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The Haskalah, often termed Jewish Enlightenment, was an intellectual movement among the Jews of Central and Eastern Europe, with certain influence on those in Western Europe and the Muslim world. It arose as a defined ideological worldview during the 1770s, and its last stage ended around 1881, with the rise of Jewish nationalism. The Haskalah pursued two complementary aims. It sought to preserve the Jews as a separate, unique collective and worked for a cultural and moral renewal, especially a

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English, where it was assumed no seminal figures contributed to the development of modern Jewish thought. In this first comprehensive account of the emergence of Anglo-Jewish thought in the eighteenth and nineteenth centuries, David Ruderman impels a reconsideration of the formative beginnings of modern European Jewish culture. He uncovers a vibrant Jewish intellectual life in England during the Enlightenment era by examining a small but fascinating group of hitherto neglected Jewish thinkers in the process of transforming their traditional Hebraic culture into a modern English one. This lively portrait of English Jews reformulating their tradition in light of Enlightenment categories illuminates an overlooked corner in the history of Jewish culture in England and Jewish thought during the Enlightenment. Ruderman overturns the conventional view that the

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origins of modern Jewish consciousness are located exclusively within the German-Jewish experience, particularly Moses Mendelssohn's circle. Independent of the better-known German experience, the encounter between Jewish and English thought was incubated amid the unprecedented freedom enjoyed by Jews in England. This resulted in a less inhibited defense of Jews and Judaism. In addition to the original and prolific thinkers David Levi and Abraham Tang, Ruderman introduces Abraham and Joshua Van Oven, Mordechai Shnaber Levison, Samuel Falk, Isaac Delgado, Solomon Bennett, Hyman Hurwitz, Emanuel Mendes da Costa, Ralph Shomberg, and others. Of obvious appeal and import to students of Jewish and English history, this study depicts the challenge of defining a religious identity in the modern age.

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Revises our understanding of the relationship between the Haskalah, Orthodoxy, and hasidism, reassesses the role of key individuals in the movement, and offers a new, more nuanced, definition of the Haskalah. Should be of interest to all students of modern Jewish history, literature, and culture in eighteenth-century Germany and eastern Europe in the nineteenth century.

A study on the scientific dimension of Jewish intellectual history in the early modern world.

At the beginning of the eighteenth century most European Jews lived in restricted settlements and urban ghettos, isolated from the surrounding dominant Christian cultures not only by law but also by language, custom, and dress. By the end of

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the century urban, upwardly mobile Jews had shaved their beards and abandoned Yiddish in favor of the languages of the countries in which they lived. They began to participate in secular culture and they embraced rationalism and non-Jewish education as supplements to traditional Talmudic studies. The full participation of Jews in modern Europe and America would be unthinkable without the intellectual and social revolution that was the Haskalah, or Jewish Enlightenment. Unparalleled in scale and comprehensiveness, The Jewish Enlightenment reconstructs the intellectual and social revolution of the Haskalah as it gradually gathered momentum throughout the eighteenth century. Relying on a huge range of previously unexplored sources, Shmuel Feiner fully views the Haskalah as the Jewish version of the European Enlightenment and, as such, a movement

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that cannot be isolated from broader eighteenth-century European traditions. Critically, he views the Haskalah as a truly European phenomenon and not one simply centered in Germany. He also shows how the republic of letters in European Jewry provided an avenue of secularization for Jewish society and culture, sowing the seeds of Jewish liberalism and modern ideology and sparking the Orthodox counterreaction that culminated in a clash of cultures within the Jewish community. The Haskalah's confrontations with its opponents within Jewry constitute one of the most fascinating chapters in the history of the dramatic and traumatic encounter between the Jews and modernity. The Haskalah is one of the central topics in modern Jewish historiography. With its scope, erudition, and new analysis, *The Jewish Enlightenment* now provides the

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most comprehensive treatment of this major cultural movement.

Early Modern Jewry boldly offers a new history of the early modern Jewish experience. From Krakow and Venice to Amsterdam and Smyrna, David Ruderman examines the historical and cultural factors unique to Jewish communities throughout Europe, and how these distinctions played out amidst the rest of society. Looking at how Jewish settlements in the early modern period were linked to one another in fascinating ways, he shows how Jews were communicating with each other and were more aware of their economic, social, and religious connections than ever before. Ruderman explores five crucial and powerful characteristics uniting Jewish communities: a mobility leading to enhanced contacts between Jews of

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differing backgrounds, traditions, and languages, as well as between Jews and non-Jews; a heightened sense of communal cohesion throughout all Jewish settlements that revealed the rising power of lay oligarchies; a knowledge explosion brought about by the printing press, the growing interest in Jewish books by Christian readers, an expanded curriculum of Jewish learning, and the entrance of Jewish elites into universities; a crisis of rabbinic authority expressed through active messianism, mystical prophecy, radical enthusiasm, and heresy; and the blurring of religious identities, impacting such groups as conversos, Sabbateans, individual converts to Christianity, and Christian Hebraists. In describing an early modern Jewish culture, *Early Modern Jewry* reconstructs a distinct epoch in history and provides essential background for understanding the modern



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"Ruderman uncovers a fascinating episode in the history of European Jewry and Jewish-Christian intellectual relations. Connecting the Covenants is compelling as both narrative and history."—Matt Goldish, The Ohio State University

The first detailed intellectual history of the Jewish Enlightenment, acclaimed as a work of great conceptual clarity and penetrating analysis.

An examination of the life and work of Alexander McCaul and his impact on Jewish-Christian relations In *Missionaries, Converts, and Rabbis*, David B. Ruderman considers the life and works of prominent evangelical missionary Alexander McCaul (1799-1863), who was sent to Warsaw by the London Society for

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English Key English Amongst the the Promotion of Christianity Amongst the Jews. He and his family resided there for nearly a decade, which afforded him the opportunity to become a scholar of Hebrew and rabbinic texts. Returning to England, he quickly rose up through the ranks of missionaries to become a leading figure and educator in the organization and eventually a professor of post-biblical studies at Kings College, London. In 1837, McCaul published *The Old Paths*, a powerful critique of rabbinic Judaism that, once translated into Hebrew and other languages, provoked controversy among Jews and Christians alike. Ruderman first examines McCaul in his complexity as a Hebraist affectionately supportive of Jews while opposing the rabbis. He then focuses his attention on a larger network of his associates, both allies and foes, who interacted with him and his ideas: two converts who came under his influence but

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eventually broke from him; two evangelical colleagues who challenged his aggressive proselytizing among the Jews; and, lastly, three Jewish thinkers—two well-known scholars from Eastern Europe and a rabbi from Syria—who refuted his charges against the rabbis and constructed their own justifications for Judaism in the mid-nineteenth century. *Missionaries, Converts, and Rabbis* reconstructs a broad transnational conversation between Christians, Jews, and those in between, opening a new vista for understanding Jewish and Christian thought and the entanglements between the two faith communities that persist in the modern era. Extending the geographical and chronological reach of his previous books, Ruderman continues his exploration of the impact of Jewish-Christian relations on Jewish self-reflection and the phenomenon of mingled identities in early modern and

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Provides a comprehensive overview of Jewish philosophy from the seventeenth century to the present day.

Investigates the philosophical and political significance of Judaism in seventeenth and eighteenth century Europe.

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