

## Reviews of Books

LIPMAN, EUGENE J., and ALBERT VORSPAN, eds. *A Tale of Ten Cities: The Triple Ghetto in American Religious Life*. New York: Union of American Hebrew Congregations. 1962. 344 pp. \$4.95

*A Tale of Ten Cities* is an attempt to describe the shifting relationships between Protestants, Catholics, and Jews in ten American communities. The editors' characterization of the communities chosen — Boston, Cleveland, Los Angeles, Muncie, Nashville, New York, Philadelphia, Plainview, St. Paul, and Minneapolis — as “a fair cross-section of America” might be challenged, since a number of these communities were selected to illustrate either interreligious tension or teamwork. Neither are we told the identity of the authors of the individual accounts, except that they are “experts on group relations” and are mostly “not trained sociologists.”

The book purports to try to answer such questions as “Is religious tension rising? Is self-isolation growing among religious groups? Is anti-Semitism still powerful in American life? Anti-Catholicism? Is America a ‘post-Protestant’ nation?” The book provides no answers to these questions. Essays by anonymous authors, whose work is undocumented, about cities chosen according to a scheme that is not revealed, must be thrown out of court as evidence by any trained scholar. The accounts are perforce impressionistic, focused on local, usually sensational, events, and are limited in applicability to the total religious scene.

The real strength of the book is in bringing together a series of journalistic descriptions of recent events affecting interreligious relations in a number of cities. Particularly interesting are the accounts of Catholic power in Boston, Jewish flight to the suburbs in Cleveland, the rampages of the radical right in Los Angeles, racial violence in Nashville, and the “insiders’ ” story of the struggle over religious observances in the Plainview, New York, public schools.

In their preface, the editors caution us engagingly that they are both Jewish and engaged professionally in Jewish religious life, and that some unconscious bias may have crept into their pages. They were right to do so, for throughout there *are* evidences of bias, strongly opinionated views, and hypersensitivity to matters affecting Jewish custom and pride. On page 212, for example, we are told that the swastika incidents in Philadelphia “proved that the virus of group hatred, in this instance anti-Semitism, still existed and required the continuing and ongoing attention

of all forces." Nonsense! If the action of every crackpot, extremist, or teen-age prankster is to be taken as proof of group hatred, we will soon show ourselves as the "hating-est" people in the world.

This reviewer badly missed a statement of the authors' values in judging community interreligious relations. Where strife and conflict are present, the tone of the writers, if not their words, says, "This is *bad*"; but where there has been no strife, as in Cleveland, we are told that "the price of relatively little conflict is relatively shallow interreligious contacts"!

It goes without saying that the thesis of a "triple ghetto" in American life is not demonstrated. To argue the existence of a religious ghetto because Jews, Protestants, and Catholics have only "casual contacts" and "impersonal business relationships," and exchange only "a nod of greeting when we mow our respective lawns or rush for the commuter's train," is to miss the important point that these things are true generally of American life, as David Riesman, William F. Whyte, and a host of others have written. I must confess that even using the term "ghetto," with all its unpleasant emotional and historical connotations, to describe this trend makes me feel uncomfortable.

The editors are quite right when they call interreligious relations an important subject for investigation. No body of knowledge remotely comparable to that concerning interracial problems exists. It has taken courage for them to tackle so formidable a subject. I hope, however, that those making the next attempt will profit from this one and will pay more attention to rules of evidence, scholarly discipline, testing of generalizations, moderation of language, and long-range historical trends.

*Cincinnati, Ohio*

THOMAS N. BONNER

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McCOMB, A. K., Edited by. *The Selected Letters of Bernard Berenson*. Boston: Houghton Mifflin Co. 1964. vii, 310 pp. \$5.00

MARIANO, NICKY, Edited by. *Sunset and Twilight — From the Diaries of Bernard Berenson, 1947-1958*. New York: Harcourt, Brace & World, Inc. 1963. xxv, 547 pp. \$8.75

The *Selected Letters of Bernard Berenson* and the diaries published in *Bernard Berenson, Sunset and Twilight* (1947-1958) reveal more sharply

than previous books Berenson's daily scholarly pursuits and curiosities. They allow us more intimate glimpses of the many famous personalities with whom he came into contact, but, more significantly, perhaps, they give us new insights into his personality.

Rarely in his previously published writings had Berenson come to grips with his Jewish origin, except perhaps to asperse it or, at best, as an outsider, to express grudging admiration for it. [See the review of Joseph Gutmann, in *AJA*, XV, No. 2 (1963).] In the 1950's, however, during his ninth decade of life, a gradual change is to be noticed. "Until Hitler made *us* all Jew-conscious," he wrote in 1951, "I knew very few Jews, and seldom suspected people of being Jews or partial Jews" (*Sunset*, p. 208). Now he had come to view the Jew, and possibly himself, as

the product of being cooped up in ghettos for over twelve hundred years. His conditioning from within and without, the outer pressure driving more and more to defensive extremes, the inner clutching to rites, to practices, to values making for union and for safety, the struggle for food and survival, the lust for pre-eminence and power: all have ended in producing the Jew, regardless of what racial elements originally constituted him (*Sunset*, p. 144).

Because of this negative conditioning, he observed:

Jews are seldom at ease in society, seldom take themselves as a matter of course, seldom forget that they are not quite "in" or "of." That tends to make them either too polite to the point of cringing, or too amiable, too ready to be obliging; or on the other hand to keep gloomily, sulkily aloof until their superiority is amply recognized (*Sunset*, p. 108).

Berenson felt, nonetheless, that

the trouble with the Jews today is that in no matter what walk of life, from the meanest and vilest to the *all but highest*, they are more intelligent, quicker, abler. They cross the interests or the vanity of gentiles, and are resented accordingly (*Sunset*, p. 455).

"Surely," he commented,

no other "people" — I mean a group held together by habits, manners, customs, traditions, rituals — no other people that has come down to our day with an uninterrupted history of a good three thousand years has served mankind so well. It has given Christians and Mohammedans their religion, it has never ceased contributing to thought and literature, and in the last hundred and fifty years no other people has been so creatively, so fruitfully active in every phase of human activity, even military when permitted (*Sunset*, p. 319).

In 1954, he confided to his diary, he questioned "whether for the last thirty centuries any people have contributed more than the Jews" (*Sunset*, p. 351). Still, the accomplishments of the Jewish people came, in his opinion, at too high a price, since "contempt is felt for them by the majority of non-Jews." This makes them "not only resentfully unhappy or cringingly eager to be good bourgeois, toeing the mediocre line in every land, but also to feel this contempt for themselves . . . 'Freedom from contempt' is what Jews need." The remedy, he was convinced, "may be found in statehood plus — very much plus — military glory, the only value we all recognize as supreme. Should the Jews establish a powerful military state, contempt for them would disappear" (*Sunset*, pp. 319-20).

What had turned Bernard Berenson, an Anglophile, a Roman Catholic, and a man abhorring violence and force into an apparent Zionist? He wrote:

I used to be anti-Zionist. I was and am an assimilationist and saw no reason for establishing a Jewish ghetto anywhere, and least of all in a hornet's nest like the Holy Land. Moreover, I wanted the Arab peasant and bedouin left to live his exceedingly uncomfortable but far from unhappy life undisturbed by Westernism.

Hitler's organized attempts to destroy the Jew made a place of security for the remainder imperative, while it revived sentimental feeling among Jews for the land from which they regarded themselves not separated but only exiled (as I can guarantee from my own experience). On the other hand the Arab peasant and bedouin were being missionarized by British philanthropists (who of course were not aware that they were greatly enjoying exercise of function) into becoming a town proletariat of effendis. To a person like me to whom culture and even civilization, even "law and order," are above race and patriotism, there remained nothing in the Arab world worth saving, and certainly not to the extent of keeping out a people who would, if allowed, improve the situation of the Arabs themselves. This would have happened if, when the war between Israel and the Arabs began, the Mufti and his followers had not obliged the Arabs to desert their homes, to run into the wilderness with the expectation of setting up a grievance against the Jews that would keep Islam boiling with hatred of the Jew, and fill the sentimental Briton full of pious resentment against Israel (*Sunset*, p. 324).

In comparison with what Jews for three thousand years have contributed that is still operative, still fermenting, still creative, "the Arab" is nowhere. As a bedouin he is picturesque and romantically appealing for seeming to need and want nothing, and being free to do what he wants (it is little enough). As a townsman he has scarcely put foot on the lowest rung of civilization. Yet such is still the force of anti-Jewishness, that the majority of the Christian world is outraged by the Jew who returns

to the Land of Israel, where he regards the Arab as intruder and usurper, in which, the survivor of torture and massacre, he wants to ensure for himself a city of refuge. Cramped, confined, always on the *qui vive* against the Arab marauder supported by all the Oil interests, yet the Israeli Jew not only makes the desert smile like the rose, but pursues every kind of intellectual work, including good history, on as high an average as is being written anywhere in the European world. But pious anti-Jew pity for the Arab will have none of this (*Sunset*, p. 352).

In a letter to Lawrence Berenson, his cousin and legal advisor, he expressed opinions that would have pleased Vladimir Jabotinsky and the Revisionists:

Israel must, in my opinion, first and foremost become the most powerful organization in the Near East. That alone will render the Jew the self-respect that he suffers from lacking. That will procure him respect from OTHERS the world over and of his neighbours in particular. Then in good time Israel must conquer Trans-Jordania of which *perfidie Albion* needlessly treacherously deprived it in the very moment it promised the Jews a "National Home." With Trans-Jordania Israel could support millions and make her authority felt in Cairo as well as Baghdad and Damascus and be a state even ex-Great Britain would want to be allied with.

Of course this is a wild program and could be realised only with American money and American-Jewish pull on top of the iron determination of the Israelis (*Letters*, p. 268).

Yet his surprising chauvinism was tempered by a most significant and prophetic warning. In that same letter, he saw

snags ahead, the most alarming being the rabbinical zealots. If they get the upper hand Israel will become a mere Yeshiba supporting drones who shake backward and forward mumbling prayers like Tibetan Lamas (*Letters*, pp. 267-68).

Berenson's espousal of Jewish nationalism in no way diminished either his delight in "The Church as a work of art" or his "deep feeling for Catholicism" though he did admit a few years before his death that he had become a Catholic at the age of twenty-six "owing to sympathy with and pressure from my future wife" (*Sunset*, p. 495).

Internationally recognized, with many honors bestowed on him, he lamented in his diary that

*Ich bin ein Fremdling überall . . .* I feel American or Jew only when I am attracted to either for stupid or adolescent reasons. Otherwise I am neither

Jew nor American, nor wholeheartedly an adherent of any group, social or political (*Sunset*, pp. 260-61).

With death staring him in the face daily, the eighty-nine-year-old Berenson could, in his diary, momentarily "drop the mask" of pretense and confess:

How easy and warm the atmosphere between born Jews like Isaiah Berlin, Lewis Namier, myself, Bela Horowitz, when we drop the mask of being goyim and return to Yiddish reminiscences, and Yiddish stories and witticisms! After all, it has been an effort (no matter how unaware) to act as if one were a mere Englishman or Frenchman or American, and it is something like home-coming and reposing to return to "Mother's cooking" (*Sunset*, p. 323).

Estranged from Judaism most of his long life, he became, despite himself, one of the many Jews "who served mankind so well." His legacy rests in many American art museums, which, acting on Berenson's advice, purchased magnificent Italian Renaissance paintings.

*Cincinnati, Ohio*

JOSEPH GUTMANN

Dr. Joseph Gutmann, Associate Professor of Jewish Art History and Curator of the Hebrew Union College Museum in Cincinnati, is the author of *Jewish Ceremonial Art*.

STEIN, STANLEY, with LAWRENCE G. BLOCHMAN. *Alone No Longer (The Story of a Man Who Refused To Be One of the Living Dead)*. New York: Funk and Wagnalls Co. 1963. 355 pp. \$5.00

"The voice is the voice of Jacob but the hands are the hands of Esau" best describes this irregular combination of autobiography, crusade for public enlightenment, and tribute to the power of the press. Manifest in the book there are at least three separate styles of writing — of which the worst, unfortunately, strikes the reader in the opening chapters.

A small-town Texas boy, Sidney Maurice Levyson, acquired leprosy (Hansen's Disease) at the age of twenty-one. Both he and his mother responded violently according to the local mores, and after some ill-chosen medical care he was admitted, in March, 1931, to the United States Public Health Service hospital at Carville, Louisiana. This book is a detailed report of his thirty years in the leprosarium. He changed his name "to spare his family" (or was it to cheat the Angel of Death?), and for a while he wallowed in the misery of his environment. This was followed

by the standard reaction of anger, but he was wise enough to use his ability and energy constructively in behalf of the "under dog." Whether he actually initiated or was encouraged to participate in the reforms which occurred about that time in the care of patients is unimportant; he tells an exciting story of life in a psychological prison, where he suffered the additional handicap of total blindness. At the end of his thirty years, he is a happy man with a sense of achievement.

This reviewer spent a full day at the Carville Leprosarium as a faculty member accompanying part of the senior class of students of Tulane Medical School in the spring of 1932, exactly a year after Stanley Stein was admitted as patient #746. It is hard to believe that in one year the hospital (and the road to it) had changed so drastically, and the suspicion arises that some editor or "re-write" man was instructed to dress up and slant the first chapter to provide greater shock and pathos. In 1932, Carville's facilities and medical care compared favorably with those of the great Charity Hospital in New Orleans, with its two patients in one hospital cot, its fantastically limited plumbing, and the hominy-grit and cold bacon patient diets. But for spellbinding and tearjerking purposes the selected views of Carville life in 1931 are designated as the peculiar province of sufferers from Hansen's Disease.

The chapters on Stanley Stein's early life are in a different style and quite amateurish. How many German words in the text are necessary to suggest the German background of the family? Excess of modesty is not one of Stanley Stein's failings, and his youthful "brilliance" and kaleidoscopic potential might better have been left to the reader's judgment than to his own statements. Is it not a little unusual for an anti-Jewish epithet like "sheeny" to be applied in a small town with but one Jewish family? The introduction of this isolated episode of anti-Semitism, even though not germane to anything else in the book, merely reinforces the aura of self-pity and inspires another sigh over man's inhumanity to man, which is the theme of the first part of the story.

But if one excuses the Sunday supplement tone or the high school theme styles of the early chapters, there are many good things in the volume. The best writing is the large series of character sketches of the various patients and doctors, the often amusing account of their behavior and actions, and the skillfully drawn analyses of their psychology, their hopes and frustrations. Here the mature Stein accomplishes his real objective, namely, to show the world that those afflicted with Hansen's Disease are human beings entitled to the same consideration as that which a community accords a patient with eczema, tuberculosis, emphysema, or

arthritis. The message is given the reader subtly instead of being rammed down his throat.

The scientific discussions of Hansen's Disease are fairly accurate, although Stein either forgot or chose not to mention that, even in 1932, the annual rate of discharge of patients from Carville as cured or arrested was about 15 percent. His comments on the errors in the translation of the references to leprosy in the book of Leviticus seem more than reasonable to a layman in biblical exegesis.

Certainly Stein, as the editor of the *Star*, can be pardoned for claiming that almost all the improvements in patient care at Carville and elsewhere were due to the influence of this institutional newspaper which flourished under his dynamic leadership. Undoubtedly he played a large part in raising the morale of the patients, and by his intense activity saved his own sanity. The flamboyance of his own soul-searching should not detract from his many accomplishments.

The story of Stanley Stein's victory over himself and of his contributions to public enlightenment, despite the double handicap of institutional isolation and blindness, is an inspiring one. The plea of the book is for the general public to take a rational rather than a traditional attitude toward leprosy, and *Alone No Longer* surely is a dramatic force to that end.

*Cincinnati, Ohio*

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#### NEW LOAN EXHIBITS

The American Jewish Archives is pleased to announce the availability of sixty-one new loan exhibit items. The material will be sent free of charge for a two week period to any institution in the United States and Canada. The only expense involved is the cost of return expressage. The items deal, for the most part, with the eighteenth and nineteenth centuries. Twenty to thirty of them make an adequate exhibit.

Inquires should be addressed to the Director of the American Jewish Archives, Clifton Avenue, Cincinnati, Ohio 45220.

## Brief Notices

AUSUBEL, NATHAN. *The Book of Jewish Knowledge*. New York: Crown Publishers. 1964. vii, 560 pp. \$10.00

Subtitled "An Encyclopedia of Judaism and the Jewish People, Covering All Elements of Jewish Life from Biblical Times to the Present," this work by the noted anthologist is lavishly illustrated and well-indexed. The author's intention is to "examine and analyze the many traditional facets of Jewish knowledge which, collectively, make up the cultural heritage of the Jewish people."

BARON, SALO W. *History and Jewish Historians: Essays and Addresses*. Philadelphia: Jewish Publication Society of America. 1964. xviii, 504 pp. \$5.50

Dr. Salo W. Baron, Professor Emeritus of Jewish History at Columbia University, is one of the most renowned scholars and academicians on the American Jewish scene. This collection of his fugitive pieces is devoted, as Arthur Hertzberg and Leon A. Feldman indicate in their foreword, "entirely to theoretical questions in the understanding of history." The book's thirteen chapters range from observations about "Modern Capitalism and Jewish Fate" to discussions of Moses Maimonides, Azariah de' Rossi, Isaak Markus Jost, Heinrich Graetz, Moritz Steinschneider, and Levi Herzfeld.

BLAU, JOSEPH L., Edited by. *Cornerstones of Religious Freedom in America*. Revised and Enlarged Edition. New York: Harper Torchbooks. 1964. xiii, 344 pp. \$2.25

Originally published in 1949, this new volume contains "a number of clear statements — by American champions of liberty in different eras — of what freedom of religion or one of its constituent beliefs meant to them. These are the cornerstones . . . on which we are to build." The book begins with Roger Williams in 1644 and proceeds, through its eleven chapters, to United States Supreme Court Justices Thomas C. Clark, William O. Douglas, and William J. Brennan in 1963. Of particular Jewish interest are the sections dealing with Jacob Henry, the Maryland "Jew Bill," Mordecai Myers, Felix Frankfurter, the Synagogue Council of America, the National Community Relations Advisory Council, the Central Conference of American Rabbis, and the United Synagogue of America. The editor has supplied an illuminating introduction plus interpretations, a list of sources, and an index.

BOKSER, BEN ZION. *Jewish Law: A Conservative Approach*. New York: Burning Bush Press. 1964. 15 pp. \$5.00 packet of 50

Part of the "Jewish Tract Series" sponsored by the National Academy for Adult Jewish Studies of the United Synagogue of America, Rabbi Bokser's essay concerns itself succinctly with "the basic elements in the discipline which has made for the distinctiveness of the Jewish group."

BURNSHAW, STANLEY; T. CARMI; and EZRA SPICEHANDLER, Edited by. *The Modern Hebrew Poem Itself*. New York: Holt, Rinehart and Winston. 1965. 220 pp. \$5.75

Edited by three native Americans, all of them distinguished littérateurs, "this book is addressed to people completely ignorant of Hebrew who wish to experience some modern poems of that language." Twenty-four poets are represented, among them

Chaim Nachman Bialik, Saul Tchernichovsky, Simon Halkin, Yonatan Ratosh, Lea Goldberg, and T. Carmi, one of the editors. The sixty-nine poems, presented both in Hebrew and in English transliteration, are accompanied by prose commentaries rather than translations. Also included are an essay on the phonetic transcription used by the editors, an outline history of Modern Hebrew poetry (by Professor Spicehandler), and a note on Hebrew prosody. The handsomely published volume is *sui generis*.

COMERCHERO, VICTOR. *Nathanael West: The Ironic Prophet*. Syracuse, N. Y.: Syracuse University Press. 1964. xii, 189 pp. \$5.95

Professor Victor Comerchero, of Sacramento State College, wrote this work to establish his belief that Nathanael West (*né* Nathan Weinstein) is, "with all his shortcomings, . . . one of the dozen finest writers America has produced in this century." In the course of his study, he deals with West's "sensitivity to the entire Jewish question, to the complex play of identification and alienation often felt by Jews who have lost their faith."

DONAT, ALEXANDER. *The Holocaust Kingdom*. New York: Holt, Rinehart and Winston. 1965. 361 pp. \$5.95

The author of this memoir now lives, together with his family, in the United States, but during World War II, the Donats — or Bergs, as they are called in the book — had to fight for survival amidst the Nazi-imposed horrors of the Warsaw Ghetto. Mr. Donat says, "I cannot forget the experiences of the Hitler years, let alone forgive." It is the rare reader who will feel otherwise after reading this book.

EDELMAN, MAURICE. *David: The Story of Ben Gurion*. New York: G. P. Putnam's Sons. 1965. 214 pp. \$4.95

In his dramatic biography of the first Prime Minister of Israel, Maurice Edelman, a member of the British House of Commons, writes, among much else, of David Ben Gurion's experience in pre-World War I America.

EISENBERG, AZRIEL, Selected and Edited by. *The Golden Land: A Literary Portrait of American Jewry, 1654 to the Present*. New York: Thomas Yoseloff. 1964. 518 pp. \$7.50

Dr. Azriel Eisenberg has divided the selections in this anthology into ten subdivisions — "Pioneering Days," "Ghetto," "America and Israel," and the like. The volume, which aims to be "a representative rather than a comprehensive collection," includes material from a variety of — mostly twentieth-century — sources. Abba Hillel Silver, Heinrich Heine, Isaac Mayer Wise, Sholem Asch, Alfred Kazin, Arthur Miller, Maurice Samuel, and Ludwig Lewisohn are only a few of the writers represented.

EISENDRATH, MAURICE N. *Can Faith Survive?* New York: McGraw-Hill Book Company. 1964. 315 pp. \$5.95

Subtitled "The Thoughts and Afterthoughts of an American Rabbi," this provocative work by the president of the Union of American Hebrew Congregations reviews the opinions held on various subjects by Dr. Eisendrath in the past and confronts them with those which he holds today. In some instances — the Jewishness of Jesus, for instance — Dr. Eisendrath's views have undergone no substantial change. In others, however — for example, pacifism, or ritualism, or Zionism — Dr. Eisen-

drath has changed his mind. Of Zionism, he said in 1934: it is "quite as dangerous to the essential spirit of the Jew as Fascism, Communism, and Hitlerism are to the essence of Christianity." Now he can write: "The times have changed radically since I gave vent to that outburst. And so have I." This unflinching stimulating book has the additional virtue of an index.

EISENSTEIN, IRA. *Intermarriage*. New York: Burning Bush Press. 1964. 23 pp. \$5.00 packet of 50.

A vexatious problem is dealt with forthrightly and succinctly in this contribution to the "Jewish Tract Series," sponsored jointly by the National Academy for Adult Jewish Studies and the Rabbinical Assembly of America. Rabbi Ira Eisenstein is editor of *The Reconstructionist*.

EPSTEIN, SEYMOUR. *Leah*. Boston: Little, Brown and Company. 1964. 308 pp. \$4.95

A novel by the author of *Pillar of Salt* (1960), *Leah* addresses itself to the nebulous loneliness generated by life in the big city.

ESSRIG, HARRY, and ABRAHAM SEGAL. *Israel Today*. New York: Union of American Hebrew Congregations. 1964. xxiv, 293 pp. \$3.95

Dr. Harry Essrig, rabbi of University Synagogue in Los Angeles, and Abraham Segal, of the Greater Philadelphia Federation of Reform Synagogues, present here for the American teenager a comprehensive — and handsomely pictorial — account of life in the State of Israel. The book was designed and illustrated by Robert Sugar.

FEINSTEIN, MARNIN. *American Zionism, 1884-1904*. New York: Herzl Press. 1965. 320 pp. \$6.00

The importance and interest of the subject notwithstanding, American Zionism has been a stepchild where full-length published studies are concerned. Dr. Feinstein's book is thus a pioneering work. It begins with the Chovevei Zion of the 1880's, and carries the story up to Israel Zangwill's Territorialism and the American Zionist reaction to it in the early years of the twentieth century. The book contains a bibliography and is well-documented and indexed.

FELDMAN, ABRAHAM J. *The American Reform Rabbi: A Profile of a Profession*. New York: Hebrew Union College Press-Bloch Publishing Company. 1965. xv, 242 pp. \$6.00

Since 1912, when he came as a student to the Cincinnati campus of the Hebrew Union College, Dr. Abraham J. Feldman has been involved in American Reform Judaism. Fifty years later, in 1962, he was invited to deliver a series of lectures on the rabbinate at the College in Cincinnati, and from those lectures has emerged the present volume, a comprehensive study of the Reform rabbi's role. The book includes an introduction by Dr. Nelson Glueck, president of the Hebrew Union College-Jewish Institute of Religion.

FIEDLER, LESLIE A. *Waiting for the End*. New York: Stein and Day. 1964. 256 pp. \$5.95

"The Jewish-American writer," declares Professor Leslie A. Fiedler in this provocative and engrossing discussion of twentieth-century American literature, "does not know in what his Jewishness . . . consists; he is only aware that it is on the point of disappearing." Writers like Philip Roth, J. D. Salinger, and Bruce Jay Friedman, he suggests, "describe in fictional form . . . the fathers or grandfathers of . . . America's last Jews." Professor Fiedler has a great deal more to say about writers, both

Jewish and non-Jewish, in America. Among the "Jewish-American" littérateurs to whose work he addresses himself are Saul Bellow, Daniel Fuchs, Allen Ginsberg, Herbert Gold, Norman Mailer, Arthur Miller, Henry Roth, Philip Roth, J. D. Salinger, Karl Shapiro, Lionel Trilling, and Nathanael West.

FISCHLOWITZ, RUTH. *The "Y" Story, 1880-1964*. St. Louis: Jewish Community Centers Association. [1964?]. 84 pp.

Mrs. Ruth Fischlowitz offers in this profusely illustrated book a chronicle of the Jewish Center movement in St. Louis, from the establishment of the St. Louis Young Men's Hebrew Association in 1880 up through the merger in 1952 of a number of agencies into the Jewish Community Centers Association and on to the dedication of the Carlyn Wohl Center in December, 1963.

GOLDEN, HARRY. *Mr. Kennedy and the Negroes*. Cleveland: World Publishing Company. 1964. 319 pp. \$4.95

Harry Golden tells us that he had begun working on this book even before President John F. Kennedy's assassination. "John F. Kennedy," he writes, "was the first President of the United States since Lincoln to declare publicly that racial segregation and discrimination are morally indefensible." The author, who makes his home in Charlotte, North Carolina, includes in his account a discussion of Southern Jewry vis-à-vis the Negro civil rights struggle; Southern Jews, he says, have withheld their support from the Negro struggle because they feared that their "own security depended upon conforming with the habits, attitudes, and prejudices of the surrounding society."

GOLDMAN, ALEX J. *Giants of Faith: Great American Rabbis*. New York: Citadel Press. 1964. 349 pp. \$6.95

Each of the men whom Rabbi Alex J. Goldman, of Philadelphia's West Oak Lane Jewish Community Center, profiles in this volume "made a major contribution to American Jewish life and history." Recognizing that American Judaism "is the composite of many views, none of which can be ignored," Rabbi Goldman has included Orthodox spokesmen like Isaac Leeser, Sabato Morais, Bernard L. Levinthal, Bernard Revel, and Aaron Kotler; Reformers like David Einhorn, Kaufmann Kohler, Isaac M. Wise, Stephen S. Wise, and Henry Cohen; and Conservatives like Solomon Schechter, Solomon Goldman, and Milton Steinberg. He has also provided an index and a bibliography.

GOLDSTEIN, MRS. DAVID A., Edited by. *Builders of the Conservative Movement: An Appreciation*. New York: National Women's League of the United Synagogue of America. 1964. 116 pp.

This collection of "appreciative summaries of lives and careers" calls attention to the services rendered Conservative Judaism by Sabato Morais, Solomon Schechter, Cyrus Adler, Alexander Marx, Louis Ginzberg, Israel Friedlaender, Hillel Bavli, Jacob H. Schiff, Felix M. Warburg, Louis Brush, Maxwell Abbell, Louis Epstein, Solomon Goldman, and Milton Steinberg.

GOLDSTEIN, PHILIP R. *Centers in My Life*. New York: Bloch Publishing Company. 1964. xiii, 185 pp. \$3.50

Dr. Philip R. Goldstein's autobiography reviews, as he says, a "career of over forty years with the National Jewish Welfare Board, in the Jewish Center move-

ment." Louis Kraft writes, in an appreciative introduction, that Dr. Goldstein's "formal function" with the JWB "was fund-raising, but this role hardly does justice to the true character of his extraordinary contribution to the development of Jewish community life in America." The book includes a glossary and an index.

GORDON, WHITNEY H. *A Community in Stress*. New York: Living Books. 1964. xxiv, 269 pp. \$4.00

Having gathered his material in "Middletown, U.S.A." — Muncie, Indiana — between July, 1960, and July, 1961, Professor Whitney H. Gordon, of Ball State Teachers College, presents a fascinating portrait of a Midwestern Jewish community whose members "are troubled by and endure a slight but persistent measure of anti-Semitism" and "have jettisoned an ethnic identity on the grounds of the social handicap that status engenders." Middletown Jewry has held onto its religion, but here, too, problems abound. As Dr. Gordon himself confesses, his is a "not always flattering portrayal," but it is a judicious one.

GOULDER, GRACE. *Ohio Scenes and Citizens*. Cleveland: World Publishing Company. 1964. 254 pp. \$5.95

Miss Goulder's book includes a well-written, eight-page essay on Isaac Mayer Wise.

HANDLIN, OSCAR. *A Continuing Task: The American Jewish Joint Distribution Committee, 1914-1964*. New York: Random House. 1964. vii, 118 pp. \$3.00

Appearing on the fiftieth anniversary of the founding of the "Joint," Professor Oscar Handlin's book was written to acquaint the reader with how the "Joint" — which has raised more than \$800,000,000 to relieve Jewish suffering overseas — came to be what it is today. Professor Handlin discusses the socio-economic convulsions which the Jews faced in pre-World War I Europe, describes the "Joint"'s founding at the outbreak of the war, and carries the story up through the post-war years of reconstruction, depression, and Nazi emergence, World War II, and the turbulent post-World War II experience.

HELLER, JAMES G. *Isaac M. Wise: His Life, Work and Thought*. New York: Union of American Hebrew Congregations. 1965. xxi, 819 pp. \$10.00

Dr. James G. Heller's is not the first biography of the *pater ecclesiae* of American Reform Judaism, but his is certainly the most exhaustive thus far published. What Dr. Heller — himself a successor to Isaac M. Wise in the pulpit of Cincinnati's Bene Jeshurun Congregation (better known today as the Wise Temple) — has set out to accomplish is to relate Wise "to his eventful and moving time" and to present "a systematic exposition of his views as a whole and in the light of their development and modification during his lifetime." The book includes a foreword by Dr. Maurice N. Eisendrath, an extensive bibliography, a glossary, copious notes, and an index.

HIRSCH, RICHARD G. *There Shall Be No Poor . . .* New York: Commission on Social Action of Reform Judaism. 1965. xi, 134 pp. 75¢

"The poor among us today," writes Rabbi Richard G. Hirsch, "are a sign of failure to fulfill our religious and democratic ideals. . . . The attack against poverty may . . . give America a sacred cause again." In six chapters and two appendices, Rabbi Hirsch, who is director of the Union of American Hebrew Congregations' Religious Action Center in Washington, D. C., examines the problem of poverty and the Jewish rela-

tionship to that problem. Part of the "Issues of Conscience" series, *There Shall Be No Poor* . . . includes a foreword by Vice-President Hubert H. Humphrey and a preface by Irving J. Fain, chairman of the Commission on Social Action.

HIRSCH, WILLIAM, as told to VICTOR ULLMAN. *Treat Them Human*. New York: Crown Publishers. 1964. 253 pp. \$4.95

As sheriff of Lucas County (Toledo), Ohio, Hungarian-born William Hirsch devoted himself tirelessly to the proposition that "understanding and compassion" need to be substituted "for the negative and vindictive punishment that is almost automatic for those who stray from what we call normal behavior." Introductory salutes by actors Joe E. Brown and Danny Thomas, both fellow-Toledoans, and several photographs contribute to the interest of this book.

KELLNER, ABRAHAM A., Edited by. *Sunset at Mid-Day: A Tribute to the Late John Fitzgerald Kennedy*. New York: K'das Publishing Company. 1964. 174 pp.

How did Jews — not only in the United States, but elsewhere in the world — react to the assassination of John F. Kennedy? What was their view of this first Roman Catholic President of the United States? The editor seeks to shed some light on these questions by compiling sermons and statements by Jewish leaders — rabbis, for the most part — in the United States, Canada, Great Britain, and Israel. Also included are sermons by United States military chaplains in England, France, Germany, Japan, Korea, and Turkey.

KLEIN, MARCUS. *After Alienation: American Novels in Mid-Century*. Cleveland: World Publishing Company, 1964. 307 pp. \$5.95

Saul Bellow and Bernard Malamud are among the novelists whom Professor Marcus Klein, of the Barnard College faculty, treats in this consistently interesting work. There is, he says, "something *new* in the work of these writers" — "accommodation," by which he understands "the mood that occurred when rebellion had exhausted itself, when suddenly the manner in which the individual . . . might meet society was no longer so certain, when there was no politics to speak of and when there were no orthodoxies to speak of to restrict one's freedom, and when all theories of society had been shattered." *After Alienation* includes copious notes and a selected bibliography, but, regrettably, no index.

LASH, JOSEPH P. *Eleanor Roosevelt: A Friend's Memoir*. Garden City, N. Y.: Doubleday & Company. 1964. ix, 374 pp. \$4.95

Joseph P. Lash attempts no formal or analytical biography of Mrs. Roosevelt, but rather, as the dust jacket puts it, "a close-up view of the First Lady of the World." It is highly journalistic, but also, by virtue of its author's affection for Mrs. Roosevelt, highly engaging. Mr. Lash does not fail to touch on Mrs. Roosevelt's interest in Jewish problems.

LEIBERT, JULIUS A., with EMILY KINGSBERY. *Behind Bars*. Garden City, N. Y.: Doubleday & Company. 1965, ix, 223 pp. \$4.50

Rabbi Julius A. Leibert aptly subtitles his book "What a Chaplain Saw in Alcatraz, Folsom, and San Quentin." He saw grim, morbid humor, the pomposity and emptiness of execution, "rehabilitation with a vengeance — and what a vengeance!" not to mention enmity between prisoner and warden, and homosexuality. He had contact with famous convicts like Morton Sobell, Caryl Chessman, and Eddie Wein. De-

cidedly, he thinks, there are "other, better ways of handling the criminal" than it was his unhappy duty to witness in his career as a prison chaplain.

LEMANN, BERNARD, Compiled by. *The Lemann Family of Louisiana*. Donaldsonville, La.: B. Lemann & Bro., Inc. 1965. 199 pp.

One of the most distinguished Jewish families in the South is biographized in this handsome volume, based on family and business papers, diaries, correspondence, and personal reminiscences. The portrait to emerge will be of great interest to everyone who wants to know something of the Southern Jewish experience. The text is supplemented with a host of illustrations, genealogical lists, and an index.

LEWIS, PAUL. *Queen of the Plaza*. New York: Funk & Wagnalls Company. 1964. 307 pp. \$4.95

In this most recent — but not most reliable — biography of the nineteenth-century *femme fatale* Adah Isaacs Menken, the author offers an account that is highly readable and also rather novelistic. Adah's Jewish ancestry, her reputed descent from a Portuguese rabbinical scholar, says Paul Lewis, was a myth which she fabricated for the benefit of her first husband's "devoutly religious Jewish family."

LEWISOHN, LUDWIG. *What Is This Jewish Heritage?* Revised edition. New York: Schocken Books. 1964. xxiii, 101 pp. \$1.25.

Originally published by the B'nai B'rith Hillel Foundations in 1954 shortly before its author's death, *What Is This Jewish Heritage?* constitutes, in part, an abridged, popularized version of Ludwig Lewisohn's penetrating *The American Jew: Character and Destiny*. Dealing with questions like what and who is a Jew, American Jewish life, Jewish literature, and Jewish holidays, the book makes newly available some of Lewisohn's most cogent thinking and most beautiful writing. The book's value is enhanced by Professor Milton Hindus' introductory essay. "The true explanation of his views," suggests Professor Hindus, "must be sought . . . in his effort to set up his Jewishness on the most durable foundations. . . deeper and more lasting than all the ties of nationality and society he conceived to be those of religion." This slim volume, one hopes, only presages a revival of interest in one of American Jewry's finest and most significant writers.

REICHERT, VICTOR EMANUEL, Translated and Edited by. *The Tahkemoni of Judah Al-Harizi*. Vol. I. Jerusalem: Raphael Haim Cohen's Press. 1965. 233 pp. (English); 31 pp. (Hebrew)

This competent, sensitive, and — above all else, perhaps — enthusiastic rendering into English of an outstanding example of medieval Jewish poetry will be of particular interest to the reader who has allowed himself to accept the notion that modern America has produced no scholars interested in or capable of handling medieval Hebraic sources. The translator-editor, a native American, is rabbi emeritus of Cincinnati's Rockdale Avenue Temple and a poet of note in his own right.