

Communal

THE AMERICAN JEWISH COMMUNITY RESPONDS TO ISSUES OF THE DAY: A COMPENDIUM*

JEWISH COMMUNITY

Institutional Concerns

National Jewish Community Relations Advisory Council discussed annual agenda for Jewish community problems and procedures for assigning Israel-related projects to member agencies (January 13).

Hadassah held mid-winter conference in Jerusalem to express solidarity with Israel and consider means of rapidly increasing its health and social welfare programs there (January 14).

Hadassah presented Henrietta Szold award to Netherlands government and people for choosing "moral position over expediency" (January 17).

Agudath Israel of America accused "Reform and Conservative Jewish leaders of playing a suicidal numbers game" in attempting to dissuade Israel government from changing Law of Return as Orthodox groups demand (January 21). Union of Orthodox Jewish Congregations of America resolved to suspend participation in Synagogue Council of America because of Reform and Conservative campaign against amendment of Law of Return (February 7); announced Orthodox communal leaders Solidarity Mission to Israel for May (February 12).

* Compiled mainly from press releases supplied by organizations.

References to items may be found in Index under the various agencies.

National Jewish Welfare Board announced special worldwide Passover arrangements for Jewish military men and families, including Seders, cassette instructions for holiday preparation and celebration, and individual packets for men stationed in isolated areas (March 5).

National Jewish Community Relations Advisory Council issued election guidelines for Jewish organizations, recommending that they refrain from activity in behalf of, or in opposition to, political party or candidate (March 5).

Central Conference of American Rabbis annual convention resolved to initiate extensive research on conversion and to hold consultations on subject with Orthodox and Conservative rabbinic bodies (March 21).

American Jewish Congress announced formation of Medical Chapter to work in areas of medical ethics, quotas in medical schools, medical aid to elderly Jews, and drug addiction among Jews (March 27).

National Jewish Welfare Board issued Volume XXII of *Year Book* highlighting increase in number of participants in Jewish Community-Center and YM-YWHA activities to 41,025,933 (March 29).

National Council of Jewish Women reported its 30-year-old Ship-A-Box program has supplied 100,000 parcels of

clothing, toys, and educational materials to children's institutions and army installations in Israel (April 3); approved \$50,000 gift for nursery school to be run by its Research Institute for Innovation in Education at Hebrew University (October 9).

National Jewish Welfare Board biennial convention discussed future and quality of Jewish life in America and ties between Israel and America, and their implications for JWB community and armed-services programs (April 24).

Rabbinical Assembly annual convention examined possible stand of Judaism on problems arising from such scientific considerations as biomedical ethics, behavior modification, genetic engineering, hallucinogens, and euthanasia (May 5-9).

National Conference of Jewish Communal Service annual meeting discussed agenda for communal workers: action on public issues by American Jews, enrichment of American Jewish community life, and strengthening Jewish communities throughout world (June 2).

National Jewish Welfare Board announced details of arrangements for High Holy Day services at all military and naval installations (August 26).

Synagogue Council of America convened National Religious Leadership Conference to examine strategies for American Jewish survival through the synagogue and Israel-Diaspora relations (September 5).

Hadassah national convention dealt with dangers to American Jewish community life from declining birth rate, intermarriage, and "devaluation of our spiritual coinage," and with the need of larger financial quotas for health, educational, rehabilitation and land-

reclamation services in Israel (September 11).

Women's American ORT was praised by education and government leaders for "striving to meet society's needs for manpower" with increased vocational training programs (October 22).

National Jewish Welfare Board announced scholarship winners selected from graduate students preparing for careers in Jewish community centers (November 21).

American Jewish Congress issued 46-page study of *The Structure and Functioning of the American Jewish Community*, (December 13).

Family and Women

Hadassah announced new vocational programs for women, preparing them for roles in technological society (January 18).

National Jewish Welfare Board examined problems of growing single-parent families in Jewish community (March 4).

American Jewish Congress conference on women's changing life styles considered need for "personal recognition" of women in politics, and problems of young widowed fathers (March 31).

Union of American Hebrew Congregations, New York region, annual assembly discussed ways to restore more intensive Jewish living to family and congregation (April 3).

American Jewish Congress, New York Metropolitan Council, urged change in state law granting exemption from jury service to women upon request, on grounds that exemption is discriminatory (April 12).

North American Jewish Students' Network national conference dealt with

changing sex roles in interpersonal relations and Jewish communal life (April 26-28).

Hadassah asked that Mothers Day programs stress nutritional needs of family and support of day-care centers to replace extended families (May 9).

American Jewish Committee annual meeting held panel discussion on "The Women's Movement and the Jewish Community" (May 18).

National Conference of Jewish Communal Service at session on role of women in Jewish communal service, called for more women in decision-making echelons of organizations (June 4).

Hadassah (June 10) and American Jewish Congress Women's Division (July 3) criticized National Organization of Women (NOW) denunciation of volunteerism as "new kind of thought control on women."

American Jewish Committee, in cooperation with Church Women United and National Coalition of American Nuns, announced nationwide series of self-awareness seminars for women of all religious groups (October 24).

Lubavitcher movement's Rabbi Menachem M. Schneerson called on women to strengthen observance of traditional Sabbath and holiday candlelighting as one means of "illuminating world with Torah" (October 29).

Hebrew Union College-Jewish Institute of Religion initiated course for rabbis on problems of older people in relation to their families (October 29).

Union of Orthodox Jewish Congregations of America biennial convention featured a debate on "Orthodox Jewish Women and new Feminism," which stressed woman's important role in

family and community life, and asked for more educational opportunities for women (November 8).

Culture

Union of American Hebrew Congregations announced completion of Volume I of first commentary on Torah produced by American Reform movement (January 15).

American Jewish Committee, cosponsor with Haifa university, announced formation of Academy for Jewish Studies Without Walls, a program for home-study college-credit courses in Judaica (January 22).

Jewish Theological Seminary's Cantors Institute was subject of American Broadcasting Company film documentary on training of cantors and their changing role in the Jewish community (January 27).

American Zionist Youth Foundation sponsored 23rd annual Israel folk dance festival in which hundreds of American students participated (February 10).

National Jewish Welfare Board and American Zionist Youth Foundation announced schedule of Israeli programs integrating music, dance, and crafts to tour United States from October through December (February 27).

Central Conference of American Rabbis published new Haggadah, illustrated by Leonard Baskin, with text reflecting "traditions of past with modern . . . interpretations" (March 5).

National Jewish Welfare Board Jewish Music Council devoted month-long celebration to Yiddish musical heritage (March 8-April 6).

Jewish Book Council awarded annual national honors to six books in catego-

ries of Jewish history, fiction, poetry, thought, juvenile literature, and Israeli nonfiction (May 5).

Yeshivah Torah Vodaath announced the formation of a Holocaust library on its national campus in Brooklyn, N.Y. (September 3).

Anti-Defamation League of B'nai B'rith issued anthology of essays by leading Reform, Conservative, and Orthodox authorities interpreting rabbinic Judaism for modern readers (September 6).

Jewish Welfare Board published Volume 32 of *Jewish Book Annual* printed in English, Hebrew, and Yiddish, and listing more than 800 books of Jewish interest published during 1973-1974 in the United States, Great Britain, and Israel (October 21).

Youth

Yavneh National Religious Jewish Students Association conducted seminar for 70 college-student leaders on cooperation with Conservative youth movements and ways to strengthen halakhic life on campus (March 18).

World Zionist Organization-American Section Department of Education and Culture sponsored 15th annual Bible contest in which 100 teenagers from 44 districts in the United States participated (May 12).

Union of Orthodox Jewish Congregations of America established a national "College Youth for Torah" program to promote Jewish identity on campus (April 1); announced plans to set up training institute for synagogue youth leaders (June 13).

Anti-Defamation League of B'nai B'rith made available to high schools, colleges, and youth groups a color film on lives and concerns of young American-Jewish settlers in Israel (June 28).

North American Jewish Youth Council held youth service to commemorate anniversary of Yom Kippur war, to honor the dead, and to reaffirm commitment to Israel (October 6).

Jewish High School Student Alliance opened new Jewish Free High School for students in New York region, offering courses in such subjects as Holocaust, contemporary antisemitism, and civil rights in Israel (November 3).

Lubavitch Youth Organization extended open invitation to Jewish university students to attend December weekend seminars on Chabad-Lubavitch philosophy (November 28).

Education

Union of American Hebrew Congregations launched \$2.3 million campaign to expand educational programs for greater Jewish knowledge and identity (February 4).

National Conference of Jewish Communal Service called for intercongregational community sponsorship of all types of Jewish schools (June 4).

Jewish Theological Seminary of America announced pilot project to train Judaica librarians to relieve acute shortage of professionally trained staff for Judaica collections (June 20).

Union of Orthodox Jewish Congregations biennial convention considered comprehensive review of new Jewish educational institutions and techniques (August 12).

National Federation of Temple Youth sponsored new summer academy for intensive study in Judaism, including rabbinic literature, Mishnah, and biblical exegesis (August 18).

Lubavitcher Movement sent 200 senior rabbinical students on Torah-teaching mission to Jewish communities in

United States, Canada, Mexico, and Central and South America (August 25).

National Jewish Welfare Board Commission on Jewish Chaplaincy published new edition of "Unified Religious Education Curriculum for the Armed Forces," containing list of Jewish educational resources (August 16).

Union of Orthodox Jewish Congregations called for renewed financial and enrollment efforts on behalf of Torah Umesorah day-school movement (September 4).

World Zionist Organization-American Section asked Jewish educational institutions to participate in *Chaim Weizmann Year* by teaching accomplishments of one of "greatest figures in Jewish history" (October 25).

Union of Orthodox Jewish Congregations released progress report on series of Torah retreats and lectures for adults being conducted in various regions of the country (November 15).

American Zionist Youth Foundation and American Zionist Federation co-sponsored "Scholars-in-Residence" program enabling Israeli intellectuals to spend time on American campuses to discuss with students and other members of the community problems common to Israelis and American Jews (November 15).

Jewish Theological Seminary of America and Columbia University Teachers College entered into agreement enabling education students of both institutions to enroll at either institution in designated courses (December 10).

Lubavitcher Movement, concerned with education of alienated Jews, opened five new regional education offices in the United States and Canada, bringing

their number in North America to about 40 (December 12).

Sephardim

American Sephardi Federation sponsored Sabbath service of combined Sephardi and Ashkenazi liturgy as part of Jewish Music Festival (February 22).

American Sephardi Federation and United Jewish Appeal Sephardic Leadership Council sponsored a two-week visit in the United States of Israeli Chief Rabbi Ovadia Yossef, who met with government and Jewish community leaders (April 29).

American Sephardi Federation Youth Commission sent more than 40 young American Sephardim to a Summer Leadership Seminar in Israel (August 12); sent a delegation to World Sephardi Federation meeting in Geneva to discuss help to Israel and Jews in Arab lands (June 10); participated in international enclave of Sephardim which endorsed educational and social projects for Israel (October 30-November 14).

Interfaith Relations

American Zionist Federation Commission for Interreligious Affairs announced ten-day study mission to Israel for Christian clergy media editors (January 14).

American Jewish Committee cosponsored *Compendia on the Jewish Background to the New Testament*, a "most comprehensive analysis . . . of interrelationships between Christian and Jewish communities of the first two centuries of the present era" (January 17); with Jewish Studies Program of University of Pittsburgh and Duquesne University theology department, orga-

nized symposium of noted Christian and Jewish scholars on "Social Justice, Interreligious Cooperation, and Jewish-Christian Dialogue" (January 24); welcomed establishment of new Office on Jewish-Christian Relations by National Council of Churches to promote better relations among Jews, Christians, and Moslems (February 28).

American Zionist Federation held series of meetings with Christian leaders of all denominations to determine attitudes toward Israel following Yom Kippur war (February-March).

American Jewish Committee Christian Visitors to Israel Program sponsored trips to Israel of ten Christian students at Moravian College of Pennsylvania (February 6), 30 leaders of American Baptist Churches (March 2), 24 Connecticut Christian and Jewish leaders (March 14); announced interreligious study mission of several hundred Catholics and Jews to Rome and Israel to "probe Jewish roots of Catholic Holy Year" (October 11).

Synagogue Council of America heard representative of Pope in United States declare "spiritual renewal of Judaic and Christian traditions may be key factor in preserving Western civilization" (March 26).

American Jewish Committee presented award to Sister Rose Thering, noted Catholic figure in Jewish-Christian relations, for contributions to religious understanding (April 21); honored Catholic magazine, *Commonweal*, on its 50th anniversary (May 18); released study indicating Christian concern for Israel was more widespread in United States during and after Yom Kippur war than during 1967 fighting (May 19); announced program to strengthen relationship between Lutherans and Jews (June 13); welcomed proposed Declara-

tion of Faith by Presbyterian Church in the United States as a symbol of greater understanding between Jews and Christians (June 27).

Jewish Theological Seminary of America Institute for Religious and Social Studies opened 37th year with "Hope for Mankind" session based on insights from varied religious traditions and attended by clergymen and students from many religious and racial backgrounds (November 8).

CHURCH-STATE RELATIONS

Government Aid to Education

American Jewish Congress asked New York City Board of Education to supply speech correction services to children in sectarian schools as "health and welfare benefit which does not entail any improper entanglement of state and religion" (February 13); learned New York City agreed to provide such services (April 29).

American Jewish Committee, American Jewish Congress, B'nai B'rith, National Council of Jewish Women, Jewish Labor Committee, Union of American Hebrew Congregations, United Synagogue of America, Workmen's Circle, and 28 other New York-based groups, through Committee for Public Action and Religious Liberty (PEARL), called on New York State Governor Malcolm Wilson to veto parochial bill providing \$8.2 million to nonpublic schools (April 15); warned recently passed New York State law providing tuition aid to private-school students is not applicable to students in sectarian colleges and universities (June 19); called on New York City Board of Education to reject proposals for using federal funds to pay public-school teachers to work in parochial schools (August 13).

Humane Slaughter Act

American Jewish Congress Commission on Law, Social Action and Urban Affairs issued summary of decision of Federal District Court in New York, upholding constitutionality of 1958 Federal Humane Slaughter Act provisions in support of right to slaughter livestock in accordance with Jewish ritual law (*shehitah*) (April 26); Synagogue Council of America and National Jewish Community Relations Advisory Council hailed decision as "victory for religious freedom" (April 29), urged U.S. Supreme Court to reject, without hearing argument, appeal seeking to overturn ruling (July 23).

POLITICAL AND SOCIAL ISSUES

National Morale

Union of American Hebrew Congregations urged religious, civic, and citizen groups to "fill vacuum of moral leadership, created by Watergate disaster," and help find legislative solutions for "neglected social problems in American life" (February 24).

National Jewish Community Relations Advisory Council plenary session resolved to give high priority to consideration of moral and constitutional problems growing out of Watergate revelations (June 25).

Union of Orthodox Jewish Congregations of America pledged support to President Gerald Ford, and urged return to the "great moral and ethical values" of American nation (August 14).

Union of American Hebrew Congregations stated majority of Jews had favored impeachment proceedings against President Richard M. Nixon (September 9); American Jewish Congress criticized as "unwise and unwarranted" President Ford's pardon of Nixon (September 14).

Human Rights, Civil Rights, and Civil Liberties

Anti-Defamation League of B'nai B'rith voiced disappointment over failure of Senate to break filibuster against vote on Genocide Convention (February 6).

American Jewish Committee sponsored three-day colloquium which urged universal acceptance of principles of UN Declaration of Human Rights, while recognizing many world changes since document promulgated 25 years ago (April 23).

National Council of Jewish Women deplored trend to nullify Supreme Court decisions through constitutional amendments, thus weakening role of court and affecting adversely guaranteed rights of individual; expressed concern over erosion of "right to privacy," evidenced by illegal wiretappings and surveillance by government agencies (June 10).

American Jewish Congress National Women's Division commended President Ford for endorsement of equal rights amendment, and urged ratification by state legislatures (September 5).

American Jewish Committee legal division issued quarterly report depicting its pro-minority role in court cases involving civil rights of blacks and other minorities (September 20).

American Jewish Congress released analysis of Supreme Court civil-rights and civil-liberties decisions during previous term, stating these reaffirmed libertarian rulings of earlier Warren court (October 13).

Preferential Treatment and Discrimination

DEFUNIS CASE

American Jewish Congress, American Jewish Committee (January 9), Anti-Defamation League of B'nai B'rith

(January 29) submitted "friend of the court" briefs challenging right of University of Washington Law School to use race as admission criterion, as charged by white applicant Marco De Funis.

National Council of Jewish Women, Union of American Hebrew Congregations asserted Washington University failure to admit DeFunis neither discrimination nor quota case against Jews (February 27).

National Jewish Community Relations Advisory Council took no position on DeFunis case, pointing out lack of consensus among constituent agencies (April 1).

American Jewish Congress, Anti-Defamation League of B'nai B'rith expressed regret at U.S. Supreme Court refusal to rule on constitutionality of DeFunis case (April 23); Union of American Hebrew Congregations, calling DeFunis case "ambiguous and mixed," said Supreme Court decision was no "disappointment" (April 24); American Jewish Committee maintained Supreme Court decision declining to rule on issue of quotas made it "imperative to search for new ways to resolve critical issues raised by suit" (April 24).

SCHOOL ADMISSIONS AND EMPLOYMENT

Anti-Defamation League of B'nai B'rith condemned as "unlawful, undemocratic and racist" new constitution and by-laws of National Education Association which mandate quotas for certain minorities in selection of officers and lay leadership, and in NEA staff employment (January 26); demanded New York City Colleges Center for Biomedical Education admit "highly qualified" applicants excluded from its September 1974 class because they are white (Au-

gust 12); issued report documenting "reemergence of racial and ethnic discrimination" in colleges and universities (August 17); testified before House of Representatives Special Subcommittee on Education of HEW "allowing reverse discrimination to continue spreading unchecked, in violation of its obligations under law" (September 19); filed *amicus curiae* brief challenging U.S. District Court ruling which orders New York State Department of Correctional Services to institute preferential quota system in appointment of correction officers (October 4).

American Jewish Congress announced program to protect rights of observant Jews against discrimination by private employers and governmental action (February 17); Union of Orthodox Jewish Congregations of America Commission on Law and Public Affairs released report detailing recent advances in rights of Orthodox Jews to practice religion without fear of discrimination in employment (November 23).

American Jewish Congress assailed New York City Bar Association committee on civil rights for supporting voluntary adoption of racial quotas by employers, college admissions officers, and housing developers (March 13).

American Jewish Congress called on State Division of Human Rights to investigate Arabian American Oil Company (Aramco) for refusing to employ Jews, in violation of 1962 order to "cease and desist" from religious discrimination (March 28).

American Jewish Committee expressed gratification to Federal Communications Commission for refusing to renew license of Alabama Educational Television Commission which had discriminated against blacks in hiring and

programming practices (October 18); joined with A Better Chance Inc. and American Council on Education to develop "guidelines for fair and rational admissions policies" in institutions of higher learning (October 28).

American Jewish Committee held consultations with American Telephone and Telegraph Company in effort to stimulate recruitment of qualified Jewish personnel for management positions (October 28).

Agudath Israel, American Jewish Committee, American Jewish Congress, Anti-Defamation League of B'nai B'rith, Jewish Labor Committee, and Jewish War Veterans of U.S. joined in statement endorsing new federal guidelines on college employment aimed at eliminating reverse discrimination (December 23).

Antisemitism

Anti-Defamation League of B'nai B'rith praised Vatican guidelines on Catholic-Jewish relations for their clear condemnation of antisemitism (January 3); charged Children of God, ultra-fundamentalist religious sect, with distributing anti-Jewish and anti-Israel pamphlets (January 31); made public its study of "new worldwide antisemitism" based on insensitivity and indifference to Jewish concerns and compounded by anti-Jewish hostility from pro-Arab elements (March 5); deplored American Broadcasting Company telecast of *Merchant of Venice*, calling it "classic antisemitic drama which has caused incalculable harm to Jewish people over centuries" (March 17); revealed Friends of Germany, an American group, has been active in helping pro-Nazis and has contributed funds to antisemitic publications (May 13); reported that, as result of its disclosures regarding anti-

semitic campaign of right-wing Liberty Lobby, Mutual Broadcasting System would discontinue Lobby's daily program on 600 affiliated stations (December 10).

Anti-Defamation League of B'nai B'rith reported its efforts resulted in revision of nationally distributed textbook that blamed Jews for crucifixion of Jesus (January 31); issued children's book aimed at sixth-grade through high-school levels, which examines root causes of prejudice and warns against it (August 15); sponsored publication of *Jews in American History: A Teacher's Guide*, designed to overcome deficiencies and stereotypes in treatment of Jews in American history textbooks (October 22).

American Jewish Committee charged Arab League had launched "vicious, sophisticated, heavily financed propaganda campaign," using antisemitic stereotypes, but cautioned American Jews against labeling as "antisemities" all who disagreed with them (May 16); reported American Nazi Party was unsuccessful in attempt to scapegoat minority groups and discredited for using racist and antisemitic materials (October 26).

American Council for Judaism questioned ADL contention that antisemitism is on the rise, quoting *Reconstructionist* editorial, calling it "too general and unwarranted assumption" (May 25).

American Jewish Congress attacked plans for film festival to honor Nazi propagandist Leni Riefenstahl (August 21).

Anti-Defamation League of B'nai B'rith, American Jewish Congress protested remarks about Jews by chairman of Joint Chiefs of Staff, General George

S. Brown, and questioned his right to continue in post (November 13).

Economy-Related Problems

Union of Orthodox Jewish Congregations announced five-point energy conservation plan as weapon in fight against Arab oil blackmail (January 7); American Jewish Committee issued pamphlet, *Questions and Answers About the Energy Crisis* (January 8); Workmen's Circle convention urged U.S. self-sufficiency in energy and fuel, tax on excess profits of oil companies, and development of new sources of energy on nonprofit, cooperative basis (May 2).

American Jewish Congress called for coalition of blacks and Jews to demand solutions to "problems of recession and inflation" (January 15); launched activities to provide poor and aged Jews with information on rights and benefits of old and poverty-bound, offering services of volunteer lawyers where needed (February 17).

Hadassah convention heard specialist in poverty programs warn that "zero economic growth" is greatest threat to "advance of social justice and domestic peace" (September 9).

American Jewish Committee urged White House Summit Conference on Inflation to "protect those groups in our society which are now threatened with particular hardship" (September 19); National Council of Jewish Women warned conference not to reduce education budget, since lack of education or training increases number of unemployed (October 2).

American Jewish Committee report revealed revenue sharing being used by federal government as way of "avoiding responsibilities to poor and to minority groups" (October 26); called on Ford

administration and Congress to give urgent attention to problem of rising unemployment (November 17).

Humane Concerns

WORLD FAMINE

National Jewish Community Relations Advisory Council recommended Jewish community agencies support official United States contributions to famine relief and economic development of poor nations (June 28); American Jewish Committee urged all Americans to support National Week of Concern for World Hunger by contributing to famine-relief efforts (September 12); Union of American Hebrew Congregations launched drive for American Jews to assist in alleviation of world hunger (December 18).

AMNESTY

National Jewish Community Relations Advisory Council recommended local communities and national organizations discuss amnesty issue to determine whether or not to include it in NJCRAC 1974 agenda (February 27).

Synagogue Council of America issued policy statement in favor of amnesty "for those who on moral grounds refused to participate in the Vietnamese war" (April 25). National Council of Jewish Women declared amnesty "only alternative to restore to useful citizenship those now barred by legal restrictions," and urged Congress to enact appropriate legislation (June 10).

Union of American Hebrew Congregations asked President Ford to involve religious leaders and "include teachings of great faiths" in process of granting partial amnesty for young men who refused to fight in Vietnam war; American Jewish Congress praised President's call for leniency and said he had moved

from "whether" to "what kind" of amnesty (August 22).

OTHER ISSUES

National Jewish Community Relations Advisory Council advised communities to put capital punishment on agendas for discussion (March 20); Union of American Hebrew Congregations introduced subject of euthanasia in publication for teenagers, in move to encourage thoughtful discussion of complex moral and religious problem (March 26); American Jewish Congress asked U.S. Immigration and Naturalization Service to permit several hundred Haitians who fled their country to "escape oppression" to be employed pending court decision on their status (December 23); National Council of Jewish Women released report of three-year study of juvenile delinquency, urging community rather than court solutions to the problem (December 27).

Social Welfare

Jewish Theological Seminary of America reported Pastoral Psychiatry Center, counseling facility consisting of teams of rabbis, social workers, and psychiatrists, conducted over 300 interviews related to personal or familial crises during past year (January 3).

American Jewish Committee urged broad-based coalition of racial, religious, ethnic, and economic groups to secure national health policy to meet health-care crisis (March 18); announced creation of National Project on Group Identity and Mental Health as part of its program to help meet needs of varied ethnic groups in United States (May 5); emphasized importance of neighborhood preservation and expansion of mental health facilities in serving New York ethnic communities (June 11).

Workmen's Circle annual convention urged initiation of government housing programs to achieve goal of 26 million new units set by Housing Act of 1968; recommended adoption of national health programs of Kennedy-Griffiths bill; asked Congress to amend Social Security Act to provide that benefits not be reduced because of post-retirement earnings; called for extensive search for techniques and changes to preserve dignity of prisoner and inculcate in him desire to be contributing member of community (May 2).

American Jewish Congress prepared translation into Yiddish of HEW brochure describing eligibility and benefits under new Supplemental Security Income (SSI) for the aged, blind, and disabled (September 24); Congress and Union of American Hebrew Congregations urged New York State Governor-elect Hugh Carey to impanel commission to probe "corruption and mismanagement of nursing homes and resulting degradation of aged and infirm patients" (December 17).

American Jewish Committee cosponsored with Columbia University Graduate School of Business conference on corporate participation in public issues, at which need for intelligent social planning was stressed (October 3); announced publication of *Are New Towns for Lower Income Americans, Too?*, which calls for more efficient matching of population and jobs through job-linked housing programs (October 25).

Urban Issues

American Jewish Congress convention heard New York City Mayor Abraham Beame and Newark Mayor Kenneth Gibson call for end to intergroup confrontation and renewal of black-Jewish

cooperation in obtaining federal assistance for the nation's ailing cities (February 17); Congress New York Metropolitan Council held conference and workshops on crime, housing, and education (March 12).

American Jewish Committee published *Our Housing Mess—And What Can Be Done About It*, calling on all types of organizations to mobilize for the fight against the nation's worsening housing problem and resulting social and racial conflicts (June 4). Anti-Defamation League of B'nai B'rith published *The Community and the Police: Conflict or Cooperation?*, recommending community-serving, democratic police force (June 27).

American Jewish Committee issued 80-page booklet, *The Schools and Group Identity: Educating for a New Pluralism*, which advocates school responsibility to reflect multiple group identities of students as means of reducing intergroup conflicts (November 7); spokesman called on New York Governor-elect Hugh Carey to maintain City University as free tuition institution (November 9); Committee's New York Chapter and American Jewish Congress called for passage of senior citizens rent-increase exemption bill to provide relief for thousands of elderly with incomes of \$6,500, or less (December 1).

Union of Orthodox Jewish Congregations called on member congregations to set up programs for stabilizing neighborhoods and ameliorating plight of Jewish poor in urban centers throughout United States (November 28).

SOVIET JEWRY

Emigration

Anti-Defamation League of B'nai B'rith announced 1,000 families in Soviet Union to be "adopted" by American

Jews as means of support during pre-emigration period (January 28).

Hadassah held vigil at UN on behalf of Silva Zalmanson, who was imprisoned because she tried to leave Soviet Union for Israel (March 15).

National Conference on Soviet Jewry designated June 2 national Solidarity Sunday for reaffirmation of American Jewish support of the right of Soviet Jews to emigrate; National Jewish Community Relations Advisory Council sent program recommendations for Solidarity Day observance to all communities (April 15).

National Council of Jewish Women volunteers worked with United HIAS and local Jewish social service agencies in metropolitan centers to help Soviet Jewish immigrants adjust and get settled (December 27).

Jackson-Vanik Bill

National Jewish Welfare Board heard prominent Jewish leaders urge "unswerving support of Jackson-Vanik Bill in Congress" and of administration negotiations with Soviet leaders (April 25).

National Council of Jewish Women asked intensified efforts by government to persuade USSR to grant its citizens basic cultural, religious and human freedoms, including right to emigrate (June 10).

American Jewish Committee endorsed President Ford's decision to intervene personally with Soviet Union for removal of restrictions on Jewish emigration in hope of ending deadlock on Jackson-Vanik bill (September 1); hailed reported agreement between U.S. and USSR over trade and emigration of Russian Jews (October 18).

American Jewish Committee (October 27), National Conference on Soviet

Jewry (November 8) welcomed administration's assurances that Soviet Union would cease harassment of Jews and permit them to emigrate in return for trade concessions outlined in Jackson-Vanik amendments (November 8).

National Jewish Community Relations Advisory Council planned December 10 observances in 40 communities to focus on Soviet Jewish prisoners of conscience (November 7).

Freedom of Expression

Anti-Defamation League of B'nai B'rith made public *Jewishness Rediscovered: Jewish Identity in the Soviet Union*, a collection of *samizdat* (underground) articles expressing hope of Soviet Jews to practice their religion and to emigrate to Israel (June 10); issued year's survey of continuing antisemitic and anti-Israel propaganda in Soviet media (September 24).

Rabbinical Council of America appealed to UN General Assembly to ask USSR to grant religious freedom to its Jews (September 30).

ISRAEL AND MIDDLE EAST

Education and Public Information

World Zionist Organization-American Section conducted the following programs for Americans in Israel: two-week educational workshop in Jerusalem for 36 leading Jewish educators (January 1); semester of study for 85 yeshivah high-school seniors and 20 prospective teachers (February 2); one year of study in Israeli high schools for some 70 students, one year of intensive courses at the Hayyim Greenberg College for 20 college students (August 1); study and work in the Negev for 90 teen-age *aliyah* candidates (September 1); one year of intensive Judaic studies for some 300

American and Canadian college students and graduates of yeshivah high schools (September 2).

American Sephardi Federation asked its members to adopt Israel program, including *aliyah* and volunteerism, financial contributions, tourism, and public affairs aid; called for emigration right and other aid to Jews in Soviet Union and Arab countries (January 14).

American Zionist Federation arranged study and mission groups to Israel including: members who visited soldiers; 27 university professors for purpose of assessing goals of Zionism and America-Israel relations (January 21); 25 media specialists to enhance sensitivity of American media to Israel's needs (February 17).

American Jewish Congress leaders from all parts of U.S. went on 8-day mission to Israel (February 19).

Central Conference of American Rabbis promised to aid and support Israel with new programs of education, fund raising, and political action (March 13).

American Zionist Youth Foundation sent 30 American high-school students to Israel and brought 60 Israeli students to the U.S. in educational exchange program (March 20).

Union of American Hebrew Congregations announced 50 Reform Jewish high-school and college youths would participate in educational and self-identification programs, several in Israel, including establishment of first Reform kibbutz (June 9).

National Jewish Welfare Board planned two training seminars in Israel, one for professional personnel of Jewish community centers and Ys and one for camp directors and staffs (June 26).

American Zionist Youth Foundation sent 25 young adult volunteers to work

on kibbutzim and moshavim (July 17).

Anti-Defamation League of B'nai B'rith leaders from 13 states went to Israel to confer with top officials and gain first-hand information of current Israeli concerns (August 1).

Hadassah announced 150 high-school graduate members of Young Judea would begin year of work and study in Israel (September 11).

National Jewish Welfare Board assigned seven community-center workers to work in Israeli community centers to learn conditions of Israeli life (September 30).

American Jewish Committee issued 35-page pamphlet, *Experiencing Israel*, the impressions of five young academicians who participated in AJC-sponsored seminar in Israel (November 4).

Aliyah

Union of Orthodox Jewish Congregations announced formation of an Orthodox *aliyah* department (January 25); American Zionist Federation launched National Aliyah Month to encourage American Jews to settle in Israel (February 10); Central Conference of American Rabbis called on members to promote Aliyah Month through educational programs, seminars, and special religious service (March 1).

Hadassah national convention marked 40-year Youth Aliyah which had rescued and rehabilitated over 150,000 children from all parts of the world, including the needy in Israel, in children's villages and day centers in Israel (September 9).

Diaspora-Israel Relations

American Jewish Committee proposed to its membership 10-point program of

cooperation in effort to extend partnership between Israel and American Jewry (January 10); released Jerusalem office study of Israeli press, indicating scant coverage of American Jewish community (January 17).

American Zionist Federation heard academics discuss indifference toward Israel on part of American youth and intellectuals (January 25).

Central Conference of American Rabbis president called for end to debate on centrality between Israeli and diaspora communities and urged all Jews consider themselves as belonging to one family (March 14); issued proclamation of solidarity with state and people of Israel (March 19); American Council for Judaism called CCAR proclamation "deferential tribute to classic Zionist dream" and repudiation of Reform concept of Jews as a "religious entity" (March 30).

Rabbinical Council of America asked all synagogues to hold special memorial services for Yom Kippur war dead (September 24).

American Sephardi Foundation appealed to Israeli government for special measures to help low-income Sephardim and Orientals cope with financial hardships (November 21).

Agudath Israel of America urged Israel leadership to return to "eternal Jewish values" and pledged aid and encouragement (December 3).

Law of Return

Central Conference of American Rabbis, Rabbinical Assembly, Union of American Hebrew Congregations, United Synagogue of America, World Council of Synagogues, and World Union for Progressive Judaism voiced strong opposition to Premier Golda Meir forming new coalition government

which would accede to National Religious party demands to change Law of Return and invalidate conversions by non-Orthodox rabbis (January 11); Union of Orthodox Jewish Congregations of America condemned statement and urged Israeli government to "move toward coalition" (January 21).

Agudath Israel of America said its counterpart in Israel refused to join coalition cabinet unless Law of Return was amended to "state unequivocally that only conversions performed in accordance with *halakha* can be recognized" (February 11).

Union of American Hebrew Congregations cautioned Israel's Prime Minister against accepting compromise with Orthodox and political parties which would "cast aspersions on legitimacy of non-Orthodox Judaism" (June 12); condemned reported "political deal" by Prime Minister Rabin with National Religious party regarding accommodation on Law of Return (September 12).

Peace Efforts

Hadassah heard Mayor Teddy Kolleck praise its "special relationship with Jerusalem" and define the Jewish-ruled city as model of tolerance to guide Geneva sessions (January 16).

American Jewish Committee called on conference of Moslem leaders in Pakistan to repudiate antisemitic statements of some Islamic leaders and advance peace in Middle East (February 21); commended Secretary of State Henry A. Kissinger's efforts to achieve peace but cautioned against weakening support for Israel (May 20).

Union of American Hebrew Congregations applauded Kissinger's peace efforts in Middle East and stated its preference for "peaceful negotiations" with

"flexibility and reason," rather than "reliance on force and arms" (June 7).

World Zionist Organization-American Section president cautioned that Syrian signing of the disengagement agreement, while it implied recognition of Israel, did not necessarily mean sincere desire for peace (June 15).

Hadassah annual national convention heard Senator Henry M. Jackson support Israel's refusal to withdraw from defensive positions without secure guarantee of peace; other speakers stressed need for Arabs to articulate in detail their concept of peace (September 9).

Anti-Defamation League of B'nai B'rith heard Likud Knesset leader warn Kissinger's negotiations might lead to Arab military advantage for another attack on Israel (October 14).

American Jewish Committee applauded Kissinger's efforts to resume process of military disengagement, welcomed UN Security Council extension of UN Emergency Force for six months, expressed confidence in United States commitment to Israel's survival (October 27).

Union of Orthodox Jewish Congregations of America leaders and those of other major Jewish groups met with President Ford to discuss problems of Middle East and solicit continued support for Israel (December 26).

Arab Economic Pressure

Anti-Defamation League of B'nai B'rith national executive committee heard then Vice-President Ford say Arab oil embargo was ill-advised and threatened the world's economic stability (January 29); sponsored meeting of American Jews and Italians who were warned Communist victory in Italy would undermine American efforts to encourage

resistance of oil-consuming countries to Arab price-gouging (October 14).

American Jewish Committee warned huge Arab investments in United States might give Arab states "power to manipulate our economy, our diplomacy, and our politics" (October 25).

Anti-Defamation League of B'nai B'rith urged Congress "to prohibit foreign investments in American industry which are used to subvert principles of United States Constitution" (November 21).

American Jewish Congress issued *Fact and Fiction About the Oil Crisis*, which stressed that "economic greed of oil sheikdoms was at root of current oil shortage" (November 4).

American Jewish Committee published annotated bibliography, *Oil, Politics and the Energy Problem* (November 9).

Palestine Liberation Organization

American Jewish Committee charged UN General Assembly invitation to Palestine Liberation Organization (PLO) "a setback for peace and dangerous precedent that threatens to undermine United Nations Charter and fabric of international society"; Anti-Defamation League of B'nai B'rith accused UN of "legitimizing terror and murder" by permitting PLO leader to address General Assembly (October 15); Union of Orthodox Jewish Congregations, denouncing UN action, said General Assembly "should be debating cruel exploitation of Arab refugees by Arab oil tyrants" (October 18); American Jewish Congress denounced UN vote and called on Americans to voice outrage and indignation (October 20); National Council of Jewish Women executive committee endorsed United States vote against UN motion to invite PLO

leader to General Assembly (October 28).

Conference of Presidents of Major American Jewish Organizations announced plans for massive demonstration against Arab terror on eve of UN debate on Palestine (October 25); National Jewish Welfare Board reported community-center members from many states joined more than 100,000 demonstrators at UN headquarters (November 4).

Anti-Defamation League of B'nai B'rith asked for federal court order to show cause to bar PLO leaders from entry into United States on ground that group's terrorist activities put them into "precluded from entry" category (October 31); as a result State Department issued restrictive travel visas to them (November 4).

Union of American Hebrew Congregations sponsored series of open educational forums at UN Church Center for consultation by Jewish and Christian leaders on controversial issues of Middle East (November 11).

American Jewish Committee Institute of Human Relations inserted statement in *New York Times*, in which 24 major Catholic, Protestant, Evangelical, and black church leaders accused PLO of "shattering hopes for peace" (November 13).

American Jewish Congress published *The Palestinians: What is Real and What is Politics?*, advocating "fulfillment of Palestinian rights," but charging PLO has disqualified itself as spokesman for Palestinians (November 12); distributed study to all permanent UN delegations (November 16).

American Zionist Federation president condemned Yasir Arafat address in UN General Assembly as "diabolically con-

trived montage of lies . . . masking his true purpose . . . the destruction of Israel as a sovereign state" (November 14).

Anti-Defamation League of B'nai B'rith sent petitions signed by over 125,000 Americans of all races, creeds, and religions to Secretary Kissinger urging government not to enter into negotiations with PLO (December 4).

UNESCO

American Jewish Committee European office called UNESCO vote to impose sanctions on Israel "pregnant with danger" for Jerusalem and an "instrument to stir up perilous passions" (November 8).

Hebrew Union College-Jewish Institute of Religion president denounced UNESCO criticism of Israel's excavations in Jerusalem and said his school would continue to encourage archeological digs (November 20).

American Jewish Congress called on Vatican to withhold award of annual Pope John XXIII International Peace Prize to UNESCO (November 22).

National Council of Jewish Women president condemned as travesty UN General Assembly resolutions granting permanent observer status to PLO and approving halt of UNESCO aid to Israel (November 25).

American Jewish Committee, in conjunction with Ad Hoc Protest Committee, published N.Y. *Times* statement by 62 intellectuals and leading figures in the arts who declared they would not cooperate with UNESCO as long as it withholds aid from Israel and excludes it from membership on regional groupings (November 25).

Anti-Defamation League of B'nai B'rith urged support for U.S. Senator Clifford

Case's amendment barring U.S. appropriation to UNESCO unless it repealed its pro-PLO, anti-Israel resolutions (December 3).

Other Issues

American Jewish Committee urged congressional hearings under Joint Committee on Atomic Energy auspices to consider U.S. offer of nuclear assistance to Egypt and Israel (June 21).

Union of Orthodox Jewish Congregations of America called on France to give Israel first priority on new weapons purchases to balance Arab acquisition of French-made jets (September 3).

American Jewish Committee Paris office study found people of East European countries overwhelmingly sympathize with Israel, despite governments' pro-Arab position (September 15).

Propaganda

American Jewish Committee issued background report on Lebanese propagandist Clovis Maksoud sent by Arab League to propose "democratic-secular" Palestine to replace State of Israel (January 10); National Jewish Community Relations Advisory Council notified Jewish communities of Maksoud's propaganda appearances and recommended countermeasures (February 13).

American Jewish Congress survey of black newspapers in United States indicated overwhelming majority either favorable to Israel or evenhanded in treatment of news (January 20).

National Jewish Community Relations Advisory Council suggested ways to counteract effect of British-produced pro-Palestine film *To Live in Freedom* which, though not widely distributed, had several screenings in the United States (October 14).

American Jewish Committee reported "flood of anti-Jewish propaganda," including vast number of Arabic translations of *Protocols of the Elders of Zion*, was being introduced into Africa, Asia, and Latin America by Moslem countries (October 28).

Anti-Defamation League of B'nai B'rith study found Arab propaganda currently "doubled anti-Zionist effort" in the United States, and antisemitic activities becoming "more widespread" in Europe and Latin America (November 3).

Terrorism

National Jewish Community Relations Council (April 11), Hadassah, Anti-Defamation League of B'nai B'rith expressed shock and revulsion at Arab slaughter of 18 persons at Kiryat-Shemona (April 15).

American Jewish Congress, Hadassah, Anti-Defamation League of B'nai B'rith, American Jewish Committee (May 15), Union of Orthodox Jewish Congregations, Conference of Presidents of Major Jewish Organizations condemned terrorist murder of school children in Ma'alot (May 16); National Jewish Welfare Board reported numerous community-center memorial observances for victims of terrorism (May 15-24).

Anti-Defamation League of B'nai B'rith called upon United States to "cease extending financial assistance to United Nations Relief and Works Agency (UNRWA) as long as refugee camps are used as terrorist hideouts and training centers" (June 5).

National Council of Jewish Women condemned attacks on Kiryat-Shemona and Ma'alot (June 6). American Jewish Committee called terrorist attack on Beit She'an result of "green light" to

extremists symbolized by UN reception of Yasir Arafat (November 19).

American Jewish Committee called on United States and United Nations to warn PLO that such acts as guerrilla attack on Israeli bus carrying American Christian tourists "will no longer be tolerated" (December 23).

Jews in Arab Countries

Conference of Presidents of Major Jewish Organizations delegation met with UN Secretary-General Kurt Waldheim to plead case of Israeli prisoners of war in Syria (January 16); Anti-Defamation League of B'nai B'rith asked UN Human Rights Commission to "take appropriate action" to end Syria's violation of Geneva Convention (February 11).

American Jewish Committee issued report on unexplained death of four Syrian Jewish women in Damascus, stressing intolerable conditions for Jews in Syria (March 14); American Sephardi Federation condemned Syrian Government for murdering women (March 15); Committee for Rescue of Syrian Jewry, cooperating with Conference of Presidents of Major Jewish Organizations, American Sephardi Federation, American Jewish Committee, and Committee of Concern sponsored memorial service for murdered women at emergency rally in front of Syrian Mission to UN (April 17).

Committee for Rescue of Syrian Jewry urged President Nixon to press Syrian government for release of imprisoned Jews (June 6).

Hadassah appealed to Syrian President Hafez al-Assad to open up to world press trial of two Syrian Jews accused of helping murdered women to escape illegally (July 23).

American Jewish Congress picketed offices of *National Geographic* in Wash-

ington, D.C., to protest article "white-washing" maltreatment of Jewish citizens by Syria (June 20); released statement by *National Geographic* admitting article failed to reflect true situation of Syrian Jews (October 21).

American Jewish Congress released statement by leading Protestant, Catholic, and Jewish clergymen calling on State Department to use new U.S. diplomatic ties with Syria to urge free emigration for country's Jews (October 17).

American Jewish Committee sponsored tape recordings of sampling of 25,000-member Moroccan Jewish community religious and folk music to preserve cultural tradition (February 14).

Union of American Hebrew Congregation leaders, upon return from trip to Egypt, reported remnant of 400 elderly Jews there live in comparative freedom (December 1).

LATIN AMERICAN JEWRY

Antisemitism

American Jewish Committee released reports from Buenos Aires and Mexico City offices indicating communities troubled by alienation of youth and by Arab antisemitic propaganda (March 12); director of South American office stated antisemitic behavior stimulated by Arab League efforts cropped up in Argentina, Uruguay, Peru, and Bolivia (May 15).

American Jewish Committee made public letter to Argentine Ambassador to United States protesting Argentine Minister of Social Welfare Rega Lopez' statement that "religious factors" linked to Jews in Argentine government aggravated relations with Arabs and urged Argentine government to reassure its Jewish citizens (March 18).

OTHER COUNTRIES

Antisemitism

American Jewish Committee European office reported sharp upsurge in antisemitic harassment of Italian Jews by anti-Zionist groups (February 14); Anti-Defamation League of B'nai B'rith heard two Italian Senators warn of pro-Arab, anti-Israel line of Italian Communist party (October 4).

Anti-Defamation League of B'nai B'rith expressed alarm over "what seems to be developing pattern of harassment against Bulgarian Jews," citing instances of imprisonment of Jews for "political" reasons (October 18). American Jewish Committee reported medieval blood libel charges still appear in ceremony or art of West European countries despite denunciations by Church authorities (October 27).

Reparations

Anti-Defamation League of B'nai B'rith asked United States to withhold "diplomatic recognition and formal relations" from East Germany unless commitment is made to pay victims of Nazi era (June 20); American Jewish Congress welcomed report of agreement by East Germany to discuss compensation for Jewish victims of Nazism (September 4).

Culture

American Jewish Committee European Office assisted preparation of documentary film on life in Budapest Jewish ghetto (March 5); reported new developments in integration of secular Spanish and Jewish education of Jewish children in Madrid and Barcelona (September 15).

GERALDINE ROSENFELD

Selections From the Literature of Jewish Public Affairs, 1972-74

THE EVENTS of Yom Kippur 5734 and their aftermath had a shocking and sobering effect on the Jewish world. The immediate response of the American Jewish community, as of Jews elsewhere, was one of unprecedented mobilization in support of Israel. The spurt of activity gave way to a strong sense of unease in the face of protracted diplomatic maneuvering and the increasing isolation of Israel. American Jews were aware that Israel's security depended on the United States, and they hoped that continued strong support by their government would lead to an acceptable peace settlement. In this situation, the community has been cognizant of its crucial responsibility to give Israel maximum assistance.

At the same time, the threat to Israel engendered a feeling of insecurity among American Jews. The notion that a Jewish state would really solve the Jewish problem seemed chimerical. Many voices in the community called for a reexamination of its internal life—its pressing problems and how to cope with them. They also stressed the urgency to intensify efforts on behalf of those Jews in the Soviet Union who have been denied the right to emigrate and were being persecuted only because they wished to leave the country.

All these concerns and the probing are reflected in the literature of Jewish public affairs, 1972-1974,* with the expected emphasis on the Yom Kippur war and the conditions of Israeli life in the face of the threat to the state. A survey of the outpouring of writings in that period must necessarily limit itself to representative works.

YOM KIPPUR WAR AND ITS AFTERMATH

The war, itself, was described and analyzed by the Sunday Times of London Insight Team in *Insight on the Middle East War* (an expanded American edition was published later under the title, *The Yom Kippur War*). It is a gripping account of the political and military aspects, with good explanations of tactics and key decisions, and sharp criticism of errors on both sides.

The longer-range causes of the Yom Kippur war and the role of the UN are the subjects of two strong articles by Theodore Draper, "From 1967 to 1973: The Arab-Israeli Wars" and "The Road to Geneva." Draper found the roots of 1973

*Full bibliographical notations of the books and articles mentioned here will be found in a separate section at the end of this essay.

events in the 1967 war and earlier, arguing that the Arabs regard Israel's very existence as a humiliation. He also analyzed UN resolutions on Israel, with special emphasis on Numbers 242 and 338, as well as on UN behavior during the war. A discussion and critique of two conflicting versions (one by Marvin and Bernard Kalb, the other, the anti-Kissinger version, by Tad Szulc) of Secretary of State Henry A. Kissinger's alleged role in withholding aid from Israel during the first week of the war are presented in Edward N. Luttwak and Walter Laqueur, "Kissinger and the Yom Kippur War."

Much has also been written since October 1973 about prospects for peace in the Middle East. More often than not, the authors were pessimistic, though they usually pointed to the advantages of a settlement for both Israel and the Arabs. Hans J. Morgenthau's assessment, "An Intricate Web: The Geopolitics of Israel's Survival," received wide attention for its clear and sober statement of facts. In his view, the conflict had nothing to do with Israel's boundaries, but with the fact of its very existence. Given the indefensibility of Israel's 1967 boundaries, the "proven worthlessness" of international guarantees, and unanimous Arab insistence on the "restoration of the legitimate rights of Palestinians," he stated, Israel's fate may, in the end, "hinge upon the credibility of Sadat's commitment to the Jewish state's peaceful existence."

Morgenthau's chilling forecast of the ultimate fate of Israel brought a response from Irving Howe in "Thinking the Unthinkable About Israel." The only way to counteract the possibility of the United States sacrificing Israel to "a hope or delusion" of détente with the Soviet Union, he cautions, is for Americans to involve themselves in "the work of politics, pressure, persuasion," and, if necessary, to resort to more militant action. The difficult choices American foreign policy faces are outlined by Steven Spiegel in "The Fate of the Patron: American Trials in the Arab-Israeli Dispute." A moving and eloquent commentary on the contemporary Jewish condition is Cynthia Ozick's "All the World Wants the Jews Dead."

Gil Carl Alroy agreed with the precariousness of Israel's position. To the question, "Do Arabs Want Peace?," he was forced to give a negative reply, after documenting the unchanging nature of Arab aspirations. Nadav Safran, on the other hand, in "The War and the Future of the Arab-Israeli Conflict" found that settlement now was a very real possibility. A special section of *Commentary*, "Israel After the War," contains articles on the prospects of peace with Egypt, the need for political change in Israel, and Israel's effort to return to normalcy. Another symposium, "Israel After the War and Before the Peace," in *Response* covers a wide range of topics including the Palestinians, the Left, and reactions of immigrants.

Israel, itself, has felt the effects of the war keenly. In a series of four articles in the *New York Review of Books*, Bernard Avishai assessed the impact of the war on the state, and the newly emerging political situation, domestic and foreign. The actual responsibility for the initial setbacks in the October war was to be determined by the official Agranat Commission. Its interim report, discussed by S. Z. Abramov in "The Agranat Report and Its Aftermath," states that the Supreme Command of

Israel's Defense Forces and the political leadership "failed to evaluate that total war was about to commence," and that responsibility for this should be placed primarily on the director of military intelligence and his principal assistant in charge of research. Abramov hailed the shakeup in government and the military command as a watershed in the affairs of Israel—a break in "successful resistance to change that has been so characteristic of Israeli life."

As always in a crisis situation, Jews were concerned about Christian attitudes. Judith H. Banki analyzed the *Christian Responses to the Yom Kippur War*, those of institutions, individual leaders, and the general public. She found that the response was greater than after the 1967 war, most of it from local, regional, and community groups in every part of the country. Generally, Mrs. Banki said, statements issued by the local and regional leadership for a variety of reasons "identified more directly with Israel than those issued by their national or denominational headquarters."

The impact of the war on diaspora Jews was reported and assessed by scholars and representative personalities throughout the world attending a seminar in Jerusalem in December 1973, at the invitation of Israel's President Ephraim Katzir. *The Yom Kippur War: Israel and the Jewish People*, edited by Moshe Davis, is the result of the deliberations. It records the views of various participants, as well as of key figures in Israel and abroad who were interviewed during and after the cease-fire. A major lesson of the war is the strong interdependence between Israel and diaspora Jewry, and the volume contributes much to our understanding of that condition. However, the book's considerable emphasis on intellectual response may distract the Jewish communities from concentrating on very essential work required in the United States and other countries to counter the mammoth Arab political and propaganda offensive. American Jews may find themselves increasingly on the defensive in their efforts to maintain strong commitment to Israel's survival, especially as arguments that United States interests may diverge from those of Israel gain in prominence. Still, the thinking of Jewish and non-Jewish intellectuals adds another dimension. Valuable contributions were made by Marie Syrkin for the United States, Emil Fackenheim for Canada, and Maurice Freedman for Great Britain. In a recapitulation of the materials in the volume, Davis emphasized certain themes: the survival of Israel as a moral yardstick for the civilized world; antisemitism in the guise of anti-Zionism; ambiguity in the Christian response to Israel's tribulations; intensification of diaspora-community solidarity with Israel, and Israel's image in the perspective of Jewish history. His concluding paragraphs focus attention on the tasks for the future, taking into account the reality of the Jewish condition throughout the world.

Efraim Shmueli reevaluated Zionist philosophy in "Israel, Galut, and Zionism: The Changed Scene." The most serious consequence of the war, he holds, is the "galutization" of Israel—the increased anxiety that the very survival of the state is threatened by Arab hostility. This anxiety is reinforced by threatening changes in the "emotional and intellectual climate which helped to establish the State." There-

fore, Shmuely insisted, the task of Zionism is not complete as long as negative *galut* thinking endangers the existence of Israel.

The central position in Jewish thinking of the war's import for Israel was evident. The political aftermath—implications for reshaping American Middle East policy and for Soviet influence in the Arab world—and Egypt's psychological and political objectives in launching the attack on Israel are discussed in the *Midstream* symposium, "The Yom Kippur War."

ISSUES IN ARAB-ISRAELI CONFLICT

A number of publications dealt with aspects of the Arab-Israeli conflict not directly related to the Yom Kippur war. Anne and I. Robert Sinai provided reasonably objective background material in *Israel and the Arabs*, which depicts the encounter between two competing nationalist movements emerging in Palestine after 1917 in a manner reflecting understanding of both Arab and Jewish rights and interests. Howard Sachar's *Europe Leaves the Middle East, 1936-1954* is a scholarly presentation of the decolonization of the area. It, too, discusses the competition between these movements and how they were manipulated by the Great Powers, as well as the establishment of the state of Israel in the context of related events in the Middle East.

A much broader canvas, extending over more than a century, was drawn by Hayyim J. Cohen in *The Jews of the Middle East, 1860-1972*. It outlines the significant economic and cultural changes in the area long before statehood made Jewish existence in Arab countries tenuous, and *aliyah* a necessity.

Yonah Alexander does not believe that Arab-Israeli competition is inevitable or must continue indefinitely. In *The Role of Communications in the Middle East Conflict* he calls for the use of religion and "peace communications" by private groups to reduce tension.

The Arab goal of the destruction of Israel is documented by Y. Harkabi in *Arab Attitudes to Israel*. He draws attention to the inconsistencies in Arab statements for domestic consumption and those issued for foreign audiences, especially during diplomatic negotiations. Harkabi is pessimistic, though still hopeful, about prospects for Arab-Israeli understanding.

Jon Kimche, on the other hand, contends in *There Could Have Been Peace* that the Israelis and the Arabs failed to take advantage of two opportunities for peace: one after the six-day war, and the other between the Balfour Declaration and 1923 when the Mufti foreclosed an amicable settlement. Kimche regrets that the 1967 conflict, which he regards as essentially a local dispute, has become a superpower confrontation with the added complication of oil. He is quite critical of Israel's failure to encourage the development of an indigenous political leadership on the West Bank.

Concern over the impact of protracted conflict on Israel and the Jewish people

was voiced by several writers. Yaacov Talmon calls attention to the dilemmas that Jews now face with respect to *raison d'état* in "Is Force Indeed an Answer to Everything?" Israel, he points out, must sometimes confront opposing values—ends and means, right and force, morality and expediency—in its pursuit of security. Hans Habe evaluates and defends Israeli attitudes following the 1967 war in *Proud Zion*. He strongly takes issue with the Western powers for their failure to back Israel adequately and exposes the nature of anti-Zionism.

Considerable criticism of the Israeli leadership is central to Walter Laqueur's *Confrontation: The Middle East War and World Politics*. He blames both sides and mediator Gunnar V. Jarring for missed opportunities after the 1967 six-day war. While he acknowledges Arab rebuffs to Israeli initiatives, he also finds rigidity, poor assessment, and weakness in military doctrine on Israel's side. He strongly attacks the manner in which the General Staff conducted the 1973 war.

As a viewpoint of a dissident member of the Knesset (Labor Alignment) opposing the Establishment position, Arie Lova Eliav's *Land of the Hart* created quite a stir. However, on closer scrutiny, his advocacy of the need to recognize the fact of Palestinian Arab nationalism is no more radical than the conclusions reached by many Israelis much earlier. He believes in the possibility of breaking down barriers between Arab and Jew, but notes realistically that "the path of dialogue is strewn with disappointments." There will be no peace, he is convinced, until "both sides waive the implementation of part of their respective national and historical rights."

In "The Passion of the Jews," David Horowitz attempts to formulate a leftist position that is not hostile to Israel by showing some understanding of the Jewish experience and the meaning of the Holocaust. Ultimately, however, he reasserts his belief in revolutionary universalism as the principle for Jews to follow. Another leftist position, that of the Israeli Socialist Organization, is presented by Arie Bober in *The Other Israel: The Radical Case Against Zionism*. It calls for a revolutionary transformation of Israeli society to eliminate reaction, imperialism, and racism, and its ultimate "de-Zionization," which, he believes, will remove the inherent contradictions of the current situation.

ISRAEL'S INTERNAL CONDITION

Despite the overriding concern with the Israeli-Arab conflict, the last three years witnessed increased attention to domestic aspects of Israeli life. In *Who Rules Israel?*, Eliahu Salpeter and Yuval Elizur speak at length about the Establishment, but not very much about the dynamics of the political process. They describe the various political institutions and identify key people. Some of the academic studies focused on the ordinary citizen rather than the elite. Aaron Antonovsky and Alan Arian, reporting on a national survey in *Hopes and Fears of Israelis*, are primarily concerned with the high level of national consensus among Israelis, in which groups, collectivities, and the state were found to be powerful motivators. Arian's *The Choosing People* is an empirical study of the electoral process in Israel. Using the

data of a 1969 survey, of which he was one of the directors, he analyzes the modernization process, participation, mass-élite linkages, the role of religion, and others. His exposition on how Labor accommodates to change while perpetuating its power is especially useful. The need for reform is also stressed. Arian's section on the unique character of modernization in Israel shows that high levels of participation can accompany high levels of hierarchy and centralization. Another volume on *The Elections in Israel—1969*, edited by Arian, includes articles on the political system and general voting patterns, as well as an analysis of the 1969 elections.

Students of Israeli politics will find in *Mapai in Israel*, by Peter Y. Medding, a detailed examination of Mapai from 1948-69. Rather than a history, it is an analysis of the party's organization, its functional role in the system, competition with other parties, and policy development. Medding demonstrates that, despite its normal identification as a workers' party, Mapai successfully transcended strict class differences, enabling it to organize diverse social forces.

The process of formulating and conducting foreign policy is the subject of two outstanding works by Michael Brecher, *The Foreign Policy System of Israel* and *Decisions in Israel's Foreign Policy*. In the first book, Brecher discusses political structure, interest groups, competing elites, and, especially, the psychological environment of decision-makers. In a critical evaluation of the substance of foreign policy, he maintains that over the years the Israeli government has missed opportunities for progress toward peace because of its unwillingness to take initiatives. The second volume contains detailed analyses of the decision-making process in seven major cases, including the six-day war and the Rogers Plan. Another author who deals with foreign policy is Samuel Roberts. In *Survival or Hegemony? Foundation of Israeli Foreign Policy*, he makes a novel attempt to find parallels in foreign policy between ancient and modern Israel, but is not altogether convincing. He also argues that Israeli statehood made the achievement of peace impossible.

Sylvia Kowitt Crosbie's *A Tacit Alliance* traces Franco-Israeli amity, its international and regional implications, and its impact on the domestic politics of the two countries. Although there had been no formal agreement, the author states, French and Israeli interests had run along identical lines for many years. Indeed, the French people's support for Israel remained strong, even after President Charles de Gaulle broke the alliance in 1967. Israel's relationship with Muslim Turkey, according to George E. Gruen in *Turkey, Israel, and the Palestine Question, 1948-1960*, was able to persist because of an interplay of economic and political interests.

Various works on specific periods of Zionist history should be noted. Isaiah Friedman, in *The Question of Palestine: 1914-1918*, and N. A. Rose, in *The Gentile Zionists*, investigate British policy. Friedman argues that, although the Balfour Declaration was not issued half-heartedly, the motivation behind it was to prevent a possible Turco-German protectorate. He further maintains that the land was not at the same time also promised to the Arabs. Rose's volume deals with British public personalities who supported the Zionists between 1929 and 1939, a difficult diplomatic period illustrative of the problems faced by the Zionist leadership.

Several new books deal with the period around 1948. In *B'riha: Flight to the*

Homeland, Ephraim Dekel recounts the story of rescue efforts for Holocaust survivors by an underground network operating in many countries despite determined British opposition. Various aspects of the 1948 war are covered by A. Joseph Heckelman in *American Volunteers and Israel's War of Independence*, including allegedly false Arab allegations regarding Deir Yassin, which the author calls "the massacre that never was." *O Jerusalem*, by Larry Collins and Dominique Lapierre, attracted a great deal of attention as a reasonably objective account of the struggle for Jerusalem, especially its effect on the common people. The authors destroy many Arab myths, but their account of Deir Yassin is sharply at odds with Heckelman's.

Religion and the state in contemporary Israel continues to be one of the major issues. In *The Coming Crisis in Israel: Private Faith and Public Policy*, Norman L. and Naomi F. Zucker present an informed, balanced, and comprehensive account of "theopolitics," providing basic information on such matters as non-Orthodox Judaism, Jewish law and the legal system, and family law. The role of religion in Israel's public policy, the authors contend, is regrettable because of its divisive effect and the inherent problems associated with the resolution of issues involving fundamental beliefs. This argument is also made by Moshe Amon in *Israel and the Jewish Identity Crisis*. In his view, the government's policy of cooperation with the religious establishment has had a disintegrating effect on the nation.

Eliezer Schweid, in *Israel at the Crossroads*, holds that as Israel's dependence on American military, financial, and political support grows, so does the dependence of American Jewry on Israel. He calls for a more perceptive view of the place of religion in the relationship between Israel and the Diaspora during the soul-searching period after the 1967 war, which, he maintains, cannot be separated from the relationship between the religious and nonreligious in Israel.

In "Conversion 'According to Halakhah'—What Is It?", Eliezer Berkovits discusses the bitterness over the issue of conversion in Israel to show the need "to return to the original halakhah, to rediscover it, and . . . to restore it to its original function" of solving all problems that may be raised for Judaism. *Halakhah*, "in its present strait-jacketed state," he holds, cannot fulfill that function.

Israel's 25th anniversary provided the occasion for an assessment of development in all spheres of Israeli life. "A Salute to Israel on Its 25th Anniversary" is a comprehensive review of the state of religion, war and peace, the Jewishness of youth, the status of women, and the ingathering of the exiles, among others. *Israel: Social Structure and Change*, edited by Michael Curtis and Mordecai Chertoff, offers insights into urban development, economic and labor policy, ethnic relations, and education. Another commentary on Israeli society over 25 years is *To Build the Promised Land*, by Gerald Kaufman. The Israelis are the subject of *The New Israelis*, by David Schoenbrun and Robert and Lucy Szekely, who examine the sabra generation born after 1948, and of *The Israelis: Portrait of a People*, by Harry Golden.

Since the emergence of the Black Panthers in Israel, relations between Ashkenazim and Sephardim have been in the limelight. Shlomo Avineri, in "Israel: Two

Nations?”, describes the process of the Sephardim moving toward integration by gradually taking over local politics in many areas. Some material on the economics of inequality is found in Ronald Segal, *Whose Jerusalem? The Conflicts of Israel*, which examines the development of Israeli society and perceptions on both ends of the economic scale.

The economic order is scrutinized by Eli Ginzberg in “Israel: Erosion of the Socialist Ideal.” Histadrut, he believes, must reformulate its ideology to appeal to younger workers, hasten the advancement of younger leaders, and restructure its organization to give more autonomy to the unions.

POLITICAL AND SOCIAL ORGANIZATION: CONTEMPORARY AND HISTORICAL

Historical works on the social life of the Jewish community abounded during the last three years. At the head of the list is the 15th volume of *A Social and Religious History of the Jews*, by Salo W. Baron, covering Holland, France, and Iberia in the 15th and 16th centuries. Another major contribution, *Out of the Ghetto: The Social Background of Jewish Emancipation, 1770-1870*, by Jacob Katz, analyzes the crucial transformation of Jewish life in that era. For the first time, assimilation became an option for the Jew, and this made for tension between his identity as a human being and as a Jew, often seen as conflicting. Opposition to emancipation, Katz points out, existed among non-Jews as well as Jews, many of whom believed that the traditional Jewish identity could not be maintained in that situation. But, says Katz, as assimilation occurs, “Jews also create the instruments that continue to hold them together and help them to maintain a separate social identity.”

Developments in the relationship between Jews and Russian socialism are the subject of the two-volume *Jews, Wars, and Communism*, by Zosa Szajkowski. Using a wealth of material, he portrays the political currents in the American Jewish community between the First and Second World Wars. In his discussion of the relationship between Jews and Marxism, the author carefully documents all facets of Jewish political participation, both for and against Communism. Dealing with the “Red scare” after World War I and its impact on American Jewish life, he gives special attention to the development of myths about the connection between Jews as a group and Bolshevism. His contention is that “the Red scare was not an isolated phenomenon but a manifestation of many aspects of American life.”

A fascinating glimpse into early 20th-century Jewish social history is found in *Poor Cousins*, by Ande Manners. When the Russian Jewish immigrants arrived, the author narrates, Jews who had come to this country earlier were worried lest the newcomers cause them embarrassment. The ambivalent feelings spilled over into the religious sphere, resulting in competition and antagonism between Reform and Orthodox. This generally anecdotal book depicts the difficult problems encountered by the poor Jews as they strove for economic, political, and social advancement. The

relationship between "The *Yahudi* and the Immigrant" is reappraised by Zosa Szajkowski in an account of efforts by the established German Jews to help new immigrants.

The large Jewish organizations have become increasingly important as a barometer of Jewish concern and, often, as the sole expression of their members' Jewish commitment. Agency studies, therefore, add a useful dimension to an understanding of the community. A history of the American Jewish Committee, *Not Free to Desist*, was prepared by Naomi W. Cohen. It is a carefully researched and documented account of the Committee's evolution, the development of its own concept of role, and the expansion of its base, as it moved from a defense posture to concern with Jewish rights, to sustained social action. Professor Cohen maintains that, "although the Committee was grounded philosophically in Talmudic precepts of communal responsibility and patterned directly on European Jewish models, its ideals flourished because they were nurtured in an American matrix." And this explains to a large extent the emphasis in its activities.

The successes and failures of the Joint Distribution Committee's attempt to rescue Jews during the decade before the Germans invaded Poland are evaluated by Yehuda Bauer in *My Brother's Keeper*, an often heartbreaking account. Another exceptional enterprise is that of Hadassah, whose history is closely tied to Israel's. In *Balm in Gilead*, Marlin Levin recounts the dedication, valor, determination, and vision of Hadassah's activities, especially during the pre-state period.

James Yaffe's *So Sue Me! The Story of a Community Court* deals with the Jewish Conciliation Board of America, an extra-legal court established by a lawyer and a rabbi in 1920 to adjudicate mainly family and business disputes. Yaffe culled stories from the Board's records, which poignantly mirror the social conditions of plaintiffs and defendants. Both come before the court voluntarily, and are morally bound to abide by its decisions.

More generally, Daniel J. Elazar's "Kinship and Consent in the Jewish Community" identifies the organizational and theoretical bases of Jewish communal life and discusses their importance today. In a second article, "Building Citizenship in the Emerging Jewish Community," he emphasizes the political character of the contemporary Jewish community.

JEWISH PHILOSOPHICAL AND POLITICAL THOUGHT

Among the important interpreters of Jewish thought and experience is Emil L. Fackenheim, whose writings cover a wide range of general and specifically Jewish issues. In *God's Presence in History: Jewish Affirmations and Philosophical Reflections*, he analyzes the structure of Jewish experience, contrasting classical and modern attempts to answer basic questions. He points out that whereas midrashic thought could only express, not resolve, contradictions, the modern approaches face

similar difficulties. Noting that secularism and faith are mutually irrefutable, he considers the challenge of modern secularity, especially in light of the Holocaust experience. Fackenheim finds that even after Auschwitz secularism does not suffice. Although faith must be modified, there continues to be religious meaning in Jewish history. Moreover, the Jewish responsibility of being witness unto the nations is still valid.

Fackenheim deals with similar themes in *Encounters Between Judaism and Modern Philosophy*, which indicts modern philosophy for its inattention to Jewish thought. In order to overcome its parochialism, he argues, philosophy must "do justice to Jerusalem no less than Athens." Fackenheim also criticizes Jewish thinkers for being subservient to modern philosophy, even though Western civilization has been on trial since the Holocaust. By contrasting these with the great Western philosophers, Fackenheim compels the reader to look at modern philosophy in a new light.

Eliezer Berkovits, who examines basic questions in *Faith After the Holocaust*, holds that Jews must continue to bear witness to God's presence in history, despite provocations; for he who asks for God's love and mercy beyond justice must accept suffering as part of life. He contrasts world attitudes toward Jews during the Nazi period with attitudes toward Israel after 1967. Although he believes that "the world is sicker today than it was during the Nazi era," he also believes that Israel has a future because "faith history" will ultimately prevail over "power history." Israel, he declares, must be seen as a moral test for the world, a particularly relevant argument after the Yom Kippur war of 1973.

In *Jewish Influences on European Thought*, Charles C. Lehrmann examines the fate of the Jewish people in the context of world history and the impact of Jewish ideas on European culture.

The application of Jewish ideas and principles to the problems of modern life is the subject of *The Good Society: Ethics in Action*, edited by Norman Lamm. His emphasis is on man's relationship to his fellow man on three levels: the individual, family, and society.

A relatively new issue for theologians, prompted by developments in society at large, is the place of women in Jewish life. Two attempts to deal with the question are "The Jewish Woman: An Anthology," a special issue of *Response*, and "Women and the Jewish Tradition," a special section of *Conservative Judaism*. Rosemary Radford Ruether's *Religion and Sexism* also contains some provocative and thoughtful material.

The relationship between theology and history is the subject of *Ideas of Jewish History*, edited by Michael A. Meyer, and *Understanding Jewish Theology*, edited by Jacob Neusner. Meyer presents an anthology of Jewish writings throughout the ages on dealing with the enigma of Jewish continuity. To put the selections, some of which appear in English for the first time, into context, he prefaced them with a history of Jewish ideas, such as causality in Jewish history, divine providence and intervention, teleology, and messianism. Neusner's compendium is a reader for

university students, emphasizing the traditional and contemporary views of the nature of God, the character of Torah, and the significance of Jewish peoplehood.

Another work on Jewish faith in the modern world is *Judaism and Tragic Theology*, by Frederick S. Plotkin. In his search for the essence of Jewish faith in a scientific age, he tried to formulate a modernist basis for Judaism, one that lies beyond the range of scientific evaluation.

Significant contributions to our understanding of rabbinic Judaism and its origins have been made by Jacob Neusner in *From Politics to Piety: The Emergence of Pharisaic Judaism*. Neusner describes the "movement [of the Pharisees] from politics to piety and back into politics," which, in his view, "represents a sage, functional, and highly adaptive policy." The comparison between Yockanan ben Zakkai, the exponent of Torah and piety, and the Zealots, who typified power and politics, is especially illuminating.

There We Sat Down: Talmudic Judaism in the Making, a condensation of Neusner's five-volume history of the Babylonian Jews, deals with their religious institutions and ideas, and how they produced social and religious change in the community.

RELIGIOUS AND SECULAR IDEOLOGIES

Ideological trends within the American Jewish community have been somewhat unclear. One of the primary factors contributing to this situation has been Israel, which commands the support of all Jews in a way tending to blur the usual distinctions. Another factor was the instability within Conservative Judaism, a part of which seemed to be moving closer to Reform and farther away from Orthodoxy. Concurrently, Reform was reassessing some of its principles in a manner that also tended to narrow the gap between it and the Conservatives. Orthodoxy, enjoying a resurgence in recent years, was trying to consolidate its position even though survey analyses indicated traditional religious observance was at a disturbingly low level among American Jews. At the same time, religious movements had to face a growing trend to define Jewish life in nonreligious terms.

In *Tradition and Reality*, Nathan Rotenstreich holds that "secularization is an attempt to detach the reality of everyday life from its integration in the determined and determining meaning of tradition by the creation of a new meaning." By contrast, he sees tradition as the totality of life and as historical consciousness. After evaluating six early attempts to cope with the problem of modernizing tradition, Rotenstreich criticizes the religious and nonreligious movements for seeking to find contemporary meaning in the tradition. He is particularly critical of modern interpretations of *halakhah* which he considers petrified or partly outdated. While he values religion, he wants it to confront real problems, which would, however, require a reformulation of some basic concepts.

Gilbert S. Rosenthal's *Four Paths to One God* is a lucid description of the move-

ments in American Judaism, of the history, ideology, and the major thinkers within each group. Rosenthal notes the activity and dynamism of Orthodoxy, but regrets its refusal to grapple with certain complex and important problems. He finds a certain ambivalence in Conservatism's current position, partly resulting from the "chasm between the observant clergy and the nonobservant laity." In this context, he points to the confusion in the law committee of the Rabbinical Assembly with regard to the movement's approach to changes in *halakhah* and inconsistencies of observance.

Many of the philosophical problems of modern Orthodoxy are discussed by Norman Lamm in *Faith and Doubt*. He admits the validity of doubt, at least on the cognitive level, but at the same time affirms his faith. A single, highly relevant problem is analyzed by Saul Berman in "The Status of Women in Halakhic Judaism." In "Voices of Orthodoxy," David Singer identifies two main competing groups in American Orthodoxy, the modernists, who are oriented toward Yeshiva University, and the more right-wing "sectarians," who have less unity and are tied to a variety of *yeshivot*. "Jewish Orthodoxy in America" is discussed by Egon Mayer in light of the expectations of certain Jewish sociologists that as Jews move upwards, their religious practices and general community patterns "will increasingly resemble the patterns of upwardly mobile middle-class America." Orthodox Jews, to whom this theory does not apply, are therefore relegated to a "residual category." Mayer rejects this approach, and calls for more extensive study of what he sees as the "renaissance of American Orthodoxy."

One small segment of the Orthodox community is described in Israel Rubin's *Satmar: An Island in the City*. In this first major investigation of the cultural, religious, and communal life of the Satmarer Hasidim, emphasis is placed on the strict social control within the group to counteract the possibility of external influences. Here the manner of confronting problems of assimilation and intermarriage is especially characteristic. The Satmarer schools play a key role in the socialization process. Rubin feels that the sympathetic understanding of a group that is severely criticized for its anti-Zionist stance may have implications for other Jews searching for the meaning of cultural pluralism in America and their relationship to it.

A sober evaluation of the Conservative movement is found in Marshall Sklare's new edition of *Conservative Judaism*. Like Rosenthal, he regards the lack of observance by the laity as a central problem. He notes a lack of morale among the leadership as well as confusion regarding the status of *halakhah*, since the movement's approach to observance has failed despite attempts at liberalization. Sklare argues that the movement will have continuity problems, for, "In addition to pessimism about whether the battle against intermarriage could be won, Conservatism in recent years has lost its older confidence of being in possession of a formula that can win the support of younger Jews."

This problem could be resolved, Rabbi Phillip Sigal forcefully argues in *New Dimensions in Judaism*, if changes were introduced in the *halakhah*. A viable *halakhah*, he argues, is essential to the survival of Judaism. Therefore Judaism must

respond to the contemporary climate by continuously reevaluating its legal system, a practice which, Sigal contends, is in accord with historical practice. A similar position is taken by Elliot Dorff who, in "Towards a Legal Theory of the Conservative Movement," stresses the extent to which the talmudic rabbis had been responsive to change. *If Not Now, When? Toward a Reconstitution of the Jewish People* is the transcript of conversations between Mordecai M. Kaplan, founder of Reconstructionism, and Arthur A. Cohen, whom Kaplan regards as the "keenest critic of the Reconstructionist version of Judaism." They agree on the need to reconstitute the Jewish people because of a decline in the belief in supernaturalism. While Cohen explores the meaning of peoplehood, Kaplan describes his model of a self-governing, self-educating, and self-perpetuating Jewish people, with Israel at its center. Kaplan deplores the "nonexistence of a collective Jewish consciousness," which he ascribes to the "miseducation of our spiritual leaders and the endless ignorance of our lay leaders."

As indicated in Theodore I. Lenn's penetrating sociological study of *Rabbi and Synagogue in Reform Judaism*, this movement, too, has some very serious problems. Lenn found, among other things, a trend away from rabbis with Orthodox backgrounds, wide tolerance of intermarriage, and crisis of belief. Responses further indicate that 14 per cent of the rabbis and 43 per cent of the rabbinical students are atheists or agnostics. He anticipates that "Reform is in for more change before it achieves more equilibrium within the movement." Joshua O. Haberman notes a striking change in "The Place of Israel in Reform Jewish Theology," and lauds the new-found compatibility of a sovereign Jewish state with Reform's view of the mission of Judaism. Other changes in Reform are discussed in *Reform Is a Verb*, by Leonard J. Fein et al.

The centennial of American Reform Judaism was the occasion for a historical survey of the movement by Sefton Temkin in "A Century of Reform Judaism in America." The article deals with the ideological as well as institutional problems of the Reformers; it concludes with a critical current evaluation of the Union of American Hebrew Congregations. Items of historical interest abound in "The Centennial of Reform Judaism in America," a special issue of the *American Jewish Historical Quarterly*.

The most controversial aspect of Jewish identification in America involves intermarriage, an issue that has become especially troubling for the Reform rabbinate. Several statements made at the 1972 convention of the Central Conference of American Rabbis by leading rabbis and other authorities appeared in *CCAR Journal* under the heading, "Mixed Marriage: A Mixture of Ideas." They discussed such questions as the legal and practical aspects of mixed marriage, the halakhic perspective, implications for the relationship with Orthodox and Conservative rabbis, and the participation of Christian clergymen in marriage ceremonies.

The felt need among many young people who reject conventional institutional religion but wish to live as Jews was reflected in the growth in the last decade of *havurot*, Jewish fellowship communities. A theoretical introduction to the phenomenon is found in *Contemporary Judaic Fellowship in Theory and Practice*, edited

by Jacob Neusner. Although some enthusiastic backers see the movement as leading to a renaissance of Jewish life, many of the writers represented in the collection are skeptical.

A good expression of the *havurah* ethos is found in *The Jewish Catalog*, compiled by Richard Siegel et al. It features a variety of do-it-yourself activities, such as making religious articles, observing Jewish practices, Hebrew calligraphy, and cultural participation, thus opening up new dimensions in Jewish living and religious participation to the average reader. Its assessment of Jewish organizations is anti-Establishment: "Jewish life is not synonymous with the Jewish organizations which have objectified and subdivided it for piecemeal appropriation. The eternal sources of Jewish meaning are the inalienable possessions of every Jew."

Marshal Sklare's "The Greening of Judaism" is strongly critical of the *Catalog*. After some speculation on the relationship between Camp Ramah alumni and the *havurot*, Sklare points to the *Catalog's* emphasis on the aesthetic aspects of Jewish life to the exclusion of most others, which he attributes to its frequent "subordination to the youth culture." He further finds the *Catalog* wanting as a religious document because the editors exempt themselves from the central feature of Jewish religious law—its normativeness. Yet he finds that, within its own limits, the *Catalog* has had a positive impact.

Israel has become an important element in all contemporary Jewish ideologies. A cogent exposition of the relationship between religion, people, and land can be found in Ben Zion Bokser, *Jews, Judaism, and the State of Israel*. Allon Gal, in *Socialist-Zionism: Theory and Issues in Contemporary Jewish Nationalism*, predicates his statement of the Zionist position on a Marxist analysis of the economic role of Jews in the Diaspora. On the basis of examples from the United States and Argentina he concluded that Jews are not even secure in the industrial countries.

A much different orientation toward Zionism is found in *Our Challenge: The Chosen Land*, by Meir Kahane, founder of the Jewish Defense League. In it he advocates a radical territorial and population position for Israel and Jews throughout the world, the "planned and well-funded emigration of Arabs from Israel."

PUBLIC LAW

Jewish interest in the field of public law is directed mainly toward the applicability of Jewish law to modern life and the law of the state affecting or regulating some aspect of Jewish life. A comprehensive study by Daniel J. Elazar and Stephen R. Goldstein analyzes "The Legal Status of the American Jewish Community," as it is reflected in "statutory and case law 'on the record' in the federal and state codes and courts of the United States." Court decisions on Sunday closing laws, Sabbath observance, kashrut violations, charitable contributions, and others constitute the legal status of the Jewish community. It is the product of the interaction of religious needs and American tradition.

In *Talmudic Law and the Modern State*, Moshe Silberg is concerned with *halak-*

hah and religious law in modern Israel. Primarily an introduction to talmudic legal thought, the book presents in its final chapter arguments for greater use of religious law in Israeli legislation.

THE POLITICAL PROCESS

Despite the fact that Israel has been a critical issue in American politics for years, it was not until recently that the vital importance of the political process for Jewish life has been widely recognized. The emergence of black power has made it easier for Jews to participate in politics qua Jews, but the salience of the Middle East situation since the Yom Kippur war has blunted the effectiveness of the Jewish thrust precisely at the point when it was needed most.

Jews and American Politics, by Stephen D. Isaacs, is an attempt to describe the many facets of Jewish participation in the political process, based mainly on information derived from interviews with prominent politically connected Jews. A major theme is that Jews participate in politics and exercise power out of proportion with their numbers. Among the more revealing sections are those on behind-the-scenes activities, such as congressional staff work and campaign financing. The sections on the Jews in *The Ethnic Factor*, by Mark R. Levy and Michael S. Kramer, discusses their political behavior: party preference, voting patterns, and ideology. The account of the shift of Jewish support from one party to another over the years is important for an understanding of what has come to be called the "Jewish vote." The authors also deal with the tendency among suburban voters to move toward the Republican party.

Most of the critical issues for American Jews were brought to a head in the 1972 election. A common perception that George S. McGovern held positions inimical to Jewish interests resulted in a much higher percentage of the Jewish vote for Richard M. Nixon than Republican candidates usually receive. Nathan Glazer and Milton Himmelfarb succinctly deal with questions of specific Jewish interest in "McGovern and the Jews: A Debate." Glazer perceives the balance between the two candidates on domestic issues to have been closer than on foreign policy. For him, the fact that McGovern acknowledged the moral and practical tragedy of Vietnam, while Nixon did not, was "decisive," dictating support of McGovern. Himmelfarb, on the other hand, stresses domestic matters, arguing that "McGovern and the McGovernities define equality and justice in a way that is bad for the Jews—and bad for America as well."

An underlying theme during the campaign was whether Jewish support for liberalism should continue, or whether liberalism had not changed so much that Jews, whose views have remained constant, are left without a practical ideology. These questions transcend elections, as the *Judaism* symposium "Judaism and Liberalism—Marriage, Separation, or Divorce" clearly indicates. Participants differ sharply on the proper articulation of Jewish political interests. Richard Rubenstein,

for one, sees the interests of middle-class Jews as "not very different from those of other middle-class ethnics." The question, therefore, is whether the Democratic party furthers those interests. Arthur Lelyveld, on the other hand, contends that the term liberalism is being misused, that genuine liberalism is "an ideal that lies deep within the nature of normative Judaism."

An area of the political process that has been receiving much attention is the influence of the American Jewish community on the formulation of Middle East policy. According to John Snetsinger in *Truman, the Jewish Vote, and the Creation of Israel*, organized political action in Washington by American Jews was instrumental in achieving President Truman's support for Israel. It is the author's contention that Truman was guided by short-term electoral considerations, rather than any fidelity to higher principles; that he had no firm convictions regarding Zionist aspirations. The workings of the pro-Israel lobby in the crucial years for the establishment of the state are thoroughly examined by Alan R. Balboni in *A Study of the Efforts of American Zionists to Influence the Formulation and Conduct of United States Foreign Policy During the Roosevelt, Truman, and Eisenhower Administrations*. The author stresses the high degree of organization and internal cohesion of the pro-Israel groups. The success of the Zionist lobby, he says, demonstrates that any ethnic group so organized, and "whose goals are not in conflict with the basic American belief system," may well exert substantial influence on United States foreign policy.

The dimension of alliance-building and coalition politics is the subject of *American Jewish Interest Groups* by Steven F. Windmueller. A related case study is *Ethnic Interest Groups and Foreign Policy*, in which Marshall Amnon Hershberg examines the activities of the American Israel Public Affairs Committee and allied organizations in connection with the 1968 decision to sell Phantom jets to Israel.

In an analysis of how *American Religious Groups View Foreign Policy*, Alfred O. Hero cites a wealth of survey data compiled over a 30-year period. The evidence demonstrates that Jews are better informed and more internationalist than their fellow Americans. Data on Christian attitudes toward Israel indicate that of the 87 per cent of Catholics and Protestants who had heard or read about the Arab-Israeli conflict in 1970, as many as 60 per cent of the Catholics and 53 per cent of the Protestants sympathized with neither side, or had no opinion.

RADICALISM

Jewish participation in radical politics has been a feature of the American scene for decades. It is evident from *SDS: A Profile*, by Alan Adelson, that Jews were involved in that movement in disproportionately large numbers. Ideologically, the Students for a Democratic Society were opposed to Israel as an "imperialist" nation in conflict with the Arab world, and this anti-Israel position was fully supported by their Jewish members. But, as Adelson points out, the irony was that these interna-

tionalists encountered antisemitism in the SDS. In "Left-Wing Intellectuals and the Jewish Problem in the Thirties and in the Sixties," George L. Mosse discusses what he calls the "astonishing similarity of outlook" on Jews and Zionism between the radical German intelligentsia at the onset of the Hitler era and the New Left.

An excellent response to the hostile, often vicious, position of the Left toward Israel is a collection of articles edited by Irving Howe and Carl Gershman, *Israel, the Arabs, and the Middle East*. It emphasizes the social-democratic nature of Israeli society, and refutes Arab and Communist propaganda about the 1967 war and the Israeli occupied Arab territories. It is critical of those whose rhetoric may contribute ideologically to an Arab victory.

One of the most outspoken critics of contemporary Jewish life is Arthur I. Waskow, whose *The Bush Is Burning!* is the account of a personal, intellectual, and emotional odyssey that brought him to a Jewish commitment tinged with New-Left radicalism. Filled with self-righteousness, Waskow sees all Establishment as the enemy and all revolutionary movements as good. More sober radical ideology is sampled in *Jewish Radicalism*, an anthology edited by Jack Nusan Porter and Peter Dreier. Like Waskow, many of the contributors lack a background in authentic Judaism. But this volume makes a positive contribution in that it conveys what bothers Jewish radicals and what they would do about it. Predictably, most of the contributors would like to reorient the community away from establishment goals and practices.

THE COURSE OF JEWISH PUBLIC AFFAIRS

The period under review was one of much reflection about the state of the American Jewish community and its future direction. One of the best efforts along these lines is *The Future of the Jewish Community in America*, edited by David Sidorsky, a compilation of position papers prepared by specialists in the various areas of Jewish endeavor for discussions of a new agenda for the community. The contributors concentrated on four crucial areas: the influence of the historical processes and ideological movements on the character of the American Jewish community; major demographic trends and social patterns; the primary community institutions, and issues of current concern and future significance, such as the direction of Jewish education, the character of the youth culture, and the process of determining priorities and making decisions for communal action.

An important contribution to communal planning are the findings of the National Jewish Population Study, which were summarized and analyzed by Fred Massarik and Alvin Chenkin in "United States National Jewish Population Study: A First Report." The task of tabulation and interpretation continues; but the implications of some of the data thus far released are alarming: a relatively low birthrate, a disproportionately high percentage of older people, low synagogue attendance, and a high rate of intermarriage.

Community planners must also consider occupational trends and their significance for community affairs. Herbert Bienstock identifies the conditions that influence younger Jews to turn away from business and seek less remunerative professional and technical careers. His projections, reported in "Professional and Job Prospects for Jews in the Seventies," raise serious questions about the Jewish community's ability to continue financing its institutions and communal services at present levels. Some of Bienstock's data are reinforced by a B'nai B'rith survey, conducted in 1961, of 1125 Jewish college youths who had been members of Jewish organizations in high school, and a follow-up survey of the same group eight years later. Among the findings, reported by Sol Swerdloff and Howard Rosen in *Eight Years Later: Education and Careers of Young Jewish Adults*, were a continuing strong belief in education for upward mobility; a shift from business to professional and technical careers for the males; declining stability in family life; an intermarriage rate over 20 per cent, and sharply decreased participation in Jewish organizations, which had already dropped by 75 per cent during college attendance.

One aspect of career orientation receives more detailed treatment in Stephen Steinberg's *The Academic Melting Pot*, which uses National Survey of Higher Education data to compare Jews and Catholics in academia. Jews were found to have gravitated in larger numbers toward certain fields, such as social science and the professions, and to be more heavily represented in the top universities. He ascribes the differences in academic achievement to cultural factors and social class.

A long-neglected aspect of Jewish life is the plight of the urban, mostly elderly, poor who constitute a significant portion of the Jewish population. An excellent volume on the subject is *Poor Jews: An American Awakening*, edited by Naomi Levine and Martin Hochbaum, which contains articles on who the Jewish poor are, the nature of their poverty, and the Jewish response; their situation in the light of the war on poverty, and what must be done to end Jewish poverty. Paul Cowan's description of his meetings and interviews with the poor on the Lower East Side is particularly compelling and disturbing. He illustrates, in human terms, the daily struggle of poor elderly Jews to survive, offering reasons for the failure of Jews to obtain a fair share of the benefits of government anti-poverty programs. Other articles provide insights into the special problems of the Hasidim, whose religious requirements often interfere with opportunities for economic advancement.

For quite opposite reasons, there has been disquiet about the future of the Sephardi community in this country. Rabbi Marc D. Angel, who recently conducted a survey of the largest Sephardi communities, published his findings in "The Sephardim of the United States: An Exploratory Study." They were dramatic in view of the history and rich cultural heritage of the group. While their economic position was found to be generally good and their secular education superior, a low birthrate, declining religious observance, and, particularly, a strong tendency to drop Sephardi customs may very well lead to the disappearance of the community.

Much broader in scope are the assessments of the general condition of Jewish life in America, often strongly critical of personal values and the direction in which the community is moving. Among the most alarmist is *American Jews: Community in Crisis*, whose author, Gerald S. Strober, sees the Jewish community as being under siege, with external pressures and internal weaknesses undermining its integrity. He anticipates a shift in American public opinion toward the Jews and possible attempts to use them as scapegoats. Criticizing the Jewish leadership for its alleged failure to perceive correctly the situation of the American Jews, he calls for a reassessment of policy, with emphasis on Jewish concerns and interests.

A more theoretical approach to the problem is found in Charles S. Liebman's *The Ambivalent American Jew*. According to Liebman, the major dynamic element in Jewish life is the attempt to reconcile two sets of values: integration leading to acceptance into American society and Jewish group survival. Since these values are incompatible, attempts to reduce tension between them has led to inconsistencies and contradictions. Therefore, Liebman holds, the requisites of survival in America are adherence to classical Jewish values and repudiation of an American value system that undermines Jewish authority.

Some of these views are shared by Jacob Neusner in *American Judaism: Adventure in Modernity*, which voices concern over the fate of religion in a modern secular environment and questions whether there is a future for American Jews as a religious community. Milton Himmelfarb, too, expresses skepticism about the value of modernity in *The Jews of Modernity*, a collection of his essays. The book is highlighted by his informed, often biting comments on the events, personalities, and issues that define contemporary Jewish life, among them politics and equality, demography, religion, intergroup and interfaith relations, and Israel. Himmelfarb raises the question whether the enthusiastic embrace of modernity by Jews has really been such a good thing after all. He sees a need to rethink just what a modern world view should be.

Eugene Borowitz's *The Masks Jews Wear: The Self-Deceptions of American Jewry* is a psychological analysis of the behavior of American Jews. Arguing that, on the whole, American Jews are fundamentally more Jewish than they care to admit or to demonstrate—a new species of Marranos who have repressed their inner identity—Borowitz calls for an end to the split between self and Jew. The attitudes of Jewish intellectuals on issues affecting the community are recorded by *Judaism* in "Where Do I Stand Now?", one of the periodic symposia of this kind containing 26 brief personal statements on religious outlook, view of Israel, the future of Arab-Jewish relations, and the future of Jewish life in America.

Sociological inventories of the state of American Jewry are *The Jew in American Society*, edited by Marshall Sklare, and a revised edition of Nathan Glazer's *American Judaism*. The first, a representative selection of articles on the social history and social characteristics of American Jews, is prefaced with an essay in which Sklare discusses the sociology of contemporary Jewish studies. Glazer incorporated in his book a new final chapter on changes in Jewish life since 1956. His emphasis is on

the impact of political and cultural radicalism, the black-Jewish conflict, and the 1967 six-day war. Glazer sees the last as an "overwhelming event," that led Jews to "a new intensity of self-consciousness and a new level of concern for Jewish issues." Its chief significance, however, may be that it brought liberalism and ethnic loyalty into sharp collision, that "ethnic content became ever more paramount as the significant content of Judaism."

Another approach to the Israel factor in shaping attitudes of Jews is found in *Israeli Ecstasies/Jewish Agonies*, a collection of Irving Louis Horowitz's essays, many written in the wake of the six-day war. His ideas on the implications of the constant military threat against Israel are especially relevant after the Yom Kippur war. An attempt by experts in various fields to forecast possible future concerns of American Jews, and, indeed, Jews everywhere, has produced *World Politics and the Jewish Condition*, edited by Louis Henkin. Its well-balanced appraisals of the status and viability of the larger Jewish communities abroad become more significant when seen in the context of international relations.

SOVIET JEWS

A by-product of the worldwide effort to draw attention to the plight and heroism of Soviet Jews has been the publication of several excellent works. Zvi Y. Gitelman's *Jewish Nationality and Soviet Politics* is an account of the Jewish sections of the Communist party before 1930, which were used by the party as a device to modernize and secularize the Jewish minority—a task aided by dissension and factionalism among the Jews. A fine analysis of the current situation is William Korey's *The Soviet Cage: Anti-Semitism in Russia*, which documents the historical background of antisemitism and its contemporary manifestation, and discusses the disabilities imposed on Jews, trials of activists, and the difficulties encountered by those wishing to leave the Soviet Union. Korey uses official figures in "The Soviet Jewish Future: Some Observations on the Recent Census" to demonstrate the general deterioration of Jewish life in the USSR. The data show a decrease in the number and proportion of the Jewish population, a decline in the use of Yiddish, a low birth rate, and a high rate of assimilation, and give concrete evidence of discrimination and quotas in higher education and employment.

EXTERNAL RELATIONS

Inevitably when Jewish interests become visible, Jews begin to show concern over the possibility of antisemitism, a concern that was reflected in the extensive writings on the subject. One of the more controversial of these is *The New Anti-Semitism*, by Arnold Forster and Benjamin Epstein. Its major thesis is that Jews are no longer protected by the sympathy engendered by the Holocaust and that, consequently, an

insensitivity to Jewish interests has become common and acceptable in the area of public affairs. This condition is seen by the authors as "the new antisemitism" which is potentially as dangerous as the more manifest kind. Supporting evidence is found in a background study of Christian attitudes toward Israel by Hertzfel Fishman, *American Protestantism and the Jewish State*. He is strongly critical of what can, at best, be called the ambivalence of many Protestant leaders and theologians toward Israel, as well as of their earlier opposition to asylum for refugees in the United States or Palestine. Fishman's conclusion is based on an examination of two key journals, *Christianity and Crisis* and *Christian Century*.

Michael Selzer, in "Kike!" *A Documentary History of Anti-Semitism in America*, quotes a wealth of material from a wide variety of sources documenting the existence of what he calls "the authentic antisemitism" since the colonial period. Though current manifestations are relatively rare, Selzer cautions, anti-Jewish attitudes still persist and may bring new overt expression. Meir Kahane, who in *Time to Go Home* hysterically predicts the outbreak in the United States of an antisemitism of holocaust dimensions, urges American Jews to go to Israel before it is too late.

Despite the Vatican declaration absolving Jews of responsibility for the crucifixion, educational materials in Catholic countries did not eliminate references blaming the Jews for the crucifixion of Christ. This is well documented by Claire Bishop in *How Catholics Look at Jews*, which points to anti-Jewish prejudice, indifference to the Holocaust, disinterest in the fate of Israel among Catholics, and the propagation of traditional canards. Further support for her position is provided by A. Roy Eckardt in *Your People, My People*, a study of the historical bases of antisemitism and the current movement for dialogue to improve relations between Christians and Jews as a moral obligation in light of the Holocaust. In an article called, "The Devil and Yom Kippur," Eckardt forcefully argues that no distinction should be made between anti-Zionism and antisemitism; he is particularly critical of Father Daniel Berrigan and other Christian clergymen who attempt to make such a distinction. Based on an analysis of how Christians are conditioned to view Israel and the Jews, he concludes that much of contemporary Christian anti-Zionism is simply a new form of theological antisemitism.

A perceptive analysis of the impact of external factors on the lives of American Jews is found in "Jews in the Changing Urban Environment," by Eli Ginzberg. He uses survey data to pinpoint some major trends, such as the erosion of religious observance and of the influence of the synagogue; centrality of Israel in Jewish identity; weakening of community ties; secularization; intermarriage, and changing neighborhoods, and makes several proposals for revitalizing urban Jewish life.

One urban development, the introduction in recent years of a quota system in education, employment, government, and party politics, has evoked disquiet among Jews. Strong opposition is voiced by Earl Raab in "Quotas by Any Other

Name," which describes some of the absurdities of affirmative action. He suggests guidelines for improvement, so that "the line between affirmative action and ascriptive action be firmly drawn." An ascriptive society, he contends, is not one "in which Jews can find justice or can easily or comfortably live." The subject has been widely debated; Ben Halpern, in "The 'Quota' Issue," and Leonard J. Fein, in "Thinking about Quotas," take issue with arguments on both sides. Fein's analysis of the merit principle argument is provocative. The implications of the De Funis case are discussed by Nina Totenberg in "Discriminating to End Discrimination," and by Alexander Bickel et al, in "Defunis Is Moot—the Issue Is Not."

The formulation of policy on a wide variety of issues vital to the Jews has been aided by the appearance of *Analysis*, a regular publication of the Institute for Jewish Policy Planning and Research of the Synagogue Council of America. Its short, well-researched pieces have covered such subjects as Soviet Jews in the United States, changing pressures on Jewish hospitals, quotas, the energy crisis, and American policy toward Israel.

THE HOLOCAUST

Some thirty years after the end of World War II, new materials on the Holocaust continue to appear. *Judenrat: The Jewish Councils in Eastern Europe Under Nazi Occupation* is the product of an exhaustive investigation by Isaiah Trunk of all aspects of life in the ghettos where *Judenräte* had been established. Trunk does not avoid the searing dilemma of the council members who were forced to cooperate with the Nazis. Today there is little doubt, as Jacob Robinson asserts in the introduction to the volume, that Jewish cooperation in the deportations had no substantial effect on the final outcome. Related works are *The Pavement of Hell*, by Leonard Tushnet, an examination of the heads of the Lodz, Warsaw, and Vilna councils, and *The Riga Ghetto, 1941-1943*, by Gertrude Schneider.

Several writers have examined the government policy on Jewish refugees in the Western nations, especially the United States. Saul S. Friedman, in *No Haven for the Oppressed*, chronicles the American government's failure to adapt its immigration laws to refugee needs, and examines motives. He is equally harsh in assessing the failure of Jewish leaders and organizations to push hard enough for immigration exceptions because they feared an antisemitic backlash. Rescue operations by Palestinian Jews are described by Ruth Klüger and Peggy Mann in *The Last Escape*, an unusually moving story. Their success was limited, the authors hold, because of Jewish indifference and complacency, lack of funds, British opposition, and, ultimately, the refusal of all countries to admit substantial numbers of refugees at a time they could have been saved. The last point is brought home with force by Gordon Thomas and Max Morgan Witts in *Voyage of the Damned*, the story of the ill-fated 1939 crossing of the *St. Louis* and of the callousness of Cuban and American immigration authorities.

AREA STUDIES

United States

A major focus of area studies during the past three years was the American South, a region with a small proportion of the nation's Jews, but a long and rich Jewish history. The *American Jewish Historical Quarterly* devoted a special issue to "The Jews in the South." One article, on desegregation, asserts that Jews in the South "were more circumspect in their allegiance to equal rights for all citizens," and generally more guarded in their public posture than Jews elsewhere. Specific communities discussed are those of Atlanta, Richmond, and Texas. *Jews in the South*, edited by Leonard Dinnerstein and Mary Palsson, also contains a section on Jews and desegregation, with interview data on attitudes that reflect the distress of Southern Jews over the civil rights struggle, as they were torn between their desire to be an integral part of the white community and their sense of justice.

In a memoir, *The Provincials: A Personal History of Jews in the South*, Eli N. Evans tells what it was like to grow up in the South. Many of his vignettes about the social, cultural, and political aspects of Jewish life, especially in the small communities, are revealing. Evans was sensitive to the pressure to conform and always felt that he did not really fit in. Harry Golden's *Our Southern Landsmen* is a fine anecdotal contribution to the history of Southern Jews.

Other Countries

AUSTRALIA

Jews in Australian Society, a compendium of articles edited by Peter Y. Medding, is based primarily on a 1967 Jewish community study. Besides demographic data, it discusses religious observance, degree of identification as Jews, and political behavior. According to the findings, the Orthodox group is relatively more important in Australia than in the United States. Jewish identification is generally strong, partly because formal religious identification is an accepted custom in the country. Differences in attitude within the community relate to "divergent approaches to the question of Jewish continuity and group distinctiveness in a pluralistic non-Jewish environment."

CANADA

Many Jews in Montreal perceive Quebec nationalism as a threat to the vitality, even safety, of the community. Stuart Rosenberg examines the situation in "French Separatism: Its Implications for Canadian Jewry." Although he concludes on an optimistic note, he correctly identifies the dangers of etatism in Quebec, with the attendant danger of excessive homogeneity.

GERMANY

Herman Pollack describes with painstaking care and thoroughness *Jewish Folkways in Germanic Lands (1648-1806)* in the areas of religion, education, medicine, clothing, and diet; how they originated, and what caused local variation in these customs. In "Deutschtum and Judentum in the Ideology of the Centralverein Deutscher Staatsbürger Jüdischen Glaubens 1893-1914," Jehuda Reinharz investigates the search of one segment of German Jews for an identity which would reconcile German nationalism and Jewish religion, giving priority to neither.

GREAT BRITAIN

Two historical studies of British Jewish life are *A Century of Anglo-Jewish Life, 1870-1970*, edited by Salmond S. Levin, and "Religious Change in Native Orthodoxy in London, 1870-1914," by Stephen Sharot. Levin's book is concerned mainly with the United Synagogue and its various conflicts. Sharot describes the efforts of United Synagogue leaders to transform immigrants into English Jews, which, in their view, was necessary to protect the position of the Jewish community. However, the newcomers evidently left their mark on the community by introducing changes in religious observance.

ITALY

One of the more controversial works is Sam Waagenaar's *The Pope's Jews*, a history of Roman Jewry from the inception of Christianity to the present. The author compiled much information about the deportation of Rome's Jews. His view of the Vatican's failure to take steps to protect Jews during the Nazi occupation is strongly critical.

LATIN AMERICA

Jews in the Latin American countries face an uncertain future. The fast pace of political and social changes and their possible effects on Jewish communities are the subject of *Experts Conference on Latin America and the Future of Its Jewish Communities, 1972*.

POLAND

Bernard Weinryb's *The Jews of Poland* presents the social and economic life of East European Jews from the 10th century to the beginning of the 19th century. It discusses legal and political developments, religious trends, and the influence of messianism.

RUSSIA

The Jewish Bund in Russia, From Its Origins to 1905, by Henry J. Tobias, focuses on the structure and tactics of this important mass organization, particularly its relations with various Marxist groups during a period of significant debate on political theory. The Bund strongly influenced Russian Jewish life, despite the rivalry and antagonism between it and Zionists and other Jewish groups.

PUBLIC PERSONALITIES

Given the substantial continuing interest in Israel, it is not surprising that much of Jewish biography for 1972–74 is devoted to Israeli statesmen and Zionist leaders. Israel's former defense minister is the subject of *Moshe Dayan: The Soldier, The Man, The Legend*, by Shabtai Teveth, and *Or Did I Dream? The Story of Ruth Dayan*, written by Mrs. Dayan in collaboration with Helga Dudman. Teveth, who emphasized Dayan's early development and Haganah experience, speaks of the complete trust the nation placed in him, especially after 1967. He portrays Dayan as a cautious man who, contrary to the popular image, was reluctant to make decisions. In 1967 he was a restraining influence, partly because of fear of Soviet intervention. Ruth Dayan's biographical volume is a personal view of Israeli events from the vantage point of her marriage to Dayan, until it—and what she calls "living with a legend"—ended in divorce in 1971.

Of special interest in Avraham Avi-Hai's *Ben-Gurion, State Builder* is his treatment of Ben-Gurion's impact on defense and foreign policies, and on relations with the Arabs. Golda Meir has contributed *A Land of Our Own: An Oral Biography*, edited by Marie Syrkin, with comments on all major events in Israel's history. In *Eban*, an adulatory account of Abba Eban the diplomat, Robert St. John attempts to explain his actions in May 1967, which drew some criticism. According to St. John, "the prime object of his diplomacy . . . was to try to achieve Israel's objectives without war." Failing this, he wanted to gain international political support for Israel's war aims. The author attributes to Eban "the loftier and more positive vision of Israel and the Jewish people" held by millions around the world.

A number of works dealt with the pre-1948 period. Volume 3 of *The Letters and Papers of Chaim Weizmann*, edited by Barnet Litvinoff, covers the crucial years of 1903 and 1904 when the Uganda plan was under discussion. At that time, too, Weizmann began to cultivate members of the British political elite. An intimate picture of a key figure in early 20th-century Zionism emerges from *Arthur Ruppin: Memoirs, Diaries, Letters*, edited by Alex Bein. The inspirational story of Hannah Senesh is told in a fine biography by Anthony Masters, *The Summer That Bled*, and by Senesh herself, in *Her Life and Diary*. The indifference and inaction she so frequently encountered in her efforts to save Hungarian Jews in many ways characterize the tragedy of that period.

Among American Jewish biography are the second and third volumes of *Letters*

of *Louis D. Brandeis*, edited by Melvin I. Urofsky and David W. Levy, and subtitled *People's Attorney* and *Progressive and Zionist*, respectively. Aaron Rothkoff tells the story of *Bernard Revel: Builder of American Jewish Orthodoxy*, who organized and helped transform Yeshiva University from an East European *yeshivah* into an American university. His efforts to encourage modern scholarship frequently encountered criticism within the Orthodox community. Ronald Sanders, former editor of *Midstream*, recounts his intellectual, spiritual, and cultural development in *Reflections on a Teapot: The History of a Time*.

In *Trotsky and the Jews*, Joseph Nedava maintains that Trotsky, who foresaw the fate of the Jews of Europe, rejected Jewish nationalism as a solution because he believed that socialist internationalism would ultimately triumph and put an end to the Jewish problem.

The volume of the literature of Jewish public affairs for the three-year period, 1972-1974, reflects ever-growing interest in the field. Prospects for the development of Jewish social science and public-policy scholarship are bright and promising, especially since groups like the Association for the Sociological Study of Jewry and the Center for Jewish Community Studies encourage many young scholars to specialize in these areas. Funds are now available for graduate work, and numerous dissertations have already been produced. All this is occurring at a time when Jewish issues are becoming public issues, as never before. The need for people who are trained to understand and interpret the course of Jewish public affairs is crucial for the Jewish community.

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Alaska

ALASKA, which became the 49th state of the United States in January 1959, is located in the far northwest of the North American continent. Its territory of 586,400 square miles embraces the most western area of the United States; Little Diomed Island is located only three miles from the international date line and Russia's Big Diomed Island. Alaska is more than twice the size of Texas, and as big as the next three largest states combined. Superimposed on a map of the United States, Alaska reaches from California to Florida, and from the Canadian to the Mexican borders. Among the state's great mountains is Mt. McKinley, the tallest peak in North America at 20,320 feet. Point Barrow is North America's northernmost part, only 800 miles from the North Pole. By contrast, Ketchikan, the gateway city to southeastern Alaska, has the same latitude as Copenhagen and Moscow. Above the Arctic Circle, the sun does not rise on December 21; and does not set on June 21. Because of the length of the summer days, cabbages weighing more than 75 pounds are grown in the Matanuska Valley, Alaska's agricultural area near Anchorage. The temperatures vary in different parts of the state due to its immense size. Winter temperatures range from 45° above zero to 75° below zero; summer temperatures in interior Alaska sometimes rise above 100°.

JEWISH COMMUNITY

Early Settlers

In the 1850s and 1860s Jews from San Francisco developed commercial ties with the Russian-American Company in Alaska, and Jewish fur traders visited the state on a regular basis. After the purchase of Alaska by the United States from Russia in 1867, Jewish fur dealers, merchants, miners, and traders went to Alaska more frequently. The 1897 gold rush prompted a number of Jews to come to the territory. In 1904 they established a congregation, which existed only for some two-and-one-half years.

The first permanent Jewish settlers, Mr. and Mrs. Robert Goldstein, came to Juneau, Alaska's capital, in 1885. Others followed. Solomon Ripinski established a government school at Chilkat in the 1880s, and owned the general store around which the town of Haines grew up. The 3,400 foot Mount Ripinski became his memorial. Dr. Joseph Silverman founded and directed the hospital in Valdez; he practiced medicine in Alaska from 1902 to 1922. William Gross opened the Alaskan territory's first movie houses in the early 1900s. Samuel Applebaum operated mines

and lived in a town he named Beth El. Mount Applebaum was named in his honor. Alaska's Gerstle River was named for Lewis Gerstle, who popularized the use of sealskins and, with the help of his associates, developed steamboat transportation. He also financed some of Alaska's first mining ventures. Zachary Loussac, who settled in Alaska in 1907, served as mayor of Anchorage and was voted Alaska's outstanding citizen in 1946. When Alaska entered statehood, he presented the city with its public library building which was named for him.

A most illustrious Jewish couple was Jessie and Robert Bloom. Bloom came to Dawson, Yukon Territory, in 1898 but, like many others in that town, moved to Fairbanks in 1904 after the discovery of gold there. He and other Jews of the community established a congregation. He opened a general store, which was in operation from 1906 to 1941 and became the gathering place of many homesteaders when they came to town. Bloom met and married his wife Jessie in Ireland in 1912, and returned to Alaska with her. Both were traditional Jews who observed the Sabbath and festivals. He became one of Alaska's distinguished residents. In the early 1920s he was appointed to the University of Alaska's board of regents, and was made an honorary alumnus of the university in 1961.

Shortly after the attack on Pearl Harbor, Bloom became chairman of the Jewish Welfare Board in Alaska and he and his wife assisted many Jewish servicemen among the military personnel stationed there. During World War II, the Blooms in Fairbanks and Mr. and Mrs. Jacob Gottstein in Anchorage made their homes headquarters for all Jewish military and civilian personnel. The Blooms hosted the first public Seder at the Fairbanks Masonic Hall in 1942, with supplies flown in by the National Jewish Welfare Board. Among her many humanitarian contributions, Jessie Bloom organized the first kindergarten in 1918; it operated successfully until the establishment of a public kindergarten in 1922. She also established a Girl Scout troop in 1925.

Quite a few other Alaskan Jews achieved prominence. Leopold David was the first elected mayor of Anchorage after its incorporation on November 2, 1920; he was reelected for a second term. A native of Brooklyn, N.Y., he was appointed United States recorder at Knik, Alaska, in 1911 after serving in the Spanish-American war. In 1915 he and his family moved to the tent city of Ship Creek, as Anchorage was then known, where he practiced corporate and mining law, and later served as a judge. Isador Bayles, a merchant, served on the Anchorage city council and school board. He was the first president of the company that published the *Anchorage Times*, Alaska's largest and most prestigious newspaper.

Other public figures included Edward Seidenverg, mayor of Nome in the 1930s; Herbert Greenberg, builder of Alaska's first radio station in 1922; Nathan J. Gerson, a prominent Fairbanks businessman and Rex Swartz, pre-World War II mayor of Nome.

Jews were also successful fur trappers and furriers. Charles Goldstein's establishment in Juneau was famous in the early 1920s. And David Green, who arrived in Anchorage from Seattle in 1922, built up a business that remained prominent to the

present time. He also served as city councilman, was a close advisor to Governor William Egan, and host to many distinguished visitors including Golda Meir.

Pre-World War II

In 1939 there were only about 100 Jews in Alaska. It was not an organized community and provided no religious life for the merchants, fishermen, government employees, and engineers living in the territory. The Jewish population grew only when discharged servicemen, homesteaders, and government employees began to arrive. Anchorage and Fairbanks, the centers of military activity, became the communities in which the majority of Alaska's Jews settled.

Present Communities

According to a census taken by the Office of the Jewish Chaplain, Alaska, the 1974 Jewish population of Alaska was 876. More than half (447) lived in Anchorage, 208 in Fairbanks, and 63 in Juneau. The rest were scattered throughout the state, with populations ranging from one in such towns as Kotzebue and Tatalina, to 30 in College.

When Alaska was proclaimed a state, Ernest Gruening, a former territorial governor, was elected United States senator. In 1964 Jay A. Rabinowitz was named to Alaska's Supreme Court, of which he now is chief justice. Avrum Gross of Juneau was recently appointed attorney general by Governor Jay Hammond. There are many lawyers among Alaska's Jews.

Religious Life

The Jewish military chaplains who arrived in Alaska during World War II became the first rabbis to officiate in the state. The United States Air Force has continued to provide Jewish chaplain coverage for more than 25 years. The National Jewish Welfare Board has been providing prayerbooks, educational materials, kosher food packages, and publications to the Jewish military personnel. Rabbi Israel Haber, a U.S. Air Force Chaplain and Alaska's only rabbi, served both the civilian and military communities of the state. He and his wife have been living in Anchorage, but have traveled extensively through Alaska, meeting and serving Jews throughout the state.

Sabbath services were held on Friday evenings and Saturday mornings at the Jewish Chapel on Elmendorf Air Force Base in the Anchorage area. Once each month, the rabbi traveled 400 miles north to Fairbanks to conduct Sabbath services there. On those occasions, services in the Anchorage area were conducted by lay persons at Congregation Beth Sholom, which was founded in 1958 and whose building was constructed under the direction of Burton Goldberg of Anchorage. Sabbath services in the Fairbanks area were conducted at the University of Alaska when the rabbi was not in town.

Religious education was provided for Jewish children every Sunday morning at Congregation Beth Sholom, with instruction for teenagers being given at the Jewish Chapel on Elmendorf. Weekly adult education classes in Bible, Jewish philosophy, history, and modern Hebrew also were conducted on the base.

The first permanent *mikveh* (ritual bath) in the history of Alaska was constructed in March 1974 by the Civil Engineer Squadron of Elmendorf AFB, under the direction of Rabbi Sholom Gershon Grossbaum of St. Paul, Minn., in cooperation with Chaplain Luther T. Gabrielsen. Located in the Elmendorf chapel, it may be used by the military and civilian Jewish population. It is the only permanent *mikveh* constructed on any United States military installation in the world. It was inspected and certified halakhically by Rabbi Isaac Hendel of Montreal, Canada. Upon completion, the *mikveh* was widely publicized in Anchorage newspapers and in *Alaska Magazine*.

Eleven Jewish families purchased kosher meat from Seattle, some 1,800 miles from Anchorage. A *tefillin* club has been established, with all boys purchasing and wearing phylacteries upon their *bar-mitzvah*. With the extremes in sunrise and sunset between winter and summer, the Sabbath begins as early as 1:30 p.m. in Fairbanks in the winter, and ends as late as after midnight in the summer. The extremes in the Anchorage area are not as great: Sabbath starts and ends approximately two hours before or after it does in the New York area. Recently a *b'rit* took place in Anchorage, and another in Bethel. The closest *mohel*, Rabbi Solomon Maimon of Seattle, travelled 1,800 miles to perform the ceremony. In Bethel, he and the chaplains were greeted at the airport by many political and native leaders of the village as the first rabbis ever to visit Bethel.

During the Yom Kippur war, large sums of money were raised by Jewish and non-Jewish Alaskans and sent to the United Jewish Appeal.

The Anchorage Jewish Youth Group, a teenage club, met weekly for Jewish activities. The membership recently voted to join the National Council of Synagogue Youth. Laurie Green was the group's president; Alan Levy, its vice president, had a leading role in Anchorage West High School's dramatic performance of *I Never Saw Another Butterfly*, the story of Jewish youth in Nazi concentration camps.

During the spring of 1974, several officers of the Israel Defense Forces toured Alaska to learn techniques used in cold weather combat. They spent Passover in Anchorage.

Cultural Life

The Judaic Culture Seminar, led by Rabbi Abraham Radzik of Kansas City, Mo. with the assistance of Rabbi Haber, was held in December 1973 and again in June 1975. It concentrated on the State of Israel's heroic struggle to survive and develop in the Middle East. Another seminar in Anchorage and Fairbanks traced the development of Jewish music throughout the ages, from early cantorial works to contemporary liturgical music, with the aid of audio-visual materials.

"Chanukah: The Festival of Lights, in Story and Song" was heard throughout

Alaska and in Greenland over the Alaskan Military Forces radio network during the week of Hanukkah. Chaplain Haber was the guest narrator of the thirty-minute program; Staff Sergeant Mike Siegel was host. In October 1974 the Anchorage Jewish Youth Group participated in the United Nations Day festivities; it represented Israel by performing dances at the Anchorage Sydney Laurence Auditorium. More than 100 people in Anchorage and Fairbanks viewed the Israeli film comedy *Lupo*, shown during Hanukkah.

The first annual Alaskan study tour of Israel was being planned for May 1975.

A Jewish Teenage and Adult Encounter was led by Rabbi Grossbaum while he was in Alaska planning the construction of the *mikveh*. He also traveled to Fairbanks to conduct Purim services and to meet with Jewish students at the university.

The Alaska chapter of Hadassah met in Anchorage every month. Its president was Enid Green. The organization held a Jewish food sale each fall and had a special Jewish food booth at the Winter Fur Rendezvous Festival in Anchorage. Reta Kahn of Bellingham, Wash., president of the Northern Pacific Coast Region of Hadassah, came to Alaska during the Hanukkah festival to meet with the local members.

A four-credit course on "The History of the Modern State of Israel" was given by Rabbi Haber at Alaska Methodist University, the state's largest private university. It had a large enrollment.

In March 1975 Reuven Surkis, director of the Historical Society of Israel, addressed a large audience at Alaska Methodist University on the impact of Jewish history on the State of Israel.

Arthur Goldberg, former U.S. Supreme Court Justice and ambassador to the UN, who has been a regular visitor to Anchorage where his son practices law, has also been invited on several occasions to speak at the Alaska Methodist University. The late Richard Tucker enthralled his audience at a concert in Anchorage in October 1974, his only visit to Alaska.

Publications

The statewide Jewish monthly newspaper, the *Alaskan Jewish Bulletin*, published by the Office of the Jewish Chaplain, had a readership of over 1,000. Three local publications were: *Congregation Beth Sholom Bulletin*, published by Bernice Bloomfield; *Fairbanks Newsletter*, written by Dr. and Mrs. Richard Karpay, and the *Juneau Jewish Journal* under the editorship of Sam Corwin. The Office of the Jewish Chaplain also issued holiday anthologies. Anchorage's two daily newspapers, the *Anchorage Times* and the *Anchorage News*, frequently covered Jewish activities and holiday programs.

Personalia

Among prominent communal figures who have received statewide recognition for their professional contributions to Alaska were: Dr. Mickey Eisenberg, Alaska's only epidemiologist; Dr. and Mrs. Quentin Fisher, employees of the Public Health Service, who have worked in Alaskan hospitals for natives in Barrow, Ketchikan,

and Bethel; Leonard Kamerling, director of the Alaska Native Heritage Film Project and ethnographic filmmaker; Dr. Michael Krauss, chairman of the Alaska Native Languages Center for Northern Educational Research and professor of linguistics; Dr. Paul Liebman, director of the Emergency Medical Technician Program at Elmendorf Hospital and innovator of several medical instruments; Dave Rose, Anchorage city councilman; Carol Schatz, administrator at Alaska Methodist University and director of the Office of Institutional Grants; Bernard Schechter, Alaska's only forensic chemist and expert in spectroscopy.

ISRAEL HABER.