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SUMMARIES

THE 'NEW CHRISTIAN PROBLEM' IN PORTUGAL: 1601–1625

by Reuven Faingold (pp. 379–400)

The long and heated debate surrounding the 'New Christian Question' aroused special interest in diverse circles of Portuguese society, primarily during the first three decades of the seventeenth century. Among the various works concerning the anti-Jewish controversy is a treatise found in the library of Coimbra University, entitled *Tratado sobre os varios meynos que se offerecerão a sua Magestade Cathólica para remedio do Judaismo neste Reyno de Portugal* (1625?). This systematic *Tratado* enables us to describe and evaluate the different solutions to the 'New Christian Problem' adopted by the Portuguese crown. Among these were the granting of 'fintas', the implementation of a strict differentiation between 'New' and 'Old' Christians, the boycotting of Crypto-Jews from assuming public offices, the expulsion of 'New Christians' from the kingdom and the maintenance of an active Inquisition. The lack of a definitive solution clearly shows that Portuguese society did not know how to confront this political, economic, religious and cultural problem.

THE JEWISH ASPECT OF THE ROTHCHILDS' WITHDRAWAL FROM THE APRIL 1891 LOAN TO RUSSIA

by Matityahu Mintz (pp. 401–435)

This article considers the causes of the withdrawal, the different political contexts and the various explanations put forward at the time. The author focuses on the disparate opinions

of those who claim, on the one hand, that the Rothchilds acted in reaction to the law ordering the expulsion of the Jews from Moscow in April 1891, and others who seek economic and political factors to explain the withdrawal. In aligning himself with the second group, the author suggests that the Jewish issue seems to have served as a convenient pretext for both sides, the Rothchilds as well as the Russian Finance Ministry. Nevertheless, the introduction of the Jewish issue had a mobilizing effect on public opinion. It served to stimulate the national self-consciousness of the Jewish communities, and enhanced their strength and position in European politics.

THE DISPUTE SURROUNDING THE ORGAN IN KÖLN (A Zionist-Orthodox Coalition against Reform)

by Mordechai Eliav (pp. 437–459)

The bitter dispute over the introduction of the organ into the new and central synagogue of Köln (Cologne), which raged during the first six years of the twentieth century, was apparently the final struggle over this issue within the Jewish communities of Germany. The dispute in Köln differed from all its predecessors, in that it forged a unique coalition of the religious camp together with the local Zionist organization, and these two jointly opposed the introduction of the organ as well as other innovations vigorously espoused by the liberal-reform camp. Leading the opposition to that camp was David Wolffsohn, one of the leaders of the world Zionist movement, who in the midst of the dispute was chosen as the movement's second president.

Wolffsohn and the Zionists were motivated primarily by national considerations, hoping to capitalize on the issue as a means of asserting their influence throughout the Jewish communities. While they were ultimately unsuccessful in keeping the organ out of the synagogue, the heretofore unparalleled Zionist-orthodox co-operation served to enhance the status of the Zionists and of Wolffsohn in particular, both within Jewish circles as well as in the eyes of the government.

The struggle itself coincided with the efforts of recent Jewish arrivals from Eastern Europe

to assert themselves through the ballot as a potent force within the Köln community. While their numbers were considerable, and indeed rendered the traditionalist-Zionist camp a numerical majority within the community, an elaborate system of elections precluded their outright victory. Although the traditionalists were successful in delaying a final decision for some years, the liberal camp ultimately overcame all opposition, and on April 4th 1906 the organ was played for the first time in the Great Synagogue.

This outcome resulted immediately in a schism within the community, and the subsequent formation of a breakaway traditional community known as 'Adath Jeschurun'. However, the dispute ultimately led to a process of democratization within the community. The old system of elections was overhauled, and the Zionist-religious representatives contributed much to the cultivation of Jewish national and traditional values in the community.

DOCUMENTS AND SOURCES

HERZL AND THE JEWS OF HUNGARY: A DISCUSSION FROM 1903

by Avigdor Löwenheim (pp. 461–467)

In 1903 the Jewish-Hungarian newspaper *Egyenlőség* published a discussion between its editor, Miksa Szabolcsi, and Theodor Herzl. It is noteworthy that this newspaper served as the voice of 'The Israelite Religious Congregation of Pest'. The discussion took place in Herzl's house in Vienna, and the participants expressed their views on the future of the Zionist movement in Hungary. Szabolcsi elaborated on the assimilation of the Jews into their environment, and claimed that Magyar culture had become second nature to Hungarian Jews and that Zionism would only lead to enhanced anti-semitism in the land. Herzl replied by committing himself not to propagate Zionism if this should prove to be detrimental to the status of the Jews of Hungary, and indeed to desist from spreading Zionist ideology wherever it might endanger Jews. He claimed, however, that the Jews of Hungary

would join the Zionist movement precisely because of the wave of anti-semitism that was destined to engulf them.

The discussion was published for the first time on June 28th 1903, and again in 1904 following Herzl's death. The vast scholarship on Herzl has never taken it into account, and this is the first critical publication of the text, together with an introduction.