

Reviews of Books

HERTZBERG, ARTHUR, Edited by. *The Zionist Idea*. New York: Doubleday and Co. and Herzl Press. 1959. 638 pp. \$7.50

Rabbi Arthur Hertzberg's comprehensive and well-organized anthology on Zionism is given added significance by the editor's brilliant analysis, in an eighty-five-page introduction, of the genesis and growth of the most revolutionary political and spiritual movement of the modern Jewish era. The book is a two-pronged approach to the Zionist idea. Firstly, the great Zionist dialogue in all its various nuances, as conducted from the time of Rabbi Judah Alkalai up to that of David Ben Gurion, is reflected in the writings of thirty-seven thinkers and men of action. The selections are arranged logically and accurately into ten meaningful categories, and each is introduced by a concise and informative biographical essay. Thus, the various versions of Zionist ideology and the differing religious, socialist, literary, philosophical, and cultural rendering of the basic Zionist theme are presented to the reader in the form of source material carefully culled and catalogued.

But *The Zionist Idea* is also a book of philosophical stature and erudition, representing a scholarly and painstaking effort to build a cogent frame of reference within which to analyze and understand the basic dynamics of Zionist thought. As an "intellectual history," it indeed provides a penetrating insight into the current mood and temper of Israeli Jewry and sheds light on the strange reluctance of American Jews to fathom the factors that have shaped the orientation of the citizens of the Jewish state. Rabbi Hertzberg seeks to penetrate through the labyrinthine complexity of the Zionist experience in order to lay hold of its core ideas, to define its unique essence, to give form and structure to what appears to be a multiplicity of divergent and conflicting views. He argues that the Zionist vision is to be grasped in terms of two major trends which resulted from the challenge of the Emancipation. It was the basic cleavage between the defensive and the messianic responses, between the forces which nurtured loyalty to the values of the past and those eager to step boldly into the "really new age," that served as the hub around which all the differences spun. It is a daring assumption, criticized already by some reviewers for its speculative and abstract evaluation of a movement which can best be assessed in terms of

its social, economic, and cultural determinants, rather than by means of imaginative philosophical constructs.

It may well be that Zionism was too broad a movement, too fundamental a break with previous Jewish history, too comprehensive a spiritual thrust forward, to be reduced to the simplicities of schematic thinking. Perhaps Emanuel Neumann's key sentence in the book's Foreword ought to be stood on its head. It was a people, suddenly galvanized into action by the political, social, economic, and cultural forces of the nineteenth century, forged once again into a nation of destiny, and determined to make a new start in Jewish history, that produced the Zionist idea. The real image of Zionism is perhaps blurred when historical realities, the pressing needs of people, the ever resilient folk spirit, and the impact of the larger society are underplayed. Nevertheless, despite these strictures, the book is indeed thought-provoking and engrossing, destined to endure as the best primer available to a most complex and still mystifying phenomenon in modern Jewish and world history.

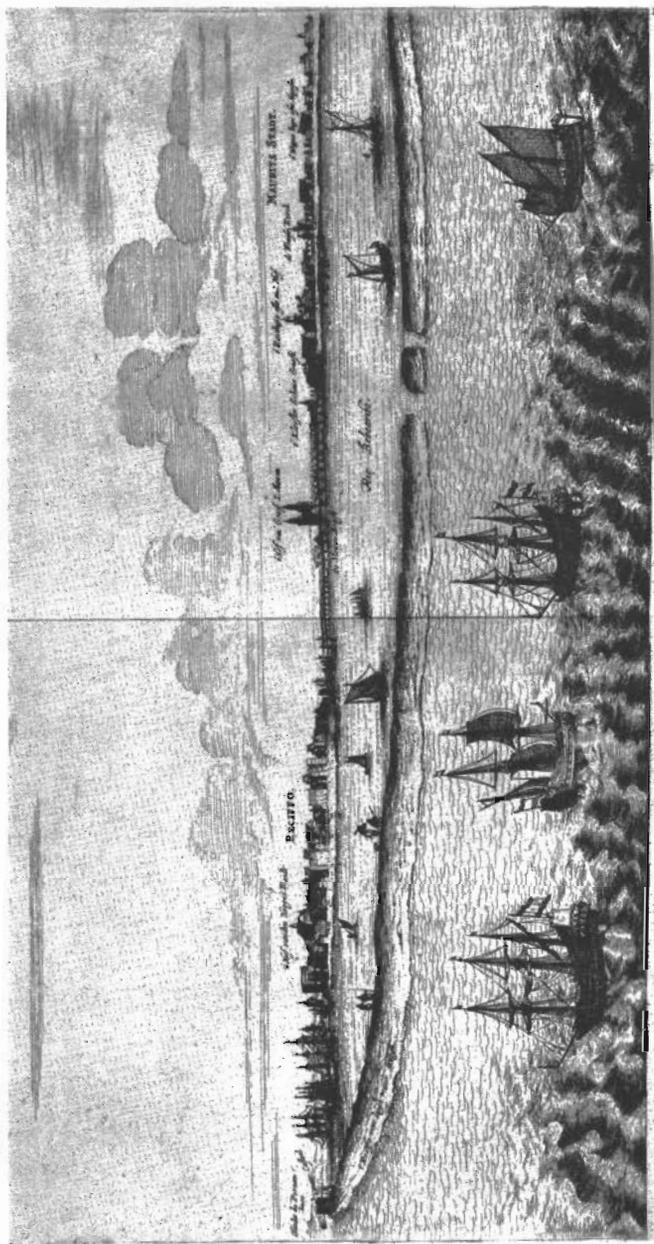
Grand Rapids, Mich.

HARRY ESSRIG

Dr. Harry Essrig is rabbi of Temple Emanuel in Grand Rapids.

KAPLAN, MORDECAI M. *The Greater Judaism in the Making. A Study of the Modern Evolution of Judaism.* New York: The Reconstructionist Press. 1960. xii, 565 pp. \$7.50

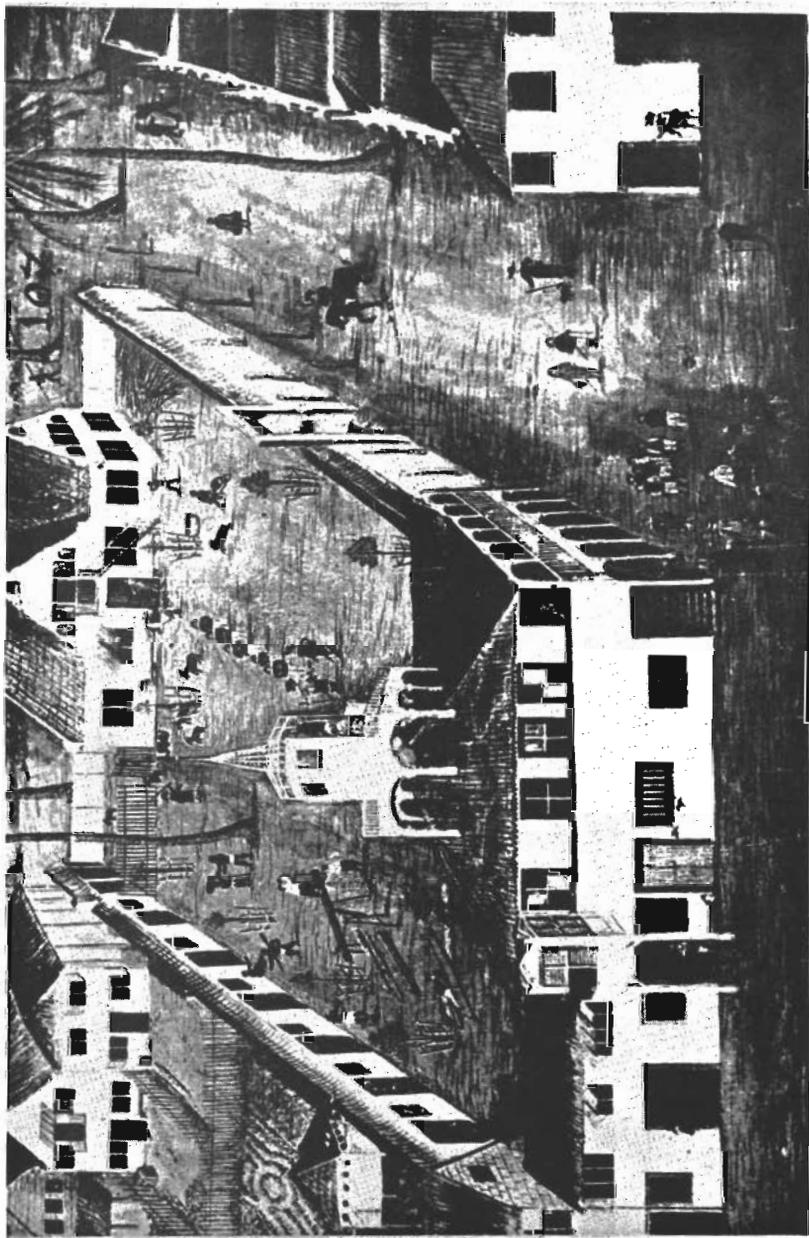
In what is perhaps his most voluminous and comprehensive work to date, Mordecai M. Kaplan sets his well-known thesis of Judaism as a religious civilization within the context of a broadly sketched history of Judaism. In an illuminating discussion of the Reform, Orthodox, Conservative, and Zionist movements, Kaplan seeks to find the transition stage to "Greater Judaism" which "is certain to be more viable than any of them." The most valuable parts of this book are Kaplan's discussion of Hasidism — Jewish mysticism originating in eighteenth-century Poland — which he sees as adding new creative content to the tradition as the more theoretical Cabala — medieval Jewish mysticism — did not, and his criticisms of Reform Judaism for treating the Jewish law as particular and its moral teachings as universal, of Orthodox Judaism for treating the Jewish People as a spiritual *ecclesia* rather than as a real people, and of Conservative Judaism



Courtesy, Newberry Library, Chicago, Ill.

A VIEW OF THE HARBOR OF RECIFE.

(see p. 38)



Courtesy, Library of Congress, Washington, D. C.

RECIFE DURING THE 1600'S

(see p. 38)

for its romantic fixation in the Jewish past. While, says Kaplan, Zionism alone can save the nationhood of the Jewish people from the melting pot of modern nationalism, yet it cannot be the answer for all, since a great many Jews must continue to live in the Diaspora.

Kaplan's critique of classic Reform theology represents a significant challenge to it even if one does not accept his premises and conclusions. On the other hand, when Kaplan seeks to substitute for a "theological" understanding of Judaism a "socio-psychological one," he makes the half-truth of the social character of religion into the whole. The social has always been only an integral part of the total religious reality; Kaplan, however, makes it the end and transforms that around which the group is integrated — the Covenant and the Torah — into a means to that end. As a result, *The Greater Judaism* abounds with those same pragmatic inversions with which we are familiar from Kaplan's earlier works. For Kaplan, the divine ordaining of the Torah is identical with the fostering in the Jews of an intense ethnic consciousness. Messianism and the chosenness, similarly, "bespeak an intensive group self-awareness and a collective will-to-live." The *mitzvot* are not commands of God but means for the survival of the people. The *sancta* of a religion are forms preserved in each generation but fulfilled with new, "modern" meaning. God is the "soul of a civilization," and religion the means to the end of that civilization. Sin is being in disharmony with a divine that is nothing more than a name for human ideals and strivings. The dialogue between man and God is replaced by the "unfolding of the human spirit," the Covenant to become a holy people by a "search of a purpose" that resulted in "some highly important moral and spiritual discoveries." The Torah is "a people-making instrument," and we may be impelled by it as such to affirm "the very antithesis of what the Torah teaches," thus fulfilling the law "through the very suspension of it." One wonders, after this, how Kaplan dares criticize Reform Judaism for developing a Pauline antinomianism!

Kaplan hopes for a renaissance of world Judaism that will grow out of the very redefinition of Judaism as a civilization. This glorification of Jewish Peoplehood as the true essence of the Covenant is simply inserted in the conclusion as "the Greater Judaism": it does not grow compellingly from the historical sections that make up the rest of the book. One wonders, in particular, how, after the Nazi extermination of six million Jews, Kaplan can repeat the "peace of mind" formulae of his earlier books — such as: "The need of self-fulfillment presupposes that Reality is so patterned as to contain the means of satisfying it"; and: "The word 'God' . . . points to the objective fact that nature, both in the world and in man, is so con-

stituted as to make for the realization of those ideals" which that word symbolizes!

Kaplan emphasizes the radical difference in world outlook between the adherent of traditional Judaism and the modern westernized Jew, and tries to prove thereby that *none* of the modern trends in Judaism can possibly be the original Judaism of tradition. By forcing the contrast between traditional and modern Judaism into the simplified either-or of "supernaturalism" versus "naturalism," Kaplan does violence to both. He nowhere recognizes the biblical Covenant as a third possibility — a genuinely reciprocal dialogue between God and the people which can be understood neither in terms of a miraculous intervention of God nor of the unbroken processes of the natural order. He seems completely unaware, moreover, that naturalism is not the only or even necessarily the most compelling "live option" open to the thinking man of today. Kaplan's thought lacks the tension that marks those modern philosophies of Judaism which, *in meaning as well as in form*, try to be *both* biblical and modern, neither naively identifying the two nor entirely separating them. In the end, Kaplan's "reconstruction" of Judaism seems hopelessly sundered by the very abyss between the traditional and the modern to which he himself points.

Bronxville, N. Y.

MAURICE FRIEDMAN

Dr. Maurice Friedman, Professor of Philosophy at Sarah Lawrence College, is the author of *Martin Buber: The Life of Dialogue* and the editor and translator of Buber's *Hasidism and Modern Man*.

SEASONGOOD, AGNES, Compiled by. *Speeches 1900-1959 of Murray Seasongood*. New York: Alfred A. Knopf. 1960. 269 pp. \$4.50

"A lawyer without history or literature," wrote Sir Walter Scott, "is a mechanic, a mere working mason; if he possesses some knowledge of these he may venture to call himself an architect." The current volume of speeches by Murray Seasongood reveals in its author an overflowing love of literature and a deep sense of history. The book reveals, too, that, in many senses, Seasongood has been an architect — he has built a distinguished career as a lawyer, he has made his mark in civic life, and in his speeches, a selection of which is published in this book, he has sought to rise above the commonplace mechanics of the occasions for which they were composed.

Murray Seasongood was born in Cincinnati eighty-three years ago of a family that was already well-established in the city. As he recalls in the last speech in the book, his grandfather, Marcus Fechheimer, was president of Congregation B'nai Jeshurun and was active in securing the appointment of Isaac M. Wise as its rabbi. His parents, Alfred and Emily Seasongood, wrote down their recollections, and these were published in *Memoirs of American Jews, 1775-1865*, edited by Jacob R. Marcus. Emily Seasongood, the editor remarks, "was an affectionate and artistically gifted person," and it is not difficult to guess from whom Murray Seasongood inherited the interests which he exhibits so freely in his speeches.

After distinguishing himself at Harvard, Murray Seasongood began a noteworthy law practice in his native city. He came into the public eye in 1923, when he successfully led a reform movement to rid Cincinnati of the corrupt machine that for years had dominated its politics. He served as Cincinnati's mayor from 1926 to 1930, taught law both at Harvard and at the University of Cincinnati, has been president of the National Municipal League, and has interested himself with no lack of vigor in a number of good causes.

The suspicion with which the "egghead" is regarded in American public life is proverbial, and the tendency of the intellectual to hold himself aloof from the hurly-burly of politics is widely deplored. Murray Seasongood has shown that the two worlds are not incompatible. Some of his political speeches bristle with literary and musical allusions, and the results of his campaigning do not suggest that this in any way blunted their cutting edge.

Though Seasongood describes himself as a "Seventh Day Absentist" in relation to the synagogue, a few of his speeches do have a direct Jewish interest. They show that when Jewish concerns came his way, the speaker could be absolutely happy in his biblical and talmudic allusions. The reader is reminded of careers such as that of Don Isaac Abrabanel in the fifteenth century or that of Viscount Samuel (Herbert L. Samuel) in the twentieth, and they lead one to speculate on the heights to which contemporary statecraft could be raised if such influences were more pervasive.

One of the qualities with which Wordsworth invests his "Happy Warrior" comes to mind:

Whose powers shed round him in the common strife,
Or mild concerns of ordinary life,
A constant influence, a peculiar grace,
But who if he be called upon to face

Some awful moment to which Heaven has joined
 Great issues, good or bad for human kind,
 Is happy as a lover; and attired
 With sudden brightness, like a man inspired;
 And, through the heat of conflict, keeps the law
 In calmness made, and sees what he foresaw.

In these words can be summed up the attitude to life revealed by the speeches of Murray Seasongood.

Cincinnati, Ohio

SEFTON D. TEMKIN

Mr. Sefton D. Temkin, who has practiced law in England, is presently the Herbert R. Bloch Fellow in American Jewish History at the Hebrew Union College - Jewish Institute of Religion.

SKLARE, MARSHALL, Edited by. *The Jews: Social Patterns of an American Group*. Glencoe: The Free Press. 1958. 669 pp. \$10.00

The fact that American Jewry is coming of age is revealed in the increasing maturity and introspection of its scholarly literature. During the past decade in particular, we have seen a spate of novels and published research dealing with the psychological aspects of Jewish life in the United States, relating specifically to such problems as Jewish identification, assimilation, and acculturation. To this body of literature we may now add significant sociological studies which tend to round out our over-all impression of the behavioral patterns of American Jews, through skillful use of the methods developed in the social sciences.

This prodigious volume, *The Jews: Social Patterns of an American Group*, edited by Marshall Sklare and setting forth some significant sociological patterns of American Jewry, is an important contribution to this new area of research. The contributors to the volume, who are for the most part professional social scientists, hold up the mirror to the American Jews as a social group in order to derive a clear image of the complexities and distortions of Jewish life. Mr. Sklare, who is the Director of the Division of Scientific Research of the American Jewish Committee, is a specialist in the field of "racial, ethnic, and religious groups with particular emphasis on the sociology of the Jewish community." Sklare laments the fact that insufficient scholarly energy has been spent upon the scientific study of American Jewish life. This volume, then, represents an attempt to fill some

of the lacunae of our knowledge concerning the many-faceted problems of American Jewry. Oliver Cromwell's phrase, in speaking of the Puritans, that the picture must be drawn "warts and all," pertains equally to the over-all purpose of this important book.

Mr. Sklare has edited a volume consisting of thirty-three empirical studies in an area which is roughly definable as the sociology of the American Jew. The materials are drawn from a variety of sources and include masters' theses, doctoral dissertations, published works, journal articles, yearbook extracts, monographs, and chapters in symposia. The book also contains unpublished research papers as well as articles specifically prepared for this publication. The editor makes it clear that "the stress in the volume is on empirical materials" relating primarily to the contemporary scene. Mr. Sklare has consciously excluded documents, since the intent of this work is not to be a source book, but "a reader in the sociology of American Jewry."

The relative scarcity of empirical studies in the field of American Jewish sociology is reflected in the way in which the volume is structured. The book has six general divisions — historical background, demography and social mobility, the Jewish community as a social group, its patterns and status structure, the Jewish religion, and Jewish identification and value orientations. Under each of these headings there are grouped essays which at times have only a tangential relationship to one another and to the subject heading. One might also level the minor criticism that at times an article seems to be displaced from its proper category. For example, David G. Mandelbaum's essay, "Change and Continuity in Jewish Life," more properly belongs under the heading of "The Historical Setting." These topical overlappings are perhaps, in the last analysis, due to the hazy boundaries which presently exist in the field of the social sciences in general, and consequently we may expect this phenomenon to reflect itself in social studies dealing with Jewish problems as well.

The paucity of interpretive material in the book remains its greatest defect. With the exception of a three-page preface and a brief introduction to each of the six sections, no attempt is made to draw together the over-all implications of the studies presented. As a result, the reader is left to his own devices in constructing a generalized image of the behavioral patterns of American Jews. A more formidable preface showing the interrelationship of the essays in terms of the selected problems of American Jewry might have substantially enriched the volume. The book also lacks a central principle of organization, a fact which is reflected in the samplings of articles on a diverse spectrum of subjects. One also finds conspicuously

absent significant empirical studies dealing with the area of Jewish education and the problems of the transmission of the Jewish religion and its value system. In an age and climate challenging many of the presuppositions of Jewish belief, such studies would be most significant.

In the treatment of problems pertaining to the Jewish religion, there are evident an unevenness in emphasis and an implied generalization which bear correction. The most substantial article in this particular section is Mr. Sklare's own treatment of the contemporary Conservative synagogue, which he dealt with extensively also in an independently published volume. While Orthodoxy and Reform Jewry are touched upon in the remaining articles, they are not given the thoroughness of treatment that they warrant. For example, Howard W. Polsky's essay, "A Study of Orthodoxy in Milwaukee: Social Characteristics, Beliefs, and Observances," is enlightening, but it can hardly be used as a generalization of characteristic Orthodox Jewish life. A study of the salient aspects of Reform Judaism, which is perhaps the most native of Jewish movements in America, is sorely lacking.

Despite these objections, Mr. Sklare is to be commended for undertaking the edition of this compilation of studies. Various essays should be of great value to those interested in specific aspects of the social patterns of American Jews. This volume is an auspicious beginning in an area of research which admittedly is still in its infancy. In time, social scientists like Mr. Sklare should give us a more comprehensive picture of the group dynamics of American Jewry and the meaningful evolution of its patterns in the twentieth century.

Los Angeles, Calif.

ALFRED GOTTSCHALK

Rabbi Alfred Gottschalk, Dean of the California School of the Hebrew Union College - Jewish Institute of Religion, is Assistant Professor of Bible and Jewish Religious Thought at the College-Institute.

Brief Notices

ANSELL, JACK. *His Brother, The Bear*. Garden City, N. Y.: Doubleday & Company, Inc. 1960. 331 pp. \$3.95

The Louisiana-born author, a well-known journalist, has written a provocative novel about assimilation and intermarriage in a Louisiana town.

CHAYEFSKY, PADDY. *The Tenth Man*. New York: Random House. 1960. 155 pp. \$2.95

Its setting an impoverished Orthodox synagogue, this play by one of America's most noted dramatists is a rather Freudian variation on the theme of the *dybbuk*. Directed by Tyrone Guthrie, it was first presented on Broadway in November, 1959, and impressed Brooks Atkinson, of the *New York Times*, as "a thoroughly original drama . . . a happy marriage of literary imagination and affection for people." New York-born Chayefsky is the author of the celebrated television script *Marty*, which was subsequently made into an equally celebrated motion picture.

COPLAND, AARON. *Copland on Music*. Garden City, N. Y.: Doubleday & Company, Inc. 1960. 280 pp. \$3.95

Copland, a native of Brooklyn, N. Y., and the first composer ever awarded a Guggenheim Fellowship, is among America's most prominent composers and conductors. His compositions, *Appalachian Spring*, *Rodeo*, and *El Salón Mexico*, to name but three of his many works, are great favorites in this country. In this book, Copland presents "a selection of occasional pieces about music and musicians written over a span of more than thirty years." His book, written "to share with others . . . the varied pleasures to be derived from experiencing music as an art," deals, *inter alios*, with Serge Koussevitzky, Nadia Boulanger, Paul Rosenfeld, William Kapell, Darius Milhaud, and Arnold Schönberg. There is, unfortunately, no index.

DEUTSCH, BETTIE. *Coming of Age: New & Selected Poems*. Bloomington, Ind.: Indiana University Press. 1959. 160 pp. \$3.95

In this volume — the seventeenth in the Indiana University Poetry Series — a leading American poet presents some of her finest work. The book includes fifteen new poems — composed since 1954 — as well as seventy-five poems previously published between 1919 and 1954 and twenty-two translations from Greek, French, German, Japanese,

and Russian. Miss Deutsch, who is also Mrs. Avrahm Yarmolinsky, is a native New Yorker, an alumna of Barnard College, and a distinguished critic as well as poet. She holds an honorary doctorate from Columbia University, at whose School of General Studies she offers a course in twentieth-century poetry.

ERNST, MORRIS L. *Touch Wood: A Year's Diary*. New York: Atheneum Publishers. 1960. 370 pp. \$4.95

Touch Wood is that part of Morris L. Ernst's diary between August 23, 1958, and August 22, 1959, to survive "the editorial shears" of Dorothy Parker, Atheneum's editor, and Margaret Ernst, the author's wife. It is the lively, many-faceted production of a lively, many-faceted man — seventy-three-year-old, Alabama-born Morris Leopold Ernst, one of America's most famous lawyers, a partner since 1915 in the prominent New York law firm of Greenbaum, Wolff & Ernst. Written in places as far apart as Nantucket, Bogota, and Tel Aviv, the diary is an intriguing self-portrait of a man whose interests and activities run the gamut from advocacy of civil rights causes to representation of the Trujillo regime.

FLIEGEL, HYMAN J. *The Life and Times of Max Pine*. New York: Privately published. 1959. vii, 162 pp.

Mr. Fliegel, who is counsel to B'nai Zion, the American Fraternal Zionist Organization, has subtitled his book "A History of the Jewish Labor Movement in the U. S. A. during the last part of the 19th Century and the first part of the 20th Century." The focus of this work is the Russian-born labor leader and communal worker Max Pine (1866-1928), who was secretary of the United Hebrew Trades, a founder of the People's Relief Committee, and an important supporter of the Joint Distribution Committee's efforts to care for European Jewry after World War I. Fliegel's book consists of nine chapters plus a glossary, a list of personalities, a bibliography, and an index.

FREUND, ELISABETH D. *Crusader for Light*. Philadelphia: Dorrance & Company. 1959. 153 pp. \$3.00

In 1833, a German Jewish immigrant, Julius Friedländer, a protégé of the Prince of Fürstenberg, enlisted the aid of prominent Philadelphia families and founded the pioneering Overbrook School for the Blind. Friedländer's great-grandniece, Mrs. Freund, undertakes in this book to tell the story of his efforts and his ideals. The volume includes a fore-

word by Josef G. Cauffman, principal of the Overbrook School, an appendix, and a bibliography.

The George and Ira Gershwin Song Book. New York: Simon and Schuster, Inc. 1960. xiv, 178 pp. \$10.00

This unusual and lavishly produced volume features forty of George Gershwin's original piano arrangements — including popular favorites like "Oh, Lady, Be Good!" "Strike Up the Band," "Embraceable You," "I Got Rhythm," "It Ain't Necessarily So," and "Swanee" — in addition to all the extra verses, choruses, and patter from the songs as they were originally sung in the Gershwin shows and movies. The piano arrangements have been edited by Albert Sirmay, and a detailed appendix has been compiled by Alfred Simon. Ira Gershwin has provided a foreword and marginalia on most of the songs. The book has been handsomely illustrated by Milton Glaser.

GOLDSTEIN, MORRIS. *Lift Up Your Life*. New York: Philosophical Library. 1961. 194 pp. \$4.75

Subtitled "A Personal Philosophy for Our Times," this book by the rabbi of San Francisco's Temple Sherith Israel contains twenty-four essays dealing with "the problem of our times" — "the bitter observation that the gigantic steps of progress in so many directions do not necessarily result in increased happiness, nor in a satisfying sense of life's dignity and worth." Dr. Goldstein, who is a notable member of the Central Conference of American Rabbis, undertakes in this book to present a "formula . . . for fashioning a life that will prove to be fortunate rather than unfortunate," a formula which, as he says, "searches for wisdom and understanding wherever it may be found."

GORDIS, ROBERT. *A Faith for Moderns*. New York: Bloch Publishing Company. 1960. xii, 316 pp. \$5.00

One of the leading Jewish scholars and thinkers in America, Dr. Gordis, the rabbi of Temple Beth-El in Rockaway Park, N. Y., has held professorships at the Jewish Theological Seminary of America, Columbia University, and the Union Theological Seminary in New York, and is currently serving as Consultant on Religion at The Center for the Study of Democratic Institutions in Santa Barbara, Calif. In this latest of his works, Dr. Gordis addresses himself to "the need of those men and women who are seeking an understanding of the content of religion, but are unwilling to resign from the twentieth century in the process";

his book has been written for "those who are sincerely troubled and are seeking to assay the validity of the religious answer to the riddle of existence." *A Faith for Moderns* consists of four sections: "The Nature of Religion," "God," "Man," and "Man and God." The book includes a foreword, a "Warning to the Reader — In Lieu of an Introduction," and an index.

HALPERN, BEN. *The Idea of The Jewish State*. Cambridge: Harvard University Press. 1961. xvii, 492 pp. \$10.00

In this volume, the third title in the "Harvard Middle Eastern Studies" series, the author, who is Research Associate in Israelian Studies at Harvard University, "attempts a systematic explanation of . . . the development of the idea of the Jewish state from a vaguely defined aspiration towards national sovereignty, pursued by an ideological movement, to the achievement of statehood and the exercise of sovereignty by representative national institutions." The first of a projected two-volume study of the State of Israel, the book is divided into three parts — "Zionism: Background and Description," "Zionism and World Jewry," and "Zionism and the International Community" — and offers also an appendix, a bibliography, and an index. It is well documented and includes five maps.

HIRSCHMAN, JACK. *A Correspondence of Americans*. Bloomington, Ind.: Indiana University Press. 1960. 60 pp. \$2.75

A native New Yorker, an alumnus of the College of the City of New York and of Indiana University, and now a faculty member at Dartmouth College, twenty-eight-year-old Jack Hirschman impresses Karl Shapiro, who has supplied an introduction to this volume, as "a poet who is not afraid of the 'vulgar' or the 'sentimental,' who can burst out laughing or cry his head off in poetry, who can make love to language or kick it in the pants." The thirty poems which comprise *A Correspondence of Americans* — Hirschman's first collection of poems — constitute the nineteenth volume in the Indiana University Poetry Series.

HURST, FANNIE. *Family!* Garden City, N. Y.: Doubleday & Company, Inc. 1960. 286 pp. \$3.95

The famed St. Louis-born novelist, who is in private life the widowed Mrs. Jacques Danielson, employs her considerable talents in this novel to fashion a story about her native city.

JABLONSKI, EDWARD. *Harold Arlen: Happy with the Blues*. Garden City, N. Y.: Doubleday & Company, Inc. 1961. 286 pp. \$4.95

Born Hyman Arluck, the son of Cantor Samuel Arluck, in Buffalo, N. Y., Harold Arlen became one of America's most celebrated song writers. Compositions like "Blues in the Night," "Over the Rainbow," "Stormy Weather," and "Ac-cent-tchu-ate the Positive" have been significant contributions to the American musical heritage. This book by the co-author of *The Gershwin Years* is the first biography of Arlen; it is also a portrait of the Broadway and musical comedy world in which Arlen has lived and worked. In addition to some sixty illustrations, *Happy with the Blues* contains a detailed catalogue of Arlen's works, a selected discography, and an index.

LENSKI, GERHARD. *The Religious Factor*. Garden City, N. Y.: Doubleday & Company, Inc. 1961. xvi, 381 pp. \$5.95

In this volume, subtitled "A Sociological Study of Religion's Impact on Politics, Economics, and Family Life," Dr. Lenski, Associate Professor of Sociology at the University of Michigan, devotes himself to an inquiry into "the consequences of religious belief and practice in the everyday life of society" in terms of Catholic, Jewish, Negro Protestant, and White Protestant attitudes, values, and family patterns. Among the chapters in the book are "The Four Socio-Religious Groups," "Religion and Economics," "Religion and Politics," "Religion and Family Life," "Religion, Education, and Science," and "The Clergy." There are also statistical appendices and indices to authorities cited and to subject matter. *The Religious Factor* is based on research carried out by the Detroit Area Study, a facility of the University of Michigan's Department of Sociology.

LEWIN, ISAAC. *Late Summer Fruit: Essays*. New York: Bloch Publishing Company. 1960. 174 pp. \$3.00

Dr. Lewin, Professor of Jewish History at Yeshiva University in New York, co-editor of the *Black Book of Polish Jewry* and author of other notable works in English, Hebrew, Yiddish, Polish, and German, presents here fifteen essays, ranging from "Religious Judaism in Independent Poland" to "The 'Basic Rules' Against Religious Discrimination." Several of the essays deal with the problem of *shechitah* — the ritual slaughtering of animals and fowl — in the United States and other countries.

MARSON, PHILIP. *A Teacher Speaks*. New York: David McKay Company, Inc. 1960. ix, 230 pp. \$3.95

The author, who was for many years a master at Boston's renowned Latin School, attempts in this book "to explain — on the basis of [his] own experience, observation, and study — what has happened to reduce the work of the classroom teacher to that of baby-sitter and what can be done to restore learning as his basic concern and thus to renew his self-respect." He describes how, during the '40's and '50's, the abdication of academic responsibility on the part of "colleges of quality" and public school administrative officials resulted, even at the 300-year-old Boston Latin School, in "adulteration of subject matter and destruction of standards," reducing the teacher "to a state of utter helplessness." Mr. Marson's book includes a foreword by Leonard Bernstein.

MARX, GROUCHO. *Groucho and Me*. New York: Bernard Geis Associates and Random House. 1959. xxiv, 344 pp. \$3.95

Julius — better known as Groucho — Marx, one of the famous Marx Brothers, an extremely popular vaudevillian and television comedian, offers in this book, which he warns the reader is "pure ersatz Groucho" rather than "a factual, honest and truthful autobiography," an amusing and often sardonic account of his life and career. The book includes twenty-two photographs of Groucho and his family.

NATHAN, OTTO, and HEINZ NORDEN, Edited by. *Einstein on Peace*. New York: Simon and Schuster. 1960. xvi, 704 pp. \$8.50

Dr. Nathan, a noted economist and educator on the faculty of New York University, has collaborated with the accomplished translator of works by Max Brod, Konrad Heiden, and Eugen Kogon to produce an impressive collection of Albert Einstein's writings on war, peace, and the atomic bomb. The book, which is divided into eighteen chapters, dating between 1914 and 1955, is the first collection of Einstein's writings to be published posthumously and records the great scientist's "ceaseless efforts against militarism and war." Much of the material has never been published before, and some of it appears here for the first time in English. The volume is well documented and indexed. Bertrand Russell has contributed a preface, in which he speaks of Einstein as "not only a great scientist but a great man, a man whom it is good to have known and consoling to contemplate."

PLAUT, W. GUNTHER. *Book of Proverbs: A Commentary*. New York: Union of American Hebrew Congregations. 1961. xi, 340 pp. \$4.75

The latest addition to the UAHC's valuable "The Jewish Commentary for Bible Readers" series, Dr. Plaut's commentary to Proverbs "synthesizes the opinions held sacred in the past with the insights of our own day." This handsomely published volume includes a topical guide, a glossary, a list of abbreviations, a bibliography, a listing of proverbial parallels, and an index; Rabbi Chaim I. Essrog, the UAHC's Director of Adult Jewish Education, has contributed an introduction. The author, formerly rabbi of St. Paul's Mount Zion Hebrew Congregation, is now the spiritual leader of the Holy Blossom Temple in Toronto.

Proceedings of the Rabbinical Assembly of America: Volume XXIV. New York: Rabbinical Assembly of America. 1960. 375 pp.

Edited by Rabbi Jules Harlow, of New York, this volume is the 1960 yearbook of Conservative Judaism's rabbinical arm and constitutes the published record of the Rabbinical Assembly's sixtieth annual convention, held in Grossinger, N. Y., in May, 1960. The book includes papers by Eli Ginzberg, Theodore Friedman, Albert I. Gordon, Isaac Klein, Wolfe Kelman, Salo W. Baron, Israel Goldstein, Simon Greenberg, Bernard Segal, Max J. Routtenberg, Louis Finkelstein, Edward Sandrow, and Herman Kieval.

SCHNITZER, HENRY R. *Thy Goodly Tent: The First Fifty Years of Temple Emanu-El, Bayonne, N. J.* Bayonne, N. J.: Temple Emanu-El. 1961. 120 pp.

The history of Temple Emanu-El, described by its rabbi, Abraham M. Feinerman, as "a Conservative Congregation from its very inception," has been recorded by Mr. Schnitzer, the president of the congregation, in fourteen chapters, plus appendices, notes, and a pictorial section.

SHULMAN, CHARLES E. *What It Means To Be A Jew*. New York: Crown Publishers, Inc. 1960. 256 pp. \$3.95

In this volume, introduced by President Harold C. Case of Boston University, Dr. Shulman, the rabbi of Riverdale Temple in The Bronx, attempts a full-length portrait of the modern Jew. The book is divided into five sections: "What It Means to Be a Jew," "Personalities," "Israel," "Problems," and "Issues." Among the topics discussed are

Jewish literature and philosophy, assimilation, the rabbi's function, Darwinism, Reform Judaism, and Reconstructionism. The "personalities" to whom Dr. Shulman devotes essays are Stephen S. Wise, Sholem Asch, Leo Baeck, Israel Zangwill, Louis D. Brandeis, Hayim Greenberg, Ludwig Lewisohn, Henrietta Szold, Aaron David Gordon, and Milton Steinberg.

SILVER, SAMUEL M. *Portrait of a Rabbi*. Cleveland, Ohio: Barnett R. Brickner Memorial Foundation. 1959. 125 pp.

This is a portrait of a rabbi — Barnett R. Brickner (1892–1958), of Cleveland's Fairmount Temple (Anshe Chesed) — by a rabbi — Samuel M. Silver, of Temple Sinai in Stamford, Conn., who once served as Rabbi Brickner's assistant. It is aptly subtitled "An Affectionate Memoir on the Life of Barnett R. Brickner." The book also features nineteen photographs relating to the career of this eminent Reform rabbi.

STEINBERG, BEN. *Together Do They Sing: A Manual for Directors of Junior Choirs in Synagogues*. New York: Union of American Hebrew Congregations. 1961. vi, 44 pp.

Mr. Steinberg, of the Holy Blossom Temple in Toronto, has prepared this mimeographed booklet "primarily for the amateur who seeks to organize and conduct a younger-than-adult chorus in a Jewish congregation." Included are seven chapters, plus an introduction by Dr. Eugene B. Borowitz, Director of Education for the UAHC.

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