

Book Review

SHAPIRO, YONATHAN. *Leadership of the American Zionist Organization 1897–1930*. Urbana, Ill.: University of Illinois Press, 1971. xi, 295 pp. \$9.50

It is difficult to do justice in a brief review to Yonathan Shapiro's *Leadership of the American Zionist Organization 1897–1930*. From a historical standpoint, the book seems impeccably documented. As a biography of Louis D. Brandeis, it is, as Ben Halpern says on the dust jacket, "a most significant contribution . . . a pioneer venture in a virgin field. . . . After Shapiro the day of shallow and meaningless paeans to [Louis D. Brandeis] is over." Stylistically the book is not easy to read, but this is no criticism of anyone reworking a doctoral dissertation, let alone of a scholar whose native language is not English and who is stuck with the jargon characteristic of sociological writing in general.

The book, it is safe to say, is a brilliant example of the application of sociological theory to the analysis of historical events. Particularly insightful is Shapiro's choice of the political sociological theorist, Gaetano Mosca, and his use of Mosca's theories to explain the behavior of an American Jewish culture hero like Brandeis. Mosca is one of those theorists—Robert Michels and Vilfredo Pareto are others—called intellectual descendants of Machiavelli. Therefore, it was not without courage that Shapiro applied his socio-political theories to the emotionally charged area of the pre-State Zionist experience, and to the pre-Holocaust, pre-State pantheon of Jewish heroes, particularly Brandeis, whose appearance Jews likened to Abraham Lincoln's and whom no less eminent an American than Franklin D. Roosevelt called Isaiah.*

The years between 1897 and 1930 saw the continued acculturation of Jews who were primarily of German birth or descent. Most "Germans" (I use the term both for Jews of German birth and for their American offspring) had attempted, and to a large extent successfully, to adapt themselves to the American life-style. Some rose to great prominence and wealth. Their acculturation, however, was not based on assimilation. They chose to remain Jews, to establish Jewish institutions, and to seek an ideology which would keep them Jewish but not prevent them from taking advantage of what America had to offer. Although it is unfair to say that their attachment to Jewish life was a function of their marginality (i.e., their lack of total acceptance into the gentile power élite), it can be argued, as Shapiro contends, that had those German Jews been able in the non-Jewish world of America to enjoy a social status concomitant with

* See *Encyclopaedia Judaica* (Jerusalem, 1972), IV, 1296.

their wealth, they may have had less need for the status conferred upon them by the Jewish community. This is an argument from scepticism. It is also an argument rooted purely in socio-political theory and lacking in sympathy for any psychological or religious factors. Shapiro's book is, however, socio-historical and heavily influenced by Mosca (see, in particular, pp. 268 *et seq.*).

By the 1870's, most of the 200,000 Jewish emigrants from Germany had already settled in America. Their entrance into American life was probably not as traumatic as that of their East European coreligionists would be. They entered a simpler America, while some came from an already industrialized society and already knew Western rules of dress, decorum, and punctuality. For the most part, they adapted quickly to American middle-class standards. To be sure, they had accents and were Jewish, but they were "civilized." By the 1890's, most middle- and upper-class non-Jews were willing to see them as Americans of "the Mosaic persuasion" or "Israelites" or "Hebrews" (rather flattering terms in a culture whose groundwork may be said to have been laid by Old Testament-emulating Puritans). Nevertheless, the German Jews resisted total assimilation out of a religio-historical loyalty to Judaism, a resistance probably based on their lack of English origin and their ties to a non-Christian religion. Despite their general acceptance into middle-class America, they were still marginal, but—unlike their situation in Germany—suffered no conflict between the concept of nation and the concept of country. They tended to believe that America was both their country and their nation, and they did not regard settlement in America as a temporary stopping-off point for the exiled Jewish nation.

Between 1880 and 1920, as the result of various political and economic upheavals in Eastern Europe and America's continuance of her open immigration laws, some 2.5 million East European Jews came to these shores. They were, to say the least, a mixed multitude. Many were impoverished. Those who were religious were most often what we would now call ultra-Orthodox. They possessed a life-style associated with territories newly industrialized or pre-industrial. They tended to be technologically unskilled, were bound to a calendar which centered on Jewish events, and spoke loudly in a semi-Western tongue. If only temporarily (until the acculturation process could take place—which it did with remarkable speed), they regarded themselves as Jews who, as a nation in exile, were merely manifesting the universal Jewish experience of being uprooted from one country and forced to settle in another. They were not only religiously different from middle-class Americans—something that Protestant Americans were willing, if reluctantly, to tolerate—they were attitudinally different and appeared to be virtually indissoluble in the American melting pot.

To complicate matters, among these "huddled masses" were people who differed not only in life-style and religion from familiar American patterns, but also in some instances harbored political ideologies potentially dangerous to the "American way of life." Along with the Orthodox Jews came Jews who had abandoned religious Judaism for other sets of values, including a variety of socialist ideologies—and with *them* came an educated intellectual leadership, highly literate and capable of spreading atheistic, socially disruptive ideas among Jews as well as non-Jews. The appearance of these people on the American scene in huge numbers, people who were so pronouncedly Jews (not "Hebrews" or "Israelites"), had a disturbing, anxiety-provoking effect not only on Christian Americans, but also on the already acculturated Jews of the upper classes.

The fears the acculturated "Germans" had were not groundless. As accepted as they were among Americans, they still were thought of and still thought of themselves as Jews. There was social unrest in the country. Labor was trying to organize. A growing discontent with poor working conditions was beginning to produce a class consciousness among many American workers. The robber-barons were beginning to be looked upon not as pilgrims of progress, but as oppressors who needed to be curbed before they took full control, turned the country from a democracy into a plutocracy, and reduced the working classes to serfdom. The German Jews suffered, then, from a two-pronged attack. On the one hand, they were perceived as Jews, linked to the strange mass which had recently arrived in enormous numbers and whose presence pointed out to Americans in general that, despite their Americanization, the Germans were kin to other Jews who were no more conventionally American than were Chinese, Blacks, or Irish Catholics. On the other hand, in the Jewish socialists who were part of the wave of immigration the upper classes saw a threat to their control of the government, which until the time of Theodore Roosevelt made little or no effort to check the monopolies now sparking a growing discontent with the way America seemed to be heading.

Thus, the marginality of the established American Jewish community—a marginality partially self-imposed by its desire to remain Jewish—was exacerbated by the 2,500,000 East European Jews who immigrated to this country within a span of forty years. First came a loss not of "German" power and wealth, but of "German" status. The established American Jewish community, as a result of the East European immigration, became visibly Jewish to Americans of both high and low status. The official and well-known American Jewish institutions—such as Temple Emanu-El, the Hebrew Union College, the Union of American Hebrew Congregations, the American Jewish Committee, and the B'nai B'rith, among others—were highly respected, as were the Jews of wealth and culture who ran them. The "Germans" were counted on as loyal Americans; they were

Louis D. Brandeis
Distinguished reformer and Zionist



not open to charges of dual loyalty. Their general philanthropy was appreciated, as was undoubtedly their readiness to contribute to the campaigns of political candidates. Suddenly, or so it appeared, these Jews—perhaps not the most prominent among them, but those insecure in their recent entry into the middle and upper-middle class—found themselves identified in the minds of less successful Americans with cheap foreign labor and in the minds of the ruling élite with potential saboteurs of the status quo. In short, the American Jewish establishment saw itself threatened. It did its best to stave off the status loss by providing financial aid for the immigrants and establishing institutions for Americanizing the East European Jews. Realizing that Reform Judaism would be totally unacceptable to the East Europeans, the “Germans” gave generously to the Jewish Theological Seminary—a middle-ground institution which would produce English-speaking rabbis to lead synagogues comfortable for religious East European Jews and, hopefully, to draw the political radicals back to religion. The Seminary was also to encourage the development of synagogues which, though traditional, would be more Westernized than the shuls imported from the East European shtetlach.

Some of the “Germans”—not a numerically significant group—did something more. Either out of a loyalty to Jews and Judaism or as a result of their own sense of marginality—or an amalgam of the two—they embraced an ideology which would be appealing to Jews and help Jews maintain their cohesiveness as a group. They supported Zionism or activities which would be seen as intimately linked to the development of Jewish life in the Land of Israel.

Although before 1914 active supporters of Zionism in America constituted no mass movement, Shapiro speculates on why Zionism appealed to American Jews at all. By the end of the nineteenth century, some East Europeans had made it into the middle class. The growth of populism in the United States along with the fact that no rise in status accompanied their wealth made them well aware of their marginality. They became somewhat frightened by and disillusioned with what was happening in America. The Czarist pogroms of the early 1900's and the worsening plight of Jews in Eastern Europe elicited sympathy and concern on the part of other American Jews. The emergence of the World Zionist Organization gave the existence of Zionism as a movement much publicity. Awareness on the part of “German” leaders of their own declining status in the eyes of the American non-Jewish power élite and the raising of Jewish consciousness (perhaps part of the same phenomenon), added to the admiration which acculturated East European Jews had for the “German” leadership of the American Jewish community, led a number of prominent Jewish “establishmentarians” to embrace Zionism and to found the miniscule Federation of American Zionists in the late 1890's.

The F. A. Z. faced internal conflicts, a colossal battle with the American Jewish Committee, a struggle with Jewish socialist intellectuals, a conflict with the Orthodox Knights of Zion, and a general apathy on the part of most American Jews. As Shapiro says (p. 52): "By 1914, the Zionist Organization in America was small and weak, in financial distress and with no influence in the Jewish community. A spirit of gloom and defeat engulfed the few dedicated leaders. There seemed to be no future for Zionism in America, and several leaders thought of migrating to Palestine (subsequently Henrietta Szold and Judah Magnes were among them), since this was the one place where Zionism was active and had a future." Such, he writes, was "the state of the Zionist Organization and the mood of its party leaders and party workers. The situation was to be completely transformed with the accession to leadership of Louis D. Brandeis." In short, Brandeis did not appear on the American Jewish and/or Zionist scene *in vacuo*—and the context in which he did appear needs to be understood if his role as a Jewish and/or Zionist leader is to be properly evaluated and if Shapiro's approach to him is to be carefully assessed.

One of the enigmas which, according to Shapiro, can never quite be solved is Brandeis' sudden embracing of and devotion to not only Zionism, but any Jewish cause. Born to a family only nominally Jewish, denied any formal Jewish education, having had his marriage solemnized by Felix Adler, the founder of the Ethical Culture Society, Brandeis appears mysteriously to have found in the Zionist movement a way back to the Jewish people and a genuine commitment to their survival. Perhaps there are simple explanations. One would be that his maternal uncle, Lewis Dembitz, a practising and learned Jew, exerted an inordinate influence on Brandeis (to such a degree that Brandeis changed his middle name from David to Dembitz). Another factor may be that, as a liberal labor lawyer defending the oppressed Jewish workers, Brandeis developed a sincere affection for struggling immigrant Jews and their historical plight.

The fact is that by 1914 Brandeis was such a prominent figure on both the Jewish and non-Jewish scene that his "conversion" to Zionism and his assumption of leadership of the Provisional Zionist Committee attracted not only a host of newcomers to Zionism, but won back virtually all the leaders who by 1911 had abandoned an active role in the F. A. Z. All this took place in a matter of days (p. 53). He drew not only the old leadership from "German" stock, but East Europeans as well. Certainly, Brandeis' "conversion" to Zionism and his assumption of American Zionist leadership gave Zionism not only direction, but hope and respectability. Speaking sociologically rather than psychologically, especially in the light of later events, it is not so difficult to account for either Brandeis' conversion to Zionism, his attraction for American Jews, or his later silence in the face of those Zionist leaders who came from Europe to gain

support for their more militant positions vis-à-vis the founding of a Jewish state in Palestine.

Brandeis was a talented liberal with political ambitions. By 1914, the American Jewish population already comprised a large voting mass. Furthermore, it was by and large liberal. The East European Jews saw in liberalism a chance for upward mobility, while those of German descent were finding the conservative gentile power élite unwilling to accept them as equals. If Brandeis could convince non-Jewish liberal ruling circles that he was a recognized Jewish leader as well as a distinguished liberal, the liberal élite would find a place for him in its political plans. Furthermore, 1914 saw the outbreak of World War I. American Jews were mostly either immigrants or the children of immigrants. They were concerned over the plight of their European relatives. Though Zionism as Jewish nationalism was “un-American” in the sense that it defined Jews as a nation and not merely as a religion, Jewish fears for the safety of their kin, in combination with the idea of Palestinianism—the view that Palestine was to be a refuge for displaced Jews and not a homeland for all Jews—made Zionism a suitable ideology for American Jews. With Brandeis as its visible leader, Zionism proved, in view of his unexceptionable American credentials, a banner around which most Americans Jews could rally.

This, in essence, is how Shapiro explains the sudden emergence of Brandeis on the Jewish scene, the acceptance of Zionism (vaguely understood) as an ideology for the Jewish masses, the Zionist silence of Brandeis once he had obtained his Supreme Court seat, and the break between Brandeis and Jewish leaders, some native Americans, but mostly Europeans, who espoused the establishment of a political Jewish state. This is Mosca pure, simple, and brilliant. It is also Shapiro thorough and thoroughly a disciple of Mosca.

What remains to be explained because, as Shapiro points out, it is still a mystery, and not within his sociological province, is Brandeis’ “conversion.” What further needs explanation, and perhaps its explanation lies in the Holocaust or simply in the Jewish “mystique,” is the apparently visceral attachment of American Jews to present-day Israel, which is a political Jewish state. Shapiro did not intend to answer these questions and should not be faulted for failing to address himself to them. Even so, the failure to answer these questions or the hesitation even to begin touching them demonstrates the hiatus that still exists in Jewish studies, especially in the confluences of history, sociology, and ego psychology. After Shapiro—but not instead of him—we need a psychohistory of American Jews and those who have been, are, or will be their leaders.

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Brief Notices

ALTMAN, SIG. *The Comic Image of the Jew: Explorations of a Pop Culture Phenomenon*. Rutherford, N. J.: Fairleigh Dickinson University Press, 1971. 234 pp. \$12.00

The author argues that "to be a Jewish American is simply not so 'easy' as it is to be a Protestant or a Catholic one. In fact, the comic image of the Jew—created largely by himself yet perpetuated in the public consciousness—turns out . . . to constitute evidence . . . that Jewishness is *not* really respectable in America." Included are a bibliography and an index.

APPEL, JOHN J., Edited by. *The New Immigration*. New York: Jerome S. Ozer, 1971. xvi, 215 pp. [Paperback]

Part of the "Major Issues in American History" series, Professor Appel's anthology is devoted to what might be called "classic" essays on the immigrants, mostly Catholics and Jews from Southern and Eastern Europe, who came to the United States between the 1880's and the mid-1920's. Among the writers represented are Jacob A. Riis, Lillian D. Wald, Frances A. Kellor, Hutchins Hapgood, Horace M. Kallen, and Franz Boas. The volume also contains introductory and bibliographical essays as well as a selective chronology.

BARON, SALO WITTMAYER. *Steeled by Adversity: Essays and Addresses on American Jewish Life*. Philadelphia: Jewish Publication Society of America, 1971. xi, 729 pp. \$9.00

Edited by Jeannette Meisel (Mrs. Salo W.) Baron, this volume "looks back on essays and addresses written over a period of more than thirty years during one of the stormiest periods in human history." Among the subjects covered by the distinguished author are Hebraic studies in America, communal pioneering, the image of the rabbi, immigration, philanthropy, education, scholarship, and American Jewish cultural achievement. The book is well documented and indexed.

BOROWITZ, EUGENE B. *The Masks Jews Wear*. New York: Simon and Schuster, 1973. 222 pp. \$7.95

The author, a member of the Hebrew Union College-Jewish Institute of Religion faculty, subtitles his book "The Self-Deceptions of American Jewry." As a theologian-*cum*-sociologist (though he makes no such claim for himself), Dr. Borowitz has come to believe that we American Jews "are more fundamentally Jewish than we are willing to admit." He devotes the bulk of this challenging essay to an analysis of "the question of Jewishness in existential terms."

CHERTOFF, MORDECAI S., Edited by. *The New Left and the Jews*. New York: Pitman Publishing Corporation, 1971. 322 pp. \$6.50

Among the writers represented in this anthology are Robert Alter, Irving

Howe, Walter Laqueur, Seymour M. Lipset, Leonard Fein, Nathan Glazer, Noam Chomsky, Marie Syrkin, and Saadia Gelb. The volume "had its genesis in a weekend conference on Israel, America, and the New Left . . . in February, 1970, under the auspices of the American Histadrut Cultural Exchange Institute."

COGAN, SARA G., Compiled by. *The Jews of San Francisco & The Greater Bay Area, 1849-1919: An Annotated Bibliography*. Berkeley, Cal.: Western Jewish History Center—Magnes Museum, 1973. xvi, 127 pp.

As Professor Moses Rischin says in a foreword, this volume "is the first comprehensive guide to the historical sources for an important ethnic group in any major American city." The 609 items of the bibliography are supplemented with an index.

DINNERSTEIN, LEONARD, and GENE KOPPEL. *Nathan Glazer: A Different Kind of Liberal*. Tucson: University of Arizona, 1973. 55 pp. \$1.00 [Softcover]

The well-known sociologist Nathan Glazer spent three days as Jewish scholar-in-residence at the University of Arizona in March, 1972. During his stay, the authors taped an interview with him. It is published here. Among the topics of discussion were Black-Jewish relations, anti-Semitism, the Jewish Defense League, American Judaism, New York City, and Women's Liberation.

EVANS, ELI N. *The Provincials: A Personal History of Jews in the South*. New York: Atheneum, 1973. xiv, 370 pp. \$10.95

Southern Jews, writes the North Carolina-born author, have been "the provincials, the Jews of the periphery," with "the great Jewish drama in America . . . being played elsewhere." Evans is "not certain what it means to be both a Jew and a Southerner—to have inherited the Jewish longing for a homeland while being raised with the Southerner's sense of home." He attempts here "to bare the soul of the Jewish South, to touch the subjective edges of the experience." He appends to his narrative lists of Jews elected to public office in the South, a catalogue of threats and violent acts against Jewish institutions, a table of Jewish population shifts, a bibliography, and an index.

FRIEDMAN, SAUL S. *No Haven for the Oppressed: United States Policy toward Jewish Refugees, 1938-1945*. Detroit: Wayne State University Press, 1973. 316 pp. \$15.95

This very well researched and documented book, its author tells us, resulted from twelve years of studying "the complicity of the Western democracies in . . . the slaughter of European Jewry in World War II." As Professor Friedman sees it, the Roosevelt administration's failure to take decisive action against Nazi genocide is to be blamed not only on the President and his advisors, but also on a timid American Jewry, fearful "of intensifying anti-Semitism" in America, and most of all on "the faceless mass of American citizens" who may have disapproved of Nazi policies, but never demanded that Congress "alter existing immigration laws" and never urged Roosevelt "to issue executive decrees to aid" Nazi-threatened Jews.

FRIESEL, EVYATAR, Edited by. *Julius Simon: Certain Days—Zionist Memoirs and Selected Papers*. Jerusalem: Israel Universities Press, 1971. 385 pp. \$7.00

In a foreword to Dr. Friesel's book, Benjamin V. Cohen speaks of his friendship with the little known American Zionist leader Julius Simon (1875–1969), whom he describes as “dedicated to the upbuilding of the Jewish National Home in Palestine and later to the economic development of the State of Israel.” Simon, who had been associated both with Louis D. Brandeis and Chaim Weizmann, in 1931 became president of the Palestine Economic Corporation—which represented a break with Weizmann and a reinforcement of the Brandeis viewpoint. Dr. Friesel, an Israeli scholar, includes in this unusual volume Simon's own memoirs in addition to others of his writings, among them letters to Weizmann, Robert Szold, Benjamin V. Cohen, Brandeis, and Dr. Friesel himself. Also included is an essay by Friesel on Simon's troubled membership on the Zionist Executive in 1920–1921, when, as Friesel points out, he was frustrated by an inability to find a compromise between Weizmann and Brandeis. The book, an impressive contribution to the history of American Zionism, contains a chronology of Simon's career, and an index.

GLANZ, RUDOLF. *The Jew in Early American Wit and Graphic Humor*. New York: Ktav Publishing House, 1973. 269 pp. \$15.00

In this most recent of his books, the indefatigable Dr. Glanz studies the transplantation to the American scene of European folkloristic views of the Jew. These notions, he demonstrates, often added up to “social criticism humorously expressed.” The book contains a number of illustrations and is very well documented and indexed.

GUTTMANN, ALLEN. *The Jewish Writer in America: Assimilation and the Crisis of Identity*. New York: Oxford University Press, 1971. x, 256 pp. \$7.95

Professor Guttman intends his book to be “a study of the responses of Orthodox and other Jews in an unfamiliar country that combined new freedoms with more than a trace of old hostilities. It is a *literary* study of the conversions to ‘Americanism’ (and even to Christianity), to political radicalism, and—on the part of those who had abandoned or never known Judaism—to some form of the faith of their fathers.” He ranges from early nineteenth-century Charleston's Abraham Moise to present-day writers like Saul Bellow and Norman Mailer. The book is documented as well as supplied with a bibliography and an index.

HECKELMAN, A. JOSEPH. *American Volunteers and Israel's War of Independence*. New York: Ktav, 1974. xxii, 304 pp. \$12.50

Rabbi Heckelman himself took part in the war whose history he rehearses in this volume. His account seeks to document “the extent to which [North] Americans were active [as volunteers] in virtually every phase and every area of the war” and also reveals “the range of different backgrounds and approaches which prompted some very different kinds of Americans to voluntarily risk—and lose—their lives, so that the State of Israel could be born, and live.” The book is supplied with notes and an index.

HIMMELFARB, MILTON. *The Jews of Modernity*. New York: Basic Books, 1973. viii, 369 pp. \$10.95

The author, a high-ranking member of the American Jewish Committee staff and a frequent contributor to *Commentary Magazine*, offers here a collection of his essays written between 1960 and 1971, with "Jewish modernity" their "dominant theme." Some of these essays appeared first in *Daedalus* and *Commonweal*; most of them, in *Commentary*. An index is included.

HORWITT, PINK, in collaboration with BERTHA SKOLE. *Jews in Berkshire County*. Williamstown, Mass.: DOR Company, 1972. viii, 74 pp. \$4.95

"When, why and where the Jews came to live in Berkshire County [western Massachusetts], how they lived as Jews and how they integrated into the larger community are the questions" Mrs. Horwitt and Mrs. Skole attempt to answer. An index is included.

KOVADLOFF, JACOBO; SANTIAGO KOVADLOFF; and NATALIO MAZAR, Edited by. *Comunidades Judías de Latinoamérica (1971-1972)*. Buenos Aires: Oficina Sudamericana del Comité Judío Americano Instituto de Relaciones Humanas, 1974. 430 pp. \$5.00 [Spanish] [Paperback]

Issued by the American Jewish Committee's South American Office in Argentina, this volume is divided into a section on Latin American Jewish communities, another section of historical and sociological studies and essays on various aspects of Jewish life in Latin America, and a third section consisting of a directory of Latin American Jewish institutions. Also included is a bibliography. The book is a Latin American counterpart to the *American Jewish Year Book* and an invaluable source of data about the Jewish experience "south of the border."

KRAMER, WILLIAM M., Edited by. *The Western Journal of Isaac Mayer Wise, 1877*. Berkeley, Calif.: Western Jewish History Center-Magnes Museum, 1974. xviii, 85 pp. \$5.00 [Paperback]

Traveling to the Pacific Coast during the summer of 1877 in the hope of winning new members for the still fledgling Union of American Hebrew Congregations, Isaac M. Wise sent twelve reports on his trip back to his *American Israelite*. The reports, says Dr. Kramer, are "a treasure trove of American and American Jewish experiences and reflections upon the life of the period." Reprinted in this volume, the reports, annotated and indexed, are supplemented with a foreword by Glenn S. Dumke and a preface by Moses Rischin.

MALIN, IRVING, Edited by. *Contemporary American-Jewish Literature: Critical Essays*. Bloomington: Indiana University Press, 1973. viii, 302 pp. \$7.95.

American Jewish literature, the editor declares, "is the only movement in twentieth century American literature as important as the 'Southern Renaissance'"; it is also, he argues, a phenomenon which bears "witness, even in distorted or inverted ways, [to] traditional religious and literary moments." His

anthology of critical writings on the subject includes works by Theodore Solotaroff, Robert Alter, Helen Weinberg, Marcus Klein, *et al.* Of particular value is Jackson R. Bryer's "Selected Checklist."

PORTER, JACK NUSAN, and PETER DREIER, Edited by. *Jewish Radicalism: A Selected Anthology*. New York: Grove Press, 1973. liv, 389 pp. \$2.45 [Paperback]

"All over the world," write the editors, "groups are publishing a Jewish 'underground' press" as an alternative to the "staid and lifeless . . . 'establishment' press." The editors want to preserve "some of the best writings from this movement." They include selections on the New Left, Socialist Zionism, the Jewish Counterculture, Soviet Jewry, Jewish Women, the Jewish Defense League, and what they term "Voices of the Movement." Some of the writers included are Arthur I. Waskow, Amos Kenan, Stephen C. Lerner, Judah J. Shapiro, Everett Gendler, Bill Novak, and Sol Stern. In addition to an introductory essay on Jewish radicalism, the volume offers a listing of radical groups and a bibliography.

RIVKIN, ELLIS. *The Shaping of Jewish History: A Radical New Interpretation*. New York: Charles Scribner's Sons, 1973. xxxi, 257 pp. \$2.65 [Paperback]

Dr. Rivkin, a member of the Hebrew Union College-Jewish Institute of Religion's Cincinnati faculty, first published this book in hardcover in 1971. In it, he attempts "to make intelligible the entire range and sweep of Jewish history, and to expose all of its remarkable complexity as the working through of a concept of the unity of all reality. . . ." The book lays great emphasis on socioeconomic factors, and is much more a philosophy of Jewish history than a narrative history. It includes an index.

ROBINSON, JACOB, and YEHUDA BAUER, Edited by. *Guide to Unpublished Materials of the [Nazi] Holocaust Period*. Volume I. Jerusalem: Hebrew University Institute of Contemporary Jewry, 1970. 245 pp. [Soft cover]

Researchers of the Nazi effort to annihilate European Jewry during World War II will find this volume an invaluable aid.

ROSENBERG, STUART E. *The Jewish Community in Canada: Volume 2, In the Midst of Freedom*. Toronto: McClelland and Stewart Ltd., 1971. 224 pp. \$15.95

The first volume of this work appeared in 1970, and Dr. Rosenberg concentrated then on the Jewish historical experience in various Canadian localities. In volume 2, he discusses "the communal structures and the public movements, nurtured in freedom, which are at the very core" of Canadian Jewish life. He wants to "demonstrate how Canadian Jews . . . continued the traditional communal process, building a community that has remained in the mainstream of Jewish history." The volume is well illustrated, documented, and indexed.

ROTHENBERG, JEROME. *Poland/1931*. New York: New Directions, 1974. 152 pp. \$7.50

New York-born Rothenberg has assembled in this volume previously published sections of "Poland/1931" (from *Poems for the Game of Silence* [1971],

New Directions 28 [1974], etc.) along with new material completing the cycle. He describes the work as "an experimental attempt to explore and recover ancestral sources in the world of Jewish mystics, thieves, and madmen." *Poland/1931*, which includes illustrations, is remarkable not only for its language and technical brilliance but for its character as a free-verse collage tracing the interior journey between Jewish life in America and Eastern Europe.

ROSSKAM, EDWIN. *Roosevelt, New Jersey: Big Dreams in a Small Town & What Time Did to Them*. New York: Grossman Publishers, 1972. 148 pp. \$7.95

The author, a painter, photographer, and novelist, offers a nostalgic account of a cooperative village founded in the mid-1930's by immigrant Jewish settlers who "weren't yet very comfortable in English and [were] removed from the [East European] *stetl* and the pogrom only by their sojourn in the tenements of Williamsburg and the Bronx." The settlers, needle trade workers, intended to become part-time farmers in the new community. Subsequently, the artist Ben Shahn joined them.

ROTHKOFF, AARON. *Bernard Revel: Builder of American Jewish Orthodoxy*. Philadelphia: Jewish Publication Society of America, 1972. xiv, 378 pp. \$6.00

The author undertook this biographical study of Bernard Revel (1885–1940)—originally as a doctoral dissertation at Yeshiva University—since, apart from its being known that Revel "molded the Rabbi Isaac Elchanan Theological Seminary into a major institution and also founded the Yeshiva College [now University] . . . only scant details of his life were available and deplorably little had been published about him since . . . his death." The work, well documented and illustrated, contains a number of appendices as well as a bibliography (including one of Revel's writings) and an index.

RUBIN, ISRAEL. *Satmar: An Island in the City*. Chicago: Quadrangle Books, 1972. x, 272 pp. \$8.95

Dr. Rubin's purpose is "to investigate one core group which is the recognized dominant force in Hasidic Williamsburg [Brooklyn, N. Y.] . . . the Congregation Yetev Lev D'Satmar," whose leader, Reb Yoel Teitelbaum—the Satmarer Rebbe—is probably best known for his determination to reinforce the ultra-orthodoxy and militant anti-Zionism characteristic of Satmar life. Among the topics discussed by Dr. Rubin are the Satmar community's historical background, its belief system and social structure, its views on family life and education, and its economic behavior and political orientation. The study is documented, and contains a useful index.

SALTZMAN, HAROLD. *Race War in High School: The Ten-Year Destruction of Franklin K. Lane High School in Brooklyn*. New Rochelle, N. Y.: Arlington House, 1972. 239 pp. \$8.95

The author, a teacher in the New York City public school system, was for years active in the United Federation of Teachers, but in 1970 broke with UFT President Albert Shanker and established a dissident caucus of high school teachers. In this book, he makes, *inter alia*, a contribution to the

(Received from Frank A. Zabrosky, Pittsburgh, and Temple B'nai Israel.)

RICHLAND, WASH. Congregation Beth Shalom. Minutes and miscellaneous material, 1967-1970; *Typescript* and *Manuscript*; *Xerox copies*

(Received from Allen H. Podet, Seattle.)

SAN DIEGO, CAL. Temple Beth Israel. Minutes, 1909-1920; *Manuscript* and *Typescript*; *Xerox copies*

(Received from Ronald D. Gerson, Cincinnati.)

SUMTER, S. C. Temple Sinai. Brief congregational history, by Marion Moise, 1973; sisterhood minutes, 1910-1911; and sisterhood yearbooks, 1952-1969; *Manuscript* and *Typescript*; *Xerox copies*

(Received from Mrs. Joseph G. Gilbert, Sumter.)

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