

## Reviews of Books

DAVIS, MOSHE. *The Emergence of Conservative Judaism: The Historical School in 19th Century America*. Philadelphia: The Jewish Publication Society of America. 1963. xlv, 542 pp. \$5.50

A neutral, yet greatly interested bystander must approach the evaluation of a book on Jewish history with extreme diffidence — the waters are deep, and he may or may not be able to swim. He can claim neither mastery of the documentary sources nor full sensitivity to the intramural nuances which give substance to a study like Moshe Davis' account of the genesis and maturation of the so-called "Historical School" within nineteenth-century American Judaism. In the present instance, the reviewer is altogether conscious of his personal limitations. Nevertheless, he is moved to pronounce this volume a major contribution to our comprehension of American religious history. With meticulous attention to historical detail and judicious analysis of the critical issues, Professor Davis traces the rise of one attempt to achieve a proper balance between a traditional religious pattern and the challenges posed by a modern world view and ethos. The author is neither a detached spectator of the movement which he describes (the book is dedicated to his colleagues at the Jewish Theological Seminary of America) nor a tendentious apologist who can discern no merit in contrary positions. Although his own sympathies are quite obvious, he never compromises his integrity as an objective historian. This is denominational historiography at its best, a worthy addition to The Jacob R. Schiff Library of Jewish Contributions to American Civilization. The non-Jewish reader, at least, will find in it many suggestive disclosures of the inner dynamics of American Judaism.

The broad outlines of the story which Dr. Davis tells so authoritatively are well-known. Similarly, the point of interpretive departure is not unfamiliar: namely, that "conscious and unconscious forms of adaptation were introduced by the Jews into their Tradition as they established themselves in America and were acclimatized there." The Historical School arose as a specific strategy of such adaptation, with the distinguishing mark of stubborn devotion to the Tradition in the face of pervasive temptations to compromise beyond the boundaries of authentic self-identity. From the outset, the very freedom and permissiveness of the American milieu — the absence of legal restraints upon Jews, the free market pattern of American religious life — posed a subtle threat to the preservation of Jewish uniqueness. As the Jewish community grew in numbers and in cultural involvement, the Orthodox insistence on "the

adjustment of life to the Law and not the Law to life" appeared to be largely irrelevant to the circumstances of modern thought and experience. On the other hand, many considered the burgeoning Reform movement as too costly a concession to modernity, since it ran the risk of total absorption into the predominantly Protestant religious melting pot. By a process of dialectical interaction a third approach gradually emerged, seeking a realistic synthesis of the values championed by the other parties. The spokesmen for the proposed *media via* perceived that "even while affirming the imperative of change and adjustment, the entire Tradition and Jewish experience would have to be explored and studied before specific innovations could be made, so as to prevent the innovations from being at variance with the basic spirit of Jewish legal principles." The controlling ideas of the Historical School emphasized "the evolving character of the Jewish Tradition, the historic experience of the Jewish people as organic to that development, and the acceptance of modernity as a positive force in the growth of that Tradition." These principles were not translated into doctrinal symbols, but were expressed in "a construct of values and objectives." Torah and learning were central to this construct, with particular stress on the distinctively Hebraic elements of the accumulated Tradition and the striving toward the most intimate relationship of American Jewry to *klal yisrael*. One might regard the program of the School as a neo-orthodoxy of cultural loyalty and inherited religious practice, rather than of a theological consensus.

To use a military figure, the activities of the Historical School represented a crucial skirmish in the never ending battle of Diaspora Jews to remain Jews, a struggle here less bloody, but often only relatively less urgent in conditions of freedom than in those of persecution. In the long sweep of Jewish history this American skirmish may seem, at first glance, to have been undramatic and indecisive — it fortunately suffered no martyrs, and it has produced no single towering intellectual figure to re-channel the course of Jewish thought. Rather — if politics be understood as the art of the possible — it resulted in the triumph of political realism over ideological intransigence. None of the nineteenth-century parties won a clear-cut victory, in such a manner as to dominate the entire Jewish community in America. To be sure, the Historical School laid the foundations of the Conservative movement in twentieth-century American Judaism, but the two are by no means identical. Further, it seems to be the case that the dialogue concerning the character of modern Judaism which was fostered by the School did not leave the extreme positions untouched. That kind of dialogue, as it has been continued into the present century, has influenced Orthodoxy in the direction of greater flexibility and Reform

toward a deeper appreciation of traditional values and customs. The Historical School sought a viable Jewish ecumenicity, without the sacrifice of either uniqueness or relevance. As events developed, the identity of the School was somehow both diffused and preserved in the evolving expressions of a more comprehensive Jewishness, Jewish to the core, yet also fully at home in American culture.

Dr. Davis has performed the narrative task with thoroughness and literary skill. Extensive footnotes and bibliography bear witness to the competence of his research. The appendices offer biographical sketches of the School's chief movers and shapers as well as texts of various documents which illuminate a critical period in the coming-of-age of American Judaism. In sum, this volume adds an interesting and significant chapter to the larger history of the relations of religion and culture.

*Syracuse, N. Y.*

LELAND JAMISON

Dr. Jamison is the Willard Ives Professor of the English Bible at Syracuse University.

GUTMANN, JOSEPH. *Jewish Ceremonial Art*. New York and London: Thomas Yoseloff. 1964. 37 pp., 68 illustrations (7 in color). \$8.50

A most interesting, long-term, but little-known pattern of culture is discussed with authority and clarity by Dr. Joseph Gutmann in his new publication on the history of Jewish ceremonial objects. The book should prove of special interest to the American Jewish historian, since it discusses outstanding Jewish craftsmen who fashioned ceremonial objects in Colonial America as well as on the contemporary American scene and also delineates the historic Judaism which Jews brought with them to the New World. The author is eminently qualified to write on this subject, for he is at once an expert on Judaism *and* on art; he not only achieved ordination and a Ph.D. degree from the Hebrew Union College-Jewish Institute of Religion, but also received his Master of Arts degree from the New York University-Institute of Fine Arts. He is a prolific writer in several languages, and this book appeared first in German.

The position of the artisan is always fluid in history and must, according to Dr. Gutmann, be viewed within the context of the interplay of the Jews with the Christian and Islamic civilizations. The chapters divide the art into three categories: ceremonial art for the synagogue, for the Jewish holidays, and for the life cycle of the Jew.

In the synagogue, formal Jewish worship centers around the Torah or the pentateuchal double scroll which is housed in the Ark on the eastern

wall. Much spectacular workmanship is lavished on the Ark, its embroidered curtain and valance, and especially on the stave finials (*rimmonim*), Torah crown, and Torah shield (*tas*). The dressings and the mantle of the Torah were handsomely embroidered, and they were changed for various festive occasions. There was a truly royal quality in the glory of the accoutrements of the Torah, especially in the respect shown it by the use of the Torah pointer, designed to keep the sacred scroll from being touched by human hands.

The holidays provided splendid opportunities for artistic expression with elegant variations, as in the design for the *menorah*, an eight-branched candlestick used for the Hanukkah festival celebrating the Hasmonean victory over the Syrians and the rededication of the Jerusalem Temple in 165 B. C. E. The *menorot* range in design from the classic form of the seven-branched candelabrum made so familiar by the relief on the arch of Titus, or the simple tallow pans with points for the wicks set against a background, to a veritable virtuosity of silversmithing with sockets set before a neo-classic architectural background.

The Sabbath is notable for the goblets (*kiddush* cups) which were often of octagonal or hexagonal shape and were made for the Jews by Christian artisans. Spice boxes, utilized in the ceremony attendant on the ending of the Sabbath, engendered a greater variety of forms than any other ceremonial object: ranging from the sixteenth-century tower forms from Germany, with miniature figures, to filigree towers from Galicia or rococo boxes in the shapes of fruits, flowers, and fish. The *etrog* (citron) holder, used for Sukkoth (Tabernacles), often retained the basic shape of the fruit itself. Other holidays gave rise to the highly ornamented Purim scroll of Esther (*megillat ester*) and to the host of objects for the Passover.

The Passover has plates and vessels in which symbolic foods are placed. Seder plates from Italy made of majolica are mentioned, as well as pewter and three-tiered silver containers from other parts of Europe. Pious women-folk were afforded many opportunities to display their skill and devotion by embroidering cloths for the Sabbath bread as well as for the unleavened bread (*mazzot*) of the Seder.

The life cycle of the pious or observant male Jew started with circumcision on the eighth day of life, and during this ceremony (*brit milah*) even the instruments themselves were embellished, usually with representative scenes from the lives of Abraham and Isaac. Marriage gifts were exchanged, and exquisitely wrought marriage belts, rings, and crowns for the bride are, fortunately, extant. Even the marriage contracts were minor masterpieces of scribal and illuminative art.

Dr. Gutmann has succeeded admirably in making two most important

points: that the ceremonial objects were always fashioned *for* Jews, but not always *by* Jews; and that the objects themselves illustrate the unique involvement of the Jews in the various cultures in which they resided. For instance, Islam is reflected in the love of abstract forms, while in Europe the ceremonial objects reflected in turn the baroque, the rococo, the neoclassic, and presently the contemporary. All this, Dr. Gutmann points out, is a testimony to the diversity of form but unity of purpose with which the Jew expressed his obligation to God.

This is a unique book and should not be relegated to the limbo of esoterica. It belongs in the library not only of the religious scholar or the Decorative Arts specialist, but in that of the general art historian.

*Cincinnati, Ohio*

CAROL MACHT

Dr. Macht is Curator of Decorative Arts at the Cincinnati Art Museum.

POSTAL, BERNARD, and LIONEL KOPPMAN, *Jewish Landmarks in New York: An Informal History and Guide*. New York: Hill and Wang, Inc. 1964. vii, 277 pp. \$1.95 paper; \$4.95 cloth

The team of journalists who produced the remarkable *A Jewish Tourist's Guide to the U. S.* some years ago has now offered for the enlightenment of New Yorkers and provincials alike a narrative description of New York Jewry and a listing of places of Jewish interest to visit in New York. Though the list prepared by Lionel Koppman is not of direct relevance to the ambit of the American Jewish Archives, it will undoubtedly prove valuable to anyone who is looking for lists and descriptions of Jewish institutions, museums, synagogues, bookstores, restaurants, etc., in the biggest Jewish community in the world.

The narrative which precedes the guide — it amounts to almost half the book — is the only thing of its kind now available. As Postal points out in his introductory remarks, there is no one book which traces the history and sociology of New York Jewry. Scholars have thus far not shown the courage to do more than hit and run: a volume on the development of Jewish institutions and Jewish religious trends in New York City up to 1860; a few histories of individual synagogues and other agencies; an impressionistic study of the experiences of the Eastern European immigrants; many biographies. But these only emphasize how much has *not* been studied and traced and written for the guidance of other scholars, let alone for the lay reader.

Part of the explanation, of course, lies in the tremendous numbers of

Jews involved, the imposing diversity of trends and opinions, the clash of ideologies, and the mountains of source material. But Bernard Postal is never one to be intimidated by such factors. He has driven right through the fearsome obstacles and come up with a well-balanced tour-de-force. It is the best brief story of New York Jewry we shall probably have for a long time, and it will be invaluable to anyone who would like to be able to read a rapid survey of the variegated scene characterizing the largest and wealthiest Jewry which the world has ever known.

Postal writes well and easily; the material flows from history to contemporary analysis, from personages to institutions, from economics to music, drama, and literature. He does an excellent job of compressing great gobs of data into a few sentences. But the danger of this kind of writing is always present, and sometimes he succumbs: the Board of Delegates of American Israelites really was not "replaced in 1906 by the American Jewish Committee" (p. 56) — it would take at least a paragraph, which Postal cannot spare, to explain why the Board failed in its appointed tasks, and why the Committee was organized. Some of the listing of names ought to have been re-examined with a fine-tooth comb: Louis Moreau Gottschalk had a Jewish father, but he was a practicing Catholic (p. 81); and though Leonard Warren's father and mother were Jewish (p. 84), he himself was converted to Christianity. Claiming Jews for Judaism ought to be done a little more cautiously.

Similarly, I think that there is too little attention paid to the less happy aspects of life in the big city: Jewish gangsterism deserves more than the few somewhat misleading words on p. 96, and Jewish Communists have had a greater influence than one could tell from Postal's informal history, although his survey of Jews in unionism is otherwise quite excellent.

Postal is to be commended highly for his willingness to undertake this sort of volume, and one hopes that his effort will receive the large and appreciative audience which it deserves — until a book four or five times as long, written with the same sweep and verve, is offered to the public.  
*Philadelphia, Pa.* BERTRAM W. KORN

Dr. Bertram W. Korn is a past president of the American Jewish Historical Society.

WARBURG, JAMES P. *The Long Road Home: The Autobiography of a Maverick*. Garden City, New York: Doubleday & Company, Inc.  
1964. 314 pp. \$5.95

*The Long Road Home* is an important and highly interesting book by a wise and talented man who, for the past twenty years, has devoted his

gifts as writer and thinker to the cause of international peace and understanding. James P. Warburg is an independent thinker, with a deep sense of right and wrong, whose conscience does not permit him to remain silent when he confronts patent injustice and stupidity.

Born to fortune and opportunity as a scion of the famous Jewish banking family, Warburg impresses one as a young man unspoiled by wealth, who, while he does not spurn the opportunity offered by his father's banking business, is yet determined to make his way through ability and effort. At Harvard, one sees his conscience and sense of Jewish identity expressed in his refusal to join a social club which discriminates against Jews, though an exception is made in his case.

During the 1920's and 1930's, his life revolves around two poles: his work as an officer of the International Acceptance Bank, founded by his father, who was also a member and the founding father of the Federal Reserve Board; and the literary and artistic world of his first wife, a pianist and composer, through whom he meets Robert Sherwood, Marc Connelly, Alexander Woolcott, Walter Damrosch, the Gershwin brothers, and many others. During these years he is not only an international banker, but also collaborator with his wife in writing songs and musical comedies under the pseudonyms of Kay Swift and Paul James.

Warburg describes, in detail, his participation in the Roosevelt Administration as a financial and monetary expert during the early months of the New Deal and in the proceedings of the World Economic Conference, held at London in 1933. He played an important part in the Conference until his resignation in protest against Roosevelt's monetary policies. Although he continued to assist F. D. R., he grew increasingly critical of the New Deal in 1935 and 1936, when he finally broke with the President and published a series of articles depicting F. D. R. as a power-hungry, potential dictator who did not hesitate to sacrifice principle to popular acclaim. One realizes, as Warburg looks back upon his life, that this is one act which he wishes could be undone.

Warburg remained estranged from Roosevelt until the outbreak of the Second World War, when he offered his help to the President, who accepted it graciously. The letters which they exchanged at the time are quite touching and are published in the book. Warburg served in the Foreign Information Service and in the Office of War Information until his resignation as a casualty of a feud between Elmer Davis and Robert Sherwood. Soon after the war's end, he severed connections with Wall Street and devoted the major portion of his time to writing.

The book includes a number of noteworthy vignettes of outstanding political leaders of recent decades: Jan G. Masaryk of Czechoslovakia

and his pathetic effort — ending in suicide — to maintain his country's independence in the face of a shortsighted American policy; Harold and Frida Laski, whose home Warburg visited; Aubrey Williams and his publication of the *Southern Farmer*; of Raymond C. Moley, Lewis W. Douglas, Sidney Hillman, Cordell Hull, William Bullitt, Adlai Stevenson, Dean Acheson, and many others.

Perhaps most noteworthy are Warburg's comments on the political affairs of the past two decades, in which he emerges as an independent and liberal thinker, not easily swayed by the clichés and prepossessions of established policy. He questions the ethics of the Hiroshima bomb, Truman's abrupt ending of Lend-Lease, the wisdom of the Truman Doctrine — although approving the Marshall Plan — and the creation of the West German state. Throughout the administrations of Truman and Eisenhower he remains a dissenter and critic. Only with the election of Kennedy does he find an administration with which he can align himself.

One more word: there are a few isolated pages in the book which touch upon organized Jewish life in the United States and Warburg's attitude toward Judaism. In one delightful account, he tells of his resurgent interest in Judaism at the age of ten — apparently inspired by his grandfather — and of his desire for more Jewish learning and a traditional Bar Mitzvah. Acceding to his request, his parents engaged Rabbi Judah L. Magnes as his teacher. Warburg's brief but glowing evaluation of Rabbi Magnes is a fine tribute to a great rabbi and to his own sensitivity, even as a boy, to greatness of character. In another account, he tells of his criticism of the United Jewish Appeal in 1959 for its alleged failure to segregate funds raised for charitable purposes from those raised for the support of the Israeli Government or political parties in Israel. He made this criticism public in a talk at Congregation Mishkan Israel in New Haven and thereby created a storm which, as he suggests, resulted in a partial reorganization of the U. J. A.

All in all, this is an excellent book, thoughtful, interesting, valuable for the light it throws upon events in American history of the past half-century, by a man whose material means are far exceeded by his spiritual and intellectual riches.

*Northampton, Mass.*

LOUIS RUCHAMES

Dr. Ruchames is the Director of the Western Massachusetts B'nai B'rith Hillel Foundations.

## Brief Notices

ADLER, MARJORIE DUHAN. *A Sign Upon My Hand*. Garden City, N. Y.: Doubleday & Company. 1964. 323 pp. \$4.95

An autobiographical novel of emancipation from *jüdischer Selbsthass*, Mrs. Adler's book is dedicated to Rabbi Charles E. Shulman, of Riverdale, New York, "who brought to me the God of my fathers at the time I most needed him."

CARMEL, ABRAHAM. *So Strange My Path: A Spiritual Pilgrimage*. New York: Bloch Publishing Company. 1964. 234 pp. \$4.95

London-born Abraham Carmel (né Kenneth Charles Cox) was ordained a Roman Catholic priest in 1943, at the age of thirty-two, but subsequently became a convert to Judaism. He now lives in the United States and serves on the faculty of the Flatbush Yeshiva in Brooklyn, N. Y. *So Strange My Path* is his autobiography — surely one of the most remarkable to be penned by a Jew in modern times.

COLUMBIA UNIVERSITY. *The Oral History Collection of Columbia University*. New York: Oral History Research Office. 1964. 181 pp. \$3.00

All too often people active in the life of their time fail to leave memoirs behind them, while technological advances in communications steadily obliterate the necessity for confidential letters. That is why Columbia University's Oral History Collection, initiated in 1948 by Professor Allan Nevins, is so valuable. The 200,000 pages of source material thus far assembled in the Collection are the result of Professor Nevins' conviction that there should be an organization devoted to making "a systematic attempt to obtain, from the lips and papers of living Americans who have led significant lives, a fuller record of their participation in the political, economic and cultural life of the last sixty years." Among the American Jews represented in the Collection are Samuel Dickstein, Arthur Fiedler, Abraham Flexner, Felix Frankfurter, Benjamin W. Huebsch, Stanley M. Isaacs, Alfred A. Knopf, Albert D. Lasker, Herbert H. Lehman, Isador Lubin, Jacob S. Potofsky, Isidor Rabi, Isidor S. Ravdin, Samuel I. Rosenman, Ben Shahn, George E. Sokolsky, Lewis L. Strauss, and James P. Warburg. This publication has a useful introduction by Louis M. Starr, Director of the Oral History Research Office.

COOPERSMITH, HARRY, Selected and Arranged by. *Shabbat Shalom: 18 Favorite Sabbath Songs*. New York: Collectors Guild and Jewish Education Committee of New York. 1963. Long playing record — 33-1/3 r. p. m.

A project of the Jewish Education Committee of New York, this record — JEC 1001 — features vocalists Flora Avner, Joseph Boardman, and Rehla Suken, accompanied by an instrumental ensemble under the direction of Harry Coopersmith, in a number of Sabbath melodies, most of them "drawn from Hasidic sources or . . . composed in that vein." Among them are "Hine Ma Tov," "Shalom Alekhem," "N'ran'na," "V'taher Libenu," "Yism'hu," and "Havu Godel." The jacket supplies the Hebrew text, plus a transliteration and a translation, for each selection.

CURTI, MERLE. *American Philanthropy Abroad: A History*. New Brunswick, N. J.: Rutgers University Press. 1963. xix, 651 pp. \$12.50

In his preface, Professor Merle Curti, of the University of Wisconsin, sees "voluntary giving by one people to another for the relief of suffering in catastrophe, for the

improvement of living standards, and for strengthening cultural life" as "an important part of modern civilization" and "an outgrowth of values and behavior deeply rooted in human history." He undertakes here "an interpretation of the motives, methods, and general achievements of American voluntarism in its overseas errands of mercy, rehabilitation, and technical aid." The role of Jewish organizations like the Joint Distribution Committee, the American ORT Federation, the Emergency Committee on Jewish Refugees, the American Jewish Joint Agricultural Corporation, the Hebrew Immigration and Colonization Emergency Committee, and the United Jewish Appeal — their contributions and conflicts — is not overlooked by the author, who devotes some fifty pages to American Jewish philanthropy abroad.

DAWIDOWICZ, LUCY S., and LEON J. GOLDSTEIN. *Politics in a Pluralist Democracy: Studies of Voting in the 1960 Election*. New York: Institute of Human Relations Press. 1963. xii, 100 pp. \$1.75

Mrs. Lucy S. Dawidowicz and Dr. Leon J. Goldstein, both of them on the research staff of the American Jewish Committee's Jewish Information Service, devote themselves in this monograph to a study of religio-ethnic affiliations as "influences in the development of political traditions." Among the themes with which they deal are "the rise of a politically liberal tradition among Jews" and the fact that "the voting behavior of Jews in recent decades has seemingly run counter to their social and economic condition." The monograph is provided with an index, and includes a foreword by Richard M. Scammon, Director of the Bureau of the Census.

DUCOFF, BERNARD. *Study Guide for Moshe Davis' The Emergence of Conservative Judaism*. New York: Burning Bush Press. 1964. 45 pp. 50¢

This study guide by Rabbi Bernard Ducoff, who is the Executive Director of San Francisco's Bureau of Jewish Education, is designed as a learning aid in adult Jewish education.

EISENBERG, AZRIEL, Edited by. *Readings in the Teaching of Prayer and Siddur*. New York: Jewish Education Committee Press. 1964. vi, 225 pp.

Dr. Azriel Eisenberg has assembled in this anthology twenty-nine articles by different authors and from various magazines — *Jewish Education*, *The Jewish Teacher*, *Synagogue School*, etc. — offering "a wide range of experiences, viewpoints and approaches in the teaching of Siddur [daily and Sabbath prayers] and Worship." The book is designed as a teaching aid.

EMIOT, ISRAEL. *In Mitele Yorn [In the Middle Years]*. Rochester, N. Y.: Jewish Community Council of Rochester. 1963. 316 pp.

Survivor of both the Nazi and the Stalinist *gezerot*, Polish-born Israel Emiot was reunited with his wife and children in Rochester in 1958. Noted for his poetry even before the Second World War, he is one of contemporary Jewry's most distinguished Yiddish writers, and offers in this volume an impressive collection of essays, short stories, and poems. The book includes a bibliography of Emiot's writings and of publications about him.

FERBER, EDNA. *A Kind of Magic*. Garden City, N. Y.: Doubleday & Company, Inc. 1963. 335 pp. \$5.75

The well-known novelist continues in this volume the autobiography that she began in *A Peculiar Treasure* (1939). Among the personalities passing through the pages

of *A Kind of Magic* are Franklin D. and Eleanor Roosevelt, Yigal Yadin, George S. Kaufman, Richard Rodgers, Alfred Lunt, and Mike Todd. There are many more — and also disquisitions on such subjects as Jesus (he taught “the concentrated essence of the fundamental Jewish faith”) and the State of Israel (“a sort of Jewish Texas; without oil wells”).

FIGLER, BERNARD, and DAVID ROME. *Hannaniah Meir Caiserman: A Biography*. Montreal: Northern Printing and Lithographing Co. 1962. 494 pp.

In addition to a biography of the noted Canadian Zionist and Jewish communal leader, supplemented by a preface by Sarah Caiserman and an introduction by Samuel Bronfman, this volume contains also “An Essay on Modern Jewish Times” by David Rome.

FRIEDENBERG, DANIEL M., Edited by. *Great Jewish Portraits in Metal*. New York: Schocken Books for the Jewish Museum of the Jewish Theological Seminary of America. 1963. 143 pp. \$6.50

Subtitled “Selected Plaques and Medals from the Samuel Friedenberg Collection of the Jewish Museum,” this handsome volume constitutes, as Cecil Roth says in his introduction, “a picture gallery of Jewish history” and “a monument to Jewish genius.” Some 200 of the 700 medals commissioned or acquired by the late Samuel H. Friedenberg, of New York, are reproduced and annotated. Among the individuals of particular American Jewish interest represented by medals in this collection are Isaac da Fonseca Aboab, Cyrus Adler, Sholem Asch, Leo Baeck, Bernard M. Baruch, David Belasco, Judah P. Benjamin, Louis D. Brandeis, Benjamin N. Cardozo, Moses Aaron Dropsie, Albert Einstein, Mischa Elman, Edna Ferber, Abraham Flexner, Felix Frankfurter, George Gershwin, Louis Ginzberg, Samuel Gompers, Rebecca Gratz, Ernest H. Gruening, Sidney Hillman, Harry Houdini, Mordecai M. Kaplan, Kaufmann Kohler, Emma Lazarus, Herbert H. Lehman, Uriah P. Levy, Ludwig Lewisohn, Judah L. Magnes, Louis Marshall, Henry P. Mendes, Sabato Morais, Henry M. Morgenthau, Sr. and Jr., Mordecai M. Noah, Adolph S. Ochs, Abraham S. W. Rosenbach, Julius Rosenwald, Jonas Salk, Solomon Schechter, Gershom M. Seixas, Abba Hillel Silver, Oscar and Nathan Straus, Henrietta Szold, Judah Touro, Felix M. Warburg, Isaac M. Wise, Stephen S. Wise, and Efrem Zimbalist. Dr. Stephen S. Kayser has written a foreword, and the volume also contains an index.

FROMMER, ARTHUR, Edited by. *The Bible and the Public Schools*. New York: Liberal Press Books. 1963. 190 pp. \$1.25

Arthur Frommer's book might be taken as a companion volume to Paul Blanshard's *Religion and the Schools*. The editor, in addition to reviewing the First Amendment and its historical background and providing a running commentary, sets forth “in full, without deletions of any kind,” the United States Supreme Court's decision of June 17, 1963, in the case of *Abington School District v. Schempp* — a decision declaring unconstitutional Bible readings and the recitation of the Lord's Prayer as devotional practices in public schools.

GEZARI, TEMIMA. *Footprints and New Worlds: Experiences in Art with Child and Adult*. New York: Jewish Education Committee Press. 1964. xii, 170 pp.

This beautifully printed and illustrated paperback first appeared in 1957 under the auspices of the Jewish Reconstructionist Foundation. The author, directress of the Jewish Education Committee of New York's Department of Art Education, speaks in

her introduction "of the excitement of bringing art to children of all ages in varying situations . . . always with an eye to making life more meaningful to them because of their interest in art." The book includes a glossary.

GLENN, MENAHEM G. *Henrietta Szold: Em B'Yisrael* [Henrietta Szold: A Mother in Israel]. New York: Jewish Education Committee Press. 1964. 34 pp.

Part of the "Lador Junior Hebrew Library Series," Dr. Menahem G. Glenn's biography of Henrietta Szold is handsomely illustrated and includes a glossary.

GORDON, MAX, with LEWIS FUNKE. *Max Gordon Presents*. New York: Bernard Geis Associates. 1963. 314 pp. \$4.95

"No man, surely, has been more stage-struck than I," writes Max Gordon (*né* Mechel Salpeter), Lower East Side-born Broadway producer. Collaborating with the drama editor of the *New York Times*, Gordon offers here a memoir of an exciting and productive life. The book is as much a biography of American theatrical enterprise as it is an autobiography of Max Gordon.

HOCHHUTH, ROLF. *The Deputy*. New York: Grove Press, Inc. 1964. 352 pp. \$5.95

This volume, whose dust jacket aptly designates it "the most controversial play of our time," is the American version of *Der Stellvertreter*, initially published in Germany by Rowohlt Verlag in 1963. Translated by Richard and Clara Winston, *The Deputy* includes the full 274-page English text of the play, plus the playwright's sixty-five-page "Sidelights on History" — an essay in many respects as remarkable and as moving as the play itself. In a brief preface, Albert Schweitzer writes that "Hochhuth's drama is not only an indictment of history, but also a clarion call to our time which stagnates in naive inhumanity." *The Deputy* is, and will perhaps long remain, the most powerful account, in dramatic literature, of Jewish fate during the Nazi period.

HOCHMAN, SANDRA. *Manhattan Pastures*. New Haven and London: Yale University Press. 1963. xii, 66 pp. \$1.25

Dudley Fitts, editor of the Yale Series of Younger Poets, of which *Manhattan Pastures* is Volume 59, finds in Sandra Hochman's work "an uncommon plainness, a willingness to take risks, a power to invest the ordinary with the strange, an amused (and amusing) control of the delicate forces of diction and rhythm." There are also Jewish nuances: "A blue holy book for the Holidays," "six million beds of grass," the Lower East Side as the "Temple of last year's newspapers covering/ The world in shelters of odor," David "with his head full of psalms" — "And baby Hebrews dance to school" on Avenue C. We hope to hear more of Sandra Hochman.

SALTZSTEIN, HARRY C. *Sinai Hospital and the North End Clinic: Reminiscences of the Jewish Hospital Movement in Detroit*. Detroit: Wayne State University Press. 1963. 71 pp. \$1.50

A notable Detroit surgeon traces the development of Jewish-sponsored medical services in Detroit from the founding of the North End Clinic in 1900 to the establishment, in 1953, of Sinai Hospital and the merger of the two institutions in 1959. Rabbi Morris Adler has written a foreword to the study.

SCHARY, DORE. *For Special Occasions*. New York: Random House. 1962. x, 200 pp. \$3.95

One of America's most notable playwrights and motion picture executives, Dore Schary tells — "before fancy catches up with fact" — the true, and wonderfully

charming, story of Newark, N. J.'s, Schary Manor, a kosher catering establishment which successfully catered "for special occasions" from 1916 to the mid-1920's.

SCHONFELD, SOLOMON. *Why Judaism*. London and New York: Shapiro, Vallentine & Co. and Bloch Publishing Company. 1963. 256 pp. \$3.50

London-born Dr. Solomon Schonfeld is Presiding Rabbi of the Union of Orthodox Hebrew Congregations of Britain. In *Why Judaism*, he addresses himself to "the established Jewish religious outlook" and undertakes "to collect together . . . [its] basic ideas in an outline form." The Judaism of which he speaks is "authentic Judaism," which "has suffered no break in its continuity from Sinai down to the present." "Breakaway Judaism" is dismissed as "a 'shade of opinion' among a multiplicity of personally opinionated Judaisms."

SHANKMAN, SAM. *Mortimer May: Foot Soldier in Zion*. New York: Bloch Publishing Company. 1963. 224 pp. \$4.50

Published for the Southeastern Region, Zionist Organization of America, at Miami Beach, Florida, this is a biography of New Hampshire-born Mortimer May, who became a notable business executive in Nashville, Tennessee, and whose Zionist sympathies led him to the presidency of the Zionist Organization of America. The book contains an introduction by Dr. Emanuel Neumann.

SIEBEN, PEARL. *The Immortal Jolson: His Life and Times*. New York: Frederick Fell. 1962. 231 pp. \$4.95

Russian-born Asa Yoelson (ca. 1886-1950) arrived in the United States at the age of four and grew up to become the world-famous entertainment celebrity Al Jolson. This journalistic account of him will not fail to interest all who remember "Jolie."

SIMONHOFF, HARRY. *The Chosen One*. New York: Thomas Yoseloff. 1964. 607 pp. \$4.95

Apart from its virtues as a novel, Harry Simonhoff's latest work, an imaginative account of Solomon Molko and David Reuveni, will be of particular interest to readers wishing to know something of the European atmosphere from which the New World's earliest Jewish settlers fled.

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. *Jewish Participants in the Civil War*. New York: Arco Publishing Company. 1963. xxiv, 336 pp. \$5.00

The author has brought together in popular form and between the covers of one book a wide assortment of hitherto scattered material documenting American Jewry's Civil War experience. Well illustrated and indexed, the book will effectively supplement Bertram W. Korn's more scholarly *American Jewry and the Civil War* (1951), and its extensive bibliography will also prove useful, alike to scholars and to Civil War "buffs."

SINGER, RICHARD E. *Job's Encounter*. New York: Bookman Associates, Inc. 1963. 276 pp. \$4.50

This unusual book by the late rabbi of the Lakeside Congregation for Reform Judaism in Highland Park, Illinois, sees Job as "a Biblical book in which uncertainty and relativism exist." For Dr. Richard E. Singer, engaged at his death in psychoanalytic work at the Jung Institute in Zürich, Switzerland, "Job's message to our times is the record of his discovery of the 'All' of God. . . . The 'All' of the world, the good and the evil, is in God even as it is in man. Man, the creature of God, . . . is at war with himself continually." Dr. Singer discusses Job's textual and critical problems, surveys

Job's impact on thinkers ranging from Machiavelli to Freud, and examines Archibald MacLeish's *J. B.* Two striking William Blake illustrations are reproduced for the book's frontispieces.

SOBEL, SAMUEL. *I Love Thy House*. Norfolk, Va.: Commodore Levy Chapel Fellowship. Second Edition, 1962. Unpaginated.

Subtitled "A Keepsake of The Commodore Levy Chapel, Norfolk," this handsome little volume by Chaplain Samuel Sobel first appeared in March, 1962, in observance of the centennial of Uriah Phillips Levy's death. The chapel, constructed at the United States Naval Station in Norfolk in 1942 and remodeled and named in 1959, is the first permanent Jewish chapel on a United States military installation. Profusely illustrated, the volume features a brief biography of the commodore.

STERN, HARRY JOSHUA. *Entrusted with Spiritual Leadership*. New York: Bloch Publishing Company. 1961. 120 pp. \$3.00

Dr. Harry J. Stern's book is a collection of addresses delivered on various topics and at various occasions. Among the topics discussed are ordination, youth, Jewish-Christian relations, Reform Judaism, family life, conversion, rabbinical and communal affairs, education, prayer, and medicine. The author is rabbi of Montreal's Temple Emanu-El.

STEWART, ROBERT E., JR., and MARY FRANCES STEWART. *Adolph Sutro: A Biography*. Berkeley, Calif.: Howell-North. 1962. xviii, 243 pp. \$6.00

Adolph Sutro (1830-1898) was a Prussian-born Jew whose life, as the Drs. Stewart point out, "influenced the development of the western United States." Best remembered for his four-mile-long tunnel to drain the mines of the Comstock Lode in Nevada and for the remarkable book collection that he developed in San Francisco, he "came to the West in search of riches," but "found the riches he sought by utilizing his brilliant mind, by influencing others, and by investing in the future of San Francisco." The Stewarts have written an admirably documented biography, complete with bibliography and index.

STRAUSS, LEWIS L. *Men and Decisions*. Garden City, N. Y.: Doubleday & Company. 1962. viii, 468 pp. \$6.95

For nearly half a century one of the most distinguished figures in American public life, Admiral Lewis L. Strauss has written a book which, while autobiographical, is mainly, he says, "intended to be a book about other men — men under whom I served or with whom I worked in business and in government." Those men — Herbert Hoover, Franklin D. Roosevelt, Harry S. Truman, Dwight D. Eisenhower, Albert Einstein, Enrico Fermi, Edward Teller, Robert A. Taft, Bernard Baruch, and James V. Forrestal, among them — have been the leading personalities of twentieth-century America. Several photographs, an appendix, and an index supplement the text.

SWICKKOW, LOUIS J., and LLOYD P. GARTNER. *The History of the Jews of Milwaukee*. Philadelphia: Jewish Publication Society of America. 1963. xix, 533 pp. \$6.00

Before a comprehensive history of American Jewry can be attempted, good local histories are a *sine qua non*. The present volume by Dr. Louis J. Swickkow, rabbi of Milwaukee's Beth El Ner Tamid Synagogue, and Dr. Lloyd P. Gartner, who is on the faculty of the Jewish Theological Seminary's Teachers' Institute-Seminary College in New York, is a valuable contribution to the developing historical literature about

local American Jewish communities. Well documented and handsomely illustrated, it is provided with an extensive bibliography, several appendices, and an index, in addition to a preface by Dr. Moshe Davis.

SYRKIN, MARIE. *Golda Meir: Woman with a Cause*. New York: G. P. Putnam's Sons. 1963. 320 pp. \$5.95

Golda Mabovitch Meir, Ukrainian-born, Wisconsin-raised, "is unique among Israeli leaders," writes Professor Marie Syrkin; "no other prominent Israeli of the pioneer generation came from America." This account — "an authorized biography," according to the dust jacket — of Mrs. Meir, the Milwaukee librarian and schoolteacher who became Foreign Minister of Israel, presents its protagonist as "a beguiling variant of the American success story." Professor Syrkin, of Brandeis University, has excellent credentials for the writing of this book. A prominent Labor Zionist and littérateur, editor of the *Jewish Frontier*, she previously published a memorable history of Jewish anti-Nazi resistance, *Blessed Is the Match*, and a biography of her father, *Nachman Syrkin: Socialist Zionist*.

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