

Book Reviews

Murphy, Bruce Allen. *The Brandeis/Frankfurter Connection: The Secret Political Activities of Two Supreme Court Justices*. New York: Oxford University Press, 1982. x, 473 pp. \$18.95

Bruce A. Murphy, a political scientist concerned primarily with the ethics of judicial behavior, has combined two tasks in *The Brandeis/Frankfurter Connection*. First, he has presented an exhaustive story of a political relationship shaped by the personalities of two dynamic, brilliant men. Second, he has tried to define a code of judicial ethics against which to measure such relationships. Utilizing over sixty letter collections, dozens of interviews and oral histories, Murphy explains how Louis D. Brandeis as associate justice of the Supreme Court established a network of people in and out of government, with Felix Frankfurter, law professor at Harvard, at its apex, to influence public policy. Frankfurter, a generation younger than his juridical mentor, followed him on the court, and was able to continue many of the practices through World War II. Though hardly illegal, the nonjudicial practices of the two men, according to Murphy, compromised the standards of impartiality that one should expect from a justice. Had their behavior become known, he continues, it might well have led the public to lose faith in the court's nonpartisan aura upon which respect for its decisions allegedly rests. Murphy's descriptive task has been achieved far more satisfactorily than his normative one. Both could have been improved by more careful attention to the major reason that a book about judicial politics should be reviewed in this journal, the fact that both men were secular Jews whose social loyalties often affected their professional behavior.

Many of Murphy's "revelations" about a fund established by Brandeis in 1916 to supplement Frankfurter's lobbying and research by his students at the Harvard Law School, and the role of both men while on the court in influencing the executive branch, have been documented or suspected by other scholars. Brandeis quietly subsidized Zionist efforts and other "political" activities, and H. N. Hirsch, *The Enigma of Felix Frankfurter* (1981), pp. 44, 85, mentioned the fund for Frank-

furter but drew no ethical conclusions. Indeed, Murphy's redundant references to "previously unpublished letters"—the material with which historians deal routinely—verges on the comic. Nevertheless, he describes meticulously the emergence of a crucial phenomenon in twentieth-century American politics, the relationship between agents of government, university expertise, and organs of public opinion. Brandeis often suggested research projects to Frankfurter, whose students—with Brandeis's financial aid—completed the work. Frankfurter then publicized the findings in unsigned editorials in the *New Republic*, of which he was a trustee. Just as the Department of Agriculture subsidized experiments through the extension service, Brandeis privately subsidized research into social needs at a time when the Republican administration and private foundations ignored problems like unemployment and securities regulation. Frankfurter's even more extensive work on these topics during the New Deal, again with Brandeis's financial support, reflected the expectation that after decades of frustration, public support for social reform would succeed because of expert legal draftsmanship. Murphy clearly explains how the "infrastructure" between government, university, and public opinion grew even before Frankfurter's "Happy Hot Dogs" populated New Deal agencies.

Murphy, however, emphasizes how such material illustrates a number of ethical questions about judicial behavior. He notes that sophisticated electronic technology would make the concealment of relations such as those between Brandeis and Frankfurter almost impossible today, and he expresses the public distrust of government because of Watergate. Respect for government can be recreated, at least in part, he feels, by holding justices to a narrow ethical code. He argues rather conventionally that because members of the federal judiciary hold appointment for life, they must eschew dalliance with the legislative and executive branches. He defends this view with three related arguments. First, because the powers of government are constitutionally distinct, justices cannot impartially determine the constitutionality of legislation which they have helped, even indirectly, to draft. Second, to defend the integrity of the judicial review process, the court as a collectivity must be seen as distinct from any particular administration. Third, the individual justices must retain the image of independence to sustain public acceptance of the impartiality of *specific* decisions.

But how can Murphy define appropriate political behavior for the nine persons in America who do not merely decide cases, but who engage in the highly partisan act of determining the meaning of law? Persons are appointed to the court not because they are in some abstract sense “the best,” but because a president has decided that an individual, often not even a judge, best represents what the country—or his constituency—needs at a particular moment. And persons of the eminence and self-confidence customarily exhibited by justices will hardly transform their personalities and loyalties in middle age. Precisely the brilliant jurists like Hugo Black, William O. Douglas, Brandeis, and Frankfurter have generated respect for the court—whatever their political visibility—because of their philosophically consistent and forthright interpretation of law. Indeed, public respect for the court, assuming the personal honesty of the justices, depends most on the consistency, clarity, and perhaps the unanimity of the decisions. The activities of individual justices in promoting or influencing legislation or foreign policy do less harm to the integrity of a decision than the image of a court persistently wracked by 5 to 4 decisions. As Bob Woodward and Scott Armstrong illustrated in *The Brethren: Inside the Supreme Court* (1979), justices lobby one another intensively and change their minds on the meaning of a law throughout the process of preparing decisions. The indirect influence even by a Brandeis on the drafting of legislation cannot in the end determine how a court will decide. And justices who feel too personally involved, as Brandeis occasionally did, can remove themselves from deliberation.

There appear to be two exceptions to Murphy’s insistence that justices insulate themselves from the legislative process: (1) during wars, when the nation needs the best expertise it can muster, and (2) where ethnic ties demand nonpartisan participation in voluntary associations. Here again, though, contradictions appear. While critical of Brandeis and Frankfurter for aiding Wilson and Franklin Roosevelt respectively to edge the country toward belligerency (presumably a partisan act), he faults neither for providing advice to the government *during* the world wars. This isolationist moralism suggests that the nation must forgo some expertise until it faces catastrophe, certainly a dubious proposition. An ethics more attuned to the development of complex personalities serving in fundamentally political positions would serve the court and the public more effectively than what Murphy has offered.

Finally, while reiterating the Zionist activities of Brandeis and Frankfurter, and criticizing their influence on foreign policy, Murphy makes little of their conception of ethnic identification and its bearing on their patterns of social affiliation and judicial philosophy. Yet these were the two most conspicuous Jewish public figures in American history. Allon Gal, *Brandeis of Boston* (1980), and Hirsch, *Enigma of Frankfurter*, have both penetrated the characters of their subjects by noting how anti-Semitism and social ostracism led each to Zionism and a sense of where social cohesiveness lay in culturally plural America. The Brandeis-Frankfurter mentor-apprentice relationship grew from professional interests, but was cemented by ethnic ties and sustained by a circle of intellectually and politically prominent Jews. Such intense loyalties were then refracted through the judicial branch as part of America's pluralistic politics. Indeed, Frankfurter and probably Brandeis believed that individual liberties were less important than judicial support for a democratic legislative process which alone could guarantee the protection of minorities. It was a social perception of legislation which most minorities have come to understand.

—William Toll

William Toll is the author of The Resurgence of Race and The Making of an Ethnic Middle Class: Portland Jewry over Four Generations.

Kalechofsky, Robert, and Kalechofsky, Roberta, Edited by. *South African Jewish Voices*. Marblehead, Mass.: Micah Publications, 1982. iv, 269 pp. \$8.50

In discussing South Africa one should note that phrases such as "the inalienable rights of citizens," "social justice for all," and "human equality" are experienced as foreign, about as alien there as frogs' legs and squid. In large measure this is because, perhaps more than any other "Western" country, South Africa is built upon the old imperial principle of "divide and rule."

Every society has its own peculiar array of horrors which it seeks to hide from public consciousness. However, the abhorrent aspects of daily nondramatic life in the land of apartheid are worthy of special attention.

Growing up in and emigrating from South Africa and settling in the United States, I have found few written sources which capture its unique reality. Writers tend either to avoid dealing with unpleasant aspects of life in that beautiful land or else to use the tired images of political rhetoric to rehash several by now well-publicized South African realities: banning and house-arrest, pass-books and legalized racial discrimination.

South African Jewish Voices, an anthology of writings by Jews from or living in South Africa, edited by Robert and Roberta Kalechofsky, is a notable exception, for in it are pages that vividly bring home not only the loveliness of the country, but also the often frightening incomprehensibility and grotesqueness in the lives of its people.

As in any anthology the level of contributions varies. The poetry is little more than second-rate Rod McKuen embroidered with fairly standard Jewish or sometimes African themes. Similarly, also, much of the narrowly "Jewish" fiction or prose is eminently forgettable. However, there are selections whose images and phrases make aspects of South African life as clear as a nightmare.

For instance, in "Light Dark," Rose Moss begins by describing the duck that a family once had for Sunday dinner, when the narrator was a child. She tells how she saw the raw duck lying in its white enamel

dish—"Ants were coming out of the hole where the neck had been chopped off. The whole cavity was creepy with them coming in and out in a ribbon like a spill of black, glittering blood... [pouring] down into the basin like a pool" (pp. 107-108).

Later that day this duck was served to family and guests as the main course of an elegant dinner. The little girl was not allowed to speak of what she had seen; no one wanted to make a fuss: "So it became hidden, in the place we hide things we were taught as children not to talk about" (p. 108).

In a few short paragraphs Moss then dusts off and exhibits a few characteristically South African horror scenes: "respect for authority, school spirit, neatness and ladylike manners" (p. 108), domestic servants without legal rights, undernourished black children begging for pennies, white ladies who raise prize flowers and worry about the cracks in their swimming pools while deliberately ignoring children who die or go blind, deaf, or mad.

In another story, "Invisible Worm," Lionel Abrahams writes how his hero reacted to unpleasant facts: "He contained the shock. But as one contains an internal haemorrhage" (p. 247). The title of this story is taken from William Blake's "The Sick Rose," a poem that speaks about the invisible worm whose "dark, secret love / Does thy life destroy."

This is a recurrent theme of this anthology: It is the dark, hidden facts that destroy. Dan Jacobson, in "Beggar My Neighbour," writes of a white boy who learns of his love for two black children, whom he has mistreated, only after he becomes ill, after any possibility of relationship with them is over.

In her story "The Stench," Jillian Becker writes about blacks who in order to protect one another keep a secret from white officialdom by deliberately boiling a horse, thus forcing the whites, "the enemy," to flee the "spreading, rising, inescapable stench" (p. 46).

It is in selections such as those here referred to that *South African Jewish Voices* is the most powerful. These are, of course, general statements and images, Jewish perhaps only in their indignation, or in their ability to see what relative outsiders cannot but see, while those of the establishment remain content.

In a country where divisions are emphasized and prized, the Jew's sense of a separate identity receives a measure of societal support. But

as official separation of groupings militates against the quality of individual Jews, though white and visibly affluent, they can never be fully part of the South African establishment. They have remained and are likely to remain relative outsiders.

The theme of catastrophe that may change the situation for Jews and South Africans is explored in selections such as Barney Simon's "Our War," but no one even hints that short of the catastrophic, not much is likely to change for blacks, whites and, among the latter, Jews. For the foreseeable future there is likely to be a visible Jewish community in South Africa, most of whom will be simply a separately identifiable part of the society; some of whom will be critical of the world they can never fully join; others will leave, settling in liberal, English-speaking democracies such as the United States and Britain, or in Israel.

Irrespective of legislative changes, economic development, or conceptual reevaluation of the relative status of the different groupings, the stressing of divisions remains as a constant of the society and in the psyche of its inhabitants. It is this fundamental commitment of the society to separations that lends a static quality to the whole society, as Shirley Eskapa writes and repeats in "White and Injured": "In ten years nothing had changed" (p. 7, 11). A person committed to social justice is no more than a "pathetic little liberal. All emotion" (p. 15).

Eskapa writes about the world of London and the United States, "that other world where no one could penetrate my moral claim on me, and where, because I had the inalienable right to be foreign, I belonged" (p. 18).

From the perspective of one who left South Africa, I would add that for those who accept the inalienable rights of individuals and the primary moral claim that one has over oneself, South Africa, the lovely and once beloved country of my childhood, appears fundamentally and unalterably foreign.

—Anthony D. Holz

Anthony D. Holz is the rabbi of Congregation Beth Tikvah in Columbus, Ohio. A native of South Africa, he served as rabbi of a congregation in Pretoria, that nation's capital, from 1972 to 1977.

Plesur, Milton. *Jewish Life in Twentieth Century America: Challenge and Accommodation*, Chicago Ill.: Nelson-Hall, Inc., 1982. 235 pages, \$19.95 cloth, \$9.95 paperback.

As the twentieth century rapidly reaches its end, scholars are beginning to take a long hard look at the experience of Jews in America during the past century. The study of this period will most certainly include an analysis of the "facts" of American Jewish history and the reciprocal influence of Jews on the development of American life and the effect of this country's majority culture on its Jewish population. Milton Plesur, author of a new volume entitled *Jewish Life in Twentieth Century America*, has recognized the need for the latter. He writes that "challenge and accommodation are the twin themes of Jewish life in this country: the challenge of protecting traditional values while accommodating the exigencies of life in the new world." Dr. Plesur's book is one of the first attempts to explain this phenomenon of twentieth-century American Jewish life to the high school or beginning college student. From a conceptual standpoint, Plesur's text is a pioneering effort, yet from an educational viewpoint, the book falls short.

When a secondary school teacher/college professor makes a decision to adopt a textbook for a course, the book must be carefully analyzed, accurately and in detail. The resulting analysis provides the basis for making sound judgments about the text's quality and appropriateness for a particular instructional situation. With a book such as *Jewish Life in Twentieth Century America*, one needs to be aware of three general educational areas: the physical properties of the book, the content area of the book, and the instructional properties of the book.

Knowledge about the physical properties of a textbook is obviously an important factor in its curriculum adoption. No one would wish to purchase a text where quality was in doubt. From the aspect of aesthetic appeal, *Jewish Life in Twentieth Century America* is unusually plain. The typeface is uninteresting and on the large side, which suggests an appeal to a more immature reader. The pages are filled with

long, unbroken paragraphs of the facts-and-figures variety. Particularly disappointing is the section of photographs. Few in number, the photographs are mostly of individuals, and the majority of these are from the entertainment industry. This kind of textbook should be enhanced with more visuals of Jewish life in America from the teeming Lower East Side to youngsters celebrating the Shabbat at a present-day Jewish summer camp.

A key dimension of a textbook as part of a curriculum is the content: the facts, concepts, generalizations, skills, and attitudes to be conveyed. The introduction to *Jewish Life in Twentieth Century America* is quite helpful, as it includes a brief but adequate overview of the sequence and scope of the text. Dr. Plesur also explicitly states the theme of the book, which is "how the American-Jewish profile emerged." Yet one would hope that a book for high school or early college years would treat the reader/learner with more intellectual respect. This text is strictly a "knowing and recalling" book. Plesur could have given us an upper-level book which used, for example, the inquiry approach—where students are encouraged to use the content as a springboard for making their own discoveries about twentieth-century Jewish life in America.

Finally, one must analyze the instructional properties of the book. This is a difficult task, for it requires a judgment about comprehensibility, motivational techniques, and other aspects of instructional properties that affect learning. It is in this overall area that Dr. Plesur's volume is most deficient as a textbook.

Assessment devices, measures of student learning outcomes, are quite important in a curriculum. To measure a student's progress while the student is learning the curriculum content or when the student has reached the final level of learning is imperative to an instructional design. If Dr. Plesur had included such a device, the administrator, teacher, and student would have a clear idea of what the author hoped would be the learning outcome for the individual utilizing this textbook.

The motivational properties of *Jewish Life in Twentieth Century America*, those elements particularly designed to attract and maintain the learner's attention, are weak. The book contains few surprises, questions, or techniques that would excite and arouse the student's interest. It would have been useful if this text were an aid for guiding stu-

dents through situations encountered in the "real" world. Instead, the student is presented with a myriad of facts about Jewish life in this century in encyclopedic or reference-book fashion.

Jewish Life in Twentieth Century America does include two very strong sections. There is no doubt that the annotated bibliography will be invaluable to the teacher or student. This section is overflowing with hints and clues to further a more in-depth study covering a tremendous number of areas related to modern Jewish life in America.

The usefulness of a name index and subject index is also noteworthy. This is especially so, given the general reference nature of this book.

Milton Plesur has done a great service to the field of Judaic studies by writing one of the first high school or college textbooks on an aspect of the American Jewish experience. Yet the book cries out for accompanying materials, the most important of which would be a teacher's guide containing such necessary sections as suggested questions, activities for the class or individual student, and even appropriate films, tapes, and records that would enliven and expand the scope of this textbook. Without these, the student who reads this text will have many facts at his disposal but little idea of their contemporary relevance or their historical meaning.

—Samuel K. Joseph

Samuel K. Joseph is Assistant Professor of Religious Education at the Hebrew Union College—Jewish Institute of Religion, Cincinnati, Ohio. He is the author of numerous scholarly articles on Jewish education.

Brief Notices

Best, Gary Dean. *To Free a People: American Jewish Leaders and the Jewish Problem in Eastern Europe, 1890-1914*. Westport, Conn.: Greenwood Press, 1982. xi, 240 pp. \$27.50

Ever since Senator J. William Fulbright "exposed" the American Jewish lobby as "the most powerful and efficient foreign policy lobby in American politics," it has been the source of concern and controversy for a good part of non-Jewish America. The media have hyperbolized its importance and influence, at the same time conveniently forgetting to point out that America is a nation of political lobbies and lobbyists.

While many American Jews first knew of the existence of such a group of Jewish interests only during the recent AWACS discussions, Jewish lobbying efforts to influence American foreign policy were in no sense a sudden creation of the Arkansas senator.

Indeed, the very existence of a Jewish lobby can be traced back to 1840, when the tiny American Jewish community of the time, in its first-ever act as a self-conscious ethnic entity, asked of the American government that it intercede on behalf of Syrian Jews caught up in the midst of a blood-libel accusation. A number of other individual causes célèbres during the years following the "Damascus Affair" brought out the American Jewish community in protest.

But it was not until the beginning of a sustained and vicious series of oppressive acts against Jews by the governments of Russia and Rumania in the 1880's that Jewish leaders in America pushed the State Department to respond to their persecutions. Led by such distinguished American Jews as Jacob Schiff, Simon Wolf, and Oscar S. Straus, together with other important members of the Jewish community, American Jewry sought to induce the government to protest to the East European authorities. Gary Best's volume on the early history of the American Jewish lobby is also the story of the changes affecting United States foreign policy at a time when international human rights became an important concern of the American national interest.

Dinnerstein, Leonard. *America and the Survivors of the Holocaust*. New York: Columbia University Press, 1982. xiv, 409 pp. \$19.95

Leonard Dinnerstein's fine book is a shocking account of a veritable Dark Age in the history of America's humanitarian efforts on behalf of the displaced and stateless of our world.

The author paints a vivid portrait of a callous American military forcing Jewish concentration-camp survivors to live and eat with their former captors, DPs from the Baltic nations who volunteered their services to the Nazi regime. Dinnerstein also describes the personal attitudes of certain American military officers towards Jewish displaced persons, attitudes which ranged from contempt to hatred, to the feelings expressed by General George Patton, who viewed the unfortunate victims of Hitler's "final solution" as less than human, as "animals."

But Dinnerstein is not finished. He then chronicles the history of efforts by American organizations, Jewish and non-Jewish, to allow the thousands of Jewish refugees stranded in Germany, the nation that set out to destroy them, to find a new beginning in the United States of America. Again, one is shocked by the anti-Jewish atmosphere of the period, by the determined efforts of certain groups in America to keep out the Jewish DPs. One is also shocked by the role of certain national political leaders in supporting the aims of these groups by setting out to pass what were in effect anti-Jewish immigration laws.

One is indeed disturbed by all of this but not surprised. For the years between 1919 and the early 1950's stand out as perhaps the most vicious period in the still unwritten history of American anti-Semitism. And so to the names of such well-known Jew-haters as Henry Ford, Father Coughlin, and Breckinridge Long, we are now able to add those of Senators Pat McCarran and William Chapman Revercomb and that of Richard Arens.

Finally, one can assume that Dinnerstein's rather limited view of official American military and political anti-Semitism reveals only the tip of a very large and very ugly iceberg.

Eisenberg, Azriel, Edited by. *Eyewitnesses to American Jewish History, Part Four: The American Jew 1915-1969*. New York: Union of American Hebrew Congregations, 1982. xiv, 206 pp.

This is the fourth volume of one of the outstanding documentary series on American Jewish history available to younger religious and secondary school students. In this particular volume, Dr. Eisenberg presents the actual writings of those American Jews active in helping to form a united community no longer divided between East European and German identities.

Karp, Abraham J. *To Give Life: The UJA in the Shaping of the American Jewish Community*. New York: Schocken Books, 1981. xii, 205 pp. \$12.95.

The United Jewish Appeal was formed in 1939 through the mutual efforts of the Joint Distribution Committee and the United Palestine Appeal. Since that time it has raised billions for philanthropic purposes, with much of its funding directed to Israel. Professor Karp's admirable, if somewhat brief, account of the internal history of the shaping of the UJA's philosophy and organizational structure as well as the conflicts which are a part of any successful venture is highlighted by his contention that the UJA has brought a sense of unity to American Jewish philanthropic efforts.

Moore, Deborah Dash. *B'nai B'rith and the Challenge of Ethnic Leadership*. Albany, N.Y.: State University of New York Press, 1981. x, 288 pp. \$18.95

An organizational history, especially when it has the rather suspicious term "commissioned" attached to it, is immediately a cause for prejudgmental skepticism on the part of the trained historian. Fortunately for B'nai B'rith, the organization which is the subject of Deborah Dash Moore's history, the author of this commissioned history is beyond any suspicion. Moore, the author of an excellent book on second-generation New York Jews, has written an organizational history which should serve as a paradigm for future histories of American Jewish groups.

Moore's volume is solid history in the finest sense. Although she has written the story of this important American Jewish organization founded in 1843 from the viewpoint of its distinguished leadership, Moore has not excluded the rank and file. Indeed, the most controversial aspect of her book is the use of the phrase "secular synagogue" to demonstrate the earliest function of B'nai B'rith as an option to the inchoate and unformed religious community of the time. Is B'nai B'rith to be recognized as the forerunner of America's "civil Judaism" and the first effective organization to seek a merger of the Jewish and American identities? Moore's analysis of B'nai B'rith's recipe for longevity and success—an ability to remain relevant in the face of changing community needs—is an accurate and perceptive one. No doubt B'nai B'rith has invoked some part of its "recipe for success" in commissioning a first-rate historian to write its history.

Plaut, W. Gunther. *Unfinished Business: An Autobiography*. Toronto: Lester & Orpen Dennys, Publishers, 1981. x, 374 pp. \$19.95

Rabbi Plaut's autobiography might well be subtitled "From Berlin to Cincinnati to St. Paul to Toronto." These cities have been the major stopping points in a rabbinic career that has spanned four decades. Plaut was one of the group of Jewish students who were literally rescued from the hands of the Nazis by the well-known efforts of the Hebrew Union College in Cincinnati to bring them to America from the Hochschule fuer die Wissenschaft des Judentums in Berlin. His achievements in Germany, America, and Canada have been enormous: a doctorate in law from Berlin University; over a dozen scholarly books on subjects ranging from commentaries on the Torah to American Jewish history to the history of Reform Judaism; the presidency of the Canadian Jewish Congress; and, finally, a role as a major spokesperson for American and Canadian Jewries. W. Gunther Plaut's autobiography is really the history of the Jewish experience in the twentieth century.

Schultz, Joseph P., Edited by. *Mid-America's Promise: A Profile of Kansas City Jewry*. Kansas City, Mo.: Jewish Community Foundation of Greater Kansas City and American Jewish Historical Society, 1982. xvii, 405 pp. \$25.00

The Kansas City Jewish community has counted among its members a number of nationally prominent figures. Names such as Jacob Billikopf, Rabbi Simon Glazer, and President Harry Truman's business partner and confidant, Eddie Jacobson, are but a few of the well-known. This multi-author approach toward writing the history of that community is a most promising one. Indeed, it is, on the micro-historical level, exactly the kind of approach needed to do justice to the history of the national American Jewish experience. Unfortunately, the essays contributed to this volume are of a highly uneven quality, and this detracts greatly from an otherwise innovative approach to the writing of community history.

Singerman, Robert, Compiled by. *Anti-Semitic Propaganda: An Annotated Bibliography and Research Guide*. New York: Garland Publishing, Inc., 1982. xxxvii, 448 pp. \$60.00

Robert Singerman has further solidified his reputation as a major Judaica bibliographer. In this important and highly useful annotated bibliography, consisting of nearly 2,000 items on modern anti-Semitism, he has provided researchers with the most thorough and comprehensive reference guide available in the English-speaking world on the development of modern anti-Semitism. The volume is enhanced by a most perceptive essay entitled "Index of Hatred 1871-1981," written by Colin Holmes, a leading authority on the history of British anti-Semitism.

Slavin, Stephen L., and Pradt, Mary A. *The Einstein Syndrome: Corporate Anti-Semitism in America Today*. Washington, D.C.: University Press of America, 1982. 187 pp. \$20.50; \$9.50 (pb)

The authors argue that corporate anti-Semitism exists in America today, a thesis that is not new. Yet, while the board room is recognized as the last bastion of formal American anti-Semitism, most of the national Jewish defense organizations have assured the American Jewish community that such anti-Jewish discrimination is on the decline. Slavin and Pradt do not agree. They find the following chain of events very much in operation today: (1) few major corporations recruit at colleges with large Jewish enrollments; (2) most major corporations hire relatively few Jews, given the availability of Jewish college graduates; (3) virtually all of the Jews hired are placed in "Jewish jobs," especially in jobs where abstract and scientific thinking are necessary. This sequence of events represents the "Einstein Syndrome" and the shape of American corporate anti-Semitism.

Spanjaard, Barry. *Don't Fence Me In! An American Teenager in the Holocaust*. Saugus, Calif.: B & B Publishing (POB 165, 91350). viii, 206 pp. \$9.00

Barry Spanjaard was two years old when his parents left Manhattan and America, the city and country of his birth, to return to their native Holland. The Spanjaard family, as Dutch Jews, were caught up in the Nazi efforts to exterminate European Jewry. Barry Spanjaard's book recounts his life in Amsterdam under Nazi rule, his family's subsequent removal to the Westerbork "transit" camp, and, finally, to the notorious Bergen-Belsen concentration camp. Despite young Spanjaard's American citizenship, the family endured intense suffering, and only in January of 1945 did Barry Spanjaard's citizenship status allow his family to be released from Bergen-Belsen. He finally found his way back to America, but not before he had lost his father and most of his humanity.

New Poster

The American Jewish Archives announces the addition of a new poster to its multicolor series on the American Jewish experience.

The subject of the poster is the tenth anniversary of the ordination of women into the American rabbinate, an event which symbolized a revolution in American Jewish religious life and a turning point in American Reform Judaism.

The poster is available without charge for display by all organizations interested in American Jewish history. Requests from these groups must be made on official stationery bearing the organization's name and address. Individuals may request the poster at the cost of \$4.00 each.

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