

and as being destructive to grain and plants (M. K. 6b). In Ber. 57b (comp. Tos. to M. K. 6b) קרפרי' which Rashi explains by "talpa," is mentioned alongside of the bat and weasel, whose appearance in dreams is a bad omen.

BIBLIOGRAPHY: Tristram, *Nat. Hist.* p. 120; Lewysohn, *Z. T.* p. 101.
E. G. II. I. M. C.

MOLIN, JACOB BEN MOSES HA-LEVI.
See MÖLLN, JACOB BEN MOSES.

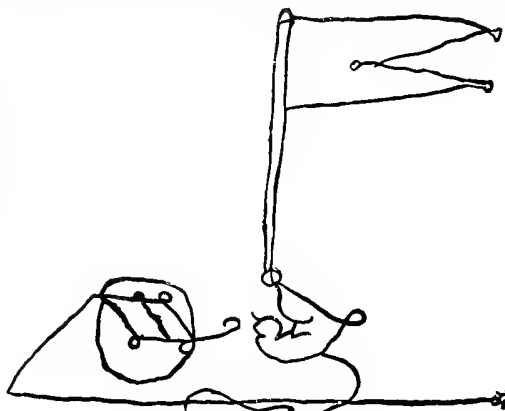
MOLINA, ISAAC: Egyptian rabbi of the sixteenth century; a native of Venice. He had a controversy with Joseph Caro on the subject of R. Gershom's "taḳkanot" (comp. Caro, Responsa on Eben ha-'Ezer). There is also a responsum of Molina in Caro's "Abḳat Rokel," No. 130, the following number being Caro's answer. Molina collected all the responsa of Asher b. Jehiel and some of other rabbis into one volume, which he entitled "Besamim Rosh," providing it with notes and with a preface (Berlin, 1793). In his preface he claims to have written responsa and novellæ on the Talmud and on Maimonides' "Yad."

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 106; Conforte, *Kore ha-Dorot*, p. 36b; Fürst, *Bibl. Jud.* ii. 387; Steinschneider, *Cat. Bodl.* col. 1139.
E. C. M. SEL.

MOLITOR, JOSEPH FRANZ: German Christian cabalist; born June 8, 1779, in Ober Ursel, in the Taunus; died in Frankfurt-on-the-Main March 23, 1860. Early in life he interested himself in the philosophy of Kant, Fichte, and Schelling, writing under the influence of the last-named's teachings "Ideen zu einer Künstlichen Dynamik der Geschichte" (1805). In the same year he published his "Ueber den Wendepunkt des Antiken und Modernen," which shows the influence of Baader's theosophy. "Ueber die Philosophie der Modernen Welt" came out in 1806. About this time Prince von Dalberg founded an institution for the uplifting of Judaism, and Molitor became teacher there. Becoming interested in the various phases of Judaism, he began the study of Hebrew and Aramaic, then Talmud, and later, actuated by an insight into the Cabala he had received from the Jewish cabalist Metz in 1813, he turned his attention to the study of the Zohar, to which henceforth he devoted himself entirely. He wrote the first volume of his "Philosophie der Geschichte oder über die Tradition" in 1824, as a result of his cabalistic studies. The second volume (1834) contains a compendium of the Cabala and a reference to the need of divine revelation. This was followed by a third volume (1839), containing a general account of paganism, Christianity, and Judaism, and a discussion of the Jewish laws of impurity. The fourth volume of this work, published in 1853, shows the relation of the Cabala to Christianity. The fundamental object of this work is to show the superiority of cabalistic mysticism over that of the Christian, and that Christianity is Judaism obscured by a false mysticism.

BIBLIOGRAPHY: *Allg. Deutsche Biog.*, s.v.; *La Grande Encyclopédie*, s.v.; *Allg. Zeit.* 1860, Supplement to April 21; J. E. Erdmann, *Grundriss der Gesch. der Philologie*, 3d ed., vol. ii., pp. 506 et seq.
S. S. J. L.

MOLKO, SOLOMON: Marano cabalist; born a Christian in Portugal about 1500; died at Mantua in 1532. His baptismal name probably was **Diogo Pires**. He held the post of secretary in one of the higher courts of his native country. When the adventurer David Reubeni came ostensibly on a political mission from Khaibar, in Africa, to Portugal, Molko wished to join him, but was rejected. He then circumcised himself, though without thereby gaining Reubeni's favor, and emigrated to Turkey. Highly



Autograph of Solomon Molko.
(After a manuscript in the possession of the Alliance Israélite Universelle.)

endowed, but a visionary and believer in dreams, he studied the Cabala with Joseph Taytazak and became acquainted with Joseph Caro. He then wandered, as a preacher, through Palestine, where he achieved a great reputation and announced that the Messianic kingdom would come in 1540. In 1529 Molko published a portion of his sermons under the title "Derashot," or "Sefer ha-Mefo'ar." Going to Italy, he was opposed by prominent Jews, who feared that he might mislead their coreligionists, but he succeeded in gaining the favor of Pope Clement VII. and of some Judeophile cardinals at Rome. He is said to have predicted to the pope a certain flood which inundated Rome and various other places. After his many cabalistic and other strange experiments, Molko felt justified in proclaiming himself the Messiah, or his precursor. In company with David Reubeni, whom he came across in Italy, he went in 1533 to Ratisbon, where the emperor Charles V. was holding a diet. On this occasion Molko carried a flag with the inscription מלכי (abbreviation for "Who among the mighty is like unto God?"). The emperor imprisoned both Molko and Reubeni, and took them with him to Italy. In Mantua an ecclesiastical court sentenced Molko to death by fire. At the stake the emperor offered to pardon him on condition that he return to the Church, but Molko refused, asking for a martyr's death.

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S. P. B.

MOLL, ALBERT: German physician; born at Lissa May 4, 1862; educated at the universities of