

## Brief Notices

**Berkman, Edward O.** *The Lady and the Law: The Remarkable Story of Fanny Holtzmann.* Boston, Toronto: Little, Brown and Company, 1976. xi, 403 pp. \$12.50

In an era more dedicated to turning out female "flappers" than professional women, Fanny Holtzmann, Jewish and Brooklyn-born, found herself the only girl in the Fordham Law night school class of 1922. In a true labor of love, her nephew, Ted Berkman, has drawn a vivid portrait of the "Greta Garbo of the Bar." To Berkman, Fanny Holtzmann was "an elfin creature, with huge innocent eyes, who stilled the roar of the MGM lion. In her prime, tales of her legal wizardry were whispered from her native Brooklyn to the chancelleries of the Orient. . . ." Despite such fame and notoriety, Fanny Holtzmann did not forget the Jewish people. She played a leading role in the prewar efforts to remove Jews from threatened Europe. Appointed a "special counsel to the Republic of China" at the founding of the U. N., she used her skills to influence some of the most important votes needed for the creation of Israel.

**Eiseman, Alberta.** *Rebels and Reformers.* Garden City, New York: Zenith Books, Doubleday & Company, 1976. 131 pp. \$2.50 [Paperback]

This book is written for younger readers, ages 12-17. It tells simply but well the story of four Jewish Americans, Uriah P. Levy, Ernestine L. Rose, Louis D. Brandeis, and Lillian D. Wald, and their contributions to American life. *Rebels and Reformers* is illustrated.

**Eisenberg, Azriel.** *The Synagogue Through the Ages.* New York: Bloch Publishing Company, 1974. xi, 206 pp. \$12.50

Though it has remained divided in many of its other aspects, Jewry has always found a common ground in the institution known as the synagogue. There the concepts of worship, scholarship, social life, and shelter were components that differed little throughout time and place. Dr. Eisenberg's beautifully illustrated volume and its well-written text trace the history of the synagogue in such a manner as to emphasize its inseparability from the history of the Jewish people.

**Elath, Eliahu.** *Zionism at the UN* (translated by Michael Ben-Yitzhak). Philadelphia: The Jewish Publication Society of America, 1976. xix, 331 pp. \$7.95

Eliahu Elath was a member of the Jewish Agency for Palestine delegation which attended the founding conference of the United Nations in San Francisco. His diaries, recorded during the late spring of 1945, provide great insight into the politics of that international body at a time when the horrors of the Holocaust were still largely unknown. Elath's mission was to pressure the Great Powers—and especially Great Britain—into carrying through the pronouncements of the Balfour Declaration of early November, 1917, with regard to the creation of a Jewish homeland. The Jewish Agency was an unofficial participant with little at its command beyond sheer determination. Its opposition was made up of the Arab League states

and a host of British and American diplomats concerned even then with placating the Arabs for the sake of "national interests."

Elath paints a vivid picture of the American Zionists from Stephen S. Wise to Abba Hillel Silver. He also shows that a dialogue—however ineffective—was actually carried on between Palestinian Jews and Arab diplomats. Sadly, Elath's diaries give a rather negative impression of American Zionism: "As a matter of fact, in all the American Zionist bodies represented here, I have not yet met a single person with the requisite level of either background or practical experience in Arab or Middle Eastern affairs." It was not the illustrious American names that produced badly-needed concessions from American and British diplomats, but rather the Palestinian Jews, already committed to residence in the Middle East and in many cases stung by the brutality of European anti-Semitism. Perhaps the most damaging portrayal of these ideologically rabid yet politically impotent American Zionists comes from Howard M. Sachar in the Foreword: "An agglomeration of American Jewish organizations and their rotating presidents would continue to arrogate to themselves the privilege of defending Israel's cause in clamorous public rallies and near-hysterical full-page newspaper advertisements—thereby reviving precisely the image of a hyphenated and aggressive Jewish conspiracy that a sovereign Jewish nation had been established to dissipate."

Frank, Fedora Small. *Beginnings on Market Street*. Nashville, Tenn., 1976. xi, 227 pp. \$7.95

Market Street, Nashville, Tennessee, was, from the 1860's to the turn-of-the-century, an area of intense Jewish activity. Many Jews were born there, worshipped in its synagogues and temples and left it when their economic status warranted the move. Fedora Small Frank has chronicled those four decades in the history of this street, its Jewish inhabitants, and the city within which it lay. In her study, she has told a story not unlike many others that took place in the American Jewish experience. It is the story of Jewish immigrants facing language barriers, economic difficulties, and nativist hostility. It is to the credit of Nashville's Jewry that it succeeded in building a stable Jewish community and winning a place among its fellow Nashvillians. Fedora Small Frank must also merit much credit, for she has recounted those early struggles using many of the historians' most important tools: statistical charts, genealogical tables, and a keen sense of understanding. The book contains an introduction by Jacob R. Marcus.

Glanz, Rudolf. *The Jewish Woman in America: Two Female Immigrant Generations, 1820-1929. Volume One: The Eastern European Jewish Woman*. New York: Ktav Publishing House and the National Council of Jewish Women, 1976. vii, 209 pp. \$15.00

Dr. Rudolf Glanz is an author with a taste for the slightly unusual in Jewish life. Previous to the appearance of this work, Glanz studied relations between American Jewry and several ethnic and religious groups. He has investigated the significance of the Jew as an object of American legend and humor. He has even written of a strain of German-Jewry—thieves, beggars, and vagabonds—rarely considered in the otherwise illustrious history of that group. Now Glanz has turned his attention to the Jewish woman in America, a subject hardly unusual now that woman's history has achieved

a position of respect, except that Glanz is interested in a type of Jewish woman-immigrant, unmarried and working—that does not fit our image of today's suburban lady of leisure. In the first of two volumes on female Jewish immigrants between 1820 and 1929, he deals with women from Eastern Europe (mainly Russia), the institutions that catered to their problems as newcomers, their efforts to unionize, and their relationship to family and Jewish cultural life in America. The book contains several illustrations and an interesting bibliography.

—. *The Jewish Woman in America: Two Female Immigrant Generations, 1820-1929*. Volume Two: *The German Jewish Woman*. New York: Ktav Publishing House and the National Council of Jewish Women, 1977. xiii, 213 pp. \$15.00

The second volume of Glanz's study of female Jewish immigration to the United States deals with the German Jewish woman. Her experience in the new land was a far less difficult one than that of her Eastern European counterpart. Unlike the largely rural and proletarian Russian woman, she possessed a more urban, educated and middle-class background. Her group status, deserved or otherwise, as the "aristocracy" of American Jewry gave her a class-consciousness that long hampered a close association with Eastern European women in an institutional or personal sense. By the beginning of the twentieth century, however, a rapprochement of sorts was slowly being reached and the American Jewish woman began to develop a united sense of the role she was to play in both American and Jewish society.

Golan, Matti. *The Secret Conversations of Henry Kissinger*. New York: Quadrangle/the New York Times Book Company, 1976. 280 pp. \$8.95

The author, chief diplomatic correspondent for the Israeli newspaper *Ha'aretz*, chronicles the diplomatic activities of American Secretary of State Henry A. Kissinger from the beginning of the Arab-Israeli War in 1973 to the disengagement talks in Geneva. He finds that Kissinger's discussions with Arab and Israeli leaders reveal "a pattern of deception and broken promises that would have made even Kissinger's heroes, Metternich and Castlereagh, blush."

Goldman, Israel M. *Lifelong Learning Among Jews*. New York: Ktav Publishing House, 1975. xxii, 364 pp. \$15.00

"In this extraordinarily erudite volume," writes Louis Finkelstein, Chancellor Emeritus of the Jewish Theological Seminary of America, in the Introduction, "Dr. Israel M. Goldman . . . has given the reader a most delightful, scholarly, and comprehensive account of the role which study played in adult life among Jews across the ages." Perhaps most interesting of all is Goldman's description of adult Jews, faced with impending danger, even death, ignoring all to devote their time to Torah. The "People of the Book" did not earn their title easily. This book contains a multilingual bibliography.

Gordis, Robert, and Moshe Davidowitz, Edited by. *Art in Judaism: Studies in the Jewish Artistic Experience*. New York: National Council on Art in Jewish Life and Judaism, 1975. 105 pp. \$4.95

It is the hope of the editors that the ten studies presented in this book "will stimulate a deeper awareness of the rich heritage of Jewish art and will encourage

further exploration of the fascinating and constantly expanding role of the visual arts in Jewish life." The papers deal with "various concepts and traditions of the visual arts in the Jewish historical experience. . . ." Among the authors are Benno Jacob, Eugene Mihaly, Boaz Cohen, Stephen S. Kayser, and Cecil Roth.

**Jewish Book Annual, Volume 34 (1976-1977).** New York: Jewish Book Council of America, 1976. viii, 235 pp. \$7.00

The new edition of the *Jewish Book Annual* contains interesting articles by, among others, Sol Liptzin on a century of Jewish writers in America, Abraham J. Karp on early prayer books in America, and Stanley Nash on the fiftieth anniversary of the death of Ahad Ha'am. There are also numerous bibliographies of new books on Jewish subjects.

**Jick, Leon A.** *The Americanization of the Synagogue, 1820-1870.* Hanover, N.H.: The University Press of New England, 1976. xi, 247 pp. \$12.50

Professor Jick rejects two long-standing notions about German-Jewish immigration to America in the decades following 1830. He attempts first to demonstrate that rapid assimilation was not strictly the result of German Jewry's former contact with a secularized and Westernized German culture. Jick then sees as unconvincing the argument that Reform liberal Judaism in America was a German import. What he finds, based upon congregational minute books and other contemporary sources, is a "steady process of Americanization," with German-Jewish immigrants "gradually shedding both their Jewish and German mores, to which they had first clung." This was especially true with Reform Judaism in America, which was the product of a uniquely American innovation, emerging only after German Jews struggled to maintain many Orthodox and traditional practices. "The new American Judaism of the 1870's," he concludes, "was not an importation from abroad and not the creation of rabbis." The book is enhanced by a useful bibliography.

**Karff, Samuel E.** Edited by. *Hebrew Union College-Jewish Institute of Religion At One Hundred Years.* Cincinnati: Hebrew Union College Press, 1976. xviii, 501 pp. \$20.00

According to Alfred Gottschalk, president of the Hebrew Union College-Jewish Institute of Religion, there are many ways to read this book, which celebrates the hundred-year history of the world's oldest existing rabbinical seminary. "One way to read it," states Gottschalk, "is as the unfolding story of an amazing academic achievement. . . ." Another way "is to read the book as a record of how the vision of one man [Isaac M. Wise], against all odds, reached beyond the restrictions and the limited means of his contemporary fellow-Jews to become a center of American Jewish learning from which a great Jewish community would benefit." There are, no doubt, further ways to read it, as Gottschalk goes on to suggest. Yet any kind of reading will not dim the quality of essays written by Sheldon H. Blank, Lewis M. Barth, Lou M. Silberman, Martin A. Cohen, and Ezra Spicehandler. Especially outstanding is the long and detailed essay written by Michael A. Meyer, recording the centennial history of the College-Institute. Rabbi Samuel E. Karff, in his introduction to the book, describes Meyer's contribution as a "multidimensional account of the development of a Jewish institution against the backdrop of an expanding American Jewish community and a turbulent world." Meyer's lucid and scientific interpretation allows

the reader to understand the often dramatic changes and subtle continuities that have marked a century of the College-Institute's existence.

**Korn, Bertram Wallace**, Edited by. *A Bicentennial Festschrift for Jacob Rader Marcus*. New York: Ktav Publishing House, 1976. xi, 633 pp. \$29.50

Jacob Rader Marcus has personally witnessed eighty years of American history. Yet he has made up for not being present during the first hundred and twenty by being, simply, one of the most knowledgeable and prolific interpreters of the period he has missed. This is especially true in his chosen field of early American Jewry. "His achievement," writes Bertram Wallace Korn in the preface, "has been as monumental as his knowledge is encyclopedic." Now in Marcus' eighty-first year and America's two hundredth, more than thirty-five historians (many of them former students of Marcus) have honored the "dean of American Jewish historians" with a *Festschrift* that reflects Professor Marcus' ability to inject into others the scientific scholarship he has so rigorously adhered to during a lifetime of work.

**Lawrence, D. H.** *Letters to Thomas and Adele Seltzer*. Edited by Gerald M. Lacy. Santa Barbara, Cal.: Black Sparrow Press, 1976. xiv, 285 pp. \$5.00 [Paperback]

The Seltzers published works by the (now) famed novelist during the 1920's under the imprimatur of Thomas Seltzer Inc. Lawrence's work was controversial at the time—and for long afterwards—and legal difficulties faced his publishers. On one occasion, he told Seltzer that the latter's willingness to publish *Women in Love* "has made us friends for life. . . ." The volume also contains "The Seltzers and D. H. Lawrence: A Biographical Narrative" by Alexandra L. and Lawrence L. Levin, and letters from the Seltzers to Robert Mountsier and Dorothy Hoskins. A bibliography and a listing of manuscripts and photographs enhance this handsome publication.

**Levin, Alexandra Lee.** *Henrietta Szold: Baltimorean*. Baltimore: The Jewish Historical Society of Maryland, 1976. 20 pp. [Pamphlet]

Wilbur H. Hunter, Jr., of the Peale Museum, considered Henrietta Szold (1860-1945) "one of Baltimore's greatest historical personages." This sketch of her life, a bicentennial publication of the Jewish Historical Society of Maryland, includes a bibliography.

**Lewbin, Hyman.** *Rebirth of Jewish Art: The Unfolding of Jewish Art in the Nineteenth Century*. New York: Shengold Publishers, 1974. 128 pp. \$6.95

Among all its intellectual pursuits, early European Jewry, especially its eastern elements, was not especially noted for artists and sculptors. There were several reasons for this, the least of which were socioeconomic and religious in origin. Yet a spirit of enlightenment which swept across the continent in the eighteenth and early nineteenth century penetrated even the rarefied atmosphere of the *shtetl*. From this artistic vacuum, a group of artists and sculptors emerged, now forgotten, but at the time pathfinders towards a new vision of Eastern European life. Hyman Lewbin has recreated their lives in a work that stands as a monument to their contributions.

Lipsky, Louis. *Memoirs in Profile*. Philadelphia: The Jewish Publication Society of America, 1975. xvii, 669 pp. \$12.00

Louis Lipsky was "the most characteristic leader of American Zionism, and of a major part of American Jewry, for two generations." This book deals with a half-century of Zionist activities in the United States and with the individuals and events that shaped the evolution of Zionism in America. Very little of the book is a personal memoir. In fact, Lipsky readily admits that "I am incapable of writing a personal memoir with myself occupying center stage." Instead, he seems to see people "moving about on a stage, and it is only then that I can record my impressions of them." Accordingly, this book is filled with reports, articles, addresses, and sketches which bring to life Zionist leaders from Europe and America and demonstrate Louis Lipsky's important contributions to the movement and the idea which he helped bring to fruition.

Mason, Shaindy, Edited by. *Zionist Year Book: 5735-36 (1975)*. London: The Zionist Federation of Great Britain and Wales, 1975. 396 pp. £2.00

This is the annual edition of a very useful publication. It is filled with names, dates, and events connected with world Zionism, and includes short articles on Golda Meir, the Chaim Weizmann centenary, and Paul Goodman.

Meislin, Bernard J. *Jewish Law in American Tribunals*. New York: Ktav Publishing House, 1976. xii, 233 pp. \$15.00

A fact little known to laymen, Jewish law—*halakhah*—has played a significant role, since Puritan times, in influencing secular common law in America. First introduced when cases involving Jews came before the courts, Jewish law has often set a pattern of precedents which would be decisive in future decisions involving all Americans. Attorney Meislin has considered this phenomenon in a unique and original study. This is a scholarly work, outstanding in its documentation.

Neumann, Emanuel. *In the Arena*. New York: The Herzl Press, 1976. xx, 374 pp. \$10.00

A participant in the development of American Zionism, Emanuel Neumann was also an observer, as is evident from the detail he provides in this autobiographical memoir. Now eighty-three years of age, Neumann retains the gift of expression that allows more than half a century of history to remain as fresh and vital as the author's intense dedication to the Zionist ideal.

Nissenson, Hugh. *My Own Ground*. New York: Farrar, Straus and Giroux, 1976. 182 pp. \$7.95

In this novel of New York's Lower East Side during the early part of the century, Hugh Nissenson offers the reader the memoir of one Jake Brody, now a man in his sixties. Brody grows to sexual and spiritual maturity amidst the atmosphere of a now-vanished era, when a Jewish and an American identity still struggled to exist in separate—but steadily merging—worlds.

Polish, David. *Israel, Nation and People*. New York: Ktav Publishing House, 1975. xi, 200 pp. \$12.50

Dr. David Polish, a past president of the Central Conference of American Rabbis, was a key figure in the drive for the Reform movement's acceptance of Zionism. In this collection of his essays and addresses on Zionism, Dr. Polish discusses the ongoing relationship between the State of Israel and the Diaspora (or the Galut, as he chooses to define it). One of his most important conclusions is that the relationship between the Galut and Israel "must be one of tension, in which each acts as a corrective and deterrent to the other." While Israel and the Zionist ideal wish to end the Galut, "its dynamic influence upon the Galut has always exerted a compulsion to survive." But equally as important, the Galut, and especially the American one, "can serve as a deterrent to nationalism run riot. In a world where the state is deified . . . the holy can become demonic, and this applies to Israel as well as to any sacred entity." In this sense, then, American Jewry is its brother's keeper.

Rabinowitz, Dorothy. *New Lives: Survivors of the Holocaust Living in America*. New York: Alfred A. Knopf, 1976. viii, 242 pp. \$8.95

What happens to the concentration camp survivor when that person leaves the "gates of no return"? How much of the experience has one internalized, and to what degree can one adjust to "normal" life? Dorothy Rabinowitz is concerned with the survivor in America. Intertwined with an ongoing description of the trial of the former Maidanek and Ravensbrueck camp Vice-Kommandant, Hermine Braunsteiner Ryan, are sketches of survivors and their new lives in the United States. What emerges is a tale of triumph and sorrow, always tempered by an inability on the part of the survivors to forget or comprehend the tragedy that shaped the remainder of their years.

Rosen-Bayewitz, Passi, and Minda Novak. *Shiloah: Discovering Jewish Identity Through Oral/Folk History*. New York: Institute for Jewish Life, 1976, xv, 122 pp. \$3.50

Historians have finally realized that, before it disappears from our midst forever, the tone and flavor of the recent Jewish past deserve to be recorded for posterity. This book is concerned with the oral/folk history of Jewry and how one can best capture the essence of that history. The first section of the book includes "historical and philosophical discussions of the oral/folk history tradition . . . and its values in terms of Jewish continuity and identity." The second part is a "how-to" of oral history as well as a useful guide to media utilization, technology, and financing. It is filled with photographs, quotes, and other aspects of Jewish folklore.

Sachar, Howard M. *A History of Israel: From the Rise of Zionism to Our Time*. New York: Alfred A. Knopf, 1976. xviii, 883, xlix pp. \$20.00

This is a monumental book. In it, the distinguished historian, Howard M. Sachar, has traced the evolution of Israel from the first pangs of an eighteenth-century Jewish nationalism to the creation of an expatriate Israeli community in America which by 1975 numbered 300,000. Between these points of reference, he has told a story with a kind of skill and mastery that is indeed enviable. Sachar's inclusion of both an internal and an external look at Israel the state and Israel the people makes his contribution all the more significant. Despite its size, the book is not laborious to the point of boredom, nor is it a simple "rewrite job" that fails to unearth the essential points of such an inquiry. It is enhanced by a very useful index.

Sharot, Stephen. *Judaism: A Sociology*. New York: Holmes & Meier Publishers, 1976. 224 pp. \$13.50

In this historical sociology of modern Judaism, Stephen Sharot has attempted "a comparative analysis of a single religiously distinctive ethnic group in a number of societies." It is a useful overview of basic trends in European and American Jewry over the past two centuries. The book contains several appendices and an index.

Smith, Gary V., Edited by. *Zionism—The Dream and the Reality*. New York: Barnes & Noble, 1974. 325 pp. \$12.50

This volume of twenty-one essays and articles is meant to present a dialogue among Jewish thinkers of many differing shades of opinion. The question considered is political Zionism, and the examination of this controversial issue is made through the writings of such notable personalities as Hans Kohn, Hannah Arendt, Martin Buber, Ahad Ha'am, Elmer Berger, I.S. Stone, Uri Avnery, and Jakob J. Petuchowski.

Sobel, Ronald B., and Sidney Wallach., Edited by. *Justice, Justice, Shalt Thou Pursue: Papers Assembled on the occasion of the 75th Birthday of the Reverend Dr. Julius Mark*. New York: Ktav Publishing House, 1975. 210 pp. \$10.00

This is a *Festschrift* in honor of the Reverend Dr. Julius Mark, who served for twenty-five years as the senior rabbi of Reform Temple Emanu-El of New York, and several terms as president of the Jewish Conciliation Board of America. Papers presented in his honor include those by Abba Eban, Louis Finkelstein, Solomon B. Freehof, Alexander Guttman, and Samuel Sandmel.

Toland, John. *Adolf Hitler*. Garden City, New York: Doubleday & Company, 1976. xx, 1,035 pp. \$14.95

The new "Hitler wave" of the 1970's seems to have abated, although hastily written efforts dealing with Hitler the man and political leader still find their way to the reviewer's desk. Why such a "wave" should have arisen thirty years after the *Fuehrer's* death has not been fully answered. Is it simply nostalgia? Or is it, more hopefully, that the proper number of years has passed to allow a more scientifically critical and less subjective analysis? Fortunately, John Toland's book, despite its preponderance of pages, need not be questioned—it is a legitimate piece of scholarship. Much is new about the book, including the incorporation of findings based upon documentation never before used in a study of Hitler's life. One of the most significant points raised by Toland is Hitler's fanatical obsession with the question of his own ancestry. His fear of a Jewish "connection" was so great that Hitler ordered a confidential investigation into the matter in 1931. The report "concluded regretfully that the possibility could not be dismissed that Hitler's father was half-Jewish." To what extent this factor was influential in contributing to his further obsession in "cleansing Europe of Jews" remains a point of conjecture. What is so shocking, however, is the possibility that millions may have been sacrificed so that one madman could purge his psyche of an uncertain and unwanted past. The book contains an excellent set of photographs, and is well-documented and indexed.

Warshaw, Mal. *Tradition: Orthodox Jewish Life in America*. New York: Schocken Books, 1976. x, 118 pp. \$14.95



This book of over 200 photographs describes visually the various features of Orthodox Jewish life in New York. Confined to neighborhoods such as Williamsburg and Brooklyn, the Orthodox (many of them Lubavitcher Hasidim) appear far removed from the mainstream of American life. Yet the pictures of pious-looking young boys playing baseball and attending summer camp testify to the fact that American life has made an inroad of sorts.

Wolfe, Ann G., Edited by. *A Reader in Jewish Community Relations*. New York: Ktav Publishing House, 1976. xii, 311 pp. \$12.50

In 1952, when Jewish community relations were still in an early stage of development, professionals in the field were advised to pursue three objectives: "(1) to serve and give expression to the needs of Jews; (2) to sensitize Jews to the needs of others in the general community; and (3) to educate and mobilize Jews for personal involvement in community activities." Then, the problem was anti-Semitic agitators like Gerald L. K. Smith. Two decades later, the objectives were much the same, but, as Alan D. Kandel saw it, the problems were decidedly different: "[Today we are] summoned to come to grips with the urban crisis, poverty, welfare, the racially disadvantaged, model cities, urban renewal, housing construction and rehabilitation, education, urban financing, and other problems." This book presents fifty authors who trace the development of Jewish community relations from the "then" of a concern with anti-Semitism to the "now" of a need to remedy the eroding social fabric of our society.

*World Problems and Personal Religion: Sermons and Selected Writings of Samuel H. Goldenson*. Pittsburgh, Pa.: Rodef Shalom Congregation, 1975. ix, 279 pp.

Rabbi Samuel H. Goldenson was a distinguished name in Reform Judaism. He served as president of the Central Conference of American Rabbis, and as senior rabbi of Temple Emanu-El in New York and of Rodef Shalom Congregation of Pittsburgh, among others. Now, several years after his death, Rodef Shalom Congregation, still vividly aware of Goldenson's contributions to its spiritual life, has collected his sermons, essays, and writings under one cover.