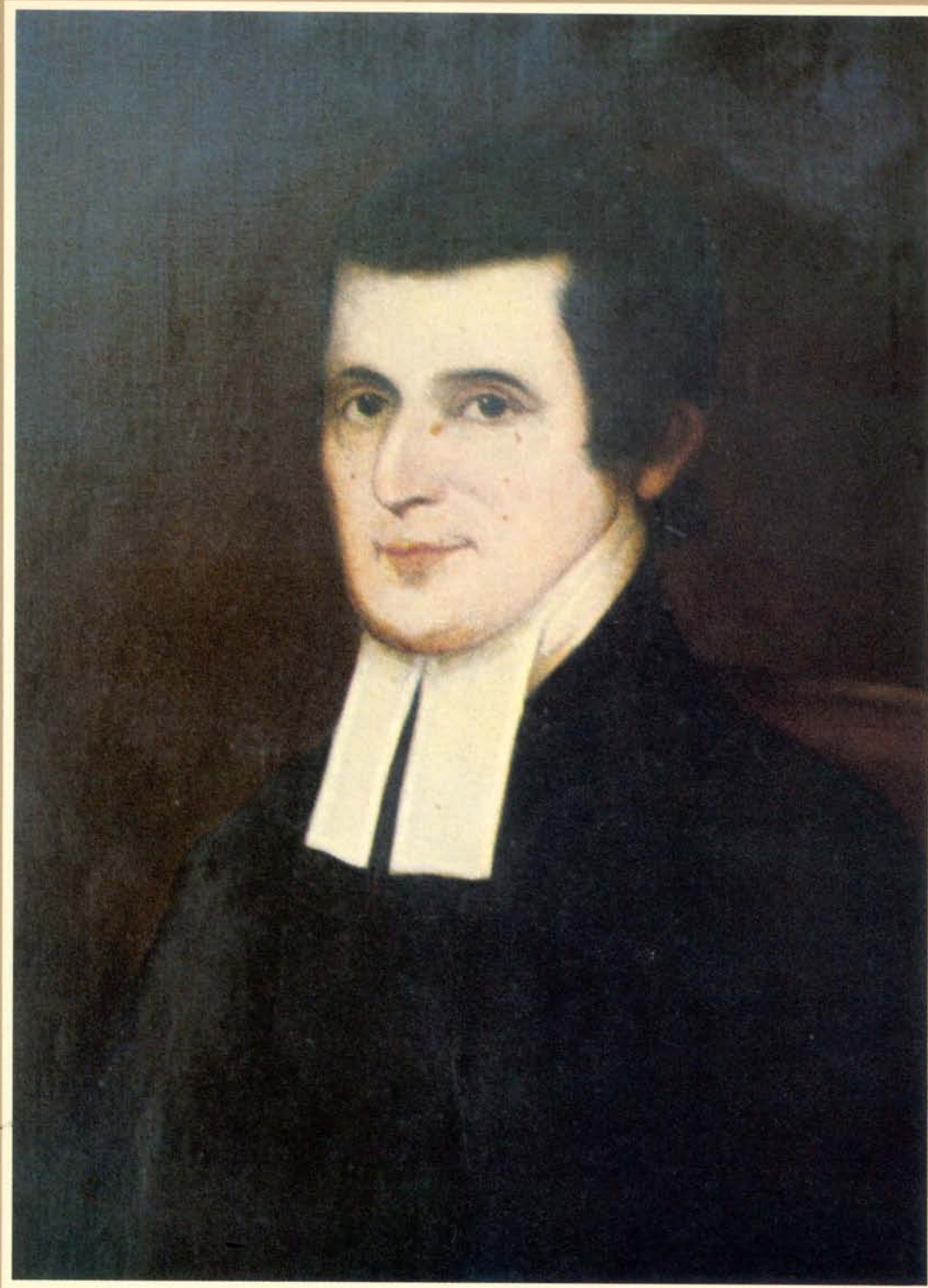


JEWISH STUDIES AT COLUMBIA UNIVERSITY



A University Setting for Judaica

On the cover: Gershom Mendes Seixas, first American-born rabbi, Revolutionary patriot, incorporator and Trustee of Columbia College, 1787-1815. Rabbi Seixas was the spiritual leader of Shearith Israel, the first Jewish congregation in New York City, for a half-century. The first rabbi to preach in English in a Hebrew synagogue, he was deeply committed to upholding the traditions of Judaism, yet firmly rooted in the life and institutions of his country. A zealous patriot, he refused a British order that his congregation pray for King George III. When the British captured the city, he chose to close his synagogue and leave New York rather than give allegiance to the King. The impact of this early American-Jewish intellectual has been far-reaching. Rabbi Seixas was the first in a long line of his descendants who, as leaders of vision, have promoted the intellectual growth of this city, of the nation, and of Columbia.

“Jewish Studies represent the convergence of all intellectual disciplines that illumine and interpret the history and culture of the Jewish people from earliest days to the present, both according to their intrinsic natures and in the context of the world they influenced and which in turn influences the development of Jewish tradition.

“Why is a university the only adequate setting for study of the continuity in the historical life of the Jews, the extent of their influence on the world around them and on human history, and this history’s influence on the evolution of Jewish tradition?

“Only in a university can be found the range and diversity of disciplines and intellectual strengths that are necessary components of contemporary Judaica — history, political science, economics, sociology, philology, languages and literatures.”

—Salo Baron

“Intellectual achievement is part of an extraordinary Jewish cultural heritage, a heritage that is precious to everyone who cherishes learning. . . . It is, therefore, incumbent upon an institution devoted to the advancement of learning to study the history of a people who have so magnificently contributed to civilization and to society.”

— DR. WILLIAM J. MCGILL
President, Columbia University



Jewish Studies in America

As Jews have dispersed over the globe, carrying their heritage with them, Jewish culture has left its imprint on the history of every nation in which they have lived. So, too, different countries have held leadership positions in Jewish studies at different times. Today, with the exception of Israel itself, the United States is the principal center of Judaica.

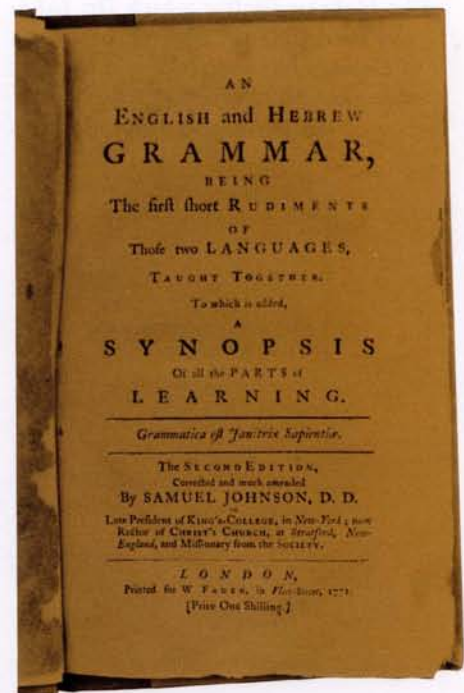
Post-Biblical Hebraic scholarship came to this country with the tens of thousands of Jewish immigrants to the American colonies. They found here no existing spiritual home and no base for the advancement of Jewish learning. But a few men of vision realized that America, the land of freedom, might provide the most hospitable ground for implanting Jewish scholarship. Jewish schools were established to educate rabbis and train teachers of religion. Jewish intellectuals enriched their own communities and made contact with a wider, general audience.

As the American-Jewish community grew with the influx of European immigration, Jewish scholars trained in European scientific methods found homes in American universities. The Hebrew language instruction of the colonial colleges developed into Semitics, then into broader programs of Oriental languages and literature. The study of Judaica in the university came to include medieval philosophy, rabbinic literature, and philology. American universities had opened their doors to Jewish studies. An instrument was fashioned which was to become a powerful tool in helping the Jewish community to understand itself and in helping others to understand and appreciate Jewish culture.

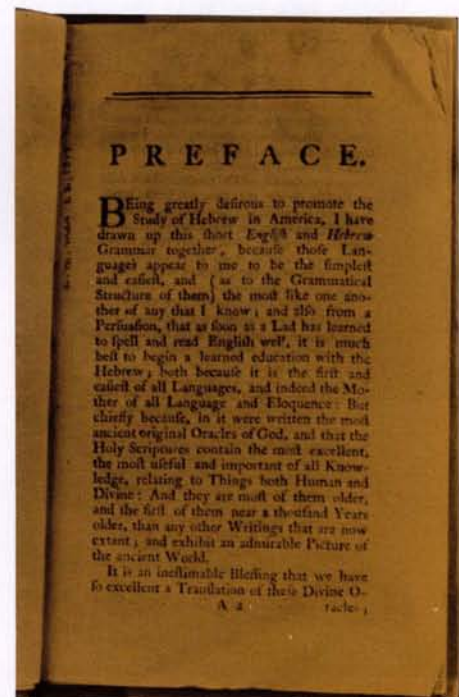
During the last two decades of the 1800's, many American universities followed Columbia's lead in appointing Semitists, scientifically trained rabbinic scholars, to their faculties. Scholarly publications like Columbia's Oriental Series, directed by Dr. Richard Gottheil, disseminated valuable research. The Jewish Publication Society, founded in 1888, added further stimulus to Jewish scholarship. The American Jewish Historical Society, conducting research into the early life of Jews in the Americas, studied the inquisition in Latin America, early Jewish settlements in North America, and Jewish contributions to the growth of the American colonies. The Jewish Publication Society published the *American Jewish Year Book* and opened a new facet of Jewish scholarship: exploration of Jewish social history here and abroad. The publication of *The Jewish Encyclopedia* heralded a synthesis of Judaic studies and scientific method. In the *Encyclopedia*, the newly emerging disciplines of sociology and anthropology were applied to Judaic studies. The result was increasing intellectual sophistication and productivity. Later at Columbia University, Salo Baron applied the knowledge and skills of the social sciences in the study of Jewish history in a way that opened up the whole of the Jewish experience. Meanwhile, the new scholarship spread to the seminaries, and new institutions were founded.

World War I created turmoil on the European continent, and European social organizations were seriously weakened. American Jews saw as their responsibility the development of a new center of Jewish culture. New institutions, new generations of scholars, and new publications began to flourish. When the rise of Nazi Germany and World War II destroyed Jewish scholarship in Europe, it was clear that America would be on its own in producing Judaic scholars and Judaic scholarship.

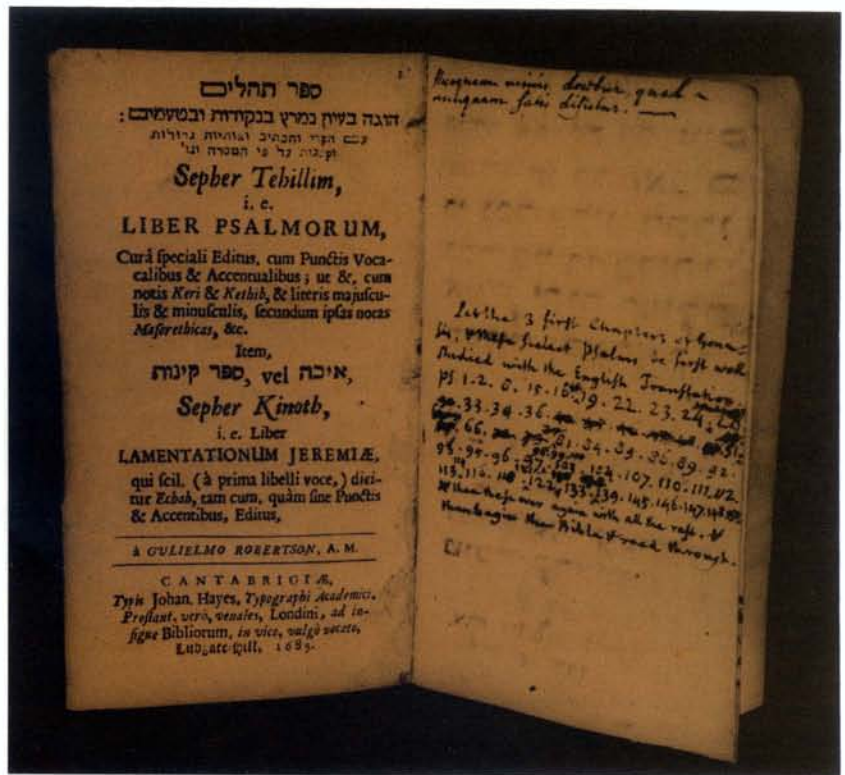
Jewish studies has come far from the study of Hebrew in colonial colleges and has reached beyond the study of Scripture and rabbinical writings in seminaries. Judaic studies in the contemporary university is an interdisciplinary field that encompasses the history, literature, religion, and sociology of the Jews throughout the world.



An English and Hebrew Grammar, "corrected and much amended by Samuel Johnson, D.D.," was printed in London in 1771, shortly after Dr. Johnson's retirement as President of King's College, as Columbia was then known. In the Preface to the Grammar, Dr. Johnson said, ". . . as soon as a lad has learned to spell and read English well, it is much best to begin a learned education with the Hebrew . . ."



The Hebrew Psalter which Dr. Johnson used to teach Hebrew at King's College has a variety of notations which are, in effect, his "study plan" for teaching the language.



Jewish Studies at Columbia University

Columbia University has pioneered in the development of Judaica since its very beginnings as King's College:

- Samuel Johnson, the first president of King's College, exhorted his students to study Hebrew writings, both for their theological value and for the intrinsic beauty of the language.
- Myles Cooper, Samuel Johnson's successor, stressed Hebrew instruction in King's College in 1773. He noted that Hebrew was, indeed, a subject to be taught by "proper masters."
- Rabbi Seixas, a founder of Columbia College, provided an early example of excellence in Jewish scholarship.
- Johann Christoff Kunze, an early Hebrew scholar of Columbia College and a German Lutheran pastor, added Syriac and Chaldaic to the curriculum. He became so renowned a Hebrew and Arabic scholar that rabbis throughout the country sought his assistance.

Interest in Hebrew languages and literature, and in the history of the Jews in America, grew in the 19th century. In the 1880's Columbia led the way to contemporary Jewish studies with new programs of instruction in Semitic languages. Temple Emanu-El gave its generous support in 1887 for a professorship to be free of "all religious bias," and Columbia trustees appointed Richard J. H. Gottheil to a chair in Rabbinic Literature and Semitic Languages. President Barnard was greatly enthused about the activities of the Chair, envisioning an "incipient school of Oriental Literature and Comparative Philology." He was not far

wrong. Dr. Gottheil was especially interested in modern Arabic and Syriac. Thus Columbia could offer these modern Oriental languages, as well as ancient Semitic languages written in cuneiform script. The program continued to expand, and in 1897 a separate Department of Linguistics was established. We have Dr. Gottheil's special talents to thank for broadening Columbia University's work in Semitic languages and laying the foundation for further research in Jewish studies.

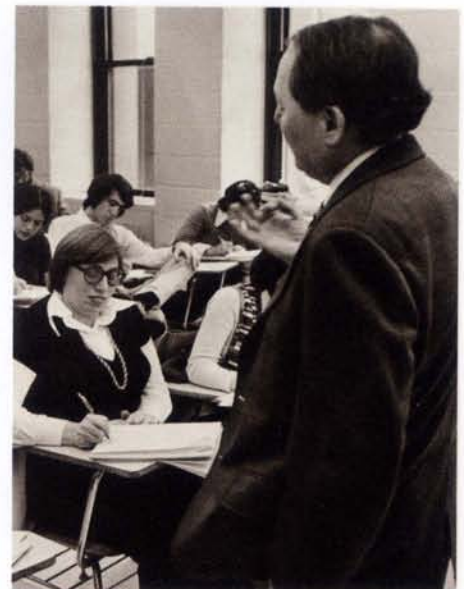
His appointment also led to the enrichment of Columbia University's magnificent Hebrew collection. In 1868, Temple Emanu-El had bought a large collection of Hebrew manuscripts and books, many of which came from the libraries of famous Jewish scholars, such as Joseph Almanzi of Padua (1801-1860) and Talmudist Jacob Emden of Altona (1697-1776). The Trustees of Temple Emanu-El presented this collection to Columbia in 1892 in recognition of the importance of the University's establishment there of a permanent Chair in Rabbinic Literature. In 1939, Richard Gottheil's widow gave her late husband's library to his University, culminating a distinguished scholar's lifetime of devotion to Judaica and to its development at Columbia.

In 1903, Temple Emanu-El's endowment of lectureships in Semitic studies advanced Columbia once more in defining the discipline of Judaica. These lectureships, in honor of Rabbi Gustav Gottheil, made possible additional appointments that, over the years, have enriched Jewish scholarship at Columbia.

Time and again, those devoted to scholarship in Judaica have helped Columbia to expand its programs. In 1952, generosity of the Atran Foundation allowed Columbia to appoint the distinguished linguist and Yiddishist, Uriel Weinreich, as Atran Professor of Yiddish Language, Literature, and Cultures. Professor Weinreich established at Columbia University the only graduate program in Yiddish studies in the United States. Tragically, his premature death ended one of the most promising careers in American university life — and most certainly in Jewish studies.

But more, perhaps, than anyone, Salo Baron has left an indelible stamp on Jewish studies at Columbia University and throughout the scholarly world. Today, his multi-disciplinary approach to Judaism and his interpretation of Judaica as the whole of the Jewish experience in all times have prevailed and have led to Columbia's pre-eminence in the field. In 1930 he was appointed as Miller Professor in Jewish History, Religion, and Institutions, a professorship made possible by the magnificent gift of Mrs. Nathan Miller. He brought to Columbia's History Department the highest level of Jewish scholarship. Salo Baron's 33 years on Morningside Heights saw productivity of prodigious scale in monumental writings on the social and religious history of the Jews. His scholarship has illumined the Jewish experience by joining the social sciences, the humanities, and traditional Hebrew study.

Rabbi Arthur Hertzberg, of Temple Emanu-El of Englewood, New Jersey, is also a distinguished adjunct professor of history at Columbia. Here, he explains religious and secular trends in his course on "Intellectual Currents in Modern Jewry."



Pioneers in Jewish Studies

—Samuel Johnson



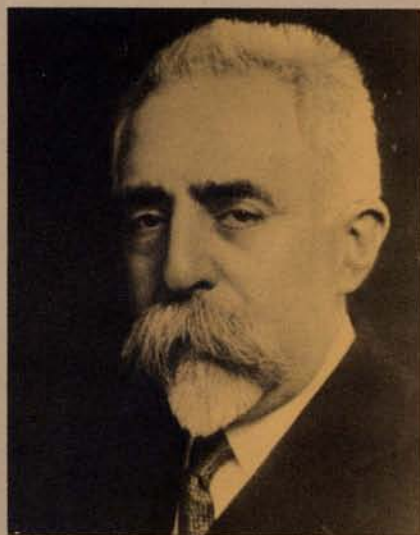
Samuel Johnson, the first president of King's College (1754-1763), laid great stress on the study of Hebrew, writing: "... it is much best to begin a learned education with the Hebrew, because it is the first and earliest of all languages and indeed the Mother of all Language and Eloquence . . ." and because the writings "exhibit an admirable picture of the ancient World."

Samuel Johnson advocated the study of Hebrew not only because students preparing for the ministry were expected to read the language of Scripture. He appreciated the beauty and flexibility of the Hebrew language itself. Author of Hebrew grammars, he pioneered in Hebraic studies in America when Christian divines and Jewish scholars taught Hebrew solely to study their religious heritages.

From his Hebrew Psalter, Samuel Johnson took twenty verses from four Psalms to fashion a Divine Song, a fragment of which he used, in Latin translation, in the Columbia University seal: *in lumine tuo videbimus lumen.*



—Richard Gottheil



Richard James Horatio Gottheil, Professor of Rabbinic Literature and Semitic Languages at Columbia University from 1887 to his death in 1936, was a remarkably productive scholar and inspiring teacher whose students, in turn, became leaders in the world of letters, public service, and Jewish community life.

Son of Gustav Gottheil, a great leader of Temple Emanu-El in New York, Richard Gottheil was an eloquent spokesman for Jewish causes. He was a founder and first leader of Zeta Beta Tau, the Jewish fraternity which provided an example and encouragement to Jewish students, and to the Jewish people as a whole. A distinguished scholar of Semitics, his influence was felt throughout this country and abroad. The Oriental Division of the New York Public Library, the American-Jewish Historical Society, the American School of Oriental Research, the Society of Biblical Literature, the *Jewish Quarterly Review*, and *The Jewish Encyclopedia* are some of those organizations and publications devoted to advancing and disseminating knowledge with which Dr. Gottheil was associated. His own research and writing were prodigious and greatly enriched Semitic literature. Through valuable original work with Egyptian, Spanish, and Portuguese, and Roman and Florentine communal archives, he revealed valuable records and documents previously unknown. His interests and activities were international.

Professor Salo Baron's comprehensive approach, his scholarly reach, and his innovative style have made Columbia an international center of Jewish studies. In his pluralistic approach to the study of the Jewish experience, he has enriched Judaica to include the totality of Jewish life, both within the Jewish milieu and in its implications for all of society.

Born in an Austrian city in 1895, Salo Baron was educated in the University of Vienna, from which he received three degrees: Ph.D., Pol.Sc.D., and Jur.D., as well as a rabbinical degree from the Jewish Theological Seminary in Vienna. He achieved all this within only five years and taught at the Jüdisches Pädagogium in Vienna until he came to New York in 1926. His career here began at the Jewish Institute of Religion, where he was appointed Professor of History, Librarian, and Director of the Department of Advanced Studies. In 1930 he became Columbia's first Miller Professor of Jewish History, Literature, and Institutions. He assumed the Directorship of the newly established Center for Israel and Jewish Studies at Columbia in 1950, while holding the Miller Professorship until his retirement in 1963.

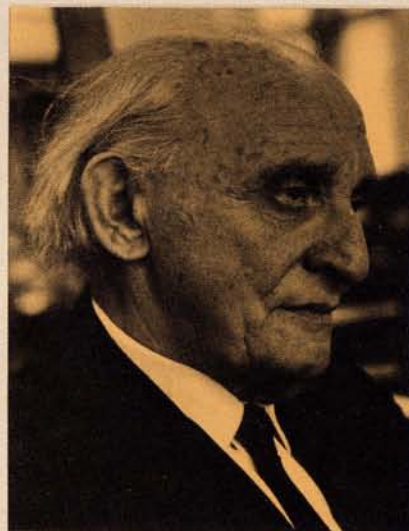
Salo Baron's monumental *Social and Religious History of the Jews* has now reached 17 volumes, with many more projected. Majestic in its sweep of time and place, this multi-volume work will span the three-and-a-half millenia of the history of the Jews. His book, *The Jewish Community: Its History and Structure to the American Revolution*, is a landmark of Judaica.

While pursuing his scholarly research, Salo Baron remained active in community work, his public service dating to the 1920's. After World War II, he founded and presided over Jewish Cultural Reconstruction, Inc., to recover Jewish treasures seized by the Nazis. In his life and work, he has successfully combined the academic, service to the community, and invaluable contributions to Judaism.

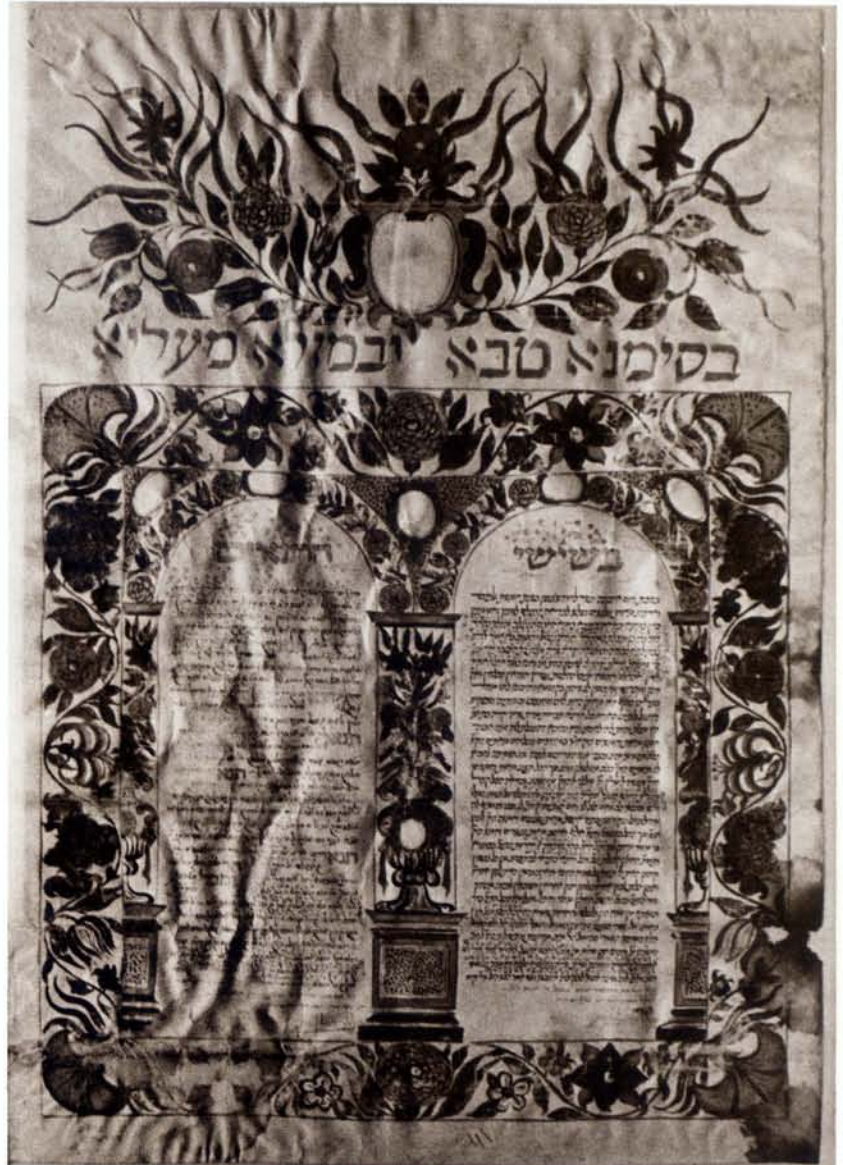
Professor Baron's fame as an historian rests on the methods he pioneered and on the vast scope of his research. He has applied the methods of science to the study of Judaica, and in so doing, enriched both disciplines.

Those who speak in admiration and affection of Salo Wittmayer Baron cannot separate the man from the scholar. Social scientist and humanist, his own life has stood as a shining example of his work. He taught that only by living together and sharing experiences can men achieve deeper understanding of each other. And to enrich that understanding by portraying the lives and achievements of men is, *par excellence*, the charge of the historian.

—Salo Baron



The ketubah, an illuminated marriage contract, stipulates the legal and financial obligations of the husband to his wife. This Venetian ketubah, dated 14. Nissan 5433 (1673) is one of those presented to Columbia's libraries by Temple Emanu-El in 1892. It is lavishly illustrated with floral and bird motifs.



Strengths of the Columbia Program in Jewish Studies

Today, while maintaining an emphasis on ancient studies, Columbia has become a major university center for the study of the Jews in contemporary society. That focus in itself represents a world of learning. But both within and beyond this specialty, Columbia has established an international reputation for three special strengths in Jewish studies:

- The integration, breadth, and unique emphasis of its programs
- Its unusual facilities and resources for research and education
- Its use of University-wide resources

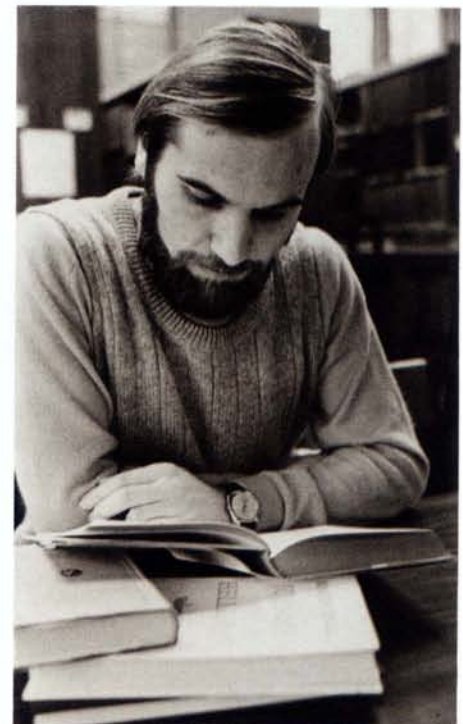
There are but a few universities in the Western world where Judaica is interpreted by uncommon scholarly eminence — whether in Hebrew literature and philology, the social and economic history of the Jews throughout the ages, Yiddish language and literature, or the understanding of contemporary Israel. Approximately two dozen ranking universities in this country offer Ph.D. programs in Jewish studies. However, many of these programs do not include all aspects of Judaica. Since the 1940's, the number of institutions offering Ph.D. programs in Jewish studies has multiplied, including public and private universities across the country. Perhaps the most important reasons for this are the tragic impact of the Holocaust and the revitalizing impetus of the founding of the State of Israel. The European migrations as a result of the Holocaust brought to America scholars who pioneered in secular scholarly approaches to Judaica. The impression Judaism and Israel have made on the modern scene has led to growing interest in Jewish studies on the part of those outside the Jewish community. Jews wish to understand the persistence of their culture over two thousand years of adversity and Diaspora; and they have had the foresight and the generosity to provide our learned institutions with the resources to accomplish this objective.

Because Judaica ranges over many academic disciplines, Jewish studies are not isolated in one department at Columbia. They are integrated among a variety of disciplines. Jewish history is taught by members of the History Department; Jewish religion in the Department of Religion; Yiddish language, literature, and folklore in Linguistics; Ancient Semitics and Hebrew language and literature in Middle East Languages and Cultures; Rabbinic Judaism as part of ancient and medieval history and of religion; and modern Israel in Political Science and in the Middle East Institute of the School of International Affairs. Thus students are trained in one academic field, with valuable cross-fertilization through contact with other disciplines.

Columbia today has eminent scholars in many aspects of Judaica. There are tenured professorships in History, Hebrew, Yiddish, Religion, and Semitics, and a variety of senior and junior faculty members associated with these professorships.

The Integration, Breadth, and Unique Emphasis of Columbia Programs

Joseph Sievers came to Columbia in 1972, after passing with distinction the Dissertantenprüfung and receiving excellent recommendations from the University of Vienna. He was the recipient of the first B. Z. Goldberg Fellowship in 1974, and is currently engaged in research on his dissertation, "A History of the Maccabean Party" while teaching a graduate course in Jewish history at Seton Hall University.



Columbia's Unusual Facilities and Resources in Judaica

Cuneiform cone, dated at 2060 B.C. The cone was found in one of the ruin mounds of Ur of the Chaldees, the birthplace of Abraham. This inscription is of particular historical interest: probably the best example yet discovered of the writing of the exact age of Abraham, it also confirms the existence of several of the early cities of the book of Genesis.



Columbia's library resources in those disciplines that constitute Jewish studies are extraordinary. The Hebraic collection contains over 20,000 books, 28 incunabula, 300 16th-century books, and more than 1,000 Hebrew manuscripts. This distinguished manuscript collection covers a remarkable range: Bibles and Biblical commentaries; *responsa*; minute books; and works on Midrash, Halakhah, history, liturgy, philosophy, kabbalah, and theology. Among the more unusual manuscript holdings are illuminated marriage contracts, Persian Genizah fragments, and Oriental poems from North Africa, Turkey, Syria, Iraq, and Italy.

The collections contain many manuscripts of particular historical and sociological significance. One is a mid-16th-century petition to a Venetian doge, in which Christian councilors ask for repeal of a decree ordering expulsion of the Jews. Another tells of a plague in the Ghetto of Padua in 1630. Another is a ban issued by rabbis of Hamburg in the 1820's against use of any language other than Hebrew in religious services, and against organ playing in synagogues.

The many rare, ancient documents of particular Jewish interest include five hundred cuneiform tablets dating from 2300 B.C. to 400 B.C.; legal documents from the reign of Nebuchadnezzar, King of Babylon (604-562 B.C.), who destroyed the Temple in 586 B.C.; and documents from the era of Cyrus, founder of the Persian empire, who allowed Jewish exiles to return to Judea in 338 B.C. These are a few of the riches of Columbia's Judaica collection.

In addition to its own collection, the University has access to specialized collections of Judaica in neighboring institutions in New York. There are cooperative arrangements with the Jewish Theological Seminary, Union Theological Seminary, and the YIVO Institute for Jewish Research. And, of course, there are the extensive holdings in the New York Public Library. All these provide unparalleled archives for scholars.

To further expand educational and research opportunities, Columbia has established cooperative arrangements that enable its students in Jewish studies to pursue scholarly work at both neighboring and affiliated institutions. In addition, Columbia recently entered into a consortium with The Hebrew University of Jerusalem, including teaching, research, and student exchange.

To give its program in Jewish studies the broadest possible spectrum, all the resources of the University are brought into play through three coordinating agencies:

Columbia's Use of University-wide Resources in Jewish Studies

THE INTERDEPARTMENTAL COMMITTEE ON JEWISH STUDIES: The Departments of History, Linguistics, Middle East Languages and Cultures, and Religion offer, under the auspices of the Interdepartmental Committee, a program in Jewish Studies leading to the Doctor of Philosophy degree. While students in this program must be candidates in one of these departments, they may elect courses in other departments of the University. This means that a wide variety of University educational offerings are available to them. In this way, students combine an academic specialty in one of the participating departments with a specific interest in Jewish studies.

THE CENTER FOR ISRAEL AND JEWISH STUDIES: The Center was established in 1950 in the School of International Affairs to train regional specialists for careers in diplomacy, international business, journalism, and academic teaching and research. The work of the Center focuses on Israel and its people in their Middle East setting, as well as Israel's interaction with other peoples and cultures. The program is designed to impart general knowledge of the region and command of an academic discipline as applied to that area. To this end, the Departments of History, Anthropology, Religion, Middle East Languages and Cultures, Linguistics, Economics, and Political Science are represented in the Center. Areas of concentration include Jewish Languages and Literature, Jewish and Middle East History, and Jewish Religion and Philology.

THE MIDDLE EAST INSTITUTE OF THE SCHOOL OF INTERNATIONAL AFFAIRS: The Institute provides a broad geographical framework for Jewish studies. It coordinates interdisciplinary teaching and research in the language, history, politics, and economy of the Middle East in the 19th and 20th centuries. The topics of some recent seminars and colloquia suggest its range: Jewish communal organizations, modern Jewish ideologies and movements, Arab-Israeli politics. Courses are offered in such fields as contemporary Israeli fiction, the essay in modern Hebrew literature, religious and sectarian trends in modern Jewry, and the history of Zionism.

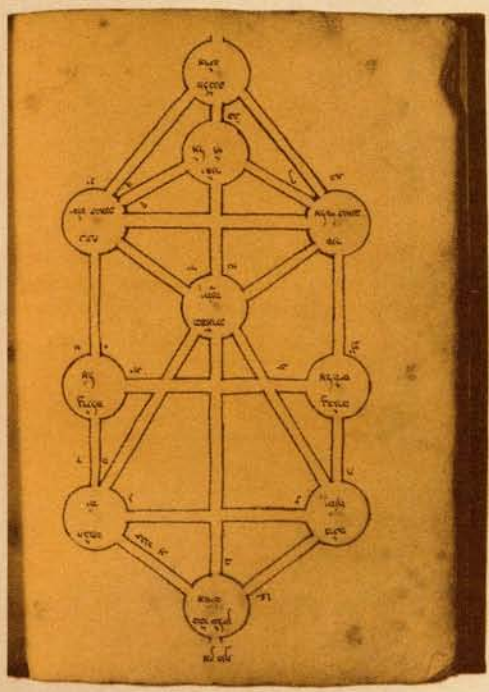
Columbia's School of International Affairs is the seat of modern Middle Eastern studies.



Treasures from
Columbia's Archives

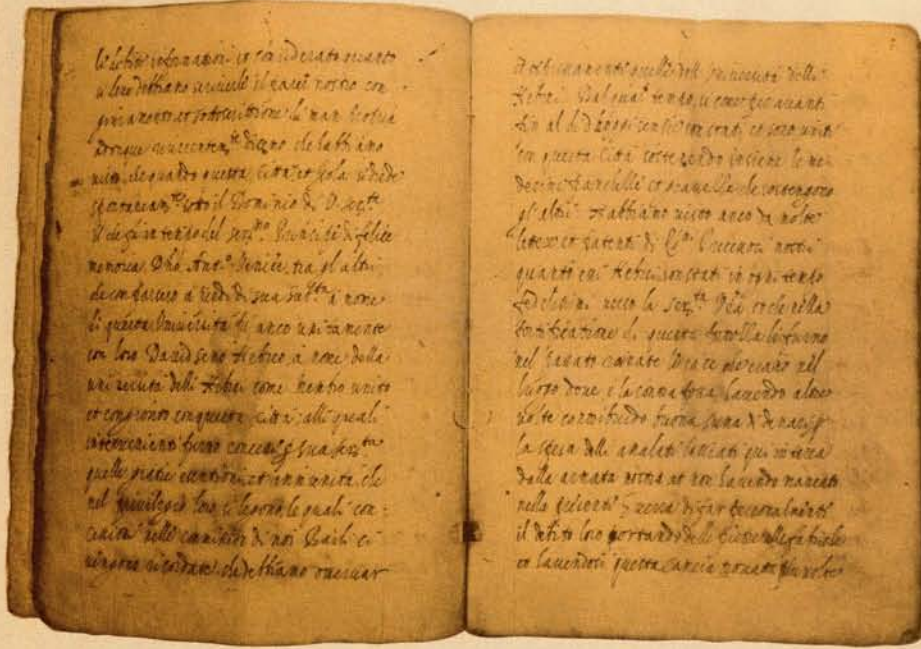


Written in a combination of Hebrew and Italian, this nineteenth-century manuscript is concerned with the ritual of the slaughter of animals. The illustrated title page shows a strong Byzantine influence.



The image shows a page of handwritten text. The text is written in a cursive script, likely Italian, with Hebrew words interspersed. The page is aged and has a yellowish tint. The text appears to be a discussion or explanation of Kabbalistic concepts.

In the sixteenth century, Moses Cordovero, an Italian rabbi, set down the tenets of the cabala, an occult philosophy based on the mystical interpretation of the Scriptures and handed down orally by the rabbis since the seventh century. The cabala treats of the nature of God and the universe, and teaches that God is the original principle of all being.



In 1572 the Jews on the island of Corfu, then under the control of Venice, were threatened by a decree of expulsion. In a petition addressed to Aloysio Mocenico, Doge of Venice, Christian officials appealed the decree, arguing on historical and economic grounds that the Jews should be exempt from the decree.



When a plague swept through the Ghetto of Padua in 1630, Abraham Catalano set down the various precautions taken to insure the safety of the Ghetto, the arrangement for the disposal of the dead and for help to the needy. The account concludes with several rules to be observed when a plague breaks out. Catalano was one of four persons appointed to supervise the activities in the Ghetto.

Professor Hertzberg in discussion with Sheba Ginzberg, who graduated from Barnard College, magna cum laude with honors in history, in 1975. She works now as Administrative Aide in the Center for Israel and Jewish Studies while working on her certificate essay on French-Israeli relations for the Middle East Institute.



Assuring the Future of Jewish Studies at Columbia

We cannot allow Columbia's capacity for Jewish scholarship to be diminished by deficient resources for faculty. We cannot turn away potential leaders in Judaica for lack of sufficient financial aid. To do so would impoverish the future of Judaica. We ask you to help us augment the resources available to scholars in this field so that the role of the Jew in our society may be better understood, and the great riches of Jewish contributions to humanity given deserved attention and appreciation.

To preserve and strengthen its program in Jewish studies, Columbia University seeks the support of the world community — of all those who believe that what has gone before in human history may influence and guide man's future accomplishments, and of all those who see that only in a university can be found the range and diversity of disciplines and intellectual strengths that are necessary components of contemporary Judaica. We look for help in large and small amounts to Columbia alumni everywhere, to friends of Columbia University, to benefactors of humanistic learning, and to all those who want to advance understanding and appreciation of Jewish civilization.

We must meet a goal of \$7,500,000 by 1980 if we are to sustain the University's pre-eminence as an international center of Judaica. In the following pages are described the major elements that will assure this continued strength.

Endowment for Faculty

\$3,750,000

Columbia's strength in Jewish studies is internationally recognized. Many Columbia-trained scholars teach Jewish studies in institutions throughout the world, including those in Israel. Their dissertations range in subject from Jews in medieval France to studies of Jewish life in urban settings; from Jewish merchants of 17th-century Poland to East European Jewish immigrants to New York. They have done research on the Yiddish theater of the Lower East Side, and traced the development of the modern Habimah Theater of Israel.

The number of students in Jewish studies is increasing. There are more than 100 students in doctoral programs, and several hundred undergraduates in Jewish studies courses. Because of the growing demand for Jewish studies, as well as because of the enormous complexity of knowledge involved in the study of the Jewish experience, Columbia must maintain and enlarge its present strength and range of competence.

This means that, to anticipate continuing inflation and growing needs for scholarly expertise, endowment is needed for three professorships and for one visiting professorship:

- a Professorship in Jewish Social Studies to perpetuate and strengthen the basis laid by Salo Baron;
- a Professorship in Jewish Cultural Studies, including languages and literatures;
- a Professorship in Jewish Religious Thought and the History of Ideas;
- a visiting professorship so that distinguished scholars from all over the world can continue to add their strengths to those of their Columbia colleagues. These visitors make available to students courses not offered by regular faculty members, and bring to the University community the intellectual enrichment that results from exchange of opinion.

Endowment for Students

\$1,800,000

Columbia's ability to train scholars in Jewish studies is more than a matter of pride. It is the responsibility of a great research university — a mother university — to educate scholars for the future. Adequate financial aid must be made available to students.

Inflated costs of education have pushed tuition and living expenses for graduate students to the limits of endurance for them and for the institution. The years of study and research necessary for the doctorate, coupled with reduced government support for language study, make all the more urgent a vigorous effort to increase fellowship funds.

Endowment for Faculty

Professor Shmuel Ettinger is Visiting Professor in Jewish Studies for this academic year. Born in Kiev, he received his graduate degrees from The Hebrew University of Jerusalem, where he is now head of the Dinur Center for Research in Jewish History. He is giving courses at Columbia on the Jews in Eastern Europe.



Endowment for Students

Endowment for The Center for Israel and Jewish Studies

Endowment for the Center for Israel and Jewish Studies

\$1,400,000

(1) Program

\$1,000,000

The Center for Israel and Jewish Studies seeks endowment to assure future operating funds and support for seminar and publication programs. The Center gives students and faculty studying Jewish life and culture the means to consult each other, exchange information, and discuss research in progress. It sponsors regular meetings and conferences with scholars from neighboring institutions, and conducts a University Seminar on Jewish Studies in which scholars from other institutions join Columbia faculty. The Center encourages research pertaining to Israel, Jewish history and society, contemporary Judaism, and Hebrew and Yiddish.

(2) Faculty Research and Travel

\$400,000

In the field of Jewish studies, major collections of research material are spread over the globe, from New York to London to Israel. The primary resources for documentation and interpretation of the Jewish experience are in Europe and the Middle East. Thus, it is imperative that we seek an endowment to create sufficient income to support faculty travel and research.

Endowment for Library Collections



Judaica Collections Fund

\$550,000

Columbia's extensive collections of research materials deal with Jewry, Israel, and related Middle East countries. Spanning Hebrew, Yiddish, and other Jewish languages, in addition to English, they form an essential resource for Jewish scholarship at Columbia and elsewhere. While the richness of the University's collections is augmented by resources available in New York, there are still areas of scholarship that are under-represented. These must be strengthened if overall excellence is to be maintained and new knowledge documented. Meanwhile, existing collections relating to Jewish studies, like those in other fields, are in need of restoration and preservation. Too, as our collections grow and their use increases, we need expanded staff. Columbia seeks endowment of a special Judaica Collections Fund for these purposes.

What It Will Cost

Endowment for Faculty

An endowed Professorship in Jewish Social Studies . . .	\$1,000,000
An endowed Professorship in Jewish Cultural Studies, including languages and literature	\$1,000,000
An endowed Professorship in Jewish Religious Thought and the History of Ideas	\$1,000,000
An endowed Visiting Professorship	\$ 750,000

Endowment for Students

15 Fellowships at \$100,000 each	\$1,500,000
3 Traveling Fellowships at \$100,000 each	\$ 300,000

Endowment for the Center for Israel and Jewish Studies

Program	\$1,000,000
Faculty Research and Travel	\$ 400,000

Endowment for Library Collections

Judaica Collections Fund	\$ 550,000
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Total \$7,500,000

All gifts will be deeply appreciated as we work toward our objective. The Trustees of Columbia University wish to recognize all those who support this program by designating contributors as Friends of Jewish Studies at Columbia University.

You may support Jewish studies at Columbia by gifts of cash or securities (including State of Israel Bonds), or through deferred gift arrangements.

Gifts in cash or pledges may be sent to the Program for Jewish Studies, 304 Low Memorial Library, Columbia University, New York, New York 10027. Checks should be made payable to Columbia University.

Gifts of stock should be transmitted to the Treasurer of the University, 125 Maiden Lane, New York, New York 10038.

Deferred gifts may be made through bequest or by participation in Columbia's Pooled Income Fund through a life income agreement. Requests for information on deferred gift arrangements should be addressed to the Director of University Development, 304 Low Memorial Library, New York, New York 10027.

*How Friends
of Jewish Studies at
Columbia University
Can Help*

*Inquiries should be directed to:
304 Low Memorial Library
Columbia University
New York, New York 10027*