

## Reviews of Books

KRAMER, JUDITH R., and SEYMOUR LEVENTMAN. *Children of the Gilded Ghetto*. New Haven, Conn.: Yale University Press. 1961. xviii, 228 pp. \$5.00

Two young sociologists, Judith R. Kramer and Seymour Leventman, have written a perceptive monograph on three generations of American Jews, appropriately titled *Children of the Gilded Ghetto*. The book's subtitle heralds this joint effort as "a candid close-up," and the authors fulfill the promise. Their abundant data were gathered in Minneapolis, Minnesota — "North City," as the authors choose to call it — and are concerned with the behavior and attitudes of Jewish immigrants arriving after 1880, and with their children and grandchildren. The information presented is based upon extensive interviews and well-reasoned sociological theory. Although the subject of the Jews and their adaptation to life in the United States has, in generational terms, been extensively covered by others — most notably by Will Herberg — no one else has given so forceful and graphic a view as the Leventman-Kramer team.

Strong social realism and mature sociological theory make this book effective. Unlike many historians, ideologists, and other chroniclers of the Jewish community, the authors do not burden their presentation with ideological directives. As social realists — though with overtones of Jewish self-hatred — Leventman and Kramer avoid the attempts to understand the Jew of suburbia in terms of historical dualisms which are no longer relevant to the lives of most American Jews. Consequently, their book is free from discussions of *Ashkenazim* and *Sephardim*, *Chassidim* and *Mitnagdim*, Reformers and anti-Reformers, or Zionists and anti-Zionists. Their study reveals that these ideological commitments, these religious values and practices, may be significant for understanding the *past* behavior of Jews, but are not applicable to contemporary Jewish life and folkways. The American experience — urbanization, secularization, acculturation, and affluence — has largely rendered these once meaningful divisions obsolete. The environment of the last several decades has virtually dissolved the tensions that formerly inhered in questions of religious ritual (*yarmelkes*, the seating of men with women, organs in synagogues or temples) or of subethnic identities (e. g., *Galitzianer* or *Litvakess*).

*Children of the Gilded Ghetto* confirms what many have suspected: that the characteristics which distinguish one American Jew from another, and which are likely to be the critical variables in understanding the values and style of a particular Jew, are contained in generational placement. This changes the question from "What kind of Jew are you?" to "What generation American Jew are you?" Attending the middle-class synagogue or temple of their parents' choice, third-generation youngsters are little interested in whether their grandfather was a *Gerer Chassid* or a Yiddish secularist, a Hebrew teacher or a paperhanger. The homogeneity in their lives, produced by the social, economic, and religious environment of American life, has reduced the significance of the other distinctions.

The theoretical structure of the book has its foundation in Karl Mannheim's definition of generation as "a new way of feeling and understanding of life, which is opposed to the former way or at least different from it." Leventman and Kramer perceptively delineate the ways in which the generations had confronted each other, as well as what is retained in common, namely, Jewish identity and minority status in American society. The three generations are generally described as follows: The first, or immigrant, generation maintained traditional ways and was insecure regarding livelihood; the second generation remained in the social ghetto, yet is eager to acculturate and to "Americanize," overanxious to achieve affluence, and status *within* the Jewish community; the third generation is less driven by financial motives, insists on leisure, and is anxious for status *outside* the Jewish community. The descriptions of the second and third generations are particularly lucid:

If the tensions of the first generation were those of survival, the tensions of the second generation were those of success.

Once a place of both worship and study, the synagogue was now assigned a single task: to inculcate the third generation with a Jewish identity.

Secure in their middle class American background, members of the third generation can afford to be discriminating about their father's [religious and economic] resolutions.

These occupations [the salaried professions], new for Jews, attract the third generation with the lure of higher status (though not necessarily higher income) in the dominant society, than that afforded by more traditional sources of livelihood.

Two major faults detract from an otherwise excellent study. First, too often a tone of Jewish anti-Semitism intrudes upon the narrative, and second, a journalistic style distorts and betrays the standards of an academic effort.

Many pages are comparable to "sick" in-group humor, fashionable in pretentious "intellectual" conversation of recent years. The selection of a more vivid quotation from an interview may well emphasize a point which is not necessarily worthy of such notice. While the entertainment value of the book may be heightened by this, the quality and integrity of a serious study are not always enhanced.

Both these faults are obvious in the authors' treatment of the behavior of the second-generation Jews, especially those of affluence. The descriptions of the "Lodgniks" (those who find their social and recreational pleasure by bowling in the B'nai B'rith leagues) and the "Clubniks" (those who play golf and belong to the "Pinehurst Country Club") are penetrating, yet at the same time snide and close to caricature. It is a distortion to generalize about people of means by describing them as those whose "conspicuous consumption is matched by their conspicuous charity" and by denigrating them as those whose "clothes are custom-made, cigars hand-rolled, . . . [and] whiskey well-aged." It is particularly unjust to characterize the life-saving and oftentimes dedicated efforts of Jewish philanthropy as

the functional equivalent of potlatch, the Indian ceremony in which individuals give away or destroy large amounts of their property as a symbol of their status, measured by how much they can afford to waste.

Taking up the anti-Semitic stereotype of Charles Dickens' Jew, Leventman and Kramer ignore the profitable "planned obsolescence" of corporations like General Electric and General Motors and belabor the small Jewish retailer for conducting a "two . . . price store." (As if one could not find two-price retailing in every ethnic neighborhood.) Or note the following quotation: "The salesman, meeting customer resistance within the in-group, counters with 'Do you want a *goy* should get such a good coat?'"

This kind of material was placed in the book in order, perhaps, to make it a better seller. Thus, academic integrity was sacrificed for entertainment; good taste, for snide sensationalism — regrettably so, for the book is essentially a sound academic work of high order.

*Detroit, Mich.*

JULIUS WEINBERG

Rabbi Julius Weinberg, presently an Instructor in History at Wayne State University in Detroit, is working on a biography of the sociologist-reformer, Edward Alsworth Ross.

LEVIN, ALEXANDRA LEE. *The Szolds of Lombard Street*. Philadelphia: The Jewish Publication Society of America. 1960. 418 pp. \$5.00

FINEMAN, IRVING. *Woman of Valor*. New York: Simon and Schuster. 1961. 448 pp. \$5.95

December, 1960, was the centennial of Henrietta Szold's birth. The occasion was marked by the publication of two biographies, one by Irving Fineman and the other by Alexandra Lee Levin, the wife of a nephew of Henrietta Szold. Both biographers had access to personal letters and diaries of Miss Szold, and both books may be described as "affectionate" biographies. Indeed, how could it be otherwise than to write about the life of Henrietta Szold in a manner that is adoring?

Her life was long and active. It included several careers, any one of which would have been notable in its own right. She spent the first half of her life as a teacher and a pioneer in the field of progressive education; she advocated progressive education even before John Dewey. She was active in the movement for adult education in Baltimore, particularly among the immigrants who were then swarming to the shores of America to escape Russian persecution. She wrote for the Anglo-Jewish press under the name of "Shulamith." She was secretary of the literary committee of the Jewish Publication Society of America, which she served as a translator and editor. It was she who revised the English translation of Heinrich Graetz's monumental *History of the Jews*, adding a sixth volume of indices and annotations that make the volume an encyclopedia of Judaism. For the Jewish Publication Society, she also edited the initial volumes of the *American Jewish Year Book*, and helped to edit several volumes of Louis Ginzberg's *Legends of the Jews*.

Had this been the sum of her accomplishments, she still would have earned an important place in American Jewish history. But in her late forties, Henrietta Szold undertook a completely new career. As an organizer and leader of the American Zionist movement, she molded Hadassah in its formative years. Following the First World War, she came to Palestine, where she organized and directed Hadassah's welfare and educational work. There she inaugurated social services, a school of nursing, and public health projects which were sorely needed. For many years she served on the Vaad Leumi, the representative body of the Jewish community in Palestine during the British Mandatory regime. She was in charge of social services for the *Yishuv*, Mandatory Palestine's Jewish community.

Then at the age of seventy-four, when she was tired and ready to return to the United States for retirement, Henrietta Szold was to undertake the

most significant of all her careers. Hitler had come to power in Germany, and the ugly shadow of anti-Semitism was spreading over Europe. It soon became apparent that the Jewish youth of Europe had to be salvaged at all costs. She saw in them the future of the Jewish People. It was then that Miss Szold, who had never married, undertook to become a "mother to myriads." She served Youth Aliyah, whose purpose was to rescue and rehabilitate tens of thousands of Jewish youth who were brought to Palestine.

It is a formidable task to document such a life. Mrs. Levin's book spans the first forty years of Henrietta Szold's long career. It is concerned with her years as the spinster daughter in the home of Rabbi Benjamin Szold, the distinguished liberal rabbi of Baltimore. During these early years one may discern portents of her later greatness. Mr. Fineman's biography is more ambitious. His spans the entire eighty-five years of her life.

Both biographies depict the warm and affectionate household of the Szold family. Theirs was an exceptionally literate family, one to which nothing Jewish was alien. Henrietta was the eldest of the Szold daughters. She was to be her "father's daughter," ever his close companion and confidante; more like a colleague than a daughter. She was given an education usually reserved in that Victorian era for a son, including attendance at the Jewish Theological Seminary. This love for Jewish learning and concern for Jewish spiritual survival remained with Henrietta Szold throughout her life.

But it was also a fact that her closeness to her father robbed her of emotional fulfillment as a woman. While her father lived, she needed no other male attachment. After her father's death, she became emotionally involved for the first and only time. But hers was to be an unrequited love for Louis Ginzberg, a professor at the Jewish Theological Seminary, a man who was thirteen years her junior. She went through a period of anguish. She waited on him and cared for him and edited his books, only to see him suddenly marry a younger woman whom he had met during a summer vacation in Europe.

Henrietta Szold, a mature woman in her mid-forties, was experiencing an awakening that had come to her decades too late. It was an impossible and painful situation. She abruptly terminated her studies at the Seminary and took a leave of absence from her work for the Jewish Publication Society. She and her mother then took a trip overseas, a trip that was to bring Henrietta Szold into contact with the embryonic Jewish community in Palestine. It is here that Mrs. Levin's delightful biography ends. Mr. Fineman's account continues.

Mr. Fineman devotes a considerable section of his biography to Miss

Szold's unfortunate love affair, perhaps more than is necessary. But the result is to permit an understanding of Henrietta Szold as a woman and not just as a bloodless figure in Jewish history. For these intimate details indicate that Henrietta Szold was a woman of much feminine warmth and feeling, which often found expression in her work. For example, when she complained to a British official that immigrants were being infected with malaria in the government's quarantine station, the official responded with a remark about "Jewish impertinence." Henrietta Szold reacted with the fury of a mother whose children were threatened: "After waiting two thousand years, Jews may be permitted a little impertinence."

One would have liked to see more details about, and background for, the activities of Henrietta Szold in Zionist affairs: the Congresses in which she participated; her manifold activities for the Vaad Leumi; her program for the Palestinian bi-national state which she championed along with Judah L. Magnes; her disagreements with other Zionist leaders. For so many of the institutions and concerns that affect life in the State of Israel and so many of the issues that face the Zionist movement today had their genesis during the critical period of the British Mandate. In all these concerns, Henrietta Szold was a gentle, though significant, influence.

Wichita, Kansas

JUDEA B. MILLER

Rabbi Miller, spiritual leader of Temple Emanu-El in Wichita, Kansas, spent the summer of 1961 in the State of Israel, and is presently at work on a historical study of the *Exodus 1947* affair.

MOÏSE, HAROLD. *The Moïse Family of South Carolina. An Account of the Life and Descendants of Abraham and Sarah Moïse who settled in Charleston, South Carolina, in the year 1791 A. D.* Columbia, S. C.: R. L. Bryan Co. 1961. xvi, 304 pp. \$5.00

Harold Moïse's remarkable labor of love and of pride in family has been more than a quarter of a century in the making. The work is in two parts. The first section is biographical, largely from the pen of Lucius Clifton Moïse, educator and biographer of Isaac Harby. The biographies are inclusive rather than selective, but they give us a picture of a cultured Southern Jewish family, originating in South Carolina, but spreading to many parts of the Union. Many of its members were identified with the Confederate cause, most notably Major Edwin Warren Moïse (1832-1902), who became a leader in South Carolina's Reconstructionist Era politics. Among its distinguished branches, the family includes a poetess, Penina Moïse,

and a novelist, Octavus Roy Cohen. It is interesting to note that, while there is much evidence of assimilation through mixed marriages — one scion, Charles Henry Moïse (1860–1909), had an outstanding career as a Catholic educator under the name of Brother Ambrose — many of the branches, especially those that remained in South Carolina, give evidence of loyalty to Judaism.

The progenitor of the family, Abraham Moïse, was born in Alsace in 1736. That his origins were Ashkenazic rather than Sephardic is suggested by the fact that he signed himself “Moïse Abrahams” (or “Abrams”) — i. e., his synagogal name was *Moshe ben Avraham*, Moses the son of Abraham. He settled at Cap François, Santo Domingo, but the Negro uprising that led to an independent Haiti caused him to flee to Charleston, South Carolina, where he and his wife, Sarah, whom he had married at St. Eustatia about 1779, reared their nine children.

The bulk of the volume contains the genealogies of these children and their descendants. Numbered schematically, each individual can be readily traced to his forebears. The frequent intermarriages among descendants lead to a repetition of their branches under each member of the family from whom they trace descent. While this makes for completeness, it also leads to some confusion when the same individuals are assigned, on the basis of their paternity or maternity, two, three, or four different sets of identifying numbers. A system of cross-references might have eliminated this confusion. However, the very careful indexing of all names makes it readily apparent that the author is referring to one person in several places.

Inevitably in such a mass of data, there is an occasional error: e. g., Cordelia Cohen (#1213) is not the child of Melvin M. Cohen, but is his sister (#129). And despite the painstaking research of the author and his effort to communicate with every known Moïse descendant, subsequent to the publication of this volume the American Jewish Archives received the genealogy of Aaron M. Lopez (#232) and his descendants. But these are minor criticisms. Students of American Jewish history and genealogy will join with the living individuals mentioned in this book in thanking Harold Moïse and his collaborators for this superb contribution to these fields, for his thoroughness, and for his generosity in producing this splendid volume at his own expense. Upon him we invoke the traditional blessing *יִשָּׁר כֹּחַךְ*, “May your strength prevail!”

Norfolk, Va.

MALCOLM H. STERN

Dr. Malcolm H. Stern, Rabbi of Ohef Sholom Congregation in Norfolk, Va., is the Genealogist of the American Jewish Archives. His volume, *Americans of Jewish Descent*, was published in 1960.

## Brief Notices

ADLER, MORTIMER J. *The Idea of Freedom: Vol. II.* Garden City, N. Y.: Doubleday & Company, Inc. 1961. x, 754 pp. \$7.50

Famed as associate editor of *Great Books of the Western World* and as editor-in-chief of *The Great Ideas: A Syntopicon*, Dr. Adler, director since 1952 of the Institute for Philosophical Research in San Francisco, devotes this volume to "a dialectical examination of the controversies about freedom." His book defines five categories of freedom — self-realization, self-perfection, self-determination, political liberty, and collective freedom — and systematically surveys the arguments that have been advanced for and against them by thinkers ranging from Aristotle to Wittfogel. The volume is amply supplied with bibliographies, indices of authors, and an analytical table of contents.

CRONBACH, ABRAHAM. *Stories Made of Bible Stories.* New York: Bookman Associates. 1961. 312 pp. \$4.50

In the preface to this latest work of his, Dr. Cronbach — Professor Emeritus of Jewish Social Studies at the Hebrew Union College - Jewish Institute of Religion in Cincinnati, one of American Reform Judaism's most distinguished thinkers, and withal a superbly gifted, if iconoclastic, story-teller — observes that "Biblical literature becomes an eternal literature just because each generation adapts the Bible to its own peculiar needs." The midrashic tradition is carried on by Dr. Cronbach in this book, whose object, he tells us, is "that of inculcating a Judaism of spirituality." Among the biblical personalities dealt with are Cain, Isaac, Jacob, Joshua, Samson, Saul, David, Jeroboam, Elisha, Isaiah, Jeremiah, and Daniel. There is also an index, and Dr. Samuel Cook, Director of the National Federation of Temple Youth, has contributed an introduction to the volume.

DAVIDSON, BASIL. *Black Mother: The Years of the African Slave Trade.* Boston and Toronto: Little, Brown and Company. 1961. xxix, 311 pp. \$6.50

Basil Davidson, whose previous work, *The Lost Cities of Africa*, was awarded the Anisfield-Wolf Award for the best book in the field of race relations, sets out in *Black Mother* to explore "the course and

consequences" of the "long African-European connection that endured from the fifteenth century to the nineteenth." This connection, of course, involved what came to be known as "the Guinea slave trade" — an important, if loathsome, economic prop for Colonial America, including some leading Jewish merchant-shippers like Aaron Lopez, of Newport, Rhode Island. *Black Mother* makes no mention of Jewish slave-traders, but does supply the general background for their activity. Handsomely illustrated, the book reproduces Europe's first detailed map of West Africa, a map prepared in 1375 by the Jewish cartographer Abraham Cresques.

DRINNON, RICHARD. *Rebel in Paradise: A Biography of Emma Goldman*. Chicago: The University of Chicago Press. 1961. xv, 349 pp. \$5.95

"A life of unique integrity" is the author's judgment on the life of Emma Goldman, the dynamic anarchist lecturer and publicist who emerged from a Lithuanian ghetto to challenge America's social, intellectual, and political convictions as "the most famous radical of her day." Dr. Drinnon, who has studied at the University of Amsterdam and as a Bruern Fellow in American Civilization at the University of Leeds, makes it clear from the outset that he "like[s] her and trust[s] her," but his sentiments have not prevented him from writing a critical biography of admirable quality. The book also contains twenty illustrations, a bibliographical essay, and an index.

EWEN, DAVID. *Leonard Bernstein: A Biography for Young People*. Philadelphia and New York: Chilton Company. 1960. vi, 174 pp. \$3.50

David Ewen, who has written biographies of Jerome Kern, Richard Rodgers, George Gershwin, Franz Josef Haydn, Johann Strauss, and Arturo Toscanini, as well as important reference works like *The Complete Book of 20th Century Music* and *The Encyclopedia of the Opera*, turns his attention, and gifts, in this volume to one of the modern world's most versatile musicians. In addition to a biographical account of Bernstein, the book provides lists of Bernstein's compositions and recorded works, a bibliography, and an index.

FAST, HOWARD. *The Howard Fast Reader: A Collection of Stories and Novels*. New York: Crown Publishers, Inc. 1960. 628 pp. \$4.95

Howard Fast is at once among America's most controversial and most talented writers. This volume offers nineteen of his best short stories, his famous novel *Freedom Road*, and three short novels, including

one previously unpublished — *The Golden River*, dealing with the death of Moses and the emergence of Joshua.

*Five Essays on the Bible: Papers Read at the 1960 Annual Meeting of the American Council of Learned Societies.* New York: American Council of Learned Societies. 1960. 80 pp.

Prefaced by Frederick Burkhardt, this handsome and interesting little volume contains offerings by Roland H. Bainton, of Yale University, Morton S. Enslin, of Saint Lawrence University, Nelson Glueck, of the Hebrew Union College - Jewish Institute of Religion, Erwin R. Goodenough, of Yale University, and Howard Mumford Jones, of Harvard University.

GEWIRTZ, LEONARD B. *The Authentic Jew and His Judaism.* New York: Bloch Publishing Company. 1961. xvii, 306 pp. \$4.75

Subtitled "An Analysis of the Basic Concepts of the Jewish Religion," this work by a leading member of the (Orthodox) Rabbinical Council of America is divided into seven sections: "The Authentic Jew," "Jewish Ritual," "Jewish Prayer," "Halachah," "God," "Nature of Man," and "Moral Purpose to Life." Acting on the premise that, "although the Jewish community is *theologically* divided into Orthodox and non-Orthodox viewpoints, it would be to the advantage of *Klal Yisroel* [Jewry as a whole] to maintain *dialogue* between them," Rabbi Gewirtz has written his book primarily for the non-Orthodox. The book is documented and has a preface by President Oscar Z. Fasman of the Jewish University of America in Skokie, Illinois.

GITTELSON, ROLAND B. *Man's Best Hope.* New York: Random House. 1961. xii, 201 pp. \$3.95

Dr. Gittelsohn, rabbi of Boston's Temple Israel and a highly distinguished spokesman for Reform Judaism, is unimpressed by the evidence which seems to indicate "that religion is coming into its own in the United States." On the contrary, he declares in the introduction to this provocative book that "the plain, palpable fact is that most of us today are operating with religious concepts which are tired and outworn. . . . Too many of us have never grown up religiously." Drawing on the resources of psychiatry and the physical sciences, Dr. Gittelsohn argues that "man is now called upon to behave ethically, not as a consequence of threats or fear or authoritarian orders, but because this is the whole purpose of his being born and the only sure

way of his achieving happiness." The usefulness of the book is enhanced by an index.

GOLDSTEIN, MORRIS. *Lift Up Your Life: A Personal Philosophy for Our Times*. New York: Philosophical Library. 1961. 194 pp. \$4.75

Rabbi of San Francisco's Temple Sherith Israel and long associated with the Pacific School of Religion in Berkeley, California, Dr. Goldstein addresses himself to "the problem of haphazard circumstance" and attempts "to develop a formula for a fortunate life." Luck, he writes, "thrives on confidence and, in turn, bestows confidence. It is . . . tantamount to prayer."

HIRSCH, RICHARD G. *Judaism and Cities in Crisis*. New York: Union of American Hebrew Congregations. 1961. vii, 103 pp.

This work, "intended as an aid to help produce the good citizens who will shape and in turn be shaped by the good city," is the fifth in the Commission on Social Action of Reform Judaism's valuable "Issues of Conscience" series. The author, whose years of community service in Chicago equipped him to speak with considerable authority on the subject, discusses urban planning and renewal, housing, residential segregation, and other formidable problems — and the synagogue's opportunity to alleviate them. Included are a listing of "Resources for the Resourceful" and a selected bibliography. Rabbi Hirsch, formerly director of the Chicago Federation of the Union of American Hebrew Congregations, is now director of the Kaplan Center for Religious Action in Washington, D. C.

*Jewish Book Annual: Volume 19*. New York: Jewish Book Council of America - National Jewish Welfare Board. 1961. 218 pp. \$4.00

Appearing under the editorship of Dr. A. Alan Steinbach, this estimable reference work contains over a score of essays by notable scholars, among them Abraham Berger, Nahum N. Glatzer, Philip Goodman, I. Edward Kiev, Solomon Liptzin, Judah Nadich, Melech Ravitch, Ezra Spicehandler, and Theodore Wiener. English, Hebrew, and Yiddish materials are represented, and there are useful bibliographies of new books.

KASDAN, SARA. *So It Was Just A Simple Wedding*. New York: Vanguard Press. 1961. 249 pp. \$3.95

Arkansas-born, Missouri-reared Sara (Mrs. James M.) Kasdan, of

Louisville, Kentucky, is the author of a popular cookbook, *Love and Knishes*. Her wit and whimsy are again abundantly demonstrated in her latest book, whose twenty vignettes survey the frenetic world of the Jewish wedding.

KATZ, IRVING I. *The Jewish Soldier from Michigan in the Civil War*. Detroit: Wayne State University Press. 1962. x, 62 pp.

This handsomely produced and laboriously documented monograph by the president of the Jewish Historical Society of Michigan will command the attention of all who are interested in the saga of the Civil War. Mr. Katz has found that "from the approximately 150 Jewish families in Michigan, of which about half were in Detroit, 181 Jewish men served in the Michigan regiments." Eleven were commissioned officers; thirty-eight "made the supreme sacrifice." In addition to a foreword by Professor Jacob R. Marcus and a preface by the author, the work contains five chapters, an appendix, and a bibliography, as well as some forty illustrations. It is published through the cooperation of The Leonard N. Simons Fund of Detroit's Temple Beth El, which Mr. Katz serves as executive secretary.

KLAPERMAN, GILBERT and LIBBY. *The Story of the Jewish People: Volume Four*. New York: Behrman House, Inc. 1961. 319 pp.

Subtitled "From the Settlement of America through Israel Today" and illustrated by Lorence F. Bjorklund, this final volume of *The Story of the Jewish People* will be of considerable interest to children of religious school age and their teachers. The book is divided into five units: "From Columbus to Lincoln," "The Developing American Jewish Community," "The World at War," "In Israel," and "Israel and America Today." It includes chronologies, bibliographies, and an index.

KLUTZNICK, PHILIP M. *No Easy Answers*. New York: Farrar, Straus and Cudahy. 1961. xii, 138 pp. \$3.50

The author of this stimulating book is one of American Jewry's leading citizens, a past president of the B'nai B'rith, Federal Public Housing Commissioner during the Roosevelt and Truman administrations, and until recently a member of the United States Mission to the United Nations. Mr. Klutznick directs his attention in *No Easy Answers* to "Jewish life in America, what it is and *why* it is. . . ." His "intent is to explore some facets of Jewish community life which have a bearing on its future in this country." In seven sometimes astringent, sometimes

approbative, but always insightful chapters, the author presents a personal view of, *inter alia*, the varieties of American Judaism, community relations, anti-Semitism, education, philanthropy, the role of the rabbi, and American-Israeli encounters.

KORN, BERTRAM WALLACE. *Jews and Negro Slavery in the Old South: 1789-1865*. Elkins Park, Pa.: Reform Congregation Keneseth Israel. 1961. 68 pp.

Dr. Korn's indispensable book, *American Jewry and the Civil War*, is admirably supplemented by this monograph, originally delivered in February, 1961, as the presidential address to the Fifty-Ninth Annual Meeting of the American Jewish Historical Society and subsequently published in the March, 1961, issue of *Publications of the American Jewish Historical Society*. Dr. Korn deals here with Jews as planters, slave owners, and slave traders. The author's finding is that "slavery . . . played a more significant role in the development of Jewish life in the Old South, than Jews themselves played in the establishment and maintenance of the institution." A number of illustrations add to the worth of this work.

PEMBER, PHOEBE YATES. *A Southern Woman's Story: Life in Confederate Richmond*. Jackson, Tenn.: McCowat-Mercer Press, Inc. 1959. 199 pp. \$4.95

Originally published in 1879, Mrs. Pember's book has now appeared in a handsome new edition, ably edited by Professor Bell Irvin Wiley, of Emory University. The daughter of Jacob C. Levy, of Charleston and Savannah, and the sister-in-law of the Louisiana congressman, Philip Phillips, Mrs. Pember enjoyed a rank second to none among the Jews of the Confederacy, and her impressions of Richmond during the Civil War are a valuable historical source. Professor Wiley has added to Phoebe Pember's original account several previously unpublished letters, twenty-five illustrations, and an index.

PETUCHOWSKI, JAKOB J. *Ever Since Sinai: A Modern View of Torah*. New York: Scribe Publications. 1961. vii, 133 pp. \$2.95

In this volume, Dr. Petuchowski, Associate Professor of Rabbinics at the Hebrew Union College - Jewish Institute of Religion in Cincinnati, employs both a lucid mind and a skillful pen to discuss "the meaning which Torah can have for the modern Jew." *Ever Since Sinai* offers "a point of view which, though conscious and aware of the findings

of modern scholarship, yet bases itself on an inner relationship to the material considered." The seven chapters of the book are supplemented by notes, indices, and a brief bibliography.

ROGOW, ARNOLD A., Edited by. *The Jew in a Gentile World: An Anthology of Writings about Jews, by Non-Jews*. New York: Macmillan Company. 1961. xvii, 385 pp. \$5.95

Dr. Rogow, who is Associate Professor of Political Science at Stanford University, has resourcefully edited an anthology of writings reflecting "the whole range of feeling about Jews, from an extreme anti-Semitism threatening, and in some cases accomplishing, wholesale extermination of Jews, to an extreme philo-Semitism tending toward self-identification with Jews." The writers represented include ancients like Cicero and Tacitus, early Christians like Tertullian and Augustine, medieval personages like Luther and Marlowe, modern Europeans like Francis Bacon, Macaulay, Nietzsche, Hitler, and Khrushchev, and Americans ranging from Peter Stuyvesant to Edmund Wilson. The section on "The Jew in America, 1654-1958" comprises over a third of the book and presents the views of nearly thirty individuals. The volume includes an introduction by Charles P. Snow and an epilogue by Harold D. Lasswell.

ROTHSCHILD, SALOMON DE. *A Casual View of America: The Home Letters of Salomon de Rothschild, 1859-1861*. Stanford, Calif.: Stanford University Press. 1961. vii, 136 pp. \$3.75

Translated and edited by Sigmund Diamond, Associate Professor of Historical Sociology at Columbia University, this volume is composed of the letters written home from America by a young scion of the famous banking family's French branch. Baron de Rothschild's perceptive and often amusing observations of the United States on the verge of civil war reveal a character who "went through the country with magnificent imperturbability, casting verdicts, seeing less than he supposed, and unaware of what he did not see." Among the things that Rothschild did see and comment upon were the conditions of American Jewry. Professor Diamond has supplied an introduction and an index, and has annotated the letters.

SCHLEIER, GERTRUDE. *A Time for Living*. New York: Dodd, Mead & Company. 1961. 343 pp. \$4.50

The author, who was born on the Lower East Side of New York

and has spent her life there in a wheel chair, has written a novel of Lower East Side life during the Second World War.

WOLF, EDWIN, 2ND, with JOHN F. FLEMING. *Rosenbach: A Biography*. Cleveland and New York: World Publishing Company. 1960. 618 pp. \$10.00

Abraham Simon Wolf Rosenbach was "the greatest antiquarian bookseller the world has seen . . . the Napoleon of the auction room." The authors present this native Philadelphian in vast and fascinating detail as "an eye-twinkling, hard-selling, hard-drinking, scholarly bookman." Mr. Wolf, a distinguished historian and librarian of The Library Company of Philadelphia, was long associated with Rosenbach, as was Mr. Fleming, who succeeded to the business of the Rosenbach Company in 1954. The book is handsomely illustrated and carefully indexed.

ZUKERMAN, WILLIAM. *Refugee from Judea and Other Jewish Tales*. New York: Philosophical Library. 1961. 145 pp. \$3.75

The author, until his death in 1961 editor of the biweekly *Jewish Newsletter*, presents nine stories, based on biblical and New Testament themes, and originally published, for the most part, in the *Menorah Journal*, the *Antioch Review*, the *Prairie Schooner*, and the *Jewish Forum*. Written mostly during the Second World War, the stories reflect "a period when all but the faintest flickers of hope and faith had been extinguished in the hearts of men." The book has an introduction by Erich Fromm.

*The American Jewish Archives* takes pleasure in announcing the recent publication of the fifth title in the "Monographs of the American Jewish Archives" series:

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