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

JEWISH COMMUNITY

Institutional Concerns

American Jewish Congress and Joint Advisory Committee of National Jewish Community Relations Advisory Council and Synagogue Council of America stated laws permitting Jewish ritual slaughter of livestock are constitutional (January 6).

Agudath Israel of America protested proposed U.S. Department of Agriculture regulation outlawing use of ritually slaughtered poultry, as infringement on "freedom of religious practice" (January 19).

American Jewish Congress published Directory of Aids, Facilities, and Services Available to the Jewish Aged in the City of New York to be distributed free as public service (January 20).

National Jewish Welfare Board conducted National Orientation Institute for new professionals on community center staffs throughout country, dealing with social problems, professional skills, and programming (February 1-5).

Leadership Conference of National Jewish Women's Organizations formed committee to spearhead efforts in 28 cities to aid Jewish poor (February 29).

National Jewish Welfare Board announced arrangement for Passover Seders to be held around world for U.S. Jewish military personnel (March 15).

National Jewish Welfare Board held consultation on services for Jewish aged at which specialists considered how various Jewish agencies would jointly develop programs to meet essential needs of senior citizens (March 19-21).

Synagogue Council of America announced formation of Institute for Jewish Policy Planning and Research, drawing on resource

of Jewish academics in search of new methods of meeting needs of Jewish community (March 30).

National Jewish Welfare Board convention held leadership workshops for Jewish community center and YM-YWHA presidents and executives to discuss pressing national and local issues of Jewish community (April 12-16).

National Jewish Welfare Board received $100,000 grant earmarked for helping local Jewish community centers to deal with social change (April 14).

Central Conference of American Rabbis launched program of special six-week seminars for members to devote themselves to intensive study in Jewish sources, away from regular duties (May 10).

Central Conference of American Rabbis recommended, on basis of its comprehensive research studies of Reform rabbinate and intermarriage, that Reform movement accept disciplined set of Jewish laws for daily living and Jewish practice (June 12-15).

Union of American Hebrew Congregations instituted program of direct consultation services to 200 Reform congregations in small cities with declining Jewish population to provide "renewed vitality" and "future viability" (June 12).

National Orthodox Jewish organizations conducted emergency drive to help Wilkes Barre, Pa., Orthodox institutions and individuals rebuild after severe flood. Synagogue Council of America delegation met with city's community leaders to discuss aid to damaged Jewish synagogues and other institutions (August 17).

American Jewish Congress announced sponsorship of ten scholarships for Jewish students enrolling in business management course at New York Community College (August 28).

American Zionist Federation convention was scene of revival of American Sephardic Federation to serve as American arm for World Sephardic Federation's activities (October 24).

*Compiled mainly from press releases supplied by organizations.
Reference to items may be found in Index under the various agencies.
American Jewish Committee published report of Task Force on the Future of the Jewish Community in America, in which 34 scholars and communal leaders predicted a reordering of priorities for Jewish communal organizations, a consolidation of organizational resources in regional centers, and greater representation in decision-making by wider segments of Jewish community (October 27).

National Jewish Welfare Board established camping department to provide and coordinate consultation services to Jewish communal camps in order to raise standards and enhance Jewish educational and cultural aspects of programs (December 1).

Youth

American Jewish Committee issued fifth annual edition of Study and Travel Programs for the Teenager and Young Adult, listing programs of study, work, or leadership training designed to strengthen Jewish identity (January 18).

Central Conference of American Rabbis Youth Committee met with Yale University academicians and students to explore youth life styles and religious experience (January 26). 18).

American Zionist Youth Foundation's 1972 summer plans indicated participation of 5,800 American high-school and college youths in educational programs, kibbutz experiences, and leadership seminars in Israel (March 22).

American Zionist Youth Foundation inaugurated national college campus programs on the Holocaust, with weekend seminar for 80 selected New York and New Jersey college students (April 7–9).

American Jewish Congress invited 32 Jewish youth leaders from ten states to participate in policy-setting meeting at convention (May 10–14).

American Jewish Committee sponsored national consultation on problems of Jewish students in community colleges and heard recommendations for bringing such students closer to Jewish community life (May 31).

National Conference of Synagogue Youth (Union of Orthodox Jewish Congregations of America) convention considered such problems as threat of "Jesus revolution," security of Israel, Soviet Jewry, Jews in Arab countries, urban crisis and social justice, and Jewish civil rights (June 24-26).

Yavneh, college-based Orthodox student organization, addressed its annual convention to problems of man's relationship to his fellow-men, calling upon members to work with other Jewish groups on campus (September 20).

American Jewish Congress Commission on Youth made available flyers on coffee houses for teenage youth as part of concerted effort to increase numbers of attractive meeting places for unaffiliated Jewish youths (October 3).

American Jewish Congress announced new programs to provide students on campuses with continual supply of publications on Jewish religious, cultural, social, and political issues (November 30).

Lubavitch Youth Organization invited all Jewish college students to attend weekend seminars on Jewish affairs and to participate in hasidic life (December 21–24, 28–31).

Women and Family

Lubavitch Women's Organization (Nshei Ubesnos Chabad) convened to consider challenges to Jewish survival and Jewish identity (February 11–13) and the responsibilities of Jewish women in today's society (May 12–14).

Rabbinical Council of America declared equal-rights amendment for women passed by Congress "poses no threat to practice of Judaism in the United States" (April 10).

American Jewish Committee convened scholars, sociologists, rabbis, and researchers to discuss status and future of Jewish family in America (April 23, 24).

American Jewish Committee announced joint sponsorship with B'nai B'rith Commission on Adult Jewish Education of consultation of Jewish women leaders on role of Jewish women in strengthening Jewish family (December 1).

Jewish Education

National Commission on Torah Education convened to consider effectiveness of Orthodox educational institutions (January 30).
American Association for Jewish Education and American Jewish Committee issued *New Directives*, results of the second annual cosponsored Jewish education workshop that explored new techniques of teaching in and outside the classroom (March 28).

Torah Umesorah affiliates, National Association of Day School Administrators and National Society for Hebrew Day Schools, met to discuss crisis in recruitment of teaching staff, prospect for governmental aid to non-public schools, relevancy of day-school curriculum, and classrooms "without walls" (May 3-7).

Torah Umesorah sponsored retreat for senior rabbinical students to encourage careers in Jewish day-school education (August 1).

Torah Umesorah announced granting in preceding ten-month period $100,000 in loans to day schools throughout the country, a sign of continuing financial crisis (August 18).

American Jewish Committee inaugurated second year of adult-education project with lectures by noted Israeli scholars who also led seminars on development of Jewish people and Jewish philosophical thought (September 25).

Torah Umesorah reported that Hebrew day schools in North America numbered 448 located in 140 communities throughout United States and Canada (November 5).

Agudath Israel of America warned of "impending explosion on Jewish scene unless priorities of Jewish federations are reordered" to give top place to education and day schools (November 28).

Rabbinical Council of America held first major education conference at which 200 rabbis, educators, and yeshivah principals discussed alienation and identity of Jewish youth (December 19, 20).

ORT initiated study to determine possibility of establishing vocational-training schools in cities where poor and unskilled American Jews live (December 24).

**Culture**

National Jewish Welfare Board and Yeshiva University cosponsored festival devoted to Sephardi liturgical and folk music as opener for month-long event celebrating music of Oriental and Sephardi Jews (February 27).

American Jewish Congress marked 20th anniversary of scholarly journal *Judaism* with publication of cumulative index covering all issues through 1971 (April 14).

Theodor Herzl Institute paid tribute to contemporary Jewish poetry with readings and lectures by well-known poets at two-day conference (April 29-30).

Workmen's Circle called on American Jewish community to support Yiddish press and educational agencies to secure future of folk-culture (May 14).

National Jewish Welfare Board awarded cash prizes to five authors of outstanding 1971 books in the fields of Jewish thought, Holocaust, poetry, fiction, and juvenile writing (May 21).


National Jewish Welfare Board announced State of Israel 25th anniversary as theme of Jewish Book Month, October 27-November 26 (July 28). Board established annual prize for most distinguished book on Jewish History (December 29).

**Jewish Defense League**

American Jewish Congress barred JDL leader Meir Kahane from its convention, stating it rejected both his accusation that Congress does nothing for Soviet Jewry and his "hysterical opinion" that Jews in the United States face holocaust (May 11).

**INTERFAITH**

American Jewish Committee jointly with Greek Orthodox Diocese of North and South America sponsored colloquium for theologians and scholars on problems common to Judaism and the Greek Orthodox Church (January 25, 26).

Union of American Hebrew Congregations produced "The Jewish Audio Theatre," a
cassette library of religious dramas, original plays based on mysticism and hasidic legend, a Holocaust commemoration, and discussions of modern problems, to give non-Jews insights into Jewish life (March 28).

American Jewish Committee established Service Center for Christian Visitors in Jerusalem in effort to help Christian leaders deepen their understanding of Israel (May 6).

American Jewish Committee analysis of Christian statements and actions showed increasing concern for improved Jewish-Christian relations by major Christian church groups (May 7). Its survey of Christian reaction to Lod Airport massacre indicated many Christian leaders condemned brutal killings without reservation (July 24).

Anti-Defamation League of B’nai B’rith lauded resolution condemning antisemitism adopted by Baptist Convention in Israel (September 1).

American Jewish Committee, in cooperation with National Conference of Christians and Jews, conducted study of Protestant church textbooks which pointed to need for “reform of Christian teaching about Jewish religion and life” (October 3).

American Jewish Committee and Council on Theological Education and Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A. conducted conference for religious leaders on role of Jewish and Christian traditions in developing concept of human rights (October 16-18). Committee and Southeastern Baptist Theological Seminary sponsored colloquium on “Civil Religion in America” for scholars of various religious identifications (October 30-November 1).

Union of American Hebrew Congregations called on Christian church bodies to curb fundamentalistic missionary efforts directed toward college and high-school youth, which harass Jewish young people (December 3). American Jewish Committee sponsored panel discussion on implications for American Jews and Judaism of increasing momentum of evangelistic activity as expressed in Key ’73 (December 3).

CHURCH-STATE RELATIONS

American Jewish Congress and Committee for Public Education and Religious Liberty (PEARL) hailed a Federal court ruling barring $33 million in New York State funds for “secular educational services” in parochial schools (January 11). Torah Umesorah called decision “a serious but not unexpected blow to the schools of New York State” (Jan. 12).

American Jewish Committee New York, Long Island, and Westchester chapters expressed opposition to New York State legislature efforts to bypass the court decision and provide funds for nonpublic schools (January 14).

American Jewish Congress stated its survey of parochial measures passed since 1968 showed a total of 12 states had enacted measures providing some form of aid to nonpublic schools (January 16). It further revealed that 32 lawsuits challenging or seeking public funds for parochial schools are pending in state and federal courts throughout the United States (February 12).

Torah Umesorah criticized New York State Fleischmann Commission education report for recommending halt to further aid to nonpublic schools without acknowledging “quality education” of Hebrew day schools and other nonpublic schools (February 10).

Agudath Israel of America announced formation of national coalition on nonpublic-school leaders of all faiths to seek enactment of federal tax credit legislation to benefit parents of nonpublic-school children (March 23).

American Jewish Committee urged President Nixon to convene education and religious leaders to map plans for implementation of “dual enrollment programs” to help meet financial needs of parochial schools (April 7).

National Council of Jewish Women expressed distress at Nixon statement promising “strengthened commitment” to extend federal help to nonpublic schools (April 10).

Committee for Public Education and Religious Liberty (PEARL) argued in Federal court that 1970 New York State Mandated Services Act—allocating $28 million annually to nonpublic schools for examination and record-keeping purposes—was “unconstitutional on its face and in its application” (April 11).
Torah Umesorah expressed disappointment when Federal court ruled unconstitutional New York State's Mandated Services Act (May 1). Committee for Public Education and Religious Liberty (PEARL) filed suit in Federal court challenging constitutionality of May 22, 1972, New York State law providing aid to parochial schools (May 25).

Agudath Israel of America lauded President Nixon for supporting federal income tax credit for parents of nonpublic-school children (June 28). Its Commission on Legislation and Civic Action announced program to represent "Torah interests" before legislative parties and government agencies (July 27).

Torah Umesorah urged Republican party national convention to adopt resolution in favor of aid to nonpublic schools (August 11).

Agudath Israel of America urged House Ways and Means Committee to "save concept of freedom of educational choice for American parents" by introducing tax credit bill (August 15). Committee for Public Education and Religious Liberty told House Ways and Means Committee that federal-tax-credit proposals for nonpublic-school parents would unconstitutionally "force all taxpayers to contribute toward refunding of tuition payments to parents of children attending nonpublic schools, 95 per cent of which are religiously affiliated and controlled" (August 17). Union of Orthodox Jewish Congregations of America told House Ways and Means Committee it strongly supported adoption of bill allowing tax credits for nonpublic-school tuition (September 5). Agudath Israel of America president called on heads of national non-Orthodox organizations who testified against tax credits to nonpublic-school parents to "repent of their diehard and unrelenting efforts to deprive Jewish education of any and every form of indirect governmental assistance" (September 11), urged New York Board of Regents to endorse publicly federal legislation for income tax credits to nonpublic-school parents (September 13).

Torah Umesorah expressed disappointment with Supreme Court decision declaring unconstitutional tuition grants to parents of nonpublic-school students (October 11).


American Jewish Congress called Supreme Court ruling upholding lower court decision against compulsory chapel attendance at U.S. military academies a "significant victory" for religious freedom and church-state separation (December 19).

NATIONAL SOCIAL AND POLITICAL ISSUES

Social Welfare

National Council of Jewish Women called on U.S. Congress to adopt "genuine welfare system which will allow this nation to meet its responsibilities to the poor" (January 17).

American Jewish Congress criticized U.S. Congress for "falling far short of its obligation to the elderly" and urged better-funded programs to benefit them (July 27); described federal program to feed elderly poor as unjust because of "proportional representation" (August 10); urged emergency legislation to protect elderly by requiring state officials to disregard new social security increase in computing eligibility for other federally-funded health and welfare benefits (October 4).

National Council of Jewish Women asked for increased attention to child-care and conditions in juvenile courts and institutions (September 1).

National Council of Jewish Women urged U.S. Congress to give top priority to such issues as "welfare reform, housing, consumer protection, health care, and an increased minimum wage" (November 3).

School Busing and Financing

National Council of Jewish Women reaffirmed full support of school integration and asked for rejection of U.S. Congress anti-busing measure (February 18).

American Jewish Committee charged school busing issue "distorted out of all relation to reality" (March 16).
Union of American Hebrew Congregations denounced members of Congress and political candidates who manipulated "issue of busing for partisan political advantage" and recommended "raising of educational standards for all Americans—Black and White" (March 21).

National Jewish Community Relations Advisory Council declared busing must be used to undo segregation in statement to House Judiciary Committee sub-committee considering anti-busing legislation (May 10).

American Jewish Committee urged Congress not to take "precipitous" action on matter of schooling and wait until "passions of election campaign have passed" (August 3).

American Jewish Congress and Anti-Defamation League of B'nai B'rith joined seven other civic, religious, and educational organizations in asking Supreme Court to end inequalities in school financing—specifically in case that affected Texas school system (September 11).

**Housing**

American Jewish Committee made public *Ten-Point Guide for Scatter-Site Public Housing* as one effort to help avoid intergroup confrontations on public projects (January 29). Anti-Defamation League of B'nai B'rith reaffirmed support of principle of integrated housing and urged government agencies to implement scatter-site housing (March 15).

American Jewish Committee announced establishment of National Job-Linked Housing Center to help industry and communities provide housing for workers close to new plants in suburbs (May 6). Committee conducted two-day symposium on social, economic, and political factors affecting development of new towns and problems such as deterioration of central cities and lack of housing (June 16).

American Jewish Congress (March 2), American Jewish Committee (July 25), Anti-Defamation League of B'nai B'rith (August 24) expressed concern and offered compromise plans for resolving intergroup controversy over housing project in Forest Hills, N.Y.

**Women's Rights**

National Council of Agudah Women of America condemned proposed 27th amendment (Equal Rights for Women) for "robbing" women of more rights than it grants (May 2).

Conference of Presidents of Major Jewish Organizations elected five additional women's groups to membership, giving representation to all women in organized Jewish community (October 12).

American Jewish Congress asked Federal Deposit Insurance Corporation to prohibit banks from discriminating against women in housing loans (December 24).

**Ethnic Groups**

American Jewish Committee National Project on Ethnic America reported "group identity growing among women and young people in blue-collar communities as well as among ethnic groups" will have impact on social issues and social action (May 7); recommended its chapters "increase attention to concerns of multi-ethnic America" and build bridges between ethnic communities (December 2).

**National Morale**

Central Conference of American Rabbis reacted to Watergate incident by expressing shock at evidence of "gross immorality both in government and in current political campaign" (October 22).

American Jewish Committee one-year study of young workers' attitudes found most dissatisfied or ambivalent about their work situation (December 15).

**Voting Patterns and Elections**

American Jewish Committee Task Force on Group Life in America predicted Jewish involvement in liberal coalition would probably continue in the 1970s, despite group-rights tensions and leftist opposition to Israel (June 28).

National Jewish Welfare Board issued *Voter Registration for Youth* containing practical suggestions for organizing campaigns for 18-to-21-year-olds (July 14).
Central Conference of American Rabbis cautioned Jewish institutions and their leaders against open support for either presidential candidate, since such partisanship could produce post-election schisms within Jewish community (August 28).

American Jewish Committee, American Jewish Congress, B'nai B'rith Anti-Defamation League, Jewish Labor Committee, Jewish War Veterans of the U.S.A., National Council of Jewish Women, Union of American Hebrew Congregations, United Synagogue of America joined in deploving partisan political appeals to Jews based on single issue of U.S. support of Israel and emphasizing that Jews vote as individual Americans even on complex and controversial issues (September 3).

Hadassah stressed it does not support candidates for elected office and expects Americans who are Jews to vote in accordance with American ideals of a good society, as they understand it (October 25).

Union of American Hebrew Congregations described increased Jewish vote for President Nixon as confirmation of "shifting conservative voting patterns of American Jews" and warned such conservatism would "further alienate young Jews" (November 12).

Anti-Defamation League of B'nai B'rith workshop's analysis of presidential election concluded Jews "no longer locked into Democratic Party" (November 20).

Discrimination and Preferential Treatment

Anti-Defamation League of B'nai B'rith described proposed U.S. Labor Department guidelines for ending religious and ethnic discrimination in employment practices of federal contractors as "significant development in ending underutilization of Jews" (January 14). American Jewish Committee criticized guidelines for replacing "mandatory requirement with inadequate statement providing for voluntary action" which eliminated clauses against religious discrimination (February 2). American Jewish Congress, Jewish War Veterans, Jewish Labor Committee, and National Council of Jewish Women welcomed guidelines against discrimination based on religion, but warned that a section singling out bias at the executive and middle-management levels might jeopardize protection for workers at lower levels (August 17).

American Jewish Congress informed Office of Management and Budget of Executive Office of President that questions on race and ethnic origin on federal government application forms might suggest to minority-group applicants that "race is a relevant factor in choosing among applicants" and would inhibit them from applying (February 16).

Anti-Defamation League of B'nai B'rith charged State University of New York at
American Jewish Committee (N.Y. Chapter), American Jewish Congress, Anti-Defamation League of B’nai B’rith, Federation of Jewish Philanthropies, Jewish Community Relations Council of New York, Jewish Labor Committee (N.Y. Chapter), National Jewish Commission on Law and Public Affairs (COLPA), New York Board of Rabbis hailed the passage by New York State legislature of bill barring Saturday or Sunday elections for state or local offices or for corporations funded by public money (March 16).

Anti-Defamation League of B’nai B’rith asked New York State Civil Service Commission to “rescind unconstitutionally discriminatory restrictions” contained in job announcement specifying candidates for corrections-counselor positions must have ethnic identification with black or Spanish-speaking communities (March 22); protested Commission’s questionnaires asking civil-service job applicants about ethnic background (June 7).

American Jewish Congress called for intensified efforts to increase job and schooling opportunities for minority groups, but condemned preferential quotas in employment and university admissions (May 14).

Anti-Defamation League of B’nai B’rith and Hillel Foundation of Purdue University announced agreement by university to change admissions policy which discriminated against applicants from New York and New Jersey (May 23).

American Jewish Committee urged industry to adopt measures to change social-club climate of racial discrimination despite Supreme Court decision upholding state’s right to grant liquor licenses to private clubs that practice racial discrimination (June 15).

American Jewish Congress expressed conviction that Civil Aeronautics Board had authority and obligation to enforce nondiscriminatory hiring by nation’s airlines (September 27).

American Jewish Committee hailed federal government ban against official use of premises belonging to organizations discriminating on the basis of race, creed, color, national origin, or sex (October 5).

Affirmative Action

Anti-Defamation League of B’nai B’rith, American Jewish Committee, American Jewish Congress, Jewish War Veterans, Jewish Labor Committee, and Agudath Israel of America representatives met with leaders of Department of Health, Education and Welfare to express concern for quotas and preferential hiring in colleges and universities as a result of government’s affirmative-action program (May 22); asked HEW Secretary Elliot Richardson to investigate and correct “dangerous trends in college admissions and faculty hiring,” resulting from misinterpretation of affirmative-action directives (August 31); American Jewish Congress challenged HEW Office of Civil Rights’ right to ask City University of New York to supply it with race, sex, age, and title of employees (June 22).

Anti-Defamation League of B’nai B’rith protested data-gathering survey at Brooklyn College for purposes of affirmative action (July 7).

American Jewish Committee warned affirmative-action programs could lead to acceptance of proportional representation and quotas in hiring (August 11); made public President Nixon’s and Senator George McGovern’s responses opposing quotas in employment, education and government appointments (August 16).

Agudath Israel of America called on Secretary Richardson to halt undermining of merit system in employment opportunities (November 28).

American Jewish Committee Executive Council adopted statement specifying acceptable affirmative action conditions which would protect disadvantaged and minorities against discrimination but would preclude use of quotas (December 3).

Antisemitism

American Jewish Committee characterized Black Muslim movement as potentially more menacing to Jews than it was a decade ago.
because it has become a "source of antisemitic infection in the black community" (January 29).

Anti-Defamation League of B’nai B’rith urged HEW to "cease flow of government money to African-American Teachers’ Association" because much of its activity is "deliberate antisemitism" (March 2).

American Jewish Congress, American Jewish Committee, Anti-Defamation League of B’nai B’rith and Jewish Labor Committee protested appointment of Luis Fuentes as New York City district superintendent of Community School Board No. 1 because of his record of antisemitic statements over several years (August 4); asked investigation of Fuentes’ appointment; urged that Chancellor Harvey Scribner or State Education Commissioner Ewald B. Nyquist take jurisdiction (October 4).

Anti-Defamation League of B’nai B’rith, in New York Times advertisement, charged newspaper with violating advertising acceptability standards by printing full-page ad by Norman F. Dacey which "libels American Jewish citizens" (June 15); labeled American Party and its presidential candidate "political tools" of John Birch Society and charged all three with "approving and distributing antisemitism" (August 16); conducted workshop on "Insensitivity to Antisemitism" at which news media and entertainment field came under strong criticism (November 20); withdrew as "invited observer" at Ninth General Assembly of the National Council of Churches in Dallas because of participation of "publicly recognized antisemite Imamu Baraka," as LeRoi Jones now calls himself (December 6).

HUMANE CONCERNS

Amnesty, War, Violence

American Jewish Congress charged bombing of North Vietnam was "shameful episode" that destroyed "slender hope that our country was sincerely preparing to get out of a hateful and despised war" (January 4).

Jewish War Veterans endorsed decision to make public "efforts to end war in Vietnam on a date certain with an exchange of prisoners of war" (January 26).

National Council of Jewish women called on all Jewish women to join in prayer for peace in Passover season and condemned "war, hatred and violence which have imposed spirit of bondage and enslavement on people all over world today" (March 14).

Union of American Hebrew Congregations and Central Conference of the American Rabbis Commission on Social Action cited their opposition to "unjust, illegal, and immoral" war and asked President Nixon to grant immediate amnesty to Americans who refused military service because of objection to war in Vietnam (March 20).

Union of American Hebrew Congregations condemned American escalation of Vietnam war and urged Nixon to assume "positive
leadership in Vietnam negotiations” (April 9).

National Council of Jewish Women called upon U.S. government to withdraw all American troops and “resume negotiations in Paris” (April 21).

American Jewish Congress, Americans for Progressive Israel (Hashomer Hatzair), Labor Zionist Alliance, and Union of American Hebrew Congregations supported nationwide moratorium protest against war in Vietnam (May 4).

American Jewish Committee asked U.S. government to review its call for immediate cease-fire in Vietnam and to “take every possible step to wind up its military participation in Indo-China” (May 8).

Religious leaders of Conservative, Orthodox, and Reform groups issued joint statement assailing American escalation in Vietnam and called upon Congress to withdraw “financial and legal” resources for continuation of war (May 11).

American Jewish Committee (May 15) and American Jewish Congress (May 16) deplored brutal attempt on life of Governor George C. Wallace.

National Council of Jewish Women called upon American government to take immediate and specific steps to break through “climate of intensifying violence” and expressed outrage at attempted assassination in U.S. and wholesale murders in Israel (June 12).

One hundred Orthodox, Reform, and Conservative rabbis throughout U.S. led congregants in five-day “liquid” fast during High Holy Days in protest against war in Vietnam and Munich massacre (September 14).

National Council of Jewish Women urged President Nixon to call immediate cessation of bombing of North Vietnam and reaffirmed its opposition to “senseless wholesale killing” (December 26).

Human Rights

Synagogue Council of America and American Jewish Congress hailed Supreme Court decision upholding right of Amish parents to refuse compulsory education for their children beyond elementary school and age 14 because it is contrary to their religious convictions (May 15).

American Jewish Congress expressed “gratification” over U.S. Circuit Court of Appeal decision holding unconstitutional compulsory chapel attendance by cadets at U.S. service academies (July 3).

American Jewish Committee, through its Jacob Blaustein Institute for the Advancement of Human Rights, the law faculty of the University of Uppsala, Sweden, and the International Institute of Human Rights, sponsored three-day international colloquium on right of individual to leave permanently or temporarily any country, including his own (June 19–21). American Jewish Committee published Uppsala Colloquium Declaration on Right to Leave and Right to Return, based on analysis by legal experts from 25 countries of existing constitutional, statutory, and administrative provisions on this subject (November 3; text appended).

Anti-Defamation League of B’nai B’rith called upon governments of world to assure and protect “full and unhampered exercise of freedoms set forth in Universal Declaration on Human Rights” (December 12).

Uganda

American Jewish Committee commended Congressman Edward Koch for efforts to obtain admission to the United States for 5,000 Asians to be expelled from Uganda and urged Attorney General to increase number of special visas for this purpose from 1,000 to 5,000 (October 2); Committee sharply condemned “cruel expulsion of noncitizen Asians from Uganda (December 11).

Capital Punishment

American Jewish Congress and Synagogue Council of America hailed Supreme Court decision barring capital punishment as “consistent with Jewish tradition” and a “triumph for standards of civilization and humaneness inherent in U.S. Constitution” (June 29).
Workers’ Conditions

Union of American Hebrew Congregations urged membership to stop eating iceberg lettuce until farm workers win union contract granting lettuce pickers “dignity, self-determination and justice” (December 20).

SOVIET JEWRY

Appeals for U.S. Government Intercession

National Council of Jewish Women urged President Nixon to speak on plight of Soviet Jewry when he visited Soviet Union in May, asking for “complete freedom from harassment” (January 17).

American Jewish Congress urged participation in nationwide petition campaign urging President Nixon to intercede with Kremlin on behalf of Soviet Jews (February 7).

National Interreligious Consultation on Soviet Jewry, representing major faiths and including representatives of the American Jewish Committee, appealed to President Nixon to intercede with Soviet leaders on behalf of oppressed Jews during his visit (March 21).

National Jewish Welfare Board asked President Nixon to urge freedom for “Jewish prisoners of conscience” and for right of Jews to emigrate to country of choice (April 17).

American Conference on Soviet Jewry, a mobilization of 34 national Jewish groups, designated National Solidarity Day for Soviet Jewry, with corresponding activities to press for inclusion of plight of Jews on agenda of President Nixon at meetings with Soviet leaders (April 30).

Workmen’s Circle urged Nixon to represent demands for full rights to Russian Jews and called for opening American immigration to more Soviet Jews (May 13).

Soviet Exit Tax

American Jewish Committee called Soviet Union’s action to “extort high sums of money from Jews with academic or professional training who desire to emigrate” a violation of fundamental human rights, and asked President Nixon to express “outrage of American people” (August 16).

American Jewish Congress (August 17), National Council of Jewish Women urged Soviet Union to rescind its ruling imposing exorbitant exit fees on educated Jews wishing to leave country (August 23).

Jewish War Veterans called exit tax “a travesty of human rights” and urged world condemnation of “ransom tactics” (August 24).

American Zionist Federation called on Zionists to launch “immediate, massive campaign” of protests against “cruel ransom” (August 31).

American Jewish Congress declared tax to be “blackmail” and pledged to work for its revocation (September 12).

Union of American Hebrew Congregations (September 21), American Jewish Congress (September 25), American Jewish Committee (September 27), Anti-Defamation League of B’nai B’rith (October 12) urged Nixon not to grant USSR preferred-nation status or large-scale economic loans while it levies exit tax on Jews.

Jewish War Veterans praised U.S. Senators who sponsored Jackson Amendment to East-West Trade Act, which would deny Soviet Union preferred status as long as exit tax on Jews exists (October 5). American Zionist Federation called for massive campaign for Jackson Amendment (October 21).

Programs and Protests

Jewish Labor Committee sponsored conference on situation of Jews in Soviet Union and responsive activism in the United States (February 13).

Leadership Conference of National Jewish Women’s Organizations on the occasion of International Women’s Day appealed to Soviet Minister of Culture Ekaterina Furtseva to help free Sylva Zalmanson and Raiza Palatnik, Jewish women imprisoned in Soviet Union (March 8).

Greater New York Conference on Soviet Jewry met with representatives of American Red Cross to discuss ways for concerned
people to aid Red Cross efforts on behalf of Jewish prisoners of conscience in USSR (March 8).

World Conference of Jewish Communities on Soviet Jewry reaffirmed principles of 1971 Brussels Conference, vowing solidarity with Soviet Jews and calling on USSR to free "prisoners of conscience." 40 Jewish men and women serving prison terms for Zionist activity (March 13).

National Conference on Soviet Jewry announced publication of 1972 "Matzah of Hope," special prayer to be read at Passover as reminder of Soviet Jews being denied human rights (March 15); made public Soviet attempts to use law of "social parasitism" to punish dissident Jews (March 20).

American Jewish Congress made public Passover message sent to America by 34 Kiev Jews, indicating determination to go to Israel despite Soviet oppression (March 21).

Jewish War Veterans protested Soviet Union's treatment of Jews to UN Secretary Kurt Waldheim, citing human-rights violations (April 3).

American Jewish Congress transmitted to Waldheim message from ten Moscow Jewish activists alleging they have been ordered to active duty in Soviet Army as retaliation for applying to go to Israel (May 1); urged U.S. Ambassador Jacob Beam in Moscow to intercede with Kremlin for release of seven activists who asked President Nixon to support their request to emigrate to Israel during his visit to USSR (May 24).

National Conference of Soviet Jewry presented an illustrated display of Soviet Jewish life at a ceremony in Washington, D.C., commemorating second anniversary of arrest of Jewish activists tried in Leningrad (June 15).


American Jewish Committee restated its commitment to programs seeking new ways to mobilize "decent opinions of mankind" on behalf of Soviet Jewry (December 6).

Aid to Soviet Immigrants

Agudath Israel of America adopted program to help religious absorption of Russian immigrants in Israel, including provision of religious education for all age groups (January 28).

Union of Orthodox Jewish Congregations of America announced program to meet special needs of immigrants coming from "a land in which all Jewish religious life and instruction have been suppressed for over fifty years" (May 7).

American ORT Federation 1972 Yearbook described courses in professional and technical Hebrew offered in Israel to Russian Jewish immigrants wishing to teach in its schools (October 26).

New York Association for New Americans conducts program for helping Russian Jewish immigrant physicians, dentists, and nurses achieve professional qualification in U.S. (November 2).

American Jewish Congress issued 32-page Briefing Kit for Travelers to the U.S.S.R., designed to help travelers in Soviet Union make contact with Jews (November 22).

American Jewish Committee chapters announced "adoption" of Soviet Jewish scientists denied permission to leave USSR through a program of correspondence with a morale-building goal (December 1).

ISRAEL AND THE MIDDLE EAST

Programs for Americans

American Jewish Committee reported visit to Israel of 24 young Jewish faculty members of American universities succeeded as effort to develop sympathetic understanding for Israel's problems (January 31).

American Jewish Committee urged creation of "voluntary Israeli organizations" as way of creating new kinds of dialogues between Israeli and Jewish communities in U.S. and elsewhere (May 4).
American Zionist Youth Foundation announced over 3,000 young people from all parts of U.S. would participate in summer programs in Israel: in kibbutzim, universities, science and art projects, and others (June 28).

Union of Orthodox Jewish Congregations of America and Rabbinical Council of America designated May 13 “Aliyah Sabbath” as means of bringing to synagogue constituencies message of settlement in Israel (May 13). Over 1,000 families from U.S. and Canada participated in Israel Aliyah Expo 72 in Jerusalem (July 16-19).

World Zionist Organization—American Section announced 2,613 Americans left for Israel in July to participate in various educational projects lasting from seven weeks to one year (July 30).

American Jewish Congress conducted in Jerusalem 10th Annual American-Israel Dialogue with 40 American and Israeli scholars on “Relationship Between Jews and Revolutionary Forces” (August 1-4).

American Zionist Federation discussed expansion of Zionist movement at grass-roots level of American Jewish community life (October 21-23).

Union of Orthodox Jewish Congregations of America—Rabbinical Council of America Joint Aliyah Committee conducted leaders’ seminar, “Interrelationship Between Israel and the Communities” (October 29).

Israel’s 25th Anniversary
National Jewish Welfare Board issued 94-page, 865-item publication, Israel Program Resources (August 18).

Conference of Presidents of Major American Jewish Organizations and American Committee for Israel’s 25th Anniversary Celebration issued calendar of events (November 1972 to May 1973) to be initiated by Jewish organizations (November 1).

National Jewish Community Relations Advisory Council, American Committee for Israel’s 25th Anniversary Celebration, and general assembly of Council of Jewish Federations and Welfare Funds ran workshop on “How Local Communities Can Observe Israel’s 25th Anniversary” (November 9-12).

National Jewish Welfare Board sponsored two group consultations, one for East and one for West, to provide professional community center workers with ideas and approaches to programming on Israel (October 31-November 1; December 4-5).

Internal Problems
Union of American Hebrew Congregations, United Synagogue of America, Central Conference of American Rabbis, and Rabbinical Assembly of America joined World Union for Progressive Judaism and World Council of Churches in warning Israel government that Orthodox rabbinate’s attempts to revise Law of Return and exclude converts of non-Orthodox rabbis could jeopardize flow of new immigrants and divide world Jewish community (May 10).

Agudath Israel of America denounced Israel Chief Rabbi Shlomo Goren’s approval of Langer “mamzerim” as “bowing to the demands of Israel’s secular establishment” (November 28).

Political Issues
Anti-Defamation League of B’nai B’rith praised Black Congressional Caucus and other black leaders for support of Israel in response to anti-Israel resolution at National Black Political Convention (March 28). American Jewish Congress denounced National Black Political Convention steering committee for reaffirming Convention’s March anti-Israel resolution (April 9).

Jewish War Veterans urged U.S. Secretary of Defense Melvin Laird to consider use of liberty ports in Eastern Mediterranean, including Haifa, as booster for American naval personnel (April 5).

American Jewish Committee released report by Task Force on the World of the 1970s charging Egypt’s resistance to compromise is major impediment to peace in Middle East (May 6).
National Council of Jewish Women approved U.S. stand against UN draft resolution in Middle East and in favor of international agreement on air piracy and sabotage (September 19).

Anti-Defamation League of B'ni B'rith sponsored week-long demonstrations against Japan Air Lines for participation in Arab economic boycott against Israel (December 4-8).

Anti-Defamation League of B'ni B'rith asked U.S. State Department to investigate Jordanian ambassador's anti-Israel Christmas mailing to Americans as violation of Foreign Agents Registration Act (December 22).

Jews in Arab Countries
Committee for Rescue of Syrian Jewry called "Day of Special Prayer and Fasting" in behalf of 4,000 Jews prohibited from leaving Syria (June 29).

Anti-Defamation League of B'ni B'rith called upon President Nixon to direct "United States Ambassador to the United Nations to seek immediately a resolution censuring Uganda for its President's outrageously obscene statement" praising Hitler for killing six million Jews and asking for expulsion of all Jews from Middle East (September 13). American Jewish Committee and Anti-Defamation League commended U.S. State Department for withholding projected loan to Uganda because of President Idi Amin's antisemitic statements (September 15). American Jewish Congress urged United Nations condemn Amin's "racist outpouring" (September 19).

American Jewish Committee issued report on uncertain situation of 30,000-35,000 remaining Jews in Morocco, where August attempt on life of King Moulay Hassan intensified fears for their safety (September 19).

American Jewish Committee and Committee of Concern urged Americans use all avenues of public opinion to force Syrian government to change harsh anti-Jewish policies (November 10). Committee for the Rescue of Syrian Jewry sponsored New York City rally calling for freedom of seven Jews imprisoned for trying to flee Syria (December 7).

Terrorism
American Jewish Committee denounced massacre at Lod International Airport and called on legitimate Arab governments to disavow and condemn acts of terrorism (May 31).

American Jewish Congress claimed only effective means to stop air hijacking was a selective civil aviation boycott aimed at countries that encourage or give sanctuary to terrorists (June 19). Jewish War Veterans commended Airline Pilots Association for demanding that world governments sponsor agreement proposing action to end sky piracy (June 22).

American Jewish Congress, Anti-Defamation League of B'ni B'rith, American Zionist Federation, Hadassah (September 5), Jewish War Veterans, National Council of Jewish Women, American Jewish Committee (September 6), United Zionist Revisionists of America, Synagogue Council of America (September 7) expressed grief for Jewish athletes murdered at Munich Olympics by Arab terrorists, called on Arab governments to act against terrorism, urged President Nixon and United Nations to take strong action against nations harboring terrorists. National Jewish Welfare Board reported series of memorial meetings for Munich victims held in Jewish community centers throughout U.S. during September and October (October 15).

American Jewish Congress (September 11) and National Council of Jewish Women (September 17) approved U.S. stand against UN draft resolution on the Middle East and in favor of international agreement on air piracy and sabotage.

Anti-Defamation League of B'ni B'rith report described terrorism as "major tool" of most Arab leaders who "exhort the Arab people to prepare for another war against Israel" (October 4).

American Jewish Congress called on private industry, trade unions, and professional groups to support government efforts to end air hijacking and other types of terrorism by refusing to do business with countries "who give green light to international murderers" (October 8).
Hadassah stated that despite rash of letter bombs sent to its officials it would continue to carry on work for Israel health, education, and social services (October 16).

American Jewish Congress blamed inaction of pilots, airlines, and U.S. Congress for Arab terrorist hijacking of West German plane and death of airline agent in Houston, Tex., and called for boycott of countries giving sanctuary to terrorists (October 30); National Council of Jewish Women urged government apply economic sanctions and cut off military aid to such countries (November 1).

Union of American Hebrew Congregations released statement by Christian and Jewish clergymen identified with anti-war movement, condemning Arab terrorism of Lod, Munich and other places (November 3).

American Jewish Committee, reacting to seizure of Israel embassy in Bangkok, Thailand, by Arab terrorists, called on major powers to impose economic sanctions on states harboring such criminals (December 29).

American Jewish Congress called on International Federation of Air Line Pilots Associations to abandon plans for worldwide strike in favor of "selective stoppage" against countries harboring hijackers (December 30).

**WORLD JEWRY**

American Jewish Committee report warned continued political unrest in Italy would foster neo-fascism or neo-nazism in Western Europe despite ultra-rightist defeats in Great Britain, France, Germany, and Austria (January 28).

Anti-Defamation League of B’nai B’rith held head of Arab League in Argentina and Chile responsible for new antisemitic and anti-Israel campaign in Argentina (March 21).

Women’s International Zionist Organization of Mexico and American Jewish Committee Mexico City office held seminar on problems facing Mexican Jewish community (April 13).

American Jewish Committee report said Latin American antisemites and Arab propagandists were working together to stir up feelings against Jews and Israel (May 5).

American Jewish Committee surveys by scholars of Task Force on World of 1970s indicated Jewish communities outside United States and Western Europe face uncertain, even ominous future: continued decline in Eastern Europe, with communities in Poland, Czechoslovakia, and Bulgaria "in last stages of existence as organized entities" (May 6, 7).

Anti-Defamation League of B’nai B’rith sponsored 15-day assembly in South America to inform American communal leaders about Jewish life in Brazil, Argentina, Chile and Peru (September 26-October 11).

American Jewish Committee reported Argentine Jewish community uneasy after synagogue burnings and other manifestations of antisemitism (October 10).

American Jewish Committee reported most large cities in Common Market countries had organized Jewish communities whose activities represent a rebirth after the Holocaust, even though they totaled only 650,000 Jews (November 30).

American Jewish Committee was informed that future existence of Latin American Jewry was insecure because of political and economic instability in Chile, antisemitism in Argentina, and extensive assimilation and intermarriage throughout (December 2).

GERALDINE ROSENFIELD
PREAMBLE

WHEREAS the Universal Declaration of Human Rights proclaims the fundamental principle that everyone has the right to leave any country, including his own, and to return to his country;

WHEREAS this fundamental human right has been recognized also in the International Covenant on Civil and Political Rights, in the International Convention on the Elimination of All Forms of Racial Discrimination, in regional conventions, and in the constitutions and laws of many countries;

WHEREAS the protection of this right is essential for the effective enjoyment of other human rights and fundamental freedoms, and promotes mutual understanding and co-operation among the peoples of the world;

WHEREAS denials of this right are the cause of widespread human suffering and a source of grave international concern;

NOW THEREFORE the Uppsala Colloquium urges upon all nations the elaboration, implementation and enforcement of the following principles through effective international machinery and international laws and processes.

Chapter I: THE RIGHT TO LEAVE

Article 1:
Everyone has the right to leave any country, including his own.

Article 2:
Every State shall recognize, implement and enforce the right of any person to leave its territory, temporarily or permanently.

Article 3:
(a) No person shall be required to renounce his nationality as a condition of the exercise of the right to leave a country.

(b) No person shall be deprived of his nationality for seeking to exercise or for exercising the right to leave a country.

(c) No person shall be denied the right to leave a country because he wishes to renounce or has renounced his nationality.

Article 4:
(a) No state shall subject a person or his family to reprisals, sanctions, penalties or harassment, for seeking to exercise or for exercising the right to leave a country.

(b) Every state shall ensure that no person or his family is subjected to private or other unofficial reprisals or harassment for seeking to exercise or for exercising his right to leave a country.

Article 5:
(a) Any person who wishes to leave a country is entitled to take out of the country:

(i) his household effects and the tools required for the exercise of his profession or skill, subject only to provision for satisfying any legal monetary obligations;

(ii) all other property or the proceeds thereof, subject only to provision for satisfying legal monetary obligations and subject to general controls imposed to safeguard the national economy,
provided that such controls contain reasonable exceptions designed to minimize interference with
the ability of the departing person to take out his property.

(b) Property or the proceeds thereof which cannot be taken out of the country because of such
controls shall remain vested in the departing person who shall remain free to dispose of such
property or proceeds within the country.

(c) No special fees, taxes or other exactions shall be imposed for exercising the right to leave a
country.

Article 6:
A person's right to leave a country shall be subject only to such reasonable limitations as are
necessary to prevent a clear and present danger to the national security or public order, or to
comply with international health regulations; and only if such limitations are provided for by law,
are clear and specific, are not subject to arbitrary application and do not destroy the substance of
the rights.

Article 7:
(a) No one shall be hindered in or penalized for communicating with or petitioning the United
Nations or other inter-governmental or non-governmental organizations complaining of the denial
of the right to leave a country or seeking their assistance in the exercise of this right.

(b) No one shall be penalized for or prevented from communicating with foreign consular or
diplomatic officials with a view to obtaining travel documents or permits.

(c) A person who claims to be a national of another state shall not be prevented from seeking the
assistance of that state in order to ensure his right to leave the country.

Article 8:
No person shall be deprived of his nationality, or be subject to any other reprisal, sanction,
penalty or harassment for travelling or establishing a residence in another country.

Chapter II: THE RIGHT TO RETURN

Article 9:
Every person is entitled to return to the country of which he is a national.

Article 10:
No person shall be deprived of his nationality for the purpose of divesting him of the right to
return to his country.

Article 11:
No person shall be required as a condition of the exercise of the right to return to his country of
nationality to pay special fees, taxes or other exactions.

Article 12:
The re-entry of long-term residents who are not nationals, including stateless persons, may be
refused only in the most exceptional circumstances.

Chapter III: TRAVEL DOCUMENTS

Article 13:
No person shall be denied such travel documents or permits as may be required for him to leave a
country or to return to the country of his nationality. Such documents or permits shall be subject
only to nominal fees.
Article 14:
The procedures and formalities for issuing any travel documents or permits and the conditions for their denial, withdrawal or cancellation, as well as any fees required, shall be provided by law or regulations which shall be made readily accessible to the public.

Article 15:
(a) The procedures and formalities connected with applying for and issuing any travel document or permit shall be communicated promptly in writing to any applicant making a request therefor.
(b) These procedures and formalities shall not be unreasonable, burdensome or lengthy.
(c) Every person filing an application for any travel document or permit shall be entitled to obtain promptly a duly certified receipt for the application.

Article 16:
(a) Any application for a travel document or for permission to leave a country or to return to one's country of nationality, shall be acted upon and the applicant informed of the action within a reasonable period of time specified by law.
(b) Where any necessary permission or document is denied, withdrawn, cancelled or postponed, the applicant shall be informed officially and in writing of the reasons for the decision and of the remedies available to him.

Chapter IV: GENERAL PROVISIONS

Article 17:
The limitations permitted under this Declaration shall be applied without regard to race, colour, sex, language, religion, political or other opinion, national or social origin, membership in a national or ethnic minority, education, profession, skill, property, birth, marriage or other status, and shall not be applied for any purpose other than that for which they are permitted.

Article 18:
Any person who claims that his rights as proclaimed in this Declaration are being infringed or violated shall have a prompt and effective recourse to a national tribunal to seek enforcement of his rights.

Article 19:
The tribunal described in Article 18 shall be independent and impartial and shall accord the individual a fair and public hearing, including the right to be represented by counsel, to examine and to have examined witnesses and evidence and to produce evidence in his favour. The tribunal's decision shall be expeditious and it and the grounds therefor shall be communicated promptly to the individual.

Article 20:
Nothing in this Declaration shall be interpreted as implying for any State, group or person any right to engage in any activity or perform any act aimed at destroying any of the rights set forth herein or at limiting them to a greater extent than is provided for in this Declaration.

During the past few years the proliferation of printed material in general has been mirrored in the field of Judaica. The appearance of works dealing with all aspects of Jewish life, from the attempt to redefine Jewish identity after the Holocaust to the search by Jewish youth for spiritual answers, from the study of Jewish antecedents of the Christian religion to the use of Jews as main characters in works of fiction, shows the wide scope towards which the energies of many writers are currently being directed.

At the same time, due perhaps to foreign language requirements being eased at many universities and, therefore, original works in Hebrew, Yiddish, or German becoming too difficult for the student to use, there has been a tremendous increase of works being translated for the first time into English. These translations include talmudic and rabbinic texts, German-Jewish scholarly works of the late 19th and early 20th centuries, contemporary Hebrew literature, and works relating the personal memoirs of Holocaust survivors. This increase in English translations now becoming available may eventually bring the student back to the study of the works in their original language. Generally, this survey has not included works in sociology, politics, literature, or articles in periodicals. Collections were included in the survey if the author has reevaluated his position, interest in a subject has been reawakened, an easier access to material has been made available, or an over-all introduction to a subject has been provided.

For the most part, no attempt has been made to evaluate the works either as to their scholarship or validity, but only to provide a sampling of works published in the categories cited.

The greatly increased need, by Jews and non-Jews, for materials of a general introductory nature is best exemplified by the publication of the Encyclopedia Judaica*. The editors of the encyclopedia, which was produced over a five-and-a-half-year period, had "been motivated by an awareness of the potential historic and cultural value . . . and the significant role [this work] can play in Jewish education and . . . in the spread of Jewish knowledge." The articles were written by a multitude of scholars and, as a result, the work is uneven: some are excellent and provide the latest information on the subject, while others seem to be mere rewrites of earlier articles. "Aware that . . . they have not always attained the desired perfection," the editors themselves are not completely satisfied with the work but feel that "as is inevitable in any work of comparable size and scope, errors have crept in." However, since its publication, a great many detailed reviews of the encyclopedia have been written, both for and against, and it is not the purpose of this essay to provide one more.

*For full information see bibliographic data in back of article.
Although not an American publication, the *Index of Articles on Jewish Studies* by Issachar Joel, published in Jerusalem, fills a need which is only slightly filled by the *Index to Jewish Periodicals*, published here in the United States. Joel's index, published annually, lists not only articles on Jewish studies appearing in Hebrew periodicals and collections, but also those published in various other countries and in many other languages. This work is arranged by 12 major categories, each containing many divisions which are further subdivided by the requirements of the particular topic. It also contains a subject index listing names and topics which do not appear under the major division headings. This index brings together Judaica material which might otherwise go unnoticed by the Judaica researcher.

The *Index to Jewish Festschriften in Jewish Studies*, edited by Charles Berlin, lists by author and subject 6,700 articles from 243 *Festschriften* in all areas of Jewish scholarship. Along with Jacob R. Marcus's newly reprinted *Index to Jewish Festschriften*, Berlin's work adds to the ability of the researcher to approach this category of books.

Marcus has recently edited another work to help history students in their approach to periodical literature. His *Index to Scientific Articles on American Jewish History* brings together, by author, title, and subject, the articles of 13 major periodicals dealing with the life and culture of the American Jew.

Another reprint of an index to older periodicals is the *Index of Articles Relative to Jewish History and Literature Published in Periodicals from 1665–1900*, by Moise Schwab. The publisher, Ktav, has facilitated the use of Schwab's work by including a list of abbreviated periodical titles prepared by Zosa Szajkowski.

Few works dealing with Jewish bibliography are available to the person who lacks a knowledge of Hebrew. However, a new bibliographic aid in English, the *Study of Judaism, Bibliographical Essays*, prepared by Richard Bavier and others, and published by the Anti-Defamation League of B'nai B'rith, fulfills a long-felt need in this area. This collection of annotated bibliographies by different scholars covers only six themes: Judaism in New Testament times; rabbinic sources; Judaism on Christianity; modern Jewish thought; antisemitism; and the Holocaust. There is a need for many more annotated bibliographies in English dealing with other Judaica areas.


Publications about Israel are represented, although inadequately, in two bibliographies. *Israel: A Bibliography*, compiled by Iva Cohen, is useful for school and synagogue libraries; it is annotated and lists the more easily accessible works. *Israel: A Survey and Bibliography*, compiled and edited by Muriel Emanuel, is basically a collection of essays dealing with various
aspects of Israel from Zionism to education, from Druze community to technology, with each essay accompanied by a bibliography.

Some important collections and their contents were brought to the attention of the public through the publication of catalogues. *Judaica—A Short-Title Catalogue of the Books . . . in the Library of Ludwig Rosenberger*, edited by Herbert Zafren, brings to light an outstanding one-man collection of works dealing with every aspect of Judaism in the major Western languages. A catalogue of a different nature is the Hebrew Union College-Jewish Institute of Religion *Manuscript Catalog of the American Jewish Archives*, which lists by author, title, and content the close to four million pages of documents held at the American Jewish Archives. *The Spertus College of Judaica Yemenite Manuscripts*, prepared by Norman Golb, describes a collection of manuscripts illuminating aspects of the social life of Yemenite Jewry.

A catalogue produced in Italy and published in English, which is important for Judaica bibliography, is the *Hebraica Ambrosiana*. It completes the work of Carl Bernheimer, begun in 1933, that describes 121 Hebrew manuscripts in the Ambrosiana library. Aldo Luzzatto catalogues and describes the 75 remaining Hebrew manuscripts in this library, while Luisa Mortara Ottolenghi looks at the decorated and illuminated Hebrew manuscripts from both a stylistic and iconographic standpoint with a view to correlating them with other similar manuscripts, both Jewish and non-Jewish.

*Studies in Books and Booklore* is a collection of articles on Jewish bibliography by the late Cecil Roth. Included are essays written over a period of 40 years, dealing with such subjects as the earliest Hebrew printing in London, Marrano typography in England, and the Haskalah in England. Another volume of essays on various aspects of Jewish bibliography, compiled by Philip Goodman, is *Essays in Jewish Booklore*. It brings together some 43 articles from the volumes of the *Jewish Book Annual* under eight subheadings, one of which deals specifically with the problems of translations.

**HISTORY: STUDIES, COMMUNITIES, PERSONALITIES**

Two new volumes in the projected 21-volume set of the World History of the Jewish People have been published in the period under review. Volume two in the series, *The Patriarchs*, edited by Benjamin Mazar, contains articles by various biblical scholars giving an overview of the period against the backdrop of the historico-cultural development in the land of the Bible during the second millenium B.C.E. Volume 6, *The Hellenistic Age*, edited by Abraham Schalit, again containing essays by various important scholars, covers the political history of the Jews in Palestine from Alexander the Great's conquest to the consolidation of Roman power in Syria and Palestine.

Jacob Neusner's work, *A History of the Jews in Babylonia*, has also been completed recently with the publication of volume five, which covers the
period from the end of the fourth century to the middle of the seventh century C.E. The complete work provides an understanding of some basic problems of talmudic historiography and religion in English.

George C. Brauer's *Judaea Weeping* is a popular introduction to the Roman period in Judaea's history. Yigael Yadin's *Bar-Kohba* is concerned with the same period, but focuses on one particular personality. The book, lavishly illustrated, recounts the story of the excavations of the caves containing Bar-Kohba's letters and brings to life a legendary hero of the Jewish people.

A later period is covered in Solomon D. Goitein's *A Mediterranean Society*; volume two discusses the composition and organization of the Cairo Jewish community, its social services, and its professional classes, as portrayed in the Cairo Genizah. The two-volume reprint of Jacob Mann's *Texts and Studies in Jewish History and Literature* deals with the documents of Jews in the Islamic world during the Gaonic period (volume 1) and the life and cultural activities of the Karaites, from the ninth through the nineteenth century (volume 2). A three-volume work, *The Collected Articles of Jacob Mann*, some of which were previously available only to the diligent researcher, contains material bearing on medieval Jewish history, the Gaonic period, and the Karaites.

Another work on the same subject is *Karaite Studies*, a collection of essays by several outstanding scholars edited by Philip Birnbaum. In his preface, the editor expresses the hope that this volume will spark further study in the area.


Other new approaches to Jewish history are being published. Ellis Rivkin's *The Shaping of Jewish History* attempts to explore the complexity of Jewish history as the working through of the "unity concept" as the dynamic underlying element in Jewish history. In *The Indestructible Jews*, Max I. Dimont directs himself to the question posed by the book's subtitle: Is there a manifest destiny in Jewish history? Chaim Raphael, in his *A Feast of History*, regards the Passover as the key to Jewish experience. In *Tents of Jacob*, Raphael Patai sees the Diaspora as the basic historical circumstance determining the "unique" cultural variety of the Jewish people.

John Allegro, in *The Chosen People*, holds that the Babylonian exile was a decisive factor in the formation of the Israelite religion; that Judaism then became specially exclusive. However, his thesis does not take into account the views of some Hebrew scholars. In his work *The History of the Religion of Israel*, Yehezkel Kaufmann asserts that there was not only no transition from idolatry to monotheism after the Babylonian exile, but that "the history
of the second Temple can be understood only as the continuation of the history of a people which was monotheistic from its beginning." Part of volume four of Kaufmann's work recently has been translated by C. Efroymson under the title, *The Babylonian Captivity and Deutero-Isaiah*.

The last two volumes of Dubnov's *History of the Jews* have appeared in the past two years. This makes his complete work now available in a lucid and smooth English translation. Volume four covers the period between Cromwell’s Commonwealth and the end of the Napoleonic era. In volume five Dubnov shows how the reactionary period following the Congress of Vienna (1815) affected the Jews in each European country. He also stresses the economic and social aspects of Jewish life up to the rise of Hitler.

*A History of Modern Jewry 1780–1815*, by Raphael Mahler, is volume one of a projected multi-volume history. It is a well translated and very readable abridgement of the first four volumes of his *Divre Yeme Yisrael-Dorot Aharonim*, and discusses the development of the economic life of the Jews and their role in Western and Eastern Europe during a transitional period in which the principal problems of our generation emerged. Moses A. Shulvass's *From East to West* brings to light a little explored area, the "drive West" of Jews from Eastern Europe. Covering a more recent time and specific subject is Isaiah Trunk's *Judenrat: The Jewish Councils in Eastern Europe Under Nazi Occupation*, which presents a well balanced picture of these councils, their attitudes toward the Jews, and their relations with the German occupiers.

**COMMUNITIES**


The following are examples of studies of individual communities in the United States. The second edition of *Brownsville: The Birth, Development and Passing of a Jewish Community in New York*, by Alter F. Landesman, is a book based on the records and literature of this once important Jewish community. *The Making of an American Jewish Community*, by Isaac Fein,
depicts the history of the Baltimore Jews who, while undergoing the process of integration, remained loyal to Judaism and built important communal institutions and organizations. Another work, published in the Western States Jewish Historical Quarterly, is "Jews of Montana," a history of this Northwestern Jewish community from 1860 to 1950, by Benjamin Kelson.

Professor Salo W. Baron's Steeled by Adversity, a collection of his essays written over the past 30 years, gives a historian's point of view of the past and future of the Jewish community in the United States. A volume honoring the 75th birthday of this outstanding Jewish historian was published under the title Ancient and Medieval Jewish History and edited by Leon Feldman. It is a collection of Baron's essays covering the spectrum of his studies of the social and religious history of the Jews.

A number of studies dealing with the Jews of Latin America have also appeared recently. Seymour Liebman, who has written before on Latin American Jews, presents an overview of the daily life and religious practices of the Crypto-Jews in Mexico from 1521 to 1821 in The Jews of New Spain. Another work, and a mine for further research, is the History of the Jews of the Netherlands Antilles, by Isaac and Suzanne Emmanuel, which is a detailed account of the history of the Portuguese Jews in the Caribbean. The Jewish Experience in Latin America, a reprint of some 25 selected articles from the publications of the American Jewish Historical Society, was edited by Martin Cohen in the expectation that this work will revive an interest in this area.

Sephardi studies, another area that has seen a renaissance of late, has an important bibliography in the reprint of Meyer Kayserling's Bibliotheca Española-Portuguesa-Judaica which serves as a cornerstone for these studies. The Sephardi Heritage is a selection of diverse essays, edited by Richard D. Barnett, that deal with the "formative period of Spanish Jewry," specifically, Hebrew philology, biblical exegesis, and responsa literature of the Sephardim. On the other hand, the subjects of Moshe Lazar's edition of The Sephardic Tradition, the sixth volume of the B'nai B'rith Jewish Heritage Classic series, are Ladino and Spanish Jewish literature. It includes works not usually known to non-Sephardim, such as the legends from the oral tradition of Spanish Morocco and selections from North African Sephardi balladry. Samuel G. Armistead and Joseph H. Silverman have recently published The Judeo-Spanish Ballad Chapbooks of Yacob Abraham Yoná, the first volume of a new series, "The Folk Literature of the Sephardic Jews," a project aimed at recording and editing the traditional and folk-literary forms of the Spanish-speaking Jews of the East Mediterranean and North Africa.

Other communities in which interest is being shown are those of India and China. The Bene Israel of Bombay, by Schifra Strizower, examines the customs, traditions, and legends of this community and its relation to other Jewish groups in India. Jews in Old China, compiled by Hyman Kublin, is a
reprint of essays by four writers on the Jewish inhabitants of the old Chinese Empire, with an introduction discussing these works. *The Survival of the Chinese Jews* is, according to its author Donald D. Leslie, the final summing-up about the Kaifeng Jews and perhaps the first real synthesis of Chinese, Hebrew, and Western sources.

Aspects of Russian Jewish history were also dealt with in the period under review. In *The Jewish Bund in Russia: From Its Origins to 1905*, Henry J. Tobias provides a thorough background to this subject which until now was only available in Yiddish or Russian. Jehoshua A. Gilboa's *The Black Years of Soviet Jewry*, a translation from Hebrew, covers the period from the beginning of World War II to Stalin's death in 1953, while Boris Smolar's *Soviet Jewry Today and Tomorrow* attempts to present a picture of the contemporary life of Soviet Jews. *The Jewish Religion in the Soviet Union*, by Joshua Rothenberg, also covering recent Soviet Jewish life, shows an awareness by the author of the particular interrelationships between the religious and secular elements in Judaism. He discusses in great detail the legal aspects of religion to show how laws promulgated by the Soviet authorities are constantly being violated by them.

A great many books have recently been written about Israel and Zionism, some in a scholarly and many in a popular vein. Walter Laqueur's *A History of Zionism* is an unbiased "account of the origins and development of one of the most embattled movements in recent history." A work dealing with a specific party in Zionism is the *History of the Revisionist Movement*, by Joseph B. Schechtman and Yehuda Benari, of which volume one has appeared. It is a study of the Revisionists under the leadership of Zeev Jabotinsky during the period of 1925-1930. A study of a specific aspect of Israeli politics is Ervin Birnbaum's *Politics of Compromise: State and Religion in Israel*, which reviews the religious aspects of the political problems in contemporary Israel.

The *Encyclopedia of Zionism and Israel*, edited by Raphael Patai, has as its scope the period from the second half of the 19th century to the present. It covers the history of movements in Zionism, their ideologies, and biographies of their leaders, as well as every aspect of contemporary Israeli society.

**PERSONALITIES**

Jacob Neusner's *Development of a Legend* studies the sources used in his book on the life of Yochanan ben Zakkai, thus offering a systematic analysis of the traditions about him.

*The Life and Times of Rabbi David Ibn Abi Zimra*, by Israel M. Goldman, gives insight into the personality of this 16th-century Sephardi talmudic scholar and Kabbalist, who was chief rabbi of Egypt for 40 years and
published several thousand responsa, some dealing with the Falashas. Dr. Goldman culls from the responsa information about the economic, social, political, and religious life of the Jews in the Ottoman Empire during the 15th and 16th centuries.

Asher Siev's work, *Rabbi Moses Isserles (Ramo)*, deals with the life, works, and ideas of this 16th-century authority on Ashkenazi halakhic practices, as well as with his contemporaries, his pupils and his descendants.

A 17th-century talmudic scholar is the subject of Elijah Schochet's *Bach: Rabbi Joel Sirkes*. This important authority published a large number of opinions on Jewish law, and his responsa, of which a complete catalogue is included in this work, contain much information on the cultural life of Polish Jewry of this period.

Yosef Hayim Yerushalmi has given us a portrait of another kind in his *From Spanish Court to Italian Ghetto: Isaac Cardosa*. Using Inquisitional and rabbinic sources, Iberian and Hebrew literature, and Peninsular social history and Jewish communal history, he gives genuine perspective to the study of the 17th-century Marrano, Isaac Cardosa. He shows the transition of this talented physician from his life among the privileged minority of royal Madrid to his precarious existence as a secret Judaizer, and later as a professing Jew in the ghettos of Venice and Verona.

Sidney B. Hoenig edited *Solomon Zeitlin: Scholar Laureate: An Annotated Bibliography*, an intellectual biography of a master of Jewish historical research.

A work honoring Dr. Edward Kiev, the distinguished librarian at Hebrew Union College-Jewish Institute of Religion, *Studies in Jewish Bibliography, History, and Literature*, edited by Charles Berlin, includes articles on many aspects of Judaica.

The *Samuel K. Mirsky Memorial Volume: Studies in Jewish Law, Philosophy and Literature*, edited by Gershom Appel, draws together some interesting work of Mirsky's students, including "Law and Justice in Rabbinic Jurisprudence," a study by Jose Faur who, using Western jurisprudence as a frame of reference, attempts to analyze some of the fundamental conceptions implicitly contained in rabbinic jurisprudence, and "Study and Prayer: Their Relative Value in Hasidism and Mitnagdism," in which Norman Lamm compares the weight assigned to the study of Torah and prayer in each of these two movements.

**BIBLICAL STUDIES**

The Bible, and works dealing with it, has always been a mainstay of Judaic studies. Judah Goldin's *The Song at the Sea*, a translation and a commentary on the commentary Mekhilta de-Rabbi Ishmael, brings us an insight into the
second century rabbinical attitudes towards textual interpretation of the Bible.

A new English translation of *The Book of Judith* with commentary and critical notes by Morton Enslin has recently been published as the seventh volume in the Jewish Apocryphal Literature series produced by Dropsie University under the editorship of Dr. Solomon Zeitlin.

The *Commentary on the Torah: Genesis*, by Moses Nachmanides (Ramban), translated and annotated by Charles Chavel who had written a biography of the Ramban, brings to the English reading public a mystical interpretation of the biblical text.

*Poets, Prophets, and Sages*, by Robert Gordis, is a collection of essays on various topics dealing with the origin and growth of the Bible, the structure of biblical poetry, and the characters of specific biblical books. A work by the late Bible scholar Roland de Vaux, *The Bible and the Ancient Near East*, brings together in English 15 articles, some dealing with such diverse biblical topics as “Single Combat in the Old Testament,” “The King of Israel, Vassal of Yahweh,” and “The Sacrifice of Pigs in Palestine and the Ancient Near East.”

*The History of Pentateuchal Traditions*, by Martin Noth, tries to uncover and investigate the roots of these oral traditions, ascertain their basic themes, and assess their significance. Moshe Weinfeld maintains in his *Deuteronomy and the Deuteronomic School* that the literary style which first appears in Deuteronomy and later is encountered in the historical and prophetic books marks a turning point in Israelite literature. He demonstrates by an analysis of the literary forms of the scribal circles of the second half of the seventh century B.C.E., their religious ideology, and the affinity of their works with wisdom literature. Baruch Levine’s prolegomenon to the reprint of George B. Gray’s *Sacrifice in the Old Testament* relates the book’s detailed treatment of biblical sacrifice to areas of research not explored in Gray’s day, such as the literature of Ugarit and new archaeological interpretations of the Bible. Another specific biblical study is Anthony Phillips’s *Ancient Israel’s Criminal Law: A New Approach to the Decalogue*, wherein the author maintains that historians of biblical law failed to make basic juridical distinctions between crimes, which are set forth in the Decalogue and deal with conduct forbidden by the state, and torts, which are violations of all other laws of the Bible and against which civil action could be taken.

**TALMUD**

Jacob Neusner has produced two works dealing with the Talmud. *The Formation of the Babylonian Talmud* is an account of the achievements of some of the important historians and literary critics of the late 19th and 20th centuries who concentrated on the question of how and when the Babylonian Talmud took shape. It gives a survey of scholarship in English relating to
antiquity. His work, *The Rabbinic Tradition About the Pharisees Before 70*, deals with the development of the oral tradition of the zugot and the other teachers of the Mishnah. Here Neusner attempts to analyze systematically the Pharisaic rabbinic traditions from formal synoptic or comparative and literary-critical perspectives. He examines traditions about pre-70 masters and the Houses of Shammai and Hillel in terms of legal, moral, theological, and biographical classification. He then offers some judgments on what these traditions may tell us about the historical movements to which they refer. This work, according to the author, "attempted to close the immense . . . gap separating contemporary historical method from the way in which even contemporary Talmudic historians made use of the Talmudic literature for historical purposes."

On the same general subject, but dealing specifically with the history of the halakhah, is *Rabbinic Judaism in the Making: A Chapter in the History of the Halakha from Ezra to Judah I*, by Alexander Guttmann. The author stresses fundamentals and points to those important details which illustrate how normative Judaism came into being and why it has endured. Essays written by Louis Finkelstein over a span of four decades and published under the title, *Pharisaism in the Making*, provide glimpses into pre-Maccabean and Maccabean Judaism. In the author's view, historians have underestimated the immense contributions to Jewish thought and liturgy made in pre-Maccabean times.

**JUDAISM AND OTHER RELIGION**

B.D. Cohon's *Men at the Crossroads: Between Jerusalem and Rome, Synagogue and Church* discusses the lives, times, and doctrines of the founders of both Talmudic Judaism and New-Testament Christianity.

The subject of Jacob Neusner's *Aphrahat and Judaism* is the Christian-Jewish argument in fourth-century Iran. Aphrahat's work, which antedates the completion of the Babylonian Talmud and deals with Judaism and Jews little affected by rabbinic influence, can be used as a source for the study of Judaism east of the Euphrates. *Judaism and the Early Christian Mind*, by Robert L. Wilken, is a study of Cyril of Alexandria's exegesis, theology, and relationship to Judaism. The author, a Christian theologian, feels that the role of Judaism in shaping patristic thought must become a primary area of investigation for both Christian and Jewish scholars.

*Synagogue and Church in the Middle Ages*, by Wolfgang S. Seiferth, which is now available in an English translation, traces the destiny of the synagogue and the church through 15 centuries of Christian history. It also investigates the origins of their respective symbolic representations in the Old Testament.

Samuel Sandmel speaks to the subject of Jewish-Christian relations in *Two*
Living Traditions, a collection of articles exploring the common convictions and differences of Judaism and Christianity.

In a two-volume work, Studia Semitica, Erwin I.J. Rosenthal summarizes his research of more than 35 years in the interrelated fields of Judaism and Islam.

**PHILOSOPHY, LAW, RELIGION**

A large number of recent works discuss religious faith and its relation to contemporary life. Samuel Cohon’s *Jewish Theology: A Historical and Systematic Interpretation of Judaism and its Foundations* discusses the nature of the Jewish religion throughout the ages and its significance and value, past and present. In *Faith and Doubt: Studies in Traditional Jewish Thought*, Norman Lamm deals mainly with the reaction of traditional Jewish religious philosophy to challenges from science, sociology, philosophy, morality and law.

In *Judaism and Human Rights*, Milton Konvitz points to much in Jewish tradition to suggest adherence to ideals of human rights.

Works by German-Jewish scholars of the end of the 19th and the beginning of the 20th centuries on Jewish religious philosophy are now becoming available in English translation. Hermann Cohen, in *Religion of Reason: Out of the Sources of Judaism*, speaks of the “inner dialogue between his philosophy and his religion, between reason and piety,” while in *Reason and Hope*, which contains excerpts of his posthumously published Jewish writings, he seeks to effect a synthesis between philosophy and religion.

*The Star of Redemption*, Franz Rosenzweig’s main work, stresses the religious trans-historic quality of Jewish existence. He constructs a conceptual relation between God and the world as creation, between God and man as revelation, and between man and the world as redemption.

Both Arthur A. Cohen’s *Arguments and Doctrines: A Reader of Jewish Thinking in the Aftermath of the Holocaust*, and Jacob B. Agus’s *Dialogue and Tradition: The Challenges of Contemporary Judeo-Christian Thought* show the variety of Jewish religious thought since World War II and respond to such major challenges of the contemporary world as the meaning of God in the post-Auschwitz age. The approach of some essays in Cohen’s work shows that traditional Jewish religion and Jewish nationalism still have a strong influence on these writers’ thoughts. Nathan Rotenstreich’s *Tradition and Reality: The Impact of History on Modern Jewish Thought* also attempts to reveal the workings of the contemporary Jewish mind as it is shaped by attitudes towards Jewish tradition and customs.

*The Essential Philo*, edited by Nahum Glatzer, presents aspects of Philo’s work as an introduction to hellenistic Judaism, information on the background
of early Christian thought, and a chapter on the intellectual history of antiquity. Samuel Sandmel, on the other hand, deals in Philo's Place in Judaism with the extent of hellenization in Philo. It is a reworking of his dissertation on Abraham in normative and hellenistic Jewish tradition.

An explanatory translation of the sections of Abravanel's commentary that pertains to the theory of prophecy in Maimonides' Guide for the Perplexed is presented in Maimonides and Abrabanel on Prophecy, by Alvin J. Reines.

Other works of Maimonides are being made available in English. Isadore Twersky edited A Maimonides Reader, which exposes the reader "directly to the form, content, and scope of the Maimonidean legacy." Meanwhile, the Yale Judaica series is providing the reader with a continuation of the translation of the Code of Maimonides. Volume four, entitled The Book of Women, translated by Isaac Klein, consists of "five treatises dealing with the laws on marriage, divorce, levirate marriage and the Halisah, the virgin maiden and the wayward woman." Maimonides augmented the basic stipulations of the Talmud with later legal developments on this subject.

Studies in Jewish Jurisprudence, edited by Edward M. Gershfield, is a reprint of four pioneer essays in the scientific study of Jewish law, among them Israel Lebendiger's "The Minor in Jewish Law" and Meyer Waxman's "Civil and Criminal Procedure in Jewish Courts."

Haim H. Cohn published a collection of essays by contemporary Israeli legal scholars, Jewish Law in Ancient and Modern Israel.

Works dealing with other specific aspects of Jewish law include Bernard Jackson's Theft in Early Jewish Law and Joseph Oppenheimer's Ma'aser: The Precepts of Tithing. Jackson used modern techniques, such as form criticism, to trace the history of the principal rules of Jewish law of theft from the earliest biblical sources to the end of the tannaitic period. He compares these rules with Greek and Roman laws and considers the latter's possible influence on them. Oppenheimer compiled material from some 30 original sources to explain the "laws of the Jewish religion with reference to charity."

Modern Medicine and Jewish Law, by Fred Rosner, deals with the problems recent advances in medical knowledge and therapeutic procedures pose for Jewish law. The moral and legal aspects of such issues as abortion, birth control, transplants, and autopsy are examined in a thought-provoking attempt to reconcile halakhah and modern medicine.

In The Oral Law: A Study of the Rabbinic Contribution of Torah She-be-al-peh, Harry Schimmel aims to establish a base from which the non-scholar can obtain a view of the entire spectrum of rabbinic law, "the part of the Divine revelation to Moses which is not recorded in the Pentateuch but was transmitted by oral tradition" and later set down in the Mishnah.

Rabbi Hayim H. Donin reviews the practices and beliefs of the traditional Judaism in To Be a Jew: A Guide to Jewish Observance in Contemporary Life. The subject matter, selected from the Shulhan Arukh and Responsa
literature, includes basic religious tenets and daily and holiday practices, and provides a rationale for these laws and traditions. *Modern Reform Responsa* is Solomon B. Freehof's latest volume dealing with law which is "to guide us but not govern us," according to accepted Reform practices.

Two works dealing with Jewish liturgy are Jakob J. Petuchowski's *Contributions to the Scientific Study of Jewish Liturgy* and Abraham E. Millgram's *Jewish Worship*. The latter is a comprehensive, readable study of Jewish liturgy which takes into account the works of specialists in this field. Petuchowski edited a collection of studies aimed at introducing the student to "the methodology employed by the pioneers in this field, and to some of the textual material which is now the standard equipment of scholars in the field of Jewish liturgy."

**MYSTICISM**

Works on Jewish mysticism also were made available during the period reviewed here. Moses Hayyim Luzzatto's *General Principles of the Kabbalah* was translated into English by the Research Center of Kabbalah, which is producing other works on mysticism in English. Isaac Myer's *Qabbalah: The Philosophical Writings of Solomon ben Yehuda ibn Gebirol or Avicebron* was republished without changes.

*The Messianic Idea in Judaism and Other Essays on Jewish Spirituality* gives a representative picture of the range of Gershom Scholem's contribution to the study of Jewish mysticism. Many essays in this collection are concerned with the complex relations between Jewish mysticism and Messianism.

In *Medieval Jewish Mysticism: Book of the Pious*, Sholom A. Singer uses the Bologna edition for his translation of Sefer ha-Hasidim, the ethical teachings of the "Hasidei Ashkenaz" movement in the 12th and 13th centuries.

Studies of newer hasidic movements, giving historical perspectives as well as the current situation, are being published. *Lithuanian Hasidism*, by Wolf Zeev Rabinowitsch, is a detailed history of this branch of Hasidism which established itself in the "heart of rabbinic Lithuania." The author used the archives of the Karlin dynasty, "the Stolin genizah," polemical writings of the *mitnagdim*, official Russian government documents, and oral sources to produce this study.

A study of the current situation of a specific school of Hasidism is Israel Rubin's *Satmar: An Island in the City*, which provides an accurate picture of the life of the Satmarer Hasidim and their place in the "American cultural scene."
A work of a different type dealing with a hasidic movement is the first volume of *Sefer Ho-Arochim Chabad*, a compilation in alphabetical order of the main ideas of the hasidic writings of the rabbis of the Chabad movement, with references to the main works from which they were culled.

**ART, AND MUSIC,**  
**SCIENCE AND LITERATURE**

*The Tree of Light: A Study of the Menorah, the Seven Branched Lampstand*, by L. Yarden, traces this symbol of Judaism from its Near Eastern background to its use as a central motif on Israel's coat of arms. Ruth Melinkoff, in *The Horned Moses in Medieval Art and Thought*, seeks reasons for the depiction of Moses with horns in medieval philosophic works and in the texts and liturgical dramas written in the vernacular of the time. In *No Graven Images: Studies in Art and the Hebrew Bible*, Joseph Gutmann questions the possible influence of Jewish art on early Christian illustrations of the Bible. Geoffrey Wigoder provides lavish illustrations in his *Jewish Art and Civilization*, which, however, deals mainly with various aspects of Jewish history and little with Jewish art.

Philip Goodman brought together some interesting comments on Jewish bookplates, created from the 16th century to the present, in his *Illustrated Essays on Jewish Bookplates*.

An important work in a little known area is *The Music of the Jews in the Diaspora*, by Alfred Sendrey, which traces the history of Jewish music from the earliest Diaspora to 1800. Another little-explored aspect of Jewish music is the subject of Leo Landman's *The Cantor: An Historic Perspective*, which presents a detailed study of the hazzan by tracing his development and his status in the community from ancient and medieval times to the modern period.

In *Studies in Hebrew Astronomy and Mathematics*, Solomon Gandz deals with such varied subjects as the Hebrew calendar, Hebrew numerals and fractions in the Bible and Talmud, as well as the zodiacal light in ancient Hebrew literature.

Israel Davidson's monumental *Thesaurus of Medieval Hebrew Poetry* has recently been reprinted by Ktav with an introduction by H. Schirmann, an authority in the field of medieval Hebrew poetry.

An important work in the field of Jewish literature is the forthcoming 12-volume translation of Israel Zinberg's *A History of Jewish Literature*. Zinberg's work, published before World War II in Yiddish, has been considered an authoritative and comprehensive treatment of the subject, but its use until now has been limited by the lack of an English translation.
Bernard Martin has translated volume one, dealing with the remarkable literary achievements of medieval Spanish Jewry, into a lucid and readable English. The future volumes are anxiously awaited.

The third volume of the planned 12-volume *Great Dictionary of the Yiddish Language*, edited by Yudel Mark, has appeared recently.

Samuel M. Aksler


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