of the dominance of casuistry in the latter.

"היתרון לדרך הירושלמי, דרך השכל הבריא והפשט הברור הן בברור המשניות והברייתות והן בהשתלשלות ההלכות" אף שלפעמים גם הוא נאמץ מני איה" על דרך הבבלי, דרך הפלפול והחרור, דרך עקש ומחלוקת."³

Many examples are brought by our author to prove his contention that the Jerusalem Talmud is to be preferred to the Babli. I bring

e only a few of his arguments.

1. The Jerusalem Talmud did not accept R. Judah's law,

אין פיר"י יכול לבטל דברי פיר"י חבירו וכו'

2. The Babli accepted the view in the

ספרי פ" שופטים- לא תסור מן הדבר אשר יגידו לך ימין ושמאל

אמילו מראין בעיניך על שמאל שהוא ימין ועל ימין שהוא שמאל.

3. The Babli ruled by the law of whosoever had the power and the

night was also right.

4. The Jerusalem Talmud did not accept the view that all the 613

laws were given on Sinai. ✓

Schorr tells us that he has set up as his goal,

"לחראות פראשי פריקים עד היכן הגיעה נסיתם של הכבלים מדרך הישר,

ומה מאד חפלינו להוציא משפטים מעוקלים שהם לצנינים בעיני כל בעל

דת ושכל פריא 5

The criticism of the Babylonian Talmud should not be construed

is our author's acceptance of the Jeruslaem Talmud. He hastens to add ~~that~~

“לא נעלה הוא ממנו, כמוהו כן הוא נמנע ביון החלכות להררשות תולדות

המדות הנפחיות ואין מעמד, כמוהו בן הוא נשקע בבז דעות ואמונות

מפלוגות וריעות המסמסמות חלב והירות, כמוהו כן הוא יגליו לנחוששים

חוגשו, יריו אסורות בעבודתם, וקולר-חליו בצוארו, כמוהו כן הוא יעו

לכוף את שכלנו, חלק אלוה ממעל, להשתעבד לו, ויסך פערנו דלתיים ובריח

וכיחוק מזרח ממערב וצפון מים כן יחקו דרכיו מרדכי רור דעה וכנבוח

השמים מעל הארץ בן גבהה הרוח המתנוססת במרכנו. 6

From the time of the Geonim, the Babylonian^{Talmud} was considered to be

^f more value than the Yerushalmi, but there were many who preferred the

after as the ^{י"א}ח"ט, the ^{י"ב}ח"ט and ^{י"ג}ח"ט. It was generally accepted

that the Babli was redacted later than the Yerushalmi, but it is Schorr's

attention that "מיסרות האמוראים הירושלים הין גורעות להבבליים

ע"י הנחותים מפי השמועה לא שהיה הירושלמי מסודר לפניו כאשר
חשבו מני אז עד הרב ש"י ורצ"ח.¹

This view is given by Schorr after showing that there was an interchange of names and ideas in the two Talmuds. This interchange came about not because each group of Amoraim had copies of the orders of the opposite group, but rather because of the itinerant masters and students that passed from the East to the West and vice versa. And because of these carriers of opinions

"שמעו ואשתכשו והחליפו השמועות ובעליהן והמעו את המקבליים
מפיהם, בעלי החלמוד, אחריהם להוציא משפטים מעוקלים."²
Many examples are brought in order to prove that

"גם בכריתות גם במיכרות האמוראים שנתנו לפעמים הנוסחאות
ונחלפו השמות עד שאין לביר איזו היא העקריה ואיזו היא המשובשת,
ולפעמים שתכשה הנוסחא בכונה עצמית בב" החלמודים לאיזו פניה."³

Some of the names that were interchanged in the two Talmuds are:
ר' יוחנן ור'ש לקיש; ר' יוחנן ור' יוסי בר חנינא, רבא ור' אבהו
יצחק, רבא ור' הושעיה, ר' יוסף ור' אחיו, ר' שש ור' יוסי,
ר' יוסי ב"ר בון ואב"י.

Some of the sayings of the master that were interchanged in the Talmuds are:
(א) א"ר לעזר המילה גללים משלם נזק שלה (ירושלמי)
ב"ק רפ"ב (פ"ב ב"ק י"ח) ר' אלעזר או' משלם חצי נזק.
(ב) ר' ירמיה בשם רב הלכה כר"ע וכו' א"ר הושעיה בשאין עדים אבל אם
יש עדים כ"ע מודו (ירושלמי ב"מ ספ"ג) בפ"י (ב"מ מ"ג) אר"י
א"ר שמואל הלכה כר"ע ומורה ר"ע במקום שיש עדים וכו'.⁴

Schorr asks how it was possible to reach a פסק הלכה when the views and authorities were not accurately ascertained.

"נמצינו איפוא למדין כי המקורות ששאבו פעלי התלמוד מהם הקרויים עכורים, והבורות נשפדים אשר לא יכילו מים זכים וצלולים ושטפו ועברו ויגרשו רפש ומים, והצנורות אשר הזחילו להם המים, הם היורדים והעולים נתקלקלו והיו לאכזב... אין להעלים עין כי פעלי התלמוד, בפרט הבבלים נתנו לרוב אמונה בדברי המועים והשונים האלו והתעו את הנגרים אחריהם מני אז ופקו פליגיה."

There is some unity in the style of the Babylonian Talmud due to the fact that the Geonim had a hand in its redaction, but if one is to examine carefully the tractates Nedarim and Nazir one would find that they have come down to us without the corrections of the Geonim.

"שלא היו ירי הנאונים שולמות בהן גם הסדר גם הלשון לא נשתנו, והנן לפנינו כצביונן."

And because of this, we could learn how much the Babylonian Amoraim borrowed from the Palestinian and how much they were dependent on the teaching of the ^{western} schools.

"אחרי שהציעו חמ"ם שבירולמי על כל משנה ומשנה, אשר קבלו מפי הנחותים, הוסיפו לפלפל בהרחבת דברים על כל קוץ וקוץ, ולהפוך בהן כה וכה, ולא נחשלו לשנות דברי האמוראים הירושלמים בשטפא רמפולס, אשר עבר חק, כפי העולה על רוחם וכסוב בעיניהם, ולקרוא גם שמוח אמוראי בבל על מימרות האמוראים הירושלמים."

With the regard to ירושלמי סדר קדשים, Schorr presents the view that there did exist such an order although it was not extant since the redaction of the Babylonian Talmud. Several of the arguments in favor of the existence of this Order that were presented by Prof. Schiller-Sinnessi are given by Schorr, but he feels that

the arguments are not sufficient to give conclusive proof. Schorr therefore examines the Babylonian Talmud more closely in order to give conclusive proof that the Babylonian Amoraim made use of the סדר קדשים of the Palestine Talmud. In concluding his arguments with many citations and examples, Schorr says,

"מעשה נאמר בפה מלא כי אין ספק שהיה סדר קדשים ירושלמי מסודר

ועומד ולולא רמסתינא הייתי אומר שכבר היה לפני המסדרים סדר

הכבלי אשר חזונו מוכיח שנסדר על פי רובו בזמן מאוחר בערך, והשקטון
בו שמוס רב בשנויים ובחלופים הנהוגים להם."

Schorr was inspired to make a study of Zoroastrianism

and Iranian thought and its influence on Jews and Judaism. In volumes VII and VIII of the Hechalutz we have a series of articles showing our author's studies in the Oral and Written Torahs as well as in the Persian philosophy and religion. This latter he got from secondary and tertiary sources which he refers to extensively. Some of the authors and works Schorr refers to in his articles are:

Fr. Windischmann,
1. *Windesmann, "Zoroastrische Studien."* 1863

2. Spiegel, "Iran"

Fr. Spiegel, "Iranische Alterthumskunde"

3. Kleiker

4. Gesenius

5. "Histoire de la decadence"

6. Ewald

7. Chwolson

8. "Histoire des Manichees"

9. Quatremere

10. Katke

Katke

The conclusion that our author comes to with regard to the Written Torah is that it was compiled during the Babylonian exile and

came under Babylonian and Persian influences.

" כל ספורי התורה נכתבו ונסדרו בגלות בבל..... אין להטיל שום ספק כי
עזרא הסופר ^{סניף?} קבל ^{מכרסיה?} סופר הבריאה והנ"ע המפרסים וסדרו פראש התורה הזאת, אמ
שנודע לנו כי עוד בזמן קדום מאד היה קשר וחבור בין הכנענים והבבלים,
וכי כשלוש אלפים שנה נפרס קם משה נביא בישראל כבר עליו הבבלים למעלה
גדולה ורמה בחכמות ומדעים, וכאלפים שנה קודם לו כבר קמו יחירי סגולה
אנשי הרוח נגד עבודת האלילים ונגד הקרבנות." ¹⁷

Our author's chief desire is to show the Persian influence
on the Oral Torah, the Talmud, for what was borrowed from the Bab-
ylonians did not touch the essence of Judaism. It was only when
Jewry came in contact with the Persians that the essence of Jewish
religion was affected.

"הדת הישראלית נוסדה על אחרות נמורה, ודת הפרסים על שתי רשויות,
יוצר אור ובורא חשך. הראשון מקור כל טוב ומועיל והשני מקור כל
רע ומשחית. ובניעה מועמת אשר ננעה האמונה הישראלית בהפרסית
הסכנה מצויה." ¹⁸

The dual - deity is found in the words "הורמין" similar to
the Persian "אורמין" which is the "הפועל הטוב" and "אורמין"
similar to the Persian "אהרימאן" or the "הפועל הרע" (Sanhedrin 38).
This duality is further expressed in,

מדת הרחמים ומדת הדין (ב"ר י"ב)
יצר הטוב ויצר הרע (פרכות ס"א)
ב" מלאכים המלוין לו לאדם (מעניית י"א)
מלאכי השרת, מלאכי חבלה (מדרש תילם ק"ד) ¹⁹

The concept of Resurrection came to Jewry from the Persians
and was said to have come from the Written Torah. But Schorr feels
that its being mentioned in Ezekial 37 is because this Book is late.
The Pharisees inserted "מן התורה" in the Mishna of Sanhedrin 91,

"אלו שאין לו חלק לעוה"ב האומר אין חתה"ם מן התורה"

only because the Saducees and Agnostics who did not believe in
Resurrection. ²⁰

Schorr's wide knowledge of the Talmud and Midrashim is discernible in the proofs that he brings from the Rabbinic literature in order to show that the Rabbis borrowed from the Persians and incorporated into Jewish theology the belief in angels,²¹ devils, satan,²² heaven and hell,²³ resurrection, other worlds and Messiah.²⁴ More than this, he shows that much of the Persian religion(as he found it in the study of Kleiker) was taken over by the Jewish, e.g. each Persian is told to fight the evil spirit; Persians loved the truth; before praying a Persian would confess his sins; Persian religion had prayers for every occasion, etc. In each case, Schorr quotes from the Talmud to show the similiar teaching and therefore the borrowing.²⁵

Our author continues by showing that many of the sayings of Rabbis were taken from Persian sources. Thirty-six examples are brought with proof of their Persian origin.²⁶ In addition he brings twenty-one examples of sayings which were said by the Rabbis in opposition to the Persian teachings.²⁷

Much of the influence of the Persians on the Jewish religion and beliefs came through the Pehlevi language. A large list of words from the Rabbinic sources are brought and are shown to be of Pehlevian origin. Words such as,

דרינותן, כנר, כנפס, בינא, אופיא, בת חורין, כמפים, מנוסס וכו' ²⁸

His cheif task, we are told by Schorr, was to show the Persian sources for many of the laws and customs of Judaism. These laws are taken from the Mishna and Beraita as well as from the Gemara and other sources of the Halachah. Most of the examples he brings deal with questions of cleanliness and holiness.²⁹ Much likeness is found between Persian teachings and that of the Essenes.³⁰

"לפי דרכנו יוכל הדבר להתברר על נקלה אם נאמר כי האסים אשר לא נפירו מהפרושים כי אם ע"י פרישות וקדושה וטהרה יתרה והרבה מאד לפעול על התפשטות ההלכות השמעיות וסדרן ודקדוקי המצות שאבו מסקור הפרסים, אשר ספרי דתם ומנהגיהם היו ידועים בא"י מני אז. אף שאין לחדר שכל מה שקבלו מהם לא קבלו בעינים סגורות ולב אין, כי אם בעינים פקוחות ושום שכל, ושנו ונרעו וחוספו כפי צרכם, וראשוני התנאים כר אליעזר בן הורקנוס ואחריו ר' יוסי בן חלפתא ואחרים רבים ונכבדים נטו ללכת בארחות האסים ולשתות בצמא אחריהם ולמוריהם, ומן התנאים הללו נשתרבבו ובאו הרעות האלו בברייתות והיו לנחלה דור דור אל האמוראים."

Not alone through the Beraitoth was this borrowing accomplished, but the Persians continued to influence the Amoraim through their Syrian neighbors. Especially did the sect of Mani have a great influence on Jewish belief. Wherever the Talmud and Midrash uses the term "מין" it is difficult to state clearly to whom this refers, but Schorr feels that this term was applied to all individuals and sects.

"גם כותים גם נוצרים, גם פרסים, גם מאני וסיעתו ואחרים."

A general law is given,

"המינים הנזכרים במשנה וחלפתא וברייתא וירושלמי ומדש הם לרוב נוצרים ורק לפעמים מעטין כותים או פרסים או צדוקים וביחוסים וכדומה, והנזכרים בבלי הם לפעמים נוצרים ולפעמים פעלי פריית צאראטהוסטרא ולפעמים הנגריים אחר מאנ"ו, כלומר אם התוכחו עם אמוראי א"י כרבי חנינא, ר' אבהו, ר' תנחומא, ריב"ל, ר' ינאי, ר' יונתן, וכיוצא פם אז היו נוצרים, ואם התוכחו עם אמוראי בבלי כר' ששת, ר' אירית, ר' כהנא, רבא ורומיהם אז היו סוני פריית צאראטהוסטרא מאנ"ו."

It is not for the present writer to evaluate these studies

and conclusions of Schorr, but it is generally agreed that the borrowing of the Jews from the Persians was greatly exaggerated by our author. Prof. George Foote Moore in his studies of comparative rel-

igions said, "that the Jewish cosmology was derived from the Persians, is, on chronological grounds, not worth considering." ³²

While in volumes VII and VIII of the Hechalutz Schorr devoted himself to the task of showing how much the Talmud was dependent on Persian and Pehlevian sources, he turned to the Greek in volumes IX and X in order to show its influences on the Talmud. Our author made a study of the names of all those who are mentioned in the Talmud and arrived at the view, "נפלאה היתה בעיני, "

כי קצת שמות תנאים ואמוראים, ובפרט שמות אבותיהם, או הציונים שוצמיו בהם, גם שמות אנשים אחרים הנזכרים אם לשבת ואם לגוי, משונים לגמרי מיתר השמות הרגילים פעם... ואשר אני אחזה לי אחרי חקירה מחונה ומיושבת, הוא כי את אשר חשבנו עד היום לשמות עצמיים, אינם רק כנויים יוניים שכונו לאנשים המבוקשים להם. ³⁴

The article on the names of the personalities mentioned in the Talmud is divided up into five sections. 1 The first is entitled, "כנויים עפ"י איזה ספור או מעשה שהיה או על שם אומנות והתמנות וכדומה. ³⁵

Ninety-three examples are brought in order to prove this. For example:

a) חנוני המעול: It is generally taken that חנוני referred to the circle which חנוני is said to have made in order to cause rain to descend. But חנוני meaning senior or great as distinguished from חנוני הקטן who is mentioned in חנוני ³⁶

b) דָּמָה בֶּן נַחֲמָנָה : δῖμαῖ meaning honoring or αἰδέσθαι
and נַחֲמָנָה = ἄλλοτριόνομος meaning being thought different.
This refers to the story of the precious stone which was in Danah's
possession.

c) קָמַצַּת וְזֶר קָמַצַּת : קָמַצַּת = ἀμάλω meaning holding one's
sides and זֶר קָמַצַּת from two words βούλω meaning to swallow
and ἀλά meaning cakes. Referring to the feast^{to} which קָמַצַּת
was invited but attended by זֶר קָמַצַּת .
נַחֲמָנָה

d) נַחֲמָנָה : נַחֲמָנָה is said to be derived from ἀνέχω
meaning to hold out and ὕψω meaning to offer up. This refers to
the offering up by Miriam of her seven sons Al Kiddush Hashem.

11. The second is entitled "כְּנוֹי אֲנָשִׁים לִתְכֵּלִית סְפֹרִים" 36
Four examples are brought in this group:

- a) נָבִיעַ בֶּן פְּטִיסָה
- b) מְבוֹקָה בֶּן נַחֲמָנָה
- c) יֹחָנָי בֶּן דָּמִיבֹן-מִשֶּׁה פְּרוּשָׁה-בְּתוּלָה צִילָנִית-
מִכַּת פְּרוּשִׁים.
- d) קָמִיעַ זֶר שְׁלוֹם

111. The Third is entitled, "כְּנוֹיִם לִנְנָאִי וּלְהַתְּוִלָּה" 37

In all he cites forty examples to prove this, among which
we find:

- a) אֲמָה אֲרִיכָה = ἄρναχέω
- b) אֲפֹסֶמְמוֹס = ἀφένωτομος (אֶלֶף הֶסֶר)
- c) זֶר הִילָנִי = ἑλῶ, ἑλῶ
- d) אֲבָה סְקִרָה = σκωφία (אֲבָה אֲתִלָּה)
- e) פִּישׁוֹן הַנֶּמֶל = ψηρώ
- f) יְהוּדָה בֶּן פֶּמוֹס = ὑποψία
- g) שְׁכָנָה = αἰσχυρή

and others.
Greek spelling!

IV. The fourth is entitled,

"כנויים ע"פ הלכה שיצאה מפי חכם או ערוה שחעיד, או מעשה
שעשה או מאמר." ^{ואף} *

Of the one hundred and eighty-nine examples that are cited,

I bring a few:

- a) ש"ס = חזקיה אבי עקש
- b) *from ἐνδύω and γυμνῶ*
- c) *ἀρετῆς = ביריים*
- d) *πρῶτος = פרקי*
- e) *διαφύη = פנחס ריפו*
- f) *ὑνῆρα = מרא*
- g) *μάστος = מתון*
- h) *ἀλαλία = יורן גליה*
- i) *ἀφίεμαι = חפני*
- j) *σύνμαχος = סומכוס and others.*

V. The fifth is entitled, "הלכות שזכרו בכנוי." ^{ול}

Thirty nine examples are brought for the proof of this among which are found:

- a) חנניה בן חרדיון
- b) בן אזאי
- c) בן זומא
- d) בן פמידי
- e) יהודה בן תימא
- f) אליעזר בן עזק
- g) חנניה בן חזקיה בן גרין *etc.*

These surnames were give to authorities in order to help the Tannaim and students to remember the author of an Halachah and to remember the originator of a saying. Schorr explains it with the words, "כשנכנסו חכמים לכתב ביבנה שמו
עצות בלבנם לסדר ולערוך המסורות איש מפי איש ולקבען בזכרון

המתלמידים בעל פה, כי לא נכתבו על ספר כידוע, ובימי החרום והשנוש
והפזור הסכנה שתשכחנה מלב ורוח היתה עצומה, מה עשו? רוח רעת
לבשתם וישכילו לסלול לעצמם מסילה המוליכה אל התכלית הנרצת
באופן יפה ומשובח ומושכל מעלה מעלה, והיא כי השתדלו והתאמצו
לאסוף כל ההלכות שהיו ברורות ונודעות על שם איש ואיש, גם מאמרי
המוסר והמדות והדרשות והספורים שנת פרסמו לשעתם, וידרשו
ויחקרו אחר מלה יונית הכוללת במושגה עצם ההלכות והדרשות
והמוסרים והספורים האלה, והסתייעו בשעת הרחק בשמוש מלה הדומה
לה בנטיה מועמט ע"י אות או חנועה, אבל שזה לה במבטא כפי
האפשר ויספחו המלה היונית הזאת אל שמו העצמי של פעל ההלכות
והדרשות והמוסרים והספורים הללו כעין כנוי, והיה לסימן מובהק
לעורר זכרון המקפלים והתלמידים על ההלכות והדרשות כו" שיצאו
מפי החכם המצוין הלזה והספורים שקבלו ארוותיו. 40

We find the Rabbis using Greek words because Greek was the language in use in Palestine at the time. Our author concedes that it was a very wise deed of the Rabbis in making use of this mnemonic method in order to enable them and their pupils to remember the author of each Halachah.

ישמחו איפוא האדוקים, האסורים בזיקים, ויגילו הצדיקים
המעמיקים, הנאנחים והנאנקים מחמת המבקרים המציקים, ואף אם לא
ימודו לי כמדתי ויקפחו את שכרי ולא יחזו לי חודה כי הרבתי
כבוד להמקורשים פעיניהם, ולא יאצלו לי ברכה על המציאה היקרה
הזאת שמצאתי בדישתי ובבקורתי על דרך האמת, שאין בה לא קנאה
ולא שנאה ולא חריו, אבל יש בה עמל וסוד, כליון עינים ויגיעת
בשר ורוח. 42

Not alone do we find the names of Tannaim that were taken from Greek words but we have also many High Priests who served in the Second Temple and their assistants designated in the same manner. Among the examples that are brought, we find:

- a) בית ביתוס, בית חנון, בית קהירוס, בית פיאבי
- b) בני עלי
- c) יוחנן בן נרבאי
- d) יהושע בן נמלא
- e) יוחנן בן פנחס
- f) פתחיה
- g) אלקוזר על הפרכות etc. 43

Schorr's philological erudition is evident in his article entitled, "דרך רז"ל לדרוש מלות עבריות על פי הוראמן בשמות נכריות." 44

In this article our author wants to show that the Rabbis made lengthy expositions on words when they had slight similarity to a foreign word, either Greek, Latin, Persian or Aramic, even when they did not know the true meaning of the word. Because these expositions would leave a deep impression on the hearers, this was done. In understanding these words and the method which was employed, Schorr feels that we would have a better understanding of difficult portions. Among the Tannaim and Amoraim who are involved, we find,

"עקיבא, ר' יוסי הנלילי, ר' מאיר, ר' שמעון בן יוחאי,
 "נחמיה, ר' יהודה, אבא שאול, רבי, ר' אלקוזר, ר' חיייה רבה
 "יוחנן, ריש לקיש, ר' יהושע בן לוי, ר' דוסא, ר' יונתן,
 "שמעון בן יהודה, ר' פרכיה, וכו' 45
 "רובם השתמשו בדרשותיהם

עפ"י לשון יונית שהיתה שגורה בפייהם.

One hundred and fifty-six examples of the Haggadah and eighteen examples of the Halachah are brought.

- a) $\tilde{\nu}\pi\acute{\epsilon}\rho$ = אפיר ישראל
- b) $\epsilon\lambda = \gamma\alpha\mu\acute{o}\varsigma$: ויקרא גם פרעה
- c) $\epsilon\lambda = \alpha\sigma\acute{\alpha}\lambda\iota\alpha$: ויטע אשל בבאר שבע
- d) סערה עשאה הקב"ה כמין קמיע וחלאה בזרועו שנא'
ומתחת זרועות עולם (ירוש" חגיגה רפ"ב) עולם = $\alpha\epsilon\lambda\lambda\omicron\mu\alpha\iota$
- e) והוא שוכן פאלוני ממראן ר' נחמיה או" בפלמין
דממרא (צ"ר פמ"ב) אלון = $\alpha\lambda\iota\omicron\nu$
- f) ולו תהיה לאשה, אשה הראויה לו (ספרי תצא פים"
רל"ח ורמ"ח)
- (ראוי) $\eta\acute{o}\varsigma$ = היה (גם ירושלמי כתובות רפ"ג ח"ו)
- g) ר' נתן או" ושמרו בני ישראל את השבת וכו' חלל
שבת אחת כדי שתשמור שבתות הרבה (מכילתא, תשא פ"א)
א. או שדרשמלת שמר בסרוס אותיות = $\sigma\omicron\sigma\epsilon\sigma\sigma$
ב. או נאמר כי דרש אות' ו' דרשמו - $\epsilon\sigma$ (לא)
ומלת את- $\epsilon\acute{\iota}\varsigma$ (אחד) $\epsilon\tau\epsilon$.

After citing these examples, our author concludes,

"נחפז, כי לא חלקו חכמי התלמוד, קרמאי ובתראי, בדרשותיהם
בין לה"ק ובין יתר הלשונות, ובפרט הלשון היונית שאנו עסוקין
בה, וכשם שהוצאו דרשותיהם מן המקראות ככתבם וכלשונם לכל
אופניהן, כך הוציאו דרשותיהם בהכניסם ההוראה הזרה בחביית
הכתוב למבוקשיהם, והרוחנו לרדת לעומק כונן כמה מדרשות שהיתה

צפונה ונעלמה עד היום הזה, גם נמצינו למדין כי פעלה השפה
 היוונית פעולה עצמית, להשתלשלות חזית הרבנים הן בעניני
 אנדה, הן בעניני הלכה. "4

In parting from these later volumes of the Hechslutz
 it is of importance to mention Schorr's article entitled,

" בלעם הירשע ותלמידיו "4

Herein, our author shows by citations from the Talmudic and
 Midrashic sources that the Rabbis really meant Jesus and his
 disciples when they spoke of Balqom and his pupils. רואו הירשע
 is used but really meant to be יונה כפא or Petrus.

גיחזי הירשע for אחי ישו or Jacobus Major;
 for Paulus; לוקי for Lukas; לזורה for Lebbaus Thadeus; and
 רמזים for Boaneges. The Rabbis made use of these
 and also גיחזי יאמ in order to hide the true persons to
 whom they referred.

Analysis of Schorr.

Chapter Three:

Schorr's scholarly activity and literary output covered a period of forty-nine years and more, nevertheless, he did not leave one solid volume to which we may refer as his major work. His name is linked with the scholars of the nineteenth century who developed what is generally referred to as "the historical school". Unlike his contemporaries among whom were Krochmal, Rappaport, Zunz, Geiger, Steinschneider, Just, Pinsker, Graetz, Frankel, Halevi, Weiss, and Direntberg, who all left after them one or more volumes of their scholarly achievements, Schorr left a large number of magazine articles and monographic studies. We often find among Schorr's writings that he gives only a part of his studies and merely refers to the subject and advises his reader to pursue the subject further. He chose to present his views in the shortest possible way and expected the intelligent reader to continue his researches. It is due to this lack of a single solid volume from the pen of Schorr that we do not find him often mentioned nor referred to as are his contemporaries.

Schorr never developed a definite system or "שטח", unless one may call his negation of all Jewish values as his "שטח". He does tell us that he set himself to the task,

"הנני הולך אסתר באשר אמר לי המאמר נאכך פני אהרונ
בכל ימתי את כלל היסודות והחלקים קצתם בדיון והחלקים אחר
יערפלה ויקדשוכלו עד היום, ואני יברקו דואו מא צוארם."

Our author employed his wide knowledge and erudition in seeking out heretical views in the literary works of others and in attacking all whose views he did not accept, but he never developed a positive system as a result of his

historical researches. His entire life was dedicated to the bringing about of a reforming of the Jewish life and religion. All his research into the Jewish past was to find confirmation for the bias which he had acquired in his early manhood as a result of his contact with the Maskilim of his country and with the German Jewish reformers. Dr. Simon Bernfeld speaks of Schorr as the "scientific reformer",² for unlike his life-long friend Geiger, Schorr's activities were all practically of a theoretical nature. It is true that his very scholarly reviews of the works of many of his contemporaries will ever remain as important corrections to these works, e.g., Rappaports, " *פרשנים*", Frankel's, " *מסכתות שו"ת*", Pineles', " *דרכי חז"ל*", just to mention a few. In addition, his critical analysis of the Bible and Talmud as well as his philological studies are important contributions to the Jewish scholarship of the nineteenth century and have served as the basis for the works of other scholars of his day some of whom he actually accuses of plagiarism, e.g., Graetz, Kohut, and A. Krochmal. With all this, we are without a definite system which in a positive way reflects the scholarly activities of Schorr.

Being a wealthy man practically all his life, Schorr possessed a very independent spirit and let nothing stand in his way. He had the means at his disposal to get the books and manuscripts that were needed for his work and was dependent on no one. His valuable collection of books and manuscripts were left to the Israelitische Theologische Lehranstalt in Vienna together with his personal papers and unpublished manuscripts. It is safe to assume that no important work has been left behind wherein a system of learning was developed.

Sperry

One seeks in vain for a positive program of theological belief. Schorr lived at a time when many scholars submitted the ancient Rabbinic writings to the test of critical analysis and the way in which these might be utilized for the purpose of historical studies. While most of these scholars undertook their studies without any bias or pre-determined notion of that which they wanted to prove, Schorr did start out with a definite prejudice. He undertook to show that both the written and unwritten Torah were human creations and had served their purpose at the time and the place for which they were written. He felt that the time was ripe for the abrogation of all the laws and that the new times and conditions called for a new Halachah. He sought to prove that since the entire theological system were man's creations and not divine they may therefore be discarded or changed when their usefulness had ceased. To Schorr the entire Jewish theological system had become obsolete and a burden and should therefore be abrogated. Living in Brody in a country where Hassidism and Rabbinic authority was intrenched, Schorr had not the possibility of doing much more than theoretical learning. He had no substantial following whereby to put into practice the views that he held. He could do no more than to bitterly attack all who refused to accept his views. And more, he attacked most bitterly all who spoke out against the attempts at the reforming of Jewish life which was then going on in Germany.

Judaism to Schorr meant pure religion and the belief in One God. Everything else was considered commentary. But he does not tell us of what this commentary is to consist. His task was considered complete when he attacked

and negated the existing system. He felt that his duty was complete when he showed that there existed within Jewish literature the precedence for his heretical views. In the works of Al Rabi, Albelag, Ibn Ezra, and De Modena, aside from his contemporaries, he found justification for his activities. He felt at-one with all who were critical of the "tradition" and with those who sought to bring about the breakdown of Rabbinic authority.

The only attempts at a positive program may be gathered from the few articles wherein he shows his deep concern with the life about him. In the first volume of the HeChalutz, Schorr presents his views of a Jewish school system. He would have the students receive a thorough training in Jewish literature but would not neglect the secular studies nor manual training.³ Aside from this single article, he never discusses the subject again. We have too a long and scholarly "תשובה" that was sent to a Rabbi of the Reform wing in Chicago who wanted to know whether an adult male convert to Judaism may be accepted into the Jewish fold without being circumcised. Schorr answers that only the ritual emersion is all that is required by Jewish law for a male convert in the same manner as is done when an adult female convert is accepted into the Jewish faith.⁴ The circumcision ceremony is not required for an adult male convert. Finally, we have a series of articles which appeared in the weekly publication called "המזיקי הדת", wherein Schorr fought against the high taxes on Kosher meat and candles which was levied by the leaders of the Jewish Community in Brody by the ultra-orthodox organization called "The Machazikei Hadath." Schorr called them the Mazikei Hadath and

fought them unrelentingly. He felt that the excessive tax was an unnecessary burden on the folk.⁵

Form these activities we see that our author was not a book-worm, dry as the dust scholar whose chief interest lay in the dead past and oblivious of the present and its needs. Even in his most scholarly articles wherein he becomes the tedious philologist, he is not the detached person but carries on these researches in order to further strengthen his desire for the change of Jewish law. But he remained the theoretical scholar all his life. He is critical of the Bible, the Talmud, Rabbinic literature and of the works of his contemporaries who dealt with the Jewish past and its institutions but he fails to set up a positive program of Jewish life and religion.

Not a little of the disregard for the works of Schorr is due to his complete negation of Jewish values. While his contemporaries submitted the Talmud and Rabbinic writings to the critical method, they were not bitter in their attacks. They did not feel the personal hatred of Rabbinic authority as did Schorr. They were more objective in their researches. Schorr dealt with ancient authorities, the Tannaim, Amoraim and Gaonim as if they were enemies of the people and attacked them as if they were his personal opponents. The same terminology was used against them as he used against his contemporaries. Because of the desire to disrupt, to destroy and because of his lack of objectivity, Schorr's scholarly activities never were given the recognition that was accorded to the other scholars of his day.

There is no doubt that Schorr had the training and the ability to develop a system of learning as did many

of his contemporaries and which has been made the basis of our present researches in Jewish antiquities and Jewish history. This is quite evident from his writings especially in the later volumes of the *Hechalutz*. His critical reviews of the works of many of the scholars of his day show his critical acumen. In reviewing Pinsker's, " *הקדמות קדמוניות* ", Schorr pointed out the untrustworthy activities of Firkowitz, the Russian falsifier of manuscripts of the Karaites. Only in recent times have scholars come to see the justification of Schorr's views albeit Firkowitz was believed in by Graetz, Jost, Furst and the author of " *הקדמות קדמוניות* " who really should have known better.

The views that Schorr held concerning Eldad the Danite, too, shows his critical sense and his deep foresight. Neither can one brush aside his scholarly articles showing the mistakes that appeared in the Mishnah, the Talmud, the Rabbinic literature as well as the works of his contemporaries. Nevertheless, scholars have paid little attention to his activities and disregarded even his scientific works. Not a little of the disregard for Schorr may be due to the personal bitterness against his contemporaries few of whom escaped the attacks of his critical pen.

Schorr had a passionate love for the truth. Of course, the truth as he understood it. Nothing could stand in his way in the pursuit of the truth. Whether or not Schorr did have the "truth" is not the immediate task of the present writer, but it is interesting to point out that for Schorr to have consistently carried on his activities in a most hostile environment in Galicia displayed unusual courage and a daring spirit.

If Schorr may not be among the outstanding scholars of his day, he cannot be disregarded especially because of his influence on the life and works of others. Through his annual, the HeChalutz, he was able to gather about him several able writers. The organ served as a means of expression for the critical works of Abraham Krochmal, Dubish, Pineles and Geiger. Their writings appeared only in the early issues of the HeChalutz, but it served to arouse the ire of the Orthodox Rabbis and their followers. No practical results came out of Schorr's activities, but his writings seem to have been a thorn in the sides of those who revered the memory of the Tannaim and Amoraim and who clung to traditional practices. He could not be completely ignored, and the Hechalutz could not be left unchallenged. Two volumes were published by the traditionalists attacking Schorr and his Hechalutz. The first to be issued was called the Hacholetz. It was printed in Lemberg in 1861 under the authorship of B. Moses Marmelins. In this volume, Schorr is attacked in the same manner that he utilized in attacking the Rabbis. The satirical method is used throughout the volume and is rather caustic in its style and language. The second volume was issued by Rabbi Meyer Kohn-Bistritz in Pressburg, 1888, entitled, "החלוצ הגדול הקטן". This latter volume is scientific in its approach and in a systematic order lists all the words and names dealt with by Schorr and shows that he erred in ascribing these words to Greek and Pehlevian origin.²

gully!

Rappaport, too, utilized several occasions to expressing his wrath with Schorr and his activities. We read his bitter feeling towards Schorr in the words,

Jewish masses have gone further than Schorr by giving up even their belief in the One God. Reforming of Jewish life and religion has brought in its trail the entire overthrow of the Jewish way of life, - its Halacha. No one is better aware of this than the leaders of Reform Jewry both in this country and abroad. Our only hope is that the upbuilding of the Jewish National Homeland in Eretz Israel will revitalize Jewish life and religion throughout the world and Jews will again reaffirm those Jewish values which are the life and blood of Israel.

Introductory Chapter:

1- Boas Cohen, Kuntrus Ha'tshuvot, Budapest, 1930, p.4.

2- ד"ר דניאל דולכוביץ, דברי חיים

2a - Cf. Dr. Samuel Daiches, Jewish Codes and Codifiers, in *Aspects of the Hebrew Shema*, London, 1910, pp. 118-119.

3- Shalom Spiegel, Hebrew Reborn, N.Y., 1930, p. 90. Rationalism

was really 18th Century -in west there dawned an antirationalist reaction in the 19th century. Despite this, Haskalah continued for decades to follow in the trail of the enlightenment of the past century.

4- Ibid., p.49.

5- Though I know that the enlightenment among the Jews should begin with a study of the works appearing in Italy of the 16th century and in Amsterdam of the 17th century, I confine myself in this paper with the German, Galician and Russian Haskalah. It is true that a much larger community of Jews were affected by this latter period of the enlightenment.

6- Moses Kleinman, דמויות וקומות in שלש ארצות בהשכלה, London, 1928, pp.29-54.

7- Jacob S. Raisin, The Haskalah Movement in Russia, Philadelphia, 1913, p.13.

8- Ahad Haam, Selected Essays, Philadelphia, 1912, p. 64.

9- Jewish Encyclopedia, article "Enlightenment", N.Y., 1903, vol. VII, pp. 256-258.

10- Ibid., p. 258.

11- Moses Kleinman, ad cit., p.14.

12- Rabbi Max Raisin, The Reform Movement as Reflected in Neo-Hebraic Literature, in the Yearbook of the Central Conference of American Rabbis, vol. XVI, 1906, p.274.

13- Hebrew Reborn, ad cit., p. 67.

14- Ibid., p 62.

- 15- Jacob S. Raisin, ad cit., p.242, "Though Russian Jewry has never experienced any of the ritualistic struggles that Germany has witnessed, yet, Reform and Haskalah always went hand in hand."
- 16- Rabbi Max Raisin, ad cit.
- 17- Cf., David Philipson, The Reform Movement in Judaism, N.Y., 1931
- 18- Hebrew Reborn, p. 75.
- 19- Jacob S. Raisin, ad cit., Chapter VI, pp. 268-303.
- 20- Prof. Shalom Spiegel, ad. cit., p 206-208.

Volumes I to VI of He Chalutz

Chapter One:

1-- First called so by רבא קירכהיוו. That Schorr accepted this title may be gathered from his *החלוץ*, Vol. V p.199-91.

2-- Shalom Spiegel, *Hebrew Revue*, N.Y., 1930 p.199

3-- Gershom Bader. *Pardes III*, ירנצ, p.182; Cf. also Max Seligsohn, *Jewish Encyclopedia*, N.Y., 1903, Vol. XI, p.108f

The introductory chapter to the first volume of *Hechalutz* was begun by Erter but completed by Schorr, for the former died before the volume was completed.

4-- R.M.B. (Reuben Brainin), *הצבורה*, #197, Warsaw, 1895, p.752, "מחבר שראו היתה יקרה לו מנפול למי ממנו, למדנה חי ולמדנה מן"

5-- Gershom Bader, ad. cit., p.182; cf. also *Benjamin Ben-Zion*, *Der Haham*, Warsaw, 1914, pp. 79-81.

6-- Solomon Schechter, *Studies in Judaism*, 1st Series, Philadelphia, 1896. p.XX. Cf. also, *G.S. Newman, Homelity*, vol.32, pp.10, 1592, 77, 78.

The remarks of Max Erik, in his *עלונות 13 בדר גאליציה*, Minsk, 1934, pp.195-205, are interesting,

"זיין גרויסער ווארונדער האט זי געשטעלט און זינט פון זיין לעצטעם צו, פון אלערמיטן דער יידישן קאמיוניקאציע, זיין שווארצער, פאקטיק, זייער רעאקציע-טראגישער, וואסלעס... און נאכדער, פון דאנערשט-אדער אונטן שטאנדינגע."

7-- *Polak*, Warsaw, 1896, p.300 Cf. also Dr.

Adolf Bruhl, *Monatsblätter*, Frankfurt A.M., 1895, Vol. XV, p.244; and *אונזער ווארט*, יארנצ דאך אינעם צווייטן, Vol. X, p.74

8-- Solomon Schechter, *Studies in Judaism* (third series), Philadelphia, 1924,

p.293, Note 17, says "that the Talmud was not regarded even by medieval Jews in all its parts as religious scripture, may be gathered from many sources." He refers particularly to *חומה גלגל*, Königsberg, 1856, p.41; Modena's, *בחינת הקבלה*; De Rossi's, *Meor Enayim*. But in Poland of the 19th century, the critical analysis of the Talmud which was done by Schorr created quite a furor.

8a-- Cf. J. Klausner,

9-- *תולדות הקדש, סאטמארסקי*, Berlin, 1925, p.157

They add that this activity on the part of Schorr

הקדשו לא אש המאורק. Why Schorr was not placed in *חרם* because of this is a matter of speculation.

10-- Cf.--Hechalutz, Vol IV, p.28

11-- Schorr's works were together with the works of all who participated in "Jewish Science", a reaction to the New-scholasticism of his time which was rooted in the Hala-
chah and in Hasidism.

12-- P. Lachower, *תולדות הספוא הזרוע הקדש*, Tel Aviv, 1929, Vol II, p.309

12a-- Cf. Ibid, p. 95 where Schorr maintains there was no di-
vine inspiration after the Prophets and all the laws
made by the Tannaim, Amoraim, and Geonim as well as
Rabbis of all generations merely fenced in the laws of
of the Bible and the prophets.

*האסור לומר מן דרך אמונה הפסל והוא זה
בדיו הורה הקדוש הלא אסמכתא דחוקה*

13-- Cf., Reubin Brainin, ad. cit., p.752

14-- Cf., P. Lachower, *מחקרים אנטולוגיה*, Warsaw, 1925, p.23

15-- Hechalutz, Vo. V, p.25; cf. Vol. II p.42 and p.56,

where Schorr calls on Rabbis, "אנחנו ורקנו עליון דברי המקור והנאמן".

This is often repeated in the early volumes of the Hechalutz.

16-- Hechalutz, Vol. I, p.48

17-- Ibid., p.50

18-- Edited by Dr. J.M.Jost and M. Creizenach. Two volumes appeared in 1840-41 and 1842-43

19-- Tzion, ח"א, ח"ב, p.193

21-- Dr. Max Weissberg, Die Neuhebraische Aufklärungs Literatur in Galizien, Leipzig und Wien 1893, p. 66, speaks of the Hechalutz as being the organ par excellence of the Has-kalah in Galicia especially in its anti-rabbinical tendency.

20-- Cf. Jewish Encyclopedia, N.Y., 1903, vol. I, p.11

21a-- Hechalutz, Vol I, p.18

22-- Such a division was noted by Seligsohn in his brief account on Schorr in the Jewish Encyclopedia, Vol XI, p.181; by Gershom Bader, ad. cit., p.183; and by Max Weissberg, ad. cit. p.69

23-- Cf--Max Weissberg, ad. cit. p.74; P. Lachover, חלוצי ספרד, ח"א, ח"ב, Vol II, pp.182-184;

A. Epstein in Weismann's Monatsschrift für die Literatur und Wissenschaft des Judenthums, Wein, 1889, p.55 Epstein maintains that Schorr exaggerated the Persian and Greek influences on Jewry; and Gershom Bader, ad. cit., p.183

24-- Cf. for example Vol. I, pp.47-50; Vol. II, pp.1-12; Vol. III, pp.1-20; Vol. IV, pp.1-21; and Vol V, pp.1-11

25-- Cf. the Jewish Encyclopedia, ad. cit., p.181; Gershom Bader, ad. cit., p.185.

While other scholars make use of the philological method, they had not that embittered and quarrelsome attitude that Schorr displayed and in the case for all his friends leaving him

25a-- Cf--Ibid., Vol II, p.46, where Schorr quotes from

109/

- 39-- Ibid., Vol. I, p.52f.
- 39a-- Ibid., Vol. ~~II~~, pp. 32-47
- 39b-- Ibid., Vol. VI, p.46
- 40-- Ibid., Vol. I, p.55. Schorr concedes, however, that these laws served their purpose in preserving Jewry at a time of strife and stress.
- 41-- Ibid., Vol. I, pp.56-65; Vol. II, pp.59-60; Vol. V, pp.54-66
- 42-- Ibid., Vol. I, p.55- *בפרק זה המצה להקדים מאת אלוז בתלמוד אשכנזי*
- 43-- Ibid., Vol. II, p.11 *היאסקיו ב'.*
- 44-- Ibid., Vol. ~~III~~, p.105
- 44a-- Ibid., Vol. II, p.39f
- 45-- Ibid., Vol. II, p.50
- 46-- Ibid., Vol. II, p.4
- 47-- Cf--Ibid., Vol. VI, pp.49-56 where he proves his preference for the Jerushalmi by citing many examples. Cf. *Chapter II.*
- 48-- Ibid., Vol. II, p.11
- 49-- Ibid., Vol. II, p.7f
- 50-- Ibid., Vol. II, p.52
- 51-- Ibid., Vol. II, p.54
- 52-- Ibid., Vol. IV, p.49
- 52a-- Ibid., Vol. V, p.14
- 53-- Ibid., Vol. IV, pp.28-50; Schorr's article on *ה'א' in* this volume is a very important and enlightening study on the subject. *cf. תולדות התורה*
- 54-- Ibid., Vol. IV, p.41
- 55-- Cf., Ibid, p.44, note 1.

56-- Ibid., Vol IV, p.46. Cf. also Schorr's article on *תבלין* in Vol. V, pp.11-26.

57-- Ibid., Vol. IV, p.49. Schorr maintains that Rabbi Zvi Chajes erred in *ה"ח* cf. p. 42

58-- Ibid., Vol. V, p.15

59-- Ibid., Vol. V, p.16

60-- Ibid., Vol. V, p.21. Schorr wants to show that

המנהגים האין להם טעם נדקדק הם תמוז בעינינו, כי מלבד אשר
המין הוא וההדיוטות וזמן הנפשו כי זה ידע יוכל את ארצו
ומבטחים שיש להם חלק לעולם הבא ויבטחו את עצמם ממעלה עקבות
שבת אדם אחריו, ומלבד כי יתכן יב אצלם ויבטחו ויבטחו
את הדיוטות ואנשי ארץ ארץ, הלא יבטחו נזק מרובה...
אלא לפיכך ויבטחו והכרח לאדם הפשוט והתבונה האדם
המנהגים האלו המקצועות בעינינו, אלץ ואלץ באדם כי
כבר האורה הרעלסה ויבטחו אדם בעקריוס. - 25.

60a-- Ibid., Vol.V, p.52

61-- Ibid., Vol.II, p.39

61a-- Ibid., Vol. V, pp.33-37

62-- Ibid., Vol V, p.3. *This sentence is often quoted by the Reform Rabbis.*

63-- Ibid., Vol. IV, p.12

64-- Ibid., Vol. V, p.4; Cf, Vol. II, p.5; Cf. also his article in Vol. VI, pp.30-32 on the Rabbis permitting the eating of garlic on Friday evening in order to excite them *either for sexual purposes.*

65-- Ibid., Vol. V, p.7f.

66-- Ibid., Vol. V, p.9

67-- Ibid., Vol. III, p.11--All these are quoted from *ספר טעם*.

- 68-- Ibid., Vol. III, p.12--from *דונק תבשילין*.
- 69-- Ibid., Vol. III, p.12f--from *גאג מהר"ף*.
- 70-- Ibid., Vol. III, p.13--from *קניטלס תקון עולם*.
- 71-- Ibid., Vol. III, p.14--from *גירי טהרה*.
- 72-- Ibid., Vol. III, p.14
- 73-- Ibid., Vol. III, p.14f. Cf. Vol. II, p.41 where he shows that R. Modena was prevented from publishing his work on *the* *תולדות*, and before him *הרב יצחק בן שמש* wanted to adjust laws to conditions and was prevented by the *דונק*.
- 74-- Ibid., Vol. V, p.9
- 75-- Ibid., Vol. V, p.10f.
- 76-- Ibid., Vol. V, p.11
- 77-- Ibid., Vol. I, p.48
- 78-- Ibid., Vol. II, p.42; also Vol. III, p.19,
*"חבאו אכס מן הפאכאג אבגקנא הקנבל אהמלוא אשכ
און דבן לא חייס, לאו נא תבדו צבטא זא באמאנה הטכורה"*
- 79-- Ibid., Vol. II, p.12. Cf. also p.57, Vol. III, p.19,
and Vol. V, p.31
- 80-- Ibid., Vol. III, p.15
- 81-- Ibid., Vol. II, p.43
- 82-- Ibid., Vol. IV, p.13
- 83-- Ibid., Vol. VI, p.55 Cf. also p.53
- 84-- Ibid., Vol. I, p.119
- 85-- Ibid., Vol. III, p.17
- 86-- Ibid., Vol. III, p.17f.
- 87-- *Schoor fought the heads of the Albo for their imposing heavy burdens on the folk in taxing them heavily for meat and candles. Cf. Bader, Bader, ad. cit.*

Volumes VII to XIII of HeChalutz.

Chapter two:

1. cf. especially Hechalutz, Volumes XII and XIII where his reviews of Buber's Midrashim; Frankel's Yerushalmi; Lebensohn's, Jehoshaphat, Harkavy's, Geonica and other works appear.
2. Ibid., vol VI, pp. 47-56.
3. Ibid, vol XI, p.1.
4. Ibid., Vol VI, p. 49 f
5. Ibid., Vol VI, p. 49
6. Ibid., Vol VI, p. 52; cf. also, Vol XI, pp 1-7
7. Ibid., Vol. XI, p. 10f
8. Ibid., Vol. XI, p. 27; also Vol. VI, p 42, Vol. IX, part II, p 70 and vol. XI, pp. 7-26, esp. p. 25.
9. Ibid., Vol. XI, p. 19; Cf. also examples that he brings there.
10. Ibid., Vol. XI, p. 7.
11. Ibid., Vol. XI, pp. 11-18.
12. Ibid., Vol. XI, p. 14f.
13. Ibid., vol. XI, p. 21.
14. Ibid., Vol. XI, p. 26.
15. Ibid., Vol. XI, p 27; cf also vol. XIII where he reviews.
E. Frankel's, Introduction to the Yerushalmi and J.A. Wieszner's,
Givath Yerushalaim.
16. Ibid., Vol. XI, p 45.
17. Ibid., Vol. VII, p 10.
18. Ibid., Vol. VII, p 12.

19. Ibid., Vol. VII, p. 16.

20. Ibid., Vol. VII, p. 14.

21. Ibid., Vol. VII, p. 16f; also vol. VII, pp. 3-8.

22. Ibid., Vol. VII, pp 17-20; also vol. VII, pp. 8-16. Schorr closes his remarks on devils with,

"ועתה נעזבה נא השרים, ליראים וחרדים, והמוזיקים, למאמינים ארוקים, ונלכה ונשימה לה אל." 22

23. Ibid., Vol. VII, pp. 21-23.

24. Ibid., Vol. VII, pp. 23-25.

25. Ibid., Vol. VII, pp. 25-28.

26. Ibid., Vol. VII, 28-35.

27. Ibid., Vol. VII, pp. 35-38; To these articles should be added the corrections and additions found in Vol. VII, pp. 60-82

27a. Ibid., Vol. VII, pp. 98-120.

28. Ibid., Vol. VII, pp. 39-52; also Vol. VII, pp. 39-60.

29. Ibid., Vol. VII, pp. 52-60

30. Ibid., Vol. VII, p 69.

31. Ibid., Vol. VII, p. 80

32. Ibid., Vol. VII, p 81. cf. the examples pp. 81-89

33. George Foote Moore, History of Religions, N.Y., 1922,

p. 383, note 1; cf. also Maurice Fleugel, The Zend-Avesta and Eastern Religions, Baltimore, 1898, p. 64f.

"Schorr showed the striking identities and contrasts in many doctrines, views and customs, in religion, worship, marriage, mourning, jurisprudence, etc. He pointed out surprising likeness between their views concerning paradise and hell, creation, deluge, resurrection, immortality, social hopes and issues; the Messiah, last end of things and

other views of the Talmudists, which he assumed as borrowed from the Parsees. Casuistical Principles of Law, jurisprudence and religious customs were coming from the same source. His critical acumen was sharp and bold, deep and vast, withal that I think that he was onesided and exaggerated in his criticism.⁴

34. Hachalutz, Vol. IX, part 1, p. 1f.

35. Ibid., Vol. IX, part 1, pp. 2-16; Vol. X, pp. 4-9.

36. Ibid., Vol. IX, part 1, pp. 16-18.

37. Ibid., Vol. IX, part 1, pp. 18-28; vol. X, pp. 9-11.

38. Ibid., Vol. IX, part 1, pp. 29-43; vol. X, pp. 11-27.

39. Ibid., Vol. IX, part 1, pp. 43-67.

40. Ibid., Vol. IX, part 1, p. 44; cf. also, p. 67.

41. Ibid., Vol. IX, part 1, p. 67.

42. Ibid., Vol. IX, part 1, p. 68.

43. Ibid., Vol. IX, part 1, pp. 69-80.

44. Ibid., Vol. IX, part 2, pp. 1-43.

45. Ibid., Vol. IX, part 2, p. 1f.

46. Ibid., Vol. IX, part 2, p. 39.

47. Ibid., Vol. X, pp. 32-46.

1- Hechalutz, vol.VII, p.149.

2- Dr. S. Bernfeld, Toldot Hareformatzion Hadatit B'Yisrael, Warsaw, 1923, p.234.

3- Hechalutz, vol. I, pp. 47-50. *prolan la l'immigrazione ebraica in Palestina*

3- Hechalutz, vol. I, pp.47-50.

הענין הוא כי המלכות נמשכה
אשר היא נמשכה אל המלכות
היא נמשכה אל המלכות
היא נמשכה אל המלכות

4- Ibid., vol. XI, pp. 67-74.

5- Ivri Anochi, volumes XV and XVI, Brody, 1878-1880.

Schorr contributed a series of short articles in prose and in verse entitled, *Elk Der*, all of which appeared anonymously. These articles appeared as a weekly contribution by Schorr although several single weeks were skipped. Our authors bitter attack against the orthodox group in Brody may be seen from this short quotation from one of the articles in the series,

[illegible]

vol. XVI, Sept. 26th, 1879, p.9f.

6- Hochalutz, Vol.VI, pp.56-85.

7- Ibid., vol. IX, part 1, p. 81.

8- The writer confesses that he had not the opportunity to make a study of these volumes. These remarks are made after a casual glance into the volumes.

9- Quoted by Dr. S. Bernfeld in "Toldot Shir", Berlin, 1899,
p. 128f.

10- Cf. Prof. Joseph Klausner, *הפסוקים הכתובים*,
in *מדע היהדות*, vol. I, Jerusalem,
1926, p. 12.

11- Cf. the citation from Lax Erik in note #6, Chapter one.

12- Asler S. Weissman, Hameliz, vol. 32, # 79, April 10, 1992, p. 6. This was due no doubt because of the passing of Abraham Krochmal and Weissman's linking the two men together in writing the eulogy.

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Dr. J.M. Jost, Frankfurt AM, 1840/41, pp. 93-98;
cont., pp. 110-115.
- 3- ס' תנאי Ibid., p. 147 f.
- 4- ר" אהרון אל רבי- Ibid., pp. 166-168; cont., pp. 193-196.
- 5- ציון, בקרת הצופה לבני ישראל- מאמר השליך, 1841/2, pp. 29-32
- 6- תולדות רבינו שלמה יצחק, המכונה רש"י, Ibid., p. 111f ;
cont., p. 126f; p. 142ff; pp. 147-150.
- 7- Mission b Jacob und sein ספר המפתח, Wissenschaftliche
Zeitschrift fur Judische Theologie, Grunberg u. Leipzig,
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- 8- Hechalutz, Vol., 1, Lemberg, 1852
Begun by I. Erter- מ' תולדות החלוצ
completed by Schorr, pp 3-20

pp.20-36	ב' רבני הנריה
pp. 47-50	ג' רבי בעתו
pp.50-56	ד' שיטת עין על המשינה והומרא
pp.56-65	ה' שנוות תלמוד
pp.97-116	ו' מכתב כולל תקירה על עניני המסורה
pp.116-120	ז' רבי נחמן
pp.120-123	ח' מחבר ס' תניא
pp.149-158	ט' ארבעה שירים לר' יהודה הלוי
p.159	י' שיר תלונה על הרבנים
p.160f	יא' רבני ר' יוסף עלילן

9 - Hechalutz, Vol 11, Lemberg, 1853

- (א) חרי"ג pp.1-12
- (ב) שונות תלמוד pp.58-60
- (ג) דבר בעתו pp. 37-58
- (ד) שיר הלולים לרמ"ה לוצאטו pp. 105-116
- (ה) בקרת ספר ערך מלין pp. 117-153
- (ו) שיר על הרמב"ן pp. 161-162

10- Hechalutz, Vol. 111, Lemberg, 1856

- (א) חרי"ד pp.1-20
- (ב) כתא דהיתרא pp.23-24
- (ג) חבל על דאפדין ולא משתכחין p.46f
- (ד) סכתב כולל הקירה על העתק התנ"ך pp.89-118
- (ה) מאמר מנן וצוה pp.146-148

11- Hechalutz, Vol 1V, Breslau, 1859.

- (א) אחורי הפרנה pp.1-21
- (ב) הלכה למשה מסיני pp.28-50
- (ג) שברי לוחות pp. 53-60
- (ד) בקורת ס"א אורשריפט pp. 70-83
- (ה) ר"י יצחק אלבילג pp. 83-94
Cont. in Vol. VI and VII.

12- Hechalutz, Vol. V, Breslau, 1860

- (א) הוסיף הרצוה pp.1-11
- (ב) תפילין pp. 11-26
- (ג) דבר בעתו pp. 31-54

- pp. 54-66 (ד) שנוות תלמוד
- pp. 75-91 (ה) תוכחת מנלה
- ו תקוני סופרים לר"ד דוד יצחק לאנרסבסקי
p. 91f.
- 13- Hechalutz, Vol VI, Breslau, 1861
- pp. 1-13 (א) ספר התורה
- pp. 30-32 (ב) אוכלי שום
- pp. 32-47 (ג) משניות
- pp. 47-56 (ד) תלמוד הירושלמי ותלמוד בבלי
- pp. 56-85 (ה) בקרת ס' לקוטי קרמוניות
- pp. 85-95 (ו) ר"י יצחק אלפלו (המשך)
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