

## Book Review

Rottenberg, Dan. *Finding Our Fathers: A Guidebook to Jewish Genealogy*. New York: Random House, 1977, xiv, 401 pp. \$12.95

Immigrants fleeing from European persecution have usually chosen to ignore their backgrounds. Their children, eager to Americanize, have little interest in ancestral origins. Later generations seek knowledge of their roots. Jews began settling in America in 1654, and throughout the colonial period a small but steady trickle of immigrants, fleeing the Inquisition in Spain and Portugal—by way of Protestant Holland and England—joined by an ever-growing group of refugees from oppression in Germany and Poland, found their way to these shores. In the aftermath of Napoleon's defeat, Jews from the Rhineland and Bavaria, subsequently joined by Germans from Prussia and Bohemia (especially after the failure of the Revolution of 1848), swelled the American Jewish population to well over 150,000 by the outbreak of the Civil War. The end of that barrier to immigration saw a new flow of immigrants, mostly from Austria-Hungary. But it was Czarist Russia, with a deliberate policy of exile and persecution for Jews, which, beginning in 1881, sent more than 2½ million immigrants to America. It is this group of East European origin which not only comprises the majority of the present-day Jewish population in America, but is also entering its third and fourth generations with a growing interest in genealogy. Many of the older families of Sephardic (i.e. Spanish-Portuguese) and German-Polish extraction have compiled their genealogies, and the details may be found in this reviewer's *Americans of Jewish Descent*, an expanded, revised edition of which will soon be off the press.

Dan Rottenberg's is the first attempt in English to put together a "how to" work on Jewish genealogy. He points out that the very mobility of the Jews and the paucity of written records of a people trying to avoid official government harassment make the task exceedingly difficult—especially for the East European descendant. He begins with a series of genealogical charts, biblical and post-biblical, based largely on traditions and with major gaps. (His final chart of the Katzenellenbogen family has been developed in full detail for the past 400 years in the recently published *The Unbroken Chain* by Neil Rosenstein, [Shengold, N.Y.].) He then outlines the standard genealogical procedures which include family inquiries, recording epitaphs, and research into public records. Turning to Jewish history, he describes such background data as customs, Hebrew dating, intracommunity marriages, and naming traditions. Most useful are Chapters VI-VIII, which list sources of data in America, overseas, and Israel, where the researcher might secure help. The author tells us what we can expect from these sources, and the limitations which may require much personal digging.

More than half the volume is devoted to a listing of family names which occur in the three Jewish encyclopedias published in the English language since 1900 or in the catalogued collections of various archives mentioned in earlier chapters. The 8,000 names listed provide a source of help or a source of defeat to the amateur. *Users must read the author's preamble to the list* or they will be totally led astray.

Rottenberg has grappled with the problems and complexities of Jewish genealogy, has met them head-on, has opened many new avenues of research, and produced a most helpful manual. His style is most readable, and the book has been attractively put together. Inevitably, many seekers will be disappointed; their genealogies cannot be found. But for anyone seriously searching, Rottenberg offers new hope.

MALCOLM H. STERN

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Rabbi Stern is currently president of the American Society of Genealogists.

Francis Salvador (1747-1776) is a name synonymous with two important American Jewish "firsts." He was the first American Jew to sit in a legislative assembly, that of South Carolina; he was also the first Jew known to have given his life in the cause of the American Revolution.

In recognition of Salvador's contributions to American and South Carolinian Jewry, the Hebrew Benevolent Society of Charleston, South Carolina, the oldest Jewish philanthropic society in America, has issued a sterling silver commemorative medal in Salvador's honor. Copies of this distinctive medal, of which only two hundred have been minted, are available on a first come basis for \$25.00 each, including postage and handling.

Checks or money orders may be sent to:

Francis Salvador Commemorative Medal  
c/o K. K. Beth Elohim Temple  
90 Hasell Street  
Charleston, South Carolina 29401

## Brief Notices

Baum, Charlotte, Paula Hyman, and Sonya Michel. *The Jewish Woman in America*. New York: The Dial Press, 1976. xiii, 290 pp. \$8.95

The three authors, all involved in feminist causes, come from differing Jewish backgrounds. Yet they are all agreed upon the fact that the American Jewish woman has suffered a constantly deteriorating image in the pages of American Jewish literature and in the eyes of American Jewish men. They have set out to break apart the stereotype of the dominating Jewish mother or the egotistical "American Jewish Princess." In an impressive display of scholarship, which includes primary sources such as archival papers, oral interviews, and published journals and newspapers, marred only by a lack of source citations, the authors have done much to achieve a new interpretation of the American Jewish woman, which sees her as "not, ultimately, reducible to any one set of characteristics or fully drawn by any single description."

Blau, Joseph L. *Judaism in America*. Chicago and London: The University of Chicago Press, 1976. xii, 156 pp. \$8.95

In contemporary American Judaism, states Professor Blau, "there are a number of traditions that differ considerably from each other . . . Judaism, then, is a name for the many expressions of the spiritual life of those men and women in any place and at any time who regard themselves as Jews." Blau's avowed intention is to study American Judaism and not American Jewry. He is particularly effective in demonstrating that at least four themes can be used to interpret the state of Judaism in America. They are, in no particular order, "voluntaryism," "protestantism," "pluralism," and "moralism." The majority of these themes are outgrowths of the American experience and, in the author's opinion, have profoundly affected the nonmonolithic development of Judaism in America.

Dolgin, Janet L. *Jewish Identity and the JDL*. Princeton: Princeton University Press, 1977. xi, 189 pp. \$12.50

When the Jewish Defense League came into prominence in the late 1960's, many non-JDL Jews were shocked at its aggressive and blatantly violent tactics. At the same time, however, other American Jews, suffering from the stigma of the supposedly passive behavior of their European brothers and sisters in the Nazi concentration camps, were inwardly proud that Jews could also carry guns and participate in the rhetoric of violence.

The JDL was originally founded through the efforts of inner-city Jews tired of being the victims of street assault and robbery in the changing neighborhoods of New York. But the group's real publicity has resulted mainly from its stand against the treatment of Jews in the Soviet Union. The JDL's co-founder, Rabbi Meir Kahane, in explaining one of the ideological pillars of the JDL, the term "Never Again," has stated that "never again means that we have had it in the concept of being beaten and not hitting back. No one will respect us, and no one will in the end love us, if

we don't respect ourselves. . . ." Janet L. Dolgin has done a worthwhile job in exploring the inner workings of an organization which has shaken so many complacent American Jews with its rather discomfiting message.

Friedenberg, Daniel M. *Jewish Minters and Medalists*. Philadelphia: The Jewish Publication Society of America, 1977. x, 132 pp. \$12.50

With over 200 illustrations included in its 132 pages, this book ranks as an outstanding pictorial history of Jewish coiners and medalists. There is a special section on Jewish medalists from the 18th century to present times which includes the works of such American Jewish sculptors as Chaim Gross, Jacques Lipschutz, William Zorach, and Leonard Baskin. There is also a photograph of the first American Jewish medal, created by Moritz Furst, which was a death memorial for Rabbi Gershom Mendes Seixas.

Goldin, Milton. *Why They Give*. New York: Macmillan Publishing Co. 1976. X, 261 pp. \$10.95.

We know that American Jews contribute to certain causes at rates far in excess of their relative standing in the population. In an eminently readable book, deficient only in its lack of source citations, Milton Goldin, himself a professional fundraiser, has traced the development of American Jewish giving. If anything, *Why They Give* is also a history of the American Jewish experience, in that each succeeding wave of immigrants is examined in terms of its philanthropic priorities.

Not surprisingly, American Jews of German descent, or *Yahudim* as Goldin chooses to call them, appear as the earliest of the big givers—much bigger than the millions of poor, unlettered East European Jews, or, in Goldin's phrase, *Yidn*, who followed them to the American shores. The national-cultural interests of both groups also affected their pre-war philanthropic orientations. The more assimilationist-minded *Yahudim* devoted their wealth to relief for the oppressed Jews in Poland and Russia—and hoped that these same Jews would remain in Europe and not bring their "alien ways" to America. The *Yidn*, on the other hand, wholeheartedly supported the newly-emergent Zionist dream of a Jewish homeland.

As with the many other disagreements between *Yahudim* and *Yidn*, the controversy over Zionism disappeared with the advent of the Holocaust. This tragedy forced all American Jews to take a close, hard look at the future of their survival. From 1942, Zionism became the major influence in American Jewish life; after 1948, *Yidn* began to assert their presence in terms of wealth and fund-raising abilities. Three successive Arab-Israeli wars brought incredible responses from the American Jewish community, backed by a sophisticated and often tough approach to raising badly-needed dollars. Why do American Jews give? According to Goldin, ". . . fund-raising is *profound* Jewish expression. It is Jewish culture." Finally, Goldin concludes that "if one pattern is clear, it is that in times of crisis Jews respond not only by seeking to preserve each other, but by seeking to preserve Judaism." For the American Jewish fund-raiser, this is the ultimate challenge.

Goodman, Philip, Edited by. *The Hanukkah Anthology*. Philadelphia: The Jewish Publication Society of America, 1976. xvi, 465 pp. \$8.95

Here, in all its religious and historical splendor, is the holiday of Hanukkah. Philip

Goodman has edited a large collection of writings dealing with the history, talmudic interpretation, liturgy, and customs of this joyous occasion—which marks a unique moral victory for the Jewish people. Among the authors included in the *Hanukkah Anthology* are Chaim Potok, Judah L. Magnes, Heinrich Heine, Howard Fast, and Sholom Aleichem.

Goodman, Saul L. *The Faith of Secular Jews*. New York: Ktav Publishing House, 1977. xii, 301 pp. \$5.95 (Paperback)

It is a reality of our times that American Judaism, like the other half of the Judaeo-Christian heritage, has suffered a significant loss of vitality and relevance — especially for the young. This is probably true for all the known denominations of the American Jewish community: Orthodox, Conservative, and Reform. Saul L. Goodman states in the preface to this book that “Many people are hardly aware that there exists a fourth current — the Secularists or Humanists — which refuses to dry up. This intellectual current may be relevant for a considerable number of the Jewish community.”

Consequently, Goodman introduces selections from the works of Yiddishists, Hebraists, Zionists, and Diaspora Survivalists — among them Simon Dubnow, Horace M. Kallen, Ahad Ha’Am, and Albert Einstein — in an attempt to prove that, in Goodman’s words, “Jewish secularism . . . [is] a lineal descendent of the *Haskalah*.” A question remains, however, which this book has not sufficiently answered — is it fair to equate Jewish secularism with Jewish humanism and not consider thoroughly the humanistic values espoused by all three Jewish denominations, but especially those advanced by Reform Judaism?

Heilman, Samuel C. *Synagogue Life*. Chicago and London: The University of Chicago Press, 1976. xiii, 306 pp. \$12.95

For over a year, Professor Samuel C. Heilman was a subjective observer at a “modern Orthodox” synagogue somewhere, presumably, in New York City. His observation was hardly detached for, as he tells us, he was already a member of the congregation and participated fully in the life of the synagogue. The results of his observations are published in this very important book. Using both an ethnographic, i.e. explanatory, approach, as well as a sociological, i.e. analytic generalization, one, Heilman has shown, as he states, “How Orthodox Jews, as social beings, act in their congregation.” Analyzing such maligned subelements of synagogal life as gossip, Heilman has broken down the concept of the synagogue into several little dramas, each bearing a symbolic aspect of the whole. The study tells us much about congregational attitudes and beliefs, the synagogue in the eyes of the beholder, as it were. Heilman’s contribution means that there now exists the need for complementary works of this nature for Conservative and Reform Judaism.

Howe, Irving. *World of Our Fathers: The Journey of the East European Jews to America and the Life They Found and Made*. New York: Simon and Schuster, 1976. xx, 714 pp. \$6.95 [Paperback]

This book must be read to be believed; it is at once both definitive and seminal. It is a monumental social and cultural history of the world of some of our fathers,

namely the more than two million Eastern European Jews who emigrated to America in the four decades after 1881.

In a style which marks him as one of the finest writers working today, Professor Howe describes the vital elements of the life which flourished in New York's Lower East Side and beyond: the development of the labor movement, socialism among the Jews, the garment industry, and the Yiddish theatre and press. Because Howe has chosen to be selective, we do not see the influence of religion as an important aspect of his interpretation. Otherwise, *World of Our Fathers* is a superb work, whose magnificence is to be found on each of its several hundred pages of text. It contains an excellent set of photographs.

**Karp, Abraham**, Edited by. *Golden Door to America*. New York: The Viking Press, 1976. xi, 271 pp. \$8.95

Joining a growing list of such undertakings, *Golden Door to America* is the social history of the Jewish immigrant experience in the United States. Significantly, many of the newer works to appear on this subject are introducing the memoirs and observations of individuals whose names are not exactly household words. "Elitist" studies have been under attack at all levels of American history. Fortunately for American Jewish history, the message seems to have been received with a minimum of fuss.

**Kessner, Thomas**. *The Golden Door: Italian and Jewish Immigrant Mobility in New York City 1880-1915*. New York: Oxford University Press, 1977. xvii, 224 pp. \$12.95

Professor Kessner's book is a comparative study of Italian and Jewish immigrants in quest of the American Dream in New York City between the years 1880 and 1915. He employs a very satisfactory methodology in approaching his subject, blending the very best from quantitative analysis and the more traditional forms of historical investigation. His findings are directly antithetical to many older studies of these two immigrant groups. Kessner concludes that the barriers to economic and social mobility were not so great for Italians and Jews as had been previously assumed, although Italian immigrants, for various reasons, did not advance as rapidly as Jewish ones. It is to Kessner's credit that he dared challenge the largest of the immigration centers, New York City; he has apparently emerged from the confrontation with a scholarly victory.

**Kramer, Sydelle, and Jenny Masur**, Edited by. *Jewish Grandmothers*. Boston: Beacon Press, 1976. xvi, 174 pp. \$7.95

Unlike Jewish mothers, the Jewish grandmother has not achieved a position of notoriety either in print or in song. A member of the American minority known collectively as the "aged," she has been relegated to the role of a non-person in our society.

Sydelle Kramer and Jenny Masur have edited a book which is meant to make a contribution in several areas, as the authors state in the Introduction: "American history will never be rounded until the lives of its women, immigrants or not, belong to the public; it will stand unfinished until the experiences of its minority groups complete it; it will flow shallow until the words of its elderly deepen it." The Jewish grandmother is well portrayed in the personal statements of ten American Jewish

women. The strengths of her character are already known to those fortunate enough to have had one; the rest of us can merely marvel at the phenomenon.

**Landesman, Alter F.** *A History of New Lots, Brooklyn, to 1887: Including the Village of East New York, Cypress Hills and Brownsville.* Port Washington, N. Y.: Kennikat Press, 1977. viii, 258 pp. \$8.95

Originally conceived of as a city to rival New York, New Lots, formerly a part of Brooklyn and now a part of East New York, was home to successive waves of immigrants who settled in its once pleasant surroundings. The Jews were among these immigrant groups, and from the Brownsville section of the community came such Jewish artists as George Gershwin, Danny Kaye, Sam Levenson, Joey Adams, Phil Silvers, Henny Youngman, Jerry Lewis, and Sol Hurok.

**Levy, Alan.** *The Bluebird of Happiness: The Memoirs of Jan Peerce.* New York: Harper and Row, 1976. 325 pp. \$12.50

Jacob Pincus Perelmuth was born on Orchard Street in lower Manhattan in 1904. The time and the place were right for someone wishing to live the American Jewish experience in the first half of the twentieth century. Between then and now, he became Jan Peerce, a much-acclaimed star of the Metropolitan Opera for twenty-seven years. This book is, as Alan Levy tells us, "... a book about being decent and Jewish in the twentieth century while becoming an opera star, a public figure, and a successful man...."

**MacDonald, Edgar E.,** Edited by. *The Education of the Heart: The Correspondence of Rachel Mordecai Lazarus and Maria Edgeworth.* Chapel Hill, North Carolina: The University of North Carolina Press, 1977. xxiii, 341 pp. \$15.95

Upset that a character bearing her family name was badly represented in an English-Irish novel, Rachel Mordecai, a young Jewish school teacher residing in Warrenton, North Carolina, wrote a gentle letter of protest to the author, Maria Edgeworth of Edgeworthstown, Ireland.

Thus began a correspondence between the two families that was to last for over a century. The correspondence in this book, however, is limited to the original two women and covers the dates 1815-1838, the year in which Rachel Mordecai Lazarus (she married Mr. Lazarus, a widower, in 1821) died. Beyond the obvious information that they provide for the scholar interested in the Jew as literary stereotype, the letters tell us much about social conditions in the antebellum South as they applied to Jews and slaves.

**Meltzer, Milton.** *Taking Root: Jewish Immigrants in America.* New York: Farrar, Straus and Giroux, 1976. x, 262 pp. \$7.95

This is a book best read for its snappy, informative style rather than for any scholarly contributions. With such chapters as "The Green Ones Arrive," "Cheese-it-the Cops," and "Sheeny!," Meltzer has brought immigrant experience to life in a manner which the immigrants themselves would have approved—their own words, simple and direct, but filled with a passion that deeply moves all who read them.

**Merrill, Robert** (with Robert Saffron). *Between Acts: An Irreverent Look at Opera and Other Madness*. New York: McGraw Hill, 1976. 240 pp. \$9.95

Robert Merrill has not let a professionally competent operatic voice deter him from observing and participating in some of the zaniest adventures in stardom. A talent for attracting other talents in search of fun has given Merrill the opportunity to relate numerous vignettes about Hollywood's most famous characters as well as fellow operatic performers. Life began for Merrill as Morris Miller, a chubby Jewish boy from Brooklyn whose fear of singing in front of relatives made him sick to his stomach. He has come a long way since then.

**Noren, Catherine Hanf**. *The Camera of My Family*. New York: Alfred A. Knopf, 1976. 240 pp. \$20.00

On a visit to her maternal grandmother's home in Connecticut, Catherine Hanf Noren discovered hundreds of photographs dealing with nearly a century of her family's existence in Germany. From this accidental discovery, Ms. Noren, a professional photographer — born in Germany but raised in Australia and America — put together an exhibit at the Jewish Museum in New York City. She now offers this impressive photographic collection in a published form. *The Camera of My Family* is, according to the author, "a document of my family's passage through time; their deeply rooted life in Germany, their devastation by Hitler, and their subsequent resifiting and resettling." It is also a pictorial saga of the rise and fall of German Jewry and, equally important, the personal testament of an American Jewish woman in search of her roots.

**Postal, Bernard, and Lionel Koppman**. *American Jewish Landmarks: A Travel Guide and History, Volume I*. New York: Fleet Press, 1977. 672 pp. \$8.50 (Paperback)

When two American Jews meet on the neutral grounds of Europe or an American city that they both are visiting, their first comment, after the introductions, is usually "Do you know so-and-so?" in the other's home town or state. Until the appearance of *American Jewish Landmarks*, this game of "Jewish geography" was limited to individuals — but no more. Bernard Postal and Lionel Koppman have contributed a *magnum opus* on things Jewish in the United States.

The first volume of three, this particular work deals with the twelve Northeastern states and the District of Columbia. Inside its 672 pages, one can find facts about Jewish leaders, institutions, and achievements, all done in a city-by-city analysis. The authors have drawn the ultimate accolade in the *Foreword* written by Jacob R. Marcus: "For people interested in the Jewish landmarks in the United States and her territorial possessions, this work is invaluable; it is the only guidebook of its kind; there is nothing else like it."

**Potter, Jeffrey**. *Men, Money & Magic: The Story of Dorothy Schiff*. New York: Coward, McCann & Geoghegan, 1976. 352 pp. \$9.95

Despite the fact that she was the granddaughter of the financier Jacob H. Schiff, Dorothy Schiff was brought up in an atmosphere which was hostile to the "Our Crowd" way of life. Both her father, who was Jacob Schiff's son, and her mother were determined to broaden Dorothy's horizons beyond the stuffiness of New York's German-Jewish establishment.

At ease with money and men, Dorothy Schiff wandered in and out of love and marriage, at the same time building up an impressive coterie of friends and acquaintances. At one time or another she could count among her friends such personalities as W. Averell Harriman, Joseph P. Kennedy, Lord William Beaverbrook, and Franklin Delano Roosevelt, to name but a few.

Dorothy Schiff's instability in marriage (she married four times) was offset by her success in keeping alive the last of New York's great evening newspapers, the liberal Democratic *New York Post*. Despite her desire to transcend the limits of a German-Jewish heritage, she never really left "Our Crowd," associating only with the best and brightest of non-Jewish America. The book is accompanied by an excellent set of photographs.

Priesand, Sally. *Judaism and the New Woman*. New York: Behrman House, 1975. xvi, 144 pp. \$2.45

Rabbi Sally Priesand holds a unique position in the American Jewish rabbinate. She is the first woman in the world to be granted ordination from a rabbinical seminary.

Approximately forty years earlier, in the middle of the 1930's, Regina Jonas, an unmarried Jewish woman, had finished her rabbinical studies at the Berlin Academy for the Science of Judaism, and had written a thesis entitled "Can a Woman Be a Rabbi?" Jonas answered in the affirmative, but was denied ordination by the faculty member responsible for passing such a judgment, receiving it privately. Regina Jonas died in Theresienstadt, where she was imprisoned for her religious persuasion.

Regina Jonas' case brings up a strange double standard that exists in Judaism, one that is very much with us today: Jewish men and Jewish women were termed equals by their persecutors, having the same right, under the Nazis, to die because of their race and religion. As participants in Jewish life, however, both in terms of religious practice and decision-making, women have been second-class citizens.

Sally Priesand has considered these anomalies in a well-defined and perceptive book. When measured against their achievements, Jewish women, in asking for the right of equal participation with Jewish men in the various areas of Judaism, are demanding very little. Rabbi Priesand's book, then, is a plea for equality that is difficult to ignore. Yet, should the movers and shakers of Judaism choose to ignore that plea, then it can only be a matter of time until someone asks, "Can a Woman Be a Jew?" and answers in the negative.

Rischin, Moses, Edited by. *Immigration and the American Tradition*. Indianapolis: The Bobbs-Merrill Company, 1976. iv, 456 pp. \$7.90

According to the *Foreword*, "this book is one of a series created to provide the essential primary sources of the American experience, especially of American thought." Among the American Jews represented in this volume, which is a contribution to immigration history, are Abraham Cahan, B. Charney Vladeck, and Louis D. Brandeis.

Rosenblatt, Samuel. *The Days of My Years*. New York: Ktav Publishing House, 1977. 207 pp. \$10.00

To have been born a son of the world-renowned cantor, Josef (Yossele) Rosenblatt, was both a privilege and a burden. It was a privilege because of Josef Rosenblatt's

extraordinary talents, with which a son would almost automatically be identified and, perhaps, held in awe. But the burden of being his son was omnipresent, with the inevitable comparisons and contrasts between the accomplishments of father and son.

Rabbi Samuel Rosenblatt took his father's fame in stride, and in many ways matched or outdid his achievements: a near-perfect scholastic record throughout his secondary and university education; the attainment of a Ph.D. at the age of 25, and an almost immediate appointment to the faculty of the Oriental Seminary of Johns Hopkins University; the authoring of a dozen books. Coupled with these achievements was his spiritual leadership of Beth Tfiloh Congregation of Baltimore. Now at seventy-four years of age, Rosenblatt has found the time to reflect on his own life, the history of the Jewish people in the twentieth century, and the Jewish community of his beloved Baltimore.

**Sack, B.G.** *Canadian Jews—Early in This Century*. Montreal: Canadian Jewish Congress, 1975. 95 pp. \$5.00

The name B.G. Sack is synonymous with the written history of Canadian Jewry. Indeed, as Saul Hayes states in the introduction to this work, "Sack was not only the outstanding historian of the Jewish community; for all intents and purposes he was the first." *Canadian Jews—Early in This Century* is only the incomplete draft of a history of post-1900 Canadian Jewry. Sack died before he could revise and complete the manuscript; thus his *magnum opus*, *History of the Jews in Canada*, is complete only to 1900. Yet so important a figure is Sack to the historiography of Canadian Jewry that the Canadian Jewish Congress has considered it imperative that even the few pages of Sack's incomplete draft be served to a Jewish community starved for the history of its existence in Canada.

**Sanders, Ronald.** *The Downtown Jews*. New York: Signet, 1976. xxi, 395 pp. \$2.50 (Paperback)

This is the revised edition of a book that first appeared in 1969. It is a well-written account of the Eastern European Jewish experience on the Lower East Side of New York City. Mr. Sanders does not tell us much that is new about that experience, but he has retold what is already well-known in an interesting and informative manner. His portrayal of the editor of the *Jewish Daily Forward*, Abraham Cahan, is central to Sanders' analysis of the several decades in which Hester and Essex Streets were the heart of a now departed era.

**Shulman, Abraham.** *The New Country*. New York: Charles Scribner's Sons, 1976. vii, 208 pp. \$12.95

In his first book of collected photographs, *The Old Country*, Abraham Shulman produced a vivid picture of Jewish life in the late nineteenth-early twentieth century as it was lived in the villages and towns of Eastern Europe. There, the emphasis was placed upon the timelessness of *shtetl* existence, where life in the present was subordinated to the tradition of the past and the hope of a messianic future.

Now Shulman has carried the Jewish experience further. In *The New Country*, these same *shtetl* faces peer out at the reader from the sidewalks of Hester and Suffolk Streets in New York City. Between 1880 and 1924, over 2.5 million Jews left the past and future of the small Eastern European towns and came to America, the new

world of the present. What they found there and the manner in which they were affected by their discoveries are the theme of this important photographic history. "The reception centers of Castle Garden and Ellis Island have become memorials to the past," states the author. "Gone are the pushcarts from Hester Street, the fantastic theaters on Second Avenue. Almost gone are the strange and beautiful sounds of Yiddish. The life of the Eastern European Jews has already become history to their children, and prehistory to the present generation." This is surely correct. Perhaps *The New Country* can be a step towards remedying that situation.

Strassfeld, Sharon, and Michael Strassfeld, Edited by. *The Second Jewish Catalog*. Philadelphia: The Jewish Publication Society of America, 1976. 464 pp. \$7.50

This is an expanded version of the *Jewish Catalog* published in 1973. It is a book of "sources and resources," which may be described as a "what's what" of American Judaism. Written by young Jewish men and women, the book has a style and a format which are refreshing. It is not a "counter-culture" publication, but a work that reflects the joy and astonishment of young Jews dealing with their traditions and with themselves. *The Second Jewish Catalog* contains a section called "The Jewish Yellow Pages," a kind of "let your fingers do the walking" of contemporary American Jewish life.

Wechsler, Harold S. *The Qualified Student*. New York: John Wiley & Sons, 1977, xvii, 341 pp.

According to Professor Wechsler, "this book is concerned with methods of student selection to institutions of higher education in the United States. More generally, it discusses the way that college and university reformers employed those methods to inject higher education into the mainstream of American life by regulating access to an increased number of desirable social perquisites."

The "desirable student," an ideal which came to dominate the recruitment and admissions policies of various universities at the end of the First World War, was especially strong at New York's Columbia University. Wechsler demonstrates how a sense of panic began to grip the administration at Columbia, including its renowned president, Nicholas Murray Butler. The source of this fear were the Eastern European Jews of New York, who began to apply and be admitted to the University in numbers that seemed to signify the eventual possibility of Jewish domination. Wechsler details a number of schemes, shocking to today's generation, which were designed to reduce the number of Jews at Columbia, all the while couching this aim under the rubric of "selective admission."

This work is an outstanding contribution to the history of higher education in the United States, and equally valuable in chronicling an important chapter in the American Jewish experience.

*YIVO Annual of Jewish Social Science*. Volume XVI. New York, 1976. vii, 423 pp. \$8.00

Volume XVI of this annual publication is entitled "Essays on the American Jewish Labor Movement." Authors whose essays appear in the volume are Joseph Brandes, Jonathan Frankel, Rudolph Glanz, Ezra Mendelsohn, Bernard Mergen, and Isaiah Trunk. The *YIVO Annual* material is always of great value to the historian of American Jewry.