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“event” as distinguished from “process,” the usual scientific way of looking at things.

M. Kaplan conceives of the accounts of miracles in Jewish literature as reflecting the attempt “of the ancient authors to prove and illustrate God’s power and goodness” (*Judaism as a Civilization* (1934), 98). Kaplan maintained that these traditions concerning miracles were in conflict with modern thought, and that the belief in miracles that contravene natural law is a “psychological impossibility for most people” (*Questions Jews Ask* (1956), 155–6). The idea of God’s exercising control and direction over the workings of the world is passé after modern physics. However, while Kaplan rejects the literalness of the miracle, he sees in the concept that God performs miracles for the sake of the righteous an important idea that has value for modern man, namely, the idea of responsibility and loyalty to what is right.

[Michael J. Graetz]

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**MIRANDA, SALOMON RODRIGUES DE** (1875–1942), Dutch social-democratic politician. Born in Amsterdam of poor parents, De Miranda became a diamond worker and one of the leading figures of the General Diamond Workers Trade Union (ANDB). The lack of support by the orthodox clergy for their social struggle caused a rupture with their faith and marked the beginning of a secular integration process. De Miranda was a prominent member of the Dutch Labour Party (SDAP) and represented the party as an Amsterdam municipal councilor after 1911. In 1919 he was made alderman for the distribution and price control of foodstuffs, public baths, housing, and public works. In this capacity he was both practitioner and theoretician of the main social-democratic policy at municipal level, which enabled the Labor Party to receive a mass base. He held his function for nearly 20 years and was responsible for the building of several workers’ quarters, which were remarkable for their architectural design (the “Amsterdam School”). After the German invasion of the Netherlands, he was arrested and taken to Amersfoort concentration camp where he was beaten to death.

[Henriette Boas / Bob Reinalda (2<sup>nd</sup> ed.)]

**MIRANDA DE EBRO**, city in Castile, N. Spain. It had one of the oldest Jewish communities in Castile. The *fuero* (“municipal charter”) granted to Miranda de Ebro in 1099 gave the Jews equal rights with the Christian and Moorish residents. In 1290 the community numbered 15 families who paid an annual tax of 3,312 maravedis and 744 maravedis in services. Jews from Miranda went to work in the fields of neighboring villages. In 1304 Ferdinand IV confirmed that the Jews, Moors, and Christians in Miranda had equal rights, in par-

ticular as regards financial liabilities. Ferdinand’s ruling was reconfirmed by Alfonso XI in 1347 and by Pedro I in 1351. In 1360, at the beginning of the civil war between Pedro the Cruel and Henry of Trastámara, Henry’s supporters in the city attacked the Jewish population and many were massacred. Pedro punished the ringleaders and the municipal authorities but, on finally gaining control of the city, Henry granted a moratorium on debts owed to Jews for a year. The privileges of Jews in Miranda, as enumerated to the authorities in Burgos in 1453, included the right to own synagogues, to participate in the tax apportionment, and to work on Sundays at home or in closed workshops, as well as exemption from paying dues to the cathedral. By the system of taxation introduced by Jacob ibn Nuñez in 1474, several neighboring communities were joined with Miranda and their joint tax was fixed at 2,000 maravedis. In 1485 they had to pay a levy of 107 castellanos for the war with Granada. On the expulsion of the Jews from Spain in 1492, the synagogue of Miranda was handed over to the municipal council. The remains of the synagogue in Miranda are preserved in a house in Calle de la Fuente (no. 18). The Jewish quarter was located in and around the present Calle de la Independencia (formerly de los Judíos).

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[Haim Beinart]

**MIRANSKY, PERETZ** (1908–1993), Yiddish poet and fable-writer. Miransky was born in Vilnius (Vilna), Lithuania, where he attended *heder* and then public high school. He made his literary debut in 1934 with two fables in the *Vilner Tog*. He joined the \*Yung Vilne (Young Vilna) group of poets and artists, and contributed to its literary publications such as *Yung Vilne*. He was one of the group’s last remaining members along with Abraham \*Sutzkever. His fables appeared in Yiddish periodicals, including the Warsaw *Literarische Bleter* and the Kovno (Kaunas) *Emes*, and newspapers in Bialystok, Grodno, and Gluboke (Hlybokaye, Belarus). His fables were used in pedagogical materials for the Yiddish schools. He wrote pieces that were performed in the Vilna ARRT revue theater and in the *Maydim* Yiddish puppet theater.

Miransky fled the Nazi invasion to Samarkand, Uzbekistan, and worked in an artel. After the war he lived in the Tempelhof DP camp in Berlin, where he was culturally active among the refugees and coedited the journal *Undzer Lebne*. He immigrated to Canada in 1949 and settled in Montreal. He moved permanently to Toronto in 1955 and greatly enriched the Toronto Yiddish cultural scene. His Yiddish poetry and fables were published widely in the Yiddish press and in literary journals including the *Keneder Odler*, *Yidisher Zhurnal*, *Goldene Keyt*, *Svive*, *Tsukunft*, *Afn Shvel*, *Yidishe Kultur*, and the *Forverts*. He published several volumes of his writing in Canada and Israel: *A Likht far a Groshn* (1951), *Shures Shire: Lider un Mesholim* (1974), *Tsvishn Shmeykhl un Trer: Mesho-*