

Reviews of Books

CAHNMAN, WERNER J., Edited by. *Intermarriage and Jewish Life — A Symposium*. New York: The Herzl Press and the Jewish Reconstructionist Press. 1963. 212 pp. \$5.00

Thirteen essays on "Intermarriage and Jewish Life" — each written by a noted expert on some phase of this all-important and engrossing subject — comprise the volume under review and offer much food for thought within the brief confines of 208 pages. What we now know, in particular, about interfaith marriages — there are other forms of intermarriage that might have been considered, such as the interracial and the interethnic — is considered and discussed by noted social scientists, rabbis, and educators like Ruby Jo Reeves Kennedy, Erich Rosenthal, Meir Ben Horin, Joseph Maier, Louis Rosenberg, Alvin Chenkin, David Max Eichhorn, Jack J. Cohen, Richard L. Rubenstein, Ralph M. Weisberger, Isaac N. Trainin, Jacob Baar, and Jacob T. Zuckerman. Professor Cahnman himself has written an especially discerning paper on "Intermarriage Against the Background of American Democracy."

In my view, the most noteworthy of the essays included in this book are Cohen's "Intermarriage and Jewish Education," Rosenthal's "Some Recent Studies About the Extent of Jewish Out-marriages in the U. S. A.," Ben Horin's "Intermarriage and the Survival of the Jewish People," Kennedy's "What Has Social Science to Say About Intermarriage?," Rubenstein's "Intermarriage and Conversion on the American Campus," and Eichhorn's valuable contribution on "Conversions, Requirements and Results." In addition, we are benefited by the specific knowledge which the book offers about the actual workings of intermarriage among Jews in Canada (a rewrite of Louis Rosenberg's already extensive research in that country) and by Baar and Cahnman's brief study of "Interfaith Marriages in Switzerland."

This is a book that all students of intermarriage among Jews will want to include in their personal libraries. If only it had been specifically directed to Jewish parents and their young people who are, I believe, urgently in need of a good, popularly written handbook on this subject — one that could be recommended to them by rabbis and others who seek to stem the increasing tide of such marriages! If it had included also a discussion of

the increasing problem of Negro-white marriages, this book, valuable as it is, might have proved to be indispensable.

We are indebted to Dr. Emil Lehman, Director of the Theodor Herzl Institute, whose "master-minding" of the Conference is apparent in this volume, even as we should be grateful to the Reconstructionist Foundation for joining with the Herzl Press in publishing this important symposium.
Newton, Mass. ALBERT I. GORDON

Rabbi Albert I. Gordon, of Temple Emanuel in Newton, Mass., is the author of *Jew. in Suburbia*, of *Jews in Transition*, and of *Intermarriage — Interfaith, Interethnic, Interracial*

HALPERIN, SAMUEL. *The Political World of American Zionism*. Detroit: Wayne State University Press. 1961. ix, 431 pp. \$8.00

Of books on Zionism, there already exists a library of tremendous size, and more are bound to come. In the beginning, these were almost all in favor of some phase of Zionism. Then there came a flood, or at least a freshet, of anti-Zionist books to flow along with the continuing output of the pro-Zionist volumes. In recent years, denoting the maturity of Zionism, have come the numerous memoirs, autobiographies, and biographies that mainly concern Zionism, such as Chaim Weizmann's *Trial and Error*; Israel Cohen's *A Jewish Pilgrimage*; Irving Fineman's *Woman of Valor, The Story of Henrietta Szold*; Alexandra Lee Levin's biography of Dr. Harry Friedenwald, *Vision*; and the recollections of Maurice Samuel. Even *Felix Frankfurter Reminisces* contains considerable material of pertinence to Zionism, as does the new Zangwill biography.

In short, Zionism is all over the literary landscape. Seemingly, it pops up everywhere, if only tangentially, as in Admiral Lewis E. Strauss's autobiography.

When it is considered that as recently as the 1930's Zionism was looked down upon, even in many Jewish circles, though improperly and inaccurately, as rather a measly movement, hardly respectable, a kind of oddity or aberration that men otherwise practical took up as a kind of hobby, the ubiquitousness of Zionism in books would seem to be nothing if not remarkable. Obviously, Zionist books have a sizeable public, or publishers would not produce them. Nor is the explanation, in my opinion, to be found solely or even greatly in the fact that Zionism's basic objective at last has materialized in the form of the modern Jewish state, Israel. Israel's existence has, of course, a bearing on the enormous output

of Zionist literature, pro and con. But even supposing that the Jewish state did not yet exist, I believe that this flow of books on Zionism would be as strong as it is now. For the stirring dream would have continued, perhaps become all the deeper and more moving from the fact that fulfillment of the Zionist dream still lay in the future. And it has been, and is, a dream of great fascination, for all its present-day reality, even for many who have been, in the past, non-Zionist — persons like myself, reared in the “old” Reform tradition.

There, in fact, is the point about this vast and growing literature on Zionism. Including even items not particularly well written, the literature is fascinating. Certainly, this is true for most Jews of any intellectual or social bent, not to mention those of religious feeling; and equally so for not a few non-Jews. Witness, as an example, the case of the Christian minister, the Reverend John Haynes Holmes, as revealed in Carl Hermann Voss’s study of Holmes, in association with Rabbi Stephen S. Wise, *Minister and Rabbi*. And this is so simply because Zionism itself, in its basic and also in its many subsidiary and corollary facets, is so fascinating. Even to those few Jews who still hate it. Perhaps more so to them. It gives them nightmares. They insist upon fighting it, obsessively, I believe. Only a very fascinating subject could produce that kind of reaction.

For the claim that Zionism does indeed have a fascinating quality, Professor Halperin’s study is but additional proof. For *even* his book is highly interesting, at times absorbingly so. I say “even his book” because it is a highly academic type of work, not at all the kind of book on Zionism that one expects. Halperin is a political scientist who uses the modern, scientific jargon of his discipline, and he has turned out a political science type of book, loaded with statistics, tables, and formulae. He applies this methodology to Zionism in a rigidly scholastic effort to analyze how it happened that the stepchild of modern Judaism, certainly of American Judaism, Zionism, has become, at last, the favorite. Except to other political scientists, this could be pretty forbidding stuff. Indeed, I had to ponder this book for a long time before I was able to evaluate it, certainly in the way it deserves.

At the outset, I was, frankly, annoyed by the title — intriguing but, in a large sense, misleading, I think. For “The Political World of American Zionism” suggests that Halperin’s major purpose would be the telling of the story of the unending and hugely explosive battles within the Zionist movement which went on among the various factions that have made up the movement. Certainly, the jockeying for leadership, the violent dis-

agreements over policy, the equally, or more, violent personality clashes among the great leaders of the movement — these are a large part of “the political world of American Zionism,” the very stuff that makes up much of the fascination of the story of Zionism.

To be sure, it was not to be expected that Professor Halperin would go into the greatest battle of them all in American Zionism, the fateful split in 1921 between the Zionists led by Weizmann and Louis Lipsky, and those headed by Louis D. Brandeis and Julian W. Mack. Halperin carefully limits his study to the period between 1929 and 1949. Even so, in the period that he does cover, there were plenty of great inner struggles, stirring and frequently acrimonious. But this book, while mentioning such episodes, does not dwell upon them.

Halperin had another purpose, which is suggested by his own statement that his book is a “case study of an American interest group and social movement,” one that he hopes “may contribute to the eventual construction of a general theory of interest group behavior.”

In short, if we give full credit to his own disclaimers, Halperin did not really intend to write another book on Zionism, but rather a work based on a text on which to hang certain theories in political science. These could apply to any movement, the peace movement, say, or the effort to get people to stop smoking cigarettes. Zionism, presumably, was quite incidental. His main interest was to find out, using the Zionist movement as an example, what techniques are effective, and under what conditions, for transforming a not very popular movement into one of great and even overwhelming acceptance.

Curiously enough, I do not feel that Halperin succeeded very well in his self-assigned political science theme. He relates a great deal about the various activities in which the Zionists engaged in order to win converts. Also in order to bring pressure upon the United States government in support of Zionist goals, especially to get the government to bring pressure upon Great Britain to abide by the Balfour Declaration. Halperin does a splendid job of summarizing the basic propaganda themes advanced by the Zionists. His summary is worth quoting here:

“1. Zionism is the Jewish badge of honor — the achievements of Jewish pioneers in Palestine are a shining success and an example for all mankind — Jewish pride and self-respect are enhanced by what happens in Palestine.

“2. The Jews everywhere constitute one people — whatever happens to Jews in one land affects their status in another — the unfortunate refugees of Europe must be helped by their more blessed brethren in

America — the Jew who cares about his people is a Zionist, for Palestine depends on him.

“3. Zionism provides stimulating and pleasant activity of a social nature, as well as work for a worthy cause — Zionism means identifying oneself with the history and destiny of the Jewish people — the Zionist cause is dramatic, for it combats the enemies of the Jewish people while it re-creates the Jewish state and union.

“4. Zionism is a constructive way to solve the Jewish problem — auto-emancipation and self-determination are preferable to the endless doles of philanthropy — the Jews must rely upon themselves and not upon the conscience and mercy of the world — no country wants Jewish refugees except Palestine.

“5. Zionism perpetuates Judaism and provides for Jewish survival as a distinctive grouping — Palestine will be the cultural center that will enrich American Jewish life by promoting Jewish religion and education — Jewish morale is bolstered by Zionism and the Jew is enabled to express himself in his own unique way, eventually to the benefit of world culture.

“6. Zionism will help end anti-Semitism by ending the abnormality of Jewish national homelessness — when anti-Semitism does occur, it can be compensated for by the Jewish sense of belongingness fostered by Zionism.

“7. The Jewish state is inevitable — biblical prophecy, a crying world need, and the impressive achievements of Palestinian Jewry all require a statehood solution.

“8. Assistance for Palestine is consonant with loyalty to the United States — Palestine is on the front line of the war against Nazism — Palestine is a bulwark of democracy in the midst of feudalism — Zionism brings modernity, progress, and democracy to the backward Middle East.

“9. The Zionist solution proposes historic justice — a Jewish state is just compensation for innumerable massacres, especially for the 6,000,000 European martyrs of Nazism and Fascism.”

Yet Halperin really does not, as he himself practically concedes, discover how, with these themes, Zionism was “put over.” And so well that, as he emphasizes, many previous non-Zionists in America became even “more Zionist” than regular members of the official Zionist organizations. He finally concludes that it was the Hitler atrocities that did it. One may ask: Does it really take a full-scale scientific investigation to establish this obvious fact?

Still — and this is the pleasantly curious aspect of this book — in setting the stage for various academic formulations (“*The extent to which an interest group will derive support from both effective and formal allies*”

varies with the ability of such allies to derive mutual benefits from the alliance.”), Halperin does present a huge chunk of well-digested Zionist history in a superb manner.

There are some historical shortcomings. He falls into a common error of implying that Brandeis and Mack, after the 1921 split, disappeared, for all practical purposes, from Zionism. They did not, but continued playing a big role, if largely behind the scenes. He omits altogether the major role of Robert Szold and, just as glaringly, that of Henrietta Szold, as well as that of Horace M. Kallen. He admits that it would be “most difficult” to describe the American Zionist movement “aside from the work of some of its foremost rabbinical spokesmen,” notably Stephen S. Wise. Yet he mentions Rabbi Wise almost only as an afterthought. Zionism in America without Stephen S. Wise! That, indeed, is incredible — a *Hamlet* without Hamlet!

Incidentally, were Rabbi Wise still alive and able to read this book, he probably would be puzzled by, even indignant at, the cool way in which Halperin tells the heated story of Zionism’s triumph in America. But then, that very coolness is, of course, in the best (?) academic tradition.

Yet, with these things noted, I conclude that Halperin, in his history — the part of his book that he set down, but incidentally, to be only the proofs of his intended performance — has achieved a work that may very well be indispensable in any library of Zionist literature, certainly for the 1929–1949 era. It has been remarked often that a *really* thorough, disciplined history of Zionism is yet to be written. I would like to see Halperin do that job, but without those academic formulae that really are mainly redundancies. He is too good a historian, too admirably conscientious and also perceptive in his review of the mountains of materials, to be lost in academic verbiage.

Wilmette, Ill.

HARRY BARNARD

Harry Barnard is a noted author and lecturer. His *Independent Man*, a biography of Michigan’s late Senator James Couzens, was published in 1958.

VOSS, CARL HERMANN. *Rabbi and Minister — The Friendship of Stephen S. Wise and John Haynes Holmes*. Cleveland: The World Publishing Co. 1964. 383 pp. \$6.95

This is a fascinating biography of two men who played a decisive role in their community and nation — John Haynes Holmes and Stephen S.

Wise. Both possessed the gift of matchless eloquence, and were pre-eminent as speakers whose very presence and bearing in pulpit and on platform attracted instant attention. What made these two preachers truly unique, however, was not mere eloquence, but their dedication to God and man. What inspired, moved, and stirred Holmes and Wise was a passion for social justice, a fierce impatience with evil in all its forms: civic corruption, exploitation of labor, abridgment of free speech, and militarism. Holmes and Wise become alive, noble and beautiful, unforgettable spirits at the hands of Dr. Voss, who writes with great facility and with profound appreciation.

While both were intensely involved in all the major social issues of their day, Stephen S. Wise, in addition, played a dominant role in Jewish life, and particularly in Zionism. The love for Zion was looked upon by the Reform rabbinate and by the German Jews, who dominated Jewish life in Wise's youth, not only as pure folly, but as bordering on treason. From the moment Theodor Herzl appeared on the scene with his gospel of political Zionism, Wise served the cause with a zeal and an abandon which few could equal. The day Israel was proclaimed a state, Wise publicly declared, was one of the happiest days in his life.

Both men were pacifists — Holmes so absolute that he refused to support not only World War I, but also to fight Hitler, which was a grievous error, even as was his ardor for prohibition. Realizing that pacifism when carried to its extreme would mean the triumph of Prussianism, and later on of Hitler, Wise had the courage to abandon the idea, even as did another famous pacifist — Albert Einstein.

While Wise was not untouched by personal tragedy, that which affected him most deeply was the destruction of European Jewry under Hitler. That the entire civilized world knew precisely Hitler's intentions and plans is no longer a subject for debate. A coded message from Geneva which Wise took to Sumner Welles, Under-Secretary of State, stated clearly and specifically that Hitler intended to use "prussic acid." Wise struggled to arouse the conscience of Christendom and its religious and political leaders — but to no avail. Not only did Pope Pius XII remain silent, but so did Franklin D. Roosevelt, Winston Churchill, and all the Western leaders, who preferred to soft-pedal the Jewish tragedy. What sickened Wise even more was that the reputed leaders of American Jewry lacked both the courage and the will to demand that the civilized world take steps to halt the slaughter of the Jews — which was common knowledge in all European capitals. No one was interested in the fate of the Jews. Due to this lack of concern, Hitler succeeded in accomplishing

what on the surface appears to be impossible, killing over six million Jews within two or three years.

Wise's agony was sharpened when Great Britain, under Ernest Bevin, sealed against the Jewish remnant which survived Hitler the doors of the Holy Land that had been promised to the Jews as a homeland.

Soviet Russia was another bitter disillusionment. Having hailed the Russian Revolution as a liberating influence, Wise soon recognized that the Bolshevik regime had become a tyranny, cynically immoral, and fiercely anti-Semitic.

The instrument of Wise's labors was the Free Synagogue which he established and from whose pulpit at Carnegie Hall he preached almost until his death. As the years passed, and the size of the audiences began to diminish — with only five hundred present one Sunday morning — he began to sense the inadequacy of his ministry, from a strictly Jewish angle. Preaching alone, no matter how eloquent and exalting, is no substitute for prayer, for study, for Torah, and for Mitzvos — the absence of which has led to the spiritual impoverishment of our people. Jews must come to the synagogue chiefly to pray, to experience the reality of God — and not only to hear. A rabbi with Wise's command of Jewish learning — he translated the Book of Judges for the Jewish Publication Society Bible — should have made specific and large Jewish demands on the American Jew — not only that he love Eretz Israel, but that he know the Hebrew language, that he possess knowledge of the Torah, and that he be pious and God-fearing in the accepted Jewish meaning of these terms. Few men loved Jews and Judaism more than Wise did. It is therefore most unfortunate that his involvement with social issues robbed him of the time and energy to deal with the religious problems which the American Jews face. Had he done so, his influence would have been more profound and enduring.

This personal observation does not detract one iota from this fitting tribute to two devoted servants of God and man, and from the value and importance of this volume, which will be read with joy by the hosts of Jews and Gentiles who come under the influence of these two unforgettable personalities.

Brooklyn, New York

THEODORE N. LEWIS

Rabbi Theodore N. Lewis is the spiritual leader of the Progressive Synagogue in Brooklyn, New York.

Brief Notices

LIFSON, DAVID S. *The Yiddish Theatre in America*. New York: Thomas Yoseloff. 1965. 659 pp. \$10.00

As Dr. David S. Lifson says, the Yiddish theatre on New York's Second Avenue "became in its brief existence an important bridge between the new European theatre art forms and the American theatre." It was also "a catalyst of old-world folkways and American culture and mores for a large and influential part of the population." The author considers himself "a devoted *patriott*" and offers fourteen chapters ranging from the theatre's European origins to its decline after 1940. Included are photographs, notes, a selected bibliography, and an index, as well as appendices listing the New York productions of Maurice Schwartz ("Mr. Second Avenue"), Artef productions from 1928 to 1937, and Folksbuehne productions from 1915 to 1940.

LOMASK, MILTON. *Seed Money: The Guggenheim Story*. New York: Farrar, Straus and Company. 1964. ix, 307 pp. \$6.50

Milton Lomask sets out in this volume to tell the story of the American Guggenheims and the five foundations which they established; hence the book's title — money employed to "seed" an impressive array of worthy undertakings from dentistry and aeronautics to music and nonobjective art. He traces the Guggenheims from the time they left their native Switzerland in 1847 up through the accomplishments of the present-day John Simon Guggenheim Memorial Foundation. The book is well-documented and well-illustrated and contains an index.

MALAMUD, BERNARD. *Idiots First*. New York: Dell Publishing Company. 1963. 212 pp. \$1.45

This paperback brings together twelve of Bernard Malamud's recent short stories, each of them underlining the variety and range of his gifts. Most notable among them, perhaps, is "The Jewbird," which first appeared in *The Reporter* of April 11, 1963. There can be no question that Malamud is one of the most arresting writers to emerge in twentieth-century America.

MANDEL, BERNARD. *Samuel Gompers: A Biography*. Yellow Springs, Ohio: Antioch Press. 1963. xxii, 566 pp. \$8.00

No one can begin to grasp the unfolding of trade unionism in America without attempting an assessment of Samuel Gompers, founder of the American Federation of Labor. Many, of course, will ponder the question which Louis Filler raises in his introductory essay: "Samuel Gompers: Labor Statesman or Labor Faker?" Professor Filler leaves the question unanswered, but Dr. Bernard Mandel furnishes — and in abundant detail — the material from which the reader can judge for himself. There are, in addition, a number of photographs, copious notes, and a useful index.

MEDRES, I. *Tzvishn Tzway Velt Milchomes* ["Between Two World Wars"]. Montreal: Eagle Publishing Company. 1964. 144 pp.

The author, whose *Montreal fun Nechten* ("Montreal of Yesterday") appeared in

1947, presents here a collection of Yiddish essays dealing, in large part, with developments and changes on the Canadian Jewish scene between the First and Second World Wars.

MENDELSON, WALLACE, Edited by. *Felix Frankfurter: A Tribute*. New York: Reynal and Company. 1964. viii, 242 pp. \$4.00

Published not very long before Justice Felix Frankfurter's death in February, 1965, this volume brings together seventeen tributes by a star-studded list of contributors — to mention only a few, Sir Isaiah Berlin, former Attorney General Francis Biddle, James Reston, Dean Roscoe Pound, and Archibald MacLeish.

MEZVINSKY, SHIRLEY. *The Edge*. Garden City, N. Y.: Doubleday & Company. 1965. 210 pp. \$4.50

This first novel deals with the emotional upsets which strike at a young Jewish matron in suburbia.

MUIR, ROSS L., and CARL J. WHITE. *Over the Long Term . . . The Story of J. & W. Seligman & Co., 1864-1964*. New York: J. & W. Seligman & Co. 1964. 172 pp.

For a hundred years, J. & W. Seligman & Company has been one of America's leading stock brokerage firms. Founded by eight German Jewish brothers in the 1860's, the firm has had a seat on the New York Stock Exchange since 1869. In this handsomely published, richly illustrated volume, the authors offer an account of what the firm "has been in the past and what it is now," but they have tried to "avoid the technical language of finance" and have striven "to place the firm's activities over the years within a framework of the age in which they occurred." The book certainly reflects the present-day partners' sense of themselves as "custodians of a tradition of excellence."

NEMEROV, HOWARD. *Journal of the Fictive Life*. New Brunswick, N. J.: Rutgers University Press. 1965. 189 pp. \$6.00

This work is, as its publisher says, one "which fits none of the literary categories." It is a brilliantly original attempt at self-analysis by one of America's most gifted men of letters. Howard Nemerov discusses the conflict within himself between the modes of fiction and poetry: "For a Jewish Puritan of the middle class, the novel is serious, the novel is work, the novel is conscientious application — why, the novel is practically the retail business all over again. But poetry is exalted pleasure, and in the world of my childhood and adolescence, pleasure is primarily known as something that has to be paid for."

———. *Poetry and Fiction: Essays*. New Brunswick, N. J.: Rutgers University Press. 1963. xii, 381 pp. \$7.50

Nemerov brings together in this volume some three dozen essays, lectures, and reviews done between 1948 and 1962. The writers to whose work he addresses himself run the — chronological — gamut from Dante and Shakespeare to Karl Shapiro and Eli Siegel. What is perhaps most impressive is Nemerov's ability to sustain throughout a spirit of sensitivity and independence.

NEWMAN, EDWIN S., Selected and Edited by. *The Hate Reader*. Dobbs Ferry, N. Y.: Oceana Publications. 1964. 182 pp. \$3.50

The editor, a New York attorney, has assembled "a collection of materials on the

impact of hate movements in American society, including excerpts and commentary of eminent political and social scientists."

PARZEN, HERBERT. *Architects of Conservative Judaism*. New York: Jonathan David. 1964. 240 pp.

It cannot be said of Conservative Judaism, Rabbi Parzen believes, that it represents a "community of interest" which has spread "throughout the ranks, engendering loyalty, responsibility, discipline." It seems rather "a group of organizations, without inner principles of cohesion." Rabbi Parzen sets out to examine the "architects" of Conservatism — among them, Isaac Leeser, Sabato Morais, Solomon Schechter, Cyrus Adler, Louis Ginzberg, Israel Friedlaender, and Mordecai M. Kaplan — in an effort "to account for the prevailing characteristics and tendencies" of Conservatism.

PATAI, RAPHAEL, Edited by. *Herzl Year Book: Essays in Zionist History and Thought*. New York: Herzl Press. Vol. V (1963): 384 pp. (\$7.50); Vol. VI (1964-65): 371 pp. (\$7.50)

Vol. V, subtitled "Studies in the History of Zionism in America: 1894-1919," includes papers presented in 1957 and 1962 at the Theodor Herzl Institute's Second and Third Conferences on the History of Zionism in America. Among the subjects discussed are Reform Judaism and Zionism, the American Jewish Committee and Zionism, American Labor and Zionism, Zionism in Minnesota, Jacob De Haas, and Louis D. Brandeis. The writers represented include, in part, Moses Rischin, C. Bezalel Sherman, W. Gunther Plaut, Leo Shubow, and Bernard G. Richards. Vol. VI, too, offers material on American Zionism by Jacob Kabakoff, Yonah Malachy, Raphael Patai, and Herbert Parzen.

PODHORETZ, NORMAN. *Doings and Undoings: The Fifties and After in American Writing*. New York: Farrar, Straus, & Giroux. 1964. 371 pp. \$4.95

This volume by the editor of *Commentary* magazine offers "a collection of occasional essays, written over a period of about ten years . . . [each] in hot response to a particular event and out of a highly specific context." Among the writers discussed by Mr. Podhoretz are Nathanael West, Norman Mailer, Saul Bellow, Philip Roth, and Hannah Arendt. Included is his controversial "My Negro Problem — and Ours" from the February, 1963, issue of *Commentary*.

POSTAL, BERNARD; JESSE SILVER; and ROY SILVER. *Encyclopedia of Jews in Sports*. New York: Bloch Publishing Company. 1965. xiii, 526 pp. \$12.95

As United States Senator Abraham Ribicoff says in his foreword, "This encyclopedia fills a necessary gap." It is a "treasure house of facts about thousands of Jewish athletes in all generations and in all countries . . . compiled with care, dedication and professional skill." It is also extremely well-illustrated and includes an essay on the history of what might be called "muscular Judaism." Dr. Solomon B. Freehof has contributed a brief study on "Sports in Talmudic Literature."

ROGERS, WILLIAM G. *Wise Men Fish Here: The Story of Frances Steloff and the Gotham Book Mart*. New York: Harcourt, Brace & World. 1965, x, 246 pp. \$5.95

The Gotham Book Mart on West Forty-Seventh Street, in New York City, is an internationally celebrated rendezvous for poets, writers, actors, and dancers. Its proprietor, Frances Steloff (*née* Ida Frances Stelov), was born in 1887 to Russian

Jewish immigrant parents in Saratoga Springs, New York. She was among the earliest to recognize and promote the books of writers like Gertrude Stein and André Gide, and her customers have included people like Katherine Anne Porter and Thornton Wilder.

ROTHCHILD, SYLVIA. *Sunshine and Salt*. New York: Simon and Schuster. 1964. 249 pp. \$4.50

Brooklyn-born Mrs. Sylvia Rothchild has written a poignant novel of Jewish-Christian relations in rural New England.

RUBIN, RUTH, Compiled and Edited by. *Jewish Folk Songs in Yiddish and English*. New York: Oak Publications. 1965. 96 pp. \$2.45

Montreal-born Ruth Rubin is well-known for her contributions to the field of social-musical anthropology. Yiddish songs, she says, figured prominently in the development of a rich American Jewish cultural life, and "America is one of the most important preservers of Yiddish folksongs today." This book offers some fifty such songs along with English adaptations by the editor and guitar accompaniments by Ethel Raim. The publication is also richly illustrated.

RUBINGER, NAPHTALI J. *Abraham Lincoln and the Jews*. New York: Jonathan David. 1962. 75 pp. \$3.75

"A short, popular and readable account of those unique couplings of fate which have joined the life of Abraham Lincoln with the emerging American Jewish community of the mid-nineteenth century" is undertaken here by the rabbi of Albany's Temple Ohav Sholom.

SACHAR, ABRAM LEON. *A History of the Jews*. Fifth Edition, Revised and Enlarged. New York: Alfred A. Knopf. 1965. xvi, 478, xv pp. \$7.95

Dr. Abram L. Sachar first published his one-volume survey of Jewish history in 1930, but in every one of its editions he has aimed "to set down . . . the salient events, ideas, and influences that have shaped the destiny of the Jews and their role on the world scene; and . . . to pay . . . proper attention to economic, political, and diplomatic factors, as well as to the purely social and religious." He has always been interested in stressing "this diversified interaction between Jewish and non-Jewish life." Beautifully written, the volume includes sections like "Factors in American Jewish History" and "The Western Hemisphere in the Twentieth Century." There is a selected bibliography and an index.

SACK, BENJAMIN G. *History of the Jews in Canada*. Montreal: Harvest House. 1965. xviii, 229 pp. \$2.50 (paper)

Like François-Xavier Garneau, pioneer historian of the French Canadians, Benjamin G. Sack might have said: "I shall write the history which you do not even know exists." The first to unearth original sources in French, English, and other languages, Sack initially published his *geshichte* in Yiddish during the 1940's. Ralph Novek translated it for the present edition, which includes a glossary, a bibliography, and an index.

SAMUEL, MAURICE. *Little Did I Know*. New York: Alfred A. Knopf. 1963. vii, 326 pp. \$5.95

Maurice Samuel is surely one of the most distinguished of Jewish littérateurs in

America. This latest volume of "recollections and reflections" supplements earlier autobiographical works like *I, the Jew* and *Level Sunlight*. Like so many of his other books, *Little Did I Know* documents Samuel's interest and involvement in the Zionist cause. His portrait of Chaim Weizmann — personification of "the best that was in the *Shtetl* Jew combined with the qualities of worldly greatness, and the more I ponder the mixture the more intriguing I find it" — is not the first which he has ever penned, but constitutes one of the great features of this book.

SAMUEL, SIGMUND. *In Return*. Toronto: University of Toronto Press. 1963, x, 166 pp. \$4.50

Toronto-born Sigmund Samuel (1867–1962) was a notable industrialist whose philanthropies included the Toronto Western Hospital, the Royal Ontario Museum, and the University of Toronto. "I have always felt an obligation to the community of which I am a member and from which my money has come," he wrote in this autobiography. *In Return* sheds much light on the life of a man who, as J. Keiller Mackay points out in the foreword, combined within himself "a strong historic sense, a deep love of Canada and an unswerving attachment to British institutions."

SANDBERG, SARA. *Mama Made Minks*. Garden City, N. Y.: Doubleday & Company. 1964. viii, 182 pp. \$3.95

Sara Sandberg — Mrs. Frank Rosen — tenders here an affectionate tribute to her mother and the fur store, F. M. Sandberg's, over which she presided for years on Madison Avenue in Harlem. "Mother," writes the author, had "an endless supply" of anecdotes with which to regale her customers, but more, "she was as good a listener as a psychiatrist — and . . . always agreed, completely and sincerely, with whoever happened to be speaking, even though she often heard both, entirely divergent sides of the same story."

STEINBACH, ALEXANDER ALAN. *Through Storms We Grow*. New York: Bloch Publishing Company. 1964. xi, 260 pp. \$4.95

A collection of sermons, lectures, and essays by the rabbi of Brooklyn's largest Reform congregation, Temple Ahavath Sholom, this volume, writes Dr. Robert Gordis by way of introduction, offers "discourses . . . deeply Jewish in their themes and attitudes and in the sources from which they derive their inspiration," yet "enriched by the insights of philosophy, literature and art drawn from the cultures of the world."

TULL, CHARLES J. *Father Coughlin and the New Deal*. Syracuse, N. Y.: Syracuse University Press. 1965. x, 292 pp. \$6.50

Part of the Syracuse University Press's "Men and Movements Series," Professor Charles J. Tull's book is a well-written, well-documented study of one of the most interesting demagogues ever to emerge on the American scene. In 1938, the Reverend Charles E. Coughlin, the "Radio Priest" of Royal Oak, Michigan, "openly espoused anti-Semitism and held the Jews conveniently responsible for all the nation's ills, real and imagined" — in addition to advocating "an extreme form of isolation which appeared to many to be more pro-German than American." That this book cannot be said to be the last word on its subject is due, in large part no doubt, to "the severe limitations imposed by the refusal of Father Coughlin and the Detroit Archdiocese to cooperate in any way."

YIVO Annual of Jewish Social Science: Volume XIII. New York: YIVO Institute for Jewish Research. 1965. 310 pp.

Published with the aid of the Lucius N. Littauer Foundation, this valuable volume contains considerable material of specific American Jewish interest: Leibush Lehrer's "Reactions of Second Generation Secularist Jews to Problems of Jewish Living"; David Rudavsky's "Jewish Education and the Religious Revival"; Solomon Poll's "The Role of Yiddish in American Ultra-Orthodox and Hassidic Communities"; Nathan Hurvitz' "Sixteen Jews Who Intermarried"; Arthur Gorenstein's "The Commissioner and the Community: The Beginnings of the New York City 'Kehillah' (1908-1909)"; Alfred J. Kutzik's "Faulkner and the Jews"; and Isacque Graeber's "Jewish Themes in American Doctoral Dissertations, 1933-1962."

ZIMMERMAN, ISIDORE, with FRANCIS BOND. *Punishment Without Crime.* New York: Clarkson N. Potter. 1964. xiv, 304 pp. \$5.00

This is "the true story of a man who spent twenty-four years in prison for a crime he did not commit." Sentenced to death for a murder committed in 1937, Zimmerman was saved by Governor Herbert H. Lehman, who commuted the sentence to life imprisonment. Later, the evidence against Zimmerman was judged erroneous, and he was freed. "We can blame ourselves," writes Drew Pearson in his introduction, "that the process of criminal review is not perfected enough to prevent a man from spending twenty-four years in prison before the slow-grinding machinery of justice rectifies the mistake. And we should blame ourselves that we have not banned capital punishment, so that those who suffer from judicial error can be saved before it is too late."

ZUKERMAN, WILLIAM. *Voice of Dissent: Jewish Problems, 1948-1961.* New York: Bookman Associates. 1964. 386 pp. \$6.00

William Zukerman (1885-1961) was the founder-editor of *Jewish Newsletter*, "a liberal, dissenting and nonconformist publication," as he called it, which began in the late 1940's, but was unable to survive his death. *Jewish Newsletter* was particularly noted for its anti-Zionism; it "insisted that Israel was no more sacred than any other modern state" and that Israel's "most important policies and acts . . . have exerted a detrimental and in some cases a tragic effect on Jewish communities outside of Israel, including America." Issued posthumously, this volume brings together "the most important of Mr. Zukerman's editorials . . . as a way of perpetuating the opinion and sentiment of that minority for whom he was so eloquent a spokesman."

The American Jewish Archives is eager to secure for its collection, letters, papers, and other material dealing with Chaim Weizmann. The Archives will gladly accept originals, but if holders of Weizmann material wish to retain the originals in their own possession, the Archives will be happy to photoduplicate such items for its collection and return the originals to their owners.