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one of the few effective things that Jewish parents can do for the later happiness of their children. In this way parents can minimize the ambiguity and the tension inherent in the situation of the Jewish minority group, and thus counteract various forms of maladjustment resulting therefrom." In addition to his numerous papers and 70 experimental studies published with his students, Lewin's principal works include *A Dynamic Theory of Personality* (1935); *Field Theory in Social Science* (1951); and "Bringing up the Jewish Child," in *The Menorah Journal*, 28 (1940), 29-45.

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[Menachem M. Brayer]

LEWIN, LOUIS (1868-1941), German rabbi and historian. Lewin, who was born in Znin (province of Posen (Poznan), Poland), graduated from the Berlin Rabbinical Seminary. He served as rabbi in several communities of his native province and neighboring Silesia such as Inowroclaw (Hohensalza), Pinne, Kempen, and Kattowitz (1905-25), and as head of a boarding school in Breslau (1925-37). In 1937 he settled in Palestine. Lewin made important contributions to the history of the Jews in Germany and Poland. He published *Aus der Vergangenheit der juedischen Gemeinde Pinne* (1903); *Geschichte der Juden in Lissa* (1904); and *Die Landessynode der grosspolnischen Judenschaft* (1926). Lewin's numerous studies on local history appeared in learned and regional periodicals. He also contributed articles to the history of Jewish physicians "Juedische Aerzte in Grosspolen" (in *JLJG*, 9, 1911, 367-420). His valuable library, including many manuscripts, passed to Yeshiva University, New York.

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[Israel Halpern]

LEWIN, NATHAN (1936-), one of America's most highly acclaimed federal trial and appellate court litigators and the Orthodox Jewish community's foremost advocate on legal and legislative issues since the 1970s. Lewin was born in Lodz, Poland, and arrived in the United States, via Japan, in 1941. His grandfather was the chief rabbi of Rzeszow while serving as a member of the Polish legislature (Sejm), and his father, Dr. Isaac Lewin, was the youngest member of the Lodz City Council in pre-war Poland, as well as a renowned activist in efforts to rescue European Jewry from the Holocaust.

Prior to entering private practice, Lewin held a series of high-level positions in the Kennedy and Johnson administrations. Lewin argued 12 cases in the United States Supreme Court while in government service and another 15 in private practice. He was law clerk to Chief Judge J. Edward Lumbard

of the United States Court of Appeals for the Second Circuit, and to Associate Justice John M. Harlan of the Supreme Court of the United States.

Lewin graduated *summa cum laude* from Yeshiva College and *magna cum laude* from Harvard Law School, where he was treasurer of the Harvard Law Review. He taught at major national American law schools and regularly contributed to leading publications on constitutional issues. Lewin was involved in the work of a broad array of significant Jewish organizations including serving as president of the Jewish Community Council of Greater Washington (1982-1984); as the national vice president for more than 30 years of the National Jewish Commission on Law and Public Affairs (COLPA), and as president of the American Section of the International Association of Jewish Lawyers and Jurists from 1991 to 1997.

Lewin was the principal architect of the principle that the right of members of religious minorities to a reasonable accommodation of their religious practices is an aspect of freedom of religion. Through his efforts, which included litigation, filing *amicus curiae* briefs on behalf of the Orthodox community and drafting proposed legislation and administrative regulations, that notion now ordinarily permits observant Jews to fully participate in American society, even when their religious practices conflict with standard societal practices. In addition to the substantive results realized by the religious Jewish community, his expertise and commitment are generally credited with enabling the Orthodox community to pursue its own interests in its own way, without having to rely on secular Jewish advocates and groups with different perspectives.

Thus, Lewin brought lawsuits on behalf of Sabbath observers who were discriminated against in private employment because of the restrictions on their availability; on behalf of military chaplains who were denied the right to wear religiously motivated beards; on behalf of an Air Force psychologist who was denied the right to wear a *yarmulke* while on duty; and on behalf of Jewish prisoners who were denied kosher food. He also drafted the provision of the federal Civil Rights Act enacted in 1972 that protects religious observances of private employees, the provision of federal law that enables federal employees to observe religious holidays without financial penalty, the provision of New York's Domestic Relations Law that conditions the issuance of a civil divorce on removal of barriers to remarriage, such as the delivery or acceptance of a Jewish religious divorce, and the provision of federal law that entitles servicemen to wear *yarmulkes*. He also drafted *amicus curiae* briefs in dozens of cases in the United States Supreme Court involving these and related issues.

Lewin defended the process of kosher slaughter in court and the constitutionality of New Jersey's and New York's kosher enforcement law. He has also defended against constitutional challenge the right of communities in New Jersey and New York to construct an *eruv*. He also won a federal appeal entitling the Young Israel of Bal Harbour, Florida, to conduct services, over the opposition of local zoning authorities.

Lewin won in the Supreme Court the right of Lubavitch to maintain a *Hanukkah menorah* on public property, and was the attorney for the Satmar community of *Kiryas Joel in defense of a law creating a special public school district for handicapped children in that community. Lewin also represented the Williamsburg hasidic community in the Supreme Court in its constitutional challenge in 1976 to a racially conscious legislative reapportionment, urging a rule of constitutional law that the Supreme Court accepted 20 years later.

Lewin initiated the first lawsuit under the federal Anti-Terrorism Act of 1992, giving American citizens who are the victims of terror a right to collect damages from those responsible for terrorist acts, which served as the basis for the legal liability of financiers of terror. He also secured the right of an Egyptian Jewish family to sue Coca-Cola for occupying and assuming ownership of the family's property and buildings in Cairo nationalized during the Nasser regime.

Apart from his Jewish-oriented activities, Lewin is also known for his representation of Attorney General Edwin Meese, former President Richard M. Nixon, and various United States congressmen.

[Dennis Rapps (2nd ed.)]

LEWIN-EPSTEIN, ELIAHU ZE'EV (1863–1932), Erez Israel leader. Born in Vilkaviskis (Russian Lithuania), the son of a prosperous bookseller, Lewin-Epstein joined Hovevei Zion after the 1881 Warsaw pogrom and was one of the founders of the Warsaw *Benei Moshe. Together with Z. *Gluskin, he established the Menuḥah ve-Nahalal society whose aim was to establish an agricultural settlement in Erez Israel financed by the settlers themselves that would serve as a model in its efficiency and leadership. He was sent by the society to deal with the purchase of land and the establishment of the settlement, called *Rehovot (1890), and during its early years he was its spiritual leader and head of the settlement committee. One of the founders of the Carmel Society for the marketing of the wine produced in the Erez Israel settlements he visited the U.S. on its behalf and there served as a director of the *United HIAS Service and treasurer of both the Federation of American Zionists and the Provisional Zionist Committee which organized the relief work for the *yishuv* in Palestine in World War I. Lewin-Epstein then settled permanently in Palestine, where he served as a member of the Zionist Commission in 1919. He frequently traveled to the U.S., England, and Germany to promote Palestine Jewish interests. His memoirs, *Zikhronotai*, appeared in 1932.

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[Yehuda Slutsky]

LEWINSKY, ELHANAN LEIB (1857–1910), Hebrew writer and Zionist leader. Born in Podberezye, Russia, Lewinsky, like many others of his generation, was swept up by the Haskalah movement in his youth and turned to secular studies,

including Russian. Roaming from town to town in the Russian Pale, he supported himself by giving private lessons. In 1880 he registered at the University of Kharkov, but after the pogroms of 1881 he traveled to Palestine and came back an ardent Zionist. He became an active propagandist and organizer of Hovevei Zion groups, settled in Odessa, and befriended its circle of Hebrew writers. In 1889 he joined the *Benei Moshe society founded by *Aḥad Ha-Am. He wrote the Zionist utopia "*Massa le-Erez Yisrael bi-Shenat Tat la-Elef ha-Hamishi*" in: *Pardes*, 1 (1892), 128–72. In 1896 he became representative of the Palestinian "Carmel" wine company in Russia, and on his travels through various Russian communities, he combined Zionist propaganda with his occupation as distributor of wines from Palestine. He was the moving spirit behind much of the Jewish community work in Odessa. He was one of the founders of the Moriah publishing house, served as treasurer and preacher in the Zionist synagogue, Yavneh, and supported various literary enterprises. He was one of the founders of Ivriyyah, a movement for the revival of the Hebrew language, and also published the first Yiddish daily paper in Odessa, *Gut Morgen* (1910). He gained his place in Hebrew literature through his popular feuilletons. His first articles in this style were published in *Ha-Meliz* in 1891–92. Subsequently, they appeared in *Ha-Zofeh*, *Ha-Zefirah* in Hebrew, and in *Gut Morgen* under the pseudonym Darshan Zaken ("Old Preacher") in Yiddish. His most important feuilletons appear in *Ha-Shiloah*, 1–23 (1897–1910) under the title *Maḥashavot u-Ma'asim* ("Thoughts and Actions") and under the pseudonym Rabbi Karov. The high standard of the journal impelled Lewinsky to improve and polish his feuilletons so that although they deal with passing affairs of his day, they have retained their literary value. They are marked by good-natured humor, perceptive response to current events, and extensive use of material drawn from the Midrash and from Jewish folklore. His works were published posthumously in three volumes (1911–13), edited by H.N. Bialik, J. Klausner, and J.H. Rawnitzky. The Lewinsky Teachers Seminary in Tel Aviv (originally situated in Jaffa) is named after him.

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[Yehuda Slutsky]

LEWINSKY, YOM-TOV (1899–1973), Hebrew writer. Born in Zambrow, Poland, Lewinsky settled in Erez Israel in 1935, where he taught for ten years, and then joined the Devir publishing house. A founder of Yeda Am (1942), the folklore society, he remained one of its leaders, and, from 1948, editor of its publication, *Yeda Am*. In the 1920s Lewinsky began writing, in Yiddish and Hebrew, on current as well as historical subjects. In Erez Israel he engaged primarily in the study of Jewish folklore over the ages and published articles on this subject in most of the newspapers and periodicals. His books are *Keizad Hikku et Haman bi-Tefuzot Yisrael?* (1947); a memorial book for the communities of *Lomza (1952) and *Zambrow