

**HESSE**, state in Germany. There were Jews living in Hesse at the end of the 12<sup>th</sup> century, and by the middle of the 14<sup>th</sup> century they had settled in more than 70 places, the most important of which were \*Friedberg, \*Wetzlar, and \*Fulda. Most of the communities destroyed by persecutions during the \*Black Death (1349) were reestablished in the 14<sup>th</sup> century. As Emperor Louis IV of Bavaria (1314–47) and his successors usually transferred rights over the Jews to the nobles, the majority of the Jews of Hesse lived in villages and towns under the protection of the nobles and not in the cities belonging to the emperor. In 1524 Landgrave Philip the Magnanimous expelled the Jews from his territory but allowed them to return shortly afterward. His adviser in religious affairs, the Protestant reformer Martin \*Bucer, demanded that he humiliate the Jews and limit their rights. Although Philip did not respond to this request, his 1539 *Judenreglement*, the model for future Hessian legislation regulating Jewish rights, while relatively favorable, included a prohibition on the building of new synagogues and commanded the Jews not to resist efforts to convert them. After Philip's death in 1567 Hesse was divided among his four sons, with two principalities, Hesse-Kassel and Hesse-Darmstadt, emerging with sizable Jewish populations. For the history of Hesse-Homburg Jewry, see \*Homburg.

#### Hesse-Kassel

In the reign of Philip's son William the Wise of Hesse-Kassel, who prohibited anti-Jewish incitement, the number of Jews on his lands increased. In the reign of his successor the Jewish *Landtag* was inaugurated. Once every three years (until 1806) this day of assembly was held, on which the Jews of Hesse decided on the assignment of taxes, internal legislation, and other public matters. In 1656 a *Landrabbinat* was established with its seat in Witzenhausen, where the central yeshivah for Hessian Jewry was founded. The majority of Hessian Jewry settled in rural regions (143 heads of households in 42 localities in 1646). In the 17<sup>th</sup> and 18<sup>th</sup> centuries the authorities sought to restrict the commercial occupations they pursued, particularly peddling and trade in cloth and metals. Jews also made their living in the livestock and leather trades, in real estate brokerage, and in supplying silver for the mint and recruits for the army. As far back as the 15<sup>th</sup> century Jews served as court physicians. In the 18<sup>th</sup> century some Jews were granted the monopoly of tobacco production. They were finally allowed to trade freely in 1781, but it was not until Hesse-Kassel became a part of the kingdom of Westphalia (1808) that they were recognized as citizens.

From the middle of the 17<sup>th</sup> century and for the next two centuries the Goldschmidt family of Frankfurt, \*Court Jews and financiers to the landgraves of Hesse-Kassel, were dominant in Jewish affairs. From 1709 to 1734 several Hebrew books were published in \*Hanau. After Hesse was incorporated into Westphalia, matters of religion and education came under the consistory in \*Kassel, headed by Israel \*Jacobson, who introduced reforms. The Jewry Law of 1816 encouraged the Jews to transfer to agriculture and crafts, and that of 1823 restricted

rabbinical authority. Complete civil rights were not granted until Hesse-Kassel was annexed to Prussia (1866) and became part of the district of Hesse-Nassau.

#### Hesse-Darmstadt

The situation of the Jews in Hesse-Darmstadt was generally more favorable than in Hesse-Kassel. In his \**Judenordnung* ("Jewry regulations") of 1585 Landgrave George I (1567–96) reissued his father's *Judenreglement* with the addition of a few more restrictions. The 1629 *Judenordnung* of George II (1626–61) was regularly renewed for a century and a half, although his successor, Ludwig VI, expelled the Jews from the cities for a short period. Generally, however, the policy of the rulers was one of nonintervention in Jewish affairs, which stimulated the development of institutions of Jewish self-government. As in Hesse-Kassel, during the triennial *Judenlandtage* the Jews of the principality convened to discuss questions of community taxation as well as other economic and social problems. Despite such important developments within the Jewish community, the Jews of Hesse-Darmstadt were subject to legal disabilities until the middle of the 19<sup>th</sup> century. Even the Hessian constitution of 1820 placed strict limitations on citizenship, and the majority of Jews remained \**Schutzjuden*; only in 1848 were all legal inequalities finally abolished. The Jewish population of Hesse-Darmstadt was 19,530 in 1822 and reached a peak of 28,061 in 1849, declining gradually to 20,401 in 1925. Although their percentage of the total population declined from 3.04% to 1.52%, it remained throughout one of the highest in Germany. The Jews, who were settled primarily in rural areas, engaged in peddling, livestock trade, and dealing in wholesale agricultural produce; accusations that they exploited the peasants were endemic. The Jews of Hesse-Darmstadt (and Hesse-Kassel as well) suffered during the \*Hep! Hep! disturbances of 1819 and again during the revolution of 1848. In both cases the rulers intervened vigorously on behalf of the Jews; later in the century they tried to moderate the anti-Jewish policies of the Russian czar, to whom they were related by marriage. In contrast to their rulers, the backward peasants of Hesse repeatedly elected to parliament the rabid antisemite, Otto Boeckel; the region continued to be a hotbed of antisemitism and actively welcomed the Nazi seizure of power.

Especially after persecutions on the *Kristallnacht* (Nov. 9/10, 1938), when the local populace supported the Nazi storm-troopers, the Jews of the rural communities of Hesse moved, or were forced to move, to such larger towns as \*Frankfurt, \*Darmstadt, \*Giessen, Friedberg, \*Kassel, and \*Offenbach. From there, the majority were later deported to concentration camps in Eastern Europe.

#### Hesse

After World War II most of Hesse-Darmstadt and Hesse-Kassel was included in the new state of Hesse, which in 1970 contained 1,508 Jews in nine communities, the most important being Offenbach, \*Wiesbaden, Darmstadt, and Kassel, with

a joint regional organization in Frankfurt. At the beginning of the 21<sup>st</sup> century, after immigration from the former Soviet Union, the population of these four main communities exceeded 3,000.

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[Zvi Avneri]

**HESSEL, FRANZ** (1880–1941), German writer, translator, and publisher. The son of a Jewish banker, Hessel grew up in Berlin and studied literature in Munich. After 1900 he participated in the literary circle of Munich, publishing the *Schwabinger Beobachter* together with Franziska zu Reventlow and the poems *Verlorene Gespielen* (1905). Together with Karl Wolfskehl he attended the 1903 Zionist Congress in Basel, yet remained rather aloof from it. Between 1906 and 1914 he lived mostly in Paris, writing stories (*Laura Wunderl*, 1908) and novels (*Der Kramladen des Gluecks*, 1913) which were mostly set in Munich and opposing bourgeois capitalism with aesthetical models of life like the *flaneur* and also posing the question of Jewish identity. This is still the case in his Paris and Berlin novels *Pariser Romanze* (1920), *Heimliches Berlin* (1927), *Spazieren in Berlin* (1929), and his short prose (*Teigwaren leicht gefaerbt*, 1926, *Nachfeier*, 1929, *Ermunterung zum Genuss*, 1933), which analyze the social and material space of urban life. During the years of the Weimar Republic Hessel worked for the publisher Ernst Rowohlt, editing the literary journal *Vers und Prosa* (1924) and translating Stendhal, Balzac, Casanova, and (together with Walter \*Benjamin) Proust. In 1938 he fled to Paris and southern France. In 1940 he was imprisoned in a camp and died soon after the liberation in Sanary-sur-Mer.

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[Andreas Kilcher (2<sup>nd</sup> ed.)]

**HESSEN, JOSEPH VLADIMIROVICH** (1866–1943), Russian lawyer and politician. Born in Odessa, Hessen graduated in law from the University of Petersburg in 1889 but was banned from practicing on the grounds that he was politi-

cally unreliable. In 1891 he converted to Christianity, which opened for him government service. In 1898 he founded the law journal *Pravo* in which he wrote several important articles on law including *Uzakoneniye, usyneniye i vnebrachnyia deti* (“Legitimation, Adoption, and Children Born Out of Wedlock,” 1916<sup>3</sup>) and *Sudebnaya reforma* (“Court Reform,” 1904). Hessen joined the Constitutional-Democrat (Kadet) Party in 1905, and from 1906 was coeditor of their newspaper. In 1907 he was elected on their list to the Second Duma (Russian parliament), where he represented himself as a Jew of Russian Orthodox faith. After the Russian Revolution of 1917 Hessen left Russia and lived in Helsinki and later in Berlin where he edited the *Arkhiv Russkoy Revolyutsii* (“Archive of the Russian Revolution,” 22 vols., 1921–37). His other writings include *Istoriya russkoy advokatury* (“History of the Legal Profession in Russia,” 1914), two works of Jewish legal interest, and an autobiography *V dvukh vekakh* (“In two centuries,” 1937). He also wrote an article on the position of the Jews following the antisemitic May Laws in 1882 in *Yevreyskaya Biblioteka* (vol. 10 (1903), 318–38), and was coeditor of *Sbornik zakonov o yevreyakh ...* (1904), a collation of laws affecting the Jews. In 1933 he moved to Paris, and in 1940 to Limouge in southern France, where he died.

**HESSEN, JULIUS ISIDOROVICH** (1871–1939), historian of Russian Jewry. Hessen was born in Odessa. He was the author of more than 300 historical works. His first published work was a biography of Osip \*Rabinovich and a Russian translation of \*Pinsker’s *Autoemanzipation* (1898). Both his scholarly and communal activities revolved around the quest for the emancipation of Russian Jewry. In 1905–06 he served as secretary of the short-lived Union for Full Equality of the Jewish People in Russia; he prepared the memorandum on the life of the Jews in Russia and the history of Russian legislation on the Jews which was sent to the members of the Duma and the state council. Hessen’s mature historical work began with studies of aspects of Russian Jewish history, including *Yevrei v masonstve* (“Jews in Freemasonry,” 1903) and *Velizhskaya drama* (“The Velizh [Blood-Libel] Drama,” 1905), collected in his *Yevrei v Rossii* (1906; Heb. *Ha-Yehudim be-Rusyah*, 1913); *Zakon i zhizn* (“Law and Life,” 1911), on the history of the Pale of Settlement; and *Gallereya yevreyskikh deyateley* (“A Gallery of Outstanding Jewish Figures,” 2 vols., 1898–1900). He initiated the publication of the Russian-Jewish encyclopedia *Yevreyskaya Entsiklopediya* (16 vols., 1908–13), served as its general secretary and its editor for modern Russian-Jewish history, and contributed many important articles to it. Hessen summed up his research in *Istoriya yevreyev v Rossii* (“History of the Jews in Russia,” 1914), later extending the history to 1882 in *Istoriya yevreyskogo naroda v Rossii* (“History of the Jewish People in Russia,” 2 vols., 1916–27; vol. 1 rev., 1925). These standard works deal with the history of Russian Jewry from its early beginnings in the period of the grand duchy of Kiev, but are of particular importance for the position of the Jews in Russia in the 18<sup>th</sup> and 19<sup>th</sup> centuries, drawing on archival