

Jewish affairs; and his sound reasoning, his liberal views, and his love of peace combined to establish him as one of the great leaders of Russian Jewry. In 1857 he was the youngest member of a committee of rabbis chosen to regulate the management of the yeshibah of Volozhin. Ten years later he settled a quarrel which threatened to ruin the yeshibah of Mir. In 1868 he stood at the head of a committee to help the poor during a drought which almost produced a famine; and he allowed as a temporary measure the use of peas and beans in the Passover of that year. In 1875 he decided against the use of "etrogin" (citrons) from Corfu, because of the exorbitant price to which they had risen. In 1879 he arranged, through Prof. A. Harkavy, his former pupil, that three rabbis, Reuben of Düna-burg, Lipa Boslansky of Mir, and Elijah Eliezer Grodzinski of Wilna, should be added to the official rabbinical commission, which had hitherto consisted entirely of men of affairs and secular scholars.

Twice Spektor visited St. Petersburg to take part in the conferences held there to consider the situation of the Jews after the riots of 1881. During his second visit, in the summer of 1882, Kovno was partly destroyed by fire; and Spektor collected in the capital a large sum for those who had been ruined by the conflagration. He succeeded in his opposition to the proposed establishment of a new rabbinical school on the plan of those in Wilna and Jitomir; but he

failed in his attempt to induce the government to recognize as the real head of the Jewish communities the synagogue rabbi instead of the government rabbi, who was in reality only a civil functionary and a layman.

In 1889 Spektor was elected an honorary member of the Society for the Promotion of Culture Among the Jews of Russia; and in the same year he declared himself emphatically opposed to the proposed celebration of his rabbinical jubilee. His efforts to save the yeshibah of Volozhin from being closed by the government proved unsuccessful, but his sponsorship of the institution known as "Kovnoer Perushim" assisted to provide a substitute. He corresponded with the leading rabbis of western Europe, and was the anonymous friend who induced Samson Raphael Hirsch to write "Ueber die Beziehung des Talmuds zum Judenthum." In his later years he was revered by the Jews of Russia; and his death caused mourning in Orthodox communities throughout the world.

Spektor was the author of the following works, which are considered authoritative by rabbinical scholars: "Be'er Yizhak" (Königsberg, 1858), response; "Nahal Yizhak" (part i., Wilna, 1872; part ii., *ib.* 1884), on parts of the Shulhan 'Arukh, Hoshen Mishpat; "En Yizhak" (part i., Wilna, 1889; part ii., *ib.* 1895).

R. Isaac Elhanan had three sons: **Hayyim**, who was the son-in-law of R. Joseph Böhmner of Slutsk, and died in Kovno in 1874, aged forty; **Benjamin Rabinovich**; and **Hirsch Rabinovich**, who was maggid or preacher of Wilna, and later succeeded his father as rabbi of Kovno, which position he still

(1905) holds. An only daughter, named Rachel, died at an early age in 1876.

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E. C.

P. Wl.

SPELL. See INCANTATION.

SPERLING, JACOB HIRSCH: Austrian teacher of religion at the Jewish school and the German gymnasium in Lemberg, where he was born in 1837; died Dec., 1899. He supported the Haskalah movement in Galicia and was a gifted Neo-Hebrew poet. He has been associated with the periodicals "Shomer Ziyon," "Kokebe Yizhak," "Ha-Ibri," "Ha-Shahar," and "Ozar ha-Sifrut," was coeditor of the "Jüdische Presse" and the "Neuzeit," and was the founder of the societies Ahawah we-Haskalah and Shomer Yisrael in Lemberg. In addition to minor writings he has published the following: "Hazzalat Melek" (Lemberg, 1854), a poem on the occasion of Emperor Francis Joseph's escape from an assassin; "Hamishshah Ketarim" (*ib.* 1871), containing five poems; "Hokmat Shelomoh" (*ib.* 1878), a biography, in verse, of S. L. Rapoport; and "Horodot," an epic poem in five cantos (published in "Ozar ha-Sifrut," 1887).

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S.

S. O.

SPEYER (Hebrew, שפירא, שפירא, שפירא): Bishopric of Rhenish Bavaria. The first mention of a Jewish community in Speyer occurs during the episcopate of Bishop Rüdiger, who officiated from 1073 to 1090. He admitted several Jewish refugees, and assigned them, together with the Jews already settled there, a special quarter, which **The Jewish Quarter.** he enclosed with a wall for the sake of protection. This quarter consisted of a hill and a valley outside the city proper. In order further to protect the Jews, he granted them, on Sept. 13, 1084, a special privilege on condition that they should pay 3½ pounds of Speyer money annually to the cloisters. The Jews were also allowed to trade in the harbor in all kinds of goods, and to exchange gold and silver; they received as their special property a burial-ground from the estates of the Church; the chief rabbi was given absolute jurisdiction in all cases arising among them; and they were permitted to hire Christian servants and nurses, and to sell to Christians such meat as they themselves did not use.

Henry III. confirmed (Feb. 19, 1090) and even extended grants which had been made to the Jews, in particular to Judah ben Kalonymus, David ben Meshullam, and Moses ben Ghutiel (Jekuthiel). The forcible baptism of any of the children of those specifically mentioned was made punishable by a fine of twelve pounds gold, while the baptism of a heathen slave entailed a fine of three pounds silver and the return of the slave to his owner. The Jews in general were forbidden to purchase Christian slaves. It was enacted that in suits at law a Jewish witness might not be subjected to the ordeal of red-

hot iron or of water or to exceptionally harsh imprisonment. Violation of these decrees was declared

The Charter. punishable by a fine of three pounds silver. For injuries to a Jew not resulting in death a fine of one pound gold was imposed. If the guilty person was unable to pay the fine, his eyes were to be put out and his right hand cut off. In proceedings against Jews the Jew bishop or the bishop of the diocese was to preside. This privilege was signed by the emperor himself. But neither the original charter nor its reenactment proved sufficient to afford the Jews adequate protection.

In 1096 Speyer was the very first town in which Jews suffered at the hands of the Crusaders, eleven being slain ("Ben Chanania," 1864, No. 5; comp. Salfeld, "Martyrologium," p. 102). Of the Jews who escaped some sought refuge in the king's palace; others were protected by Bishop John (1090-1104) in the cathedral. The instigators of the riot were caught and

The Crusades. executed. During the Second Crusade (1146) a fresh butchery occurred in the city, in which not only laymen but also members of the clergy took part. For this affair Bishop Günther received a letter of reproach from Bernard of Clairvaux. Among the martyrs who suffered death on this occasion was a woman named Minna, whose ears and tongue were cut off because she refused to submit to baptism (1146).

Still worse were the excesses which took place fifty years later. During the rule of Bishop Otto (1195), a Christian having been found murdered outside the city walls, the Jews were relentlessly persecuted. The corpse of the recently murdered daughter of Rabbi Isaac bar Asher ha-Levi was disinterred and hanged in the market-place, a mouse being fastened to her hair; and only by paying a large sum of money did the father succeed in redeeming the body. On the following day the rabbi himself and eight other persons were murdered. Many Jews sought refuge on the high balcony of the synagogue, pulling the ladder up after their ascent; in this terrible position they were forced to remain until R. Hzekiah ben Reuben of Boppard and R. Moses ben Joseph ha-Kohen effected their release by paying an enormous ransom. The Jews thereupon fled in the darkness of night; and their houses were plundered and burned. But when Emperor Henry VI. returned from Apulia the murderers were compelled to pay damages to him as well as to the Jews. In 1282 the Jews were accused by Herbord, Ritter von der Ohm, of having murdered his grandson, and such a storm of rage broke out against them that Bishop Werner found himself compelled to lay the matter before the provincial synod of Aschaffenburg (Sept. 8). A direct account of these proceedings is not available, but in the following year (1283) Emperor Rudolph approved the decision reached, and ordered that all the property taken from the Jews should revert to the royal treasury. The persecution continued unabated, however, wherefore the Jews of Speyer decided to emigrate to the Holy Land; a few of them succeeded in carrying out this resolve, whereupon their property was confiscated. On June 24, 1291, Emperor

Rudolph issued an order requiring the Jews of Speyer to maintain by extra taxes the newly established Fort Landau and the militia garrisoned there. Bishop Gerhard sold the Jewish taxes of Landau to a citizen of that place (1354). The government taxes payable by the Jews of Speyer were conveyed on June 22, 1298, to the city for such a period as might be necessary to complete payment for the damage done by the imperial troops on their march through the city from Alsace. A document of May 13, 1313, has been preserved which ordered that in case the Jews refused to pay the sum of 1,500 pounds heller, which they had promised the emperor, the city council should have the right to pawn their property and to force them to payment through imprisonment; if any of them should succeed in escaping, the council might admit others as citizens in their places, as also in the places of such as protested against payment.

Ludwig the Bavarian utilized the Jewish cemetery at Speyer, which was surrounded by strong walls, as a fortification against Duke Leopold of Austria, who was pursuing him. Only

The Cemetery. thirteen tombstones from this cemetery have been preserved, the oldest of which dates from 1145; the others were used by the city until quite recent times for building purposes. The use which Bishop Ericho made of the Jewish taxes caused a complaint to be brought against him by the entire diocese, which accused him (1320) of subsisting solely on the usury of the Jews. Bishop Gerhard of Ehrenburg induced Ludwig the Bavarian to issue two decrees: (1) admitting six more Jews to the city and appropriating their taxes for the good of the diocese (June 2, 1337); (2) imposing taxes not only on the Jews of Speyer, but also on those of Landau, Lauterburg, Deidesheim, Bruchsal, Waibstadt, and Udenheim (Nov. 15, 1337). These taxes were collected by Gerhard until 1343, the city of Speyer paying 600 pounds heller for protection and in direct taxes, while the other towns contributed the sum of 700 pounds.

A great calamity befell the Jews in Easter week, 1343, when the body of a Christian named Ludwig was found. A large number of Jews were captured, tortured, and burned at the stake. On March 11, 1344, the citizens requested the king's permission to confiscate the houses of the Jews for the benefit of the city; and this request was granted. The Black Death (1348-50) was fateful also for the Jews of Speyer. On Jan. 22, 1349,

The Black Death. nearly all the Jews, among whom was Rabbi Eliakim, retired to their houses,

set fire to them, and perished in the flames. The corpses of those who had been burned or murdered were left in the streets so long that the citizens were obliged to pack them in empty wine-casks and throw them into the Rhine. The whole Jewish quarter was thereupon closed, servants being detailed to collect any treasure that might be found. The houses were torn down and the materials used to repair the city walls; and all money found was turned into the municipal treasury. The few Jewish families which escaped fled to Heidelberg and Sinzheim. When Emperor Charles IV. visited Speyer and inquired into these occurrences, the citi-

zens succeeded in convincing him of their innocence; and on March 29, 1349, the emperor issued a decree exonerating the citizens and declaring all the property of the Jews to belong to the city. If the latter at any time readmitted Jews, the former were to become the absolute property of the municipality.

Within a short time the Jews were permitted to return to Speyer; and though in 1353 they were again expelled from the city, their houses being distributed among the citizens and their cemetery planted with corn, in the following year they were once more readmitted, and were assigned quarters between the Webergasse and the school-building. On Dec. 24, 1354, they were allowed to use their synagogue and school, as well as part of their cemetery; and their "Dantzhus" or "Brutclius" was given back to them. Ten years later Bishop Adolph borrowed the sum of 800 gulden from the Jews, paying them a weekly interest of one Strasburg pfennig. When Nicolaus succeeded to the bishopric (1390) he granted the Jews permission to settle in any city within the diocese on payment of a yearly tribute of 15 gulden. Of the income thus derived one-half went to the garrison and the remaining half to the diocese. In 1394 King Wenceslaus renewed the decree which declared the Jews to be the property of the city.

From 1405 to 1421 the Jews were entirely excluded from the city. But that they were soon readmitted is evident from the fact that on Feb. 11, 1431, King Sigismund granted them a privilege ordering that any complaint brought against them should be heard only before the municipal court. Four years later, however, the authorities had to yield to the demands of the citizens, and the following decree of expulsion was issued on May 5, 1435:

"The council is compelled to banish the Jews; but it has no designs upon their lives or their property: it only revokes their rights of citizenship and of settlement. Until Nov. 11 they are at liberty to go whither they please with all their property, and in the meantime they may make final disposition of their business affairs."

For a long time after the Jews left Speyer in compliance with this decree, no organized community existed within the limits of the city, although individual Jews settled there before twenty years had passed.

Formerly it was the custom that upon the entry into the city of a new bishop the Jews should meet him in procession and present him with a gift; and this custom was observed by the Jews of Landau on March 27, 1439, upon the entry of Bishop Reinhard, and in Oct., 1459, on the entry of John II. After the lapse of many years this custom fell into disuse. The taxes levied upon the Jews of the diocese were constantly increased; thus, in the years 1464-78, under Bishop Mathias, the Jews of Landau were required to make an annual payment of 120 pounds heller for the right of retaining their ghetto. The same bishop ordered all the Jews of his diocese to submit to baptism, and upon their refusal to comply he issued (Oct. 21, 1468) a decree containing, among others, the following provisions: All male

Jews over five years old were required to wear on their breasts, as a distinctive badge, a piece of yellow cloth in the shape of a wheel; all Jewesses of similar age, two blue stripes on their veils. Jews might take no part in public gatherings or entertainments; they might keep no Christian servants; nor might they have schools or synagogues of their own. They might not occupy dwellings in various portions of the city, but should live close together; on high Christian festivals they were not to appear upon the streets; and they were forbidden to engage in monetary transactions. Any person violating these rules was to be summoned before the bishop at Udenheim. This decree was renewed by that prelate on Dec. 24, 1468, and Dec. 30, 1472. The only modification which the Jews, by gifts of money, succeeded in securing was the permission to have one synagogue in each town, this concession being granted by the bishop in 1469. The number of Jewish families in Speyer at this period, according to the testimony of Schudt (*"Jüdische Merckwürdigkeiten,"* i. 440), did not exceed ten.

For the following two centuries the internal affairs of the Jews were administered by the rabbi of Worms, who received an annual sum of 10 reichsthaler as compensation, the small community not being able to maintain a rabbi of its own. Official permission was required on the occasion of visits by the rabbi, and documents according to such permission have been preserved from 1682, 1685, 1698, 1713, and 1746; in the last-named reference is made to "our rabbi David Strauss of Worms." From the year 1752 the Jews were forbidden, on pain of severe punishment, to solicit the services of any rabbi other than their own. The first rabbi of the diocese was Isaac Weil (1750-63); he was succeeded in the office by Löwin Löb Calvaria, provision for whose salary was made by a bequest in the testament of one Süßle.

Episcopal edicts in 1717, 1719, 1722, 1726, 1727, 1728, 1736, 1741, and 1748 prohibited Gipsies and Jews having no safe-conducts from visiting the estates belonging to the diocese; and those that were provided with safe-conducts were required, for sanitary reasons, to submit their bundles or packages to a rigid examination. The present community of Speyer is young, and its documents are consequently of recent dates.

The most prominent scholars of Speyer have been the following: In the eleventh century: Kalonymus ben Moses, Jekuthiel ben Moses, Moses ben Jekuthiel, Judah ben Kalonymus, and David ben Meshullam.

Scholars and Rabbis. Twelfth century: Abraham ben Meir ha-Kohen, Kalonymus ben Isaac, Jacob ben Isaac ha-Levi, Eleazar ha-Hazzan, Eliakim ha-Levi, R. Isaac ben Asher ha-Levi, Samuel ben Kalonymus, R. Abraham ben Solomon (ר"ם), R. Isaac of Bohemia, Eliezer ben Isaac, Judah, Meir ben Kalonymus, David of Speyer, Simhah ben Samuel, R. Judah ben Kalonymus ha-Bahur, Shemariah ben Mordecai, Eliezer ben Joel ha-Levi, Simhah ben Samuel, and Abraham ben Samuel.

Thirteenth century: Eleazar ben Jacob, Jacob of Speyer, R. Jedidiah ben-Israel, and Solomon of Speyer.

Fourteenth century: Moses Süßlin, later "Judenmeister" in Frankfort-on-the-Main.

Fifteenth century: Samuel Isaac ha-Kadosh and Shemariah Salman = ן ך ha-Levi (Zunz, "Ritus," p. 200).

Of the cities formerly belonging to the diocese of Speyer may be mentioned: **Speyer**, included in the district rabbinate of Dürkheim. The present rabbi is Dr. Wolf Salvendi, and the community numbers 874 Jews and supports six benevolent societies. **Deidesheim**, with 50 Jewish inhabitants. **Landau**, having 874 Jews and five benevolent societies. Its present rabbi is Dr. V. Einstein. **Bruchsal**, with 741 Jews and eight societies, under the spiritual guidance of Rabbi Doctor.

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S. O.

SPEYER: German family doubtless deriving its name from the German city of Speyer. Members of it had settled in Frankfort-on-the-Main in the sixteenth century; from that city their descendants spread to various countries, and are now to be found in Germany, England, and the United States. The following are the more important members (given in chronological order):

Joseph Michael Speyer: Parnas and assistant rabbi at Frankfort; died there Oct. 17, 1729. He bequeathed the fund of 4,000 florins known as the "Josef Speyer Stiftung."

Isaac Michael Speyer: Banker in Frankfort; died at Offenbach, near Frankfort, Dec. 4, 1807. He was a grandson of Joseph Michael Speyer. When the French in 1792 occupied the old German "Reichsstadt," their general, Custine, imposed a heavy contribution upon the city, and took Speyer as one of the hostages for its payment. Speyer at his death left a legacy, the value of which is now (1905) \$17,000, and which is known as the "Isaac Michael Speyer Stiftung."

Moses Emanuel Speyer: Banker at Frankfort and Mittelstadt; died 1801 at the latter place, leaving a fund which was known as the "Moses Emanuel Stiftung."

Eduard Gumpertz (Gustav) Speyer: Banker; born at Frankfort Feb. 4, 1825; died there July 23, 1883; brother of Philip Speyer. In 1845 he joined his brother in New York, and remained there till 1863, when he returned to Frankfort.

Philip Speyer: American banker; born at

Frankfort; died at New York; brother of Eduard Gumpertz Speyer. He emigrated to the United States and founded (1837) in the city of New York the banking-house of Philip Speyer & Co., which later (1876) adopted the firm name of Speyer & Co.

James Joseph Speyer: American banker; born in the city of New York July 22, 1861; eldest son of Eduard Gumpertz Speyer. He was educated at the public school of Frankfort, entered his father's banking-house there (now the firm of Lazard Speyer-Ellisen), and was employed in the Paris and London branches; in 1885 he returned to New York, in which city he is at present (1905) residing. In 1900 he became the senior member of the New York firm of Speyer & Co. Speyer has been much interested in charitable work in New York.

Edgar Speyer: English banker; born in the city of New York Sept. 7, 1862; younger son of Eduard Gumpertz Speyer. He was educated in the public school of Frankfort, joined his father's banking-house, and in 1886 went to London, where he is now (1905) the senior member of the banking-house of Speyer Brothers.

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A.

F. T. H.

SPEYER, JACOB SAMUEL: Dutch philologist; born at Amsterdam Dec. 20, 1849. He studied at Amsterdam and at Leyden (Ph.D. 1872); and thereafter officiated as teacher at Hoorn and (1873-1888) at the gymnasium of Amsterdam. On Oct. 15, 1877, he was appointed lecturer in Sanskrit and comparative philology at the University of Amsterdam, and he was about to receive a professorship there when he was called to Gröningen (Dec. 19, 1888) as professor of Latin. He held this chair until March 20, 1903, when he was appointed to succeed his former teacher H. Kern as professor of Sanskrit at the University of Leyden.

Speyer is the author of the following works: "Specimen Inaugurale de Ceremonia apud Indos Que Vocatur Jatakarma"; "Lanx Satara," 1886 (Program of the Gymnasium of Amsterdam); "Sanskrit Syntax," Leyden, 1886; "Plautus' Captivi," 1887; "Observationes et Emendationes," 1891; "Vedische- und Sanskritsyntax" (in Bühler's "Grundriss der Indo-Arischen Philologie"), 1896; "Phædri Fabule," 1897; and "Latijusche Spraakkunst" (2d ed. 1878-80; 3d ed. 1900-1). He also made an English translation of the Sanskrit "Jatakamala," which appeared in "Bijdragen van het Instituut voor Taal-, Land- en Volkenkunde van Nederlandsch Indie," 1893-94, and in the "Sacred Books of the Buddhists" (ed. F. Max Müller), vol. i.; as well as an English version of the "Avadanaśataka," which constitutes No. 3 of the "Bibliotheca Buddhica" (St. Petersburg, 1902-5). Speyer is a member of the Royal Academy of Arts and Sciences, and a knight of the Order of the Netherlands Lion. From 1893 to 1904 he was editor of the "Museum."

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S.

E. St.

SPICES: Aromatic vegetable substances used in preparing food or in compounding salves or per-