

Reviews of Books

THE SEPHARDIM OF ENGLAND. By Albert M. Hyamson. *London. Methuen & Co., Ltd.* 1951. xii, 468 pp. 35s.

This new book of Albert M. Hyamson is interesting and eminently worthwhile. It is a substantial volume, replete with relevant data and, like all his writings, very readable.

As the title makes clear, the history is that of the Spanish-Portuguese Jews of England, not of America. However, a chapter, "The Sephardim Beyond the Seas," addresses itself largely to the West Indies and to the British North American mainland. It is only this section which concerns us.

So excellent is the book as a whole that it is worthwhile to discuss more focally here some facets of the items which are, of course, only peripheral to Mr. Hyamson's purposes.

* * *

Beginning with the seventeenth century, congregations of the Spanish-Portuguese rite began to emerge in the West Indies, in Jamaica, Barbados, Nevis, St. Eustatius, and possibly even in Tobago and in Trinidad. On the continent to the north there were synagogal communities in Montreal, Newport, New York, Philadelphia, Charlestown, and Savannah.

It is imperative to bear in mind that the congregations of the West Indies were, for the most part, larger and more important than those on the British-American mainland, at least commercially. This was certainly true up to the Revolution of 1775.

The author points out that many notable Anglo-Jewish Sephardic families traveled back and forth for commercial reasons between London and the West Indies. It is equally true that they included North America in their travels; the mainland, too, can document the presence of Bueno de Mesquitas, Gideons, Navarros, Baruch Lousadas, and, later, Massiahs (Massias').

Mr. Hyamson helps us put the North American colonies "in their place," not only commercially but also religiously and culturally. Though most of the congregations in the West Indies and in North America, prior to 1800, were or became spiritual heirs of the London Sephardic synagogue, of Bevis Marks, yet they arose independently of that synagogue. None—with the exception of Savannah—were direct "colonies" of the London congregation. Indeed, Bevis Marks main-

tained a deep interest in all Sephardic synagogues in the colonies even long after the Declaration of Independence, and these, in turn, remained spiritually subject to that English congregation. Thus, Shearith Israel of New York, having no ordained rabbi until after the Civil War, continued to turn for spiritual guidance to London.

Our author is of the opinion that in matters of architecture, of ritual, and of the conduct of services, the eighteenth-century American Sephardic synagogues patterned themselves on the example of Bevis Marks. This may be true in a general sense. I suspect, however, that a comparison of the minutes and regulations of the North American synagogues with those of the London congregation would reveal only such similarities as are common to all European Sephardic communities. Montreal and New York and Savannah—whose regulations are available at some length—do not, I believe, show, in matters of detail, a special dependence on the London synagogue.

One cannot wholly agree with the conclusions Mr. Hyamson draws from the publication by Shearith Israel of New York of its regulations in 1706. Mr. Hyamson seems to imply that a new community was constituted in that city at that time. It does not seem, however, that anything in the 1706 "rules and restrictions" indicates that the congregation arose then or began its life anew. The existence of the New York synagogue is documented no later than 1695 (*PAJHS*, III, 46 ff.). There were, of course, periodic crises and rebirths in all colonial synagogal communities. New ordinances and bylaws document such changes. It is not safe to infer from the new bylaws that a new organization was being founded.

The beginnings of the Newport, Rhode Island, synagogue are set at 1658, the traditional date accepted by many historians. I do not believe, however, that there is any contemporary evidence, Jewish or non-Jewish, now available, to support the contention that a *community* was then established. Individual Jews and families *may* have come then to that town.

If the author is inclined to set too early a date for the rise of the Newport congregation, he errs in the other direction when he turns to Philadelphia, by post-dating that community. He accepts 1782 as the year in which the Sephardic community was formed. Philadelphia Jewry, however, was organized a generation before that time. As early as 1760 Jews there spoke of building a synagogue (W. V. Byars, *B. and M. Gratz*, p. 52); and minutes of a congregational meeting in 1773 are cited by H. P. Rosenbach in *The Jews in Philadelphia, Prior to 1800*, pp. 16-17. Hyamson, however, is probably correct in his belief that the name Mikveh Israel was not adopted before 1782.

In writing of the Jewish community of Canada he informs us that it "was from the first (1768) mixed in origin—Ashkenazi as well as

Sephardi." This statement requires clarification. Spanish-Portuguese Jews did come to Canada, as army purveyors, during the period of the Conquest, but by the time the community was organized, there was not, apparently, an Iberian Jew left—certainly not in the religious community. The congregation *was* Sephardic in ritual, but not a single name in the extant minutes (1778) reflects Spanish or Portuguese background. All members, to judge by surnames, were of German or Ashkenazic origin.

When he turns to Georgia, the author quotes an interesting minute from the Bevis Marks records. We read, under the date of 1732, that the Sephardic leaders "should interest themselves with those who have permission to arrange settlements in the English colony *north of Carolina*, etc." (my italics.) Mr. Hyamson identifies this statement with the Oglethorpe venture in Georgia. If the minute is to be taken literally, it cannot refer to Oglethorpe's Georgia, but may well refer to the "Georgia" settlement contemplated in 1730 in the western part of Virginia, which is *north* of Carolina (see Jacob R. Marcus, *Early American Jewry*, II, 167).

The first Jewish settlers of Georgia, we are informed, were forty poor Ashkenazic families sent over by the Bevis Marks officers. About the same time a group of Sephardim of some means arrived. These latter "paid for their own passages" and devoted "themselves largely to wine and silk cultivation." In 1740, the author continues, as Oglethorpe's settlement began to disintegrate, many of the Jews also "left the colony and settled in the neighboring South Carolina." "Most of the Jews," he goes on, "ultimately returned to Georgia."

Here, too, Hyamson follows the other historians, but the available evidence does not support this traditional presentation. The Jewish immigration to Georgia will have to be re-evaluated in the light of a careful study of the Sheftall "List of Israelites Arriving at Savannah" in the Division of Manuscripts of the Library of Congress (compare, also, *The Occident*, I [1843], 248) and, more important, of the newly published Egmont lists in E. M. Coulter and A. B. Saye, *A List of the Early Settlers of Georgia*, Athens, Georgia, 1949. It is true that there were probably two immigrations to Georgia in 1733. Both, I believe, included Sephardic and Ashkenazic Jews. The Egmont records point out that these men did come in "on their own account," not at the expense of the Georgia trustees, Christians, but it is very probable that they were subsidized by the Sephardic religious leaders who had collected money for this very purpose. There were not forty Ashkenazic families, for the total Jewish migration the first year or two probably did not equal that number. We know that the Sephardic element dominated in the first shipload, but we know also that there were a number of German families present (Sheftall list). The only member

of this group to engage in the cultivation of vines was Abraham De-Lyon. There is no record of a Jew employed in the silk industry until the arrival of the convert to Christianity, Joseph Ottolenghe, in 1751. By that time most of the original Jewish Georgia settlers had left the colony. The available records in A. D. Candler, *The Colonial Records of the State of Georgia*, the Jewish records of South Carolina and of New York, and other sources indicate that when the Jews left the dying colony a number went to New York (*PAJHS*, XXI, Index) and to other northern colonies, but that only two or three families at the most went to Charlestown in South Carolina. In all probability, most of the departing Jewish colonists went back to the Islands or to London—back to civilization. One or two families, or their children, did return to Georgia.

* * *

It needs to be repeated that the above comments are intended rather to amplify a minor chapter in Mr. Hyamson's book than to find fault either with his method or with his general conclusions. He has worked with primary sources and with the best secondary materials at his disposal. His chapter can be regarded as a worthy prolegomenon to more intensive work in this area. Future researchers will want to dig more deeply into the available colonial records of all types. We are grateful to Mr. Hyamson both for this fine chapter and especially for setting this material into the larger context of Sephardic Jewry.

JACOB R. MARCUS

THE CHICAGO PINKAS. Edited by Simon Rawidowicz. *Chicago: The College of Jewish Studies*. 1952. 319 pp. \$5.00

As the American Jewish community undertakes the celebration of its tercentenary, it will go through a process of self-education. Fortunately, it will be able to satisfy some of the curiosity about itself. Ten years ago the search for self-knowledge would have been fruitless. At that time information about the origin and development of Jewry in the New World was meager, unreliable, and unworthy of serious consideration. Today the data have been greatly amplified and, although we are merely at the threshold of reconstructing the story of American Jewish life, we have a much clearer image before us.

A volume representative of the maturing historical interest of American Jewry is *The Chicago Pinkas*, published by the College of Jewish Studies on the occasion of its twenty-fifth anniversary.

Eight contributions of varying proportions are assembled in the book. These are as follows: "The Jewish Population of Chicago, Ill.," Erich Rosenthal; "Aspects of Chicago Russian-Jewish Life, 1893-1915,"

Seymour Jacob Pomrenze; "I. L. Chronik and His 'Zeichen der Zeit'," Esther Eugenie Rawidowicz; "European Bibliographical Items on Chicago," Jacob R. Marcus.

A Hebrew section includes: "Beginnings of the East-European Jewish Settlement in Chicago," Judah Rosenthal; "Chicago Hebrew Press," Chayim M. Rothblatt; "Chicago Yiddish Press," Moses Starkman; and "Hebrew and Yiddish Publications in Chicago," Leah Mishkin.

Erich Rosenthal's article takes up one-third of the volume. It is an examination of the methods of establishing Jewish population estimates. It is the author's view that voters' lists can be used successfully as an instrument of population research. Employing this approach, Rosenthal concludes that the Jewish population in 1946 in fifteen areas surveyed was 269,000. It is unfortunate that the method illustrated by Rosenthal is limited in its application. It requires a system of permanent voter registration to achieve accurate results. New York does not have such a system and cannot be studied in this fashion. At the end of Rosenthal's study, a number of statistical tables are appended without commentary and reference to the body of the text. Their relationship to the central problem is not always apparent.

Pomrenze offers a brief but interesting chapter on Russian Jewish life in Chicago. It is good to see that the author has gathered facts from diversified sources and has utilized the Chicago general and Jewish press. The neglect of periodical material has been all too prevalent in American Jewish historiography. The major defect in Pomrenze's study is overextended coverage. No one aspect is dealt with adequately. The canvas is too broad and the detail too sparing.

A fascinating portrait of Isaac Löw Chronik is submitted by Esther Eugenie Rawidowicz. This Posen-born rabbi was called to the Chicago Sinai Congregation in 1866. He was a rabbi in Chicago for six years, during which time he founded the *Zeichen der Zeit*. On the basis of the *Zeichen der Zeit*, Esther Rawidowicz has formulated Chronik's religious and philosophical views. She thus illuminates an important personality in a significant period. Much more of this particular kind of research ought to be done.

The contribution of Jacob R. Marcus is taken from his larger index to references to the United States in the foreign periodicals in the possession of the Hebrew Union College Library. For the *Pinkas*, Dr. Marcus assembled the bibliographical items relating to Chicago. The references begin with 1851 and suggest many avenues of exploration. The references are important not merely to ascertain the European slant on American affairs; in a number of cases the European articles contain information no longer extant in American periodicals.

The Hebrew section of the *Pinkas* is by and large a discussion of

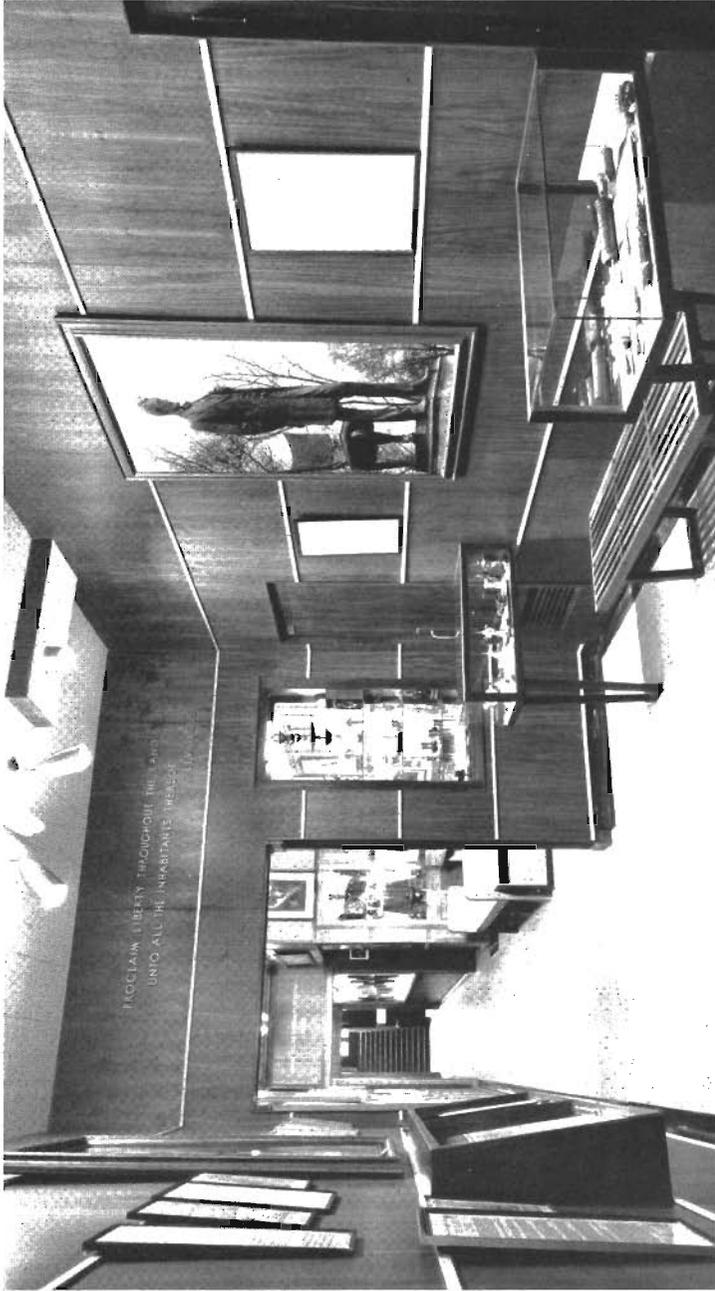


Photo by Steinhilberg Studios

THE AMERICAN ALCOVE
Salig Kaplan Memorial, Temple Israel, Minneapolis

Hebrew and Yiddish publications of Chicago. Rothblatt offers an evaluation of the Hebrew press and shows its influence upon the development of Chicago Jewry. Moses Starkman gives a short account of the first Yiddish periodical in Chicago, *Die Israelitische Presse* (1877), and follows it with a bibliography of all Yiddish newspapers and periodicals which appeared in Chicago from 1877 to 1951. Leah Mishkin contributes an extensive listing of publications in Hebrew and Yiddish from 1877 through 1950. Her bibliography includes 492 items. Judah Rosenthal's essay on the religious, social, and cultural life of Eastern European Jews in Chicago from 1860 to 1880 completes the Hebrew section of the *Pinkas*.

The College of Jewish Studies of Chicago is to be congratulated on its anniversary volume. It will help American Jews celebrate their tercentenary with knowledge and with truth.

Chicago, Illinois

LEONARD J. MERVIS

SIDNEY HILLMAN: STATESMAN OF AMERICAN LABOR. By Matthew Josephson. *New York: Doubleday & Company, Inc.* 1952. 701 pp. \$5.00

There will be few to dispute the subtitle which Mr. Josephson has chosen for his biography of Sidney Hillman, for even among the enemies whom Hillman made during the course of a career that cast him in the role of a secessionist (the unpardonable sin among trade unionists), he was generally regarded as a leader of exceptional skill and ability. Impartial students of the labor movement rank him among the great labor leaders of the world.

Many labor unions bear the marks of a forceful leader, but none more than the Amalgamated Clothing Workers. Hillman was one of its founders and its chief executive officer from its inception in 1914 until his death in 1946. It is, perhaps more than any other labor organization, the handiwork of one man. Despite the fact that its entire staff of officers, most of whom were co-founders with Hillman and still hold office, are without exception able men, his influence predominated in every act and every policy of the union. He was a man of unusual ability, an innovator and a planner. These talents were combined with a passion to see wage earners improve their standards of life. He worked with great energy and without thought of self to make his union an exemplary one. And being "always conscious that he was a Jew," Hillman felt that "he must play his part with all the more honor."

Just as Sidney Hillman ranks high among the great leaders of labor, so does the union he fashioned rank high among the great labor

organizations of the world. It has brought great benefits to the working people it represents. It has transformed an industry in which working conditions were once notoriously bad into one of good wages and working conditions and exemplary relations between the union and management.

Hillman was impatient with the pure and simple brand of trade unionism which characterized much of the labor movement during the early years of this century. His introduction to the movement was through a union that was notoriously ineffective, and he attributed much of its weakness to the craft form of organization. Even after he had won considerable recognition he said that he was "tired of being applauded for every \$5.00 raise that the union won" "The world is in the midst of a new social era, the establishment in industry of the principle of social democracy," he told a group of manufacturers in January, 1918 Without democracy, he urged, "even under the most efficient autocracy that would provide everyone with all the necessities of life . . . life would be meaningless if one could not find a mode of self-expression"

Under his leadership the bargaining power of the organized clothing workers was put to uses that were new and untried in the trade union movement. Refinements were introduced into the processes of collective bargaining which made it unique among unions. Hillman was a pioneer in what has recently come to be known as "fringe" benefits, a description which tends to disparage the value and importance of such benefits as supplementary retirement benefits, insurance, hospitalization, etc. Funds contributed by employers and employes were set up under Amalgamated agreements for the payment of unemployment benefits, at a time when doubt was still being expressed by conservative leaders of labor about the wisdom of "doles" for jobless workers. Provision was made to compensate workers displaced by labor-saving machinery. The union promoted, financed, and managed co-operative housing for its members with notable success. It developed and brought to a high degree of efficiency a device for the adjustment of complaints and grievances growing out of the interpretation and application of rules governing wages and working conditions—a system of continuous arbitration with a permanent impartial chairman making decisions when the partisan representatives were unable to agree.

The use of the impartial chairman, or neutral referee, was an important contribution to the problem of settling labor disputes. It was not the device alone, however, which resulted in such notable success in the men's clothing industry. The type of men selected as neutral referees had much to do with it. They were not judges and lawyers and educators distinguished alone by their impartiality and integrity.

They were men who thoroughly believed in unionism, who appreciated the value of good employe relationships and realized that the latter could be achieved only by fair dealing on the part of the employer. How were such men obtained? Not without a good deal of "education" of employers by the Amalgamated leader. But Hillman had a way of winning the confidence of employers. He was a tireless and persuasive negotiator. Professor Earl Dean Howard, manager of the labor department of the Hart, Schaffner, and Marx factories, where the plan was first introduced, said that Hillman had one disarming approach: "Isn't there some way we could work things out so that it would be good for both parties?"

This "disarming" approach, his belief that at least most labor-management problems could be worked out to the benefit of both parties, was a key to Hillman's great success as a negotiator. It is, of course, an approach used by labor representatives generally. But, as in the case of many other techniques of bargaining, Hillman employed it with great skill. It resulted, for example, in cases in which the union accepted responsibility for keeping down rising labor costs to secure some betterment in working conditions. The late Arthur "Golden Rule" Nash told this writer that he could not have remained in business after his plants were organized by the Amalgamated had it not been for the assistance he received from the union's production team in increasing production.

Experts both in production and in industrial relations were also used effectively in healing the wounds caused by strikes, and at times the union's credit as well. Mr. Josephson cites several instances in which the union, after winning strikes against recalcitrant employers to establish bargaining rights, rescued them from financial difficulties.

No union could continue very long to improve the standards of its members if its demands were formulated without regard to the ability of the industry to meet them. It is quite common to find among labor representatives an active and intelligent regard for the interests of the employers with whom they negotiate. It is a common saying in labor circles that workers can not prosper in a poor industry. But in no other union has interest in industry problems developed to the point it has in the Amalgamated. In fact, it resulted in the anomalous (and to Hillman amusing) position he held throughout his career, of being classified as a conservative, a capitalist collaborator, on the one hand, and, on the other, as a dangerous radical. He was neither. He had as little sympathy with conservatism, as that term is usually applied to trade union practices, as he had for left-wingers whose only interest in the labor movement is to use it to make it a tail to their political kite.

"Conservative or radical, what is your creed?—how often one hears

the question, and it is surprising how many people (attach) importance to the answer," he wrote in a paper published in a book surveying the labor situation in this country. "There is a very radical labor union around the corner, so radical indeed, that it recognizes no God or master, no common sense, either. Yet it wields no power in its industry, and its standards and working conditions have gone all the way down. And then you have another union, notoriously conservative, opposed to all things modern and progressive. But that union is in full control of the conditions under which its people are employed, and high wages and protection of the worker on his job are there."

Hillman used this tale of two unions to point up his argument that organized labor could prepare to assume leadership in society only by its efficiency, its discipline, its intelligence.

After distinguishing himself as the leader of the Amalgamated Clothing Workers, Hillman went on to win new laurels for his work during NRA days, as National Defense Commissioner and finally as head of CIO's Political Action Committee. But he met with some bitter disappointments, too.

It was natural that he should be drawn into active participation in the New Deal. Always an advocate of political action by the labor movement, he knew the limitations of collective bargaining in improving the conditions of wage earners. While the Amalgamated had succeeded in organizing the men's clothing industry, Hillman knew that millions of wage earners were denied the right to organize by their employers, who were often aided by public authorities. While his union had made a start in protecting its members against the hazards of industrial life, he knew that unemployment and poverty in old age were social problems. Time and again he had seen benefits won by workers through their unions destroyed by acts of Congress.

He was quick to sense the opportunities for economic and social reforms in the changed attitude of the people following the economic crack-up, and he took a leading part in putting through Congress a program of legislation which greatly strengthened the labor movement and improved the status of wage earners. He saw the labor movement grow from a little over three million members to fifteen million under the protection afforded workers to organize by the Wagner Act. He saw the United States, so long negligent of people impoverished by unemployment and old age, forge ahead with the Social Security Act. He witnessed the doubling of the wages of literally millions of unskilled and underprivileged workers by the Fair Labor Standards Act.

But his happiness over the great gains made by labor was marred by bitter clashes with the representations of labor while he served as co-chairman with William S. Knudsen of General Motors on the National Defense Advisory Commission and later as associate director-

general of the Office of Production Management. Difficulties encountered in protecting the rights and interests of labor engaged in the defense effort, and later in war work, brought widespread criticism of Hillman, who found it very hard to do anything against the powerful pro-industrial set-up in the defense organization. Long the most controversial figure in the American labor movement, he seemed to thrive on criticism while he remained in active charge of his union. His success as a union leader was sufficient answer to his critics. But it was a different story in Washington. Hamstrung in his efforts to protect labor, damned by the press for even trying to do so and by the unions for failing, Hillman fell ill. Then came the severest blow of all: his elimination, after the United States entered the war, from the War Production Board when that agency took the place of the OPM. Although President Roosevelt asked him to become his special assistant on labor matters, Hillman declined, telling friends he felt that he had lost the confidence of his "Chief."

Despite these disappointments and continued ill health which required long rests, he came back and did notable work in the Political Action Committee. And it must have been balm to his disappointments when his "Chief" gave him veto power over his running mate in the 1944 presidential campaign.

With it all, successes and failures, happiness and disappointments, Sidney Hillman would agree with a statement made by Adlai Stevenson at a memorial service for another great labor leader, Phil Murray:

"I know of no purpose more sustaining than that of helping people live fuller lives."

PHIL E. ZIEGLER

*Grand Secretary-Treasurer
The Brotherhood of Railway Clerks
Cincinnati, Ohio*

COMMENTARY ON THE AMERICAN SCENE. Ed. by Elliot E. Cohen. Introduction by David Riesman. *New York: Alfred A. Knopf, Inc. 1953. xxvi, 337 pp. \$3.75*

For the sake of this publication, it would be well to consider *Commentary on the American Scene*, already the object of several glowing reviews, from the archivist's point of view. The subtitle, "Portraits of Jewish Life in America," promises rich diggings for the social historian; so does the Table of Contents, which includes profiles of Jewish communities in various cities or neighborhoods, and studies of occupations in which Jews especially have participated. The penetrating evaluative introduction by David Riesman (which sheds even more

light when read again as a conclusion with the contents themselves as points of reference) describes the beneficent conditions within American history which have made these frankly outspoken articles possible: Jews have moved far enough along in America to be able to afford the same problems of work, of consumption, and of community life as their neighbors; Jews need no longer be buoyed up by an apocalyptic future, a menacing present, or a chauvinistic past. Elliot E. Cohen, in his Foreword, puts particular stress upon the American quality of these Jewish vignettes, and insists that the human beings here portrayed are written of not simply as human beings, with no authors' axe to grind, but are written of *con amore*.

One is prepared, then, to expect vivid and informative illustrations of our people in our time, the uncolored yet richly detailed reporting so valuable to the historian.

In a sense, this is to be abundantly found in the Commentaries. A remarkable genre picture, like a personal letter or a family snapshot taken in a clear light, is presented by the collection as a whole. From such articles as "I Cash Clothes" (a warm but unembroidered presentation of an old-clothes peddler), "Grandmother had Yichus" (which stands out in the collection for craftsmanship and style), and "The Jewish College Student, Modern Style," one derives the sensation of confronting history as it runs, before the present picture changes or the vestiges of the remembered past disappear. Indeed, much of the great wealth of this book may be found in its concern with the immediate past no less than the immediate present. Past and present may be combined in illuminating or at least thought-provoking contrast, as in "The Jewish College Student" just mentioned, or the past may be found described simply for its own sake, as in "I Remember Tulsa." In any case, the scope of history in this book is greatly increased by constant attention to the sources of the contemporary scene.

But it is in this very area of dealing with the relationship of present and past that the book deviates most widely from the historical objectivity which we would hope for it. Mr. Riesman writes that Jews are an especial prey to the extremes of either a vindictive or a sentimental attitude toward tradition, and for the historian either of these pendants would serve somewhat to distort the validity of any account. However, it is the peculiar nature of this book that neither tradition nor modernism as a *modus vivendi* seems to meet with real approval, but both are held in a kind of scornful though shadowy disfavor, the atmosphere of which pervades many of the articles.

"When Zaydeh died, the old life he represented died with him. His picture first hung in the parlor, but after a few years we found it didn't look nice with the new furniture so Zaydeh was relegated to the bedroom; a Van Gogh print was put in his place." This situation, de-

scribed in "The Trojans of Brighton Beach," is paralleled in many of the other studies, and inevitably so, for it represents a dilemma common to our time; but one is repeatedly made to feel that the Zaydehs and the Van Gogh fanciers hold equally untenable positions, disqualified from integrity by the superior moral and intellectual standards held but never clearly stated by the authors. Disturbing to this reader was the impression that most of the articles, however acute or thoughtful or humorous, were written with a sense of either being outside of the situation or having been emancipated from it, and that the spirit of warmth and affection (which other reviews have praised) was instead often a combination of gusto and distaste. Thus the articles written by at least geographical outsiders—such as those describing the Jewish communities of San Francisco and Spruceton and Park Forest—seem to hold an advantage of reliability over others which are something uncomfortably more than clear, workmanlike reporting.

A shining exception to this is the opening essay, "Heritage." Written out of the deepest kind of personal involvement, it presents the case of the parents' generation and the "younger" generation with calm and compassion, and analyzes, with delicate yet brilliant understanding, the chasm between. But beyond this, for the most part, there are articles, such as "Kochalein," "West Bronx," and "By the Waters of Grand Concourse," that range from the unsympathetic, through the caustic, to the downright censorious. The Prefaces insist that Jews need no longer resort to apologetics, yet many of these authors appear to perform an inverse apology in the lengths to which they go to reveal that they know just how crassly materialistic, how slavishly conformist to the American externals, how religiously hypocritical the segments of Jewish life they are describing happen to be.

Yet it is not the facts themselves, but the miasma that rises from them, that constitutes the wry note, and it is this pervading wryness that removes the articles from the category of straightforward historical comment. This overall commentary, instead, reflects a culture in which the "modern" Jew is an "anachronism," the traditional Jew embraces a tacitly lost cause, and the Jew whose honest integration into the American scene has been tested by time is never mentioned. In these articles the Jew is either an outsider, self-excluded by his own culture, or he is a pretender, a climber, trying to look like, live like, pray like someone else so that he will not have to be like himself. Admittedly, this is one conception of the American Jewish situation rather widely held as truth among us today. Its manifestation in this book is in itself of value to the records. One must go further, nevertheless, for the rest of the truth. Perhaps the authors of *Commentary* will do this in a subsequent collection.

Cincinnati

FRANCES FOX SANDMEL