

On the other hand, he who leads others to sin is prevented from doing penance, that he may not partake of the eternal life from which those seduced by him are excluded" (v. 10-11). The Tosefta defends those who in the Mishnah are blamed for refusing to give instruction, saying they did so because they feared that, if they imparted their knowledge, those whom they taught might use their attainments in the service of a temple of idolatry (ii. 5-8). Other items of interest in the Tosefta are an account of the miraculous saving of the Gate of Nicanor (ii. 4), and R. Jose's assertion that he had seen in Rome the curtain from the sanctuary of the Temple in Jerusalem, and that it still had upon it stains caused by the sprinkling of blood by the high priests on the Day of Atonement (iii. 8).

Both the Babylonian and the Palestinian Gemara discuss and explain the various mishnaic maxims, and contain in addition a wealth of haggadic explanations and proverbs, as well as many interesting parables and narratives. The following passages from the Babylonian Gemara may be quoted here: "If one is told anything by another, he must keep it secret even though not explicitly requested to do so; only when he has received express permission may he relate it further" (4b). "The First Temple stood for 410 years, during which time 18 high priests officiated successively; the Second Temple stood 420 years, and during that time more than 300 high priests officiated" (9a). "During the time of the Second Temple the people studied the Law, observed the commandments, and did deeds of charity; only the causeless hatred between the factions brought about the destruction of the Temple and the fall of the state" (9b). It is told how Hillel endeavored to study the Law in spite of his poverty, and how he, with danger to his life, attempted to attend the lectures of Shemaiah and Abtalion. It is likewise related of Eleazar ben Harsum that, in spite of his wealth, he led a life of self-denial in order that he might study the Law (35b). Another interesting passage narrates how the Jews, on their return from Babylonia, succeeded in rooting out from among themselves the existing tendency to idolatry (69b). A description is given (73b) of the mode of questioning the Urim and Thummim, and of the manner in which their replies became visible upon the stones; the passage §§ 75a-76b tells how the manna fell, how thick it lay upon the ground, and how it tasted. It is related in § 83b that once when R. Meir, R. Judah, and R. Jose visited an inn the first-named formed a correct estimate of the innkeeper's character.

J.

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YORK: Capital town of Yorkshire, England, and seat of a metropolitan see. In the Angevin period it was the second city in the kingdom, and Jews flocked thither in considerable numbers. It is recorded that at the coronation of Richard I. two "noble" Jews of York, Joce and Benedict, went up to London, probably as a deputation from the York community. During a riot which followed the festivities Benedict was forced to submit to baptism, but was permitted by Richard to revert on the following day (Howden, "Chronica," ed. Stubbs, iii. 14); he died shortly afterward at Northampton. Joce es-

caped and returned to his home in York, which was looked upon as a royal residence on account of its strength and magnificence. He had been one of the agents of Aaron of Lincoln, among whose debtors was one Richard de Malbis, who in 1182 had paid £4 out of the great debt which he owed to Aaron.

De Malbis and others of the York nobles who were contemplating joining Richard in the Third Crusade took advantage of a fire that broke out in the city to raise a tumult against the Jews. The houses of Benedict and Joce were attacked, and the latter obtained the permission of the warden of York Castle to remove his wife and children and the rest of the Jews into the castle, where they were probably placed in Clifford's Tower. This was surrounded by the mob, and when the warden left the castle the Jews in fear would not readmit him. He appealed to the sheriff, who called out the county militia; and Clifford's Tower was surrounded for several days. A certain Premonstratensian monk paced the walls each morning and took the sacrament, as if the work of bounding on the mob was a holy office. He was crushed by a stone thrown by the besieged Jews; this changed the wrath of the mob to a frenzied madness. When the Jews in Clifford's Tower found that they had no alternative but to submit to baptism or perish at the hands of the mob, Yom-Tob of Jorigny, who had become their chief rabbi some time before, recalled the practise of their ancestors, and urged that they should kill themselves rather than surrender to the cruelty of their enemies. Those who disagreed were permitted to withdraw; and the remainder, having set fire to their garments and goods that these might not fall into the hands of the mob, found refuge in death. Joce with his own hand cut the throat of

his wife, Hannah, with the knife used
The in shehitah; and finally Joce was killed
Massacre. by Yom-Tob, who then stabbed himself, being the only person of the number to take upon himself the crime of suicide. In the morning the few who had withdrawn summoned the besiegers, who killed most of them, sending the remainder to London in the hands of the sheriff. The mob searched the castle for the Jews' deeds of indebtedness, and, not finding them, hastened to the minster and took the deeds from the cathedral treasury, thus showing the real motive of their acts.

William de Longchamp, the ruler of the kingdom in Richard's absence, was much incensed at this insult to the royal dignity, the Jews being under the king's protection. He accordingly marched to York, imposed heavy fines on fifty-two of the chief citizens, and banished Richard de Malbis and various members of the Percy, Faulconbridge, and Darrel families, who had clearly been the leaders of the riot, and each of whom, according to unimpeachable evidence, was indebted to the Jews. Richard de Malbis returned from Scotland ten years later, when he "obtained warren" for his land at Acaster Malbis, five miles south of York, the name of which still recalls the arch villain of the York tragedy.

For some time after this there is no record of Jews at York. Among the contributions to the Northampton donum of 1194 none are mentioned as

coming from York, although it was the second city in the kingdom; but in the early part of the thirteenth century Jews began again to settle there. In 1208 a Jewess of York

Later History. was murdered, three Christians being suspected of the crime; a charge of murder was brought against them by Milo, her husband, while her brother Benedict brought a similar charge against Milo himself ("Select Pleas of the Crown," Selden Society, i., Nos. 59, 103). Joce's son, AARON OF YORK, became the chief Jew of the kingdom in the reign of Henry III., being presbyter, or chief rabbi, of England for a short time in 1237. The widow of Aaron of York claimed dower from Thomas Kyme of Northampton, and in 1270 attempted to recover a considerable number of debts due to her deceased husband (Rigg, "Select Pleas of the Jewish Exchequer," pp. 52-53, London, 1902). When the regulation was issued permitting Jews to reside only in certain towns where archæ were kept for the preservation of Jewish deeds, York was included in the list, showing that it was still an important center of Jewish commerce in 1272. Among the eminent Jews of London mentioned at the time of the expulsion was Bonamy of York. On the expulsion

of the Jews from England the lands and chattels of those living in York fell into the king's hands. The Jewish burial-ground at York was between St. Morris and the River Fosse, and the synagogue was on the north side of the Jubbergate, in close proximity to the castle, under the warden of which the Jews of the city were placed by the king's authority.

Since the return of the Jews to England there has been no congregation at York, but a few Jewish tailors have settled there in recent years (E. S. Rowntree, "Poverty, a Study of Town Life," p. 11, London, 1903), and for their benefit a synagogue was erected in the Aldwark in 1892.

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York, in *Yorkshire Archaeological and Topographical Journal*, iii. 147-197; J. T. Fowler, *Certain Stars*, lb. pp. 53-63; Jacobs, *Jews of Angevin England*, pp. 101, 112, 116-130, 238, 392. J.

YOSIPPON. See JOSEPHUS.

YOUNG MEN'S HEBREW ASSOCIATION:

Communal institution organized in various cities of the United States for the mental, moral, social, and physical improvement of Jewish young men. The first established was that in New York, which was organized on March 22, 1874, at the house of Dr. Simeon N. Leo. The board of directors was elected on May 3, 1874, and included Isaac S. Isaacs, Adolph L. Sanger, Oscar S. Straus, Lewis May, and others. The first president was Lewis May (1874-76). On March

27, 1876, the association removed from its temporary quarters to the Harvard Rooms, Forty-second street and Sixth avenue.

The functions of the New York branch are philanthropic and benevolent. The social work includes public lectures by prominent citizens, literary and debating meetings, free classes in Bible, Hebrew, stenography, book-keeping, mechanical drawing, and other subjects, as well as in physical culture. A library was founded, and in 1886 became the basis of the Aguilar Free Library,

which was recently merged into the New York Public Library. For about ten years (1875-85) the association had rather varying fortunes; and in the following decade its affairs became so unsatisfactory that the question of disbanding was considered. A downtown branch was opened on the East Side, out of which in 1891 grew the Educational Alliance. In 1895, however, a reorganization took place; and on Jan. 10, 1897, Jacob H. Schiff presented the association with a new home at 861 Lexington avenue, which gift was followed on Dec. 20, 1898, by the donation of a new building at Ninety-second street and Lexington avenue. This structure, which was dedicated on May 30, 1900, is provided with all modern requisites, including a library, reading-rooms (containing more than 9,000



Clifford's Tower, York, England.

(From a photograph.)