

Book Review

Abramov, S. Zalman. *Perpetual Dilemma: Jewish Religion in the Jewish State.* Rutherford, N.J.: Fairleigh Dickinson University Press, 1976. 459 pp.

Zalman Abramov, a leader of the Likud bloc's liberal wing and a former member of the Israeli Knesset, addresses himself with impressive authority in *Perpetual Dilemma* to the always complex, more often than not controversial issue of the relationship between the state and religion in modern Israel. The problem, he suggests, is unlike "church-state" questions elsewhere in the West in that "the Jews . . . are at one and the same time a community of faith, as well as an ethnic-national entity, and . . . in Judaism, these two components are . . . indissoluble"—which makes for a uniquely Jewish tension between proponents of religious tradition and proponents of religious pluralism. Abramov takes pains to present the issue in historical as well as politico-legal and constitutional terms and includes in his discussion observations on the Diaspora (and, in particular, the North American) Jewish involvement.

The discussion offered by Abramov is not only lucid, it is on the whole admirably sober and restrained, but no one, it seems to this reviewer, will imagine that the author takes pleasure in writing: "Only in the Jewish state is Orthodoxy still regarded as the one and only form of Jewish religion." Abramov shows himself well aware, of course, that religious pluralism has been beyond the experience, personal and ancestral, of most Israelis, that the preponderant majority of immigrants to British Mandatory Palestine and to post-Mandatory independent Israel have come from countries where "religious pluralism was nearly nonexistent, and where Orthodox Judaism was the only recognized form of the Jewish religion." He understands, but is clearly troubled by, the circumstance that Reform Judaism's abandonment of anti-nationalism during the past half-century "received little attention in Palestine and, later, in Israel" and that "an anti-Reform prejudice" has tended to characterize public opinion in the Jewish state. However, as he points out, Conservative Judaism, too, though unburdened

by Reform's earlier anti-Zionist phase and possessed of "important elements that could appeal to many Israelis as a religious alternative" to Orthodoxy, has "made next to no impression on the Israeli public."

Contributing to the dilemma, Abramov observes, is "the failure of the non-Orthodox religious trends to appear as an organized force in the Zionist movement"—in contradistinction to Orthodoxy which founded a Zionist party like the Mizrahi several decades ago. Again, Abramov knows the Diaspora, and especially the American, scene well enough to recognize that "the reluctance of both Reform and Conservatism in America to engage [as organized religious movements] in Zionist politics was in part due to the American tradition of keeping religion and politics apart." When he made this statement, the Orthodox controlled the only religious political organization within the official Zionist ambit, but in 1978 a Reform Zionist party, the Association of Reform Zionists of America (ARZA), emerged to challenge the Orthodox monopoly. It is unlikely that Abramov regards the formation and relative success of ARZA with anything but approval.

Orthodoxy, he expects, will go on seeing Reform and Conservatism as heretical and as foreign to Israeli life, notwithstanding the fact that, as Abramov says, "whatever innovation the Jewish people in Israel has initiated in religion has been in the form of an 'importation.' " But Abramov appears not to be daunted by the prospect of a continuing confrontation between tradition and change. His is a voice of sanity and civilization, and one hopes, indeed trusts, that it will find kindred voices not only in Israel but in the Diaspora as well.

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Dr. Herscher is executive vice-president of the Hebrew Union College-Jewish Institute of Religion and an associate professor of American Jewish history at the College-Institute's Cincinnati campus.

Brief Notices

Baker, Leonard. *Days of Sorrow and Pain: Leo Baeck and the Berlin Jews.* New York: Macmillan Publishing Co., 1978. xiii, 396 pp. \$14.95

In 1933, it became Rabbi Leo Baeck's sad duty to inform Germany's half-million or so Jews that "the end of German Jewry has come." The thousand-year existence of Jews on German soil was over, terminated by Adolf Hitler's declaration of war against them. Baeck, as German Jewry's outstanding rabbinic figure and a world-renowned theologian, accepted the responsibility of representing the doomed Jewish community and overseeing its dissolution until, as he put it, "the last Jew has left Germany."

It was not an easy task for Leo Baeck. Like most German Jews, Baeck had believed in the existence of a German-Jewish symbiosis, a mutually-beneficial relationship between Jew and German that allowed Baeck and many others to regard themselves as German citizens of the Jewish faith.

Yet the destruction of this symbiosis (whose very existence remains open to doubt and debate) was easier for Baeck to accept than for many of his coreligionists. Baeck had been an army chaplain during the First World War. His proximity to the battlefield allowed him to witness the growth of German nationalism and the deification of war into a symbol of German unity and national consciousness. Baeck recoiled from these concepts. His love of humanity and his universalistic outlook, ideas rejected by the German war experience, drew him closer to the ethical ideals of Reform Judaism and to the Jewish people. It also allowed him to understand the precarious nature of Jewish existence in post-war Germany. By 1933, Baeck was at one and the same time a member of the main committee of the assimilationist Central-Verein organization and the president of the Zionist settlement fund "Keren Hayesod" in Germany.

Leo Baeck became the personification of all that was good and decent in Germany during the terrible years 1933-1945. He was the acknowledged leader of German Jewry and even earned the grudging respect of his Nazi oppressors. Baeck survived the Theresienstadt concentration camp, where his efforts to aid fellow prisoners became legend. He spent the remaining years of his life as a professor in London and at the Hebrew Union College in Cincinnati.

Leonard Baker has effectively used both oral interviews and printed documentation to reconstruct the life of one of German Jewry's greatest figures.

Bamberger, Bernard J. *The Search for Jewish Theology.* New York: Behrman House, 1978. 112 pp. \$3.95

Rabbi Bamberger's book is a call for renewed commitment, knowledge, and faith by the Jewish people in itself and in its religion. As a means of achieving these aims, Bamberger advocates experimentation, rethinking, and a structured search for a Judaism which is relevant to our day and age, as well as self-renewing.

Bemporad, Jack, Edited by. *A Rational Faith: Essays in Honor of Levi A. Olan*. New York: Ktav Publishing House, 1977. xi, 211 pp. \$12.50

This *Festschrift* is dedicated to Levi A. Olan, Rabbi Emeritus of Temple Emanu-El, Dallas, Tex. Rabbi Olan has been at Temple Emanu-El since 1949, and was awarded three honorary doctorates by institutions of higher learning. His scholarship has been in the field of theology and philosophy. Among those contributing essays to this *Festschrift* are Samuel Atlas, Bernard Bamberger, Leon I. Feuer, and Samuel Sandmel.

Borowitz, Eugene B. *Reform Judaism Today: Book One: Reform in the Process of Change*. New York: Behrman House, Inc., 1978. 139 pp. \$2.45

This initial volume in the series, *Reform Judaism Today*, focuses upon the historical interaction between American democracy and Reform Judaism and the development of Reform into the "quintessential American form of Jewish life and worship."

Reform Judaism Today: Book Three: How We Live. New York: Behrman House, Inc., 1978. 187 pp. \$2.45

The third volume in this series deals with the question of what it means to be a Reform Jew in our contemporary world. There is specific discussion of such issues as the place of Reform Judaism in Israel and the existence of a Reform *halachah*.

Brickman, William W. *The Jewish Community in America: An Annotated and Classified Bibliographical Guide*. New York: Burt Franklin & Company, 1977. xxvii, 396 pp. \$19.95

Professor Brickman has selected over 800 basic and specialized works dealing with the Jewish experience in America. There are works in English, Hebrew, Yiddish, Ladino, German, French, Hungarian, Polish, and Russian. Each work is descriptively and, in part, critically annotated. By no means exhaustive, this list is, nevertheless, a useful bibliographic guide to over 300 years of Jewish life in the United States.

Bryson, Thomas A. *American Diplomatic Relations with the Middle East, 1784-1975: A Survey*. Metuchen, N. J.: Scarecrow Press, 1977. viii, 431 pp. \$17.50

Professor Bryson's study attempts to trace, through critical analysis, the evolution of United States diplomatic relations with the Middle East from the founding of the Republic to the present. One should not expect a revisionist viewpoint from this book. There is little in the way of support for theories linking the interests of large financial corporations, especially oil companies, in the United States with the actions of American foreign policy. In fact, Bryson demonstrates that, especially during the Truman and Eisenhower periods, just the opposite occurred, with United States policy pursuing interests and objectives in the Middle East much different from those held by the oil companies themselves.

Bubis, Gerald B., Edited by. *Serving the Jewish Family*. New York: Ktav Publishing House, 1977. viii, 367 pp. \$15.00

The fact that the American family is having difficulty defining itself by traditional concepts is equally true for the Jewish family in this country. "The assaults against

the family are real," this book tells us, and a number of authors, experts in their field, offer advice and criticism as they respond to yet one more crisis within the contemporary American Jewish experience.

Cohen, Martin A., Translated by. Samuel Usque's *Consolation for the Tribulations of Israel*. Philadelphia: The Jewish Publication Society of America, 1977 (second edition). xv, 354 pp. \$5.95

Samuel Usque was a Portuguese Jew exiled from his native land during the period of the Inquisition in the first half of the sixteenth century. The tribulations of Israel, in this case the persecution of Jews in Spain and Portugal and their forced conversion or exile, inspired Usque to produce a religious tract full of hope for and renewed confidence in the Jewish people. Usque's role, then, was to bring some form of consolation for these "tribulations."

In the foreword, Dr. Jacob R. Marcus points out the similarities between that generation of Jews and our own. Speaking of consolation for the suffering of Jews throughout history, Marcus asks whether our own generation is any different. "Six million of our brethren, men, women, and children, went to their deaths in the fiery ovens of Germany. A country calling itself the most civilized in the world saw fit, in our own day, to destroy a Golden Age that had given birth to a magnificent synthesis of Judaism and Western culture. What, then, is *our* Consolation for the Tribulations of Israel?"

Davis, John H. *The Guggenheims: An American Epic*. New York: William Morrow & Company, 1978. 608 pp. \$14.95

Over a century ago, Meyer Guggenheim left his ghetto village of Lengnau in German-speaking Switzerland to pursue his dreams in America. His seven sons continued and consolidated those dreams into a wealth that was unmatched by any other Jewish family in America and by few non-Jewish ones.

The Guggenheims have been involved in an incredible number of occupations, and the family history in America is resplendent with industrialists, financiers, senators, art patrons, writers and the like. But there has also been a dark side to this history which includes suicide, tragic accidents, frivolous waste of fortunes, and involvement with gold-bricking paramours.

Davis, Moshe, Edited by. *With Eyes Toward Zion: Scholars Colloquium on America-Holy Land Studies*. New York: Arno Press, 1977. xxiii, 252 pp. \$18.00

With Eyes Toward Zion is an expanded version of papers presented at the "Scholars Colloquium on America-Holy Land Studies" held at the National Archives in Washington in September, 1975. The essays deal with various American views of the Holy Land, including American Christian and Afro-American attitudes, from Colonial times to the creation of Israel. There is an important bibliography which includes the first listing of books and pamphlets written by Americans visiting the Holy Land between the years 1850 and 1900.

Feldblum, Esther Yolles. *The American Catholic Press and the Jewish State 1917-1959*. New York: Ktav Publishing House, Inc., 1977. xx, 199 pp. \$12.50

In 1904, replying to a letter from Theodor Herzl questioning the Catholic Church's

attitude toward Zionism, Pope Pius X stated that "we are unable to favor this movement. We cannot prevent the Jews from going to Jerusalem—but we could never sanction it. . . . If you come to Palestine and settle your people there, we will be ready with churches and priests to baptize all of you." Yet only thirteen years later, the Zionist leader Nahum Sokolow, looking for support for a Jewish homeland in Palestine, was assured by Pope Benedict XV that, "yes, yes, I believe we shall be good neighbors."

These differing attitudes by Catholicism's most authoritative voices were equally reflected in the American Catholic press between the years 1917–1959. Dr. Feldblum's book analyzes the changing moods of Catholic opinion on a Jewish state from the days of the Balfour Declaration to the decade after Israel's creation.

Feldstein, Stanley. *The Land that I Show You: Three Centuries of Jewish Life in America.* Garden City, New York: Anchor Press-Doubleday, 1978. xi, 512 pp. \$12.95

American Jewish history belongs to the people who helped to make it. This is true for all segments of American Jewry, regardless of their academic background or professional interest in the field. Stanley Feldstein has addressed himself to all American Jews in a highly readable and informal look at three hundred years of Jewish life in America. There is a lightness to his narrative which does not diminish the impact of his facts. There are many photographs in this volume to illustrate those facts, and they are usually well-suited for Professor Feldstein's story. For those interested in sources, there is a bibliography as well as a lengthy index.

Fine, Jo Renee, and Gerard R. Wolfe. *The Synagogues of New York's Lower East Side.* New York: Washington Mews Books. A Division of New York University Press, 1978. x, 172 pp. \$17.50

The brilliance of this book is to be found not only in the outstanding photography of Jo Renee Fine, but also in the excellent introductory essay by Professor Gerard R. Wolfe on the origins and development of New York's synagogues. There is a sense of history in this book, one which is able to capture almost the entire scope of the American Jewish experience; and New York City's Lower East Side played a vital role in that experience. There is a sense of joy here, as one realizes that the changing times of New York's urban environment have not fully dimmed the feeling of participation by Jews in the lives of their synagogues. There is also a sense of sadness, in the realization that many of these houses of worship are dying, infected with the cancer of urban neglect and the disease of teen-age violence against the elderly. One need only glance at the faces of the rabbis who struggle to maintain a semblance of community amidst decay to understand Wolfe's observation that these unsung heroes of our time "live on, remembering the glorious past, and hoping in vain for the future."

Fohrman, Nadine, and Sam Ginsburg, Edited by. *A Jewish Guide to the Bay Area.* Oakland, California: Hillel Academy of the East Bay, 1978. 190 pp. \$3.95

This book began as an advertising journal for the Hillel Academy of the East Bay, founded in 1970. For anyone who endeavors to know the diversity of Jewish life in the San Francisco/Berkeley/Oakland area, this book is a must. It is informative and especially rewarding for those who visit an American city or state with the principal purpose of investigating things Jewish.

Gordis, Robert. *Love & Sex: A Modern Jewish Perspective.* New York: Farrar, Straus, and Giroux, 1978. xii, 290 pp. \$8.95.

Professor Gordis' book is a historical investigation of Jewish attitudes toward sexuality and an attempt to apply the concepts and categories of Jewish law to the modern "sexual revolution." Gordis is neither in full agreement with the "old" morality, nor is he satisfied with the emerging structure of the new. It is his feeling that in terms of human sexuality, "our commitment should be neither to the new because it is fashionable nor to the old because it is venerable, but to the good."

Henry, Sondra, and Emily Taitz. *Written Out of History: A Hidden Legacy of Jewish Women Revealed Through Their Writings and Letters.* New York: Bloch Publishing Company, 1978. xi, 293 pp. \$7.95

The authors, neither of whom is a professional historian, have selected materials written by Jewish women throughout the ages in the hope of demonstrating how much influence the Jewish woman has had upon the course of Jewish history. Among the women whose writings appear in this book are Americans Penina Moise, Rebecca Gratz, and Emma Lazarus.

Hindus, Milton. *Charles Reznikoff: A Critical Essay.* Santa Barbara, California: Black Sparrow Press, 1977. 67 pp. \$3.00

Milton Hindus, Professor of English at Brandeis University, has written a sensitive and scholarly essay about the work of the late historian, poet, and novelist Charles Reznikoff. A lawyer by training, Reznikoff practiced only briefly before entering the world of full-time writing. Among Reznikoff's works, his novel, *By the Waters of Manhattan*, dealing with the life of the Jewish immigrants of New York in the late nineteenth century, his history of the Jews of Charleston, South Carolina (written with the assistance of Uriah Engelman), and his editorship, in two volumes, of the public papers of Louis Marshall, mark him as an important chronicler of the American Jewish experience.

Jamison, A. Leland, Edited by. *Tradition and Change in Jewish Experience.* Syracuse, N.Y.: Syracuse University Press, 1978. xvi, 272 pp. \$15.00

The essays in this volume were first delivered as part of the prestigious B. G. Rudolph Lectures in Judaic Studies, sponsored by the Department of Religion at Syracuse University. Begun in 1963, these lectures have featured some of the most distinguished personalities active in the areas of Jewish thought and culture. Among the essayists in this volume are Moshe Davis, Jacob R. Marcus, Bertram Wallace Korn, Abraham Karp, W. Gunther Plaut, and Samuel Sandmel.

Knight, Vick, Jr. *"Send for Haym Salomon!"* Alhambra, California: Haym Salomon Foundation in collaboration with Borden Publishing Company, 1976. 96 pp. \$5.95

We now know that Haym Salomon's financial contributions to the cause of American freedom were not so great as was once believed. Nevertheless, his courage and patriotism have never been questioned. Vick Knight, Jr., has written an interesting text, and Joseph M. Henninger has contributed several fine illustrations to this handsomely produced volume. It should bring much reading pleasure to young people interested in this well-known Jewish figure of early American history.

Levin, Nora. *While Messiah Tarried. Jewish Socialist Movements, 1871-1917.* New York: Schocken Books, 1977. xi, 554 pp. \$24.50

Collective despair is a condition that has sometimes led nations to form dictatorships, either of the left or of the right. Its variants have been both economic and cultural, and its roots based in the perceived hopelessness of national entities and racial groupings.

Jewish socialism arose from the despair of Jews in Europe, its beginnings born in the Russian populism of the 1870's. Nora Levin has undertaken a mighty task in this book: to trace the development of this socialism on three continents (Europe, America, and Asia [Palestine]), to chronicle the lives of its individual carriers, and to analyze and explain the conflicts between its various ideological factions. She has produced a fine portrait in over five hundred pages of tightly-written scholarship. For those interested in American Jewish history, there are at least nine chapters in this book that deal with the American Jewish labor movement and highlight personalities such as Abraham Cahan, Morris Hillquit, Nachman Syrkin, and Morris Winchevsky.

Narot, Joseph R. *The Sermons of Joseph R. Narot.* Miami: Rostrum Books, 1978. xiii, 651 pp.

Rabbi Joseph R. Narot has been the Senior Rabbi of Temple Israel of Greater Miami, Florida, since 1950. This collection of his sermons begins in the autumn of 1940 and concludes in 1976. As Rabbi Narot points out, these years have been filled with both high and low points in the history of the Jewish people. In his capacity of rabbi as historian, Narot has intended these sermons to "not only reiterate the teachings and values of the past," but to "also reflect the milestones and crises, the problems and anxieties, the hopes and strivings of the day through which he [the rabbi] and his congregation live."

Patt, Ruth Marcus. *The Jewish Scene in New Jersey's Raritan Valley, 1698-1948.* New Brunswick, New Jersey: The Jewish Historical Society of Raritan Valley, 1978. iv, 112 pp. \$5.00 (plus \$.75 handling)

The Jewish Historical Society of Raritan Valley, New Jersey, is barely six months old. Yet its impact upon the field of local American Jewish history is already great as a result of Ruth Marcus Patt's outstanding study. Following most of the guidelines developed for the scientific study and writing of American Jewish history, the author has produced a first-rate text which is accompanied by useful photographs, many of them depicting valuable pieces of archival documentation. This book may be ordered from the Society, whose address is 1050 George Street, Box I-L, New Brunswick, New Jersey 08901.

Reisman, Bernard. *The Chavurah: A Contemporary Jewish Experience.* New York: The Union of American Hebrew Congregations, 1977. xi, 223 pp.

Contemporary American Jewish life is marked by a series of problems: inter-marriage, underpopulation, lack of Jewish identity by the young, and a number of others. One of the brighter aspects of this life is the development of the chavurah or "fellowship" concept. The term describes an approach to Jewish life in which small groups of Jews come together at regular times to participate in "programs of Jewish study, worship, celebration, and personal association."

While not a new concept (Professor Reisman traces it back to the first century B. C. E. in Palestine), the contemporary idea of *chavurah* has its roots in the alienation and dissatisfaction felt by young Jews reaching maturity during the Vietnam era. These products of the 1960's were often indelibly affected by war, violent death, drugs, political assassination, rock culture, and governmental corruption, all within the space of a decade. No doubt, their Jewish life styles were affected by the development of their human ones. Professor Reisman has studied not only the history and theory of *chavurah*, but also the people who are attracted to it and the activities within the groups. There is also a practical guide for developing the *chavurah* for those who feel that it is the best alternative for the maintenance of their Jewish identities.

Rosen, Ruth (historical editor) and **Sue Davidson** (textual editor). *The Maimie Papers*. Old Westbury, New York: The Feminist Press in cooperation with the Schlesinger Library of Radcliffe College, 1977. li, 439 pp. \$6.95

American Jews who visit Israel never fail to express astonishment at the existence in that country of Jewish prostitutes. Such excursions into the subculture of the "world's oldest profession" by Jewish women in America seem rare or nonexistent. This is not quite a true historical picture. To most Jewish immigrants in America, survival rated very high in the hierarchy of important things. And it may be that the factor of a close-knit, traditional Jewish family kept many women from entering the world of prostitution. But this was not always the case, and there have been Jewish madams who achieved a certain sense of notoriety, although Jewish women working actively as prostitutes have received much less attention.

Tradition and a close-knit Jewish family were denied to May (Maimie) Pinzer, who was born in Philadelphia to immigrant parents from Poland in the year 1885. The Pinzer family was, as Ruth Rosen states in her excellent introduction to the *Maimie Papers*, "atypical in the extent of its religious departure from Hebrew traditions, physical separations from the family home, and unsupportive and distant relationships." Maimie Pinzer broke the image of the "good Jewish girl" to embark upon a career in prostitution.

In 1910, Maimie was befriended through the mails by Fanny Quincy Howe, a well-to-do Bostonian who, literally, came from a world totally unknown to Maimie. Mrs. Howe was not a typical "do-gooder," in the sense that she did not view Maimie's profession as a form of moral degeneracy, nor did she attempt to preach Christian values to her. Instead, she treated Maimie with a certain amount of respect and equality. These attitudes allowed Maimie to open her world to Mrs. Howe through hundreds of letters written over a period of a dozen years. The letters reveal the qualities of a natural writer, one whose literary abilities, had they been allowed to develop, could have brought her fame. That fame is now a fact with the publication of this book.

Maimie Pinzer eventually left prostitution to help other unfortunate women caught up in the tragedy of survival by sex. She carried out a form of social work, "peer counseling" in the jargon of the profession, that took years to become a standard aspect of social rehabilitation. Maimie Pinzer also remained aware of, and took pride in, her Jewishness.

The *Maimie Papers* is a valuable contribution to social history, to immigration history, and to the history of the American Jewish experience.

Sable, Martin H. *Latin American Jewry: A Research Guide*. Cincinnati: Hebrew Union College Press (Bibliographica Judaica, Number 6), 1978. xv, 633 pp. \$35.00

A book of this kind has long been a desideratum in the area of Western hemispheric Jewry. One can only be indebted to Professor Sable for the seven years of labor he required to complete *Latin American Jewry* and for the contribution he has made to Judaic Studies. The five thousand entries, both primary and secondary sources, will now allow the researcher to consult a single, comprehensive guide. It will also, hopefully, stimulate young historians to research in the area of Latin American Jewry. The volume includes a subject and author index as well as an index to various directories.

Schwarz, Leo W. *Wolfson of Harvard: Portrait of a Scholar*. Philadelphia: The Jewish Publication Society of America, 1978. xi, 283 pp. \$10.95

One cannot fault Leo W. Schwarz for the portrait he has created of the late Harry A. Wolfson. Schwarz was, after all, Wolfson's student at Harvard, and a devoted friend for the remainder of Schwarz's all-too-brief life. We could not expect more than a labor of love, an emotion-filled tour of Wolfson's life and work. Yet Schwarz has also gone to great lengths to temper his biography. Thus, one will find in this book the Harry Wolfson who became the first scholar in America to occupy an endowed chair in Judaic studies. One will find a brilliant interpreter of the philosophic thought of three major religions. One will find, finally, an incredibly hard-working human being who for nearly fifty years was the first to enter Harvard's Widener Library in the morning and the last to leave it at night.

There is a danger, of course, that too much tempering will not allow the "other" Harry Wolfson to emerge. No such fear is warranted in *Wolfson of Harvard*. Schwarz has presented us with the Harry Wolfson we could not have known through a mere description of his academic prowess. This was the Harry Wolfson who was a lover of mankind, a world-renowned scholar who, until he retired from active teaching, would loan his academic gown at commencement time to any student who could not afford the rental. We are also shown a man who befriended Christians and Moslems, and kept a scholarly dialogue going during the darkest days of Arab-Jewish discord. We are shown, finally, a man who was convinced that "Judaism will survive, not only through books but through people." Fortunately, Leo Schwarz was not afraid to show his emotions. The result is a balanced portrait of a lonely and detached scholar who was at the same time a passionate and committed lover of Jews and Judaism.

Sharfman, I. Harold. *Jews on the Frontier: An Account of Jewish Pioneers and Settlers in Early America*. Chicago: Henry Regnery Company, 1977. xx, 337 pp. \$10.95

"What is the history of the Jews in America and its early frontiers?" asks Rabbi Sharfman. This book, again according to the author, "reveals the brawn, the business acumen, the loves and the lives of the first Jewish pioneers who were Indian traders, peddlers, adventurers, and settlers." The volume is enhanced by several pages of photographs and a useful index.

Wagner, Stanley M., Edited by. *Traditions of the American Jew*. New York: Center for Judaic Studies, University of Denver, and Ktav Publishing House, 1977. xiv, 161 pp. \$10.00

The essays in this book were delivered originally as part of the J. M. Goodstein Lecture Series at the Center for Judaic Studies of the University of Denver. The essays discuss the many traditions of American Jewry from various standpoints, among them cultural, social, literary, political, and religious. Authors include Manheim Shapiro, Abraham Karp, David Sidorsky, David Mirsky, Daniel Elazar, and Trude Weiss-Rosmarin.

The American Jewish Archives announces the addition of two posters to its multicolor series on the American Jewish experience. Both posters deal with American Jews in medicine.

The subject of the first poster is Dr. Abraham Flexner (1866 – 1959), whose 1910 study of American medical schools led to vast improvements in the quality of medical education in this country.

Dr. Abraham Jacobi (1830–1919), the subject of the second poster, participated in the German Revolution of 1848 before emigrating to America, and may be considered the “father of American pediatrics.” He practiced as a pediatrician in New York for nearly sixty-six years.

The above two posters are available without charge for display by all schools, libraries, congregations, and organizations interested in American Jewish history. Individuals may request these posters at the cost of \$2.00 each.

Inquiries concerning the entire poster series should be addressed to Ms. Susan Mabo, American Jewish Archives, 3101 Clifton Avenue, Cincinnati, Ohio 45220.

Currently being prepared for 1979 publication is a book titled **AMERICAN JEWISH FOLKLORE: A CHRONOLOGICAL REGIONAL ANTHOLOGY**. The editor is David Max Eichhorn. The book will feature unusual tales and anecdotes about American Jewish individuals, families, congregations, organizations, and communities, past and present. Anyone having knowledge of appropriate and hitherto unpublicized tales and anecdotes is asked to send this material to Box 2629, Satellite Beach, Florida 32927. Appropriate recognition will be given in the published work to persons whose contributions are included.