
Book Reviews

Posner, Richard A. *Cardozo: A Study in Reputation*. Chicago: University of Chicago Press, 1990. 156 pp.

In my contracts class in law school, at the end of a discussion of an old New York decision, my teacher said, "Remember, at least in commercial law, Cardozo is always right!"

I do not think Richard Posner would subscribe to this blanket endorsement of Benjamin Nathan Cardozo's jurisprudence, and as Posner shows, a few of Cardozo's commercial law cases do not hold up to the test of time. But in this elegantly written volume, which originated as the Cooley Lectures at the University of Michigan, Judge Posner takes us on a fascinating exploration of why Cardozo's reputation, a half-century after he left the New York Court of Appeals, remains high among practitioners, law professors, and judges.

Cardozo, the scion of an old New York Sephardic family, first came to prominence as a trial lawyer and as a "lawyer's lawyer," a man whom other lawyers consulted on difficult legal questions. In 1913 Democratic leaders needed to put a Jew on the ticket, and he was elected to the New York Supreme Court, which despite its title is actually the lowest court in the state system. After only a month on that job, he was transferred to help out with the work load on the Court of Appeals, the state's highest court, and despite his relative youth, immediately impressed both his colleagues and the lawyers practicing before the court.

In 1917 the Republicans and the Democrats endorsed him for a seat on the Court of Appeals, and ten years later he was elected chief judge of the court, again with bipartisan support. During the 1920s Cardozo became the best-known state judge in the country, and his opinions, especially in contract and tort law, were widely cited by other state courts and even by federal courts. One time Justice Louis D. Brandeis wrote a note to Felix Frankfurter in which he exclaimed

with wonder that the Supreme Court had just overturned *per curiam* a New York decision, one written by Cardozo! Even Brandeis was amazed at the temerity of the nation's high court in doing so.

In 1932, when Oliver Wendell Holmes retired from the Supreme Court, Democrats and Republicans, liberals and conservatives alike, demanded that Herbert Hoover appoint Cardozo to take Holmes's seat. Hoover at first resisted, since there were already two New Yorkers on the bench (Chief Justice Charles Evans Hughes and Harlan Fiske Stone) as well as a Jew (Brandeis). But he finally gave in to the demand, and as Posner points out, this was one of those rare instances when the best man for the job actually got it. Cardozo served with distinction, but not with any long-term effect on the Supreme Court. He suffered a heart attack in December 1937, a stroke the following month, and died in the summer of 1938.

This is not a full-scale biography of Cardozo, although we certainly need one. Nor is it an extensive investigation into Cardozo's philosophy or judicial record, although Posner deals with those subjects. Rather, Posner is attempting to understand the nature of Cardozo's reputation, to see why it is so high and why it has endured, and finally, whether it is deserved. Although there are a few sections where Posner must of necessity deal with technical legal questions, this is a study that will be intelligible to laymen as well as lawyers. Posner, like Cardozo, writes well.

In fact writing, according to Posner, is one of the keys to understanding Cardozo's reputation. He was able to take key principles and state them pithily. "The criminal is to go free because the constable has blundered" and "Danger invites rescue" are only two of the better-known Cardozo aphorisms.

This is not to confuse style with substance, but rather to recognize that how well one says something can be as important as what is said. John Adams claimed, and correctly, that the Declaration of Independence had not a single new idea in it, but that Thomas Jefferson's masterful writing turned old notions into a clarion call for human freedom. The style magnified the substance.

Cardozo had substance. Without that substance, it is doubtful that style would have mattered much. What made Cardozo such an influential judge is that he intuitively understood the underlying rationale

of the commercial law system, namely that it is designed to help people do their business. Posner, before he went onto the bench, was one of the leaders in the so-called "law and economics" school that attempted to interpret law, especially contracts and torts, in economic terms, and for this school Cardozo is a key figure.

To put it as simply as possible, the law works best when it is economically efficient; thus any result that is inefficient (i.e., imposes greater costs than necessary) is also legally wrong. In contracts, for example, the law tries to anticipate what the parties would have bargained out themselves if they had considered the question, and "off-the-rack" contract rules thus reduce transaction costs and make the transaction more efficient.

In tort law, moral questions arise, but economic analysis still works. We want potential tortfeasors to take precautions so as to avoid injury to innocent parties; at the same time we recognize that they cannot fully protect themselves against all accidents, since the costs of that type of protection would be prohibitive. What the law, and economic analysis, require is that individuals and companies take "reasonable" precautions, and the line on this is one of economic as well as legal efficiency.

Posner examines some of Cardozo's famous commercial law cases, and explains the legal reasoning, why the decision has been influential, and why it has contributed to Cardozo's reputation as perhaps the greatest common law judge of modern times. His handling of the famous case of *Palsgraf v. Long Island Railroad* (1928) is a model not only of legal analysis, but of the extralegal elements of a case. Here, and elsewhere throughout the book, one can sense the professional admiration that Posner, himself a judge on the Court of Appeals for the Sixth Circuit, has for a fellow judge.

Reputation, however, not jurisprudence, is Posner's concern, and here is the heart of the book. I do not agree with all of Judge Posner's arguments; his use of citation indexes, for example, does not convince me of how important certain judges are either in short-term or long-term impact. But what is fascinating about this book is the opportunity it provides to watch Posner grapple with questions that are not often asked, and for which we do not even have accepted methodologies.

What is reputation? I think Posner is absolutely right that reputation is bestowed upon a person by others, and therefore it may rise or fall as historical considerations change. A good example is the roller-coaster path of Oliver Wendell Holmes's reputation in this century.

If reputation is so subjective, then the best we can do is to analyze it at a certain time, to capture, as it were, a snapshot of a moving target, and to see why, at a particular moment, a person's reputation is high or low. Cardozo, considering that his major judicial contribution came on a state court as opposed to the Supreme Court, has had an enduring impact on the common law, and at least part of the answer is that he not only identified the right questions to ask, but he also came up with the right answers.

Posner notes, however, that right answers by themselves do not ensure reputation; moreover, sometimes the wrong answer can secure a good reputation. Many scholars have believed for a long time that John Marshall's reasoning in *Marbury v. Madison* (1803) does not stand up to even minimal scrutiny, yet it established the basis for judicial review in this country and consolidated Marshall's reputation as the great Chief Justice.

What one has to look at, therefore, in addition to the substance is the style, of which Cardozo was a master, the judicial strategy by which one judge gets a majority of his colleagues to agree with a particular holding, and the general jurisprudential framework in which a particular judge operates.

Posner investigates all these things, and I cannot emphasize too much how his own experience as a judge illuminates his comments. This is a book to stretch one's mind, but aside from the substance of intellectual argument, Posner like Cardozo has the gift of style, so that we can enjoy grappling with the questions he poses.

— Melvin I. Urofsky

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Efrati, Nathan. *Mi-ma'shber Le-tikvah* [The Jewish Community in Eretz-Israel during World War I, 1914–1918]. Jerusalem: Yad Izhak Ben-Zvi, 1991. 361 pp.

The devastating impact of World War I upon Palestine's Jews moved American Jewry and the United States government to embark on an unprecedented aid operation. It was Henry Morgenthau, U.S. ambassador to Turkey, who became the dominant figure in this undertaking. Nathan Efrati's book expounds on Morgenthau's unique role in facilitating, steering, and sustaining America's first major action on behalf of the Yishuv. The author stresses the fact that Ambassador Morgenthau went far beyond his diplomatic responsibilities to ensure and maintain that aid. As Efrati puts it, Morgenthau saw himself as the "guardian" and "representative" of the Yishuv's interests. Although ideologically opposed to the idea of a Jewish state, Morgenthau was an ardent supporter of the Yishuv. His enthusiasm dated from before the war, when he had visited Palestine and had been overwhelmed to witness, as he wrote home, "the birth of our people."¹

As for Washington's material and diplomatic support of the Yishuv, the author characterizes it as humanitarian in nature, without any political significance. Efrati may be technically correct. Still, it is hard to ignore President Wilson's genuinely warm predisposition toward Zionism—an interest which predated his presidency. Restoring "the Holy Land to its people"² was a concept which existed, at the least, in the back of Wilson's mind.

Washington's help was demonstrated mainly by the use of American naval vessels to transport food and other necessities collected by American Jewry for the Yishuv. In addition, American Jewish philanthropists, moved by the plight of citrus and vine growers in the Yishuv, financed the shipping (and other related expenses) of such crops to U.S. markets where they could be sold for profit. Concurrently, U.S. diplomats ensured the safe passage of American vessels to and from Palestine's shores.

The author describes in detail the diplomatic cooperation between the United States and Germany, which sought to protect the Yishuv, and its Zionist leaders in particular, from being jeopardized by hostile

Turkish officials. Efrati distinguishes rightly between America's altruism and German political expediency; Berlin hoped to gain the political support of American Jewry. Efrati notes also that Germany sought to secure Palestine as a Jewish homeland in order to induce German Jews to emigrate, thus providing "a solution to the Jewish question in Germany" (p. 174).

If the Zionists had a villain, it was Jemal Pasha, the Turkish dictator of Palestine and Syria. His harsh measures against them in particular and the Yishuv in general climaxed in March 1917 with the deportation of all the Jewish inhabitants of Jaffa and Tel Aviv. While detailing Jemal's other adverse actions against the Yishuv, the author stresses that he was not an anti-Semite, though he was vehemently opposed to Zionism. Accordingly, Efrati does not regard the enforced evacuation of the Jewish populace from Jaffa and Tel Aviv as an anti-Semitic measure, but rather as a wartime exigency dictated by military considerations.

Efrati further maintains that a virulently anti-Semitic ruler would have used the uncovering of the secret Nili espionage ring to inflict severe punishment on the Yishuv in line with the Ottoman policy of collective punishment—a policy commonly used against Armenians and Arabs. Although there is nothing dramatically new in depicting Jemal Pasha's attitude to the Jews as somewhat ambivalent, Efrati's analysis of his actions drives home the message that Palestine's Jews suffered less under Jemal than did other Ottoman minorities.

The realism exhibited by the Zionist leadership in maintaining loyalty to Turkey during the war made it possible, in fact, for Jemal Pasha to refrain from more ruthless measures than those he had already taken against the Yishuv and its leaders. Thus, the Nili affair, which could have furnished him with a pretext to engage in mass executions, was unequivocally denounced by the Zionist leaders. Such pragmatism ensured "the existence of the Jewish Yishuv" (p. 11).

The Zionists also displayed impressive acumen in their approach to the economic predicament of the Yishuv. In managing the money and food arriving from America, the Zionist leaders developed, for the first time in the history of the Jewish community in Palestine, a new mode of distribution which superseded the system of direct fund distribution to those in need. Under the new system, which

gained the approval of their American benefactors, the funds were channeled as loans to the productive sector, and direct support was restricted to families whose chief bread-earner had been drafted into the Turkish military. Nonetheless, the leaders of the New Yishuv viewed themselves as responsible for the entire Jewish community and sought to keep a national perspective. Indeed, American funds subsequently went also to the nonproductive but needy population, most of which was concentrated in Jerusalem.

The extension of aid to the refugees from Jaffa and Tel Aviv brought to a zenith the New Yishuv's self-help policy. Although Efrati duly credits the settlements in Galilee and Samaria for their wholehearted efforts to help absorb the impoverished evacuees, he does not fail to mention the ugly face of this otherwise noble chapter in the history of the Yishuv. The reader learns that in several colonies many refugees were given the "cold shoulder," facing discrimination and even physical violence.

Serious stylistic and organizational flaws mar the usefulness of this well-researched monograph for the general reader. Its dissertational style has been left untouched; neither does the book seem to have a coherent and central thesis. It is apparent that the author presumes the reader to be familiar with numerous terms or phrases which he does not care to explain. Terms such as Kaimakam (deputy governor), A.P.C. Bank (Anglo-Palestine Company Bank), and "the same wagon" (?) are to mention but a few. Similarly, the book abounds with so many vague phrases as well as names and minute details that the uninitiated reader is unable to see the forest for the trees.

Despite such shortcomings the author provides important data which shed further light on the Yishuv's successful struggle for survival vis-à-vis the havoc of the war. As such, the book constitutes a solid scholarly contribution to an intriguing period in the history of Zionism and Eretz Yisrael.

— Yossi Feintuch

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Notes

1. Henry Morgenthau III, *Mostly Morgenthau* (New York, 1991), p. 135.
2. Stephen Wise, *Challenging Years* (New York, 1949), pp. 186–187.

Lissak, Rivka Shpak. *Pluralism and Progressives: Hull House and the New Immigrants, 1890–1919*. Chicago: University of Chicago Press, 1989. xi, 252 pp.

This book examines the ideas of the reformers and social theorists associated with Hull House in Chicago toward the immigrant cultures from which individuals were to be “uplifted” by settlement house work and settlement house workers. Dr. Lissak’s careful study demonstrates that the Hull House group hoped for the eventual assimilation of immigrants into American society through their adaptation to, or adoption of, “American” culture, and their abandonment of the cultural “baggage” they brought with them from the Old World. The Hull House group were thus *not* “pluralists,” for they denied the legitimacy of ethnic/cultural diversity as a characteristic of American civilization and rejected all definitions of American culture as the product of an intermingling of Old World cultures.

Who would have thought otherwise? Well, it seems that our recent search for the roots of “cultural pluralism”—a position first advocated by the philosopher Horace M. Kallen in 1915 but much discussed in the 1970s and 1980s with regard to America’s educational agenda—has led some historians to notice that the Hull House group “recognized” the existence of discrete patterns of immigrant culture among their Chicago neighbors. Did not such recognition constitute a kind of proto-pluralist legitimation of the national or ethnic cultures of the immigrants and pave the way for the acceptance of cultural diversity as a characteristic of American life? Although Dr. Lissak hedges her judgment in the book’s final sentence, the weight of her evidence has already answered no to this question, and her careful research and formalist analysis of everything the Hull House group said and did with regard to immigrant cultures ought to set the matter to rest once and for all.

The richness of Lissak’s book consists not so much in this conclusion, however, as in the manner in which it is arrived at. Perhaps because of the origin of the study as a doctoral dissertation completed outside the United States (at the Hebrew University), Lissak is able to take an “outsider’s” approach untainted by the assumptions

which we who are "native speakers" of American culture (or at least of "American Studies" and of recent American historiography) *know* to have been the inevitable result of the Americanization campaigns of the early twentieth century. She is thus able to see forests where some of us have only seen trees. She notices the central role of the Hull House experience for a group—the "Hull House group" or "circle" or (once) "caucus"—which included not only Jane Addams and Ellen Starr, but also Grace and Edith Abbott, Felix Adler, Emily Balch, Sophonisba Breckinridge, John Dewey, Julian Mack, George Herbert Mead, Herbert A. Miller, William I. Thomas, and Ella Young. She notices that their reports and analyses of the "immigrant problem" comprise a coherent body of thought, available to formalist analysis. And she notices that the Hull House experience, as described and analyzed in the writings of the Hull House group, had the effect of redirecting the American dialogue on American civilization in the Progressive Era from a concern with social and economic problems to a concern with "culture."

First, she helps us see that the confrontation of the Hull House group with the realities of doing benevolent work among an immigrant population precipitated a long debate over the "usefulness" to the immigrants themselves of the cultural baggage which they brought with them from the Old World, and that this discourse occurred in the context of an even longer debate about the "real" (which really meant the "proper") character of American civilization as being unified and homogeneous, cosmopolitan, or pluralist. But because she does not take for granted the outcome of these debates, she is able to examine their structure and content as if all outcomes were possible, and to help us see how the "inner logic" of Hull House attitudes toward immigrant cultures did not lead to pluralism but rather to a view of these cultures as "primitive," or at least as dysfunctional in the American context.

Second, she helps us see that the practical conduct of benevolent work in Chicago at the turn of the century required a shift in the client unit from the individual to the group, and more particularly to the group defined on the basis of ethnicity rather than social class; that this required the ascription of need to persons who did not think they were needy, and who, therefore, frequently resisted the efforts of

the benevolent workers to help them; and that this in turn yielded a new definition of "need" based on participation in one or another Old World culture rather than on socioeconomic situation, and often irrespective of socioeconomic situation. It also shifted the terms of the American debate on American culture from a discussion of the impact of modernism and modernization, including urbanization and industrialization, to a discussion of the "immigrant problem." But because she does not take for granted the values expressed in those debates, neither the immigrant problem as problematic nor the desirability of modernization, she is able to help us see how the Hull House group's benevolent intention—to "assist" the immigrants—led them into a confrontation with the problem of culture, and how this confrontation spread beyond the practicalities of "doing" benevolent work to shape the American discourse about American civilization.

Third, she helps us see that the unwillingness of most immigrants to accept the benevolent workers' definition of their *cultural* neediness created obstacles to the conduct of "uplift by example," which was the original intention of the "settlement" in lower-class neighborhoods by philanthropic members of the middle and upper classes; and that this situation helped precipitate the redirection of the settlement house toward a new kind of work, as a "community center" serving immigrant *groups* rather than individuals, and as an "honest broker" representing the interests of immigrant communities to the established power structures of city, county, state, and federal government. But because she does not take for granted either the inevitability of these shifts in the character of settlement work or the apparent and much-celebrated discontinuities between "scientific" social work and the patronizing "benevolence" of the friendly visitor, she is able to examine the activities of the Hull House group as history rather than as myth, to see what happened rather than what they hoped would happen.

In an extraordinary series of chapters on the actual relationships of Hull House with the immigrant "subcommunities," based on published and manuscript sources supplemented by interviews with former Hull House members, Dr. Lissak demonstrates that, Jane Addams's assertions to the contrary notwithstanding, Hull House

was notably unsuccessful in attracting East European immigrants to the "ethnic" clubs which the benevolent workers sought to organize, and had only limited and temporary success in its self-proclaimed function as a community center where immigrant organizations might meet. As soon as possible, Lissak finds, the immigrants themselves acquired community centers of their own as intentional alternatives to Hull House, most notably the Chicago Hebrew Institute (1902), funded largely by German Jews for the benefit of the East European Jews in the Hull House neighborhood, and the Guardian Angel Mission (1898) and Madonna Center Settlement (1911), funded largely by German Catholics for the benefit of Italian Catholics in the Hull House neighborhood. As to the "honest brokerage" of Hull House, moreover, Lissak notes that this was an attempt to provide a leadership role for Hull House and its residents by displacing the indigenous leadership of the immigrant communities, and that this power play led the Hull House group to assert the essentially corrupt and self-serving nature of immigrant leaders and immigrant institutions, including political clubs, newspapers, banks, employment bureaus, churches and synagogues—for which assertions Lissak's own diligent research finds little evidence.

No book is without faults, including the faults of methodology, and few without weaknesses. The weakest section of this one consists of Lissak's attempt to address the difficult matter of the relationship between pluralism as philosophic posture and pluralism as cultural strategy. It is a matter extraneous to the argument of her book, but even here, as throughout this admirable study, she is asking the right questions.

—Henry D. Shapiro

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Brenner, Rachel Feldhay. *A. M. Klein, the Father of Canadian Jewish Literature: Essays in the Poetics of Humanistic Passion*. Lewiston, N.Y.: Edwin Mellen Press, 1990. 104 pp.

A. M. Klein, whose versatile talent and intellectual energy had a seminal impact on the development of Canadian Jewish letters, is virtually and unjustly unknown to readers of American Jewish literature and poetry. His last years as a silent recluse complicate both his poetic legacy and the complexity of his work. "The tragic termination of his poetic vision infused his work with the notion of unresolved conflict," Rachel Feldhay Brunner argues, in her *A. M. Klein, the Father of Canadian Jewish Literature*, "a notion which has indelibly imbued the act of reading with a sense of portentous mystery."

In the beginning, Klein's themes of alienation and dejection evolved into a text of poetic naught. Influenced by demanding personal circumstances, Klein's long-held Zionist sympathies were tested by the realization of the State of Israel and its standing as the epitome of national cultural entity. His growing sense of bitterness and frustration stemmed from Israel's indifference to what he believed to be its diasporic cultural heritage. Toward Israel's political rebirth he showed a more extreme reaction. At the same time, in contrast to the political themes, he had to contend with the poet's visionary sensibilities.

Klein's first volume of poetry, *Hath Not a Jew* (1940), reveals his emotional closeness to Jewish tradition in an array of folk stories, biblical motifs, and religious symbols. *Poems* (1944) deals almost exclusively with Jewish subject matters. The impact of the eighteenth-century English satirists is prominent in *The Hitleriad* (1944), a vituperative attack on Nazism. It was the only poetic attempt in Canada to deal with the evolving Nazi horror. *The Rocking Chair and Other Poems* (1948) has been described as Klein's best poetry, although perhaps it was so well received because it focused on social reality in Quebec. The concluding "Portrait of the Poet as a Landscape" offers a striking vision of poetry as an alienated aspect of modern society. His only novel, *The Second Scroll* (1951), was Klein's final artistic and ideological statement. Based on a visit to Israel in

1949, it celebrates the humanistic ideal of universal justice. With the birth of the State of Israel, the sense of the immanent Messianic promise of moral regeneration is seen through a structural parallel between the five chapters of the novel and the Five Books of Moses.

Soon after *The Second Scroll* was published, Klein became mentally ill, reclusive, and literally silent. He died in 1972. He was sixty-three years old.

According to Dr. Brenner, Klein accomplished the social function of both transmitting and renewing heritage. Relating closely to the centuries-old tradition of Hebrew letters, he recognized his nineteenth-century predecessors' contributions to Jewish culture. Bialik he linked to David and Solomon and Yehuda Halevi; Sholom Aleichem was the quintessential representative of European Jewish tradition. He complimented Karl Shapiro, the American Jewish poet, for including his heritage in his poetry. "Now," Klein wrote in 1948, "the continuation of our culture stands before the Jewish writer as *the* challenge. The hiatus of the Diaspora has been closed . . . we write in the aftermath of a great death, European Jewry's, and in 'presence of a great resurrection.' "

In the large sense, Brenner writes, Klein demonstrated that the continuation of the Jewish cultural tradition in North America, a relatively new Diaspora land, was possible thanks to the centuries-long tradition of referentiality in Jewish writing. He translated Halevi's "Ode to Zion" and incorporated it into his own ballad, "Yehuda Halevi, His Pilgrimage," in these words:

The princess in her tower grows not old
For she heard his charmed minstrelsy,
She is forever young.

"Princess Zion," the complex metaphor of both freedom and bondage, informs Klein's poetic vision: it "epitomizes the historical origins of the Jewish people in the Promised Land as well as the continuing history of the nation in the Diaspora" (p. 23).

In the poem "Autobiographical," a nostalgic recollection of his childhood in Montreal, Klein was sensitive to his non-Jewish compatriots' feelings at the same time as he searched for the heritage left behind in the Diaspora and for the magical city of Jerusalem, the

emblem of the ideal past. The paved streets of Montreal invoked childhood fantasies of "pleasant Bible-land," and witness the continuing poetic quest:

... in memory I seek
 The strength and vividness of nonage days,
 Not tranquil recollection of events.
 It is a fabled city that I seek.
 It stands in space's vapors and Time's haze.

 Thence do I hear, as heard by a Jewboy,
 The Hebrew violins,
 Delighting in the sobbed Oriental note.

Perhaps, as Brenner argues persuasively, the poet's moral stance was bound to be repudiated by his amoral environment. Rejected because of his humanism, as he puts it in *The Rocking Chair*, revived in *The Second Scroll*, yet almost ignored in reality, he had to wait for posthumous praise to credit him for his achievements. Irving Layton praised this poetry of a medieval troubadour, "his poetic magic of an alchemist [who] changed fool's gold . . . into precious metal, solid and true." Leonard Cohen saw Klein as his teacher and spiritual father. Miriam Waddington described Klein's tragedy in a single poetic question: "how many recognize / his broken brain, his fear, / are nothing but our own?" As Layton put it, in his "Personal Memoir," Klein knew guilt, despair, self-division, radical evil, and human perversity, "as well as he knew the back of his hand . . . he was aware of the lengthening shadows and that they were growing broader and darker with each passing month."

And yet, as Brenner has demonstrated, in this exceptionally insightful and persuasive analysis, Klein emerged as a Jewish poet, immersed in the Jewish heritage, yet capable of relating and responding to humanity at large. As a descendant of the prophets of Israel, Klein did not relate to self-aggrandizement. Unable to accept Orthodoxy he waged a lifelong struggle with faith while affirming his ancestral heritage and the prophetic inheritance. It is in rebirth-in-speech after the apocalyptic nothingness of silence that we will know him. His last silence thus is not the elimination of the poetic voice but the yet "unvoiced" anticipation of moral revival. It is this vision that

Brenner articulates so well: in sum, “the voice that arises from Klein’s text articulates a vision which vacillates between the silent despair of ‘nothingness’ and the hopeful song of ‘rebirth.’ ”

— Daniel Walden

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Robinson, Ira, Anctil, Pierre, and Butovsky, Mervin, Edited by. *An Everyday Miracle: Yiddish Culture in Montreal*. Montreal: Vehicule Press, 1990. 169 pp.

A miracle is that which is not an everyday event. Jewish history on the North American continent features a dozen local communities with remarkable annals not paralleled beyond their municipal boundaries. The historic challenge is to secure from their local essences the significance for American history of what is other than the common national doings of their Jewish citizenries.

Montreal, in each of its stages, has truly been a unique *kahal* on the continent. Its distinctive history through the beginning of the 1900s, starting with its first Hart two and a third centuries ago, spanned the Ashkenazi founders of its Sephardi congregation, its welcoming and nurturing of the peerless minister Abraham de Sola, the remarkable Lithuanian minyan at mid-century that pioneered the slow mass migration of the 1880s, and the adoption of the Montreal community by Baron de Hirsch from the wide, tragic, but nascent universe of Jewish flight, with the consequent imposition of a large capital administration upon the Jewish structure, etc., for another venturous century.

Just before the dawning of the present century, as Yiddish was beginning to flee its motherland in prescience of the Holocaust and in intense search of a new world beyond exile, Montreal became a home for Yiddish, a Vilno in Canada, with innovative social structures, schools, libraries, philosophers, journalists, scholars, administrators—and a daily press unparalleled in the Americas outside New York. Mobilized by publisher H. Wolofsky, the city put forth personalities like B. G. Sack, B. J. Goldstein, J. L. Yampolsky, M. Shmuelson, and K. Bercovici, and soon drew Reuben Brainin, Y. Kaufman, A. A. Roback, Leon Chazanovitch, L. Zuker, M. Dickstein, A. B. Bennett, and dozens of others before the First World War. They were but the beginning of “the third linguistic Canadian culture.”

The newest documentation on the Montreal miracle centers on Yiddish culture in the city, the theme of a trilingual colloquium three years ago. Papers on Israel Medres, Jacob Zipper, H. M. Caiserman,

Rabbi J. Rosenberg, J. I. Segal, Ida Massey, and a remarkable unsigned introduction are included in the collection, which counts among its "miraculous" elements the contribution of French-Canadian anthropologist Pierre Anctil, translator of Segal's Yiddish poetry into French.

These are annals studded with a veritable multitude of names out of a century of Jewish migration who flowered, not because of privileged genealogy or training, but solely because chance brought them into a social geography which permitted the members of this first non-French and non-British minority to live their own lives in multi-lingual peace. In schooling, in religion, in language, in politics, in home customs, in economics, there was no exterior pressure, not even from the benevolent assimilatory influence of the unitary society, in the absence of a single homogenizing ideal state. In this equality the penniless H. Wolofsky could envisage a Yiddish paper the peer of the *Gazette* and *La Presse*, and Israel Rabinowitch and Winnipeg's M. Selchen wrote in the tone of the *New York Times* and could be read as respectfully by their publics. J. I. Segal could indite poems about Montreal's church streets and Jewish sidewalks as much at ease as were the French poets of the city. A. M. Klein of McGill University invoked the imperial vocabulary of Oxbridge for his Messianic Zionist *The Second Scroll*, and well-to-do Jewish citizens claimed seats on Protestant school boards before the Privy Council as naturally as Aaron Hart took his rightful place as seigneur in the local church as soon as he acquired his seigneurie.

The outstanding feature of the present collection is the opening essay by David G. Roskies, professor of Yiddish at the Jewish Theological Seminary, himself a native of Montreal. The document is as much autobiographical as an examination of Shloimeh Wiseman's educational circle.

Roskies admits that he discovered the broad significance of his theme even as he prepared for his appearance at the colloquium; that

Montreal Yiddish culture was a utopian venture. Nothing like it existed anywhere else on earth, and therefore had to be invented from scratch. . . . It was an ideological construct, the work of a tiny group of secular Zionist intellectuals. . . . A new Jew was about to be born. . . . The Montreal Yiddish intelligentsia fought for a restorative and integrative program that would create a sense of

wholeness both within Jewish life and within the fragmented world at large. Through extraordinary self-sacrifice this cadre of young ideologues established a network of institutions to embody their bold utopian vision.

These institutions are the substance of the dramatic history of the education of Montreal Jewish children from 1920 to the present, now that the Quebec government, alone among the provinces, largely maintains the entire Jewish school system.

The story also includes an anti-miracle, for the Yiddish basis of the virile 1885-1935 half-century suddenly gave way to demography as parents surrendered their effectiveness to their children and saw Yiddish disappear into the abyss within a decade to become a sector of what is now the generally familiar western Anglo-American Jewish world scene. This newer universe is better known for its obsession with novelty than for its dedication to its own roots.

How ironic and unbelievable that this linguistic suicide should have taken place, without external pressure, in a nation and a province which are so conscious of language as are Canada and Quebec, even as the Francophone neighbors of Montreal Jewry were conducting a centuries-long war for their tongue, culture, and nationality to the point of destroying one of the great and prosperous nations of the world.

Given this situation, Professors Robinson, Anctil, and Butovsky will not be hurt if their anthology on Yiddish culture in Montreal has a shorter life on the nonfiction bestseller list than the subject deserves. But readers of Jewish history have other guides in selecting their reading, and will give serious care to Professor Roskies and his fellow contributors.

— David Rome

David Rome has served as Director of the Jewish Public Library of Montreal and editor of the Canadian Jewish Congress *Bulletin*. He is the author or editor of numerous works dealing with Canadian anti-semitism and Quebec Jews.

Grossman, Cissy. *A Temple Treasury: The Judaica Collection of Congregation Emanu-El of the City of New York*. New York: Hudson Hill Press in association with Congregation Emanu-El, 1989. x, 198 pp.

A Temple Treasury by Cissy Grossman is an extraordinary book which brings alive a significant American collection of Judaica. Her presentation is superlative because it successfully and thoroughly grounds the collection in the essential contexts which provide the reader with an enriched and necessary understanding of this unusual array of objects from Europe, North Africa, and America. The prism through which these multiple contexts are revealed is the evolution of Temple Emanu-El (the first Reform congregation in New York and the third liberal congregation in America), the important rabbinic and lay personalities involved with the development of the synagogue, and the interrelationship between the synagogue's history and the Americanization of the Jews. The collection itself, in its intrinsic significance, is well worth the precise scholarship and attention of this publication, but it is made all the more intriguing and valuable studied in its historical context as a reflection specifically of the growth of the synagogue and more generally that of New York and American Jewry.

The uniqueness of the Emanu-El Judaica collection is in how "unlike" it is to a typical museum's Judaica collection. Most of the larger Jewish museums purposefully acquire objects from sources as varied as possible in both time and place to represent the relative diversity of Jewish civilization and custom. The value of the Emanu-El collection's origin, on the other hand, is in its focused relationship to the synagogue. As Ms. Grossman so pointedly states in the preface, "This American collection is unique for the tangible evidence it offers of the life of the congregation and the way in which it illuminates and locates this particular congregation in time and place. Many of the objects were commissioned especially to fulfill community obligations of worship, of recognition, of enrichment of a heritage."

For what this book is essentially about is a collection of a number of quite superb and rare Jewish religious and historical objects amassed by an important American synagogue for use in the religious practice of the synagogue itself, as well as, eventually, objects

obtained for a synagogue museum. There are other examples of this in Jewish life, such as that of the extraordinary Danzig synagogue collection which consisted of objects from that temple's own *Kunst Kammer* (established in 1904 as the Gredzinski Donation) as well as objects created or purchased for the synagogue's use.

A Temple Treasury is comprehensive and historically satisfying by offering a number of essays which enrich the reader's comprehension of the collection. Senior Rabbi Ronald B. Sobel, in a beautifully written and carefully researched piece entitled "The Congregation: A Historical Perspective," presents an overview of the many phases of Temple Emanu-El's evolution, focusing on its early history as a "microcosm of the success of the Western European immigrant in general, and of the German Jewish immigrant in particular." The essay further deals with the changing demography of the congregation as well as the relationship of the synagogue to the growth of Reform Judaism in America, its contribution to scholarship, music, and liturgy, etc.

Reva Godlove Kirschberg's essay, entitled "The Collection: Early Patrons," is an introduction to the objects themselves in the context of their extraordinary origins and truly compelling relationships to Temple Emanu-El and to some of its illustrious early members. For instance, she discusses a silver pitcher given by the eleven-year-old temple in 1856 to Dr. David Einhorn upon which is engraved a depiction of Temple Emanu-El at its then East Twelfth Street location. Another aspect of the collection's origin described in her essay is the important gift of fifty pieces of Judaica from Judge Irving Lehman of the New York State Court of Appeals. Again, what is demonstrated here is the uniqueness of the collection in that so many of the objects, because of their origins in the context of temple history and membership, have a significant provenance and history. So often in Jewish collections, a majority of the objects lack any really definitive pedigree or history because of the wanderings and adversities of Jewish history.

Cissy Grossman's essay "Temple Emanu-El: The Building" thoughtfully analyzes an architectural monument that stands as the largest synagogue in the world. She treats its symbolism, its stylistic elements, and its reflection of the social, aesthetic psychological, and political forces playing on the congregation at the time of its creation.

The heart of the book, however, is in Ms. Grossman's catalogue and interpretation of the collection. She has organized the collection into three main sections with an introductory essay for each: "Objects Used in the Sacred Service," "Commemorative Objects," and "Objects from the Home." She presents brief but significant overviews of the issues relevant to an understanding of the ceremonial art in each section, such as symbolism, maker, function, and iconography. The entries for each of the 200 objects in the book are excellent examples of thorough research and good scholarship from a technical and interpretive art-historical viewpoint as well as from a scholarly Jewish perspective. Her attributions of date, place, material, maker, ownership, etc., are impeccable. She consulted with innumerable art and Judaica scholars, librarians, and others (including Dr. Philip Miller, Librarian, Klau Library, Hebrew Union College-Jewish Institute of Religion, New York, who retranslated all the Hebrew inscriptions and provided their textual sources). The scholarly data comport with the highest standards of Judaica scholarship and publication. As the collection itself consists of such important objects in both Judaica art and American Jewish history, none of which has heretofore been systematically studied or published, Ms. Grossman's study represents a major contribution to both Jewish art history and American Jewish history.

Among the treasures of this "Temple Treasury" are the Schiff set of Torah ornaments. These beautiful finials and shield imported from a famous Frankfurt silversmith in 1890 by Jacob H. and Therese Schiff for presentation to Emanu-El in that very year in commemoration of the confirmation of their daughter, Frieda, reflect the aesthetic quality and significant historicity of so much of the rest of the collection. The Bloomingdale Torah crowns, made in New York in 1891, were presented to the temple by Lyman G. Bloomingdale, a prominent New Yorker and art collector, who in 1872 had opened a dry goods store which developed into the present-day Bloomingdale's. Judge Irving Lehman's Bible in Bezalel binding of 1922, with an inscription inside the clasp reading "Presented to Irving Lehman by the boys of Camp Lehman 1923," is of course captivating in its reflection of the significance of this great American Jewish personality. Further enriching the object's historical qualities, in his own catalogue of the objects which he donated to Temple Emanu-El written in 1928, Lehman noted:

"Bible bound at Bezalel School. Presented by boys at Camp Lehman Y.M.H.A. and used when I was sworn in by Judge Cardozo as Judge of Court of Appeals." Ms. Grossman's research, compilation, synthesis, and interpretation of the disparate elements which comprise an appropriate art and historical analysis of such a collection are precise, exhaustive, and excellent. In one case, in investigating an historically important 1888 Tiffany silver vase presented "to Mr. Lewis May, President of the Congregation Temple Emanu-el New York. In grateful recognition of his Twenty Five Years," Ms. Grossman sought data from the Tiffany archives to enhance her description and interpretation.

The book is elegantly illustrated with forty-two exquisite color photographs and also includes a glossary, a bibliography, a general index, and an index of geographical origins of the works in the catalogue. This book must not be thought of as a representative guide to Jewish ceremonial art, because it is shaped by the specificity and evolution of Temple Emanu-El's own history and its related collections. Indeed, that is the book's strength. It is a significant and satisfying in-depth focus on a collection unique in America and important for its symbolization of Jewish history and Jewish art.

—Nancy Berman

Nancy Berman is the director of the Skirball Museum at Hebrew Union College-Jewish Institute of Religion.

Hyman, Harold M. *Oleander Odyssey: The Kempners of Galveston, Texas, 1854–1980s*. Galveston: Texas A & M University Press, 1990.

Oleander Odyssey by Harold M. Hyman reads in part like a television mini-series of the 1990s—a Jew in his old age mourns because none of his grandchildren have been bar mitzvahed or confirmed in the temple; a Jewish woman political activist, disgusted at city crime and corruption, tells the madam of a house of prostitution not to pay off the cops and to report to *her* any extortions by police officers. She goes to the police and warns them against “taking it out in trade . . . five dollars worth and I hear about it . . .” Speaking of this incident, Ruth Levy Kempner told me, “I did not go down to the brothels but met with Big Tit Marie in the office of a slimy character who arranged the meeting when I was running for office for public health nursing service.”

As this anecdote indicates, *Oleander Odyssey* portrays the decay that comes to a city when gambling is permitted to invade it. Ruth later became the first woman to serve on the Galveston city council. Her brother Marion Levy, Jr., served as sociology professor at Princeton University. Her son, Harris Leon Kempner, Jr. (“Shrub”), is a nationally known leader of civic affairs, including Jewish causes.

Oleander Odyssey is the story of a family made of what the author calls “not merely minor Hebraic Carnegies.” It tells the story of a dynasty of five generations of pioneer Jewish Texans who had impact on Texas and American history.

These “titled Texans” began with the patriarch, H. Kempner, arriving in America as a teenager in the 1850s to avoid forced service in the Russian army. He emigrated from Poland through New York, where he worked as a bricklayer’s helper before going to a small town in Texas. Jews enjoyed leadership positions in the pioneer days of the Texas frontier, Galveston having a Jewish mayor as early as 1853. H. Kempner’s son, Isaac Herbert Kempner, became mayor of the oleander city in 1917, and in 1932 Ruth’s uncle, Adrian Levy, was elected mayor of Galveston.

Through hard work and perseverance, the Kempner family’s business portfolio grew to include wholesale groceries, banking, cotton, real estate, insurance, rice plantations, hotels, and sugar refining. The

diversification also included clothing manufacturing, furniture manufacturing, timber, and cattle grazing. Two of these, banking and insurance, are only lightly touched on, and this omission seems strange not only to native Galvestonians who identified the name Kempner with one of the island city's most prestigious banks, but also to members of the Kempner family who commissioned this business history.

The author, professor of history at Houston's elite Rice University and author of other histories, is well qualified to write such a work. His research team included some of his graduate students. The section on the cotton business is thorough. Cotton was king for decades in Texas, and millions of bales of cotton are still exported from Galveston island to ports all over the world.

What escaped the author are family stories, such as the fact that Leonora Kempner Thompson's son, Edward R. Thompson, Jr. ("Tim"), went from being an Episcopalian to a Jew and at this writing remains a Jew. He wrote a "History of H. Kempner," a valuable reference to this book. Thompson served as president of the island city's Temple B'nai Israel. This is the congregation served by Rabbi Dr. Henry Cohen, one of the world's greatest humanitarians, and author Hyman includes not only the rabbi's friendship with the Kempner family but also his influence on the family in inspiring them to charity.

Without naming it as such, the author includes the American Council for Judaism, writing in an overly pedantic style, "By 1918 Galveston's Jews were trifurcated into the major doctrinal and liturgical camps. . . . Sharp disagreements concerning Zionism as allegedly opposed to secular acculturation in America helped to exacerbate those divisions." I felt happy to read that Hyman did include the fact that during that era of conflict, as a Kempner letter revealed, funds went to Youth Aliyah in Israel in 1943. Actually, when I attended Sunday School at Dr. Cohen's congregation in the late 1930s, every year the students would take up a collection for a gift for his birthday, and he always turned the funds over to Youth Aliyah.

The bibliography is not one of the book's strong points, being crammed with listings of books of minimal relevance to the subject work, omitting others that are relevant, and not updating other titles; for instance, Tom Kolsky's "Jews Against Zionism: The American

Council for Judaism" is listed as a Ph.D. dissertation, when it is now a hardback book.

The author and/or his researchers also are guilty of going off on tangents that have little to do with the Kempner family specifically. For example, there are twenty-three references to blacks (but only six to Nazism).

This book is of national appeal, as the family's ancestors include roots in Cincinnati (from matriarch Eliza Seinsheimer Kempner to attorney Harris Kempner Weston) and other cities.

When asked whether she felt the book portrayed a dynasty, Ruth (Mrs. Harris Kempner, Jr.) stated, "I suppose it is. We're in our fifth generation. We haven't fallen apart. We may in the next generation, but it won't matter because the cornerstone is all laid. It won't be the same with too many young people going various ways."

The family furnished Professor Hyman with a family tree/genealogy, but it was not published in the book. Some of the Stephen Birmingham books include genealogies, which are helpful to the readers.

Designed by Jim Billingsley, *Oleander Odyssey* would make a beautiful gift for anyone interested in Judaica or Texana or American business history and the free enterprise system.

— Natalie Ornish

Natalie Ornish was born on the island of Galveston. She is a film producer and lecturer and is the author of *Pioneer Jewish Texans* (1990).

Brief Notices

Angel, Marc. D. *Voices in Exile: A Study in Sephardic Intellectual History*. Hoboken, N.J.: Ktav Publishing House, 1991. 237 pp.

Rabbi Marc Angel is one of the most important Sephardic and American Jewish religious leaders of our time. He has, for a number of years, fought in both an intellectual and a personal sense to bring about a greater understanding of the Sephardic contribution to the intellectual and religious life of the Jewish people, especially after 1492. *Voices in Exile* serves these purposes well. Rabbi Angel discusses the Sephardic contribution in the American context as well, with a section of his important volume devoted to American secular Sephardic literature and to Sephardic religious thinkers such as Rabbi Henry Pereira Mendes.

DiAntonio, Robert, and Nora Glickman, Edited by. *Tradition and Innovation: Reflections on Latin American Jewish Writings*. Albany: State University of New York Press, 1993. 225 pp.

The half-million Jews living in Latin America are almost completely unknown to their North American co-religionists. Yet those same North American Jews may be among the most avid devotees of the new boom in Latin American fiction as represented by Jorge Luis Borges, Mario Vargas Llosa, Gabriel Garcia Marquez, and more recently Isobelle Allende. But who among the many Jewish fans of the Latin American *oeuvre* have read or even heard of Moacyr Scliar, Isaac Goldemberg, Gerardo Mario Goloboff, or Clarice Lispector? These Latin American Jewish writers are only the best known of a much larger group who write about the Latin American Jewish experience.

The seventeen essays in this book introduce us to a little-known and even less understood group of Jews and the Latin societies in which they have lived for over a century. They also introduce us to the literature and the writers who seek to explore what it means to be a Jew in Latin America, both as a man and as a woman.

Kabakoff, Jacob, Edited by. *Jewish Book Annual (Volume 44)*. New York: JWB Jewish Book Council, 1993-94. 322 pp.

The latest volume of this distinguished publication is, as always, a literary delight. How the author manages to maintain such standards of excellence on a year-to-year basis is a secret that all other American Jewish journals wish were in the public domain. The latest number contains important articles by Sara R. Horowitz on "Contemporary Jewish-American Women's Writing on Judaism," by Michael Greenstein on "Canadian Jewish Literature," by Shalom Goldman on "An Unknown American Hebrew-Yiddish Polemic," as well as bibliographic essays on American Jewish literature by Suzanne M. Stauffer, Linda P. Lerman, Marcia W. Posner, and Clifford B. Miller.

Krohn, Claus-Dieter. *Intellectuals in Exile: Refugee Scholars and the New School for Social Research*. Translated by Rita and Robert Kimber. Amherst: University of Massachusetts Press, 1993. 255 pp.

In 1933 Adolf Hitler began a number of "wars" against his most obvious enemies. The Jews of Germany were, of course, first on the list, but not far behind were those creators of knowledge commonly called intellectuals. A number of them were also Jewish and thus appeared twice on Hitler's list. Few in this country or elsewhere were eager to help the German intellectuals in their efforts to escape an almost certain sentence of death. But Alvin Johnson, the director of the New School for Social Research, realized at once that Germany's intellectual loss would be America's gain. He organized a rescue effort to bring nearly 200 of the best German academic minds to the United States—political scientists, economists, sociologists, philosophers, and psychologists. They became the faculty of the New School, organized initially into the University in Exile and later known as the Graduate Faculty of Political and Social Science. Krohn's book, which appeared in Germany in 1987, is the first in-depth intellectual history of this remarkable and influential group of German emigré academics.

Markowitz, Ruth Jacknow. *My Daughter, the Teacher: Jewish Teachers in the New York City Schools*. New Brunswick, N.J.: Rutgers University Press, 1993. 224 pp.

Until the pitched battles over school "decentralization" in New York City schools at the end of the 1960s drove many Jewish teachers from the classroom, they had been a highly visible part of the city's educational system for nearly a half-century. Ruth Jacknow Markowitz conducted interviews with several dozen Jewish women who had been teachers in the New York City schools from the Depression years to the early 1960s. She found how important the idea of becoming a teacher had been to these women and to their families. To be a teacher represented to New York's immigrant Jewish generation in the early part of this century the embodiment of all good things American. Among the first generation of these Jews, the desire for their children to become teachers was overshadowed by the need for the children to help provide an income for the family, usually after the completion of the eighth grade. But at the end of World War I, a certain economic stability within immigrant families allowed vast numbers of young Jewish women to take advantage of New York's system of free education through the college level, urged on by their mothers but rarely by their fathers. Markowitz follows the careers of a number of these women through their educations, marriages, classroom activities as well as the anti-Semitic, anti-union, and anti-Communist/Socialist attitudes shared by the city's Board of Education and their own colleagues in the schools.

Moody, Suzanna, and Joel Wurl, Compiled and edited by. *The Immigration History Research Center: A Guide to the Collections*. Westport, Conn.: Greenwood Press, 1991. xxiii, 446 pp.

The Immigration History Research Center at the University of Minnesota has for over a quarter of a century been one of the great research institutions dealing with the history of American immigration. Directed by Professor Rudolf J. Vecoli, the IHRC is a veritable "Garden of Eden" for the social historian interested in looking at the American immigrant experience from the bottom up. No less than twenty-two different ethnic groups are each highlighted by a chapter, and then there is the "General Collection" to savor as well. There is a small but concise chapter on the Center's American Jewish holdings.

Olitzky, Kerry M., Lance J. Sussman, and Malcolm H. Stern, Edited by. *Reform Judaism in America: A Biographical Dictionary and Sourcebook*. Westport, Conn.: Greenwood Press, 1993. xxxi, 343 pp.

This volume is the second in a series conceived by Marc Lee Raphael, who has written extensively on American Judaism. It is an "all you ever wanted to know about Reform Judaism in America" and more. The editors are to be congratulated on providing well-written biographical sketches of the Reform leadership past and present, both lay and religious, and for providing a marvelous group of published sources on the evolution and history of the movement.

Rosen, Norma. *Accidents of Influence: Writing as a Woman and a Jew in America*. Albany: State University of New York Press, 1992. 210 pp.

A highly successful writer, Norma Rosen is also a highly agitated woman, Jew, and post-Holocaust American writer. The essays in this volume reflect two decades of struggle and frustration with her state of being as she has shaped it: "I've always known that my husband's story [both his parents were killed in the Holocaust] is his, in the eye of that annihilating storm, while mine is at the edges, in the guilt and confusion of American safety, in the tension of connection and separation, in the longing for a culture I never experienced and in the repudiation of it by everything I was raised to be." An American Jewish woman with a Holocaust mentality who writes with depth and tremendous personal insight, Norma Rosen should be read simply to discover the *angst* that will not leave American Jewish life.

Shapiro, Henry D., and Jonathan D. Sarna, Edited by. *Ethnic Diversity and City Identity: Patterns of Conflict and Cohesion in Cincinnati Since 1820*. Urbana and Chicago: University of Illinois Press, 1992. xviii, 269 pp.

Although Cincinnati, Ohio, has received a perhaps undeserved reputation as a city where ethnic diversity did not exist, the authors of this excellent volume think otherwise, and in a series of outstanding essays prove their arguments. Especially interesting is Jonathan Sarna's study of Cincinnati Jewry entitled " 'A Sort of Paradise for the Hebrews': The Lofty Vision of Cincinnati Jews."

Singer, David, Edited by. *American Jewish Yearbook* (Volume 93). New York and Philadelphia: American Jewish Committee and Jewish Publication Society, 1993. xi, 623 pp.

The 1993 edition of the *American Jewish Yearbook* contains several important articles on American Jewish life, including "Intergroup Relations" by Jerome A. Chanes, "The United States, Israel, and the Middle East" by Kenneth Jacobson, "American Jewish Communal Affairs" by Lawrence Grossman, and "Jewish Population in the United States, 1992" by Barry A. Kosmin and Jeffrey Scheckner.