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LEOPOLD ZUNZ.

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The nine decades in the life of LEOPOLD ZUNZ, which will terminate on the 10th August, will one day form one of the most significant epochs in the history of the Jews. They embrace the age of Emancipation, to characterise in one word the internal movement, the important purposes, nay, the very soul of this period. We stood in need of internal not less than of external emancipation. Both have had their champions and heroes, whose names will for ever live in history, but who, for the most part, have been gathered to their fathers. It may be regarded as a conspicuous, a visible reward from the Almighty, as a veritable mercy from Heaven, that the first and the most glorious, the most valiant among the heroes of our outer and our inner emancipation should be still among the living; it is a phenomenon calling for serious thought and deep emotion that Moses Montefiore and Leopold Zunz will celebrate in one and the same year the greatest festival that mortals can be permitted to witness in their lives. Posterity will envy our generation this year, 1884, in which we shall have tendered to a centenarian hero and to a nonagenarian sage the highest tributes of our gratitude and affection. The 10th of August is Leopold Zunz's day of honour. Learning claims precedence.

In order to appreciate what he has done for our internal emancipation, it is necessary to be acquainted with the situation such as it was when he appeared on the scene. The end of the eighteenth century which survived both in the Old and the New World revolutions such as never before had been known in history, found the Jews in idle repose, which at the same time commenced to give warning of coming ferments and storms. Moses Mendelssohn's career had already then begun, and everywhere were planted the seeds of his endeavours to promote Progress among the Jews in all countries. But in the same way that a life in its closing moments sometimes regains a brief spell of its former vigour, so did the Talmud at that period put forward everywhere its great strength, as though the age felt that it must combat with all the force at its disposal the danger which threatened Talmudical studies in the bosom of Judaism at the hands of a not clearly recognised enemy. The Talmudical schools were at the zenith of their success, every large community esteemed it an honour to have a rabbi in its midst who gathered around him youthful students of the Talmud; it was the golden age of the *Yeshiboth*. Yet not alone in Poland and in other countries, which were poor in culture, but likewise in Germany, and everywhere in that country without exception, did the study of the Talmud form the very essence of life among the Jews. The work of the young, the delight of the aged, the theme of the learned, and a distraction from commercial activity, earnestness and play, science and culture, the be all and end all of life was the Talmud. Even the enlightened personage in Berlin was not able to effect any

appreciable change. Moses Mendelssohn himself fell back upon the Talmud. He who discussed aesthetics with Lessing and metaphysics with Kant, based his arguments on the Talmud; "it would be easier to move a wall than to vanquish Mendelssohn in a Talmudical disputation," said a great master of the Talmud in speaking of him. Jonathan Eybeschütz conferred on the philosopher the title of Morenu, which was the sign manual of the age. At the most, the taste for the Hebrew language and grammar was revived through the Dessau school. People imagined that they were acquitting themselves of the necessary tribute to culture if they were able to translate one of Schiller's poems into Hebrew; the periodicals of that day we now regard as a collection of specimens of Hebrew style. For a knowledge of their own past no inclination had yet been shown; the history of the Jewish nation and its literature was all but unknown. And as it was with the Jews, so was it with the Christians as regarded Jewish knowledge; the age of Buxtorf and Wolf had long passed away. That the Jews in olden times did not exclusively study the Talmud, that there is no science or learning which is not represented in our writings, this no man guessed, or thought it worth his while to inquire into. People were then not aware that they knew nothing. Anyone who wished to obtain a general idea of what the Jews had accomplished during a given period, was soon compelled to abandon his desire. No great man in Israel had been deemed worthy to have the history of his life written; the majority of our philosophers, poets, sages and authors, were only known by name, or were muddled up, without regard to time or place, in the brains of the few who deserve to be classed among the learned. Our past appeared to the world as the heavens are regarded by the ignorant—night, with a few points of light, which all appear as on one surface; of the distance of separate lights, of a grouping of stars, nothing was known. For a Jew, who had made himself, to some extent, acquainted with the literature of other nations, it must have been a source of great pain to observe the neglect and barbarity which prevailed among his own people; an eager longing must have seized him to open the eyes of the Jews and of others to a knowledge of the vast literary wealth, the existence of which was barely known. The man appeared: it was LEOPOLD ZUNZ. In him were centred all the qualifications necessary for such a task. Time and place, origin and surroundings, disposition and mind, and all the gifts of heaven united themselves in facilitating the work of the pioneer of Jewish learning, and of the inner emancipation of Judaism.

Leopold Zunz was born on the 10th of August, 1794, at Detmold, in the very heart of Germany. His twin-sister lived but one year. His brother and sister died at a similarly early age. Of the five children born to his parents, only he and one daughter survived. When he was a year old, his parents removed from his native place and settled in Hamburg, where his father opened a Beth Hamedrash. But the father's lungs being too weak to stand the wear and tear occasioned by the fatiguing instruction in the Talmud, he was compelled to give up this occupation, and to enter into business. As he did not altogether succeed in his new calling he found it necessary to increase his income by giving private lessons. He was wont to take young Leopold with him in his walks, and taught him as soon as he was able to go to school. The extraordinary talents of the children must soon have displayed themselves. Zunz clearly remembers the year 1799 when Bonaparte went to Egypt. But one severe illness clouded his young life, viz., smallpox, with which he was afflicted in 1800; for eight days he was deprived of sight, the blessing of Jenner's discovery, vaccination, not having been as yet adopted in Germany. The continued illness of the father ended in his premature death at the age of 43, in 1802. His son has preserved a most loving and respectful memory of the learned and fine spirit of his father. His love and attachment to Judaism, his introduction to the sources of tradition and to the national literature, all these Leopold Zunz owes to his father. In the following year both his childhood and his abode under the parental roof came to an end; he went abroad to the Beth Hamedrash at Wolfenbüttel. Here worked Rabbi Löb,

under whom Zunz studied the Talmud, and Rabbi Kalme, both of whom soon died, the former in 1804, the latter in 1805. The school was then reorganised, the French domination in Germany having meanwhile supervened, and in 1807 it was placed under the direction of Ehrenberg.

To this most active man, Samuel Meyer Ehrenberg, to whom in 1854 Zunz raised an everlasting memorial by writing his biography, the lad was indebted for the foundation of his sterling and solid culture. Full of love and kindness, Ehrenberg appears to have soon gained the affections of the genial youth, who thus learnt to honour a new father in the person of his teacher. At that time Jost, the subsequent historian, also entered the school, and a bond of the closest friendship was at once formed between him and Zunz. 1805 witnessed the production of Zunz's earliest known essay; the lad of eleven years wrote a collection of solutions to a book of mathematical problems, for which his teacher wrote the title-page. The manuscript, which is still extant, already showed the firm hand with the small and clear strokes that characterise his writing. Possessed of such talents, it is not to be wondered at that in 1809, at the age of 15, he was appointed an Assistant Teacher at the Beth Hamedrash. In that year he lost his mother, who was then but 36 years old; he had never seen her since he left his home. Teaching and learning, he remained in the institution, and was regarded more as a member of Ehrenberg's family than as a pupil at the school. At Wolfenbüttel he also pursued his gymnasial studies. The man, who later on was to unite a knowledge of German and Jewish science in his mind and writings, owed his classical education to the old nursery grounds of solid learning, the German Gymnasium. Thus prepared, and as competent in his knowledge of Hebrew literature as in that of subjects of general culture, he entered the University of Berlin in 1815, and was matriculated by Schleiermacher. Wolf, de Wette, and Böckh were his tutors; history, philology, and mathematics were his studies. How little he intended at the outset to restrict himself to Jewish learning is proved by a book, still preserved, which he wrote in 1814-15, before his admission into the University, and in which he enumerated the most noteworthy men who flourished since the fifth century, without regard to Jews. He obtained the means to support himself in Berlin by giving lessons in the house of the widow Herz, whose son was in weak health. In 1843 his pupil painted an oil portrait of Zunz and his wife, as a token of the loyal and respectful friendship he entertained for his great teacher. On Jewish society in Berlin there still lay the reflex of the importance which it enjoyed at the end of the century. Henriette Herz, the loveliest witness to these brilliant times, still lived; Zunz had the privilege of visiting her. He could have entered the house of Gumperz, but he was loth to receive benefits without giving something in return. At that period he also devoted himself to the belles-lettres; the periodicals which were then published in Berlin, viz., F. W. Gubitz's *Gesellschafter*, and J. D. Simansky's *Leuchte*, contained in 1817 many contributions from Zunz in poetry and prose. But the real tendency of his mind soon manifested itself. In September, 1817, he delivered, before a few friends, a lecture on religiousness, a Jewish copy of Schleiermacher's renowned essays, the object of which was to bring the religion of the cultured nearer to its detractors.

The year 1818 was the real epoch in the life of Zunz, when he turned for the first time with unresisting force to the study of Jewish literature. The Jewish records which he had read in his younger days, notably, David Ganz's "Zemach David," had early aroused in him a longing to trace with energy the historical past, and to search into the literary creations of the Jewish people. He had learnt from foreign literature what sacrifices other nations had made for their writings; men such as Böckh and Wolf, the enlightened creators of modern philology, had shown him what it meant to investigate deeply the writings of times gone by, and to cull therefrom their choicest fruit. At the Gymnasium, and finally at the University, he acquired a clear and complete insight into modern science; without he saw light, strength, power, and wealth; within he observed nothing but indifference and decay, dissolution and poverty of culture. This cut him to the heart, which beat

so strongly for Jews and Judaism. He was reminded of the early literature of his people. With the utmost activity and fertility of mind, he entered the stronghold which contained the literary treasures of his nation, and having persevered in the task he had undertaken, and devised a plan for penetrating still further into the fortress, he gave to the world in 1818 the first product of his young vigour in the work, "Etwas über die rabbinische Literatur." The year 1818 witnessed the actual birth of modern Jewish literary criticism.

To any one who in the present day examines this little work, it must appear like the first, the oldest map of a newly discovered territory, in which many places are as yet unmarked, others only slightly indicated, but in which all the principal outlines are clearly traced. Already in this work were defined all Zunz's striking qualifications; the comprehensive glance, the lofty point of view, and the close attention bestowed on every detail, and even on matters of apparently trivial importance. Since that time Jewish learning has worked in every direction, but even now it does good to compare what we have achieved with what was then desired, and it will be acknowledged that much more remains to be done, before we shall have accomplished all that Zunz demanded from posterity. To the programme which he had laid down he himself remained true. In 1818, there also appeared in J. Heinemann's periodicals *Jedidja* and *Almanach*, shorter essays from the pen of Leopold Zunz, in the production of which he made use of the treasures of Jewish literature. Not alone by means of his writings, but also personally did he advocate the study of the national literature, and seek to enrol friends for the new science of Judaism, and collaborators for himself in his great undertaking.

In 1820 he accepted the post of preacher of the New Synagogue in Berlin. With his mind glowing for light, and burning with the longing to lead his coreligionists towards the height of culture by means of knowledge and of true progress; seeking by the help of reform to strengthen the edifice, not to destroy Judaism in the hearts of its wavering children, he entered full of youthful idealism into his new calling, which then appeared to him to offer a truly beneficent field of activity. But when he encountered coldness and indifference where he had expected to find warmth and religious zeal, when he perceived that the heads of the congregation only respected and valued candour and freedom of utterance so long as they themselves were not concerned thereby, then his occupation became tedious to him, and he only awaited a fitting opportunity to rid himself of the wearisome burden. For this opportunity he did not have to wait long. He heard that the governing body of the synagogue had determined to officially admonish the young preacher for what they regarded as the indiscreet language which he hurled from the pulpit at his superiors. At once, and secretly, he set about the preparation of his letter of resignation, in which he solemnly declared his intention to lay down his office. When the expected letter was received by the Administration, it was returned unopened to the sender, to whom at the same time was forwarded a communication announcing his dismissal. But a valuable fruit of his activity as a preacher has been preserved to us in his sermons, which he caused to be printed in 1823, in order that publicity might be given to the tone and spirit in which he spoke. The introduction to this little work is an historical document. The bitter complaints against the condition of the great communities in Israel were evoked from the depths of his grief-stricken heart; with the earnestness and the impressive dignity of the ancient prophetic language, he described, without descending to personalities, the struggles of his own soul and the painful awakening which cold reality had prepared for the enthusiastic idealist. The sermons themselves are the richest which the eloquence of the pulpit in Germany has given forth to the Jews. It is true that they betray a want of vigorous elevation of the Jewish element, and a sparing use of tradition and the Midrash, but in nobility of sentiment, in truth of idea, in cleverness of construction, and in unadorned solidity and purity of expression, they cannot be surpassed by any which have since been delivered. The work deserves to become a Jewish household book, and in any other literature would have passed through several editions.

In his position as the first German preacher in the new Reform Synagogue, Zunz became the central figure among those imbued with the same spirit, a general around whom a troop of young knights sharing his views were soon assembled. A society for the promotion of culture and science among the Jews was then called into existence, which has left behind a priceless memorial of its brief but imperishable activity in a single volume of the *Zeitschrift für die Wissenschaft des Judenthums*, the editing of which was entrusted to Zunz. Eduard Gans, the great jurist, Lazarus Bendavid, the genial Marcus, and above all, Zunz himself, were the collaborators on this work. In this volume appeared his classical biography on Rashi, his researches into the Spanish and Provençal names of places mentioned in Hebrew literature, and the essay, which even at this day is not sufficiently appreciated, on Jewish statistics. From that period also date those Jewish subjects and reminiscences in Heinrich Heine's works, which were altogether due to Zunz's initiative. It was a service on the part of this meritorious man, which has not been sufficiently recognised, that he should have awakened in the breast of the first poet of the nineteenth century, as Heine has often been termed, a love of Jewish literature. The "Perlen des Romancero," and the "Rabbi von Bacharach," we owe to the friendship which existed between Heine and Leopold Zunz. Frequently did Heine read to Zunz and his high-minded wife, Adelaide, those poems which made the name of the poet renowned throughout the world.

To his early connection with the press Zunz had, in 1824, to thank his appointment as sub-editor of the *Spencerschen Zeitung*. It is characteristic of the founder of Jewish learning and of his many-sided activity, to see him working hard on a political journal, a daily occupation which involved the reading of thirty papers, and the writing of leading articles, and demanded attention to a thousand matters, which were as remote as the stars from the love of his heart—Jewish philosophy. The venerable philosopher still regards it as a matter of congratulation when he thinks of the vigorous health he then enjoyed, since he was able to go on foot every day in storm and rain, in fair weather or in foul, from his house, situated at Pankow (outside Berlin), to the editorial office in town, and back again home in the evening. In 1824 he added to his duties by assuming the Directorship of the Jewish Communal School, which was founded in that year. Thus, he worked at one and the same time in the service of the public and of his own community. He never lost sight of Jewish interests, and was always ready to act when it became necessary to defend Judaism.

In 1830, when the Abbé Chiarani launched forth his envenomed work against the Talmud, Zunz entered the lists against him in his "Beleuchtung der Theorie du Judaïsme des Abbé Chiarani," a work in which he showed to the world his unequalled erudition, and wherein he openly accused the priest of plagiarism, theft, misconception, ignorance, fanaticism, and calumny, in temperate and sometimes even amusing language. But an opportunity soon afforded itself for kindling the entire light of his great mind, and for bringing to the front the weight of his personality when Frederick William III. threatened to forbid preaching in German to the Jews, as though it were a Christian institution to which they had no right. The reply of Zunz to this royal menace was "Die Gottesdienstlichen Vorträge der Juden historisch entwickelt" (Berlin 1831). After nearly eight years' activity he resigned the editorship of the *Spencerschen Zeitung* in 1831, and devoted himself with all his might to the preparation of his gigantic work, the execution of which he conceived in all his holy wrath. It was in every sense an opportune work, a work, too, for all eternity. Everything of a momentary interest only was rejected in this work; without haste or warmth, with the calmness of the philosopher, who, in accordance with Spinoza's demand, looks at things *sub specie æternitatis*, the author continued the course of the investigation which commenced in the time of Ezra, and has ended in the present day. Proof was here given for all times that preaching was a Jewish inheritance, to which we, before all others, have a right, that it is as old as the Jewish religion itself, and that though th

form may have altered, the essence has always remained the same. But as it is the art of the master-mind to consider a question not from a narrow and one-sided, but from the highest point of view, and in all its bearings, so did Zunz, after having settled the antiquity of preaching, extend the subject to a history of this institution, and of the literature to which it has given birth in every century. Archaeology and Biblical criticism, literary and religious history, became the richer, as the title-page indicated, by a fundamental work. The ages of various Biblical books, the translations of the Bible, and the oldest commentaries, were for the first time examined in a masterly manner in relation to modern philology; hundreds of books which hitherto appeared to have been mixed up with each other like a confused mass, were assigned their proper place in the development of literature, and arranged according to times and countries; that which one formerly, with a sense of inextricable chaos designated Midrash, was unravelled and shown to be a particular species of literature that had developed itself through many centuries. The first great work of the new Jewish philosopher in Germany was at the same time its model and its masterpiece. Artistic and transparent in construction, and classical in style, there arose before the eyes of astounded contemporaries a splendid edifice, which divided an inestimable wealth of profoundest erudition and of glorious discoveries with a most modest unpretentiousness that was apparent through all its pages. Here was a wonder of constructive criticism, which gave to numerous minor citations dispersed over an extensive literature the form and classification of an ancient lost work. Zunz reconstructed the Pesikta out of scattered fragments, and when manuscripts of this work were discovered, the genial criticism of the great master obtained most emphatic confirmation. Then wrote Gförer that since the time of Spinoza, the Jewish race had not produced such a genius as Zunz. It was no book, but an event; not a literary work but a school had been founded. Light came into the eyes of hundreds, and many were the researches which had their starting point in Zunz's work. Justly has Graetz, who otherwise excluded living personages, admitted this book into his "History of the Jews," since it has exercised an influence with regard to which the history of the development of Jewish learning could not remain silent.

This is the place to mention an ally, who unexpectedly, and from whence it could have been least anticipated, came to the support of Zunz. Like causes produce like effects on different soil. In far-off Galicia Jewish philosophy found, in Salomon Löw Rapaport, a glowing adherent and one of its most genial promoters. The two men, who, in their labours, had hitherto been separated, became possessed of a fellow feeling for each other; a fruitful and ever-increasing correspondence sprung up between them, discoveries were exchanged, the one sought the other for advice, and soon there was published the introduction to the religious discourses by the new star, whose name, as Zunz emphasises with joyful acknowledgment, adorns the book in more than one hundred different places.

The fame of this great literary performance spread through every land, and the name of Zunz became the greatest among Jewish *savants*. In 1835 he received a call from the community in Prague, who regarded it as an honour to itself to appoint him as its first German preacher. Zunz accepted the summons and settled in Prague. But in a short time he perceived that the state of local affairs was distasteful to him, and after a very brief occupancy of his post, he resigned, to the intense regret of the congregation, in order that he might return to Berlin, which city he never again left for any length of time. Here fresh labours awaited him. Frederick William III. had once more subjected the Jews to annoyance, since he could not endure that they should bear German names, to which, as foreigners—for so he regarded them—they were not entitled. A prohibition in this sense which had been officially issued, was soon revoked, but Zunz determined to avenge the affront, that had been put upon his coreligionists. Again did he enter the forest of Jewish literature, with whose intricate paths no other living person was so thoroughly acquainted as he, in order that he might convincingly prove to the whole world

that the Jews, since the remotest ages, and in every country, had adopted the names of their surroundings, names which had been handed down to and retained by their descendants; that among the Slavs the Jews had borne Slavonic, among the Romans, Roman, and among the Arabs Arabic sounding names, and that in his country they had been already known by names alleged to belong exclusively to Germans, at a time about which the German nation had but a slight historical knowledge. This somewhat restricted theme was treated in Zunz's best critical and inquiring style, and gave evidence of world-wide knowledge and of the fullest attention bestowed even on trivialities. His materials were gathered from the most unlooked for sources, it seemed as though he could discover the richest veins of ore in stones and rocks. All ages were laid bare before his eyes, and not a single country escaped his all-divining glance.

In 1839 the Jewish community in Berlin found for him a new sphere of activity by entrusting him with the direction of the newly-established Teachers' Seminary, a post which he held, until its dissolution in March, 1850, with the utmost advantage to the institution and to the students by whom it was frequented. Whatever position he might occupy, his heart always belonged to Jewish philosophy, the study of which, following the dictates of his inner conscience, and with the aid of Providence, he uninterruptedly continued, piling fruit upon fruit, discovery upon discovery, in the rich store-house of his collection. Deeper and deeper became his conviction that he was engaged on a life work in pursuing his peaceful science, that he was best serving the interests of his coreligionists in devoting himself to the apparently barren and unpractical field of inquiry; more and more emphatically did the belief fill his mind that "the moral and social equality of the Jews must follow from the equality of the knowledge of Judaism." When Jewish learning proves that the development of culture among the Jews has never remained behind that of general culture; that the Jews, in spite of anxieties and persecution, knew how to make themselves useful in every sphere of science; when Jewish literature is admitted to be an important source of the history of nations and of their culture, and indeed of every branch of learning; when it is seen that our writings give numerous proofs of noble civilisation and of humane and dignified dispositions, which we can display before the entire world, then the question of the emancipation of the so long enslaved Jews becomes a mere matter of time; then must their social and political emancipation follow as a logical sequence, and the nations will thereby acquire, through this work of liberation, a mass of willing allies ready for any sacrifice. With the dawn of a new era will end the slavery of centuries. This was Zunz's belief, his unshaken conviction. In this spirit he wrote in 1845 his "Zur Geschichte und Literatur," which is so rich in the valuable information it affords regarding our Middle Ages. He did not add to the title the words "der Juden," for his work concerns learning generally; Jewish literature is for him, as it must become for others, a part of general literature, enjoying equal rights and possessing the same claims to public veneration as the rest.

Hatred against all manner of oppression, and love of freedom were, however, with Zunz not a mere academical qualification, but a living principle, on behalf of which he had determined to fight. The year 1848, therefore, found in him one of the most ardent partisans of the Revolution. And when once again the liberties of the people were slain on the barricades in Berlin, he published the famous pamphlet "Den Hinterbliebenden der Märzhelden Berlins: Ein Wort des Trostes," in which, with undaunted courage and with the eloquence of past ages, without fear of the men in power or of the punishment they might inflict upon him, he figuratively crowned with a wreath of laurel the heads of the pallid sleepers, of the murdered champions of liberty. The peaceful philosopher was transformed into the warlike agitator; he was then not the Jewish student, but the German citizen, fighting against the authorities for the freedom and rights of the people. He delivered political addresses, presided at meetings, and became such a notable personage in those excited days that the people of Berlin named him "Father Zunz." Many of

his speeches have been preserved in print, including those delivered in the four principal electoral districts, and the address on the principles of democracy, which he repeated at meetings of eight working men's clubs. Epigrammatic brevity, caustic wit, unshaken confidence in the eventual victory of Progress, glowing inspiration for Right and Liberty characterised, like all his other writings, these lighter offsprings of his genius.

Jewish philosophy, however, obtained its greatest triumph when its leading spirit retired into private life in 1850, and henceforward devoted his entire leisure to its cause. He then commenced an undertaking in which his love for Judaism is most strikingly manifested. Long ago the promoters of reform in the ritual had acted up to their professions, by shortening in some cases and eliminating in others, many of the *Piyutim*, those poetical ornaments which the poets of all ages were never tired of interweaving among the ancestral prayers. Man began to lay aside the *Machsor*, the prayer-cycle of the year, with its bulky form, which the piety of ages had swelled into heavy folios; and extracts were published, from which arbitrariness and impiety often excluded the most beautiful poems, and the loveliest effusions of the soul. In vain had the poets sung, in vain had centuries laboured in the construction of the form of public worship; the synagogue service must be shortened, such was the popular cry, and the first to fall a victim were the *Piyutim*. Then was matured in the heart and the soul of Leopold Zunz the determination to interest himself in the Poetry of the Synagogue, to investigate and describe its history and development, to discover the singers who worked at it, to reveal its beauty and peculiarity; in a word, to become its historian. Everything which up to that time had been ascertained on these points may be seen in Woolf Heidenheim's (of pious memory) introduction to his edition of the *Machsor*. Compared with the bountiful information which Zunz afterwards gave us, the difference between the data furnished by the two writers was as great as is that between the lisping of an infant and the language of a Demosthenes. In order to obtain an idea of the colossal nature of the task to which Zunz had set himself, we must first of all give a glance at the territory that had to be explored.

In no two countries does the same ritual obtain among the Jews; that which is here offered up as a prayer, is there almost unknown; what is here sung in the morning, forms elsewhere a portion of the evening service; frequently, indeed, even two neighbouring towns are found to differ in the order of their religious worship. The books containing the prayers of the different rites form the most impassable portion of the literature on the subject; they are often not to be procured, since in one country there was absolutely no interest taken in, nor was there any application of, the ritual and prayer-books of another. The greater portion of these compositions are buried in manuscripts, of which private and public collections contain innumerable specimens. Zunz had to become an extensive purchaser of books as soon as he entered on his task; the East and Turkey, and the remotest countries were searched in order to furnish materials for the preparation of his work. Zunz himself repeatedly visited England, France, and Italy, so that he might personally examine the precious manuscripts that abound in the public libraries of London, Oxford, Paris, Parma, Rome and other cities. During one of these journeys, in which Zunz was accompanied by his wife, Adelaide, this noble-minded woman, whose praises were sung by Heine, had the honour of being introduced to Queen Victoria of England. Samuel David Luzzatto, the genial Hebraist of Padua, and other scholars in various countries of the civilised world, aided Zunz in his national undertaking through data gathered from their own libraries, and he engaged in a correspondence such as is seldom carried on by a private individual in connection with the publication of a book. In 1855 the first fruits of his extensive labours appeared under the title of "*Die synagogale Poesie des Mittelalters.*" Every species and sub-division of this poetry, its organism and metre, its characteristics and rendition, its beauty and peculiarities, its origin and motives, in short, everything which the profound thinker deemed

worthy of being inquired into was fully treated in this wonderful literary performance. As the tearful Muse of the Middle Ages found numerous opportunities of pouring forth its grief in songs of lamentation, Zunz wrote the ever memorable chapter "Leiden," in which he described the almost perennial persecutions of our mediæval history, and the outrages to which the Jews were subjected during that age. Carried away by the powerful exposition of the subject, by the brevity yet completeness of this tale of woe, the reader is apt to forget that he is here confronted by a wonder of erudition, the value of which is in no way lessened because it is presented to us in an unpretentious garb. Anger for the sins of the oppressors, sorrow for the sufferings of the oppressed, hate and love, contempt and admiration, alternate throughout the recital, and lend to it an inimitable charm. The songs of woe did not resound in vain, the cries of agony were not raised fruitlessly; for after the lapse of centuries the man appeared whose heart was large enough to take up this storm-flood of sentiment, whose mind was sufficiently wide to allow of his regarding the subject from a philosophical and literary point of view, whilst his soul was filled with compassion and stricken with sadness. With the same affection as that which he bestowed on the subject in general did he surround every detail; the most unimportant points in grammatical form, every new construction in word and tendency found in him a most faithful and painstaking observer. He was not alone the historian, but likewise the anatomist, the physiologist, and the chemist of the Piyut.

In 1859 followed the second fruit of his studies, viz., the second section of his work, "die Ritus des synagogalen Gottesdientes geschichtlich entwickelt." The mastership necessary to set forth an apparently endless subject in a limited space is exhibited here, perhaps, more strikingly than in any other of his works. The entire literature of the ritual of the synagogue; the development of the Prayer-book as a book, that is to say, as a literary production, and of the *Machsor*; the variations in the religious customs of every country and of important communities; the admission of the Piyutim into the collections of the Spanish poets; the history of the Piyut, its adoption in the synagogue, and the endeavours to explain the attacks and opposition which it encountered; all this and much more is described with unsurpassable erudition and conciseness in a comparatively small compass. A list of the days, which at various times and in different countries had been instituted as Jewish fasts, forms a particularly bright pearl in a book filled with much precious matter. The appendices are the outcome of researches, which in their mature and circumspect criticism, present a fine specimen of literary and historical method. That which Zunz has mastered in this work can only be understood and appreciated by those who, themselves, have trodden the thorny path of this extensive field of labour. Jewish philosophy may congratulate itself on the fact that a theme, to which scarcely no other scholar has set himself, has found its master in Zunz.

The "Literaturgeschichte der Synagogalen Poesie," appeared in 1865. All the names which flit like shadows through the acrostics of the Piyutim, are here converted into actual personages, arranged according to time and place. How full is the historical information which Zunz has extracted from the treasures of his learning, and has spread before us in this work, may be seen by inquirers into the most widely different subjects for investigation. Men, whose names were not even publicly known, since the acrostics in their poems were transposed, shortened, and otherwise mutilated, rise up from their graves and appear before us as living and honoured beings. Hundreds upon hundred of the worthiest men in our history, who, by means of their songs, elevated their contemporaries, adorned divine worship, and glorified Israel, have for the first time, through the medium of Zunz, received well-deserved recognition. Even well-known names appear here in a new light, the history of their lives is more deeply gone into and enriched; others who were forgotten or hidden are unearthed; no one goes away empty from the master, who, like a king, draws upon inexhaustible treasures. When from remote sources he produces data which throw an unexpected light on persons and ages, he appears

as though he were the remembrancer of our nation. How does his word flash, and how striking is his opinion when he estimates the literary and historical value of a poet or a poetical work! Ezekiel's vision becomes an actual truth in this book. Out of scattered bones, which lay far, far apart from each other, out of manuscripts which had to be collected in countries near and remote, there arise here living bodies. That which time and necessity, the result of persecution, tore asunder, so that one portion found its way into this and another into that ritual, has once again been joined together, and, after a separation extending over centuries, has regained its organic unity through the energy and observation of this extraordinary man. Poets, of whose compositions it was believed that but a few fragments were preserved, appear here with their hundreds of poems. This comprehensive attentiveness, this all-fathoming glance have made the work one of indispensable completeness, a fountain head of Jewish history, wherein we shall seldom fruitlessly penetrate, if the man or the age about which we seek enlightenment comes within its scope. More than five hundred manuscripts, without mentioning the rarest and most inaccessible of printed books, were examined by Zunz for the purposes of his great work. At the same time completeness, as the nature of such a task involves, was from the outset excluded. Every newly-found manuscript tends to enrich and supplement a collection. The public and private Russian libraries could only be made use of to a limited extent. On the Northern coast of Africa there are still locked up numerous treasures which would largely increase our acquaintance with synagogal poetry. Since the time when Zunz completed his work, the South of Arabia and Yemen have been opened to us; a mass of hitherto unknown poetical compositions, which are waiting for their Zunz, has come to Europe with the collections and rituals of those lands. No one was better aware of the indefinite and necessarily incomplete character of the work than Zunz himself. In 1867 he published a supplementary volume, "Nachtrag zur Literaturgeschichte der Synagogalen Poesie," which contained fresh disclosures, enrichments and extensions. We must use both works at the same time, if we wish to convince ourselves that we have before our eyes all the information Zunz has afforded with respect to any given point. This addendum is at the same time Zunz's "Swan's song" in Jewish philosophy, for since then he has not given to the world any other great work. His last little book, a collection of previously published data, appeared in 1872, under the title of "Monatstage des Kalenderjahres, ein Andenken an Hingeschiedene."

This little book is one of the most valuable which we owe to Zunz. Arranged according to the days of the calendar year, we have in this work a list of the anniversaries of the deaths of all those persons who at one time or the other served Judaism as authors or in other capacities. Warm piety and hitherto unattained erudition are here united, in order that so many who, in life suffered or laboured unselfishly without obtaining any recompense, should in death at least be deservedly remembered. His touching brevity, his epigrammatic terseness, season the opinions he has added concerning many of the persons named by him. His loving nature and his acute mind have in their association with each other made this little book a minor jewel of our literature.

In 1872 was likewise published "die deutschen Briefe," in which, after the foundation of the new German Empire, Zunz was one of the first to inveigh with caustic wit against the corruption of the German language through the loose style of newspaper writing and the introduction of foreign words. In letters to a friend he fought against the spoiling of the language which was so dear to him, and of which he was one of the best writers, at the same time flinging some sharply-pointed darts against all manner of morbid excrescences of our day. This work did not receive as much consideration as it deserved, although many a book has since appeared in Germany which would in no way have been damaged had it, according to Zunz's advice, been literarily purified.

Though he stood on the threshold of his eightieth year, the freshness and vigour of his mind would have permitted him to continue his labours, and to present us

with flowers and fruit like a young tree. But the tree had been struck by lightning which destroyed its sap. While jubiliations of gratitude and esteem were about to surround him on his eightieth birthday, the faithful companion of his life, his wife Adelaide, was torn from his side. "With one weeping and with one laughing eye," thus wrote Lebrecht of him at the time—Lebrecht, the old friend of his house who since then has also gone to his eternal rest. For Zunz the sun had for ever set in the heaven of his life; in darkness and in sorrow he spends his days since this great blow fell upon him; he has lost all heart for work; melancholy has settled with a heavy weight on his soul, and palsies every attempt to induce it to take flight. He is even at the present day not wanting in strength to occupy himself with philosophical pursuits, but his grief-stricken mind will not permit it, and compels him to turn his thoughts to her whom he has lost. Childless and doubly desolate, he has never recovered from the buffets of fate which he encountered a decade or so ago.

The German Jews, especially those in Berlin, have now learned to appreciate what they possess in Zunz. This is proved by the Zunzstiftung, which was founded in commemoration of his 70th birthday, and since then has to some extent illumined the evening of his venerable life. The trustees of this foundation had the good taste, as well as the literary thought, to publish on Zunz's 80th birthday the entire collection of his minor writings. The title-page was handed to him on his birthday, the actual publication of the work followed later on. In three volumes there lie before us nearly all the more important articles which he contributed to Jewish periodicals, his pamphlets and lesser compositions, as also a few of the simpler chapters from his great works (Berlin, 1874—6). This edition has the special advantage of having been revised by the great master himself, with the result that many improvements have been made on former editions, together with some valuable additions. Zunz is an author about whom all students of Jewish knowledge are in duty bound to know everything. So long as his writings only reached frequently inaccessible places through journals, which were not known to everybody or were seldom received, many scholars occupied themselves with inquiries which had long been definitely settled by Zunz, and maintained assertions which he had rejected and annulled. Thus his minor works, as they are now collected, form a High School of Criticism and Method, since every composition opens up a new support to the fortress of Jewish Science, and shows that many details which on the surface do not deserve attention, are of the utmost significance in the pursuit of knowledge. Here also appeared for the first time in the original language the contributions which Zunz had caused to appear in an English translation in Asher's edition of Benjamin of Tudela. The preacher and the politician, the reformer and the conservative, the contributions on the criticism of the Pentateuch, found here a place together with Zunz's golden words on the Tephillin and other Jewish institutions; the German classic and the mighty Hebraist, in short, everything to which Zunz's richly-endowed mind is turned, is apparent in this collective work, which should not be absent from the shelves of any Jewish library worthy of the name.

The Trustees of the Zunz Foundation will not have permitted the 90th birthday of the Master to pass by without having at the same time done honour to the institution and to our literature. Without any flourish of trumpets a Committee was formed, which addressed itself to various Jewish and Christian scholars, at home and abroad, who, it was believed, would be anxious to show honour to Zunz, with the request that they would contribute towards the publication of a collective work, the very title of which would be a tribute of veneration to the great philosopher. All, who joined together for this purpose, gave striking proof of the fact that they ranged themselves, as it were, as pupils around their teacher. An old German custom was thereby, with happy results, adopted for the first time in Jewish literature. For instance, in order to honour Mommsen, sixty German philologists united in producing a work in which the different learned investigations were grouped round the sun of this master, and they thus laid at his feet the homage of philology itself,

In the same way Jewish science appears, on his ninetieth birthday, before its founder and master, whom God has at the same time selected to be its Nestor, with the object of showing him, by means of new gifts and varied fruits, how the seed which he sowed has sprung up, and how gratefully we remember what he has achieved for Jews and Judaism during nearly seven decades.

He has attained an age which the Psalmist did not name; Heaven has adorned him with its loveliest crown. Still brightly shines his eye, still powerfully glows his spirit; of him it may be said, as it was written of Moses, "his eye was not dim nor his natural force abated;" for through the dark night of his grief there yet darts out at times the lightning flash of his mind, as in his younger days, when his wit glistened like a naked sword, and annihilated wherever it fell. His wrath still blazes with youthful fire when he thinks of the disgrace that has fallen on the name of Germany, through mediæval desires and modern barbarities. But he has faith in his people and its immortality; he, besides whom no one else thoroughly investigated Israel's history of suffering, lived it over again in himself, and pourtrayed it so gloriously in his works, he carries deep in his heart the conviction of our eventual liberation, and of our final, but lasting, emancipation. Leopold Zunz has, through his advent, become our bulwark and our weapon; he has shown most brilliantly how loyalty to the fatherland and attachment to our ancient religion may go hand in hand, and how a man may be, at one and the same time, the best of Germans and the most fervent of Jews. He has demonstrated in his style of writing the beauty which the German language may acquire in scientific and philosophical expression; his collection of literary works is as much the proud property of the German nation as are in their way the writings of the Brothers Grimm. He is a German in word and in writing; he fought for the freedom of the German people in the press and from the tribune, his heart has bled with the nation for its murdered liberty, and his name will for ever be associated with the "heroes of March." Yet he has lived to see that youths, men of to-day and of yesterday, question the right of the Jews to belong to the nation, and to have their share of the honours and the public posts it can bestow. He alone has accomplished what so much Christian industry, which already in earlier centuries occupied itself with our literature, could not bring about, he has afforded German philosophy a triumph through the circumstance that soil such as Jewish writings, which lay fallow and neglected, should be universally employed, and should have given a stimulus for literary investigations, on the part of Jews and non-Jews, that have found their way into every language of the civilised world, into books and periodicals. Nevertheless, not a single University, with the exception of that at Halle, which has renewed his diploma of Doctor, has appointed him an Honorary Doctor; not a single European Academy has had the thoughtfulness to admit him into their body, into the number of working or corresponding members. Thus our emancipation, in life as well as in learning, still belongs to the future. Just as it was only permitted to Moses to gaze on the Promised Land from the opposite heights, but not to enter the Land itself, so must the hero of our inner and our outer emancipation content himself with having led us from the Egypt of our oppression and darkness into the path of light and of increasing freedom, and be happy in the firm conviction that the time is not far distant when the longing of his heart and soul—our complete deliverance from thralldom—will be fulfilled. May the blessing of the Almighty continue to rest on the consolers and on the sources of the hopes of our people!