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THE USE OF FICTION IN JEWISH EDUCATION

BY

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fulfillment of the require-  
ments for graduation from  
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*Mic. 11/28*

This thesis is dedicated to the memory of

SHALOM B. MAXIMON

revered teacher and dear friend

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## INTRODUCTION

### Statement of the Problem

In the accomplishment of its purposes, Jewish education is confronted with two basic problems. The first of these is the transmission of the Jewish cultural heritage. Naziism to the contrary, the preservation of Judaism is dependent rather upon cultural and religious identifications than upon race. To be a Jew in any satisfactory sense of the term the individual must be integrated intimately with that complexity of ideals, ideas, and values which are the experiential and literary possession of our people. Only to the extent to which this identification is made is the foundation laid for the living of a rich and complete Jewish life. The rabbis said that an ignorant man cannot be a God-fearing man; we can add, nor can he be a Jew. The task is primarily that of the transmission of information. The individual must know the experiences of the Jewish people as these are recorded in history. He must know the Jewish spirit as this is expressed and interpreted in literature. He must know Jewish folk life as this is embodied in Jewish institutions and customs. Judaism is contained and defined in its cultural heritage. Jewish education must unlock this rich storehouse of knowledge.

The second basic problem of Jewish education is the formation of certain positive attitudes toward Jewish life. The mere transmission of information as information is not sufficient. The study of Judaism, as far as the Jew is concerned at any rate, is not the study of a dead culture and of a dead people. The individual is not to approach this study as he does that of Assyriology and Egyptology -- in a spirit of cold impersonality and objectivity. He must be given more than factual knowledge. He must take these facts into his own heart warmly and personally. He must be brought to the realization that this Jewish people is his people, that these ideals and values are his heritage, that these institutions and customs are his in an organic way. He must come to identify himself proudly and consciously with Judaism in time and space.

Of course, these two problems -- the transmission of information and the creation of attitudes -- cannot be dissociated. In practice, in teaching they are closely interrelated. Attitudes cannot be formulated without factual knowledge; factual knowledge is valueless for our purposes unless it is accompanied by and leads to desired emotional conditionings. Only the harmonious combination of these two elements can result in the building of that kind of Jewish life that is worthwhile.



The purpose of this investigation is to show how fiction can be of assistance in the successful solution of these two problems. The value of fiction as an auxiliary teaching technique is well recognized by educators. In the transmission of information it is of value because it adds elements of reality to formal instruction. It personalizes abstract concepts in terms of human motives and emotions, and it vivifies factual and objective materials by presenting them through living characters and life situations with which the reader becomes identified. In the formation of attitudes fiction is even of greater importance. Because these must be indirect rather than direct concomita of the educational process, they must be indirectly stimulated. The individual cannot be told bluntly what attitudes to possess; these are the products of his immediate or vicarious experience. Fiction affords a means of supplying definite vicarious experience which must necessarily affect the emotional conditioning and subsequently the conduct of the individual. We can subscribe to the statement of Starbuck in his discussion of the value of fiction in the building of character. He says,

"Conduct moves surely in the direction of its dominant imagery. Its mental pictures are its pillar of cloud and pillar of fire. If

the mind of every child is entangled in the plot of wholesome novels and is inspired with admiration for attractive personalities, it is self-hypnotized by these images into attitudes that will crystallize in noble deeds. An ideal is a conscious image made personal and a likeable personality in fiction is a symbol of an ideal". (1)

Starbuck is here speaking of the building of character, but substituting materials whose content is rather Jewish than ethical, in consonance with the purposes of the religious school, we may still say that "conduct moves surely in the direction of its dominant imagery". And fiction with Jewish values supplies Jewish imagery.

#### Procedure

The procedure followed in demonstrating the uses of fiction in Jewish education may be briefly stated. In Chapter I the values of fiction in connection with various subjects in the curriculum are discussed. The subjects are history, Bible, Jewish life and ceremonials, and Jewish problems. The values to be realized from the use of fiction in each one of these fields are entered into at some length. The aims to be sought, the limitations of this approach, and the available materials for each subject are presented.

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1. Starbuck: A Guide to Books for Character, Vol. II, p.15

Chapter II is devoted to the discussion of general techniques of using fiction. This section proposes to show how fiction can best be handled by the teacher in achieving the values described in Chapter I. The proper manner of motivation, the necessary accessibility of materials, and illustrative projects suggesting specific uses to which fiction may be put are here considered.

Chapter III presents an annotated and graded bibliography of fiction and a series of topically-classified lists of fiction of various subjects. This bibliography comprises the entire fiction collection of the Hebrew Union College library, insofar as this was known and accessible to the investigator -- numbering some four hundred and eighty volumes. These materials are divided into ~~two~~ categories: first, books judged useful in religious education and second, books judged as having no such value. The criteria established for this division of the material are discussed in the introduction to this chapter. Suffice it to say here that some one hundred and ninety-five volumes were deemed useful for our purposes. These have been further graded according to four levels of merit and classified in terms of elementary, high school, and adult appeal. The

annotation which accompanies each title gives a statement of content and a critical evaluation of value and use.

The classified lists which follow the master bibliography arrange the material according to the following subjects:

1. Chronology
2. Country
3. Bible
4. Historic Personalities
5. Jewish Problems
  - a. Anti-semitism
  - b. Intermarriage
  - c. Conversion and Assimilation
  - d. Jews and Gentiles
  - e. Zionism
  - f. Peace
6. Jewish Tales
7. Teacher's Reservoir
8. *Ceremonies & Holiday*
9. *Jewish Humor*

CHAPTER ONE

THE VALUE OF FICTION IN JEWISH EDUCATION

1. In the Teaching of History

General Values

There is a growing awareness on the part of history teachers of the necessity of augmenting classroom instruction and textbook materials with collateral and supplementary readings. As early as 1892 the Committee of Ten of the National Education Society reported,

"Recitations alone cannot make up proper teaching of history. It is absolutely necessary, from the earliest to the last grades, that there should be parallel readings of some kind." (1)

With this recommendation there is general agreement. The classic treatises on the teaching of history treat this subject in detail, and numerous studies in the periodical literature attest likewise to a recognition of the worth of this approach.

What are the ends to be sought and the values to be realized from the use of collateral reading in general and fiction in particular? Johnson says,

"Collateral reading is needed to make the textbook itself intelligible. This suggests (1) materials

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1. Quoted in Johnson; Teaching of History, p.323

to add elements of reality, and (2) materials to add information as information. There are other needs quite as apparent...There are tastes to be cultivated, interests to be stimulated, kinds of insight to be developed, and habits to be formed that open of necessity a field beyond the textbook. Such further needs suggest (3) materials to make history interesting or inspiring, (4) materials to give acquaintance with historical literature, and (5) materials to illustrate the historical method of study". (1)

Klapper lists the following as the aims of supplementary reading,

"To train in finding material that enriches the specific topics studied in the class and from the class text. To make a more intensive study of an event or a biography; (2) To open up a larger view of a period or a movement of an outstanding character of history; (3) To teach children to organize material; (4) To develop ability to use reference books, that is, to find the necessary data; (5) To develop an interest in historic reading and in history". (2)

Both Johnson and Klapper state the aims to be achieved through the use of collateral reading, meaning primarily such non-fiction materials as other textbooks, biographies, contemporary documents, speeches, diaries, et cetera. It would seem, however, that certain of these aims, one and three in Johnson's list and five in Klapper's, can fairly be realized through the use of fiction. Novels that are accurate in historical detail, true in character-

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1. Johnson, *ibid.*, p.350
2. Klapper: *The Teaching of History*, pp.234-5

ization, that portray convincingly the reactions of individuals and groups to historical movements, that explain and motivate historical occurrences -- materials in short that personalize history in a fashion transcending a cold, factual treatment -- are elements that do make history real, that do make it interesting, that do develop an interest in history and historic reading. Feuchtwanger's "Josephus" gives us with very little distortion a complete picture of the social, economic, cultural and political background of the time as these forces are reflected in the lives of the individuals whose deeds and probable thoughts and emotions are recorded. "Two Silver Roubles" by Esther Salaman describes in fascinating detail the impact of the Bolshevist revolution upon a sensitive young Jewish girl and gives us a deep insight into the personal and social significations of that upheaval. With the characters in these two novels, and with those in other books of equal merit, the reader tends to identify himself. He becomes himself a co-participant in the events described. He fights side by side with the Maccabees as he read Church's "The Hammer". Together with Brod's Reubeni he tries to bluff the Christian princes of Europe. With Captain Dreyfus, as he reads Kerkhoff's "Traitor! Traitor", he languishes on Devil's Isle and thrills at the vindicating rehabilitation.

It is rather surprising, therefore, to find that Johnson bitterly attacks the use of the historical novel in the teaching of history. In discussing the relation between history and literature, he says,

"Accuracy in historical detail is rarely claimed for historical novels and rarely tested in school, and the encomiums pronounced upon atmosphere come so often from those who have scarcely looked at history, outside a textbook, that the claims are subject to some suspicion...The extent to which historical novles cultivate a taste for history is debatable...History moves primarily in the realm of fact. Literature moves primarily in the realm of art. The difference is radical both in spirit and in purpose. The value of history is not, in any event, to be realized by teaching literature". (1)

It is difficult to accept this judgment unreservedly, and indeed the preponderance of authority is opposed to this view. Considered, however, as a protest against the misuse of historical fiction it carries weight. Fiction should not be used in history teaching ordinarily for the gaining of information as information. In the teaching of history, fiction has only secondary value. In all cases its use must be safeguarded by careful instruction lest the pupil accept as sober fact the novelist's necessary literary mis-emphases and distortions. There is also merit in Johnson's contention if it is viewed as a protest against the use of the grossly inaccurate

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1. Johnson, *ibid.*, pp.494-6



historical novel. But his position that the historical novel is utterly worthless in the teaching of history and that the "value of history is not, in any event, to be realized by teaching literature" is one from which other authorities dissent.

In the foreword to the Bibliography of American biography, issued by the National Council for the Social Studies and representing a widely held opinion, the point is made,

"It is customary in many schools to encourage pupils to read collateral volumes of fiction, reminiscence or biography outside of class. Such reading, as a rule, is for general impression...Such an activity is valuable for the generalized historical concepts it may build up and for the study skills it develops." (1)

Klapper specifically recommends the use of fiction in achieving the fifth aim of collateral reading: "to develop an interest in history and historic reading". He quotes with approval the statement of James Ford Rhodes in his "History of the United States from the Compromise of 1850",

"What I have attempted in the way of color when touching upon South Carolina and Charleston has been completely and artistically done by Owen Wister in "Lady Baltimore" ". (2)

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1. Publications of the National Council for the Social Studies, No. 5, p.18
  2. Klapper, *ibid.*, p.233

And he goes on to say,

"The novel or drama that is accurate in its historic atmosphere and historic setting contributes much to history teaching. It gives a picture of the times and of the people. A knowledge of the customs, the prevailing ideas and prejudices, the mode of living, the controlling values of life -- these are a few of the by-products of collateral reading of historical fiction and drama." (1)

Summarizing, then, the general values of fiction in the teaching of history, we may conclude that material of this nature can be used (1) to add elements of reality, (2) to make history interesting or inspiring, and (3) to develop an interest in history and historic reading.

#### Special Values in the Teaching of Jewish History

In the Jewish religious school there inheres, of course, in the use of fiction all the general values discussed in the preceding section. Several additional values, however, suggest themselves.

The proper use of fiction may compensate to some extent for one great shortcoming of the Jewish religious school as it is at present constituted. Because of the fact that most schools meet but once a week, and are able to devote but one hour or less of this limited time to the teaching of history, there is a lamentable

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1. Klapper, *ibid.*, p.233

discreteness that characterizes the instruction. Between each history lesson there elapses a week's interval with the result that the interest of the pupil and his ability to retain the material in mind suffers.

This makes for the further evil that of the sparse time at the disposal of the teacher a valuable portion must be devoted to re-motivation, to the requickening of interest and to review. Supplementary and collateral reading, however, of which fiction is one element, may be of help in alleviating this condition. Through the use of this additional material the work can be spread throughout the week. Properly motivated and handled, this procedure should elicit no objections against overwork from parent or pupil and will provide an important and highly desirable thread of continuity between one class period and the next.

In those schools where the laboratory method of teaching history is practiced, the use of supplementary reading may be introduced to gain a greater degree of class cohesiveness. One fault in this method of teaching is the great spread between the brilliant students in the class and the less gifted. Because this system adapts itself so well to individual differences, it may lead to a condition that finds the better students working on

materials far ahead of their duller comrades. The existence of this situation complicates tremendously the teacher's task... Motivation is extremely difficult. Class discussion is next to impossible. The indispensable introductions by the teacher to new materials becomes an almost insoluble problem.

The laboratory method recognizes this frequent difficulty. To correct this condition, there is prescribed additional and more intensive work to be done by the more capable students while the others are completing the minimum class requirement. However, when this additional work is similar in nature to the regular class work and differs only in the intensity with which the subject is investigated, pupil resistance is often encountered. The student is unable to understand why he should be expected to continue working after he has finished the class stint.

In this situation the use of fiction will be found helpful. Since the assimilation of this kind of material is not accompanied by any formal requirements, (see Chapter II, Techniques of Using Fiction) the pupil will regard the opportunity to read rather as a reward than as a punishment for assiduous work. Especially will

this be true if he is permitted to leave the class room and do the reading in the library. Not only will this procedure act as an incentive to more efficient work in class, it will complement that work through the realization of the general values to be achieved through the use of supplementary reading, and it will hold the class more firmly together so that proper motivations may be made and necessary class discussion be held. In addition to this it will be one factor in building up a positive attitude toward the school as an institution.

#### Available Fiction Materials

The available fiction materials for use in the teaching of history are, on the whole, fairly satisfactory. Many significant epochs of Jewish history and many outstanding characters have received literary attention. That there are some gaps in the record is readily understandable in view of the fact that our history covers a period of some three thousand years. In time it is hoped that these gaps will be filled. But the books at hand do contain a rich store of material that will potently enhance the teaching of this subject.

The available materials for the teaching of history are listed in Chapter III under several categories. The chronological and personality classifications arrange those materials which are actually historical in character, dealing in a primary way with historical movements and historical figures, according to the era treated and the character portrayed, respectively. For general pictures of Jewish life in specific countries, the classification according to country should be consulted.

## 2. In the Teaching of Bible

### General Values

While the values to be gained by the use of fiction in the teaching of Bible are largely similar to those obtained by this procedure in the teaching of history, it has been judged advisable to discuss this topic separately.

Through the use of fiction the reader gains a fuller appreciation of Biblical characters as entire personalities. By the introduction of imaginary incidents, by the clarification and elaboration of Biblical events, by the addition of detail and dialogue, by the

depiction of emotion and reaction, the Biblical characters are presented as totalities and not as the segmented, fragmentary personalities we find in the Bible itself. For example, the Bible describes the birth and adoption of Moses by the Egyptian princess but tells us nothing of his development to the time he sees the Egyptian strike the Hebrew slave. This suddenly awakened Jewish consciousness which Moses manifests is completely unaccounted for. Now, in several of the good novels about Moses, especially Leonora Eyles' "Shepherd of Israel" and Louis Untermeyer's "Moses", this lacuna is filled in an imaginative way, to be sure, but in a plausible way. Through this amplification the figure of Moses takes on reality and is clothed with sinew and flesh. We see Moses as an entire personality and our conception of him gains in substantiality.

This more complete perception is realized for other Biblical characters as well. By the authority of literary licence, the novelist can build up the figures he describes, can bring them to life and invest them with reality by placing them against a background of events and living people. Landman's "Stories of the Prophets" is another illustration of the excellence of this treatment. By describing the historical events

to which the prophets reacted and the social conditions against which they inveighed, by portraying their probable thought sequences and thus motivating their utterances, the lives and activities of the prophets become vastly more intelligible.

The novelist is also able to illumine Biblical events and personages through the introduction of materials which embody the results of Biblical study and discovery. Several of the novels about Moses suggest the influence of Egyptian Atonism and of Jethro the Kenite in the formation of the religion of Israel. Of course, these materials are not to be used for information as information, but they do bring new concepts to the reader which may quicken interest and stimulate further investigation. Thus, the reader of Davis' "Giant Killer" will find that Goliath was killed by Elchanan ben Yaare-Oregim as, II Samuel 21:19 relates, and not by David. This may lead to further inquiry of which the skilful teacher can take advantage and direct into the proper channels.

It should be borne in mind, however, that the value of fiction in the teaching of Bible is rather secondary than primary. Fiction is not intended to supplant more serious Bible study, though properly used and safeguarded by adequate discussion and explanation, it can be



exploited for the addition of elements of reality and for the stimulation of interest.

### A Special Problem

In the use of fiction in the teaching of Bible there arises a special problem out of the conflict between traditional and critical interpretation of Biblical events and personalities. Some scholars hold that the story of the exodus is largely the imaginative reconstruction of later generations. Is it wise, then, to recommend historical novels which invest the exodus with great reality, even to the extent of rationalizing the miracles? It is fairly well accepted by scholars that the book of Daniel was written circa 165 B.C.E. to encourage the Jews living through the Maccabean rebellion. Is it expedient, then, to recommend novels which describe Daniel as an historical character?

It is because of this problem that the use of fiction in the teaching of Bible has been handled apart from the use of fiction in the teaching of history, despite the great similarity in values to be sought. Bible is not to be ~~taught~~ taught as history but as literature. This is certainly true of the Biblical narrative prior to the time of David. After this time the historical record

becomes more clear, but even here the Bible cannot be used without caution as a primary historical source. With the distinction in mind between history and literature, however, there can be no objection to the use of fiction in the study of Bible as literature. The novel is but another literary interpretation of those events which the Bible describes. Within its proper limits, the use of fiction may have great value.

No sweeping recommendation of the general worth of fiction in this field can be made. Each book must be considered on its merits. Landman's "Stories of the Prophets" is quite close to historical truth and has certain and definite value. On the other hand, a novel such as Haggard's "Belshazzar", though it does have worth in its presentation of the relations between Babylonia and Egypt, portrays Daniel as an historical character and must be used with great care.

#### Available Materials

Nearly all the materials available for use in connection with the teaching of Bible are on the high school and adult levels, but it is only in these age

groups that the Bible as literature can best be taught. These materials have been separately listed under the heading "Bible", but the chronological and personality classifications should also be consulted.

### 3. In the Teaching of Jewish Life and Ceremonials

#### General Values

While in the departments of history and Bible the use of fiction has but secondary value, in the teaching of Jewish life and ceremonials fiction partakes of the nature of source material and assumes primary value. Through the use of fiction, as through the use of hardly any other materials, it is possible to describe not only the objective aspects of holidays, customs and ceremonials, communal and congregational life, beliefs and superstitions -- in short, that entire nexus of tradition and folkway and folksay that we know as Jewish life -- but it is possible to express the subjective meanings and connotations of these elements as they are reflected in living and breathing characters. Through fiction we enter into the very heart of Jewish life. Because fiction deals primarily with individual reactions, because its emphasis is upon the delineation of personality, because it uses devices and

data which are barred from the purely objective treatment, it can give us a feeling for and an attitude toward times and people that can be secured in no other way. Fiction with Jewish content is in itself a reaction to and an interpretation of the factors that comprise Jewish life. It takes us into the people's ~~xx~~ soul; it bares motives and exposes innermost thoughts and emotions.

History tells us that in 1881 there was a great wave of Russian Jewish emigration to the United States, that these immigrants settled largely in the New York Ghetto, that they were poor, that they were exploited in sweatshops, that gradually they became Americanized and developed into substantial citizens. These are the facts of history.

Fiction gives substance and reality to these facts. As we read "The White Terror and the Red", the pogrom which was a factor in the flight from Russia takes on heartbreaking verisimilitude. This is our home that is being plundered; our brothers are being killed; our sisters are being ravished. But finally the peasants' passion is appeased and the pogrom comes to an end. We take our few belongings, are smuggled across the German border and embark for the New World. The journey in the

nauseating, unendurable steerage is a frightful ordeal, but somehow, with the help of "Aaron Traum" we manage to survive. But at the very gates of "America" -- how bitter is Israel's lot --- our little sister is refused admission because of a little redness in her eyes. Foolish doctor to call it trachoma! Can't you see she has been crying? But the doctor is adamant; sister cannot enter. We cannot return to Europe, so we send her to relatives and we enter the promised land. Because we are "Jews Without Money" we go to live on Hester Street. Five and six and seven of us sleep in one room. Prostitutes ply their trade in our very tenement. Father and brother and sister go to work in the sweatshop owned by "Uncle Moses", and though they toil till they are sodden, we barely make enough to eat. Once, during the rush season, "Saul" tried to organize a union in the sweatshop. The strike that he called was successful and the union was organized. But when slack time came, men were willing to work under any conditions and the union was disbanded. Brother has begun to cough. "Doctor Rast" came to see him and advised him to move out into the country -- but we are too poor to move. And there are other troubles too. Gradually it seems that our home is breaking up.

In Europe our family was closely knit, but here we are drifting apart. Little brother is running with "The Gang". His idol is that Tammany politician they call "Haunch, Paunch and Jowl". "My Mother and I", like my mother and the other children, have very little in common. We went to public school and have become "Little Citizens"; mother and father are still aliens. But the future is not entirely without hope. Sister is going with a young man who has become famous. "The Rise of David Levinsky" has become a saga throughout New York. If she marries him we will be able to move out of the ghetto. Perhaps we will go to Montana and live with our friends, the "Singerman" family. Then we will become real human beings instead of slaves and drudges. Oh, won't the Grapes of Canaan" taste good !

Thus does fiction personalize and concretize facts and events that are otherwise cold and abstract. Such a treatment is real and throbbing with life. Through the pages of these and other novels we gain a real insight into the psychology of the Jew and a feeling for the delicate nuances of Jewish life. Ceremonials and customs spring to life as we observe them with these imaginary but nevertheless typical characters of fiction.

Only through the medium of a novel is the reform Jew in America enable to catch the spiritual and emotions overtones accompanying the observance of the Sabbath as it was kept in the European orthodox community. And other holidays, as well, find their only quickening through their depiction in fiction.

#### Available Materials

The fiction materials available for the study of Jewish life are quite adequate, especially in regard to England, Russia and America. In reference to other countries, the materials are not quite so complete. In view of the fact, however, that orthodox Jewish life for the last several centuries is a constant, deficiencies here are not serious.

These materials will be found among the classified lists under the grouping by country. Materials particularly useful for the teaching of ceremonials are also listed separately under the heading "Ceremonials". Here will be found the bulk of the material suitable for elementary use.

#### 4. In the Teaching of Jewish Problems

##### General Value

Jewish problems are, of course, subsumable under

the larger topic "Jewish Life and Ceremonials" discussed in the preceding section, and the values described therein as accruing from the use of fiction control in general this section also. There, however, the approach was primarily descriptive in nature. It aimed to re-create that elusive something which we call "atmosphere", to represent through the sympathetic portrayal of typical Jewish experiences the subjective import of Jewish life, and thus enable the reader to identify himself in a positive manner with the totality of Jewish experience. In the section before us, the approach is rather analytical than descriptive, rather logical than psychological.

Jewish education seeks, in part, to adjust the Jew to himself and to his environment, Jewish and non-Jewish. In achieving an integrated personality and a harmonious social life, the person born a Jew must first adjust himself -- as must all human beings -- to the unique elements in his own personality, to his inclinations and abilities, talents and limitations. But in addition to these, the Jew must adjust himself in regard to non-personal factors arising from the accident of his birth into a minority "out-group", the existence of which is conditioned by special positive and negative elements.



The adjustment process of the Jewish individual is tremendously complicated by his affiliation with this minority group. Problems both personal and social in nature arise out of this relation and require special consideration. The Jew's attitude toward himself -- his self-respect, self-judgment, his ego-adjustment -- is inevitably affected by what the world thinks of him not only as a human being but as a Jew. His choice of friends, his cultural allegiances, his method of earning a living -- these are decided not only by his individual inclinations and opportunities but also by the fact that he is a Jew. Should he wish to marry, he is confronted not only with the problem of finding a suitable mate but with the question of endogamous and exogamous marriage. His function and status in the community at large and the extent of his participation in civic and national activities are determined not only by his abilities and the importance of his contribution but also by the fact that he belongs to a group which is somehow "alien".

To the treatment and discussion of these problems, fiction lends itself admirably. By the use of fiction, these questions can be studied in sharp focus as they are portrayed in the lives of imaginary but typical characters. The technique of fiction adapts itself remarkably well to

the concentration of attention upon these problems. The novelist can synthesize in one character experiences and conflicts which he knows from his observation of many living people. He has the power of abstracting from his ideal situations irrelevant elements which becloud these situations as they frequently exist in life. He can analyze problems with a wealth of emotion and detail and argument that is not possessed by the ordinary individual confronted in life with these same problems. Through fiction the reader gains an objective view of his personal problems. He sees how other people have reacted. He can trace motives and results, weigh advantages and disadvantages. He can envision these questions of adjustment in relation to the group as well as in relation to himself. In short, through fiction the experience of the reader is expanded. He can see his problems in their larger aspect as he could not if he were dependent solely upon the lessons of his personal experience.

The major aspects of Jewish adjustment which are treated in the literature are discussed separately. Special lists of materials on each topic will be found in Chapter III, but since there is a good deal of interlapping, an acquaintance with all the lists is suggested even where interest is confined to a single topic.

### Anti-semitism

The phenomenon of anti-semitism has received much attention in fiction and has been exhaustively treated from every angle. Good statements of the individual and social effects of anti-semitic prejudice, of anti-semitic motivation, of the refutation of anti-semitic claims and arguments are many. These are all on the high school and adult level, but it is only in these age groups that this problem can be discussed effectively. For purposes of illustration several titles that tend to inculcate anti-semitism in the reader are included in the bibliography.

### Intermarriage

The materials on this topic are of varying quality. Some are excellent and contain good statements of the problem. Others do not ground their characters sufficiently in their respective groups and do not take into account such vital factors as parental attachment, external reaction, Jewish knowledge and loyalties. These merely state conclusions without striking at the roots of this question. As a whole, however, the materials are well worthwhile.

The attitude taken by each novel toward the question of intermarriage is indicated in the master-bibliography.

Conversion and Assimilation

By conversion is meant the overt change of religious affiliation. There are a number of references describing this condition, portraying the motives and factors leading to the change of religion and the personal and social consequences. In some cases the conversion is pictured as the consequence of sincere conviction; in others as the result of the desire for status and advancement. Specific factors in each reference are indicated.

By assimilation is meant the beginning and middle of that process of which conversion is the end. Here will be found descriptions of ~~the pressure of~~ the pressure of the majority upon the Jewish minority resulting in the weakening of Jewish loyalties and the loss of any but formal and blood relationships with the Jewish group. This process is somewhat different from that named in this study as "Americanization" and "Anglicization". These describe the integration of immigrants into new environments without the slackening of Jewish consciousness.

"Assimilation" is reserved for those cases in which a process of drift is discerned. Of course, "assimilation" can and frequently does accompany "Americanization and "Anglicization".

Jews and Gentiles

Under this topic are listed materials which deal with the relations between Jews and Gentiles and between Judaism and Christianity in such a manner as to contrast and compare the two groups and religions. It is the thesis of some writers, particularly Lewisohn, that there are inescapable and fundamental differences in spirit and outlook between Jews and Gentiles, and that these groups are governed by different sets of ideals and values. Other writers attempt to show that these differences are not inherent, and they portray the sameness of Jewish and Gentile reactions. In general, all materials illuminating Jewish and Gentile individual and folk psychology and discussing problems and phases of Jewish and Gentile interaction have been listed under this heading.

Zionism

Related to these problems involving the adjustment of individuals to factors arising from the relation of minority Judaism to majority Christianity are problems emphasizing primarily group adjustment. It is, of course, possible to generalize for the group on the basis of individual experience, for the group can be regarded from the point of view of its constituent units. But

the social whole is more than the sum of its parts. Problems of adjustment<sup>ment</sup> assume an entirely different aspect when they are considered as mass rather than individual phenomena.

One problem of group adjustment that has received attention in fiction is that of Zionism. This is a social problem, though it has, of course, individual implications. Because this topic is sometimes ~~is~~ taught as a separate course in the religious school and serves as a subject in itself for educational attack, it has been deemed advisable to list the materials on this question in a special category. They are not voluminous, but several of the references present the Zionist ideology and describe Zionist activity in a worthwhile manner.

### Peace

Though not exclusively Jewish in character, and hence not a special problem in Jewish adjustment, many religious schools devote time to the study of questions of peace and war. For this reason it has seemed desirable to list the two references on this question with Jewish content.

CHAPTER TWO

TECHNIQUES OF USING FICTION

1. Fundamental Principles

The successful and efficient use of fiction in the process of Jewish education is dependent entirely upon two fundamental factors: (1) motivation and (2) accessibility of materials. The values discussed in the preceding chapter, values whose incorporation into Jewish education is extremely desirable, will be realized only to the degree that these two factors are embodied in teaching practice.

It should be pointed out here that the responsibility for the inculcation of reading habits, for the awakening of the desire to read, and for the introduction of the individual to the pleasures and values of reading is not that of the Jewish religious school but is assumed by the institutions of secular education. This delegation of responsibility greatly simplifies the problem of using fiction in Jewish education. While the general techniques and principles for the teaching of literature will, of course, govern the procedure in the religious school,

the Jewish teacher is in a position to take these for granted and to utilize for his purposes a part of that <sup>that</sup> fund of interest and reading skill which has already been set up in the public school and high school. The immediate task before the religious school teacher is therefore not primarily the creation of interest, but the diversion of interest already existent and skill already possessed along particular channels and to specific books.

### Motivation

The motivation throughout must be characterized by suggestion. All direct elements of coercion must be abjured. While the teacher's purposes in the using of fiction are variously the addition of elements of reality, the awakening of interest in specific subjects, the formation of attitudes, and the formulation of generalized concepts, the pupil's purpose in reading is solely that of enjoyment. All the authorities are agreed on this point, and unless this is kept clearly in mind by the teacher, the values hoped for from the use of fiction will not be realized. The teacher must stimulate the pupil to read by bringing him to see the pleasure he will thus obtain. Therefore the reading must be related to the pupil's interest ~~AND~~ must result from voluntary desire.



Let the teacher bring specific books to class. Let him handle these before the pupils, describe the problems and situations with which they deal, present the characters who are portrayed. Particularly interesting scenes may be read aloud or dramatized. Pupils who may have previously read the books can express their reactions orally to their class mates. Indeed, outstanding students can be approached privately by the teacher and encouraged to read these books for the purpose of later presenting them to their fellow-students. These and similar indirect tactics, looking to the creation of pleasurable anticipation in regard to specific books are the means to be employed if the values of fiction are to be realized. Nor is this difficult of achievement. Most children like to read and do read. The problem is only to stimulate them to the reading of these particular books which have value in connection with their more formal work. The result will be a "beneficent circle". The awakened interest and positive attitudes engendered from the reading of pleasure giving fiction will intensify the quality of the class work, and this intensification in turn will increase the desire to gain new light and insight through further reading.

Such coercive techniques as book reports, formal outlines, and credits for reading must not be used. Johnson says of the use of materials for the addition of elements of reality,

"Collateral reading assigned primarily or chiefly for this purpose should not be treated as material to be learned or recited. As already pointed out, details in a high degree useful for stimulating the sense of reality are often details of a kind that no historian would dignify as history, and no teacher ought to dignify them as material to be remembered. They may be used as material for dramas, for imaginary letters and diaries, and for other exercises that invite in a special way conscious effort to turn back the clock of time. They may simply be for impressions, for atmosphere. The essential condition is that they should leave behind feelings for and about the past". (1)

Of materials to make history interesting or inspiring, he says,

"Collateral reading assigned primarily or chiefly to make history interesting or inspiring should be treated merely as good reading. The pupil should feel under no compulsion to analyze or summarize. There should be no set questions to answer, no problems to solve, no necessary looking forward to any formal report, but complete freedom to read because he likes it, or to stop reading because he dislikes it. The pupil should, however, be encouraged to express his honest opinion of the readings as readings". (2)

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1. Johnson, *ibid.*, p.331
  2. Johnson, *ibid.*, p.332

Klapper says of the use of collateral and supplementary materials to develop an interest in history and historic reading,

"Encourage reading for pleasure. Do not require formal outlines or reports. In oral compositions children should be encouraged to speak of the books they read, to express their opinions, to read to classmates the most interesting portions, to recite parts worth memorizing, or to relate an especially amusing anecdote." (1)

And Morrison likewise recommends that no credit be given for free reading, and correspondingly no demerit for lack of reading. (2)

The maximum formal requirement should be the keeping of a notebook in which the pupil will record the following data:

1. Author
2. Title
3. Date of reading
4. Number of pages read
5. Personal impression.

This last may be very brief, consisting only of "I like this book" or "I do not like this book". Copies of these notebook statements may be turned in on 3x5 cards and made available for ~~the~~ examination by other students. These will be found helpful both as a guide and as a stimulus

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1. Klapper, *ibid.*, p.235

2. Morrison: *Practice of Teaching in the Secondary School*, Ch. 18

(1)  
to reading. These cards may also be used by the teacher to refine and correct the judgments and classifications in the master bibliography appended in Chapter III.

### Accessibility of Materials

The second fundamental factor upon which the successful use of fiction depends has to do with the accessibility of materials. This factor assumes two aspects: (1) the teacher must know what material is available for any subject; (2) this material must be made available to reader with the minimum of effort.

#### 1. Accessibility to Teacher

Manifestly the religious school teacher cannot be expected to be familiar with the entire <sup>field</sup> of fiction that has value in Jewish education. The field is too large. It is obvious, however, that unless a conspectus of all the materials is supplied, many significant and important items will be overlooked. Further, the materials must be classified in terms of content, age level and quality so that the teacher can know what books are available for each subject, for what groups these books are most suitable, and what the merit of the books is.

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1. Clare McPhee: An Experiment in Reading in the Seventh and Eighth Grades, Elementary School Journal, March 1929

A beginning at the solution of these problems has been made in this study. The master bibliography gives a bird's eye view of most of the entire range of Jewish fiction. The series of classified lists will enable the teacher to learn what materials are available for any particular subject. The age classifications will tell him for what levels these books are designed. The annotations and the asterisk ratings will further enable him to judge the relative merit of the materials.

It is urged, therefore, that the teacher familiarize himself fully with the fiction bibliography. The teacher must know definitely what books he wants his pupils to read, for it may be repeated here, that the efficient use of fiction is contingent not upon motivation to read in general but upon motivation in terms of concrete and specific materials.

## 2. Accessibility to Reader

After the teacher knows what fiction materials are available and has successfully stimulated the desire to read, there arises the problem of putting the books in the reader's hands. The teacher's task is not finished until the desire to read has been translated into overt activity. This means that the books must be made available to the pupil with the absolute minimum exertion of effort on his part.

In order to make books most easily accessible to the pupils, it is important that each class have a class room library in which will be placed references of special pertin<sup>ency</sup>~~ence~~ and interest. Thus, a class studying "The Life of the Jewish People in Various Lands" should have in the class room a selected collection of fiction materials describing the life and habits of Jews in various ~~countries~~ countries. These should be withdrawn from the general library by the teacher and placed before the class where they can be seen and handled. The advantages of the class~~lib~~rary are several. There is all the difference in the world between hearing the title and author of a book and actually seeing the book and handling it. The problem of motivation is greatly simplified by this simpler and more concrete method of presenting the materials to the class. The class library gives the pupils an opportunity to browse before and after the session. It permits them to withdraw books for home reading when their interest is at maximum intensity. It avoids the physically slight but psychologically ponderable difficulty of making the students go to another part of the building to use the general library.

It should be emphasized that the class library is a very simple project requiring no great expenditure

of energy. One or two shelves will suffice to hold all the materials a single class will require, and the entire project, other than the placing of materials on the shelves, can be turned over to a pupil.

## 2. Illustrative Uses of Fiction

This section proposes to list some of the concrete ways in which fiction can be used in order to realize to the greatest possible degree the values derivable from this material.

### Individual Reading

The primary utilization of fiction will be through private reading. This may be specialized in reference to the class instruction or in terms of a particular topic. The history teacher discussing the establishment of the monarchy will refer his students to the several works portraying David and Saul. The teacher of the course in Jewish life will recommend indicated books, country by country, as the class work progresses. As these materials are read and assimilated, they can be used as the basis of class discussion and in other ways, perhaps for the writing of imaginary letters and diaries. Or this fiction material will be might be used for a project in which a newspaper issued, treating of events and describing characters in contemporary journalistic fashion. Radio broadcasts, similar in nature to the "March of Time" programs might be devised. These

are but a few suggestions of methods of utilizing fiction materials in relation to specific subjects of interest and specific class instruction.

Fiction may also be used, in addition to this specialized approach, to gain an idea~~x~~of the entire sweep of Jewish history or the entire picture of Jewish life in time and space. Through the reading of perhaps fifteen or twenty interesting novels, it may be possible to give the adult beginner in the field of history, for example, a rapid survey of many significant epochs and personalities. Of course, this survey will be somewhat sketchy, and to the extent that the literature departs from historical fact will be inaccurate. But this survey view will give a generalized concept of Jewish history which will be true in the main and whose merits greatly outweigh its demerits. This procedure can also be used in other fields of Jewish knowledge, particularly the field of Jewish life.

We are not forgetting Johnson's strictures on the use of fiction for the obtaining of information as information. But in a project such as this we are concerned with the making of Jews rather than the making of scholars. A most important product of a generalized survey through the medium of fiction will be the formulation



of positive attitudes about totality aspects of Jewish life, and these will result from the reading of a number of good novels about Jewish life and history. If, in addition to this psychological conditioning, the reader gains even a modicum of sound factual knowledge, the cost in inaccuracy is not too great to pay.

### Dramatization

The teaching of almost every subject in the religious school curriculum may be enhanced through informal dramatization of the material. This device cannot be too highly recommended. Through it events and personalities, ceremonials and customs are brought to life in visible detail and action. By dramatization the material assumes a new dimension and is impressed on the minds of both spectators and participants in a concretely physical, sensory manner. To dramatize an historic scene or a ceremony is to recreate it.

Fiction, because of its descriptive detail, its character portrayal, its dialogue and conversation, lends itself admirably to this technique. On the basis of a novel, with very little ingenuity and labor, students are able to prepare a script with full stage directions for the presentation of any number of significant items. This

makes for an activity which is enjoyable in itself and thus makes for a positive attitude toward the religious school and which also aids in a more complete assimilation of the instruction.

### Discussion Groups

An important element in the program of adult education is the discussion group. Adults who are not amenable to the formal discipline of the class room participate with great zest in the give and take of a discussion, especially when this is directed by a competent leader. But, of course, discussions do not spring out of thin air. Preparation must be made. Material must be provided and studied in advance. Only in such a manner can fruitful and worthwhile discussion be secured.

As a basis and beginning for group discussion fiction is highly recommended. Because a good novel is read with pleasure, members of the group who would balk at more intensive and laborious preparation can readily be induced to read a book and mark the passages on which discussion is desired. Then, coming to the meeting with food for discussion, with questions in mind, and with a certain amount of thinking done, they are prepared to

become full participants in the discussion rather than mere listeners.

Properly directed, discussions on every conceivable phase of Jewish life and history may be developed from any one of a number of novels. A portrayal of Sabbath observance can lead into a discussion of orthodoxy, conservatism and reform. The description of a pogrom will open up the important and fascinating problem of anti-semitism. The possibilities are endless. The important thing is, however, that these discussions ensue from questions raised by the novel which serves as the point of departure -- questions which are in the minds of the entire group because all have read the novel before meeting together. Therefore, the resultant discussion, though it may range far and wide, develops organically from the experience and interest of each member of the group, and an important desideratum in motivation is achieved.

#### As Source Material

Under certain conditions the use of fiction as primary source material in place of a text book is suggested. Courses on various aspects of Jewish life can be constructed

merely on the basis of fifteen or twenty good novels. These can be used not as supplementary materials but as primary sources of fact and information. Of course, this procedure has its dangers and teachers must be even more than ordinarily alert to correct errors and false impressions.

As a general rule the use of fiction materials in place of a text is not advisable, but under certain conditions this procedure might be adopted. In teaching adult study groups the teacher is sometimes confronted with the unwillingness<sup>or inability</sup> of the class to embark upon a program of formal study. The use of fiction as a source might obviate this resistance. Sometimes in high school classes the teacher is faced with the problem of arousing interest. In such a situation interest may be stimulated through the use of fiction as a text, and the activity can lead to much sound learning.

### Oral Presentation

Important and desirable elements of pleasure and worth may be added to the class work, especially in the lower grades, through the telling of stories by the teacher. Even when these have no immediate relation to the class work, the presentation of interesting stories is a factor

in building up a favorable attitude toward the school as a whole. The children's demand for stories is almost inexhaustible, and the teacher will hasten to take advantage of this appetite.

The fiction materials which are suitable for this use fall into two categories: (1) those which are written especially for children and require no modification, and which, indeed, the children may read for themselves; and (2) stories which must be abstracted from their setting and adapted by the teacher to suit the children's needs. The materials in the first class are listed under the heading "Jewish Tales". Those in the second category, which require revision and editing for one reason or another, will be found under the heading "Teacher's Reservoir".

CHAPTER THREEAN ANNOTATED AND CLASSIFIED BIBLIOGRAPHY OF JEWISH FICTIONScope

The bibliography which constitutes the substance of this chapter comprises all the English fiction materials in the Hebrew Union College library, insofar as these were known and accessible to the investigator. These materials, collected by the library over a period of years, were agreed upon as defining the scope of the present study. Approximately four hundred and eighty titles are listed, and it is felt that this number includes the greater part of all fiction of Jewish interest that has been written.

The fiction in the Hebrew Union College library is separately shelved almost entirely under the categories SS and ST. Every item on these shelves was carefully consulted. In addition to these, works of fiction found in other parts of the library and which were known to the investigator were incorporated in this bibliography. It is felt therefore that the field as defined for the purpose of this study has been exhausted with reasonable completeness.

The limitations and omissions of this study arise chiefly from the fact that the Hebrew Union College library does not catalogue its fiction materials separately. While for the most part shelved under SS and ST where it is readily accessible, some fiction is distributed in other places for various reasons. The lack of a fiction catalogue makes it difficult to find all the materials. Since the library contains some eighty thousand volumes, it would require tremendous effort, not warranted by this study, to comb this entire collection, volume by volume, for stray works of fiction. The lack of a fiction catalogue meant also that the writer had no way of knowing what books were out on loan; a few titles may have been missed in this way. These are but minor qualifications, however, and the writer feels justified in asserting that most of the fiction in the Hebrew Union College library, and, incidentally, a good part of the entire field of Jewish fiction, has been accounted for.

#### Evaluation and Classification of Fiction Materials

Having defined the scope of the investigation, the next step was to evaluate the material in terms of Jewish content and in terms of the age of reader for whom the books seemed designed. As was indicated before

(cf. Chapter II, pp.38-9), a mere listing of fiction of Jewish interest would have been of little value. Books must be made accessible to the teacher so that he may know what materials are available, what the value of these is in relation to the several subjects of the curriculum, and to whom these books might best be recommended. Accordingly, the following evaluations were made.

#### Jewish Content: Major Distribution

In terms of Jewish content the books were divided into two major classifications: (1) titles having value for religious school use, and (2) titles having no such value. The question in the investigator's mind as each book was examined was: Does this book throw any significant light upon any aspect of the Jewish cultural heritage or does it illumine in a worthwhile manner any aspect of Jewish life?. When this question could be answered affirmatively, the book was judged as having value for use in Jewish education. Of the four hundred and eighty volumes comprising this study, one hundred and ninety-five ~~items~~ items were deemed so usable. When a negative answer was returned, the book was judged as having no value for religious school use.



Mere Jewish authorship or the mere presence of Jewish characters was not judged sufficient reason for including a book in Class I. Jewish authors are interested in the processes and analysis of secular as well as Jewish life. Feuchtwanger's "Ugly Duchess" or David Pinski's "Temptations" are good literature -- considered as literature. Viewed in the light of religious school needs, however, they have no value for our purposes because their Jewish content <sup>is</sup> negligible. The reading of these books will not give any greater insight into or understanding of Jewish life. Even when novels dealt wholly or in part with Jewish characters, they were not necessarily adjudged useful for religious school work. Unless these characters manifested Jewish reactions and were concerned with problems of Jewish life in a significant way, acquaintance with them would not realize any of the values sought from the use of fiction in the Jewish religious school. G.B. Stern's "Tents of Israel" deals almost entirely with Jewish characters; Maxwell Bodenheim's "Blackguard" has a Jewish poet as its central figure -- yet neither of these novels, though acceptable as general literature, meets our requirement of throwing light upon the Jewish cultural heritage and illuminating any aspect of Jewish life. Only to a negligibly minor degree are these characters affected by any of the problems of Jewish life.

It will be noticed that this judgment is not qualitative but definitive. It expresses no opinion on the merit of the rejected books as literature. It merely classifies these books in accordance with whether they do or do not deal with Jewish life and problems.

Not all the books which do deal with Jewish life and problems were deemed suitable for inclusion in Class I. Those patently superficial and inaccurate were rejected. When the style was obscure and archaic, as was frequently the case in books written during the last century, and it was felt that there would be no appeal to a modern reader, the books were likewise rejected. However, the investigator exercised extreme caution not to exclude usable materials merely on stylistic grounds.

#### Jewish Content: Minor Distribution

The major distribution of the materials accomplished, the next step was to evaluate the books selected for use in the religious school according to four levels of merit. Naturally, those books which are most authoritative and accurate in their factual backgrounds and which are most significant in their characterizations and treatments are the ones from which most value will be realized.

Since these factors of authenticity and meaningfulness vary in different books, the value of these for religious school purposes will vary. This variability, it was felt, should be indicated.

Accordingly, by a system of asterisks, the writer has attempted to rate the books in terms of their educational value. The titles are marked three stars, two stars, one star and no stars on the basis of this investigator's judgment of their value in the religious school.

Supplementing the evaluations implied in the asterisks are annotations which further grade the books in terms of their value and significance. The annotations vary in length from two to twenty-five lines and give a sufficient statement of plot, background and problems treated to enable the teacher who has not read the books to gain a further idea of their merit and use in the various departments of the curriculum. Usually the annotations are descriptive, being an epitome of content, and sometimes indicating by page particularly worthwhile and trenchant passages. Sometimes, where it was felt necessary, the annotations are critical and point out shortcomings and deficiencies against which the teacher must guard.

Age Distribution

To assist the teacher further in the efficient utilization of the materials, the books were graded in terms of the age levels for which they were judged most suitable. Only three levels were adopted: Elementary, High School and Adult. These are indicated by the abbreviations "Elem" or "E" for elementary, "HS" or "H" for high school, and "A" for adults. Where it was felt that the materials could be read with profit by more than one group, this fact is indicated. In general, the lowest age for which the fiction was judged suitable was shown.

It should be borne in mind that both the asterisk evaluations and the age classifications of the books represent the judgment of but one single investigator. They were not arrived at or checked by statistical analysis. In spite of these undeniable shortcomings, however, it is hoped that these evaluations will prove not entirely without value in providing the teacher with a broad basis for further refinement of judgment.

Topical Classification

The next step in making the materials accessible was to draw up special lists on various topics. These lists serve as guide to the field of Jewish fiction insofar as this is circumscribed in the study before us. They are designed to enable the teacher to find easily and quickly the available materials on any subject.

The lists included in the classified bibliography are as follows:

1. Chronology: according to era treated
2. Country: according to geographical background
3. Bible
4. Historic Personalities
5. Jewish Problems
  - a. Anti-semitism
  - b. Intermarriage
  - c. Conversion and Assimilation
  - d. Jews and Gentiles
  - e. Zionism
  - f. ~~Inner~~ Peace
6. Jewish Tales
7. Teacher's Reservoir
8. Ceremonials and holidays

In these topical classifications, books are listed according to the following plan: asterisk rating, age grouping, number of book in the master bibliography, author and title. Thus:

\*\*\* H,A-183 Wolfenstein: Idylls of the Gass

From the topical classifications reference should always be made to the master-bibliography for a more complete description of the book.

Special mention must be made to the chronological and geographical lists. All novels can be placed in time and space. All deal with some period in history and with some locale. However, these two lists do not include every title in the bibliography. The chronological list includes only those materials we may call "historical novels", novels which deal in a primary way with historical characters and events. The geographical list includes only those materials which describe Jewish life in various countries in a significant manner. Novels whose chief import is timeless and spaceless, as are many of those dealing with Jewish problems, are not included in these two lists. In regard to the other listings, reference is made to chapter II to the discussions of the value of fiction in regard to specific subjects in the curriculum.

General Bibliography

1. Elementary School Journal (various)
2. History Teacher's Magazine (various)
3. Hosic, James Fleming: Empirical Studies in School Reading With Special Reference To the Evaluation of Literary Reading Books, Teacher's College, Columbia University, 1921
4. Johnson, Henry: Teaching of History, Macmillan, 1924
5. Klapper, Paul: The Teaching of History, Appleton, 1926
6. Morrison, Henry Clay: The Practice of Teaching in Secondary Schools, University of Chicago, 1924
7. School and Society (various)
8. Schneider, Rebecca: Bibliography of Jewish Life in the Fiction of America and England, New York State Library School, Albany, 1916
9. Starbuck, Edward Diller and others: A Guide to Books For Character, Macmillan, 1930, Volume II
10. Bibliography of American Biography, Publications of the National Council for the Social Studies, Number 5, March 1930

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MASTER BIBLIOGRAPHY



- 1        Anonymous. In the Days of Mordecai and Esther. 58p.  
Bloch, 1928. Elem.

The Purim story retold in simple language with a few supplementary details.

Bible (Esther), Ceremonials

- 2        Anonymous. The Irish Prince and the Hebrew Prophet.  
193p. Masonic Publishing Co., N.Y., 1896. HS.

Interesting for a presentation of the theory that the English are the Lost Ten Tribes of Israel, though Christological in tenor. An attempt to prove that Jeremiah came to Ireland with Baruch and a daughter of Zedekiah. The princess founded the royal line of Ireland, Scotland, and England.

History (England)

- 3        \*\*    Anthology. Yiddish Tales. Tr. from Yiddish by Helena Frank. 587p. JPS, 1912. HS and adult.

An anthology of short stories dealing chiefly with Jewish life in the Russian village. An excellent selection from representative authors, giving a good insight into various aspects of orthodox life.

Ceremonials (orthodoxy), Jewish life in Russia, T.R.

- 4        Abramovitch, Sholom. Fishke, the Lame. 220p. Stanley Paul & Co., London, 1928. Adult.

A study of Jewish beggars and vagabonds in Russia.

Jewish life in Russia, Jewish criminality

- 5        Aguilar, Grace. The Perez Family. 142p. JPS, 1847.  
HS.

A novel of intermarriage whose theme is that marriage is most successful when based on community of religious interests.

Jewish problems (intermarriage)

- 6 ----- Home Scenes and Heart Studies. 399p. Appleton, 1888. HS.
- A collection of shorter pieces. The first is the "Perez Family" (see above). "The Edict", p.118, deals with the expulsion from Spain in 1492. "The Fugitive", p.105, and "The Escape", p.156, deal with the Marranos.
- Jewish problems (intermarriage), History (Spain in 1492, Marranos)
- 7 ----- The Vale of Cedars. 256p. Appleton, 1888. HS.
- The expulsion from Spain and the workings of the Inquisition form the background of this novel.
- History (Spain in 1492, the Inquisition)
- 8 Anthony, Joseph. The Gang. 276p. Holt, 1921. HS and adult.
- A description of pre-adolescent and adolescent life growing up in the N.Y. ghetto. Depicts recreational activity, school life, and gang affiliations. Rather a sociological study of environment, though the characters are Jewish.
- Jewish life in America (N.Y. ghetto)
- 9 Asch, Sholom. Mottke the Vagabond. 349p. J.W. Luce & Co., Boston, 1917. Tr. from Yiddish by Is~~rael~~ Goldberg. Adult.
- An environmental study of poverty and criminality in a Russian town. Mottke is a thief, a murderer, and a pimp.
- Jewish life in Russia, Jewish criminality
- 10 \* ----- America. 151p. Tr. from Yiddish by J. Fuchs. Alpha Omega Pub. Co., N.Y., 1918. Adult.
- The tragic story of an immigrant family. The father leaves his family to go to America. He sends for them; they are smuggled across the Russian border,

but one child is refused admission by the immigration authorities and is returned to Europe. The children in America are assimilated more rapidly than their parents and are gradually estranged from them. A good novel showing the disintegrating effect of the Americanization process upon the immigrant family and giving a good insight into the spirit and psychology of the immigrant.

Jewish life in America (the immigrant, Americanization)

- 11      \*\*      ----- . Uncle Moses. Tr. from Yiddish by Israel Goldberg. 238p. Dutton, 1920. Adult.

A magnificent description of the economic struggle of the immigrant Jew in New York. Depicts the extreme poverty, the sweatshop, the efforts of union organizers to combat the slave tactics of the sweat-shop owners. An authoritative social document.

Jewish life in America ( the immigrant, the sweatshop, economic life)

- 12      \*      ----- . Kiddush Ha-Shem. Tr. from Yiddish by Rufus Lears. 227p. JPS, 1926. HS III and IV and adults.

A novel describing the position of the Jews in Poland during the middle of the seventeenth century, culminating in the Chmelnitzki pogroms of 1648, showing the loyalty of the Jew to his faith and his fortitude under persecution.

History (Chmelnitzki, Jews in Poland in 1648)

- 13      Ashton, Mary G. Race. 320p. Frederick A. Stokes Co., N.Y., 1928. HS.

A novel treating of the problem of intermarriage but barely usable. Doesn't touch the fundamental problems of intermarriage. The Jewish boy lacks Jewish loyalties nor is he bound to his group by Jewish knowledge or parental love.

(Jewish problems (intermarriage))

- 14 \* August, Garry. God's Gentleman. 324p. Knopf, 1932. Adult.

A realistic picture of a rabbi's career by a rabbi. Deals particularly with Jewish life in the small American town. The congregational types are well drawn and are to be found in every community. Describes the politics, intrigues, rivalries, and gossip of congregational life.

Jewish life in America (the reform temple, the small town)

- 15 \*\* Aunt Naomi. Jewish Fairy Tales and Fables. Robert Scott, London, 1908. 169p. Elem.

Fourteen stories for children drawn from Talmudic and Midrashic sources. Some original stories. Well told and interesting. Format and type good.

Jewish Tales, T.R.

## B

- 16 Baker, Amy J. Tyrian Purple. 352p. John Long, Ltd., London, 1919. Adult.

The biblical story of Jezebel and Jehu is put into a fictional setting. Fairly interesting, and not without some value in recreating the figures of Jehu, Ahab, Elijah, Jezebel.

Bible

- 17 Baldwin, Eugene and Eisenberg, Maurice. Doctor Cavallo. 317 p. Peoria, Ill., 1895. HS.

The campaign of a Jewish doctor for civic welfare and decency arouses anti-semitism. At a public meeting he acquits himself admirably and presses on with his campaign, finally being elected to Congress. At the end, however, he marries a Gentile, though the question of intermarriage as such is not discussed.

Jewish Problems (anti-semitism)

- 18 \* Beilin, O. Baptism and other Stories. 244p. Edward Goldston, NY., 1930. HS and adult.

Good sketches of Jewish life in the Ukrainian village. "Baptism", p.11, describes the conversion of a Jew. The convert starts a pogrom by spreading the blood accusation. "Genesis", p. 91, portrays the reverse of this process, the conversion of a Christian to Judaism. "Inferno", p.143, gives us a good picture of a pogrom.

Jewish life in Russia (pogrom), Conversion

- 19 \* Benoit, Pierre. Jacob's Well. Tr. from French by A.S. Rappaport. 288p. International Publishers, 1926, adults.

A prostitute is induced to leave her life and to join the community of Jacob's Well, a Zionist colony in Palestine. While on a mission to Paris, for the purpose of securing money from Baron Rothschild, she relapses into her old habits, though she continues to send money to the colony. In the end, persuaded by their need of her, she rejoins them. A good picture of the pioneering Zionist activity is given on pages 79-173, though in general, the rather sordid love story detracts from the value of the book for our purposes.

Jewish Life in Palestine, Zionism

- 20 \*\* Berman, Hannah. Ant Hills. 301p. Payson & Clarke, London, 1927. Adult.

A good picture of Jewish life in a little Lithuanian village, describing the home life, the position of woman, and more particularly, the impact of the Haskalah movement upon the intellectual life. Frooma, the mother, takes upon herself the support of the family, while her son devotes his time to study. He is attracted in a lukewarm manner to Haskalah, and in a stunning climax, is forced to divorce his wife at the instigation of his extremely orthodox father-in-law, because of his suspected heresy. Pages 70-81 give a good statement of the classic Haskalah doctrine, "Be a Jew in the home and a man abroad". There is also an excellent introductory essay on Lithuanian Jewry by Paul Goodman.

Jewish Life in Lithuania, The Position of Woman, the Haskalah movement

- 21      \*      Bettauer, Hugo. The City Without Jews. Tr. from German by Salomea Neumark Brainin. 189p. Bloch, 1927. HS III and IV and adult.

Anti-semites in Vienna come into power and pass legislation expelling all Jews from the country. This novel describes the results: the financial structure collapses, the prostitutes mourn their most generous patrons, the hotels and cafes bewail the loss of their most extravagant guests, the department stores lose their fashionable trade, the theatre and opera sink to inferior levels. Prices rise, the population becomes impoverished, and to restore prosperity the anti-semitic legislation is repealed.

Bettauer was assassinated for writing this book, but it is only to some extent a fair picture of the Jewish part in the civilization of a country. The Jews are not portrayed as particularly desirable elements of the population. All the consequences which Bettauer describes as attendant upon their expulsion are not evil. Bettauer does not begin to mention the substantial ethical and desirable contributions of the Jew in science, literature and politics. On the whole, however, the book is worthwhile for a statement of anti-semitic thinking and action carried to an extreme.

Jewish problems (anti-semitism)

- 22      Bien, Herman Milton. Ben Beor. 528p. Isaac Friedenwald Co., Baltimore, 1892. Adult.

Ben Beor is Balaam, the Wandering Gentile, the eternal enemy of the Jews who lives throughout the centuries, even as does the Wandering Jew. Contains much interesting material on various highlights of Jewish and secular history from the destruction of the Temple to modern times. Would be more valuable if divorced from its too imaginative setting.

Jewish History (entire)

- 23      \*\*      Bird, Robert. Joseph the Dreamer. 387p. Scribner, 1913. Elem.

An amplification and explanation of the Biblical narration of the life of Joseph, beginning with Jacob's visit to Laban. The language is simple

and clear, and many obscure points are cleared up. The Joseph story begins on p.117. This book could well be used for Bible study, tho it is not in Biblical language.

Bible (Jacob, Joseph)

- 24      \*\*      Blasco-Ibanez, Vicente. The Dead Command. 351p. Duffield & Co., N.Y., 1919. HS and adult.

The romance of a native Majorcan for a Chuetta girl, one of that group of converted Jews, who are still, after many centuries, held apart from their fellow Catholics. An excellent portrayal of the history of this obscure group on pp. 78-89. An interesting picture of the ingrained persistence of prejudice. Only the first part of the book is of Jewish interest.

History (Jews in Spain)

- 25      \*\*      -----, Luna Benamor. 209p. J.W. Luce, Boston, 1919. HS and adult.

A series of short stories, the first of which, Luna Benamor, gives a good picture of Jewish life of the nineteenth century in Morocco as the background to a story of the love of a Spaniard for a Jewess. She refuses to marry him because "you have a land, you have a nation, and you may well laugh at races and religions, placing love above them. We, on the other hand, wherever we may be born, and however much the laws may proclaim us the equals of others, are always Jews, and Jews we must remain, whether we will or no. Our land, our nation, our only banner is the religion of our ancestors. And you ask me to desert it, to abandon my people? Sheer madness!". (p.89)

Jews in Morocco, Jewish problems (intermarriage)

- 26      \*      Brinig, Myron. Singerman. 446p. Farrar & Rinehart, N.Y., 1929. Adult.

The story of a first generation family in the mining town of Silver Bow, Montana. Describes the gradual disintegration of family ties through the process of Americanization and assimilation,

showing this through portrayals of the various children: Joseph marries a Jewess who becomes a Christian Scientist and estranges him from his father; Rachel unknowingly enters into a bigamous marriage and is deserted; Louis, with artistic inclinations, becomes a shoe-salesman; David marries a Gentile prostitute; Sol becomes a boxer; Michael has literary aspirations. A good picture of the development of a Jewish family in a completely non-Jewish environment.

Jewish Life in America ( assimilation)

- 27    \*\*    ----- . This Man Is My Brother. 342p. Farrar & Rinehart, 1932. Adult.

A continuation of the Singermans' history, but far more profound and impressive. Here we meet the third generation of Singermans. They represent in the various personalities varied types of the Jewish personality as it meets the modern world, especially in America. The chief theme is the adjustment of the Jew to himself as a Jew and to his environment. Discusses the problem of inter-marriage soundly by contrasting the relations of two cousins with Gentile men. One marriage is consummated, the other is not. The implicit solution is that the success of intermarriage depends not upon racial or religious factors but upon the personal qualities of the individuals involved. There is a graphic portrayal of the reaction of the intelligent Jew to discrimination in the person of Ralph, who goes insane because of a persecution complex.

The book is comprehensive in scope and gives us a complete picture of the entire range of Jewish life in America. Could be used to advantage in discussion groups.

Jewish Life in America, Jewish Problems (Inter-marriage, anti-semitism)

- 28    \*\*\*    Brod, Max. Reubeni, Prince of the Jews. Tr. from German by Hannah Waller. 340p. Knopf, 1928. Adult.

A first-rate novel on one of the most amazing chapters of Jewish history. The career of Reubeni, messianic pretender in the first half of the sixteenth century. An excellent treatment of the Jewish life of the time, especially in Venice.



Its characterizations are quite close to historic accuracy except in the treatment of Solomon Molcho, whose personal independence and historical importance is minimized. The first half of the book deals with the private life of David and lays the psychological background for his pretension; the second half deals with his efforts to achieve Jewish emancipation thru an alliance of the Christian European powers with the mythical Jewish state in the wilderness of Chabor.

History (Europe in sixteenth century)

- 29 Brudno, Ezra. The Sublime Jester. 364p. Nicholas L. Broun, N.Y., 1924. Adult.

A fictionalized biography of Heinrich Heine, laying emphasis upon the unfolding of his personal life and development. Meager Jewish content.

Jews in Germany (Heine)

- 30 Burstein, Abraham. The Ghetto Messenger. 299p. Bloch, 1928. HS and adult.

Sixty humorous anecdotes of the New York Ghetto, being the adventures of "Abie, the Messenger", a sixty-year old employee of the telegraph company. Reprinted from the Sunday English page of the Jewish Daily News.

Jewish Life in America (the ghetto), Jewish Humor

- 31 \*\* Byrne, Donn. Brother Saul. 487p. Century, 1927. HS and adult.

A biography of Saul of Tarsus. Gives in good detail the life of the first century. The conflict between Hellenic-Roman culture and Judaism is sympathetically and effectively describes through focussing it in the personality of Saul. Beautiful description of various ceremonial observances, especially the Day of Atonement and the celebration following it, though this needs amplification. A good statement of the reaction (probable) of the Jews of the time to Jesus, p.82-83: his acceptance of royal honor while preaching humility, his blasphemy, his magical feats.

History (first century Palestine), Ceremonials, Judaism and Christianity, Jesus

C

- 32      \*\*      Cahan, Abraham. Yekl. 190p. Appleton, 1896. Adult.

A good description of a situation that must have been all too common. A husband precedes his wife to America. After a number of years he sends for her only to find that his tastes and standards have changed while she has not progressed. He is loath to break the habits and friendships that formed during her absence and into which she cannot fit. The consequence is a divorce which is effectively portrayed on p.175.

Jewish Life in America (Immigrant, Americanization)

- 33      -----, The Imported Bridegroom. 256p. Houghton-Mifflin, 1898. HS and adults.

Five short stories of immigrant life in the New York ghetto.

Jewish Life in America (the ghetto)

- 34      \*\*      \*-----, The White Terror and the Red. 430p. A.S. Barnes & Co., N.Y., 1905. Adult.

A novel of the revolutionary youth movement leading up to the assassination of Alexander II. The new czar initiated a policy of firmness, one important element of which was anti-semitism to divert the attention of the masses from revolutionary activity. Cahan describes the part of the Jews in the revolutionary movement.

The government-fostered pogrom is minutely and accurately described on p.319-388.

Jewish Life in Russia (Jews as Revolutionaries, the pogrom)

- 35      \*\*\*      -----, The Rise of David Levinsky. 530p. Harper, 1917. HS and adult

The history of a period condensed into the life of an individual. Begins in Russia c.1870 with the education, primary and Yeshibah, of David Levinsky. This is accurately described and is quite typical.

At the age of twenty he goes to America, a part of the great Russian wave of immigration. Here he learns the garment trade and becomes a sweatshop owner. We read of the economic displacement of the German Jews in this industry through the lower standards of living and labor of the Russian Jew.

History (America, 1885-1910), Jewish life in America (Americanization, garment trade)

- 36 Cannan, Gilbert. Semba. Thos. Seltzer, N.Y., 1924. 309p. Adult.

The story of a young Jew living through the Great War years in England. Much discussion of socialism, together with some reflection upon the position and function of the Jew, this latter being rather diffuse.

Jewish life in England

- 37 ----- . House of Prophecy. 311p. Thos. Seltzer, 1924. Adult.

A continuation of Semba, carrying the characters through the post-war years.

Jewish life in England.

- 38 \*\*\* Church, Alfred John and Seeley, Richmond. The Hammer. 372p. Putnam, 1893. Elem. and HS I and II.

An excellent historical novel of Judah and the Chanukah war. Based on Maccabees I and II, and following the apocryphal account. Amplifies the Chanukah story with accurate and interesting detail.

History (165 B.C.E.), Ceremonials (Chanukah)

- 39 \*\* Cohen, Hyman and Lester. Aaron Traum. 413p. Liveright, 1930. Adult.

Describing the process of Americanization in the New York ghetto. Especially fine treatment of conditions in the sweatshop garment industry, showing the fearful exploitation and the recurrently futile attempts at relief through unionization.

Jewish life in America (Americanization, the garment trade, the ghetto)

- 40 \*\*\* Cohen, Hyman. Tents of Jacob. 367p. Robert McBride, N.Y., 1926. Adult.

An excellent picture of Jewish life in a small Russian town. Based on sound knowledge, it gives authentic information about orthodox ceremonial and religious life. Describes the character of Rafael, a young Talmudist, who is seduced by secular knowledge under the influence of the Haskalah movement and the reaction of the community to his supposed heresy. Good description of the ritual bath, p.2, and Sabbath observance, p.7-9 and p.16-20. The impact of Haskalah told on pp. 264-289.

Jewish life in Russia, Ceremonials, History ( the Haskalah movement)

- 41 \* Cooper, Samuel Williams. Think and Thank. 120p. JPS, 1890. Elem.

The story of the childhood days of Moses Montefiore, dealing especially with his school life and his meeting and overcoming the anti-semitic prejudices of his fellows.

History (Moses Montefiore)

- 42 \*\*\* Copley, Frank Barkley. The Impeachment of President Israels. 124p. Macmillan, 1913. HS and adults.

A fine novelized statement of the pacifist position. Israels, a Jew, is president of the United States. War threatens with Germany. Germany arms, but Israels refuses to follow suit. He is impeached, but in a masterly address, he demonstrates the impossibility of attack against an unarmed, friendly nation. The impeachment proceedings are quashed. The author makes the central figure a Jew because he feels it proper for a Jew to champion again the moral law.

Peace

- 42 \* Cronbach, Abraham. The Jewish Peace Book. 113p. UAHC, 1932. Elem.

Part I contains Biblical, rabbinic and general stories on the theme of peace.

Peace

- 43    \*\*    Crozier, W.P. Letters of Pontius Pilate. 172p.  
J.H. Sears & Co., N.Y., 1928. HS and adults.

Fictitious letters from Pilate to Seneca, giving a very plausible view as to the possible reaction of the Roman governor to his subjects. Quite authentic in historical detail. Covers the period from 26-30 C.E., ending with the trial and crucifixion of Jesus.

History (26-30 C.E.)

D

- 44    \*\*\*    Davis, Elmer. Giant Killer. 373p. John Day Co.,  
N.Y., 1928. HS and adult.

A critical approach to the David story and an excellent story in itself. Joab is presented as the power behind the throne of David who kills his giants for him, and who works only for the accomplishment of one idea -- the unification of Israel.

History (David), Bible

- 45    \*    Delmont, Joseph. In Chains. Tr. Huntley Paterson.  
288p. Hutchinson & Co., London,

Setting in Czaristic Russia, describing the revolutionary activities in which the Jews played a part. The brutality of the officials is portrayed, as well as life in Siberia which was the fate of convicted revolutionists.

An interesting minor theme of a Jewish wife who is raped and gives birth to a child which the community tries to force her to surrender. She is obdurate, however, and on the return of her husband from Siberia, he accedes to her wishes and regards the child as his own.

Jewish life in Russia, the Jew as revolutionary

- 46    \*    Diehl, Ludwig. The Sardonic Smile. Tr. German by  
Louise Willcox. 299p. Houghton Mifflin, 1926. Adult.

A biography of Heine. The conflict between Germanism and Judaism is portrayed, the former influence in Heine's general environment and the latter in

the character of his Uncle Simon. The presentation of Judaism is, on the whole, quite good except for some overemphasis on their money-making proclivities. Gives a good insight into the condition of a Jew torn by the pull of environment on the one hand and by group loyalties on the other. Heine solves the problem by leaving Judaism.

History (Jews in Germany in first half of nineteenth century), Jewish problems (assimilation), Heine.

- 47    \*\*    Dimondstein, Boris. The Call Within. Edited by Lew Earl Winburg. 200p. Bee Dee Publishing Co., N.Y., 1929. HS and adult.

A well-written novel built about an idealistic Jewish revolutionary. Shows what part the Jews played in creating revolutionary sentiment in Russia and their motivations. The condition and treatment of the Jews serves as a background for the recital of Zeitlin's activity.

Jewish life in Russia (the Jew as revolutionary)

- 48    \*    Disraeli, Benjamin. Coningsby. 477p. Longmans, Green, 1911. Adult.

Disraeli's conception of the Jews as a race and their part in the British body politic.

Jews in England, History (Disraeli)

- 49    \*\*    ----- Tancred. 487p. Longmans, Green, 1907. Adult.

A continuation of the ideas of Coningsby but with more Jewish content. An exposition of the relations between Judaism and Christianity, pointing out the debt of the former to the latter. An ardent defense of the dignity and nobility of Judaism. The meat of the book for our purposes is found on pp. 183-196

Judaism and Christianity

- 50    \*\*    -----. Alroy: Ixion in Heaven: Popanilla: The Infernal Marriage. 463p. Longmans, Green, 1919. Adult.

Only the first is of value for our purposes. This is an interesting novel of David Alroy, a messianic pretender of the twelfth century. Shows familiarity with Jewish literature. Alroy rises to greatness, inspired by a vision of Jewish restoration. From this he is diverted by his love for a treacherous daughter of the Calif. His erstwhile supporters desert him and he is captured in battle and put to death.

Of use also for light on Disraeli's attitude towards Judaism.

History (twelfth century), Disraeli

- 51    \*    Drachman, Bernard. From the Heart of Israel. 290p. James Pott & Co., N.Y., 1915. HS and Adult.

Stories and sketches of orthodox Jewish life in Germany, Russia and America. Deal chiefly with the theme of loyalty to Judaism.

Jewish life in Germany, Russia, America (nineteenth century)

## E

- 52    \*    Edwards, Albert. Comrade Yetta. 448p. Macmillan, 1913. Adult.

Good picture of the economic situation of Jews in the sweatshops. The technique of social struggle: striking and picketing. Not particularly Jewish in content but usable for a description of an industry which claims many Jews. The chief characters are Jews.

Jewish life in America (economic condition)

- 53    \*    Eliot, George. Daniel Deronda. 274p. Harper, 1876. HS and adult.

Based on a good study of Jewish life and customs, this novel gives expression to the hopes of the Jewish people for a respected place in the world and voices their hope in a restoration to Palestine.

Zionism

- 54 \*\*\* Emanuel, V.R. The Story of John Paul. 349p. Constable & Co., London, 1923. Adult.

Describes the youthful development of the child of an assimilationist English Jewish family, and his adjustment to his Jewishness and his Christian environment. The main theme is that of anti-semitism in the English school. An exceedingly sensitive and intelligent treatment. Good statement of the child's conception of his religion on pp.40-42.

Jews in England, Jewish Problems (anti-semitism)

- 55 \*\*\* Eyles, Leonora. Shepherd of Israel. 310p. Constable & Co., London, 1929. HS and adult.

A strikingly beautiful biography of Moses, covering his education as an Egyptian prince to the surrender of leadership to Joshua. Shows him as an idealist struggling against the materialism of Aaron and the people. The miracles are explained rationally: the plagues are the result of poor sanitary conditions; the manna is mushrooms. A fine supplement to the Biblical record in harmony with its spirit. Especially fine is the theme that runs throughout of Moses' communion with the divine, culminating in a magnificent presentation of the writing of the Ten Commandments. This is found on pp.235-260.

Bible (Moses, Ten Commandments)

- 56 \* Ferber, Nat J. Sidewalks of New York. 363p. Pascal-Covici, N.Y., 1927. Adult.

Humorous, tragic, realistic episodes of the New York ghetto strung around two illegitimate children. Brings out the bitterness of Jewish poverty and the influence of such an environment in inducing delinquency.

Jewish life in America (Jewish criminality)

- 57 \*\*\* Feuchtangwer, Lion. Power. Tr. from German by Willa and Edwin Muir. 424p. Viking, 1926. HS and adult.

A fascinating, intense, gripping historical novel of the eighteenth century in Germany, picturing the typical court Jew in the person of Jew Seuss and bringing out the condition of the people as a whole. Seuss is the power behind the throne



of Karl Alexander, duke of Wurtemberg. Suess' daughter commits suicide trying to escape an attack by the Duke, and in revenge, Suess topples him from his throne. Feuchtwanger has succeeded in transcribing the essence of the Jewish spirit. The reader faithfully lives through those days.

Jewish history (Germany in eighteenth century)

- 58 \*\*\* -----. Josephus. Tr. from German by Willa and Edwin Muir. 504p. Viking, 1932. HS and adult.

Another tour-de-force by Feuchtwanger. An excellent description of the Jewish communal life and organization in the first century in Rome, Palestine and Alexandria and reaching a magnificent climax in the siege and destruction of Jerusalem and the Temple. Feuchtwanger has the knack of making history live through the transcription of the ideological background into modern terminology. Thus the Sadducees are the "Strict Constitutionalists", the Pharisees are the "Scriptural Believers", the Zealots are the "Avengers of Israel". As history the novel is quite authentic. One begins to understand the play and counter-play of the Jewish parties, the key position of Judea in the plans of Rome, the clash between Greek-Roman and Hebrew culture, the relation of the outland communities to Palestine. The characterizations are excellent. One sees why Josephus has been regarded as both patriot and traitor. Vespasian and Titus come to life as does the figure of Princess Berenice. But surpassing even this is the dramatic portrayal of the hopeless yet brave struggle against Rome for freedom.

History (first century in Rome, Alexandria and Palestine)

- 59 \*\*\* Fisher, Richard. Aviva. 288p. Selwyn & Blount, London, 1928. HS and adult.

An excellent novel of modern Palestine. Shows a good grasp of the chief problems of the Zionist movement: Judeo-Arab relations and relations with the mandatory power. Discusses the attitudes of various parts of public opinion towards Zionism: British, Arab and American. The treatment is

quite impartial. Goes into detail as to all possible motives and methods is furthering the cause of Zionism. Describes accurately the hotbed of agitation that is Palestine, leading up to the riots of 1929 which are predicted to the month. The love story of Aviva and Foorster, an unfriendly American reporter, ties the story together effectively.

#### Zionism

- 60 \*\* Fleg, Edmond. The Boy Prophet. 157p. Tr. from French by D.L. Orna. Ernest Benn, London, 1928. HS and adult.

A beautifully written account of the awakening of Jewish consciousness on the part of a child of French-Jewish assimilationist parents. Describes the attraction of the personality of Jesus and of Catholicism.

#### The Jewish religion

- 61 \*\*\* -----. The Life of Solomon. Tr. French by V.G. Garvin. 239p. V. Gollancz, London, 1929. Adults.

A biography of Solomon in legend. Selections from the various biblical books ascribed to Solomon are motivated by being placed in a connected background of Solomon's activity.

#### Bible (Solomon, Ecclesiastes, Song of Songs, Proverbs)

- 62 \* Franzos, Karl Emil. The Jews of Barnow. Tr. German by M.W. MacDowall. 334p. Appleton, 1883. Adult.

Stories of the Galician ghetto. Fairly interesting pictures, not very sympathetic and emphasizing certain superstitious practices such as the marriage at the grave to avert a plague and other folkloristic practices.

#### Jewish life in Galicia

- 63 \*\*\* Friedlander, Gerald. Jewish Fairy Tales and Stories. 103p. Dutton, 1920. Elem.
- Nine beautifully told tales, nearly all drawn from traditional sources.

Jewish tales. Teacher's reservoir.

G

64. \*\*\* Gaer. Joseph. The Magic Flight. 181p. Frank-Maurice, Inc., N.Y., 1926. Elem.
- Fairy tales and legends, many of midrashic flavor and inspiration, excellently told through the "grandmother" device. Suitable for reading aloud.

Jewish tales. Teacher's reservoir.

- 65 \*\*\* ----- The Burning Bush. 333p. Sinai Press, Cincinnati, 1929. Elem.
- A midrashic supplement to the Bible. Told in a beautiful fashion for children and magnificently illustrated.

Jewish tales. Teacher's reservoir

- 66 \*\*\* ----- The Unconquered. Sinai Press, Cincinnati, 1932, 359p. Elem.
- Stories from Biblical, apocryphal, midrashic and talmudic sources told for children.

Jewish tales. Teacher's reservoir

- 67 \*\* Gabriel, Gilbert W. The Seven-Branched Candlestick. 189p. Bloch, 1917. HS.

Anti-semitism encountered by a young American Jew in public school, military school and college. A good treatment of the fraternity situation as it exists on many campuses.

Jewish problems (anti-semitism in American schools)

- 68 \* Garstin, Norman. Empty Hands. 288p. Besant & Co., Ltd., London, 1930. Adult.

After a lengthy introduction about life in the diamond fields of Kimberley and the establishment of a family fortune, the book swings into its main theme of intermarriage. Both principals are intelligent; the parents on each side object. This phase of the problem is fairly well treated, but the book gives no answer.

Jewish problems (intermarriage)

- 69 \* Goiten, E. David. Wonderful Tales of a Wonderful People. 229p. Dutton, 1924. Elem.

Bible stories from Abraham to Moses told in a conversational style and amplified by aggadic material. Many obscure points are clarified. Sometimes parallel stories from other mythologies are introduced, e.g., the story of Agamemnon, and Iphigenia with that of Abraham and Isaac.

Bible, Teacher's reservoir

- 70 \*\*\* Gold, Michael. Jews Without Money. 309p. Liveright, 1930. Adult.

The Jewish ghetto in New York seen through the eyes of a growing boy. A bitterly realistic picture of poverty and sordidness and vice which is, unfortunately, all too true. One understands why Gold is a leading communist. A person who grows up in the environment he describes must will to change the social order which makes the ghetto possible.

Jewish life in America (the ghetto), Jewish criminality

- 71 \*\* Golding, Louis. Forward From Babylon. 307p. Christopher's, London, 1920. Adult.

Setting in the English ghetto. Phillip Massel is engaged in a struggle for freedom, first from the rigid demands of his orthodox father and the cheder, which he achieves by winning a public school scholarship; secondly, from the restrictions of Judaism which he exchanges for the universalism of socialism;

and thirdly, from the inhibitions of adolescence. The first section of the book gives a good description of the cheder and its characteristic pedagogy.

Jewish life in England (orthodoxy, education)

- 72    \*\*    ----- . Day of Atonement. 270p. Knopf, 1927. Adult.

A mystical study in the psychology of sin and conversion. Leah, the daughter of an orthodox Russian family, feels that she has committed a sin in her relations with a peasant and attributes her father's sudden death to that sin. She becomes rigidly pious. She marries Eli, a brilliant young Talmudist, but leaves the country with him on the outbreak of a pogrom for which she again holds herself responsible. They go to England where Eli prepares for the rabbinate. However, he becomes converted to Christianity, falling in love with the personality of Jesus, and engages in missionary activity among his people. Eli's activity reaches a climax when he preaches Christianity in a synagogue on Yom Kippur, and Leah kills him.

Jewish life in Russia and England, Conversion

- 73    \*\*\*    ----- . Give Up Your Lovers. 287p. Cosmopolitan Book Corp., N.Y., 1939. Adult.

A continuation of "Forward From Babylon". Philip Massel falls in love with gentile Ruth Manning. From inferiority on his side and prejudice on hers, they win through to a realization of their love. However, the unspoken opposition of his father and her mother cause them to renounce each other. The opposition of their parents is based on the feeling that like should marry like. In a minor plot describing the relation of Philip's sister and her Jewish fiancée, Golding intimates that interbreeding may lead to degeneration, and that the infusion of new blood may be a revitalizing force. Finally Philip and Ruth do marry, and the conclusion seems to be that intermarriage is not undesirable. There is in general in this book a fine treatment of Christian-Jewish relation.

Jewish Problems (intermarriage), Jew and Gentile

- 74    \*\*    -----. Magnolia Street. 526p. Farrar & Rinehart, 1932. Adults.

Judaism and Christianity confront each other on opposite side of Magnolia Street in London. A long, intimate and detailed picture of the relationships between the two groups as groups and between the individuals composing the groups, with the major emphasis upon the Jewish side. Describes accurately the life of the lower middle classes. Covers the period c.1910-1930. Of the many sub-plots, all of which are dexterously handled, the most interesting for our purpose is the one dealing with intermarriage. Both groups are shocked, but Golding seems to give implicit sanction in the personage of the Jewish girl's mother.

Jewish life in England, Jews and Gentiles, Intermarriage

- 75    \*    Goldsmith, Milton. Rabbi and Priest. 314p. JPS, 1891. HS and adult.

A novel of Jewish life in Russia during the last half of the nineteenth century. Describes the general economic and social condition. The attitude of the church and the government toward the Jews is portrayed, especially the pogroms and persecutions instituted after the assassination of Alexander II.

The theme on which the story hangs concerns two brothers who are taken as Cantonists. They escape en route. One makes his way to relatives and becomes a rabbi; the other is befriended by Gentiles is reared as a priest, and becomes an anti-semitic agitator whose eyes are opened only after it is too late to check a pogrom which he has incited. There is a good criticism of orthodoxy and a statement of the motives and sanctions of ceremonial reform on pp. 110-120, put into the mouth of a visitor from America.

Jewish life in Russia

- 76 \* Gordon, Samuel. A Handful of Exotics. 297p. Methuen & Co., London, 1897. Adult.

Stories of Russian Jewish life with the exception of "The Migration of St. Sebastian" and "The Ascent Into Heaven".

Jewish life in Russia

- 77 \*\* \*----- Strangers At the Gate. 458p. JPS, 1902. ~~Ad.~~ Adult.

More stories of Jewish life in the Pale on various folk themes. "Daughters of Shem" is concerned with the problem of intermarriage; "Towards the Sunrise" deals with Zionism.

Jewish life in Russia, Jewish problems (intermarriage, Zionism)

- 78 \* ----- The Ferry of Fate. 269p. Duffield & Co., N.Y., 1907. ~~Ad.~~ Adult.

An exciting melodramatic novel of Czaristic Russia. Baruch and Nyman are ~~two~~ friends whose school careers are cut short by anti-semitic legislation. Baruch's non-Jewish appearance gains for him the opportunity of advancement through conversion. Nyman returns home to become a ferryman. On a visit home Baruch learns that his parents have been killed as the result of negligence on the part of the governor of the district. He plans revenge, intending to use the governor's daughter as a tool. His determination is strengthened by the information that the governor is planning to hide his peculations by inciting the peasantry against the Jews. However, Baruch falls in love with the governor's daughter, and it is left to Nyman to kill the governor and himself by sinking the ferry-boat during a crossing. This awakens in Baruch a feeling of loyalty to his people, he leaves his beloved and returns to Judaism.

Jewish life in Russia (anti-semitism), Jewish problems (conversion)

- 79    \*\*    ----- . God's Remnants. 378p. Dutton, 1916.  
HS and Adult.

Short stories of Jewish life in Russia. "The Riots", p.86 describes the official-conducted pogrom.

Jewish life in Russia

- 80    \*    \*----- . The Lost Kingdom. 219p. Shapiro, Valentine & Co., London, 1926. HS.

A novel having as its historical basis the destruction of the kingdom of Chazaria by the Varangian prince, Svyatoslav I c.968 C.E. Unfortunately this valuable nucleus is obscured by a love story and a great deal of unnecessary detail.

History (Chazars)

## H

- 81    \*    Haggard, Henry Rider. Margaret. 354p. Longmans, Green, 1907. HS.

A stirring adventure tale, placed in England and Spain during the reigns of Henry VII and Isabella. One of the chief characters is a Marrano who explains his position and secret loyalty on p.61-63. The story of his persecution and escape from the inquisition forms a secondary plot.

History (Spain in 1500c.)

- 82    \*    ----- . Belshazzar. 306p. Doubleday-Doran, 1930, HS.

A story placed in Egypt and Babylonia in the time of Daniel and Belshazzar. Good picture of the intrigues between the two countries, The Jewish content is overshadowed by a love story, but there is a good description of the scene of the handwriting on the wall on p.288.

Bible (Daniel)



- 83 \*\*\* Hamilton, Cosmo. Caste. 347p. Putnam's, 1927.  
HS III and IV and adults.

A gripping, honest story on the theme of inter-marriage and prejudice. Farquhar and his wife are tremendously disturbed by the announcement of the engagement of their daughter to Max Lorberstein. After meeting him, however, they decide to give their consent. Max's father had abjected strenuously also, but he too is won over. The friends of both families, however, wreck the match by their insistence on caste loyalty, especially the Christians who make Max conscious of his Jewishness in an unpleasant manner. This is a thoughtful piece of work, viewing marriage as a social phenomenon as well as the concern of the two people and striking to the roots of the problem. Contrasts one loyalty against another as well as prejudice and intolerance against prejudice and intolerance. The conclusion is that inter-marriage might be a solution to the problem of prejudice, tho the case for intra-marriage is rather incompletely stated.

Jewish problems (intermarriage, prejudice)

- 84 \* Harding, John. The Gate of the Kiss. 403p.  
Lothrop Publishing Co., Boston, 1902. HS.

A historical novel in the days of Hezekiah, the king of Judah. The interpretation of Isaiah's influence does not agree with that of Battenweiser. Here Isaiah is a political and the power behind the throne.

History (Judah c. 720 B.C.E.)

- 85 \*\*\* Harris, Eleanor E. The Game of Doeg. 189p.  
JPS, 1914. Elem.

Story of Saul and David. Interesting amplification of the Biblical narrative and fairly accurate in emphasis and detail. The only distortion is in the magnifying of the importance of Doeg.

Bible (Saul and David)

- 86 \* Hattany, Ludwig von. Bondy, Jr. Tr. German by Hannah Waller. 373p. Knopf, 1931. Adult.

Presenting three generations of the Bondy family in Hungary, c.1800-1900, dealing particularly with their economic activity. A typical picture of the rise of a great family and fortune. In the school life of the title character, we are introduced to the Hungarian variety of antisemitism.

Jewish life in Hungary. Jewish problems (antisemitism in Hungarian school)

- 87 \*\*\*\* Hewes, Agnes Danforth. Spice and the Devil's Cave. 33lp. Knopf, 1930. Elem. and HS.

A magnificent story of the background of de Gama's voyage around the Cape of Good Hope, describing Jewish contributions to the explorations of the period, especially the contribution of Abraham Zacuto. Miss Hewes invents the character of Abel Zacuto to avoid distorting that of Abraham who, in reality, is the figure described. Good description of the Jewish reaction to the Spanish and Portuguese inquisitions.

History (Jews in Spain ~~1492~~ c.1500, Abraham Zacuto),

# I

- 88 Illiowizi, Henry. The Wierd Orient. 360p. Henry T. Coates & Co., Philadelphia, 1900. Adult.

Two of these stories have Jewish interest. "The Doom of Al Zameri" is a legend of the wandering Jew, but the reason for his punishment is his construction of the Golden Calf. "King Solomon and Ashmodei" retells the talmudic legend of the relations between the king and the demon.

Teacher's reservoir, Jewish tales.

- 89 \*\* Isaacs, Abram Samuel. Step By Step. JPS, 1910. 160p  
Elem.

A biography of Moses Mendelssohn describing his intellectual development. Various moments in his

pegs on which are hung various interesting historical anecdotes.

History (Moses Mendelsohn)

- 90 ----- . The Young Champion. 196p. JPS, 1913.  
Elem.

Describing one year of the youth of Grace Aguilar.

History (Grace Aguilar)

- 91 \*\* ----- . Under the Sabbath Lamp. 258p. JPS, 1919.  
HS.

Interesting stories of Jewish life dealing chiefly with various aspects of ceremonial and congregational life. "The Old Shofar", p.23, tells a Rosh Hashonah story. "The Trendele", p.71, describes a Chanukah incident.

Ceremonials (Rosh Hashanah, Chanukah)

- 92 \*\* Ish-Kishor, Sulamith. The Heaven on the Sea. 19lp.  
Bloch, 1924. Elem.

Tales drawn from traditional and other sources.

Jewish tales, Teacher's reservoir

## J

- 94 \*\* Jabotinsky, Vladimir E. (Altalena). Judge and Fool.  
348p. Tr. German by Cyrus Brooks. Liveright, 1930.  
Adult.

A biography of Samson told in a fascinating way. Replete with incidents which, though fictitious, may well have happened. Explains the miraculous occurrences rationally. Thus, his capture by the Philistines was not due to loss of strength because he was shorn but because of shame.

Bible (Samson)

- 95 \*\*\* Jacobs, Joseph. As Others Saw Him. 217p. Houghton-Mifflin, 1895. HS and adults.

A fine presentation of the life and teachings of Jesus as supposedly seen by a contemporary. In a sense it explains the "rejection" of Jesus by the Jews. Deals with the essential problems: the Jewishness of his teachings, his conception of the law, his attitude toward his contemporaries, the disappointment of the people because of his refusal to lead a national revolt against Rome, the reasons for his delivery to the Romans by the Sanhedrin.

History (first century), Judaism and Christianity, Jesus

- 96 Jansen, Werner. The Light of Egypt. Tr. German by William Drake. 307p. Brentano, 1928. Adult.

An unusual interpretation of the Exodus. Moses is presented as the illegitimate son of Amram and Pharaoh's daughter. The Jews in Egypt are portrayed in an unfavorable light as commercial parasites and as an unassimilable ~~xxx~~ element in Egyptian national life. Even Amram advises Merneptah Pharaoh, "Your only salvation is to drive them out". Moses comes to save the Jews from being "slaves and overseers, spying and cheating, praying to ludicrous gods... They shall till their own soil, create their own means of livelihood, hold and harbor their own God". Pharaoh permits the Hebrews to leave on condition that they do not take their wealth. To this Moses agrees, but the leaders of the people smuggle out the gold in the caskets presumably containing their dead. When the Egyptians pursue, the people riot against Moses, and only the drowning of the soldiers in the Red Sea quiets the people. The book is evidently a criticism of the Jews of today put back into an Egyptian frame.

Bible (Exodus, Moses), Jewish problems (anti-semitism)

- 97 \* Kandel, Aben. Rabbi Burns. 312p. Covici Friede, 1931, Adult.

A bitter criticism of reform congregational life, both of the rabbi and congregation. Synthesizes the worst elements of various rabbis and congregations into a picture which, though tremendously exaggerated, is not without some justification. The book is usable though pornographic.

Jewish life in America (reform)

- 98 \* Kelly, Myra. Little Citizens. 353p. McClure, Phillips & Co., N.Y., 1904. Upper Elem. and HS.

Stories of Jewish children in a New York public school and their relations with Gentile, Jewishly uninformed, teachers. Mostly humorous in nature, the conflict between orthodox home mores and the lessons of the school are sometimes tragic.

Jewish life in America (Americanization)

- 99 \* Kennedy, Walker. Javan ben Seir. Stokes, 1898. 291p. Elem and HS.

An adventure tale built around the flight of Javan ben Seir to Hebron, one of the seven cities of refuge, after he is accused of murder. Based on the period immediately following Solomon.

Bible (cities of refuge)

- 100 \*\* Kent, Louise Andrews. Two Children of Tyre. 233p. Houghton, Mifflin, 1932. Elem.

Not Jewish primarily but describes to some extent the Hebrew-Tyrian relations in the time of Solomon and gives an excellent picture of the civilization and customs of the period. Excellent format.

History (Solomon)

- 101 \*\* King, Marion. Amnon: Lad of Palestine. 90p. Houghton, Mifflin, 1931. Elem.

Story of modern life in Palestine reaching a climax in the Purim celebration in Tel-Aviv.

Jewish life in Palestine

- 102 \*\*\* Kobrin, Leon. A Lithuanian Village. Tr. Yiddish by Isaac Goldberg. 193p. Brentano, 1920. Adult.

A realistic and profound psychological study of Jewish life in a Lithuanian village. No central character, but there is a complete revealment of the soul of the people. A fine presentation of the ceremonials of Sabbath, Yom Kippur, Purim, Simchath Torah.

Jewish life in Lithuania (ceremonials)

- 103 \* Kompert, Leopold. Christian and Leah and other Ghetto Stories. Tr. German by Alfred S. Arnold. 246p. Macmillan, 1895. Adult.

Three long stories of Jewish life in the German ghetto. The title story describes the romance of a Christian orphan adopted by a Jewish family who falls in love with the daughter of his benefactors. Parental opposition keeps them apart.

Jewish life in Germany (nineteenth century)

- 104 \*\*\* Kuprin, Alexander. Sulamith. Tr. Russian by B. Guilbert-Guerney. 159p. Nicholas L. Brown, N.Y., 1923. Adults.

A beautifully written, erotic story of the love of Solomon and Sulamith. The Song of Songs is the dialogue between them. Also contains many interesting legends about Solomon.

Bible (Solomon, Song of Songs)

L

- 105 \*\*\* Lacratelle, Jacques de. Silbermann. Tr. French Brian Lunn. 191p. Boni & Liveright. HS III and IV and adult.

Can a Jew become an integral part of his environment? Answered in the negative by this story of the friendship between an idealistic French youth and Silbermann the Jew. There is a brilliant discussion of this question on p.157-170, together with an analysis of the effect of anti-semitism upon a sensitive soul.

Jewish problems (antisemitism in France)

- 106 \*\*\* Landman, Isaac. Stories of the Prophets. 280p. UAHC, Cincinnati, 1916. HS and adult.

Stories of Amos, Hosea, Isaiah, Micah and Jeremiah. Explains their work and preaching by placing them into a fairly accurate historical background which motivates their activity. Presents the social, economic and political backgrounds of the various periods.

Bible (the prophets), History (Israel c.780 to the exile)

- 107 • Laurie-Walker, Agnes. Hadassah, Queen of Persia. 129p. Robert Scott, London, 1912. HS.

An amplification of the book of Esther with some minor modifications.

Bible (Esther)

- 108 \*\* Lazarre, Jacob. Beating Sea and Changeless Bar. 133p. JPS, 1905. HS and adults.

Four short stories, each portraying a different period of history but on the same theme: the love of a Jewish girl for one outside her faith but ending in the renunciation of her love for her religion. The historical backgrounds are the Assyrian captivity, the Maccabean War, the Spanish Inquisition and modern America. Written in a beautiful fashion. The last story "So Hesitate", p. 95 is the most explicit and points the others.

Jewish problems (intermarriage)

- 109 \*\*\* Lears, Rufus. Kasriel, the Watchman. 311p.  
JPS, 1925. HS and adult.

Idyllic short sketches of various characters in the New York ghetto. The sections, "Kasriel the Watchman", "Perl the Peanut Woman", and "Feivele the Fiddler" describe three characters in the New World, cut off from their roots in the Old, and warmed only by the memory of better days in the past.

Jewish life in Russia and America

- 110 \* Lehmann, Markus. Akiba. Tr. German Aaron Schaffer. 367p. Jewish Forum Publishing Co, N.Y., 1925.  
HS and adult.

Agadic and traditional material about Rabbi Akiba arranged and expanded to form a biographical narrative. Really a history of Judaism in the first century according to the Talmud.

History (first century)

- 111 Lesser, Bruno. Children of Men. 311p. McClure Phillips, N.Y., 1903. HS and adults.

Short stories of New York Jewry.

Jewish life in America

- 112 \*\*\* ----- With the Best Intentions. 348p.  
Hearst's International Library Co., N.Y., 1914.  
HS and adult.

An excellent humorous novel of the New York Ghetto centered around the adventures of Lapidowitz the schnorrer. Typical Jewish humor.

Jewish humor

- 113 \* Levertoff, Beatrice. Prisoners of Hope. 104p.  
Faith Press, Ltd., London, 1922. Adult.

A delicate, subtle story whose message is that Judaism will find its fulfillment in the acceptance by Jews of Jesus as the Messiah, and that Christianity



will find its fulfillment when it lives up to the teachings of Jesus. The mission of Israel is to embody in its life the teachings of Jesus and to teach the true religious life to the Gentile world.

Judaism and Christianity, Jewish problems (conversion)

- 114 \* Levin, Meyer. Yehuda. 374p. Cape and Smith, 1931, Adult.

A picture of life in a socialistic k'vutzah in Palestine. Various aspects of chalutz life are described: the struggle for economic subsistence, social life and organization, Arab relations.

Jewish life in Palestine, Zionism

- 115 Levine, Joseph Cooper. Echoes of the Jewish Soul. 72p. Bloch, 1931. Adult.

A short anthology of stories from the modern Hebrew. "The Spanish Exile" by ben Avigdor and "Eulogy" by Berditzewski describe a pogrom. "Souls of Israel" by Rabinovitch portrays various personality types.

Jewish life in Russia

- 116 \*\*\* Levinger, Elma Ehrlich. Jewish Holiday Stories. 192p. Bloch, 1918. Elem.

Short stories around the holiday cycle drawn from incidents of modern life. Only in some stories is traditional material, and here only incidentally.

Ceremonials (holidays), Teacher's reservoir

- 117 \*\*\* ----- Playmates in Egypt. 130p. JPS, 1920. Elem.

Interesting stories on the holiday cycle. The material is freshened through the introduction of new characters, all children, in whose lives the significance of the holidays is portrayed.

Ceremonials (holidays), Teacher's reservoir

- 118 \*\*\* -----. IM Many Lands. 143p. Bloch, 1923. Elem.

Stories showing how Jews in various countries of the diaspora observed the holidays. Each story is prefaced by a description of the holiday and its historical background.

Ceremonials (holidays), Teacher's reservoir.

- 119 \*\*\* -----. Grapes of Canaan. 353p. Stratford Co., Boston, 1931, HS and Adult.

An excellent novel of Jewish life in America during the first quarter of the twentieth century. Gives a comprehensive picture of the progress of a Russian immigrant family to fortune and reform. Through the medium of the Kupper family, it describes every phase of Jewish religious, communal and family life. Especially good for the treatment of congregational and organizational politics and for the depiction of certain Jewish types, notably the Jewish social climber.

Jewish life in America

- 120 \*\*\* Lewisohn, Ludwig. The Island Within. 350p. Harper & Brothers, 1928. HS and adult.

An absorbing study in Jewish psychology. Describes the evolution of a Jewish family over four generations. Begins c.1825 in Russia with Rev Mendel whose orthodoxy is diluted by a desire for secular knowledge. His son Ephraim, carrying the process of assimilation one step further, moves to Germany, becomes "enlightened" and rich, but loses one son to Christianity. Another son, Jacob, migrates to America. In the life of Jacob's son, Arthur, the book swings into its main theme, a contrast of Jewish and Gentile psychologies. Through Jacob's experiences we are made to see the fundamental differences between Jew and Gentile, the costly toll levied by the majority upon its minority groups, the impossibility of assimilation. Lewisohn's answer to the Jewish problem is a frank acceptance of Jewish values founded on a thorough knowledge of Jewish life. This will provide an island within of strength and resoluteness.

Jews and Gentiles, Jewish problems (intermarriage, assimilation, antisemitism)

- 121 \*\*\* ----- . The Last Days of Shylock. 222p.  
Harper & Brothers, 1931. HS and adult.

Ostensibly a continuation of the story of Shylock, but in reality a remarkably complete and accurate history of Jewish life in sixteenth century Europe. Shylock meets Reubeni (p.27), witnesses the auto-da-fe at Ancona in May 1556, and goes to Tiberias to assist Joseph Nassi in his colonization dream. Some of the historical characters found in the book are Joseph Nassi, Solomon Molcho, Joseph Mantion and Mohammed Sokolli. These are presented with close fidelity to historical fact.

History (Jews in Europe in sixteenth century)

- 122 \*\*\* ----- . This People. 298p. Harper & Brothers, 1933. HS and adult.

Five long short stories. "The Saint" presents the conflict between an assimilationist, universalistic father and his son who returns to orthodoxy. The characterization and motivation is not too good, but the story has value as a plea for a strong Jewish consciousness and for a criticism of the "ethical culture" point of view. "The Bolshevik" explains communism as a compensation for personal and national inferiority. "A Writ of Divorcement" contrasts the Jewish and Gentile approach to sex, picturing the Jewish as natural and the Gentile as repressed and inhibited. "The Romantic" discusses the impossibility of assimilation and identification with the majority. Assimilation is impossible, first, because the Gentiles will not accept the Jew, and secondly, because the Jew lives on a different plane of reality than the Gentile. "By the Waters of Babylon" retells the story of Purim, placing modern attitudes and motivations in the Purim framework and hinting at Zionism as an answer to persecution.

Jewish problems (assimilation, antisemitism),  
Jew and Gentile

- 123 \*\*\* Lowe, Corinne. Saul. 347p. James McCann & Co., N.Y., 1919. Adult.

A realistic story of the garment industry in New York. Describes to the last detail the ethics and practices of an industry which has absorbed many Jews.

Jewish life in America

- 124 \* Ludlow, James Meeker. Deborah. 406p. Fleming H. Revell, 1901, HS.

An interesting and well-told story utilizing the historical material of the Maccabees.

History (165 B.C.E.)

- 125 \*\*\* Lurie, Rose. The Great March. 228p. UAHC, 1931. Elem.

Post-biblical stories for children beginning with the destruction of the temple and continuing to the Spanish exile. Nearly all are built around some historical personality, and the book could well be used in connection with Cycle I. Written for children and show a sound understanding of the requirements of a child's story.

History (post-Biblical)

### M

- 126 \* Miller, Sara. Under the Eagle's Wing. 229p. JPS, 1899. Elem.

Joseph becomes an apprentice under Maimonides, successfully executes an important mission to the Sultan, overcoming many difficulties on the way. Portrays the influence of Maimonides and tells something of the relations of the Jews with the Mohammedans.

Jewish life in Egypt (twelfth century)

- 127 Millin, Sarah Gertrude. The Coming of the Lord. 284p. Liveright, 1928. Adult.

The theme is that of group and racial relations. A religious meeting of blacks in South Africa brings to a climax the relations of several groups: Jew and Gentile, German and English, white and black.

Jew and Gentile

- 128 \* Moore, Bertha Pearl. Sarah and Her Daughter. 521p. Thos. Seltzer, N.Y., 1920. HS and adult.

The economic struggle in the New York ghetto. Two chief characters: a mother who assume the burden of family support because of her husband's insistance on Sabbath observance and his consequent inability to find a good position; and a daughter who leaves home to make her way independently. There is a good treatment of the charity institutions and their mechanical handling of the poor.

Jewish life in America (ghetto)

- 129 \*\*\* Morton, Leah. I Am a Woman and a Jew. 362p. J.H. Sears & Co., N.Y., 1927. HS and adult.

The daughter of an orthodox Jewish family marries a gentile, despite the opposition of her parents. She feels that intermarriage does not mean leaving her people, for she is still bound to them by cultural and historical ties. Her children are given no Jewish education, though she wants them to share her love for Judaism. After they encounter antisemitism at school, she instructs them, in the hope that they will retain her Jewish loyalties. However, it is difficult to see how this is possible. Her own attitude toward Judaism is the result of her childhood conditioning, and they lack this. There is a good description of antisemitism encountered in her career as a social worker.

Jews and Gentiles, Jewish problems (intermarriage, antisemitism)

- 130 \*\* Mosely, Sidney A. A Singular People. 256p. Stanley Paul & Co., London, 1921. HS and adults.

A story of English Jewish of the same general type as Zangwill's "Children of the Ghetto". The chief problem it discusses is the adjustment of the Jew to the Gentile environment, and Zionism is implied as the answer. Interesting portrayals of various Jewish types.

Jewish life in England

- 131 \*\* Mosenthal, Solomon Herman von. Stories of Jewish Home Life. Tr. from German. 38lp. JPS, 1907. HS and adult.

Six stories of orthodox German Jewish life, giving a good picture of ceremonial and communal activity.

Jewish life in Germany

- 132 \*\* Mowshay, Ben. Fraudem Bear. 286p. Hurst & Blackett, Ltd., London, 1928. HS and adult.

The process of assimilation in England, describing immigrant and first generation Jews and those who would forget that they are Jewish. An intimate and detailed picture of Jewish life in England through the medium of the central character who goes from scholarship to scholarship until he finally wins one to Oxford. Especially good is the presentation of the charity workers and philanthropists among the English Jews.

Jewish life in England

- 133 \*\* -----. The Seeker Finds. 287p. Hurst & Blackett, Ltd., London, 1928. HS and adult.

Fraudem Bear dealt with the adjustment of Davis to his Jewish environment. Here we find the problem carried into the field of Jewish-Gentile relations. Davis becomes a successful lawyer and in the course of his climb comes into contact with the gentile world. This discussion reaches a climax in a conversation between Davis and his employer (p.165-175) on the psychology of the Jew and in a stirring statement of the mission of the Jew as a unifying force in civilization on p.276-287.

Jews and Gentiles

N

- 134 \*\*\* Nathan, Robert. Jonah. 212p. Robert M. McBride, N.Y., 1925. Adult.

A bitter, scorching satire on the psychology of prophetic idealism, magnificently and trenchantly written. It is a purported biography of Jonah, telling the story of his life before he is sent to Nineveh and answering the question raised by his refusal to go.

Jewish humor

- 135 Neuman, Berman Paul. Simon Brandin. 301p. Doran, 1913. HS and adult.

Brandin vows revenge upon Russia for the pogrom in which his parents were killed. He devotes his life and fortune to the entrapment of the officer responsible for the pogrom, but when his end is gained and the man is in his power, Brandin releases him. The problem which the book raises is that of the use of force, i.e., assassination, as a means of combatting antisemitism.

Jewish problems (antisemitism)

- 136 \*\*\* Nyburg, Sidney L. The Chosen People. 363p. Lippincott, Philadelphia, 1917. Adult.

A complete and detailed picture of an American reform congregation, especially of the problems and issues confronting the rabbi, but including such questions as the schism between orthodoxy and reform, German and Russian, and the relations of the congregation to the Jewish and Gentile community at large. The central figure is that of a young rabbi, fresh from the seminary and burning with prophetic idealism, who is faced with the problem of realizing these ideals during a clothing factory strike in which the president of his congregation is involved. He does not surrender his ideals, but he comes to understand that the problem of achieving social justice is more than one merely of stating the need and logic of justice. In a minor theme of the relations of the rabbi with a gentile girl, the problem of intermarriage is well handled.

Jewish life in America, Jewish problems (intermarriage)

- 137 \* Oppenheim, James. Doctor Rast. 316p. Macmillan, 1919. HS and adult.

The New York ghetto seen through a doctor's eyes. Describes the extreme poverty and the effect of this and the sweatshop on health.

Jewish life in America

- 138 \*\*\* Ornitz, Samael. Haunch, Paunch and Jowl. 300p. Boni & Liveright, 1925. Adult.

A realistically bitter picture of the New York ghetto. Begins with the childhood of the central character and describes the gang life and the petty theivery which characterized it. Traces his development as a Tammany politician.

Jewish life in America

P

- 139 \*\*\* Padover, Saul K. Let the Day Perish. Cape and Ballou, N.Y., 1932. Adult.

Sharp and gripping sketches of the fortunes of a small village of Jews during the Great War. Through them runs the bitter thread of the anti-semitism, especially the Polish variety, ~~fall~~ particularly on pp. 134-161. Tells of the attitude of the American Polish soldiers under General Haller. This seems to have varied not a whit from the domestic brand of anti-semitism.

Jewish life in Poland, Jewish problems (antisemitism)

- 140 \* Page, Thomas Nelson. John Marvel, Assistant. 573p. Scribner's, 1910. HS and adult.

A young lawyer is inspired to fight social corruption through the inspiration of his friendship with a Jew and a young minister. In Chapters I, II, and III is presented a good picture of antisemitism in an American college. The rest of the book is of negligible value for our purpose.

Jewish problems (anti-semitism in American college)



- 141 \*\* Pascheles, Wolf and others. Jewish Legends of the Middle Ages. 152p. Robert Scott, London, 1912. Elem.

Stories about various historical personalities: Rashi, p.25; Maimonides, p.37 and 109; Ibn Gabirol, p. 53.

Jewish Tales, Teacher's reservoir

- 142 \* Paul, Elliot Harold. Indelible. Houghton, Mifflin, 1922, 297p. Adult.

The story of the love of a gentile boy for a Jewish girl. He grows up in a small town and holds the small town prejudices; she is an immigrant. They meet at school, fall in love, and marry. There is no discussion of intermarriage as such, but the reactions of the two to Judaism and Christianity are presented.

Jew and Gentile

- 143 \* Pendleton, Louis. Lost Prince Almon. 218p. JPS, 1898. Elem.

The adventures of Yehoash, king of Judah, from the time he leaves his hiding place in the Temple to his coronation. Attempting to escape the soldiers of Athaliah, he meets with many thrilling adventures.

History (Judah c.837)

- 145 \*\*\* Perez, Isaac Loeb. Bontsche the Silent. 259p. Stanley Paul & Co., London, 1911. Tr. from Yiddish by A.S. Rappoport. Adult.

Twenty-five excellent stories of Jewish life in Russia. Masterly in their handling of the ceremonial and ritual background. Especially recommended are "Bonsche the Silent", "Marriage", and "If Not Higher".

Jewish life in Russia

- 146 \*\*\* ----- Stories and Pictures. Tr. Yiddish  
Helena Frank. 450p. JPS, 1906. Adult.

Similar in scope to "Bontsche the Silent", from  
which several stories are reprinted.

Jewish life in Russia

- 147 Pier, Garrett C. Hidden Valley. 236p. Strat-  
ford Co., Boston, 1925. Adult.

A novel of the Exodus embodying some of the crit-  
ical material, especially the Kenite hypothesis.  
There are several good pictures of Egyptian life,  
in particular one of the burial of Rameses II.  
Its chief value for our purpose lies rather in its  
attitudinal approach than in its historical accuracy.

Bible ( Exodus)

- 148 \* Poliakoff, Salomon. The Rejected Messiah. 289p.  
Boni, 1928. Adult.

A sympathetic portrayal of the activity of Sabbatai  
Zevi, picturing him rather as sincerely believing  
in his messiahship than as a conscious charlatan.  
Accounts for his conversion through an error in  
judgment as to the best course for the the people  
rather than because of his fear of death at the  
hands of the sultan. His followers, however, re-  
ject a Mohammedan messiah. The historically enig-  
matic figure of Sarah is accounted for by picturing  
her as a convent-reared orphan.

History (Sabbatai Zevi, 1665)

- 149 Prelooker, Jaakoff. Rabbi Shalom. 168p. Simkin,  
Marshal, Hamilton, Kent & Co., London, 1903. Adult.

A fictionized presentation of the doctrines of the  
"New Israelites", a group which aimed at a universal  
religion based on the elements common to all. This  
sect seems to have flourished c.1880 in Odessa. On  
September 29, 1882 the Jewish community declared  
them heretical.

History (Russia, c.1880)

- 150    \*\*    Rabinowitz, Shalom. Jewish Children. Tr. Yiddish H. Berman. 280p. Knopf, 1926. Adult.

A series of short sketches of Jewish life in Russia. These are intimate, keen pictures and succeed in bringing out the sharp characteristic Jewish humor. Especially recommended is "Getzel", p.38, a portrayal of a split personality.

Jewish life in Russia, Jewish humor

- 151    Raisin, Jacob Salmon. Twice-Told Talmud Tales. 186p. Berman's Jewish Book Shop, N.Y., 1929. Adult.

A collection of Talmudic tales mostly around the book of Genesis, whose chief value for our purpose consists in use as a teacher's reservoir.

Teacher's reservoir.

- 152    Riis, Jacob August. Children of the Tenements. 387p. Macmillan, 1919. HS and adult.

Stories of immigrant types in New York, picturing Jews, Italians and Irishmen and other, and bringing out the point that "Alieness" is common to all immigrants. May be used in connection with the study of the Jewish immigrant for an understanding of the immigrant in general.

Jewish life in New York ( the immigrant)

- 153    \*    Rosenfeld, Paul. The Boy in the Sun. 266p. Macaulay Co., N.Y., 1928. Adult.

The struggle of a sensitive youth to adjust himself to the world about him despite the barriers of his family, his Jewishness, and the anti-semitism of his Gentile friends.

Jewish problems (antisemitism)

- 154 \*\*\* Ross, Betty. Bread and Love. 246p. Modern Books, N.Y., 1930. Adult.

An authentic document of contemporary historical value, describing the building of a new Jewish society in the Crimea. Told in the form of a diary, and gives the reader an understanding of the process of transforming the Jew from a commercial middleman into a farmer. Contains a good description of the workings of the American-Joint Distribution Committee.

History (Jew in present-day Russia)

- 155 \*\* Roth, Cecil. Iscariot. 176p. Mandrake Press, London, 1929. Adult.

An explanation of the betrayal of Jesus by Judas. Judas is pictures as a sexual psychopath, madly in love with Mary Magdala. She is a faithful disciple of Jesus, however, and in order to get Jesus out of the way, Judas turns him over to the Romans. Written by a former most Jewish scholar, this book shows an intimate knowledge of the life of the period.

History (first century)

- 156 \*\*\* Roth, Joseph. Job. Tr. German by Dorothy Thompson. Viking, 1931. Adult. 279p.

Locale in Russia and New York, containing an especially fine treatment of the ceremonial background of Russian orthodox Jewish life. Singer is a melleammed who is visited by successive blows of ill-fortune: the epilepsy of his youngest son, the drafting of one son into the Russian army, the seduction of his daughter. Her goes to America but his troubles continue. A third son is killed in the World War and his wife dies from shock; his daughter is committed to an asylum. Unlike Job, Singer denies his faith and his God, only to be restored when it developes that the epileptic son, who had been left behind in Russia, is a world-famous violinist.

Jewish life in Russia

- 157 \*\* Rubin, Victor. Tar and Feathers. 327p. Dorrance & Co., Philadelphia, 1923. HS and adult.

A fictionized expose and refutation of the methods and arguments of the Ku Klux Klan. While most of the attention is devoted to the negroes and Catholics, the Jewish position on such questions as the Elders of Zion, Jews as Bolsheviks, Jews as internationalists, etc. is stated on pp. 301-313.

Jewish problems (antisemitism in America, K.K.K.)

## S

- 158 \*\*\* Salaman, Esther. Two Silver Roubles. 365p. Macmillan, London, 1932. Adults.

This novel takes us through the Russian revolution of 1917 as it impinged upon a sensitive young Jewish girl. Discusses many of the Jewish problems raised during this period: the problem of self-defense, the problem of adjustment to the Russian peasant with special reference to the attitude commonly held that the Jews were responsible for the country's misfortune, the problem of Zionism as a philosophy and place of refuge. There is a graphic description of the Petlura pogroms on pp. 117-165.

History (Jews in Russia in 1917)

- 159 Seton, Graham. The Governor of Kattowitz. 287p. Thornton Butterworth, Ltd., London, 1930. Adult.

Describing the intrigues and counter-intrigues attending the post-war Silesian plebiscite. The Jews are presented as entrepreneurs, who are useful at best and at worst a vicious element to be extirpated. While the Jew is warmly defended in some passages, he is vigorously attacked as an international financier and as a communist in others (cf. pp. 87-88). For our purposes the book has use as an example of anti-semitic literature.

Jewish problems (antisemitism)

- 160 \*\*\* Seymour, St. John D. Tales of King Solomon. 19lp. Oxford University Press, London, 1924. Adult.

A collection of legends about Solomon drawn from mythologies of all peoples. Surprisingly enough, even the Irish and the Malaysians have tales about this Jewish king.

Bible (Solomon), Teacher's reservoir

- 161 \* Sheldon, Charles M. Of One Blood. 339p. Small, Maynard Co., N.Y., 1916. HS.

An interesting novel on the theme of better group and racial relations. Describes the formation of a college international relations club from which sentiments of brotherhood flow and out of which experiences of brotherhood are shared. Not Jewish primarily, but can be used in the religious school for an understanding of problems coordinate with antisemitism.

Jewish problems (antisemitism)

- 162 \*\*\* Shiffren, A. The Other Cheek. 17lp. Newland Press, N.Y., 1931. Adult.

A magnificent group of short stories whose totality gives an implicit statement of the reaction of the Jew to the universe. Especially recommended are the stories of the Jewish prizefighter who cannot stand the sight of blood and "The Fly".

Jew and Gentile

- 163 \* Siviter, Anna Pierpont. Within the Palace Gates. 308p. W.A. Wilde Co., Boston, 1932. HS.

A historical novel of the period of Artaxerxes<sup>II</sup> and Nehemiah, containing the facts insofar as we know them. There is a graphic description of the scene when Nehemiah petitions the king for permission to rebuild the walls of Jerusalem. The struggle with the Samaritans is hinted at.

History (Nehemiah c.440)

- 164 \*\*\* Singer, Israel Joshua. The Sinner (Yoshe Kalb). 314p. Tr. Yiddish by Maurice Sammel. Liveright, 1933. Adult.

A tremendously moving and detailed picture of the court of a chassidic rabbi. Nahum marries the daughter of the famous Rabbi Melech, but is seduced by the latter's young wife. The synagogue burns, Malkah dies in childbirth, and Nahum, viewing these events as the result of his sin, flees away to a small village and assumes the name of Yoshe Kalb. Suddenly a plague breaks out here, and in order to check this, Nahum is married to a half-witted orphan at the cemetery. On the night of this wedding, however, he returns to his first wife. He is recognized, tried ~~and expelled~~ and expelled from the community. This novel brings to life many of the practices and beliefs of the Chassidim.

Jewish life in Russia (chassidim)

- 165 \*\*\* Solis-Cohen, Emily. David the Giant Killer. 247p. JPS, 1908. Elem.

Stories of David, Esther, Mattathias, Saul and Jonathan, Elijah and the false prophets at Carmel, Ruth, and Daniel. Unified by the character of grandmother Lopez who tells these stories to her grandchildren and explains and comments on them. With some linguistic modifications may be read aloud to very young children.

Jewish tales

- 166 \* Spitzer, Marian. Who Would Be Free. 319p. Boni & Liveright, 1924. HS.

An interesting study in the development of a young girl's character. She struggles for freedom despite barriers which she successively overcomes. The first restriction is that of sex; the second of Judaism for which intermarriage is a solution; the third that of parental domination. Chapters I and II contain a good picture of a reform confirmation.

Jewish problems (intermarriage)

- 167 \*\*\* Steinberg, Judah. In Those Days. Tr. Hebrew George Jeshurun. JPS, 1915. HS. 196p4

The story of a Cantonist, one of that group of Jewish children who were conscripted into the Russian army for twenty-five year terms. Extremely interesting though rather idealized. Describes the efforts of the army to wean them away from their religion and the curious syncretistic religious practices and attitudes that developed.

Jewish life in Russia

- 168 \*\*\* ----- . The Breakfast of the Birds. 175p. JPS, 1917. Tr. Hebrew by Emily Solis Cohen. Elem.

Eighteen tales for children of historical and ceremonial interest drawn from traditional and folk sources.

Jewish tales, Teacher's reservoir

- 169 \* Steiner, Edward A. The Mediator. 356p. Fleming H. Revell, N.Y., 1907. Adult.

The son of an orthodox Jewish family is reared in a monastery. A pogrom turns him away from Christianity and he comes to America. Here, torn by an inner conflict of love for Jesus and love for the Jews, he sees his mission as that of a mediator between Judaism and Christianity, bringing the Jews to Jesus.

A good picture of the sincere Jewish Christian missionary.

Judaism and Christianity

- 170 \*\*\* Stern, E.G. My Mother and I. 169p. Macmillan, 1917. HS.

An excellent description of immigrant life and the process of Americanization. The story of the education in primary and high school and university of a sensitive young girl. Through her influence the family gradually takes on American customs, but her assimilative capacity being so much greater, she is finally estranged.

Jewish life in America (immigrants, Americanization)



- 171 \*\*\* Steuart, John Alexander. Rebellion. 348p. Sampson, Low, Marston & Co., London, 1912? HS.

The story of David from the slaying of Goliath to the battle of Gilboa. Follows the biblical account closely, even stylistically reminiscent. The treatment of Saul's madness is especially good.

Bible (Saul, David)

- 172 Tobias, Lily. The Nationalists and other Galuth Stories. 96p. C.W. Daniel, Ltd., London, 1921. HS.

Short stories urging the acceptance of Jewish nationalism. The locale is in Wales. By showing that the Gentiles can be strongly nationalistic, the author defends the correctness of Jewish nationalism. Jewish lack of self-respect is criticized, and the establishment of a national Jewish homeland is suggested as the remedy.

Zionism

- 173 Trager, Hannah. Festival Stories of Child Life in a Jewish Colony in Palestine. 127p. Dutton, 1920. Elem.

Stories built around the holiday cycle and describing the orthodox observances in Palestine.

Jewish life in Palestine, Ceremonials

- 174 \* -----. Pictures of Jewish Home Life Fifty Years Ago. 110p. Bloch, N.Y., 1926. Elem.

A series of letters from Palestine, describing the observances of the holidays.

Ceremonials (orthodox)

U

- 175 \*\*\* Untermeyer, Louis. Moses. 387p. Harcourt, Brace & Co., 1928. Adult.

An excellent biography of Moses. Moses is the son of Amram and the daughter of Pharaoh. He is reared in the palace, and in the company of the Pharaoh-designate, rejects the ritualistic priestly religion for monotheistic atonism. His ancestry revealed, Moses becomes the leader of his people, but he is always torn by an inner conflict between the appeal of his senses and his yearning for spirituality, between a desire for power and the conviction that peaceful methods are the most efficient techniques of social change.

Bible (Moses)

W

- 176 \* Wade, Mary Hazelton. Our Little Jewish Cousin. 9lp. Page & Co., Boston, 1904. Elem.

One of "Our Little Cousin" of various lands series, designed to teach world fellowship. Through the medium of stories about the destruction of the temple, Solomon and Sheba, the Exodus, David and the character of Esther, the little Jewish cousin, we are afforded a sympathetic glance into certain phases of Jewish history.

Jewish tales

- 177 \*\*\* Waldman, Milton. The Disinherited. 296p. Longmans, Green, 1929. HS and adult.

Injustice to a Jewish contractor and the refusal of a university to admit a brilliant Jewish student awakens the dormant Jewishness of Michaelson, a lawyer. A discussion with his gentile club members about immigration policy heightens his concern for his people and makes him conscious of the problems of minorities in a liberal democracy. He begins to take an active interest in Jewish affairs. He defends the Jewish contractor on the charge of graft successfully, but this case arouses anti-semitism which causes Michaelson to drop his gubernatorial ambitions. His growing Jewish friendships alienate

him from his Gentile wife. To cap this, a bridge built by the contractor collapses and Michaelson is accused of collusion. The League of America For Americans Only threatens him, He concludes that the Jew is always an alien, is in America on sufferance only and goes to Palestine.

Jewish problems (antisemitism)

- 178 \* Wallis, Louis. By the Waters of Babylon. 222p. Macmillan, 1931. Adult.

A historical novel covering the Deuteronomic reformation under Josiah, the reign of Zedekiah and the governorship of Gedaliah and his assassination.

History of Israel 621-586 c.

- 179 \*\* Watson, E.L. Grant. Moses, the Lord of the Prophets. 288p. Thornton Butterworth, Ltd., London, 1929, Adult.

A story of Moses and the Exodus up to the entrance into Canaan. Moses learns of monotheism from Reuel, the Kenite, and is also influenced by Egyptian Atonism. He is pictured as a stern judge, driven by a mystical imperativeness, that causes him to sacrifice everything for the establishment of his religious ideal. Those who cannot live up to his demands are put to death: Sabbath-breakers, blasphemers, Korah. Good pictures of Moses judging the people, p.143, and of the death of Moses, p.264.

Bible (Moses)

- 180 \* Weilerstein, Sadie Rose. What Danny Did. 104p. Bloch, 1928, Elem.

Stories around the holiday cycle for very young children.

Ceremonials

- 181 \*\*\* Winslow, Thyra Sampter. Picture Frames. 324p.  
Knopf, 1923. Adult.

One story, "A Cycle of Manhattan", p.96-173, is of value for our purpose. This is an excellent study of the process of assimilation, describing the Americanization of a Jewish immigrant family.

Jewish life in America (Americanization)

- 182 Wolf, Emma. Other Things Being Equal. 329p.  
A.C. McClurg & Co., Chicago, 1916. HS and adult.

A novel on the theme of intermarriage. The Jewish father forbids his daughter's marriage on the ground of religious incompatibility. She defers to his wishes. On his deathbed, however, the father changes his mind and urges the marriage, suggesting that intermarriage will break down the walls of prejudice.

Jewish problems (intermarriage).

- 183 \*\*\* Wolfenstein, Martha. Idylls of the Gass. 295p.  
JPS, 1901. HS and adult.

Short stories of Jewish life in the Austrian ghetto, giving an interesting picture of Jewish institutions and ceremonial life. "Tears", p.241, "The Source of Tears", p.261, and "Shimmele Prays", p.279, are especially good, describing anti-semitism, the blood-accusation and a pogrom.

Jewish life in Austria.

- 184 \*\*\* ----- The Renegade and Other Tales. 295p.  
JPS, 1905. HS and adult.

More stories of Jewish life in Europe. "The Renegade", p.1, and "A Monk from the Ghetto", p.205 give us two views of conversion and are highly recommended. "Nittel-Nacht", p.133, describes the reaction of the Jew living in the shadow of persecution. "Our Friend", p. 261, is a gently cynical discussion of Jewish-Gentile relations.

Jewish life in Europe, Jewish problems (conversion)

- 185 \* Worth, Marc. Walls of Fire. 272p. Cosmopolitan Publishing Co., 1925. *Adult*

A description of the dissolution of family life by the acids of Americanization. The rapid Americanization of the Lazarus children estranges them from their parents and from the parent's values. The conflict between the two standards, that of the children and that of the parents, is excellently told.

Jewish life in America (Americanization)

## Y

- 186 \*\*\* Yeziarska, Anzia. Children of Loneliness. 270p. Funk & Wagnalls, N.Y., 1923. HS and adults.

Short stories of immigrants. Describes with heart-breaking force the clash of standards between Americanized children and Old Country parents. Portrays the bitterness of poverty and charity and also the sometimes ruinous effect of sudden prosperity.

Jewish life in America ( the immigrant, Americanization)

- 187 \*\*\* ----- Bread Givers. 297p. Doubleday Page, 1925. HS and adults.

The story of an immigrant family, describing the tyranny of the father over his wife and daughters. Only one daughter rebels successfully, goes to college and becomes a teacher.

Jewish life in America (the immigrant)

## Z

- 188 \*\*\* Zangwill, Israel. Dreamers of the Ghetto. 537p. JPS, 1898. HS and adult.

Studies of various Jewish personalities, historical and typical. "Joseph, the Dreamer", p.21, describes a Jewish convert who tries to convert the Jews to Christianity. When he realizes that he must first convert the Christians to Christianity, he is burned.

Uriel da Costa (1585-1640) is portrayed on p.68; Sabbatai Zevi (1626-1676) on p.115; Spinoza (1632-1677) on p.186; Israel Baal Shem Tob (1700-1760) on p.221; Salomon Maimon (1753-1800) and Moses Mendelssohn (1729-1786) on p.289; Heine (1797-1856) on p.335; Lassalle (1825-1864) on p. 369; and Disraeli (1804-1881) on p.424.

History (Uriel da Costa, Sabbatai Zevi, Spinoza, Israel Baal Shem Tob, Salomon Maimon, Moses Mendelssohn, Heine, Lassalle, Disraeli)

- 189 \*\*\* -----. They That Walk in Darkness. 486p  
JPS, 1899. HS and adult.

Stories of Jewish life, chiefly in the London ghetto. Especially noteworthy is "Noah's Ark", p.79, which is a description of the abortive attempt of Mordecai Emanuel Noah to found a Jewish colony on an island in the Niagara river.

Jewish life in England, History (Mordecai Noah)

- 190 \*\*\* -----. Ghetto Comedies. 487p. Macmillan, 1907. HS and adult.

Short stories of English Jewry. These are not all comedies in the humorous sense; some describe situations in which the laugh is on the Jew with sad results. Thus "Anglicization", p.59, describes the refusal of a gentile girl to marry a Jew because he is an "alien", though he has fought in the Boer War and saved her brother's life.

Jewish life in England

- 191 \*\*\* -----. Children of the Ghetto. 549p. JPS, 1919. HS and adult.

A complete, detailed and accurate presentation of Jewish life in London at about the turn of the century. Every aspect -- social, cultural, economic, religious, political, educational, institutional, and personal -- is sympathetically and authoritatively handled. Every significant Jewish personality type finds a place in its pages. Indispensable for an understanding of British Jewish life.

Jewish life in England

------. The King of Schnorrers. 400p.  
William Heineman, Ltd., London, 1925. Adult

Stories and sketches, only the first of which is  
of value for our purposes. This draws an exaggerated  
humorous picture of a Jewish beggar to whom alms  
are a right and not a gift.

Jewish humor

CHRONOLOGICAL

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837 BCE

\* E-143 Pendleton: Lost Prince Almon

750

\*\*\* H,A-106 Landman: Stories of the Prophets

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" " " "

740

" " " "

\* H-84 Harding: Gate of the Kiss

586

\*\*\* H,A-106 Landman: Stories of the Prophets

\* A-178 Wallis: By the Waters of Babylon

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\* H-163 Siviter: Within the Palace Gates

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\*\*\* E,H-38 Church: The Hammer

\* H-124 Ludlow: Deborah

30 CE

\*\* H,A-43 Crozier: Letters of Pilate

\*\*\* H,A-95 Jacobs: As Others Saw Him

\*\* A-155 Roth: Iscariot



50 CE

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    \*    H,A-110    Lehmann: Akiba

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    \*    H-80    Gordon: The Lost Kingdom

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    \*\*    A-50    Disraeli: Alroy

1492

    H-6    Aguilar: Home Scenes and Heart Studies

    H-7    Aguilar: The Vale of Cedars

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    \*\*\*    E,H-87    Hewes: Spice and the Devil's Cave

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    \*    H-81    Haggard: Margaret

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    \*\*\*    A-28    Brod: Reubeni

1556

    \*\*\*    H,A-121    Lewisohn: Last Days of Shylock

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    \*\*\*    H,A-188    Zangwill: Dreamers of the Ghetto,p68

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    \*    H,A-12    Asch: Kiddush Ha-shem

1665 CE

\* A-148 Poliakoff: The Rejected Messiah

\*\*\* H,A-188 Zangwill: Dreamers of the Ghetto,p.115

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\*\*\* H,A-188 Zangwill: Dreamers of the Ghetto,p186

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\*\*\* H,A-57 Feuchtwanger: Power

1745

\*\* E-89 Isaacs: Step By Step

\*\*\* H,A-188 Zangwill: Dreamers of the Ghetto,p.289

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\*\*\* H,A-188 Zangwill: Dreamers of the Ghetto,p.221

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\* E-41 Cooper: Think and Thank

1825

\*\*\* H,A,189 Zangwill: They That Walk in Darkness,  
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1856

\* A-46 Diehl: The Sardonic Smile

\*\*\* H,A-188 Zangwill: Dreamers of the Ghetto,p.335

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\*\*\* H,A-188 Zangwill: Dreamers of the Ghetto,p424

\*\*\* H,A-188 Zangwill: Dreamers of the Ghetto,p369

1888

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\*\*\* H,A-101a Kerkhoff: Traitor! Traitor

1917

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\*\*\* A-154 Ross: Bread and Love

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\*\*\* H,A-58 Feuchtwanger: Josephus

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\* A -48 Disreali: Coningsby  
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\*\* A -72 Golding: Day of Atonement  
\*\* A -74 Golding: Magnolia Strret  
\*\* H,A-130 Moseley: A Singular People  
\* H,A-132 Moswhay: Fraudem Bear  
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\*\*\* H,A-59 Fisher: Aviva

\*\* E -101 King: Amnon, Lad of Palestine

\* A -114 Levin: Yehuda

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\* H,A-12 Asch: Kiddush Ha-shem

\*\*\* A -139 Padover: Let the Day Perish

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A -4 Abramovitch: Fishke the Lame

A -9 Asch: Mottke the Vagabond

\* H,A-18 Beilin: Baptism

\*\* A -20 Berman: Ant Hills

\*\* A -34 Cahan: The White Terro and the Red

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- \*\* H,A-47 Dimondstein: The Call Within
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