gestikhte fun der yidisher literatur (1959; Pages from the history of Yiddish literature).

FURTHER READING
Leksikon fun der nayer yidisher literatur, vol. 6 (New York: Congress for Jewish Culture, 1965) 190–210

DOVID KATZ

Nikel, Lea (b.1916) Israeli painter. Born in the Ukraine, Nikel arrived in Palestine at the age of two years and later studied with Hayyim Gliksberg, and in the late 1940s with Streichman and Steinatzky. She is probably the most dynamic, and the only true abstract, painter in “The Group of Ten” which dominated the modernist Israeli art scene until the mid 1950s. She traveled to Paris regularly and worked in Paris, Rome, and New York, exhibiting during the 1950s in Paris and Amsterdam, and gaining the acclaim of international art critics. In the 1960s she won the Migdal David prize, and represented Israel at the 1964 Venice Biennale. In 1972 she won the Sandberg prize, and exhibited extensively in Canada, New York, Rome, and Milan. Her art is highly individualistic in its use of thick impasto, brush strokes, totally uninhibited and free in movement and shapes, and vivid color. With time her forms moved from the linear to more elaborate and controlled compositions but still with highly saturated colors brilliantly juxtaposed. Unlike most Israeli abstract painters, Yoser Zaritsky for instance, her abstractions do not derive from the figurative or landscapes, but are pure geometrical abstractions. Because of the energetic qualities of her brush strokes and colors, her art cannot be grouped with the rest of Israeli lyrical abstraction. She has exhibited in the Netherlands, Rome, Milan, Paris, London, and New York.

FURTHER READING

NEDIRA YAKIR BUNYARD

Nissenson, Hugh (b.1933) American novelist and short story writer. Nissenson, a descendant of Polish Jews, was born and grew up in New York City but was educated at Swarthmore and Stanford. A Pile of Stones (1965), his first collection of stories, won the Edward Lewis Wallant Award. It was followed by a second collection, In the Reign of Peace (1972). Both volumes explore the difficulties of maintaining religious belief in the modern age. Other stories, especially those set in Israel, analyze conflicts between a modern, secularist, pragmatic sense of survival at any cost, and a traditional but often complex, personal piety and faith in providentially ordained values.

In his longer fiction, Nissenson considers the problem of survival from a different perspective — the moral and emotional costs to witnesses and victims. His first novel, My Own Ground (1976), set in 1912 on the Lower East Side, is a violent tug-of-war between a pimp and a socialist intellectual for the body and soul of a rabbi's daughter, seen through the eyes of a 15-year-old boy. Tree of Life (1985) is a novel in the form of a diary for 1811–12 kept by a man who forsook his Protestant ministry after the death of his wife and moved to the Ohio frontier. He and his neighbors struggle to preserve their lives, their sanity, and their values amidst personal doubt and despair, physical hardship, child mortality, and sadistic brutality committed by both Indians and American settlers and soldiers.

The same issues inform some of Nissenson’s journalism. In 1961 he covered the Eichmann trial in Jerusalem for Commentary, while Notes from the Frontier (1968) is a memoir of visits to a kibbutz on the Syrian border before and during the Six Day War.

FURTHER READING

MICHAEL SHAPIRO

Noah, Mordecai Manuel (1785–1851) American journalist, playwright, politician, and diplomat. Born in Philadelphia, and orphaned at the age of seven, he also lived in Charleston, and for most of his life, New York City. He was the best known American Jew of his day, lived
both as an American and as a Jew, and sought
to mediate between both of his worlds.
In his youth Noah published journalistic
pieces, a political pamphlet, two plays (The
Fortress of Sorrento, 1809, and Paul and Alexis, or the
Orphans of the Rhine, 1812), and a sophomoric
critique of Shakespeare (Shakspeare [sic] Illus-
trated, 1809) — all before being appointed consul
to Tunis in 1813.
Recalled in 1815 in the wake of a scandal, he
published Correspondence and Documents (1816) in
his own defense, followed by Travels in England,
France, Spain and the Barbary States in the Years
1813—14 and 15 (1819), his most important book,
and the first of its kind by an American
diplomat. It describes his experiences abroad,
and contains valuable information on early
nineteenth-century Tunisian Jewry.
Thereafter, he concentrated on journalism,
editing such important New York newspapers
as The National Advocate, The New York Enquirer,
The Evening Star, and The Sunday Times and Noah’s
Weekly Messenger. He also wrote several plays,
most significantly, She Would Be A Soldier (1819).
He is, however, best remembered for notable
published addresses, including one dedicating
his proposed Jewish colony (“Ararat”) on
Grand Island, New York (1825); another
arguing that the Indians were the “lost ten
tribes” (1837), and a third, frequently re-
printed, entitled Discourse on the Restoration of the
Jews (1845).

FURTHER READING
Goldberg, I.: Major Noah (Philadelphia: The Jewish
Publication Society of America, 1936; repr. New
York: Alfred A. Knopf, 1937)
Sarna, J. D.: Jacksonian Jew: The Two Worlds of Morde-
ccai Noah (New York and London: Holmes & Meier
Publishers, 1981)

JONATHAN D. Sarna

NORDAU, MAX [Simon Maximilian Suedfeld] (1849—1923) Zionist leader, social philosopher,
and journalist. Nordau was born in Hungary.
The son of a rabbi, he ceased to be an observant Jew in his late teens. He pursued a career
in journalism, at the same time as studying
medicine, and settled in Paris as a practicing
doctor in 1880. Nordau wrote books of social,
artistic, and literary criticism, many of which
became international best-sellers which aroused
great controversy (he has been called “the most
brilliant philistine of his day”). His output also
included plays and short stories.
In the 1890s Nordau met Thodor Herzl,
another Hungarian-born Jew. The two men,
both Paris correspondents for German-language
newspapers at a time when anti-Semitism was a
major issue in French affairs, discussed the Jew-
ish question and found an immediate rapport:
“Each took the words right out of the other’s
mouth. I never had such a strong feeling that
we belonged together”, wrote Herzl in his
diary. In 1895 Nordau was one of Herzl’s first
converts to the idea that the solution was a
Jewish state. In spite of his seniority to Herzl in
years, and his greater fame, Nordau played a
supporting, though major, role in the Zionist
doubtlessly his main contribution to scholarship, was completed during those years. At the same time, he was co-editor of the *Jewish Encyclopedia* and editor-in-chief of a new translation of the Bible into English.

DEBORAH SCHECHTERMAN

**Jerusalem, Wilhelm** (1854–1923) Austrian philosopher. Born in Drenic, Bohemia, Jerusalem studied at Prague, and subsequently became a schoolteacher, while he continued his interest in the psychology of speech and the education of blind deaf-mutes. In 1891 he began lecturing in philosophy at Vienna, and from 1903 in pedagogics. In 1920 he was appointed professor in both. From 1894–1902 Jerusalem also taught at the *Jüdisch-theologische Lehranstalt* (Jewish Theological College).

Jerusalem held a positivist viewpoint, opposing the neo-Kantians, Husserl, and much of the thought of Brentano. His friends included Ernst Mach and Josef Popper-Lynkeus. One of his major works is available in English: *Einleitung in die Philosophie* (1899; *Introduction to Philosophy*, 1910).

His collection of essays, *Gedanken und Denker* (1925; *Thoughts and thinker*) shows Jerusalem’s close identification with what he saw as the Jewish tradition. He was the son of very traditionalist Jews and, although he later went through a materialist phase, he came to accept a non-anthropomorphic idea of God, and the life-oriented teachings which he saw as the basis of Judaism. For Jerusalem Judaism was a form of “ethical monotheism” which was entirely compatible with a scientific view of the world. Thus, although he disagreed with Hermann Cohen’s aprioristic approach, he shared his views on Judaism.

**FURTHER READING**


STEVEN BELLER

**Jewish Publication Society** Founded in Philadelphia on 3 June 1888, this was American
JEWISH WOMEN, EDUCATION OF

Jewry's third attempt to establish a publication society. Earlier efforts (1845, 1871) had ended in failure. From the start, the Society committed itself "to publish works on the religion, literature, and history of the Jews; and...to foster original work by American scholars on these subjects" (1888 constitution). Membership dues and contributions funded its operations, and members received books in return. Well over seven hundred different titles have been published to date. The Society's history may be divided into four periods.

1888–1916
Led by Judge Mayer Sulzberger, and by Henrietta Szold, who from 1893 to 1916 acted as editor, the Society established itself, and by extension the entire American Jewish community, as a major force in Jewish cultural life. It published important works by Heinrich Graetz, Israel Zangwill, Solomon Schechter, Moritz Lazarus, Louis Ginzberg, and Simon Dubnow, as well as Helena Franks's pathbreaking translations from Yiddish literature. In 1899 it issued the first volume of the American Jewish Year Book, an annual it now co-publishes with the American Jewish Committee. In early 1917 it released a major Anglo-Jewish translation of the Bible, under the chief editorship of Max Margolis.

1917–1935
Despite reverses, the Society, led by Cyrus Adler, and editors Benzion Halper (1916–24) and Isaac Husik (1924–39), continued to publish significant books. The 17-volume Schiff Library of Jewish Classics (1923–36) stands as the chief contribution during this period. The Society also placed into operation a new and highly innovative Hebrew press, making it the foremost printer of quality Hebrew books in the USA. The press was transferred to private hands in 1950.

1936–1949
Under the leadership of Maurice Jacobs, with Solomon Grayzel as editor (1939–65), the Society rapidly expanded. Its list now focused on history, biography, literature, and children's books, and featured works by leading Jewish writers and thinkers. The Society and its press were particularly active in meeting the literary needs of Jews during the Second World War.

1950
Recent editors of the Society have faced new challenges accompanying the changing needs and interests of the American Jewish community, and the increasingly competitive character of the American Jewish book trade. In 1973 in a departure from past policies, the Society published the highly successful Jewish Catalog. In 1983 after three decades of effort, it completed its new translation of the Bible, issued in one volume in 1985 under the title Tanakh.

FURTHER READING

JONATHAN D. SARNA

Jewish women, education of

Jewish women, education of

Jewish education in its original form was purely religious education, the constant and unchanging study of Mishna and Talmud, the written and oral law. As study for its own sake it was restricted entirely to males. Women, because they were not obligated to observe most of the laws, were not obliged to study them either. The training offered to all girls was deliberately role-specific and took place for the most part in the home, where the mother acted as the role-model. Through her example and instruction the girl was taught the duties of the Jewish woman as wife and mother. She might learn to read and write some Hebrew, but, in Europe, rather more Yiddish than Hebrew, she would learn the laws of menstruation (niddah) of keeping a kosher home (halah) and observing sabbaths and festivals (Had Rakat haner). This was linked with explicit teaching of modesty, chastity, and charity. There were instances of very learned women, of girls attending the lowest level of heder, but, on the whole, there were no...