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

JEWSH INSTITUTIONAL CONCERNOS

In the American Jewish community, 1975 was a year of self-examination, revision of priorities, and limited movements into new areas. The still-depressed state of the national economy undoubtedly had a restrictive effect on organizational activity.

*Compiled mainly from press releases supplied by organizations. References to items may be found in Index under the various agencies.

The American Jewish Committee and the Anti-Defamation League announced (February 13) formation of a Joint Consultation Committee which would share information and planning, and avoid duplication of effort and resources. A proposed merger between the Committee and the American Jewish Congress (contemplated, among other reasons, for matters of economy) was not effected (June 19), but the organizations continued to cooperate in areas of mutual concern.

Declaring its desire to cooperate with all segments of the Jewish community, the Union of Orthodox Jewish Congregations (UOCJ) resolved (March 4) to end a one-year self-imposed suspension from the Synagogue Council of America. UOJC stressed, however, that this action did not mean recognition of the religious authority of Reform or Conservative Judaism. An indication of attempts to find harmony within organized Orthodoxy itself was the theme of a UOJC National Orthodox Leadership Conference on Public Affairs (November 26 and 27), "articulating a unified Orthodox position."

The Conservative and Reform movements released encouraging reports about their conditions: the Jewish Theological Seminary of America (JTS) announced implementation of building plans for enlarged facilities on its present site (January 27) and the Union of American Hebrew Congregations (UAHC) reported an end to membership decline with a one to two per cent increase in members over a two-year period (June 1).

The Jewish Defense League failed to gain admission to the National Jewish Community Relations Advisory Council (NJCRAC), which voted unanimously (June 30) to keep the League out for using violence and intimidation to "impose its will on those with whom it disagrees."
Program Priorities

Organizations with specific theological or ideological orientations have shifted older, more established priorities to adapt to political and social changes in the world.

* The Union of Orthodox Jewish Congregations of America, at its biennial convention, passed 28 resolutions touching on the role of Orthodox women in contemporary society, abortion, and energy conservation, as well as Israel and Soviet Jewry (March 10).

The Union of American Hebrew Congregations included among its specific priorities Jewish education, new forms of worship and ritual, programs for the family, especially the single-parent family, the aged, and the unaffiliated (November 11).

From the other end of the religious spectrum, Agudath Israel of America attempted to attract "the broader Jewish masses" with reach-out programs on campuses and in communities (November 14). These groups may be taking a page from the book of the Lubavitch movement, which has opened a number of Chabad-Lubavitch hospitality houses on college campuses, the newest at the University of Michigan (June 19).

The National Conference of Jewish Communal Service (NCJCS) selected as its annual conference theme "Translating Jewish Commitment Into Practice," revealing a more conscious effort to develop a "true Jewish communal service" (June 11).

The United Synagogue of America, facing the loss of a once-major Conservative synagogue in a metropolitan area, announced (December 23) that it was assuming responsibility for Temple Anshe Chesed, one of the oldest congregations in New York City, thus hoping to restore and stabilize an important Jewish community.

Organizations with specific service programs, such as ORT and Hadassah, announced increased fund-raising programs to meet greater needs and rising costs created by inflation. The ORT conference (January 25) announced a budget of almost $40 million to serve 70,000 students, most in vocational schools in Israel, some in France and Latin America. Hadassah announced (August 20) its Medical Organization budget for 1975–1976 would be increased by one-third to cover the cost of Hadassah University Hospital on Mount Scopus which was to be reopened in October.

The Jewish Labor Committee and the Workmen's Circle continued to relate their programs to the needs of workers and to crises in Jewish life, particularly the plight of Soviet Jewry and peace efforts for Israel (statements of conference, October 24).

The National Jewish Welfare Board (JWB), in addition to arranging Passover and High Holy Day observances for Jewish military personnel in many parts of the world, issued a manual on Sabbath celebration for community centers and camps (April 11) and a kit giving guidelines for sound fiscal planning for centers and camps (May 2), and conducted an institute on improving health
and the quality of life for professional health and physical-education workers in centers and Ys (September 11).

WOMEN

The recent emergence of a women's movement, the designation of an International Women's Year, and intensified interest in woman's role in all facets of society are reflected in a variety of ways in Jewish agency programs.

* The Women's League for Conservative Judaism celebrated International Women's Year with a seminar on the role of the Jewish woman as wife and mother, as committed Jew, and as citizen of society (January 29). The National Council of Jewish Women, at its biennial conference, welcomed women from the developing nations with whom it discussed new goals for women on the international level (February 25). The American delegation to the 10th triennial convention of the International Council of Jewish Women participated in an exchange of views on "The Jewish Woman in Tomorrow's World" (May 1).

Orthodox Jews debated the current and future role of Jewish women in the Orthodox community at a UOJC leadership conference on public affairs (November 27).

Seen by some as a minority in need of civil-rights protection, women were put on the agendas of the Anti-Defamation League of B'nai B'rith (ADL), the American Jewish Committee, and the American Jewish Congress.

ADL announced a campaign to "change the way society thinks of women" and, as a first step, issued audio-visual and printed materials illustrating discrimination against women in business and the social world (January 7). The American Jewish Committee made public a study on working- and middle-class women of diverse ethnic and socioeconomic backgrounds, stressing the impact of the women's movement on them (October 30).

The American Jewish Congress addressed itself to the legal rights of women and called on the New York State Senate to approve the Equal Rights Amendment which would eliminate wide disparities in treatment of men and women by business and government (March 12).

The Orthodox, on the other hand, believed that the Equal Rights Amendment would have long-range damaging effects on the integrity of the family, and Agudath Israel urged Jews to vote against it (October 27).

FAMILY

Closely related to concerns about woman's role is the condition of the Jewish family in an open, permissive society.

* The American Jewish Congress sponsored a conference at which speakers warned of the erosion of Jewish family life and recommended, as one solution, greater responsibility for Jewish communal institutions in the transmission of Jewish values (April 6).

The United Synagogue of America invited specialists in religion, education, psychology, and the social sciences to
consider current problems of the Jewish family and ways to restore it as a primary instrument for the perpetuation of the Jewish people (May 4–6).

Intermarriage as a force working against Jewish continuity was the subject of one session at the American Jewish Committee annual meeting (May 3). Speakers asserted that Jewish communal agencies must help parents inculcate a sense of Jewish identity in their children.

Reform Judaism increased its program emphasis on home and family with the publication of a series of columns in UAHC's monthly publication, Reform Judaism, starting with questions and answers on the mezuzah (February).

YOUTH

Major organizations, concerned with the role of women and with reinforcing family strength, did not, as in the past, engage in youth-oriented projects or studies. Activities for youth appeared to be in the hands of a small number of student groups.

Prominent among student groups was the North American Jewish Students' Network, whose members, its releases said, represent the spectrum: right to left, religious to secularist, Zionist to non-Zionist. A convention in June (5 to 8) was devoted to Middle East issues. In November the organization sponsored a week of Israel-oriented programs on 125 campuses in the United States and Canada. An end of the year convention (December 24–28) discussed peace in the Middle East, an alternative Jewish community in America, the Jewish women's movement, and the study of traditional Jewish texts.

The religious students' association Yavneh selected as the theme for its annual conference "Jewish Ethics: Responsibility and Dilemma" (August 28–September 1). The Lubavitcher movement conducted a series of seminar weekends in December to which all students were invited for a Sabbath experience and an exposition of Chabad-Lubavitch philosophy.

The American Zionist Youth Foundation invited student representatives to an emergency conference in response to the UN anti-Zionism resolution (November 13). Its annual conference discussed and evaluated future programs for American youth.

Programs in Israel

Hadassah, in its annual report, revealed that Youth Aliyah villages, originally founded to rescue child victims of the Nazi holocaust, now consisted of 80 per cent native-born youth of oriental background and 20 per cent immigrants (August 19). The Hadassah University Hospital on Mount Scopus, consisting of the original building closed after the massacre of 1948 and a new wing, was reopened in a dedication ceremony on October 21.

The National Council of Jewish Women, through its Research Institute for Innovation in Education, conducted a conference on new academic frameworks for the socialization of disadvantaged youth (May 15). The Council announced the adoption by the Israel Ministry of Education of the Research
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Institute's action plan including projects for development towns, early childhood centers, adolescents, and college students (July 24).

The World Zionist Organization-American Section opened "Aliyah Month" with an appeal to North American Jewry to "develop a consensus on the desirability and necessity of aliyah" (January 21). It announced the departure of 400 American and Canadian college students and graduates of yeshiva high schools for a year of intensive Judaic studies in Israel (September 16), and 25 American and Canadian Orthodox educators left for an Educators' Winter Seminar in Jerusalem (December 23).

The American Zionist Youth Foundation selected 40 American Jewish high-school students for a six-week educational exchange with Israeli students (February 17).

The North American Jewish Students' Network sponsored a North American Jewish Student Congress in Israel (June 5-8). The North American Jewish Youth Council sent 15 Zionist national youth leaders on a ten-day mission to Israel (November 4-14).

The American Zionist Federation arranged a 10-day visit to Israel of 30 American journalists to give them a first-hand picture of the mood of the country and its leaders (March 8). It sent 13 Christian clergymen from all parts of the United States on a two-week study mission to Israel (May 27), and arranged an academic study tour of Israel for 19 professors from eastern universities (June 10). The Federation also sponsored a working-press and public-relations seminar in Israel (November 23-December 3).

The National Jewish Welfare Board sent 16 community center professionals to Israel to participate in an International Jewish Program Materials and Training Project (April 9). It selected 16 high-school students to attend a summer youth Ulpan in Israel (June 23). Four American Jewish communal workers were selected by JWB to spend a year in Israel on the staffs of community centers (September 22). JWB also cosponsored a Professional Workers Seminar in Israel, in which Americans and Israelis participated (September 8-29).

The National Conference of Synagogue Youth (UOJC) announced three Israel summer programs: a seminar for college students, a seminar for teenagers, and camp for children between the ages of 11 and 14 (March 31).

The Union of American Hebrew Congregations Youth Division launched a drive for Americans to settle in a Reform kibbutz in the Arava desert (April 9); a group of 14 college-age youths announced they would join 70 graduates of the Israeli Movement for Progressive Judaism in the kibbutz (October 30).

An Anti-Defamation League leadership group left on a ten-day fact-finding tour of Israel, followed by four days in Romania (June 8).

Women's American ORT announced the September opening of a secondary-school program for American students entering grades 10 and 11 at Kibbutz Shefayim (June 22).
The American Jewish Congress conducted a three-day seminar at its youth hostel in Jerusalem, at which 75 Arab and Jewish teenagers discussed Arab-Jewish relations (June 25). Leaders of the Congress Women's Division went on a ten-day mission to Israel to mark International Women's Year (November 1).

The American Jewish Committee sponsored a two-week interreligious tour of Israel which featured archaeology lectures and excursions to ancient cities and shrines (July 1–15). The Committee made public a study by its New York chapter of attempts to reconcile Jews and Arabs living in the neighboring communities of Ma'alot and Tarshiha, following the Ma'alot massacre by Arab terrorists in May 1974. It found that peaceful coexistence was possible, and recommended a variety of educational programs (October 21).

**Education Programs**

Jewish education in the United States has been the expression of the various aims of its sponsors, some groups experimenting with ways to adapt Jewish tradition to life in the United States, some seeking to perpetuate an older European tradition, and some concentrating primarily on Israel studies. A number of groups deal with adult and career education.

The American Jewish Committee, in collaboration with the American Association for Jewish Education, conducted a fourth annual workshop which was devoted to a consideration of communal schooling on elementary and secondary levels as a means of assuring continuing Jewish education opportunities despite decreasing student bodies and increasing costs (February 6).

Agudath Israel of America sponsored a second annual national Hasmodah contest aimed at encouraging Orthodox youngsters to spend Pesach and Succot studying Torah without supervision (April 10). Children at the 27 international Agudath Israel summer camps have been exposed to intensive "Torah indoctrination programs." In 1975 a number of Russian immigrant children received camp scholarship grants (June 20).

The Union of American Hebrew Congregations reported institution in Reform religious schools of a filmloop system with sound for teaching Hebrew language, Jewish values, history, ethics, the calendar, and festivals (September 1). The Torah Education Department of the World Zionist Organization-American Section made available to all Jewish educators teaching manuals, textbooks, and audio-visual aids in all areas of Jewish and Israel studies (October 13).

In an effort to reach Jewish children attending public schools in New York City, who might otherwise not have the experience, Agudath Israel planned to conduct Hanukkah programs during "release-time" periods in schools (November 19).

**ADULT EDUCATION**

The Union of Orthodox Jewish Congregations extended its program of Torah Weekend Retreats for adults from the
New York area to communities in Tennessee, California, Connecticut, Missouri, and Texas (January 31).

The American Jewish Committee announced expansion in both curriculum and geography of its Academy for Jewish Studies Without Walls: the curriculum was augmented by 11 new home-study courses in Judaica; courses will now be offered also in South Africa, Mexico, and Great Britain (May 4).

The Jewish Theological Seminary and Hofstra University introduced a cooperative educational program combining the resources of both institutions to make available Judaic studies to undergraduates and adults in the university’s continuing education division (September 1).

CAREER TRAINING

ORT launched a spring membership campaign with statements by governors and mayors in numerous American communities according recognition to the organization’s success in raising the caliber and status of career education (March 5).

The National Jewish Welfare Board reported that it had granted 54 scholarships and fellowships for graduate study and professional training to future staff members of Jewish community centers and Ys (October 16).

The Jewish Theological Seminary announced a joint program with Columbia University School of Social Work which would offer rabbinical students an opportunity to take social-work courses to help them enhance their participation in broader communal areas (October 23).

Agudath Israel of America established COPE (Career Opportunities and Preparation for Employment) in 1974 to deal with the high rate of unemployment among Orthodox Jewish youth, many of whom find religious convictions bar them from holding jobs in industry. COPE offers counselling, job training, classroom skills, and employment opportunities. A Job Club, affiliated with COPE, counsels people seeking employment; it reported a 75 per cent successful placement rate (December 19).

Israel-Oriented Programs

The World Zionist Organization-American Section, through its Department of Education and Culture, declared 1975 Chaim Weizmann Year as a tribute to Israel’s first president on the centenary of his birth, and urged Jewish religious schools to teach the history of Israel through the words and deeds of this statesman (January 27). WZO’s fifth annual Yediat Israel examination, in which 8,000 students from the United States and Canada participated, dealt with Weizmann’s life and career (April 7). WZO’s Torah Education Department announced winners in a Lanu Ha’aretz contest which judged essays, booklets, plays, art work, and other school projects for their expression of love for, and knowledge about, the State of Israel (December 15).

The National Jewish Welfare Board, in cooperation with the World Zionist Organization and the American Zionist Youth Foundation, sponsored a summer camp *shelihim* program enabling 65 Israeli counselors to bring special skills and the experience of Israel to American youngsters in community camps (June 19).

**Culture**

**BICENTENNIAL CELEBRATION**

The National Jewish Welfare Board, program resource for American Jewish community centers and Ys, conducted a two-day consultation and workshop to consider "Jewish Dimensions in Programming for the American Revolution Bicentennial" (March 11 and 12). The theme of the JWB's 31st annual observance of the Jewish Music Festival was "American Jewish Music: A Bicentennial Celebration" (February 25-March 26). Other JWB-sponsored bicentennial activities were: publication of bibliographies and pamphlets on Jewish participation in the American revolution (June 9); an original song contest for young people, with texts relating to the bicentennial theme (June 27); a series of lectures and performing-arts programs on the Jewish dimension of the American Revolution (announced August 6); a "Jews in American History" kit with photographs of historical personages and memorabilia and instructions for exhibiting (August 12); eight special articles and bibliographies on the Jewish contribution to the American literary scene, contained in Volume 33 of the *Jewish Book Annual* (September 9); three concerts in New York City devoted to Jewish liturgical music of American origin (October 19), and a Jewish Book Month calling attention to centuries of Jewish life in America (November 28).

The 200th anniversary of the founding of the United States was celebrated by the Jewish National Fund of America with the establishment of an American Bicentennial National Park in Israel, officially endorsed by the United States government (April 16).

The Anti-Defamation League prepared a filmstrip on the contributions of immigrants of various ethnic backgrounds to the American struggle for independence (August 18). The American Jewish Committee sponsored an eight-lecture course examining the Jewish community of New York City in bicentennial perspective at the New School for Social Research (September 21).

The World Zionist Organization-American Section included in its 6th annual Yediat Israel Study Program special materials on the role of America in the development of Palestine-Israel during the last 200 years (September 23). The Jewish Theological Seminary allotted four parts of its *Eternal Light* radio programs to a series examining the roles, positions, and lifestyles of Jews in colonial America (October 19).

The National Jewish Community Relations Advisory Council provided community relations organizations with a compilation of guidelines, themes, and programmatic suggestions emphasizing aspects of American life in which Jews have played special roles (December 5). The United Synagogue resolved to mark the Bicentennial with special events and
urged congregations to encourage examination of the relationship between American ideals and the Jewish heritage (December 23).

OTHER CULTURAL ACTIVITIES

Ongoing cultural and arts activities have been a facet of the programs of the major organizations and institutions.

* The Jewish Theological Seminary has been sponsoring a radio and TV program, The Eternal Light, which in 1975 featured a series of conversations with authors and scholars on important topics of Jewish concern. A summer series was devoted to an explanation and discussion of the Book of Job. On television, the program offered a one-hour discussion on the state of morality in America (November 2). The Seminary also produced for the weekly television program Directions a Passover special on the history of the Jews in the Western Hemisphere, from 1654 to the present (November 9) and a documentary on the Hebrew Union College-Jewish Institute of Religion (November 30).

YIVO Institute for Jewish Research, at its 50th jubilee conference, conducted sessions on the Yiddish language, its history and literature (May 4–7).

INTERFAITH RELATIONS

Vatican Guidelines on Relations with the Jews

The year opened with a significant step in the advancement of Catholic-Jewish relations, a meeting of the International Jewish Committee on Interreligious Consultations and the Vatican Commission on Relations with the Jews. Prior to the meeting, the Vatican issued guidelines for implementation of the Second Vatican Council's 1965 "Declaration on the Jews."
Reactions by American groups to the guidelines were favorable with reservations. The American Jewish Committee saw them as "a constructive and timely contribution to the advancement of Jewish-Christian understanding and cooperation," and the Anti-Defamation League as "an affirmative step forward" (January 3). The Synagogue Council applauded Catholic recognition of Jewish history and tradition following the rise of Christianity and the encouragement of Judaic studies for Catholics (January 10). The National Jewish Community Relations Advisory Council praised Catholic condemnation of all forms of antisemitism and the call for increased interfaith dialogue and joint social action (February 18).

Criticism of the guidelines for failing to mention Israel and its spiritual role in the Jewish faith was voiced by the Anti-Defamation League (January 3), the Union of American Hebrew Congregations (January 24), and the Rabbinical Council of America (January 28).

**Dialogues and Conferences**

The Anti-Defamation League marked the tenth anniversary of the Vatican Council II statement on the Jews with convocations at St. Patrick's Cathedral and Temple Emanu-El in New York City (February 11). The Union of American Hebrew Congregations (January 24), and the Rabbinical Council of America (January 28).

The Synagogue Council initiated an international consultation of political and religious leaders of the world's major faiths, held in Italy, to consider means to alleviate the world hunger problem (Mary 26–30). The Council invited editors of major Jewish and Christian publications to meet with theologians in a discussion of dilemmas relating to an understanding of the Jewish concept of Israel (June 12). The problem of abortion in America was discussed at a conference called by the Synagogue Council and the National Conference of Catholic Bishops (July 1).

The American Jewish Committee, in cooperation with St. Louis University, sponsored a conference on "Faith Without Prejudice: Religion and the Teaching of Human Relations." One hundred leaders of the Catholic, Protestant, and Jewish communities evaluated the interreligious and intergroup content of religious educational materials (June 1–3).

The Hebrew Union College-Jewish Institute of Religion brought together Christian and Jewish theological specialists for a conference on "Whither Liberal Religion: The Hard Questions" (October 12–24). The American Jewish Committee and the American Institute of Holy Land Studies of Jerusalem invited scholars, theologians, clergymen, and educators from all parts of the United States to attend a conference that would "deepen understanding between Evangelical Christianity and Jews through vigorous scholarly interchange" (December 8–10).

**Use of Media**

As part of its program to improve interfaith understanding, the Anti-Defamation League publicized an analysis of the role of the Christian Church in creating antisemitism, written by Roman Catho-
The Jewish Theological Seminary reported it was joining the U.S. Catholic Conference, the National Council of Churches, and the Southern Baptist Convention in producing a series on the ethical and moral principles of the American Constitution for the ABC television program Directions (July 16).

The American Jewish Committee announced participation in a joint project, "Film Feedback: Tri-Faith Interface," with the National Council of Churches and the National Conference of Catholic Bishops for the use of motion pictures to generate interfaith discussion (October 31). The Committee released Ten Years Later, a report on Vatican Council II which concludes that Catholic teaching materials are today more positive toward Jews and Judaism than they were a decade ago (November 1).
supplies. The court declared the law unconstitutional (May 14). A similar action by the Pennsylvania Supreme Court evoked an angry response from Agudath Israel, which described the decision to revoke state aid to nonpublic schools as “smashing the hopes of children in religious schools to be treated as equals in society” (May 20).

Human Rights

The American Jewish Committee urged the United States government to press for acceptance of specific human-rights principles by Communist countries at the Conference on Security and cooperation in Europe held in Geneva (May 5). The American Jewish Congress proposed that the new government in Vietnam be asked to respect the principle of free emigration and “to allow those who may wish to depart to do so freely and without restraint or fear of harm” (May 7).

The Anti-Defamation League recommended defeat of the House of Representatives “illegal alien” bill (HR 8713) because “it is a restrictive proposal which is out of step with American tradition” (October 7). The American Jewish Committee publicized the request of Nobel Prize-winner Andrei D. Sakharov for permission to go freely to Oslo and return freely to the Soviet Union as a demonstration of Soviet adherence to the Declaration of the Right to Leave and the Right to Return which had been adopted in June 1972 at a conference of experts in international law, convened by the Committee’s Blaustein Institute for the Advancement of Human Rights in Upsala, Sweden (October 16).

Civil Rights

Jewish agency concern with civil rights was directed primarily to violations of an individual’s right to privacy.

National Council of Jewish Women expressed deep concern over the Defense Department’s maintenance of dossiers on some 15 million Americans (June 6). The American Jewish Committee called for a legislative inquiry into the allegation that the New York state police kept “political dossiers” on numbers of individuals and organizations (November 19).

Agudath Israel asked that the provisions of a voting-rights bill (HR 6219) describing language-minority groups as “American Indian, Asian American, Alaskan native, or of Spanish heritage” include also the Jewish group, which uses Yiddish, Hebrew, and Russian (June 2).

The American Jewish Congress urged the Senate and House to adopt a proposed constitutional amendment giving District of Columbia residents the right to vote in national elections (June 26).

Humane Concerns

Jewish groups addressed themselves to two humanitarian problems: world hunger and the plight of the Vietnamese refugees.

The Synagogue Council of America, representing the rabbinic and lay leaders of the three branches of Judaism, urged Jews to affirm the interdependence of all mankind and support the equitable allo-
cation of foods to all nations (March 6). The Union of American Hebrew Congregations asked the 1.1 million members of Reform congregations to commit themselves to the reduction of food waste and beef consumption, and to support legislation to alleviate world hunger (March 11).

The Union of American Hebrew Congregations condemned the UN for failure to aid Vietnamese refugees and urged members to sponsor Vietnamese and Cambodian refugees in the United States (April 8). It also called on the U.S. government to create a billion-dollar assistance program to rebuild South Vietnam, Cambodia, and Laos (April 17). The American Jewish Committee called on the American people to welcome Vietnamese refugees and to assist them in every way (May 3).

Social Welfare

The Jewish community has found the care and services for the aging the most pressing of many social-welfare concerns. The National Jewish Population Study conducted in 1971-1972 indicated a shockingly high proportion of elderly poor. Other revelations—abuses in nursing-home care and the absence of good community programs for the 40 per cent of those over age 70 who live alone—prompted many organizations to seek an improvement in this area.

The Synagogue Council Institute for Jewish Policy Planning and Research devoted an issue of Analysis to “A Rationale for Synagogue Programming with the Jewish Aging” (March 17). The National Council of Jewish Women published Continuing Choices, a comprehensive handbook for work with older adults, including guides for providing services and projects for involving older people in creative, useful activities (May 7).

The American Jewish Congress urged a House Ways and Means Subcommittee to improve access for older persons to the supplemental security income programs, to raise the level of benefits, and to provide better coordination of all programs to aid the elderly (June 9).

The American Jewish Committee New York City Chapter, in an amicus curiae brief, charged New York State discriminated against the elderly poor in denying them the same amount of public assistance granted to people under 65 (August 1).

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The Agudath Israel Commission on Senior Citizens, which has been sponsoring five centers for the elderly in New York City, pledged to continue operation despite cutbacks in funding by the city (August 1).

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The American Jewish Congress (January 9) ap-
plauded New York Governor Hugh Carey's decision to create a commission with broad powers to probe conditions in nursing homes. The American Jewish Congress called on the New York State Senate to adopt the program for nursing-home reform submitted by the Moreland Commission (June 26). The National Council of Jewish Women urged the Department of Health, Education and Welfare to use its power to ensure that states and local governments maintain high standards for nursing homes (March 17).

The American Jewish Congress National Women's Division proposed a nationwide program to link nursing-home patients with the outside community through volunteer ombudsmen (March 3).

The American Jewish Committee conducted a consultation attended by professionals in social work fields which recommended federally-funded home health care for the aged (October 11). Concern for young people was demonstrated by the National Council of Jewish Women, which published the results of a three-year study of juvenile justice systems "Children Without Justice" (January 7) and by the National Jewish Welfare Board, which called for passage of a Federal Youth Camp Safety Act to set safety standards to protect children in all camps in the United States (May 1).

**Other Issues**

The issue of abortion was on the agenda of the American Jewish Congress which pledged to work for "free access to abortion" (March 4) and joined with eight civic and religious organizations in a friend-of-the-court brief calling for a reversal of the conviction of a Massachusetts doctor in an abortion case (November 16).

The American Jewish Congress urged volunteers to make their skills and services available to fill the gap in social services created by budget cutbacks (March 2).

Effective federal legislation for gun control was urged by the Union of American Hebrew Congregations (April 8), the American Jewish Congress (July 18), and the National Council of Jewish Women (September 24).

The American Jewish Congress called for a crash program to conserve fuel, increase domestic oil production, and develop alternative sources of energy (June 11).

The Union of American Hebrew Congregations called for complete reconstitution of the CIA and FBI to "restore national confidence" (November 18).

**URBAN PROBLEMS**

The problems of large cities, which New York City's catastrophic financial situation spotlighted in 1975, continued to be a major concern of Jewish groups. Among the major troublesome issues were unemployment, deterioration of neighborhoods, desegregation of schools, discrimination, and antisemitism.
New York City Crisis

When the federal government was slow to react to the imminent default of New York City, the American Jewish Congress (October 30), the Union of American Hebrew Congregations, and the American Jewish Committee (October 31) deplored the government's indifference to the city's problems. The American Jewish Congress called on blacks and Jews to join in a coalition to save the city; the UAHC issued a call to religious leaders of all faiths to press Washington for help, and the Committee recommended the establishment of a national commission, representing all levels of government and the private sector, to investigate and find solutions to the long-range problems besetting metropolitan areas. The American Jewish Committee and National Association for the Advancement of Colored People joined in an appeal to President Ford to reconsider his position concerning federal assistance to save New York City from default (November 6).

Poverty and Unemployment

A number of agencies directed attention to the needs of an estimated 357,000 Jewish poor in New York City.

Rising unemployment was condemned and efforts to help the unemployed were called for by Hadassah (January 15), the American Jewish Committee (February 12), Workmen's Circle (April 1), National Jewish Community Relations Advisory Council (June 25), and United Synagogue of America (December 23).

Agudath Israel of America described unemployment trends in New York City as "a particular threat to the Jewish community" (October 6).

The American Jewish Committee urged federal and state governments to use unemployment compensation as a supplement to voluntary work-sharing (October 28).

Neighborhoods and Housing

Adequate housing and orderly, integrated neighborhoods have been recognized goals for the elimination of racial tensions and have therefore been on the agenda of several Jewish groups.

The Metropolitan New York Coordinating Council on Jewish Poverty conducted a consciousness-raising seminar to publicize the inadequacy of government (May 5). The Council sponsored a demonstration at the Human Resources Administration offices to protest a 55 per cent cut in programs serving white ethnic groups (July 3). The American Jewish Congress also protested the proposed budget cut (July 7).
conomic deterioration in urban and suburban areas (October 30).

The Anti-Defamation League of B’nai B'rith (May 20) and the American Jewish Congress (June 23) filed *amicus curiae* briefs in cases involving "block-busting." Both organizations supported the ban on illegal harassment of property owners by real estate brokers who "manipulate . . . racial fears for profit."

**School-Related Issues**

Control of neighborhood schools and desegregation by busing have been major causes of friction in urban areas.

The National Council of Jewish Women (September 18) and the American Jewish Committee (October 10) went on record in support of busing, the Committee urging removal of proposed antibusing amendments to an appropriations bill.

The American Jewish Committee urged communities throughout northern United States to eliminate segregation in schools caused by housing and zoning patterns (November 2).

Emerging awareness of ethnic diversity in American schools prompted the Anti-Defamation League to sponsor an interdisciplinary conference on cultural pluralism, which considered methods for teaching about America’s religious, racial, and ethnic groups (March 21). It prompted the American Jewish Committee to recommend a national policy which would deal with the problems of ethnic changes in public schools and with the educational needs of different minority groups (May 3).

The Anti-Defamation League charged that decentralization of New York City's public schools "has had negative effects on the education of our children" and called for an overhaul of the program (May 7).

**Discrimination and Antisemitism**

The American Jewish community came to grips with actions adversely affecting Jews primarily in three areas: the use of quotas and affirmative action; discrimination in business procedures and employment practices; and overt expressions of antisemitism.

**QUOTAS**

The American Jewish Congress hailed the action of the New York City Board of Higher Education extending the benefits of the SEEK education program to applicants from all parts of the city so that needy high school students could benefit from the program no matter where they lived (March 2). The organization charged that City College admissions procedure used in its biomedical program was "unfair" and based on "racial categories and quotas" (March 16).

In testimony before a New York State Regents committee, the American Jewish Congress called for an immediate review of the admissions procedure (July 30).

The Anti-Defamation League hailed a federal appeals court decision rejecting the imposition of racial quotas on job promotions in the New York State Correctional Services Department (August 18). Testifying before the U.S. Labor
Department's office of Federal Contract Compliance Programs, the League charged that federal compliance agencies failed "to adhere to the basic constitutional mandate of equal protection under the law" (October 1).

**DISCRIMINATION**

The American Jewish Committee took action in a number of cases of discrimination. It joined forces with the Federation Employment and Guidance Service to urge corporations with few or no Jews in management in the New York regional area to promote and hire Jewish employees on the basis of merit (May 3). It further asked state banking superintendents and commissioners throughout the country to make clear to all state-chartered banks that religious or racial discrimination would not be tolerated (May 4). In a legal petition to the U.S. Equal Employment Opportunity Commission (EEOC), the Committee pointed out that "minority-group persons are being precluded from obtaining executive positions by virtue of their inability to obtain entry into discriminatory private clubs" and recommended that the EEOC issue guidelines prohibiting employers from sponsoring employee membership in such clubs (November 9).

**ANTISEMITISM**

The native American variety of antisemitism generally found among extremists and fringe groups, which appeared to be abating in recent years, was given a brief but unpleasant revival by Arab political rhetoric in 1975. The Anti-Defamation League charged that Arab diplomats in the United States joined forces with well-known antisemites and right-wing extremists in a meeting which heard speakers vilify Jews and call President Ford and Vice-President Rockefeller "war criminals" (May 9).

The American Jewish Committee protested to the National Broadcasting Company for having permitted the Foreign Minister of Saudi Arabia to libel American Jews in a television interview (October 1).

The Anti-Defamation League, the Committee, and the American Jewish Congress condemned Egyptian President Anwar al-Sadat for having made anti-Israel and antisemitic remarks in a speech at the National Press Club (October 28).

Investigation and examination of antisemitism included a report by the American Jewish Committee on the reactions to General George S. Brown's remarks of November 1974 (January 17); a conference on "Anti-Semitism: Current Manifestations and Trends," sponsored by the National Jewish Community Relations Advisory Council (June 29); a sociological study of prejudice in secondary schools, revealing the schools' failure to educate against prejudice, and a survey of the activities of extremist movements, both by the Anti-Defamation League (November 29). The League also cooperated with the U.S. Department of Defense in developing a comprehensive course on antisemitism for armed-forces personnel responsible for race relations (November 10).
SOVIET JEWRY

Soviet Action

On January 15 Secretary of State Henry A. Kissinger announced that the Soviet Union had abrogated its trade agreement with the United States. This was seen by many Americans as the Soviet response to the passage in Congress of the Jackson-Vanik amendment to the 1972 trade agreement limiting bank credits to the Soviet bloc and denying most-favored-nation status. Congressional action was in part related to the fight for the right of Soviet Jews to emigrate, and American Jews deplored this setback for U.S.-Soviet détente.

The National Conference on Soviet Jewry and the Conference of Presidents of Major American Jewish Organizations jointly issued a statement supporting improved relations between the United States and the Soviet Union and urging the Soviet Union to end harassment of its Jewish citizens (January 15). The American Jewish Congress saw the Soviet action as an "example of Soviet insensitivity to human rights and disregard of world opinion" (January 15).

The National Conference on Soviet Jewry and the National Jewish Community Relations Advisory Council condemned a Soviet tax to go into effect January 1, 1976, doubling an existing 30 per cent tax on all monies sent from abroad as an "odious penalty" designed to punish Soviet Jews wishing to emigrate (July 3).

Demonstrations

A number of groups organized or supported public demonstrations protesting Soviet treatment of its Jewish citizens.

* The American Jewish Congress, in conjunction with local Soviet Jewry Action groups, conducted a Passover seder in front of the Soviet consulate in San Francisco (April 3). The National Conference on Soviet Jewry designated April 13 as National Solidarity Day for Soviet Jews and, together with the National Jewish Community Relations Advisory Council, urged all American Jews to make clear their unabated commitment to freedom for Soviet Jews. Other demonstrations of support, reported by the NJCRAC (April 17), were hunger strikes by American Jews and non-Jews in sympathy with Moscow Jews on hunger strikes to protest refusal of their requests for permission to emigrate to Israel.

The American Jewish Congress revealed that the Soviet Union was distributing pamphlets and brochures to foreign visitors ascribing public demonstrations for the emigration of Soviet Jews to "Zionist agitators" (July 1).

The National Federation of Temple Youth, a Reform group, devoted Tish‘ah be-Av observance to the problems of Soviet Jewry by listening to a telephone transmission from Moscow of a Soviet Jewish activist's description of government harassment (July 17).
Orthodox Concerns

Orthodox groups used their resources to help Soviet Jews who had already emigrated.

The National Conference of Synagogue Youth listed as program goals for helping Russian immigrants: guidance in finding employment and suitable living quarters; providing Orthodox rabbis and youth leaders for Russians in Israel (February 24).

The Union of Orthodox Jewish Congregations published and distributed to Soviet Jewish émigrés a Russian translation of Leo Jung's *Essentials of Judaism*, a standard introduction to Orthodox Judaism (February 12).

Agudath Israel set aside a desk for Russian Jews seeking employment in New York City as part of its Project COPE and offered courses in English as a second language to help immigrants adjust (July 23).

The Union of Orthodox Jewish Congregations accused officials of the New York Association of New Americans of deliberately obstructing efforts to provide religious services and education to Soviet Jews settling in the Greater New York area (August 21). UOJC also called on synagogues throughout the country to invite Soviet Jewish immigrants to participate in High Holy Day services and activities without charge (August 27).

Israel's problems during 1975 stemmed not so much from enemy action on its own or adjacent territory as from enemy action at the UN in New York City. Reflecting the pressures of a domineering Arab bloc, its Third World oil-dependents, and the Soviet Union, the UN has attempted to crush Israel, or, at the very least, to deny it the privileges of a UN member. Besides defaming Israel in various committee resolutions and decisions, the anti-Israel bloc exerted strong efforts to legitimize the status of the Palestinian Liberation Organization, despite continued terrorist attacks in Israel, generally attributed to the PLO. One small step toward peace was the signing of the Sinai agreement between Israel and Egypt on September 1, 1975. Talks between Israel and Egypt regarding Israeli withdrawal from certain positions, in return for Egyptian agreement to cease hostilities, were followed closely by American Jewish groups, which continued to press for continued United States military aid for Israel.

Peace Negotiations

The Union of Orthodox Jewish Congregations called for a delay in the implementation of territorial withdrawals by Israel, pending a comprehensive peace agreement with all concerned parties in the Middle East (February 10). Hadassah and the Union of American Hebrew Congregations deplored Egypt's unwillingness to end its policy of belligerency in exchange for Israel's return of the Abu Rudeis oil fields and withdrawal from the Gidi and Mitla passes (March 24).
The World Zionist Organization-American Section expressed support of Israel for its “spirit of compromise and flexibility” in the face of Egyptian intransigence (April 14). The Anti-Defamation League issued a report of a press survey which revealed that top American newspapers did not blame Israel for the failure of Secretary Kissinger’s “shuttle diplomacy” (April 23).

The American Jewish Committee called upon the United States government to reaffirm the importance of Israel to the Western alliance system (May 1). It warned that pressure on Israel to surrender key defense positions “without reciprocal Arab political moves away from war” would be dangerous to Israel and “injurious to long-range American interests in the Middle East” (May 8). The American Jewish Congress warned against a “growing tendency in Washington to accept Arab statements of peaceful intent toward Israel at face value without requiring tangible demonstrations of a willingness to accept the legitimacy of a Jewish state” (May 6).

**SINAI AGREEMENT**

The signing of the Sinai agreement was the occasion for the National Jewish Community Relations Advisory Council to send telegrams to President Ford and Secretary Kissinger commending them for their peace-making efforts (September 2). The Anti-Defamation League, American Jewish Congress, and Union of American Hebrew Congregations applauded the settlement and urged Congress to approve legislation to send American technicians to man the warning stations in the Sinai. The Union and ADL urged the United States to support future direct negotiations between Israel and the Arab nations (September 2). ADL warned that the agreement might be undermined by UN Secretary-General Waldheim’s statement on the “recognition of Palestinian rights” (September 16).

**MILITARY AID**

The Anti-Defamation League called upon President Ford to “separate the reassessment of America’s Middle East policy from military aid to Israel” (April 24). The National Jewish Community Relations Advisory Council recommended that Jewish community-relations agencies interpret to congressional delegations the urgency and justifiability of Israel’s need for assistance (July 1). When announcement was made of the U.S. sale to Jordan of anti-aircraft missiles costing $350 million, three times the amount originally announced, NJCRAC issued a statement urging veto of the sale (July 17), as did the American Zionist Federation (July 15).

The American Jewish Committee urged Congress to appropriate the full sums asked by the Ford administration for aid to Israel and Egypt as a “prudent investment in peace” (November 11).

**UN Action**

American Jewish groups collaborated with other organizations and prominent personages in a series of anti-UNESCO statements and actions in response to the November 1974 UNESCO votes excluding Israel from its European regional groups and withholding aid from the state “in the fields of education, sci-
ence and culture” for allegedly “altering the historical features of Jerusalem” (report of National Jewish Community Advisory Council, January 27).

Hadassah protested the World Health Organization condemnation of Israel’s medical treatment of West Bank Arabs, describing the WHO action as a political act without basis in fact (May 29).

The Women’s Division of the American Jewish Congress, in a letter to the secretary general of International Women’s Year (IWY), stated that the “Declaration of Mexico” adopted at the IWY World Conference had dealt a “grievous blow” to the women’s rights movement by equating Zionism with colonialism and apartheid (August 13).

Uganda President Idi Amin’s October 3 speech in the UN General Assembly calling for the expulsion of Israel from the United Nations, the “extinction of Israel as a state,” and the removal of the “society of the Zionists” from the United States, was denounced by the Anti-Defamation League (October 3), and Union of American Hebrew Congregation, which also praised the response of UN Ambassador Patrick Moynihan (October 7).

Strong condemnation of the October 17 resolution of the UN Third Committee, which labeled Zionism a form of racism, and a call to United States and world leaders to express their disapproval to the United Nations came from the National Jewish Community Relations Advisory Council (October 19), Union of American Hebrew Congregations (October 20), Anti-Defamation League (October 24), National Women’s ORT (October 30), Synagogue Council of America (October 31), and American Jewish Committee (November 1). The Committee also called on the United States to reassess its support of the UN and to consider “selective participation” and “selective funding” (November 4).

When the UN General Assembly voted the same condemnation of Zionism on November 10, Jewish agencies responded in several ways. A number urged that United States policy toward UN agencies be examined for fidelity to original purpose. The Anti-Defamation League (November 10), the American Jewish Committee (November 11), and the National Jewish Community Relations Advisory Council (December 3) urged cuts in American allocations to UN agencies that perverted their functions for political purposes.

The United Synagogue called on its constituent congregations to designate November 15 as “Sabbath of Concern” in protest against the anti-Zionist resolution (November 11).

Expressing its anger with Mexico for voting with the Soviet-Arab bloc for the anti-Zionist resolution, the American Jewish Congress and the National Council of Jewish Women announced suspension of their travel programs in that country (November 28). When, despite a subsequent meeting with the president of Mexico that seemed to promise a more pro-Israel behavior for that country, the Mexican delegation again voted with the anti-Israel bloc, the National Jewish Community Relations Advisory Council advised its constitu-
ents to continue suspension of travel (December 17).

American government actions in regard to the anti-Zionism resolution were generally applauded. The Union of Orthodox Jewish Congregations honored Daniel Patrick Moynihan and Clarence M. Mitchell of the United States delegation for their outspoken refutations of the resolution (December 5). Hadassah praised the United States for exercising its veto in the Security Council on November 10 (December 9).

The American Jewish Committee and the Anti-Defamation League commended the decision of the United States and Western European delegations to walk out of the UNESCO conference in Paris when it voted to adopt the Zionism-racism resolution as a UNESCO declaration (December 18).

The United Synagogue, in repudiation of the UN anti-Zionist resolution, took steps to affiliate formally with the World Zionist Organization (December 23). Agudath Israel called on Jews to "look to the values enshrined in the Jewish past for indicators on how to react to these crises-laden days for the Jewish people" (November 9).

Nationwide education programs were launched to counteract the effects of the "Zionism is racism" accusation: The American Zionist Federation sent two publications dealing with the origin, philosophies, aims, and achievements of the Zionist movement to all UN delegations; Anti-Defamation League initiated an educational program using audio-visual and printed materials explaining Zionism as "a liberation movement for Jews which seeks to preserve the religious and cultural essence of the Jewish people" (October 20).

**Palestine Liberation Organization**

The Conference of Presidents of Major American Jewish Organizations requested that the State Department and the City of New York deny official recognition to any mission or office of the Palestine Liberation Organization in the UN and the city (February 19).

The Anti-Defamation League called on American representatives of 11 international organizations to boycott the UN Congress on Crime and Criminality in Switzerland since "the Palestine Liberation Organization is welcomed as a participant" (August 20).

Responding to a November 10 UN General Assembly resolution calling for inclusion of the Palestine Liberation Organization on its own terms as equal partners in any Middle East peace talks, the American Jewish Committee declared that PLO could not be regarded as a suitable participant because of its terrorist actions (November 13); the American Jewish Congress called the resolution "hypocritical" and "destructive" of the principles set forth in UN Charter (November 10). When, on November 30, the Security Council voted for peace talks in which PLO would participate as representative of the Palestinians, the American Jewish Congress and the Anti-Defamation League denounced the move as profoundly "disturbing," since PLO has "never received a mandate from the refugees in whose
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name it speaks;" ADL criticized United States acquiescence to PLO participation as "a reversal of stated U.S. policy" (December 1).

ARAB TERRORISM

The American Zionist Federation, American Jewish Congress, and American Jewish Committee (March 7) asserted that the Arab terrorist attack on a Tel Aviv hotel on March 5, killing 18 persons and wounding 23, was additional proof of PLO's commitment to murder for political ends.

Yavneh held a memorial service at the Syrian Mission to the United Nations to mourn three rabbinical students murdered on November 20 in a seminary dormitory room in Ramat Magshimin by Arab guerrillas who had entered from Syria to make certain the "evil deed does not pass unnoticed" (November 25).

Arab Economic Warfare

The economic boycott of Israel, intensified by Arab nations as petrodollars increased their international business opportunities, was seen by American Jews as a threat to civil rights in the United States, interference by foreign governments in American business practices, and American surrender to a new form of antisemitism.

* The Union of American Hebrew Congregations pointed out that Arab nations dealing with American firms were placing discriminatory restrictions on the hiring practices of American firms (February 13).

The Anti-Defamation League commended President Ford for warning that "foreign interests may not set discriminatory racial and religious pre-conditions for investments in the United States" (February 26).

The American Jewish Committee called on Attorney General Edward H. Levi to invoke Federal antitrust laws against companies that boycott Israel in return for Arab petrodollars (March 4); it addressed an inquiry to the World Bank on its position regarding the boycott and was told that the Bank maintains a non-discriminatory policy in its personnel practices (September 30). An investment corporation which had advised clients touring the Middle East to provide proof they were Christians apologized for its action, when called to task by the American Jewish Committee, and stated that it would discontinue the discriminatory practice (October 7).

The Anti-Defamation League released a two-year study revealing that an Arab "master plan" of economic and political warfare against Israel was being financed by the Arab states and the Organization of Arab Petroleum Exporting Countries (November 6).

AMERICAN BUSINESS

The Anti-Defamation League made public the names of major American companies and two federal agencies which were alleged to be participating in an "Arab anti-Israel, anti-Jewish campaign" (February 25). ADL charged that the shipping and banking industries had so completely capitulated to Arab boycott regulations that they were in
“daily violation” of United States maritime and other federal laws (March 4); it accused a Florida company with construction interests in the Middle East of cooperating with Arab discrimination policies in its recruitment of employees (April 23) and filed legal charges under the Civil Rights Act against Aramco and three other American corporations of discrimination against Jewish citizens seeking overseas employment (June 10).

The American Jewish Congress called on the American Telephone and Telegraph Company to state publicly that the $100 million loan it obtained from Saudi Arabia would not influence its employment policy toward Jews, either at home or abroad, or compel it to comply with the Arab boycott of Israel and of companies dealing with Israel (July 21); ATT responded it would not “discriminate in any aspect of its business” (July 29).

The American Jewish Committee welcomed the statements of International Business Machines Corporation and the Bank of America, explicitly declaring unwillingness to engage in discriminatory practices (May 14). The Committee announced that a cross-section of major American industrial and banking corporations had reaffirmed their commitment to fair-employment practices both here and abroad (July 1).

The Anti-Defamation League made public a letter from Gulf Oil Corporation acknowledging that its gift of $50,000 to support political activities for Arab interests in the United States was regrettable and that such actions would not be repeated (September 3).

The American Jewish Congress assailed an attempt by General Electric to halt a New York State Assembly probe of Arab boycott pressure on New York corporations (December 20).

GOVERNMENT AGENCIES

The American Jewish Congress (May 16) and the American Jewish Committee (May 20) urged the Securities and Exchange Commission to require registered companies to disclose the extent of their compliance with Arab boycott demands.

The Anti-Defamation League criticized the policies of federal agencies in regard to Arab boycott legislation as being “disturbingly negative” (May 30).

The American Jewish Congress urged the New York State Banking Department to demand assurances of nondiscrimination before granting a charter to a financial institution calling itself United Bank, Arab and French, New York (June 15).

The American Jewish Committee reported that 22 American state banking commissioners had indicated they would tolerate no discrimination by banks as the price for accepting Arab investments or deposits (July 8).

The American Jewish Congress expressed dismay at the testimony of three Department of Justice officials who indicated they had no intention of enforcing antiboycott provisions of the Export Administration Act (July 12). The American Jewish Congress and Anti-Defamation League urged President Ford to end the practice of discrimina-
tion against Jewish army personnel in assignments to Saudi Arabia and other Arab countries (July 15).

ADL filed complaints with federal and New York state agencies, charging a division of the American Bureau of Shipping with illegal discrimination against two American Jews seeking posts with the Bureau in Arab countries (July 21). The New York State Division of Human Rights held there was valid basis for the ADL charges and agreed to investigate the matter (October 5).

The Anti-Defamation League and the American Jewish Congress conducted an active campaign against the Department of Commerce which, they declared, was "cooperating and assisting in" Arab boycott operations (August 11, August 29). Both organizations filed suit against the Department of Commerce and Secretary Rogers B. Morton to require them to make public the names of American companies complying with the Arab boycott (September 10, September 22). Secretary Morton eventually promised to try to persuade American companies not to comply with the boycott and the American Jewish Congress commended his statement (October 7). He also announced that the Commerce Department would no longer disseminate Arab business offers containing anti-Israel provisions, and was applauded by ADL (November 28).

President Ford announced anti-boycott measures designed to protect American firms and citizens from economic disadvantage because of boycott requests based on race, religion, sex, or national origin and was commended, with reservation, by ADL (November 20); hailed by the American Jewish Committee, with recommendations for further action, and criticized by the American Jewish Congress for not dealing with "the heart of the matter" (November 21).

The American Jewish Congress charged that the federal government was violating the constitutional rights of American Jews by implementing a 1974 U.S.-Saudi Arabia agreement, knowing that Saudi Arabia discriminated against Jews (December 17).

The Anti-Defamation League praised the Federal Reserve Board's warning to American commercial banks about the illegality of letters of credit containing boycott provisions (December 19).

EDUCATIONAL INSTITUTIONS

The American Jewish Congress reported that a consortium of five Midwestern state universities suspended participation in an evaluation project for Riyadh university in Saudi Arabia following denial of a visa to an American Jewish professor (June 30). The American Jewish Committee made public a survey of New York State laws, in which it was pointed out that compliance with Arab pressures for discrimination by companies, banks, or educational institutions was a violation of state civil-rights and other laws (July 10). The Committee received assurances from 100 American colleges and universities that they would not discriminate against Jews to obtain lucrative contracts from Arab countries (October 31).
COUNTER-BOYCOTT MEASURES

The American Jewish Congress urged Congress and the administration to monitor closely foreign investment in the United States; to amend the 1965 Export Administration Act to forbid participation in foreign-inspired boycotts against friendly countries; to apply anti-trust laws and withhold aid and cooperation where necessary, and recommended that antidiscrimination laws be broadened to cover American citizens in foreign countries, in high-level posts, and in subcontract, supply, and other business dealings (May 4). The American Jewish Congress sent a memorandum to President Ford detailing how existing federal laws could be used against Arab-boycott pressures on American companies and citizens (May 21). The American Jewish Congress hailed a new New York State law prohibiting "boycott or blacklist" directed against individuals or corporations residing or doing business in New York (August 8).

Jews in Arab Countries

The Union of American Hebrew Congregations urged Reform congregations to devote the last weekend in February to a communitywide campaign calling attention to the plight of 4,000 Syrian Jews (February 10). The American Jewish Congress filed a complaint with the National News Council charging CBS News and its "60 Minutes" program with "excessive, inaccurate, and distorted representations" of the condition of Syrian Jewry (June 3). An American Jewish Committee representative testified before the House Committee on International Relations that the Syrian government imposes heavy restrictions on its Jewish community despite token actions to improve its public image in the United States (June 25). An American Jewish Congress women's delegation urged the State Department to intensify diplomatic efforts in behalf of "beleaguered and beset" Jews of Syria (July 3).

The American Jewish Congress criticized an Iraqi advertisement inviting Iraqi Jews to return to Iraq as "propaganda designed not to win the return of Iraqi Jews to Iraq but to underscore still further the refusal of the Arab world to accept the legitimacy of the State of Israel" (December 13).

GERALDINE ROSENFIELD
Second World Conference on Soviet Jewry

THE SECOND WORLD CONFERENCE OF JEWISH COMMUNITIES on Soviet Jewry, held in Brussels, Belgium, on February 17–19, 1976, was attended by 1,200 delegates from 32 countries, including many young people as well as well-known non-Jews from eight countries. The Conference was convened by the Conference of Presidents of Major American Jewish Organizations; Conférence Européene des Communautés Juives sur la Situation des Juifs en U.R.S.S.; Congreso Judío Latinoamericano-Conferencia Latina Americana por los Judíos de la Unión Soviética; the Israel Public Council on Soviet Jews; B'nai B'rith International Council; World Jewish Congress; World Zionist Organization. The major speaker was former Israeli Premier Golda Meir.

The American delegation was led by Stanley H. Lowell, chairman of the National Conference on Soviet Jewry, USA and Rabbi Alexander Schindler, chairman of the Conference of Presidents of Major Jewish Organizations.

The situation of the Soviet Jews was discussed in five workshops: (1) Jewish Consciousness in the Soviet Union: Ties to World Jewry; (2) Combatting Soviet Antisemitism; (3) The Helsinki and Other International Understandings; (4) Prisoners of Conscience and Refuseniks; (5) Public Action and Public Relations. Four special commissions, of jurists, of parliamentarians, on science and the humanities, and on interfaith activities, met to analyze different aspects of the problem. (The Interfaith Commission approved a dramatic Call to Christian Conscience, which was issued at the Conference under the signature of 36 clergymen from Europe, Israel, Ireland, Great Britain, and the United States.) Among the significant proposals to come out of the Conference was the resolution that the presidium and steering committee continue to meet in order to implement recommendations of the Conference.

Below are the full texts of the Declaration adopted by the Conference and of the Call to Christian Conscience.

DAVID GELLER
DECLARATION OF THE
SECOND WORLD CONFERENCE OF JEWISH COMMUNITIES
ON SOVIET JEWRY
BRUSSELS, BELGIUM—FEBRUARY 19, 1976

WE, delegates assembled at this Second Brussels Conference on Soviet Jewry, representing Jewish communities in every continent, declare to our brethren in the Soviet Union:

WE are with you in your struggle. We share your faith. We honor your courage. You are not alone!

Together we work towards the same future, identify with the same experiences, respond to the same memories. The Jewish destiny that unites us is one and inseparable, our common tradition indestructible.

WE salute those from every sector of society, every race and religion—in government, parliament, science, law, education, the arts, labor, commerce and industry—who have joined with us in the cause of the Jews of the USSR.

WE call on all men and women of conscience, and all governments cherishing humanitarian ideals, to speak out on behalf of Jews of the USSR. We have the right and duty to say to them, a generation after the Holocaust, that they dare not remain silent in face of the renewed threats confronting the Jewish people. History has taught that these threats imperil human rights everywhere.

WE abhor and condemn anti-Semitism in the Soviet Union, whether under the guise of prejudice towards the Jewish religion or false accusations against Israel and Zionism.

WE state that the equation of Zionism and racism by the Government of the Soviet Union and other regimes is a calumny against Israel and against Jews everywhere. Those who exploit this mockery of truth give aid and comfort to the enemies of liberty, peace, justice and human brotherhood.

WE declare that Jewish people, deriving immeasurable strength and spirit from the State of Israel, shall resist and overcome those who seek to thwart its rightful aspirations.

WE have listened to the messages of our brethren in the Soviet Union, declaring their determination to emigrate to Israel and follow the 100,000 Jews from the Soviet Union who have succeeded in reaching the Jewish state.

WE proclaim our faith and pride in their fortitude, which adds new depth to the Jewish spirit. WE have heard the statements and commitments of delegations of Jewish communities from throughout the world. All affirm that the Jewish people has never stood more united in solidarity with the Jews of the USSR and with Israel, where so many of them seek their freedom and fulfillment as Jews.

NOW, THEREFORE:

At the close of this Second Brussels Conference, we call upon the Soviet Union:

—To respect its own Constitution and laws, to fulfill its obligations as set forth in international declarations and agreements in the field of human rights and fundamental freedom, and to implement the Final Act of the Helsinki Conference on Security and Cooperation in Europe.

—To recognize and respect the right of Jews in the USSR to be united with their brethren in the Land of Israel, the Jewish historic homeland.

—To remove all obstacles in the way of those who wish to leave and to desist from all harassment and intimidation.

—To free forthwith the Assirei Zion—the Prisoners of Conscience Incarcerated for their struggle to return to Zion.

—To recognize and respect the freedom of our brethren within the Soviet Union to profess and practice their religion and to enjoy and develop their cultural heritage and language.
—To end the campaign of anti-Semitism and acts of discrimination against Jews.
—To allow Jews in the Soviet Union to establish and maintain ties with the rest of the Jewish people.

On this historic occasion, we remember the ancient oath of our people: "For the sake of Zion, I will not remain silent and for the sake of Jerusalem will not hold my peace."

As heirs of that tradition, we, representatives of the Jewish people, solemnly declare that for the sake of our brethren in the Soviet Union, we shall not remain silent nor shall we hold our peace.

CALL TO CHRISTIAN CONSCIENCE

We Christians—Catholics, Protestants, Evangelicals, from many parts of the world—meet in Brussels thirty years after the end of the Nazi Holocaust in Europe. We are painfully aware that a majority of our fellow Christians of that generation ignored the ominous signs of the escalating Nazi attacks upon the Jewish people—attacks that culminated in the nightmare of this century: the murder of 6,000,000 Jews. But, today, this generation of Christians will not be silent as we raise our voices in support of the struggle to prevent the cultural and spiritual annihilation of the Jews of the Soviet Union.

We assemble here in Brussels, in concert with our Jewish brothers and sisters, to make known our profound anguish and concern about the continued and continuing denial of human rights of Soviet Jews, and of other deprived groups and nationalities.

Our foremost Christian leaders and institutions have all publicly condemned the violation of human rights. Pope Paul VI has declared:

Human dignity is rooted in the image and reflection of God in each of us. It is this which makes all persons essentially equal. The integral development of persons makes more clear the divine image in them. In our time the Church has grown more deeply aware of this truth; hence, she believes firmly that the promotion of human rights is required by the Gospel and is central to her ministry. . . . 'The right of religious liberty': This right uniquely reflects the dignity of the person as this is known from the word of God and from reason itself. Today it is denied or restricted by diverse political systems in ways which impede worship, religious education, and social ministry. We call upon all governments to acknowledge the right of religious liberty in words and foster it in deeds; to eliminate any type of discrimination; and to accord to all, regardless of their religious convictions, the full rights and opportunities of citizens. (October 23, 1974)

The World Council of Churches at its 1975 General Assembly in Nairobi, Kenya, following a discussion that involved a repudiation of the denial of human rights in the Soviet Union, declared:

We emphasize the clause referring to fundamental human rights as proclaimed by the United Nations Declaration of Human Rights. The churches have the responsibility to be involved whenever it is necessary to make clear that security and the development of genuinely human relationships across frontiers go together.

We must resound the calls for human rights until they are respected. We believe that when persons perceive themselves incapable of continuing their participation in a society, their decision must be fully respected. In such an eventuality, which always entails for the individuals concerned a difficult and painful predicament, the true character of a society is measured by its understanding and generosity. A government that resorts to coercive methods and force against its citizens demonstrates both its own weakness and its contempt for human integrity. Therefore, we speak now to the leaders of the Soviet Union: Respect the human rights provisions of the United Nations Charter. Give the Jews their right to leave for countries of their choice, a right which is theirs under the United Nations Declaration of Human Rights. We call upon the Soviet Union to implement those provisions of the Helsinki Agreement which
relate to freedom of thought, conscience, religion and belief, as well as to the right of people to emigrate.

We appeal to the Soviet authorities to end all harassment and intimidation against persons who seek exit visas.

We appeal for an end to the wanton kidnapping of Jewish children, removing them to compulsory boarding schools, and thus, cruelly separating them from their families.

We appeal for an end to the drafting of young Jewish men into the Soviet armed forces as a punitive measure.

We appeal for an end to the sentencing of innocent men and women to prison terms on false charges.

We appeal for an end to the transfer of persons to psychiatric institutions for alleged "mental illness."

We appeal for an end to the denial of professional status and educational opportunities for Soviet Jews.

We appeal for an end to the harassment of persons by depriving them of employment when they apply for exit visas.

We appeal for an end to the exorbitant taxation of gift monies that are sent to Soviet Jews from abroad for relief.

We appeal especially for an end to the ruthless and brutal imprisonment of all Prisoners of Conscience, both Jewish and Christian, and we urge that all such prisoners be immediately released.

Further, as Christians, we appeal to the Soviet authorities to grant religious, cultural, and educational institutions for the perpetuation of Judaism and Jewish culture; the lifting of the prohibition against publishing Hebrew Bibles and prayerbooks, and the production of religious articles; the permission to train rabbis and Jewish teachers in both the Soviet Union and in seminaries abroad; the creation of a representative body of Soviet Jewry with freedom to communicate and associate with their co-religionists in other lands.

While realizing our own failures and shortcomings in the vital area of human rights, we nevertheless cannot remain silent or indifferent in the face of the grave and dehumanizing injustices that have been inflicted upon the Jews and other groups in the Soviet Union.

To all persons denied religious liberty in the Soviet Union, to all who courageously defend human rights there, we pledge our solidarity with them as brothers and sisters. We will stand at their side until their freedom and liberation is realized. We will not rest until human rights and justice prevail in the Soviet Union and in every place where humanity, the sacred image of God, is defiled.

Finally, in the spirit of the prophet Isaiah, we call upon Christians in every land to join with us in this effort to free an entire people. We urge our fellow Christians to sign this "Call to Conscience" and to deliver it to the political and religious leaders of their lands as part of a great effort: Let the Jews of the Soviet Union leave, or let them live as Jews!

I the Lord have called you for the victory of justice,
I have grasped you by the hand; I formed you and set you as a covenant of the people, a light for the nations.
To open the eyes of the blind, to bring prisoners out from confinement,
And from the dungeon, those who live in darkness. (Isaiah 42:6-7)

Brussels, February 19, 1976
Soviet Jews in the United States: A Profile

In the last decade, 1966–1975, some 125,000 Soviet Jews emigrated from the USSR. Of these, 11,336 came to the United States. Numerically, these newcomers are rather insignificant; but they loom large in the broad variety of problems they encountered in seeking to establish roots in their new homes.

The causes of these problems must be sought in their background. One Soviet immigrant, a film director, very aptly pinpointed what distinguishes the Soviet Jews from other nationalities who had sought refuge in this country:

You Americans think that refugees from Hungary, Poland, the Soviet Union are all the same. We Soviets are not like the Eastern Europeans. We have had 57 years of isolation and brainwashing. We are not just from another country. We are from another planet.¹

Indeed, this designation was used by Andrei Sedich, editor of the New York City Russian-language newspaper Novoye Russkoye Slovo, who analyzed the impact of a free society on the new immigrants in a three-part series entitled, "People From Another Planet." Pointing out that they constitute the first wave of immigration of people whose whole lives have been spent under Communism, he said:

They are used to having their jobs, their homes, their education provided by the state and even if they know intellectually that here there is no such agency, emotionally it is hard for them to adjust.²

This view is widely shared by resettlement personnel in their work of facilitating the integration of the emigrés.

In light of the difficulties experienced by many in leaving the USSR and in adjusting to a new life style, their motivations for emigration are of interest. Here the findings of a study of Soviet Jews in Israel, by Sovietologist Maurice Friedberg, are to the point, since they are applicable to the Soviet Jews in the United States:

Almost without exception, the decisive reason for their decision to leave was a desire to live normal lives. By "normal" they did not mean "affluent." Many of them were economically better off in Russia than they can ever realistically hope to be in Israel, where not a few will have to adjust to a differ-

ent climate, learn a new language and often change their profession as well. Nor did they necessarily mean “security.” Physically, most of them would have been secure enough in the USSR, if only they would submit meekly to an atmosphere of cultural genocide coupled with a rather strong discrimination in education and employment. . . . Normalcy invariably meant not to be humiliated for their “shameful” Jewish origins, non-Slavic appearance and “ludicrous” sounding Jewish names. It was understood as an opportunity to bring up their children as they see fit, in the language and traditions of their people, and not in schools where these values are constantly denigrated by omission (the absence of any references to the wartime Jewish tragedy in Russia in Soviet textbooks was often cited as an example) or by implication (one respondent pointed to the fact that his child was taught to revere the memory of Bogdan Khmelnitsky, a seventeenth-century Ukrainian leader whose military exploits included numerous massacres of Jews). Normalcy was defined as avoiding being constantly reminded that the Jews in the USSR are merely a tolerated minority, that they are allowed to “eat Russian bread” and ought to be grateful for that much; that they have no rights but only privileges that depend on the continued goodwill of the authorities. . In short, to the overwhelming majority of immigrants the main reasons for leaving for Israel were definitely “Jewish” in nature. True, when questioned whether, if given the opportunity, they would have chosen to go to a country other than Israel, for instance Canada or the United States, about one in ten answered in the affirmative. Yet even these respondents, many of whom wish to join their relatives overseas, insisted that they wish to live “where a Jew can live as a Jew” and saw no real difference between themselves and the “ideological Zionists.”

Migration Pattern

The destination of 111,000 of the 125,000 Soviet Jews who had been permitted to emigrate was Israel. Almost all the remaining 14,000 were assisted by HI AS to the United States, Canada, Australia, New Zealand, Western Europe, and Latin America. The number of immigrants, the year, and country of destination are indicated in Table 1.

According to this breakdown, the preponderant number of Soviet Jews arrived in the designated countries between 1971 and 1975. During the preceding five years, only 541 (4 per cent of the ten-year total) were assisted by HI AS to countries in the West, while 7,692 (7 per cent of the ten-year total) arrived in Israel.

Soviet Jewish immigration to Israel peaked in 1973 with 33,477 arrivals. In the two years following the Yom Kippur war this number was sharply reduced to 16,816 in 1974 (a decline of 50 per cent from 1973) and to 8,531 in 1975 (a decline of 49 per cent from 1974)—or a 75 per cent decrease from the 1973 figure.

The number of Jews permitted to leave the USSR for whatever destination may be gauged by the number of arrivals in Vienna, the principal transit station for those

TABLE 1. SOVIET JEWISH ARRIVALS IN DESIGNATED AREAS, 1966–1975

<table>
<thead>
<tr>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>United States</td>
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<td>72</td>
<td>92</td>
<td>156</td>
<td>124</td>
<td>214</td>
<td>453</td>
<td>1,449</td>
<td>3,490</td>
<td>5,250</td>
<td>11,336</td>
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<td>Canada</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>-</td>
<td>24</td>
<td>11</td>
<td>196</td>
<td>398</td>
<td>847</td>
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</tr>
<tr>
<td>Australia</td>
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<td>47</td>
</tr>
<tr>
<td>Latin America</td>
<td>3</td>
<td>-</td>
<td>4</td>
<td>15</td>
<td>5</td>
<td>8</td>
<td>26</td>
<td>11</td>
<td>13</td>
<td>20</td>
<td>105</td>
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<td>-</td>
<td>3</td>
<td>7</td>
<td>33</td>
<td>71</td>
<td>90</td>
<td>207</td>
</tr>
<tr>
<td>Totals</td>
<td>52</td>
<td>76</td>
<td>96</td>
<td>182</td>
<td>135</td>
<td>265</td>
<td>540</td>
<td>1,773</td>
<td>4,110</td>
<td>6,676</td>
<td>13,905</td>
</tr>
</tbody>
</table>

**USSR Arrivals in Israel**

<table>
<thead>
<tr>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2,054</td>
<td>1,403</td>
<td>224</td>
<td>3,019</td>
<td>992</td>
<td>12,839</td>
<td>31,652</td>
<td>33,477</td>
<td>16,816</td>
<td>8,531</td>
<td>111,007</td>
</tr>
</tbody>
</table>
en route to Israel and the West. In 1975, 13,229 arrived in Vienna with Israel end visas; of these, 4,939 applied for immigration to countries other than Israel and were turned over by the Jewish Agency to HIAS for processing. Comparative figures from the start of the Russian program in March 1971 are as follows (Table 2):

**TABLE 2. TRANSFERS IN TRANSIT**

<table>
<thead>
<tr>
<th>Year</th>
<th>Arrivals in Vienna</th>
<th>Transferred to HIAS</th>
<th>Per Cent Transferred</th>
</tr>
</thead>
<tbody>
<tr>
<td>1971</td>
<td>13,029</td>
<td>55</td>
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</tr>
<tr>
<td>1972</td>
<td>31,457</td>
<td>227</td>
<td>0.72</td>
</tr>
<tr>
<td>1973</td>
<td>32,049</td>
<td>1,429</td>
<td>4.46</td>
</tr>
<tr>
<td>1974</td>
<td>20,634</td>
<td>3,832</td>
<td>18.57</td>
</tr>
<tr>
<td>1975</td>
<td>13,229</td>
<td>4,939</td>
<td>37.33</td>
</tr>
<tr>
<td>Total</td>
<td>110,398</td>
<td>10,482</td>
<td>9.49</td>
</tr>
</tbody>
</table>

* A recent study indicated that former residents of Odessa (Ukraine) and the Russian Soviet Federated Socialist Republic had the highest dropout rate. The latter were characterized as being more assimilated, more professional, and less Jewish-conscious.

b In addition, there were 334 who transited via Bucharest.

c In addition, there were 2,692 who transited via Bucharest.

In contrast to the total arriving in Israel, HIAS-assisted Soviet Jews, although comparatively small in number, continued to increase in substantial proportions from 1971 onward. In 1974 the 3,490 assisted Soviet migrants to the United States constituted an increase of 141 per cent over the 1,449 arrivals in 1973; the 5,250 in 1975 represented a 50 per cent increase over 1974 and a 262 per cent increase since 1973.

**The Dropouts**

A small number of Soviet Jews arrive in the United States directly from the USSR; others come to New York via Rome. Most of those who enter the United States travel in the so-called "Israeli pipeline" from the USSR to Vienna, where they become "dropouts" for any number of reasons. Table 2 shows a steady increase in their number and proportion, with the percentage climbing to 47 in the first eight months of 1976. Since most of them choose the United States as their destination, some voices have been raised to question whether they should be given American Jewish assistance. At times there is in-
sistence that aid be kept at a minimum, or withheld altogether in order to channel Soviet Jews to Israel. The situation has engendered increasing concern as well as considerable controversy. The latter is both painful and unfortunate; for no matter how one may deplore the decision of some Soviet Jews not to go to Israel, their right to determine their own destiny must be recognized and respected.

Some claim that if growing numbers of Soviet Jews decide to go to the United States, the USSR will close its doors to all Jewish emigration. Soviet actions appear to indicate, however, that the authorities well know who will or will not continue on to Israel. For example, they issue more visas to Odessa Jews, whose dropout rate is over 90 per cent, than to Kutaisi Jews, practically all of whom would go to Israel. (Ironically, the Soviet authorities themselves are using visas to Israel to get rid of "undesirables," including non-Jews like Andrei Amalrik, author of *Will the Soviet Union Survive to 1984?*, whom they forced into exile in the West.) There are other contradictions and shifts in Soviet policy toward Jews, as demonstrated by the fluctuating numbers permitted to emigrate, all indicating that the Russians apparently need no "excuse" for whatever they may decide to do.

It must be borne in mind that HIAS decisions are made after much discussion with the leadership of UJA, from which HIAS receives its basic subvention, Council of Jewish Federations and Welfare Funds, the American Jewish Joint Distribution Committee, and other responsible Jewish leaders. But even if HIAS, at least three quarters of whose caseload is for reunion of families, were to refuse to assist Soviet Jews, and if these were somehow forced to go to Israel, the problem would not diminish. For while such refusal would reduce the proportion of dropouts, it would most probably increase the rate of Soviet Jewish emigration from Israel. At the same time, it would give credence to claims that Soviet Jews were being manipulated by Israel and the West for their own purposes.

The close cooperation among Israel, the Jewish Agency, and HIAS, made it possible for many Soviet Jews to receive letters of invitation, without which the entire process of seeking permission to leave for various destinations could not even begin. Since considerably more exit documents are issued by the USSR for Israel than for other countries, a number of Soviet Jews wishing to go to destinations other than Israel—primarily to the United States—receive letters of invitation from Israel and use the "Israeli pipeline" to emigrate.

TRANSIT POINT: VIENNA

Soviet Jews arriving in Vienna are met exclusively by Jewish Agency personnel, who not only provide orientation, but encourage them to continue to Israel. The process is described in detail by Rabbi Ira S. Youdovin, director of the North American Board of the World Union for Progressive Judaism, in a report (Rosh Hashana, 1975) to the leadership of the Reform movement:
Jewish Agency personnel meet every train and plane that might be carrying Russians. They have little advance notice of how many are arriving, and no information concerning who they are. The first word on train passengers comes via telephone from Austrian border police who have checked passports. Those few traveling by plane land completely unannounced. Security dictates that the refugees avoid traveling in groups and that no fixed meeting place be established. Thus, the Agency people stand on the platform and pick the refugees out from the crowd. How do they know who they are? “We just know. One Jew can always spot another Jew. We make mistakes, but not many.”

Accounts of these initial encounters with the Russian refugees are charged with emotion. “They are wary. They fear that we are KGB agents. But we approach them, smile and say ‘Shalom’. We are the first to tell them ‘Shalom’. The word has a mystical quality.

Immediately upon arrival, those refugees who are making aliyah are separated from those opting to go elsewhere. Those refugees who do not intend making aliyah—they are called noshrim—are taken to hotels in downtown Vienna where they become the responsibility of HIAS. Although the Russian government will issue an exit visa to a Jew only if he lists Israel as his destination (except in a very few special cases), the Jewish Agency joins with most of the Jewish world in regarding this as a legal fiction. At the railroad station or airport, Agency representatives inform the refugees of their right to reject aliyah (most know already). The individual’s preference is honored immediately; nobody is willing to compromise security by holding extended discussions on busy platforms.

The Agency does talk to every nosher. After the individual has had a night’s rest, he is interviewed by an Agency representative. The Israelis admit that these sessions, which are held at the HIAS office, often become emotional. They share with many of their compatriots the conviction that every Jew should live in Israel, and feel this most deeply in regard to the Russians whom they have helped rescue and who are putting down fresh roots. The Agency people are candid in describing themselves as “salesmen”, emphasizing the good points of Israel while minimizing possible difficulties. They also challenge the refugee’s view of life in the United States and his motives in choosing America. But they insist that they never lie to the refugees. Rather, they point out that years of Soviet propaganda have engendered a distorted image of Israel, while letters from over-enthusiastic relatives have painted an equally unrealistic picture of the good life awaiting the refugees in North America. (In talks with immigrants in both Vienna and Rome, I found this to be absolutely true). The Israelis stress that most of the typical interview is spent dealing with these misconceptions. They stress, also, that where family reunification is involved, no attempt is made to question the decision.

Occasionally, the interview works to the benefit of both the refugee and of Israel. But the plain fact is that these talks almost never succeed. Decisions reached over a period of years are unlikely to be reversed in a brief interview. Besides, misconceptions rarely fall easily—people believe what they want to believe. Finally, many of the noshrim present reasons that the Jewish Agency cannot challenge. “What do you tell a person who doesn’t want to serve in the army?”
HIAS PROCESSING: ROME

Those who insist on going to a destination other than Israel, for family or other reasons, and who cannot be persuaded to do otherwise, are transferred to the Vienna HIAS office. There they are met by a Russian-speaking representative of the Jewish Agency who makes a further attempt to persuade them to go to Israel. Needless to say, there is a very close working relationship between HIAS, the Jewish Agency, and Israeli government officials.

Soviet Jews who continue to insist on going elsewhere are sent by HIAS to its Rome office, where still another attempt is made to have them reconsider. It is only then that the Rome office proceeds to process them for immigration to other countries. Most opt for the United States.

Rabbi Youdovin's account continued:

The time spent in Rome is filled with tension. The refugees leave Russia with exit visas stamped for Israel. They must now first apply for permission to settle elsewhere. Most of the world (including Italy) is closed to them. At present, their choices are limited to the United States, Canada and Australia and Israel. Most opt for North America and most will be accepted. But there are applications and interviews—and the specter of those who have been denied emigration. (The United States routinely rejects individuals who have been "voluntary" members of the Communist Party, a formulation that exempts those who joined because their lives or careers depended on it. Other reasons for rejection are invoked inconsistently. Canada and Australia have different standards, so that individuals barred by one country may be welcomed by another. Re-application is possible, and is sometimes successful.)

There have been allegations that HIAS officials exert influence on immigrants to come to America, and that such immigrants are "rewarded and treated more generously than those who go to Israel." The facts speak for themselves. For example, the average amount expended by Jewish family agencies for the absorption of a Soviet Jewish family is about $3,500. The amount expended in Israel for that purpose is at least ten times as high, and entails the involvement of the entire machinery of government. In the United States, on the other hand, the costs of and responsibility for absorption are borne by the private sector: the local Jewish family agencies who receive their support from Jewish federations and welfare funds, except for the New York Association for New Americans (NYANA), which receives its funds from the United Jewish Appeal.

AN ISRAELI REACTION

Israel's deep concern over the growing number of dropouts was reflected in an article by Avraham Tirosh, "We Are Losing the Soviet Aliyah," which appeared in the Tel Aviv daily Ma'ariv of January 7, 1975. On the question of assistance to these Soviet Jews, he stated:
Should HIAS be asked to stop caring for the noshrim? This is a complicated question. On the one hand they are refugees who left a country of distress, and that mutual help to Jews obliges to take care of them. But on the other hand, should money collected for the needs of Israel go to people who have decided that Israel is not their country? Anyway, the subject should at least be given deep consideration. Maybe that a restricted assistance on the part of HIAS should be taken into consideration, even basing it at least on "reunion of families" alone.

Regarding the Soviet attitude on the question, Tirosh maintained:

In the past the Soviet authorities expressed their dissatisfaction with the neshira. They even threatened then that they would find a way to liquidate this phenomenon. Now there are signs that after the ratification of the commercial treaty with the USA, with the Jackson Amendment, the Soviet Union has changed its attitude and reached a conclusion that an increasing number of Jews leaving Russia and not going to Israel may serve its interests, and therefore is to be encouraged.

There are even signs that they do so. A short time ago there was even an announcement that the Arabs received a promise from the Soviets "to channelize the departure of Jews to the West." The calculation is simple: if the Soviets will be forced to let go of 60 thousand Jews a year according to Jackson's amendment, then the more of them go to the West the less will the Soviets be accused of strengthening Israel and the less Israel will have a claim on the aliyah from Russia. There is no doubt also that the Soviets have cracked the "secret" of neshira.

Place of Origin

The 10,856 Soviet Jews assisted by HIAS to the United States came from communities in 14 of the Soviet Union's 15 republics (Table 3). Of these, 6,151 (57 per cent) were from the Ukrainian SSR and 2,429 (22 per cent) from the Russian Soviet Federated Socialist Republic. According to the 1970 census, more than half of all Soviet Jews lived in these two republics. In large part, the HIAS-assisted Soviet arrivals came from territories acquired by the USSR since 1939, including the Western Ukraine as well as the territories annexed during the era of the Hitler-Stalin pact in 1940 and 1941, such as Moldavia, Latvia, and West Byelorussia, each with substantial Jewish populations.

Age and Sex Distribution

The newcomers were primarily young and middle-aged; 82 per cent were between one month and 50 years of age. Analysis of the composite five year total of 10,856

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The 1970 USSR census report only provided data on the age structure of the Jews of the RSFSR, which demographers claim is typical of 90 per cent of all Soviet Jews. In that republic 42.6 per cent of the Jews were over 50 years of age. Over-all the age scale was the reverse of that of a normal population: a high percentage of elderly and aged, and a relatively low percentage of children and young people.
TABLE 3. REPUBLIC OF ORIGIN OF HIAS-ASSISTED USSR ARRIVALS IN THE UNITED STATES, 1971-1975

<table>
<thead>
<tr>
<th>Republic</th>
<th>1970 USSR Jewish Population (rounded)</th>
<th>Number of Arrivals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Armenian SSR</td>
<td>1,100</td>
<td></td>
</tr>
<tr>
<td>Azerbaidzhan SSR</td>
<td>41,300</td>
<td>6</td>
</tr>
<tr>
<td>Byelorussian SSR</td>
<td>148,000</td>
<td>6</td>
</tr>
<tr>
<td>Estonian SSR</td>
<td>5,300</td>
<td></td>
</tr>
<tr>
<td>Georgian SSR</td>
<td>55,400</td>
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<tr>
<td>Kazakh SSR</td>
<td>27,700</td>
<td></td>
</tr>
<tr>
<td>Kirghizhian SSR</td>
<td>7,700</td>
<td></td>
</tr>
<tr>
<td>Latvian SSR</td>
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<td>Lithuanian SSR</td>
<td>23,600</td>
<td>1</td>
</tr>
<tr>
<td>Moldavian SSR</td>
<td>98,100</td>
<td>10</td>
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<tr>
<td>Russian Soviet Federated Socialist Republic</td>
<td>808,000</td>
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<tr>
<td>Tadzhikistan SSR</td>
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<tr>
<td>Turkmenistan SSR</td>
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<td>Uzbekistan SSR</td>
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<td>Not Listed</td>
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<tr>
<td>Total</td>
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</table>

- See AJYB, 1971 [Vol. 72], pp. 403-04 for interpretation.
- Includes 686 from Moscow (64 per cent of RSFSR arrivals in 1975).
- Includes 1,373 from Odessa (constituting 49 per cent of Ukrainian arrivals and 26 per cent of total arrivals in 1975). Includes 751 from Kiev (27 per cent of Ukrainian arrivals in 1975). The 3,150 migrants from the four cities noted constituted 60 per cent of the total arrivals in 1975.

persons (Table 4) indicates that 3,071 (28 per cent) were age 20 and under; 5,866 (54 per cent)—the predominant number—were between the ages 21 and 50; and 1,887 persons (17 per cent) were 51 years and older.

Of the total, 5,593 (52 per cent) were males and 5,263 (48 per cent) females. Of the 2,151,000 Jews in the 1970 census, 988,000 (45.9 per cent) were males and 1,162,700 (54.1 per cent) were females.
<table>
<thead>
<tr>
<th>Age Group</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
<th>Male</th>
<th>Female</th>
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</thead>
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<td>3</td>
<td>14</td>
<td>25</td>
<td>39</td>
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<td>133</td>
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<td>61 - 70</td>
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<tr>
<td>Not Listed</td>
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<td>7</td>
<td>5</td>
<td>4</td>
<td>9</td>
<td>2</td>
</tr>
<tr>
<td>TOTAL</td>
<td>104</td>
<td>110</td>
<td>214</td>
<td>214</td>
<td>239</td>
<td>453</td>
<td>791</td>
<td>658</td>
<td>1,449</td>
<td>1,807</td>
<td>1,683</td>
<td>3,490</td>
</tr>
</tbody>
</table>

**TABLE 4. AGE AND SEX DISTRIBUTION OF HIAS-ASSISTED USSR ARRIVALS IN THE UNITED STATES, 1971-1975**

**TABLE 5. SEX BY AGE RANGE AND YEAR**

Per Cent

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>1 mo. to 20 years</td>
<td>25</td>
<td>24</td>
<td>49</td>
<td>22</td>
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<td>45</td>
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<td>32</td>
<td>26</td>
<td>58</td>
</tr>
<tr>
<td>21 to 50 years</td>
<td>36</td>
<td>48</td>
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<td>47</td>
<td>52</td>
<td>100</td>
<td>54</td>
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<td>112</td>
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<td>110</td>
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<td>107</td>
</tr>
<tr>
<td>51 years and over</td>
<td>36</td>
<td>27</td>
<td>63</td>
<td>36</td>
<td>24</td>
<td>60</td>
<td>17</td>
<td>17</td>
<td>34</td>
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<td>19</td>
<td>32</td>
<td>13</td>
<td>21</td>
<td>34</td>
</tr>
</tbody>
</table>
Between ages 21 and 50 there were 3,069 (55 per cent) males and 2,797 (53 per cent) females. However, the 51 years and over age group had fewer males (822) than females (1,065).

By year of arrival (Table 5) females exceeded males in 1971 (51 against 49 per cent) and in 1972 (53 against 47 per cent). However, in 1973, 1974 and 1975 males exceeded females (55 against 45 per cent; 52 against 48 per cent; and 51 against 49 per cent, respectively).

Selection of Settlement Community

While the immigrant families are still in Rome, plans are made for their reception in the United States. HIAS staff works closely with various officials of governments, as well as with the Joint Distribution Committee, which, with assistance from the United States Refugee Program, arranges for maintenance in that transit area. ORT (Organization for Rehabilitation Through Training) conducts English and some vocational classes for the emigrés, and other organizations cooperate with HIAS to provide a broad range of services while processing them for visas, which usually takes between three and four months, depending on the individual case.

The selection of an appropriate American community of initial settlement involves, among others, HIAS Rome staff, the immigrant family, the Premigration and Community Service departments in HIAS world headquarters in New York, local Jewish family agencies or federations, and the Jewish Vocational Service in communities having such an agency. These in turn establish contact with relatives, friends, colleagues, community groups, and others interested in incoming refugee families. The immigrants' choice as well as the situation in the particular communities are taken into consideration. The decision is based on such factors as reunion with close relatives, religious requirements, Jewish population of a particular community, experience and ability of communities to absorb anticipated numbers of immigrants, special job skills, the presence of industries, universities and other community and private resources having employment potential for newcomers. Other important factors are the availability of a state or public-supported college system, if families include teenagers, and medical facilities for the elderly or persons with special medical needs.

Distribution in Communities

During the five year period, the assisted Soviet immigrants were initially settled in communities indicated in Table 6.

As the table indicates, the number of communities of initial settlement has dramatically increased by 357 per cent, from 21 communities in 13 states and Puerto Rico in 1971, to 96 communities in 34 states and the District of Columbia in 1975. This increase was the result of a policy of careful community planning to distribute the newcomers over wider geographic areas and to involve more communities in the
TABLE 6. INITIAL SETTLEMENT OF HIAS-ASSISTED USSR MIGRANTS IN SELECTED AMERICAN COMMUNITIES, 1971-1975

<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>Baltimore</td>
<td>94,000</td>
<td>3</td>
<td>4</td>
<td>36</td>
<td>83</td>
<td>150</td>
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<tr>
<td>Boston</td>
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<td>7</td>
<td>16</td>
<td>73</td>
<td>146</td>
<td>260</td>
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<tr>
<td>Chicago</td>
<td>253,000</td>
<td>2</td>
<td>27</td>
<td>60</td>
<td>113</td>
<td>145</td>
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<tr>
<td>Cleveland</td>
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<td>4</td>
<td>49</td>
<td>120</td>
<td>157</td>
</tr>
<tr>
<td>Detroit</td>
<td>80,000</td>
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<td>5</td>
<td>90</td>
<td>229</td>
<td>428</td>
</tr>
<tr>
<td>Los Angeles</td>
<td>463,000</td>
<td>5</td>
<td>5</td>
<td>95</td>
<td>124</td>
<td>240</td>
</tr>
<tr>
<td>Metropolitan N.J.</td>
<td>95,000</td>
<td>5</td>
<td>5</td>
<td>25</td>
<td>62</td>
<td>67</td>
</tr>
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<td>Miami</td>
<td>225,000</td>
<td>5</td>
<td>5</td>
<td>16</td>
<td>94</td>
<td>124</td>
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<tr>
<td>New York City</td>
<td>1,998,000</td>
<td>13</td>
<td>276</td>
<td>731</td>
<td>1,572</td>
<td>2,247</td>
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<tr>
<td>Philadelphia</td>
<td>350,000</td>
<td>4</td>
<td>4</td>
<td>85</td>
<td>195</td>
<td>281</td>
</tr>
<tr>
<td>Pittsburgh</td>
<td>52,000</td>
<td>4</td>
<td>2</td>
<td>7</td>
<td>27</td>
<td>43</td>
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<tr>
<td>St. Louis</td>
<td>60,000</td>
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<td>1</td>
<td>6</td>
<td>40</td>
<td>69</td>
</tr>
<tr>
<td>San Francisco</td>
<td>75,000</td>
<td>5</td>
<td>1</td>
<td>6</td>
<td>40</td>
<td>69</td>
</tr>
<tr>
<td>Washington, D.C.</td>
<td>112,500</td>
<td>5</td>
<td>10</td>
<td>27</td>
<td>11</td>
<td>48</td>
</tr>
<tr>
<td>Others</td>
<td>1,614,500</td>
<td>22</td>
<td>84</td>
<td>201</td>
<td>662</td>
<td>1,051</td>
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<tr>
<td>Total</td>
<td>5,732,000</td>
<td>214</td>
<td>453</td>
<td>1,449</td>
<td>3,490</td>
<td>5,250</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Total # of Communities</th>
<th>21</th>
<th>34</th>
<th>45</th>
<th>78</th>
<th>96</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total # of States</td>
<td>13+</td>
<td>15+</td>
<td>24+</td>
<td>33+</td>
<td>34+</td>
</tr>
</tbody>
</table>

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b The figures indicate initial settlement and do not take into account movements of migrants, for whatever reason, from community to community subsequent to initial settlement.

Resettlement. Mindful of limitations of budget, staff, and resources of individual Jewish communities—especially the larger ones which, partly for reasons of family reunion, had been receiving most of the newcomers—HIAS and cooperating national and local organizations are seeking to distribute the immigrants among an increasing number of Jewish communities throughout the country. During the five-year period, almost half of the assisted arrivals (46 per cent) were initially settled in the New York metropolitan area, while the rest found new homes in other Jewish communities.

Adjustment Problems

Communities have encountered numerous problems in dealing with the newcomers. The process of integration in a new country with a different life-style is seldom
easy. But the transition from a closed, totalitarian society where the state provides many of the life-essential services and where, as a consequence, individual initiative and responsibility are largely reduced to a minimum, to an open society based on individual initiative and responsibility is a traumatic experience for many Soviet Jews. For the first time, they must cope with the fact that in this country fees have to be paid for medical services; that to attend a university costs money; that one has to seek actively an apartment and assume a financial risk when going into business; that there is competition in the job market, and that they might not always be able to find positions in occupations for which they considered themselves fully trained. They must also become accustomed to the American way of paying for their needs, such as bank loans, mortgages, credit cards—all strange to them.

In this new and sometimes bewildering world of the Soviet Jewish immigrants, the freedom to choose and the sudden need to make choices about jobs, apartments, schools, and other matters can be overwhelming; for the experiences of the immediate past tend to color their perceptions. The realization that they can hear and read what they choose; that they can travel when and where they wish without official permission and without an internal passport; that synagogues are no longer to be shunned because of fear of informers; that they can live freely as Jews in a manner of their own choice rather than be derisively called *piatye punkty* ("the five-pointers"), a reference to point 5 in their internal passport which officially identified the bearer as a Jew and, in effect, prevented them from holding certain positions, restricted opportunity for higher education and, in general, made life for them more difficult, is hardly believable at first.

Some of the newcomers, therefore, have difficulty discarding old fears and suspicions. Confronted with a new and unfamiliar phenomenon, the voluntary private agency, for example, some perceive it as an arm of government. And their attitudes toward officials representing the government and private sectors in their new communities tend to be influenced by recollection of the battle for exit documents, which many had to wage. Needless to say, such attitudes do not facilitate the resettlement task of local communities.

**Process of Integration**

Once a family arrives in the settlement community, they are taken in hand by the local Jewish family service or federation, which provides many services to help the newcomers establish roots: counseling, housing, vocational guidance, job placement in cooperation with the Jewish Vocational Service, registration of children in Jewish schools, if desired, referrals to health services and public schools for children, maintenance allowances, and a broad introduction to the organized Jewish life of the community.
RECRUITING THE COMMUNITY

Well aware of the need to make the newcomers psychologically receptive to the myriad of formalities, interviews, and decisions awaiting them, the communities have resorted to any number of unofficial programs. Chief among these is the use of volunteers. These are recruited with increasing frequency and success to provide the little "extras" that can mean so much—guided tours of supermarkets and other shopping facilities, tutoring in English, introduction to synagogues and Jewish community centers, invitations to the homes of local families, etc. In Cleveland, for example, the Jewish Family Service Association has a director of volunteers on staff, who supervises 70 people. The volunteers may be called upon to help in any number of ways, from putting up an immigrant family when they first arrive to settling family arguments. One veteran resettlement volunteer for the agency, Mrs. Betty Berliner, is a survivor of the Holocaust, who speaks Polish and Yiddish and understands Russian. Her role was described in the Cleveland *Jewish News* as follows:

> a seemingly insignificant part of her work has been to talk many hours on the phone with the immigrants—"sometimes at weird hours"—calming their fears and anxieties in a world that is strange to them.

Often the volunteer is called upon to be a liaison in the dealings of the family with the professional resettlement caseworker, even to the extent at times of advocating the immigrant's point of view in a difference with the caseworker.

Many times the immigrant will trust the volunteer more and respond better to him than to the so-called "bureaucrat at the agency," explained Mrs. Berliner. She adds, however, that not every immigrant understands the concept of volunteerism and may distrust the volunteer worker as well.

San Francisco, in a similar effort, has developed Operation Outreach, a special project in which earlier Soviet Jewish arrivals help smooth the transition period for newcomers in much the same way as do volunteers elsewhere. In Rochester, the agency works closely with an organization of former refugees whose members serve as volunteers in orientation, transportation, and in other ways. In St. Paul, volunteers, through an unofficial "adopt a Russian family" approach, provide orientation, familiarizing the newcomers with the community, etc. Cleveland has an elaborate task force which provides valuable assistance in every stage of the process. Houston has a refugee planning committee consisting of representatives of various Jewish organizations, which works with the guidance of a Jewish Family Service worker. In the Philadelphia's Jewish Family Service's "Adopt a Family" program, American Jewish families are matched with the newly arrived families, whom they assist, for mutual interests, backgrounds, education and number and ages of children, and other characteristics.

In some instances, agencies were quite innovative. Thus in Atlanta, a caseworker and volunteers from the National Council of Jewish Women presented the arriving family with a "welcome basket" including, among other things, a letter of welcome, a small bottle of vodka, a bottle of kosher wine, a *challah*, and a map of Atlanta.
In Kansas City, a newly arrived family was first taken to its home and then to the agency office for lunch with social workers, translators, teachers, vocational counselors, and others. On Friday evening, it was brought to the synagogue for services and an Oneg Shabbat.

LOCAL AGENCIES AT WORK

The common objective of the resettlement agencies was described by Burton S. Rubin, executive director of the Cleveland Jewish Family Service, in an address at the annual meeting of the National Conference of Jewish Communal Services in June 1975:

The basic life supportive services in our resettlement process—the provision of housing and furniture, maintenance, clothing, medical needs—are all geared to the concept that these tangible forms of assistance are time-limited emergency services moving toward casework goals and objectives of independence and self-support. We see the accomplishment of these goals as a sign of health and growth of individual adjustment.6

For the newcomers, this may mean placement in jobs which do not pay too well and which they may consider below the level of their qualifications. A number of communities have set time limits within which they are given the opportunity of finding employment of their choice. If they fail, they are required to accept the first available job, or lose agency financial assistance. In Los Angeles, the refugees are given three months, in Boston up to four. Financial support is also withdrawn if they refuse two or three job offers during that period without good reason. The practice adopted by the Cleveland Family Service has been:

If a job is available, but the client refuses to accept it, because it is not in his field, etc., he has two months to locate his preferred employment either through JVS or on his own. The caseworker will again explain to the client that if he cannot find a job after two months, he will have to accept the “entry” job that JVS refers him to.

Miami deals with newcomers through an Inter-Agency Council on Russian Emigrés, established by the local federation. Composed of eight organizations involved in the resettlement process, the Council coordinates activities, reviews special situations, and makes policy recommendations such as termination of financial support in the event of job refusal. The final decision rests with federation.

Communities have developed a variety of job-placement techniques. Thus the Jewish Vocational Service (JVS) of Metropolitan New Jersey’s Board Committee


1 Jewish Family and Children’s Service, Central Agency for Jewish Education, Jewish Community Center, Jewish Vocational Service, Mount Sinai Medical Center, National Council of Jewish Women-Rescue and Migration Service, Rabbinical Association, and Community Chaplaincy Services, Greater Miami Jewish Federation.
submitted to the head of the United Jewish Appeal (UJA) campaign a list of jobs needed on the basis of which UJA supplied a "blue ribbon" list of employers and donors. JVS planned to use the federation's occupational list of donors in the same way. JVS in Los Angeles set up an Industrial Advisory Committee, consisting of some ten members of the Major Management Team of the Welfare Fund, which has been able to find for the newcomers the best-salaried jobs. It also hired a part-time job developer, and a placement counselor who concentrates on individualized job solicitation. JVS is also looking for ten large Jewish-owned businesses (over 500 employees), which would each agree to hire five emigrés.

To remove the language barrier, most agencies use public-school facilities for English-language instruction; some offer intensive language courses, usually at the university level; others provide tutorial service. Where available, the Jewish Vocational Service closely works with the family agency in arranging as a facet of job placement, language instruction relating to the immigrant's occupation.

Most agencies indicate that they do not refer for public welfare those who fail to become self-supporting; others do in cases requiring long-term assistance. Health services for such families are usually provided by Jewish hospitals or, where none exist, by volunteer panels of Jewish physicians and dentists.

NEW YORK CITY

About half of the total HIAS-assisted arrivals in the United States are living in the New York City area. A report issued by the New York Association for New Americans (NYANA), which is responsible for their absorption, states that it provides, besides counseling and all necessary services, an average cash allowance of about $4,200 for a family of four to cover rent, food, clothing, and medical care for an initial period that varies with each family's needs. Each family is handled on an individual basis. Helping the newcomers find work is the most urgent task. NYANA does this in several ways. It has on staff a job solicitor, who has succeeded in opening doors not normally accessible. It also contacts earlier Soviet immigrants for whom it had found jobs and who are now themselves employers for both evaluation of individual cases and job openings. It refers professionals to the American Council for Emigrés in the Professions.

Job Placement

For a clearer picture of what is involved in the intensive job search conducted by all resettlement agencies, one must look at the occupational distribution, training and work experience of the immigrants, as well as at their state of mind.

*One For All, n.d.
OCCUPATIONAL DISTRIBUTION

On the basis of information provided by the newcomers in interviews with HIAS staff in Rome, a breakdown of occupations was prepared (Table 7).

The five-year total indicates that of the 10,856 assisted Soviet immigrants, 6,718 (62 per cent)—3,879 (58 per cent) males and 2,839 (42 per cent) females—were in the labor force. Of these, 1,852 (28 per cent) were professionals (doctors, nurses, artists, dentists, academicians, literary figures, musicians, scientists, journalists, translators, and related occupations); 709 (11 per cent) were engineers, and 809 (12 per cent) technicians. The 3,370 persons in these three categories constituted more than half of the labor force, indicating, among other things, a high degree of training and advanced schooling.

Analysis by sex distribution shows that there were almost twice as many women (38 per cent) as men (20 per cent) who reported occupations in the professional category; almost three times as many women (22 per cent) as men (8 per cent) in white-collar occupations, and almost twice as many women (17 per cent) as men (9 per cent) in service occupations. There were more than four times as many men (25 per cent) as women (6 per cent) in blue-collar occupations; three times as many men (15 per cent) as women (5 per cent) among the engineers; and almost twice as many men (15 per cent) as women (8 per cent) who were technicians.

Thus, while there were fewer females than males among the Soviet Jewish immigrants and the percentage of women in the labor force was lower, the professional category included 1,090 women (38 per cent) as against only 762 men (20 per cent). In part, this may be because some occupations like nursing are usually held by women. Women also outnumbered men in the white-collar and service categories. The largest percentage of men (25 per cent) were in blue collar occupations, and men outnumbered women in the engineering and technician categories.

JOB QUALIFICATION

The problem in job placement is, of course, the preponderance of professionals and academics. This is not only in terms of numbers and the relatively limited positions available, but of their qualifications. The almost total isolation of Soviet society for many years meant that they, like all Russians, were denied, or were limited in access to information from abroad about new developments and the literature in their fields of specialization. This tended to create large gaps in the knowledge and skills of most professionals, particularly of physicians, who often are unaware of new drugs and techniques developed in the Western world, and engineers, who could not keep abreast with discoveries affecting their work.

Consequently, aside from coping with language difficulties, many highly educated and trained emigrés must acquire the knowledge and skills long utilized by Western professionals. As a result, they are often frustrated because they cannot immediately
TABLE 7. OCCUPATIONAL BREAKDOWN OF HIAS

<table>
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<tr>
<th>Occupation</th>
<th>1971</th>
<th></th>
<th></th>
<th></th>
<th>1972</th>
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<th></th>
<th></th>
<th>1973</th>
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<tr>
<td></td>
<td>M</td>
<td>F</td>
<td>Total</td>
<td></td>
<td>M</td>
<td>F</td>
<td>Total</td>
<td></td>
<td>M</td>
<td>F</td>
<td>Total</td>
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<td>Engineers</td>
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<td>15</td>
<td>5</td>
<td>78</td>
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<td>Technicians</td>
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<td>77</td>
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<td>White Collar (Managerial, Clerical, Sales)</td>
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<td>16</td>
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<td>28</td>
<td>50</td>
<td>18</td>
<td>55</td>
<td>74</td>
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<td>Blue Collar (Machine Trades, Benchwork, Structural)</td>
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<td>23</td>
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<td>1</td>
</tr>
<tr>
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<td>13</td>
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<td>8</td>
<td>13</td>
<td>11</td>
<td>24</td>
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<td></td>
<td>55</td>
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<td>177</td>
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<td>222</td>
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<td>(Children)</td>
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<td>(3)</td>
<td>(50)</td>
<td>(11)</td>
<td>(14)</td>
<td>(25)</td>
<td>(39)</td>
<td>(62)</td>
<td>(53)</td>
<td>(115)</td>
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<td>(Housewives)</td>
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<td>(25)</td>
<td>(–)</td>
<td>(49)</td>
<td>(49)</td>
<td>(–)</td>
<td>(–)</td>
<td>(105)</td>
<td>(105)</td>
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<td></td>
</tr>
<tr>
<td>(Students)</td>
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<td>(40)</td>
<td>(44)</td>
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<td>(140)</td>
<td>(102)</td>
<td>(242)</td>
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<tr>
<td>(Retired)</td>
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<td>(24)</td>
<td>(4)</td>
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<td>Total</td>
<td>104</td>
<td>110</td>
<td>214</td>
<td>214</td>
<td>239</td>
<td>453</td>
<td>791</td>
<td>658</td>
<td>1,449</td>
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| Number in Labor Force                        | 67  | 40 | 107 | 159| 117| 276| 569 | 368| 937 |
| Per cent in Labor Force                     | 63  | 37 | 50  | 58 | 42 | 61 | 61  | 39 | 65  |

a Engineers, although in the professional category, are listed separately here because of their significant number.

resume the skilled occupations for which they feel they have been trained. Community agencies have reported at times that, upon examination of their functions in the Soviet Union, an engineer might be the equivalent of a construction foreman in the United States; an accountant might be considered a bookkeeper, and an economist might more properly have an occupational listing of pricing clerk. Pending further
## Assisted USSR Arrivals in the U.S.

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<tr>
<th>Year</th>
<th>M</th>
<th>F</th>
<th>Total</th>
<th>% in Labor Force</th>
<th>M</th>
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<td>1974</td>
<td>275</td>
<td>382</td>
<td>657</td>
<td>30</td>
<td>335</td>
<td>532</td>
<td>867</td>
<td>27</td>
<td>762</td>
<td>1,090</td>
<td>1,852</td>
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<td>1975</td>
<td>191</td>
<td>41</td>
<td>232</td>
<td>10</td>
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<td>361</td>
<td>11</td>
<td>568</td>
<td>141</td>
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<td>105</td>
<td>221</td>
<td>326</td>
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<td>116</td>
<td>295</td>
<td>411</td>
<td>13</td>
<td>305</td>
<td>628</td>
<td>933</td>
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<td>287</td>
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<td>516</td>
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<td>600</td>
<td>19</td>
<td>983</td>
<td>178</td>
<td>1,161</td>
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<tr>
<td>1974</td>
<td>115</td>
<td>147</td>
<td>262</td>
<td>12</td>
<td>174</td>
<td>249</td>
<td>423</td>
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<td>730</td>
<td>1,275</td>
<td>855</td>
<td>1,212</td>
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<td>1,714</td>
<td>2,424</td>
<td>4,138</td>
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(145) (129) (274) (37) (245) (206) (451) (39) (465) (403) (868) (38)
( - ) (227) (227) ( - ) (330) (330) ( - ) (736) (736)
(364) (304) (668) (556) (455) (1,011) (1,127) (933) (2,060)
(36) (70) (106) (54) (221) (275) (122) (352) (474)
1,807 1,683 3,490 2,677 2,573 5,250 5,593 5,263 10,856

1,262 953 2,215 1,822 1,361 3,183 3,879 2,839 6,718

57 43 63 57 43 61 58 42 62

Analysis, however, no general conclusions should be drawn from these cases, except that the job functions for which reported titles stand may not necessarily coincide with those of similar titles in the United States employment listings. There is, too, the problem that for some Soviet occupational categories, e.g., feldsher or stomatologist, there are no American equivalents.
The placement of professionals is difficult for a number of reasons. Chief among them is that most professions require licensing (or equivalent) examinations of those who had received their training overseas. The examination for physicians, the NYANA report notes, is a most difficult one, for which intensive preparation is required. To secure the license to practice in the United States, they must, in addition to having a general command of the English language, learn a highly specialized professional vocabulary and pass a rigorous examination. NYANA is now cosponsoring preparation courses for them in New York hospitals affiliated with the Federation of Jewish Philanthropies.

The American Council for Emigres in the Professions, an agency to which NYANA refers the professionals, assists physicians, teachers, engineers, artists, and others in securing jobs. In its Annual Report it refers to the sense of grievance and distrust of professionals, which, together with their lack of information about, and understanding of, our system, create situations that often are incomprehensible to Americans.

In several cases, for example, Soviets placed in well-paying professional jobs left them with no explanation, within a few days.

Intensive counseling elicited the information that in the Soviet Union one salary is paid for a job regardless of years of service. The emigre, discovering that persons doing the same job he was hired for but with seniority were being paid more, assumed he was being taken advantage of, and quit.

A similar misunderstanding arose when Soviets, offered jobs in their professions in New Jersey, refused to leave New York City and accept the jobs. Again, intensive counseling uncovered the reason. In the USSR goods and services are often unavailable outside the large cities. Food—even articles of clothing available in Moscow cannot be found outside—more serious, once a Soviet has left a metropolitan area like Moscow or Leningrad, he is often refused an entry permit to return. In both cases, the emigre suspected that he was being deliberately hoaxed into accepting work that no American would do.

These and similar experiences moved the Council to evolve a program to deal with more than the occupational placement of the immigrant:

The life circumstances of a refugee after his arrival here can be very discouraging. Because he has fled his country and does not hope to return, the refugee must bring his family with him. Once here, he is faced with the task of learning English and qualifying for his profession and simultaneously finding some kind of work to support his wife and family. During this period he needs technical advice on the steps he must take for qualification, an interim job that will support him but still leave him time to study English and review his professional training, and

10 Ibid.
finally help with finding a job in his own profession. All these are provided as part of ACEP's general services.

Beyond counseling and the provision of technical information another important factor in the success of the refugee's job search is his knowledge and understanding of American life. To help provide this information, ACEP this year established a practice of providing group orientation seminars for emigrés in specific professions utilizing for these workshops American professionals and former emigrés who had made a successful professional adjustment.

Last fall, as part of the program, a group of newly arrived emigré engineers met with a number of American engineers working in their disciplines. The meeting lasted for over three hours and included a wide-ranging exchange of information, not only on professional requirements, but also on differences in ways of life. Similarly this spring an orientation seminar was established for physicians. In addition to a free exchange of ideas and comments, the seminar included a short lecture by a refugee physician who had come to the United States some years ago and had since qualified and been successful in his profession. The former refugee described his traumatic early months and years in this country and the newly-arrived refugee physicians were able to respond to his story with questions of their own.

In addition to its orientation seminars and special counseling services during 1973-4 the Council inaugurated two new training programs based on the special needs of newly-arrived emigrés. In the first program a group of engineers whose training was not up to American standards were given an eight week course in drafting and designing of air-conditioning and ventilating machines. Twelve persons completed the course and are now placed in the field. In the second program refugee physicians, primarily from the Soviet Union, but also from other Eastern European countries were given four hours a week of intensive English with emphasis on Medical English, reading comprehension and American testing techniques, plus two hours a week of lectures on medicine to help them prepare for qualifying examinations.\(^{12}\)

**Stress on Jewish Identification**

In some Jewish communities there is growing emphasis on making the newcomers conscious Jews. Some of them had been estranged from Judaism through intermarriage; but even among the not intermarried are many who, deprived of the opportunity to be educated and to live as Jews in the USSR, are only peripherally related to Judaism.\(^{13}\)

There is an interesting historical footnote reflecting this emphasis. In 1912, when considerable stress was being placed upon the Americanization of the large numbers of Russian Jewish immigrants arriving in this country—who, in contrast to the new immigrants, had been steeped in Judaism—Solomon Schechter, then head of the


\(^{13}\) Increasing awareness of their lack of Jewish knowledge has moved some Jews in the USSR to organize clandestine classes in Hebrew, Jewish history, Bible, and related subjects.
Jewish Theological Seminary of America, blasted such emphasis in his letter of resignation from the board of the Educational Alliance in New York City, then prominent in furthering Americanization. He said in part:

The great question before the Jewish community is not so much the Americanizing of the Russian Jew as his Judaizing. We have now quite sufficient agencies for his Americanization. But the problem is whether we are able to keep the immigrant within Judaism after he has become Americanized.  

Resettlement agencies, in cooperation with religious groups, Jewish community centers, and other organizations, are seeking ways to stimulate Jewish identification and involvement in Jewish communal life among Soviet Jews. Some communities provide free synagogue and center memberships, camp placements for children, scholarships for Jewish parochial schools, and more. In New York, for example, Rabbi Stanley Dreyfuss, chairman of the Brooklyn Jewish Community Council's newly established Ad Hoc Committee on Newly Arrived Jews, issued a call to the rabbis and institutional presidents in the borough, which states in part:

Let us open our synagogues, our centers, our schools, our organizations to them. Let us seek them out, visit them in their homes, invite them to participate in our activities, and let that invitation come not once but again and again. Perhaps, since they are unaccustomed to our ways, they will be hesitant to join us. Let us make strenuous efforts to involve them in the life of our community.

The Brooklyn Jewish Community Council suggests that each organization in the Borough form a committee to call upon Soviet Jews who are living in the neighborhood, to welcome them, to ascertain their needs, and to see how these can be met. The BJCC will assist to the fullest extent of its ability.

The Orthodox community, and particularly the Lubavitcher Hasidim, are actively engaged in fostering programs to stimulate yidishkayt among the newcomers, many of whom have rediscovered their Jewishness as a result. The impact of this experience has been described by any number of families in press interviews. Reporting on Alexander Sukornik and his family, the New York Times wrote on March 9, 1975:

Perhaps the biggest change for the family in terms of their own consciousness is that they are learning what it means to be Jews. There is a mezuzah, an encased parchment bearing passages from Deuteronomy, on the door of their apartment now; a year ago they did not know what one was. Their son goes to a Yeshiva and through him the parents are learning of religious festivals.

“In Russia we know about Purim and Passover,” said Mrs. Sukornik, “but we didn’t know what they were.” Her husband said he knew he was Jewish because his passport said he was. He said he had experienced World War II as a Russian

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rather than as a Jew and that even now the words "Stalingrad" and "Leningrad" had more emotional significance for him than "Auschwitz" and "Dachau."

Another Soviet Jewish woman, resettled in New Haven, described the deep emotion stirred by participating in a Jewish religious ceremony:

"We had never celebrated Jewish holidays," she said. "Jules and Susan Laser had us to dinner on New Year's eve. She gave us the respect to let us light the candles—rose glasses with wine for peace. It was a wonderful night. I wanted to cry for happiness!"16

The danger associated with religious observance in the USSR was recalled by Alexander Yakubowitch, a tailor who

... enjoys his freedom and the living he can make from his tailor shop. He and his wife Agnes, a teacher, speak of their enjoyment attending synagogue services without fear of reprisals.17

An account of newly arrived Soviet Jews in Denver emphasizes the last point:

This was the first time in their lives they have been able to attend Rosh Hashonah and Yom Kippur services without apprehension of what might happen.

It was the first time they entered a shul without being under the watchful eyes of the KGB.

It was the first time they were able to wear a Magen David proudly and without fear.

They are already speaking of how they look forward to Passover and their own exodus.

Shimon Timashpolsky told of Passover in Odessa. The Soviets announce to the world that matzos are provided for all the Jews, he remarked.

"Do you know what this means? A Jew cannot obtain matzos—and then only a few pieces for his entire family to last the full week—without a permission slip from the government authorities. Obtaining the permission often means several trips to the office and filling out many forms.

"Once we do have the slip it tells us exactly what day we are to be at the shul to get the matzos. They are sold for perhaps four or five days but we must be there only on the day designated on our slip. We have stood in line sometimes six or seven hours to buy the matzos. This means we had to be away from work. We received no pay and in addition it often means harassment by our employers or fellow workers. For this reason many Jews are even afraid to ask permission."18

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16 New Haven Register, October 20, 1974.
17 Jewish Week, November 23, 1974.
Effectiveness of Resettlement Programs

Despite the many difficulties, however, most of the family agencies have considerable success with their resettlement programs. The report of NY ANA indicates as much:

With all their difficulties, Russian Jews who arrive in the United States show an extraordinary degree of achievement in a very short time. It is perhaps to be expected: those who have reached the United States were not only willing to take the risk of applying for exit permits from the Soviet Union, but had the energy, the determination and the persistence to overcome all the obstacles which they faced during their wait for departure.

The special qualities of these newest Jewish newcomers—and the intensive help of American Jewry—have already produced some remarkable statistics:

Despite all the economic and social obstacles, within one or two months after their arrival 80% to 85% of all the Russian newcomers have found their own apartments.

Within four to six months, if there are no unusual vocational, medical or other special problems, the average Russian family is by and large self-supporting—and no longer requires financial assistance from NY ANA and the Jewish community.

Yet as with earlier groups of Jewish refugees, there are some among the Russian newcomers who need aid for far longer periods, aid which NY ANA continues to provide.\textsuperscript{19}

Typical of the assessment of the resettlement process in the smaller communities is one by the Jewish Family and Children's Service of Pittsburgh:

On the whole we have been favorably impressed with the attitudes and willingness of most of the families who have come to participate in the difficult settlement process. The community response and efforts towards socializing with the newcomers have been quite overwhelming. We have been impressed with the fact that the families are not demanding as has been our experience with some new Americans in the past. On the other hand, the employment situation is often difficult for them to comprehend, since as you know, a high proportion are professionals who were at the top in their occupations in the Soviet Union. Nevertheless, they at least verbalize a willingness to take "any job." Staff members have been unusually responsive to the needs of Soviet Jews and difficulties have arisen in only a few situations where the newcomers may have brought personality problems which might exist in members of any group of people. Staff perhaps have been mainly frustrated because of the tremendous amount of time consumed by the detail work of settlement. We are hoping this will be somewhat alleviated as the volunteer program develops.\textsuperscript{20}

\textsuperscript{19}Op. cit.
\textsuperscript{20}Letter to HIAS, dated December 26, 1974.
The success thus far in resettling the Soviet Jewish immigrants has been achieved by the joint efforts of the various Jewish agencies and other groups, and by the commitment on the part of the entire Jewish community. It is hoped that the further sympathetic involvement of the total Jewish community will help the newcomers in the development of a more meaningful Jewish identity and ultimate involvement and participation in Jewish communal life and American society. Like the generation of their grandfathers, they are a rich source of potential spiritual and cultural contributions to American Jewish life. With patience, understanding, sensitivity, and time, this objective can be achieved.

Joseph Edelman
Jewish Scholarship in the United States: Selections from the Literature, 1973–1975

A survey of recent American Jewish publications justifies optimism about the current condition and the future of Jewish scholarship. There has been a considerable increase in the number and diversity of scholarly works, many of them promising first products of young Americans. A sizable number of the latter are dissertations of Ph.D. candidates in the various Jewish studies departments of American universities, who themselves frequently became teachers of Judaica at colleges and universities. No less gratifying is the undiminished creativity of such recognized scholars as Baron, Goitein, and Lieberman, whose extraordinary erudition continues to enrich our heritage. All in all, the days when Jewish scholarship was dominated by a small elite are past. There now is a proliferation of scholars, students, and researchers devoting their professional careers to Jewish studies. Their productivity is reflected in this survey.*

An indication of the maturity of American Jewish scholarship is its expanding scope. It includes the gamut of traditional *Jüdische Wissenschaft* as well as matters previously left to the amateur and dilettante and now subjects of rigorous, scholarly investigation—especially modern and contemporary developments in Jewish life and culture. Thus, the books briefly described here range in subject matter from ancient times to the present; from the geographically remote to the close to home; from the fundamental to the ephemeral; from the topical to the esoteric.

The fact that a good number of books originally published in other languages are now being made available in English translations and that works of Israeli and Continental scholars are published in English first is an indication of the American public’s growing interest in matters Jewish. Another sign is the continued activity of the reprint industry, which reproduces out-of-print works with or without new materials and publishes collections of articles and essays by individual authors, or by various authors on one specific topic. There is, too, the fact that scholarly works are no longer exclusively published by a few relatively small Jewish publishing houses, but more and more by larger well-known general firms.

It should be stated that the very profusion of writings in so many fields cited here makes a full assessment of their scholarly merit virtually impossible. Some of the

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*Essays and reflections on the present status and future direction of Jewish studies in the United States are found in Jacob Neusner’s *The Academic Study of Judaism*, a searching critique of current developments and a discussion of the great promises and possibilities in the field. Neusner has been professor of Jewish studies for fifteen years.
works will always rank with the best in Jewish scholarship by virtue of their soundness of methodology, independent and incisive analysis, and intellectual power. Others offer neither originality nor depth, but are useful summaries. Most difficult to appraise are the works with challenging, novel approaches and radical departures from traditional methods of investigation. Only time will tell which are of lasting value. The American Jewish scholarly book is directed mainly at the scholarly community. However, the publishing industry also considers the needs of the lay public and the requirements of college students, as the nature of some books included here fairly clearly indicates.

The following guidelines were used in making the selection for discussion here: Bible, archaeology of Israel and the Near East, Dead Sea Scrolls were generally excluded. However, reference is made to a number of publications which have a bearing on certain later, specifically Jewish developments in biblical studies and exegesis. As a rule, writings on contemporary sociological and political, as well as religious and cultural, affairs were also left out, as were works of traditional Rabbinic learning and unchanged reprints of older books. Works by American authors published here or abroad and works by foreign authors published in the United States are the main subject of this survey. Some outstanding books in English, written by foreign authors and published abroad, were included.

BIBLIOGRAPHY AND BOOKLORE

It is gratifying to begin this section with a work which headed the same category in a survey of some years ago (AJYB 1968 [Vol. 69], p. 347), Shlomo Shunami's *Bibliography of Jewish Bibliographies*. The current volume, a supplement to the work's second, 1965 edition, is eloquent testimony to the single-minded dedication and great bibliographical skill and erudition of the author, who for four decades has been collecting and recording bibliographies in the field of Jewish studies. Shunami includes in this supplement 2,000 entries representing the production of the last decade, a number surpassing that of all bibliographies published in the preceding century of modern Jewish scholarship. As expected, the new supplement is especially strong in bibliographies on the Holocaust and the State of Israel. Along with its former editions, this work will undoubtedly become a major tool of Jewish research.

An eight-volume supplement to the original 14-volume *Dictionary Catalog of the Jewish Collection of the New York Public Library* makes available 114,000 cards representing holdings in Hebraica and Judaica of this major research collection to scholars having no direct access to the library. Aron Freimann's *Union Catalog of Hebrew Manuscripts* is a guide to the vast number of Hebrew manuscripts scattered in the world's major libraries and in private collections. Freimann, who for many decades had gathered information for a union catalog of all Hebrew manuscripts,
died before his work was completed. In 1964 the American Academy for Jewish Research published a photomechanical reproduction of his handwritten, unedited cards. An author-title index, published in 1973, greatly facilitates the use of this catalog. Although incomplete and somewhat dated, Freimann's work must be regarded as the most convenient guide to the widely diffused data on Hebrew manuscripts.

A catalog of the Hebrew manuscript holdings of the Jewish Theological Seminary library, considered one of the most important in the world, has long been a desideratum. A small beginning in this area has been made in the last few years with the publication by University Microfilms of three Reel Guides to parts of the collection. They provide a short English description of some 2,000 manuscripts in the fields of Bible, liturgy, and philosophy. The manuscripts listed are presently available for distribution on microfilm through University Microfilms.

Students of Hebrew manuscripts will find Mordechai Glatzer's Hebrew Manuscripts in the Houghton Library of the Harvard College Library most useful. The carefully prepared catalog of this relatively small but important collection opens up to scholars 107 items of which the earliest is dated 1260. Philip Mason's Directory of Jewish Archival Institutions is a short summary of the holdings of eight major Jewish archival institutions in the United States. Hebrew Manuscripts in Austria is the product of the efforts of Arthur Z. Schwarz, D. S. Loewinger, and E. Roth. The first and second volumes, constituting one of the finest catalogs of Hebrew manuscripts ever to appear, were written by the late A.Z. Schwarz and published in the 1930s. The Nazi occupation of Austria prevented its completion. The recently published final portion of the catalog was produced by Loewinger and Roth, who devoted a great deal of effort to organize and complement the data left by Schwarz. The catalog offers information on the location of Hebrew manuscripts removed from Austria during the Second World War, of which many are now preserved in the Jewish Historical Institute in Warsaw, Poland.

Several subject bibliographies are significant contributions to their respective fields. Bible Bibliography 1967-1973, edited by Peter R. Ackroyd, is a comprehensive, annotated guide to biblical studies in the widest sense. It includes sections on Bible texts and versions, on various aspects of biblical thought, and on the life and thought of the peoples among whom the Jews had lived. Pedagogically very sound is Joseph A. Fitzmyer's scholarly The Dead Sea Scrolls, a practical guide mainly for the beginner in this relatively new, but by now quite complex, field of study. Robert Singerman's The Jews in Spain and Portugal lists and classifies 5,000 items on many subjects relating to Jews and Judaism on the Iberian peninsula. The Holocaust and After, by Jacob Robinson, is a bibliographical register of 6,637 books, articles, film, and television plays on the subject, which originated in English-speaking countries.

Specific and unusual aspects of Jewish booklore are dealt with in several works. Haggadah and History, by Yosef H. Yerushalmi, is a fascinating and very beautiful book offering a panorama of 200 facsimiles selected from the several thousand
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Haggadah editions published in the last 500 years. Yerushalmi thoughtfully and tastefully chose representative examples illustrating the history of the Haggadah and the Haggadah in history. These are accompanied by an eloquent and engaging account of the various aspects of the publishing history of the Haggadah, describing translations, illustrations, various local rites, commentaries, modern versions and revisions, parodies, and many more themes.

In commemoration of the 25th anniversary of the establishment of the State of Israel, Harvard University arranged the exhibit, The Jewish People and Palestine. Organized and prepared by Charles Berlin, it displayed rare books, manuscripts, and posters and other ephemeral materials grouped around eight topics ranging from 16th-century cultural and religious developments to the struggle for independence in our century. The catalog produced for the occasion contains a scholarly essay by Yosef Yerushalmi, which provides a historical guide to the exhibition, and describes the main points of interest on this bibliographical pilgrimage to the Holy Land.

Michael Pollak's The Torah Scrolls of the Chinese Jews begins with the story of the discovery in the library of the Southern Methodist University in Dallas, Texas, of a Torah scroll from the now extinct Jewish community of Kaifung, China. Inspired by this find, Pollak set out to trace the history and present location of all other Torah scrolls which, according to reliable sources, 19th-century Kaifung missionaries had taken to various European and American libraries. He also discusses the scribal traditions found in these scrolls.

Berl Kagan is the author of a pioneering study, Hebrew Subscription Lists. An examination of thousands of Hebrew and Yiddish books, each containing a list of persons who pre-subscribed to it, enabled Kagan to describe the methods used to finance their publication and distribution. This information provides, too, an excellent basis for the study of 18th- and 19th-century literary tastes and influences, mainly in Europe. Kagan's enumeration of the localities mentioned in the subscription list is, in itself, a significant contribution to the demographic study of Jewish settlements in modern Europe.

FESTSCHRIFTEN AND COLLECTIONS

The doyen of Jewish historians, Salo W. Baron, was honored with a massive three-volume Festschrift. Distinguished scholars, both Jewish and non-Jewish, from all over the world, contributed significant studies in the fields of their specialties. The more than 1,500 pages discuss many aspects of Jewish history in its widest possible sense. The participation of so many eminent scholars in this tribute to Baron is but another indication of the impact of his learning and leadership on modern Jewish scholarship. The work also contains an extensive bibliography of Baron's writings. Students of Nahum N. Glatzer honored their mentor with scholarly essays, mainly
on biblical, liturgical, and historical themes, and with warm tributes in the *Festschrift, Texts and Responses*. A list of Glatzer's writings is appended. Essays in Hebrew and Semitic studies, explaining some aspects of the relationship between Judaism and Islam and of Judeo-Arabic culture comprise a *Festschrift* dedicated to Joshua Finkel. *Studies in Judaica*, a collection of essays issued in honor of Samuel Belkin, contains tributes to, and appraisals of, Belkin the scholar and educator. Two of the four volumes of *Christianity, Judaism and Other Greco-Roman Cults*, the *Festschrift* honoring Morton Smith, deal with the literature, religion, and history of Judaism in the period before 70 C.E. Contributions by prominent scholars enrich our knowledge of the religious ideas and expressions of Judaism in this formative stage of its development.

The newly launched *Encyclopaedia Judaica Year Book*, of which two volumes have so far been published, contains scholarly articles as well as the usual yearbook material: new facts, new entries, and corrections designed to complement and update the 16-volume *Encyclopaedia Judaica* which was published in 1971–72. Mention should be made of the series of essays on the theological implications of the State of Israel for Jews, Protestants, and the Catholic Church and of the article on Jewish mysticism, both in the 1974 volume. Jewish culture in Lithuania, the Zealots, and American Jewry were discussed in the 1973 book.

**JOURNALS AND ANNUALS**

The *Index of Articles on Jewish Studies*, a comprehensive, well-classified listing from thousands of periodicals of all kinds edited by Issachar Joel, began publication in 1969. The ninth volume of this most welcome contribution to Jewish research appeared in 1975.

In addition to such well-established journals and annuals devoted to Judaica in the United States as *Jewish Quarterly Review, Hebrew Union College Annual, Studies in Bibliography and Booklore, Proceedings of the American Academy for Jewish Research, American Jewish Archives*, and *American Jewish Historical Quarterly*, several new periodicals have begun publication. The *Newsletter* of the Association for Jewish Studies, though unassuming in name, has become notable for its scholarly reviews and surveys. Mention should also be made of the recently launched *Journal of Jewish Art* and of the second volume of *P'raqim*, the yearbook of the Schocken Institute for Jewish Research. Somewhat older are *Perspectives in Jewish Learning*, the organ of the Spertus College of Judaica in Chicago, and *Gratz College Annual of Jewish Studies*, published in Philadelphia. Of course, many American Jewish scholars continued to publish their articles in scholarly international and Israeli journals.
The works in the field of Biblical studies selected for discussion here are scholarly contributions which treat the subject, at least to some extent, in the light of later rabbinic traditions, translations, and commentaries.

**Translations**

The committee of translations of the Jewish Publication Society of America has continued its work, and two new translations, of *The Book of Isaiah* and *The Book of Jeremiah*, were added to those already completed: the Pentateuch, the five Megilloth (Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther), the Book of Jonah, and the Book of Psalms. H. L. Ginsberg, editor-in-chief of the translations of the Prophets, wrote the historical, linguistic, literary, and theological introduction to Isaiah. The preface to the Book of Jeremiah was prepared by Bernard J. Bamberger. Both translations present to the modern reader idiomatic, lucid, contemporary English versions based on the best of critical and traditional scholarship. Faithful to Jewish tradition, but cognizant of the results of modern biblical research, these new translations are major achievements of American Jewish scholarship and important milestones in the entire Bible-translation effort of the Jewish Publication Society. Robert Gordis's translation of Megillat Esther, with introduction and commentary, was based on ancient versions, modern and medieval commentaries, as well as original research. The work presents a most interesting new guide to the intriguing Scroll of Esther.

In his *Biblical Books Translated From the Aramaic*, Frank Zimmerman attempted to prove that some later books of the Bible were originally written in Aramaic in the Diaspora and then translated into Hebrew. According to this view, most of the difficulties encountered in the study of the texts of Daniel, Ezra, Nehemiah, Chronicles, Esther, Jonah, and Ecclesiastes may be explained as resulting from misunderstandings and errors on the part of the Hebrew translators of the original Aramaic. Harry M. Orlinsky's *Essays in Biblical Culture and Bible Translation* is a valuable collection of 24 articles, most of them published earlier in journals and jubilee volumes. Among them are: "Teaching Bible in a Rabbinical School," "Who Is the Ideal Jew: The Biblical View" (an essay originally published in a volume in honor of David Ben Gurion), "Jewish Biblical Scholarship in America," and seven essays dealing with various aspects of ancient and modern, Jewish and Christian, Bible translations.

**The Targumim**

The classical ancient Aramaic versions of the Hebrew Bible, the Targumim, were the subject of a number of books published during the period under review. In the introduction to *Targum to the Former Prophets*, a facsimile edition of an important
New York manuscript, A. Diez Macho pointed to the special significance of this manuscript, written in Yemen, for the study of its linguistic characteristics because it preserves the largest surviving fragment of the text in a true Babylonian version. The 24th volume of the encyclopedic *Torah Shelemah*, by Rabbi Menahem M. Kasher, is devoted to a comprehensive study of the various Targumim, and how they relate to one another and to talmudic and midrashic literature. The volume also contains an analysis of the recently discovered full text of the Jerusalem Targum in the famous Neofiti manuscript of the Vatican library. In the posthumously published last volume of *The Bible in Aramaic*, the late Alexander Sperber provided a linguistic and text-critical introduction to Targum literature. The result of more than four decades of research, the volume also summarizes some of the theological and literary characteristics of the Targumim. Sperber paid close attention to the various manuscript and printed traditions that preserved and transmitted the ancient texts. Older English translations of midrashic paraphrases in Aramaic were reprinted in the *Targum to the Five Megilloth*. The translations are the work of several scholars, and the present editor, Bernard Grossfeld, augmented the volume with a new, largely bibliographic introduction. Samson H. Levey’s *The Messiah: An Aramaic Interpretation* is an examination of the eschatological and messianic references found in the Targumim. Levey related these traditions to general rabbinic theology on messianism. His comprehensive, critical analysis of the texts shows that the messianic views expressed in Targum literature are to a great extent reflections of ideas found elsewhere in talmudic and midrashic writings. However, Levey also isolated some targumic renditions which have no known parallels in other rabbinic sources. He thus advanced the suggestion that the Targum Jonathan, the Targum to the Prophets, was composed in the period following the Arabic conquest of Palestine in the seventh century.

**Masoretic Studies**

The transmission of the Bible text, its canonization and vocalization, its orthography and related matters, in short, masoretic studies, were the subject of several works. *The Pentateuch: Early Spanish Manuscript* is the facsimile reproduction of a Hebrew Bible codex from Toledo, Spain, written in 1241. In a prolegomenon to the facsimile, Nahum M. Sarna discussed the transmission of the Bible in codex form, model texts and scribal traditions, and described the manuscript as a superb example of Hebrew scribal art in Spain. This mid-13th-century Bible was checked against a much older manuscript, the Hilleli codex, which medieval scribes and scholars considered a model of accuracy and reliability. *The Canon and Masorah of the Hebrew Bible*, edited by Sid Z. Leiman, is a collection of larger articles by various authors, expressing a wide variety of views on the problems surrounding the canonization and transmission of the Bible text. The volume is valuable as a representative selection of scholarly opinions. Current material on the same subject is found in the 11 papers of the 1972 and 1973 *Proceedings of the International
Organization for Masoretic Studies, edited by Harry M. Orlinsky, in which an international group of scholars offered new insights and up-to-date approaches to this intricate and complex field of study.

The crowning achievement of masoretic publications in recent years was the reissue of Christian D. Ginsburg's monumental *The Massorah*, first published more than 70 years ago. This work, comprising four large folio volumes, has now been augmented by Aron Dotan with an important prolegomenon. Dotan provided a biography of Ginsburg, the great Bible and Masorah scholar, dealing with his manifold scholarly contributions, especially with his edition of the Hebrew Bible. There followed a description of the rich contents of the four volumes and a discussion of Ginsburg's method of collecting, arranging, and editing masoretic materials. He used a multitude of lists and other types of sources cited in various medieval Bible manuscripts to compile his thesaurus of masoretic observations. These sources enumerate "the unique forms of words, the exceptional phrases, the peculiar combinations, etc." of the biblical text. There are "rival" masoretic lists which together constitute a "controversial corpus" of Masorah. All these "rival" sources, however, have one aim in common: the safeguarding of the correct transmission of the exact text to the minutest detail. Ginsburg did more than merely copy the masoretic lists; he rearranged them in a fashion that sometimes differed extensively from the original form. In a considerable portion of his work, Ginsburg did not identify his sources. Dotan did so wherever possible and recorded parallel passages. He also appraised the value of Ginsburg's pioneering and encyclopedic work for contemporary scholarship in the field.

**Commentaries**

The monumental *Torah Shelemah* by Rabbi Kasher reached its 27th volume. As already stated, volume 24 is devoted to the Targumim. The other volumes continue the pattern of the rest of the work, containing a full collection of talmudic and midrashic references to the Bible text with an extensive, learned commentary by Kasher. Indicative of the magnitude of the *Torah Shelemah* is the fact that the last two volumes cover only five chapters (Leviticus 5-9). This work is not only a rabbinic commentary; it is also an encyclopedia of biblical exegesis and rabbinic legislation throughout the ages. *Jewish Biblical Exegesis*, an anthology edited by Louis Jacobs, contains selected passages in English translation from Hebrew Bible commentaries spanning the 11th and 12th centuries. It is the first English anthology of this kind to be published. The selections, together with brief introductory notes, permit a glimpse into the world of the most important medieval and modern Jewish Bible commentators and illustrate the various methods of exegesis they employed.

*David Kimhi*, by Frank Talmage, is an elegantly written, scholarly account of the life of the great Bible exegete and grammarian of Narbonne, Provence. Since information on Kimhi is extremely limited, Talmage endeavored to paint his portrait by utilizing materials embedded in his commentaries and other works about "the
Kimhi who Lived." Talmage began by skillfully describing the life of the Jews in the important Jewish urban center of Narbonne in the 12th and 13th centuries. He culled from Kimhi's works illuminating passages on the interaction between the Jewish community and the people among whom it existed, and traced Kimhi's attitude toward the various manifestations of Jewish life. The bulk of the book is, however, devoted to a thorough discussion of Kimhi's exegetical method, as revealed in his Bible commentaries. It was "the way of the Peshat," of trying to explain the plain sense of Scripture. Extensive notes, indices, and a rich bibliography complete this biographical account.

An English translation of the classic medieval Commentary on the Torah, by Moses ben Nahman, was published by Charles B. Chavel. The smooth and pleasant translation of this difficult work, which often discusses matters of philosophy and mysticism, is indeed a welcome addition to the growing body of significant Hebrew works being made available in English translations. Chavel's annotations and the index greatly enhance the book's usefulness.

Leon A. Feldman continued his work of editing the writings of the 14th-century rabbinic scholar Rabbenu Nissim ben Reuben Gerondi, one of the most important in Spain, and of his circle. For the preparation of the text of the current volume, Rabbenu Nissim's Derashot, his homiletical discourses on various sections of the Pentateuch, Feldman used more than half a dozen manuscripts and all available printed editions. The annotated text is preceded by a detailed introduction discussing the life of the author, his work, and the attribution of the Derashot to him. Here Feldman paid special attention to the method of Bible exegesis employed by Rabbenu Nissim. Another work edited by Feldman from hitherto unpublished manuscripts is Joseph ben David of Saragossa's Commentary on the Bible. A member of the rabbinic court of Saragossa and a disciple of Rabbenu Nissim, Joseph ben David's commentary shows a wide knowledge of the literature of the Talmud and the Midrash, and a thorough acquaintance with the works of earlier medieval Bible commentaries. Feldman reconstructed the life of this little-known author from scattered references found in the writings of his contemporaries.

Mention should also be made of the English translation of Benno Jacob's commentary to The First Book of the Torah: Genesis, which appeared in the original German edition in 1934. Jacob rejected the documentary theory of biblical criticism as advocated by German Protestant Bible scholars, offering instead a most comprehensive and learned commentary faithful to Jewish tradition but using modern methods of scholarship. Based on an exhaustive range of the literature, this commentary is an important contribution to a Jewish understanding of the Book of Genesis. The translation, an abridged version of the original German, was prepared by Jacob's son and grandson, who included in the book a moving tribute to him. Simultaneously with the English translation, a reprint of the long out-of-print German edition was published.
Most aspects of scholarly study in the field of Talmud and Rabbinics—introduction, text edition, translation, commentary, historical and literary analysis—were cultivated in the period under review. Many works were issued in English, a departure from the earlier practice of publishing such material in Hebrew. It is appropriate to begin this section with a brief description of two additional volumes of Saul Lieberman's monumental *Tosefta* edition and commentary, which complete the third Order of Tosefta, Order Nashim. Like all other volumes, they are models of meticulous, critical treatment of the text based on all manuscript and other evidence. Lieberman followed the principles he himself has set down: careful study of the language of the text, even of single letters; use of extra-Rabbinical sources for an understanding of the setting and background of the text; recognition of existing differences between the various traditions, such as between the Babylonian and Jerusalem Talmud (although he cautioned against an exaggerated application of this principle), and cognizance that the fundamental principle of all exegesis of Rabbinical text must always be according to the methods of the Rabbis themselves, using the accumulation of many centuries of insights into the ancient texts. Lieberman also warned the scholars against excessive criticism, which he considered no less dangerous than too little. The present volumes include the tractates Sotah, Gittin, and Kiddushin whose contents afford Lieberman the opportunity to expand on legal and extra-legal materials, with full utilization of Greek, Latin, and other parallels.

Eight volumes of commentary and literary and historical analysis of *A History of the Mishnaic Law of Purities* and a special introductory volume, *The Idea of Purity in Ancient Judaism*, by the indefatigable Jacob Neusner, constitute about half of a planned series of volumes on the last Order of the Mishnah, Toharot. In choosing this most complex and difficult subject, Neusner recognized the centrality of the laws of purity and impurity in biblical and early Rabbinic Judaism. A disproportionately large part of tannaitic literature, as represented in Mishnah, Tosefta, and in the halakhic Midrash, Sifra on Leviticus, deals with these laws. Also, most of these laws originate from the period before the destruction of the Temple, and can therefore be attributed to the early history of Rabbinic Judaism, particularly to Pharisaic Jewry. By using the traditional post-talmudic Mishnah commentaries in his work, Neusner rendered a valuable service to modern scholarship in that he presented the best of the long line of Mishnah commentaries to the English-speaking public. But this is only a fraction of what the volumes offer. Neusner posed new questions and proposed new methods for an understanding of the literary, historical, and legal problems relating to the tannaitic sources dealing with purity. He paid special attention to problems of redaction, form criticism, and attribution. (The original texts are rendered in faithful English translation.) Neusner also allowed his critics to speak. In the appendix to *The Idea of Purity in Ancient Judaism* he published a critique of some aspects of his thesis by Mary Douglas, as well as corrections and improvements by Jean Ouellette. The reliance on older sources,
coupled with a fresh search, make Neusner's volumes on these often obscure matters a remarkable undertaking.

David Halivni continued his source-critical commentary on the Babylonian Talmud in *Sources and Traditions* (Hebrew). The subject here is the second part of Order Moed. The underlying principle of Halivni's learned commentary is that the Talmud, as we know it, is the end product of a development over a long period of oral transmission during which it had been in a state of flux and constant change. One must, therefore, go beyond the present form of the text and search through the maze of traditions for the original source. This principle is consistently applied in Halivni's commentary. Closely related is the author's thesis that the anonymous statements in the Talmud are of a later period than the rest, stemming from the second half of the fifth century C.E. These statements, the so-called *Setamot*, constitute about half of the Talmud. Halivni thus differentiated between the various major components of the Talmud, and in so doing helped isolate the earlier sources from the later traditions. Abraham Weiss's posthumously published *Mekkarim be-Talmud* deals with the problems of the redaction of the Talmud and the formulation of its component parts. According to Weiss, one cannot speak of a final editing of the Talmud. The Babylonian Talmud must rather be seen as the product of study in the various academies, as having come into being in its present form through this ongoing process of study and discussion.

In *Samuel's Commentary on the Mishnah* Baruch Bokser examined the form, contents, and type of commentary on the Mishnah attributed to the third-century Babylonian master, Samuel. Limiting his inquiry to Samuel's comments on the Order of Zeraim, the first order of the Mishnah, Bokser analyzed the traditions, examined their form, and dealt with attributions and with Samuel's sayings as quoted by others to gain a better understanding of Samuel's contribution to the interpretation of the Mishnah, which basically was a Palestinian product. The proper understanding of this process of interpretation may be a useful basis for insights into the adaptation of the Mishnah to new circumstances. It is also significant for tracing the origins of some aspects of later Rabbinic Judaism. Bokser, a student of Jacob Neusner, follows his mentor's form-critical method, as does one of his other students, David M. Goodblatt. In *Rabbinic Instruction in Sasanian Babylonia*, Goodblatt dealt with the transmission of traditions in Babylonia. He classified the talmudic formulae and the various technical terms used to denote academic activity, and, on the basis of philological investigations, drew a picture of the organization of Rabbinic instruction. Goodblatt distinguished between such major channels of instruction and transmission as schools, which usually were no more than circles of disciples around prominent rabbis, and larger, formal assemblies or courts where apprentice lawyers observed the rulings of their elders. According to Goodblatt, the larger academies, as described in Geonic sources, emerged rather late in the post-talmudic period.
**Midrashic Studies**

In *The Rabbinic "Enumeration of Scriptural Examples"* Wayne S. Towner applied the method of form criticism to the study of midrashic texts in an examination of the numerical sayings in the tannaitic Midrash to Exodus, Mekhilta d'R. Ishmael. The numerical form frequently occurs in the Bible and has been studied in that context by many scholars. However, the midrashic manifestations of traditions formulated in patterns arranged explicitly or implicitly by numbers have been ignored by most scholars until now. On the basis of his analysis of 35 pericopae in the Mekhilta, Towner established the rules for isolating the structural and formal patterns of numerical sayings. Once these patterns are recognized, it is a relatively simple task to sort out later additions and glosses that found their way into the original sources. Anthony J. Saldarini translated and interpreted the so-called Version B of *The Fathers According to Rabbi Nathan*. The smooth, idiomatic translation is enhanced by a thoughtful introduction and an illuminating analysis and interpretation of this tannaitic text. *Pesikta de-Rab Kahana*, a classical Midrash, was published by William G. Braude and Israel J. Kapstein in a comprehensive English edition, with introduction, translation, commentary, and extensive indices and glossaries. The translation is faithful to the original, but was made intelligible to the modern reader by the insertion of transitional phrases and sometimes entire new sentences and paragraphs. The introduction and commentary thoroughly examine the historical, literary, biographical, textual, and doctrinal aspects of the Midrash. The subject of Lewis M. Barth's *An Analysis of Vatican 30* is a Vatican manuscript of the Midrash Genesis Rabba, one that is close to the earliest version of the text. Early manuscript documentation is extremely significant as a primary source for the Galilean dialect of Aramaic. Barth provides a thorough paleographic examination of the Vatican manuscript, proves that it was written by several scribes, describes its linguistic distinctions, and supplies useful charts and facsimiles. His conclusion is that the manuscript, containing an archetype of this Midrash, was written in Egypt in the 10th to 11th centuries.

**Rabbinic Biography**

Jacob Neusner used form-critical methods in two studies of the traditions associated with central figures in early Rabbinic Jewry. In *Eliezer ben Hyrcanus*, a second-century rabbi, and one of the founders of Rabbinic Judaism, Neusner analyzed more than 300 items of Rabbinic literature for a critical understanding of the Eliezer of history, the Eliezer of tradition, and the Eliezer of legend. Eliezer has been the subject of numerous earlier studies, but none applied Neusner's method of sorting out the various statements attributed to him and the diverse traditions surrounding his personality. *First Century Judaism in Crisis*, an abridgement of an earlier work by Neusner, is a poetic and moving picture of Rabban Yohanan ben Zakkai. After the destruction of the Temple, Yohanan es-
tablished an academy in Yavneh, thereby setting the course for the future of Rabbinic Judaism.

Greek and Roman Influences

Saul Lieberman's *Texts and Studies* reproduces some 20 of his major articles on Roman legal institutions in early Rabbinics; Palestine in the third and in the fourth centuries; the Bar Kokhba letters; Rabbinic sources and the Dead Sea Scrolls; concepts and beliefs concerning afterlife among the Rabbis, and others. Lieberman slightly revised several papers, some of them English translations of articles originally published in Hebrew. A list of words, phrases, and subjects make this collection a basic tool for the study of Palestinian Jewry and its institutions in light of extra-Rabbinical sources. In *Rabbinic Literature and Greco-Roman Philosophy* Henry A. Fischel went beyond the generally acknowledged fact that Greco-Roman institutions had been known to the Rabbis by attempting to find in early Rabbinic literature traces of various Greco-Roman literary genres, such as sententia, orations, parodies, brief anecdotes as well as reflections of philosophical ideas. From an examination of some sayings of the Rabbis, particularly of the second-century master Ben Zoma, Fischel concluded that Ben Zoma had probably assumed the attitudes and manners of a Greco-Roman rhetor, and that this may have evoked Rabbinic opposition to some of his teachings.

Summaries, Readers, Surveys

The second volume of the English translation of the *Encyclopedia Talmudica*, a continuation of letter Alef, has been completed. Although the English translation follows the sequence of entries in the original Hebrew, the copious English indices facilitate use of the volume. *Understanding the Talmud*, edited by Alan Corrê, is a collection of more than 30 essays by such prominent Rabbinics scholars as Adolph Buechler, Louis Finkelstein, Louis Ginzberg, G.F. Moore, Solomon Schechter, and many others on various movements in Judaism, the language of Rabbinic sources, and diverse legal and religious aspects of Talmudic and Midrashic literature. Three books by Jacob Neusner provide introductions to specific aspects of Rabbinic literature. *Invitation to the Talmud* demonstrates the nature of Talmudic study through the concrete experience of learning a single chapter of Talmudic law. An excellent teacher, Neusner leads his students through the eighth chapter of Tractate Berakhot dealing with the laws of meals and blessings. His step-by-step explanation makes talmudic learning relevant, interesting, and intellectually stimulating. *Early Rabbinic Judaism* contains reprints of articles by Neusner in three subject areas. Essays on the religion of the Rabbis discuss the concept of the oral Torah, describe the Mishnah, and summarize the nature of the Rabbinic responses to the destruction of the Temple. The second selection of articles deal with the oral transmission of traditions and the literary traits of Rabbinical sources. The third group of articles,
essentially a commentary on E. R. Goodenough's monumental work *Jewish Symbols in the Greco-Roman Period*, addresses itself to the relationship of archaeological evidence to the nature of early Rabbinic Jewry. *The Modern Study of the Mishnah*, a collection of papers written by students of Neusner, examines the attitudes and opinions of modern Talmudic scholars and historians, among them Jacob N. Epstein, Hanokh Albeck, David Hoffmann, Zecharias Frankel, Nachman Krochmal, Heinrich Graetz, and David Weiss Halivni, on the historical, literary, and legal aspects of the Mishnah.

**Medieval Developments**

The halakhic works of 11th-century Rabbi Isaac Alfasi are the subject of two publications. A 13th-century manuscript of Alfasi's legal code, *Halakhot Rabbati*, is reproduced in a facsimile edition with an introduction by Shamma Friedman, who established that the text is independent of the common later versions but similar to those from which medieval authorities quoted the code of Alfasi. Dov Z. Rotstein completed the first volume of a new edition of Alfasi's *Responsa*, which is based on manuscripts. His extensive commentary to the text refers to the sources of the decisions and quotes parallel passages and related discussions. The volume also contains Hebrew translations of responsa originally written in Arabic.

Fred Rosner's translation of the first sections of Maimonides' *Commentary on the Mishnah*, with introduction and notes, provides insight into the background, contents, and impact of a significant portion of the work: Maimonides' introduction to the first order of the Mishnah Zeraim, which outlines the principles governing the transmission of the Torah from generation to generation. The work also contains the commentary on the Tractate Berakhot. Another translation, Maimonides' *Introduction to the Talmud*, prepared by Zvi Lampel, includes a reprint of the standard Hebrew version, a glossary, a chart of the generations of Rabbis mentioned by Maimonides as the transmitters of the Law, and indices of biblical and talmudic passages, as well as a name and subject index. An important Hebrew incunabulum, a 15th-century Spanish edition of the *Mishne Torah*, the legal code by Maimonides, was published in a facsimile edition with a learned introduction by S.Z. Havlin who attempts to classify the various types of the Maimonidean text and distinguishes between this version and other textual traditions. Most impressive is the new edition of the *Mishne Torah*, under the general editorship and sponsorship of Shabse Frankel, in which the text of the code is recast on the basis of manuscripts, including Maimonides autographs, and the various classic commentaries are emended to include manuscript and rare printed sources. A section of variant readings and an index to the multitude of works on the legal interpretation and elaboration of passages from the Mishne Torah conclude the first volume of this nicely printed new "Rambam."
Charles B. Chavel, the prolific editor, translator, and scholar, published a volume of the *Responsa* of Moses ben Nahman, the famous 13th-century Spanish Rabbi commonly referred to as Nahmanides, which he collected from scattered references in medieval Rabbinic works and annotated in his usual scholarly manner. Some of the responsa are made available here for the first time. A much later document, the subject of Elijah J. Schochet’s *A Responsum of Surrender*, has to do with a specific case of Jewish persecution in early 17th-century Poland and how Joel Sirkes, a leading Rabbi of the period, addressed himself to the questions arising from it. In 1620 in the city of Kalish, a Jew was executed on the false charge that he had stolen the host. His father-in-law, accused of complicity, decided to go into hiding, and the entire Jewish community was threatened by the authorities, who demanded his extradition. In Schochet’s translation of the original responsum, he sorted out the various arguments, which mainly concerned the Jewish attitude on the quality and value of human life. Schochet described the historical situation and formulated the issues which have retained relevance to this day, namely the responsibility of the community, and of the individual, to protect human life.

**HISTORY**

**Historiography**

*Ideas of Jewish History*, a reader of theories and concepts of historians and thinkers on the philosophy of Jewish history, contains an introduction by its editor Michael A. Meyer which summarizes the major themes and problems of Jewish historiography from post-biblical to modern times. The body of the book consists of long excerpts from the writings of Jewish historians on the destiny and character of the Jewish people throughout history. Each selection, from Josephus Flavius to the medieval Abraham ibn Daud, from the early modern Azariah de Rossi to the modern Heinrich Graetz and contemporary Salo W. Baron, is annotated by the editor.

Fundamental questions of Jewish historiography and historical scholarship are discussed by Ismar Schorsch in a long introduction to Heinrich Graetz’s *The Structure of Jewish History*, which he edited and translated. Beyond the primary goal of making available in English this essay and others by the greatest modern Jewish historian, Schorsch put Graetz’s historical views in the context of 19th-century emancipation. He demonstrated the existence of a definite correlation between the conceptualization of the Jewish past by Graetz and the cultural, religious, and political milieu of his own time. As a historian wanting to emphasize what he regarded as positive in a nationalistic, patriotic conception of the history of the Jews, Graetz was actually fighting the battles of his own days. For example, he challenged the reform movement, and Abraham Geiger who led it, with its own most effective weapon: the scholarly, critical method. This leads to the examination of the impact
of contemporary issues on the development, growth, and direction of the *Wissenschaft des Judentums*, which, at first glance, seems to have nothing to do with the concerns of the day. Schorsch demonstrates, however, that this seemingly objective, critical, academic movement, which was among the most influential forces shaping Jewish history since the 19th century, is rooted in the intellectual postures and general circumstances of the Jews at the time of its emergence.

**Universal Jewish Histories**

The English translation of Simon Dubnov's *History of the Jews* is now completed. The last volume covers a period of more than a century, coming to a close on the eve of the Second World War, of which Dubnov was a victim. Although undoubtedly superseded in many details, this history will remain a basic work for the facts it contains as well as for its ideological and historiographical assumptions. Dubnov's views on the Jewish people "whose house is the entire world"; on the role of the Diaspora, on Jewish religion and nationalism will continue to stimulate Jewish thinkers. A new volume, the fifteenth, was added to Salo W. Baron's *A Social and Religious History of the Jews*, the monumental historical undertaking of our time. This large volume deals with the era of West European expansion in America, Asia, and Africa, and the establishment of the nuclei of Jewish settlements in newly explored territories. The economic and political history of the Jews in Holland; the beginnings of the Marrano settlement in the various parts of the vast colonial empire of Iberia, and the reentry attempts of the Jews into France and England in the 16th and 17th centuries are presented here with Baron's customary mastery and all-inclusive documentation.

**Ancient Period**

The English translation of Martin Hengel's *Judaism and Hellenism* is bound to provoke controversy, not so much over the factual contents of this massive, abundantly documented, scholarly work, but rather over the author's general conclusions. Hengel writes in great detail about the political, cultural, economic, and especially the theological and religious confrontations between Hellenism and Judaism in ancient Palestine, mainly in the third and second centuries B.C.E., and examines their impact on "the spiritual and religious constellation which was later determinative for the New Testament period." Hengel maintains that as a result of the reaction against the reform attempts of the Hellenizers, Judaism and the Jewish people evolved a rigid attitude of intolerance toward "any fundamental theological criticism of the cult and the law." Because Judaism had no room for "creative, self-critical transformation" and because its religion received a "strongly national and political colouring," it rejected Christianity. This general position will surely be countered by Jewish historians, even though they may agree with much else in Hengel's historical analysis.
The Jewish People in the First Century, edited by S. Safrai and M. Stern, describes the external and physical factors, legal status, and internal organization of the Jewish people in the crucial first century that saw the destruction of the Temple, the end of an independent Jewish state, and the emergence of Christianity.

An important collection of primary sources for Jewish history in antiquity is Jean-Baptiste Frey's Corpus of Jewish Inscriptions, of which the first volume containing inscriptions from Europe has been reprinted. A new introduction, by Baruch Lifshitz, evaluates the significance of Frey's work, deals with the problem of Jewish names in the texts, includes the text of newly discovered inscriptions, and provides information on the present whereabouts of the original inscriptions. Additions and corrections, a new bibliography, and indices, all supplied by Lifshitz, considerably enhance the value of this reprint. Michael Grant's The Jews in the Roman World is a narrative account, based on Jewish, Greek, and Roman sources, of the political and religious life of the Jews during their encounter with Roman civilization. According to Grant, ancient Jewish history—the struggle between the Jewish and the Roman worlds and their coexistence—has implications for contemporary times. The collected essays of Solomon Zeitlin, Studies in the Early History of Judaism, discuss the turbulent history of the various Jewish sects, the emergence of such main institutions of Judaism as the synagogue; Jewish liturgy; the canonization of Scripture; Jewish-Christian relations, and many other aspects of Jewish life of antiquity. The essays were originally published in various journals over a period of almost half a century. For the present edition Zeitlin added a summary of his main conclusions, reflecting his productive, stimulating, though sometimes controversial, scholarship.

Several recently published books are more limited in scope. In Samaritans and Jews, R. J. Coggins reexamines the evidence on the schism between the Jews and the Samaritans and finds that it was not the result of a sudden, dramatic event, but of a long process of separation culminating in a complete break around the beginning of the Christian era. Claims of a much earlier date for the schism arose in later, sectarian polemics. Coggins' conclusions are based on a thorough review of the biblical, post-biblical, and Samaritan traditions, as well as on archaeological evidence. Ben Zion Wacholder's Eupolemus is the first book-length study of the life and work of this Jewish historian who lived in the second century B.C.E. The Church Fathers, who quoted him, identified him as a deputy of Judah Macabee. A member of the priestly clan, he continued the historiographical traditions and style of the Book of Chronicles. Wacholder traces Eupolemus' influence on later ancient and Byzantine chronicles. The study also deals with Greek literary traditions in Palestine from the second century B.C.E. to the first century C.E. Lee Levine's history of Caesarea Under Roman Rule—a city which had been a center of Roman administration as well as the home of Jewish, Christian, and Samaritan academies and religious authorities—spans four centuries and tries to depict the importance of the Jewish community in the city's history. As the domicile of famous Rabbis, Church Fathers, and Roman writers, Caesarea constituted a model of urban dynamism and a bridge between the Greco-Roman culture of the Roman empire and
Palestine. The Jewish cultural heritage of the rabbis of this Roman provincial capital continues to enrich many passages in Talmud and Midrash.

**Medieval World**

*Facets of Medieval Judaism* contains four essays by the distinguished scholars S. W. Baron, W. J. Fischel, J. J. Rabinowitz, and L. Strauss. In an introduction to the reprint, Seymour Siegel observed that these essays may change the popular conception of medieval Jewry as having endured constant suffering. Siegel pointed out that Jewish contributions to medieval culture left their mark on Western civilization; that Jews had achieved great prominence in numerous endeavors, and that their fate, compared with that of the masses, had not always been as tragic as depicted. In short, the essays prove, according to Siegel, that even in the Middle Ages much light had emanated from the Jewish community, affecting its internal life and brightening its environment. A fascinating collection of *Letters of Medieval Jewish Traders* found in Genizah documents was published by the master of Genizah research, Solomon D. Goitein. Containing in English translation 80 essentially private communications, originally written in Arabic, the volume provides an excellent description of the public activities and private concerns of medieval Jewish merchants traveling in the Mediterranean area and as far as India. Among the writers were famous bankers and merchants, as well as ordinary, unknown persons. Particularly moving and interesting is a letter to Moses Maimonides from his brother David describing his daring crossing of the Sudanese desert and speaking of his impending sea voyage to India, probably his last. The tone of this and other letters is warm, human, and personal. The book, with its learned introductions and notes, offers a rare and intimate glimpse into such matters as the geographical setting of distant places, travel and adventures on land and sea, finance, trade and industry, accounts, family affairs, and the active participation of the medieval Jewish merchant in the life of the Jewish community.

Robert Chazan's *Medieval Jewry in Northern France* is a comprehensive, scholarly, richly documented history of a Jewry that exerted decisive influence on the cultural, communal, and legal development in the life of later Ashkenazi Jewry. Chazan pays close attention to the complexities of general French history; to the struggle between royal, ecclesiastical, and local authorities; to Jewish-Christian relations, and to the legal status of the Jews. He deals extensively with the persecutions, especially the tragic events that almost wiped out the entire Jewish community of Blois in 1171 and the ensuing efforts of the remnant led by Rabbenu Jacob Tam to organize an effective communal structure capable of self-defense. Chazan further discusses economic activities and taxation, and provides a list and a map of over 200 Jewish settlements, including tiny ones where Jews were forced to live because of the limited economic outlets then available to them.

Bridging two periods, the medieval and the modern, is the era described by Moses Shulvass in *The Jews in the World of the Renaissance*. This book, a translation from
the Hebrew, presents a composite picture of the life of a Jewry in a highly cultured and friendly environment that enabled it to retain faithfully its distinct Jewishness. Native Italian Jews, who had been joined by Jewish immigrants from Germany, France, and Spain, maintained a rich, varied, creative Jewish life. Their cultural leaders enriched diverse aspects of Jewish learning; Hebrew printing and publishing were fully developed. At the same time, these Jews were active in banking and commerce, and contributed to endeavors usually closed to Jews, such as the theatre, music, and dance.

Spain and the Marranos

Volume one of Eliyahu Ashtor's *The Jews of Moslem Spain*, which ends with the 10th century, has become available in English translation. A description of the general environment and emphasis on the topography of Jewish settlements in the various Spanish cities provide the backdrop for Ashtor's exposition of the antecedents and beginnings of the Golden Age of Jewish civilization in Spain. Field trips, Arabic and Hebrew sources, and documents from the Cairo Geniza are the scholarly underpinning of this work, which complements an earlier English translation of Yitzhak F. Baer's *A History of Jews in Christian Spain*.

According to H.P. Salomon's new introduction to the reissue of Cecil Roth's *A History of the Marranos*, a primary question is whether the problems confronting the Marranos as New Christians had been of a purely theological nature, or whether they should be ascribed to the fact that the Christian community had regarded them as a separate caste. If the latter is true, anti-Marrano policies must be regarded as a manifestation of racial discrimination. Despite new research in the history of the Marranos, Salomon recommended Roth's book as the best introduction to the subject. In *The Secret Jews*, Joachim Prinz dealt with the "Marrano adventure" and the customs and practices of tenacious Marrano groups in various parts of the world. Although frequently unaware of the origins of their traditions, these groups stubbornly retain practices which undoubtedly are part of the Jewish heritage of their distant ancestors.

The Marranos and their persecution by the Inquisition in South and Central America are the subject of several recently published books. Seymour B. Liebman's *The Inquisitors and the Jews in the New World* cites the names of the inquisitors and their victims as they appear in the records of the inquisitorial trials conducted between 1500 and 1810 in the viceroyalties of the Spanish empire in South America. The inclusion of lists of archival and printed materials and a bibliography of important secondary literature make the book a useful historical and bibliographical guide. Liebman also wrote an English summary of a contemporary report, by Mathias de Bocanegra, of the 1649 auto-da-fé in Mexico, entitled *Jews and the Inquisition of Mexico*. It is an important document on the religious and secular mores of 17th-century Mexico. Bocanegra's account vividly depicts the elaborate preparations for the trials of more than 100 persons found guilty of being secret
Jews. The summaries of the cases tell much about the genealogies of the accused. *The Martyr*, by Martin A. Cohen, is a moving, scholarly portrait of the tragic life of Luis de Carvajal the younger, a Spaniard of high social standing living in New Spain in the 16th century. Carvajal had repeatedly been put on trial on charges of being a secret Jew and ultimately suffered the death of a proud Jewish martyr. This absorbing biography, which reveals many strange facts, adds a poignant chapter to the growing literature on the secret Jews and their persecution.

**OUT OF THE GHETTO**

*Modern Jewish History*, edited by Robert Chazan and Marc L. Raphael, is a reader of primary documents illustrating the major dislocations and great upheavals of the Jews in modern Europe. It contains writings by Alfred Dreyfus, Leo Pinsker, Chaim Weizmann, Emmanuel Ringelblum, and many others. The volume is aimed mainly at students, providing short introductions to each selection. *Emancipation and Counter-Emancipation*, an anthology of studies of various aspects of modern Jewish social research culled from the pages of *Jewish Social Studies*, was edited by Abraham G. Duker and Meir Ben-Horin. The essays, written by Morris R. Cohen, Hannah Arendt, Salo W. Baron, Edmund Silberner, and others, form an intelligent and cohesive unit. This was achieved by an introduction from the pen of Baron, who provides the proper perspective for the emergence on the American scene of Jewish social research, and by the editors’ concise, helpful comments. In *The Dreyfus Case*, Louis L. Snyder used every known source—diaries, newspapers, trial records—to create a documentary of the affair that had far-reaching effects on attitudes toward the Jews in Western Europe.

Two books deserve special attention as major contributions to an understanding of the complexities of modern Jewish existence. Jacob Katz's *Out of the Ghetto* describes the world of European Jews before their first steps toward integration into the mainstream of modern Western life. The Jewish people's social existence was transformed during the latter part of the 18th and the beginning of the 19th centuries, as they moved away from a distinctly Jewish way of life to one that had much in common with that of non-Jews. A description of the traditional Jewish life-style is followed by an account of the transition period, the prelude to emancipation. Katz discusses, too, the new kind of social relationship that emerged between Jew and Gentile; the vision of a utopian, enlightened humanity, and the impact of these developments on emancipated Jewry. The author pays special attention to fringe elements among Jews and Gentiles which were hostile to this historical process of transformation.

The beginning of the end of the dream of an enlightened humanity is the subject of Uriel Tal's *Christians and Jews in Germany*, which uncovers the roots of the barbarism of the Third Reich in the rather liberal atmosphere of the Second Reich
(1870-1914). It is a study of the failure of German Jewry and German liberalism. The alienation of German Gentiles from their own Christian tradition, Tal maintains, made it difficult for them "to accept the existence of the Jews as a distinct entity with a group consciousness of their own." Thus despite the emancipation, a deep gulf continued to separate Jews from non-Jews. Tragically, even the most thoughtful Jewish leaders generally failed to recognize the existence of this gulf. Tensions within German society had aggravated the conditions which ultimately led to the upsurge of antisemitism. Tal's intellectual history characterizes a society which, although apparently remaining founded on the principles of the emancipation, already had in it the seeds of the great destruction perpetrated by the Third Reich. For this intriguing and important work Tal used an uncommon amount of archival materials. The book concludes with a bibliographical essay which is a valuable guide to the primary and secondary literature on the period.

In the Dispersion

The history of one Jewish family is the subject of Naphtali Carlebach's *The Carlebach Tradition*. Beyond this, however, the book gives insights into the life of the Jews in the German cities of Lübeck and Moisling. It also deals with the Orthodox rabbinate in Germany in the 19th and 20th centuries.

Oskar K. Rabinowicz's *Sir Solomon de Medina* is the biography of an 18th-century British Jew who played a prominent part in the world of politics and business. Associated with the Duke of Marlborough, Sir Solomon became a controversial figure. The ups and downs of the eventful life of this financier, politician, and army contractor are vividly depicted. Appended to the volume is a biographical sketch of the late Oskar Rabinowitz, an ardent Zionist and communal leader in his native Czechoslovakia and later in England and the United States.

Ezekiel N. Musleah's *On the Banks of the Ganga* is an account of the history of the Calcutta Jews, beginning with the 18th century—their internal life, special customs, contacts with the Jewish communities abroad and the activities in India of Jewish emissaries from Palestine. Sections are also devoted to such enterprises as the Hebrew printing press and to many other aspects of Jewish life in Calcutta. *Historical Essay on the Colony of Surinam*, originally published in French in 1788, has now been translated into English by Simon Cohen. It is a contemporary account in detail of the social and religious life of 18th-century Dutch Guianese Jews, a community which had enjoyed liberal political privileges. At the same time, the book is an important source for black history in South America. The translator and the volume's editors, Jacob R. Marcus and Stanley F. Chyet, deserve gratitude for making this rare pamphlet, written in awkward French, available in a lucid English edition.

*Unknown Jews in Unknown Lands*, a 19th-century travelogue by Rabbi David d'Beth Hillel of Vilna edited by the late Walter J. Fischel, takes us into the far corners of the world. Upon leaving his native Vilna, the learned rabbi settled in Safed
from where he began his travels to the East to Lebanon and Syria—and on to Persia, India, Kurdistan—in search of the remnants of Israel. He gives a vivid account of the economic, occupational, political, cultural, and religious life of the Jewish communities in many places along the way. In the introduction Fischel organized and analyzed the rather unsystematically recorded data of the traveler. The addition of tables and maps makes this work an important source of information on the life of the Jews in the far-flung Asiatic provinces of the Ottoman Empire.

Russia and Poland

Several books became available on the history of the Jews of Russia and Poland. Semon Dubnow's *History of the Jews in Russia and in Poland* was reprinted with a supplement by Leon Shapiro outlining the history of Russian Jewry between 1912 and 1974. Bernard Weinryb wrote a new comprehensive history of *The Jews of Poland* which, he hoped, would "humanize Jewish history in Poland" and achieve "some relative objectivity." He blends into a whole the minutest detail and the broad, general phenomenon, with a constant watchful eye on three dimensions of Polish Jewish history: Poland as the background, the typical characteristics of the Polish Jew, and Polish Jewry within the larger framework of world Jewry. Arranged in several large units, Weinryb's book unfolds the story of more than half a millennium of the Jews in Poland and demonstrates their singular impact on the Diaspora as the bedrock of Ashkenazi Jewry. The economic, political, and social life of Polish Jewry in the relatively quiet period between the two world wars is the subject of a number of essays written in English and Yiddish by various writers, collected in *Studies on Polish Jewry, 1919-1939*. The articles, edited by Joshua Fishman, describe such aspects of Jewish communal life as self-defense, welfare, the activities of the various Zionist groups, and preparations for settlement in Palestine.

DESTRUCTION AND CONSTRUCTION

In *The War Against the Jews, 1933-1945*, Lucy Dawidowicz offers a systematic, scholarly treatment of this tragic period. After discussing the origins of Nazi ideology, the author turns her attention to the history of the practical execution of this ideology. She provides a country-by-country account of the "Final Solution," of heroic Jewish self-defense, and of efforts by the beleaguered communities to carry on religious, cultural, and educational activities to the very end. An analysis of the official and unofficial Jewish reaction to the disaster follows. This major work tries to avoid moral judgments; it is a record of events as they happened. In his detailed account of *Jewish Resistance in Nazi-Occupied Eastern Europe*, Reuben Ainsztein also gives the first comprehensive history of Jewish armed resistance from the Roman period to modern times. Jews as warriors, seamen, sometimes even as pirates; the Jewish struggle throughout the ages for the right to bear arms; the fight
of the partisans, resistance in the ghettos, revolts in the death camps, are all described in Ainsztein's volume, to prove that Jews did not go to their death as "sheep to the slaughter."

Almost coincidental with the ascendancy of the destructive powers of Nazism in Europe was the effort to build a Jewish Palestine. The early history of that effort is the subject of Isaiah Friedman's *The Question of Palestine, 1914-1918.* A good deal of the book, which examines Britain's motives for issuing the Balfour Declaration, is based on recently declassified British archival material. Friedman's thesis is that Britain's support of Zionist aspiration was prompted by its desire to counter an eventual Turco-German protectorate of a Jewish Palestine, rather than by miscalculation or sentiment. He further contends that Britain had not simultaneously supported Arab claims to the territory; that therefore its support of a Jewish homeland in Palestine was not an act of duplicity.

An episode from the days of the *yishuv* was described by Herbert Parzen in *The Hebrew University, 1925-1935.* He uses archival material to document a controversy between Albert Einstein and others who faulted the university's policies under the directorship of Judah L. Magnes and demanded a restructure of the institution, and Chaim Weizman, Felix Warburg, and others who disagreed. The criticism of the university and the ensuing debate have undoubtedly contributed to the Hebrew University's subsequent phenomenal growth.

**SPECIAL AREAS OF JEWISH HISTORY**

Marcus Arkin's *Aspects of Jewish Economic History,* a collection of essays on the subject from biblical to modern times, attempts to give an objective presentation of major developments and personalities affecting the economic history of the world. Arkin's view of the Jews is between Toynbee's, according to which they are a fossil of civilization, and Sombart's, which ascribed to Jewish genius primary responsibility for the rise of modern capitalism. Arkin devotes chapters to such famous Jewish giants of business as the Rothschilds. He pays special attention to Jewish contributions to the economic life of Brazil, South Africa, and the United States, and touches upon aspects of the economic structure of the State of Israel. *Economic History of the Jews,* edited by Nachum Gross, offers a general survey of the field, with special emphasis on agriculture, industry, and services. Basically, the contents is culled from the 1971-72 *Encyclopaedia Judaica.* The section on the medieval period was prepared by Salo Baron. More limited in scope, and perhaps less historical in orientation, is Israel H. Weisfeld's *Labor Legislation in the Bible and Talmud.* It is a topically arranged summary of biblical and talmudic views of slavery, servants, the status of laborers and craftsmen, wages and contracts, the work ethic, and the dignity of labor.

Two books, one old and rather eclectic, the other new, systematic, and comprehen-
prehensive, deal with the age-old problem of the ethnic and racial definitions of the Jewish people throughout its history and geographic dispersion. The central thesis of the new work, *The Myth of the Jewish Race*, by Raphael Patai and Jennifer Patai Wing, is that wherever Jews are found they tend to resemble their neighbors in appearance and in genetic makeup. The book begins with a scholarly survey of the wide variety of views on the existence, or lack of it, of distinct Jewish racial characteristics. With the aid of diagrams, tables, and photographs, and by critical analysis of the historical, anthropological, and genetic sources and phenomena, the authors demonstrate the fallacy of the notion of the existence of a Jewish race. Entirely different in approach and methodology, but reinforcing to some extent the Patai thesis, is the second book, the recently reprinted *The Lost Tribes: A Myth*, by Allen H. Godbey. The author assembled a kaleidoscope of data to disprove the belief that the ten lost tribes ever existed in the Diaspora. From an examination of the characteristics of many exotic people who had practiced a certain hybrid kind of Judaism he concluded that among all these people there never had been a common and distinct racial type identifiable as Jewish. Therefore, Judaizing forms of religion are not proof of a common racial stock. Shortly before his untimely death, Morris Epstein wrote a brief introduction that places the work in proper perspective and indicates which parts of it will be of lasting scholarly value.

The second volume of Leon Poliakov's *The History of Antisemitism*, just translated from the original French, deals with antisemitism in the period from Mohammed to the Marranos. In the thoughtful introduction, the author draws on his own experience when pointing to the difficulties encountered by the Jewish historian who tries to give an objective account of the persecution of his own people. The main body of the work is an analysis of the theological, social, and political components of antisemitism in Moslem and Christian Spain in the medieval and early modern periods. Seeing antisemitism basically as a social projection of the existing tension between Judaism and its daughter religions, Poliakov gives a very dark picture indeed, with only rare brighter spots of religious tolerance.

**AMERICANA**

A relatively large number of important scholarly works on American Jewry were among recent publications. An interesting footnote to Hebrew influences on the Pilgrims and to early New England history is Isidore Meyer's edition of *The Hebrew Exercises of Governor William Bradford*, written by the governor of Plymouth colony in 1650 and 1652. Meyer provides a facsimile of the originals, and explains Bradford's efforts to learn Hebrew as an example of the general interest in the study by Christians in the 17th century. *Beginnings: Early American Judaica* comprises ten rare original publications selected for a facsimile reproduction to illustrate various noteworthy pioneering events in the life of American Jewry. These include
the first prayerbook and the first Haggadah printed in America, sermons, and speeches on the 1824 “Jew Bill” of Maryland. Abraham Karp’s introduction, a concise, vivid, and informative commentary which puts each facsimile into context, is a valuable historical and bibliographical essay that greatly enhances the collection’s appeal.

*The Jews of the United States,* edited by Priscilla Fishman, serves as a general introduction to American Jewish history. Based on articles in the *Encyclopaedia Judaica* which were prepared under the direction of Lloyd Gartner, the volume is a compact, useful reference tool. Henry Feingold’s *Zion in America* is a clear, scholarly synthesis of the American Jewish experience. He sees Jewish history in the United States as an independent historico-cultural episode in the flow of Jewish history, but at the same time looks at it from the perspective of general American history. The American Jewish experience, he holds, is an entirely new chapter in the life of a unique people in a unique milieu. Feingold’s sharp, stimulating formulations on the approaches to historical research of American Jewry provide a fresh view of many aspects of its past and pave the way for new investigations. *The Jew in American Society,* a reader edited by Marshall Sklare, contains a general introduction in which he assesses the state of scholarly sociological research into the conditions of 20th-century Jewry in the United States. Only relatively recently, he points out, has the objective scientific effort of sociological investigation begun to focus on modern and contemporary Jewish phenomena. He supports Louis Finkelstein’s view of some time ago that understanding the 20th-century Jew in in New York, Los Angeles, or Oshkosh is not much less of a challenge than studying the life of first-century Jewry in Jerusalem. Sklare’s selection of essays, which he arranged by subject matter (e.g., social characteristics, family, religion, identity, the American Jew and Israel) and to which he wrote introductory explanations, will enhance the student’s understanding of contemporary American Jewry.

In *American Jews and the Zionist Idea,* Naomi W. Cohen turns her scholarly attention to the special characteristics of the American Zionist movement between 1897 and 1967. The American social and political climate had left its mark on the way American Zionism developed and acquired features that distinguish it from its European counterpart. The impact of American social moods—progressivism, isolationism, and the Cold War—was reflected in the movement’s political and diplomatic activities to attain Zionist aspirations and to support the State of Israel. American Zionism’s philanthropic aspect, its stand on governmental policies, its relations with non-Zionists, support from Gentiles, and many other aspects are illuminated in the monograph. A bibliographical essay, “Notes on Sources,” concludes this stimulating and valuable book on the Americanization of the Zionist movement. Melvin I. Urofsky’s *American Zionism from Herzl to the Holocaust* is more of a narrative history, though it, too, deals with the Americanization of Zionism, particularly in a useful section on 19th-century American forerunners. However, Urofsky’s main concern is with the political activities of American Zionists in the larger context of the world Zionist movement. In an account of the various
Zionist and non-Zionist factions in American Jewry, he focuses on the middle-of-the-road groups, disregarding the smaller fringe elements of the left and right.

In a thoroughly documented work, *Jews, War and Communism*, Zosa Szajkowsky writes about the controversial subject of the so-called Red scare of 1919-1920. He traces the impact of those difficult years on later developments in American Jewish life, and suggests that most American Jewish leaders had the moral courage to associate themselves with the cause of American liberalism despite the fact that the masses of American Jewry were not generally in agreement with this attitude. Szajkowsky lays to rest the accusation of the existence of a "Jewish Communist conspiracy." Newspaper accounts, posters, cartoons, and a wealth of archival materials illustrate and support his thesis.

**Local Histories**

Regional and local histories provide the building blocks for the edifice of the history of American Jewry. In the period under review several localities, other than the great Jewish population centers, were the subject of monographs. Among these are: *History of the Jews in Utah and Idaho*, by Juanita Brooks; *The Jews of San Francisco and the Greater Bay Area, 1849-1919: An Annotated Bibliography*, by Sara G. Cogan; *A Century of Jewish Life in Dixie: The Birmingham Experience*, by Mark H. Elovitz, and *Jews in the South*, edited by Leonard Dinnerstein and Mary Palsson.

**LITERATURE**

The English translation of the all-encompassing *A History of Jewish Literature*, by Israel Zinberg, has now reached its seventh volume. The five large volumes of the set, published in the period reviewed, provide a panoramic view of all aspects of Jewish literary creativity in a number of great Jewish cultural centers. Major sections of the work are devoted to Spain, Portugal, and Provence in the 13th to 15th centuries, with special attention to mystical and religious writings; Italy during the Renaissance; the Ottoman Empire, mainly in the 16th and 17th centuries; the cultural center in Germany and Poland in the 16th to 18th centuries, with a chapter devoted to Kiev. Volume seven covers Yiddish literature from its origins in the Middle Ages to the beginnings of Haskalah literature in the 18th century. This monumental history of Jewish literature, available earlier only in Hebrew and Yiddish, is an encyclopedic guide to all manifestations of Jewish literary contributions in many lands.

**Yiddish Language**

The four-volume *History of the Yiddish Language*, the lifework of the eminent scholar Max Weinreich, was published posthumously. It includes a wealth of
materials on the history of Yiddish as well as Ladino and other Jewish languages. It also discusses related broader issues, such as bilingualism among the Jews and its cultural and linguistic repercussions. An introductory section on methodology and objectives is followed by a discussion of the origins of Yiddish and its linguistic determinants. Two of the four volumes are devoted to extensive notes and documentation. The publication of the fifth volume containing a detailed index is eagerly awaited for the more facile use of this monumental work.

Legend and Literature

The hundreds of tales, stories, and legends about the Holy Land and its holiest city are now made available in an English translation of Zev Vilnay's *Legends of Jerusalem* and *Legends of Judea and Samaria*. It is planned that a third volume covering the remaining areas of the Land of Israel will be added. Vilnay, the well-known Israeli author, has for many years collected legends about the Sacred Land from ancient, medieval, as well as modern sources. These include the Bible, Talmud, and Midrash, chronicles, travelogues, and oral traditions. Included are also legends from the Christian and Moslem literatures. Despite the wide range of topics, Vilnay succeeded in presenting the legends in a convenient arrangement, with full documentation of their origins. In general, the materials in these two volumes deal with the attachment of the faithful of the three great monotheistic religions to the Land and its holy sites, and with the great spiritual leaders who had walked its paths. Vilnay's anthologies are important for the student of folklore, as well as of religion and literature.

Bernard Glassman in his *Anti-Semitic Stereotypes Without Jews* examines the persistence of antisemitic prejudice in English literature from the 14th to the beginning of the 18th centuries, a period when Jews were not allowed to take up residence in England. Even in the absence of Jews, religious tracts, travelogues, folkloristic traditions, religious drama, and, later, some classic masterpieces of English literature kept alive the irrational aversion toward Jews. Glassman searches for the literary and religious sources of the negative image of the Jews, who were depicted as demonic and diabolic elements. He relates this issue to the controversy about the readmission of the Jews to England in the second part of the 17th century.

Medieval Hebrew Literature

For the first time, a substantial part of the Hebrew poetry of the 11th-century scholar, poet, statesman, and military leader Samuel Hanagid has been made available in English translation. Leon J. Weinberger carefully selected and translated 95 representative poems for publication in *Jewish Prince in Moslem Spain*. A general introduction and explanatory notes enhance the content. Abraham S. Halkin published his long awaited critical new edition of the Arabic original of Moses ibn Ezra's classic on Hebrew poetics, *Kitab al-Muḥādara wal-Mudhākara*. Halkin was fortu-
nate enough to be able to use for this edition the famous Leningrad manuscript, which had been inaccessible to Western scholars for a long time. Side by side with the meticulously edited Arabic text is Halkin's fine Hebrew translation. The scholarly apparatus includes Halkin's introduction, variants to the text, and a concise, illuminating commentary. Victor E. Reichert completed the English translation of Al-Harizi's Tahkemoni. The rich, sparkling rhymed prose of the original, bedazzling in its display of the author's mastery of Hebrew, is, of course, almost untranslatable. Yet Reichert succeeds in retaining some of its original flavor. A short, literary analysis, notes, and a facsimile reprint of the 1578 Constantinople edition of the Hebrew original accompany Reichert's noteworthy translation.

**Modern Hebrew Literature**

Eisig Silberschlag's *From Renaissance to Renaissance* seeks the roots of modern Hebrew literature in a much earlier period than usually accepted. Taking the exile from Spain at the end of the 15th century as the historic turning point in the life of the Jewish people, Silberschlag examines mainly 16th- and 17th-century literary products—poetry, religious and secular drama, scholarly and folk tracts, histories and chronicles—and gradually leads the reader into the period of the Enlightenment about a century later. He then discusses the literature of the emerging Hasidim and the writers of the Enlightenment and 19th-century nationalism in the various Jewish population centers; gives comprehensive treatment to Bialik, Tschernichowsky, and Shneour, the outstanding figures of modern Hebrew literature, and deals with the Jewish poets in 20th-century Russia, Poland, and the United States. Robert Alter's *Modern Hebrew Literature* is a fine anthology of English translations of Hebrew short stories, beginning with Mendele and concluding with A. B. Yehoshua. It includes, among others, four pieces by Shmuel Y. Agnon and several by Hayyim Nahman Bialik and Hayyim Hazaz. *A Shtetl and Other Yiddish Novellas* contains Ruth R. Wisse's fine translations of five short Yiddish novels by I.M. Weissenberg, David Bergelson, Joseph Opatoshu, S. Ansky, and Mendele Mocher Sforim. She prefaced the selections with a thoughtful essay on the development of Yiddish literature in the 19th and 20th centuries.

Dan Miron's *A Traveler Disguised* is a study of the artistic aspects of the beginnings of modern Yiddish fiction. He used the fictional character of Mendele Mocher Sforim as a ploy for his analysis of the interrelationship between the dramatic change in Jewish life in the 19th century and the emerging new forms and artistic expressions in Yiddish fiction. Miron emphasizes that these new forms were determined by the writers' view of such questions as the Haskalah ideology and the struggle to transform Jewish society; that life, language and literature are intricately intertwined. In an exceptionally stimulating exposition, Miron tries to decode the message conveyed by the use of certain artistic devices in 19th-century literature.

In *Sholom Aleichem*, Sol Gittleman offers what he calls a "non-critical" introduction to the work of this great Yiddish writer, which traces his impact on such
American Jewish writers as Bernard Malamud, Saul Bellow, and Philip Roth. This sensitive study tries to foster in the context of American culture an understanding and appreciation of Sholom Aleichem and his works, which Gittelman holds, "could replace any serious sociological-anthropological study of the Jewish world in Russian Ukraine from 1850 to 1941." The translator of Sholom Aleichem's works into Hebrew, his son-in-law, confidant, and secretary, and an important writer in his own right, is the subject of Avraham Holtz's monograph, *Isaac Dov Berkovitz*. Holtz demonstrates the literary structure and pattern in Berkovitz's dramas and short stories. Their dominant motifs are loneliness and generational conflict—the product of a century of upheavals, revolutions, new ideologies and transmigration. Holtz included in the volume his translations of several short stories and a chronological listing of Berkovitz's published works. Harold Fisch's *S. Y. Agnon*, which briefly describes the work and thought of the Nobel-prize winner, is an intelligent introduction to his voluminous literary heritage.

**RELIGION, THEOLOGY, PHILOSOPHY**

*A History of Judaism*, of which the first volume was written by Daniel Jeremy Silver and the second by Bernard Martin, attempts to give the general public "a historical account of Judaism—a way of life, thought, and faith" from Abraham to the modern State of Israel. In the main, it deals with spiritual developments, although political and social factors are also discussed. Judaism is construed here not as a monolithic unit but as a changing, complex civilization which existed "perhaps [in] twenty separate host cultures" and has always displayed flexibility for diversification. Notes, indices, glossaries, and a bibliographical essay at the end of each volume make this ambitious work a comprehensive general introduction to the history of Judaism.

*Ancient Rabbinic Thought*

The English translation of Ephraim E. Urbach's *The Sages—Their Concepts and Beliefs* deserves to be included in this survey, although it is neither an American publication nor the work of an American author. It is the first work to make available in English a comprehensive, up-to-date, scholarly analysis of the opinions and statements of the ancient Rabbis on fundamental concepts of Jewish theology: God, the Divine power and presence in the world, angels, magic, man and his nature and the consequences of his acts, the commandments, the Written and the Oral Law, the peoplehood of Israel and its ultimate redemption. It covers the entire talmudic and midrashic literature. Urbach provides a critical survey of the state of research on the subject, outlines the evolution of basic theological concepts as they were affected by historical, geographical, and other factors, and distinguishes between the various schools of thought among the Rabbis.
Essays by several theologians and thinkers, among them Solomon Schechter, Gershom Scholem and Mordecai Kaplan, are collected in *Understanding Jewish Theology*, edited by Jacob Neusner, which explores the character and classic structures of Jewish theology and the impact of modern situations on them. The central thesis of the volume is that whatever the formulations or changes in Jewish theology over its long history, its basic core—God, Torah, and Israel—remains intact. In the introduction Neusner characterizes Rabbinic Judaism as "a single, seamless, all-encompassing religious structure," whose central concept is the symbol of the whole Torah consisting of the Written and Oral Laws. Sages of every generation, to the very present day, study the Torah and continue to carry forward the process of revelation. The essays in the volume are topically arranged under talmudic heritage, foundations of Rabbinic Judaism, masters of the Law, Rabbinic Judaism in the theological and mystical idioms, and Rabbinic Judaism on the threshold of modernity. A systematic bibliography prepared by D. Goodblatt is appended.

*Faith and Reason*, a collection of essays on Jewish theology reprinted from the pages of *Judaism*, represents some of the best writings on the subject. The volume's editors, Robert Gordis and Ruth B. Waxman, arranged the writings under three major topics: the framework of Jewish theology, expressions of Jewish religious thought throughout the ages, and issues of contemporary Jewish theology. The authors are prominent representatives of Orthodox, Conservative, Reform, and secular ideologies.

**The Religious Experience: Prayer, Observance, Study**

*Religion in a Religious Age*, edited by Solomon D. Goitein, is a collection of scholarly papers on religion and medieval Jewry. It embraces such areas as religion in every-day life; the religion of the thinkers: Saadia, Bahya, and Maimonides; the religious obligation of studying philosophy; religion and law; the ethics of Jewish marriage, and theological polemics between Judaism and Islam. Included in the volume is a summary of Goitein's seminar on the study of Genizah texts. Jewish piety, prayers, and observances are the subject of Jacob Neusner's *The Life of Torah*. The selections of texts and commentary are primarily directed to the American college student. *Literature of the Synagogue*, edited by Joseph Heinemann and Jakob Petuchowski, is the first anthology of its kind, containing English translations of standard prayers, sermons, and liturgical poetry originating mostly from the Talmudic period. The material was selected to demonstrate historical developments in synagogue literature. Annotations trace their emergence, growth, and function in light of the latest insights of modern scholarship. The most popular Jewish liturgical work, the Haggadah, is presented by Jacob Freedman in an unusual edition, *Poly-chrome Historical Haggadah for Passover*. Seven colors indicate the seven periods, from biblical to modern, in which the various layers of the Haggadah came into being. Marginal comments on each passage give the source and comprehensive references to scholarly literature. Freedman's new translation and reproductions of
many beautiful pages from medieval Haggadah manuscripts make this Haggadah particularly attractive.

The imposition by Jewish law of the obligation to study Torah throughout life may characterize best the uniqueness of the Jewish religious experience. Israel M. Goldman's *Lifelong Learning Among Jews* is the first history of adult education in Judaism, from earliest times to the present. He describes the synagogue as a place of instruction, and study as a mode of worship. The establishment of Holy Brotherhoods, the issuance of communal ordinances, and the initiation of world-wide projects for the study of Talmud and other texts, all instruments to promote adult Jewish learning, are traced through the communal records of various Eastern and Western Jewish communities. Interesting and relevant material is yielded by the records of minutes and the by-laws of guilds, some of which required their members to attend regular study groups. The love of learning and of the book is lovingly depicted in Goldman's fascinating study.

**Jewish Philosophy and Philosopers**

A general introduction to the central problems of Jewish philosophy, a survey of its major representatives, and an outline of its history can be found in *Jewish Philosophers*, by Steven Katz. The book is largely based on articles published in the *Encyclopaedia Judaica*, to which Katz contributed an introduction and a concluding section on Jewish thought since 1945. The unique, unusual scholarship of the late Harry A. Wolfson in the field of history of philosophy is again demonstrated in a collection of his essays, *Studies in the History of Philosophy and Religion*. These essays, some of them in revised form, deal mainly with technical and philological problems in classical, Jewish, Christian, and Arabic philosophy. The volume's editors, I. Twersky and G. H. Williams, added a comprehensive index. Their introduction contains a warm tribute to Wolfson. Much attention is given to Saadia Gaon's philosophy by Israel Efros in *Studies in Medieval Jewish Philosophy*. The study takes note of the relevant Arabic and later Jewish philosophical developments. Particularly enlightening is Efros's treatment of the Hebrew and Arabic philosophical and scientific terminology, especially that of the period preceding the work of the Tibbonides, the noted family of translators. Into this period fall the works of Abraham bar Hiyya, whose difficult scientific terminology Efros translates into understandable terms.

Simon Rawidowicz's *Studies in Jewish Thought* was edited by Nahum Glatzer and published posthumously. A biography of the philosopher by his son Benjamin Ravid, which was incorporated in the volume, is a warm appreciation of the man, scholar, leader, and teacher. It also outlines Rawidowicz's philosophy, his belief in the essential unity of the Jewish people—a unity between the Land of Israel and the Diaspora, between Jerusalem and Babel. Rawidowicz conceives of the two centers of Jewish life, the one in Israel and the other in the Diaspora, as an "ellipse with two foci." The historical and philological dimensions of Rawidowicz's works are
evident from an unfinished introduction to a philosophy of Jewish history and from scholarly essays on Saadia, Maimonides, Mendelssohn, and Krochmal, some of which appear here in English for the first time.

A classic and once popular book of Jewish philosophy and ethics which has served as a basic religious guide for many generations of Jews, Bahya's *The Book of Direction to the Duties of the Heart*, has been translated from the original Arabic into English by Menahem Mansoor. In the extensive introduction to this critical edition, Mansoor gives data on Bahya's life; deals with his liturgical poems, appended in translation, and summarizes the underlying ideas of Bahya's ethical and religious theory. Mansoor also identifies elements in Bahya's writing taken directly or indirectly from classical and Arabic sources, especially the Arab mystics. A chapter-by-chapter summary facilitates the use of the book. Another popular ethical treatise, the anonymous *Sefer Hayashar* ("The Book of Righteousness"), was made available in a fine English translation by Seymour Cohen. The original Hebrew text is included. His introduction deals with various versions of the book as preserved in manuscript and printed editions and the problematic authorship of the work. Appended are two learned articles on the subject by Jacob Guttmann and George Vajda.

The impact of Maimonidean philosophy on Christian scholastic thought is examined by various scholars in *Studies in Maimonides and St. Thomas Aquinas*, collected and edited by Jacob Dienstag. The editor's introduction to the volume, which was published on the seventh centennial of the death of St. Thomas Aquinas, states that its purpose was to "provide background for a more specialized phase of Thomist scholarship." A specialist in Maimonidean studies, Dienstag also prepared for the book a bibliography on the relationship of Thomist and Maimonidean thought, as well as a survey of the works of Maimonides and his non-Jewish sources. Another aspect of Maimonidean scholarship is examined in David Blumenthal's edition of *The Commentary of R. Hoter ben Shelomo to the Thirteen Principles of Maimonides*. Also known as Dhamari, R. Hoter was a 15th-century Yemenite scholar whose commentary in Arabic to the Thirteen Principles of Faith had not been published before. Blumenthal used primary sources to edit the commentary and then translated it into English. In a comprehensive discussion of R. Hoter's life and an analysis of the philosophical contents of his works, Blumenthal suggests that he had been less under the spell of Arabic philosophers than most other Jewish thinkers and that his interpretation leaned less on the Averroesian system than did other, similar works.

Two later medieval Jewish philosophers were the subjects of other recently published books. In *Providence in the Philosophy of Gersonides*, J. D. Bleich provides an annotated translation of the fourth treatise of the Milhamot ha-Shem, The Book of the Wars of the Lord, by Gersonides. Bleich looks at Gersonides' theories of divine providence in the context of theological and philosophical discussions by Jewish and non-Jewish thinkers and indicates what is unique in Gersonides and what he has in common with other systems of thought. *Studies in Joseph ibn Caspi,*
Kabbalah and Mysticism

Gershom Scholem's Kabbalah is a synthesis of his studies on the subject. It is largely a revised, reedited version of his 160-page article in the Encyclopaedia Judaica. The new edition offers the material in convenient, compact form. Hugo Odeberg's 3 Enoch, reissued with a new prolegomenon by Jonas Greenfield, deals with a specific aspect of ancient Jewish mystical tradition. Greenfield gives the general background and place in the gnostic tradition of this important and difficult apocryphal work; examines the textual traditions of versions, including the recently discovered relevant materials from Qumran, and offers a critique of some of Odeberg's theories.

On the Threshold of Modernity

Isaac Barzilay's Yoseph Shelomo Delmedigo portrays a versatile personality possessing encyclopedic knowledge and dabbling in a wide variety of pursuits. Usually referred to as Yashar of Candia (Crete), Delmedigo was a fascinating 17th-century figure, a man without roots, whose constant travels from one Jewish center to another brought him in contact with Jewish, Karaite, and Gentile scholars. His interests went beyond the traditional life of the Jews of the East and West, to mathematics and the sciences. Delmedigo was among the first to embrace scientific rationalism as a basis for his Weltanschauung, which naturally led him to criticism of the Kabbalah as it was known and pursued by his contemporaries. According to Barzilay, some of Delmedigo's works have a concealed meaning which requires careful interpretation; but this not so much for their intrinsic value as for their historical and psychological insights.

Sabbatai Sevi

Gershom Scholem's classic biography of the pseudo-Messiah, Sabbatai Sevi, a book which influenced modern Jewish historiography probably more than any other contemporary work, has now been published in a fine English translation. The English version, the work of R.J.Z. Werblowsky, is based on an augmented revision of the Hebrew original. The meticulously documented, extremely detailed presentation of Sabbatai Sevi, the founder of an important messianic movement, begins with a study of his family background, early years, and the forces that shaped his
personality. Scholem's account of the movement, from its emergence in Turkey to its full development and, finally, of the events leading to Sabbatai Sevi's apostasy, depicts its wide and fateful repercussions in Europe. The complex sociological, historical, religious, and psychological factors which contributed to the emergence of the Sabbatean episode, are analyzed with the intent of counteracting a tendency to minimize its meaning. In Scholem's view, it exerted tremendous influence on later developments in modern Judaism.

**Modern Movements, Trends, and Personalities**

Moses Mendelssohn was regarded by the generations that followed him either as the "perfect embodiment of the modern Jew" or as a "false prophet of a de-Hebraized, denationalized, assimilated Judaism." Alexander Altmann's monumental and masterly *Moses Mendelssohn* is not concerned with this image, but with the real life and work of the man. The author used a staggering amount of published and unpublished, printed and archival materials to provide a broad canvas of Mendelssohn's family background, years of growth, education, maturity and fame, contacts and activities, his role as teacher, scholar, philosopher, defender of Judaism, political reformer, and guardian of the Enlightenment. All these facets of his personality are depicted against the background of the intellectual life of 18th-century Europe. Firmly organized and systematized, the work represents one of the most important achievements in the study of Jewish thought and history of that era. *Moses Mendelssohn: Selections from His Writings*, translated and edited by Eva Jospe, deals with such matters as his fight for civil rights for the Jews, his views on ultimate philosophical questions, his thoughts on being Jewish, and the meaning of Jewish existence. The introduction to the volume was written by Alfred Jospe. The selections are intended to demonstrate Mendelssohn's concurrent intellectual liberalism and religious traditionalism.

On the occasion of the centennial of the death of Abraham Geiger, a pivotal figure in the emerging Reform movement and in modern Jewish scholarship, leading scholars met at Hebrew Union College, Cincinnati, to discuss his interpretation of historical Judaism and his impact on biblical studies, talmudic criticism, and Reform liturgy. Their papers were published in a volume, *New Perspectives on Abraham Geiger*, edited by J. J. Petuchowski who appended a bibliography of writings on Geiger. Twenty-four essays on the Reform movement and its attitudes toward ritual and worship, law and authority, the people and land of Israel, were collected in *Reform Judaism* by the volume's editor Joseph L. Blau. His introduction to these papers by prominent Reform rabbis, first published in the *Yearbook* of the Central Conference of American Rabbis over a long period of time, discusses the historical background of the individual contributions and their major theological and religious concepts.
Hasidism

Louis Jacobs's *Hasidic Prayers* offers the first systematic treatment of the subject: the nature of hasidic prayer, how it differs from the prayer of non-Hasidim, its particular melodies, the unusual gestures that accompany it, the ecstatic and contemplative variations, and the prayer of the Zaddik. Jacobs examines the roots of hasidic prayer against the background of general Jewish practice and theory, pointing to parallels in other religious traditions. He also discusses attitudes toward hasidic prayer expressed in the Responsa literature. A beautiful portrait of a hasidic master is painted in Samuel Dresner's *Levi Yizhak of Berditchev*. Pieced together from various sources—Levi Yizhak's own work, and legends and stories—Dresner reconstructs the life and philosophy of the famous Zaddik. His legendary love for his people, fervor in prayer, and total devotion to the fulfillment of the divine commandments are illustrated with stories of diverse origin. Valuable notes, a glossary, and a bibliography complete the book. Another hasidic master, Menahem Mendel of Kotzk, is the subject of *Kotzk*, a two-volume Yiddish work by the late Abraham J. Heschel. The Kotzker, as he was called, typified a Hasidism which differed from that of the movement's founder, the Baal Shem Tov, or that of Levi Yizhak. The Kotzker philosophy stressed not so much love and joy as complete adherence to, and especially the search for, the ultimate truth. In their total devotion to this search, the Kotzker and his followers turned away from the world and shut out every egotistic desire and ambition. Heschel reconstructs the teachings of the Kotzker from the written and oral traditions which in part were transmitted to Heschel by Kotzker Hasidim in Warsaw. Heschel's fine literary, poetic Yiddish rendition of the material is fully documented. Here mention should be made of *The Wisdom of Heschel*, a beautiful anthology of quotations from Heschel's writings arranged by Ruth M. Goodhill, whose introduction to the selections contains a short biography and warm appreciation of the author.

Musar Movement

Two recent books by Lester Eckman are *The History of the Musar Movement* and *Revered by All*. The first deals with the emergence of the Musar movement in Lithuania and Russia under the leadership of Israel Salanter and his followers. Faced by challenges of modernity, of such relatively new developments as Hasidism, Haskalah, and Zionism, the movement's leaders and adherents were deeply concerned with raising the standards of learning and observance of the Law. They made their influence felt in the *yeshivot*, and tried to show the average Jew how to cope with problems arising from political upheavals, revolutions, and mass migrations. The Musar movement helped the Jewish soldier in the observance of Torah in the Tsarist army, the pious Jews in his fight for survival in Communist Russia, and the Jewish emigrant in his adjustment to strange ways of life in foreign countries. Eckman's *Revered by All* is a biography of Israel Meir Kagan, universally known
as the Hafets Hayyim, whose concerns were mainly those of the Musar movement. An outstanding rabbi and prolific writer, Kagan was renowned for his piety and simplicity. Eckman confines his discussion to Hafets Hayyim, the great moral force in the Jewish community, and does not touch upon his contributions as a talmudic scholar. Both works give interesting glimpses of the inner life of Orthodox Jewry in Lithuania and Russia, and elucidate its more recent history.

Judaism and Christianity

In his massive *The Gospel and the Land,* W.D. Davies deals with the territorial significance of the Land of Israel in Judaism and early Christianity. A thorough, scholarly examination of biblical and extra-biblical sources, such as the Qumran texts and apocryphal and Rabbinic literature, presents overwhelming evidence of the territorial dimension of Jewish hopes for the Promised Land. Thus the centrality of the idea of living in the Land of Israel may be considered an essential feature of Judaism. The Gospels, on the other hand, show a more ambiguous attitude toward the Land of Israel. Although it retains significance in Christianity, particularly because of the holy places, its territorial dimension has gradually been diminished in Christian teachings by a process of spiritualization. *The Pharisees and the Teacher of Nazareth,* by Asher Finkel, has become available in a second, revised edition. Finkel analyzes the message of Jesus in light of Pharisaic teachings and points to many similarities in the formulation of teachings in the Midrash and the New Testament; e.g., *Yelammedenu* (teach us, O Master) appears in both traditions. Many of Jesus' utterances, as recorded in the New Testament, are based on hermeneutical rules of instruction used in Rabbinic literature. According to Finkel, Jesus had been an adherent of the Pharisaic code of religious procedure and purity, from which he deviated only at a later stage to adopt some Essene teachings. The anti-pharisaic polemics of Jesus were directed against zealous followers of Shammai, not against those of the School of Hillel.

A reprint was issued of Thomas Walker's *Jewish Views of Jesus,* with an introduction by Seymour Siegel. The work surveys the attitudes of earlier and later Jewish writers toward Jesus. A brief summary of statements on Jesus in the Talmud and the medieval *Toledoth Jesu* is followed by a discussion of the views of modern Jewish thinkers, Orthodox as well as liberal, and by an appraisal of how Jesus was perceived in the works of Joseph Jacobs and Joseph Klausner. In his introduction Siegel points out that "the Jews, of course, realize that Jesus was a Jew, was educated as a Jew, and died as a Jew," but the religion founded in his name is unacceptable to Judaism. He discusses the views of Jewish scholars and thinkers whose works on Jesus appeared after the publication of Walker's book in 1931, with special attention to Yechezkiel Kaufman, David Flusser, Samuel Sandmel, Martin Buber, and Franz Rosenzweig. Mention should be made of Samuel Sandmel's lecture, *Leo Baeck on Christianity,* which examines Baeck's attitudes against the background of the state of philosophy and theology in Germany at the beginning of the 20th century.
Sandmel proposes that Baeck's writings on Christianity were a reaction to the negative evaluation of Judaism by German Protestant scholars, and were therefore mainly polemical in their attempt to prove the superiority of Judaism. *Judaism and Christianity*, edited by Jacob B. Agus, is an anthology of previously published studies by modern scholars on the historical aspects of Christianity's emergence from Judaism. In the introduction to the volume, Agus indicates the areas where Judaism and Christianity meet theologically, and provides a summary of "the central theses that emerge from the study of the New Testament in the context of Jewish rabbinic literature."

Yehuda Shamir's *Rabbi Moses ha-Kohen of Tordesillas and His Book Ezer ha-Emunah* summarizes the little we know about Rabbi Moses and describes the significance of *Ezer ha-Emunah*, probably the first full treatment of issues raised by Christian missionary attacks on Jewish tradition. Shamir examines the work in the context of Jewish-Christian relations in the 14th century, a time when Spain was the scene of vehement attacks on Judaism, often by apostates of whom Abner of Burgos was the most infamous. Public religious disputations were forced on the Jews, and these gave rise to a literature of polemics and apologetics. Thus Shamir's book is in fact a general introduction to the history of polemical literature in Spain in the late Middle Ages.

**ART, MUSIC, MEDICINE**

*Art in Judaism*, edited by Robert Gordis and Moshe Davidowitz, is a reader of articles by Alfred Werner, Cecil Roth, Boaz Cohen, Benno Jacob, Robert Gordis, and others, published in *Judaism* between 1954 and 1973. It presents the views of modern scholars on the theological and historical implications of the Jewish attitude to the visual arts, dispelling a number of misconceptions on the subject. As Gordis put it, the assumption of "inherent opposition in Rabbinic Judaism to the plastic arts is a gross exaggeration."

Joseph Gutmann is the editor of *The Dura-Europos Synagogue*, a volume of papers read by various scholars at a panel discussion. They deal with a cycle of third-century biblical paintings, the first known major expression of Jewish art, discovered 40 years ago in the archaeological remains of a synagogue in Dura-Europos, a city on the river Euphrates. The collection offers an evaluation of scholarly endeavor around the Dura-Europos synagogue since its excavation: the reconstruction of the building, how the paintings related to ancient Roman and Parthian art, their impact on later Christian art, and more. In his own contribution, Gutmann suggests that the cycle is an expression of "programmatic painting" whose aim was to emphasize the centrality of the Ark and the Torah in the newly emerging theological-liturgical interpretations of Rabbinic Judaism. A useful index and bibliography are appended. Joseph Gutmann is also the editor of *The Synagogue*, a collection of 19 essays by various scholars on the origins, archaeology, and architec-
ture of this most important institution in Judaism. In an introductory essay, Gutmann summarizes the many theories about the elusive question of its origins and emergence, and surveys the various archaeological discoveries, in Israel and in the Diaspora, of ancient synagogues and art objects they contained. He also discusses synagogue architecture throughout the ages: how the structural and stylistic forms of the edifices reflect the artistic impact of the environment, while maintaining specifically Jewish elements required by the demands of Jewish liturgy and religious practice. A selected bibliography is appended.

A reprint of Jacob Leveen's *The Hebrew Bible in Art*, first published more than 50 years ago, is now available with a brief, new introduction by the author. The book deals with the biblical scenes on the wall-paintings of the Dura-Europos synagogue and illustrations found in medieval Hebrew Bible manuscripts of the East and the West. Leveen suggests that models for Bible illustrations had existed among the Jews before the beginnings of Christian art, and that the Dura paintings may have influenced both Christian and Jewish Bible illustrations in later centuries. In his introduction, Leveen surveys some new developments and lists several corrections of the original text. *The Ketubah* is a reprint of Moses Gaster's charming little book on the cultural and artistic aspects of the illuminated Jewish marriage contract, with an introduction by Samuel Gross. Nine reproductions of such marriage documents were added to eight in the original edition.

Some of the recently growing number of exhibitions of archaeological artifacts, illuminated manuscripts, and ceremonial objects illustrating the Jewish experience were described in catalogs, among them the following: *Ceremonial Art in the Judaic Tradition*, the catalog published for an exhibit at the North Carolina Museum of Art, for which Abram Kanof wrote the introduction; the catalog of *The Maurice Spertus Museum of Judaica* exhibition in Chicago, containing comments by Arthur M. Feldman, Grace Cohen Grossman, and Joseph Gutmann; Nancy Berman's exhibit and catalog, *A Walk Through the Past*, offered by the Skirball Museum of the Hebrew Union College in Los Angeles; Harry Bober's *The Passover Story*, a catalog of a Passover exhibit at the Metropolitan Museum of Art in New York.

Macy Nulman's one-volume *Concise Encyclopedia of Jewish Music* contains 500 items, among them definitions of Jewish musical terms, names and structures of instruments mentioned in Jewish sources, histories of Jewish musical movements and organizations, and biographies of prominent personalities, with illustrations and a chronological table. It covers Jewish music from biblical and Rabbinic times to the present.

J. O. Leibowitz and S. Marcus are the editors of the Arabic, Hebrew, and Latin texts of *Moses Maimonides on the Causes of Symptoms*. It is a critical treatment of the medical terminology and practice of Maimonides the physician, with a learned commentary by the editors and other contributors, as well as a paleographical description of the manuscript material.


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