

Reviews of Books

ARENDR, HANNAH. *Eichmann in Jerusalem — A Report on the Banality of Evil*. New York: Viking Press. 1963. 275 pp. \$5.50

Since so much has already been written about Hannah Arendt's *Eichmann in Jerusalem*, there is only one justification for further discussion. It is that Miss Arendt's book purports to teach us not only about "Eichmann in Jerusalem," but also about many other far more significant subjects, including the meaning of the Nazi holocaust, the response of a people to disaster, and the nature of "evil" itself. These matters are of enduring consequence. They are crucial to our understanding of our times: what has been and what shall be. Such subject matter bears repeated examination, especially when the presentation at hand is an unfortunate distortion.

Miss Arendt's credentials are those of a social scientist from whom one might have expected a dispassionate, sober, perhaps even profound, analysis of all the issues raised by the Eichmann trial and the events and issues surrounding it. Instead, we are presented with a flashy, bias-filled piece of journalism striving for cleverness and effect — from the euphonious and absurd subtitle ("A Report on the Banality of Evil") to the pretentiously clever "verdict" ("No member of the human race can be expected to want to share the earth with you. This is the reason, and the only reason, you must hang." But the scoundrels of history, including Eichmann, have never had any problem finding other scoundrels willing to share the earth with them. On the basis of this logic, only the Elijahs of history, whose passion left them totally isolated from their contemporaries, would be candidates for hanging.).

The author's vicious anti-Zionist bias is far from her most serious failing, but it is her most obvious one. It becomes evident on the first page. Miss Arendt is contemptuous of almost everyone, but her contempt for the prosecutor, Gideon Hausner, and for David Ben Gurion ("the invisible stage manager") is unrelieved.

Zionism is continuously equated by the author with Nazism. Eichmann is described as "converted immediately and forever to Zionism" by his reading of Theodor Herzl's *Judenstaat*. Nazi expulsion schemes are continuously equated with the aim of building a Jewish homeland. The Jewish Agency is a partner with the Nazis in "highly satisfactory agreements." Zionist leaders are privileged collaborators with Nazis. When Eichmann

asks Reinhard Heydrich for a dumping place for Jewish expellees, the author snorts in parentheses: "A Jewish homeland, a gathering in of the exiles of the Diaspora."

We might expect to encounter this kind of polemical vulgarity in a work on the New Deal written by Westbrook Pegler — but not in a book with scholarly pretensions; not from an author with claims to profundity. Miss Arendt is entitled to her view of Zionism, Israel, Ben Gurion, Hausner, and the Jewish Agency. She might attack any and all of these on many grounds. But, as Marie Syrkin has pointed out, the persistent parallel between Eichmann's "dream" of a Devil's Island and Herzl's vision of a Jewish state is a smear of the type that students of Nazi technique will readily recognize. More unfortunate than her smear of Zionists and Zionism is her disservice in blurring our understanding of Nazis and Nazism.

Her worst distortion is her indictment of Jewish leaders of all kinds as accomplices in mass murder.

In reviewing Miss Arendt's book for the Book of the Month Club, Gilbert Highet wrote: "One aspect of the Eichmann trial which dawned on me for the first time as I read her book and which I still hope I may have misapprehended, was that the extermination of the Jews of Europe, though directed by a group of ruthless Germans, was nevertheless participated in by a number of Jewish officials. . . . whether this is in fact the truth or not I cannot tell. When I attended the trial of the Nazis who ran the Belsen concentration camp, I heard no such implication made even indirectly."

That which was not even implied indirectly in the Belsen trial is boldly expounded by Hannah Arendt. Not only did "Jewish leaders" participate, but "this role of Jewish leaders in the destruction of their own people is undoubtedly the darkest chapter of the whole dark story. . . ."

Is this really the darkest chapter? Were Jews really guilty of willfully sending their fellows to death?

Only an observer of incredible ill will could equate what Jewish leaders did during Nazi times with a free decision on their part. Only one blinded by malice could pass so lightly over the terrible dilemmas, the pathetic alternatives, the crushing dehumanization, the vicious deceptions, the agonizing choices faced by leaders in this dreadful time.

Hannah Arendt, rich with the wisdom of hindsight, passes over these men and their agonies with a few brief and vicious strokes: "Wherever Jews lived there were recognized leaders and this leadership, almost without exception, cooperated in one way or another, for one reason or another with the Nazis."

“... in one way or another, for one reason or another. . . .” Is it as simple as that? The “ways” and the “reason” apparently merit neither analysis nor interpretation. Miss Arendt contents herself with a few brief comments, lumping together scoundrels and saints, twisting and torturing quotations. Her distorted half-quote from Leo Baeck (she eliminates the half in which Baeck explains his action) and her designation of Baeck as “the Jewish Fuehrer,” obvious slanders which have drawn wide condemnation and refutation, are characteristic.

The continuous, if pathetic, attempts at rescue, the numerous instances of resistance, are passed over without comment. So, too, is the clear evidence which refutes her contention that “if the Jewish people had been unorganized and leaderless . . . the total number of victims would hardly have been between four and a half and six million people.”

We need only recall the fate of leaderless and unorganized Soviet Jewry in occupied Russia to demonstrate that her thesis is untenable. In Belgium, where Jews fared somewhat better, she tells us that there was no Jewish Council when in fact there was. In France, where Jews fared better, she ignores the existence of a Jewish Council altogether.

Clearly, the character and circumstances of Nazi occupation, the aims of the Nazis at the time of occupation (the extermination policy was not instituted until after the invasion of Russia in June, 1941), and the attitude of the general population were the key factors in determining the extent to which the extermination policy succeeded. Obviously, Miss Arendt has missed the mark. That she maligns all Jewish leadership in the process is painful. That she obscures the real nature of the Nazi extermination effort is unforgivable.

Within this context, Miss Arendt's indictments of the Christian community of Europe for its lack of response and of the German people for their lack of remorse lose the edge which they might have had. They are submerged in a shrill deluge of contempt without focus.

Only in her treatment of Eichmann himself does Miss Arendt's skill in analysis reveal itself. Her conclusion is that he is banal. And he obviously is — not as banal, perhaps, as he and Miss Arendt would have us believe, but he is basically a nonentity. Unfortunately, her treatment makes him the center and focus of attention. Her emphasis in scope contradicts her conclusion. If she had indeed contented herself with a book about Eichmann in Jerusalem, such emphasis would make sense. In a work which glosses so lightly over so many crucial concerns, the preoccupation with Eichmann's thoughts, attitudes, and psychology gives him precisely the importance which the author tells us he does not deserve.

When it suits her purposes, Miss Arendt does not hesitate to deal with material which was not considered at the Eichmann Trial. "This chapter must be included. . ." she says of her version of the action of Jewish communal leaders (snickering all the while "that the prosecution would avoid bringing this chapter into the open was to be expected. . . ." The material is, of course, totally irrelevant to the trial of Eichmann). But she does not give us any information which would help us understand the motivations of the extermination policy. She describes the way the extermination policy worked, but fails to discuss possible reasons why such a policy was undertaken, who was responsible for the inception of the policy, what alternatives were considered, and what goals were served. She details the demoralization of victim and bystander, but fails to give us any insight into the nature of the totalitarian terror which effected this collapse of response.

Miss Arendt has apparently forgotten what she herself taught us fifteen years ago. At that time she wrote (*Partisan Review*, July, 1948): "Today with population almost everywhere on the increase, masses of people are continually being rendered superfluous by political, social and economic events. At such a time, the instruments devised for making human beings superfluous are bound to offer a great temptation: why not use these same institutions to liquidate human beings who have already become superfluous? . . . The Nazis knew exactly what they were doing when . . . they set up those factories of annihilation which demonstrated the swiftest possible solution to the problem of superfluous human masses. There is no doubt that this solution will from now on occur to millions of people whenever it seems impossible to alleviate social, political, or economic misery in a manner worthy of man."

This understanding of motivation and universal relevance is the great and terrible Truth about the holocaust which needs to be explored, expanded, and expounded. This threat of potential repetition, this dreadful shadow which the events of the recent past cast upon the future, needs to be explained and exposed.

Eichmann in Jerusalem is, by Miss Arendt's earlier testimony, an irrelevant and distorted distraction. Let us cast it aside and get on with the task of striving to understand the great evil of our times and its consequences for mankind.

Mount Vernon, New York

LEON A. JICK

Rabbi Leon A. Jick is the spiritual leader of the Free Synagogue of Westchester, in Mount Vernon, N. Y.

MAILER, NORMAN. *The Presidential Papers*. New York: G. P. Putnam's Sons. 1963. 310 pp. \$5.00

There is no doubt that Norman Mailer is an outstanding writer and that he is moved to write, in many instances, by an intense moral concern not shared by too many human beings. But whether he is a thinker who enlightens and liberates is another question. I think that he is an outstanding writer in spite of what might be called "near misses" at greatness. There is the response of reservation shared by many — the feeling that the novels do not come off and that the shorter pieces, including this collection of essays, although very well written, travel overfamiliar paths. I respect and share Mailer's moral concern with juvenile delinquency, the nuclear arms race, totalitarianism, and the status of minorities — all treated in this most recent volume — but I do not find in his writing the calm, sensible pathbreaking of a Bruno Bettelheim or of a Leo Szilard.

The Presidential Papers is a miscellany of essays on topics ranging from "existential legislation" to the Griffith-Paret and first Patterson-Liston prizefights to responses to Martin Buber's collection of Hasidic tales. At times Mailer's responses remind me of what Albert Einstein said about a Franz Kafka novel he had attempted to read: "Nothing could be that complicated!" And Mailer's responses also suggest Isaac Loeb Peretz's "if not higher" in their relation to the originals. "An Impolite Interview" (with Paul Krassner) takes us through "Pacifism, the FBI, the sexual revolution, birth control, literary style, totalitarianism, the new revolutionary, the aesthetics of bombing, masturbation, heterosexual sex, adolescent sex, sexual selection, homosexual sex, the sex of the upper class, and Negro sex [different from White sex?]." Mailer adds, "Considerately, the last round is devoted to mysticism."

The reader of this review may be startled to learn that Mailer's collection takes its title from the fact that it was intended as "advice" for the late President John F. Kennedy. *Chutzpah?* Perhaps. The idea itself might not be intrinsically offensive, but the tongue-in-cheek and self-congratulating tone (though subtle) may irritate more than a few readers. Who has appointed Mailer to be court jester of our American democracy? He is self-appointed.

The best and most moving writing in the *Papers* may be his reports on the Griffith-Paret and Patterson-Liston fights. This may represent the triumph of the concrete over the abstract in Mailer. I am reminded that Leslie Fiedler, that extraordinary writer and critic, in some ways like

Mailer, has said that Mailer's most successful piece of fiction is "The Time of Her Time," found in *Advertisements for Myself* — authentic erotic existentialism become literary success. The erotic and the existential life are passions with Mailer.

Praised highly by Alfred Kazin and Diana Trilling, Mailer cannot and should not be denied his share of recognition as a writer and as a genuine (though limited) "secular prophet." Not greatly original or helpful in teaching us how to live, he somehow engages the attention of the serious, the alert, and the committed. Difficult to assess, Mailer is a proof of the risks which the critic runs and of the occupational hazards involved.

Cincinnati, Ohio

BENJAMIN A. SOKOLOFF

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RISCHIN, MOSES. *The Promised City. New York's Jews, 1870-1914*. Cambridge, Massachusetts: Harvard University Press. 1962. xi, 342 pp. \$7.50

The Promised City belongs to that "new" kind of American Jewish history which has supplanted — for the good, many will say — the older variety that fussed over colonial ancestors and the "contributions" of outstanding Jews. A fusion of the techniques of history and sociology, this new approach seems to be especially useful for the study of the immigrant experience in America. It owes much to the teaching and writing of Harvard University's Professor Oscar Handlin, to whom the book is dedicated.

Moses Rischin sees the Jews of New York City (an estimated 80,000 in 1870, grown to about 1,400,000 by 1915) living on a kind of turbulent urban frontier. He does not forget the leaders who helped to direct social change, but he is less concerned with prominent men than with the daily life, group consciousness, institutions, and adjustment to the metropolis, of these masses of Jews, largely East European in origin and background. "Uptown" Jews are not overlooked but are seen mainly as aiding or, sometimes, resenting the "Russians" downtown.

The first chapter of Part One of Rischin's book — there are four major subdivisions — deals with the rise of New York City to commercial and financial pre-eminence as the major center for the making and selling of consumer goods, its big business politics, ethnic groups, and cultural life. Then follow two compressed, informative chapters describ-

ing Jewish life in Eastern Europe up to the era of the great exodus of more than a third of the Jews of Russia, Galicia, and Roumania.

The remaining nine chapters deal in scholarly fashion with a wealth of data under two major headings: the influence of the East European Jews on New York City; and the reciprocal interaction of the big city environment on the newcomers. The over-all theme of the book is the "search for community" among New York's Jews. By "community," of course, Rischin no longer means the European *kahal*, but the accommodation of Jewish values, institutions, and identity to American city life.

He begins his examination of this process in Part Two of his study with a survey of the differences between the middle-class Central European Jews of New York and their East European coreligionists and the eventual reduction of the tensions between the two groups. He then takes the reader on a fascinating tour of "the fervent commercial life" and the tenements of the Lower East Side inhabited by "five major varieties of Jews."

The third division of the book consists of surveys — in effect, first-rate bibliographical essays and mines of suggestions for future researchers — of the Yiddish press, periodical literature, theatre, music, the "Jewish saloon" (coffee house), and the rise of Jewish secular (socialist, anarchist, and labor) movements.

In the fourth division Rischin examines Jewish labor unions, the impact of municipal reform, politics, education, and the arts in the Jewish districts, and, finally, the rise of the strong needle trades unions. In an "epilogue," he weighs the effect of anti-Semitic, racialist, and nationalist prejudice on New York Jewry. The book ends with the hope that the Jews of New York City, "heirs" of *Haskalah*, migration, and Jewish religious ideals adapted to secular uses, will keep alive the sense of the possibilities of "democratic community" which enabled them to help turn New York into "the most American and the most European of the nation's cities."

Because Rischin emphasizes the impact of the metropolis on the lives of the immigrants, the decline of their folk religion, and their social adjustments under the pressures of this new mode of existence, readers with special interests in American Hebrew culture, Zionist beginnings, or the synagogue life of New York's Jews may discover that not every favorite leader or group among the many who might have qualified for inclusion is there. Still, even those who will hunt in vain for an omitted name or institution should be willing to admit that the author has fashioned a prodigious amount of research into a compact, impressively documented book

whose subject is as important for the student of American history as for the specialist in Jewish Americana.

Besides the text, there are statistical tables; a long, critical bibliographical note; diagrams of a so-called "dumbbell" tenement and tenement block; and a map showing the boundaries of subethnic districts and the locations of theatres, schools, *yeshivot*, settlement houses, and other landmarks of the Lower East Side. Fourteen cartoons, drawings, and photos provide a gallery of Jewish faces, occupations, and interests, and re-create the hustle of the pushcart market on Hester Street and the look of typical tenements and sweatshops.

East Lansing, Mich.

JOHN J. APPEL

Dr. Appel, Assistant Professor of American Thought and Language at Michigan State University in East Lansing, has published a number of studies dealing with immigrant history and historiography.

A Word from Waco

Waco, Texas, October 2, 1876

Messrs. Editors:

It may be hardly known to you that there is such a place as Waco. But there is, and it is a thriving little city, situated on the banks of the Brazos. It is the educational center of the great state of Texas, and has a population of about 8,000 souls, probably one fiftieth of which is Jewish. New Year (one day) and Day of Atonement were quite zealously observed by our Hebrew brethren here. They are, alas! votaries of the lucre seeking sect, an attribute generally smothered under the more popular title of "Reform." One family, alone, is orthodox. The rest consider Moses and his dietary laws entirely too antiquated to deserve modern observance. The Benai Berith is in a tolerable flourishing condition in our midst; and likewise the H[ebrew]. B[enevolent]. S[ociety]. Our co-religionists are particularized for their charitableness, and those here are not exception. Every benevolent, religious, and educational institution in our city owes its prosperity in no small degree to its Jewish benefactors. A neat "Hebrew Rest" [cemetery], which we possess, Providence be praised, is seldom needed. Until lately, we had a "Shochet," but feeling himself out of his element "he hath departed."

Respectfully, A Word From Waco.

[*The Jewish Messenger* (New York City), October 13, 1876]

Brief Notices

JACOB, WALTER; FREDERICK C. SCHWARTZ; and VIGDOR W. KAVALER, Edited by. *Essays in Honor of Solomon B. Freehof*. Pittsburgh: Rodef Shalom Congregation. 1964. x, 333 pp.

Dedicated to the illustrious rabbi of Pittsburgh's Rodef Shalom Congregation on the occasion of his seventieth birthday (August 8, 1962), this handsome *Festschrift* is divided into three sections, one dealing with Dr. Solomon B. Freehof's writings, another with his personal impact on his colleagues and associates, and a third with various aspects of Jewish history and literature. Among the contributors to the *Festschrift* are Bernard J. Bamberger, Roland B. Gittelsohn, Ely E. Pilchik, Jacob K. Shankman, William G. Braude, Maurice N. Eisendrath, Nelson Glueck, Alexander Guttman, Solomon Grayzel, Abraham A. Neuman, Jakob J. Petuchowski, Abba Hillel Silver, Herbert C. Zafren, and Andre Zaoui. Theodore Wiener and Lillian Freehof have assembled an extensive bibliography of Dr. Freehof's writings.

KAGE, JOSEPH. *With Faith and Thanksgiving*. Montreal: Eagle Publishing Co., Ltd. 1962. xiv, 288 pp.

Dr. Joseph Kage, National Executive Director of JIAS, the Jewish Immigrant Aid Services of Canada, chronicles in this well-written, carefully documented work "the story of two hundred years of Jewish immigration and immigrant aid effort in Canada (1760-1960)." The book, which is a noteworthy contribution to Canadian — and North American — Jewish history, includes statistical tables, an extensive bibliography, and an index, as well as a foreword by Lavy M. Becker, Vice-President of the Canadian Jewish Congress.

LANDON, MAXWELL. *Masters of Stupidity*. New York: Vantage Press. 1964. 280 pp. \$4.95

In this autobiography, Boston-born Maxwell Landon, who lived for many years in Texas and now makes his home in California, records his encounters with Communist sympathizers, and expresses his admiration for the House Un-American Activities Committee.

LEFTWICH, JOSEPH, Edited by. *Yisroel: The First Jewish Omnibus*. Revised Edition. New York and London: Thomas Yoseloff. 1963. 823 pp. \$6.95

Published originally in 1933, and then again in 1952, *Yisroel*, its editor tells us, "is not a collection, but a selection" of significant Jewish short stories. Like its predecessors, this latest edition includes stories originally written in English (on both sides of the Atlantic), German, Yiddish, Hebrew, French, Russian, and Dutch. Added since 1952 are English writers Arthur Koestler, Wolf Mankowitz, Alexander Baron, Dan Jacobson, and Nadine Gordimer; American English-language writers Charles Angoff, Howard Fast, Meyer Levin, and Bernard Malamud; and American Yiddish writers Isaac Bashevis Singer, Shaie Miller, Rachmil Bryks, Moshe Dluznovsky, S. Tenenbaum, Samuel Izban, Zanvel Diamant, Itzik Manger, and Shlomo Rosenberg.

LEVITAN, TINA. *Islands of Compassion*. New York: Twayne Publishers, Inc. 1964. 304 pp. \$5.00

Subtitled "A History of the Jewish Hospitals of New York," this volume offers an

interesting account of thirteen Jewish hospitals in Greater New York: Mount Sinai, Montefiore, Beth Israel, Lebanon, Jewish Hospital of Brooklyn, Hospital for Joint Diseases, Jewish Memorial, Beth-El, Bronx, Hillside, Jewish Chronic Disease, Maimonides, and Long Island Jewish — all of them, as Miss Levitan says, “nationally and internationally recognized among the most renowned hospitals in the United States.” Well illustrated, the book is provided also with a bibliography and an index.

LIEBMAN, SEYMOUR B., Selected, Compiled, and Translated by. *A Guide to Jewish References in the Mexican Colonial Era, 1521-1821*. Philadelphia: University of Pennsylvania Press. 1964. 134 pp. \$8.00

“Colonial Mexico,” writes Seymour B. Liebman in this valuable work, “harbored a thriving Jewish colony which constituted an integral part of the territory’s life.” The history of Colonial Mexican Jewry — whose presence was illegal and whose position was consequently tenuous — is “fascinating, exciting, and at times almost fantastic.” It is also deplorably little known — despite an abundance of sources, particularly the 1,553 volumes of Mexican Inquisitional documents for the years 1521 to 1823 at the Archivo General de la Nación in Mexico City. These Inquisitional records are supplemented by a fifteen-volume index, the *Indice del Ramo de Inquisición*, consisting of over 3,000 single-spaced typewritten pages, and what Mr. Liebman, a native New Yorker, now resident in Mexico, has done is to prepare a guide to all the Jewish material in the *Indice*. He has amplified his work with data from other authoritative sources, and the result is a most notable effort of painstaking scholarship. A lecturer in history and Judaism at the Universidad Ibero-Americana and the University of the Americas, Mr. Liebman has enhanced the value of his *Guide* by providing an introduction, a number of appendices, a sizeable bibliography, and an index. Researchers in Latin American Jewish history will find this pioneering work indispensable.

LOTAN, YAEL. *Mangrove Town*. Garden City, N. Y.: Doubleday & Company, Inc. 1964. 302 pp. \$4.95

The author, the daughter of a former Israeli Consul General to the United States, now makes her home in Kingston, Jamaica. Her novel deals with the often troubled emergence of Caribbean nationalism.

MANDELBAUM, BERNARD. *The Wisdom of Solomon Schechter*. New York: Burning Bush Press. 1963. 137 pp. \$1.75

Rabbi Bernard Mandelbaum, Provost of the Jewish Theological Seminary of America, offers here a compendium of passages from the writings of the great scholar who was president of the Jewish Theological Seminary of America from 1901 to 1915 and an outstanding builder of Conservative Judaism. The work is divided into six sections covering such topics as human relations, theology, liturgy, Zionism, Conservative Judaism, and American life. Rabbi Mandelbaum’s introduction makes use of unpublished correspondence.

MENKUS, BELDEN, with ARTHUR GILBERT, Compiled and Edited by. *Meet the American Jew*. Nashville, Tenn.: Broadman Press. 1963. 164 pp. \$3.75

Belden Menkus, former records management analyst for the Sunday School Board of the Southern Baptist Convention, and Rabbi Arthur Gilbert, of the National Conference of Christians and Jews, have collaborated in a book “written and compiled

primarily to introduce the American Jew to the average Christian church member." The book consists of eleven chapters: Joseph R. Rosenbloom on "The American Jewish Community," Oscar Z. Fasman on "Orthodox Judaism," Alvin J. Reines on "Reform Judaism," Mordecai Waxman on "Conservative Judaism," Ira Eisenstein on "Reconstructionism," Arthur Hertzberg on "Zionism," C. Bezael Sherman on "The Unaffiliated Jew," Manheim S. Shapiro on "The Sociology of Jewish Life," Albert Vorspan on "Jews and Social Justice," Benjamin Kaplan on "Jews and Social Equality," and Philip Jacobson on "Judaism and Church-State Relations."

MILLER, MILTON G., and SYLVAN D. SCHWARTZMAN. *Our Religion and Our Neighbors*. New York: Union of American Hebrew Congregations. 1963. xiv, 297 pp. \$3.95

In an editorial introduction to this handsome volume, Rabbi Eugene B. Borowitz writes that "my neighbor is different from me, and just because he is different I must come to see that he is yet like me and thus love him." The authors — the late Rabbi Miller served Temple Beth El in Elizabeth, N. J., and Dr. Schwartzman is Professor of Jewish Religious Education at the Hebrew Union College - Jewish Institute of Religion in Cincinnati — prepared this text on comparative religions for modern American youth. While emphasis is placed on the Western religions — Judaism, Roman Catholicism, and Protestantism — there are chapters also on Islam, Hinduism, Buddhism, and Confucianism. The volume contains a bibliography, a glossary, and an index, and is effectively illustrated by William Steinel.

MONSMA, JOHN CLOVER, Edited by. *Religion and Birth Control*. Garden City, N. Y.: Doubleday & Company. 1963. xvii, 198 pp. \$3.95

The editor, a Protestant clergyman, undertakes in this volume to deal with a delicate and controversial question. He has the help of twenty-one specialists in andriatics, gynecology, and obstetrics, among them "professors of medicine, heads of clinics and hospital departments, and capable practicing physicians," all "men who recognize and honor the spiritual nature of man." Dr. Alan F. Guttmacher, of New York City's Mount Sinai Hospital, is the only Jewish physician among them. He takes account of Jewish attitudes in his chapter on "Contraception Past and Present."

NEIMAN, SIMON I. *Judah Benjamin*. Indianapolis: Bobbs-Merrill Company. 1963. 220 pp. \$3.95

Otto Eisenschiml, who was a leading Civil War authority, wrote in his foreword to this work that "the complete history of the Confederacy was buried with Judah P. Benjamin," who had served Jefferson Davis as attorney general, secretary of war, and secretary of state. Undaunted by the fact that Benjamin did his best to leave no papers behind for the scrutiny of biographers, Iowa-born Simon I. Neiman, now of Chicago, offers this interesting and somewhat novelistic biography as his contribution to the literature on the man whom Jefferson Davis himself characterized as "a master of law and the most accomplished statesman I have ever known."

NEMEROV, HOWARD. *The Next Room of the Dream: Poems and Two Plays*. Chicago: University of Chicago Press — Phoenix Books. 1962. ix, 143 pp. \$2.45

_____. *New & Selected Poems*. Chicago: University of Chicago Press — Phoenix Books. 1963. vi, 116 pp. \$1.95

Elegance, dexterity of diction, wit, irony, deep feeling, high intelligence — such are the qualities which Howard Nemerov displays abundantly in these two volumes.

Among the items of particular Jewish interest in *The Next Room of the Dream* are the two one-act dramas "Endor" and "Cain" and the wry verses of "Debate with the Rabbi"; in *New & Selected Poems*, "Runes," "The Scales of the Eyes," and "Deep Woods." Taken together, these two paperbacks constitute an excellent introduction to the *oeuvre* of one of America's most notable poets.

OAKS, DALLIN H., Edited by. *The Wall between Church and State*. Chicago: University of Chicago Press — Phoenix Books. 1963. 179 pp. \$1.95

Resulting from a Conference on Church and State, sponsored by the Law School of the University of Chicago, this volume, says Professor Dallin H. Oaks, is intended to meet the need for "more dialogue, less diatribe" on problems of church-state relationships. The dialogue is carried on by Robert M. Hutchins, in whose opinion "the wall has no future"; Harold E. Fey, who argues that "only when the institutions, including the financial institutions, of church and state are kept scrupulously separated . . . civil as well as religious liberty is secure"; William Gorman, who offers "a Catholic view" that "our constitutional doctrine has deficiencies that hurt civic friendship and aggravate conflicts about just policies"; Robert F. Drinan, S.J., who espouses "the constitutionality of public aid to parochial schools"; Murray A. Gordon, who defends "the unconstitutionality of public aid to parochial schools"; Professor Paul G. Kauper, whose expectation it is that "the Supreme Court, if and when it definitively faces the question of tax exemptions for churches and religious purposes, will not find them unconstitutional"; Professor Monrad G. Paulsen, who discusses "constitutional problems of utilizing a religious factor in adoptions and placements of children"; and Professor Philip B. Kurland, whose survey of the Supreme Court's recent prayer cases leads him to conclude that the Court's decisions require only that "the states may not prescribe the conduct of religious ceremonies in their public schools" and that "to read more into the opinions . . . to see the opinions as destructive of religious life in the United States, is so patently absurd as to deserve to be ignored."

PILCH, JUDAH. *Fate and Faith: The Contemporary Jewish Scene*. New York: American Association for Jewish Education. 1963. 206 pp.

In this volume, a supplement to Dr. Judah Pilch's *Jewish Life in Our Times* (1943), the author sets out to evaluate for teen-agers and young adults "major aspects of Jewish life — demographic, political, economic and religio-cultural." The book is well documented and includes a bibliography and an index.

RAAB, EARL, Edited by. *Religious Conflict in America: Studies of the Problems Beyond Bigotry*. Garden City, N. Y.: Anchor Books. 1964. viii, 231 pp. \$1.25

"Religious bigotry," writes the editor of this timely volume, "is no longer the hard core of interreligious conflict, which has become bound to a series of related issues comprising 'the religious conflict' in America." These issues are explored by Mr. Raab himself in an illuminating introduction, and by the other contributors, luminaries like Gerhard Lenski, Clark E. Vincent, Seymour Martin Lipset, James S. Coleman, Will Herberg, Jaroslav Pelikan, Gustave Weigel, Emil L. Fackenheim, Sidney Hook, Leo Pfeffer, Wilber G. Katz, and John Courtney Murray. The editor is Associate Director of San Francisco's Jewish Community Relations Council.

REICHERT, VICTOR E. *Tower of David 1964*. Middlebury, Vt.: Vermont Books. 1964. xi, 68 pp. \$4.00

Tower of David first appeared in 1946. This new edition, much expanded, is pub-

lished "in affectionate remembrance of Robert Frost," long Dr. Victor E. Reichert's summer neighbor in Ripton, Vermont. Dr. Reichert, Rabbi Emeritus of Cincinnati's Rockdale Avenue Temple, offers in *Tower of David 1964* fifty-nine poems, including "A Fantasy: Robert Frost and King Solomon Match Wits Before God."

REZNIKOFF, SARAH, NATHAN, and CHARLES. *Family Chronicle*. New York: Charles Reznikoff. 1963. 311 pp.

Family Chronicle constitutes an informal history of the Reznikoffs, Nathan and Sarah, and their son, the distinguished poet and novelist Charles Reznikoff. Brought together between the covers of one book are Sarah Reznikoff's "Early History of a Seamstress," first published in 1929; Nathan Reznikoff's "Early History of a Sewing-Machine Operator," which first appeared in 1936; and Charles Reznikoff's "Needle Trade," partially published under the title "The Beginnings of the Family Fortune" in the November, 1951, issue of *Commentary*.

ROOT, JONATHAN. *The Betrayers: The Rosenberg Case — A Reappraisal of an American Crisis*. New York: Coward-McCann, Inc. 1963. 305 pp. \$5.00

According to the author, a reporter for the *San Francisco Chronicle*, Julius and Ethel Rosenberg, executed as atomic spies in 1953, were "engaged in a private war against" American society. Their guilt — which the author does not doubt — "was revealed not so much by the orderly operations of the law, but by the behavior of the Rosenbergs themselves to whom the issue of guilt or innocence was one with which they never concerned themselves."

ROSENBERG, STUART E. *America Is Different: The Search for Jewish Identity*. New York: Thomas Nelson & Sons. 1964. xiv, 274 pp. \$4.50

Dr. Stuart E. Rosenberg, rabbi of Toronto's Beth Tzedec Synagogue, undertakes in this stimulating work "to understand the *Zeitgeist* of our own day, and to locate more accurately the place of Jews and Judaism on the spiritual and cultural map of contemporary America." His book, which includes a foreword by Professor Salo W. Baron, a selected bibliography, and an index, is divided into four parts — "The Shaping of American Character," "Patterns of Jewish Culture," "Jews and the Non-Jewish World," and "Patterns of Jewish Religion," plus an epilogue.

Edited by. *A Humane Society*. Toronto: University of Toronto Press. 1962. xviii, 167 pp. \$4.00

Edited and introduced by Dr. Rosenberg, with a foreword by Dr. Louis Finkelstein, Cheancellor of the Jewish Theological Seminary of America, this volume contains twelve essays based on lectures delivered during 1961 at Beth Tzedec's First Annual Institute of Ethics and Sixth Annual Institute of Religion. Among the contributors are Dr. Brock Chisholm, Senator Paul H. Douglas, Dr. Simon Greenberg, and Dr. Bernard Mandelbaum. The lectures "are offered here in printed form," writes Dr. Rosenberg, "in the hope that they may become part of the current literature of ethical concern."

TARR, HERBERT. *The Conversion of Chaplain Cohen*. New York: Bernard Geis Associates. 1963. 341 pp. \$4.95

It is not a daily occurrence for a rabbi to become a successful novelist; it is even more remarkable when the novel on which his fame rests deals with a Jewish Air Force chaplain. Brooklyn-born Rabbi Herbert Tarr himself served as an Air Force chaplain in Texas, Louisiana, and Labrador. *The Conversion of Chaplain Cohen* is his first novel.

TCHERIKOWER, ELIAS, Edited by. *The Early Jewish Labor Movement in the United States*. New York: YIVO Institute for Jewish Research. 1961. viii, 379 pp.

Originally prepared as a two-volume work in Yiddish by Elias Tcherikower, a YIVO founder who died in 1943, the present version was translated and revised by Aaron Antonovsky. This highly detailed, well-documented volume covers the subject up to about 1900, and is divided into three parts — "European Background and Migration," "The American Context," and "The Pioneer Period." There are also statistical appendices and indices of subjects and of names.

TYLER, PARKER. *Florine Stettheimer: A Life in Art*. New York: Farrar, Straus and Company. 1963. xiv, 194 pp. \$15.00

Commissioned by the Estate of Ettie Stettheimer, this beautifully and elegantly produced volume deals with Ettie's sister Florine, whose *salon* was a meeting place for artists like Virgil Thomson, Marsden Hartley, Marcel Duchamp, Elie Nadelman, Alfred Stieglitz, and Carl Van Vechten during the 1920's and 1930's. Florine was herself a gifted artist and, as stage designer for the opera *Four Saints in Three Acts*, she collaborated with Gertrude Stein and Virgil Thomson. The Museum of Modern Art honored her posthumously in 1944 with a retrospective show of her paintings, several of which — some in color — are reproduced in Parker Tyler's book. Carl Van Vechten wrote a prelude to the biography.

VRBA, RUDOLF, and ALAN BESTIC. *I Cannot Forgive*. New York: Grove Press, Inc. 1964. 281 pp. \$5.00

Czech-born Dr. Rudolf Vrba, a distinguished neurochemist, bears on his arm the tattoo "44070" as an everlasting memento of the two frightful years he endured at Auschwitz, from which he escaped in April, 1944. His book, written in collaboration with Alan Bestic, will serve as a companion volume to Rolf Hochhuth's *The Deputy* and also to Hannah Arendt's *Eichmann in Jerusalem*.

WEIL, HERMAN. *The Wisconsin Society for Jewish Learning*. Milwaukee. 1963. 36 pp.

Dedicated to the memory of Rabbi Joseph L. Baron, one of the Society's founders and its honorary president, this monograph describes the history and activities of the Wisconsin Society for Jewish Learning, "an exciting venture of Jewish culture in Wisconsin." The Society began in 1953, when the Milwaukee Chapter of the American Jewish Committee contemplated the tercentenary anniversary of Jewish settlement in America and decided to observe the occasion by launching a program of Jewish scholarship. The program was to begin with the establishment of a Hebrew Chair at the University of Wisconsin in Madison. In the summer of 1955, having fulfilled its temporary purpose, the Tercentenary Committee was transformed into the Wisconsin Society for Jewish Learning.

In September, 1955, the Department of Hebrew Studies was inaugurated at the University of Wisconsin, with Professor Menahem Mansoor as its chairman and fifty students enrolled in its program. The growth of the Department was such that within five years, its original enrollment had trebled. In addition, on April 13, 1960, a similar Department of Hebrew Studies was established on the Milwaukee campus of the University, with Dr. Jacob Neusner appointed its chairman.

Simultaneously with the establishment of the Hebrew Department on the Madison campus, the Society founded the Wisconsin Jewish Archives, a collection which, housed in the State Library of the State Historical Society, consists of more than 25,000 pages of manuscripts, including correspondence, memoranda, reports, minute books, printed materials, and newspaper clippings. Among its most significant corpora

are the Rabbi Joseph L. Baron Papers, the Lizzie Kander Papers, the Hadassah Fond du Lac Papers, and the Wisconsin Jewish Community Papers.

There can be no question that the author has spoken justly in his statement that the Wisconsin Society for Jewish Learning "has left its imprint upon hundreds of individuals throughout the State of Wisconsin and beyond its borders" in the decade since its founding.

WEINBERG, ARTHUR and LILA, Edited by. *Instead of Violence: Writings by the Great Advocates of Peace and Nonviolence Throughout History*. New York: Grossman Publishers. 1963. xxiv, 486 pp. \$7.50

Beginning with Pope John XXIII's encyclical *Pacem in Terris* in April, 1963, and going back to Lao-Tse's *Tao Tê Ching* in sixth-century B. C. E. China, this new anthology by the Weinbergs seeks "to present a full spectrum of representative thinking on the questions of peace, nonviolence, civil disobedience, and passive resistance." Each selection has been edited and supplied with notes and an introduction by the Weinbergs, who have provided the book also with a useful selected bibliography and a list of sources. Jewish thinkers and others of Jewish origin are well represented — among them, Leo Szilard, Jerome N. Frank, Erich Fromm, Abraham Cronbach, Martin Buber, Norbert Wiener, Albert Einstein, Milton S. Mayer, Ernst Toller, Simone Weil, Stephen S. Wise, Sigmund Freud, Rosika Schwimmer, Judah L. Magnes, Meyer London, Alfred H. Fried, Emma Goldman, Jean de Bloch, Herod Agrippa, and biblical writers.

WERNER, ALFRED. *Tully Filmus*. Cleveland and New York: World Publishing Company. [1963.] 47 pp. plus 81 plates. \$12.50

Russian-born Tully Filmus, says Dr. Alfred Werner in his introduction to this impressive volume, "belongs in the proud tradition of American Realism," but is "a man who, while he can hardly be called a neophyte — he has been a professional painter for more than thirty years — is not so widely known to the America of the 1960's as he should be." Rich with lovely reproductions, many in full color, *Tully Filmus* should do much to gain for its subject the attention and recognition which he deserves. Paintings like "The Teacher," "The Hora," "Reading Room," "Chassidic Dance," "Patriarch," "Preserving the Torah," "The Klezmer," and "Old Scholar," all beautifully reproduced, are of particular Jewish interest. The book's value is enhanced by a comprehensive list of Filmus' paintings.

WIEDER, ARNOLD A. *The Early Jewish Community of Boston's North End*. Waltham, Mass.: Brandeis University. 1962. 100 pp. \$3.50

Aptly subtitled "A Sociologically Oriented Study of an Eastern European Jewish Immigrant Community in an American Big-City Neighborhood between 1870 and 1900," Dr. Arnold A. Wieder's monograph has emerged from a research project underwritten by the Ethel Bresloff Fund. Its focus is "upon the social tendencies and religio-cultural attitudes prevailing among the immigrants" in *fin-de-siècle* Boston's North End, an enclave largely *Litvak* in character, but with a sizeable admixture of *Russische* and Oriental Sephardic Jews. Professor Jerome Himelhoch, of Goddard College in Plainfield, Vermont, has written an introduction to the book, which also includes articles about the North End by Aaron Pinkney and Joseph I. Gorfinkle, reprinted from Boston's *Jewish Advocate*.