

Book Reviews

Edited by WALTER A. LURIE, PH.D.

The Aged Are People Too, by Mary Buckley, Kennikat Press, Port Washington, New York, 1972. 174 pp. \$7.95.

This is a book * based upon the writings of William Posner who died in 1961, and who at the time of his death served as Acting Director of the Jewish Community Services of Long Island. Within that agency he established a private residence program for the aging, one of the first of its kind in the United States. Prior to his association with the JCS-LI he had served as a supervisor in the foster home department of the Jewish Child Care Association of New York and he brought to the new position with JCS-LI a wealth of experience in home-finding and placement of children.

From the beginning, the program for the aging which he directed received nation-wide attention and strong support. Perhaps this was because he did not limit himself, or the workers whom he supervised, to the private residence (or foster home) program as such, but instead was intensely interested in all ways of providing services, not only for the elderly Jewish population of New York City, but for older people wherever they might live.

As an orthodox person himself, and a most observant one, he had the deepest respect for colleagues, clients and, one would have to say, all people regardless of their particular religious persuasion. As stated by Arthur Farber in an Introduction to the book "he believed in people, in all aspects of their being and

their capacity for growth. This belief encompassed both those to be served and those who were there to help." Professor Farber was one who worked with William Posner in the JCS-LI program for the aging.

Bill Posner, as he was warmly known to most of the members of the NCJS (in which he participated frequently throughout his career) was not just a person of great and unusual empathy for the aging. He was also an activist, in the sense that he believed in acting and not just talking about the needs of the aging. He realized the need for vast programs requiring financial support far beyond the capacities of any sectarian, or for that matter non-sectarian agency, and he spent much time in Washington and elsewhere promoting programs which would require public financing. His outlook was broad enough to take him far beyond the confines of a single program in a single agency and he gave of himself freely to aspects of the job which would have to be done beyond the programs which he directed within the framework of the JCS-LI.

Mrs. Buckley, the author of this book, who never knew William Posner, has captured the quality of the man through his writings and she confirms his orientation as a social worker through a direct quotation from one of his papers, in which he states:

We all know that as much as we might be concerned about a reality situation, it is the psychological or *attitudinal* component that leads us first to an *understanding* of it, then to its *acceptance* as important and valid for us, and finally to *action*.

This quotation (with italics by Mrs. Buckley) presents the foundation, upon which he functioned with great creative

* An article based on a chapter in this book appeared under the title, "Early Stirrings in Community Services to the Aged" in the Dec. 1971 issue of this *Journal*, pp. 167-173.

capacity. The rest of the book is based upon a study of forty papers which he wrote—from which Mrs. Buckley quotes selectively but generously, and gives the reader a full and vivid picture of his contributions to the development of services for the aging.

The title of this book *The Aging Are People, Too* is an aptly chosen one, for with the quotations selected from Posner's various papers, Mrs. Buckley picks out a kind of thesis running throughout his writings, which is that the aging are indeed people, with fears, likes and dislikes, and sources of security or insecurity manifest in children and young adults as well as in older persons. The "intensification" of such trends in the older person became a matter of primary interest to him and he stressed the need for those who work with the aging to be attuned to such intensification of what formerly was present, even if in latent form, in the individual's personality structure.

Writing a decade after William Posner's death, and after a very careful study of his papers, Mrs. Buckley picks out for emphasis those items which have special significance for the modern social worker. The profession has undergone great changes in the last decade and there is no doubt whatever in the mind of this reviewer, that had he lived, the point of emphasis in many of the papers which he undoubtedly would have written would have reflected this fact. Basically, the outlook and the thought conveyed would have been the same in the writing which he did up until 1961. No social worker today, however, can fail to recognize the great emphasis which must be given to socio-cultural and ethnic interests, to social planning and policy-making and to the research which is needed in order to make such considerations meaningful. Mrs. Buckley very knowingly and perceptively

picks out such elements in Posner's writings and leaves no doubt in the mind of anyone who had the good fortune to know him that while a shift of emphasis undoubtedly would have occurred in his writing, his essential understanding of the aging *as people* would have remained.

As one reads about the specific ways in which Bill Posner and the comparatively small group of workers who manned the JCS-LI department functioned, one is impressed with the great flexibility, the constant orientation to community, and above all the clear-cut emphasis upon the specific needs of the individual elderly person. No believers in homes for the aged as the one and only solution to the needs of the aging, these workers, nevertheless, saw a place for institutional care and made use of institutions where it was appropriate to do so. Their basic assumption, however, was that the aging person, like any other person, should remain *in the community* as long as he desires and is able to do so. Their efforts were directed to helping him find his place in the community at a time when his former place had to be given up and he no longer had the vitality, or sometimes the interest, to move completely on his own into a new place.

Striking too, in the excerpts from the papers and the agency's *Manual on Services for the Aging* is the refusal to accept the commonly held belief that a new role, that of the utterly dependent person, must be taken on by a person just because he has lived a certain number of years. The program which Bill Posner developed and led was one which simply refused to accept such a myth. The workers in the program saw and treated the elderly persons with whom they worked, not as a class possessing uniform attitudes, but instead as individuals whose individuality was to be preserved and if possible enhanced, just as in the

case of people of any other age. It would not be too strong a statement to say that Posner eschewed all segregation—age group, racial, religious or any other kind. He lived in a world of people and regardless of their status in the eyes of others, he stood ready and willing to work with them, as people and as individuals.

In the decade that has passed since his death, it has become appropriate, one might say, to think in terms of much needed social programs. Posner was perhaps ahead of his time in this respect. The programs he thought about and worked for, however, were people-oriented programs and the job of the social worker was to match the person and the program which was best suited to his needs. In many of today's programs, it is as though it is the program itself which is of major importance—a program for a class of the population rather than a program to be adapted to the needs of the individual. Posner worked hard for programs, much harder than many of today's social workers are willing to do. He had the flexibility of outlook, however, and a fundamental philosophy which never would allow placing the program above the person.

Mrs. Buckley presents the various programs which Posner and his group of workers initiated and developed. They are all focussed on the aging, and in that sense they perhaps could be called "class" programs. However, it is interesting that they are all adaptable as well to other age groups. In a very real sense, they were "classless," because they were all available to be used wherever they satisfied the need of the individual *person* as that person himself saw it.

The book as a whole must be looked upon as more than a memorial to an outstanding social worker. It is, when considered as a whole, an opportunity to see the field of services for the aging, and

for that matter other fields such as family service, in historical and developmental perspective. Mrs. Buckley has performed a great service for the profession in publishing her study, which also turns out to be an eloquent tribute to a most warmly regarded social worker and to a thoroughly fine human being. Students and workers reading the book will find in it, a model of how Porter Lee's "cause and function" can be integrated into the thought and the behavior of one truly professional social worker.

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Dare to Be Different, by Alexandra Lee Levin. Block Publishing Co., New York, 1972. 319 pp. \$7.50.

Pioneering Days in Jewish Social Welfare or A Golden Age Recalled.

This civilized education of late nineteenth-early twentieth century America as seen through the life of Louis H. Levin of Baltimore is strangely satisfying and stimulating. Satisfaction comes, perhaps, because it recalls a time when the term "community" had a tangible meaning. The German and Central European Jews of Baltimore formed an intimate society which easily contained many life styles. The more and the less devout; the more and the less fortunate economically; businessmen, teachers among the poor, philanthropists, new social scientists (Jastrow in psychology at Hopkins), and medical pioneers who met casually and socially and enriched each other's ideas about the twentieth century trials of war, poverty, delinquency, family disorganization, and discrimination against minorities.

These public issues only co-existed

with rich cultural life made up of warm family relationships, long country walks, home-made poetry and drama supplemented by professional concerts and theatre, and—above all—with a determination to preserve an affirmative Jewish way of life in an unwelcome environment. Levin's own life was intimately bound up with the Szold family; he married a daughter and maintained a life-long collaboration with Henrietta.

Mrs. Levin has avoided the parochialism of regional biography because her subject kept an open window to his world and his life threaded many facets of American and European life. As first, and long-time, editor of the *Jewish Comment*, he was at an active crossroad of Jewish thought, which brought him into contact with Jewish intellectuals elsewhere in the world.

Levin's insatiable intellectual curiosity, energy, deep sense of social concern and mediating skill place him at the center of every new social invention to deal with distress: a settlement house, a T-B hospital, a new general hospital, adult education for immigrants. He was the first secretary of the Baltimore Federation, long-time unpaid secretary of the National Conference of Jewish charities, and later president of the National Conference of Jewish Social Service.

As if these activities could not contain his interests, he was also active in public life: public education; a state commission on vice; director of an heroic relief mission to Palestine in the early days of World War I.

Levin's life was remarkably unspecialized, but not the least vague. His productive activities spanned: Zionism, Judaism, education, charities, juvenile courts, public schools, private schools, professional education for social work, fund-raising, women's suffrage, poetry, theatre, and love of nature. But, more than anything else, Louis Levin was re-

markable for his early pioneering to train citizens for social work. He sought to introduce a rationalism which would enrich but not replace a deep human feeling for others, based on a common sense search for better ways of acting. To him, social work meant an interest in social ideas; it was not limited to specific technical skills.

There is a special stimulation in being reminded once again how many burning issues of the 1970's were also present in 1910. Decay of family life, Jewish assimilation and prejudice do not surprise us by their persistence. But it is startling to find that Levin urged that social work be given formal legal recognition by 1920 (shades of modern licensure); that Baltimore 1911 anticipated Communist China's public health measures by paying children 10 cents a quart for dead flies to reduce the spread of disease; that a generation gap existed between young and old Jews before 1915; and that many sturdy Americans thought, in 1910, that public schools should exist mainly for the poor and untalented while private schools were suitable for the more talented and affluent (shades of busing and of school vouchers).

Louis Levin may have reflected the life of a conservative German Jewish society, but his life also renews confidence that deep social concern plus broad intellectual interests are the brick and mortar of community building.

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Issues in Human Service: A Sourcebook for Supervision and Staff Development, by Florence Whiteman Kaslow. Jossey-Bass, Inc., San Francisco, 1972. 270 pp. plus xi. \$9.75.

Supervision, one of the unique skills which the social work profession has

created, has for too long been taken for granted. Practitioner absorption with achieving status, and concern for continuing development and preservation of professional autonomy, have led, during the last decade, to the denigration of the purpose and organic wholeness of supervision.

To one who is convinced of the value and need for supervision in social agencies, the book, *Issues in Human Services*, comes as a shock. However, the impact is softened by thoughtful essays describing the value and the usefulness of supervision in the provision of agency services and for the continuing education of the professional worker. There are scholarly chapters of the early history of supervision, its meaning and its implications for work with minority and lower socioeconomic groups of paraprofessionals, with a special chapter devoted to the black supervisor and social worker. Three focal chapters that present the theoretical issues of individual and group supervision (written by Perlmutter, Hanlan and Kaslow) support this negative view of supervision. "It encouraged and perpetuated dependence and prevented the acceptance of social work as a full fledged profession both internally and externally."

Relentlessly, in contradiction to Alex Gitterman's affirmation of the "integrative model" of supervision, and in contrast to the practice examples in the second half of the book, Kaslow and Perlmutter attempt to make the case that individual supervision is unable to carry the integrated responsibilities of administration, helping and education. Kaslow does not make the case for adding peer group supervision to individual supervision, failing to clarify what is supervision in the peer group context. She does, however, convey the added value of group meetings in which open

sharing between staff members may enrich aspects of their knowledge and their practice.

What this book's theoretical essays fail to do is to recognize supervision as the form through which the social worker (or professional) enhances his own self-direction and self-responsibility in his professional performance. There is no recognition of supervision as the form by which the social agency meets its responsibilities to itself, to its clients, and to the community.

This negative tone is carried over into the otherwise scholarly and provocatively imaginative essay by Kutzik. He predicts, for example, that the entrance of "minority group members and white ethnics of lower class origin . . ." into social agencies, as professionals or paraprofessionals, will find them "resenting and resisting supervision on both sociocultural and professional grounds." Richan's discussion of the meaning of supervision for "Indigenous Professional Staff" supports this bias.

It is a sign of new respect for ethnicity that this book contains the thoughtful and frank chapter by Royster on "Black Supervisors: Problem of Race and Role." He rightly notes that (in a time of polarization, as the reviewer understands it) there may be "stresses that relate specifically to the black supervisor and the interaction between race and role." There is an interesting exposition by Gershenson on "Laboratory In-Service Training" which is an appealingly written demonstration of this method as an "educational strategy worthy of serious consideration."

This book is well-written and is a timely contribution to the recently neglected topic of supervision. It will be a provocative addition to the bookshelf of the Jewish communal board member, executive, supervisor and worker. There

is a useful name index, a subject index, and almost three hundred bibliographical entries.

Special mention must be made about the publisher of *Issues in Human Service*, which has recently become a significant source of professional books of lasting value.

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Evaluation of Social Intervention, by Edward J. Mullen, James R. Dumpson & Associates. Jossey-Bass, Inc., Publishers, San Francisco, 1972. 267 pp. \$9.75.

The hallmark of a profession is its ability to examine critically its assumptions, processes and results—and to use these findings to improve its practice and strengthen its theoretical foundations. In 1931, R. C. Cabot, President of the National Conference on Social Work, said, "Let us criticize and reform ourselves before a less gentle and appreciative body takes us by the shoulders and pushes us into the street." In 1972, Mullen, Dumpson & associates make a major contribution in identifying the evaluation issues which are likely to receive major attention during the decade of the Seventies: the nature of social intervention, and what is to be evaluated; the technical problems of rigorously applying social science methodology in assessing goal-achievement; the implications for practice and for social work education.

The slogans of the Sixties placed great emphasis on bold, new, creative, innovative approaches—and money was available to encourage us to develop better ways of achieving our collective dreams of the better society. But along with

the money there were mounting pressures for a hard look at the "payoffs" of innovations.

The authors examine dozens of studies which attempt to use the newer techniques and the more sophisticated research designs. These studies dealt with such areas as coordinated (casework, group work, community organization) services to multi-problem families; the comparison of open-ended and short-term casework services; the comparison of use of professional caseworkers and non-professional workers in public assistance; the use of professional casework services as a supplement to public assistance; the offering of multi-services on a "preventative" basis to highly vulnerable families, students; etc. Summing up, Mullen says, "The evidence does not definitely indicate that such intervention is effective or ineffective. We are now confronted with a large number of outcome evaluations and have not had the wisdom, skill, or time as professionals to assess and integrate their meaning. Our immediate task is to determine the reasons for our failures and the meaning of our successes."

Of equal, if not more importance to us, the authors examine the methodological issues in evaluative research. These issues are relevant to our concerns as we confront such questions as: What kinds of services should we provide (or create) to enhance Jewish identification and participation? Of all our options for providing Jewish education (as for example, formal courses under Jewish or public school auspices; informal education at Jewish community centers; travel or study in Israel; continuing education for parents), which combination is most likely to yield the Jewishly literate and identified person our community desires? What are the most productive ways of reaching out to Jewish youth—

the committed, the apathetic, the alienated?

These methodological issues deal with clarifying the theory underlying the service or intervention; the outcome variables and how they can be measured; the problems of experimental design; etc. Here is one small illustration drawn from our special concerns (which is parallel to the problems encountered in the studies):

A Jewish girl and non-Jewish boy go to a Jewish family service agency because of doubts whether to marry. After a sequence of service, they do marry. What criteria do we use in our evaluation? Was it a success—because the caseworker was trying to help them become more mature and independent, and as a result of the service they were able to withstand parental pressures? Was it not a success—because a Jewish agency has a responsibility to strengthen Jewish life, and intermarriage is a set-back?

There is a tendency to look to evaluative studies for answers to such global questions as: Is social work on the wrong track? Is casework really effective?

In my view, however, the more useful questions are the "middle-range" ones. They focus on the data which would be most helpful to us in figuring out ways of improving services. In essence, they start with an identification of objectives and then examine which of two or more programs is more effective (and efficient) in achieving these objectives. (i.e., Did Program Alternative A really provide more benefits than Program Alternative B—and were either of them much better than doing nothing?) Mullen et al. offer us many useful guidelines on how to pursue these "middle-range" questions.

Looking to the future, Geismar urges us to take this stand vis-a-vis evaluative studies: "If . . . evaluative research is so essential to developing sound professional functioning and yet each expensive and time-consuming study fails to provide a conclusive answer to the prob-

lem posed, how can social work advance toward science-based practice? . . . Social work training centers in academic settings and the large professional agencies must build evaluation into their practice, considering the expense necessary to improve professional functioning. The argument that evaluation comes second to service is unconvincing. . . . Since some forms of intervention produce change in the direction of professional goals while others do not, it is hardly reasonable to continue financing services which contribute little toward the attainment of professional objectives at the expense of evaluative research."

A final word. The authors' associates made a significant contribution, and should be mentioned by name: Werner W. Boehm, Edgar F. Borgatta, James L. Breedlove, Donald L. Feldstein, Ludwig L. Geismar, Wyatt C. Jones, Harold Lewis, Carol H. Meyer, Helen Harris Perlman, Simon Slavin, John B. Turner, Walter L. Walker and Gene E. Webb.

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Both Sides of the Wall, by Vladka Meed. Kibbutz Lohamei Hagetaot, Israel, 1972. 336 pp. \$6.00.

I have just finished reading *Both Sides of the Wall*. This is not just another book on the Holocaust. It is a precise document, a narrative of the unequalled brutality of the Nazis, the Poles, an entire world that allowed and facilitated the mass murder of millions of Jews.

Knowing Vladka, and having worked closely with her in behalf of A Holocaust Remembrance, I close the book with some tears and anguish that in our century and in our times this inhuman

genocide occurred, only thirty-odd years ago. The story she tells is a calm, unheroic retelling of an eyewitness encounter with a 21½-year ordeal by fire, from July 22, 1942 until the liberation in 1945. It is not only a description of Vladka Meed's role in the resistance. It describes the tragedy of our people and the heroic, fierce resistance of Jewish men, women and children in the ghetto and throughout Poland.

Vladka, the young Jewish girl, tells us about the ghetto dwellers, the beaten and defeated who were entrapped and eventually burnt in the ovens of Treblinka. She also paints the real picture of Jews murdered by Germans, harassed and beaten by Ukrainians, tormented and betrayed by Poles. Sure there were some upright, decent Polish Christians, but they were indeed very few.

The Jews in the ghetto were hunted and killed, but Polish Warsaw stood by as spectators. They even joined in the games of extortionists, blackmailers, informers and torturers and killers. They refused refuge and hiding to the brave fighters of the ghetto.

Guns were scarce but the Jewish resistance was forged in an unforgettable unity and courage.

These memoirs are tinged with a spare beauty of love, concern and sacrifice, an indomitable will to live and an unquenchable belief in a world that will return to life and humanity.

Above all we learn that in the face of almost certain fate and future of death there arose from the midst of a demoralized Jewish people, the Vladkas and her colleagues with a firm belief in the need to organize, to resist and to rebuild a better world in which Jews and all peoples could live in peace and honor.

This historical document is not merely a record of tragedy and heroism; of a litany of inhuman events; it is also a Jewish lesson to be studied and to be

learned. It is another link in the blood-filled history of our people and the world.

It is fortunate that Vladka survived because she is an eloquent witness and it is good that she is in our midst, a personal, historical link between that moment in our history and today. We cherish her remembrances and celebrate her leadership then and now in the struggle for a free and peaceful human society, for a world that will remember with honor and dignity that our 6,000,000 did not merely die as victims; they resisted so that the world would not only remember but that this cataclysmic episode would be an indelible warning against future Holocausts.

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Joe McCarthy and McCarthyism: The Hate That Haunts America, by Roberta Strauss Feuerlicht. McGraw-Hill, New York, 1972. 160 pp. \$5.95.

While I cannot take the time to name all the men in the State Department who have been named as members of the Communist party and members of a spy ring, I have here in my hand a list of two hundred, five that were known to the Secretary of State as being members of the Communist party and who nevertheless are still working and shaping the policy of the State Department. (Senator Joseph McCarthy at Wheeling, West Virginia, February 9, 1950).

With this dramatic charge began the meteoric rise of "Tail Gunner Joe" McCarthy (he so described himself in his campaign literature).

And with that charge he ushered in more than five years of the nation's most shameful and repressive history.

Not unlike his famous charge at Wheeling, the public life of "Tail Gunner Joe" was marked by consistent fraud and deceit: he never flew a combat mis-

sion, never sat in the cockpit of a plane except to have his picture taken. The Supreme Court of Wisconsin found that, as a circuit court judge, he had improperly destroyed trial records. His financial manipulations were a frequent source of embarrassment to him. Additional examples of his sharp practices could be mentioned by the score.

But these details never really impeded his career as an anti-communist crusader. Anti-communism was a sure-fire success. It provided a "simple, immediate explanation" for all that was wrong in those times. It relieved the community of any feeling of guilt for those wrongs, and it spared everyone the need to solve their real problems."

McCarthy was hardly the first of America's witch hunters. He was preceded by Senator Lee Overman who held hearings in 1919 on the extent of Bolshevik influence in the United States. There were the Palmer raids in 1920 which brought the arrest of some 4,000 people, in most cases without warrants—and without cause. There was Hamilton Fish and, of course, Martin Dies. It was the Dies House Committee on UnAmerican Activities that pioneered in the methods later associated with McCarthyism: attributing guilt by association; harassing liberals in the guise of unearthing communists; naming people as Communists who never were but who could never rid themselves of the accusation; and pretending to have reliable evidence when, in fact, it did not exist.

The times were ripe for McCarthyism. The end of World War II brought peace, but with it came inflation, unemployment, recession, race riots, lynchings, and the cold war, described in the book as the struggle between the superpowers to influence the choice of governments in afflicted areas of the world.

And the cold war gave rise to the Truman Doctrine, in the words of the

author, a commitment to oppose revolution anywhere in the world, but never in aid of insurgents fighting oppressive governments.

This fascinating history goes on to record what seemed perfectly obvious to a great many people in those days: If communism was such a grave threat abroad, it must be an equally grave threat at home. So that, in 1946, the combination of post-war economic problems, beginnings of the cold war, and suspicions of espionage in the highest echelons of government were enough to give the Republicans control of both houses of Congress. At that point, President Truman "chose to outdo the Republicans at playing politics with the security issue." He ordered the more than two million Federal employees, "whether they were policy makers or janitors," to submit to loyalty investigations. His Attorney General drew up a list of subversive organizations. Anyone belonging to any such organization or "guilty of sympathetic association" with it was suspect. People found their loyalty to the country in question "because they had books on communism in their libraries"; because "they believed in equality for Blacks or civil liberties for communists." The "guilty" invariably lost their jobs and the opportunity for future employment.

Truman's vast loyalty program failed to dig up even a single spy; nor was anyone indicted for espionage or other criminal acts as a result of it. But his program did succeed, claims the author, in "initiating" the climate of panic and unreason usually attributed to McCarthyism. Loyalty oaths became a part of American life, and a "sick, insane fear convulsed the country." *

* It should be noted that President Truman detested Senator McCarthy. He said in November, 1953 that the meaning of McCarthyism "is

To this overheated climate was added the conviction of Alger Hiss; the arrest of Fuchs for turning over information on the atom bomb to the Russians; and the loss of mainland China to the communists.

Even so, McCarthy's Wheeling speech might have created hardly a stir because the nation was really surfeited with charges of communism in government. However, when the Senator was asked by reporters for his list of 205 State Department communists he "hunted through his briefcase . . . said he was sorry but he must have left the list in his baggage . . . on the plane." And he at once shifted his ground; no longer talked of the 205 as "communists"; they were now "bad risks." As reporters continued to prod him for names, McCarthy finally produced four individuals as "specific cases of people with communist connections." Two of the four no longer worked for the State Department; one never had; and the fourth had already been cleared.

At a more rational time in American history it is altogether likely McCarthy would have been seen for the fraud that he was; his antics would almost certainly have been "drowned in waves of skepticism and laughter." But these weren't normal times. And so McCarthyism ran its bitter five-year course, shattering many lives and ruining many careers.

The story is not complete without a reference to McCarthy's investigation of the State Department's loyalty and security files, the Voice of America which he virtually wrecked, our overseas libraries which resulted in some unbelievable book burnings—and, finally, the United States Army.

In declaring war on the Army, McCarthy destroyed himself. The first effective blow was struck by Edward R. Murrow in a broadcast which has been described as television's "finest hour." Then the Army fought back. And the conflicting charges brought on a Senate hearing at which developed that dramatic confrontation between McCarthy and the redoubtable Joseph Welch. The juxtaposition made it abundantly clear to the country that McCarthy's methods were destructive of constitutional rights—and innocent people.

Then came the introduction in the Senate of a resolution calling for censure on the ground that McCarthy's conduct was unbecoming a Senator. The vote was 67-22 in favor of censure, and that was the end of the "political circus" in which McCarthy was "ringmaster, juggler, clown . . . and man-eating tiger."

From then on McCarthy went downhill fast. He continued with his attacks, but no one listened anymore. The press took him off the front pages; he became a "non-person." He became increasingly ill, and on May 2, 1957 he died.

"McCarthy was laid to rest but McCarthyism was not. Just as it haunted America before McCarthy appeared to give it a name, it has continued to haunt America since his death." Long after McCarthy passed from the scene, Spiro Agnew charged that Hubert Humphrey was "soft on communism," a phrase "right out of the McCarthy manual." Long after the Subversive Activities Control Board no longer had any work to do, President Nixon "enlarged its functions, and Congress approved." As late as 1969, HEW maintained a blacklist of prominent scientists it would not consult because of their political views. Until very recently, but not until the United States Supreme Court intervened, the Attorney General wiretapped "domestic subversive suspects" without court approval. To

the corruption of truth, the abandonment of our historical devotion to fair play . . . the abandonment of due process . . . the use of the big lie . . ."

this day the Army continues with its civilian surveillance of anti-war, poverty and civil rights movements.

We could go on and on with illustrations to demonstrate that, although it is some fifteen years since McCarthy has passed from the scene, the Bill of Rights is no more secure today than it was at the peak of the McCarthy nightmare. We no longer have McCarthy's brassy flamboyance, but perhaps even more dangerous is the situation described by Professor Alan A. Dershowitz of the Harvard Law School as the subtle strangulation of the First Amendment.

Jewish communal workers should by all means be sure to read this book. It illuminates current American history. If we in the field ignore government pressures on the media, if we look the other way when a congressional committee threateningly publishes the names of "radicals" who have spoken on college campuses, if we allow to go unchallenged the forever and ever cover-up of "top secret" public documents because they may be embarrassing to the Administration, if, in a word, we default in our most basic civic obligations, we are simply being blind to the dangers at our doorstep. The lesson of McCarthyism, the lesson of this book, is that enlightened people have a solemn responsibility to speak their minds forthrightly and with candor on important public issues regardless of the consequences.

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U.S. Health Care: What's Wrong and What's Right, by Stephen P. Strickland. Universe Books, New York, 1972. 127 pp. \$6.50.

This book reports an analysis of opinions of American adults regarding cer-

tain aspects of their medical care and the American medical care system based upon polls conducted in late 1971 and mid-1972. A similar analysis is made of American physicians' opinions.

The approach is notable for the technical competence implied in the design of the survey, and lack of bias used in interpreting the results.

The author is a political scientist with special interest in national health policy. His work was done in conjunction with Potomac Associates, a public policy research organization. The actual polling was carried out by two well established opinion analysis firms.

The essential finding is that most Americans (84 percent) are generally confident that they can get good medical care when they need it. This is true even for 75 percent of the lowest income families. However, a majority feel that some basic changes in the health care system should be made.

This finding parallels results of another authoritative study* in which Americans reported substantial satisfaction with their own medical care, but felt that the current system is in a crisis.

Findings with regard to the opinions of doctors will be of special interest to communal workers in the health field. As may be expected, 80 percent felt a general confidence in the present health care system. However, 66 percent felt that the system was weak in caring for long-term illness. Indeed, two-thirds felt that the system did have some serious problems.

The book, while very brief, does con-

* *The Public's View of the Crisis in Medical Care: An Impetus for Changing Delivery Systems* by Roland Andersen, Joanna Kravits, and Odin W. Anderson. *Economic and Business Bulletin*, Temple University School of Business Administration, Volume 24, No. 1, 1971. pp. 44-52.

tain a number of findings of particular interest to workers in community organization as well as in the health care field. For example, when respondents were given eleven possible functions of the federal government in meeting medical care needs, the least frequently selected was the function of insuring consumer representation, and reorganization of the system for greater efficiency appeared eighth on the list. There are other similar surprises awaiting those who have accepted the clichés voiced by self-appointed consumer representatives and

other biased spokesmen in the health care field.

Scholars in this field will be pleased with the detailed description of the population samples and the specific questionnaire items, as well as with the fact that all data involved in the survey will be placed on deposit with the Roper Public Opinion Research Center (Williams College, Williamstown, Massachusetts).

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Book Briefly Noted

Wise Guy, Solomon, by Ephraim Kishon. Atheneum, New York, 1973. 292 pp. \$7.95.

Ephraim Kishon is "Israel's outstanding humorist," according to the book jacket, and for once what the jacket promises the book wrapped in it delivers. This is satire of very high order, the kind that leaves you chuckling about things that would make you cry if presented in simple sorrow, send you into a rage if presented in anger, or make you cringe if presented as a rebuke. The satirist's art is to give you the *maror* so drenched with *charoset* that the bitterness is but a faint aftertaste. (At last—some Jewish content, justifying the inclusion of this review in this Journal.)

Actually, while Kishon is Israeli, his work isn't. He has been compared with Art Buchwald, but he's better. His material is less topical and although his re-

ferents are parochial they are chosen, perhaps intuitively, for the universality of their relevance—taxes, telephone service, traffic regulations, fashion, crime, pornography—all the daily frustrations of dealing with the stupidities, rigidities, absurdities and inconsistencies with which civilization abounds. Just the same, a little chauvinism sneaks in. Kishon, in one of the pieces in this book, interviews the Lord, seeking "official thinking" on the subject of Reform Judaism, which has just been denounced in the Knesset. At the end of the interview, the Lord affirms that he still considers the Jews His chosen people. "Why?" asks Kishon. Because, explains the Lord, "you are so funny."

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Agency Publications

Reviewed by JERRY HOCHBAUM, PH.D.

Reform Is a Verb: Notes on Reform and Reforming Jews, by Leonard J. Fein et al. Union of American Hebrew Congregations, New York, 1972. 154 pp.

This memo graph reports on an intensive study of the Reform movement undertaken by the Union of American Hebrew Congregations. The first part of the report consists of a profile of Reform Jews and their temples. The researchers found that only 34 percent of the adults in their randomly selected national sample were raised in Reform households, that a majority have only a minimal Jewish education, that 60 percent had at least four years of college, that a significant diversity exists in the area of belief and religious behavior, that there exists a consensus among the respondents about the possibility of anti-Semitism in America, that to be a good Jew the single most heavily endorsed item was support of Israel, and finally, that the temple is not for most of its members an object of important emotional investment.

A significant attrition was also found in support of liberal positions, with no concomitant increase in support of specific Jewish positions. Further, a substantial gap was found to exist between young and old on specifically Jewish interests. More significantly, the authors conclude that there is "a general uncertainty regarding the requirements and even the desiderata of Judaism, an uncertainty that is quite evident among adults and still more striking . . . among youth."

The last part of the report consists of the impressions and judgments of the authors. Their most important single conclusion is the "powerful, perhaps even

desperate, longing for community, a longing that is, apparently, not adequately addressed by any of the relevant institutions in the lives of Reform Jews. The authors found that "the need for community is so strong, and the prospect of community so weak, that people are even reluctant to acknowledge the need, knowing of believing, that it is not likely to be satisfied." Furthermore, the Reform temple, according to the authors, appear an unlikely site for the effort to create community. "Like Charles Silberman's classroom, the temple is a joyless place, the house of worship is not a home, except to a tiny few."

The need for shared community, the authors argue, is not unique to Reform Jews. In addition, most Jews are also highly uncertain as to what it is that being Jewish implies, involves, demands. While their ties to Judaism may not be weaker than that of their parents, their "competence" as Jews is more shaky. In other words, according to the authors, the crisis today is not so much one of Jewish identity as it is in Jewish ideology. The authors contend that "if there is an ideology of Reform Judaism, the evidence suggests that it is largely irrelevant as a shaper of the values and opinions of Reform Jews." They also observed that many Jews can even spend an extremely active Jewish life, dealing with pressing matters of Jewish moment, without even participating in a substantive Jewish experience.

Thus, the authors conclude that the Reform temple is at present not especially helpful in meeting the three major needs of Reform Jews—the need for community (as noted above), the need for an ideological foothold on Judaism, and the need for a more direct Judaic ex-

perience. In the author's judgment, the single best way for the temple to achieve *community* would be for it to provide its members richer opportunities in cognitive and affective Judaism, for the process of sharing cognitive and affective Judaism inevitably initiates a process in community building.

This report is a remarkably honest assessment of one segment of American Jewish religious life. Its exceedingly disturbing implications, however, have relevance for all Jews—religious and secular, professionals and laymen. Jewish communal professionals, therefore, would do well to examine and ponder some of Dr. Fein's findings.

Jewish Studies in American Colleges and Universities, by Alfred Jospe. B'nai B'rith Hillel Foundation. 33 pp.

This revised and enlarged edition of an earlier report presents a brief survey of the growth of Judaica programs in American institutions of higher learning and offers a comprehensive listing of institutions currently offering such programs. The publication, in addition, describes several Judaica programs in detail in order to indicate the variety of offerings. It also presents an interesting case study illustrating the process and procedures leading to the introduction of Judaica courses.