

Reviews of Books

BARR, STRINGFELLOW, and others. *American Catholics: A Protestant-Jewish View*. New York: Sheed & Ward. 1959. 235 pp. \$3.75

Pope John XXIII wants Catholics to be active in the ecumenical movement. He sees, says Father Gustave Weigel in his amazingly perceptive Catholic postscript to this book, "the finger of God stirring the waters."

For this sound reason and because Catholics have come to like the warmth of friendships which participation with their fellow non-Catholic citizens in two World Wars has brought to them, the sluice gates of frank criticism of the Church by non-Catholics have been bravely opened. Between Catholic editor Philip Scharper's introduction, inviting Catholics to share in self-examination, and Father Weigel's kindly plea for American unity-without-uniformity at the end of the book, four vigorous Protestants and two equally candid Jews have employed the pages of *American Catholics: A Protestant-Jewish View* to take spirited and informed inventory of current religious tensions gnawing at the civic web of American life.

The time for this searching symposium is well chosen: A once poor, immigrant religious group long accustomed to looking to the distant hills of Rome for rigid spiritual direction has — with the rest of us — heard the melancholy clang of the gates of American entry closing. Ethnic and cultural demarcations have blurred, while religious commitments, especially in suburbia, have laid out sharper boundary lines. Mobility, population growth, mass communication, and a concern for international matters have made us, nationally, one. But the various fidelities of Judaism, Protestantism, Catholicism, and secularism have kept us compartmentalized. What shall we do to live together in respect? How shall we debunk myths, bind ancient wounds, and accommodate our precious spiritual identities with a minimum of neighborly shin barking and hostility?

Stringfellow Barr, Robert McAfee Brown, Arthur Cohen, Rabbi Arthur Gilbert, Martin Marty, and Allyn Robinson accept the generous Catholic invitation to help Catholics "in the never-ending process of self-examination which their religious pluralism of America invites."

All six of these sensitive and articulate spokesmen energetically advance the dialogue. Barr wonders whether Catholics are ready to venture from "ghetto" life into the American civic maelstrom. He thrusts with the tart observation that the Church has the reputation of getting its way politi-

cally by wire-pulling and fast footwork. He advocates revival of the power of Americans to love one another and learn from one another. Marty lights up the *immigrant* Catholic enclave in a new nation which represents Zion to *emigrating* Protestants. He, too, pleads for a beginning of theological exchange with pluralistic commitments, proceeding through love to new understandings. Brown asserts that Catholicism is at its best when challenged and not when in stagnation and decadence. Boldly, he defends non-Catholics for manifesting unrest over Catholic attempts to impose Catholic practices on others.

The two Jewish contributors are seen by Father Weigel as displaying more "nervousness about their own groups." Cohen, haunted by a scheme that makes the Jew necessary for the fulfillment of Christian eschatology, offers a dual exploration of the natural Jew and the social image of the Church on the one hand, and the supernatural Jew and the theological image of the Church on the other. Gilbert reviews persecutions in the past by those who dwelt on deicide. Like the Christian essayists, he takes the measure of Catholic power asserting itself in the City of Man, and he appeals to the Church in America to match its fear of Communism with a zeal for civil liberties.

Robinson contributes interesting case histories of success via dialogue. Skillfully and effectively, he appeals to his Catholic readers to break their siege mentality, and to eschew the new American conformity fabricated by public relations experts. He is at his best when sounding a warning against that kind of bland faith which makes "a religion of religion" under pressure of the business community, politicians, and the mass media.

In this modern symposium, Protestant and Jewish apprehensions are registered repeatedly: It happened in Spain and Italy where feudal agrarianism nurtured monolithic church-state power. In America, increasing numbers and wealth tempt Catholics to overuse their power in world areas. They are fearful of civil liberties. Pluralism and voluntarism are not to their liking. They will saddle their brand of morality on non-Catholics by the leverage of legislation.

There is frank discussion of issues like bingo, therapeutic abortion, Legion of Decency pledges, mistrust of the Papacy, urban politics, and the campaign to obtain Federal tax money for parochial schools.

But, above all, there are the requests: for dialogue and that assuredly on a theological basis; for a forthright pronouncement by American Catholic bishops on church-state relations; for the unleashing of the Church's "immense power" on behalf of liberal social causes; for an end to damage done to Jews by crucifixion teachings; for more accessibility to priests

by Protestant and Jewish community relations and race relations practitioners.

Symptomatic of the purposefulness of the writers is the fact that both Dr. Brown and Dr. Robinson point to *La Civiltà Cattolica's* demand for the Catholic Church to have freedom for herself alone, as a source of severe interfaith infection in America.

But always there is hope expressed that American Catholics, convinced of the divine invincibility of the cherished truth, will suffer it to be debated in the market place, the brisk and honorable American market place, so that Catholicism and America alike may profit.

Boston, Mass.

ROBERT E. SEGAL

Robert E. Segal is Executive Director of the Jewish Community Council of Metropolitan Boston, and has served as consultant, lecturer, and writer in the field of human relations since 1940.

GLANZ, RUDOLF. *The Jews of California from the Discovery of Gold until 1880*. New York: Rudolf Glanz, with the help of the Southern California Jewish Historical Society. 1960. viii, 188 pp.

The title of Rudolf Glanz's book, *The Jews of California*, evokes interest. Throughout the country, Jews are increasingly paying attention to their "state-hood" origins, and this volume attempts a discussion of American Jewry's early pioneers on the Pacific Coast.

A Viennese lawyer and research associate of YIVO, Dr. Rudolf Glanz, author of *Immigration of German Jews to 1880* (1947) and *Jews in American Alaska 1867-1880* (1953), has extended his researches into the early history of the Jews in California. Based upon a mass of research materials and aided by at least one thesis in the University of California, Dr. Glanz has made a very worthwhile contribution. He has ferreted out materials from widely scattered sources — libraries, archives, periodicals, and even newspapers. In fifteen brief chapters, the author sketches the history of the Jews during and following the hectic gold rush periods in California history; he discusses Jewish activities and organizations in mining camps and towns, and he describes "Jewish city life" in both Northern and Southern California. He develops the story of Jewish participation in the early economic and political growth of the cities and State of California, and reviews the part played by Jews on the social and cultural level. He then proceeds to analyze the origins of the Jews in the Golden West, and

he evaluates their achievements. He adds short chapters on links with Oregon and Australia.

Dr. Glanz's work constitutes a valiant beginning to a scholarly study of the Jews in this state. His work, published with the help of the Southern California Jewish Historical Society, was planned and executed with the aid of the YIVO Institute for Historical Research. Numerous notes are given in the back of the book, together with a one-page index of geographical names. It is to be hoped that the author will continue his historical and sociological study of the Jews in the "Golden Bear State" in the period following 1880.

From the standpoint of the scholar, several shortcomings are evident. The notes are sloppy, and both the text and the notes need editorial work. Books are not properly cited at times, historical forms for citations are mixed up, and there is need for a full bibliography and index.

Despite these defects, however, this work presents some valuable and interesting facts and is very well worth reading.

San Diego, Calif.

A. P. NASATIR

Dr. Nasatir, who has been Professor of History at San Diego State College in California since 1934, has published extensively in his field of interest. In 1945, he wrote *French Activities in California*, and in 1960, with Helen M. Bailey, *Latin America: Development of Its Civilization*.

LEVINTHAL, ISRAEL H. *Point of View: An Analysis of American Judaism*.
New York: Abelard-Schuman Co. 1959. 112 pp. \$2.75

Rabbi Levinthal's relatively small book is an addition to the many and varied recent, popular analyses of American Judaism. The discussion in *Point of View* centers around the major expressions of American Jewish religious thought. Thus, separate chapters are devoted to Reform, Orthodoxy, Conservatism, and Reconstructionism.

The author, a distinguished Conservative rabbi, acknowledges in the preface that his book, based upon a series of lectures delivered in 1955-1956, is neither exhaustive nor detailed. Still, this acknowledgement, even when coupled with the confession that total objectivity is impossible, does not dim the author's bias. Rabbi Levinthal has written a polemic sympathetic to Conservative Judaism. He does offer some criticism of Conservatism, but it is limited to the practical application of the movement. On the other hand, he severely criticizes the other ideologies. Although his

specific criticisms may often be justified, the author does not always furnish sufficient evidence to support them. He refutes Mordecai M. Kaplan's defense of the Reconstructionist God-idea, for instance, by presenting an anecdote not necessarily relevant. He asserts in another place that Orthodoxy has become a new version of Karaism, but he neither explains Karaism satisfactorily nor proves his analogy conclusively. These are but two of many like examples.

Levinthal clearly states his bias by claiming that Conservatism's rapid growth indicates a healthy attitude on the part of the American Jew, who feels that there is danger in Reform and weakness in Orthodoxy. Following as it does on his pro-Conservative advocacy, his conclusion that each ideology discussed can potentially make a distinctive contribution seems forced and inconsistent.

The discussion in *Point of View* is unfairly balanced. While severely scrutinizing, and perhaps exaggerating, major difficulties within the Reform, Orthodox, and Reconstructionist positions, Levinthal deals too kindly with Conservatism. He places his favored ideology next to Orthodoxy in the camp of traditional Judaism by insisting that Conservatism accepts divine revelation — *torah min hashamayim* — although in the symbolic and divinely inspired, rather than in the literal sense. Yet such a definition of *torah min hashamayim* would probably be more at home next to Reform in the liberal camp.

The author may be correct that differing approaches to rabbinic law, *halachah*, and not philosophic or theological views, distinguish the various ideologies in American Jewish life today. If so, Conservatism may be in danger. Reform Judaism of recent vintage, as Levinthal himself points out, is advocating the institution of many, previously rejected, traditional practices. Some American-trained Orthodox rabbis, moreover, are spearheading a modern approach that permits new and revised interpretations of Jewish law. These developments, if continued, might render Conservatism inconsequential and impotent.

In short, *Point of View* is not a dispassionate analysis of American Judaism, but is, rather, what its title indicates that it is.

NORTON MEZVINSKY

Cambridge, Mass.

Dr. Norton Mezvinsky is a member of the faculty of the History Department at the University of Michigan, Ann Arbor.

PACKARD, VANCE. *The Status Seekers*. New York: David McKay Company. 1959. 376 pp. \$4.50

As Professor Vance Packard of New York University sees it, status envy is the root of all social inequities, social maladjustments, even social revolutions. In *The Status Seekers*, already printed in ten languages and the subject of considerable controversy wherever books are read and discussed, he applies this yardstick to "one of the most persistent puzzles of American life . . . the tendency in thousands of communities to erect barriers against Jews."

Packard has included in *The Status Seekers* a complete chapter dealing specifically with "The Special Status Problems of Jews," detailing Jewish exclusions and citing Jewish exclusivity as the other side of the coin. But references to Jewish participation in all facets of American life are scattered throughout the book, and a reading of the whole is essential to understanding the basis of Professor Packard's assessment of status envy and aloofness as the twin *bêtes noires* responsible for anti-Semitism.

"Personal friendship appears to be a more powerful motive than any abstract sense of justice in getting barriers removed;" such is his refrain. His specific he spells out as a conscious effort on the part of all concerned toward casual fraternization.

"The barriers that persist today," he opines, "persist more out of habit than hostility. There has been a notable drop in hostility in the past decade." This perhaps superficial estimate was, of course, written before the 1959-1960 world-wide outbreak of anti-Jewish hostility, with its full echo on our shores.

Though various sins of omission and commission give a curiously uneven quality to this sociological study, there are phases that deserve high commendation. The element of good will, so essential for ultimate understanding, is exhibited here in ample measure. But not much is done to scratch below the surface of matters supposedly under scholarly and scientific treatment and analysis. Whether the oversimplification is a matter of the exigencies involved in fitting a single facet into the framework of a larger topic, or simply a reflection of ignorance, it contributes to a regrettably distorted picture.

MARTHA NEUMARK MONTOR

Bayside, New York

Mrs. Martha Neumark Montor is the daughter of the late distinguished Hebrew scholar, Dr. David Neumark. Mrs. Montor is a free-lance writer.

PLAUT, W. GUNTHER. *The Jews in Minnesota: The First Seventy-five Years*. New York: American Jewish Historical Society. 1959. xii, 347 pp. \$5.75

Third to appear in the American Communal Histories series, W. Gunther Plaut's stoutly researched monograph, *The Jews in Minnesota: The First Seventy-five Years*, has an appeal of its own. Its state-wide focus, tracing the development of three major Jewish settlements — St. Paul, Minneapolis, and Duluth — affords ample opportunity to observe how, "founded at different times, these communities developed different characteristics." The book, therefore, transcends chronicle to serve as a valuable study in the comparative anatomy of centers of American Jewish population. By including accounts of rural settlements and back-to-the-land visionary projects, Dr. Plaut breaks new ground in a much neglected acre in the field of American Jewish historiography.

The author came to his task with rich preparation. His research and insights reveal his European legal education, his American rabbinical training, and his two score years of active service in the chaplaincy and the pulpit. Because of his Germanic background, Dr. Plaut provides a welcome corrective in his analysis of the German Jewish socio-religious heritage, while his familiarity with the contemporary scene makes him competent to describe the addition to this foundation of the East European superstructure — a composite that has built the spiritual home of the American Jew. The net result is a book of wide erudition based upon sound Jewish perceptions, painstaking study of the primary sources, and sensible deductions derived from firsthand experience and the observations of other competent investigators. In this latter respect, Rabbi Plaut was unusually fortunate, for few of his colleagues possess the marked advantage of the sociological spade work done by Carey McWilliams ("Minneapolis: The Curious Twin," *Common Ground*, VII, no. I [Autumn, 1946], 61 ff.) and Albert I. Gordon (*Jews in Transition* [Minneapolis: University of Minnesota Press, 1949]). Hence, while Dr. Plaut's work is history in the best sense of the term, his historical broom swept wide enough to include the richest gleanings of workers in cognate fields. In contrast to the Scandinavian Lutherans who carried "their old-world habits into a majority, not minority situation," Jews and Catholics had to fight for their place in the sun of the Gopher State. Although St. Paul and Minneapolis are separated only by the Mississippi River, the Jewish story in the Twin Cities reveals that other factors defied proximity to make for marked diversity. The sharp contrast between the highly in-

tegrated and cosmopolitan Jewry of St. Paul and the relatively ghettoized isolation of Minneapolis forms one of the vital threads of the story. Dr. Plaut weighs thoughtfully all the accidents of history that widened the upper Mississippi into a cultural gulf.

The formidable chore of covering an entire state has resulted, in spite of a careful job of editing, in a few errors of fact. To have German Jews nicknamed "Yekkes" while speaking of the 1880's is an anachronism (p. 112). Certainly the United States was never the ally of Czarist Russia in World War I, for Nicholas II had been deposed in March, 1917 (p. 300). The *New York Herald Tribune* did not exist, as a consolidated paper, until long after February 7, 1889 (p. 107). Ignatius Donnelly was never a practicing Catholic (p. 288), nor was he, as here indicated, a consistent friend of "group integration." On the contrary, his later writings are studded with anti-Jewish innuendoes. The book contains, in the opinion of this reviewer, too many long quotations which should have been digested and paraphrased. Leaving these paragraphs untouched not only mars the author's usually stimulating style, but also leads in places to a lack of proper internal criticism of the documents quoted.

Because the limits of human ability cannot recapture the past in its entirety, each historian is faced with the choice of the lesser evil in the time limits of his study and in the architecture of his book. Dr. Plaut has chosen to terminate his story in the early 1920's; an admittedly "arbitrary but convenient date." He hopes some day to continue the narrative as historical perspective lengthens and, it may be presumed, contemporary documents come out of hiding. Much can be said in favor of this choice, for carrying a story to the virtual present distorts focus, forces reliance upon too much controversial testimony, and creates the embarrassment of passing judgment upon contemporaries. The present choice, however, creates a dilemma of its own, for in places the author has been forced to project into the future and has had to rely upon other writers who viewed the entire scene from the present-day angle of vision. Moreover, Dr. Plaut has been unable to tell the full story of the reunification of the American Jewish community which was culminated by the close of large-scale immigration, the Great Depression, the Hitlerian War, and the emergence of the State of Israel. Readers are bound to wonder what happened, in view of the kaleidoscopic speed of events of the past forty years, to the many institutions and trends so faithfully traced for the first three quarters of a century of their existence. Is it true today, for instance, that old-fashioned Jewish delicacies have been banned from the table by "socially conscious wives"?

As to organization, one is entitled to speculate whether or not a chronological rather than the topical approach pursued after page 140 would have resulted in fewer repetitions, flash backs, and fragmentizations of biographical sketches. More significant, however, is the effect of the topical pattern upon important movements in American history and their impact upon the Jewish community. "Populism" and "Progressivism" are not listed in the index, yet the West North Central States were indelibly marked by their presence. Paradoxically, as Oscar Handlin, Eric F. Goldman, and Richard Hofstadter have pointed out, this quarter-century of reform impulse crystallized the union between xenophobia and anti-Semitism that has so influenced contemporary American isolationism. With the progressive variety of isolationism so rampant in the Minnesota of Charles A. Lindbergh, Sr., it is only a half-truth to state that ancient anti-Jewish prejudices were revived there after the 1918 Armistice by an attempt to defeat "progressivism as well as internationalism" (p. 279).

These reservations are made more as a caution to future historians of the American Jewish scene than as pointed criticisms aimed at a pioneering task bravely and faithfully executed. Having chosen other alternatives as to a terminal date and organization of material, this critic knows only too well the pitfalls that would have confronted Dr. Plaut had he chosen to impale himself on the other horn of the historian's dilemma.

Buffalo, New York

SELIG ADLER

Dr. Adler, Samuel Paul Capen Professor of American History at the University of Buffalo, is a contributing editor of *Judaism* and co-author (with Thomas E. Connolly) of the recently published *From Ararat to Suburbia: A History of the Jewish Community of Buffalo*.

ROSENBLUM, JOSEPH R. *A Biographical Dictionary of Early American Jews — Colonial Times through 1800*. Lexington: University of Kentucky Press. 1960. xii, 175 pp. \$10.00

What we may call the Jacob Rader Marcus-American Jewish Archives "school" of American Jewish historians has inspired yet another distinguished reference work in this highly useful volume by Dr. Joseph R. Rosenbloom. The current *A Biographical Dictionary of Early American Jews* is the direct outgrowth of Dr. Rosenbloom's rabbinical thesis for the Hebrew Union College, a thesis which was written under Dr. Marcus' supervision and guidance.

One of the misfortunes of workers in the field of American Jewish historical research is that most of us have had to refer to hundreds of sources for basic facts, virtually doing the same work over and over again because reference tools are so few. Dr. Rosenbloom's work meets one of these needs. The author has diligently gathered together from most of the available published works stray references to individual Jews who lived in the Colonies and the United States and Canada up to 1800. About four thousand individuals have thus been identified, some few of them questionably, as Jews. Included are the most obscure folk as well as those who are well-known. A particularly valuable service is the distinction between many persons bearing the same name: five ladies named Abigail Seixas, for instance; eight men called Samuel Levy; and eight others named Abraham Judah. This volume will obviously save hundreds of hours of drudgery for anyone whose research even touches the Colonial period, because large numbers of these folk lived well into the nineteenth century.

Dr. Rosenbloom deserves the gratitude of all of us for providing so essential a tool, and the University of Kentucky Press should be applauded for publishing it, although the price of \$10.00 seems to be far, far out of line in contrast to the cost of other reference works of our time. The University of Kentucky Press should not expect to have its investment returned; this is a work which brings appreciation and prestige — it is the kind of publication a University press should offer, without pressing its purchasers quite so hard.

But when all of the well-merited appreciation is expressed, other comments seem necessary. In connection with the materials consulted for the compilation of this volume, one misses, in the bibliography, a listing of the significant colonial newspapers; no reference tool such as this can possibly be regarded as authoritative and definitive if the compiler has not searched an entire basic genre of sources. A further difficulty with the bibliographical references is that one who uses this book cannot turn directly to a source for clarification or further information: in too many cases, the reader is referred vaguely to the Marcus collection, or the Stern collection, or the Wills collection at the Archives, without any specific reference to the precise document or series of documents. A reader ought always to be enabled to refer back; here, references to printed sources are adequate, but not so citations of documentary or manuscript items.

Another problem is the question of indices. Readers and researchers will consult this volume for many purposes; data about a specific person

will be the frequent objective, but there will be other reasons, too. If a reader wants to learn how many Jews lived in Charleston, or how many of these folk eventually ended up in Louisiana, or what percentage were physicians, or how many intermarried, he will need to read every entry for the compilation of his own index. Perhaps Rabbi Rosenbloom did not intend to offer quite so much information as this, and perhaps this reviewer is asking for too much when he seeks a numerical index to occupations and the like, but surely a geographical index would not be too much to ask.

These criticisms are an indication of our desperate need for help in organizing the materials for research in American Jewish historical themes, a need which Dr. Rosenbloom has, in part, tried to fulfill. It would be ungracious not to recognize that what he *has* done (rather than what this reviewer thinks he *should have* done) is the important thing and, as such, is an extremely significant contribution to our shelf of basic data. Citations from "Rosenbloom, *Biographical Dictionary*" will now become standard in our work.

Philadelphia, Pa.

BERTRAM W. KORN

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SCHAPPES, MORRIS U. *The Jews in the United States: A Pictorial History, 1654 to the Present*. New York: The Citadel Press. 1958. xv, 319 pp. \$7.50

This attractive volume offers a pictorial history of the American Jews from Colonial times to the present. The varied selections include more than 400 reproductions of paintings, drawings, photographs, and miscellaneous historical memorabilia. These begin with the expulsion of the Jews from Spain, depict their arrival in the New World, and trace their development as United States citizens.

Items relating to the lives of eighteenth-century settlers are particularly interesting. They range from copies of miniatures, portraits, silhouettes, and various records — indentures and other business documents, newspaper excerpts, and personal correspondence — to reproductions of prayer books and synagogue buildings of the Colonial period.

In a similar way, the nineteenth-century material evokes the economic and social record, first of "German" and later of "Russian" immigrants. The attitudes of the earlier group toward the events culminating in the Civil War and their activities on both sides of the Mason-Dixon Line give pictorial evidence of the fact that Jews, like other citizens, had local affiliations in the great national conflict. In later decades two economic classes are contrasted: the emerging wealthy "Germans" and the newly-arrived, impoverished victims of Czarist persecution, who found places in the expanding industrialization of America. Twentieth-century maturation of the last group removed these distinctions. Participation in the great events of war and peace in our time forms the last section of the book.

Omissions are to be expected in a publication of this kind. Yet it is difficult to understand why there are so many serious ones in a work which aims to be comprehensive. There are excellent pictures available in Boston of Rabbi Solomon Schindler, an important social reformer in the 1890's, and of Louis Kirstein, a philanthropist of national influence in the 1920's and 1930's. Bernard Baruch and Abraham Flexner are surprisingly absent; and other representative figures in various arts and sciences, especially in the field of medicine, are not included.

The text contains only a chronicle of facts, in part determined by the pictorial selections. The result is neither well-proportioned nor interpretive. In the case of Ernestine L. Rose, the intellectual immigrant who worked for the abolition of Negro slavery and for woman's rights with outstanding native Americans, it would have been more pointed had the author described how she repudiated her religion, but nevertheless combatted anti-Semitic newspaper editorials. In some instances, the reference to an individual — Adolph Lewisohn, for example — is so inadequate that an uninformed reader would not comprehend his real significance.

In conclusion, the narrative account hardly serves as a satisfactory introduction for those who are unfamiliar with the historical background. One cannot help wishing that the author had devoted his efforts to producing a distinguished volume of photographs.

Cambridge, Mass.

BARBARA MILLER SOLOMON

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SUHL, YURI. *Ernestine L. Rose, and the Battle for Human Rights*. New York: Reynal & Company. 1959. ix, 310 pp. \$5.75

It is difficult to think of any woman who contributed more to the progress of human rights in mid-nineteenth-century America than Polish-born Ernestine L. Rose, daughter of a rabbi and disciple of Robert Owen, the English radical. Arriving in this country with her husband in 1836, after a stay of several years in England, she left a significant mark in the form of altered institutions and social practices by the time she and her husband returned to England in 1869. There was no major area involving injustice or oppression in which she did not intervene. She was a pioneer in the woman's rights movement, a devoted adherent to the antislavery cause, and a passionate fighter for free public education and adequate educational facilities; and though she professed atheism and had no contact with the organized Jewish community, she never failed to avow her Jewishness and was quick to defend her people and even Judaism itself from the attacks of anti-Semites.

Despite her important place in the reform movements of her day, Ernestine L. Rose's name lost its luster during the years following her death in England in 1892; gradually it slipped into obscurity. An essay in the *Jewish Forward* in 1927 and another in the *Dictionary of American Biography* in 1935 gave some temporary light. In recent years, however, there has been an increasing interest in her life and efforts, and with the appearance of this volume, we have the first full-length biography. It will remain definitive for many years to come.

This book was five years in the making. It is based upon all available material, some of which has been newly uncovered by Yuri Suhl. The result is a competent, well-written, and sympathetic portrait of Mrs. Rose, depicting her in all the diversity of her interests and activities, shedding illumination and understanding upon almost every aspect of her long career.

It is fortunate that her biographer is a poet and novelist as well as a diligent scholar, for the standard sources which are the usual reliance of the biographer — letters, diaries, memoirs, and reminiscences — are sadly lacking in the instance of Ernestine Rose. A few inconsequential letters, two short biographical essays which contain almost all that is known of her early life, some sketchy reminiscences of her, newspaper accounts of lectures which she gave and the numerous conferences in which she participated, as well as some public correspondence, are almost the sum

total of the sources upon which the biographer has to rely. What is lacking is material which can be helpful in revealing the personal and subjective, the inner self of a subject. It is in this area that Mr. Suhl has shown imaginative insight — although at times, despite our author's heroic efforts, the book does read as though it were an account of a series of lectures and conferences — and has given us an added dimension which is all too scarce in the source material itself.

The portrait that emerges is of a woman who, throughout her life, rebelled against every visible form of injustice, oppression, and cruelty in the society about her. No price was too great for her to pay if it meant helping other men and women. Though she rebelled against the Orthodox Judaism of her father and against all religious belief, one senses as one reads this book that a much larger portion of her early training remained with her than perhaps even she realized. For in her devotion to humanity she continued in the mainstream of the prophetic heritage and in the tradition of those of her people who most effectively showed their love of God and Judaism by their love of their fellow man.

Northampton, Mass.

LOUIS RUCHAMES

Dr. Ruchames, Director of the B'nai B'rith Hillel Foundations at Smith and Amherst Colleges and the University of Massachusetts, recently published *A John Brown Reader*.

WOUK, HERMAN. *This Is My God*. Garden City, N.Y.: Doubleday & Company. 1959. 356 pp. \$3.95

Ludwig Lewisohn, writing *The American Jew: Character and Destiny* in 1950, deplored the "dreadful . . . ignoble decadence" that he saw in much of American Jewish life. Such reflections do not haunt the pages of Herman Wouk's *This Is My God*. Wouk, in 1959, has this to say of American Jewry:

If charity, healing, rescue, and welfare work were all of Judaism, the bulk of the [American Jewish] community would be orthodox. These things are not the whole Torah, but they are much of it. Pietists sometimes despair of American Jewry. I for one am proud to be part of the community, and I think its great days lie ahead. (p. 251)

Adherence to the sancta of what has been called "Torah-true" Judaism — a substantial observance of Jewish tradition — informs both writers and both books. Lewisohn and Wouk would agree alike that, as Lewisohn

wrote, "form preserves; formlessness leads to dissolution. Only that which has form survives."

Still, the anguish, the irony, the frustrate *indignation* of Lewisohn's work find no echo in the pages of *This Is My God*. There is very little that frustrates Wouk; he is a happier, far less irascible man than Lewisohn could ever have been. He is a luckier man, too. Large segments of American Jewry may have honored Lewisohn; larger segments ignored him. Wouk has encountered criticism — even antagonism, to be sure; he has also written two best-selling novels, while both Hollywood and Broadway have eagerly inflated his literary currency. Little wonder, then, that *This Is My God* lacks the bite of anger, the fret of disquiet.

"We live in a strangely evil world," wrote Lewisohn, a world in which "everywhere [the Jewish people] needs purgation, everywhere it needs redemption." The *maggid* in Wouk is softer, calmer. "We live," that gentler *maggid* says, "and we live in a time when we can draw breath in freedom and renew our starved-out strength." (p. 283)

This Is My God is Herman Wouk's first published excursion into the realm of nonfiction. He offers it, with no lack of humility, as "a general guide to the Jewish faith" — the *Orthodox* "Jewish faith," of course. It was written, he tells us, "for people who have at least an open mind on God, and who would like to know something about the Jewish way to him." His aim, Wouk declares, "is to waken interest in Judaism," but he cautions the reader frankly at the outset that it is his intention to dwell on

those things in Jewry and Judaism that are attractive and impressive. I think they are the chief things In this book I intend to speak of my faith and my people as well as I can, and I will tell the truth. (p. 21)

And within the limits of his scholarship and prejudices — the first of which is respectable, but neither of which may be called formidable — that is precisely what Wouk does. What is more, his exploration of traditional Judaism is conducted frequently with wit, with verve, and even with elegance. This is no Sunday-school textbook, but an adult work for adult minds.

There is, it strikes this reviewer, something curious about Wouk's essentially charming and warmhearted book. It is a curious mixture of faith and skepticism, of historical musings and autobiographical ruminations. There are times when Wouk speaks with a *clarté* and an eloquence that would not have shamed Lewisohn — as when he characterizes the nineteenth-century emancipation as "that bolt which shattered old Jewry into the boil of parties it is today" (p. 229); and when he describes God

as "a final truth-teller, the God who imposed form on chaos and old night, and sustains form." (p. 276) *And* there are times when Wouk's voice gurgles with the easy saccharinity of a Norman Vincent Peale:

The paradox of existence stands. Take one side of it, and go on your way with the chance-nature dogmas. Take the other side of it and — if you are a Jew — you will probably find the Lawgiver in the end waiting for you. He will greet you with the smile and the embrace of my grandfather. "What kept you so long?" he will say. And you will sit down to study the Torah together. (p. 280)

Saccharinity, however, is not the prevalent tone of the book. For the most part, *This Is My God* is an extremely well — and solidly — written, reasoned book. If it is less than scientific, it is far more than apologetic. If Wouk's God somehow lacks *taam*, flavor, Wouk's pen is often enough piquant and insightful — and moving, too. His comment on the Hanukkah *midrash* of one day's oil supply lasting eight days is a case in point:

This Midrash is an epitome of the story of the Jews. Our whole history is a fantastic legend of a single day's supply of oil lasting eight days; of a flaming bush that is not consumed; of a national life that in the logic of events should have flickered and gone out long ago, still burning on. That is the tale we tell our children in the long nights of December when we kindle the little lights, while the great Christian feast blazes around us with its jewelled trees and familiar music. (pp. 105–6)

His recollection of the now all but legendary "auction atmosphere" once so characteristic of the Orthodox *shul* at "the Torah-reading time" is another — and delicious — case in point:

I would not give up for anything . . . my remembrance of the mournful auction chant of the shamas [sexton]: "*Finif tollar um shlishi!* Five dollars for the third reading!" Nor do I want to forget the historic auction one Yom Kippur afternoon nearly forty years ago, in a synagogue in a Bronx cellar, when my father outbid men with far more money (though they were all poor struggling immigrants) for the reading of the Book of Jonah. One by one the competitors dropped out as the bidding went up past a hundred, a hundred twenty-five, to the incredibly magnificent sum of two hundred dollars, bid in one devastating leap by my father. I can still hear the crash of the sexton's palm on the table, and his shaken happy shout, "*Zwei hunderd tollar um maftir Yena!*" (p. 122)

These old indecorous pieties are largely gone now. Prosperity and American eleemosynary conventions have seen to their abandonment, not

only in the Reform and Conservative temples, but frequently in the East European-rooted Orthodox *shul* as well.

This reviewer ventured the opinion above that Wouk's God lacks *taam*; he hastens to add that, as he sees it, the God invoked from the pews and pulpits of "the dissenting movements" — Reform and Conservatism — often enough suffers the same malaise. We are, all of us, more interested in sources of authority than in the Voice of God, and so, for all of us, God no longer sounds the splendors with which, reportedly at least, our ancestors were intimate. And so it is that Wouk, though he intends to speak for Orthodoxy, speaks for "the dissenting movements," too.

Some reviewers, unable to forget that the author of *This Is My God* is also the author of *The Caine Mutiny* and *Marjorie Morningstar*, will undoubtedly deprecate Wouk's Judaism as the Judaism of the suburbs, the Judaism of the grey flannel suit. It may be so. In this reviewer's mind, however — and prophecy is ever a hazardous undertaking — ten, twenty, a hundred years from now, Wouk's fame, if any is left to him, will not rest on *The Caine Mutiny* or on *Marjorie Morningstar*; it will rest on *This Is My God*.

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In observance of the Civil War Centennial

THE AMERICAN JEWISH ARCHIVES

announces the publication of a series of colored posters portraying the participation of the Jew in the Civil War.

These posters are available for display in religious schools, congregational libraries, congregational exhibits, and organizations interested in American Jewish history.

Brief Notices

AGAR, HERBERT. *The Saving Remnant: An Account of Jewish Survival*. New York: Viking Press. 1960. xi, 269 pp. \$5.00

Herbert Agar, who has written extensively in the field of American history and is the author of *The People's Choice*, a Pulitzer Prize winner during the 1930's, turns his considerable talents in this volume to the story of the American Jewish Joint Distribution Committee (JDC) and its services to the Jewish people amid the holocausts and hopes of the past five decades. The value of the book is enhanced by a number of maps, an adequate bibliography, and an index.

BEN-ASHER, NAOMI, and HAYIM LEAF, Edited by. *The Junior Jewish Encyclopedia*. Third revised edition. New York: Shengold Publishers, Inc. 1959. 352 pp. \$7.95

With the aid of some thirty notable American and Israeli scholars and writers, the editors have produced the first Junior Jewish Encyclopedia in the English language. The work, designed by H. Felix Kraus, constitutes a most handsomely published and richly illustrated reference guide for young students as well as their parents and teachers.

CAHN, EDMOND. *The Moral Decision: Right and Wrong in the Light of American Law*. Bloomington, Ind.: Indiana University Press. 1956. ix, 342 pp. \$1.75

"Under the official appearance of deciding the legal issues presented to them," writes Dr. Edmond Cahn, of New York University, "American judges are often required to assess moral interest and resolve problems of right and wrong." The author, therefore, regards the law "not merely as a technical institution performing various political and economic functions, but also as a rich repository of moral knowledge which is continually reworked, revised, and refined." He proposes in this volume "to draw upon the supply of moral insight and experience that American courts have gradually developed and accumulated." Among the many topics discussed are the nature of moral legislation, American attitudes toward the law, distinctions between law and morals, family affairs, sexual relationships, business, citizenship, art, school segregation, capital punishment, and euthanasia. One of the Indiana University Press's paperback "Midland" books, *The Moral Decision* also includes an index and a topical analysis.

DICHTER, ERNEST. *The Strategy of Desire*. Garden City, N. Y.: Doubleday & Company, Inc. 1960. 314 pp. \$3.95

Vienna-born Ernest Dichter, the founder and president of the Institute for Motivational Research, is one of America's most influential consulting psychologists. In *The Strategy of Desire*, he sets out to defend and to justify the "science of persuasion" which he is credited with having "fathered." It is his contention that, "by using all methods of modern communication and persuasion," we may hope to solve "the present conflict between our present level of economic prosperity and the future goals of Western living."

GUMBINER, JOSEPH H. *Leaders of Our People*. Experimental edition — Book II. New York: Union of American Hebrew Congregations. 1960. v, 162 pp.

Written for young children, this book, whose material, as an editorial introduction points out, is "clearly in the realm of historic fiction," presents accounts of twenty outstanding Jewish personalities, ten of them important in the annals of American Jewry. There are stories about Luis de Torres, Haym Salomon, Judah Touro, Rebecca Gratz, David Einhorn, Isaac M. Wise, Solomon Schechter, Emma Lazarus, Henrietta Szold, and Stephen S. Wise. Rabbi Gumbiner's work is introduced by Eugene B. Borowitz, Director of Education for the UAHC, and illustrated by David Stone.

HEATTER, GABRIEL. *There's Good News Tonight*. Garden City, N. Y.: Doubleday & Company, Inc. 1960. 216 pp. \$3.95

As a title for his autobiography, Gabriel Heatter has chosen the words that became his hallmark as a newscaster during World War II. Born on New York's East Side to Orthodox Jewish immigrant parents and raised in Brooklyn — Brownsville, to be precise — Heatter grew up to become one of America's best-known and best-loved news commentators. If his memoirs have a theme, it is this: "There is no such thing as failure for anybody who is willing to pick himself up off the floor and resume the climb."

LEVITAN, TINA. *The Laureates: Jewish Winners of the Nobel Prize*. New York: Twayne Publishers. 1960. 236 pp. \$4.50

In this interesting volume, Miss Levitan presents accounts of the forty distinguished personages of Jewish faith or ancestry who, between 1905 and 1959, were awarded Nobel Prizes in chemistry, physics, physiology, medicine, literature, and world peace. Some twelve of

these "laureates" were, or became, Americans. In addition to photographs of the prize winners, the book includes also an appendix of tables and charts, a bibliography, and an index.

MANDEL, GEORGE. *The Breakwater*. New York: Holt, Rinehart and Winston. 1960. 400 pp. \$4.95

Its setting the shabbiness of New York's Coney Island in the 1930's, this novel explores the struggles of a number of Jews in pursuit of their ironic and comfortless destinies. Hardly a pleasant story, it deserves the attention of those who are interested in aspects of the American Jewish experience with which formal historians are normally unable to deal effectively. The author, who is also a painter, previously wrote *Flee the Angry Strangers*.

PATAI, RAPHAEL; FRANCIS LEE UTLEY; and DOV NOY, Edited by. *Studies in Biblical and Jewish Folklore*. Bloomington, Ind.: Indiana University Press. 1960. vii, 374 pp. \$6.00

Edited by two American scholars — Dr. Raphael Patai, of the Theodor Herzl Institute, New York City, and Professor Francis Lee Utley, of Ohio State University — and by an Israeli scholar — Dr. Dov Noy, formerly associated with Indiana University — this notable volume, a paperback, has been issued as No. 13 in the Indiana University Folklore Series and as Vol. 51 in the Memoir Series of the American Folklore Society. It includes sixteen articles, three of them dealing with American Jewry and attempting to redress the fact that, as Dr. Patai says, "Jewish folklore has not figured so prominently in American folklore research as have several other bodies of folklore." American Jewish folklore is represented by Richard M. Dorson's "Jewish-American Dialect Stories on Tape," Wayland D. Hand's "Jewish Popular Beliefs and Customs in Los Angeles," and Beatrice S. Weinreich's "The Americanization of Passover." All told, 117 pages are given over to American Jewish folklore. The book is well documented and contains an index.

REYNOLDS, QUENTIN; EPHRAIM KATZ; and ZWY ALDOUBY. *Minister of Death: The Adolf Eichmann Story*. New York: Viking Press. 1960. x, 246 pp. \$5.00

SS Obersturmbannführer Karl Adolf Eichmann, entrusted by the rulers of Nazi Germany with the "final solution of the Jewish problem," the mass murder of European Jewry, is the subject of this extraordinary work. Compiled by two Israeli journalists, Ephraim Katz and Zwy Aldouby, and written with the assistance of a renowned American

author-journalist, *Minister of Death* documents Eichmann's monstrous career and includes photographs and extracts from Eichmann's own memoirs.

ROME, DAVID, Compiled by. *A Selected Bibliography of Jewish Canadiana*. Montreal: Canadian Jewish Congress and The Jewish Public Library. 1959. \$2.00

Published on the occasion of Canadian Jewry's bicentenary and compiled by David Rome, Director of the Jewish Public Library of Montreal and Curator of the Library's Bronfman Collection of Jewish Canadiana, the present bibliography, which has been issued in mimeographed form, lists some 2,000 titles relating to Canadian Jewry. Included are sections on Canadian Jewish history, arts, religion, sociology, education, Zionism, scholarship, group relations, civic effort, and literature in English, French, Yiddish, and Hebrew. The work also contains a brief introduction by Samuel Bronfman, president of the Canadian Jewish Congress.

ROSE, ALBERT, Edited by. *A People and Its Faith: Essays on Jews and Reform Judaism in a Changing Canada*. Toronto: University of Toronto Press. 1959. xv, 204 pp. \$5.00

Consisting of thirteen essays, divided into four categories — history, relations, existence, and faith — this beautifully published book appears under the sponsorship of Toronto's Holy Blossom Congregation and is a *Festschrift* in honor of the congregation's centennial in 1956. The editor, who is also one of the contributors, is Professor of Social Work at the University of Toronto. Other contributors are Gerald M. Craig, John R. Seeley, Emil L. Fackenheim, and Aaron M. Kamerling, all associated with the University of Toronto; Ben Kayfetz, of the Canadian Jewish Congress; Sidney S. Schipper, vice-president of Holy Blossom Congregation; Dennis H. Wrong, of Brown University, Providence; Lou H. Silberman, of Vanderbilt University, Nashville; and Rabbis Ferdinand M. Isserman, of Temple Israel, St. Louis, Jacob J. Weinstein, of Congregation Kehilath Anshe Mayriv (K.A.M.), Chicago, Henry E. Kagan, of Sinai Temple, Mount Vernon, N. Y., and Abraham L. Feinberg, of the Holy Blossom Congregation.

ROSENBERG, STUART E. *A Time to Speak: Of Man, Faith and Society*. New York: Bloch Publishing Company. 1960. v, 181 pp. \$3.50

Dr. Stuart E. Rosenberg is the rabbi of Toronto's Beth Tzedec Congregation and one of the most distinguished members of the Rabbinical Assembly of America. Dr. Max Arzt, Vice-Chancellor of the Jewish

Theological Seminary of America, observes in his preface to the book that *A Time to Speak* testifies to its author's "mature and realistic outlook on recent trends in the spiritual life of the United States and Canada." The twenty-one essays comprising this book are divided into six sections — religious leadership, the modern rabbi, the nature of faith, courage to be, our human nature, and the modern family. Of particular interest is Dr. Rosenberg's essay entitled "Evolution in America," in which he discusses the changing role of the synagogue and the rabbinate in American Jewish life.

SHAPIRO, HARRY L. *The Jewish People: A Biological History*. Paris: The United Nations Educational, Scientific and Cultural Organization (UNESCO). 1960. 84 pp. 70¢

This book by the Chairman of the Department of Anthropology of the American Museum of Natural History in New York is part of UNESCO's impressive "Race Question in Modern Science" series. Dr. Shapiro takes as his subject the racial origins of the Jews, the racial and biological changes that have taken place among them, and the effect on them racially and biologically of their 2,000-year-old diaspora. Although the book lacks an index, it does include a bibliography of relevant works in English, French and German.

UNTERMEYER, SOPHIE GUGGENHEIMER, and ALIX WILLIAMSON. *Mother Is Minnie*. Garden City, New York: Doubleday & Company, Inc. 1960. 213 pp. \$3.95

An amusing portrait of Minnie (Mrs. Charles S.) Guggenheimer, chairman and guiding spirit of New York's famous Lewisohn Stadium Concerts, this book by Mrs. Guggenheimer's daughter, Sophie Untermyer, and Alix Williamson, Director of Publicity for the Lewisohn Stadium Concerts, also features an introduction by the noted television personality, Jack Paar, and a number of photographs.

URIS, LEON, and DIMITRIOS HARISSIADIS. *Exodus Revisited*. Garden City, N. Y.: Doubleday & Company, Inc. 1959. 284 pp. \$5.95

In this exceptionally handsome volume, Baltimore-born Leon Uris returns to the scenes of his best-selling novel, *Exodus*, and provides a commentary to the exquisite photographs of the State of Israel by the celebrated Greek photographer, Dimitrios Harissiadis. The book contains also some observations by Harissiadis on "Photographing Israel."