

## Reviews of Books

*Felix Frankfurter Reminisces: Recorded in Talks with Dr. Harlan B. Phillips.*

New York: Reynal & Company. 1960. ix, 310 pp. \$5.00

JACOBS, CLYDE E. *Justice Frankfurter and Civil Liberties.* Berkeley, Calif.:

University of California Press. 1961. viii, 265 pp.

THOMAS, HELEN SHIRLEY. *Felix Frankfurter: Scholar on the Bench.* Baltimore:

The Johns Hopkins Press. 1960. xiv, 381 pp. \$6.50

*Felix Frankfurter Reminisces*, *Justice Frankfurter and Civil Liberties*, and *Felix Frankfurter: Scholar on the Bench* provide a menu of champagne, and of steak (both tender and tough), for the reader wishing to become acquainted with one of the most stimulating personalities of the twentieth century. Justice Frankfurter has been described by Professor Fred Rodell, of the Yale Law School, as an "outstanding disappointment," and by the great Justice Learned Hand "as the most important single figure in our whole judicial system."

Frankfurter, as teacher, and as scholar on the bench, will long radiate and shape the course of constitutional law.

His *Reminisces* — which are basically a transcript of "tape recordings of comments on questions put to him initially on behalf of the Oral History Department of Columbia University" — provides the champagne.

Frankfurter is fresh, voluble, and effervescent — a diminutive David (or Felix) among Goliaths, always motivated by high principles without being stuffy, always in high places with distinguished personages, and privileged to be associated (at one time or other) with Henry L. Stimson, the Roosevelts (Theodore and Franklin), Woodrow Wilson, William Howard Taft, Oliver Wendell Holmes, Louis D. Brandeis, Benjamin N. Cardozo, Chaim Weizmann, Jean Monnet, Walter Lippmann, Harold Laski, Morris Raphael Cohen, and countless others.

He grew up in "what might be called an ethical tradition," with a great thirst for knowledge, an all-pervasive interest in the world of affairs, and a deeply rooted desire to be a lawyer.

Harvard Law School provided the legal crucible. His revered teachers Samuel Williston, James Barr Ames, Joseph Henry Beale, and John Chipman Gray were the midwives of his mind. Holmes and Brandeis were the testators of his judicial heritage; but it was Henry L. Stimson — a "precious influence" — who locked him in the mold of dedicated public

servant committed to "care passionately about the clean administration of justice in the United States."

Professor Charles Townsend Copeland once cautioned him that he went "off like an alarm clock. Don't talk so fast." Frankfurter describes himself (at least in his youth) as being "such a shy and sensitive kid"; and later, as having "a great deal of vivacity and buoyancy," "a spontaneous creature, and I like people." It was Brandeis who, commenting on Frankfurter's teaching, said, "It doesn't matter what he teaches. If he were to teach Bills and Notes, he'd be teaching himself."

Frankfurter's (quoted or original) trenchant characterizations of prominent persons are forthright and refreshing: Woodrow Wilson was cold, dogmatic, and resistant to facts; William Howard Taft was a poor president ("he wasn't interested in his job. He didn't care for it"), but a good Chief Justice (being on the Supreme Court "was his notion of what heaven must be like"); Justice James Clark McReynolds — "I despise McReynolds, but respect him," "McReynolds was a hater," "He was rude beyond words to that gentle, saintlike Cardozo. He had primitive anti-Semitism"; Henry Morgenthau "was just a lot of hot air"; Weizmann was someone to be counted "among the great men of our time"; Franklin D. Roosevelt possessed "powers of initiative, resourcefulness and aggressive statesmanship"; Dean Roscoe Pound was "essentially a timid creature," "his weakness was weakness," he "was a scare cat" who "wanted to be all things to all men" and was "afraid to stand up to people," but he was "a near genius"; Calvin Coolidge was "arid" and "passive"; Herbert Hoover lacked "sensitiveness toward public affairs" and showed "hostility against facts that he didn't like, that quality of not facing facts if they're disagreeable," and further, that "Some of the factors that certainly contributed toward the deterioration in European affairs and gradually brought Hitler to his apogee, to his power . . . were largely Hoover's doings"; Holmes — "Apart from my own chief, Secretary Stimson, the great friendship that I formed with a person of an older generation was Mr. Justice Holmes." "I became a regular visitor at his house," and "he did practically all of the talking. He was probably the best talker," "but you didn't think of talking when he talked because it was such a wonderful stream of exciting flow of ideas in words."

On the subject of "religion," Frankfurter said: "At home we were an observant, not an orthodox, but observant Jewish family as a kind of family institution, a kind of emotional habit. It had for me the warmth of the familiar, the warmth of the past and of the association at family festivals." "By leaving the synagogue I did not, of course, cease to be a Jew

or cease to be concerned with whatever affects the fate of Jews." "I'm a reverent agnostic." Elsewhere, he startles with the remark: "In fact, I know that I exacted higher standards from Jews than from other people, and perhaps that was on the whole a good thing for Jews who have any capacity."

His industrial relations activities, particularly his Report on the Bisbee Deportation and his Mooney Report, provoked Theodore Roosevelt, in 1917, to write a castigating and irresponsible letter which stated: "You have taken . . . an attitude which seems to be fundamentally that of Trotsky and the other Bolsheviki leaders in Russia." This, together with certain legal and nonlegal activities, plus his distinguished Report on the Sacco-Vanzetti case, earned him the reputation of being a "liberal," and provided ineffective ammunition for those who sought to block his appointment to the Supreme Court in 1939.

Frankfurter believed that his main contribution to law and to society would and should derive from his influence upon his students, and for this reason he refused to accept Governor Joseph B. Ely's appointment to the Supreme Judicial Court of Massachusetts and also refused to accept the position of Solicitor General of the United States under Franklin D. Roosevelt; but finally, when he did accept the appointment to the United States Supreme Court, it was with the awareness that his teaching activities would vicariously continue through his pronouncements from his new Delphic bench. "The whole nation is your class."

His *Reminisces* concludes with a quotation from James Bradley Thayer, "the great figure in constitutional law at the Harvard Law School," who influenced Holmes, Brandeis, the Hands (Learned and Augustus Noble), and Stimson:

. . . the safe and permanent road towards reform is that of impressing upon our people a far stronger sense than they have of the great range of possible mischief that our system leaves open, and must leave open, to the legislature, and of the clear limits of judicial power; so that responsibility may be brought sharply home where it belongs. The checking and cutting down of legislative power, by numerous detailed prohibitions in the constitution, cannot be accomplished without making the government petty and incompetent. . . . Under no system can the power of courts go far to save a people from ruin; our chief protection lies elsewhere.

In this quotation we find that austerity principle, the principle of "judicial restraint" — a kind of judicial abstinence and celibacy in the exercise of the judicial function — adherence to which earned Frankfurter the reputation of being a "conservative" on the bench. The orthodoxy of his observance was such that he deemed himself compelled (despite his personal

attitude) to dissent in *West Virginia State Board of Education vs. Barnette* (319 U. S. 624, 646 [1942]), the flag salute case. His dissent was so at variance with his predilections that he felt constrained to begin his opinion with:

One who belongs to the most vilified and persecuted minority in history is not likely to be insensible to the freedoms guaranteed by our Constitution. Were my purely personal attitude relevant I should wholeheartedly associate myself with the general libertarian views in the Court's opinion, representing as they do the thought and action of a lifetime. . . . As a member of this Court I am not justified in writing my private notions of policy into the Constitution, no matter how deeply I may cherish them or how mischievous I may deem their disregard.

*Justice Frankfurter and Civil Liberties* has for its primary objective the presentation of Frankfurter's "viewpoint and approach" in what "is the most controversial and troublesome area of judicial policy-making — the civil liberties of American citizens." The author stresses the "two interdependent elements" in Frankfurter's decisions: Frankfurter's "striving for self-restraint" and his adherence to a "pragmatic-empirical approach in seeking an accommodation of diverse values."

This work is divided into the following divisions: "Libertarian Activist"; "The First Amendment: Problems and Propositions"; "First Amendment Freedoms: The Religion Clauses"; "First Amendment Freedoms: Speech, Press and Assembly"; "Liberty and National Security"; "Federal Procedural Rights"; "Due Process and the Living Law"; and "Civil Liberties and the Judicial Process."

According to the author, "constitutional law must ultimately represent the reconciliation of society's claims with individual rights"; the "fundamental divisions within the Court on civil liberties have their origins" in the central problem of "how to reconcile individual and minority rights with the power of a majority to rule"; this reconciliation has as its predicate the determination to "*what extent does the American democratic tradition permit the interposition of judicial power*" against the power of the legislature?

This reconciliation is traced from *Calder vs. Bull* (3 Dall. 386 [1798]), which is cited as holding "that legislative enactments should not be declared unconstitutional unless no reasonable doubt to the contrary could be entertained." As against this tendency, Justice Holmes in *Lochner vs. N. Y.* (198 U. S. 45, 74 [1905]) formulated his "rational-man" test as a rule of *presumptive* constitutionality, that is to say, legislative enactments are *presumptively* constitutional "unless it can be said that a rational and fair

man necessarily would admit that the statute proposed would infringe fundamental principles as they have been understood by the traditions of our people and our law."

While the pre-1937 Court was willing to interpose its own "judgments of sound economic policy against those of the legislatures," the post-1937 Court for the most part reverted to Holmes in "cases turning on the application of property and (economic) liberty due process" — and imposed restraints upon their own activities in this area. The Court was divided, however, when it came to imposing like restraints in the field of civil liberties, so that, on the one hand, we have those Justices who contend that First Amendment liberties "enjoy a preferred place in the hierarchy of Constitutional values," and we find Hugo L. Black, Wiley Blount Rutledge, Frank Murphy, and William O. Douglas who desire to extend Holmes's "clear-and-present-danger test" (*Schenk vs. U. S.* [249 U. S. 47 (1919)]) and "reenforce it as a limitation on legislative power," while, on the other hand, we find Frankfurter (in *Kovacs vs. Cooper* [336 U. S. 77, 89 (1948)]) disapproving of giving to freedom of speech a "preferred position," because he regards this as constituting a "doctrinaire attitude." "I say the phrase is mischievous because it radiates a constitutional doctrine without avowing it."

Frankfurter's concept of the judicial function is predicated on Chief Justice John Marshall's major premise "that it is a *constitution* we are expounding" (*M'Culloch vs. State of Maryland* [4 Wheat. 316, 407 (1819)]); therefore, judges must not ignore its *organic* nature. To talk about the "*preferred position*" of freedom of speech is antagonistic to this *organic* nature and represents the expression of "a complicated process of constitutional adjudication by a deceptive formula," thereby constituting "mechanical jurisprudence." Mechanical jurisprudence will encourage the Court to ignore and overlook vital differences in cases and will undermine the entire process of "rational discriminating adjudication," case by case and fact by fact.

Despite Frankfurter's rejection of the "preferred position" concept and despite his insistence upon an empirical approach, we find him, nevertheless, giving a kind of preference to certain concepts:

*First:* He gives a kind of preference to freedom of speech in so far as it falls within the scope of Justice Harlan F. Stone's *Carolene* footnote No. 4 (*U. S. vs. Carolene Products Co.* [304 U. S. 144, 152 (1938)]):

It is unnecessary to consider now whether *legislation which restricts those political processes* which can ordinarily be expected to bring about repeal of undesirable legislation, is to be subjected to *more exacting judicial scrutiny*

under the general prohibitions of the Fourteenth Amendment than are most other types of legislation. . . . (italics added)

We find Frankfurter's expression of this preference in *Minersville District vs. Gobitis* (310 U. S. 586, 599 [1939]):

Except where the transgression of constitutional liberty is too plain for argument, personal freedom is best maintained — *so long as the remedial channels of the democratic process remain open and unobstructed* — when it is ingrained in a people's habits and not enforced against popular policy by the coercion of adjudicated law. (italics added)

And again in *Kovacs vs. Cooper*, *supra* (p. 95):

Those liberties of the individual which history has attested as the indispensable conditions of an open as against a closed society come to this Court *with a momentum for respect* lacking when appeal is made to liberties which derive merely from shifting economic arrangements. (italics added)

In other words, according to the author, it would appear that the "judiciary may have some extraordinary responsibility to keep open the channels of political discussion and protest by closer scrutiny of enactments constricting those channels."

*Second:* Frankfurter "sees procedural law as a special province of judicial competence. For this reason the canons of judicial self-restraint . . . are, for him, somewhat less compelling where procedural rights are at issue."

*Third:* When Frankfurter reviews state action pertaining to the "establishment" clause of the First Amendment, judicial scrutiny is heightened to the point where the Constitution is deemed to preclude any breach in the "Wall of Separation." "Separation means separation, not something less." "In no activity of the State is it more vital to keep out divisive forces than in its schools, to avoid confusing, not to say fusing, what the Constitution sought to keep strictly apart." (*McCullum vs. Board of Education* [333 U. S. 203, 231 (1948)].)

*Fourth:* National security, national unity, unfettered public education, due process, longevity of a particular precedent, the identity of the judge originating or affirming the precedent and his particular place in Frankfurter's hierarchy of judges — all these are given a kind of preference when Frankfurter exercises his judicial function.

*Felix Frankfurter: Scholar on the Bench* undertakes to isolate Frankfurter's "techniques of legal interpretation" and to make a determination . . . of the criteria that recommended themselves to him in ruling on constitutionality or unconstitutionality, legality or illegality. These techniques

and concepts are horizontal rather than vertical in character. That is to say, once having been identified, they can with equal ease be applied to cases involving taxation, commerce, civil rights [etc.].

"The four major headings under which these techniques" are discussed are: "Symbolism and Social Unity; The Uses of History; The Constitution as an Instrument of Power; and, Decentralization and Dispersal of Control."

Frankfurter is interested in those symbols "that allow transmission of values from one individual to another, from one generation to another." "Symbols are the cement that binds society together." The flag is such a symbol, and so is public education. "Schools have dual roles: They are symbols and the transmitter of symbols." "In trying to alleviate conflicts, it is part of the judicial function to make compromise and adjustment workable principles. In undertaking this task, courts play a symbolic role." Frankfurter consults "history for insights into the solution of present problems." Frankfurter has written that "the Constitution of the United States is most significantly not a document but a stream of history. And the Supreme Court has directed the stream. Constitutional law, then, is history. But equally true is it that American history is constitutional law." Accordingly, he has a respect for *stare decisis*.

Frankfurter is concerned "with concepts of power"; since he looks at the Constitution as an "organic whole," he holds that all "constitutional clauses are on an equal footing and should be so treated by the Supreme Court." This causes him to reject the "preferred freedoms" position and colors his "thinking on such topics as the war power and the President's power as Commander in Chief." This also involves him in arriving at conclusions concerning the Court's relationship to Congress, to administrative agencies, to lower courts, and to and between the nation and the states.

These three volumes are recommended for enjoyment, and also for study as preparatory reading prior to embarking upon the excitement of Frankfurter's decisions.

*Cincinnati, Ohio*

HAROLD K. GOLDSTEIN

Attorney Harold K. Goldstein is Chairman of the Jewish Community Relations Committee of Cincinnati and a member of the American Jewish Congress' National Commission on Law and Social Action.

NEVINS, ALLAN. *Herbert H. Lehman and His Era*. New York: Charles Scribner's Sons. 1963. 456 pp. \$7.50

This is the sympathetic biography of a "do-gooder," that is to say, a good man who devoted his life to public service. We have heard much of the origins of the Gospel of Wealth in the Puritan doctrine of stewardship, and it is refreshing to find here an example of a wealthy man whose devotion of his wealth and leisure to human welfare stemmed from a Jewish tradition. Herbert H. Lehman's outlook seems to have been a blending of the attitudes of Jewish charity organizations and those of New Deal liberalism.

The Lehman story began in Alabama, "when Cotton seemed King," and where Herbert H. Lehman's father supported slavery and the Confederacy. After the Civil War, Mayer Lehman moved to New York and made a large fortune, but remained a Democrat — a Southern Democrat. He named his eighth child for the Alabama Democratic leader Hilary A. Herbert; and Herbert H. Lehman remained so partisan a Democrat that he could never cast a vote for New York's greatest mayor, Fiorello H. La Guardia.

Growing up awkwardly in the midst of the urbanity and talent of up-town German Jewish life, in the circle of the Seligmans, Lewisohns, and Guggenheims, Lehman showed no early promise. He was overshadowed by an older brother at the fashionable Sachs School, was a C student at Williams College, and became a successful and amiable businessman in the family firm. The First World War and its aftermath for the first time in his life drew heavily on his administrative talents. He served effectively in the Navy and War Departments, rising to the rank of colonel. In the 1920's, while his friend Franklin D. Roosevelt was learning compassion through suffering, Lehman held a high post in the Joint Distribution Committee, where he learned at second hand, but deeply, lessons in human need which he never forgot. His work for the "Joint" in the economic rehabilitation of East European Jews and his lifelong interest in the Henry Street Settlement serving mainly the East Side Jews prepared him for his later career of relief administration in the wake of depression and war.

Long a contributor to the Democratic party, Lehman rode into public office on Roosevelt's coattails, serving for four years as lieutenant governor of New York and ten years as governor. Less creative than Alfred E. Smith or Roosevelt, he continued their progressive policies and held Tammany at bay. In this least satisfying section of the book, routine statehouse activities and tepid political contests occupy much space. Though an able executive, Lehman was not a great political leader.

When Nazi mass murder and wartime conditions were causing death and disease to millions, Lehman organized and directed the agency to rescue as many of these as possible. After frustrating wartime experiences with military men whose sole concern was victory, Lehman's United Nations Relief and Rehabilitation Administration was only beginning to bring adequate postwar relief when Cold War chauvinism weakened public support for its work. Lehman resigned in 1946, ostensibly for reasons of health.

As a United States Senator from 1950 until 1957, the aging Lehman spoke for civil liberty and minority rights against the reactionism of Senators Joseph R. McCarthy and Pat McCarran. If he had little success against such hardened demagogues, many were heartened by his increasingly liberal rhetoric. And he won his last political fight, to oust Carmine De Sapio from control of Tammany Hall. Eighty-five years old at his death in December, 1963, Herbert H. Lehman was still ready to ride forth yet again to tilt with dragons, or rescue someone in distress.

This interesting life has been told by one of America's great professional historians, who has written or edited some thirty significant books in every period and phase of American history. Though there are some evidences of hasty writing, the two most glaring historical errors have been corrected in this review copy, and every seeming error of historical judgment that this reviewer checked turned out to be correct. There is every evidence that the research has been thorough, even a labor of love, including Lehman's papers, his Oral History Memoir at Columbia University, interviews, and the files of UNRRA. And the sympathetic approach which has been characteristic of other Nevins biographies seems more appropriate in the case of this warmhearted and lovable man than in the case of some other subjects.

*Cincinnati, Ohio*

LOUIS R. HARLAN

Dr. Louis R. Harlan is Associate Professor of History at the University of Cincinnati.

## Brief Notices

ALDEN, JOHN RICHARD. *The American Revolution: 1775-1783*. New York: Harper Torchbooks. 1962. xviii, 294 pp. \$1.95

Professor John R. Alden, of the University of Nebraska, has written an account of the Revolutionary War which, while not eschewing revisionism, does present "the thought and conduct of the American patriots" as "ultimately defensible" and the Declaration of Independence as "in the last analysis justifiable." Part of The New American Nation Series, edited by Henry Steele Commager and Richard B. Morris, the book is well illustrated and indexed and contains a useful bibliography.

BIAL, MORRISON DAVID, Edited by. *An Offering of Prayer*. Summit, N. J.: Temple Sinai. 1962. 105 pp. \$2.00

This volume, subtitled "Prayers and Meditations, Private and Public," was prepared by Rabbi Bial in honor of Temple Sinai's tenth anniversary. It includes material ranging from Josephus to Einstein.

BROWNSTONE, EZEKIEL. *Fun Eign Hoyz*. Tel-Aviv: Hamenora Publishing House. 1963. 320 pp.

The author, a resident of Los Angeles, offers here some sixty Yiddish essays, including his reminiscences of notables like David Pinski, Sholem Asch, Halpern Leivick, Moissay Olgin, and David Ignatow.

COHON, BERYL D. *My King and My God*. New York: Bloch Publishing Company. 1963. x, 239 pp. \$3.95

This collection of sermons by the rabbi of Temple Sinai in Brookline, Massachusetts, reflects "the major tenets of contemporary Judaism on the American scene, as understood by a Reform Rabbi." Subtitled "Intimate Talks on the Devotions of Life," Dr. Cohon's book is comprised of thirty chapters, including a two-chapter supplement on the rabbinate.

DREYFUS, A. STANLEY, Compiled by. *Henry Cohen, Messenger of the Lord*. New York: Bloch Publishing Company. 1963. xv, 175 pp. \$4.00

London-born Henry Cohen (1862-1952) served from 1888 to 1950 as rabbi of Congregation B'nai Israel in Galveston, Texas. As his grandson and namesake has written, he became "a legend in the state

of Texas." Another grandson, Professor David Henry Frisch, speaks of his "enthusiasm and daring." Woodrow Wilson called him "the first citizen of Texas," and Stephen S. Wise saw him as "prime minister of American Jewry." In this volume, compiled by the present rabbi of Congregation B'nai Israel, twenty-two friends and admirers of Henry Cohen have recorded their memories and impressions of him. Among them are a vice-president of the United States, a governor of Texas, a Federal judge, Christian clergymen, college presidents, rabbis, journalists, and civic leaders. The book also includes selections from Henry Cohen's writings and several photographs.

EFRON, BENJAMIN, and ALVAN D. RUBIN. *Your Bar Mitzvah*. New York: Union of American Hebrew Congregations. 1963. v, 42 pp. 75¢

There was a time when Reform Jews had much sympathy for the view that the Bar Mitzvah ceremony should be abolished. This attractive little booklet, illustrated by Hal Just, testifies how long gone that day is.

FIELD, WALTER L. *A People's Epic: Highlights of Jewish History in Verse*. New York: Bloch Publishing Company. 1963. 118 pp. \$5.00

Walter L. Field, of Detroit, has undertaken, writes Professor Harry M. Orlinsky in his foreword, "to present a survey of Jewry's long, varied, and stimulating career in a form that will attract and capture Jewish youth — and those who refuse to grow old." In this handsomely published volume, Mr. Field has rendered four millennia of Jewish history in rhymed verse, supplemented by a chronology, notes, and a glossary. One of his poems deals with "Patriots and Peddlers" in America. The book is illustrated by Sol Calvin Cohen.

FITZPATRICK, DONOVAN, and SAUL SAPHIRE. *Navy Maverick: Uriah Phillips Levy*. Garden City, N. Y.: Doubleday & Company. 1963. 273 pp. \$4.50

A journalist and a novelist have combined their talents to produce this fast-moving account of Commodore Uriah P. Levy, America's first high-ranking naval officer, and of his tempest-tossed career. Born at Philadelphia in 1792 and remembered especially for his efforts to eliminate flogging in the United States Navy, Levy once told Congress that he was "an American, a sailor and a Jew." The authors comment that "he never let anyone forget it — be they superior officers in the . . . Navy, British admirals, a Brazilian emperor, pirates, politicians, or congressmen." The book includes a bibliography and an index.

GLANZ, RUDOLF. *Jew and Mormon: Historic Group Relations and Religious Outlook*. New York: Waldon Press, Inc. 1963. vii, 379 pp.

In this lengthy and formidably documented study, published with the help of the Lucius N. Littauer Foundation, Dr. Rudolf Glanz depicts Mormonism as "the conqueror of old Christian-European inhibitions vis-à-vis Judaism and as the creator of a new relationship to the old Bible people and its religious world." Unfortunately, the book lacks an index.

GREENLEAF, RICHARD E. *Zumárraga and the Mexican Inquisition, 1536-1543*. Washington, D. C.: Academy of American Franciscan History. 1962. x, 155 pp. \$6.50

This valuable study of Don Fray Juan de Zumárraga, sixteenth-century Mexican churchman and apostolic inquisitor, includes a chapter on, plus other references to, Jews and Judaizers in Mexico. Dr. Greenleaf finds that Zumárraga's efforts to eradicate Judaizing failed, "perhaps because the converted Jew [who maintained in secret a Jewish loyalty] had evolved a hardiness and cunning with which the Holy Office could not cope." The book is indexed, and features an extensive bibliography of manuscript materials and published works.

GRUNWALD, HENRY ANATOLE, Edited by. *Salinger: A Critical and Personal Portrait*. New York: Harper Colophon Books. 1963. xxix, 287 pp. \$1.75

Jerome David Salinger has been classified by one leading literary critic as a "good minor writer," but, writes Henry A. Grunwald in his introduction to this unusual potpourri of Salingeriana, "there are other 'good minor' writers whose work may be better than Salinger's but who do not hold our imagination — or for that matter, irritate us — in nearly the same way."

KATZ, IRVING I., and MYRON E. SCHOEN. *Successful Synagogue Administration*. New York: Union of American Hebrew Congregations. viii, 200 pp. \$2.00

For over thirty-five years, Irving I. Katz, organizer and first president of the National Association of Temple Administrators, has served as executive secretary of Detroit's Temple Beth El; Myron E. Schoen, who served as administrator of New York City's Stephen Wise Free Synagogue and as assistant to the national director of the B'nai B'rith Hillel Foundations, is director of the Commission on Synagogue Administration of the Union of American Hebrew Congregations and the

Central Conference of American Rabbis. The two have combined their talents and experience to produce this "practical guide for synagogue leaders." They deal with the synagogue as an administrative unit, the role of the board of trustees, financial management and planning, synagogal construction and maintenance, membership, public relations, and other congregational matters. The book is indexed, and has a preface by Dr. Maurice N. Eisendrath.

LIEBERMANN, JOSÉ. *Tierra Soñada: Episodios de la Colonización Agraria Judía en la Argentina, 1889-1959*. Buenos Aires: Luis Lasserre y Cia. 1959. viii, 210 pp.

This work — whose Spanish title may be translated as "Land of Dreams," or perhaps "Promised Land" — deals, in sixteen chapters, with the little-known story of Jewish agricultural colonization in Argentina during the years 1889-1959. The problems of adjustment faced by the settlers, most of them Russian Jewish immigrants, the aid and comfort they received from Baron Maurice de Hirsch, their "gauchoization" — all this and much more is discussed at length in *Tierra Soñada*. The author, now associated with the Argentinian Government's Instituto de Patología Vegetal, was himself born in one of the agricultural colonies — Colonia Clara. His book, well-illustrated, is published under the auspices of the Fondo Nacional de las Artes de la República Argentina. It won first prize in the Jewish Colonization Association's 1952 contest.

SHWAYDER, NELLIE. *Five Stories*. Denver: Privately Published. 1963 [?]. 34 pp.

Nellie Weitz (Mrs. Jesse) Shwayder, of Denver, Colorado, offers here, in the form of five short stories, her insights into the world around her. Bearing the hallmarks of an artistic imagination, her *Five Stories*, dedicated, as she says, "to my five children, each a star," shows her to be a woman of compassion, sensitivity, and warmth — in every sense of the term what the Book of Proverbs calls an *ayshet hayil*, a woman of valor. Her stories re-create a community of hope and sorrow, strength and weakness — a lonely wife giving her heart to a foundling, a busy mother who becomes poignantly aware of her son's need for her, an ill middle-aged woman in search of work and love, a disfigured girl fearing rejection by her soldier sweetheart. Mrs. Shwayder has brought to life in these vignettes the drama of the unheralded.