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BOSTON UNIVERSITY

GRADUATE SCHOOL OF ARTS AND SCIENCES

Dissertation

WITH ALL DUE MODESTY:

THE SELECTED LETTERS OF FANNY GOLDSTEIN

By

SILVIA P. GLICK

J.D., Boston University School of Law, 1992
MTS, Harvard Divinity School, 1987
A.B., Smith College, 1983

Submitted in partial fulfillment of the

requirements for the degree of

Doctor of Philosophy

2018

Introduction, annotation, commentary, and compilation
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Approved by

First Reader _____

Christopher Ricks, FBA
William M. and Sara B. Warren Professor of the Humanities

Second Reader _____

Archie Burnett, PhD
Professor of English and Director of the Editorial Institute

Third Reader _____

Abigail Gillman, PhD
Associate Professor of Hebrew, German, and Comparative Literature

For my mother, Lucile Glick, 1928–1962

And for my father, Jay Glick, 1928–2011

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WITH ALL DUE MODESTY:

THE SELECTED LETTERS OF FANNY GOLDSTEIN

SILVIA P. GLICK

Boston University Graduate School of Arts and Sciences, 2018

Major Professor: Christopher Ricks, William M. and Sara B. Warren Professor of the Humanities

ABSTRACT

With All Due Modesty: The Selected Letters of Fanny Goldstein is an annotated edition of the correspondence of Fanny Goldstein (1895–1961), librarian, social activist, and founder of Jewish Book Week. Goldstein's accomplishments include building a significant collection of Judaica for the Boston Public Library; compiling some of the earliest bibliographies of Jewish literature in English; evaluating manuscripts for publishers; writing book reviews; and lecturing and writing on a wide range of subjects related to Jews and Judaism. The purpose of the edition is to provide a picture of Goldstein's life as a Jew, a woman, a librarian, and a social activist and in so doing, to contribute to a more complete understanding of Boston's Jewish community in the first half of the twentieth century. I have included in the edition both incoming and outgoing letters with a

wide range of correspondents, including Charles Angoff, Mary Antin, Isaac Asimov, Alice Stone Blackwell, Felix Frankfurter, Molly Picon, Ellery Sedgwick, and Friderike Zweig. The letters span the years from 1930 to 1960.

The edition includes extensive annotation based on Goldstein's newspaper and magazine articles, pamphlets, book reviews, and other writings; hundreds of Goldstein's letters not published here; accounts published in the Jewish press and the mainstream press; and correspondence neither written nor received by Goldstein but bearing on her life and work.

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Abbreviations

Editorial signs

ALS	Autograph letter (in author's hand), signed
ALc	Autograph letter (in author's hand), carbon copy
HLSr	Handwritten letter (in hand other than author's), signed with representation of author
TLS	Typed letter, signed
TLSr	Typed letter, signed with representation of author
TLc	Typed letter, carbon copy

Archives

AJA	Jacob Rader Marcus Center of the American Jewish Archives, Cincinnati, Ohio
BPL	Boston Public Library – Special Collections, Boston, Massachusetts
CJH	Center for Jewish History, New York City

Sources

JTA	The Jewish Telegraphic Agency
NYT	*The New York Times*

Editorial Procedures

Selection

This volume makes available selected correspondence of an overlooked figure in American Jewish history. I have chosen these letters from over one thousand that I have read and catalogued. I hope that these letters provide a window into Fanny Goldstein's life as a Jew, a woman, a librarian, and a social activist. The letters are arranged chronologically and all are presented in their entirety. In selecting incoming and outgoing letters for inclusion, I have given preference to those that evidence Goldstein's relationship to people, causes, and institutions; shed light on her accomplishments and beliefs; or connect her to local and global historical events. I have also sought to include correspondence from every year between 1930 and 1960; correspondence with prominent individuals; and letters that evoke Goldstein's personality, especially her appreciation for humor and sarcasm. In selecting incoming correspondence, I have also preferred letters that highlight the high regard in which she was held and letters that disclose aspects of her life that are not evident from her outgoing correspondence. In some instances I have chosen to include an incoming letter and its response or an outgoing letter and its response because I have determined that the value of the correspondence lies at least in part in the epistolary exchange.

Since all of Goldstein's letters are typed, I have preferred incoming correspondence that is written by hand in order to include a broader range of formats and to use my skills in transcription.

Transcription

My editorial goals are well expressed by the editors of *The Selected Letters of Willa Cather*. I "have made the utmost effort to present the original letters with meticulously accurate transcriptions while also providing a reading experience that is unencumbered by superficial errors."[1] In order to do so, I have followed the principles laid out below.

Punctuation

Where it is unclear whether the punctuation is a comma, semicolon, or period, I have chosen the punctuation that makes the most sense to me within the sentence.

I have silently corrected words by adding apostrophes. Where there is no punctuation at the end of a sentence, periods have been added. Except in cases of compound words (such as "good-will"), hyphens between words have been transcribed as em dashes.

Spelling

In most cases I have retained the original spellings of words even when they are incorrect. In all correspondence, if a letter or word could be interpreted in more than one way (e.g., it is unclear whether a letter is an "o" or an "a," or whether the word is "book" or "back"), I have chosen the correct spelling or word. Where there is a one-letter error in a word, I have silently corrected the spelling unless it may reveal something about the state of mind of the writer. In such cases, I have left the incorrect spelling. For example:

"Its a lucky think it is typewritten and not written by hand."

is transcribed as: "It's a lucky think it is typewritten and not written by hand." There are three instances where I have been unable to make sense of a word despite my best efforts. These are indicated by [*illegible*].

Cancellations and corrections

Most of Goldstein's letters have been preserved as carbon copies. In cases where she typed over her mistakes with more forceful keystrokes, only the corrected version is provided. I have silently corrected instances of one-letter cross-outs. I have left longer cancellations as they are in the text, e.g., ~~compiling~~ {campaigning}.

Interlineations and marginalia

Where handwritten words have been added to typed letters, such words are enclosed in curly brackets. Where they are inserted interlineally, I have attempted to reflect such placement in the text.

I have kept deleted words. For example:

{with my}
pray you be lenient ~~in your~~ excuses, and forgive me the long delay

Where added words have been written horizontally or vertically in the margins, I have placed them above or below the text so as to give the reader an approximation of where they are in the original.

Indentation and spacing

Indentation and spacing have not been reproduced. I have indicated new paragraphs by regular indentation of the first line. Spacing between lines and paragraphs has been regularized. The placement of closings and signatures has been regularized.

Compound words

Goldstein often leaves a space between compound words, as in "well trained" in "well trained Jewish woman." I have transcribed them as she wrote them. She

often uses hyphens incorrectly, such as in "worth-while" and "breaking-point." I have not corrected such usage.

Letterheads

Letterheads have not been reproduced. Where the letterhead contains important information, such information has been included in an endnote. Goldstein often typed the address of the West End Branch of the Boston Public Library at the beginning of her letters; this information has not been reproduced. Neither has such information been reproduced when a correspondent begins a letter to Goldstein with her address.

Capitalization

Where a letter contains words or titles of books that are written in all capital letters, I have kept the capitalization. Where words or titles of books are underlined, these are underlined.

Signatures

Where a letter contains the correspondent's signature, this has been indicated as follows:

[*signed*] Friderike Zweig

Where a letter is not signed, but the author may be positively identified, this has

been indicated as follows:

[*Fanny Goldstein*]

Annotation

Heading

Incoming letters are identified by the writer; outgoing letters by the recipient. The place where a letter was written is noted by city and state if in the U.S., and by city and country if elsewhere. Place names are written as they were known at the time of writing, e.g., Jerusalem is identified as "Jerusalem, Palestine" pre-1948 and "Jerusalem, Israel" post-1948. Most of Goldstein's letters give the West End Branch Library in Boston as the place where they were written. With the exception of one letter, all correspondence from Goldstein is presumed to have been written in Boston. To avoid unnecessary clutter and repetition, the place where Goldstein wrote her letters has been included only in the one instance where her letter was not written in Boston.

The placement of dates has been regularized. Where the date is clearly wrong (as sometimes occurs at the beginning of a new year), I have left the original date and noted the error in an endnote. Where the letter is not dated, I have given an approximate date in italics enclosed by brackets, e.g., [*June 1938*].

Endnotes: Textual

Words whose meanings differ from contemporary usage have been defined in endnotes, such as "budget" and "scheme." I used the online edition of the *Oxford English Dictionary* for such purpose. Phrases that are not currently in common use are explained, such as "it was not easy sliding"; "salt them down"; and "jacked me up on my manners." I have glossed Yiddish and Hebrew words and terms, such as "rebbitzin" and "meshiach zeit." Goldstein often uses phrases from the Hebrew Bible, or from a wide range of literary works, and I have noted their sources. She also often uses terms that were in common usage and originated in the New Testament. I have noted the sources of these terms, although I believe that Goldstein was usually unaware that she was using terms with origins in Christianity. Examples are "doubting Thomas" from John 20:24–29 and the reference to a "prophet in his own town" from Mark 6:4. Some words now disfavored, such as "Negro" and "Jewess," have been left unannotated, in the belief that the reader understands that such words were interpreted differently when the letter was written. When such term was used derogatorily, such as Abbott Lawrence Lowell's description of Goldstein as a "Hebrew," this has been elucidated in an endnote.

Endnotes: Contextual

Persons, places, and events are identified in endnotes where identification was possible. In some instances, despite much research, identifications were not ascertained. I have tried to include all information that is helpful to understand the letter and its context. Biographical notes appear at the first mention of a person, whether that person is a correspondent or is mentioned in the letter. I have taken a liberal view in determining what information may be helpful to the reader. I do this because it is my aim, in part, to tell a story—Goldstein's story—through her correspondence. Her story merits a telling, and requires much context in order to be fully understood. I have made interpretative comments where they are helpful to an understanding of the letter. I make no claim to objectivity; I try to explain the context from Goldstein's point of view.

Source Notes

Source notes indicate whether a document is a typed letter or an autograph letter, whether it is signed or not, and the archive where the letter is located. The abbreviations used to indicate the script and form of the letters are listed below:

ALS	Autograph letter (in author's hand), signed
ALc	Autograph letter (in author's hand), carbon copy
HLSr	Handwritten letter (in hand other than author's), signed with

	representation of author
TLS	Typed letter, signed
TLSr	Typed letter, signed with representation of author
TLc	Typed letter, carbon copy

Archives are identified in the following manner:

AJA	Jacob Rader Marcus Center of the American Jewish Archives, Cincinnati, Ohio
BPL	Special collections of the Boston Public Library, Main Branch, Boston, Massachusetts
CJH	Center for Jewish History, New York City

[1] Andrew Jewell and Janis Stout, eds., *The Selected Letters of Willa Cather* (New York: Knopf, 2013), xvii.

The Selected Papers of Fanny Goldstein

Chronology

1895	Fanny Goldstein is born in Kamenets-Podolsk, Russia (now Kamyanets-Podilsky, Ukraine).
1896	
Feb. 3	The West End Branch of the Boston Public Library opens on the corner of Cambridge and Lynde Streets, in building that originally housed the Old West Church.[1]
1900	Emigrates from Russia with her parents, three sisters, and one brother; they settle in Boston's North End.
1902	Founding of *The Jewish Advocate,* based in Boston; it is the oldest continually circulated English-language Jewish newspaper in the US.
1908	Starts working at Boston Public Library.[2]
1912	Publication of the bestselling autobiography *The Promised Land,* by Mary Antin.
1913	Begins working at the North End Branch of the Boston Public Library.
1917	As acting librarian of the North End Branch, opens the Official American Library Association Million Dollar Drive for Books for Soldiers and Sailors in Boston, with a mass meeting at Faneuil Hall.
1920	Becomes the first librarian at Temple Israel in Boston.[3]
	With Fannie Barnett Linsky, Goldstein forms a dramatic club at Temple Israel.[4]

1922	
Feb.	Undergoes serious operation.
Nov. 1	Becomes director of the West End Branch of the Boston Public Library;[5] she is the first Jew to direct a branch library in Massachusetts.
1923	With Fannie Barnett Linsky, forms the Booklovers Society at Temple Israel.[6]
1924	Appointed to the Massachusetts State Library Club's Committee on Work with Foreigners.
1925	Begins to write a feature entitled "Bookland" for *Young Israel* magazine.
	Cambridge Street, on which the West End Branch is located, is widened, dramatically changing the nature of the neighborhood.
Dec.	Sets up display of Jewish books at West End Branch as part of what she calls "Jewish Book Week."
1927	Wins Scribner Prize Award for listing of 200 books for the American home.[7]
	Celebration of Jewish Book Week spreads to communities across the US.
Aug.	Writes "Russian Literary Sign-Posts: A Selection of Recent Books on Russia which may Help to Analyze and to Interpret the Present Political Discussions on the Russo-Chinese Problems," published in the *New York Herald Tribune* books section.
1928	First Christmas Eve open house at West End branch.
1930	275th anniversary of the settlement of the Jews in America.

1931 Serves as summer librarian at the MacDowell Colony Library, Peterboro, New Hampshire.

Compiles *Judaica: A Selected Reading List of Books in the Public Library of the City of Boston*, published by the Boston Public Library.

Begins correspondence with Mary Antin.

May 5 "The Boston Public Library and the Jewish Citizen," *Jewish Advocate*

1932

May "The Home: Every Jew's Sanctuary," *B'nai B'rith Magazine*

Oct. "The Story of a Book Contest," *Wilson Bulletin for Librarians*

1933

May 10 Nazi book burning; more than 25,000 books are burned in Germany.

May 13 "Autos-da-fe for the Jew and His Book," *The Boston Globe*[8]

June "Germany Burns Its Classics," *B'nai B'rith Magazine*

Oct. At the invitation of the American Library Association Round Table, Goldstein gives and address entitled "America and Its Racial Literatures."

1934 Compiles second edition of *Judaica: A Selected Reading List of Books in the Public Library of the City of Boston,* published by the Boston Public Library (140 pp.).

Contributes article on Emma Lazarus to *Jewish Encyclopaedia of Knowledge.*[9]

Feb. "Two Abrahams" (a playlet), published in *Pilgrim Elementary Teacher*.[10]

1935

Feb. "Shabbas Cheer" (a playlet), published in *Pilgrim Elementary Teacher*[11]

Sept. Contributes "Jewish Women in American Literature" to *The Jewish Criterion.*

1936

Jan. 14 Speaks on "The Lighter Touch in Modern Literature—Jewish Fiction of Today" for the Sisterhood of Temple Emanuel in Worcester, Massachusetts.

Feb. Lecture tour throughout the Midwest, visiting Omaha, Nebraska;[12] Kansas City, Kansas;[13] Kansas City, Missouri;[14] Dayton, Ohio; Cincinnati; Minneapolis; and Des Moines.[15]

March The Judaica Book Shelf Committee establishes a Judaica Book Shelf at the BPL; the first gift is made in honor of Fanny Goldstein; FG will choose the books.[16]

Oct. 22 Gives lecture entitled "The Rising Tide of Jewish Literature in America" at Y.M.H.A. in Philadelphia; lecture is sponsored by the Jewish Publication Society and the Y.M.H.A.[17]

Nov. Sets up display to celebrate the 80th birthday of Justice Louis Brandeis.

1937

Jan. 22 Germany orders all Jewish book stores to close; then allows one store to continue to operate in each of the country's major cities.

Jan. 31 Gives lecture at Boston Public Library on behalf of the American Friends of Hebrew University.

Feb. 11	The library moves to temporary quarters (a building on Blossom St. from 2/13/37 to 5/22/37 and rented quarters on Cambridge St. from 5/23/37 to 4/20/40) so the building may be completely renovated; it is a P.W.A. project.[18]
1938	Compiles *Recent Judaica: A List of Books of Jewish Interest Recently Added to the Library*, published by the Boston Public Library
Aug. 24	Sails for Europe, taking "a group of six librarians on a pilgrimage to visit libraries on the Continent";[19] returns on October 9th.[20]
Oct. 29	Attends tea for members of West End House Auxiliary, hosted by Helen Storrow; the group furthers the work of the West End House, which was founded by James J. Storrow in 1906.[21]
Dec.	Addresses the Jewish inmates at the Charlestown State Prison.[22]
1939	
April 28	"Books on Parade," *The Canadian Jewish Chronicle* (distributed by the Jewish Telegraphic Agency)
1940	The observance of Jewish Book Week is moved so as to coincide with Hanukkah, having previously been timed so as to coincide with Lag B'Omer (the "Scholars' Holiday")[23]
	The National Committee for Jewish Book Week is founded, with Goldstein as its chairman.
April 21	West End Branch moves back into the renovated church building.
1941	
Oct.	"Shabbas Cheer" (a playlet), published in *Children's Religion*[24]
1942	"Jewish Fiction in English 1900–1940" in the *American Jewish Year Book* (Vol. 43, 1941–42)
	Writes final column for the Jewish Telegraphic Agency.[25]

Feb. 15–21	The first Boston Religious Book Week is held, initiated by Goldstein and assisted by Robert B. Choate, publisher of the *Boston Herald.*
1943	Jewish Book Week is expanded to become Jewish Book Month.
	The National Committee for Jewish Book Week becomes the Jewish Book Council, reflecting its broader scope.[26]
	Writes article on the Burning of the Books for *Boston Sunday Herald.*[27]
Week of May 10	FG displays exhibit of books burned by Nazis in 1933.[28]
1944	
Feb.	"Reading for Democracy," *Wilson Library Bulletin*
	The National Jewish Welfare Board enters into an agreement with the Jewish Book Council to become its official sponsor and coordinating organization, providing financial aid and organizational support.[29]
March	At meeting of the National Committee of the Jewish Book Council of America, FG is appointed a member of the committee to investigate what national organizations are doing to restore destroyed Jewish libraries in Europe.[30]
May 31–June 2	Attends national convention of the Women's Division of the American Jewish Congress in New York City; speaks about "Reading for Democracy"
1945	
Feb. 14	Elected as an honorary president of the Jewish Book Council of America.[31]
June–Oct.	Is ill.[32]

1946

Jan. 10 "Ravished Libraries and Slaughtered Authors," *Jewish Advocate*

May 22 Is presented with scroll and honored as the founder of Jewish Book Week by the National Committee of the Jewish Book Council. The resolution commends Goldstein "for her unparalleled activity in the dissemination of Jewish Books. Out of her great love for books, in the midst of which she spent her life, came the idea of Jewish Book Week."[33]

50th anniversary of the establishment of the West End Branch Library.

around July Is very ill and in hospital.[34]

1947 "The Jewish Child in Bookland: A Selected Bibliography of Juveniles for the Jewish Child's Own Bookshelf" in *Jewish Book Annual,* 5705/1946–47, Vol. 5, published by the Jewish Book Council of America.

June–Aug. Undergoes three "major operations, two of them on her eyes."[35]

June–Sept. Takes sick leave.[36]

Nov. 1 25th anniversary of Goldstein's appointment as librarian of the West End Branch of the Boston Public Library; the *Jewish Advocate* marks the occasion with an editorial praising her accomplishments and her service.

1948 Joins the National Women's Committee of Brandeis University.[37]

"The Jewish Child in Bookland: A Selected Bibliography of Juveniles for the Jewish Child's Own Bookshelf" published in booklet form by the Jewish Book Council of America.[38]

	Conducts Passover Seder, with Rabbi Benjamin L. Grossman, for the eleven Jewish prisoners in the Massachusetts Correctional Institution.[39]
May	Goldstein's mother dies.[40]
1949	
January	Boston chapter of Friends of Hebrew University is started; the organizing committee includes Goldstein.[41]
May 15	Mary Antin dies.
1950	Cited by the Boston Municipal Research Bureau for outstanding service to the community.
	Adaptation of "Shabbas Cheer" is printed in the *Junior Leader's Guide*, published by the Presbyterian Church in the U.S.A.[42]
Sept. 22	Three-week vacation to Florida and the West Indies.
Nov.	Moves to new home.
1951	
March	In and out of hospital.
April	Undergoes an operation and is hospitalized at New England Sanitarium in Stoneham, Massachusetts.
May 16	West End Branch library receives award at annual meeting of the National Jewish Book Council.
1952	"American Jewish Juvenile Literature, 1951–1952" in *Jewish Book Annual, 5713*/1952-1953, Vol. 11, published by the Jewish Book Council of America (similar articles in Vols. 12, 13, 14, 15, and 16).

1953

Aug. 21 Sails alone for Israel (first trip to Israel); arrives in Naples on Aug. 30 and stays for 4 days; is in Israel until Sept. 29; then spends 10 days in Italy, several days in Switzerland, 3 days in Paris, and 10 days in London.[43]

Aug.–Nov. Visits Europe and Israel; receptions are given in Goldstein's honor by Hebrew University and the Mayor of Haifa.[44]

1954 Appointed member of Steering Committee for Massachusetts Observance of the American Jewish Tercentenary, celebrating the 300th anniversary of Jewish settlement in America;[45] chairman of subcommittee on libraries.[46]

Jan. 1 Becomes Curator of Judaica of the Boston Public Library,[47] the first female curator of Judaica in the US.

Jan.–March Is ill.[48]

Dec. 17 The Boston Public Library and the Yiddish Culture Club host an event for Eliezer Greenberg and Irving Howe, editors of *A Treasury of Yiddish Stories.*

1955

Jan. Arranges an exhibit at the Boston Public Library's central branch— "Jews Who Have Built Boston— celebrating the American Jewish Tercentenary. Twenty-nine cases of material, it depicts the contributions of Jewish Americans to the arts, sciences, politics, the economy, and the law; includes material on contemporary Jewish leaders, Jewish education, Jewish organizations, Zionism, early Jewish Bostonians, Jewish writers, and the development of Yiddish theatre.[49]

Early Jan.–mid-April Is ill.[50]

July 6–Sept. 2	Travels to Europe and Israel[51] (with Minna Steinberg of the Catalog Department and Ethel Kimball of the Connolly Branch[52]); travels to England, France, Switzerland, Italy, Greece, the French Riviera, and Spain.
1956	
April 15	Speaks at dedicatory service at the Massachusetts Correctional Institution in Walpole, at which the Jewish Chapel is officially declared a synagogue, the first synagogue in the history of the Massachusetts correctional system.[53]
1957	
May	Attends "Friendship Week" events in Connecticut that are organized by Friderike Zweig on behalf of the American-European Friendship Association.
Dec. 19	Goldstein announces her retirement (effective January 17, 1958).[54]
	Goldstein's personal Judaica collection of 6,000 books is given to the Boston Public Library; the gift is funded by the Jacob Ziskind Fund for Charitable Purposes.
1958	The BPL Trustees award Goldstein the title of Branch Librarian Emeritus.[55]
Jan. 17	Goldstein retires.
Jan. 19	200 people attend a tea at the West End Branch to honor Goldstein.[56]
Feb. 1	Last day at the Boston Public Library.[57]
Dec.	Becomes literary editor of *The Jewish Advocate*.[58]

1959

Sept. 30 Attends annual pre-Rosh Hashanah dinner at the Massachusetts Correctional Institution at Norfolk, as a member of the Rehabilitation Services group.[59]

1961

Dec. 26 Goldstein dies in Boston after a year-long illness.

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[1] *Annual Report of the West End Branch, 1945.*
[2] See "Dorchester Girl Holds Distinction as Librarian," *Jewish Advocate*, 9 Nov. 1922.
[3] Meaghan Dwyer-Ryan, Susan L. Porter, and Lisa Fagin Davis, *Becoming American Jews: Temple Israel of Boston* (Hanover, NH: University Press of New England, 2009), 74.
[4] Ibid at 70.
[5] See To Alice Stone Blackwell, 18 Jan. 1936.
[6] Dwyer-Ryan, *Becoming American Jews*,, 70.
[7] "Prize Winner to Speak Here," *Des Moines Register*, 29 Feb. 1936.
[8] *The Boston Globe*, 13 May 1933.
[9] Fanny Goldstein Personal Report, Boston Public Library, West End Judaica Collection.
[10] To Leo Shapiro, 11 July 1950.
[11] Ibid.
[12] "Noted Librarian to Give Address on Literature," *Jewish Press* (Omaha), 14 Feb. 1936.
[13] "Books Used for Unique Type of Social Service," *Kansas City Jewish Chronicle*, 21 Feb. 1936.
[14] *Boston Evening Transcript*, 4 March 1936.
[15] To Alice Stone Blackwell, 6 Feb. 1936; To Flora Spiegelberg, 8 Feb. 1936.
[16] *Boston Evening Transcript*, 4 March 1936.
[17] "Fanny Goldstein to Speak at 'Y'," *Philadelphia Jewish Exponent*, 16 Oct. 1936.
[18] *Annual Report of the West End Branch, 1945; Annual Report of the West End Branch, 1946.*
[19] To Henry Guppy, 2 Aug. 1938.
[20] "European Tour," *Bulletin of the American Library Association* 32, no. 6 (June 1938), 404; "Fanny Goldstein to Conduct Tour," *Jewish Advocate*, 1 July 1938. See "Libraries and Literary Landmarks of Europe—A Tour for Librarians Under Leadership of Fanny Goldstein," brochure published by the Open Road, in New York (tour agency).
[21] "Tea for Members of West End House Aux.," *Jewish Advocate*, 28 Oct. 1938.
[22] From Benjamin L. Grossman, 19 Dec. 1938.
[23] Mordecai Soltes to Sarah Lederaman, 3 May 1940.
[24] To Leo Shapiro, 11 July 1950.
[25] See From Boris Smolar, 22 Jan. 1942.
[26] www.jewishbookcouncil.org, accessed 16 April 2018.
[27] See From Raymond Gram Swing, 17 May 1943.
[28] "Literary Arson," *Jewish Advocate*, 7 May 1943; "Exhibit Remind of Book Burning," *Christian Science Advocate*, 10 May 1943.
[29] Ibid.

[30] From Philip Goodman , 16 April 1945.
[31] From Philip Goodman, 23 Feb. 1945.
[32] Nura Globus to Isidore S. Meyer, 4 June 19456; To Goldie Stone, 28 Sept. 1945.
[33] Resolution of Jewish Book Council, 22 May 1946. See also "Jewish Book Week Held—Miss Fanny Goldstein, Founder, Honored at Meeting Here," *NYT*, May 23, 1946.
[34] To Chaim Newman, 28 July 1948.
[35] Nora Globus to Nathan H. Friedman, 11 Aug. 1947.
[36] To Milton B. Asbell, 3 June 1947.
[37] To Mrs. Harry G. Michaels, 21 Dec. 1948.
[38] Originally printed in *The Torch.* Reprinted, in revised and up-to-date form, in *Jewish Book Annual,* Vol. 5, 1946–47.
[39] *The Boston Globe,* 27 April 1948.
[40] To Moshe Oved, 8 Sept. 1948.
[4141] Leo Shapiro, "Boston Chapter of Friends of Hebrew U. Formed Here," *Boston Globe*, 30 Jan. 1949.
[42] From Grace W. Ingalls, 4 Jan. 1950.
[43] To Hanna Heinlein, 15 Aug. 1953.
[44] See To Nahum N. Glatzer, 8 Aug. 1953 ("I am working frightfully hard, pulling against the tide just now, to plan the work at the Library for the almost 3 months that I shall be gone."). .
[45] Guide to the Records of the Greater Boston Committee of the Massachusetts Observance of the American Jewish Tercentenary, n.d., I-63, American Jewish Historical Society, Boston.
[46] From Herbert B. Ehrmann, 24 Dec. 1953.
[47] "Judaica's First Lady," *The Jewish Advocate,* 7 Jan. 1954; To Judah Shapiro, 22 March 1954.
[48] To Harold Levy, 22 March 1954.
[49] Leo Shapiro, "'Jews Who Built Boston,' Display at Public Library," *Boston Globe*, 16 Jan. 1955.
[50] Nura Globus to Harold Ribalow, 21 Feb. 1955; To Bessie White, 23 April 1955.
[51] To Ruth P. Lehmann, n.d.; "Fanny Goldstein To Lead Special Tour to Europe," *Jewish Advocate*, 21 April 1955; To Harold Soref, 6 June 1955; From Ruth P. Lehman, 8 June 1955.
[52] Fanny Goldstein, "Three Travelers In Search of a Title," BPL Inter-Departmental Memorandum, 8 Oct. 1955.
[53] *The Mentor,* Massachusetts Correctional Institution, n.d.; To Sol Liptzin 10 June 1955; To Walter D. Achuff, 16 April 1956.
[54] "Library Party Welds Christian-Jewish Ties," *The Christian Science Monitor*, 20 Dec. 1957; "West End Branch Librarian, Fanny Goldstein, Retires," *Boston Daily Globe*, 20 Dec. 1957; .
[55] Margaret Kanof Norden, "Fanny Goldstein (1888–1961," *American Jewish Historical Quarterly* (vol. 52, no.1), Sept. 1962, 68–73.
[56] "West End Librarian Feted Upon Retirement," *Jewish Advocate*, 23 Jan. 1958.
[57] To Herman K. Spector, 13 March 1958.
[58] Boston Public Library Staff Assoc., *The Question Mark*, vol. 13 (12) (Dec. 1958), 2.
[59] "Rosh Hashonah Dinner at Norfolk Institution," *Jewish Advocate*, 8 Oct. 1959.

Preface

> Other scholars come to the documents looking for something. . . . Editors value the documents for themselves. We do not come to them with any notion of what they will tell us. We wait for that, and as we work we listen to what they have to say. All that matters is that they say something that is worth hearing. Our job is to make them heard and understood.
>
> Beth Luey, "The Best Job in the World: Documentary Editor"[1]

This dissertation allows Fanny Goldstein—librarian, social activist, and founder of Jewish Book Week—to be heard and understood. In the process, I strive to shine a light on Goldstein's role in promoting Jewish books and Jewish authors, supporting interfaith understanding, and fostering goodwill to Boston's Jewish community.

Referred to by some as the "Conscience of Boston Jewry,"[2] Fanny Goldstein was not a scholar. She published no books. She held no degrees. Why is her story worth telling?

Over the last fifty years, scholars of women's history have broadened our understanding of whose history is worth studying.[3] I undertook this dissertation in the belief that incorporating the story of Fanny Goldstein, and how she exercised agency in a male-dominated arena, would fill a gap in our knowledge

of Boston's Jewish community in the first half of the twentieth century. I assumed, in the words of historian Alice Kessler-Harris, that "incorporating the history of women would enrich the study of history tout court."[4] I still believe that giving voice to a strong, independent, largely self-educated, assertive, self-promoting woman who navigated the spaces occupied by male scholars and rabbis in the early to mid-twentieth century is, on the face of it, a story worth telling. That she did this while sustained by a wide circle of friends, many of whom were themselves strong, independent women, makes the story even more compelling. Such women included suffragist and women's rights advocate Alice Stone Blackwell; writer and immigrant rights advocate Mary Antin; pacifist Friderike Zweig; Hunter College professor and social justice advocate Dora Askowith; social worker Freda Rogolsky; actress Molly Picon; Western pioneer Flora Spiegelberg; and writers Sydney Taylor and Rachel Baker.

Fanny Goldstein touched the lives of many—immigrant and Boston native; Jew and Christian; the well-to-do and the destitute; the prisoner and the scholar; of all creeds and from all corners of the world. She was committed to social justice, equal treatment for all, and a just and peaceful world. Her work promoting Jewish books continues to bear fruit today, beyond anything she could have imagined.

As Goldstein demanded to be heard in life, so it was in death. Through the thousands of letters, writings, newspaper clippings, and pamphlets that she saved for decades, she made her final request. She asked to be saved from irrelevancy; she asked to be heard.

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[1] *Documentary Editing: Journal of the Association for Documentary Editing* (32): 58.
[2] Jacob Rader Marcus, *The American Jewish Woman, 1654–1980* (New York: KTAV Publishing House, 1981).
[3] See, for example, the editors' introduction to *U.S. History as Women's History: New Feminist Essays,* Linda K. Kerber, Alice Kessler-Harris, and Kathryn Kish Sklar, eds. (Chapel Hill: University of North Carolina Press, 1995), 1–14.
[4] Alice Kessler-Harris, "Do We Still Need Women's History?," *Chronicle of Higher Education* 54, no. 15 (7 Dec. 2007). Gale Academic OneFile.

Introduction

> I am enclosing you a biographic summary plus some publicity connected with Jewish Book Week, of which idea I am the originator in America. Hence, my claim with all due modesty, to some knowledge of the Jewish book.
>
> Fanny Goldstein in a letter to Sarita Olan, 13 May 1935

Although Fanny Goldstein was "the most prominent and creative of the earliest American Jewish librarians,"[1] few today recognize her name, even within the Jewish community. When she is known, it is usually as the founder of Jewish Book Week, which began in 1925 with her display of Jewish books at the West End Branch of the Boston Public Library (BPL).

But Goldstein's accomplishments were not limited to the founding of Jewish Book Week. Goldstein built up the collection of Judaica in the Boston Public Library; compiled extensive, annotated lists of Jewish books; evaluated manuscripts for publishers; wrote book reviews; lectured and wrote on topics as diverse as Jewish humor and Nazi book burning; served as librarian, counselor, and adviser for immigrants, prisoners, and others in need of a helping hand; and made the West End Branch a true community center. She was dedicated to helping all immigrants adjust to American life, to fostering understanding and

cooperation between people of all faiths and backgrounds, and to working for social justice.

Goldstein was born in Kamenets-Podolsk, Russia, probably in 1895.[2] With her family, she immigrated to Boston's North End in 1900. In 1913, Edith Guerrier[3] hired her to work as an assistant in the North End Branch of the BPL. Six years later, Goldstein became librarian of the Tyler Street Reading Room. Like many other librarians of the period, Goldstein did not have a college degree; nor did she have a high school diploma. According to summaries of Goldstein's life in encyclopedias and other secondary materials, she took courses at Boston University, Simmons College, and Harvard University.[4] I have been unable to substantiate that claim, although there is strong evidence that Goldstein did study at Simmons. During the beginning of Goldstein's career at the BPL, library employees took courses at the Simmons College Library School through an arrangement between the two institutions. In 1919, around the time that Goldstein would have enrolled in classes, eighty-seven library employees took courses at Simmons on subjects including library economy and classification, the history of European civilization, and social work with children.[5]

Both the North End Branch and the Tyler Street Reading room served large immigrant populations. Goldstein described the Tyler Street neighborhood

as "a section of the city that is always foreign," and listed the many nationalities served by the library branch in her Annual Report of 1920–1921:

> As an example of the ingredients of our Tyler street melting pot, the different nationalities using the library are cited as follows: American, Armenian, Chinese, French, Greek, Hebrew, Irish, Italian and Syrian. The district is particularly rich in social, political and educational activities. There are enough churches to suit all creeds . . . .
>
> With so many different races to deal with, we feel that this library is fortunate in its helpful relationship with the various peoples, for we have aimed at a broad and sympathetic program without prejudice, a square deal and a warm welcome to all.[6]

Goldstein was committed to treating all the library's users with respect, and to meeting their needs as best she could. Such respect was returned in kind. Soon after leaving the Tyler Street Branch, she received a token of appreciation from one of the immigrant groups to which she had extended "a square deal and a warm welcome," the Syrian community. The *Staff Bulletin of the Boston Public Library* reported on the gift:

> Miss Fanny Goldstein, who was recently transferred from the Tyler Street Reading Room to the West End Branch, was pleasantly surprised at Christmas with the gift of an exquisitely embroidered Madeira dining-table set, accompanied by a card, which read: "In grateful appreciation of your unceasing services to our people; from the Syrian Community."[7]

Goldstein's experiences at the North End and Tyler Street branches prepared her well for service in another immigrant community, one in which the Boston Public Library's largest branch was located. In 1922 she was appointed librarian of the West End Branch of the BPL, a position she would hold for thirty-five years, until her retirement in 1957. In reporting on Goldstein's new role, the *Jewish Advocate*, Boston's English-language newspaper for the Jewish community, declared:

> Miss Fanny Goldstein, of Dorchester, who has been with the Boston Public Library for the last 14 years,[8] having acted in various capacities, and the last three years librarian of the Tyler street branch, has recently been appointed to take charge of the West End branch of the Boston Public Library. This may be considered as a special distinction inasmuch as Miss Goldstein is the first of her faith to hold the position of librarian in the city of Boston. She has had considerable experience in this field and has specialized in work with foreigners for a number of years. She is always happy to answer any questions pertaining to special collections or work with foreigners.[9]

It may have been an act of divine providence that brought Goldstein to the West End Branch, to serve as the building's last librarian in what were to become the final decades of the old West End. The library had been located in the Old West Church since 1896, and Goldstein was greatly inspired and humbled by this fact. She reveled in the building's history as "a great church, with great pastors," one that had influenced Boston for over 150 years.[10] What had served long ago as

the minister's study became Goldstein's office, fitting for a woman who approached her life's work as something akin to a religious calling. Connecting the work of the ministers with the Hebrew Prophets, she was able to embrace the building's provenance as a Christian house of worship:

> In the great high-ceilinged reading room hang the paintings of four divines. Among these Jonathan Mayhew, whose utterances were instrumental in firing the first protests in the Revolutionary War, and the Rev. Charles Lowell, whose son James Russell Lowell became a U.S. Ambassador. All the preachers of the church had been united in one theme: The Brotherhood of Man. The gospel and the power of the spoken word, as revealed through the Bible was fearlessly preached. In this work, they relied on the traditions of the Puritan Fathers who in Colonial times staunchly upheld the teachings of the Hebrew Law and Prophets.[11]

Goldstein maintained her sense of wonderment for the Old West Church throughout her long career, telling a *Boston Globe* reporter in 1946, "My philosophy has been to preserve as much as possible the liberal teachings of the old ministers whose words colored the life of the church and its relation to the community. Since coming here, it has been my ambition to benefit from them and to carry on their aims and ambitions."[12]

When Goldstein began her work in the West End, it was a densely populated section of the city, with tenements, rooming houses, and factory buildings. As was typical of areas with immigrant and poor populations, the

West End also contained settlement houses—the Elizabeth Peabody House, which was known nationally; the West End House, which was founded by Jewish immigrants; and the Heath Christian Center—where residents could access social services including recreational programs and educational opportunities. All of the settlement houses were open to all, regardless of religion or ethnic origin.[13]

Goldstein formed relationships with the settlement houses and other local institutions. Like other librarians of the BPL, she saw herself as a community leader, performing services for immigrants alongside social workers and public health workers.[14] Her goal was to make the West End Branch "a highly active living organism in the community."[15]

The outreach to immigrants by Goldstein and other BPL librarians was an essential service of many public libraries serving recent arrivals to America. Boston did, however, have an especially rich history upon which to draw. In 1854, the city established the first free large municipal library in the US, in large part due to the Boston elite's desire to provide moral uplift to new immigrants. Prominent men such as Harvard professors George Ticknor and Edward Everett believed that a free, public library was necessary to supply what they viewed as

"wholesome" reading material for the masses, especially uneducated Irish immigrants and other members of the lower classes.[16]

Serving succeeding populations of new Americans, Massachusetts public libraries continued to set the standard in providing services to immigrants through funds, programs, and personnel dedicated to such needs. In 1923 after a year's long national search—and only a few months after Goldstein started work at the West End Branch—Edna Phillips was named the new secretary for Library Work with Foreigners in the Division of Public Libraries.[17] Goldstein and Phillips shared the same goals with regard to library services for immigrants. They both believed that libraries should help immigrants learn English by providing books in easy form for adult beginners; help them become Americanized by providing books about the US; and help them preserve their cultures by providing books in their native languages.[18]

Goldstein believed that it was important for immigrant groups to maintain a strong sense of cultural pride and identity. Although she had a particular interest in Jewish culture and literature, she was committed to celebrating the cultures of all of the library's constituencies. Her interest in serving immigrants led her to serve on the American Library Association's Committee on Work with the Foreign Born. The committee's purpose was "To

assist librarians in their efforts to help racial groups establish an intelligent citizenship through the use of books and libraries, and to promote mutual understanding between the newer and older elements in the population; to enrich American culture by a wider dissemination of world literature, and to assemble a body of information and practice relating to work in this field."[19]

When Goldstein assumed charge of the West End Branch in 1922, "she was impressed with the high intellectual plane of the Jewish reader who used the library, yet at the same time, she was saddened at his lack of the knowledge of Jewish history and literary backgrounds."[20] Although there were many books on Jewish subjects and by Jewish authors among the library's collection, the library's patrons made no use of this material. Goldstein determined to promote, and create interest in, the library's collection of Jewish books.

In December 1925, she put together a display of Jewish books shortly before Hanukkah. It was a simple act. Yet the evidence shows that Goldstein was the first person to arrange such a display at a public library anywhere in the US. The year before, the period of free immigration that began in 1876 had ended with the passage of the Johnson-Reed Act, which aimed to curb immigration of Eastern European Jews and other undesirables. It was in this context, one of

rising antagonism towards foreigners, that Goldstein put together a display that was in part aimed to increase immigrants' pride in their history and culture.

The *Jewish Advocate* took note of Goldstein's undertaking:

> Due to the care and efforts of Miss Fanny Goldstein, the chief librarian of the West End Public Library and the only Jewish librarian in Massachusetts, a unique enterprise was undertaken at this branch library. Miss Goldstein arranged for a Chanukah display of the best English books dealing with the Jewish people either because the author is Jewish or because the subject matter or association of ideas is Jewish. She made a special trip to New York and interviewed many publishers and most of them gladly offered their cooperation and sent their publications.[21]

The paper continued to promote Jewish Book Week with articles and editorials throughout Goldstein's career, and to decry Jews' lack of interest in their own literature. An editorial published during Jewish Book Week in 1928, entitled "Buy and Read Good Jewish Books," observed:

> It is true that students and scholars do appreciate the value of reading Jewish literature, but the great mass of our Jewish people is not particularly interested to choose from the books it does read those written by Jews, for Jews, or about Jews . . . . [T]oday, the Jew, as a whole is losing his traditional attachment to the printed word. There are many Jewish homes which are totally devoid of Jewish books, and where even the Bible and a set of prayer books are not to be found. . . . It is admitted that there has been a neglect to popularize the Jewish book. Perhaps, when there was no Jewish literature written in the English language, this was justifiable, but certainly with so many splendid books of literary merit being published annually in English, no further excuse is warranted.[22]

In addition to coverage in the Jewish press, Jewish Book Week was also widely promoted in the mainstream press. In 1926, the *Boston Daily Globe* noted that "Miss Fannie Goldstein, librarian of the West End branch, Boston Public Library, Cambridge st, which caters to a large Jewish clientele, has made a display of books of interest to Jewish readers." The *Globe* reported that the display included a Hanukkah menorah and candles and signs in English and Yiddish suggesting that books be given as Hanukkah gifts. The newspaper also noted that a Christmas display would follow Jewish Book Week.[23]

Goldstein promoted Jewish Book Week to librarians across the US. Each year she publicized it in the *Bulletin of the American Library Association.* Her letter to the *Bulletin's* editor in 1932 was representative of her annual plea: "Synagogues, religious schools, bookstores, study groups, libraries, and commercial organizations are asked to lay special emphasis during this period on the gospel of the Jewish book."[24] She also made presentations on Jewish literature at annual conferences. A report of discussions on the foreign-born reader that took place at a conference of the American Library Association in 1926 stated:

> Fanny Goldstein of the West End Branch of the Boston Public Library pointed out that the need for Yiddish books is not now so great in public libraries as it was ten years ago, both because of the

> restriction of immigration and because almost every congregation in the United States is now teaching Hebrew. Miss Goldstein stated that the need in public libraries with a Jewish clientele is now threefold; for Yiddish, for the older Ghetto type; for Hebrew to meet the larger and larger call from the young; for English books of distinct interest to Jewish readers. The present large output of the latter—at least 100 volumes in 1926—is characterized by great power in the actual writing. The period of its yellow journalism is distinctly past.[25]

While Goldstein was popularizing Jewish literature and spreading "the gospel of the Jewish book," elsewhere Jewish literature was receiving a different kind of attention. In March 1933, Hitler appeared on the cover of *Time.* Two months later, university students throughout Germany burned books that Nazi leaders deemed incompatible with German culture. The German Student Corporation, the only organization of German undergraduates sanctioned by Hitler, issued a manifesto in April 1933 giving notice of the book burnings. All German students were instructed to search their personal libraries for books by Jewish authors that "through thoughtlessness" may have come into their possession. All such books were to be burned, along with all books by Jewish authors that were held by public libraries.

While German libraries were burning Jewish books, Goldstein persisted in celebrating them. But now she turned her attention to fighting antisemitism as well. She was committed to educating the public about the rising antisemitism in

Germany and sought to raise awareness beyond the Jewish community. Just three days after the May 10th book burnings, Goldstein published "Autos-da-fe for the Jew and His Book" in the *Boston Globe,* in which she decried civilization's decline:

> Can one imagine a German literature deleted of the works of such scholars as Zunz, Steinschneider, Graetz, Geiger, Hoffmann, Brockelmann, Mendelssohn, Kayserling, Karpeles, Stein, Bleichroder, Lasker, Meyerbeer, Rieger, Buber, Feuchtwanger, Heine, Hunkeker, Wasserman, Ludwig, Toller, Werfer—yes, even the Bible—a list so numerous that the boasted efficiency of the land can scarcely be expected to encompass the whole story in one conflagration. . . .
>
> Again the return of barbarism in modern times! A change of scene from the Middle Ages. The executioner, the hangman who set the flames in those days, has merely changed his period costume. During 1932, 100 Jewish cemeteries and synagogues were destroyed and burnt in Germany. One shudders at the thought of the precious libraries of the land being emptied of their treasures. Libraries. The repositories of civilization and keepers of the precious records and manuscripts. And there are so many in Germany. . . .
>
> Out of the ashes of conflagration, out of the suffering and the humiliation of the Jews, who will ever continue to outlive their oppressors, there is always destined to arise a new, a greater, a revitalized literary contribution by them to the world's culture and civilization.[26]

The following year, Goldstein urged the celebration of Jewish Book Week as a tonic for world events: "It is hoped that all fair minded people will join in

the observance of Jewish Book Week, especially in view of the terrible conditions and the breakdown of civilization which emanate from abroad this year. Libraries can be dispensers of peace through emphasizing the gospel of the book as an aid to good will and universal brotherhood." She suggested that librarians work with rabbis, the Jewish press, and local book week committees to arrange exhibits and lectures, and offered to provide book lists and other information upon request.[27]

Goldstein continued to frame Jewish Book Week as an antidote to antisemitism throughout the period of World War II. In her radio broadcast on Jewish Book Week in 1940, Goldstein told her listeners that even book burnings could not extinguish the "indomitable faith and idealism" of the Jews. She asserted that Jewish Book Week could be "a healing balm for our bleeding wounds caused by bigotry, intolerance, and anti-Semitism." Ever the pacifist, Goldstein declared that the observance of Jewish Book Week "does not call for swords or bayonets; gases or bombs. It is a dignified, majestic emphasis on our heritage, and a rededication to the sanctity of our homes through literature."[28]

In her Jewish Book message of the same year, written as Chairman of the National Committee for Jewish Book Week and distributed as part of her *Suggestive Material for the Observance of Jewish Book Week*, Goldstein asserted:

> The National Committee for Jewish Book Week feels that in times such as the present, when books are being burned in other parts of the world, it is the greatest good fortune to be part of America. In this democratic country, our books are not destroyed, but scholarship and publishing are encouraged for all who would read and understand. It is therefore not only a duty and a privilege, but a matter of pride as well, that we, the PEOPLE OF THE BOOK, sponsor and support a National Jewish Book Week in every city and hamlet.[29]

Cities and hamlets heeded Goldstein's call. Newspaper reports show that from 1936 to 1959, Jewish Book Week and Jewish Book Month were celebrated all across the nation, including Raleigh, North Carolina; Galveston, Texas; Blytheville, Arkansas; Fairbanks, Alaska; Winona, Minnesota; Lincoln, Nebraska; Madison and Kenosha, Wisconsin; Waterloo and Cedar Rapids, Iowa; Tucson, Arizona; San Antonio, Texas; Albuquerque, New Mexico; Nashua, New Hampshire; Oakland, California; Lima, Ohio; and Reno, Nevada.

When the Jewish Publication Society held its first Spring Book Festival in 1936, it was timed to coincide with Jewish Book Week. The Society sold 4,000 books at the festival, which became an annual event. As Jewish Book Week was moved to the Hanukkah season in later years, so was the festival.[30] Even the State Department's "Voice of America" radio station participated in the celebration of Jewish literature. A talk in Hebrew on Jewish Book Month was beamed to Israel

in November 1951. The speaker was Dr. Azriel Eisenberg, executive vice president of the Jewish Education Committee of New York.[31]

As Jewish Book Week took on a truly national nature it became impossible to fund it entirely through the generosity of the Boston Public Library and individual members of the Jewish Book Week Committee. On March 18, 1941, the National Committee for Jewish Book Week met. In attendance were the following luminaries of the Jewish community: Dr. Joshua Bloch of the New York Public Library, Rabbi Herbert S. Goldstein of the Union of Orthodox Jewish Congregations of America, Dr. Maurice Jacobs of the Jewish Publication Society, Dr. Mordecai Soltes of the Jewish Welfare Board, and Dr. Jacob S. Golub of the Jewish Education Committee. The Committee's chairman presided over the meeting. She was the only woman in the room and the only person without even a college degree. Yet, Fanny Goldstein had provided the impetus for the cause around which they had gathered.[32]

Goldstein was not intimidated by male rabbis and scholars. She was disillusioned with the arrogance and overbearingness of some, particularly Rabbi S. Felix Mendelsohn of Chicago. Mendelsohn claimed that he was the founder of Jewish Book Week, despite all evidence to the contrary. In 1927, he had suggested moving Jewish Book Week from the Hanukkah season to the spring

holiday of Lag B'Omer, known as the "Scholars' Holiday." Believing that a rabbi's imprimatur would help spread the "gospel of the Jewish Book," and in a lapse of judgment she came to regret, Goldstein wrote the following in 1930 in an article promoting Jewish Book Week:

> The Jews, always a great leader and discriminating lover of books, have chosen Lag B'Omer, often referred to as the Scholar's Festival, as an appropriate time to revive a nation-wide interest in Jewish literature, especially that which is available in English.
>
> "We Jews," says Rabbi Felix Mendelsohn of Chicago, who first originated the idea in 1927, "are known as the People of the Book. We have given to the world its greatest book, the Bible, and the genius of our people has always expressed itself in the writing of and love for books."[33]

Moving Jewish Book Week to the spring was Mendelsohn's main contribution to the cause, and the change in date was a poor idea. In 1940 Jewish Book Week was moved back to the Hanukkah season, where it remains on the calendar to this day.

It is puzzling that Mendelsohn, a successful rabbi and author, felt the need to claim the Jewish Book Week idea as his own. He may have been particularly irked that a woman was credited for the accomplishment. Like many of his peers, Mendelsohn believed that the proper place for Jewish women was in the home. In 1937, the same year that his feud with Goldstein gained the attention of

Maurice Jacobs of the Jewish Publication Society and others, Mendelsohn delivered a sermon entitled "Strength and Dignity."[34] In it, he argued that in order for the Jewish people to survive, Jewish women must stop gossiping, worrying, playing cards, and visiting psychiatrists. Rather, they should train themselves to have faith in God, devote a few minutes daily to private prayer, and acquire strength of character and dignity. Mendelsohn warned that Jewish women's lack of moral fortitude endangered the Jewish people more than Hitler and Mussolini combined:

> Let me assure you that this morning I am interested in saving the Jewess not only for Judaism but also for herself, for her family, for her husband and children. The strength of any people has always been the family, but this has been particularly true of the Jewish people. Without the Jewish family the Jewish people would long ago have been cast into oblivion. Today Jewish leaders are concerned about what Hitler and Mussolini and all other anti-Semites are threatening to do to us. However, nothing is as menacing to the welfare of the Jewish people as the friction which is taking place in Jewish homes. The unifier and harmonizer of the home has always been the wife and mother—but in order to discharge her duties effectively she must be mentally fit. There will continue to be friction in Jewish homes so long as the Jewess is a chronic worrier. Faith in God and personal dignity alone are able to restore the great and historic function of the Jewess.[35]

Mendelsohn's attack on Jewish women continued throughout his career. In 1945, the *Jewish Post* published one of his sermons, in which he made "An Appeal to the American Jewess."[36]

> The American Jewess is sadly neglecting her historic role and she is devoting herself primarily to philanthropy. Of course philanthropic endeavor is important but it must not be carried on at the expense of the primary obligations of the Jewesses. While it is impossible for men to perform the specific duties of women they can be easily replaced in the field of charity. Jews have always cared for the indigent in their midst and there is no earthly reason why Jewesses should try to assume control over philanthropy in the community.[37]

In addition to confronting such sexist attitudes, Goldstein encountered outright exclusion as well. In 1952, she proposed to Rabbi Philip Goodman, of the Jewish Book Council, that a gathering of Jewish librarians be organized for the upcoming conference of the American Library Association. Goodman responded, "I will write to Rabbi Kiev about arranging for a meeting of the Jewish librarians during the A.L.A. Conference. I know that there will be a testimonial dinner to the librarian of the Lubavitcher Yeshiva but that unfortunately is being limited to men for reasons for which I find hard to explain to you."[38]

Goldstein's failure to be overawed by scholars and rabbis was in part due to her genuine respect and concern for people regardless of their station in life. As her friend Rabbi Benjamin Grossman noted after her passing, Goldstein "had a feeling for the lost soul."[39] She reached out to the marginalized and disenfranchised, including homeless individuals and prisoners.

On May 24, 1938, Goldstein made the first of many visits to the Charlestown State Prison. Writing to Moshe Oved of another visit the following December, Goldstein expressed her "hope that each and every mother's son had received some of my personality, and something of the matriarchal spirit as a blessing showered upon them." She attended plays staged by prisoners, accompanied Rabbi Grossman on holiday visits, sent books to prisoners, and encouraged their literary pursuits. In September 1948 she wrote to Charlestown's new warden, asking that he allow her to continue to send boxes of sugar to the Jewish prisoners during the holiday of Rosh Hashanah. There were twelve Jewish inmates that year to whom she wished to send her "little gift," and one James Kerrigan with whom she had "considerable correspondence on books and the poetry which he has been writing."[40]

Goldstein's warmth and generosity were appreciated by the inmates. After a visit to the prison in December 1945, the "'Boys' at Charlestown" wrote a letter to the editor of the *Jewish Advocate* expressing their gratitude:

> In the press of matters that crowd our lives here at Charlestown, the acknowledgment of a very recent visit paid by Miss Fanny Goldstein has been inadvertently delayed. We are hoping that our favorite person and speaker does not think that we have forgotten her. . . . Before an audience that nigh filled our small Chapel, Miss Goldstein touched on the birth of the Jewish Book Week, now the Jewish Book Month, and followed with an absorbing discussion on

> certain Jewish authors who chose death to life under the Nazis. We were also privileged to examine several first editions.[41]

As an officer of the Rehabilitation Services Group from 1958 to 1960, Goldstein arranged celebrations of Jewish holidays at another prison as well, the Massachusetts Correctional Institute at Norfolk.[42]

Her work with prisoners grew from a belief in the inherent goodness of human beings and a conviction that everyone deserved a chance at redemption. Reflecting on the circumstances of a man who fatally shot his former girlfriend in an isolated field, Goldstein wrote: "What a terrible thing, to think that a man had to spend 22 years behind bars like a caged animal to expiate a single sin. But he has come out clean and purged and I hope that from now on life will be kind to him."[43]

Goldstein was as equally solicitous of those down on their luck as she was of authors and academics. In her annual report of 1943, she wrote that "in a boarding-house neighborhood such as this, we stress particularly the need of hospitality to the homeless and the friendless living alone."[44] At the Christmas Eve Open Houses that she organized annually at the West End Branch, she welcomed those whom others might have turned away, serving turkey sandwiches, doughnuts, and coffee to many who would otherwise go hungry.

The library that Goldstein proudly oversaw and to which she warmly welcomed one and all, is no more. Indeed, the entire neighborhood was deemed disposable, its buildings bulldozed and its residents displaced. The Old West Church was left standing, but a new library was built for the new West End. Some of Goldstein's scrapbooks and newspaper clippings are in the back office, reminders of a time when a woman with big dreams and an even bigger heart served as the "Conscience of Boston Jewry."

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[1] Linda P. Lerman, "Librarians," in Paula E. Hyman and Deborah Dash Moore, eds., *Jewish Women in America: An Historical Encyclopedia* (New York: Routledge, 1997), 847.
[2] Some sources give Goldstein's year of birth as 1888. See, for example, Joy Kingsolver, "Goldstein, Fanny," American National Biography Online, http://www.anb.org/articles/09/09-00897.html.
[3] In 1914, Goldstein assisted Guerrier and her partner, Edith Brown, in founding the Saturday Evening Girls Club for immigrant girls. Goldstein also edited the group's newsletter.
[4] See, for example, Ellen Smith, "Goldstein, Fanny" in Paula E. Hyman and Deborah Dash Moore, eds., *Jewish Women in America: An Historical Encyclopedia* (New York: Routledge, 1997), 535.
[5] Gale Eaton, "The Education of Alice M. Jordan and the Origins of the Boston Public Library Training School," *Libraries & The Cultural Record* 46, no. 1 (2011), 37.
[6] Fanny Goldstein, "Tyler Street Reading Room," *Annual Report of the Library Department for the Year 1920–21* (Boston: Feb. 21, 1921), 77.
[7] *Literary Life: Staff Bulletin of the Boston Public Library,* Jan. 15, 1923.
[8] From the available evidence, this assertion seems incorrect. Goldstein most likely began her library career in 1913.
[9] "Dorchester Girl Holds Distinction as Librarian," *Jewish Advocate*, 9 Nov. 1922.
[10] Fanny Goldstein, "The Story of Jewish Book Week; Its History and Influence," *Jewish Advocate*, 12 June 1942.
[11] Ibid.
[12] Leo Shapiro, "West End Library Observes 50th Anniversary in Old West Church," *Boston Daily Globe*, 11 Feb. 1946.

[13] See Sean M. Fisher and Carolyn Hughes, eds., *The Last Tenement: Confronting Community and Urban Renewal in Boston's West End* (Boston: The Bostonian Society, 1992), 15.
[14] See Plummer Alston Jones, Jr., *Libraries, Immigrants, and the American Experience* (Westport, CT: Greenwood Press, 1999), 10.
[15] To Lee Friedman, 29 Oct. 1955.
[16] See Wayne A. Wiegand, *Part of Our Lives: A People's History of the American Public Library* (New York: Oxford University Press, 2015), 25.
[17] Plummer Alston Jones, Jr., *Libraries, Immigrants, and the American Experience* (Westport, CT: Greenwood Press, 1999), 167.
[18] See ibid., 169, setting forth Phillips' library philosophy.
[19] "Handbook," *ALA Bulletin* 33, no. 12 (Nov. 1939): H-26.
[20] Goldstein, "The Story of Jewish Book Week."
[21] "Chanukah Display at West End Public Library," *Jewish Advocate*, 17 December 1925.
[22] "Buy and Read Good Jewish Books!," *Jewish Advocate*, 3 May 1928.
[23] "Chanukah Book Display at Library," *Boston Daily Globe*, 4 Dec. 1926.
[24] Fanny Goldstein, "Jewish Book Week" (letter to the editor), *Bulletin of the American Library Association* 26, no. 5 (May 1932): 347.
[25] Margery Quigley, "Work With the Foreign Born," *ALA Bulletin* 20, no. 10 (Oct. 1926): 563.
[26] Fanny Goldstein, "Autos-da-fe for the Jew and His Book," *Boston Globe,* 13 May 1933.
[27] Fanny Goldstein, "Jewish Book Week" (letter to the editor), *Bulletin of the American Library Association* 28, no. 4 (April 1934): 221.
[28] Fanny Goldstein, "Why a Jewish Book Week" (radio broadcast), Boston, Mass., 20 Dec. 1940.
[29] Fanny Goldstein, "Jewish Book Week Message," in *Suggestive Material for the Observance of Jewish Book Week, December 22–29, 1940*, compiled by Fanny Goldstein.
[30] See Jonathan R. Sarna, *JPS: The Americanization of Jewish Culture, 1888–1988* (New York: The Jewish Publication Society, 1989), 181.
[31] "Jewish Book Month Observance Begins," *Philadelphia Jewish Exponent*, 23 Nov. 1951.
[32] Silvia Glick, "Judaica's First Lady: Fanny Goldstein and Jewish Book Week" (unpublished manuscript, May 4, 2011).
[33] Fanny Goldstein, "Jewish Book Week, May 11–18, 1930," *Jewish Advocate*, 2 May 1930.
[34] S. Felix Mendelsohn, "Strength and Dignity," typed manuscript, 6 Sept. 1937, American Jewish Archives.
[35] Ibid. It should be noted that Mendelsohn's assessment of the dangers of European antisemitism was, until as late as March 1941, unusually sanguine. When Joshua Bloch asked him to review *The Great Hatred* by Maurice Samuel (1940) for the *Journal of Jewish Bibliography*, Mendelsohn declined to write the review, declaring, "I am not eager to review Samuel's THE GREAT HATRED. I read the book and preached on it but the subject of anti-Semitism has already been overdone." S. Felix Mendelsohn to Joshua

Bloch, 21 March 1941, responding to Joshua Bloch to S. Felix Mendelsohn, 10 March 1941.

[36] "One phase of this problem I discussed some time ago in a sermon entitled 'Three Pillars of Faith,' which I later released to members of my congregation. This sermon will interest your readers and I therefore enclose a copy for publication in The Post." S. Felix Mendelsohn to Editor of the *Jewish Post*, 25 April 1945.

[37] S. Felix Mendelsohn, "Three Pillars of Faith," *The Jewish Post*, May 18, 1945, based on typed manuscript entitled "Three Pillars of Faith: An Appeal to the American Jewess," undated, American Jewish Archives.

[38] From Philip Goodman, 17 June 1952.

[39] "Throngs at Goldstein Rites: 'Noble of Character,' Says Rabbi," *Boston Globe*, 28 Dec. 1961.

[40] To Warden E. L. Spurr, 29 Sept. 1948.

[41] "Prisoners at Charlestown Enjoy Miss Goldstein's Visits" (letter to the editor from "The 'Boys' at Charlestown Mass. State Prison"), *Jewish Advocate*, 20 Dec. 1945.

[42] See "Passover Services at Penal Institutions," *Jewish Advocate*, April 10, 1958; "Rosh Hashonah Dinner at Norfolk Institution," *Jewish Advocate*, Oct. 8, 1959; "Present Torah Scroll to Norfolk Institution," *Jewish Advocate*, 31 Dec. 1959; "Passover Dinner at Norfolk Institution," *Jewish Advocate*, 14 April 1960.

[43] To Dorothy Wayman, 6 Jan. 1952.

[44] Goldstein, *West End Branch Annual Report, 1943.*

To Samuel Wolk[1] 11 March 1930

Dear Rabbi Wolk:–

You must admit that even if I am not a regular correspondent I am at least a faithful one. Because here I am anxious to convey to you the latest budget[2] of town gossip. If I can't be Amos and Andy[3] or even that delectable literary bit of Benny's Notebook,[4] let it at least be "F. G.'s Original."

I have meant to answer your last letter, but about a million things of active interest have intervened and each time I check it in my mind as something I am going to write you, the next event pushes it out of my mind.

Thanks loads for answering my charity question so promptly. I have at last got it straightened out, and I think in working order so that we may be able to close the year at least on that score advantageously.

I was in New York for a week the later part of February, and as usual had a gay and exhilarating time. My only regret was that you didn't manage to meet me, for I had a million things to relay to your ears which cannot appear in the typewritten word. Shall I flatter myself that my loss was equally yours? Believe it or not!!![5] In the first place I had a glorious and unforgettable tea with Robert Nathan.[6] I went sporting and had a perfect concert for my sole ear from Henry Levine. I met a class-mate of yours, Rabbi (I think) Rosenberg from Washington,

D.C. in Harper's office, and with him a Rabbi Freedman, oh, a charming, ~~and~~ still naive and unspoiled spirit. We were discussing the possibilities of a novel based upon The Book of Ruth which your friend, Rabbi R., suggested. But since he did not register with me particularly pro, I didn't pay much attention to what he said. When he discovered I knew you he was very desirous that I convey his greetings to you. Here they are without charge.

I also met Rabbi Tarlan of the People's Institute Synagogue of New York. Do you know him? He is a perfect replica of Father Time,[7] and is the son-in-law of old Rabbi Block of the middle 19th Century who was largely instrumental in fighting the ritual murder charges in Vienna.[8] He entertained me in the most delightful fashion with reminiscences of Graetz,[9] who was his teacher when a boy. Then I lunched with our mutual friend Dr. Joshua Bloch,[10] and went over some material with him of literary and library interest. I always find him most helpful in his quiet but forceful way. He, too, wished to be remembered to you. Then I had dinner with Abram Glaser,[11] the author of "The Mosaic of Life," and saw "Jew Russ" with him. And so I could go on detailing to you a million events and people, but that is not what you really want to know, is it? Suffice to say that I had a perfectly marvelous, active, stimulating, exhilarating week, and it is frightfully hard to buckle down to prosaic Boston Town. But I have the faculty of

adaptability so well under control now that I know exactly what Boston wishes me to do. But don't for a moment think that is what I always want to do myself, but that is a confession and a glimpse into the inner soul!!!

Last week I went to New Bedford to speak to the Council there, and had a very delightful visit. By the way, I want to tell you, if you have not already heard from other sources, that my talk to the Sisterhood was not half bad, because when I got through dear old Mrs. Goulston came up, kissed me on both cheeks, and said, "My dear Fanny Goldstein. I knew you were a lovely girl, but frankly I never credited you for so much." Isn't that sweet?

Now let us get back to congregational matters. You wrote that you have been receiving the Bulletin.[12] Hence I gather that with your subtle powers you read between the lines, i.e. for the School,—well we still have the school. I don't mind telling you I am very disappointed in Reuben Lurie,[13] because I feel there is much that he could do from the light of his inside experience to be of help to the young Reverend,[14] who is floundering, but really making an honest attempt to correct some short-comings. Instead of that, he continues with his witticisms and puns which after a time do get terribly boring, chooses the path of least resistance and sails along. The other teachers all follow suit. The only one who is

earnestly endeavoring to stand by irrespective of personalities, but solely governed by his ideals, is our old friend Jack Gladstein.

The Rabbi, as I wrote you, is exceedingly likeable. And that is his strong point. As for myself, I have more than once (as I wrote you before) attempted to withdraw, and then by sheer grit and a consecrated devotion to an ideal am carrying on to the end of the season. I am not even tempted to think on next year's plans.

As for the question in regard to the Book Lovers,[15] my interest there too this year is only luke-warm. Something of the spirit of the group is gone, and ~~that~~ without desiring to be pessimistic I hear its death knell. The more guided spirits are still behind it, and that open door which I loved about it has, since a membership has been exacted this year, curtailed on that freedom and spirit of hospitality which I at least had always hoped to interpret. Collusion and seclusion are bad partners, and inevitably lead to exclusion. My particular friend, Mrs. F.B.L.,[16] told me, for example, that she has done so much for nothing for this particular group that she feels now that the time must come when she must withdraw her services and devote herself only to such projects as have paid with them. Well I guess I will go and look for a few paid jobs myself. How about it? As a Rabbi, may I ask you does the spirit count its pay in the U.S. coinage? Or

does the ledger above record deeds that receive no remuneration? Do you know that delightful story of Van Dyke's called "The Mansion?"[17] If not, may I suggest your building a sermon around it? It's not half bad.

The Little Theatre[18] is functioning in grand style, and cleared something like over $400.00 on its last paid performance. I understand that the money is to be used for purchasing property for future plays. The other groups are all carrying on in a more or less animated fashion.

The Parent Teachers Association is functioning. Last Sunday we had a meeting with close to 200 persons.[19] Dr. Benderly[20] of New York spoke to us, but I don't know that I can give his talk a subject heading. It was very idealistic, it was very humorous, permeated with stories throughout, ~~but~~ it was a wholly undetached and delightful hour, but without any practical application to our particular problems on hand. Louis Hurwitz came with him, and you know how much I love that man! The best part of the evening was the refreshments. I had charge of those and it was too bad I couldn't send you a box of Homantashen, Inglierlich, taglich,[21] etc. The table was simply loaded down with Purim goodies, just the kind that mother used to make. The men beamed and bit into them with delight. The women, especially some of our Deutsch elect, turned up their quivering noses and wanted to know what those funny things all were. And

believe it or not I arranged the details and we served the entire body present without fuss, and I didn't even call a single committee meeting. Would you call that the efficiency of the matriarch of Israel?

What else would you like to know? I think this would almost make a chapter in a book itself. Don't you?

Oh, yes, before I forget, I want you to know that I have been receiving your Bulletin, and note that you are introducing the library idea. Perhaps by next year you will have a Book Lovers group. Wouldn't I love to come over some night. Oh, Boy, just ask me!

Now to the matter in hand which I have deliberately left for the last thing. You will be interested to know that while in New York in conference with Mr. Block of the Publishing house,[22] we projected plans for the celebration of Jewish Book Week throughout America, May 11th through the 17th. A notice of this will appear in the next Block Publishing Bulletin and again in the April number in which we suggest that every Rabbi in the country preach a sermon on or about Jewish books that week. And if possible have Jewish book reviews and exhibits in their community. I personally am going to do two features one for the Publishers' Weekly to reach the book-trade, and another for the Library Journal to reach the Libraries, on Jewish Book Week. I shall probably have an annotated

list printed elsewhere of the new Spring publications of Jewish interest. I am particularly keen in spreading the gospel of the Jewish book, because I feel that it has much to offer in the cultural and the spiritual life of the modern Jew in America. Will you please see what you can do about furthering the idea in your community? Perhaps you can get in touch with the Librarian in your community and stimulate her to have an exhibit like Boston had last year, on books and ceremonial objects. Don't you think the idea is worthwhile developing?

And then I am going to give you a little private secret. Of course I don't know yet whether I can do it, but you may be interested to know that I have been asked to do a story on Jewish life by Harper's. Wouldn't you like to see your old friend F.G. appear in real print? I am going to try anyhow, but whether I do the think will depend largely upon the faith which my friends place on me and the prayers which the Rabbis make for my success. I think I told you already that I never can pray to advantage for myself. So I am dependent upon the spare time and mercies of my friends to intercede with the Lord in my behalf.

Now would you call this a letter? It's a lucky think it is typewritten and not written in hand. With cordial Purimdige greetings,[23] I am

As ever,

[*Fanny Goldstein*]

[1] Samuel Wolk (1899–1957) was hired by Temple Israel in 1923 as the congregation's first assistant rabbi. Rabbi Wolk officiated at worship services and life-cycle events, taught religious school classes, and organized auxiliary activities. During his six years at Temple Israel, he worked closely with the temple's Sisterhood to organize the religious school library, with which Goldstein was very involved. He left Temple Israel in 1929 to accept the pulpit at Congregation Beth Emeth in Albany, New York. Meaghan Dwyer-Ryan, Susan L. Porter, and Lisa Fagin Davis, *Becoming American Jews: Temple Israel of Boston* (Hanover, NH: University Press of New England, 2009), 73; Congregation Beth Emeth website, https://www.bethemethalbany.org/site/about-beth-emeth/. Goldstein and Wolk maintained a correspondence until at least 1954. Many of Goldstein's letters to Wolk were three or more pages long and contained extensive news about her life and about those they knew in common.

[2] **budget:** "a long letter full of news." *OED.*

[3] Amos 'n' Andy was the most popular radio show in the United States in the late 1920s and early 1930s. The show featured two white actors playing African American characters. While it dealt with issues of concern to both black and white middle-class Americans, it was criticized for its negative portrayal of African Americans. Mel Watkins, "What Was It About 'Amos 'n' Andy'?" *NYT*, 7 July 1991.

[4] "Little Benny's Notebook" was a weekly syndicated feature for children by Lee Pape, in which "little Benny" wrote about what he had done during the week and what he had learned. John C. Cairns, *My Life as a Kid: Growing Up In The Great Depression* (self-pub., 2010).

[5] In 1918, Robert LeRoy Ripley (1890–1949) began creating his "Believe It or Not" cartoons, which featured unusual facts and events. They were syndicated and published around the world. In 1929 he published his first book of cartoons, and his radio show ran from 1930 to 1944. Ripley's cartoons and radio show were extraordinarily popular. See Obituary, *NYT*, 28 May 1949.

[6] Robert Nathan (1894–1985) wrote more than 50 books of poetry and prose, including *Portrait of Jennie* (1940) and *The Bishop's Wife* (1928). Eric Pace, "Robert Nathan, Author, 91, Dies," *NYT*, 28 May 1985. He was the uncle of labor activist and suffragist Maud Nathan, with whom Goldstein was also acquainted.

[7] **Father Time:** the personification—usually in the form of an aged man—of the "indefinite continuous duration regarded as that in which existence, and the sequence of events, takes place." *OED.*

[8] Claims of Jews murdering non-Jews for ritual purposes have been made throughout history.

[9] Heinrich Graetz (1817–1891) was an historian and Bible scholar.

[10] Joshua Bloch (1890–1957) was chief of the Jewish Division of the New York Public Library from 1923 to 1956. In 1938 he founded the *Journal of Jewish Bibliography*, a

quarterly publication that he edited (with interruptions caused by World War II) until 1943. He served on the publishing committee of the Jewish Publication Society and wrote *On the Apocalyptic in Literature* (1952); *Of Making Many Books: An Annotated List of the Books Issued by the Jewish Publication Society of America,* 1890–1952 (1953); and *The People and the Book* (1954). Bloch was also a rabbi and was a visiting chaplain at hospitals run by the New York State Department of Mental Hygiene. "Dr. Joshua Bloch, Rabbi, Author, 67," *NYT*, 27 Sept. 1957.

[11] Abram Glaser (1889–?) was a lecturer on law at the College of the City of New York for twenty-five years. He wrote *The Mosaic of Life: A Study of Man and the Factors in His Development* (Boston: R. G. Badger, 1929) and *This World of Ours* (New York: Philosophical Library, 1955), which is a "one-volume library of essential knowledge of man in the mid-twentieth century." He attended Harvard College on a scholarship funded by philanthropist Simon Muhr that was awarded to the top four male and top four female graduates of Philadelphia's public high schools. Graduating from Harvard in 1910, Glaser completed his undergraduate studies in three years. Dillard S. Gardner, "Review of *This World of Ours*," *American Bar Association Journal* 41 (Oct. 1955), 952–53. See *Forty-Second Annual Report of the Board of Directors of City Trusts of the City of Philadelphia for the Year 1911* (Philadelphia: Press of Allen, Lane & Scott), 612.

[12] The *Temple Israel Bulletin.*

[13] Reuben L. Lurie (1898–1985) was appointed a Massachusetts Superior Court judge in 1954 and served on the court for almost two decades. He taught at Temple Israel's religious school for many years. He was a moderator at Ford Hall, a forum for free public lectures, and wrote *The Challenge of the Forum: The Story of Ford Hall and the Open Forum Movement* (1930). See Dwyer-Ryan, Porter, and Davis, *Becoming American Jews*, 112; and Jonathan Lurie, "Recollections of Dad," http://www.columbia.edu/~dbl11/ReubenLurie.html, posted 11 Nov. 2011.

[14] Goldstein is referring to Rabbi Lawrence W. Schwartz, who succeeded Samuel Wolk as assistant rabbi at Temple Israel. At the time, it was not considered disrespectful to regard a rabbi as "reverend." See Emily Post, *Etiquette in Society, in Business, in Politics and at Home* (9th ed.) (New York: Funk & Wagnalls, 1955), 488. In England at the time, "reverend" was the title for all Jewish clergy except the Chief Rabbi.

[15] The Booklovers was established at Temple Israel in Boston in 1923 by Goldstein and Fannie Barnett Linsky. Originally a small group of women organized to review Jewish works of literature and to assemble a library of Judaica for the congregation and community, the organization had more than 200 members by 1930. Dwyer-Ryan, Porter, and Davis, *Becoming American Jews*, 70.

[16] Fannie Barnett Linsky (1885–1950) was a playwright and religious school teacher. She wrote *A Bit of Scandal: A Play in Two Acts for Female Characters* (1921) and *The Hut: A Comedy in Three Acts* (1922).

[17] Henry van Dyke was a minister; a professor of English at Princeton University; and a

writer of short stories, novels, poems, and essays. "The Mansion" was published in *Harper's Magazine* in December 1910. The story's protagonist, John Weightman, learns about the importance of giving unselfishly.

[18] The Little Theatre at Temple Israel staged plays and pageants, including productions by Fannie Barnett Linsky, which drew large audiences. It sponsored annual contests for playwrights; the winning plays were performed at the temple. The theater's inaugural performance was in January 1930. "First Performance Little Theatre Group Thursday," *Jewish Advocate*, 31 Jan. 1930. See also Bessie F. White, "Department of Jewish Drama," *Jewish Advocate*, 18 Dec. 1931; and Dwyer-Ryan, Porter, and Davis, *Becoming American Jews*, 75.

[19] Goldstein was a teacher in Beth Israel's religious school.

[20] Samson Benderly (1876–1944) was a pioneer in the field of Jewish education, known for having professionalized and modernized the field. See Jonathan B. Krasner, *The Benderly Boys and American Jewish Education* (Lebanon, NH: Brandeis University Press, 2012).

[21] These are baked goods eaten on Purim.

[22] Charles E. Bloch (1861–1940) took over management of the Bloch Publishing Company from his father, Edward Bloch, and moved the business from Cincinnati to New York in 1901. He was one of the founders—with Rabbi Stephen Wise and others—of the Free Synagogue and the Jewish Institute of Religion, both associated with the Reform branch of Judaism and located in New York City. See Stephen S. Wise, "Charles E. Bloch," *The American Jewish Year Book*, vol. 43 (Sept. 22, 1941–Sept. 11, 1942), 381–384.

[23] Greetings on the holiday of Purim. The story of Purim is told in the Book of Esther, which recounts Haman's plot to exterminate all the Jews of Persia. They are saved by Queen Esther and her cousin Mordechai.

To Harry E. Burroughs[1] 18 November 1930

Mr. Harry E. Burroughs
18 Tremont St.
Boston, Mass.

Dear Mr. Burroughs:

I am sorry if I have failed up to now to acknowledge personally to you the autographed copy of your book "Tale of a Vanished Land."[2] Your publisher,

Houghton Mifflin, sent me the copy some time ago. Thank you very much for including me in your limited gift edition. I shall add it with pleasure to my collection of original autographed authors' copies.

I read the book with keen interest and pleasure. You will, I am sure, be interested to know that not only has the book been exhibited on several occasions at the Library for special purposes, but that I also reviewed it over the radio a few weeks ago. Last night, anticipating your coming review to the Booklovers of Temple Israel, I took the occasion to speak about the "Tale of a Vanished Land" at the initial meeting of the year. I also added the additional information that your book was one of the selections of the Jewish Book of the Month Club,[3] and since the author is local, I am sure, the information was welcomed by all.

May I take this occasion of complimenting you personally upon the merits of the volume and the fact that so fine and conservative a house as Houghton Mifflin published your book.

With best wishes for the success of the volume, I am

Yours very truly,

[*Fanny Goldstein*]

Librarian
West End Branch
FG: RSB

P.S. Your book will also be listed in my annual Chanukah Bibliography of current books of Jewish interest, published during the year 1930 in the Boston Evening Transcript of Saturday, December 13.

TLc. AJA

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[1] Harry Ernest Burroughs (1890–1946) was born in Volenia, Russia. Burroughs came to the United States in 1903 or 1904, and worked as a newsboy in Boston. He became a U.S. citizen in 1913, graduated from Suffolk Law School in 1915, served in World War I, and ran a successful law practice. ""Harry Ernest Burroughs, Suffolk Law School 1915," Early Law School Student Profiles, Suffolk University. Accessed 8 April 2018. https://www.suffolk.edu/explore/24848.php.

[2] *Tale of a Vanished Land: Memories of a Childhood in Old Russia* (Boston: Houghton Mifflin, 1930). Burroughs also wrote *Boys in Men's Shoes: A World of Working Children* (New York: The Macmillan Co., 1944).

[3] The Jewish Book-of-the-Month Club was organized in Chicago in August 1930. It was formed to foster "Jewish culture through the encouragement of Jewish authors by creating a greater demand for their works and by recommending books of Jewish value to its membership." JTA, 18 August 1930.

To Alexander Brin 6 May 1931

Mr. Alexander Brin,[1]
Editor, Jewish Advocate,[2]
251 Causeway Street,
Boston, Mass.

Dear Mr. Brin:—

The Boston Jewish Book Week Committee wishes to extend to you its sincere thanks and appreciation for helping to popularize the Jewish Book Week idea in Boston through the Advocate. It is deeply appreciative of the splendid

publicity which you rendered the cause and also for your contribution in having arranged the radio broadcast on Jewish Book Week.

The evening devoted to "The Jew in Literature" at the Boston Public Library, Monday evening, May the 4th, proved a great success. It would be well if we could capitalize this testimony and enthusiasm on books, and Jewish books especially, into a more permanent form.

Boston in 1930 led the country in observing the 275th Anniversary of the Settlement of the Jews in America. Boston once more is leading the country in spreading the Gospel of the Jewish Book. Can we not at this appropriate time unite these two potent ideas so that they may crystalize in some permanent form?

The Committee feels that, perhaps this is a fitting time to bring about the publication of the proposed volume to commemorate the observance of the Jews' share in the recent Tercentenary Year in Boston.[3] It would be well to convert in a more permanent tangible form the contribution of the modern Jew for the benefit of posterity. The Committee will be glad to do all in its power to help to make the publication of such a volume possible.

Again thanking you for your devoted interest and co-operation with the Jewish Book Week Committee of Boston, I am

Yours very truly,

[*Fanny Goldstein*]

Secretary for the Jewish Book

Week Committee of Boston

fg/l

TLc. BPL

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[1] Alexander Brin was the editor and publisher of *The Jewish Advocate*. He served on the Massachusetts Board of Education for 39 years and in 1949 was named chairman of the board, the first Jew ever to be selected for the post. "Dr. Alexander Brin, Editor of Boston Jewish Advocate, Named to Top Educational Post," JTA, 1 November 1949; "Alexander Brin Dead at 87," JTA, June 30, 1980.

[2] *The Jewish Advocate* was founded in 1902 and is the oldest continually circulated English-language Jewish newspaper in the United States.

[3] In 1930, Boston celebrated the tercentenary of its founding.

From Felix Frankfurter[1] 22 May 1931
Cambridge, Mass.

Dear Miss Goldstein,

I appreciate very much your kindness in sending me Judaica.[2] I am delighted to know that such a reading list is published by the Boston Public Library. I have no doubt of the competence of the bibliography. As one thumbs the pages it inspires confidence.

Of course I am interested in everything that makes for a deepening understanding of Jewish culture. But, as my old Dean[3] used to say, the central

tragedy of life is that there are only twenty-four hours in the day. With the best of intentions, one is restricted in one's activities and one must forego many admirable things to discharge the tasks that are peculiarly one's own. I have a prejudice, call it a stodgy and stuffy prejudice, against being a dummy director, in any manifestation of dumminess. This applies even to benevolent and cultural affairs. I do not serve on committees "merely to lend my name" as it is called. There is not any point in a name unless there is thought and responsibility behind it.

I cannot take on one other thing. Jewish matters take a great deal of my time, but my own energies happen to be concentrated on Palestinian affairs. It is for this reason and for no other that I cannot join your admirably conceived and I doubt not admirably executed enterprise.

With good wishes,

Sincerely yours,

[*signed*] Felix Frankfurter

Miss Fanny Goldstein

TLS. AJA

[1] Felix Frankfurter (1882–1965) was born in Vienna and brought to New York in steerage at the age of twelve. Men in his father's family had been rabbis for centuries, and

Frankfurter's father began to study for the rabbinate but became a businessman instead. Frankfurter was a professor at Harvard Law School from 1914 to 1939, teaching constitutional and administrative law. In 1939, President Roosevelt appointed him to the U.S. Supreme Court, from which he retired in 1962 due to ill health. H. N. Hirsch, *The Enigma of Felix Frankfurter* (New York: Basic Books, 1981), 12–13; see "Felix Frankfurter Dies; Retired Judge Was 82," *The Harvard Crimson,* 23 Feb. 1965. The letterhead states "Law School of Harvard University, Cambridge, Mass."

[2] Fanny Goldstein, *Judaica: A Selected Reading List of Books in the Public Library of the City of Boston* (Boston: Trustees of the Boston Public Library, 1931).

[3] James Barr Ames (1846–1910) was the dean of Harvard Law School from 1895 until his death. Joining the law school faculty as an assistant professor, he was the first non-lawyer to be appointed to the faculty of a law school in the United States. Samuel Williston, "James Barr Ames (1846-1910)," *Proceedings of the American Academy of Arts and Sciences* 51, no. 14 (1916): 845-47, http://www.jstor.org/stable/20025616; Hirsch, *The Enigma of Felix Frankfurter*, 20–21.

From Julian Morgenstern[1] 29 May 1931[2]
Cincinnati, Ohio

Dear Miss Goldstein:

I appreciate your courtesy in sending me a copy of the Judaica bibliography which you compiled[3] and which the Boston Public Library recently issued in observance of the Jewish Book Week.

I am happy indeed to have this and even more do I appreciate your kind and generous thought of me in this connection. I congratulate you upon the fine and conscientious piece of work which you have done. I shall take the liberty of presenting this copy to our own Hebrew Union College Library, for it may be a useful thing for them.

I would appreciate it greatly if you could let me have two more copies of this pamphlet, one for my own possession, and one to be given to the Publication Department of the Commission on Jewish Religious Education of the Union of American Hebrew Congregations.[4] I imagine that they too will find this pamphlet useful.

With cordial greetings and all good wishes, I am

Very sincerely yours,

[*signed*] Julian Morgenstern

PRESIDENT.

JM/s

TLS. AJA

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[1] Julian Morgenstern (1881–1976) was a rabbi, author, and biblical scholar, and the president of Hebrew Union College from 1921 to 1947. He was president of the Society of Biblical Literature, founder and honorary president of the World Union for Progressive Judaism, honory president of the Central Conference of American Rabbis, and an honorary fellow of the British Society for Old Testament Studies. "Dr. Julian Morgenstern Dies at 95, Was Biblical Scholar and Educator," *NYT,* 7 December 1976.
[2] The letter was dictated on May 28th.
[3] Goldstein, *Judaica: A Selected Reading List* (1931).
[4] The Union of American Hebrew Congregations was founded in 1873 and is the organizational arm of the Reform Movement of Judaism in North America. Since 2003, the organization has been known as the Union for Reform Judaism.

From J. H. Hertz[1]

15 June 1931
London, England

Dear Miss Goldstein,

I wish to thank you for kindly sending me a copy of 'Judaica' compiled by you.

The only serious omissions I notice after a cursory glance, are — Schechter's 'Studies in Judaism', series I, II and III,[2] (Jewish Publication Society of America) and Joseph Jacobs 'Jewish Ideals and other Essays'.[3]

I should be grateful if you could send me two more copies.

Under separate cover, I am sending the Boston Public Library, West End Branch, a copy of my book 'The First Pastoral Tour to the Jewish Communities of the British Overseas Dominions'[4] which you do not seem to possess.

I am,

Yours sincerely,

[*signed*] J. H. Hertz

TLS. AJA

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[1] Joseph Herman Hertz (1872–1946) was chief rabbi of the British Empire from 1913 until his death and participated in the negotiations that led to the issuance of the Balfour Declaration. He is known throughout the United States and Great Britain for his edition of the Pentateuch and Haftorahs, which was published in five volumes from 1929 to 1936, and condensed into one volume in 1937. The 1937 edition has been republished several times and for decades was used by "synagogues across the spectrum of Jewish

life." "Chief Rabbi Joseph H. Hertz of Britain Dies in London, Was Educated in New York," JTA, Jan. 15, 1946; Jonathan D. Sarna, *American Judaism: A History* (New Haven, CT: Yale University Press, 2004), 372. The letterhead states, "Office of the Chief Rabbi, 4. St. James's Place, Aldgate, London."

[2] *Studies in Judaism*, by the renowned scholar and rabbi Solomon Schechter, was published in 1896, 1908, and 1924.

[3] Joseph Jacobs, *Jewish Ideals and Other Essays* (New York: Macmillan, 1896).

[4] J. H. Hertz, *The First Pastoral Tour to the Jewish Communities of the British Overseas Dominions* (Oxford: Oxford University Press, 1924). The book expanded on an article by Hertz in which he described his subject as "the story of a unique pastoral visit to forty-two different communities on three continents, of a tour extending over eleven months, and covering over 40,000 miles." J. H. Hertz, "The First Pastoral Tour to the Jewish Communities of the British Overseas Dominions," *Transactions (Jewish Historical Society of England),* vol. 10 (1921–1923), 149, 149–192.

From Mary Antin[1] 11 August 1931
Hancock, New Hampshire

Dear Goldie,[2] –

Maybe you didn't believe I really was going to make use of you. Try this: —

Send me (1) three or four examples of the novelette form which you told me is coming into vogue.[3] (2) Sample copies of the Writers Magazine[4] (if that was the name – the one that carries announcements of who — wants — what among publishers).

N.B. I am not the least bit in the mood for any of these, but I'm afraid of that curse that falls on people too lazy to follow up a hint from the knowing!

And a bit of research in your special field: —

Wanted, the date (day of the month) in the Hebrew Calendar for 1881 which in 1894 fell on June 13 in the Julian Calendar. Let's see — have I got it straight? A certain date in the Hebrew Calendar corresponded in 1894 to ~~the~~ June 13. What date was that in the Hebrew Calendar <u>13 years previous</u>? — Yes, I've said it. Now please take a peek in the almanac and tell me the answer.

What progress with "Oi, Oi through the Ages?"[5] Are you going to N. Y. to beard[6] the publishers?

Saturday evening, at a small affair at [*illegible*], Marian,[7] Peter,[8] and I fell upon one another's neck. It was a touching reunion. Joking aside, why must I always go and get fond of people, even when I desire to live remote and cool and aloof? You girls of the Lower House[9] broke down my reserves in no time at all.

Did you get a tenement yet to house the מישפחה?[10] (Hebrew spelling is not my specialty). As for me, behold, a gypsy — but my permanent address will always find me. I expect to remain in Hancock till early September.

Cordially,

[*signed*] Mary Antin

ALS. AJA

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[1] Mary Antin (1881–1949) was the author of several books, most notably *The Promised Land*, an autobiography published in 1912 (Boston: Houghton Mifflin Co.). The book was an immediate bestseller and is considered one of the first great works of American

Jewish literature. See, for example, Joyce Antler, *The Journey Home: Jewish Women and the American Century* (New York: Schocken Books, 1997), 17. Like Goldstein, Antin immigrated to America from Russia. They met in the summer of 1931, while they were both at the MacDowell Colony, an arts colony in Peterborough, New Hampshire. Goldstein was the librarian at MacDowell during that time. Antin wrote only two pieces in the last two decades of her life—one for the *Atlantic* in 1937 ("The Soundless Trumpet," *The Atlantic* (May 1937): 560–569) and one for *Common Ground* in 1941.The piece in the *Atlantic* was the first and only essay in what Antin hoped to be a three-piece series "on the *second birth* or awakening to *cosmic consciousness*." See Mary Antin's letter to Abraham Cronbach, 26 November 1938, repr. in Evelyn Salz, ed., *Selected Letters of Mary Antin* (Syracuse, NY: Syracuse University Press: 2000), 128 (italics in original). The correspondence between Goldstein and Antin began with this letter of 11 August, 1931. Apparently, Goldstein never told Antin of her reservations regarding *The Promised Land*, a book that she considered to be of "sordid immigrant color and intensity," "reeking of immigrant flavors." To Maud Nathan, 30 Dec. 1933; Fanny Goldstein, "The Jewish Woman in American Literature: A Survey of Achievement," *The Jewish Exponent*, 17 May 1935.

[2] Antin was the only correspondent to address Goldstein in this way.

[3] An article on the novelette's form had appeared in the current issue of *The Writer* magazine. "For the purposes of this discussion, let us define the novelette as that prose fiction form, seldom shorter than twelve thousand words or longer than seventy thousand, which combines a loose short-story structure with the technique and style of the novel, plus varying qualities of its own. . . . As the novelette appears in current magazines, it averages between thirty and forty thousand words, and while it still retains its short story and novel characteristics, it is, as indicated in our definition, crystallizing gradually into a form of its own." Trentwell Mason White, "A Study of the Novelette," *The Writer* 43, no. 8 (August 1931): 213–216, 214. The novelette's tempo allows it "to avoid the staccato, sketchy method" of the short story. It has more characters than a short story and keeps its characters in sharper focus than does the novel. The chapters of a novelette are structured so as to include "a rising note of threat or hysteria" that arouses the curiosity of the reader. The pace of a novelette "is neither the race of the short story, nor the browsing stroll of the novel. Rather it is a determined and energetic stride that may be appreciably hastened or slowed upon plot demand, but which never once leaves a doubt in the observer's mind that it is bound on a definite and interesting mission." Ibid., 215–216.

[4] *The Writer* was founded in 1887 and is published monthly. The articles that were printed in the magazine in 1931 include "Marketing Manuscripts," "Writing the Short-Short Story," "Writing to Sell," and "Why You Can't Write Dog Stories." Each issue had a section entitled "The Manuscript Market" that provided information on "the current needs of various periodicals."

[5] Goldstein was working on a manuscript about the West End, as well as one about the history of the Old West Church, neither of which were published, to her great disappointment. Neither manuscript is extant. See Joy Kingsolver, "Goldstein, Fanny," American National Biography Online, http://www.anb.org/articles/09/09-00897.html. For Goldstein's efforts to publish the manuscripts, see To Alice Stone Blackwell, 24 Oct, 1939; From Charles Angoff, 4 Jan. 1950; To Charles Angoff, 7 Jan. 1950; To Charles Angoff, 9 March 1950.
[6] **beard:** boldly confront.
[7] In 1884, Marian (Nevins) MacDowell (1857–1956) married the composer Edward MacDowell (1860–1908), with whom she had studied piano. She gave up her pursuit of a career in music in order to devote herself to her husband's success. In 1907, she gave their farm to the Edward MacDowell Association and founded the MacDowell Colony. See Sheridan Harvey et al., *American Women: A Library of Congress Guide for the Study of Women's History and Culture in the United States* (Washington, DC: Library of Congress, 2001) 270–277.
[8] Peter Peyser.
[9] The first building to house residents of the MacDowell Colony. See Carter Wiseman, ed., *A Place for the Arts: The MacDowell Colony, 1907–2007* (Peterborough, NH: The MacDowell Colony, 2006).
[10] Spelled "משפחה," this is Hebrew for "family;" transliterated "mishpachah."

To Mary Antin 15 August 1931

Dear Mary Antin,

I hope you do not mind the more formal appearance of this note. I merely want to acknowledge yours of August 11,[1] and if it doesn't get typed, it will get held up, so you can have your choice.

I see now that you really kept your word about remembering sources that you once hear of, and here I am to check up on them. For some of the things you will have to wait because this has been the end of a perfect loss week for me.[2]

What with vacations, my manuscript in process, and social obligations which couldn't get done did, my mother[3] goes, without giving me any warning or consulting my program, gets into an automobile accident. All this on the eve of her vacation, when she was all packed to go away. Hence we have had a hectic devilish week here, I have lost nearly all the sleep, leave alone the beauty, which I stored up in my MacDowell days.

In the first place, here is the answer to the birthday query. Figure out the puzzle. As you want the day of the month in the Hebrew calendar for 1881 which fell on June 13, 1894 in the Julian Calendar, as nearly as my Jewish assistant,[4] who traveled to Central[5] to get it, has figured it out, it is June 6, 1881, or the ninth day of Sivan.[6] Does that sound as if it might be what she thinks it is? Otherwise it might make a difference in the persons collecting their heritage in the world.

I have not any of the sample copies of the Writers Magazine on hand here. At Central it comes in bound volume form excepting the current issues which do not circulate. I shall, however, try to send you some samples within the week if I can lay my hand on them. So you may expect to hear from me further on this score.

If you only knew how much I miss Peterborough. It seems a million years behind me already. I am so swallowed up in what Dean Briggs[7] of Harvard used to call the Routines and Ideals. The routines of today and ideals of tomorrow. In the midst of it all vacations are in full swing, etc, etc. I had a place already to sign my lease, and now it is in abeyance on account of my mother's accident. We do not think she has suffered any internal injuries, but she is pretty well bungled up and bruised and in considerable pain. Since she refuses to go to the hospital, and all the members of the family happen to be away at different points of the compass, I am alone to meet the music. I have had to put in a nurse, and get a woman in the house when I was looking forward to being a bachelor. However, those are the things which one cannot foresee. The only thing that makes me cross, is, I told my mother, if she had to go and get thrown by an automobile, why in heck did she choose a Rolls-Royce with a millionaire behind it instead of that she goes and gets thrown by a 2¢ picayune battered old tin can with a 1¢ driver in the back, and no compulsory insurance in Florida. Now even if I was Irish I couldn't beat that for a stroke of luck! and as you can well imagine instead of anything being done on the oi oi through the ages, it has been a night mare of actual instead of figurative oi ois[8] through the days and through the night.

However, don't think I am glum. I am really very lovely through it all, even if I lose my temper occasionally.

I am delighted that you saw Marion and Peter[9] and got a thrill out of the reunion. And do I hear that two girls of the lower house broke down your reserve forces and psychic restraint is something wholly in our favor. Perhaps I cannot understand your desire for remoteness and aloofness, when I am so much of the altruist myself, and desire human contacts and associations that rouse me to the best within me. Contemplation is necessary. But over abundance of contemplation in an era that requires us to rise to so much action may not wholly be the best form of recreation. But that is a problem in psychology, which we will leave for Gould Farm[10] experiments to ascertain.

Now I am pretty nice, I think, to write you this long letter when I ought to be doing other things. How do you like your new habitat, and have you returned the book "This Pure Young Man" to Mr. Fineman.[11] Please remember that he is supposed to have it. I have every intention of writing Peter Peyser, but I honestly haven't got around to it. So if you see any of the folks of the lower house, please give them my cordial greetings.

Sincerely,

[*Fanny Goldstein*]

TLc. AJA

[1] From Mary Antin, 11 August 1931.
[2] In other words, she has accomplished very little.
[3] Bella Goldstein died in May 1948. She was 77 years old at the time of her death. See "Deaths and Funerals," *Daily Boston Globe*, 6 May 1948.
[4] Goldstein's assistant was Nura Globus, who graduated from the Teachers College of the City of Boston in 1932. She joined the West End Branch staff as an "extra assistant" in 1935, becoming "first assistant" in 1944. She later served as branch librarian of the Egleston Square Branch Library in Boston and retired in 1971. *Teachers College of the City of Boston Commencement Exercises, Thursday, June 23, 1932; Annual Report of the West End Branch, 1943; Annual Report of the Boston Public Library for the Year Ending December 31, 1972*, http://archive.org/stream/annualreport1972bost/annualreport1972bost_djvu.txt.
[5] The central branch of the Boston Public Library.
[6] Sivan is the third month on the Hebrew calendar.
[7] Le Baron Russell Briggs (1855–1934) served as dean of Harvard College, dean of the Faculty of Arts and Sciences, and president of Radcliffe College.
[8] **oi oi:** a Yiddish expression meaning "oh, no" or "woe is me."
[9] Marian MacDowell and Peter Peyser.
[10] During much of the period that they corresponded, Antin lived at Gould Farm, a therapeutic community in Monterey, Massachusetts for adults with mental illness. Antin referred to her illness at various times as "a nervous breakdown," "a psycho-neurosis," and "a deep soul sickness." Her symptoms raise the possibility that she may have suffered from what is now called bipolar disorder. Salz, ed., *Selected Letters of Mary Antin*, 88.
[11] See To Irving Fineman, 21 August 1931.

To Irving Fineman[1] 21 August 1931

My dear Mr. Fineman:

In the first place I hope that you have no objection to a typewritten note. I really am quite spoiled, and since my office machine is so much superior to the

dinky old Baby Corona[2] which limped and creaked at the MacDowell library, more of my things get done as is. It has this advantage at least, that it is legible.

Did you for a moment think that I had forgotten my promise to look up our Boston Public Library bulletin that contained the notice of your book "This Pure Young Man", which we added to our collection last year? I think I told you that most questionable books that have only one copy purchased are placed on reserve shelves. These reserve shelves are known in private circles as the Inferno.[3] May it comfort you to know that since there are many others there, both ancient and modern, both inferior and superior to yours, you are in good company. At least you have the satisfaction of knowing that all who get relayed to the Inferno have the courage of their convictions in print. That ought to comfort you. So much for nothing.

I did send you today the November bulletin[4] and marked the place. I also enclosed a copy of the latest annual report, which I thought you might like to scan when you had nothing else to do. The other item which we left in obeiance is the question of the Library copy of "This Pure Young Man". Has Mary Antin returned it to you yet? I told her in person that she was to do so, and I wrote her again the other day that she was to return this copy to you. If you feel that you want to go through with that plan which you were hatching of possessing the

restricted copy, I leave it entirely to your conscience. I wash my hands of the affair.[5] You said that you would be particularly interested in it especially if it was a first edition. Please verify that for yourself when Miss Antin returns the book to you. My own copy which is waiting in my office for your autograph, does fortunately happen to be a first edition and I rejoice in the discovery; and when you put your little John Hancock to it, it will mean even more to me personally.

And while talking of autographs, I am reminded of photographs. Those few snapshots which I took at MacDowell the last day really came out very nice. The one which you snapped of my brother and me looks quite human if not complimentary; but the one which I snapped of you, I think, is not wholly to be scorned for an amateur photographer who doesn't claim to know a thing about the art. I take pleasure in enclosing you a sample of it, and I am going to keep the film here in order to make sure that you call for it in person.

I hope that your work is making rapid progress, and that you have found the month of August as pleasant as the earlier part of the summer. As for myself, I have simply had my hands full, and that explains the delay in sending you the items.

With cordial greetings to you and any of the others who ask for me.

[*Fanny Goldstein*]

TLc. AJA

[1] Irving Fineman (1893–1976) was born in New York City. A civil engineer before becoming a writer, his first novel was *This Pure Young Man* (London: Longmans, Green and Co., 1930), which won a $7,500 prize in 1930. He wrote six other novels and a biography of the founder of Hadassah, *Woman of Valor: The Life of Henrietta Szold 1860–1945* (New York: Simon and Schuster, 1961). He taught at Bennington University in Vermont. "Irving Fineman Papers: An inventory of his papers at Syracuse University," Syracuse University Libraries, https://library.syr.edu/digital/guides/f/fineman_i.htm. Goldstein met Fineman when she served as librarian for the MacDowell Colony.
[2] A typewriter made by the Corona Typewriter Company.
[3] Books that were deemed immoral or objectionable were placed in the Inferno. At the turn of the twentieth century, the Inferno contained 200 books. These were identified in the card catalog with one or two stars. Books with one star could be taken out of the library with special permission of a trustee or librarian, and books with two stars could not be removed from the library "under any circumstances." Wiegand, *Part of Our Lives*, 63, 86.
[4] *More Books, Being the Bulletin of the Boston Public Library* 5, no. 11 (Nov. 1930).
[5] Fineman wished to keep the first-edition copy of *This Pure Young Man* "as an amusing curiosity." From Irving Fineman, 22 August 1931.

To Mary Antin 21 August 1931

Dear Mary Antin:—

I have sent you through the mail a package of eleven books.[1] These are all types of the new novellet form which is creeping through our current fiction. Some of them are better than others, but all, I think, are worth scanning, if you find the time to do so. This selection represents the American and the Continental writer in the field. Of course, if you can do a novellet in the Schnitzer[2] style, your fortune is assured, or if you can if you can build up a pen

portrait equal to that of Edith Wharton's "Old New York"[3] there would be no difficulty in marketing same. "The Treasure" by Selma Lagerleff[4] is also a virile bit of writing. "My Mortal Enemy" by Willa Cather,[5] who has taken prizes for her work, is not to be overlooked. "Aimee Villard" by Silvestre[6] is a sympathetic treatment. By all means read Franz Werfel's "Class Reunion".[7] This is the same man who wrote "The Pure of Heart"[8] that you read at the lower house. This little volume of "Class Reunion" is certainly one of the finest pieces of compact writing that appeared recently in translation from the Continent. It is a book that has merited high praise in spite of its brevity. Men especially are deeply stirred by this story.

I am still angling for your sample copy of the Author's Informational Periodicals[9] to send you. I have written to two or three places and hope to have word before very long.

Thanks very much for sending me the hanky. It does prove you an honest woman. I am not going to, however, expect you to return the books as well laundered, although I apologize for sending some of them as soiled as they are, but that is a Library impediment at all times.

I know that you simply must be expiring[10] to see the snapshots. I am highly apologetic to think that I fell down as an amateur on the one which I took

of you alone. I am, however, sending you a snapshot of the one which Mrs. Stearn took of us two. I hope that the sight of this cheerful twain[11] will cause all the barriers of your pent-up soul to collapse and to express itself in joy (I am sorry I can't see your expression when you do it).

The Boston Public Library annual report was simply included in the package as excess weight. Please do not return this. Otherwise, there is nothing more to add at this moment excepting to say that my mother is gradually getting over the shock of the accident, but I still have to have a nurse and a woman in the house. She absolutely refuses to go to the hospital. All this has entirely destroyed my plans for a new habitat. Just now I am sort of floundering in the air and I am trying to hitch my thoughts on to the pines in the MacDowell woods and the scenery in the garden which I left behind me.

I hope your work is growing with your leisure and that you are enjoying your stay at Hancock.

[*Fanny Goldstein*]

TLc. AJA

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[1] Antin often asked Goldstein for books and periodicals from the Boston Public Library. The library had a special significance for Antin, as it loomed large for her while she was growing up, and she writes frequently of it in her autobiography. "It was my habit to go very slowly up the low, broad steps to the palace entrance, pleasing my eyes with the majestic lines of the building, and lingering to read again the carved inscriptions*: Public Library—Built by the People—Free to All.* Did I not say it was my palace? Mine, because I

was a citizen; mine, though I was born an alien; mine, though I lived on Dover Street. My palace—*mine*!" Antin's description calls to mind Henry James' description of the Boston Public Library as a "Florentine palace by Copley Square." Henry James, *The American Scene* (1907).
[2] Goldstein refers here to Arthur Schnitzler (1862–1931), an Austrian physician and writer whose fiction incorporated psychological drama and sexual conquest. See Leo Carey, "The Dream Master," *The New Yorker,* Sept. 9, 2002, accessed at http://www.newyorker.com/magazine/2002/09/09/the-dream-master.
[3] *Old New York* (New York: D. Appleton, 1924) was a collection of four novellas by Edith Wharton, which included *False Dawn (The 'Forties)*; *The Old Maid (The 'Fifties)*; *The Spark (The 'Sixties)*; and *New Year's Day (the 'Seventies).*
[4] Selma Lagerlöf, *The Treasure* (Stockholm: Albert Bonniers Förlag, 1904). Lagerlöf (1858–1940) was the first woman and the first Swede to win the Nobel Prize for Literature.
[5] Willa Cather, *My Mortal Enemy* (New York: Alfred A. Knopf, 1926). Willa Cather (1873–1947) won the Pulitzer Prize in 1922 for *One of Ours.*
[6] Charles Silvestre, *Aimée Villard: Daughter of France* (New York: Macmillan, 1928).
[7] Franz Werfel, *Class Reunion* (New York: Simon & Schuster, 1929).
[8] Franz Werfel, *The Pure in Heart* (New York: Simon & Schuster, 1931).
[9] Perhaps *The Author*, a journal published by the Society of Authors, a professional organization for writers established in 1884 in the United Kingdom.
[10] **expiring:** breathing one's last breath (in this case, because one is extremely excited).
[11] **twain:** group of two; a pair.

From Mary Antin

27 August 1931
Hancock, New Hampshire

Dear Goldie: –

I am returning today the following books:

Bowl of Heaven[1]

My Mortal Enemy

By the Waters of Manhattan[2]

Old New York

Lost Speech of Abraham Lincoln[3]

Class Reunion

I continue to feel overwhelmed by the quality of the service! But you mustn't let me take advantage. You have other patrons.

Your comments on the novels were respectfully considered. You talk a little like a selling agent: this model would sell, that one would make your fortune, etc. And I so innocent of any ambition to copy models. But I am interested in every angle; my ignorance is a huge sponge capable of absorbing a great quantity of instruction.

Please make no further effort to find loose copies of the literary trade journals. As somebody once said, I am thoroughly unliterary: I have to find my own way where really literary people take known and tested paths.

It is not good reading that your mother is still under a nurse's governance. Her refusal to go to the hospital is at least orthodox;[4] can't be too severe on that score. But Beth Israel[5] is said to be so fine. My parents helped to get it going. Would your mother reconsider on that ground?

Thanks for the photo duet. If you can stand it, I can. It has helped me come to an important decision. I was wondering recently whether I didn't need a

haircut. By the evidence of the snapshot, I needed one four weeks ago. That settles it.

I dined with Bauer and Peyser last Saturday, at the Tea Barn.[6] They were a trifle jealous of the letters I have been receiving from you, though I explained that it was mostly business.

Very many thanks, and, unprofessionally, my love to you.

[*signed*] Mary Antin

TLS. AJA

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[1] Evangeline Adams, *The Bowl of Heaven* (New York: Dodd, Mead and Company, 1926).
[2] Charles Reznikoff, *By The Waters of Manhattan* (New York: Charles Boni, 1930).
[3] In Bloomington, Illinois on May 29, 1856, Lincoln gave an impassioned speech condemning slavery. It was said to have been so moving that reporters forgot to take notes. See Mary Mclean, ed., *Letters and Addresses of Abraham Lincoln* (New York: Wessels Co., 1907), 349.
[4] **orthodox:** commonly accepted; conventional.
[5] Beth Israel Hospital was founded in 1917 in the Boston neighborhood of Roxbury to serve Jewish physicians and patients; both groups were discriminated against by other hospitals. In 1996, the hospital merged with New England Deaconess Hospital to form Beth Israel Deaconess Medical Center. "About Us," Beth Israel Deaconess Medical Center. https://www.bidmc.org/centers-and-departments/medicine/about-us
[6] Probably the Oribe Tea Barn in Jaffrey, New Hampshire.

From Mary Antin

18 September 1931
Great Barrington, Mass.

Dear Goldie,—

Thank you for two informing writers' periodicals—The mutilated one informed me that you, too, are a systematic person; the other, with the marked article, was otherwise to the point.

I shall be too far away for your excellent service for a while, and I'll miss it. I'm sailing for England in about a week, to put in a period of intensive study in a retreat in North Devon,[1] a place very similar to some Indian ashrams[2] (but isn't the plural ashrami?), where I expect to round out my Gould Farm training. Then watch for my book!

Gould Farm is always the forwarding address.

Did you report that the Mukerji[3] book also reached you in due time? I left it for a friend to mail to you as I was towing out of Hancock.

And your book? One waits to know.

My best to you always.

[*signed*] Mary Antin

ALS. AJA

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[1] North Devon is a coastal area in southwest England that is known for its natural beauty.

[2] **ashram:** "In India, a place of religious retreat, sanctuary, or hermitage." *OED*

[3] Dhan Gopal Mukerji (1890–1936) was the first South Asian immigrant to have a successful literary career in the US. The author of over 20 books, he is best known for his children's books, including *Gay Neck, The Story of a Pigeon*, for which he won the Newbery Medal in 1928.

From Sigmund Seeligmann[1] 20 December 1931
Amsterdam, Netherlands

Very much esteemed Miss Goldstein

Sincere thanks for your friendly letter of the 2nd December as well as for the 2 copies of the "catalog Judaica" and the 3 numbers of "More Books" which I received punctually day before yesterday.

I am very happy to possess the things, which I read through with the greatest interest. I hope that you will send me any other interesting {will be} communications on Jewish books that are published or any new lists that come out.

In the hope that you find much joy in your calling

I remain most respectfully

[*signed*] S. Seeligmann

ALS. AJA

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[1] Sigmund Seeligmann (1873–1940) was a bibliographer and an authority on the history of the Jews in Holland. He founded the Society for the Science of Judaism in the Netherlands in 1919, and served a term as president of the Dutch Zionist Organization. See Aron Freimann, "Sigmund Seeligmann," *Publications of the American Jewish Historical Society* No. 37 (1947): 478.

To Sonia Mazer[1] 22 June 1932

Dear Sonia:

I feel like an awful pig not to have answered your letter earlier, but I have just been standing on my head finishing up Jewish Book Week and getting ready to go away.

Congratulations on the birth of Masha.[2] I am just tickled pink to hear that she is out and especially that you are pleased with her swaddling clothes and appearance. You say it is beautiful and that it is 285 pages long. Wouch! I had no idea that you wrote such a long juvenile.[3] Lillian is also surprised because she had no idea that it would make such a long story from the manuscript. Well, here we are. My only regret is that you are not in Boston. Otherwise, we could drink a glass of champagne and celebrate your birth as an author, and launch you in the field with a grand BOOM for your success. However, if you are in New York long enough, I may come down to clink glasses with you in some shady speakeasy[4] that I hope you have discovered by now.

As for myself, the usual—work and work and more work, and then pick up and scoot off to catch up with myself and play. I am scurrying away to Bethlehem, N.H. for a week or 10 days. There is a Northeastern Library Conference going on and since the time is allowed, I don't mind spending the money. The place and the Maplewood Hotel,[5] too, are ultra-swanky, with a very restricted clientele. Of course, you know what that means. A library conference

draws down the bars for the time being. Hence, I shall see for myself what the paradise that is restricted to Jews at ordinary times, is like.[6]

What are your plans for the summer? Oh, my gracious, I almost forgot to tell you the most important thing. I wrote to Doubleday Doran and told them that I wished to feature you because you were inspired to do a book through a library exhibit. I hope that wasn't taking too much upon myself, was it? Mrs. Crosby,[7] with whom I correspond, referred my letter to Elizabeth Lawrence of Junior Publicity, and she writes me that you have done a scratch board portrait of yourself which she has in the office for display purposes, and that I may have it. She also writes me that Masha is scheduled for publication September 14 whereas you say August 17. What is the delay again? However, we can have the portrait of you to feature with the book provided it does not conflict with your brother if he wishes to use it in Chicago. Now aren't you getting popular. Do write me and tell me more of what the plans are for the second book.

Love,

[*Fanny*]

P.S. I am delighted to hear that Alma is moving into Rachel Field's[8] apartment. I understand it is a grand location. Perhaps she can find a little spot there to tuck

me in when I come. Do you think there is any chance? Give her my love & tell her I am going to write a long letter in a day or two, I hope.

TLc. AJA

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[1] Sonia Mazer (1902–1995) wrote and illustrated children's books and painted children's portraits.

[2] Sonia Mazer, *Masha, A Little Russian Girl* (Garden City, NY: Doubleday, Doran & Co.), 1932. The book presents "a sympathetic picture of village life when the great changes that were to come with the Revolution were just being whispered about." Allie Beth Martin, "Children's Books About Foreign Countries: Russia," *Elementary English* 26(4) (April 1949), 202–211, 209. Goldstein wrote a glowing review of the book for the *Jewish Advocate*, praising its "qualities of wholesomeness and picturesqueness," its vivid writing and "authenticity of detail," and its vibrant illustrations." "Masha: A Little Russian Girl," *Jewish Advocate*, 13 Dec. 1932.

[3] "Juveniles" was a term used to describe children's books; it is now largely obsolete. See John Carter and Nicolas Barker, *ABC for Book Collectors* (8th edition), (New Castle, DE: Oak Knoll Press, 2010), 137.

[4] The 18th Amendment to the U.S. Constitution prohibiting the production, transport, and sale of alcoholic beverages was passed in 1920. It was repealed by the 21st Amendment to the U.S. Constitution, which was ratified in December 1933. During this period of Prohibition, alcohol was illegally sold and served in establishments known as speakeasies.

[5] The Maplewood Hotel was built in Bethlehem, New Hampshire in 1876 and was known as one of the Grand Hotels of New Hampshire. See *The Grand Resort Hotels of the White Mountains: A Vanishing Architectural Legacy*, 124–28.

[6] Many hotels openly discriminated against Jews well into the twentieth century, advertising that they served a "Restricted Clientele" or, more boldly, "Gentiles Only." The Anti-Defamation League of B'nai B'rith reported in 1955: "In order to attract convention business, during the off-season many of the nation's restrictive resort hotels will roll out the carpet of welcome to all convention guests, regardless of religion or race. But during the regular season these same places will maintain against individual guests their impassable barriers of religious discrimination." "Restrictive Resorts," *Facts for March, 1955,* vol. 10, no. 2: 43–46.

[7] Helen Crosby.

[8] Rachel Lyman Field (1892–1942) wrote plays, novels, and children's literature. Her most popular novel was *All This and Heaven Too* (1938).

From Isaac E. Marcuson[1] 27 June 1932
Macon, Georgia

My dear Miss Goldstein:

I have your very kind letter of June 24th and I do not feel that it is boldness for you to say that you do not agree with some of the reviews of the Committee on Contemporaneous Literature. There was such violent disagreement — I think it was the year before that I as Editor put a note that the reviews represent only the personal opinion of the reviewer and not even of the committee. It seems that some of the committee objected to some of the reviews. As I read your letter I am wondering whether it would not be a good idea to recommend to the Executive Board that we dispense with our committee on Contemporaneous Literature and make an arrangement with you by which a copy of your Judaica should be supplied to each member of the Conference. If you are going to do this work each year, it would save the Conference a lot of money by omitting all these pages from the yearbook and we would have at least a professional review instead of an amateurish rabbinical review. In fact we might even elect you to membership in the Conference and confer on you some sort of a literary title so as to make you a member. In all seriousness, I am going to take this matter up with the Executive Board at our next meeting. Will you

kindly let me know to how many members of the Conference you have sent your reprint?

Cordially yours,

[*Isaac E. Marcuson*]

Isaac E. Marcuson, Secretary.

IEM:b

TLc. BPL

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[1] Isaac E. Marcuson was the secretary of the Central Conference of American Rabbis, the professional organization of Reform rabbis in the United States and Canada and the largest and oldest rabbinical organization in North America. He served as rabbi of Temple Beth Israel in Macon, Georgia from 1894 to 1952 and was a military chaplain during the Spanish-American War. Lee Shai Weissbach, *Jewish Life in Small-Town America* (New Haven, CT: Yale University Press, 2005), 201.

To Isaac E. Marcuson 9 July 1932

Rabbi Isaac E. Marcuson
Central Conference of American Rabbis
204 Buford Place
Macon, Georgia

Dear Rabbi Marcuson:

I have your letter of June 27 which I have read with considerable interest and a supplementary chuckle.[1] I am glad that you took my criticism in regard to your book reviews in the proper spirit, because it was given only in good will

and in the desire that the light of Israel[2] might shine untarnished even in contemporary print.

In regard to what you say about cooperating with your contemporary literary committee. I am wondering whether this is simply a jest on your part. Perhaps you do not know that I am not even a pseudo rebbitzn.[3] This much I can say in my own defense, that if specialization gives one the right to have an opinion, I am rightly entitled to that opinion on the question of contemporary Jewish literature. If therefore what I have to say on the subject can be of service to your Conference, I shall be very happy to do so. I shall be happy to have you take up this matter with your executive board as you propose, and perhaps discuss to advantage the Librarian's place in current Jewish education through contemporary literature.

In regard to your question as to how many members of the Conference I have sent my JUDAICA reprint to, I should say off-hand perhaps 20 with whose names I have been familiar in one capacity or another. If you are interested in having any for distribution for such people as you think might use them to advantage, please let me know, and I will see if I can spare any.

Cordially yours,

[*Fanny Goldstein*]

Librarian
West End Branch
Cambridge and Lynde Streets

FG:LK

TLc. BPL

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[1] From Isaac E. Marcuson, 27 June 1932.
[2] **the light of Israel:** "Then the men of David swore unto him, saying: 'Thou shalt go no more out with us to battle, that thou quench not the lamp of Israel.'" 2 Samuel 21:17 (JPS).
[3] **rebbitzin:** Yiddish for "wife of a rabbi."

From H. S. Linfield[1] 3 October 1932
New York, N.Y.

Dear Miss Goldstein:

My attention has been called by more than one to your excellent work as a Jewish librarian in Boston and, in fact, I have known that myself but somehow your name escaped me when the Advisory Committee to the Index was made up. Mr. Oko's name,[2] librarian of the Hebrew Union College,[3] was also omitted from the list, but he has now joined us, and my associates and I respectfully invite you to join us on the Advisory Committee.

The Index, as you ~~probably~~ know, is the only Jewish bibliographical monthly in the English language. It lists (a) new books, (b) articles appearing in the Jewish and general periodical literature, and (c) studies published in

collected works, provided these represent contributions to the understanding of the life of the Jewish people today and its achievement through the centuries. Publications by Jewish as well as by non-Jewish authors are included.

The Index circulates among rabbis, teachers, social workers, communal leaders, Jewish institutions, Jewish and general libraries, the Jewish press, and publishers and distributors of books of Jewish interest.

The Index represents a new venture in Jewish journalism, and I shall be happy to receive your cooperation.

Under separate cover I take pleasure in sending you the last few issues. My understanding is that the first few have been sent to you. The seventh issue is in press, and I shall appreciate hearing from you promptly so that we may have the pleasure of including your name in the Advisory Committee to be published on the last page of the forthcoming issue. Your name will be entered as given below (please correct if necessary).

Very sincerely yours,

[*signed*] H. S. Linfield

H. S. LINFIELD, Editor

TLS. AJA

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[1] Harry Sebee Linfield (1889–1978) was a rabbi and statistician, and the editor of *Hasid's Index to Periodicals and Booklist,* published by the Jewish Statistical Bureau. He served as

director of the Statistical Department of the American Jewish Committee and was appointed to head the newly formed Jewish Statistical Bureau in 1932. "Dr. Linfield to Head New Jewish Statistical Bureau," JTA, 14 November 1932.
[2] Adolph S. Oko (1883–1944) was librarian of Hebrew Union College in Cincinnati from 1906 to 1933. He was an expert on the philosopher Baruch Spinoza and the author of several bibliographies, including *Solomon Schecter: A Bibliography* (1938) and *The Spinoza Bibliography* (1964), which was completed after his death by D. K. Oko.
[3] Hebrew Union College was founded in 1875 in Cincinnati and merged with the Jewish Institute of Religion in 1950, forming Hebrew Union College-Jewish Institute of Religion. It is the seminary of Reform Judaism for the United States. In addition to its Cincinnati campus, it has campuses in Jerusalem, Los Angeles, and New York.

From Samuel Wolk

6 May 1933
Wilkes-Barre, Penn.

Dear Miss Goldstein:

Your note came yesterday while I was in the midst of preparation for my sermon — not "Book Burning" but "Simple Justice." The truth is that I have not yet clearly formulated my ideas with regard to the subject in which you are interested. To expect a Rabbi, these days, to be a week ahead in his sermon preparation is — as far as I am concerned — meshiach zeit![1] But the first thing I do after disposing of "Simple Justice" is to turn to your note.

First I must say that if Dr. Bloch[2] and your own research have not been of substantial help, then surely it is folly to expect me to be at all serviceable. And then remember this: your article[3] will be primarily factual, my effort homiletic. You see, in my topic: "Book Burning—Is It Life or Death?" I think I shall be more

concerned with the interrogation than with the statement. What had immediately popped into my head were the defenses which arose as a result of the book burning. I think that Reuchlin's defense of the Talmud was directly responsible for the publication of more copies of that burned storehouse of learning; that the burning of Maimonides' "Moreh" (1233)[4] and the Hasidic writings at the end of the 18th century, far from actually destroying philosophy and Hasidic lore, only gave impetus to their study. And then I become sermonic: ideas are not destroyed merely because the physical repository of them is destroyed — no more than the flames burnt Akiba.[5] I shall probably also touch on the fact that Hitler's idiocy is evident in the fact that Jewish thought and literary influence, beginning with the Bible and continuing through Feuchtwanger, impregnate general thought and civilization too intimately to talk about burning Jewish books. You see how I shall get off into a divergent field from your own. The truth is that I had originally planned to talk on "Jewish Book Week" and my topic was to be "Life in Books," discussing a theme suggested by Wolfsohn[6] in his "Harvard Books" article to the effect that so much is told in marginal notes, inscriptions, etc. You see then the development of my topic. In a couple of days, when I actually sit down to prepare myself for my sermon, I may have something much different. And were not your request urgent, I might then be

able to give you additional information. I regret that I am giving you only a skeleton of what I plan and which, for your use, I realize, cannot be even the skeleton of a skeleton! But if your article is delayed, let me know!

The best of greetings to you! I have read your "Young Israel" statement as well as your article on "Jewish Book Week" in the "Wilson Bulletin."

Sincerely yours,

[*signed*] Samuel Wolk

ALS. AJA

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[1] **meshiach zeit:** Yiddish for "the time of the Messiah," i.e., the time when we will live in a perfect world.

[2] Joshua Bloch.

[3] In April 1933, the Nazis issued instructions for a book burning to take place on May 10. Goldstein's article about book burning, "Autos-da-fe for the Jew and His Book," was published in the *Boston Globe* on 13 May 1933. In June, *B'nai B'rith Magazine* published another article by Goldstein, entitled "Germany Burns Its Classics."

[4] Maimonides' *Guide for the Perplexed*.

[5] Rabbi Akiba (or Akiva) was burned to death by the Romans around 132 CE for his anti-Roman actions. He is known as a great rabbinic sage who loved the Torah and Judaism so much that he died for them. According to legend, either before his execution or while he was dying, he recited the Sh'ma prayer, happy to be able to fulfill its instruction to "love the Lord your God with all your heart, with all your soul, and with all your might."

[6] Harry Austryn Wolfsohn was named the Nathan Littauer Professor of Hebrew Literature at Harvard in 1925, thereby holding the first chair in Jewish studies at an American university that is not a Jewish institution. He was a scholar of Greek, Christian, Jewish, and Muslem philosophies. Israel Shenker, "Harry Wolfson, 86, Philosopher of Religion at Harvard, Is Dead," *NYT*, 21 Sept. 1974.

From Jacob R. Marcus[1]

10 June 1933
Cincinnati, Ohio

My dear Miss Goldstein:

Rabbi Marcuson[2] of the Central Conference of American Rabbis informs me that you publish bulletins of Jewish books and articles. Can you tell me something about these bulletins. I am particularly interested in getting bibliographies of the books and articles written by members of our Conference. I will be glad to hear from you with reference to your bulletins.

Believe me, I am

Very sincerely yours,

[*signed*] Jacob R. Marcus

Jacob R. Marcus

Chairman, Committee on Contemporaneous History and Literature

TLS. AJA

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[1] Jacob Rader Marcus (1896–1995) was a rabbi and historian and the first person to devote himself fully to the scholarly study of America's Jews. He founded the American Jewish Archives at Hebrew Union College—now Hebrew Union College-Jewish Institute of Religion (HUC-JIR)—in Cincinnati in 1947 and taught at HUC-JIR for 70 years. Marcus left his entire estate in trust for the American Jewish Archives, which was renamed the Jacob Rader Marcus Center of the American Jewish Archives after his death. His many books include *The Jew in the Medieval World: A Sourcebook, 315–1791* (1938); *Memoirs of American Jews* (3 vols., 1955); *The American Jewish Woman, 1654–1980* (1981); and *United States Jewry* (4 vols., 1989).

[2] Rabbi Isaac Marcuson.

To Maud Nathan[1] 30 December 1933

Mrs. Maud Nathan
c/o G. P. Putnam's Sons
2 West 45th Street
New York, New York

Dear Mrs. Nathan:

I have wanted for weeks since my return to Boston to write and thank you for the pleasant hour which you were gracious enough to grant me at your home while I was going through the City of New York. I want you to know that I am deeply appreciative of the courtesy which you extended to me, and for the inspiration which meeting you has been to me. I have thought of you often, but as I explained to you in person, I am not gifted at fan writing. I am primarily always interested in the human being, especially when that human being has a message and an appeal that ties up with my work.

I told you at the time what I thought of your book, but nevertheless, I think you may be interested to know what I wrote your publisher upon the receipt of the review copy of the book. "I want to tell you that I found Mrs. Maud Nathan's book ONCE UPON A TIME AND TODAY one of the most charming autobiographies of a Jewess that I have read in a long time. It was refreshing to have something so different for the sort of Mary Antin sordid immigrant color

and intensity that has flooded the autobiography market so many years.[2] I am keenly enthusiastic about Mrs. Nathan's book, and I am going to stress it in my Jewish study circles this winter as a delightful contrast and a picture of a perfect blend of a woman who can be both an American and a Jewess without a hyphen. I hope that if I can get down to New York within the next few weeks that you will give me a card of introduction so that I can tell Mrs. Nathan in person how useful a contribution she has made through this simple sincere story to the literature of the Jew in America." I am still keenly enthusiastic about the book, which I am pleased to tell you I have listed as one of the twelve best books of a Jewish connotation in my Transcript bibliography of December 16. A longer and more detailed survey of the Jew in American Literature by me will be published either in the February or the March number of the B'nai B'rith Magazine.[3] This also gives a place of honor to your book. I have spoken of it on several occasions, and I am now happy to tell you that it has been assigned as the study book of the month for the next meeting of my Junior Hadassah group in Boston, whose imaginations I have already fired with a personal impression of the authoress.

I am taking the liberty of inclosing you a number of clippings which I am responsible for since my return to Boston but a few weeks ago. So you can readily forgive me, I hope, for the fact that the pressure of work has delayed my

saying thank you to you earlier for your graciousness. One of these clippings I am confident you will particularly enjoy. It is the one on Emma Lazarus[4] which I published on the anniversary of her death, and which has brought forth a number of favorable comments and requests for her works at the Library. The other things are simply of a human nature, especially the little poem called "Is it True",[5] which was broadcast over the radio by our local Rabbi Levi,[6] and for which a large demand has come from the public. I thought that you too might like to have a copy of this in your files.

Please accept at this time, my sincere thanks for your courtesy and my best wishes to you for a happy New Year which may be crowded with peace to all men.

Sincerely yours,

[*Fanny Goldstein*]

Librarian
West End Branch
Cambridge and Lynde Street

FG: LK

Enc.

TLc. AJA

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[1] Maud Nathan (1862–1946) was involved in progressive political movements as well as Jewish communal affairs. The best-known Jewish suffragist at the turn of the century,

she viewed political activism as a natural outgrowth of her Jewish identity and values. She was the president of the New York Consumers' League from 1897 to 1927. Nathan was a persuasive public speaker about whom President Woodrow Wilson remarked, "when I hear a woman talk so well . . . it almost makes me believe in woman suffrage." Alice Stone Blackwell was one of "the strong-minded women" to whom she owed a debt of gratitude for their guidance and example. Nathan's family had been in the United States as far back as at least 1780. Her great-grandfather, Simon Nathan, had supplied the Continental Army with canvas and gunpowder. Maud Nathan, *Once Upon a Time and Today* (New York: G.P. Putnam's Sons, 1933), 114, 315; Antler, *The Journey Home*, 58; Melissa R. Klapper, *Ballots, Babies, and Banners of Peace: American Jewish Women's Activism, 1890–1940* (New York: New York University Press, 2013), 18–22. See also Antler, *The Journey Home,* 54–63.

[2] This was not the only time that Goldstein compared Maud Nathan to Mary Antin. Two years later, in an article about Jewish female authors, Goldstein wrote, "It is a far cry from, for example, Mary Antin's Promised Land, reeking of immigrant flavors, to Maud Nathan's charming lady-like epic, Once Upon a Time and Today, portraying the more refined woman of leisure steeped in her American heritage." Fanny Goldstein, "Jewish Women in American Literature," *The Jewish Criterion*, 27 Sept. 1935, 102.

[3] Goldstein's list of the best twelve books of 1933 appeared in Fanny Goldstein, "Jewish Books for All Readers," *B'nai B'rith Magazine* 48, no. 5 (Feb. 1934): 151.

[4] Emma Lazarus (1849–1887) wrote "The New Colossus" in 1883. Engraved on a plaque on the Statue of Liberty, the poem welcomes the "huddled masses yearning to be free

[5] "Is it True? Is it Necessary? Is it Kind?" in Mary Ann Pietzker, *Miscellaneous Poems* (London: Griffith and Farran, 1872), 54–55. The poem admonishes the reader to ask herself if what she is about to say is true, necessary, and kind.

[6] Harry Levi (1875–1944) served as rabbi of Temple Israel in Boston from 1911 to 1939. He was known as the "Radio Rabbi" for the broadcasts of his sermons every third Sunday on radio station WNAC. Many of his listeners were not Jewish and the broadcasts were their first exposure to Jews and Judaism. See Dwyer-Ryan, Porter, and Davis, *Becoming American Jews*, 56, 70–71.

From Shlomo Shunami[1]

20 May 1934
Jerusalem, Palestine

c/o Hebrew University Library

Madam,

For the purpose of a bibliography I am publishing I need a copy of your recent compilation: Judaica . . . 2d enl. ed. Boston, 1934. A copy of the 1st ed. I got through the kindness of Miss Shapira, formerly of the Boston Public Library, now of YMCA Library here. I will be much obliged to you if you would be kind enough to send me a copy of the 2d enl. ed. too.

Sincerely yours

[*signed*] S. Shunami

S. Shunami
Hebrew University Library
Jerusalem Palestine

TLS. AJA

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[1] Shlomo Shunami (1897–1984) was a pioneer in the field of Jewish bibliography. He included many of Goldstein's bibliographies in his classic work *Bibliography of Jewish Bibliographies*, which was first published in 1936. These included *Judaica: A Selected Reading List of Books in the Boston Public Library* and Goldstein's bibliographies on children's literature that were published in the *Jewish Book Annual.* Shlomo Shunami, *Bibliography of Jewish Bibliographies* (Jerusalem: The Magnes Press, The Hebrew University, 1969), 22, 252, 289, 299, 809. Shunami worked with Jewish Cultural Reconstruction, Inc. (JCR), which was established in 1947 to collect and distribute Jewish books and other cultural objects whose owners or their heirs could not be located. After the JCR ceased operations in 1952, Shunami continued to search for books confiscated from Jews by the Nazis, hunting down and recovering an estimated one million volumes. He served as bibliographer and librarian at the Jewish National and University Library in Jerusalem (now the National Library of Israel) for forty years, and was a consultant on Hebrew bibliography to the Library of Congress, Harvard University, Hebrew Union College, and Yeshiva University. Gerson D. Cohen, "*Bibliography of Jewish Bibliographies"* (review), *The Library Quarterly: Information, Community, Policy* 37(3), July 1967, 309–312; "Librarian Tracks Books Nazis Took," *NYT,* 2 Nov. 1970; Jacob I. Dienstag, "Shlomo Shunami: 1897–1984," *Studies in Bibliography and Booklore* 16 (1986), 3–

4; Dana Herman, *Hashavat Avedah*: A History of Jewish Cultural Reconstruction, Inc., PhD diss., McGill University, Oct. 2008, 7, 29.

To Abram Glaser 9 June 1934

Dear Abe:

Please do not be too much surprised at this letter. It is simply an indication of the fact that my present exuberance of spirits and good-will is bubbling over.

I have sent you from time to time, certain printed items, even as I am sending them to you now, with the hope that they may indicate to you that I am keeping very, very busy indeed. You will, I am sure, be very glad though, to hear that although I have worked frightfully hard, how hard it would be difficult to convey, I have thank Goodness, for which I am particularly grateful, been physically very well. Much better in fact, than I have been for a long time. There is only one danger for a woman chained to a desk, and that is that unless she plays golf, or rides horseback, or does other strenuous physical exercise to keep her lite, she may become prematurely over-pleasingly plump. That part I don't relish, but I am not fighting it.

I have often thought of you (as I also hope you have thought of me), and wondered how kind life has been dealing with you in these days, when nearly

everybody finds it difficult to stand up from under. Of course, I know that most professional people, especially lawyers, have found it very difficult to collect, even when they have had the work. I also know that real estate has been shot to pieces.[1] Hence I hope that you have born up and salvaged at least something worth-while from the accumulation of an honest and honorable lifetime. You doubtless know that people in my group were the last to be hit.[2] Hence, the probability we will be the last to receive the ointment of prosperity. However, I don't let the materialistic worry me unnecessarily. Never having exactly had too great an over plus of economic blossom, I cannot lose such an awful lot, and I am trying to optimistically pin my faith in a POWER that is greater than Man's, confident of the fact that if I do my day's labor as cheerfully and as honestly as I know how, my needs will be met. Human needs are, in the last analysis, merely a relative quantity, and hence my tastes are simple, and my wants few, I let my imagination make up the other deficits.

I hope you don't think all this nonsense. It is simply the practical philosophy of one who tries to meet life, and play the game squarely. That much you will say for me, will you not?

I hope the printed material will interest you, especially the new edition of my bibliography JUDAICA.[3] 2500 copies were published in the first edition, and

totally exhausted. This new edition is largely augmented and brought up to date. I was particularly keen in seeing that your name, which you will remember was misspelled at the time, was corrected in this edition. It appears on page 119,[4] as you will note. I am also sending you a recent article on Boston Jews who have appeared in print. I am not very proud of this. It is rather hackneyed, but it was written under pressure with a hope that it might prove the basis of something more worthwhile. In this article, I have deliberately drafted you and Eddie Coleman on the basis that a word here and there cannot harm a distant friend. I also included Edward Coleman[5] and some others who were at Harvard a generation ago.

Are you doing anything with your writing? As for myself, you may be interested to know that my book is simply parked. I haven't even looked at it for over a year. Somehow, my point of view and reaction to many of the things that I saw and wrote about, has changed so completely, that the attitude that I have held no longer seems to be the same. I am therefore letting it mellow, confident in the fact that when the psychological moment comes upon me, I shall get at it and produce a much better piece of work under high pressure inspiration.

In the meantime, I am keeping my hand in trim[6] on little things. What the bigger ones will be, experience and time can only tell. Did you, by chance, get

any holiday in? I dropped you word from Chicago where I went on a five weeks tour and had a most exhilarating time. This year's plans are not so royal, but I am, however, planning a holiday in the near future.

Are you likely to take a tour around the world again? What are you doing this summer? I am heading for Montreal. Further than that, I don't plan very much at the present writing. Are you likely to be in Boston this summer? I hope that you will want to say how-do-you-do to me if you come. I would like to tell you in person more of the things that have kept me absorbingly busy. If you do come though, please don't walk in at West End after the twenty-fourth of June, for I shall be in Montreal at that time. But after a couple of weeks absence, expect to be in town most of the summer, and I do want to know how you fare. That is honestly cordial and I'd like you to take it in the spirit that I send the message.

Faithfully,

[*Fanny Goldstein*]

TLc. AJA

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[1] Responding to Goldstein's concern, Glaser wrote, "The depression has taken a lot out of most of us. For two years I felt on the edge of a precipice. I had to take over a small apartment house on a mortgage I held, and had many heartaches until an architect told me how to improve it. . . . I added to my schedule at City College, and have been working quite hard." From Abram Glaser, 29 June 1934.

[2] The "group" to which Goldstein refers here may be city employees.

[3] Fanny Goldstein, *Judaica: A Selected Reading List of Books in the Public Library of the City of Boston,* 2nd edition (Boston: Trustees of the Boston Public Library, 1934).

[4] Goldstein listed Glaser's book under the category "Books for Many Moods." She wrote: "The author traces the stream of Jewish philanthropy. The book is divided into two parts: From the Earliest Times to the Fall of the State, and From the Fall of the State to the Beginnings of Emancipation." Ibid., 119.
[5] Edward Davidson Coleman (1891–1939) was a writer and bibliographer, and librarian of the American Jewish Historical Society in New York City.
[6] **in trim:** "in proper condition or order." *OED.*

From S. Shunami

24 June 1934
Jerusalem, Palestine

Madam,

I received your post-card and the Judaica catalogue[1] you were kind to send me. Thank you!

I am printing now a "Bibliography of Jewish Bibliographies" and your catalogues will be entered there.

Sincerely Yours

[*signed*] S. Shunami

ALS. AJA

[1] Goldstein, *Judaica: A Selected Reading List*, 1934).

From Michael Adler[1] 31 August 1934
London, England

Dear Madam

I am deeply grateful to you for sending me your most valuable & interesting JUDAICA. It is a splendid production & reflects great credit not only upon you as the author — but also upon your Library authorities. In my joint capacity as President-elect of the Jewish Historical Society[2] & as Chairman of the Public Free Libraries of the Borough in which I live,— I welcome your compilation & congratulate you upon it. We have nothing like it here. I note two lacunae which I might be able to fill for you.

1. Many volumes of the American Jewish Year Book are missing.

2. You have no publications of the Jewish Historical Society of England. Do you think your authorities would subscribe the annual sum of £1.1 to become a member? The New York Public Library, The Pittsburgh Carnegie Library, the California University Library, the Boston Atheneum, the Newberry Library, Chicago — as well as many public libraries in England — are regular members.

I might be able to send you as a gift some back volumes of our Transactions[3] also. I am forwarding two of my own studies in Anglo-Jewish History for your library.[4]

Yours sincerely,

[*signed*] Michael Adler

The More Books are A1. Please send me more.

ALS. AJA

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[1] Michael Adler (1868–1944) was the only Jewish chaplain in the British army at the outbreak of World War I, and the first Jewish chaplain in the British Army to serve troops in the field. He held the pulpit of Hammersmith Congregation for thirteen years and of Central Synagogue for thirty-one years, both in London. He was a member of the Jewish Historical Society of England for over fifty years, serving as its president and editor of publications. A scholar of medieval Ango-Jewis history, he wrote *Jews of Medieval England* (London: The Jewish Historical Society of England, 1939). Arthur Barnett, "The Rev. Michael Adler, D.S.O., S.C.F., B.A. (1868–1944)," *Transactions, Jewish Historical Society of England* vol. 15 (1939–1945), 191–194. The letter is written on the letterhead of "The Jewish Historical Society of England."

[2] The Jewish Historical Society of England was founded in 1893 and is the oldest historical and learned society of its kind in Europe. It is based in London and has branches throughout England. The society aims "to make the results of historical scholarship interesting to both a general and specialist audience." Website of the Jewish Historical Society, https://jhse.org/about/, accessed 18 Jan. 2018.

[3] *Transactions* was a publication of the Jewish Historical Society of England containing papers written by its members. Since 1982, it has been called *Jewish Historical Studies.*

[4] Adler wrote many articles on the Jews of medieval England; the cities about which he wrote included London, Canterbury, Bristol, York, and Exeter. Most of these articles were gathered in his volume *Jews of Medieval England*. Barnett, "The Rev. Michael Adler."

From Molly Picon[1]

26 September 1934
New York, N.Y.

Dear Miss Goldstein,

Thanks so much for the picture — I mean to treasure it because of its association with a very sweet lady.

We are up to our necks in work and, may I thankfully add, success. Our new play "Here Runs the Bride"[2] with which we came back to the Jewish Theatre in New York after an absence of four years, has hit on all cylinders and now we need only to fortify ourselves with "koiech"[3] and prepare for a long season, I hope.

Should you, at any time during the season, visit New York I would be more than happy to see you and have you as my guest in the theatre.

Will you kindly extend my best wishes to my Hadassah shvester[4] and add my sincerest good wishes for a Happy New Year to yourself.

I trust we shall meet soon —

Sincerely

[*signed*] Molly Picon

35 Second Ave[5]
City

ALS. AJA

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[1] Molly Picon (1898–1992) acted in Yiddish theater and film. She has been described as "the quintessential tomboyish hoyden, best-known for her cross-dressed roles as mischievous young boys . . . and for her energetic antics on the stage, performing backflips and somersaults well into her later years." Sharon Power, "Yiddish Theatre Actresses and American Jewish Identity," *Shofar* 30(3) (spring 2012), 84–107, 92. Picon played a twelve-year-old girl in the 1938 musical comedy *Mamale,* the last Jewish film made in Poland before the Nazis' rise to power. She and her husband, Jacob "Yonkel" Kalich, were the first entertainers to tour displaced persons camps after World War II.

"Molly Picon," Jewish Women's Archive, https://jwa.org/womenofvalor/picon, accessed 7 Jan. 2018.
[2] In Yiddish, *Di Kale Loyft.*
[3] Usually transliterated "koyekh," Yiddish for "strength."
[4] **shvester:** Yiddish for "sisters."
[5] Second Avenue, in New York's Lower East Side, was the heart of the Yiddish theater district.

From Molly Picon

18 October 1934
New York, N.Y.

35 Second Avenue,
New York–NY.

Dear Miss Goldstein,

I've just come up for a breath of air after a strenuous stretch of rehearsals hence my late answer.

Could you manage to come to the Second Avenue Theatre[1] any evening during your stay here? You might kill two birds with the proverbial one stone — see our show & give me the pleasure of seeing & talking with you again.

My husband[2] is in the box office & will be more than glad to take care of you, cause Bostonians are his weakness[3] —

So I'll be looking forward to having you as my guest real soon, at the theatre.

My best wishes

Sincerely

[*signed*] Molly Picon

ALS. AJA

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[1] David Kessler's 2nd Avenue Theatre opened on September 14, 1911 and closed in the mid-1950s. It was the first Yiddish theater to open on the "Rialto," as the Yiddish Theatre District was known. Ken Roe, "2nd Avenue Theatre," website of Cinema Treasures, http://cinematreasures.org/theaters/22028#, accessed 7 Jan. 2018.
[2] Jacob "Yonkel" Kalich (1891–1975) married Molly Picon in 1919. He began his career in theater as a member of a Yiddish theatrical troupe in Poland and went on to direct, produce, write, and act in Yiddish theater in Europe and the US. He was Picon's manager in New York productions. "Jacob Kalich of Yiddish Stage, Molly Picon's Husband, 83, Dies," *NYT*, 17 March 1975.
[3] Kalich and Picon met in Boston when Kalich put Picon in a show he was directing at the Grand Opera House, where he had his own company from 1918 to 1920. Ibid.

From Alice Stone Blackwell[1] 26 March 1935
Boston, Mass.

3 Monadnock St., Upham's Corner
Boston, Mass.

Dear Miss Goldstein:

I am writing in the hope of interesting you in the Boston Evening Clinic[2] at 452 Beacon St. (called until lately the Reconstruction Clinic). It is the only evening clinic in Boston where poor people can be treated free of charge, or for whatever small sum they may be able to pay. Those who have jobs do not like to risk them by taking time off to go to a day clinic; and sometimes a whole series of treatments are needed.

It has been doing this good work for about seven years, during most of which time I have been in touch with it. I know that the poor people who go there feel that they are treated not only with skill but with kindness. There are about thirty doctors on the staff, including some famous ones; and they all give their services without charge. I am one of the Vice Presidents.

The clinic is open on Monday, Wednesday and Friday evenings. What I wish you would do is to drop in some evening and see it in operation, and judge for yourself of the work that it is doing, and have a talk with Dr. Cohen,[3] who is its most active promoter.

There is a prejudice against this clinic, in some quarters, which I believe to be quite unjustified. If you should be able to convince yourself that it is doing a much-needed work — and one that is not duplicated by any other charity — you may be able, indirectly, by your influence, to dispel some of this prejudice, that is hampering us.

I am sorry to trouble you, when you are doubtless overworked, and certainly very busy; but it is in a good cause.

Yours cordially,

[*signed*] Alice Stone Blackwell

ALS. AJA

[1] Alice Stone Blackwell (1857–1950) was known internationally for her work in the suffrage movement and was considered Boston's leading suffragist. In 1899 she was known to have "persuaded more prominent men to join the suffrage movement than any other woman in the world." "Woman's Suffrage for '99. Susan B. Anthony and Alice Stone Blackwell Write to the Post," *Boston Sunday Post*, 22 Jan. 1899. She was the editor of the *Woman's Journal*; and a translator of poetry from Russian, Yiddish, Spanish, Hungarian, and French. She began her studies at Boston University as one of only two women in her class and graduated phi betta kappa in 1881. Her parents, Lucy Stone and Henry Brown Blackwell, were among the founders of the American Woman Suffrage Association. Blackwell's aunt, Elizabeth Blackwell, was the first woman in the U.S. to graduate from medical school. In 1911, Blackwell (who never married) proposed that a woman's promise to obey her husband be dropped from the wedding ceremony, and that the wedding vows state: "I promise to aid and assist my husband (or wife) in every way, and to help him (or her) to uphold his (or her) political views, and I agree to settle all marital difficulties out of court." "New Marriage Service to Suit Suffragists Would Change Old Vows," *Boston Sunday Post*, 1 October 1911. She also was involved in local issues, and in 1934 promoted a bill before the Massachusetts State House—along with *Jewish Advocate* editor Alexander Brin—seeking an investigation of discrimination in the Boston Public Schools. "Bill Sponsored by Alice Stone Blackwell To Be Heard Next Tuesday at the State House," *Jewish Advocate*, 16 Feb. 1934. She donated the Blackwell Estate to the New England Hospital for Women and Children for use as a home for convalescing patients. "Gives Her Estate to New England Hospital," *Boston Sunday Post*, 3 Dec. 1911.

[2] The Boston Evening Clinic's mission was "to provide medical, surgical and mental healthcare for the working poor during the evenings." No one was turned away for lack of money. In the 1970s, the clinic was renamed The Boston Evening Medical Center." The clinic's medical practice was acquired by Massachusetts General Hospital in 1998. Today, the Boston Evening Clinic Foundation provides grants to organizations that meet the healthcare needs of low income persons, their families, and the elderly. Website of the Boston Evening Clinic Foundation, http://bostoneveningclinicfoundation.org/.

[3] Morris Aaron Cohen (1893–1974) founded the Boston Evening Clinic. His memoir was published posthumously by his son. Morris A. Cohen and Richard Shain Cohen, *Healing After Dark: Pioneering Compassionate Medicine at the Boston Evening Clinic* (British Columbia, Canada: CCB Publishing, 2011).

To Sarita Olan[1] 13 May 1935

Mrs. Levi A. Olan
Secretary, Sisterhood of
Temple Emmanuel
78 Park Avenue
Worcester, Massachusetts.

Dear Mrs. Olan,

Mrs. David Small of the Temple Israel Speakers Bureau has referred me to you in regard to a possible engagement on your Sisterhood programs next season. I should be very happy, indeed, to come to Worcester and to give you a talk on Jewish literature stressing any particular aspect of it which you think would interest your group most.

As to qualifications, recommendations, etc., I am enclosing you a biographic summary plus some publicity connected with Jewish Book Week, of which idea I am the originator in America. Hence, my claim with all due modesty,[2] to some knowledge of the Jewish book. I also take pleasure in sending you, under separate cover, a copy of my bibliography, JUDAICA, published by the Boston Public Library last year as one feature of Jewish Book Week, which has been welcomed by individuals and groups as an aid to the study of Jewish life and literature.

My fee is twenty-five dollars out of the city, but I am always willing to take under consideration the size and circumstances of the individual group with which I deal.

I sincerely hope that it will be possible for us to arrange for a lecture, because I have never as yet spoken formally to a Worcester group and I should enjoy making my initial appearance there.

Very sincerely yours,

[*Fanny Goldstein*]

LIBRARIAN
West End Branch
131 Cambridge St.
Boston, Massachusetts.

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Enc. (3)

TLc. AJA

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[1] Sarita (Messer) Olan was the wife of Levi Arthur Olan, the rabbi at Temple Emanu-el in Worcester from 1929 to 1949. From 1949 to 1970, Olan held the pulpit at Temple Emanu-el in Dallas—founded in 1875, the first Jewish congregation in North Texas—where he was known to be an inspiring speaker. Levi Olan figures significantly in the Dallas temple's history and was one of the temple's most beloved rabbis. He was president of the Central Conference of American Rabbis from 1967 to 1969. Gerry Cristol, *A Light in the Prairie: Temple Emanu-El of Dallas, 1872–1997* (Fort Worth, TX: Texas Christian University, 1998); David Ritz, "The Jews Who Built Dallas," *D Magazine*, Nov. 2008, accessible at https://www.dmagazine.com/publications/d-magazine/2008/november/the-jews-who-built-dallas/, accessed 9 January 2018.

[2] "With all due modesty" was a favorite phrase of Goldstein.

To Flora Spiegelberg[1] 6 June 1935

Dear Great-Grandma Spiegelberg,[2]

Your very cordial note of May 19th, congratulating me on my article on the JEWISH WOMAN IN AMERICAN LITERATURE,[3] has, much to my regret, been delayed in acknowledging due to Jewish Book Week activities. Thank you, however, for your kind words[4] which came to me even before I had seen the article in print myself. It is always gratifying to feel that one has touched the hearts and the minds of one's readers. I am particularly glad to have your biographical note and wish that you would give me more information on yourself as a pioneer Jewish woman in education and literature because I am collecting material on the subject, which I hope some day to do on a larger scale than a magazine article would permit.

I regret that I did not know either of the books, "Princess Goldenhair and the Wonderful Flower," or the educational stories that you mention, but if you care to send me a review copy, I shall be happy to see what I can do about broadcasting its message.

With sincere cordial greetings to you on the dignity and joy which must go with being a great-grandma, I am

Cordially,

[*Fanny Goldstein*]

LIBRARIAN
West End Branch
Boston, Massachusetts

P.S. I take pleasure in sending you, under separate cover, a copy of JUDAICA, a bibliography of books of Jewish interest and significance, compiled by me and published by the Boston Public Library, which you might find of interest.

Mrs. Flora Spiegelberg
111 East 88 Street
New York, New York.

TLc. AJA

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[1] Flora Langerman Spiegelberg (1857–1943) lived in New Mexico from 1875 to 1888. She was a teacher, writer, and the founder of a school for girls—the first nonsectarian school in Santa Fe. In 1874 she married Willi Spiegelberg (1844–1929), the mayor of Santa Fe from 1884 to 1886. In 1888, the Spiegelbergs moved back to New York City, where Flora advocated for modern sanitation and garbage disposal methods. She is the author of *Grandma Flora's Animal Stories for Little Folk* (Boston: Educational Publishing Co., 1906) and *Princess Goldenhair and the Wonderful Flower* (Chicago: Rand McNally & Co., 1915). Flora Spiegelberg, "Reminiscences of a Jewish Bride of the Santa Fe Trail—Part I," Newsletter of the New Mexico Jewish Historical Society (March 2012), (repr. from the *New York Jewish Spectator* (September 1937)); Sharon Niederman, *A Quilt of Words: Women's Diaries, Letters & Original Accounts of Life in the Southwest, 1860–1960* (Boulder, Colorado: Johnson Books, 1988), 15–17; see "Woman, 80, is Honored: Mrs. Spiegelberg Sees Children Enact a Play She Wrote," *NYT*, 15 February 1937. Spiegelberg and Goldstein met in person for the first time at a meeting of the American Jewish Historical Society in late 1935. See To Flora Spiegelberg, 23 Nov. 1935.

[2] Spiegelberg encouraged Goldstein and others to call her "Great-Grandma Spiegelberg."
[3] Fanny Goldstein, "The Jewish Woman in American Literature: A Survey of Achievement," *The Jewish Exponent*, 17 May 1935.
[4] "I wish to offer my sincere congratulations and express my admiration for your highly interesting article, 'The Jewish Woman in American Literature.'" From Flora Spiegelberg, 19 May 1935.

From Alice Stone Blackwell 21 June 1935

3 Monadnock St. Upham's Corner,
Boston, Mass.

Dear Miss Goldstein:

Imagine my surprise this morning to find upon the table a basket of many kinds of choice delicacies, and a package containing a wonderful cake! It was very kind and sweet of you and your friends, and went right to my heart. Accept my thanks, and please pass them on Freda Rogolsky[1] and Sarah Levinson.

Among the varied and delicious contents of the basket and package were several things of which I am especially fond, as well as some that were new to me. The remembrance of your kindness will sweeten them all.

Affectionately and gratefully yours,

[*signed*] Alice Stone Blackwell

ALS. AJA

[1] Freda Rogolsky was one of Goldstein's closest friends. As a child, she immigrated with her family to Boston's West End from Russia in 1901. She worked as a social worker at the Elizabeth Peabody House Settlement House and assisted with the relocation of residents displaced by the razing of the West End, which began in the summer of 1958. As a new American, she was greatly influenced by the speakers she heard at Ford Hall Forum, the oldest continuously operating free public lecture series in the U.S. that hosted a wide variety of speakers including Felix Frankfurter, James Weldon Johnson, Langston Hughes, Eleanor Roosevelt, and Reinhold Niebuhr. See "Minutes of a Regular Meeting of the Boston Redevelopment Authority Held on Feb. 8, 1961" ("VOTED: that the Chairman send a letter to the annual meeting of the Peabody House, commending Miss Freda Rogolsky for her valuable assistance in the relocation of West End families."); George W. Coleman, ed., *Democracy in the Making: Ford Hall and the Open Forum Movement, A Symposium* (Boston: Little, Brown, and Co., 1917), 192–194; and Ford Hall Forum at Suffolk University, accessed 11 April 2018, http://www.fordhallforum.org/. In 1935, Rogolsky and Goldstein were hostesses at the doll and carriage parade sponsored by the West End Joint Planning Board and held at the West End Branch Library. "90 Children in Doll and Carriage Parade at West End Branch of Public Library," *Daily Boston Globe*, 11 Aug. 1935. Rogolsky, like Goldstein, was remembered by former residents of the West End for her contributions to community life. In 1998, in making a contribution to help cover the cost of publishing *The West Ender,* the newsletter of former West End residents, the donor said it was made as "a tribute to two ladies who brought so much energy, character and fame to the West End community of the 1930s: Freda Rogolsky (social worker at Elizabeth Peabody House) and Fanny Goldstein (Head Librarian of the West End Branch of Boston Public Library)." Letter from Myron Barnes, printed in *The West Ender* 14, no. 3 (Sept. 1998), 3.

From Sarita Olan 24 June 1935

78 Park Ave
Worcester Mass

Dear Miss Goldstein:

It is necessary to make some changes in the program of our Sisterhood for 1935–36. We shall be happy to have you speak at our meeting, Tuesday afternoon, January 14, 1936. The committee is interested in the lecture you gave

in Boston last month — The Lighter Touch in Modern Literature — Jewish Fiction Today. With regard to the fee — Will $15 be acceptable?[1] Our organization is not large, and the budget for speakers is limited.

We look forward to having you with us.

Sincerely yours,

[*signed*] Sarita M. Olan

ALS. AJA

[1] Goldstein responded, "I shall be very happy to come for the $15.00 fee which you say is all that you can afford to pay. I shall have to ask you, however, to take care of my transportation in view of the drastic cut in my regular fee." To Sarita Olan, 28 June 1935.

From Alice Stone Blackwell 30 July 1935

3 Monadnock St, Boston, Mass.

Dear Miss Goldstein:

Forgive my delay in writing to you. Two illnesses at the same time have been going on in my household for many weeks, & I have been busy over head & ears. Both invalids are now much improved — I was not one of them — and I hope it is not too late for me to catch you before you go away for your vacation.

I had occasion to talk to my friend Dr. Evelyn G. Mitchell[1] about something else, and asked her to come to see me; & while she was here I questioned her on some of the points that you had raised in regard to the Boston

Evening Clinic, of course without telling her from whom the criticisms came. Dr. Mitchell says that while she was in Washington, D.C., where she worked for a number of years, she was associated with Major Pullman when he was building up the women's police department: she was physician for more than three years to the house of detention for first offenders & young people between 12 & 20. And she was connected with various other activities. She and Dr. Cara Smith King and another woman whose name I forget started an evening clinic for working women, because so many of them could not well take time off to go to a clinic by day. Later, when she came to Boston, she told Dr. M. A. Cohen[2] about this, and he was greatly taken with idea, & that was how he & Dr. Feldman came to start the Reconstruction Clinic[3] here. Its first Superintendent was Dr. Simon Cox, now dead, whom she speaks of with great affection. Dr. Mitchell has been associated with the clinic from the first. She is very bright, and I believe very good. She has some eccentricities, but I both respect and admire her. Sometime I wish you might make her acquaintance. One thing that had been told you was

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that the clinic professes to teach ^ therapy, and takes pay for it, and sends out the pupils imperfectly equipped. Dr. Mitchell says they are supposed to go out only as doctors' assistants, not on their own account. The clinic has been giving this

teaching for many years, & this is the first year we have taken any pay for it.

No doctor is accepted on the staff of the clinic who has not had five years' experience. Almost all have had considerably more, except possibly one who has been at Bellevue.

Another complaint was that a doctor who gave only a few hours' service once a week could have the privilege of having an office there, and that it was "a sort of a racket". Every doctor who has an office there makes a substantial contribution to the expenses of the clinic, equivalent to a rent of $50. a month, if I understand it correctly. The clinic cannot legally charge them rent.

One of our graduates is, or was, at the head of the Therapy Clinic of Cornell, in N.Y.

in substance that
You said ^ if the women doctors in Boston thought well of it, there would be more of them on the staff. Two women, connected with two of our Boston hospitals, wanted to go on the staff of the clinic, & both of them were told that if they did they would be fired.

I asked Dr. Mitchell if she had ever heard any rumors that Dr. Cohen performed abortions. She laughed, & said if he did he would be richer than he is, as doctors who do that get high pay.

There is no doubt that the clinic has "a shady reputation," as you said; but

I shall not quit it on that account, believing, as I do, that that reputation is wholly undeserved. I get hot when I hear of the unfair persecution to which the clinic has been subjected. Dr. Mitchell said that at one time ^ the Hearst paper in Boston wrote up the principal ^ medical charities of the city, ^ one after another, & told of the clinic, & had a picture of a nurse & a blue lamp. Therefor Dr. Cohen was hauled up on a charge of unethical conduct in advertising. Dr. Mitchell got for him the write ups that had come out of the others, — one with a picture of Dr. Solomon, & several with pictures that might promote the practice of various doctors. Dr. Cohen said, "Why do you find fault with me & not with the others?" The answer was, "You have been complained of, and they have not." "Very well," said Dr. Cohen, "then I hereby complain of them," and he produced the batch of write-ups & pictures that Dr. Mitchell had collected for him. The matter was dropped like a hot potato.

It was suggested that we should do better to devote our efforts to getting the ~~Boston~~ Mass. General or some of the other big hospitals to open a free evening clinic. It is reported that the Mass. General lately considered the question of doing so and decided against it.

I have had a talk with Dr. Cohen, & told him some of the criticisms — of course without mentioning any names — and he says that a woman with a baby lately went to the Mass. General (I don't understand that she took the baby with her, but of course she wanted to get back to it), and she waited for hours, & was finally told that all the doctors had gone home for the day. The next day she came & waited again, & the same thing happened. Then she came over to our clinic, & got attended to. Dr. Cohen says he really feels for the poor people, because he has had experience of poverty. He said, "I came up from the gutter". He had to earn his education, & worked in a machine shop, & had a hard time; so he has a fellow feeling.

Dr. Mitchell suggested that if you want testimony to the value of the clinic, you might talk with Mrs. Mary Thompson[4] of the Women's Trade Union League.[5] She has been one of its warm friends for years.

As to our doctors being too largely Jewish, we are trying to get in more of the other kind; but I am told that 90 percent of the doctors connected with the Boston Dispensary[6] are Jewish.

You expressed the opinion that the prejudice against the clinic is so strong that we cannot possibly meet our expenses, and that it would be better to give up

an impossible struggle. I don't know whether we can or not; but I do not mean to withdraw the moral support which is about all that I can give to the clinic.

I cannot take it amiss that you and Freda should tell me the things that are being said, and give me your view of what had better be done. On the contrary, I am sincerely grateful to you both. And I hope you will not take it amiss that I hold to my own view.

I had meant to typewrite this for you, but I have not time. Please excuse pencil. I have overtaxed my eyes, & have to do most of my writing in this way, except when I can type it.

If you see The Christian Century of Chicago, read an article in its issue of July 31, "Shall It Be State Medicine?"[7]

I remain very cordially & gratefully yours,

[*signed*] Alice Stone Blackwell

Dr. Cohen gave the enclosed list of our doctors & doings.

ALS. AJA

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[1] Evelyn G. Mitchell was the only female physician on the staff of the Reconstruction Evening Clinic—as the Boston Evening Clinic was then called—when it opened in 1927. Cohen, *Healing After Dark*, 32–33.

[2] Morris A. Cohen.

[3] Earlier name of the Boston Evening Clinic.

[4] Mary Gordon Thompson (1885–1973) was born in Scotland and came to the U.S. when she was eighteen. She was a president of the Boston branch of the Women's Trade Union

League, a vice president of the Amalgamated Clothing Workers of Boston, and the first woman to speak in Faneuil Hall. "Mary Gordon Thompson, Women's Labor Leader," *NYT*, 22 Sept. 1973.

[5] The National Women's Trade Union League of America was founded in Boston in 1903 to help women wage workers organize trade unions. It brought together working women, professional reformers, and women from wealthy and prominent families. The organization dissolved in 1950. "Women Working, 1800–1930," Harvard University Library Open Collections Program, http://ocp.hul.harvard.edu/ww/nwtul.html.

[6] The Boston Dispensary was organized in 1796 and modeled after the London Dispensary. It was the third such dispensary in the U.S., following the establishment of such clinics in Philadelphia and New York. Much of the medical care was provided in people's homes, with the goal that "those who have seen better days may be comforted without being humiliated" and "receive the benefits of a charity, the more refined as it is the more secret." Abbie E. Dunks, "The Boston Dispensary, 1796–1962," *The New England Journal of Medicine* 266, no. 1 (Jan. 4, 1962): 29–31.

[7] T. Swann Harding, "Shall It Be State Medicine?" *The Christian Century* 52: 988–91, 31 July 1935.

To Flora Spiegelberg 4 September 1935

Dear Great-grandma Spiegelberg,

How can I commence a letter to you? And what must you think of my last silence? As an excuse I can only plead an inexplicable chain of circumstances which for the past weeks have played havoc with normal life and absolutely curtailed on anything connected with my work. Now, on the eve of leaving for a much belated holiday where I can get away to meditate and vegetate, I feel that I must write you.

During my absence some weeks ago, your letter enclosing the ten commandments[1] which you drafted after the World War, was received and

acknowledged by my secretary. Since then I have read the commandments and your book, PRINCESS GOLDENHAIR AND THE WONDERFUL FLOWER, with much delight. What a thrilling time you must have inventing and writing tales for your great-grandchildren! That is an experience that the Lord does not bless many women with. I have also read with extreme interest, the clippings which you sent me pertaining to you. I am making copies of these for my file on the Jewish Woman at the Library and returning the originals to you as per your request.

I hope when I get back to town, later in the Fall, when people are in a more readable mood, to do a bit on you as a Jewish woman plus as an author for our local Jewish paper, THE JEWISH ADVOCATE.[2] I made the suggestion to the editor and he said he would be in a position to use it later in the year. Or perhaps it might not be amiss to do a small feature for Children's Book Week on "A Jewish Great-grandmother and authoress." So you see I have not really overlooked you nor the trust vested in me when you sent me the literature. I am very much intrigued by the clippings. What an extremely novel life replete with human riches you must have led! I quite envy you without breaking the commandment.[3]

Please accept these belated words of explanation as a wholehearted apology for the delay even as I beg to assure you that, if I get to New York late in October, I shall avail myself of the privilege of getting in touch with you personally according to your invitation. Until then may I extend to you my cordial greetings and advance wishes for a healthy, happy and prosperous New year.

Sincerely yours,

[*Fanny Goldstein*]

TLC. AJA

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[1] Spiegelberg's "Ten Commandments for World Peace," written in 1919, were enclosed in her letter to Goldstein of 7 June 1935; they had been published in 1934 in a letter to the editor of the *New York Times*. They were reprinted in the *Jewish Advocate* on 14 October 1938. The commandments required that the power to declare war rest directly in the people, who must give their approval to such declaration; that the power to institute conscription rest directly in the people; and that no soldier or sailor be required to serve outside of the US without his consent. Flora Spiegelberg, "Peace Commandments. Suggestions Are Offered to Keep Us Out of Any More Wars" (letter to the editor), *NYT*, 7 June 1935; "Ten Commandments of World Peace," *Jewish Advocate*, 14 October 1938.

[2] Goldstein published an article about Spiegelberg later that year. See "Sixty Years Ago On the Santa Fe Trail," *Jewish Advocate,* 22 November 1935. She concluded the article by stating, "She is a lover of all mankind—Flora Spiegelberg at eighty—to know her is to love her."

[3] The Tenth Commandment in the Hebrew Bible prohibits envying others and coveting what they have. Exodus 20:14 (JPS).

To Alice Stone Blackwell 21 October 1935

Dear Miss Blackwell,

I am so conscience-stricken, that I am ashamed to write you.

I set your letter[1] aside weeks and weeks ago, because I wanted to follow it up personally in meeting Dr. Mitchell,[2] as you suggested in your letter.

It has, however, been almost impossible for me to do a thing for weeks; first, because I have been so tied down at my home due to family illnesses, and other problems at the Library, which have come up, have taken every bit of time and all my good intentions for being useful have come to naught.

But just to atone for my sin, I am writing you this note on the eve of going off for my belated summer vacation, which has been postponed and postponed from week to week.

I simply must get away now, for the active winter is nearly upon us, and unless I do, I am likely to collapse and I must not do that.

Please believe me when I say that I would have been glad to do anything in the matter. Had I been able to foresee that the delay in answering your letter would be so long, I certainly would have acknowledge it immediately; but I could not tell, and then everything else simply had to be shoved aside.

Please accept my apologies, and when I get back, I hope that I may prove a better worker to you, and redeem my reputation.

With cordial greetings, I am

Sincerely yours,

[*Fanny Goldstein*]

TLc. AJA

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[1] From Alice Stone Blackwell, 30 July 1935.
[2] Evelyn Mitchell.

To Flora Spiegelberg 27 December 1935

Mrs. Flora Spiegelberg
111 East 88 Street
New York, New York

Dear Mrs. Spiegelberg:

Your letter which just came has jacked me up on my manners.[1] When your surprise package arrived about a week ago, I was so swept off my feet that I intended to answer it at once. The pressure of many other things, however, crowded out my good intention.

This is the hardest part of the year for me at the library in more ways than one and my friends know what a perennial sinner I am about acknowledging gifts promptly. That does not mean that they are not appreciated. On the

contrary, we are all human and it is the little niceties that spur us on to do what is best.

The perfume tray in all its gilt glory arrived intact, and I beg to assure you that I shall use it with much pleasure and think of you as it is before me on the dresser. My mother also is deeply appreciative of your thoughtfulness and wishes me to extend to you her best Chanukah wishes and her sincere thanks in your compliment in remembering her at this time.

I do wish that you could have been at the library last Tuesday night when I reigned in a form of resplendent crystalline glory. Christmas Eve Open House was truly a gala occasion.[2] You may be interested to know that we served about 500 cups of tea and cookies and candy to the public at large. I was assisted by some ten hostesses and my staff in addition to a squad of P.W.A.[3] workers who were sent to make sandwiches. The sandwiches were not for the general public, but rather for those whom I call my "God-forsaken Gentleman" who idle away their time in the recreation room.[4] With the help of my friends I served 135 of these down and outers turkey sandwiches, doughnuts and coffee.

The decorations too were very beautiful, but, of course, all the finishing touches could not be produced in whole unless the whole in every detail had been planned and worked out in advance. But this takes so much vitality that

when it is over, I question whether it is worth the effort for I had to spend nearly 36 hours at a stretch in bed to recuperate. My sense of buoyancy, however, is active and I am making plans for something new. However, this is just in the form of an excuse, but do accept the united thanks from my mother and me.

I note in your letter that you got in touch with Mr. Alpert.[5] I hope he can use some of your children's stories and am delighted to hear that the illustrations of your books have been sold and will gladden the hearts of children somewhere. Of course when the Jewish Historical Society publishes your address, I will be glad to have a reprint of it if they will permit any.

In the meantime, I am enclosing you a couple of Transcript articles which appeared last week by me and which I think you may possibly like to have.

With sincere thanks and all good wishes for a Happy New Year.

Yours sincerely,

[*Fanny Goldstein*]

BRANCH LIBRARIAN
West End branch
131 Cambridge Street
Boston, Massachusetts

P.S. Again I note with embarrassment that the list of names which I took from you to be found have been snowed under on my desk. I am sending you such names as I have been able to get, which will be better than nothing.

TLc. AJA

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[1] **jacked me up on my manners:** led me to improve (raise) my manners.

[2] Beginning in 1928, Goldstein held an open house on Christmas Eve at the West End Branch Library. See "Old Bell Rung for First Time in 36 Years at West End Branch of Boston Public Library," *Daily Boston Globe,* 25 Dec. 1932, A28.

[3] The P.W.A. (Public Works Administration) was a program that sought to reduce unemployment through the creation of major construction projects throughout the US. It operated from 1933 to 1941.

[4] Ten years later, Goldstein wrote regarding these men: "The end of the war brought back many of the old guard civilians. In pre-war days we called them God's forsaken gentlemen. These are the hopeless individuals who are the last to obtain jobs and the first to lose them. The main reading room is again frequented by such. They come on the pretext of reading, but in reality they while away the time. They are, however, a definite part of our daily routine, recognized as a calamity, and yet which every large library must serve." *Annual Report of the West End Branch, 1945.*

[5] Carl Alpert (1913–2005) was born in Cambridge, Massachusetts. He was an editor of the *Jewish Advocate* and the author of many articles and columns that were published in Jewish newspapers across the US. In 1952, he and his family moved to Israel and he established a public relations and fundraising department at the Technion-Israel Institute of Technology in the city of Haifa; he worked at the Technion for 35 years. He is the author of *Technion: The Story of Israel's Institute of Technology* (New York: Sepher Hermon Press, 1983). "A Most Distinguished Immigrant: Carl Alpert, journalist, historian and Technion fund-raiser, 1913–2005," *Haaretz,* 3 June 2005, accessible at http://www.haaretz.com/a-most-distinguished-immigrant-1.160353.

To Alice Stone Blackwell 16 January 1936

Dear Miss Blackwell,

Your letter came this morning. You are really much too kind and I am very deeply touched by your thoughtfulness and by your desire to wish to extoll my humble services. If you really feel that you would like to do a paper on the human interest factors of the work at the West End Branch, it is not for me to discourage you.[1] I feel, however, that I should point out to you a rule which was sent out by the Director of the Public Library[2] a short time ago to the effect that any person in the library who desires to publish anything dealing with the library must first get the O.K. of the authorities on the article. This, however, I should interpret to mean only those people within the institution and not govern those without. Hence, a paper published over your name, I should think, might be safe.

I have been wondering if before you do anything in this direction, it would be of any aid to you to read the enclosed papers written at various times, which summarize at least in part, some of the things which I have tried to inject in my work. I might add that I had hoped that the district study of unemployment and depression might be published, but no local paper would

take it because they said it was too dismal and depressing. The other paper, I'D LOVE TO BE A LIBRARIAN was published in brief in the Sunday Herald last year. The other comments, as I have marked them, are by the E.R.A. workers.[3] The room still continues, and as I told you, we tried to do our part by them during the Christmas season.

If there are any specific questions which you would wish to put me, I shall be only too happy to do so, and of course I should like to see the article if you would want me to.

In the meantime may I take this opportunity to congratulate you on the beautiful portrait which I think reveals in part the great soul which you have developed within you.

Sincerely yours,

[*Fanny Goldstein*]

TLc. AJA

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[1] From Alice Stone Blackwell, 15 January 1936 ("The more I think of it, the more I believe that it could do little harm, & might do some good, if I write up an account of what you have accomplished at the West End branch of the Public Library, and publish it over my own name. The Springfield Republican would publish it . . . . It is the sort of story that will do everybody's heart good who reads it."). Blackwell's letter was published in the *Springfield Republican* on 11 May 1936. Goldstein's hand was evident throughout the piece, which noted past Jewish Book Week topics and the large Judaica collection in the Boston Public Library, and praised Goldstein's work. "Jewish Book Week" (letter to the editor), *Springfield Republican*, 11 May 1936.

[2] Milton E. Lord.
[3] The Emergency Relief Administration was created by President Franklin Delano Roosevelt in 1933 to distribute federal funds to states to assist unemployed individuals and their families. It was replaced in 1935 by the Works Progress Administration (WPA).

To Alice Stone Blackwell 18 January 1936

Dear Miss Blackwell,

Our letters apparently crossed. Your note with the questions[1] came and I shall answer them as nearly as I can: I took charge of the West End Branch November 1, 1922. The name of the club that gave the garden[2] is THE BEACON HILL GARDEN CLUB[3] under the committee chairmanship,—Committee on West End Garden—of Mrs. John B. Potter.

It is a little more difficult to say how I secured the goodwill and co-operation of neighborhood organizations. I simply went to the schools and agencies and wherever I could, and sent forth a message that the Library was ready to do all in its power to cooperate in any form that eventually meant a happier community. I was discouraged from approaching the sisterhood especially because I was told that with a name like Goldstein I would never get an entering wedge, and that the Sisters' School[4] seldom did co-operate with outside agencies. In the face of all obstructions I presented myself with the same message as I did to the public schools. The result is that our relations have been

absolutely unbiased (to the best of my knowledge, at least) and we work very harmoniously with Father Powers[5] and all the sisters of the school.

As for the correct way of telling about the Fanny Goldstein Book Shelf,[6] I really can't say much about it except that such a thing has been done. Perhaps, Freda Rogolsky who was on the committee, can give you more details.

Yes, I know that Rabbi Levi[7] has been singing your praises at Temple Israel, but why shouldn't he? They are well merited.

I have watched for some publicity on Tuesday evening's proceedings, but so far I have not seen any.

I hope that the material which I sent you has proved of some value.

Cordially yours,

[*Fanny Goldstein*]

TLc. AJA

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[1] In preparing to write a piece for *The Springfield Republican*, Blackwell asked Goldstein the following questions: "1. When did you become librarian of the West End Branch? 2. What is the name of the club that provided the garden? 3. How did you secure the good will and cooperation of the Catholics in the library's activities? 4. What will be the correct way of telling about that Fanny Goldstein shelf at the central library?" From Alice Stone Blackwell, 16 Jan. 1936.

[2] Goldstein worked with the neighborhood's children to turn the "unhappy-looking ground surrounding the library into a place of flowers," including crocuses, lilies, jonquils, lilacs, and roses. Pearl Strachan, "West End Branch Library Plants Flowers and Seeds of Knowledge," *Christian Science Monitor*, 30 April 1934. The garden was "the only verdant thing in the neighborhood [and] furnished many children with the first glimpse

or a crocus or a violet. "Branch Library Finds Home in Boston Welfare Office," *Christian Science Monitor*, 20 Feb. 1937.

[3] The Beacon Hill Garden Club was founded in 1928. Within the original group were "five married couples, three single men, and eleven unmarried ladies." Today, its membership is limited to 60 owners of "hidden" Beacon Hill gardens who are willing to open their properties to the public for an annual tour that raises money for "local, state and national horticulture, environment and conservation causes." Website of the Beacon Hill Garden Club, https://www.beaconhillgardenclub.org/, accessed 8 Jan. 2018.

[4] The school was run by the Sisters of St. Joseph. Goldstein often invited the parochial students to visit the library and she arranged programs for them. One such program was a contest in 1946, in which prizes were awarded to the 7th- and 8th-grade students who wrote the best essays on "Your West End Library." Goldstein, *Annual Report of the West End Branch, 1946.*

[5] Father Powers was a priest at St. Joseph's Church. The church was dedicated in 1862 and was spared during the 1950s and 1960s when the area was razed in the name of urban renewal. Father Powers was a popular priest and was well known throughout the West End by residents of all religions. Anthony Mitchell Sammarco, *Images of America: Boston's West End* (Charleston, South Carolina: Arcadia Publishing, 1998), 46; website of St. Joseph Catholic Church, http://stjosephboston.com/about-the-parish/history/, accessed 8 Jan. 2018.

[6] The Judaica Book Shelf Committee, chaired by Mrs. Augusta Schon Holzman, donated $166 to the Boston Public Library for the purchase of Judaica. The gift was made in honor of Goldstein. The books, to be chosen by Goldstein, were to be "of or pertaining to the Jews; of a Jewish character, or characteristic of the Jews." "Judaica Book Shelf," *More Books, Being the Bulletin of the Boston Public Library* 11, no. 2 (Feb. 1936): 42, available at https://archive.org/stream/morebooks1936bost/morebooks1936bost_djvu.txt, accessed 8 Jan. 2018; "Judaica Book Shelf to Honor Fanny Goldstein," *Jewish Advocate*, 21 Feb. 1936.

[7] Rabbi Harry Levi.

To Alice Stone Blackwell 24 January 1936

Dear Miss Blackwell,

I have your note[1] and the very nice enclosure from the BOSTON GLOBE which I did not see. The portrait reproduced very nicely and I wish they had made some prints of it for your friends.

I am very glad, indeed, that the two manuscripts which I sent you found favor and interest in your eyes. Please keep them as long as necessary for they can fit back into my file whenever you are through. I have just submitted a story to Mr. Lord to mark the fortieth anniversary of the Branch opening on February 3, which I hope he will O.K.[2] In that case I shall send it to the TRANSCRIPT, and perhaps they can use it. It would be a pity not to mark the event in some way because there are many people still living who would look back with pleasure on any reminiscent article pertaining to the Old West Church.

I shall be glad to see your story whenever you are ready for me to check on it.

I am sending you now another paper which sums up something on the anniversary story. Perhaps you could treat your feature as a sort of simultaneous piece marking the anniversary[3] and anticipating the 200th anniversary of the gathering of the Church[4] which material I am now assembling with the hope that I can tell the story before very long. It might also be very nice to enlarge on our Christmas Eve festivities because as nearly as I know this is the only library in the country which does this sort of thing, to say nothing of the feeding of 135 "God's forsaken gentlemen" with turkey sandwiches, doughnuts, coffee, and candy in the late afternoon. These men were not just derelicts; they were all more

or less self-respecting and clean appearing persons who welcomed a bite of food without humiliation.

And of course the garden is a challenge to all "doubting Thomases"[5] for I persist in maintaining that both children and adults of such a district will respond to beauty and take advantage of it, enjoy it, and not deliberately abuse it, if the thing is done without excessive patronage.

If there are any other questions that occur to you, of course, I shall be glad to answer them.

Very cordially yours,

[*Fanny Goldstein*]

TLc. AJA

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[1] From Alice Stone Blackwell, 24 Jan. 1936.

[2] The West End Branch Library opened in the Old West Church on February 1, 1896, after extensive remodeling that preserved the building's original architectural character. The church was built in 1806, replacing the original structure that was built in 1737. The pews were removed to create a large reading area and the church balcony was converted into the Children's Room. Catherine J. Willis, *Images of America: Boston Public Library* (Charleston, SC: Arcadia Publishing, 2011), 79, 101.

[3] Goldstein was referring to the 40th anniversary of the establishment of the West End branch of the Boston Public Library.

[4] The 200th anniversary of the gathering of the church was celebrated in 1937 and 1938. Goldstein gave a lecture entitled "The Old West Church of Boston: Its Historic and Dramatic Background" on January 16, 1938. "Librarian to Lecture on Old West Church," *Daily Boston Globe,* 13 Jan. 1938, 14. Goldstein took pride in locating her work within the liberal tradition of the ministers who had served the West Church congregation, which disbanded in 1887. The church was a safe house on the Underground Railway and home to one of the most socially active congregations in Boston "My philosophy has been to

preserve as much as possible the liberal teachings of the old ministers whose words colored the life of the church and its relation to the community. Since coming here, it has been my ambition to benefit from them and to carry on their aims and ambitions." Leo Shapiro, "West End Library Observes 50th Anniversary in Old West Church," *Boston Globe,* 11 Feb. 1946; website of Old West Church, UMC, http://www.oldwestchurch.org/history/, accessed 8 Jan. 2018.

[5] **doubting Thomas:** someone who is skeptical and refuses to believe something without proof, as the Apostle Thomas refused to believe that Jesus is the Son of God, as told in John 20:24–29.

To Flora Spiegelberg 8 February 1936

Dear Great Grandma Spiegelberg,

Your letter was just received this afternoon and I am hastening to answer it at once lest it get snowed under weeks and weeks.

I am glad to hear all the nice things that you write me, especially the fact that PRINCESS GOLDENHAIR is being dramatized at the University of Syracuse. That must be a great satisfaction to you.

As far as your correspondence with Mr. Alpert of the JEWISH ADVOCATE goes,[1] I must tell you that the ADVOCATE is having a very difficult time financially, and they are practically curtailing on everything just at present, for example, they have had an article of mine for weeks and weeks which they cannot afford to put up in type. So when the time comes that the ADVOCATE re-

establishes itself, you may be pleasantly surprised by seeing your article on Archbishop Lamy[2] in print. I assure you, if it does get in, I'll relay you a copy.[3]

I am a little bit nonplussed about what you write in regard to your Jewish Historical Society article,[4] but then, they perhaps explained to you that only a very small percentage of the papers read get published. So you will not be the only one if they decide in the negative. At any rate I wouldn't worry; I would simply hold on to the manuscript and some time later perhaps you can decide what to do with it.[5]

Now I want to tell you some very pleasant news about myself. You will, I think, be pleased to know that I am leaving next Saturday for a lecture tour through the Middle West. As nearly as I know at this minute I expect to start in Dayton and touch the following cities:—Kansas City, Missouri; Kansas City, Missouri;[6] Minneapolis; Cincinnati; St. Joseph's, Missouri; Des Moines, and others which are still pending. So, you see why I am answering your letter lest it get snowed under. There are one thousand and one things which I must do and clear up before I leave, for I must be absent from the Library for about three weeks.

If, perchance, there are any people who are your personal friends in these cities, I should appreciate your writing me their names, and writing them to

watch their newspapers for notices of my lectures, and I shall be glad to present your personal greeting to them. I shall, of course, be pressed for time, but nevertheless it is always nice to meet new people. So if you can conveniently send me word I shall be glad; and if I have an opportunity to stop off in New York on my way home, I shall make every effort to see you.

In the meantime, cordial greetings, I am

Sincerely yours,

[*Fanny Goldstein*]

TLc. AJA

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[1] "I wrote to your friend Mr. [Carl] Alpert not to forget my stories, in particular the one about Archbishop Lamy, his great lesson of tolerance towards the Jews is most timely, also my children's stories, Princess Goldenhair." From Flora Spiegelberg, 7 Feb. 1936.

[2] Archbishop Jean Baptiste Lamy (1814–1888) was appointed the first bishop and archbishop of the Diocese of Santa Fe after the acquisition of the territory by the United States following the Mexican-American War. Willa Cather based the character of Jean Marie Latour on Lamy in her bestselling novel, *Death Comes for the Archbishop* (1927). Lamy helped to save the life of Spiegelberg's brother-in-law, Levi Spiegelberg, when Levi was failing on the months-long travel by wagon on the Santa Fe trail in 1852. Lamy was a close friend of Flora and her husband Willi. Great-Grandma Spiegelberg, "Tolerance Was Practiced by Santa Fe Bishop," *Jewish Advocate,* 17 April 1936; William H. Wroth, "Jean Baptiste Lamy," website of the Office of the State Historian, http://newmexicohistory.org/people/jean-baptiste-lamy, accessed 8 Jan. 2018; Niederman, *A Quilt of Words,* 16.

[3] Spiegelberg's article on Lamy was published later that year. Great-Grandma Spiegelberg, "Tolerance Was Practiced by Santa Fe Bishop." *Jewish Advocate*, 17 April 1936.

[4] "I must tell you my little secret, I am greatly disturbed because a member, I am not privileged to mention his name did not approve of publishing my address in the Historical Review of this year. . . . If you know of a Jewish Historical Society I could offer it, kindly advise me." From Flora Spiegelberg, 7 Feb. 1936.

[5] Spiegelberg's address, "Reminiscences of a Jewish Bride of the Santa Fe Trail—Part I," was published in the September 1937 issue of the *New York Jewish Spectator.* It was reprinted in 2012. "Reminiscences of a Jewish Bride of the Santa Fe Trail—Part I," *Newsletter of the New Mexico Jewish Historical Society* (March 2012).
[6] Goldstein lectured in both Kansas City, Missouri and Kansas City, Kansas.

From I. J. Sarasohn[1] 2 March 1936
Leavenworth, Kansas

Dear friend:

I do not know if you belong to the old school that considered it customary to write in longhand to ladies. In case you do, you will probably prefer this form of writing, as my penmanship would have required an apology for it. But you will please be assured that it was very sweet of you indeed to have felt that I ought to receive some reward for giving myself the pleasure of having you as my guest while you were on your tour in Missouri and Kansas.[2] I have no desire to flatter you as you hear many nice things about your personality and accomplishments on the platform. But I have never met a Jewish lady who is as conversant as you are in what is good for our people that they may remain the "People of the Book." Zucrow's volume[3] is appreciated.

We happen to have a Jewish librarian in charge of the Library in the Penitentiary Annex and he requested me to obtain, if possible, a list of the books you discussed and recommended. If I had known that he could have come into

town the day we had you in Leavenworth, you would have enjoyed meeting him. All the prisons in this vicinity have libraries as they constitute a branch of the welfare agencies that characterize the modern penal institution. I am satisfied that the state prisons in New England are also thus equipped as the head of the prison bureau in Washington is a former Massachusetts man.

If you happen to know Mr. Brin[4] of the Advocate, you can do something for us. We asked him to donate his weekly to us as several of the western publishers send us their periodicals for the Jewish inmates. Have not heard from him.

Thanking you again for the volume which I shall cherish as a token of our pleasant meeting, believe me,

Very cordially yours,

[*signed*] I. J. Sarasohn

TLS. AJA

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[1] Israel J. Sarasohn was a rabbi at Temple B'nai Jeshurun and the United States Penitentiary, both in Leavenworth, Kansas. The temple was the first Jewish place of worship in Kansas; its congregation dissolved in the mid 1970s. "Temple Honors State's Jewish Heritage," *The Capital-Journal,* 15 April 2012, accessible at http://cjonline.com/news-life-connected-state/2012-04-14/temple-honors-states-jewish-heritage; "Jacob Hait Papers, 1863–1931," website of Kansas Historical Society, https://www.kshs.org/p/jacob-hait-papers-1863-1931/13763. Sarasohn met Goldstein when she was on a speaking tour in the Midwest.

[2] Goldstein left Boston on February 15, 1936 for a speaking tour in the Midwest. See To Flora Spiegelberg, 8 February 1936; To Rabbi Samuel Wolk, 13 Feb. 1936.
[3] The reference is probably to Solomon Zucrow's *Women, Slaves and the Ignorant in Rabbinic Literature* (Boston: Stratford Co., 1932). Zucrow (1870–1932) was professor of Talmud at Hebrew Teachers College in Boston. He advocated for a flexible interpretation of Jewish law, and was concerned about the rights of Jewish women deserted by their husbands. Zev Eleff, *Modern Orthodox Judaism: A Documentary History* (Philadelphia: Jewish Publication Society, 2016), 142.
[4] Alexander Brin.

To Alice Stone Blackwell 28 March 1936

Dear Miss Blackwell,

I wrote you some weeks ago, on the eve of my leaving on my lecture tour through the Middle West, and sent you at that time the February issue of the MORE BOOKS BULLETIN which announced the Fanny Goldstein Book Shelf, which has been so long under discussion. The BULLETIN also included a brief sketch on the fortieth anniversary of the West End Branch.[1]

I regret to tell you, however, that the other paper on which I labored so diligently, and the one that I had hoped would be printed in the Transcript, has been returned. Mr. Lord[2] kept it traveling to and fro for corrections and deletions so long in order to get his official O.K., that the day of the observance passed by and it ceased to have news value for the newspapers. What he is going to do about the proposed two-hundredth anniversary of the Old West Church, I don't

know yet. I only know that I am gathering in historic data and material, with the hope that the Library will print a small volume on the subject.

Now to the paper on which you were working: I don't know whether it is your intention to do anything further about printing it as you suggested or not. If you still wish to do anything with it, may I suggest that you do it as a good-will gesture to be released before or for Jewish Book Week which will be observed from May 10th to 16th? I think that it would be a very timely article and might possibly prove of some advantage to me in my work in the promotion of Jewish Book Week which I have sponsored for many years. I am interested in Jewish Book Week because I happen to know such books better, but the basic idea is the development of a knowledge of racial literatures and a focusing on the book as a good-will agent. These, I believe, can do much towards better understanding, good-will, and tolerance. I believe that the book is a potent peace agent and if we can emphasize the good that men have, through literature, perhaps the warrior swords may be dulled. If the idea appeals to you, I should be very glad some evening, perhaps to come out and talk it over with you more in detail.

With cordial pre-Easter greetings, I am

Cordially and sincerely yours,

[*Fanny Goldstein*]

TLc. AJA

[1] "The 40th Anniversary of the West End Branch Library," *More Books, Being the Bulletin of the Boston Public Library* 11, no. 2 (Feb. 1936): 39–40; Judaica Book Shelf," Ibid., 42.
[2] Milton Edward Lord (1898–1985) was appointed director of the Boston Public Library following the death of Charles F. D. Belden, and served in the position from 1932 to 1965. Thirty-three years of age, he was, at the time, the youngest man to become the library's director. "Lord New Director of Public Library," *Daily Boston Globe*, 25 Nov. 1931.

To Alice Stone Blackwell 4 May 1936

Dear Miss Blackwell,

I am herewith returning the letter on Jewish Book Week which you were good enough to send me to look at.[1] With your permission, I have made a few changes in order to shorten it and bring it within the compass[2] of a newspaper letter. I have also had it typed so that you can conveniently sign it and send it out to the TRANSCRIPT.

I am also enclosing you three sheets which have since been added to the Book Week release which I showed you the other day, and which I think you might like to see.

Thank you for sending me the letter on the Junior Committee of Better Homes Week which appeared in the SPRINGFIELD REPUBLICAN.[3] We were all thrilled with it, and we were particularly thrilled last Tuesday night when Miss

Mary Driscoll, Acting Chairman of the Massachusetts Better Homes Week Committee,[4] gave me a twenty-five dollar cash prize to use with my work with the schools. Of course, I shall buy prizes for the four school districts which co-operated in the project.

Thank you for your kind thoughts and good wishes. I hope that you are feeling better.

Sincerely yours,

[*Fanny Goldstein*]

TLc. AJA

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[1] Blackwell wrote Goldstein, "Here is the rough draft of the letter to the Transcript. It is not good — 'genius did not burn' — and I hope you will add and subtract, alter and improve, to any extent, before you send it back for my signature." Blackwell enclosed a typed draft of her letter to the Transcript's editor. From Alice Stone Blackwell, 4 May 1936. Blackwell also submitted her letter to the *Springfield Republican*, writing, "May 10–16 is Jewish book week. The observance of it has grown steadily since it was first sponsored by Miss Fanny Goldstein, librarian of the West End branch of the Boston Public library, 10 years ago. . . . Miss Goldstein has for years done noteworthy good will work in the West End branch library. To thousands she has been a medium of understanding between the cultures of the old world and the new." Alice Stone Blackwell, "To the Editor of The Republican," *Springfield Republican*, 11 May 1936.

[2] **within the compass:** within the limits.

[3] The *Springfield Republican* (now the *Republican)* is a newspaper published in Springfield, Massachusetts.

[4] Two months later, the Boston Committee of Better Homes was awarded "the highest merit award by the national office at Purdue University." The committee was chaired by Boston philanthropist Helen Osborne Storrow; the assistant chairman was Mary Driscoll. Goldstein was West End chairman for the Boston committee and established the first junior better homes committee in the West End. "Highest Honor to Boston Better Homes Group," *Daily Boston Globe*, 15 July 1936.

To Alice Stone Blackwell 27 May 1936

Miss Alice Stone Blackwell
3 Monadnock Street
Uphams Corner Station
Boston, Massachusetts

Dear Miss Blackwell,

I have read your last letter with considerable interest, and have been racking my brains for a solution to the problem.[1]

Of course, there should be some possibility for perpetuating the work that you put into SOME SPANISH-AMERICAN POETS.[2] I note what you say about offering it to the Pan-American Union, and even though you attach no strings to the offer, I could understand why these diplomats steer clear of everything that is sensible.[3]

Two things suggest themselves to me. Both, on the basis that the plates are yours. The first is: Would it be possible for you to let the Boston Authors Club,[4] of which you doubtless remember, sponsor a cheaper edition of the volume and bring it up-to-date. It seems to me that it would be a very loyal thing to do, for a Bostonian so faithfully and unselfishly integrated into the life of the Community as you have been.

The second suggestion is: To sell the plates outright to one of the publishing houses that uses dollar books. Dollar books have now come to play a rather important part in the limited budget of book purchasers.[5] There are several houses which are specializing in Dollar Books, by buying the plates outright and the remainders of a given edition.

Now, if you could get one of these houses to buy your plates, it would be their business to see that an edition which was likely to sell should be brought out. In order to substantiate this edition, I am enclosing you some sheets that give the Titles and the Publishers of some of the Dollar Books, which you might want to consult. Please do not bother to return.

There are for example: Harper, Doubleday-Doran, Burt, Boni, and the Random House, which suggest themselves as publishers of this sort.

I hope that you can do something worth-while about the plates, because it does seem a pity not to have them used to good advantage.

Please do not feel troubled at any time; I am always happy to see your cheerful yellow paper, and you understand that if you do not hear from me directly, it is because it is physically impossible at the moment; but I rejoice in your good will, and in hearing from you.

Please do not worry about the article I left with you. I will pick it up sometime.

Sincerely and cordially,

[*Fanny Goldstein*]

BRANCH LIBRARIAN
West End Library
131 Cambridge Street
Boston, Massachusetts

TLc. AJA

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[1] Blackwell wrote that the first edition of *Some Spanish-American Poets* was exhausted, and the printing plates for the book belonged to her. She wished to give the plates to an organization that was permanent, "interested in spreading a knowledge of Spanish-American literature," and "able and willing to bear the cost if the money received from the sale of the books does not fully cover the cost of publication." From Alice Stone Blackwell to Friends, 24 May 1936, a typed letter that Blackwell sent "to a few friends who have been interested in my book, 'Some Spanish-American Poets.'" The typed letter was sent to Goldstein along with a handwritten note of the same date.

[2] Alice Stone Blackwell, trans., *Some Spanish-American Poets* (Philadelphia: University of Pennsylvania Press, 1937).

[3] Blackwell wrote that she had offered the plates to the Pan-American Union, and it had declined the offer. From Alice Stone Blackwell to Friends, 24 May 1936. The Pan-American Union was established in 1890 to promote cooperation between Latin American countries and the US. It is a forerunner of the Organization of American States, which was formed in 1948.

[4] The Boston Authors Club was organized in 1899 "to further literary purposes and to promote community, discourse and fellowship among authors." It has included Mark Twain, Willa Cather, and David McCullough among its ranks. Only published authors may be members of the club. The Boston Authors Club, http://bostonauthorsclub.org/, accessed 8 Jan. 2018.

[5] Blackwell noted that "so few people" could afford the book's $3.00 cost. She hoped that a cheaper addition, costing no more than $1.50 per copy, could be published. From Alice Stone Blackwell, 24 May 1936.

From Leon Arkin[1] 17 July 1936
Boston, Mass.[2]

Dear Miss Goldstein:

I hesitated for sometime whether or not to write you this letter, but I came to the conclusion that instead of keeping it on my chest, I may as well be outspoken and frank and tell you just exactly how I look upon Jewish Book Week, which is under your auspices.

In the first place, I note that you eliminate all the Jewish publications,[3] especially the new ones published during the year. But even among the English books, you eliminate some of them.

Just for example, I will cite two books which were published within the last two years, which I do not find included in your catalogue; namely, "Laugh, People, Laugh," by J. Adler,[4] which is a book consisting of short humorous stories of Jewish life; and an "East Side Epic," the life of Meyer London, by Hillel Rogoff.[5] If I would go over very carefully your catalogue, I would probably find many other books omitted.

I hope that you will pardon me for calling this to your attention, as I felt that same should be called to your attention.

With kind personal regards, I remain

Very truly yours,

[*signed*] Leon Arkin

LEON ARKIN

LA:L

TLS. AJA

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[1] Leon Arkin (1888–1953) was manager of the Boston office of the *Jewish Daily Forward* from 1922 to 1949. A Yiddish daily newspaper established in New York in 1897, the *Forward* had a circulation of more than 275,000 in the 1930s. It entered a period of decline following the end of World War II, and in 1983 became a weekly newspaper. In 2017 it became a monthly magazine, published in English as the *Forward*, and in Yiddish as the *Forverts*. The print publications are supplemented by websites in both languages that are updated daily.

Arkin also served as president of the Workmen's Circle, an organization devoted to Jewish culture and the pursuit of economic and social justice, and currently the largest provider of Yiddish language classes in the U.S. outside of academic institutions. Jocelyn Cohen and Daniel Soyer, eds. and trans., *My Future Is in America: Autobiographies of Eastern European Jewish Immigrants* (New York: New York University Press, 2006), 105n39; website of the Workmen's Circle, https://circle.org/.

[2] The letterhead states: "Jewish Daily Forward World's Largest Jewish Daily."

[3] In other words, Yiddish publications.

[4] Jacob Adler, *Laugh People, Laugh! Short Humorous Stories* (Lakewood, N.J.: Abraham London, 1934).

[5] Hillel Rogoff, *An East Side Epic: The Life and Work of Meyer London* (New York: Vanguard Press, 1930). Meyer London (1871–1926) was a founding member of the Socialist Party of America and a representative to the US Congress, where he voted against America's entry into World War I and advocated for a broad social insurance program. See Gordon J. Goldberg, "Meyer London and the National Social Insurance Movement, 1914–1922," *American Jewish Historical Quarterly* 65(1) (Sept. 1975), 59–73.

To Alice Stone Blackwell 17 October 1936

Miss Alice Stone Blackwell
29 Wendell Street
Cambridge, Massachusetts

Dear Miss Blackwell,

I have your note of October 11th with the enclosure[1] in regard to your health.

I am very sorry to hear that you have been having such a trying time, and sincerely hope that you are feeling much better by now.

I note what you say about having received the printed report.[2] It is interesting is it not, for just now five year's printed reports have been issued simultaneously.

I understand that a question of law was raised about keeping back the reports, and now a limited number have been distributed. You, therefore, had been singled out with the favored few.

I have not yet had a chance to look them over myself. I mean to do it for comparative reasons when I get back.

I send you this line on the eve of leaving for my vacation. I can tell you I am pretty tired. I have worked pretty hard, especially on the West End manuscript,[3] which is far from done.

I shall be gone for a little over two weeks, and when I get back Freida and I hope to come and call on you personally in your new quarters. I gave her your message, and she sends you her love.

Sincerely and affectionately yours,

[*Fanny Goldstein*]

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West End Library
131 Cambridge Street
Boston, Massachusetts

TLc. AJA

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[1] The enclosure was a typed note dated October 10, 1936, which Blackwell sent to her friends updating them on her health and her move from Dorchester to Cambridge. The handwritten note to Goldstein dated October 11, 1936 asked Goldstein to tell Freda Rogolsky that Blackwell had not forgotten that she promised to send Rogolsky a copy of a book she wrote about Catherine Breshovsky, *The Little Grandmother of the Russian Revolution* (1918). See From Alice Stone Blackwell, 11 Oct. 1936.
[2] "The Boston Public Library has sent me a printed report—quite a thick volume." From Alice Stone Blackwell, 11 Oct. 1936.
[3] Goldstein's manuscript on the West End was not published and is not extant.

From Alice Stone Blackwell 25 December 1936

29 Wendell St.
Cambridge, Mass.

Dear Miss Goldstein:

That was a wonderful assortment of goodies that you and Freda sent me — and at such a busy time for you, too. Yesterday evening I thought often of the Christmas Eve affair,[1] and hoped it was going well, but I felt sure it was.

When I see you, I want to give you some handsome portraits of Mrs. Ernestine L. Rose,[2] of which about half a dozen have been presented to me. She was the only Jewess among the pioneer workers for woman's rights in the United States, and she had a most romantic history. I can tell you a lot about her that you will not find in any of the history books. A woman who had a number of these portraits — engravings I suppose they are — wanted to give them away, and asked me if I knew of anyone who would be interested in them. I told her that I thought you would, and she has sent them to me, to be given to you. Mrs. Rose was a beautiful woman, and a remarkable character.

Will you please send this letter on to Freda? I am writing a short letter of thanks to her also.

Always affectionately and gratefully yours,

[*signed*] Alice Stone Blackwell

ALS. AJA

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[1] Goldstein held an open house at the West End Branch every Christmas Eve. For a description of the previous year's open house, see To Flora Spiegelberg, 27 Dec. 1935.
[2] Ernestine (Potowska) Rose (1810–1892) is one of the earliest proponents of women's equality in the United States. Born in Poland, she was the daughter of an Orthodox

rabbi. After refusing to marry the man chosen for her by her father when she was sixteen, she left Poland for Berlin and lived in several European countries before immigrating to the U.S. with William E. Rose shortly after they wed. She rejected religion at a young age, finding the strictures of Orthodox Judaism burdensome and senseless. Rose spoke on women's rights all over the U.S. during the 1950s, was a chief organizer of the annual Woman's Rights Conventions, advocated for freedom and equality for African Americans, and spoke and wrote about the evils of religion. Only recently has she been widely recognized for her accomplishments. See Bonnie S. Anderson, *The Rabbi's Atheist Daughter: Ernestine Rose, International Feminist Pioneer* (New York: Oxford University Press, 2016); James S. Pula, "'Not as a Gift of Charity'—Ernestine Potowska Rose and the Married Woman's Property Laws," *Polish American Studies* 58, no. 2 (Autumn 2001): 33–73.

From Alice Stone Blackwell 30 December 1936

29 Wendell St.
Cambridge, Mass.

Dear Miss Goldstein:

I know you are extra busy just now, & so am I. Don't feel obliged to do anything about this at present, but you had better have the facts on hand. Sometime you may be able to use them in an article for the Jewish Advocate or

Boston
the ^ Transcript or some other paper.

I have made a few carbon copies, in case you might find them useful to explain, when you try to place the portraits.[1]

In haste, but always affectionately,

[*signed*] Alice Stone Blackwell

ALS. AJA

[enclosure] [2]

29 Wendell Street, Cambridge, Mass.

Miss Fanny Goldstein,
West End Branch of Boston Public Library,
131 Cambridge Street, Boston, Mass.

Dear Miss Goldstein:

As my health is precarious, I had better put on record those points about Mrs. Ernestine L. Rose, so that you may have them to refer to. She was the only Jewess among the pioneer workers for woman's rights in the United States. If I remember correctly, her maiden name was Potecky,[3] and she was the daughter of a rabbi in Poland. But those points you can get from the "History of Woman Suffrage."[4] The part that is not generally known came to me from an old lady in Indiana, in whose mother's home Mrs. Rose had been a guest for some days, when she (my informant) was a twelve-year-old girl. The young girl was fascinated by Mrs. Rose, and listened eagerly to what she told of her early hardships. Her father was a widower, and he had shown her great affection till after he married a second wife. Then he became tyrannical. He wanted Ernestine to marry a friend of his, whom she did not like. When she persisted in refusing,

he locked her up in her room, and kept her on bread and water—a slim allowance of bread, I judge, as she became very weak and emaciated. Finally she pretended to submit, and gave her consent to the marriage. Then she was carefully nursed back to health. Her father was so delighted by her yielding that he showered her with gifts. She asked that the largest part of her dowry should be in precious stones. These she quilted into her clothing. She had in the city some English friends, who had been associated with Robert Dale Owen.[5] She communicated with them. When she came down stairs, on the day appointed for the wedding, a carriage was standing in front of the house, to take her to the synagogue. But another carriage stood there also, provided by her English friends. She stepped into it, and while the wedding guests were awaiting her in the synagogue, she was carried away to safety. The last thing that she had done before leaving home was to hide a dagger under her clothing. If she did not succeed in escaping, she meant to kill herself.[6] She was a beautiful woman, as her portraits show. My mother knew her.[7] I wrote up these facts long ago in "The Woman Citizen," which is no longer published;[8] but it would be troublesome to look them up in the files. Miss Lydia Mendum, 642 Franklin Street, Melrose {Mass.} Highlands, ^ has some more of the portraits, which she is willing to give away.[9]

TLc. AJA

[1] Portraits of Ernestine Rose.
[2] This letter is an enclosure in From Alice Stone Blackwell, 30 Dec. 1936, above.
[3] Rose's maiden name was Potowska.
[4] Ida Husted Harper, Matilda Joslyn Gage, Susan B. Anthony, and Elizabeth Cady Stanton, *History of Woman Suffrage, Vols. 1–6* (Salem, NH: Ayer Company, Publishers, 1881–1922).
[5] Robert Dale Owen (1801–1877) was a social reformer and politician who advocated for property rights for married women and the liberalization of divorce laws.
[6] While this story about Rose's escape from a forced marriage is not true, the real story is equally compelling. As was the custom among Jewish families in Poland in the nineteenth century, Rose's father arranged a marriage for her when she was sixteen. Rose begged her fiancé to release her from the engagement since she did not love him; he refused. He brought suit in a district court to keep Rose's inheritance, to which he felt entitled whether or not Rose went through with the marriage. Rose hired a sleigh and driver to take her the sixty-five miles to the court. The sleigh broke down, and Rose persuaded the driver to go for help immediately so that she would not be late for court. She waited alone for the driver's return, "wrapped in furs . . . from 11:30 at night until 4 in the morning on an immense plain of snow, listening to the howls of packs of starving wolves." She successfully argued that she should not lose her inheritance on account of her refusal to marry a man whom she did not love. Anderson, *The Rabbi's Atheist Daughter*, 15–18.
[7] Lucy Stone and Rose were well acquainted from their work in the women's movement. In 1855, Stone disparaged Rose in a letter to fellow suffragist Susan B. Anthony, complaining that Rose looked Jewish and people feared her because "there are so many mean Jews." Stone wrote that Rose was only out for herself, a charge she alone made. Ibid., 92–94. Although Stone's tribute to Rose following her death noted that "the life of this remarkable woman would fill a volume," Stone reminded her readers that Rose was not one of them. "She was not a Jewess and she was not a Christian. Hence she found no welcome with either sect." Lucy Stone, "In Memoriam: Ernestine L. Rose," *Woman's Journal*, 13 Aug. 1892, 263.
[8] Founded in 1917 by Carrie Chapman Catt, *The Woman Citizen* resulted from the merger of three periodicals devoted to women's suffrage—the *Woman's Journal*, the *National Suffrage News,* and *Woman Voter.* Blackwell was a contributing editor. After women in the US obtained the right to vote in 1920, *The Woman Citizen* changed its name to the *Woman's Journal*; it ceased publication in 1931. See Kathleen L. Endres, "*The Woman Citizen,*" in Tiffany K. Wayne, ed., *Women's Rights in the United States: A Comprehensive Encyclopedia of Issues, Events, and People* (Vol. 2), (Santa Barbara, CA: ABC-CLIO, 2015), 249–250.

[9] Blackwell recounted her story about Ernestine Rose to Goldstein again in 1939, evincing no memory of having told it to her three years earlier. See From Alice Stone Blackwell, 13 Oct. 1939.

From Quentin Bossi[1] 2 January 1937
New York, N.Y.

Dear Miss Goldstein,

I am very much ashamed of myself for not having written to you sooner. I can't tell you how much both Mrs. Bossi[2] and I appreciate the "bowl," the "mug" and the "plate" for Arnold.[3] It (the set) was far and away the nicest thing Arnold received and, because of that, the nicest thing any of us received. It arrived the afternoon before Christmas and I couldn't imagine what it was. Miss Di Alfi chortled with glee as I opened the package and hence I suspected collusion of some sort.

Having dropped into the office this morning to put the finishing touches on the catalog (Ughhh!), I found your letter and of course felt even more annoyed with myself for not writing you last week.

I was glad to know something about the pottery itself. Several people have commented upon it and my sister was so much impressed that she is anxious to get a set of things for the Cape house. I wonder if you could let me

know where the shop is? The dishes are marked "Paul Revere" and I suppose that is the name of the shop.[4]

Mrs. Bossi either already has written or will write shortly. Although she hasn't met you (a situation which I hope to rectify on your next visit) she was pleased beyond measure and wished to thank you personally.

As for myself I have always thought you a nice person — and this only proves it. It was just about the grandest and most thoughtful thing that's happened to me in years.

Please accept my heartfelt thanks and very best wishes for the new year.

Sincerely yours,

[*signed*] Quentin Bossi

ALS. AJA

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[1] Quentin A. Bossi (1907–1981) worked at G. P. Putnam's Sons in the 1930s and 1940s, where he rose to become a vice president. In 1950 he became a partner in the David McKay Company, a publishing firm. "Quentin A. Bossi, 74, Partner in McKay Publishing Concern," *NYT*, 27 Sept. 1981.

[2] Lilian (Nicoll) Bossi.

[3] Quentin and Lillian Bossi's newborn son. See "Arnold Louis Bossi, 80," *Cape Cod Times*, 11 March 2017.

[4] The Paul Revere Pottery was in business from 1908 to 1942, beginning in the North End section of Boston and later moving to the Brighton neighborhood. It was founded by Edith Guerrier, librarian at the North End Branch of the Boston Public Library, and her partner, artist Edith Brown. The ceramics were decorated by members of the Saturday Evening Girls, a literary club that Goldstein helped organize and whose newsletter she edited. The club's members, all daughters of Jewish and Italian immigrants, painted ceramics in the style of the popular Arts and Crafts movement. One of the best-known decorators is Sara Galner, whose work is in the collections of the Metropolitan Museum

of Art in New York and the Museum of Fine Arts in Boston. See Nonie Gadsden, *Art & Reform: Sara Galner, the Saturday Evening Girls, and the Paul Revere Pottery* (Boston: MFA Publications, 2006).

To Louis D. Brandeis[1] 7 January 1937

The Honorable Louis D. Brandeis
Justice of the Supreme Court
Florence Court West
Washington, D.C.

Dear Mr. Justice Brandeis,

I scarcely know how to write you, but whatever I say I know that you will understand. I know that by all the standards of correctness I should have written you immediately after seeing you in Washington. I could not, however, do it. I could not write perfunctorily: "Dear Justice Brandeis: Thank you very much for the privilege of having met you personally."

That it was a privilege I need not state. It was something more; it was an experience that I wished to have sink into my inner being and mellow before I could write you. I know now that it is an imperishable, a rare, and a treasured memory that will always abide with me. This is more valued, in as much as I had no intentions of usurping your time. It was all such an unexpected gift, and, if I had done nothing more in Washington than just having met you for those brief

moments, I still could have said, in the words of the Seder Service, "Dayenu,"[2] — that, too, would have been enough.

I write you this so that you may understand that I did not come in the mood of a mere autograph hunter or aggressive seeker to meet a celebrity. I came merely, as I explained to your secretary, because I was afraid to put up an exhibit to mark your birthday without first receiving approval, lest I offend in my over-enthusiasm.[3]

I am indeed happy that I had your permission. I can tell you now that we had an exceedingly interesting and striking exhibit. My first move in New York was to call at the Stackpole Press where I obtained a complete set of extra photographs which were used in the book. These, which I mounted at the Library, plus others which I had in my file were used. In addition, I had the galley proofs of the material which was projected in the JEWISH FRONTIER,[4] a great many clippings from miscellaneous sources, and pamphlets and books by you and on you which the Library had. And, of course, there was a word on your pet idea of the Savings Bank Insurance.[5] We had two cases chock full of material and bulletin boards marking the event for three weeks.

I had hoped to have a great deal of publicity and sent announcements and stories of the exhibit to the newspapers, but unfortunately, there was very little

which saw the light of print. You must know from your long experiences with the Press that not all that gets sent in gets used. And it was partly because I was so disappointed at the publicity that I was disheartened and did not write you sooner.

I went to see Miss Leila Colburn[6] whom you suggested my seeing, but she apparently was on vacation at that time. However, it did not worry me because, as I wrote you, I had so much material on hand. I have, however, had a long talk with Miss Colburn since then and hope that she has written you something of the gist of our conversation in detail and paved the way for me.

I told you personally that I had had the Savings Bank exhibit at the West End Branch and that it proved very successful. I relayed the exhibit through my immediate Chief of the Circulation Department, supposedly to the other Branches, several of which were tremendously interested in showing it. Through some inexplicable hold-up, however, I found upon my return, that Mr. Lord, the Director, apparently stopped the exhibit on the basis that it was a commercial rather than an educational one. Of course, that tied my hands, and I did not know how I could explain it to you. I felt horribly ashamed for fear I had given you a wrong impression of progress. There the matter rests. I dare not revive the

topic unless it comes from somebody more powerful outside of the system than I am within it.

As far as the possibility of having some lectures pertaining to Savings Bank Insurance, I also explained the situation to Miss Colburn. I shall do everything I can to further the cause. I have taken up the matter of having one before a mothers' group of the Elizabeth Peabody Settlement House, and I am particularly keen on having one before the professional group of Hadassah. Frankly, however, I must tell you that I am a bit stunned at the unexpected opposition which arises at the mere mention of the thing. And I am beginning to think that it is purely because it interferes with the business of their husbands or daughters or relations who are insurance agents.

I have also endeavored to see if I can project this into the E.R.A.[7] Lecture program in the district. I repeat,—endeavored because I want you to know that once I have promised you, I will do everything possible to keep my promise. If results seem slim by comparison, please feel assured that it is not lack of effort on my part.

This seems rather a long letter to as busy a person as you are but I did wish to make myself clear for the sake of my own conscience. There are, of

course, few people who are as gifted with stating a thing crisply and tersely as yourself. Therefore, forgive me for the length of my explanation.

Again I wish to tell you that having seen you personally is something more than I can write about. I shall always remember it.

Very respectfully yours,

[*Fanny Goldstein*]

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FG:G

P.S. – I am sending you under separate cover the latest Library BULLETIN and a reprint from the American Jewish Year Book of a bibliography on Nazi Germany.[8]

TLc. AJA

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[1] Louis Dembitz Brandeis (1856–1941) was born in Kentucky and entered Harvard Law School at the age of 18, graduating two years later with the best scholastic record of any student in the school's history. The first Jew appointed to the U.S. Supreme Court, he served as associate justice from 1916 to 1939. He was a harsh critic of big business and the exploitation of workers, and a prominent Zionist. His biggest bequest went to support the Zionist movement. See Paul A. Freund, entry on Louis Dembitz Brandeis, *Encyclopaedia Judaica,* vol. 4, 121–124.

[2] The Hebrew word "dayenu" is translated as "it would have been enough." The song "Dayenu," part of the Passover seder, expresses gratitude for the many miracles associated with the Passover holiday.

[3] Goldstein organized an exhibit at the West End Library in honor of Brandeis' 80th birthday. The exhibit celebrated Brandeis' "life as a distinguished American citizen and a prominent jurist as well as an ardent worker in the cause of Jewish progress" and was on display for two weeks in November 1936. Several books about Brandeis were included in the display, as well as Brandeis' *Other People's Money and How the Bankers Use It* (New York: Frederick A. Stokes Co., 1914). See "Special Brandeis Exhibit at West End Library," *Jewish Advocate*, 17 Nov. 1936.
[4] *The Jewish Frontier*, a monthly magazine of the Labor Zionist movement, was published from 1935 to 2005.
[5] Savings Bank Life Insurance was a program promoted by Brandeis in response to what he viewed as the exploitation of workers by insurance companies. He proposed that savings banks sell life insurance, reasoning that locally controlled savings banks were more stable and less likely than the insurance companies to make risky investments in railroad and shipping monopolies. In 1907, Brandeis persuaded the Massachusetts State Legislature to pass legislation allowing savings banks to sell life insurance at affordable rates. The legislation was a model for regulation enacted in New York. Jeffrey Rose, *Louis D. Brandeis: American Prophet* (New Haven, CT: Yale University Press, 2016), 51–52.
[6] Leila E. Colburn was the Chief Clerk of the Massachusetts Savings Bank Life Insurance system. Melvin I. Urofsky and David W. Levy, eds., *Letters of Louis D. Brandeis*, vol. 5, (Albany: State University of New York Press, 1978), 343n1.
[7] Emergency Relief Administration.
[8] Joshua Bloch, "Nazi-Germany and the Jews: An Annotated Bibliography," *The American Jewish Year Book*, vol. 38 (1936–1937), 135–74.

To Alice Stone Blackwell 15 January 1937

Dear Miss Blackwell,

I have your letter of December 30 with the note on Mrs. Ernestine Rose which, of course, I am very glad indeed to have, since, coming from you, it must be an authentic anecdote.

I note, however, that you say you are sending me some portraits of Mrs. Rose. I wonder, since they have not arrived as yet, whether they have gone

astray or whether I am mistaken as to your sending them. In either case, I thought that I had better write you for an accurate check-up because no portraits have been received to date.

I am happy to inform you that we had a very gorgeous Christmas Eve Open House.[1] In spite of all the drawbacks with which I had to contend, we did "put it over" with a certain vengeance of which the public, however, was not conscious. I have only today finished dismantling it. The decorations were so beautiful that we kept them up to the longest possible moment. It has been, although I do not wish to complain, very hard sailing, but the important thing is that it <u>was</u> done, and now I am glad that it was done.

I hope that you are feeling much better and that you will have a very happy New Year. Freda and I are still hoping to call on you just as soon as you are well enough to receive us.

Sincerely yours,

[*signed*] Fanny Goldstein

TLc. AJA

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[1] It was Goldstein's tradition to keep the library open until late at night on Christmas Eve to welcome carolers. See "Beacon Hill Crowds to Hear Carols Sung," *Daily Boston Globe*, 24 Dec. 1936; "Christmastide," *Daily Boston Globe*, 22 Dec. 1940.

To Alice Stone Blackwell 24 February 1937

Dear Miss Blackwell,

I was duly touched by your note which came today[1] and which assured me that perhaps, so long as there are some understanding souls left, love's labor is not wholly lost.[2]

Freida and I had intended to call on you shortly after the New Year, to pay our respects, but then came the inexcusable complications at the Branch which taxed me to the utmost. The most exasperating part of it all was that the whole thing was done with a high-handed dictatorship completely taking out of consideration the Staff and the difficulty of working conditions imposed.

I had complained about the Tower[3] some four years ago, and naturally brought it to the attention of my chiefs. I was told, however, that I was an excellent dramatist, and that it was good for another hundred years. Instead of that, only through the mercy of the Lord, a few weeks ago, at my request, the architect went up to examine the bell and the weather-vane, which I wished to write about in my story. While there he probed around a bit, and the result was that in two hours our front entrance was shut off.

Even then things could have been accomplished, but they only displayed a lot of pomp and nothing more until suddenly at four o'clock in the afternoon, I

learned that the building had been condemned, and that we must get out in twenty-four hours.[4] That meant either shutting down and curtailing on the service to the public and destroying the fluidity of action in a fashion where it could not easily be redeemed or to find a place.

At eleven o'clock last Saturday morning we did not yet have any place; at eleven thirty, we got the O.K. for a part of the old wardroom. About twelve o'clock at night, a week ago Saturday we had selected, packed, and moved, and had on the temporary shelves ready for service some three thousand books. Everybody worked to the breaking-point.

At nine o'clock in the morning, the doors of the new place were open. The transition was so smooth that the public was not even aware of it.

Now they are working on the Tower. I think, but I have not been consulted or told, that they are going to shoot down steel shafts from the Tower through the front of the building. We were also told it would take about three weeks, and then we could go back.

Personally, however, I feel that this is the time when they ought to do a thorough job on the building; since if we go back to these partial repairs the question of getting it put in as good order as is physically possible will come up and drag itself out, and then all the dirty work hammering and plastering and

directing stages will be done over our heads with the public inconvenienced even worse than they are now.

I wish somebody would make a row, and make those authorities come across. Naturally, I cannot; but if I said what I think just now, I think, it would burn up the paper. At any rate, this is the story. Everybody connected with the West End Branch worked nobly and we are carrying on,—doing as we are told even when we resent the stupidity of those in authority. But I suppose, that happens quite often.

I send you this line because I have wanted to write you ever since the catastrophe came up. I wish that you could send some letters out to the press, calling attention to the fact that every effort should be done to put the building now in perfect order, without any dilly-dallying or half-measures.

If the structure is to be preserved, a hue and a cry should go up now, even as it did a few years ago when there was danger of demolishing the place. I wish I could say what I thought, but perhaps I can tell you more of the details when I see you. At any rate, I hope I feel sweeter about it at that time.

Sincerely yours,

[*Fanny Goldstein*]

TLc. AJA

[1] Blackwell wrote Goldstein after reading that the West End Branch of the library had moved into a room at 17 Blossom Street, due to needed repairs to the Cambridge Street building. Blackwell expressed her "sympathy & regret." From Alice Stone Blackwell, 23 Feb. 1937.
[2] *Love's Labour's Lost* is a comedy by William Shakespeare, probably written in the mid-1590s.
[3] Goldstein is referring to the tower of the building—a former church—in which the West End branch was housed.
[4] On February 19, 1937, "city engineers had a look at the belfry of the old church and found that the timbers installed in 1806 had rotted away until tons of building material were supported by only a few inch thicknesses of wood. The order to vacate was issued forthwith." "Branch Library Finds Home in Boston Welfare Office," *Christian Science Monitor*, 20 Feb. 1937.

To Maurice Jacobs[1] 26 February 1937

Mr. Maurice Jacobs, Executive Secretary
Jewish Publication Society[2]
225 South Fifteenth Street
Philadelphia, Pennsylvania

Dear Mr. Jacobs,

I have your letter of February 23 and am pleased as punch to note that you are so forehanded in Jewish Book Week plans this year.[3]

Jewish Book Week will be observed during the week of April 25 to May 2. Curiously enough it falls simultaneously this year with Better Homes Week in America.[4] I do not know how much your city participates in the Better Homes movement, but Boston takes it very seriously and plays with the idea of better homes from many angles.

I think it is a grand idea to have the Society sponsor an All-Philadelphia Book Week Celebration in which the Sisterhoods, the Council of Jewish Women, the Hadassah, and the Y.M.H.A. will participate.[5] In order to prove to you that great minds run in the same channels, you may be interested to know that on my way home last fall from my tour, I conferred with Mrs. Marian Miller, the Executive Director of the Council of Jewish Women[6] in order to interest them in Jewish Book Week this season. At their December meeting, the Executive Board voted to sponsor Jewish Book Week observances, and my last letter from Mrs. Miller tells me that they are intending to send out information to all local chapters asking them to cooperate and to do something to emphasize Jewish Book Week in their vicinity this season. So you ought to be in a position to get them to co-operate and of course, the Y.M.H.A. should participate on a large scale.

You should not have any difficulty in getting time over the radio for a program. Even though you cannot get an entire formal program covered for broadcasting you doubtless can do something for a brief period carrying the message of Jewish Book Week and announcing festivities which you are sponsoring in your city.

I am still bearing in mind Mr. Berkowitz' interest and that he wished to consider presenting a good-will book shelf to colleges, etc., during that period. I have deferred answering him with a list of books because things at the Library have been very upset. I cannot go into detail here but suffice it to tell you that our gorgeous old building which was 130 years old last year, was condemned within twenty-four hours' notice as being unsafe. That meant moving into temporary quarters with consequent curtailment of activities, etc. The rest you can picture for yourself. Had it not been for this, I should certainly have gotten in touch with you earlier, but I hope to take Book Week matters up as to publicity, etc., within the next ten days.

The first thing to do is to get your committee together. The next issue of Bloch's Bulletin[7] I think is going to carry suggestions. Why not tie it up with the Jew and the Home,—since it is Better Homes Week,—calling attention to the place of the book in the Jewish home from time immemorial. Secondly it might be desirable, in view of the Spanish unrest, to focus this year on books in English dealing with Jews in Spain. You have Roth's HISTORY OF THE MARRANOS[8] on your own list which makes a superb beginning. Then, of course, there is THE VALE OF CEDARS.[9] And Dr. Bloch[10] of the New York Public Library calls my attention to the fact that Isaac Abravanel's[11] anniversary is due. Abravanel, as

you doubtless know, was, according to Dr. Bloch, the most prominent of the Spanish Jewish authors who experienced the expulsion from Spain. And then, there is always the question that I am stressing,—good-will books for riveting friendship between Jew and non-Jew.

I simply send these suggestions ahead so that you may have some basis upon which to organize, of course not forgetting to call your Public Library into consultation for cooperation and especially for a book exhibit—or better several throughout the city, that will lure and appeal.

I shall, of course, be interested to know how you fare in your plans and if anything comes up further that I think may prove useful to you, I shall be glad to write you.

Cordially and sincerely,

[*Fanny Goldstein*]

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FG:G

P. S. I never actually heard whether you got any repercussions of my talk in Philadelphia; I hope it did some good. Did you feel that it was worth-while? I should be interested to know.

TLc. AJA

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[1] Maurice Jacobs (1896–1984) served as executive vice president of the Jewish Publication Society from 1936 to 1950. Active in many Jewish organizations, he was director of the National Jewish Welfare Board from 1940 to 1962; vice president of the Jewish Book Council of America from 1958 to 1966; and chairman of the executive council of the American Jewish Historical Society from 1947 to 1969. He was on the editorial advisory boards of many Jewish publications, including *The Jewish Digest* and *The National Jewish Monthly*, and contributed to the *Universal Jewish Encyclopedia* and the *Jewish Book Annual*. Jonathan D. Sarna, *JPS: The Americanization of Jewish Culture, 1888–1988* (New York: The Jewish Publication Society, 1989), 176; "Guide to the Papers of Maurice Jacobs," American Jewish Historical Society, website of the Center for Jewish History, http://digital.cjh.org/view/action/singleViewer.do?dvs=1510008125326~511&locale=en_US&VIEWER_ URL=/view/action/singleViewer.do?& DELIVERY_RULE_ID=6& search _terms =papers%20of%20maurice %20jacobs&frameId=1&use Pid1=true& usePid2=true, accessed 8 Jan. 2018.

[2] The Jewish Publication Society of America, now the Jewish Publication Society (JPS), was founded in 1888 and is the oldest nonprofit nondenominational Jewish publisher in the U.S. Its mission is to enhance Jewish literacy and self-understanding through its Bible translation and commentaries, and through the publication of scholarly books about Jewish history and thought that are accessible to a general readership. See "Mission and Vision," The Jewish Publication Society, accessed 24 March 2018, https://jps.org/about/mission-and-vision/. For the history of the JPS, see Sarna, *JPS: The Americanization of Jewish Culture.*

[3] "I am planning ahead on Book Week, and would like to know what plans you have in mind this year, and when you plan to celebrate it. . . . Will you please send me whatever data you have on your previous celebrations in Boston, and whatever suggestions you have?" From Maurice Jacobs, 23 Feb. 1937.

[4] Goldstein was the chairman of Better Homes Week for the West End section of Boston. "Boston Better Homes Week Starts Today, Variety of Activities to Interest Public," *Daily Boston Globe*, 25 April 1937.

[5] "My thought is to have the Society sponsor an All-Philadelphia Book Week Celebration, in which the Sisterhoods, the Council of Jewish Women, the Hadassah, and

the Y. M. H. A. will participate. My thought is to make it so good in content that we can interest the radio in broadcasting the meeting." Ibid.
[6] Marian Miller was executive director of the National Council of Jewish Women. See "Mrs. M. Miller to Address Jewish Council," *Plainfield, N.J. Courier News,* 4 March 1938. The National Council of Jewish Women was founded in 1893. It promotes political advocacy and social change in the U.S. and in Israel.
[7] *Bloch's Book Bulletin* listed new Judaica and was published by the Bloch Publishing Co. from 1927 to 1969. Charles Berlin, "Library Resources for Jewish Studies in the United States," *The American Jewish Year Book* vol. 75 (1974–1975): 3–53, 14.
[8] Cecil Roth, *History of the Marranos* (Philadelphia: Jewish Publication Society of America, 1932).
[9] Grace Aguilar, *The Vale of Cedars, or the Martyr: A Story of Spain in the Fifteenth Century* (New York: D. Appleton & Co., 1851).
[10] Joshua Bloch (1890–1957), chief of the Jewish Division of the New York Public Library from 1923 to 1956.
[11] The works of Isaac ben Judah Abravanel (1437–1508) were mainly in the field of scriptural interpretation.

From Alice Stone Blackwell 9 March 1937

29 Wendell St.
Cambridge, Mass.

Dear Miss Goldstein:

It was a great disappointment to me that my letter did not appear in the Transcript last night.[1] But letters are often kept several days before publication; & then it will be too late. I hope my letter will be in the Traveler[2] tonight. I have written also to the Rev. Christopher R. Eliot,[3] & to the Post.[4] I did not write to the editor of the Globe,[5] thinking, on the whole, that it might do more harm than good.

The whole situation is most exasperating, and I am both sorry and indignant. Don't bother to reply to this, unless you or Freda can think of anything further that I could do.

Your friend & admirer,

[*signed*] Alice Stone Blackwell

ALS. AJ

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[1] Blackwell's letter advocating that the Old West Church be thoroughly repaired was printed in the *Transcript* the following day, 10 March 1937.
[2] Blackwell's letter—virtually identical to the one that appeared two days earlier in the *Transcript*—was printed in the *Boston Traveler*, a daily newspaper, on 12 March 1937.
[3] Reverend Christopher Rhodes Eliot (1856–1945) graduated from Harvard Divinity School in 1881 and was ordained into the Unitarian ministry in 1882. He served as minister of First Parish Church in Dorchester, Massachusetts (1882–1893) and the Bulfinch Place Church in Boston (1894–1927); and was minister at large for the Benevolent Fraternity of Unitarian Churches in Boston (1927–1932).
[4] The *Boston Post*, a daily newspaper.
[5] The *Boston Globe*, a daily newspaper.

From Maurice Jacobs 15 April 1937
Philadelphia, Penn.

My dear Miss Goldstein:

Perhaps a word of explanation is due you as to our plans on Jewish Book Week.

You may recall how enthused I was when I wrote to you and we planned a real celebration.[1]

We planned a real event, combining Jewish Book Week, the Annual Meeting of the Society[2] and the award of the prize to the winner of the Edwin Wolf Novel Contest.[3] Everything was set for the 25th and we had all of our arrangements made at the local Y.M.H.A.

Unfortunately, the Judges could come to no decision[4] and we had to postpone our meeting. It was too late to separate the two meetings or do anything about it, and consequently, Philadelphia will have no celebration this year.

I am enclosing a tear sheet from the American Jewish Times.[5] I have always been under the impression that you were the originator of the Jewish Book Week idea. This paper states that Rabbi Mendelsohn[6] created the idea.

Merely for the sake of the record, will you please tell me the actual facts?

Cordially yours,

[*signed*] Maurice Jacobs

MAURICE JACOBS
Executive Secretary

MJ:PB

Enc.

TLS. AJA

[1] "My thought is to have the Society sponsor an All-Philadelphia Book Week Celebration, in which the Sisterhoods, the Council of Jewish Women, the Hadassah, and the Y.M.H.A. will participate. My thought is to make it so good in content that we can interest the radio in broadcasting the meeting." From Maurice Jacobs, 23 Feb. 1937.
[2] The Jewish Publication Society.
[3] Edwin Wolf (1855–1934) was a JPS trustee from 1902 to 1934, and president of the JPS governing board from 1903 to 1913. The Edwin Wolf award was given "for the best novel of Jewish interest submitted to the Society." Sarna, *JPS: The Americanization of Jewish Culture*, 207.
[4] Novelists Fannie Hurst and Dorothy Canfield Fisher, and JPS trustee Edwin Wolf 2nd served as judges. They were disappointed with the quality of the submissions and reluctantly awarded the prize to Beatrice Bisno for her novel entitled *Tomorrow's Bread*, about the rise to power of a Chicago Jewish labor leader. Ibid., 207–208.
[5] *The American Jewish Times* was published in Greensboro, North Carolina from 1934 until 1950, when it was reorganized as *The American Jewish Times-Outlook*. The magazine covered activities of the Jewish communities in North Carolina, South Carolina, and Virginia; it ceased publication in 2001. Website of the Blumenthal Foundation, http://www.blumenthalfoundation.org/bfhistory.htm, accessed 15 Jan. 2018.
[6] Known as Rabbi S. Felix Mendelsohn, Samuel Felix Mendelsohn (1889–1953) immigrated to the United States from Russia in 1906. In 1917 he was ordained a rabbi at Hebrew Union College, the seminary of the Reform movement. He was the first full-time rabbi at Temple Beth Israel in Skokie, Illinois, serving from 1919 to 1953. Mendelsohn wrote four books on Jewish humor and folklore, including *The Jew Laughs* (Chicago: Stein Publishers, 1935) and *Let Laughter Ring* (Philadelphia: Jewish Publication Society, 1941).

To Maurice Jacobs 17 April 1937

Mr. Maurice Jacobs, Executive Secretary
Jewish Publication Society of America
225 South Fifteenth Street
Philadelphia, Pennsylvania

Dear Mr. Jacobs,

I have your letter of April 15 telling me of the downfall of your plans in re Jewish Book Week observance. I am so sorry because I can well imagine how much effort you must have put into the thing. It only goes to show how easy it is for the best laid plans to fall through.[1]

On the whole, I think that I should rap on wood[2] for the sort of success which Boston Jewry lends the observance and for the sort of programs which we have been able to put across. Wait until you see the three printed programs of what we are planning to put on this year. (Never mind the work that goes into them because the results are always such a joy.)

We are really opening Book Week formally on Saturday morning, April 24, when I am taking the Temple Israel pulpit at the request of Rabbi Levi, and then we shall have a constant motion throughout the week focusing and focusing again on the idea.

And now I come to the other question which you put to me in re the Jewish Book Week idea. The Jewish Book Week idea, as such, is definitely mine.[3] It was put into operation, I think, three years before Rabbi Felix Mendelsohn sprang into print. The only difference was that I had inaugurated a Jewish Book Week at the Chanukah season, which from the American calendar, seemed to me a much more logical tie-up first, because it served to counteract some of the

glamor of gift giving associated with Christmas, and secondly, because it made a very fitting summary of the year's literary contributions. Exhibits of a Jewish character were therefore stressed at that period of the year.

Then Rabbi Felix Mendelsohn suddenly burst into print with the suggestion that the Jews should have a Jewish Book Week during the Lag B'Omer season tying it up with the old Scholars' Festival.[4] I had no objection to subordinating my previous plan to that seasonal emphasis because the idea behind the whole, to me was not a personal one, but rather a focusing on the Cause. I said at that time, that as a well trained Jewish woman, I had no objection to throwing all my forces where they might prove most useful. I said I was a sponsor of Jewish Book Week.

Then, when publicity created a certain demand for information, etc., Rabbi Mendelsohn told everybody who wrote to him to get in touch with Miss Goldstein "who is the moving spirit in the whole plan." When he did that, he had no idea that the plan was as big or potential as it proved. He apparently wanted spot-light for himself. I, as a matter of fact, year in and year out have released the initial publicity, have handled all the information through professional journals especially, and Rabbi Mendelsohn has now and then come forth to say that he is being robbed of his glory. He wrote an editorial last year in

the CHICAGO SENTINEL.[5] I didn't even deign to answer it; I thought it too picayune. I have no hesitation in saying that I am a sponsor of Jewish Book Week, and if it comes down to facts, I am the sponsor of Jewish Book Week.

That may sound strong, but if you could see the amount of work that I am putting in for the last two months on this project alone, perhaps you would feel that the time has come when I am justified in speaking out. You asked for the sake of record to have the facts; There they are as a Bostonian who is trained to see facts knows them. If there is any doubt about them, please ask Rabbi Mendelsohn how much he has exerted himself for the advancement of the observance.

I sent you yesterday some of the mimeographed material which we are sending out as the requests for suggestions, etc., come in. The new compilation, 1937 RECENT JUDAICA,[6] books added to our library within the last year, will be ready in time for Jewish Book Week and I will certainly send you a copy.

I hope that you are going to be able to do something with your Mr. Berkowitz. I am mailing you a copy of what I am at last sending to him.

Cordially yours,

[*Fanny Goldstein*]

BRANCH LIBRARIAN

West End Library
131 Cambridge Street
Boston, Massachusetts

FG:G

P.S. The J.T.A.[7] is carrying a book story as a special Jewish Book Week feature.

P.P.S. I have received a request for Jewish Book Week material from the Junior Catholic College in Grand Rapids, Michigan. They are interested in it from the point of view of peace which of course, thrills me very much. May I suggest that you send them immediately a group of your jackets, especially the dollar editions which are bright and gay, and also any other notes on publicity which you have on hand. The address is:

Sister M. Malachy, Librarian

Catholic Junior College

69 Ransom Avenue

Grand Rapids, Mich.

TLc. AJA

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[1] The best laid schemes o' mice an' men / Gang aft agley (Burns, "To a Mouse," lines 39–40).

[2] **rap on wood:** a phrase said so that one's good fortune will continue, from the tradition of touching wood to ward off bad luck.

[3] Jacobs sent Goldstein an article stating that S. Felix Mendelsohn was the originator of Jewish Book Week. From Maurice Jacobs, 15 April 1937.

[4] Lag B'Omer, a minor holiday, is celebrated on the 18th day of the month of Iyyar in the Hebrew calendar, which usually falls during the month of May. According to Talmudic and midrashic sources, the day commemorates the end of a plague that killed 24,000 students of Rabbi Akiva. Because of this, the holiday became known as the "Scholars' Festival." Meir Ydit, "Lag B'Omer." In *Encylopaedia Judaica*, 2nd ed., edited by Michael Berenbaum and Fred Skolnik. Vol. 12. (Detroit: Macmillan Reference USA, 2007), 436–37.
[5] *The Sentinel* was a weekly paper for Chicago's Jewish community that was published from 1911 to 1996.
[6] The new compilation came out in May 1938. See Fanny Goldstein, *Recent Judaica: A List of Books of Jewish Interest Recently Added to the Library* (Boston: Trustees of the Boston Public Library, 1938).
[7] The Jewish Telegraphic Agency, founded in 1917, is a non-profit news agency that reports on issues affecting Jews and Jewish communities. It provides news, features, and photographs for print publications and websites around the world.

To Alice Stone Blackwell 13 May 1937

Dear Miss Blackwell,

I am writing you now with the hope that Miss Katherine F. Crothers[1] has already called on you in regard to the possibility of finding a person for you for week-ends. Since she does so much social service in Cambridge, I thought that it would be better to contact her for a local person who would not have carfares and a long distance to come, in case an arrangement could be made. I am sure that Miss Crothers is sufficiently interested and will, unquestionably, find somebody in a day or two. If this does not materialize, then we will try another angle. Certainly, I am convinced that you must have someone.

May I now tell you that I took occasion to call at the Unitarian headquarters the other day and ascertained definitely that Dr. Samuel Eliot[2] is speaking on "A Cradle of Liberty, the Old West Church" on Thursday morning, May 27th, before the Unitarian Historical Association at King's Chapel.[3] I then called Dr. Christopher Eliot[4] and checked up. I suggested that he let me send him the little models of the West Church and the pulpit which I had made last year, to exhibit for the meeting. I am happy to tell you that Dr. Eliot called at the Library today and was well pleased with the suggestion.

During the course of our conversation I gave a little more in detail how I felt about Mr. Lord's gracious letter and told him not to take that graciousness too seriously. It was only a mask to cover a few things which were not always perceptible to the stranger. Dr. Eliot was keen on asking me if only I felt that way towards the gentleman, and I assured him that it was the consensus of opinion of the majority of the employees.

I am also enclosing you herewith, the two articles on my Better Homes project with the children of the West End, from the TRANSCRIPT and the CHRISTIAN SCIENCE MONITOR. You need not trouble to return these as I have extra copies.

I sincerely hope that you are feeling much better and I will call you perhaps Saturday to see if anything has materialized.

Sincerely yours,

[*signed*] Fanny Goldstein

P.S. We are still at Blossom Street,[5] but I think that we are going to that store on Cambridge Street in a few days.

TLc. AJA

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[1] Katherine F. Crothers was a social worker at Massachusetts General Hospital.
[2] Samuel Atkins Eliot II (1862–1950) was born in Cambridge, Massachusetts. He graduated from Harvard College in 1884 and from Harvard Divinity School in 1889. He served several Unitarian churches, including the Arlington Street Church in Boston, where he held the pulpit from 1927 to 1935. From 1900 to 1927, he was the president of the American Unitarian Association (AUA), and in 1925 his efforts led to the merger of the AUA with the National Conference of Churches. His father, Charles William Eliot, was Harvard University's president from 1869 to 1909. "Eliot, Samuel A. (Samuel Atkins), 1862–1950," Harvard University Library Online Archival Search Information System (OASIS), http://oasis.lib.harvard.edu/oasis/deliver/~div11183; "History of Ministers," Arlington Street Church, http://www.ascboston.org/about/history.html#ministers, accessed 14 Jan. 2018.
[3] King's Chapel was established in 1686 as the first Anglican church in Boston. It became a Unitarian church following the American Revolution.
[4] Reverend Christopher Rhodes Eliot.
[5] While at 17 Blossom Street, the library shared a room with the district's welfare office, which distributed food and clothing. "Branch Library Finds Home in Boston Welfare Office."

To Ira Rich Kent[1] 9 September 1937

Mr. Ira Rich Kent
HOUGHTON MIFFLIN COMPANY
2 Park Street
Boston, Massachusetts

Dear Mr. Kent:

I am returning to you, via messenger, the manuscript of Ben Aronin, "THE ABRAMIAD"[2] which you sent over to my office for reading.

I was very much interested in this manuscript because some three years ago Mr. Aronin told me in Chicago that he was projecting the idea. I read it very carefully, bearing in mind its literary value as well as commercial potentialities, and have reached the following conclusions which, I assume, you would wish me to tell you frankly in confidence.

The manuscript in its present form, in spite of the author's painstaking earnestness and reverence for his subject, is neither one suitable for adult reading nor as a juvenile. As a piece of historical fiction for non-Jewish readers, it is immature, too brief and unbalanced to carry any weight. The Jewish reader would not accept it in its present form.

The first part, consisting of eighty-seven pages, devoted to the building of the City of Ur by Abraham's ancestors, is unfair to the main character which the

title suggests. A better arrangement would be a short prolog and greater amplification of the main theme, which after all is the more interesting part for the reader.

There is repeated emphasis throughout both the first and second parts on battles, bloodshed and strife among the various tribes, which loses force and which does not hold the attention of even the reader who is interested in biblical themes.

The second part, which deals definitely with Abraham's character, is much too brief and is not shown in full relief. Abraham, according to previous tellings in both biblical and fiction form, is a much more vigorous character than he is here portrayed. The qualities of hospitality, of piety, of youthful forthrightness, and of great spiritual awakening and pursuit of the idea of a single God, are not even adequately suggested, leave alone brought out.

The character is flat and lacking virility. The same in a sense is true of Sarah. Episodes such as are more commonly repeated in the treatment of the Abraham character in Hebrew History are thinly skimmed over.

Since this is not merely a retelling of the biblical story, but a re-interpretation as well, the narrative style which the author has adopted is not well keyed. The imitation biblical prose is forced. The English lacks fluidity.

Whatever simplicity may be gained from the adoption of this style, it soon becomes but a repetitive, stilted expression in its sentence structure.

More scope in the treatment of Abraham's relationship and unity with his own God, more warmth through the everyday episodes connected with his nobler characteristics rather than the emphasis laid on the artificialities of the battle field and martial behavior of this Hebrew patriarch would render the tale much more acceptable.

I am sorry to say that I cannot see any sales possibility in the manuscript in its present form for a firm such as yours. The idea comes to me that there is a slight possibility of rewriting a very acceptable tale for older boys and girls, by casting out almost entirely the first part, and by rewriting the second part, bearing in mind a given age of reader, softening down the narrative with the more spiritual qualities, and eliminating the confusion of too many minor characters and battles. It is also better to use accepted Anglicized forms of names consistently throughout. For example, the reader doubtless is more familiar with the wicked cities of Sodom and Gomorrah than he is likely to be with Sodom and Amorah, the Hebrew forms. I hope you do not mind my writing you thus at length.

Very truly yours,

[*Fanny Goldstein*]

BRANCH LIBRARIAN
West End Library
131 Cambridge Street
Boston, Massachusetts

P. S. Perhaps you could glance through Ginzberg's LEGENDS OF THE JEWS,[3] at your leisure, and see the condensed telling of Abraham, which is accepted as both scholarly and authentic. There is also a novel by W. G. Hardy, ABRAHAM, PRINCE OF UR,[4] published by Dodd, Mead in 1935, which treats of Abraham in Ur, Egypt, and the Land of Canaan, in a very dramatic, humorous and appealing form.

TLc. AJA

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[1] Ira Rich Kent (1876–1945) was editor of *The Youth's Companion* from 1900 to 1925, when he joined Houghton Mifflin Company, where he served as managing editor and clerk of the corporation. "Ira Rich Kent," *NYT*, 11 Nov. 1945. He was the husband of Louise Andrews Kent (1886–1969), a novelist and author of children's books.
[2] Aronin's *The Abramiad* was published by Argus Books in 1941; it is "an epic poem about the life of the patriarch Abraham." Harry J. Alderman, "American Jewish Bibliography: July 1941–June 1942," *The American Jewish Year Book,* vol. 44 (Sept. 12 1942–Sept, 29, 1943), 310.
[3] Louis Ginzberg, *Legends of the Jews* (Philadelphia: The Jewish Publication Society of America, 1909).
[4] W. G. Hardy, *Abraham, Prince of Ur* (New York: Dodd, Mead & Co., 1935).

From Alice Stone Blackwell 12 December 1937

1010 Massachusetts Avenue,
Cambridge, Mass.

Personal

Dear Miss Goldstein;

Yesterday the Reverend Christopher R. Eliot made me quite a long call. I think his chief motive was to condole with me about my eyes; but he spoke of you, and how much pleased he was that you were so much interested in that historic building, and that he was glad to see that you were to speak upon it at the Boston Public library. Then to my horror, he lamented the likelihood that the historic old church would have to be destroyed. He said that the roof was unsafe, and that the City had failed to appropriate any money to repair the building, and that, unless they did so it would have to be demolished. He mentioned that all the books had now been moved out of it. I had not supposed that the danger was so imminent. He talked also about various other things, but that was the point that was especially interesting to me, and which I know will be especially interesting to you.

Let me take this opportunity to congratulate you on the great improvement in your radio voice. Your voice over the radio has always been

distinct, but when I first heard it it was not really pleasant.[1] Nowadays it is both distinct and pleasant.

Christmas is approaching, and I have been very busy helping to get off Christmas cards. Of course I cannot read them, but I have helped with the filling in.

There is a new Armenian guide book[2] just issued by the Federal P W A[3] at 25 Huntington Avenue, and an Armenian Historical Society, of which I had not heard before. A copy has been sent me. I cannot read it, but enough of it has been read to me to show me that it is a thoroughly ex parte[4] affair. There are two factions among the Armenians, which are at bitter enmity; and this book has been prepared by the faction which I consider to be grossly in the wrong.

I remain always your friend and affectionate admirer,

[*signed*] Alice Stone Blackwell

TLS. AJA

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[1] Goldstein often interviewed authors and spoke about books on the WBZ radio station. See "What on the Air," *Daily Boston Globe*, 19 July 1937; "What's on the Air," *Daily Boston Globe*, 18 Nov. 1937; "Local Lines," *Daily Boston Globe*, 18 Dec. 1938; "Radio Broadcasts," *Daily Boston Globe*, 8 Nov. 1941.

[2] *The Armenians in Massachusetts* (Boston: The Armenian Historical Society, 1937) was written and compiled by the Federal Writers' Project of the Works Progress Administration. The government required that "a patriotic or historical organization" sponsor each guide; *The Armenians in Massachusetts* was sponsored by the Armenian Historical Society. The book was part of the Federal Writers' Project's American Guide

Series. Between 1936 and 1941, the Federal Writers' Project wrote guides to all forty-eight states, Alaska, and Puerto Rico, and many cities and regions. "Story of Irish in Bay State Needs Sponsor to be Printed," *Daily Boston Globe*, 23 March 1937; Meg Wesling, "American Modernism on Display: Tourism and Literary Form in the Works Progress Administration's Guide Series," *Amerikastudien / American Studies* 58, no. 3 (2013): 427–50, 427, http://www.jstor.org/stable/43485899. The series also included "books dealing with nationalities, with folklore, history and many other subjects of social and cultural value to the American people." These include *The Italians of New York (N.Y.C.)* (1938), *The Negro in Virginia* (1940), and *The Swedes and Finns in New Jersey* (1938). See Federal Writers' Project, *Catalog: American Guide Series* (Washington, D.C.: United States Government Printing Office, 1938), v, 12, 17, 26.

[3] The Federal Writers' Project was part of the W.P.A. (Works Progress Administration), not the P.W.A. (Public Works Administration).

[4] **ex parte:** representing only one side, e.g., of a conflict.

To Alice Stone Blackwell 13 December 1937

Dear Miss Blackwell,

I hasten to answer your letter[1] because I was so pleased to hear from you. I have been very much disturbed since I heard that you are troubled with your eyesight, and had every good intention of calling on you, but you must forgive me because these have been exceedingly trying days, not only because of the Library situation, which Dr. Eliot[2] has apparently explained to you, but also because of great illness at home. My sister, the mother of the young boy, has been ill since August, and I am really at my wits' ends over the whole business.[3]

Let me further clarify what Dr. Eliot discussed with you in regard to the Library. As I explained to him, I feel that had the Library acted with speed and

interest in the beginning things could not have reached such a state. Nothing was done and naturally I could do nothing about it. In no instance have I been able to obtain from the Director[4] or those in authority a statement of facts as to the status of the case in hand.

I have, however, learned that a budget of some fifty thousand dollars is necessary for the repairs of the building and the amount which was asked for this purpose. It is apparent that the present Mayor[5] is not too eager to assume such an obligation. As nearly as I can understand it, it means that the expense will be thrown upon the new incumbent, who either must come across with the fifty thousand dollars in his budget to meet this special need (in which case we will be able to go back to the old building) or, take the building and the land which now belongs to the Library Department and transfer both to the proper City Department, who will convert it into a public shrine similar to the Old North Church.[6]

In that case the Library must carry on or else build a new building, providing it can find a suitable place on which to build, which means buying land plus expense of erecting a new building, an estimate of close to one hundred and fifty thousand dollars.

In the event that building is not preserved and a new building is not built, then it will be necessary to demolish the present building and erect a new one in place of it, which will also unquestionably involve something over one hundred thousand dollars.

Whilst all of this is being discussed and juggled around by the proper authorities, we are situated in our present quarters in the store on the corner of Cambridge Street and Joy Street, across the street from the old quarters. We are really very comfortable, but terribly cramped. Whereas we had accommodations for over two hundred readers in the old building, here we can only accommodate about ten; and certainly not more than thirty in our Children's Room which was equipped to take care of nearly two hundred before.

After waiting and working under handicaps with the books suffering and our public being deprived of them, I finally got the authorities to convert the basement of our present quarters into a store-room for our surplus book stock and three weeks ago we moved all our books and emptied the building.

The men merely dumped the books and we have been striving with all our daily activities to get some sort of order since then on our shelves. I nearly worried myself sick over the whole affair this summer, but I have finally reached the psychological state of mind where I feel—what it does it matter; I am not

responsible and so long as I am doing the best I can under the handicaps, and as long as I give the West End constituency the best that can be given, I cannot be held responsible for anything else. From now on, I refuse to worry. Let things come and go, or let the public harass them and force action.

As it is moving along now, the new Mayor[7] goes into office in January, the budget for 1938 is probably not voted upon until May or June. It, therefore, looks very much as if we can make up our minds to spend the better part of next year here where we are. So in the parlance of the streets "Why worry?"

I tell you all this so that you may imagine for yourself the unwritten which is not easily put into words. This leads me also to say that I have never since submitting my manuscript[8] received one single word of acknowledge or been told what has happened or what is likely to happen to it. Of course, he has a good excuse and now the psychological time of the 200th Anniversary[9] has passed. What next?

Yes, Christmas is approaching and though I am not going to have an observance on so large a scale as the other building allowed, I am still going to have some very beautiful decorations here. When I get them all assembled and installed, we will have two show windows, and I am happy to tell you that they really are "show windows."

We keep them changed practically every week, projecting something timely, educational or aesthetic all the time, so that our public is really being trained to stop and look.

I also note what you say about the Armenian Guide Book.[10] I wanted to see a copy of it in order to order it for the Library, and so I telephoned to the Federal Writers' Project[11] Headquarters and got a copy, which I took to the Librarians meeting the other day. I did not have time to read it, but from the mere glimpse, I was not too much impressed and then I got a telephone call asking me if I would write some nice words about it. I told them that I must be excused from doing so at this time, and that when the Library has purchased the book I would do what I could. You, however, are familiar with the dissension in the Armenian class and I should be prepared to take your word at any time.

As far as the whole Federal Writers' Project goes, there may be many nice things to say about it, but from my personal contact with the writers and those responsible for the writers, I am thoroughly disgusted. I think that that their has been a gross waste and some of the material which has been written or which I have seen is indescribable trash. I do not know who the last word is in judging these manuscripts, but I certainly think they need to be judged.

Thank you for your good words about my radio address. My voice has been all my life a very trying element of my make-up, but then I am never conscious when it runs off pitch and I am glad at least that it brings pleasure with age.

Please believe me when I say that you are often in my mind and in my heart, and Freda and I said only the other day that if we could make it we would come to see you. As a matter of fact Mrs. Alfred Baker Lewis,[12] Freda and I were coming to see you and then I found that I could not get away and had to cancel the call. But if things improve I will come and bring my greetings in person.

In the meantime, thank you for your Christmas Greetings and accept my most cordial wishes for a happy holiday season.

Affectionately yours,

[*Fanny Goldstein*]

P. S. How is Mrs. Benton[13] getting along in her new position, and did she ever hear further from Mr. Kirstein?[14]

Miss Alice Stone Blackwell
1010 Massachusetts Avenue
Cambridge, Massachusetts

TLc. AJA

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[1] From Alice Stone Blackwell, 12 Dec. 1937.
[2] Reverend Christopher Rhodes Eliot.

[3] Goldstein's sister (whom Goldstein does not name in her correspondence) died shortly after this letter was written. See To Myron Silverman, 3 May 1938.
[4] Milton E. Lord.
[5] Frederick Mansfield (1877–1958) served as Boston's mayor from January 5, 1934 to January 1, 1938.
[6] The Old North Church, built in 1723, is Boston's oldest church building. On April 18, 1775, the church sexton and a vestryman climbed the steeple and held two lanterns, as a signal from Paul Revere that the British were marching by sea and not by land. It was the beginning of the American Revolution.
[7] Maurice J. Tobin (1901–1953) served as Boston's mayor from January 1, 1938 to January 3, 1945, when he began a two-year tenure as governor of Massachusetts. He served as United States Secretary of Labor under President Harry S. Truman from 1948 to 1953.
[8] Goldstein gave her manuscript on the history of the Old West Church to Milton Lord for his review.
[9] The 200th anniversary of the gathering of the congregation at Old West Church.
[10] Federal Writers' Project, *The Armenians in Massachusetts.*
[11] The Federal Writers' Project was founded in 1935 and supported by federal funds until 1939, and by state funds from 1939 to 1943. The program supported more than 6,600 writers, editors, and researchers. Many of the program's writers went on to became esteemed authors, including Zora Neale Hurston, Ralph Ellison, Studs Terkel, Saul Bellow, John Steinbeck, Alfred Kazin, and Richard Wright. The Writers' Project published more than 750 books and more than 1,000 pamphlets, leaflets, and articles. Douglas Brinkley, "Unmasking Writers of the W.P.A.," *NYT,* 2 Aug. 2003.
[12] Eileen O'Connor Lewis (1903–1972) was a delegate from Massachusetts to the Socialist party convention that nominated Norman Thomas for president in 1928. In 1960, she was honored by the Greenwich, Connecticut branch of the National Association for the Advancement of Colored People (NAACP) for "exceptional contributions in the community for racial unity." Her husband, Alfred Baker Lewis (1897–1980), served as national treasurer of the NAACP. "What the Branches are Doing," *The Crisis* 67, no. 8 (Oct. 1960): 543; "Mrs. Alfred Baker Lewis, Wife of N.A.A.C.P. Aide," *NYT,* 16 Aug. 1972.
[13] Willena Rogers Benton (1865–1947) was the widow of Everett Chamberlin Benton (1862–1924). The Bentons were a prominent family in Belmont, Massachusetts. In 1930, Mrs. Benton donated a building on the Benton Estate to the town of Belmont for use as a public library. "New Belmont Branch Library Dedicated to Honor Col Benton," *Daily Boston Globe*, 10 June 1930; Nicholas Benton, *A Benton Heritage: Brief Histories of Bentons and Other Connecting Family Lines in New England* (New York; self-published, 1964), 64, 68, 72, 77.
[14] Louis E. Kirstein (1867–1942) was a vice president of Filene's department stores. He served on the board of trustees of the Boston Public Library from 1919 to 1942 and funded the Boston Public Library's Edward Kirstein Memorial Library (known as the

Kirstein Business Branch), which opened on May 7, 1930 and is the second library in the country to be built specifically as a public business library. He was the founder of the Associated Jewish Philanthropies of Boston, a national director of the Jewish Welfare Board, and honorary national chairman of the United Jewish Appeal. "Louis E. Kirstein Dies in Boston at 75," JTA, 11 Dec. 1942, https://www.jta.org/1942/12/11/archive/louis-e-kirstein-dies-in-boston-at-75; "Louis E. Kirstein Extolled at Impressive Services," *Boston Globe,* 14 Dec. 1942.

From Jacob R. Marcus [*June 1938*]
Cincinnati, Ohio

Dear Miss Goldstein:

Thank you for sending me your latest Judaica.[1] I am always glad to get your bibliographies and find them very useful.

You may be interested in knowing that my new book has just come off the press as you will probably want to list it in your next Judaica. It is called The Jew in the Medieval World[2] and is published by the Union of American Hebrew Congregations. With kindest personal regards, I am

Very sincerely yours

[*signed*] Jacob R. Marcus

ALS. AJA

[1] Goldstein, *Recent Judaica*, 1938.

[2] Jacob R. Marcus, *The Jew in the Medieval World: A Source Book, 315–1791* (Cincinnati: Union of American Hebrew Congregations, 1938). This classic source book contains 137 edited documents, including historical narratives, legal opinions, memoirs, and book prefaces. The fourth and most recent edition of the book was published in 1999, and is still widely used in college courses.

From Benjamin L. Grossman[1] 2 June 1938
Boston, Mass.

Dear Miss Goldstein;

I wish to take this opportunity of expressing my profound appreciation for your kindness and consideration to address the Jewish inmates at the State Prison.[2] Your inspiring message left an indelible impression on everyone present. The men are most grateful to you.

With kindest personal regards,

I remain,

Sincerely yours,

[*signed*] Benjamin L. Grossman

TLS. AJA

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[1] Benjamin L. Grossman (1891–1964) served for 25 years as the rabbi of Beth Hamidrash Hagodol (the Crawford Street Shul) in the Roxbury neighborhood of Boston; and as chaplain at the Charlestown State Prison, the Walpole Correctional Institution, and Boston City Hospital. An editorial in the *Jewish Advocate* published after his death noted: "He was a frequent contributor of noteworthy book review essays to the *Advocate* and was an ardent worker, together with the late Fanny Goldstein, in fostering the careers of budding Jewish writers and gaining wider readership for the Jewish book." "Rabbi Benjamin L. Grossman," *Jewish Advocate*, 26 March 1964.

[2] Goldstein met with the inmates of Charlestown State Prison on May 24, 1938, in what was the first of many visits throughout the years. Expressing his appreciation for Goldstein's visit in a letter to the editor of the *Jewish Advocate*, a prisoner wrote:

> Rabbi Grossman in a few well chosen remarks introduced Miss Goldstein who, after expressing her pleasure of being able to bring cheer and hope into the lives of the men present, expressed the sincere hope of herself, of the Rabbi that

> by selecting and reading certain works of famous authors, they would not only become acquainted with the best Jewish literature but would also benefit greatly in the reception of high ideals of life, a realization of man's duty to his neighbor and a knowledge of the philosophy of life.
>
> I am sure that Miss Goldstein's hopes and wishes will be realized and for myself and the group of Jewish boys in this institution it gives me great pleasure to tell her, you Mr. Editor and your many readers that we unite in thanking all who participated in this generous enterprise and especially to Miss Goldstein do we express our most grateful appreciation for the real joy she has brought into our lives.

David Carson, "Letter to the Editor," *Jewish Advocate*, 3 June 1938.

To Alice Stone Blackwell 11 August 1938

Dear Miss Blackwell,

I want to tell you how much Freda and I enjoyed our visit with you on Tuesday. It is always a pleasure and an inspiration to be with you, and I hope that when I return from my adventure abroad, it will be my happy privilege to come and tell you about my impressions.[1]

I am herewith enclosing you the address by Carrie Chapman Catt on NAZIS AND NAZISM[2] which I mentioned to you. I have a number of these so please do not bother to return it.

I have also checked up on those poems which you sent me some time ago translated from the Yiddish by you, which Dr. Roback[3] wishes. I find that I have those which are listed on the enclosed paper, either on the original newspaper

clippings which you sent or copied from some sets which you sent. If you wish me to let Dr. Roback have the use of these for the purpose of including them in the English Anthology of Yiddish Poems[4] which is in process of being collected, I should be very glad indeed to have him communicate with me.

With all best wishes for your health and happiness, I am

Sincerely yours,

[*Fanny Goldstein*]

FG: G

Enc.

Enclosure—Miss Alice Stone Blackwell August 11, 1938

LIST OF POEMS AT WEST END BRANCH TRANSLATED FROM THE YIDDISH BY MISS ALICE STONE BLACKWELL

IN THE GARDEN OF THE DEAD	Rosenfeld
PEN AND SHEARS	Rosenfeld
ON THE CATSKILL MOUNTAINS	Yehoash
ON OCEAN'S BOSOM	Rosenfeld
SAND AND STARS	Frug
THE JEWISH CHILD	Frug

THE TALMUD	Frug
THE SONG OF WORK	Frug
WHAT IS THIS WORLD	Rosenfeld
THE JEWISH SOLDIER	Rosenfeld
MY DREAM	Edelstadt
SHOOT THE BRUTE!	Rosenfeld

TLc. AJA

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[1] Goldstein sailed for Europe on August 24th, taking "a group of librarians on a pilgrimage to visit libraries on the Continent." To Henry Guppy, 2 August 1938. The tour was coordinated by the Open Road, an agency in New York. She returned to New York on October 9th. "European Tour," *Bulletin of the American Library Association* 32, no. 6 (June 1938): 404; "Fanny Goldstein to Conduct Tour," *Jewish Advocate*, 1 July 1938. See "Libraries and Literary Landmarks of Europe—A Tour for Librarians Under Leadership of Fanny Goldstein," brochure published by the Open Road.

[2] Carrie Chapman Catt, *On Nazis and Nazism* (1938). Catt was a vocal advocate of Nazism. On March 31, 1938, speaking to more than 1,000 women at a gathering of the American Jewish Congress Women's Division, Catt proposed the use of American warships to bring German and Austrian refugees to the U.S. "World Will Crush Nazi Menace to Peace; Mayor Tells Conference Luncheon; Hits Austrian Invastion," JTA, 31 March 1938.

[3] Abraham Aaron Roback (1890–1965) was an instructor of psychology at several institutions, including Harvard, the Massachusetts Institute of Technology, and Northeastern University. He was professor of psychology and chairman of the psychology department at Emerson College from 1949 to 1958. An authority on Yiddish literature, he wrote *The Story of Yiddish Literature* (New York: Yiddish Scientific Institute, 1940); assembled a 10,000-volume Yiddish library for Harvard University; and taught the first academic course in Yiddish literature in the United States. "Dr. A. A. Roback, Noted Psychologist and Strong Support of Yiddish, Dead," JTA, 8 June 1965.

[4] Roback's *The Story of Yiddish Literature* contained a section on poetry; he did not include any of Blackwell's translations.

To Mosheh Oved[1] 14 December 1938

Dear Moshe Oved,

It seems ages and ages since I said "Good-bye" to you in London. I had hoped to write you long before this, but we were such a long time traveling on the Continent, and then, when we finally landed in New York, it was quite a while before I came back to Boston. When I came back to Boston, I found such an accumulation of work, that I have, these weeks, simply been trying to extricate myself from the mass of material.

On top of it all, I found that Boston was sponsoring a Fair with the cooperation of the Booksellers' Association, one of our leading daily papers, and the Public Library. Then I was told that I was to have complete charge of the Jewish end of the Fair. What with exhibits, getting speakers, and getting programs, you can well understand that personal letter-writing went completely by the board.[2]

However, I want you to know how deeply appreciative I am of your delightful hospitality, not only to me alone, but to all the members of my library group. They were charmed and delighted with all that you showered upon them, and throughout our long itinerary, the minds and tongues reverted with pleasure to the evening spent as your guests. We had many things in London.

We were showered with teas, and met celebrities galore, but your way of entertaining them was keenly dramatic and original. It will always be recalled, by every member of the librarian group, with pleasure and with warm affection for their delightful host, Moshe Oved.

I wish I could tell you what happened after we left London, but to begin a rehearsal[3] would be to repeat the itinerary which would be almost like writing a diary. By the way, I was so busy on the trip that I have not yet had a chance to do my travel diary, but that which reaches in one's consciousness can always be conjured up in the memory as one has time to put it on to the written page. That is how I feel about the trip. We went to Denmark, Sweden, Holland, Belgium, and France. Each place we were feted and feasted. Each place had its contrasts and its charms, and I have cultivated a host of new friends, who, I know, will be enriching items on my personal list of distant correspondents. I am already looking forward with half-developed anticipation to my next trip abroad.

The entire trip was so successful that, you may be pleasantly surprised to hear, that I have already received an offer to consider taking another group abroad next summer. Whether or not I'll be in a position to get away for so long a time, or whether it would be wise to repeat the tour so short a time after this one, I am still in doubt, especially with the present situation in Europe as unsettled as

it is. One must needs plan long ahead for such tours, and it would be tragic to go through the time and trouble and expense of doing so, only to find when we were ready to start, that the trap of the War God had been sprung, and civilization completely busted.

For the success of the tour, physically and educationally, I do not claim all the glory. Much of it belongs to my managers in America, and especially at the headquarters of ISHA in Geneva, who took care of details of the itinerary on the Continent. The only thing for which I do modestly claim credit, is the fact that seven women traveled for almost two months, on the most intimate basis, eating, sleeping, etc. etc. together, and we did not have <u>one</u> emotional outburst. That is due to the leader, and I certainly did try during the entire trip to have a spiritual and mental poise that would keep everybody in good humor, happy, and content. I took them abroad tired, and I brought them back to America exhilarated, and when I had a three-hour conference with the director of THE OPEN ROAD, Mr. Rothschild,[4] in New York the day after my arrival, I asked him for any criticisms. He didn't have a single one—not a single member of the party had any complaints to make. All had voted the trip a grand and wonderful success, and he closed with saying, "I'm proud of the job you did. It was one swell job."—and that's that.

Now to go back to you and London. I sent you from Paris two snapshots that I took of you when I was in London, for your birthday. I hope they reached you in time. If you would like the film, I'll send it to you after I have copies made for all the members of my group, which, to date, has been quite impossible, because I took so many pictures and haven't had any time to straighten them out yet, but if you want the film later, I'll send it to you. I think it's pretty good of you, don't you?—for an informal photograph? I think that it is better than the one you gave me of yourself, taken in Palestine.

Now to revert back to other matters. I need not tell you that I was extraordinarily interested in all that you had to tell me. I think the fact that I listened must have been sufficient proof to you of my good will in your welfare. I am wishing that the whole thing may work out as a beautiful dream, and that the fruit of this affair may prove a beautiful comfort to you both. I am sorry the time did not permit my meeting the SHE of your book.[5] I should have liked to do so, for I do think she must be an extraordinary person, but perhaps when I am in London again, the opportunity will present itself.

As for the ring, I have exhibited it with pride and joy everywhere. You know that I'm not a gold-digger even from the little that you have seen of me, for, had I been one, I could by now have been hung with diamonds, in the

proverbial sense of the expression. My friend in New York told me that I was a fool in being so independent.

"You shouldn't work so hard," he said. "You should be living on the fat of the land, and you should be loaded down with beautiful things and surrounded by them."

Strangely enough, I have known him many years and I have never accepted anything tangible from him, and yet you, whom I have met but twice—I have so many tangible expressions of your good will and friendship—and the jade ring is indeed a joy. I have wanted one for so long, and hardly expected this one in such a pleasant surprising fashion.

They say that jade brings good luck. Just now I need a streak of good luck very much, indeed, and I will pray to a combination of Chinese and Jewish gods, for in essence they are all alike, that that streak of good luck may come pretty soon.

Now we are on the eve of Chanukah, and, in the face of world events, we may well reflect on what its historic significance means and implies. There is a world of unrest everywhere, and those of us who yearn for peace inwardly and outwardly suffer very much psychically from all these extraordinary forces. There is only one thing: you spoke to the group about the joys of work, and

creation in one's work. That I am trying to do—to forget all in work, with the hope that by doing so one's creative powers may be lent wings, and that the slight service rendered may at least bring some form of joy to those whom we meet in the course of our labors.

For example, this morning it was my privilege to speak to the Jewish prisoners at our state prison.[6] I went prepared to talk to them on contemporary literature, and, strangely enough, when I got there, I changed the whole trend of my talk, and talked to them of the significance of Chanukah as it can be interpreted in modern life; the hope which it yields for the conquest of the spirit, and the fact that our oppressors are all dead but the race lives on, vibrant, soaring, forging ahead in spite of obstacles.

And then I launched out and spoke to them on living conditions on the Continent as I had seen them recently. When I started the men were sagged, and looked a bit bored, but as I advanced in my talk, I could see them straightening out with interest, and when I finally did finish, I hope that each and every mother's son there had received some of my personality, and something of the matriarchal spirit as a blessing showered upon them. I wanted them to feel that, in spite of their incarceration, in spite of that—there were those outside of prison walls who also have problems, and that there is an inner peace which the man

can find even in the loneliness of a prison cell. I was deeply touched when I left and they all thanked me for the message I had brought them.

I don't know why I tell you this, but I feel as I am sitting and talking with you, even as I did, of matters that we can understand between us. I mustn't ramble on—I only cite this as an example of the versatility of my daily work. Tomorrow may be it will be little children, and the day after that it may be negroes, and the day after that something else—and the test comes that I may rise to each problem, and meet the occasion to the best of my ability: that much I am trying to do.

This is already assuming quite a length, is it not? So I must curb myself and say that, on the eve of Chanukah, I should like to send you at least a Chanukah thought, because there is so little that is tangible that I can send that you have not already got—so I can send the continuance of my good will as an understanding friend, and especially my very sincere thanks for the dinner party and the entertainment which you showered upon my visiting group, even as you did it unto them, you did it unto me, for what my group received at the hands of my friends on the Continent lent grace and glamor to me, their leader.

Thank you, therefore, for each and every one, and especially for myself.

Very sincerely yours,

[*Fanny Goldstein*]

TLc. AJA

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[1] Mosheh (or Moshe) Oved (1885–1958), whose given name was Edward Good, was born in Poland and settled in London around 1904. "Mosheh Oved" was originally a pen name under which he wrote Yiddish stories, and over time he became known more generally by that name. He was an antiquarian, writer, poet, jeweler, and sculptor; and founder in 1908 of the Bloomsbury antique jewelry shop, Cameo Corner. The shop attracted a prominent clientele, including Queen Mary. His books include *Visions and Jewels: An Autobiography* (New York: Henry Holt, 1926) and *Gems and Life* (New York: Henry Holt, 1927). Oved often wore a purple velvet robe at Cameo Corner, and a wide-brimmed hat when outside the shop. He was a vice president of the Ben Uri Gallery, to which he donated a bronze sculpture that Jacob Epstein made of him, as well as many paintings. Obituary, *Jewish Chronicle,* 19 Sept. 1958. Goldstein met Oved in London long before the visit recounted in this letter. She described him as "a very extraordinary, interesting personality; a shrewd businessman, apparently quite wealthy, who came to London many years ago." Goldstein added that Oved was "an ardent Zionist, but an individual to the extreme, and a poet by instinct. . . . He is whimsical, and either reacts pleasantly to a new acquaintance, or otherwise wipes that person entirely out of his path." To Paul A. Reynolds, 6 April 1938.

[2] **by the board:** literally, slip down a ship's side; figuratively, fail to get done.

[3] **begin a rehearsal:** start a narrative or report; begin a detailed description of what occurred.

[4] John Rothschild (1900–1975) was president of The Open Road, Inc., a nonprofit organization that he founded in 1927. The Open Road fostered international understanding through study and travel, handling travel arrangements for group study tours all over the world. "John Rothschild Dies at 78; Innovator in Travel Industry," *NYT*, 28 April 1975; see Gordon W. Blackwell, "Sociological Analysis Through Field Course Procedure," *Social Forces* 19, no. 3 (1941): 356–357.

[5] Mosheh Oved's wife, Sah Oved (1900–1983), was a jewelry designer whose piece entitled "Life Began in Water" is in the collection of the Victoria and Albert Museum in London. The necklace is seen as representing the new acceptance of jewelry as art in the years following World War II. See "Life Began in Water," website of Victoria and Albert Museum, http://collections.vam.ac.uk/item/O143562/life-began-in-water-necklace-oved-sah/, accessed 17 Jan. 2018.

[6] Charlestown State Prison.

From Alice Stone Blackwell 28 December 1938

1010 Massachusetts Ave. Cambridge, Mass.

Dear Miss Goldstein:

Might it not be possible to find a suitable woman to stay with your mother among the Jewish refugees? I suppose some of them arrive without friends or relatives, or ability to speak English, or any prospect of employment. One of them would be lucky to find refuge with Mrs. Goldstein.

It is always a treat to have a visit from you, and this time you left me an especially great wealth of interesting things to think over.

I mean to send that story about the Princess Juliana[1] to the Christian Science Monitor to be used under the Sun Dial, if they will accept it. As you probably know, they like to print a story of one good deed under the Sun Dial, daily.[2] But I want to be sure I get the story straight. Is the following correct?

Princess Juliana of Holland is much beloved by her people. She lately found a novel way to combat the efforts which the Nazis are making to stir up anti-Jewish prejudice in the Netherlands as everywhere else. When a new home for aged Jewish people was opened, she presided at the opening, and afterwards walked through all the rooms and shook hands with each of the inmates personally. She was photographed shaking hands with one of the old ladies, and

the photo was reproduced upon a poster, and also as a postcard, and has had a wide circulation.

I can scribble in pencil, but cannot read what I write, and this will have to be corrected.

I am yours always gratefully

[*signed*] A. S. Blackwell

ALS. AJA

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[1] Princess Juliana (1909–2004) eschewed royal formalities and endeared herself to the Dutch people with her many demonstrations of care and concern for their welfare. Upon the Nazi invasion of The Netherlands in May 1940, she fled to England with her husband and two young children and spent much of the war in Canada. In 1948 she ascended the throne, reigning until 1980. As queen, she often visited those who were sick, handicapped, or aged. She reportedly wanted to be a social worker had she not been queen. Marlise Simons, "Princess Juliana, Former Dutch Monarch, Is Dead at 94," *NYT*, 21 March 2004.

[2] The caption under the "Sundial" column of the *Christian Science Monitor* stated: "I record only the sunny hours." The column recorded "incidents of kindness to the aged, the forlorn, and other of earth's needy ones, stories of noble service in humble places, self-effacing heroism which asks no reward, spontaneous goodness which rejoices the heart, treasures of unselfishness from an almost forgotten past." Robert Smith Van Atta, *The Christian Science Journal,* Aug. 1926, https://journal.christianscience.com/issues/1926/8/44-5/i-record-only-the-sunny-hours. The column ran for 48 years.

To Alice Stone Blackwell 30 December 1938

Dear Miss Blackwell:

I have your note, and I am delighted that you were so impressed with my account of Princess Juliana. I think it is a lovely idea for you to write it up as an antidote to the harsher things that appear in the press.

What I wanted to convey to you is that the entire feeling in Holland was one of joy and good-will as a sharp contrast to what we had seen in Germany and the tension we had felt in the other countries.

The story is as follows: A new home for aged Jewish men and women had recently been opened in Amsterdam.[1] I believe that the opening was concurrent with the Queen's Jubilee week offices.[2]

Princess Juliana participated in the opening exercises of the home and personally greeted the inmates. Several postal cards were made and sold in the shops showing Princess Juliana greeting a Jewish old woman in an armchair. Much to my surprise these cards were almost completely sold out when they were put on the market.

The following week the moving pictures[3] showed Princess Juliana going through the home and in the process of greeting the inmates. The populace

applauded the scene and there seemed to be no Anti-Semitic feeling whatsoever on the screen.

It is apparent that the Princess is very popular and is at heart a very democratic person. I brought one of the postal cards showing Princess Juliana greeting the old lady which I am enclosing for you. I hope that you can decipher it and return it at your convenience.

It was always a great joy for Frieda and me to visit with you and we hope that we may come again soon. With affectionate regards and all good wishes for your health and happiness.

[*Fanny Goldstein*]

P. S. I find that the date on the postal card of Princess Juliana's visit was September 9, 1938.

p: FG

TLc. AJA

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[1] Jewish Invalide on the Weesperplein opened in 1911; its new building opened in 1937 and housed more than 400 elderly and disabled residents. On March 1, 1943, they were all deported to concentration camps, along with the staff. See website of Nederlands Auschwitz Comité) (the Dutch Auschwitz Committee), https://www.auschwitz.nl/, accessed 18 Jan. 2018.

[2] **offices:** ceremonial services; religious or social observances.

[3] **the moving pictures:** motion pictures; movies.

To Edwin F. Edgett[1] 28 January 1939

Mr. Edwin F. Edgett
200 Pleasant Street
Arlington, Massachusetts

Dear Mr. Edgett:

Your second note came this morning[2] and I was glad, indeed, to hear that the copies of "MORE BOOKS"[3] had already reached you. I shall be very happy to see that you get a copy of "MORE BOOKS" sent regularly to your home from the branch here, because I think it would be simpler than trying to do it through the Central red tape.

I was sorry when I went up to the Transcript office to say "How do you do" to you on my return from Europe, to find that a change had been made. For me, personally, it was always a pleasure to have your good will and friendship, and I am ready to state that the literary section of the Boston Transcript reached its high-water mark under your editorship. As it is difficult for us mortals to understand some of the ways of men, we can only hope that it is for the best.

I sincerely hope that your leisure will give you every opportunity to enjoy doing the things which you doubtless have meant to do for a long time.

Cordially yours,

[*Fanny Goldstein*]

BRANCH LIBRARIAN

FG:H

TLc. AJA

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[1] Edwin Francis Edgett (1867–1946) grew up in Boston. He was hired as dramatic editor for the *Boston Evening Transcript* in 1864 several months after graduating from Harvard College, and held the position for four and a half years. After working for fourteen months in England and several months in New York, he returned to the *Transcript* in May 1901 as an assistant editor. Several months later, the paper's literary editor was permanently disabled when a heavy book fell on his foot, and Edgett replaced him, serving as literary editor for 37 years. Edwin Francis Edgett, *I Speak for Myself: An Editor in His World* (New York: Macmillan Co., 1940). As literary editor, Edgett was a great supporter of Jewish Book Week and made space in the paper each year for Goldstein to write a piece promoting the event. See Fanny Goldstein, "The Story of Jewish Book Week; Its History and Influence," *Jewish Advocate*, 12 June 1942. He was let go on two weeks' notice in 1938 after new owners acquired the paper. Edgett, *I Speak for Myself.*
[2] From Edwin Edgett, 27 Jan. 1939. Several days earlier, Edgett wrote, "Since the end of my career at the Transcript, after more than forty years, I have naturally missed much that used to form a part of my life, and one of these things is "More Books" that reached me regularly through your kindness. If it is permissible, I wonder if I might have it sent here to my home address, where I have plenty of time for leisure reading." He noted that he was indignant over the treatment he had received from the new management of the *Transcript.* From Edwin Edgett, 23 Jan. 1939.
[3] *More Books, Being the Bulletin of the Boston Public Library.*

From Edward Goldston[1] 8 February 1939
London, England

Dear Miss Goldstein,

I am anxious to push the sales of our Anglo-Jewish literature in the U.S.A. and feel that I should get many orders, especially from New York. I wonder whether you can let me know if there is a list of booksellers, particularly in New

York, who deal with Jewish or Anglo-Jewish literature. At the moment we know only Bloch, Behrman, Reznick, Schenker and perhaps one or two others. There surely must be quite a number of these places and I thought that you might know of them.

If it is not troubling you too much, I should very much appreciate receiving from you such a list.

It may interest you to know that we have just been appointed publishers to the Jewish Historical Society.[2] I do not know whether your Library is a member and enclose an application form which might be sent to me if you decide to become members. Members get very good value, in the form of publications, for their 21/-. It usually works out to about two or three guineas' worth of books. We have at the Press "CONSULAR ARCHIVES OF JERUSALEM" by HYAMSON which will be issued shortly and sent free to members. There is also the Presidential Address by Philip Guedalla[3] which is issued free to members. I think it is worth joining and recommending to friends. By the way, the last volume issued was ROTH'S "MAGNA BIBLIOTHECA ANGLO JUDAICA" now published at £1/11/6d and this was given free to members.

Hoping to hear from you and with kind regards,

I am,

Yours sincerely,

[*signed*] Edward Goldston

(Enc.)

TLSr. AJA

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[1] Edward Goldston (c. 1893–1953) was a well-known bookseller specializing in Anglo-Judaica are rare Hebraica, and a publisher concentrating on books about Judaism and Jewish history. He also published books on oriental art and several works by the Indian librarian and mathematician S. R. Ranganathan. He was a founder and manager of the Golders Green Jewish Youth Club. Rubenstein, et al., eds., *Palgrave Dictionary of Anglo-Jewish History*, 346–347.

[2] The Jewish Historical Society of England.

[3] Philip Guedalla (1889–1944) was a historian, biographer, and essayist, and president of the Jewish Historical Society from 1938 to 1940. During World War I he was a legal advisor to the War Office and the Ministry of Munitions, but he gave up the practice of law in order to write full time. His many books include *Masters and Men* (New York: G. P. Putnam's Sons, 1923); *The Hundred Days* (New York: G. P. Putnam's Sons, 1934); and *Mr. Churchill: A Portrait* (London: Hodder and Stoughton, 1941). See Obituary, *Jewish Chronicle*, 22 Dec. 1944.

From Edward Goldston 2 March 1939
London, England

Dear Miss Goldstein,

Many thanks for yours of the 21st ult, ref. FG:H, together with Money Order for £4/13/10d for which we enclose receipts. I can assure you that the question of making out the different bills for you has caused us no inconvenience

whatever. I wish you could send us along a similar order for your Temple Library.[1]

I did not know about your Jewish Book Week during May. I should be happy to cooperate with you in any way you think advisable. There certainly should be a much larger demand for our Anglo-Jewish publications in your country. The only means we have at the moment of popularising the works is through the Bloch Bulletin, which does not bring many good results. Books which we expected to sell in the hundreds have only sold in the tens. For example, Abrahams: "Jewish Life in the Middle Ages"[2] should be in every Jewish home; our first edition of 1,500 copies was sold out some time ago and we are now about half way through the second edition. It is true that Bloch have had quite a number of these and no doubt they have only gone to New York instead of all over the U.S.A. I am sure that your Jewish Book Week would be a great help to us and I look forward to hearing from you the best method of dealing with the matter.

Perhaps next time you come to England you will come to us first and I shall be pleased to give you all the necessary "international purchasing experience."

Trusting you are keeping well and with kind regards,

I am,

Yours sincerely,

[*signed*] Edward Goldston

TLS. AJA

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[1] The Temple Israel library.

[2] Israel Abrahams, *Jewish Life in the Middle Ages* (London: Edward Goldston, Ltd., 1932). The first edition, published in 1896, has been called a "research tour de force." Harvey Meirovich, "Israel Abrahams: Master Teacher of Liberal Judaism," *European Judaism: A Journal for the New Europe* 34, no.1 (Spring 2001): 4–16, 5. The edition published by Goldston in 1932 was revised and enlarged by Cecil Roth.

To Edward Goldston 16 March 1939

Mr. Edward Goldston,
Edward Goldston, Ltd.,
25, Museum Street,
London, W.C.1, England

Dear Mr. Goldston:—

I promised to answer your letter in regard to the introduction of your publications to better advantage in America.

I note that in yours of February 13th you ask for the names of some people who might possibly be helpful upon the receipt of review copies. Well, I suppose that the most profitable approach for you would be some of the leading newspapers of the leading cities who have book reviews as a feature. For example, the Literary Editors of the New York Times Book Section, the New

York Herald Tribune Book Section, the Chicago Tribune, the Boston Evening Transcript, also one or two of the leading Jewish periodicals that have book review features. I like the

B'Nai B'Rith Magazine,[1]

70 Electric Building,

Cincinnati, Ohio

Opinion[2]

122 E. 42nd Street,

New York

and then there is a new Jewish periodical started last year which I think is coming along in good fashion,

The Jewish Spectator,[3]

110 West 40th Street,

New York, N. Y.

I would suggest that you send review copies to Dr. Joshua Bloch, Chief of the Jewish Division of the New York Public Library. Mr. Edward Coleman is the librarian of the American Jewish Historical Society, Northeast Corner, Broadway and 122d Street, New York City. He himself is a specialist in the drama, but if

you send review copies of other things to him and ask him to bring them to the attention of the people of the Theological Seminary[4] and others, I am sure that he will.

You also might list

Rabbi Samuel Wolk,

70 West Union Street,

Wilkes-Barre, Pennsylvania

of Temple Wilkes-Barre, and ask him to do what he can to bring the books to the attention of the population there.

Those are the only names that occur to me at this writing.

However, I am happy to tell you that I made a special effort to take up your problem with one of our leading non-Jewish book sellers in Boston. I do so much lecturing on the Jewish book, and I am always handicapped because so few dealers stock the Jewish books. We have one miserable little Jewish dealer who is always willing to order for you but rarely has it on hand.

I called on Mr. Richard Fuller of the Old Corner Book Store,[5] a dignified old Yankee firm, straight forward business dealers, which holds a high rating in the book store trade not only locally but I should venture to say, their reputation is known in other parts of America. I suggested to Mr. Fuller that perhaps some

arrangement could be made with you if he isolated his Jewish titles and made an effort to bring them to the attention of his customers. Of course, I don't know anything about the business end, but he recommended that you write to him personally.

Mr. Richard Fuller,

Old Corner Book Store,

50 Bromfield Street,

Boston, Mass.

And I am sure that Mr. Fuller will approach the matter in a thoroughly sympathetic and business fashion. In that case you could establish a very fine headquarters in Boston, and what is quite important, through a non-Jewish agent, and perhaps it might lead to other things.

And now to Jewish Book Week plans. I am just working them in in rather an extensive fashion. Jewish Book Week will be observed as I think I indicated to you before, beginning May 7th ushered in by Lag B'Omer. I am herewith enclosing you a list of the topics which I am developing as suggestions suitable for emphasis by libraries and communal centers in some literary way this year. You will see that many of them can be expanded further to advantage. Why don't you put up a Jewish Book Week idea in London? Certainly Manchester

made a grand showing there,[6] and I am sure that Councillor Moss who had it in charge would be glad to help you, also a young man by the name of Harris[7] who is the Manchester Correspondent for the Jewish Chronicle[8] who knows all about the project as it was worked out in Manchester. I should be interested to know what you do.

Very truly yours,

[*Fanny Goldstein*]

BRANCH LIBRARIAN

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Enc.

P.S. In the event that you decide to send review copies to these people, you are at liberty to use my name.

TLc. AJA

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[1] *B'nai B'rith Magazine* is a quarterly publication that has been published by B'nai B'rith International since 1924.

[2] *Opinion* was founded in 1931 by Rabbi Stephen S. Wise (1874–1949) and his son, James Waterman Wise (1901–1983). The magazine included criticism, poetry, reviews, fiction, and articles on social and political problems. Melvin I. Urofsky, *A Voice that Spoke for Justice: The Life and Times of Samuel S. Wise* (Albany: State University of New York Press, 1982), 252–254.

[3] The *Jewish Spectator* was founded in 1936 by Trude Weiss-Rosmarin (1908–1989), who served as its editor for 50 years and was a pioneer in raising the issue of discrimination against women in Jewish public life. A quarterly journal of Jewish scholarship, opinion, criticism, fiction, and verse, it ceased publication in 2002. See Jennifer Breger, "Trude

Weiss-Rosmarin," *Jewish Women: A Comprehensive Historical Encyclopedia*, 1 March 2009, Jewish Women's Archive, https://jwa.org/encyclopedia/article/Weiss-Rosmarin-Trude.
[4] The Jewish Theological Seminary in New York, the seminary of Conservative Judaism.
[5] Richard F. Fuller was owner of the Old Corner Bookstore, located on Bromfield Street from 1903 to 1979. The bookstore was, in 1939, the oldest bookseller in Boston. In 1944, Fuller drew criticism when he was instrumental in the banning of Lillian Smith's *Strange Fruit*, a novel about interracial love that contained strong sexual language. At the urging of the Boston police and as president of the Boston Board of Retail Book Merchants, he asked bookstores to remove the book from their shelves.
[6] The first Jewish Book Week in Manchester took place in 1938. It was organized by the Manchester Ladies Lodge of B'nai B'rith under the leadership of Collette Hassan. Bill Williams, *Jews and Other Foreigners: Manchester and the Rescue of the Victims of European Fascism, 1933–40* (Manchester: Manchester University Press, 2011), 9.
[7] Hugh Harris (1897–1981) was literary editor of the *Jewish Chronicle* from 1938 to 1968, lecturer at Jews' College from 1948 to 1961, editor of the *Jewish Year Book* from 1953 to 1968, and lecturer at Jews' College in English and the classics for 13 years.. His books include *Get to Know Philosophy* (London: Evans Brothers, 1948) and *English Words of Hebrew Origin* (London: Society for Jewish Study, 1969). Harris was a strong supporter of Jewish Book Week and was a speaker during the first Jewish Book Week organized by London's Jewish Book Council. See "The Bible in Modern Literature," *Jewish Chronicle*, 5 Dec. 1952; and Obituary, *Jewish Chronicle*, 6 March 1981.
[8] The *Jewish Chronicle* has been published since 1841 and is Anglo-Jewry's oldest surviving newspaper. It played a big role in the early history of London's Jewish Book Week, promoting the event through the newspaper's editorials and special Jewish Book Week supplements. An editorial in 1949 declared the newspaper's enthusiasm for London's first Jewish Book Week and for the Jewish Book Council:

> Although Jews have been called "The People of the Book," they do not always live up to the implications of that honoured title. Anything, therefore, that can be done to promote the spread of Jewish knowledge through the medium of books deserves the utmost support. Several times in our editorial columns we have pleaded for the institution in this country of a Jewish Book Week along the lines of those organised by Jewish Communities in the U.S.A., South Africa, and other lands. It is excellent to learn that this idea is now to be acted upon in Britain. Under the auspices of the Central Jewish Lecture Committee, arrangements have been made for the establishing of Jewish Book Week, which is to be celebrated from October 17 this year. . . . In addition to the displays of literature and other material, together with appropriate visual aids, the treasures of the adjacent Jewish Museum will be made available to the general public during this period. Further attractions will include a series

> of talks by distinguished Jewish and non-Jewish speakers, concerts of Jewish music, and a show of Jewish art. The whole plan shows real initiative and imagination, and gives promise of most fruitful results. Equally to be welcomed is the recent formation of the Jewish Book Council. . . . The cultural work which the Council has undertaken is of outstanding importance, and it deserves to be accorded every possible help.

"Jewish Books," *Jewish Chronicle*, 3 June 1949, 10.

To Edward Goldston 12 July 1939

Mr. Edward Goldston,
25, Museum Street,
London, W. C. 1,
England

Dear Mr. Goldston:–

I have been so busy first with Jewish Book Week promotion and then with accumulated Jewish Book Week distribution that your letter has remained unanswered.

I should like you to know, however, that the book which you were good enough to send me has been received, and that I found in a casual check-up that the Boston Transcript also received the "Father and Sons" book[1] some time ago.

I have not seen Mr. Richard Fuller to check up more definitely on the correspondence pertaining to a business arrangement with you, but from a word that he dropped some time ago, apparently it was not easy sliding[2] because I told

you he was a very shrewd business man. But perhaps in due course of time you will be able to make some arrangement for the promotion and sales of your publications.

I have sent you under separate cover a batch of Jewish Book Week material which summarizes in part the activities which went on in Boston and which in considerable measure influenced other large centers in America. I hope that you will find this material of some interest and the bibliographies may prove useful to you.

You asked me how a Jewish Book Week scheme[3] would prove in London. Well, there is nothing except to try it out, and, as I wrote you,[4] Manchester did it on a grand scale, and there is no reason why if you begin early enough in the year, why you should not be able to put it over in some dramatic and worthwhile fashion. Certainly there are enough Jews in London to be interest in such a project![5]

Very sincerely yours,

[*Fanny Goldstein*]

BRANCH LIBRARIAN

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TLc. AJA

[1] *Fathers and Sons* by the Russian writer Ivan Turgenev was first published in 1862. Edward Goldston Ltd. published a translation of the classic novel in 1936.
[2] **it was not easy sliding:** it was not easy to enter into a condition or practice, e.g., a business relationship.
[3] **scheme:** "A plan, design; a programme of action; the designed scope and method of an undertaking." *OED*.
[4] To Edward Goldston, 16 March 1939.
[5] London's first Jewish Book Week was organized in 1949 by the Central Lecture Committee of the Board of Deputies of British Jews, the umbrella organization for the country's synagogues and Jewish communal organizations. A four-day exhibition of Jewish books was visited by over 800 people. I. Livingstone, "The First Exhibition" (letter to the editor), *Jewish Chronicle*, 5 Dec. 1952, p. 18.

From Shlomo Shunami

29 July 1939
Jerusalem, Palestine

Jerusalem
P.O.B. 503

Dear Miss Goldstein,

I just received your letter and also your Judaica Catalogue[1] with other pamphlets you were kind to send me. For all this I wish to thank you cordially.

A few weeks ago I have sent you a copy of my survey of Jewish bibliographies of 1938.[2] Your 1938 Catalogue is mentioned there (p. 14). I wrote also few words about your activities (p. 4–5). It seems however that this bibliography did not reach you. I send you therefore ~~another~~ under separate cover another copy.

Yours sincerely

[*signed*] S. Shunami

ALS. AJA

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[1] Goldstein, *Recent Judaica*, 1938.

[2] Shlomo Shunami, *Jewish Bibliography in 5697–98: A Survey* (Jerusalem: 1939), reprinted from העולם ("Ha-Olam") 26, no. 20 and 27, nos. 25–27. *Ha-Olam* ("the world") was a Hebrew magazine published weekly by the World Zionist Organization that was founded in 1907 and published in Jerusalem from 1936 until 1950.

To Alice Stone Blackwell 16 October 1939

Dear Miss Blackwell,

You were a perfect dear to send me those Ernestine Rose notes so promptly.[1] I certainly did not expect you to sit right down and do it. At any rate, since you did, I am very happy to salt them down[2] until the time may come when I shall want to use them. Please don't feel concerned about the introduction to my West End book. I really said it only in a jest, because, after all, it is more or less of a religious document which ought to carry with it some sort of religious trimmings from the person who may—if it ever comes to light—do the introduction to it.

Dr. Eliot,[3] on second thought, does suggest himself as a very pleasing note and just as soon as I hear from our director of the Boston Public Library,—the

Right Reverent (without benefit of clergy) Milton E. Lord—what the fate of the manuscript is, I shall let you know and get busy.

Let me repeat to you what I said in person: that it was a great joy to visit you the other day. Freda and I always find it an inspiration to talk to you, and I hope that you may live many many more years so that we may visit you many many more times. After leaving you, we spent the evening with our mutual friend Mrs. Alfred Baker Lewis[4] and had a very pleasant time.

In answer to the question about her marriage and divorce, you may be interested to know that Mrs. Lewis is now only 36 years old. She has been married fifteen years. Her oldest child is only twelve, the youngest three.

With sincere thanks for the Rose notes, and cordial greetings, I am

Affectionately yours,

[*Fanny Goldstein*]

TLc. AJA

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[1] From Alice Stone Blackwell, 13 Oct. 1939, in which Blackwell tells Goldstein the same story about Ernestine Rose that she related three years earlier. See From Alice Stone Blackwell, 30 Dec. 1936.
[2] **salt them down:** store away.
[3] Reverend Christopher Rhodes Eliot.
[4] Eileen O'Connor Lewis.

From Alice Stone Blackwell 21 October 1939

1010 Mass. Ave.
Cambridge, Mass.

Dear Miss Goldstein,

Life is precarious, especially at my age; so it seemed best for me to write out that reminiscence about Mrs. Rose, and let you have it to use whenever the right time comes.

Mrs. Charles F. D. Belden[1] made me a short visit yesterday. She is in town for a few days, before returning to Martha's Vineyard to close up her summer home for the season. She told me she had been delighted to see that the old West Church was being repaired. She had heard that there had been talk of tearing it down, which she thought would have been a dreadful shame.

Ever since you were here, I have had poor plucky little Frieda on my mind. It is too bad that she cannot have a vacation and a rest, after her operation.

I long to do something for her. I can't do much. But I wonder if she would like to have some of the many magazines that come to me—The New Republic, The Nation, or Soviet Russia Today? I should be glad to pass them on to her. As they are all of a left or leftist character, perhaps it would bring her into bad odor[2] at the Elizabeth Peabody House[3] if they came to her. What do you think?

I am always yours very gratefully,

[*signed*] Alice Stone Blackwell

ALS. AJ

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[1] Anna Marion (Blackwell) Belden, (b. 1883) was a cousin of Alice Stone Blackwell. She was married to Charles F. D. Belden (1871–1931), director of the Boston Public Library from 1923 until his death.
[2] **bring her into bad odor:** cause her to be regarded unfavorably.
[3] The settlement house where Freda Rogolsky worked.

To Alice Stone Blackwell 24 October 1939

{ackwell}
Dear Miss Bl~~umenthal~~: –

I am rushing you off a word to tell you that I mailed Upton Sinclair's "Our Lady"[1] yesterday to you, and hope that it reached you safely. Both Freda and I wish to thank you for the privilege of having read this volume. We found it highly amusing, but can well understand how it might upset certain religious minded people, especially those who are devoid of a sense of humour. Thank you for letting us read it.

I also have your letter of today[2] asking my advice on sending the magazines and other odd material which accumulates at your home to Freda. Why don't we let this rest for the time being until I get back, and perhaps we can think about it a little more.

I haven't heard anything further yet about the West End manuscript, but I am sure you will be interested to know that I sent my manuscript[3] to Dr. A. Lawrence Lowell.[4] He returned it in person, complimented me on the objectivity of the work, and especially said that in reading it if one did not know what the author was, they never could sense that a Hebrew[5] had written the story. Would you take that as a compliment? So that is done. I have another nice little note from him, and when I get back, I am going to flaunt that note into my chief's face.

I just got my mother packed off to the country today, and I am off for New York tomorrow, a very tired lady I must say, and I hope to get plenty of interest and stimulation while I am there, and when I get back, I will come and tell you all about it.

In the meantime, my blessings and cordial good wishes.

Affectionately,

[*Fanny Goldstein*]

FG:H

TLc. AJA

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[1] Upton Sinclair, *Our Lady* (Emaus, PA: Rodale Press, 1938).
[2] From Alice Stone Blackwell, 21 Oct. 1939.
[3] Goldstein's other manuscript, on the history of the Old West Church.

[4] Abbott Lawrence Lowell (1856–1943) was president of Harvard University from 1909 to 1933. Lowell's family had long been part of Boston's Protestant elite, and he believed in the superiority of "old-stock" Americans. In 1912 he became vice president of the Immigrant Restriction League, which sought to convince the public of the need to exclude "elements undesirable for citizenship or injurious to our national character." Lowell was concerned about the rise in the number of Jews attending Harvard. In 1908, seven percent of Harvard's student body was Jewish. In 1922, more than twenty percent of all entering freshmen were Jews. Moreover, almost all of them were Russian Jews, who were viewed as less cultured and savory than German Jews by the Protestant elite (and by some German Jews, as well). Lowell instituted measures such as "character" tests and personal interviews to screen out Jewish applicants to Harvard. When such changes failed to solve the university's "Jewish problem," he instituted outright quotas. Jerome Karabel, *The Chosen: The Hidden History of Admission and Exclusion at Harvard, Yale, and Princeton* (Boston: Houghton Mifflin, 2005), 46–49, 86–109, 509; see William A. Braverman, "The Emergence of a Unified Community, 1880–1917," in Jonathan D. Sarna, Ellen Smith, and Scott-Martin Kosofsky, eds., *The Jews of Boston* (New Haven, CT: Yale University Press, 2005), 74.

[5] Lowell was surprised that a Jew could write so well about a church. The first person to be called a Hebrew was Abram (Abraham). "A fugitive then came and told Abram the Hebrew, who was living by the oak trees of Mamre the Amorite, brother of Eshkol and Aner, who were allied to Abram by treaty." Genesis 14:13 (*The Torah: A Modern Commentary* (New York: Union for Reform Judaism)). In the Hebrew Bible, the word was rarely used by Israelites to describe themselves; rather, it was used by outsiders. It connotes a view of Jews as an ancient people properly belonging in the past, without a present or a future.

From Edwin F. Edgett 7 December 1939
Arlington, Mass.

Dear Miss Goldstein —

to

It is good of you^think of me, even in these strenuous days. As you will note from the above change of address, we have been moving, from a large house and grounds where I have been gardening in my odd moments for the

past thirty years, and are now in a large apartment not far away.[1] We expect to pass a green old age here in peace and comfort.

I manage to keep busy, and in my leisure moments read "More Books" and other material upon my hobby that my many friends are sending me. I noted and was glad to see your annual article in the Transcript the other day. But how can they expect many people to pay five cents a day and ten cents on Saturday for a paper called the Transcript that is not the Transcript.

Sincerely yours,

[*signed*] Edwin F. Edgett

TLS. AJA

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[1] Edgett decided to move soon after he suffered a fainting spell and was advised by his doctor to "do no more outdoor work, such as digging and hoeing in the garden, pushing a lawn mower or wielding a snow shovel." Edgett, *I Speak for Myself*, 374–375.

From Montagu Modder[1] 4 January 1940
Beloit, Wisconsin

Dear Miss Goldstein,

I want to thank you very much for sending me your valuable suggestions for bibliography, and to express my personal appreciation of your friendly help in the past. As you know, my book on the Jew in the Literature of England,[2] with an introduction by Professor Howard Munford Jones of Harvard,[3] is just out; and I am indebted to the Jewish Publication Society for doing an excellent job of

printing & book-making. I'm enclosing a clipping concerning the book. Doubtless your library has already received a copy of the work. It has been wonderful working on a book of this kind. On all hands[4] I have received considerable kindness & expressions of good will & courtesy. The subject seems to have captured the attention of students everywhere.

I am at work on a harder job now—on a book on the Jew in the Literature of America,[5] and, although I've combed the libraries & gathered much material, I shall still need expert help from you. I should like to have, if possible, copies of your immensely valuable & dependable Judaica, list of books in the Public Library of Boston for 1931 (and before) & 1932; and any other helpful material. Will you please send me a statement as to cost, & I shall remit check.

With sincere good wishes, & personal regards, I am

Yours very truly

[*signed*] Montagu F. Modder

ALS. AJA

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[1] Montagu Frank Modder (1891–1958) grew up in Ceylon (Sri Lanka) where his father served as Chief Justice for the British Government. After serving in the British Military in World War I, he became a pacifist. He taught at Beloit University in Wisconsin for twenty-two years and was a political cartoonist for several newspapers, including *The Christian Science Monitor* and *The Milwaukee Journal.* "The Work of Montagu Frank Modder," Dickinson College Archives and Special Collections, http://deila.dickinson.edu/modder/bio.htm; "Montague Modder, English Teacher," *NYT*, 2 June 1958.

[2] Montagu Frank Modder, *The Jew in the Literature of England to the End of the 19th Century* (Philadelphia: Jewish Publication Society of America, 1939). Modder surveyed the representation of Jews in the literature of England from the earlier anti-Semitic portrayals to less stereotypical characters. Reviewers generally commended the book's breadth and Modder's good intentions, while taking issue with the quality of his scholarship. Irving Fineman asserted, "The intention and the structure of this book are admirable. Mr. Modder [has provided] any discerning reader the basis for a full and clear picture of the nature of the role the Jew has played in the literature of England and the changes in that role in relation to certain social changes. And to the student who wishes to delve into the subject in greater detail this should be a *vade mecum.* But for the discerning reader Mr. Modder's commentaries will be little help, and to the serious student they may be something of a nuisance. Lacking penetration and incisiveness they are for the most part superficial, obvious, vague and repetitious." Irving Fineman, "Modder, Montague Frank. *The Jew in the Literature of England*," (review), *Jewish Social Studies* 2, no. 3 (July 1940): 297–298. One reviewer noted that "the Jewish Publication Society is to be commended for its broad-mindedness in giving to its readers such a book emanating from one, who, thought he may not know the Jewish people intimately, is a sponsor for justice and fair play to them." Albert Mordell, "Reviewed Work: *The Jew in the Literature of England to the End of the 19th Century," The Jewish Quarterly Review* 31, no. 1 (July 1940): 95–97, 97.

[3] Howard Munford Jones (1892–1980) was a professor of English and Abbott Lawrence Lowell Professor of the Humanities at Harvard University.

[4] **On all hands:** From everyone.

[5] This was never published.

From Alice Stone Blackwell 7 January 1940
Cambridge, Mass.

Dear Miss Goldstein:

You are so busy that it seems a shame to ask you to read a long letter; but you can read it at your leisure—if you ever get any leisure. I want to ask your advice on two points.

I have been full of sorrow and indignation over the dreadful things that are being done to the Jews, in Poland and elsewhere. I long to help, even if only a little. Some very old scrap books of mine, which had been lost for years, have lately been unearthed. They contain English renderings of about fifty Yiddish poems, apart from those by Ezekiel Leavitt.[1] Miss Blodgett, who comes to help me every week-end, has gone through the scrap books and made a list of them, a copy of which I enclose. Some of these poems, written many years ago, are just as applicable to-day, only that conditions are now even worse. Such for instance is, "A Goluth March"— though I do not know what goluth means.[2] Can you suggest any way in which these poems, or some of them, might be utilized now?

Just before you went to Europe, Dr. A. A. Roback[3] was diligently collecting all the American translations that he could find, of Yiddish and Hebrew poetry, to send to a man in England who was compiling an anthology of translations of Jewish poetry. You kindly arranged to have some one make copies for him of such of my English renderings as the Public Library had. Some time later Dr. Roback told me that the compiler in England was himself a translator, and preferred his own translations to all others. He had filled up his anthology mostly with them, and had used few if any, of those which Dr. Roback

had collected for him. Dr. R. did not consider him a very good translator, and was quite vexed about it.

The second thing on which I wanted your advice is quite different. In 1916 I contributed to Poet Lore[4] a long article on the Hungarian national poet, Alexander Petöfi,[5] including English renderings of many of his poems.[6] These were made with the help of a Hungarian friend, now dead. He made me a prose translation of each poem and I versified it. Poet Lore discontinued publication many years ago. I have seven copies of the issue containing this article which I wish to place in libraries. It is entitled "An Hungarian Poet." Under another cover I am sending a copy to you for the West End Branch of the Boston Public Library. Please advise me to what other libraries I should give it.

There is some sort of Hungarian cultural association, with headquarters in New York which it would seem most natural I should consult. For reasons which I will not take up your time by explaining, I believe this organization to be a humbug[7] conducted by the reactionaries for purposes of propaganda, and I do not wish to have anything to do with it.

I am always cordially and gratefully your friend and admirer,

[*signed*] Alice Stone Blackwell

HLS. AJA

[1] Blackwell translated the work of poet Ezekiel Leavitt (1878–1945) in *Songs of Grief and Joy and "Deborah"* (1908). Of Leavitt, Blackwell wrote, "The author is deeply imbued with the history of his race, a history so interesting and so wonderful that it is impossible for any open-minded person to read it without feeling his heart swell with pride over the achievements of the old Jewish heroes and heroines." Alice Stone Blackwell, "A Foreward by the Translator," *Songs of Grief and Joy and "Deborah"* (2nd ed.) (Boston: The Williams Company) xi.

[2] **goluth:** *Golus* is Yiddish for "exile;" in Hebrew, *galut*. It "expresses the Jewish conception of the condition and feelings of a nation uprooted from its homeland and subject to alien rule. The term is essentially applied to the history and the historical consciousness of the Jewish people from the destruction of the Second Temple to the creation of the State of Israel." Haim Hillel Ben-Sassin, "Galut,"*Encyclopaedia Judaica*, vol. 7, 352.

[3] Dr. Abraham Aaron Roback

[4] Established in 1889, *Poet Lore* is the oldest poetry journal in the U.S. and is published semi-annually by The Writer's Center in Bethesda, Maryland.

[5] Alexander Petöfi (1823–1849) wrote more than 3,000 songs and poems and was beloved by the Hungarian people. He died while fighting in the Hungarian Revolution of 1848. Alice Stone Blackwell, "Hungary's Laureate," *Books Abroad* 8, no. 1 (Jan. 1934): 10–12.

[6] Alice Stone Blackwell, "An Hungarian Poet," *Poet Lore* 27, no. 2 (March 1916): 204–225.

[7] **humbug:** fraud; sham; something that is not what it purports to be.

To Mosheh Oved 13 January 1940

Dear Moshe:

Many months have now elapsed since your surprise letter came last August, telling me that you were sailing for your long postponed trip on the BRITANNICA, due to arrive in America on September 1. I answered your letter by return post and was waiting to hear further developments, when—lo and behold! civilization crashed, and somehow your sailing date which you must have built up after years of careful consideration was by the Fates[1] eliminated.

What has gone on since the months when the trap was sprung and civilization fell into a groveling Slough of Despond,[2] struggling again to keep its head above the mire, I do not know. How the world conditions have affected you and other friends in Great Britain I am, of course, keen on knowing. It is to be assumed that world conditions in any country affect the least of God's people, and I assume that in London proper, business of a character such as yours, which is even in good times a luxury, is practically at a standstill. I receive the Jewish Telegraphic Agency releases; I read our press, naturally; and I try to keep informed, but in the main to those of us who do any thinking and who have any humane instincts, are torn to pieces by what goes on in this age and day,—even though we may be safe in our beloved country. Ties, however, bind us to the Continent that have long been dormant. Relatives turn up somehow miraculously from the thin air whom we have never known in the past, and we must needs rally in some way to their assistance.

But, we are not complaining because we still are seemingly at peace. That is a magic word which soothes tired spirits to sleep, but in our dreams we are torn by visions of the War God. I must stop philosophizing here, because it is not good to do so. But do, however, write me what transpired, how you changed

your decision, how you readjusted matters, and what is going on in England particularly as it affects the Jewish people.

Very cordially yours,

[*Fanny Goldstein*]

P.S. I sent you a copy of the BOSTON TRANSCRIPT some time ago, which contained my Chanukah summary of the Jew in Literature, and I hope that you received it.

P.S.S. It has been called to my attention that Joseph Leftwich's book THE GOLDEN PEACOCK,[3] a volume of poetry translated from the Yiddish, contains some of yours. If so, please remember that I have autographed copies of everything in English that you have done; and if you can conveniently do so, I should like a copy of this.

TLc. AJA

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[1] **the Fates:** the three goddesses that control one's destiny. In Greek mythology—Clotho, Lechesis, and Atropos; in Roman mythology—Nona, Decuma, and Morta.

[2] **Slough of Despond:** the deep boggy place in John Bunyan's *The Pilgrim's Progess* into which falls the hero, Christian. "This miry slough is such a place as cannot be mended; it is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore it is called the Slough of Despond." The Project EBook of *The Pilgrim's Progress,* by John Bunyan, https://www.gutenberg.org/files/131/131-h/131-h.htm.

[3] Joseph Leftwich, trans., ed., *The Golden Peacock: An Anthology of Yiddish Poetry* (Cambridge, MA: Sci-Art Publishers, 1939).

To Alice Stone Blackwell 15 January 1940

Dear Miss Blackwell:

I have made several attempts to write you and each time something has happened. I have your letter[1] in which you tell me about the work on your scrapbooks that Miss Blodgett has been doing which revealed the translations that have been done of Yiddish poems. I am very much interested in the thing itself and wish that I could prove helpful with some kind of suggestion. I find that the book which Professor Roback discussed with you some time ago has now been issued, called THE GOLDEN PEACOCK[2] and headed by Joseph Leftwich.[3] It seems as if most of the material which was sent by Dr. Roback wasn't used, but that many of the poems that you cite have appeared in this volume. If there were some way in which to sponsor a small volume of your translations, putting all those that you have done in the past together—but where can we have a published of such things now? Let me mull over the idea, and if the opportunity should arise of discussing such a proposal with any of my publishing friends, I shall certainly do it.

As for the other matter—thank you very much for the copy of POET LORE which contains an article on the Hungarian, Alexander Petofi. I was very much impressed with your comment—what you said about the group of

Hungarians in the position of leadership in New York being mere propagandists. Strangely enough, that is exactly what I have been thinking for a long time. Miss Markowitz,[4] who is a Jewish librarian in charge of the Hungarian works in the New York system, was decorated some years ago by the Hungarian government for the promotion of works in the Hungarian language. Somehow I was not too much impressed because the whole story, as I sized it up from the outside, seemed to be exactly what you said. Of course, our editor of MORE BOOKS, Zoltan Haraszti,[5] is a Hungarian. I don't think anything is to be gained from calling his attention to the think because he is not sympathetic towards anything that doesn't emanate from him.

Freda and I almost called on you yesterday, but something came up and we could not make it. We hope, however, that we can call on you in the near future. To date nothing further on my West End ms. nor is there much news on the progress of the building excepting that they have taken down the staging and are concentrating on work on the inside.

Sincerely and affectionately yours,

[*signed*] Fanny Goldstein

TLc. AJA

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[1] Fom Alice Stone Blackwell, 7 Jan. 1940.

[2] Leftwich, *The Golden Peacock: An Anthology of Yiddish Poetry.*

[3] Joseph Leftwich (1892–1983) was a poet, translator, biographer, and journalist. Known as "the ambassador of Yiddish literature," he translated dozens of Yiddish authors. He was editor of the London bureau of the Jewish Telegraphic Agency from 1920 to 1936. Active in PEN for more than 40 years, he spoke out against the purge of Yiddish writers in the Soviet Union. Obituary, JTA, 7 March 1983.
[4] Augusta Markowitz (1881–1963) headed the Woodstock Branch of the New York Public Library (NYPL) from 1913 to 1944. The branch served a Hungarian community during most of the years that she was its librarian. She built up the Hungarian collections at the NYPL and created annotated lists of new Hungarian books for librarians to use in serving their Hungarian communities. In 1934 she was awarded the Hungarian government's Red Cross Award of Merit for her work promoting Hungarian literature. "NYPL Librarians," http://nypl-librarians.blogspot.com/2011/07/augusta-markowitz-1881-1963.html, uploaded 28 July 2011.
[5] Zoltán Haraszti (1892–1980) was keeper of rare books and editor of publications at the Boston Public Library, and a writer. His books include *The Shakespeare Forgeries of William Henry Ireland: The Story of a Famous Literary Fraud* (Boston: The Trustees of the Public Library, 1934); *John Adams and the Prophets of Progress* (Cambridge, MA: Harvard University Press, 1952); and *Enigma of the Bay Psalm Book* (Chicago: University of Chicago Press, 1956).

From Harry Schneiderman[1] 23 January 1940
New York, N.Y.

Dear Miss Goldstein:

Owing to the rush of other more urgent matters, I was compelled to delay informing you that your suggestion that you compile an annotated list of books of fiction for the next volume of the American Jewish Year Book has been approved.[2] I am writing to ask you to be good enough to get to work on this bibliography as soon as convenient, so that we may have it, if at all possible, by May 1 next.

It seems to me that your outline of the bibliography in your letter of November 22 is entirely satisfactory. Of course, I need hardly tell you that the list should be compiled with complete objectivity and not show favoritism of any kind, especially toward the Jewish Publication Society. I assume also that you will prepare an introduction, in which you will endeavor to trace any trend that you believe is shown by the books as to subject matter, locale, types of characters, etc.

As for the section on books for the young which you suggest as an addendum to the works of fiction, if you think that this can be adequately treated in five or six pages, we would like to have it.[3]

Regarding an honorarium for this contribution to the Year Book, please let me say that it is not our practice to pay for contributions, except when these are furnished by persons who earn a livelihood by writing. If you do not feel that you like to undertake this gratis, we shall pay you an honorarium for it. We can discuss the amount on some future occasion.

If any questions occur to you, please do not hesitate to ask them.

Very sincerely yours,

[*signed*] Harry Schneiderman

HS/G

TLS. AJA

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[1] Harry Schneiderman (1885–1975) served as secretary-treasurer of the National Committee for Jewish Book Week, and of its successor organization, the Jewish Book Council of America. He was editor of the *American Jewish Year Book* from 1920 to 1948, assistant secretary of the American Jewish Committee, and chairman of the editorial board of *Who's Who in World Jewry* in 1955. He wrote *The Jews in American History* (1923), *Jews in Nazi Germany* (1935), and *Jewish Americans* (1937). "Harry Schneiderman, Editor of American Jewish Year Book, Gets Award of Appreciation," JTA, 26 May 1949; "Harry Schneiderman Honored by Civic and Religious Leaders," JTA, 9 March 1955; "Harry Schneiderman, 90, Edited Jewish Year Book," *NYT*, 2 Sept. 1975.
[2] Fanny Goldstein, "Jewish Fiction in English, 1900–1940: A List of Selected Titles," *American Jewish Year Book 5702* (Vol. 43) (Philadelphia: The Jewish Publication Society of America, 1941), 499–518. "On the whole, only such works have been included as, when shorn by rigid rule, present themselves as good, wholesome, well-written, and with more or less permanent value; in other words, the type of book which a librarian, if free to select, would feel justified in purchasing with the taxpayer's money for the open shelves of the public library, or such books as a parent could with confidence feel free to leave exposed in the home, for the child's enjoyment and benefit." Ibid., 501.
[3] The bibliography does not include books written specifically for young people.

To Montagu F. Modder 9 March 1940

Dr. Montagu F. Modder
Beloit College
Beloit, Wisconsin

Dear Dr. Modder:

I am answering your letter of March 5 before it succumbs to the fate of your previous letter. I was so anxious to answer your inquiry of January 4, that I promptly put it aside to see if I could find the missing link of the 1931 Judaica which you requested.

Not that I feel that it would be any asset in your research, because my earlier Judaica were more the results of earnestness than scholarship, and in my zeal to plead the cause of the Jewish book, many titles were included that in the light of subsequent experience and powers of evaluation have been withdrawn.

Hence, you will find that the 1934 edition has dropped many titles. I am, however, happy to inform you that after much digging, I found a soiled copy of the 1931 Judaica edition, which I am sending to you with my compliments. It is now considered a rare item, and I understand has been advertised for in the Publishers' Weekly.

In the first place, let me tell you that I am deeply interested in your proposed book on the Jew in the literature of America. I almost envy you the privilege of working on this topic. I have long dreamed that when old age descends upon me, and the pressure of a busy, active life of wastefulness of energy is set aside, that one may do the things that are closest to their thoughts.

In the pursuit of my pet hobby of Judaica, I have been guided by earnestness and desire, as I constantly reiterate to my friends, rather than a pretense to scholarship. In other words, I have endeavored to be but a handmaiden, whether it be to the humble groping Jewish boy or girl seeking the

light through literature, or to the scholar who is in search of the missing link for his theme.

I also notice your request for any other helpful material, and in answer to that question I am sending you a few tidbits of Judaica character, from my personal file, which may or may not interest you. These, picked at random are either the forerunners or expressions of Jewish Book Week activities.

I hope that in your thesis, you will give some attention to the entire story of Jewish Book Week. A mother might be excused for talking about her child in glowing terms. You may or may not be aware of the fact that I have been dubbed the mother of Jewish Book Week. Rabbi Felix Mendelsohn of Chicago claims its fatherhood. But, in doing so he has not even consulted the wishes of the supposed spouse. Of course, the entire story of Jewish Book Week can only be suggested to you here, all its implications, ramifications, explorations and potentialities, I cannot convey here. Sometime when your magic carpet brings you to Boston, I shall be glad to share this information with you and to show you a glimpse of my scrap books on the subject.

You ask if I have had an opportunity to peep into your book, "The Jew in the Literature of England". I have, indeed, for I should like you to know that I have read it with much interest and pleasure. In a discussion of the book, a short

time ago, with a Jewish scholar, I was somewhat amazed to find that you were not even Jewish. I must infer then that your sympathies are surely pro-Semitic, or you would not choose such a topic.

It may be a further comfort to you to know that I have kept a copy of your book on my bed-side table, and I am dipping into it on a topic which I am developing personally. I am working on a new bibliography, which I hope will be forthcoming in the near future, on the Jew in fiction.[1]

When I started to write you this letter, I had no intention to have it assume these proportions of length or rambling thoughts, but since it has, I send it to you on the wings of best wishes for the success of your book.

Sincerely yours

[*Fanny Goldstein*]

BRANCH LIBRARIAN
West End Library
172 Cambridge St.
Boston, Mass.

P.S. Will you please return the items sent to you with the exception of the library bulletins and the 1931 Judaica.

TLc. AJA

[1] Goldstein, "Jewish Fiction in English, 1900–1940: A List of Selected Titles."

From Edna Lamprey Stantial[1] 12 March 1940
Melrose, Mass.[2]

Dear Fanny Goldstein:

As usual I am coming to you for help because the library question always brings your name to my mind.

In connection with the Woman's Centennial Congress,[3] Mrs. Catt[4] has had prepared a new History of Woman Suffrage[5] which includes the campaign for the ratification of the Federal Amendment.[6]

We want very much, as a New England Committee, to get a copy of this into every library in New England, and may organize a caravan of granddaughters of the old pioneers, and even great-granddaughters to drive through the country this summer to present the books.

Mrs. Catt thinks there may be some library funds available for the purchase price of the books, at least the cost price, and I have promised to try to find out about any and all library funds in the country.^ {Memorial Funds — & Endowed Groups} Some undertaking!

Will you let me know what you think is possible about this? I could go into town some day to talk with you about it, but would be glad if you would send me any lists that are available. Mrs. Catt will write the letters, begging for the money, if I can get the names and addresses.

This will be a very great contribution from you![7]

Cordially yours,

[*signed*] Edna Lamprey Stantial

{Are there publications of Books as issued that ought to include the new edition of Miss Blackwell's "Lucy Stone".?[8] I'd like so much to copy them.}

TLS. AJA

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[1] Edna Lamprey Stantial (1897–1985) held positions of leadership in the Boston Equal Suffrage Association for Good Government, the Boston League of Women Voters, and the Massachusetts League of Women Voters. She was named archivist of the National American Woman Suffrage Association in 1950. She organized the records of that organization for donation to the Library of Congress, in addition to organizing and donating the papers of Maude Nathan, Carrie Chapman Catt, and the Stone and Blackwell families. Stantial was active in her Unitarian church and many organizations in her hometown of Melrose, Massachusetts, and in 1940 she served on the board of the Birth Control League of Massachusetts. Finding Aid, Papers of Edna Lamprey Stantial, Harvard OASIS, accessed 14 Feb. 2018, http://oasis.lib.harvard.edu/oasis/deliver/~sch01403.

[2] The letterhead states: "Woman's Centennial Congress; Mrs. Carrie Chapman Catt, Chairman" and lists "Mrs. Guy W. Stantial" as Secretary.

[3] The Woman's Centennial Congress, chaired by Carrie Chapman Catt, took place in New York City in November 1940 and was attended by delegates from all the states. Events at the congress included a roundtable discussion chaired by Eleanor Roosevelt entitled, "Realities Which Women Must Face." Stantial had urged the organizing of the congress, hoping that it would facilitate the collection of books, pamphlets, and manuscripts related to the struggle for woman suffrage. Anne Petersen, "Women to View Wide Progress in Past Century," *NYT*, 24 Nov. 1940; Sharon Hartman Strom, *Political Woman: Florence Luscomb and the Legacy of Radical Reform,* (Philadelphia: Temple University Press, 2001), 186.

[4] Carrie Chapman Catt (1859–1947) was an organizer in the women's suffrage movement and was instrumental to the passage of the Nineteenth Amendment to the U.S. Constitution, which granted women the right to vote. She was also an activist for world peace and international disarmament. Speaking of Catt, the *New York Times* editorialized that "More than anyone else, she had turned Woman Suffrage from a dream into a fact. . . . She was one of our earliest and most urgent advocates of world peace and an end to

warfare." "Carrie Chapman Catt," *NYT,* 10 March 1947. She was president of the National American Woman Suffrage Association from 1900 to 1904 and again from 1915 until her death; president of the International Woman Suffrage Alliance from 1904 to 1923; and the founder, in 1919, of the National League of Women Voters. in 1919. In 1933 she formed the Protest Committee of Non-Jewish Women Against the Persecution of Jews in Germany, and later worked on behalf of German refugees. "Carrie C. Catt Dies of Heart Attack," *NYT,* 10 March 1947.

[5] *History of Woman Suffrage* is a six-volume history of the women's suffrage movement in the U.S. and other countries, written and edited over 41 years. Volumes 1, 2, and 3 were written and edited by Elizabeth Cady Stanton, Susan B. Anthony, and Matilda Joslyn Gage. Anthony and Ida Husted Harper edited volume 4; Harper was the sole editor of volumes 5 and 6. The first volume was published in 1881 and the last two volumes were published in 1922.

[6] The Nineteenth Amendment to the U.S. Constitution was passed by Congress on June 4, 1919 and ratified by the last of the required number of states on August 18, 1920.

[7] "I have your inquiry of March 12, pertaining to library information that would help in the sales of Mrs. Catt's forthcoming book. I went out to call on Miss Blackwell yesterday and talked with Miss Boyer on the matter. I am not exactly clear just how I can help you, but perhaps the best thing would be for you to call at my office at your convenience, and then we might be able to sift the whole matter to its roots and get somewhere." To Edna Lamprey Stantial, 18 March 1940.

[8] Alice Stone Blackwell, *Lucy Stone: Pioneer of Woman's Rights* (Boston: Little, Brown, 1930). The book's publishing history does not indicate that a new edition was issued around the time that this letter was written.

From Montagu F. Modder 13 March 1940
Beloit, Wisconsin

Dear Miss Goldstein,

I am deeply grateful to you for your kind letter of March 9, and for the package of clippings and library bulletins and 1931 Judaica, which came this morning, bringing with them a most welcome spirit of encouragement. I thank you for your interest in my slight effort to be of some service to students of

Literature. I appreciate your help and suggestions, and shall be glad to acknowledge them in print when the opportunity presents itself. You have certainly done a great deal of useful research and writing, and I would like to take this opportunity to express my personal indebtedness to you for several illuminating articles on the American Jewish authors. With your permission, and with proper acknowledgement, may I use an idea or two from your writings?

Concerning my book on the "Jew in the Literature of England", I should say that a great measure of praise for the quality of the work should go to Mr. Maurice Jacobs,[1] and Dr. Solomon Grayzel,[2] of the Jewish Publication Society. They have been most cooperative and generous in every way. As you know, it is not easy to produce a book in which scholars and the general public will find a common interest; also, it is not easy to please the English & the American reader, the Jew and the gentile, all at the same time! The reviewers and critics have been very kind and sympathetic—so far! I am particularly thankful to Dr. Abraham Shinedling[3] (The American Hebrew, who refers to the work as "extremely readable, scholarly"), to Dr. J. Hodess[4] (The New Judaea, London, "a notable contribution & scholarly achievement"); Dr. Albert Mordechi (Jewish Exponent, "cannot but have a beneficial effect"); Dr. Fred Helfer (Christian Evangelist, "surely I would not want to be without it . . . "); Dr. A. A. Roback, in Jewish

Advocate, "a scholarly, very comprehensive, and therefore a good choice . . . "),[5] and John Connors (New York Sun, "extraordinarily interesting volume")—and numerous others for their stimulating comments & criticisms. Several critics have pointed out the (usual & unavoidable) flaws and errors in spelling and statement.[6] These are gratefully received, & every effort will be made to correct the faults. On the whole, the Jewish press has been fair to this Gentile who has dared to undertake such an adventure! But, this morning I am informed by a friend ~~this~~ in Philadelphia, that Dr. Cecil Roth of Oxford University, England, is writing a review of the book for the Menorah Journal,[7] and that "the review is not going to be a pleasant one". Of course we shall welcome his criticisms, and hope he will point the way to a better presentation of the difficult subject. Do you know Dr. Roth? Well, I am at work now on the Jew in American Lit, and it will be a more difficult piece of writing, because there will be ever so many more ~~to~~ problems to tackle; also, I have lost the help of my good friend Ed. Coleman,[8] whose bibliographical researches were always at my service, and I don't know where his papers have gone! I am sadly in need of a complete list of American novels—down to 1914 (I don't propose to go beyond 1914 for more than one reason) and will have to spend all summer digging in several libraries for the older material.

You are very kind to send me suggestions & help. I sincerely hope you have not abandoned the idea of writing a book on the Jew in fiction. There is so much to be done in this field. With your excellent training in research & writing, you will be sure to give us a great book. I must not tire you with too long a screed. I shall return your clippings, etc, after careful perusal. Thank you again!

With sincere personal greetings & good wishes, I am,

Yours very truly

[*signed*] Montagu F. Modder

ALS. AJA

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[1] At the time, Jacobs was executive vice president of the Jewish Publication Society.

[2] Solomon Grayzel (1896–1980) was editor of the Jewish Publication Society from 1939 to 1960.

[3] Abraham I. Shinedling (1897–1982) was a rabbi, teacher, and prison chaplain. From 1928 to 1943, he also worked as editor and historian for the *Universal Jewish Encyclopedia.*

[4] Jacob Hodess (1885–1961) was a journalist who wrote in Hebrew, English, and Yiddish. From 1911 to 1939 he was on the editorial staff of the *Jewish Chronicle;* and from 1924 to 1949 he was editor of the Zionist weekly *New Judea*. Getzel Kressel, "Hodess, Jacob," *Enclyclopedia Judaica,* 301.

[5] Roback's review was not entirely positive. "It is scholarly and very comprehensive, and therefore a good choice . . . . Perhaps the book would have become too wieldy, but one feels that there is not enough interpretation and evaluation." A. A. Roback, "Panorama: A Weekly Survey of People and Ideas," *Jewish Advocate*, 23 Feb. 1940.

[6] Reviewers generally commended the book's breadth and Modder's good intentions, while taking issue with the quality of his scholarship. Irving Fineman asserted that "the intention and the structure of this book are admirable." However, he noted that "for the discerning reader Mr. Modder's commentaries will be little help, and to the serious student they may be something of a nuisance. Lacking penetration and incisiveness they are for the most part superficial, obvious, vague and repetitious." Irving Fineman, "Modder, Montague Frank. *The Jew in the Literature of England*," (review), *Jewish Social*

Studies 2, no. 3 (July 1940): 297–298. One reviewer noted that "the Jewish Publication Society is to be commended for its broad-mindedness in giving to its readers such a book emanating from one, who, though he may not know the Jewish people intimately, is a sponsor for justice and fair play to them." Albert Mordell, "Reviewed Work: *The Jew in the Literature of England to the End of the 19th Century*," *The Jewish Quarterly Review* 31, no. 1 (July 1940): 95–97, 97.

[7] "While appreciating the amount of work that Professor Modder has put into his volume, one is reluctantly compelled to register mild disappointment at the result. . . . Very properly Professor Modder devotes some of his attention to the social and political background of his subject. But he has a strong predilection for unreliable and where possible contradictory sources, which he seldom troubles to reconcile. . . . I would be very sorry for the significance of this review of mine to be misunderstood. I have found Professor Modder's book absorbingly interesting; it is replete with information—particularly as regards the nineteenth century—which is new to me. But I cannot conceal my regret at the fact that, when so little was required to turn a book published under such high auspices into the standard definitive study of the subject, that little was left undone." Cecil Roth, "*The Jew in the Literature of England* (review)," *The Menorah Journal,* 28 (1940), 122, 125.

[8] Edward Davidson Coleman died in 1939.

To Mordecai Soltes[1] 4 April 1940

Dear Dr. Soltes:

It seems to me that it is about time to report progress to you on the Jewish Book Week story. You might be interested to know that there has been practically a 100% acceptance from all "the eminent Jewish men and women" whom we wrote.[2] Elsa Weihl[3] was the only one who still hesitates because YOUNG ISRAEL may not survive until then!

Now, since all the people have answered the membership letter, what shall we give them to do? Practically all are unanimous in saying that they will

be happy to be of service. Have you any suggestions, or shall we simply send a letter to each one asking them to offer any suggestions for the conduct of Jewish Book Week, and what there is that he personally can or would like to do in promoting the project? Does such a release appeal to you? Just now we have approximately 25 people on the committee. Don't you think that we might increase it to 30 or 35? There seems to be a dearth of women,[4] and since modesty forbids me to dominate the feminine arena, what do you think about also inviting the following ladies: Mrs. Rebecca Kohut,[5] Mrs. Maude Nathan,[6] Fannie Hurst,[7] and possibly Edna Ferber,[8] simply because she's a Jewish author. I rack my brains for a poetess. Does Babette Deutsch[9] have any Jewish home life? I know she is married to Dr. Yarmolinsky,[10] but are they Yiddish or Goyim?[11]

In our committee we haven't a single Jewish author on the list. Do you think that we should invite one or two Jewish authors? If so, whom can you suggest? Please think these thoughts over and let me know your answer at the earliest moment. Thank you very much. Have you yet talked to Brother Bloch[12] about the matter?

Cordially,

[*signed*] Fanny Goldstein

P.S. You might like to know that I am hoping to attend the American Library Association conference in Cincinnati on May 26 for a week, and am endeavoring to make a few stops coming and going. Do you know any flexible and important personalities in and around Albany, Troy, Utica, Rochester, Buffalo, Toronto, Cleveland, Youngstown, Columbus, Toledo, Cincinnati, or Syracuse? If so, I should appreciate a word from you about the possibility of a lecture engagement. Also ask Mr. Abelson[13] and Miss Wiseman,[14] {will you ask them please if they can help me clinch some dates.} Thank you.

[*signed*] Fanny Goldstein

TLS. CJH

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[1] Mordecai Soltes (1893–1957) was on the executive staff of the National Jewish Welfare Board and served as its director of education from 1925 to 1944. He became chairman of the National Committee for Jewish Book Week in September 1941 and served until 1943, and was president of its successor organization, the Jewish Book Council of America, from 1943 to 1946. From 1944 to 1957 he served as executive director and professor of community service at Yeshiva University's School of Education and Community Administration. A scholar of Yiddish, he wrote *The Yiddish Press: An Americanizing Agency* (New York: Teachers College, Columbia University, 1925; 2nd ed., 1950), based on his doctoral dissertation at Columbia University and first published in the *American Jewish Year Book* 26 (1924–1935), 165–372.

[2] On March 2, 1940, Goldstein and Soltes sent a letter to a select group of people inviting them to join the National Committee for Jewish Book Week. See From Alexander Marx, 22 March, 1940.

[3] Elsa Weihl studied literature at the University of Munich. She edited *Young Israel Magazine,* a children's magazine published by the Union of American Hebrew Congregations; and contributed to the *Nation* and other periodicals. She co-wrote, with Lewis Browne, *That Man Heine* (1927). With Abraham Shinedling, she translated Ismar Elbogen's *History of the Jews After the Fall of the Jewish State* (1926) from the German. In

1930, she helped raise money for the New School for Social Research in New York City. See "Notes on Contributors," *The Dial: A Semi-Monthly Journal of Literary Criticism, Discussion, and Information* 84, no. 4 (April 1928): 3; and "Social Research School Dinner," *NYT*, 16 Feb. 1930.

[4] Three women joined Goldstein on the National Committee for Jewish Book Week: Mrs. Maurice L. Goldman, President of the National Council of Jewish Women; Mrs. David de Sola Pool, President of Hadassah; and Mrs. Elma Ehrlich Levinger, author of ten books, including *Playmates in Egypt and Other Stories* (Philadelphia: The Jewish Publication Society of America, 1920); *Great Jewish Women* (New York: Behrman's Jewish Book House, 1940); and *Jewish Adventures in America* (New York: Bloch Publishing, 1954). She was the wife of Rabbi Lee. J. Levinger, an author and director of the Hillel at Ohio State University.

[5] Rebekah Bettelheim Kohut (1864–1951) was a founder of the National Council of Jewish Women, established in 1893. She was an advocate on many social issues, including rights for the unemployed, Jewish communities in Europe after World War I, and the campaign for better sanitation in New York City. In 1923 she was elected president of the World Congress of Jewish Women. She is the author of four books, including *My Portion* (1925) and *More Yesterdays* (1950). See Karla Goldman, "Rebekah Bettelheim Kohut," *Jewish Women: A Comprehensive Historical Encyclopedia*, Jewish Women's Archive , https://jwa.org/encyclopedia/article/kohut-rebecca.

[6] Maude Nathan.

[7] Fannie Hurst (1889–1968) was a novelist, playwright, and screenwriter. She wrote more than 40 novels and story collections, including *Humoresque: A Laugh on Life With a Tear Behind It* (1920); *Lummox* (1923); and *Imitation of Life* (1933). Hurst also wrote regularly for the *Saturday Evening Post, Century,* and *Cosmopolitan.*

[8] Edna Ferber (1885–1968) wrote novels, short stories, and plays. In 1925 she won the Pulitzer Prize for her novel *So Big* (1924).

[9] Babette Deutsch (1884–1982), whose parents were of German Jewish descent, was a poet, novelist, critic, and translator. Her novels include *A Brittle Heaven* (1926) and *The Mask of Silenus* (1933); her poetry includes *Honey Out of a Rock* (1928) and *Fire for the Night* (1930). She translated the poetry collected in *Two Centuries of Russian Verse: An Anthology from Lermonosov to Voznesensky* (1966), which was edited by her husband, Avrahm Yarmolinksy. She lectured at Columbia University from 1944 to 1971, and was a consultant to the Library of Congress from 1960 to 1966.

[10] Avrahm Yarmolinsky (1890–1975) was, like his wife Babette Deutsch, a Jew. A literary scholar and biographer; his works include *The Jews and Other Minor Nationalities Under the Soviets* (1928); *Dostoevsky, A Life* (1934); and *Road to Revolution* (1957). He was head of the Slavonic division of the New York Public Library from 1918 to 1955.

[11] **Yiddish or Goyim:** Jews or non-Jews.

[12] Joshua Bloch.

[13] Isidore Abelson was a field secretary for the Jewish Welfare Board.

[14] Janet Weisman was director of the Jewish Lecture and Concert Bureau of the Jewish Welfare Board.

To Mordecai Soltes 25 April 1940

Dr. Mordecai Soltes
Jewish Welfare Board[1]
220 Fifth Avenue
New York, N. Y.

Dear Dr. Soltes:

I have your letter of April 9 answering all my queries.[2] I have delayed writing you with the hope that I might have something more definite, but everything has practically been at a standstill due to the moving of our branch library. We have come back to our renovated building—which was put in order for us at this time at the slight cost of $100,000!!!

Hence you may well imagine how busy I have been, to say nothing of pre-Passover days in an orthodox home. Hence I was not able to write ahead on the question of any possible lecture engagements. I am, however, going to give you a surprise. Instead of working at lectures to get to Cincinnati, I have decided to take a real holiday, and then—what do you think? I am planning to go to the Jewish Social Workers Conference[3] in Pittsburgh. Do you think it is likely to yield me anything? At any rate, I am going to have a chance to look over all the

eligibles! That at least should keep me sufficiently on my toes and entertained. Are you perchance planning to be there? If so, I hope we bump into each other.

Before I go I am hoping to get out a form letter to send to all the Committee, asking them for suggestions and ideas for the promotion of Jewish Book Week. If any new names have occurred to you, other than those which you sent me, I shall be happy to hear from you.

With Passover greetings, I am,

Very cordially yours,

[*signed*] Fanny Goldstein

BRANCH LIBRARIAN

TLS. CJH

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[1] The Jewish Welfare Board (JWB) was formed on April 9, 1917, three days after the U.S. entered World War I. An officially recognized agency of the U.S. Department of War, it represented the Jewish community in America's war efforts. It was responsible for placing Jewish welfare workers in hospitals and military camps and worked cooperatively with the Young Men's Christian Association (a Protestant organization) and the Knights of Columbus (a Catholic organization) to promote the welfare of the troops. Chester Jacob Teller, "The Jewish Welfare Board," *The American Jewish Year Book* 20 (Sept. 7, 1918–Sept. 24, 1919), 88. In 1921 the JWB assumed responsibility for the administration and financing of Jewish Community Centers (JCCs) throughout the U.S., which over the next nine years became a mainstay of the American Jewish community. See Cyrus Adler, "The Jewish Welfare Board—Twenty Years Old," *The American Jewish Year Book,* 39 (Sept. 6, 1937–Sept. 25, 1938, 149–177, 164, 168. In 1941, the JWB, the Young Men's Christian Association, and the Knights of Columbus established the United Service Organizations (USO), a private organization chartered by Congress that provided social support, entertainment, recreation, and centers of respite for active service members. During World War II, the JWB had over 400 local branches that provided these services. The JWB also endorsed rabbis to serve as military chaplains,

and at posts without military chaplains, provided opportunities for Jewish troops to worship and observe religious rituals. Louis Kraft, "Jews in the Armed Forces," *The American Jewish Year Book* 45 (Sept. 30, 1943–Sept. 17, 1944), 175–181. From 1944 to 1994 the JWB—which changed its name to the Jewish Community Centers Association of North America in 1990—was the official sponsor and coordinating organization of the Jewish Book Council, the group responsible for Jewish Book Month programming.

[2] "I see no objection to augmenting the membership of the Committee to thirty-five and including the names of the women writers whom you enumerate. I know nothing of Babette Deutsch's home life. Miss Weisman is out of town and is not expected back for another month. Mr. Abelson is no longer with the Jewish Welfare Board." From Mordecai Soltes, 9 April 1940.

[3] The National Conference of Jewish Social Welfare was held May 22–26, in conjunction with meetings of the National Association of Jewish Center Workers and the National Council for Jewish Education.

From A. L. Sachar[1] 20 June 1940

6807 N. Sheridan Road
Chicago, Illinois

Dear Miss Goldstein:

Thank you very much for your kind invitation to become a member of the National Committee for the annual Jewish book week. It will be a pleasure to join the group that you are inviting.

We are all under obligation to you for the stimulation that you have given to the circulation of books of Jewish interest.

Cordially yours,

[*signed*] A. L. Sachar

A. L. Sachar

ALS:S

TLS. AJA

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[1] Abram Leon Sachar (1899–1993) taught modern European and English history at the University of Illinois for twenty-four years and was a founder of the B'nai B'rith Hillel movement for college students, which was founded at the university. He served as director of the Hillel Foundation for Illinois from 1929 to 1933, and as Hillel's national director from 1933 to 1947. He was the president of Brandeis University from 1948 to 1968 and is widely credited for the university's growth. He served on several state and national commissions and panels, including the United States Holocaust Commission. He was a champion of the State of Israel and a close friend of David Ben-Gurion, the country's founder and first prime minister. Sachar's writings include *A History of the Jews* (New York: Knopf, 1930); *The Jew in the Contemporary World: Sufferance is the Badge* (New York: Knopf, 1939); and *The Redemption of the Unwanted: From the Liberation of the Death Camps to the Founding of Israel* (New York: St. Martin's, 1983). "Abram L. Sachar Personal Papers," Brandeis University Archives, accessed 4 Feb. 2018, https://lts.brandeis.edu/research/archives-speccoll/findingguides/archives/presidents/sacharpersonal.html.

To Mosheh Oved 29 September 1940

Dear Moshe Oved:

I scarcely know how to write you at this time. My heart is not in its usual place, for my thoughts and my sympathies have been entirely with my London friends from the very start of this outrageous war, and I wonder and wonder what has happened to all of them. I often think about whether you are still at the Cameo Corner, whether London is all of the horror which we infer it is from

radio broadcasts and newspapers. At any rate, all America, I think, is in the main hoping and praying for Britain's victory.

I have wanted to write you so often. First, let me thank you for the gift copy of your book FOR THE SAKE OF THE DAYS. It came during my absence from the city, hence the long delay in acknowledging it. I was away through the Middle West on a tour,[1] but I can assure you I read every word printed, and much between the lines, and I enjoyed it tremendously and am telling many of my friends about it. We hope that before very much longer we can visit again in London town with more personal comments.

I have also often wondered whether you are likely to stay on in England, or, under the circumstances, whether there is any possibility of your making a change and going to America after your long delay in plans. I remember that on your fiftieth birthday you had an adventure with life. Now, as a new birthday approaches (you see I <u>do</u> remember that you are having a birthday on Yom Kippur) I take this opportunity to wish you all that you wish for yourself, and, in the event that you should plan an adventure to the U.S.A., may it bring you all that you hope from it. At any rate, many happy returns of the day. I hope this reaches you in time for a birthday greeting and a happy New Year.

There is so much that I would like to do in my small way, if circumstances permitted me, to be of help at a time like this to my distant friends, but my hands are tied, and I know not where I can be useful. If, therefore, anything should occur to you where you think I can prove useful on this end, in helping you to release any material or other connections, or any of your dear ones to safety, please advise me and I shall be glad to make every effort to be of help.

Once again my best wishes for your birthday, and many holiday blessings.

Sincerely yours,

[*Fanny Goldstein*]

TLc. AJA

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[1] Goldstein was in Cincinnati during the last week in May to attend an American Library Association conference. She did not give any lectures or presentations while traveling to and from the conference. See To Mordecai Soltes, 25 April 1940.

From Maurice Jacobs

6 March 1941
Philadelphia, Penn.

Miss Fanny Goldstein, National Chairman,
National Committee for Jewish Book Week,
131 Cambridge Street,
Boston, Mass.

My dear Miss Goldstein:

I am always very much interested in your RECENT JUDAICA.

I am wondering whether you have all of the Society's publications[1] listed with notations similar to those which appear in RECENT JUDAICA.

If so, I would like to have a copy as I would like to use the information which you have printed here in the next issue of our catalogue. It will help people make their selections.

I am enclosing a copy of our catalogue as it now appears and you can see why there is the necessity of amplifying what we have already given.

Can you be of any help to us on this?

With cordial personal greetings, I am

Sincerely yours,

[*signed*] Maurice Jacobs

MAURICE JACOBS

Executive Director

MJ: RU

Enc.

P.S. Do you have an extra copy of all of the material which you sent out in connection with Jewish Book Week? One of the synagogues, with which I am connected, would like to have a copy of it for their record.

TLS. AJA

[1] Publications of the Jewish Publication Society.

To Maurice Jacobs 25 March 1941

Mr. Maurice Jacobs
Jewish Publication Society
South Fifteenth Street
Philadelphia, Pennsylvania

Dear Mr. Jacobs:

I am indebted to you for the twenty-dollar check which I found waiting for me on my return to Boston from my New York visit. Thank you very much for helping to make up that major deficit.[1] I also want to thank you for speaking to Mr. Bloch, for the Bloch Publishing Company also sent a ten-dollar check. That makes $30. towards the $127.[2] deficit, through your efforts, which I appreciate.

Just as soon as I am able to, I shall get the minutes of the meeting[3] in some shape and send them to you for comments. I am glad indeed that you managed to make it, and your interest and advice proved invaluable. I don't know what we would have done without you to balance the meeting.

Will you give some thought to the question of a Jewish book exhibit at the American Library Association convention in Boston June 19? I am writing to Mr.

Edward Bloch[4] to discuss this matter with you. Perhaps there is a possibility of pooling all the Jewish publishers and getting a joint exhibit of Jewish books. Please mull over the idea.[5] Will you also take up with Mr. Kraft[6] the matter of allowing Dr. Soltes to assume the national chairmanship for the forthcoming Jewish Book Week? Just as soon as I get the O.K. I can go ahead and complete the minutes to release to the other members.

With cordial greetings, I am,

Sincerely yours,

[*Fanny Goldstein*]

BRANCH LIBRARIAN

P.S. You may be interested to know that the JTA has asked me to do a Jewish Book Notes release twice a month, which I am going to try out, with the hope that it will prove useful.[7]

TLc. BPL

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[1] The operating deficit of the National Committee for Jewish Book Week.
[2] In 2018 dollars, the $10 contribution is approximately $175; the $20 contribution is approximately $350; and the $127 deficit is approximately $2,216.
[3] The minutes of the board meeting of the National Committee for Jewish Book Week that was held in New York.
[4] Edward H. Bloch (1898–1982) was president of the Bloch Publishing Company for 40 years. The business was established in 1854 by his grandfather, Edward Bloch, and Rabbi Isaac Meyer Wise. The company is the oldest Hebrew and Jewish book publisher

and seller in the United States and at one time operated the largest Jewish bookstore in New York City.

[5] Goldstein's idea was rejected, but a similar endeavor was undertaken in 1962, shortly after her death. Librarian Miriam Leikind convinced the Jewish Book Council to provide financial support for the first exhibit on Jewish libraries at the ALA Convention. Several thousand people visited the exhibit booth, and it became an annual event. See Linda P. Lerman, "Librarians," in Paula E. Hyman and Deborah Dash Moore, eds., *Jewish Women in America: An Historical Encyclopedia* (New York: Routledge, 1997), 848.

[6] Louis Kraft (1891–1975) worked for the National Jewish Welfare Board from 1917 to 1947. From 1917 to 1921, he served as director of activities in military camps and communities and from 1921 to 1938 he was director of Jewish Community Center activities. As the Jewish Welfare Board's executive director from 1938 to 1947, he was Mordecai Soltes' boss. In 1953 he was named by the Conference on Material Claims against Germany and the Joint Distribution Committee to direct the planning of reconstruction and development of the surviving Jewish communities in Europe. "Funeral Services Held for Louis Kraft, 84, JWB Leader," JTA, 14 July 1975; "Louis Kraft, 84, of Jewish Agency," *NYT,* 12 July 1975.

[7] Goldstein's "Jewish Book Notes" for the Jewish Telegraphic Agency was discontinued the following January due to lack of interest. From Boris Smolar, 22 Jan. 1942. Smolar (1897–1986) was the JTA's editor in chief.

To Maurice Jacobs 4 June 1941

Mr. Maurice Jacobs
225 South Fifteenth Street
Philadelphia, Pennsylvania

Dear Mr. Jacobs:

I have your letter of May 19 with the copy of the letter received by you from Mr. Kraft in re the matter of the Jewish Book Week chairmanship. I will admit the whole affair has not been flattering, and has let my vanity down a peg.[1] Why should it take an organization such as they are, incorporated to

promote Jewish education and culture, so long to decide whether or not one of its men may be released to serve as chairman?[2] Any money involved in this project is so trite that it seems picayune for them to quibble so. Think of the thousands that are wasted in other directions! When it comes to a thing that does not seem spectacular, or that lends little personal glory, what a hard time we are having with this Jewish Book Week. We know that Dr. Soltes is a hard worker and if allowed to serve as chairman will do a conscientious and able job.

Now the Jewish Welfare Board conference is over, I hope that you can get Mr. Kraft to acquiesce in order that we may get going. Time flies by,[3] and before we know it we will be caught napping because of a time shortage and will be unable to do an effective job. So much for that.

Now our American Library Association Convention plans are rapidly coming to a point of fruition in Boston, and inasmuch as I have not heard from you on the question of book exhibits for the coming year, I am beginning to feel that maybe—maybe—nothing will be done in this direction. I was in hopes when I saw you, that you could do something jointly with the other Jewish publishers, and I would have been so happy to see such an initial effort of cooperation and good will started in Boston. Even though the monetary return at the moment may have seemed small, it does seem to me that any expenditure might have

proved a good investment. I'm afraid that you have not already started the ball rolling it will be too late to do anything about an exhibit. But you still can be mulling over the idea of doing something at the Big Boston Book Fair next November. Without making any five-year plans, I am thinking far ahead.

Do please press Mr. Kraft into a decision—and an affirmative one at that.

With kindest regards, I am

Cordially yours,

[*Fanny Goldstein*]

BRANCH LIBRARIAN

TLc. BPL

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[1] **has let my vanity down a peg:** my pride has been hurt. If Louis Kraft does not think that Jewish Book Week merits the attention of Mordecai Soltes and the Jewish Welfare Board, perhaps the endeavor is not as important as she had thought.

[2] Goldstein wanted Kraft to allow Soltes to serve as chairman of the National Committee for Jewish Book Week, in Soltes' role as director of education for the Jewish Welfare Board. Goldstein was the current chairperson of the committee and wanted to step down because of her health and the amount of work involved, for which she was not paid. Kraft allowed Soltes to became chairman of the National Committee for Jewish Book Week in September 1941.

[3] **time flies:** The period of time during which this must be accomplished will pass surprisingly quickly. In latin, *tempus fugit.* The expression comes from Virgil's *Georgics*, book 3, line 284: "*sed fugit interea, fugit inreparabile tempus*"—"but meanwhile it is flying, irretrievable time is flying." The phrase is "used especially to draw attention to a pressing need for action." *Oxford English Dictionary.*

To Maurice Jacobs 1 July 1941

Mr. Maurice Jacobs
Jewish Publication Society
225 South Fifteenth Street
Philadelphia, Pennsylvania

Dear Mr. Jacobs:

Your letter of June 18[1] with the copy of Mr. Kraft's letter enclosed[2] has been delayed in answering, due to the American Library Association Convention activities in Boston.[3] Were it not for the fact that I was too busy to take it in fully at the time, I think I could have wept. Now I am ready to dissolve in tears.

Do you really think that a matter like this should take till Doomsday[4] to decide? And Doomsday is a good measuring-stick in this particular instance. Here I was criticized last year for not giving the community at large time enough to prepare. Now the summer is here. Everything is at a standstill and Mr. Kraft has not yet seen fit to make a decision, which jeopardizes all our work for November.

I just begin to wonder whether all the work that I have put into this is worth it. If educators in such key positions can give such little response, what can we expect from the common man in the street whom we wish to reach with such a project? I'm almost beaten. I welcome any suggestion which you may

have to offer on how to proceed, because either we must proceed or ----------.

The rest I leave to your imagination.

Sincerely yours,

[*Fanny Goldstein*]

BRANCH LIBRARIAN

TLc. BPL

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[1] The letter stated in full: "I am enclosing a copy of a letter received today from Mr. Kraft, which is self-explanatory." From Maurice Jacobs, 18 June 1941.
[2] The letter stated in full: "I am sorry I am as yet unable to answer definitely your inquiry regarding the assumption of responsibility by the JWB [Jewish Welfare Board] for Jewish Book Week. It is still in the discussion stage." From Louis Kraft to Maurice Jacobs, 17 June 1941.
[3] Boston hosted the American Library Association's national conference from June 19th to June 25th; it was attended by more than 5,000 people representing over 4,200 libraries. Goldstein chaired a committee that hosted a meeting during the conference of over 100 Jewish librarians at Temple Mishkan Tefila on June 22. It was the first meeting attended by librarians from all over the country to discuss Jewish bibliographic problems. Harry Alderman, librarian of the American Jewish Committee, discussed plans for publishing an "Index to Jewish Periodical Literature." After the discussion, Goldstein led the group on a tour of the West End Branch Library. "Entertain Jewish Librarians Here," *Jewish Advocate,* 20 June 1941; "100 Librarians Meet at Temple Mishkan Tefila," *Jewish Advocate*, 27 June 1941.
[4] **till Doomsday:** until the day of judgment; forever; from Middle English *domes dei* (judgment day).

To Mordecai Soltes 23 July 1941

Dr. Mordecai Soltes
220 Fifth Avenue
New York City

Dear Dr. Soltes:

What's the worst cuss word in the Hebrew language? If you know it, please repeat it at a lickety-split pace in my behalf. That's exactly how I feel.

I cannot write you as I would like to at this time, but I am herewith enclosing you a copy of a letter which I am sending to Mr. Jacobs, which is self-explanatory.

In the meantime, my best wishes for your success and happiness.

Cordially yours,

[*Fanny Goldstein*]

BRANCH LIBRARIAN

Enc.

[Enclosure]

July 23, 1941

Mr. Maurice Jacobs
225 South Fifteenth Street
Philadelphia, Pa.

Dear Mr. Jacobs:

I have your letter[1] with the copy of Mr. Kraft's letter.[2] There is a good deal I would like to say, but just to test my self control I shall abstain. He has, with his bland procrastination, jeopardized a project and insulted the cause of cultural

Jewry. All I can say now is that we are in a pretty stew. I do not know what to advise you in this matter.

I suppose I am still National Chairman, because nobody has seen fit to take the crown, but I cannot in this comically exalted position offer you any advice at this time. As a matter of fact, I should like to lay the thing in your lap, and I think you will understand why I must do it. It is quite impossible for me physically to do anything at this time, because my doctor has ordered a retreat from all chores. I am leaving on Monday and expect to be out of commission for several weeks, but that is not for publication. If, therefore, you with dear Dr. Soltes can see any way to revive this gasping-for-life Jewish Book Week in so short a period, please proceed with my blessings.

Cordially yours,

[*Fanny Goldstein*]

BRANCH LIBRARIAN

TLc. BPL

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[1] From Maurice Jacobs, 18 June 1941.

[2] From Louis Kraft to Maurice Jacobs, 17 June 1941.

To Maurice Jacobs 5 September 1941

Mr. Maurice Jacobs
Jewish Publication Society
225 South Fifteenth Street
Philadelphia, Pennsylvania

Dear Mr. Jacobs:

Now that I am back from the Land of Darkness[1] and am once again trying to find my way on terra firma,[2] my mind is beginning to look into the future. Not the least of the things that have worried me during my weeks of incarceration is the problem of Jewish Book Week which bothered me quite a bit and I am wondering if you have at last got Mr. Kraft for an affirmative decision on the chairmanship.

I received a letter from Dr. Bloch[3] telling me that he had also talked with Mr. Kraft and that Mr. Kraft's hesitation was entirely due to money. That I call a very limp explanation after so many months of debating. But be it as it may, what is the final word and have you and Dr. Soltes started on the works?

Tempus fugit,[4] yet the Jewish problem remains with it. Can we do our bit toward aiding with literature?

Cordially yours,

[*Fanny Goldstein*]

BRANCH LIBRARIAN
West End Library
131 Cambridge Street
Boston, Mass.

FG:R
dictated but not read

TLc. BPL

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[1] **the Land of Darkness**: a region of northeastern Europe—now northern European Russia—that became known in medieval fiction as a mythical land enshrouded in perpetual darkness. See John Mandeville, *The Travels of Sir John Mandeville* (1900), Project Gutenberg, http://www.gutenberg.org/files/782/782-h/782-h.htm; and Janet Martin, *Treasure of the Land of Darkness: The Fur Trade and Its Significance for Medieval Russia* (Cambridge: Cambridge University Press, 1986), 1. Goldstein had been having problems with her eyes
[2] **terra firma:** solid or firm ground.
[3] Joshua Bloch.
[4] **Tempus fugit**: Latin for "time flies."

From S. Felix Mendelson 19 November 1941
Chicago, Illinois

Dear Friend:

Now that LET LAUGHTER RING is out, I trust that you will write a review of the book which should be as thorough as the one you wrote about THE JEW LAUGHS.

If you will send me a brief comment about the book I shall appreciate it greatly.

While Chicago Jewry has not taken cognizance of Jewish Book Week, the occasion is observed by two library branches, the Douglas Park and Albany Park. The latter is located in my neighborhood.

I trust everything is well with you.

Cordially yours,

[*signed*] S. Felix Mendelsohn

TLS. BPL

To S. Felix Mendelsohn 23 November 1941

Rabbi S. Felix Mendelsohn
Temple Beth Israel
4850 N. Bernard Street
Chicago, Illinois

Dear Rabbi Mendelsohn:

I have your letter of November 19 calling my attention to your new book, LET LAUGHTER RING which apparently is already out. You ask me to review this book as I did your first book. I am sorry but to date a copy has not yet reached me from you or your publishers. As soon as I see it I will do what I can towards commenting on it and putting before the public's eye.

I am sorry to hear that Chicago Jewry did not take cognizance of Jewish Book Week. We in Boston are enlarging on the idea and hope to report on a new experiment of Jewish Book Week History in the making.[1]

Very truly yours,

[*Fanny Goldstein*]

BRANCH LIBARIAN
131 Cambridge St.
Boston, Mass.

FG/R

TLc. BPL

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[1] There was nothing extraordinary about Boston's celebration of Jewish Book Week in 1941. Goldstein was angry with Mendelsohn who, while claiming ownership of the Jewish Book Week idea, could not be bothered with its implementation. Goldstein and Mendelsohn were honorary chairs of the National Committee for Jewish Book Week in 1941 and it was the fifteenth anniversary of the national observance of the event, yet Chicago's Jewish community failed to even "take cognizance" of it.

From Benjamin H. Gorrelick[1] 29 January 1942
Cambridge, Mass.

Dear Miss Goldstein,

I want, in the first place, to express to you my own personal gratitude for the truly inspiring lecture on current Jewish literature which you were good enough to present before our women last Saturday afternoon. It was more than a

lecture, learned and authoritative though it certainly was. It was rather an uplifting and authoritative message which carried a high degree of sincerity and conviction in praise of everything that is fine in Jewish living with its concomitant opposite a condemnation of everything that is degrading and insincere. In thanking you from the bottom of my heart, I want you to know that I am also conveying the unanimous sentiments of all those who were privileged to hear you.

I also wish to inform you that I shall be unable to attend the meeting of the Jewish section of Religious Book Week[2] scheduled for Monday evening because I plan to leave for New York on Sunday afternoon and will not be back until the following Thursday. However, I am sure that I need not add that you can always call upon me for any assistance that you may find me able to render in behalf of this project.

With kindest regards from my wife and daughter, I remain

Cordially yours

[*signed*] Benj. H. Gorrelick

ALS. AJA

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[1] Benjamin H. Gorrelick (1906–1998) served as rabbi of Congregation Beth Israel in Cambridge, Massachusetts from 1936 to 1942. "Farewell to Rabbi Gorrelick,"

Jewish Advocate, 4 Sept. 1942. He later served congregations in Albany, New York and Southfield, Michigan.
[2] Religious Book Week was sponsored by representatives of Boston's Catholics, Jews, and Protestants; the *Boston Herald;* and the Boston Public Library. Goldstein was secretary for the committee in charge of Jewish events, and Gorrelick was in charge of "bibliography." "Religious Book Week is Announced," *Jewish Advocate*, 16 Jan. 1942.

To Abraham H. Israelitan[1] 19 June 1942

Rabbi Abraham H. Israelitan
249 Arch Street
Sunbury, Pennsylvania

Dear Rabbi Israelitan:

At last I am in a position to write you in regard to the manuscript, "Israel Speaks for Democracy" which you sent me some weeks ago.[2] You say that this is the first of a series projected for the use of Jewish religious schools. The idea behind the whole is decidedly worth while, original and commendable. I am, however, at this time concerned with criticizing, at your request, the present booklet which I shall attempt to do.

The teachings and principles of democracy, both Jewish and otherwise, as they are woven into your lessons are on the whole well conceived, chosen and executed. These Saturday afternoon sessions between the grandfather and Joel and Aviva are friendly and informal. Their discussions during the course of the

summer yield considerable talk pertaining to equality, justice, minorities and individual rights. The old Jewish ideal of democracy is shown as a basic source of our American democratic heritage. Your quotations from the Old Testament, Talmud and the Rabbis are inspiring and can prove forceful tools in our fight to banish the powers of darkness. Your aim is doubtless to impress the Jewish adolescent with the fact that a good American is a good Jew, providing he understands and knows his racial backgrounds. In a large measure you succeed in conveying this lesson. Also the ethical teachings which you aim to interpret are important for juvenile training. So much in your favor.

As it stands at present, it needs much polishing. It is apparent that it is designed for school use, just escaping the dry as dust[3] text book of old times. The style lacks originality and humor. Humor particularly. Occasionally the lessons become stilted and wordy. It suggests too much of the preacher and the didactic. Not enough space is given to the interplay of expression between the old grandfather and the children themselves. It is too sermonic. In the main, the grandfather is talking down to them even though the stage is all set for the lesson and the children are willing listeners. This failure, however, to make the children participate more will destroy the interest of the young reader, because the whole thing is based on intellect rather than action.

According to your statement, you have aimed at an elementary interpretation of the great contributions of Jewish life, for children of the ages from 12 to 13. If as you say, the book is intended for children of 12 and 13, I believe that you are overestimating the age. I question your age projection. Your elementary interpretations not elementary enough for the very young, and some of the stories are too elementary for the adolescent. By the term adolescent in this instance, I have in mind the Jewish young sophisticate of confirmation age.[4]

I hope that these comments may be of interest in this work.

Sincerely yours,

[*Fanny Goldstein*]

BRANCH LIBRARIAN
West End Branch
131 Cambridge Street
Boston, Massachusetts

P. S. Please remit postage used on returning this manuscript.

FG:R

TLc. AJA

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[1] Abraham H. Israelitan (1910–1987) was the longest-serving rabbi at Temple Menorah in Philadelphia, holding the position from 1947 until his death. Jared Shelly, "Northeast Congregation Celebrates 80 Years of Being 'Haimische,'" *Jewish Exponent,* 22 Sept. 2005. (*Haimische* is Yiddish for "homey, familiar, warm").

[2] "I am taking the liberty of sending you a copy of my MS 'Israel Speaks for Democracy'—a book written for Jewish Religious School children of the ages of twelve

and thirteen. For a good many years I have believed that not only the secular school but also the religious school should teach the great ideas of Democracy. 'Israel Speaks for Democracy' is the result of this conviction. I would appreciate it very much if you read through the MS and wrote me your opinion. Especially am I anxious to know whether it is written up in the right manner for children of twelve and thirteen." From Abraham Israelitan, 14 May 1942. The book was published the following year. Abraham Israelitan, *Israel Speaks for Democracy* (New York: Bloch Publishing Co., 1943).

[3] **dry as dust:** dull or lifeless.

[4] Fifteen or sixteen years old.

To Mosheh Oved 18 September 1942

Dear Moyshe Ovid,

On the eve of Yom Kippur, I am reminded that you have a birthday on Yom Kippur day. Am I correct? And so I wish to take this opportunity of sending you my cordial best wishes for many happy returns of the day. At the same time I am distressed with your prolonged silence because I am at a loss to know what it betokens in this momentous, chaotic, time of supposed civilization.

I have not heard from you in two years and although I have written you,[1] no answer has come to give me any clue of your welfare.[2] I am deeply concerned with the physical, spiritual and material welfare of all my continental friends whom I so joyously greeted in person during my dramatic European tour of 1938. All the countries that I visited are now under Axis domination; therefore, it is impossible to contact my friends. England, thank God, still holds her own.

Changes are doubtless occurring in our beloved London City due to the Blitzkrieg[3] and air raids dominated by a mad man.

Devastation of certain areas and change of address doubtless make it difficult to reach many at their erstwhile address. It may be that the censorship queers[4] any outgoing mail and that people are not in a mood to write. All that I can understand and even excuse. But do please let me know how you are faring, whether your shop and business are still intact, what you have done with your baby daughter.[5] Was she evacuated, and how are you carrying on?[6] Is there anything that I, at this distance, can do and prove useful in an emergency? If you would only let me know, it will make me much happier. In the meantime, again may I express my very best wishes for your birthday and a happy New Year and a quick world peace.

Amen, and Shalom.[7]

Sincerely,

[*Fanny Goldstein*]

TLc. AJA

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[1] To Mosheh Oved, 29 Sept. 1940; To Mosheh Oved, 8 Sept. 1941.

[2] "I have written you several times, especially for your birthday last year but have not heard from you. I often wonder how you and yours are faring. I remember expressly writing to ask what I could do on this side of the ocean and whether your dear ones were likely to seek sanctuary in America. . . . There is much that I would like to write you but there is more that I would like to hear from you and the conditions under which

you find yourself. Has your business been affected and are you continuing to live safely in London during these dramatic days?" To Mosheh Oved, 8 Sept. 1941.
[3] **Blitzkrieg:** German for "lightning war"; a method of attack in which a concentration of military forces is used to breach enemy lines and cause disorganization within enemy troops. The German blitzkrieg on London began on September 7, 1940 and the Germans bombed London for 57 consecutive nights; it ended in May 1941.
[4] **queers:** takes apart; spoils.
[5] Sylvia Oved.
[6] "About a year ago Miss Hilda Cassell whom you will doubtless remember as my sending to you with an introduction when she went to London some years ago, told me that she had heard indirectly that you were sending your young daughter to stay with some of your friends in Washington. I have not seen or heard from her since, hence I am wondering!" To Mosheh Oved, 8 Sept. 1941.
[7] Hebrew for "peace."

From Bernard Heller[1] 15 December 1942
New York, N.Y.

Dear Miss Goldstein,

Appreciate very much your letter of 12/12 with its enclosure. Am eagerly waiting for the Jewish Advocate Issue with its list of Jewish Fiction.

I don't know on what days I'll be in Phila. during the Xmas vacation . . . but if you are going to be in Gotham[2] for a week then I'll most likely be here while you are in town. I do wish to see you and your dear mother & particularly tell her what a grand person her daughter is.

I went down to Harpers yesterday and autographed seven books[3] to present as specified in your letter—which I left with them because of the addresses. This morning they called me up and informed me that they sent all

the books to you. I didn't get the reason for the act—whether it is due to their shortage of manpower—& their indisposition to wrap & mail seven parcels—6 of which were to go to distant foreign countries—or they were prompted by other reasons. Now there is nothing that can be done about it. It means you'll have to wrap them, mail them & insure them etc. If you change your mind then you may give them to key non-Jewish teachers or ministers.

Since you are giving Fein a copy of my book—maybe he'll have שבל—shekel[4] enough to send me an autographed copy of his volume.[5] Then I'd give my old one to a USO or a library—However don't say anything to him if you doubt his favorable reaction.

Sincerely

[*signed*] Bernard Heller

ALS. AJA

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[1] Bernard Heller (1897–1976) was a rabbi, author, and teacher. From 1930 to 1940 he was director of the B'nai B'rith Hillel Foundation at the University of Michigan. In 1949 he was named field director in Germany for the Restitution of Jewish Cultural Reconstruction, Inc. In this position, he oversaw the distribution of more than 30,000 books that the Nazis had confiscated from Jews, which they hoped to use in institutes promoting antisemitism following the war. From 1952 until his retirement, he taught Jewish ethics and religion at Hebrew Union College-Jewish Institute of Religion in New York City. He wrote *The Odyssey of a Faith* (New York: Harper & Bros., 1942) and *Dawn or Dusk?* (New York: Bookman's, 1961). Milton Ridvas Konvitz and Michael Berenbaum, "Heller, Bernard," *Encyclopaedia Judaica,* vol. 8, 793; Herman, *Hashavat Avedah*: A History of Jewish Cultural Reconstruction, Inc., PhD diss., 187.

[2] **Gotham:** from "gottam"; "goat town" in old Anglo Saxon. In English proverbs, Gotham is a village of simple-minded fools, or alternatively, a village of people pretending to be fools. Washington Irving (1783–1859) was the first person to call New York City "Gotham," in *Salmagundi* (1807). See Carmen Nigro, "So, Why Do We Call It Gotham, Anyway?" New York Public Library, Jan. 25, 2011, https://www.nypl.org/blog/2011/01/25/so-why-do-we-call-it-gotham-anyway.
[3] Copies of *The Odyssey of a Faith.* The American Library Association included the book on its list of outstanding religious books of the year. The volume "traces the development of the Jewish religion across the ages" and was considered "an excellent popular book by a rabbi who views his subject with a detachment which makes the book valuable for readers of all faiths." "Outstanding Religious Books Chosen," *Christian Education* 27, no. 1 (Sept. 1943), 58, 60.
[4] **shekel:** Yiddish: an ancient coin; informally, "money."
[5] Perhaps Harry H. Fein, ed., trans., *Titans of Hebrew Verse: Poems of the Great Masters of Neo-Hebraic Literature* (Boston: B. Humphries, 1936).

To Simon Cohen[1] 27 January 1943

Dr. Simon Cohen
Universal Jewish Encyclopedia, Inc.
130 Clinton Street
Brooklyn, New York

Dear Mr. Cohen:

I am herewith enclosing you the article on YOUTH LITERATURE[2] which I have done.

This digresses a bit from our original plan of an introduction of 300 words plus a 100 book list.[3] The more I thought of it, the less I could attempt any permanent contribution in so brief a preface.

I have therefore given more or less of an essay on Youth Literature, and ended with a selection of books by 100 authors, giving the full imprint as nearly as possible. I hope that this meets with your approval.

Very sincerely yours,

[*Fanny Goldstein*]

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[1] Simon Cohen (1894–1977) was a rabbi at several congregations before becoming director of research for the Universal Jewish Encyclopedia, Inc., where he worked from 1924 to 1944. The ten volumes of the encyclopedia were published between 1939 and 1944. See "Leading Guide to Jewish Encyclopedia Issued; Facilitates Study of Jewish Subjects," JTA, 18 May 1944.

[2] Goldstein's essay on youth literature covered the importance of reading habits acquired in youth; the place of imagination in children's literature; the need to write *for* children rather than *down* to children; the shoddiness of bibliographies of children's literature that have been prepared by publishers and schools; and the role of Jewish Book Week in promoting Jewish literature.

> Book lists and bibliographies of Jewish juveniles have been made available by publishers and schools, but in the main these attempts have been shoddy, ill prepared, haphazard collections of titles. They have been a listing chiefly of names into rough classes and age groups with definitely utilitarian purposes in mind and have been devoid of literary standards and sympathetic understanding of the needs of youth. These graded lists were chiefly issued for pedagogical purposes, unconcerned in the main with the age mentality of the children. They attempted a wide range listing of books from pre-school age to practically eighteen, including many adult books, a philosophy which has been outmoded by

> juvenile experts. Other lists have erred and lost in value by painfully including books definitely useful only as tools for teacher or parent, but without any appeal to the child.
>
> From the point of view of the trained librarian, familiar with highly specialized modern work in youth literature, other standards assert themselves. Whether the selection of a book for listing is governed by age or by scholastic grade, juvenile book lists in the main should range from the picture book age through the fourteen-year period or the normal second year high school child.

"Fanny Goldstein, "Youth Literature," *Universal Jewish Encyclopedia*, vol. 10 (New York: The Universal Jewish Encyclopedia, Inc., 1944), 609. Goldstein's book list, which followed her essay, broke down reading material into age groups, subdivided into books on biblical themes, fiction, and nonfiction. Ibid., 609–612.

[3] "In confirmation of our conversation of the early part of this week, I give below our agreement as to the article YOUTH LITERATURE, with my suggestions. The article is to consist of an introduction of about 300 words and a list of books. Author, title and date of publication (but not place of publication) should be cited. The compensation for this article is at the rate of 1 cent a word." From Simon Cohen, 7 Jan. 1943.

From Lee M. Friedman[1] 6 November 1943
Boston, Mass.

My dear Miss Goldstein:–

One of my very good friends and a distinguished lawyer of Lewiston, Maine, Mr. Peter A. Isaacson, Brann, Isaacson & Lessard, 133 Lisbon Street, Lewiston, Maine, wrote me a letter in which he said:

"I am attempting to secure certain information for a very close friend of mine. He has a daughter who will graduate from the University of Maine very shortly, and who is contemplating the study of Library Science at Simmons

College, with the thought in mind of securing a position with some institution or large industrial concern as Librarian.

The father is more or less troubled by the rumors that he has heard that discrimination exists in the hiring of applicants in this particular field. Are you aware of the existence of such a condition?"

I wrote him what I could as an outside amateur but I told him I was going to appeal to you as a professional with experience and in a position where you could observe the situation to do me the favor of giving him your own answer to this question. Will you be kind enough to oblige me in this respect?

By the bye does your library subscribe for the new Jewish magazine "Liberal Judaism" and have you seen my last article in it?[2]

With cordial greetings and regards, I am

Very truly yours,

[*signed*] Lee M. Friedman

Lee M. Friedman

LMF:DEC

TLS. AJA

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[1] Lee Max Friedman (1871–1957) was a lifelong resident of Boston and a partner in the law firm of Friedman, Atherton, King & Turner. He joined the American Jewish Historical Society (AJHS) in 1903, served as its president from 1948 to 1953, and was named honorary president in 1953. He wrote widely on American Jewish history,

general history, and law and business. The publications in which he published include the *Jewish Quarterly Review; Harvard Law Review; Journal of Jewish Bibliography;* and the *Jewish Book Annual*. His books include *Early American Jews* (Cambridge, MA: Harvard University Press, 1934); *Jewish Pioneers and Patriots* (Philadelphia: Jewish Publication Society, 1942); and *Pilgrims in a New Land* (Philadelphia: Jewish Publication Society, 1948). His will designated $1,625,653.00 for the AJHS; it was his largest charitable bequest and allowed the organization to construct a building and attain national recognition. Isidore S. Mayer, "Lee Max Friedman," *Publications of the American Jewish Historical Society* 47, no. 4 (June 1958): 210–215; Margaret K. Norden, "A Bibliography of the Writings of Lee Max Friedman," *American Jewish Historical Quarterly* 51, no. 1 (Sept. 1961): 30–48. Abram Kanof, "Days of Stress—Days of Progress," *American Jewish History* 71, no. 4 (June 1982): 486. He was a member of the board of trustees of the Boston Public Library from 1949 to 1957 and served two terms as its president. He bequeathed money to the library for its building fund, its department of rare books, and a fund to purchase Judaica. The library held a memorial meeting to honor Friedman, at which Goldstein and others gave tributes. "Lee Max Friedman," the *Boston Public Library Quarterly* 10 (Jan. 1958), accessed 15 Feb. 2018, https://archive.org/stream/bostonpubliclibr1019bost/bostonpubliclibr1019bost_djvu.txt.

[2] Friedman's article, "Places Odd and Remote: Historic Church Becomes Synagogue" (*Liberal Judaism* (May 1943), 59–65), was included in the first issue of the magazine, which was published by the Union of American Hebrew Congregations. The article was on a topic that would have greatly interested Goldstein—the purchase by Congregation Anshe Libawitz of the African Meeting House in Boston's West End, and its conversion into a synagogue. The building is now owned by the Museum of African American History, which purchased it in 1972.

To Lee M. Friedman 15 November 1943

Mr. Lee Friedman
30 State Street
Boston Mass.

Dear Mr. Friedman

I have your leter of November 6 inquiring in behalf of your friend Mr.

Peter A. Isaacson who is interested in library work for Jewish girls. There is

much behind his query. There is a definite Anti-Semitism in the profession sure but subtle, so subtle that those who apply it still remain ladies and gentlemen and more often of note in the profession.

The illustration is often used professionally that a woman like Jennie Flexner has been able to attain a position of distinction and recognition in library work, yet she is Jewish.[1] But a noted Jewish scholar has definitely summarized it by saying "The reason she has gone place in library work up the ladder of success is simply because she is the niece of Abraham[2] and Simon Flexner.[3] In that case they are willing to forget that she happens to be a Jew." My own chief once said to me "75% of the people who take the library exam are Jews and 90% of those who pass are Jews. If this keeps up we will soon be running a Jewish library."

I notice that your friend is thinking of Simmons. Personally I should question it at this time because the leadership of Simmons has come down grade. I think the Columbia University School might bear looking into more closely. I am herewith enclosing you an article which I wrote expressly projected towards Jewish girls[4] and another article which might interest your friend. My article has been reprinted for the Columbia University Library School in two parts, one for the general applicant[5] and an enclosure for the Jewish applicant.[6] Will you please

send this to your friend then have him return it to me because it is the only copy I have left.

No, I have not seen a copy of the new Jewish magazine, Liberal Judaism in which you have an article. I should be very happy indeed to have you send me one for our file.

With cordial greetings, I am

Sincerely yours,

[*Fanny Goldstein*]

Branch Librarian
131 Cambridge St. Boston

TLc. AJA

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[1] Jennie Maas Flexner (1882–1944) was the Readers' Adviser Librarian of the New York Public Library from 1929 until her death. She was a strong advocate of personalized library service, and was committed to finding books for each patron's individual needs. She viewed the public library as a center of adult education. Her books and articles on circulation and readers' advisory services include *Circulation Work in Public Libraries* (Chicago: American Library Association, 1927) and *Making Books Work, A Guide to the Use of Libraries* (New York: Simon and Schuster, 1943). See Doug Campbell, "Bringing Books and People Together: Jennie Maas Flexner, First Readers' Advisory Librarian at the New York Public Library," accessed 25 Feb. 2018, http://databases.jewishlibraries.org/sites/default/files/proceedings/proceedings2013/campbell%202013.pdf. Fletcher and Goldstein served together on the American Library Association's Committee for Work with the Foreign Born. See "Board and Committee Reports," *ALA Bulletin*, 35(10), 15 Oct. 1941, 604–648, 620; "Board and Committee Reports," *ALA Bulletin* 36(12), 15 Oct. 1942, 655–737, 675.

[2] Abraham Flexner (1866–1959) was an influential educator, and founder and first director of the Institute for Advanced Study at Princeton. He wrote *Medical Education in the United States and Canada*, in which he laid out recommendations that revolutionized medical education. See Obituary, *NYT,* 22 Sept. 1959.

[3] Simon Flexner (1863–1946) was a pathologist and bacteriologist, and the first director of the Rockefeller Institute for Medical Research.
[4] Fanny Goldstein, "Library Work for Jewish Girls: Wearing, Exacting, Underpaid, It Nevertheless Offers a Vital Life to Those Who Meet Its Challenge," *B'nai B'rith* (Feb. 1938), 202–203.
[5] Fanny Goldstein, "Library Work for College Women: Wearing, Exacting, Underpaid, It Nevertheless Offers a Vital Life to Those Who Meet Its Challenge," *Library Service News*, School of Library Service, Columbia University (reprinted from *B'nai B'rith Magazine*, Feb. 1938). Goldstein noted that a librarian must dress well while refrain from overdressing, live within one's income, love children, and "steer clear of politics and political entanglements." She informed her readers that "library work as a profession is a new development of the last generation. It is no longer an avocation for scholars alone, and it most certainly is not for genteel spinsters. It is a vocation calling for a devoted service to society." She wrote that librarians must expect little help from others; be cooperative, helpful, cheerful, and imaginative; and possess a sense of humor. Ibid.
[6] Fanny Goldstein, "Library Work for Jewish Women," *Library Service News*, School of Library Service, Columbia University (reprinted from *B'nai B'rith Magazine*, Feb. 1938). In her article, Goldstein wrote of a branch librarian who told her that she did not want any Jews on her staff and warned Jewish girls interested in library work to be prepared for "a certain amount of anti-Semitism, which is not always above-board." She advised her readers:

> As a Jewess you have to compete not only 50-50, but a little more. I use the feminine gender because library work is definitely carried on by women. There are very few men in the profession—unless they are in executive positions at the very top—and certainly very few Jewish men. As a matter of fact, when it comes to professional distinction in library work in the United States for either the Jewish man or woman, we can almost count them off on our fingers. There are not even a dozen known to have made the higher grades. I will, however, acknowledge that these few do command the respect and confidence of those who really count.
>
> Never sail under false racial colors! Neither minimize your Jewishness, nor over-emphasize it; let it be known. Don't be a lukewarm Jew, because your Gentile friends will respect you less for that, and above all, do not be a scoffer at the Jewish religion or any other religion.
>
> It is a rough and rocky road for any Jewish applicant to travel—and it is going to be even more difficult than it has been in the past.

Ibid.

To Ben Aronin[1] 4 March 1944

Mr. Ben Aronin
Argus Books, Inc.
333 S. Dearborn Street
Chicago, Illinois

Dear Ben Aronin,

I cannot begin to convey to you what a great pleasure it was to meet up with you in New York on my recent visit. I believe that our old sages have said that friends are necessary in joy even as they are in the reverse state.[2] And I am happy indeed to have shared even in a small measure, your great happiness in the recent advent of your book-child, Mother Goose.[3]

It was heartwarming to sense your effervescent spirit so imbued and governed by the spiritual values of a well trained and deeply conscious Jew. It was also a revelation to me to witness so cordial a relationship as that which exists between you and your publisher, Mr. Hamilton Ross.[4] In short, to sum up the experiences and the emotions of my visit with you and our dear friends, the Behrmans,[5] and the other people, I was happy to be there and carried away from our exchange of opinions and etc. a sense of well being and greater faith that God is good and all is well with the world.

Your buoyancy and your deep-rooted faith were inspiring. I hope that you will keep in touch with me on the matter of the Mother Goose as plans for its absorption into the contemporary literary scene develop. If you have any plans as they relate themselves to Boston promotion, I shall be happy to do what I can. If Mr. Ross is still interested in letting me have an exhibit of the original drawings at the West End Branch I will be glad to do so.

In the meantime, my best wishes for your success in the new venture, in which I know that you are going to be supremely happy.

Very cordially yours,

[*Fanny Goldstein*]

BRANCH LIBARIAN
131 Cambridge St.
Boston 14, Mass.

P.S. I have just checked on my copy of "The Abramiad."[6] I find that the inscription reads "The first edition of The ABRAMIAD is limited to 200 copies. No. Proof copy" and signed by you. The book is practically new having been used only by me and for exhibit purposes. If you still are searching for a copy, let me know and I will be glad to consider parting with it.

TLc. AJA

[1] Ben Aronin (1904–1980) was a Hebrew scholar, lawyer, and author of children's books in English and Hebrew. Goldstein included Aronin's *The Lost Tribe* (New York: Simmons Press, 1934) on a list of children's books that she recommended to librarians. Fanny Goldstein, "Reading for Democracy," *Wilson Library Bulletin* (Feb. 1944), 454.
[2] "Friends are needed for both joy and sorrow." (Yiddish proverb)
[3] Ben Aronin, *The New Mother Goose Book* (Chicago: Remington-Morse, Hamilton Ross Industries, 1944). The following year, Aronin published another Mother Goose book, *Mother Goose and Father Gander* (New York: Lexington Press, 1945).
[4] Hamilton Ross was the founder and president of Hamilton Ross Industries.
[5] Louis Behrman (1872–1962) founded Behrman's Jewish Book House, a publishing house, in 1921 in New York City. His wife Sarah (Diamond) Behrman (1883–1973) worked with him in the business. Goldstein greatly respected the Behrmans. "Jewish publishers in America in the past issued their juveniles with a business sense and utilitarian motive, without too keen an understanding of the realm of childhood. Since about 1935 the pattern has changed, and Jewish juveniles are taking on a modern and artistic note. The most carefully edited Jewish juveniles, attractive and modern in format, have been issued by Behrman's Jewish Book House." Goldstein, "Youth Literature," *Universal Jewish Encyclopedia*, vol. 10, 609.
[6] In 1937, Goldstein told an editor of Houghton Mifflin that she did not think *The Abramiad* was worth publishing. To Ira Rich Kent, 9 Sept. 1937. However, she later praised it. Fanny Goldstein, "The Year in Jewish Literature," *Jewish Advocate*, 11 Sept. 1942.

To Mordecai Soltes 13 March 1944

Dr. Mordecai Soltes
Jewish Book Council of America[1]
220 Fifth Avenue
New York, New York

Dear Dr. Soltes:

I have your notice of the joint meeting of the Editorial Committees to be held March 15, 1944,[2] and I regret very much that it will be impossible to attend in person much as I would like to do so.

I also note that you are inviting expression of opinions regarding the publication of the 1944 Annual.[3] It is a bit embarrassing to raise this issue but I do think it would be a gallant gesture on the part of the editorial committee to correct certain omissions about which I wrote Mr. Abraham H. Cohen[4] dated September 27, 1943. At that time I was unaware of the fact that the Annual was already on the press. It is unnecessary for me to point out the fact that the post Jewish Book Month publication of the Annual certainly retarded its usefulness in 1943, and I hope that it will be possible for it to be made available long before actual Book Month comes about so that people may benefit from the wisdom contained within its pages.

I also would suggest that the topics to be stressed for the promotion and emphasized for the observance of Jewish Book Month be of such a character that they can be more dramatically interpreted for the layman at large, bearing in mind that scholars are rather limited and also bearing in mind that I am anxious to reanimate the libraries with this type of work which has been a pet project of mine for so many years.

If the topics selected be of a popular nature which can be implemented to inspire and enrich our contemporary Jewish cultural life, then it is necessary for us to have simpler bibliographies and quotations. With all due modesty, the type

of mimeographed brochures which I compiled for so many years all had actual practical tidbits, reference quotations which could be easily understood and applied by busy people unfamiliar with the whole range and who are anxious to do their bit and cooperate.

Let us deal with the practical contemporary scene and not go too far afield in the dim and distant past even if many of the topics can be animated today. I also should like to say that a practical treatment of the Jewish juvenile be stressed.

In closing, may I make the following suggestion, being a lady of direct speech. I notice that my name appears as one of the editors of the Annual under the English section. That to me is rather amusing because I have not yet reached the stage of greatness where I can feel that my name itself lends sufficient grace without actual participation. Although I can not always be present at your meetings I should like to be kept in touch with what the editors are doing and planning and not to be taken by complete surprise although the results may be staggering in their magnitude and perfection. In plain English, please keep me informed of what is being planned.[5]

With my blessings and best wishes for the success of your deliberation, I am,

Very sincerely yours,

[*Fanny Goldstein*]

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TLc. BPL

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[1] The Jewish Book Council of America, today named the Jewish Book Council, was founded in 1943 as a successor organization to the National Committee for Jewish Book Week. The original aims of the Jewish Book Council of America were set forth in the opening pages of its *Jewish Book Annual:*

> To revive among both young and old the traditional zeal for Jewish knowledge and the custom of setting aside time periodically for the reading of the Jewish Classics as well as contemporary works.
>
> To inculcate in members of households an attitude of eagerness to spiritualize the atmosphere in the Jewish home by assigning a place of honor in it to a shelf or case of Jewish books, and discussing their contents informally around the family table.
>
> To further the judicious practice of augmenting constantly the collections in libraries of synagogues, schools, Centers and other Jewish institutions, and utilizing them to enrich the programs of clubs, study circles, formal classes, discussion groups, etc.
>
> To utilize books of Jewish interest as a basis for promoting reciprocal interfaith understanding and cooperation.

Jewish Book Annual, vol. 2 (1943–1944) (New York: Jewish Book Council of America, 1943), front matter. From 1944 to 1994 the Jewish Welfare Board (JWB)—which changed its name to the Jewish Community Centers Association of North America in 1990—was the official sponsor and coordinating organization of the Jewish Book Council. This made sense from an operational standpoint, since Jewish Community Centers (JCCs) were under the auspices of the JWB, and most book fairs—one of the Jewish Book

Council's major initiatives—took place at JCCs. In 1994, the Jewish Book Council (JBC) became an independent non-profit organization. The JBC "is the *only* organization in the organized American Jewish community whose sole purpose is the promotion of Jewish books." Its mission is "to promote the reading, writing, publishing and distribution of quality Jewish content books in English; to serve as the national resource center for information about the American Jewish literary scene; to serve as the coordinating body of Jewish literary activity in North America in both general and Jewish venues; and to serve as the North American representative of Jewish literature on the international scene." The programs of the JBC include Jewish Book Month, the National Jewish Book Award, and conferences for authors of Jewish books. The JBC's publications include its annual literary magazine, *Paper Brigade*; resources for book clubs; and a weekly newsletter. See Jewish Book Council, accessed 1 March 2018, https://www.jewishbookcouncil.org/.

[2] From Mordecai Soltes and Harry Schneiderman, 25 Feb. 1944.

[3] "The Agenda of this meeting will include a frank evaluation of the last two editions of the Annual and the formulation of policies and plans for the 1944–45 edition. We would appreciate it if you would be good enough to write us, in advance of the meeting, expressing your views regarding our past efforts with the utmost candor, and offering suggestions for modifications, improvements and additional features which you would recommend for inclusion in our forthcoming Annual." Ibid.

[4] Abraham H. Cohen (d. 1993) was chairman of the Administrative Committee of the Jewish Book Council of America.

[5] Soltes responded two days later. "Thank you for your interesting and constructive letter of the 13th. About twenty persons were present at the joint meeting of the Editorial Committees. The discussion was on a very high level. Some of your observations were echoed by those present." From Mordecai Soltes, 15 March 1944.

To Mordecai Soltes 5 June 1944

Dr. Mordecai Soltes
Yeshiva College
331 Madison Avenue
New York, New York

Dear Dr. Soltes:

I am writing to ask if you will be good enough to send me the information at the earliest possible moment in order that I may know what to plan for 1944:

1. What is the actual date set for Jewish Book Week or (Jewish Book Month).[1] Is it definitely to be observed simultaneously with the Festival of Hanukkah, Dec. 11 to Dec. 18. If not, what other date?

2. What provision will the National Jewish Book Council make for propaganda and free distribution of material to the libraries which were formerly taken care of gratuitously from the West End Branch of the Boston Public Library.

3. Although I sent you a letter some time ago stating the fact that no mention of the JUDAICA BIBLIOGRAPHIES published by the Boston Public Library and compiled by me had been cited in the 1942 Annual, and not corrected in the 1943 Annual. No mention of this letter appears in the minutes released to the members. I should like to have this correction made and attention called to the series of JUDAICA BIBLIOGRAPHIES issued by the Boston Public Library and compiled by me from 1930 to 1940.

I also am herewith enclosing you a copy of my reprint of a brief bibliography of Jewish juveniles which appeared in the February issue of the Wilson Bulletin.[2] Although this was cited by you at the meeting in February, yet I

notice that in planning the forthcoming Annual, the assignment of a bibliography on Youth Literature which certainly follows closely on this pattern was assigned to Dr. Kessler[3] and Mr. Bass.[4] Do you think this is a very wide-awake gesture on the part of your planning group.[5]

4. Lastly, may I call the attention of your group to the fact that although two Annuals have been issued and a third one in process of being formulated, it has never occurred to you gentlemen that in a land where women are taking a vital part in the war effort, that they might be included in the Annual. I merely call this omission to your attention.[6]

Very sincerely yours,

[*Fanny Goldstein*]

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P. S. I should also appreciate having a list of the anniversaries to be observed this year.

P.S.S. Sorry I cannot be with you in person at the meeting.

TLc. BPL

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[1] One week—Jewish Book Week—was highlighted during Jewish Book Month, which had been established the prior year, in 1943.

[2] Goldstein, "Reading for Democracy." The article discusses the need for immigrants to learn about America and democracy in a way that respects the cultures and values of each immigrant ethnic and religious group. Goldstein notes that in the process of Americanization of immigrants, social workers and other people assisting immigrants saw the potential of public libraries to contribute to immigrants' welfare. Public libraries established branches to meet the needs of various ethnic groups, particularly the needs of the children of immigrants. Libraries provided these children with books that helped them understand American values. Echoing President Roosevelt, who said, "In this war, we know books are weapons," Goldstein wrote:

> Books are weapons, we read for democracy. Libraries are our real bulwarks of Democracy. The children's rooms of our public libraries are microcosms in themselves where the foundations of a better world are being laid. We need less bibliographies of assimilation and Americanization. We need more on race and religious discrimination and on democracy, on good will and on tolerance. We need lists of native literature, particularly translations into English, and bilinguals which will yield respect for old heritage and cultures.

Ibid., 452. The second part of the article, "A Bookshelf of Jewish Juveniles," contains recommendations for librarians as they decide which books to purchase. It is broken down into categories such as biography, history, and religious customs and ceremonies. Ibid., 453–467, 463.

[3] Aharon Kessler (1908–2001) was executive director of Young Judea, a Zionist organization for Jewish youth, and co-editor of its monthly publication, *Young Judean.* He later served as executive director of the Council on Jewish Education; established the School of Advanced Jewish Studies in Pittsburgh; and taught Jewish studies at the University of Pittsburgh. He was a member of the National Committee for Jewish Book Month.

[4] Meyer Bass (1915–1993) was executive director of the Council for Yiddish and Yiddish Culture, and director of the Milwaukee Jewish Community Center.

[5] Neither Kessler nor Bass wrote a bibliography for the upcoming *Annual.* As it turned out, Goldstein wrote the first bibliography of Jewish children's books that appeared in any volume of the *Annual*. "The Jewish Child in Bookland: A Selected Bibliography of Juveniles for the Jewish Child's Own Bookshelf," *Jewish Book Annual*, vol. 5 (1946–1947) (New York: Jewish Book Council of America, 1946), 84–100.

[6] All of the articles in the first three volumes of the *Annual* were written by men, and at the time, there were no women on any of the publication's editorial committees. Goldstein had been on the editorial committee for the English section of the first two volumes of the *Annual.*

To Philip Goodman[1] 3 March 1945

Rabbi Philip Goodman
Jewish Book Council of America
145 East 32nd Street
New York 1, N.Y.

My dear Rabbi Goodman:

I have been so busy since my return from New York that I have not had any time to follow up the topic of our conversation at your office. However, I should like you to know that I have given considerable thought to the two proposals that you made; namely, the preparation of a suitable bulletin for the use of the public library, in connection with Jewish Book Month promotion[2] and secondly the preparation of a manuscript to be used in the forthcoming annual[3] on the Jewish Women in Literature, to be largely bibliographic.

It has come to my attention on good authority that some of the contributors in the past have been paid while others have not.[4] I do not know what your determining factor has been in deciding who shall or who shall not receive payment for their contributions. But I will say this, that if you wish me to make any contributions to the annual and to prepare the Library Bulletin, I can only consider it on a professional basis meriting compensation. If you will be good enough to let me know what the compensation is likely to be and the

definite dates fixed, I shall be glad to give you my decision at the earliest possible moment.

Thank you very much for sending the package of bibliographic material, but I notice that you did not include extra copies of the Jewish Book Week report. I have forwarded your letter to Mr. Friedman[5] and hope he will accept. Mr. Heller[6] has already written you his affirmative answer.

Very truly yours,

[*Fanny Goldstein*]

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West End Branch
131 Cambridge St.
Boston 14, Mass.

P.S. I am also herewith enclosing you a clipping on the Hebrew Teachers College Summer Camp[7] which may prove useful to you.

TLc. BPL

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[1] Philip Goodman (1911–2006) was a congregational rabbi in New York for nine years and in 1942 joined the staff of the National Jewish Welfare Board, where he served as director of Jewish education for Jewish Community Centers. He was executive secretary of the Jewish Book Council and managing editor of the *Jewish Book Annual* from 1944 to 1976, and also served as executive secretary of the American Jewish Historical Society. He edited seven popular Jewish holiday anthologies for the Jewish Publication Society, including *The Purim Anthology* (1949); *The Passover Anthology* (1961); *The Rosh Hashanah Anthology* (1970); and *The Hanukkah Anthology* (1976).

[2] Goldstein had prepared similar materials for Jewish Community Centers. See To Mordecai Soltes, 4 December 1940.

[3] *Jewish Book Annual.*

[4] Goodman responded, "I have your letter of March 3rd for which I wish to thank you. I do not know who your 'good authority' is for the statement that some of the contributors of the Annual have been paid. Actually, only two contributors to the recent issue of the Annual received any remuneration and that was a very nominal one." From Philip Goodman, 6 March 1945.
[5] Lee Friedman.
[6] Rabbi Bernard Heller.
[7] The most recent issue of the *Jewish Advocate* had an announcement for "Camp Yavneh," a "Hebrew Teachers College Summer School and Camp." The advertisement promised "excellent facilities for complete camp program" 70 miles from Boston. Open to boys and girls, the camp strictly observed religious practices and Kosher food was served. The campers received two hours of instruction in Hebrew five days a week. Display Ad 26, *Jewish Advocate*, 1 March 1945. The camp was established in 1944 during a decade that saw significant growth in the Jewish camping movement. See Jonathan D. Sarna, "The Crucial Decade in Jewish Camping," in *A Place of Our Own: The Rise of Reform Jewish Camping,* ed. Michael M. Lorge and Gary P. Zola (Tuscaloosa: University of Alabama Press, 2006), 27–51, 39.

To Philip Goodman 15 March 1945

Rabbi Philip Goodman
Jewish Book Council of America
145 East 32nd Street
New York 16, N. Y.

Dear Rabbi Goodman:

In following up your letter of March 6 in re the suggestions of contributing an article to the next Annual on the Jewish Woman, and also preparing a Library Bulletin of instructions, [1] I beg to answer you accordingly.

If your Executive Board is to meet and act on the topic of whether or not remuneration shall be made to the contributors,[2] then the question of the Jewish

Woman article takes care of itself. As to the Library Bulletin, you ask what might be considered fair compensation for preparing such material.[3] From past experience I know that any work of that character involves much more time and detailed work than appears on the surface. In order to give you some basic idea upon which to work and present the plan to the Executive Board, I can merely say this: that I would have to receive at least $100 for the work involved.[4]

Thank you very much for sending me the extra reports on Jewish Book Month; these have been received.

Sincerely yours,

[*Fanny Goldstein*]

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FG:hd

TLc. BPL

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[1] Goodman's letter of 6 March 1945 was a follow-up to a letter in which he asked Goldstein to write the article. "The Editorial Advisory Board of the 1945–46 JEWISH BOOK ANNUAL has been meeting during the past two months, making plans for the book. The Board has asked me to extend to you a cordial invitation to participate in this issue of the ANNUAL by writing an article on a bibliography of books in English on Jewish women. This article is to be written in English, for the English section of the ANNUAL. It should be about 3000 words in length." From Philip Goodman, 25 Jan. 1945.

[2] "With reference to our previous correspondence and your unanswered letter of March 15th, I am pleased to advise you that both matters were considered at the meeting of the Executive Board held on March 21st. The Board decided not to give any remuneration to the contributors of articles to the Jewish Book Annual. Considering the cost of the Annual and its limited income, payment to contributors is {considered} unwarranted." From Philip Goodman, 23 March 1945. Goldstein did not wrote an article for the Annual on books about Jewish women. She soon became ill for several months, and did not write the library bulletin, either.

[3] "With regard to the library bulletin, I have no idea as to what might be considered a fair compensation as we have not paid in the past for such material. If you will suggest an amount, I will be glad to present it to the Executive Board." From Philip Goodman, 6 March 1945. The bulletin was to contain suggestions for ways for libraries to observe Jewish Book Week.

[4] "With regard to the Library Bulletin, the Board has approved the payment of $100.00 for its preparation." From Philip Goodman, 23 March 1945. This is equivalent to approximately $1,393.00 in 2018 dollars.

To Henry Guppy[1] 28 May 1945

Dear Dr. Guppy:

It is a long time since your letter came, and I am hoping that now with the victory in Europe things will have brightened for you and yours over there. Victory Day here was a very solemn one with all activities carrying on with the feeling of all and hopefulness for even better days to come in a rapid victory over Japan.

I hope that now some of your assistants will be coming back to relieve you of the war-time tensions and that you can have a well-earned rest from the

intensive work which you have been called upon to carry on during the war days.

Perhaps you have heard that our director, Milton Edward Lord, has recently been in France to make a study of the American Library in Paris and to see what could be done to bring that up to date for the service of the French community and especially for the men who are likely to be stationed overseas.[2] Mr. Lord has recently returned from several months over there, and during the interim lost twenty pounds due to the food shortages. We here thank God for having gotten along very well on our rations, and I think that I can honestly say that nobody has been penalized or suffered due to any shortages. Just at present meat, poultry, butter, and eggs are not as abundant as they were before because so much must be shipped to other countries, but even without these items, we have enough and plenty to keep the populace in good physical condition.

You were good enough to say in your letter that you wonder whether I shall ever see you again in your library. Let us hope that it will be possible before a very long time for an interchange of visits even as they were before the war. Nothing would give me greater joy than once again to partake of your cordial hospitality and to bring another group of visiting librarians for a cup of tea in your sacred quarters.

These months at the library especially have been very intense and busy ones due to the personnel conditions, but I have managed to live through and to carry on, and I am looking with much enthusiasm to a brighter future when the sea lines, or airlines, to be more modern, will open again for good will pilgrimages between the continents. If and when it is, I hope to avail myself of such an opportunity, and I certainly hope that our continental friends may soon come avisiting to our shores.

I have sent you from time to time other miscellaneous items which I hope have reached you safely, but just at present I am sending you a book in which I am personally very much interested. This book is being sent as a gift at my suggestion by the author, Sister Felicia, of the order of St. Ann, which is affiliated with the Cowley Fathers here in Boston, the English group. Sister Felicia has done an English translation of D. Lyon's, The Perfect Wife, which has met with favorable comment in many places. She is anxious to see that some of the copies reach the European libraries, and is therefore sending through me a copy as a gift to you. I am sure that Sister Felicia would be very grateful for any comment that you may make or any mention that you may be in a position to give this volume in your bulletin. I should also appreciate having from you a list of perhaps half a dozen other libraries which could use a volume like this if it were sent to them as

a gift. In addition, there are a few other miscellaneous items, especially a copy of our V-E Day edition of the Jewish Advocate which I thought might give you a picture of what has been going on.[3]

I sincerely hope that Mrs. Guppy and yourself have adjusted yourselves at this time, and although I know you must miss your daughter's going very deeply, life must carry on in spite of the personal grief which you have sustained. We all miss our dear ones. Since writing you last I also have sustained a similar loss in the passing of my only brother, so I can well sympathize with you in the loss of your dear daughter. But again I repeat that it is the law of nature that life must carry on and that although we cannot understand why it is that such things happen, we must bend our will to His and acquiesce. I can send you no greater condolence than the words of the old ancient Hebrew prayer with which you are doubtless familiar. "May the Lord keep you and bless you. May he make his face to shine upon you. May he give you peace in your heart and in your home."[4] That is the sincere wish of your American friend.

[*Fanny Goldstein*]

TLc. AJA

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[1] Henry Guppy (1861–1948) was appointed one of two librarians of The John Rylands Library in Manchester, England shortly before its opening in 1899. He became the sole librarian in 1900, and continued to serve in that role until his death. He was committed to providing the local community with access to the library, which houses one of the

finest collections of rare books, manuscripts, and archives in the world. In 1903, he founded the *Bulletin of the John Rylands Library,* which he edited and to which he contributed. The *Bulletin* publishes articles in a range of subjects, including manuscript and archive studies, the history of religion, and bibliographical studies. See The University of Manchester Library, accessed 26 Feb. 2018, http://www.library.manchester.ac.uk/rylands/about/our-history/people/; Bulletin of the John Rylands Library, accessed 26 Feb. 2018, http://www.ingentaconnect.com/content/manup/bjrl.

[2] On January 2, 1945, Lord temporarily took over the administrative direction of the American Library in Paris as its "reorganization director." He was charged with assisting the library following the German occupation. See Milton E. Lord, "The American Library in Paris," *ALA Bulletin* 39, no. 3 (March 1945), 101. Lord also served as chairman of the American Library Association's executive committee on "Books for Devastated Libraries." "*ALA Handbook," ALA Bulletin,* 39, no. 13 (Dec. 15, 1945), H41.

[3] The May 10, 1945 issue of the *Jewish Advocate* contained prayers and reflections on the victory in Europe, news on celebrations by Jews all over the world, and listings of local synagogue services held to mark the occasion.

[4] Numbers 6:24–26. This blessing, known to Jews as the Priestly Blessing, was recited by the priests in ancient times. Today, rabbis recite it when blessing congregants and parents recite it when blessing their children on Shabbat (the Sabbath). The third verse is customarily translated as "the Lord lift up His countenance upon you and grant you peace." Goldstein modified the blessing with her final words, "in your heart and in your home," borrowing them from another prayer, the Sh'ma, which declares belief in one God. Deuteronomy 6:5–9.

From Goldie Stone[1]

3 August 1945
Chicago, Illinois

Dear Miss Goldstein:

I am writing this letter to you at the suggestion and recommendation of Miss Lucille Gulliver[2] of Boston. My book "My Caravan of Years", an autobiography, came off the press just recently.[3]

I am aiming in it to bring to the readers the basic principles of Jewish life that may bring a better understanding between Jew and Christian; also what the immigrant of the early 80's contributed to the up-building of our free beloved country.

Under separate cover I am mailing you a book. Trusting that you will find enough interest in it to include it in your annual listings of books, I thank you,

Cordially,

[*signed*] Goldie Stone

Goldie Stone

GTS:LM

TLS. AJA

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[1] Goldie (Tuvin) Stone (b. 1874) was born in the province of Suvalk in Russia and immigrated to New York when she was fifteen years old, living with relatives. Three years later she moved to Chicago and married Julius Stone. There she was active in numerous causes on behalf of Jewish immigrants, including the Chicago Hebrew Institute and the Jewish Orthodox Federated Charities. See Philip P. Bregstone, *Chicago and Its Jews: A Cultural History* (private published, 1933), 241. Digital copy available at the Library of the University of Illinois at Urbana-Champaign, https://archive.org/stream/chicagoitsjewscu00ilbreg/chicagoitsjewscu00ilbreg_djvu.txt. In her charitable work, Stone helped to bring together the city's German Jewish and Russian Jewish communities. Jacob Rader Marcus, *The American Jewish Woman, 1654–1980* (New York: KTAV Publishing House, 1981), 216.

[2] Lucile Gulliver (b. 1882) graduated from Boston University (A.B., 1906; A.M., 1910) and was a writer, critic, and editor of children's stories. In 1927 she became the first head of the children's department at Little, Brown & Co., and she later owned a literary agency specializing in children's books. Her works include *Over the Nonsense Road* (New York: D. Appleton and Co., 1910); *The Friendship of Nations: A Story of the Peace Movement for Young People* (Boston: Ginn & Co., 1912); and *Louisa May Alcott: A Bibliography* (Boston:

Little, Brown & Co., 1932). She was a member of the Boston Authors Club. "Women Authors," *The Journal of Education* 83, no. 26 (June 1916): 729; Front Matter, *ALA Bulletin* 45, no. 1 (Jan. 1951); and Jacalyn Eddy, *Bookwomen: Creating an Empire in Children's Book Publishing, 1919–1939* (Madison: University of Wisconsin Press, 2006), 131.
[3] *My Caravan of Years* (New York: Bloch Publishing Co., 1945) was Stone's only book.

To Goldie Stone 28 September 1945

Mrs. Goldie Stone
5401 S. Cornell Ave.
Chicago 15, Illinois

My dear Mrs. Stone:

I must ask your indulgence for the long delay in answering your letter addressed to me on August 3. I have only just returned to the Library after a long illness of many months and found your letter and the book, "My Caravan of Years", which you were good enough to send me, waiting for me.

Curiously enough Miss Lucille Gulliver, whom you mentioned in your letter, called me this morning when she learned that I had returned to the Library to ask me if I had heard from you. I was glad to report at once that I had received both book and letter. I have read your book with much pleasure and can assure you that I am deeply in sympathy with your attitude on the basic principles of Jewish life. These principles, I am confident, if lived according to the Ethics of the Fathers[1] by individuals, or groups, are destined to produce not only good will

and tolerance (which is a term that I personally am not fond of) but will also yield a greater respect for the individual in his relationship with Christian friends.

I also root 100% for what you say about immigrant contributions in the development of the American code and high standards of civilization. I want to congratulate you on your integrity as practicing Jewess who dared to be herself at times and places when, I am sure, it was not too easy a thing, and in so doing serving your own people and society at large with sympathy and understanding. I want to assure you that I found "My Caravan of Years" an honest, warm document which has a definite place in the story of America[2] and I shall do all in my power to bring the book to the attention of our readers and to include it in whatever booklists I may make in the near future.

Very sincerely yours,

[*Fanny Goldstein*]

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[1] ***Ethics of the Fathers***: (in Hebrew, *Pirkei Avot*) is a book in the Mishnah containing a collection of rabbinic traditions that supplement and clarify the commandments of the

Torah, or Hebrew Bible. The book is a collection of ethical principles succinctly stated, many of which are widely known, such as "If I am only for myself, who am I?" and "Say little and do much."

[2] The book received mixed reviews. In his review in *Commentary*, Martin Greenberg wrote, "Mrs. Stone, in spite of the fact that she has remained an Orthodox Jew to this day, does not write from inside this life, but from the outside and so inevitably interprets it in picturesque and sentimental terms. . . . In retrospect, in Lithuania, she was the princess in a folk story. In America, apart from her genuine philanthropic motives, she plays the part of a kind of grand lady of charity in an active, American, feminist style—although one can still detect, with sympathy, the immigrant fear of lack of place and prestige. . . . Mrs. Stone has had to 'contrive' her life. Her autobiography is therefore inevitably tainted with pretentiousness." Martin Greenberg, "History/Memoir," *Commentary*, 1 July 1946. Another reviewer was more positive. "The tremendous energy which Goldie Stone could not exert by participating in her husband's business was directed to acts of personal altruism and to the work of the Chicago Charities. . . . Mrs. Stone's *Caravan of Years* was freighted with the good deeds of an *eshet hayyil* [a woman of valor]. There are many successful men and women in Chicago who are grateful for her understanding help. As we contemplate the fate of those who remained in her native Suwalk we must indeed be grateful for this brand plucked from the burning." Jacob J. Weinstein, "Reviewed Work: *My Caravan of Years: An Autobiography*," *Jewish Social Studies* 8, no. 3 (July 1946): 214–215.

From John P. Higgins[1] 13 December 1945
Boston, Mass.

Friend Fanny:

Received your kind invitation to join you at a Christmas get-together on Dec. 20. The chances are I shall be sitting in another part of State on that day but if I am not, I shall drop in about 9 P.M. Best regards,

Very truly yours,

[*signed*] John P. Higgins

ALS. AJA

[1] John Patrick Higgins (1893–1955) was a member of the U.S. House of Representatives from 1934 until 1937. The first Irish Catholic to serve as chief justice of the Massachusetts Superior Court, he held that position from 1937 until his death, taking a leave of absence for several months in 1946 to serve as U.S. judge at the Tokyo War Crimes Trial. In 1936 he helped to found the Massachusetts Committee of Catholics, Protestants and Jews, which sought to foster goodwill and understanding between people of different religious and racial identities. See Yuki Takatori, "The Forgotten Judge at the Tokyo War Crimes Trial," *Massachusetts Historical Review* 10 (2008), 115–141.

From Ellery Sedgwick[1] 5 February 1946
Boston, Mass.

Dear Miss Goldstein,

I am truly sorry not to go to your lecture.[2] I should like much to hear you talk and much also to hear the history of the Old West Church.[x] The Bartols of this generation have been lifelong friends, and it would have been very pleasant to me to learn something of their rigid forbear who preached so long to Puritan souls.[3]

Yours sincerely,

[*signed*] Ellery Sedgwick

{[x]My lameness and not my will chose to.}

TLS. AJA

[1] Ellery Sedgwick (1872–1960) was editor of the *Atlantic Monthly Magazine* from 1908 to 1938 and was Mary Antin's editor at the magazine. He was a trustee of the Boston Public Library from 1930 to 1948 and served as president of the board of trustees in 1932–1933,

1937–1938, and 1942–1943. Walter Muir Whitehill, *Boston Public Library: A Centennial History* (Cambridge, MA: Harvard University Press, 1956), 263, 264.
[2] In celebration of the 50th anniversary of the West End Branch Library, Goldstein gave a lecture entitled "Old West Church, Looking Backward and Forward." It is unclear exactly when this lecture took place. It is reported to have been scheduled for February 30, 1946, a date that does not appear on the calendar. See "Hub Library Tops 50 Years In Old Church," *Christian Science Monitor*, 2 Feb. 1946.
[3] Cyrus Augustus Bartol (1813–1900) served the Old West Church for 52 years and was the last minister at the church before it closed its doors in 1892. Ibid.

To Ellery Sedgwick 14 February 1946

Mr. Ellery Sedgwick
The Atlantic Monthly Press
8 Arlington Street
Boston 16, Mass.

My dear Mr. Sedgwick:

Thank you very much for your note of February 5, calling attention to my lecture on the history of the Old West Church. It was indeed a pleasant surprise to have you take notice and to send me a personal word of commendation on this auspicious occasion. It has been a source of great pleasure and information to me to gather in the material of this historic church and to tie it up with the activities of the West End Branch Library.

May I take the liberty of asking you at this time to look over a manuscript on the Old West Church, which I have done and which served as a basis for the material used in my lecture.[1] I fully realize the fact that this is not publishable in

its present form, for I attempted to gather in such out-of-the-way facts and historic tidbits as I could, and which seemed to me to fit into the Library's archives, rather than to be used in book form.

I would so much appreciate your looking this over and giving me something of your expert and valuable criticisms as to how to proceed. If you would care to do so, I shall be glad to send the manuscript either to The Atlantic Monthly Press office or to your home.

Very sincerely yours,

[*Fanny Goldstein*]

Branch Librarian

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TLc. AJA

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[1] Goldstein's manuscript, which took many years to complete, summarized the history of the Old West Church beginning in 1737. It is not extant.

From Ellery Sedgwick 19 February 1946
Boston, Mass.

Dear Miss Goldstein,

I have been out of my office a day or two and write now to thank you for your letter[1] and to say that if I can help you in any way, I should be happy to do so. I ought to add that I have little strength and cannot throw myself into any task with the vigor I once had, and of course you realize that I am entirely out of business of publication. It is six years since I retired, and the world has moved fast and I no longer have the acquaintance which is so necessary in practical advice.

Yours sincerely,

[*signed*] Ellery Sedgwick

TLS. AJA

[1] To Ellery Sedgwick, 14 Feb. 1946.

To Alfred H. Avery[1] 13 March 1946

Mr. Alfred H. Avery
81 Broadway
Cambridge 42, Mass.

Dear Mr. Avery:

I am so glad that at last it has been possible to arrange for you and Rabbi Liebman[2] to meet. As the appointment now stands, it is for Wednesday, March 20, at 3:00 p.m. at the Rabbi's study, Temple Israel Meeting House, Longwood Avenue.

Perhaps you would like to know that Rabbi Liebman is still a young man under forty, yet he is the head of the most important Jewish congregations in New England. He has made a name for himself as a scholar par excellence. Although he is only in Boston about five years, he is known for his work in the field of racial integration throughout the country. He is an ardent Zionist with a greater international point of view.

Since coming to Boston, he has been, I believe, actively affiliated with Boston University, and now is teaching at the Theological Seminary.[3] There has been recently established a joint scholarship fund for him and Bishop Oxmon.[4] I think you will enjoy meeting Rabbi Liebman, and find him to be a strikingly alert and inspiring personality.

In accordance with my telephone conversation, I am herewith enclosing you my copy of the Annual Report of West End Branch Library for the year 1945, which I thought you might like to see in order to get a rounded-out picture of the

prevailing conditions at the Branch. I hope it will be possible for us to get together soon for further discussion. With sincere thanks for your interest, I am

Yours very truly,

[*Fanny Goldstein*]

Branch Librarian

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[1] Alfred Harlow Avery (1886–1957) earned a master's degree in chemistry from Boston University at the age of 20; he later served on B.U.'s board of trustees. A member of the First Methodist Church in Boston, in 1944 he gave two large floor candelabras to Temple Sinai in Brookline, whose rabbi, Beryl Cohon, taught at B.U. The candelabras were "dedicated to better understanding between Judaism and Christianity." The First Methodist Church accommodated three congregations—Italian, English, and Ukrainian—and Avery said "if the Jewish people wanted to come we would manage to make room for them, too." Leo Shapiro, "Gift Reveals Shy Philanthropist," *Daily Boston Globe*, 2 March 1944. After twenty years as an executive for the DuPont Company, he devoted himself to philanthropy, the great extent of which was revealed only after his death. He donated five million dollars during his life, including a gift of $500,000 to B.U. on the occasion of his 50th reunion, which was at the time made anonymously. (The total donations from his entire class that year amounted to $511,000.) He gave scholarships, averaging $500, to more than 2,000 college students and welcomed war refugees and displaced persons into his 14-room home in Malden. A. S. Plotkin, "Modest Avery Gave $5 Million," *Daily Boston Globe,* 29 May 1957.

[2] Joshua Loth Liebman (1907–1948) graduated from high school at the age of fifteen, was ordained a rabbi at twenty-three, and served as Temple Israel's rabbi from 1939 until his fatal heart attack at the age of 41. In 1942, he took over Rabbi Harry Levi's regional broadcasts on Boston's WNAC radio station. He was also known for his sermons on the ABC and CBS national networks. According to Goldstein, Liebman became "something of a new rabbinical rocket bomb." He was a member of Massachusetts Governor Leverett Saltonstall's Commission for Racial and Religious Understanding, and worked with civic and religious leaders and the police to fight religious prejudice and racism in Boston. He taught at the University of Chicago, Boston University, Harvard University, and the Andover-Newton Theological School. He wrote the international bestseller *Peace*

of Mind (New York: Simon & Schuster, 1946), a spiritual guide to healing and forgiveness. "Rabbi Liebman Dead After Heart Attack," *Daily Boston Globe*, 10 June 1948; Dwyer-Ryan, Porter, and Davis, *Becoming American Jews: Temple Israel of Boston*, 87, 91–92.

[3] Boston University School of Theology.

[4] The Oxnam-Liebman Scholarship for the Advancement of Interracial Understanding at Boston University School of Theology was established by Clara and Joseph Ford in 1945 in honor of Bishop G. Bromley Oxnam and Rabbi Liebman. For many years, it was "awarded annually to an outstanding second-year student who plans to specialize in Semitics, social ethics, or philosophy of religion in the senior year." *School of Theology Bulletin, 2005/2007,* available at http://www.bu.edu/nisprod/coursedesc/data/archives/200709251128/www.bu.edu/bulletins/sth/item09.html.

To Joshua Liebman 14 March 1946

Rabbi Joshua Liebman
Temple Israel Meeting House
Longwood Avenue
Boston 15, Mass.

Dear Rabbi Liebman:

This is to definitely confirm the appointment made for you with Mr. Avery for Wednesday, March 20, at 3:00 p.m. at the study at the Meeting House. I have written Mr. Avery to this effect, and I hope it will be possible for you gentlemen to accomplish a great deal in behalf of the matter for which you are needed.

In order to recapitulate, may I remind you that there are several items involved, all centering around the 50th Anniversary observance in 1946 of the

West End Branch Library. First, the acquisition and the presentation of my private collection of Judaica to the Boston Public Library as the "Fanny Goldstein Judaica Book Shelf."

The possible revision and publication of my manuscript on the Old West Church, this manuscript preferably to be published under the imprint of the Boston Public Library rather than a privately subsidized outside printing job.

The formation of a group of people to be known as the "Friends of West End Branch Library."[1] (This is in accordance with a release of the Examining Committee's report.)

If and when these factors can be brought to a point of fruition, then it is my hope to have a large function later in the year to formally record what seems to me a very important 50th Anniversary year.

I sincerely hope you are feeling much better and that you will be able to accomplish a great deal. I am leaving my fate in your hands with the hope that God will bless your deliberations.

Very sincerely yours,

[*Fanny Goldstein*]

Branch Librarian

FG:CC

TLc. AJA

[1] Avery was descended from one of the original families that founded the Old West Church in 1747. Goldstein hoped that he would be instrumental in forming "Friends of the West End Library," a group of residents who would be especially concerned with the needs of the West End Branch. In 1922, the Glen Ellyn (Illinois) Public Library was the first library in the U.S. to establish a "Friends of the Library" group. Wayne A. Wiegand, "United States and Canada," in *A History of Modern Librarianship: Constructing the Heritage of Western Cultures*, eds. Pamela Spence Richards, Wayne A. Wiegand, and Marija Dalbello (Santa Barbara, CA: Libraries Unlimited, an imprint of ABC-CLIO, 2015), 84. Such groups were promoted by the American Library Association, which issued its first guide for organizing them in 1935. *Friends of the Library Groups: Public Library Edition* (Chicago: American Library Assoc., 1935). From 1935 to 1941, around 200 such groups had formed for libraries around the country. Goldstein never obtained permission from Milton Lord, the library director, to form such a group. See *Friends of the Library Groups: Public Library Edition* (Chicago: American Library Assoc., 1941), accessed 18 Feb. 2018, https://babel.hathitrust.org/cgi/pt?id=mdp.39015033909667;view=1up;seq=1; Goldstein, *Annual Report of the West End Branch, 1947*; Goldstein, *Annual Report of the West End Branch, 1950.*

From Frederic G. Melcher[1] 25 March 1946
New York, N.Y.

My dear Miss Goldstein:

I have accepted the chairmanship of a committee to sponsor the fourth annual nation-wide Religious Book Week which is organized and promoted by the National Conference of Christians and Jews, the same organization which sponsored the American Brotherhood campaign last month.

The object of Religious Book Week is to bring to the attention of the average layman books of spiritual value, and the enclosed list has been prepared for that purpose. The dates, May 5–12, are chosen so that Americans of all

religious groups, by cooperating in this project, may symbolize their united opposition to the Nazi philosophy that burned books in Berlin on May 10, 1933.

Will you join me as a member of this committee? No meeting will be called, but as a member you will be asked (1) to further the objectives of this program in your own community, organizations and publications (2) to send me your suggestions and recommendations.

Please let us hear from you speedily. I want your interest and the widespread support that your name will bring.

Faithfully yours,

[*signed*] Frederic G. Melcher

Frederic G. Melcher

TLS. AJA

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[1] Frederic Gershom Melcher (1879–1963) was chairman of the R. R. Bowker Company, and editor and co-editor of *Publishers' Weekly* for 40 years. He began his career as a bookseller, specializing in children's books. In 1919, he co-founded Children's Book Week as a marketing tool and as a way to promote reading among children. In 1922 he founded and personally funded the Newberry award, the first literary award in the world for children's books. In 1937, he founded and funded the Caldecott Medal for children's book illustrators. He was active in his Unitarian church and was a member of the board of directors of the American Unitarian Association. See Leonard S. Marcus, "Make Way for Marketing," *Publishers Weekly*, 17 Dec. 2001, available at https://www.publishersweekly.com/pw/print/20010917/22765-make-way-for-marketing.html; Shannon Maughan, "And the Winner Is . . . ,"*Publishers Weekly*, 2 Dec. 2011, available at https://www.publishersweekly.com/pw/by-topic/childrens/childrens-book-news/article/49729-and-the-winner-is.html; and "Frederic G. Melcher," Harvard Square Library (Unitarian Universalist Digital Library), accessed 11 Feb. 2018, http://www.harvardsquarelibrary.org/biographies/frederic-g-melcher/.

To Frederic G. Melcher 30 April 1946

Mr. Frederic G. Melcher
Publishers' Weekly
62 West 45th Street
New York 19, N. Y.

My dear Mr. Melcher:

I am in receipt of your letter of March 25, which unfortunately has been delayed in answering due to illness and absence from the Library. I note your invitation to serve on your committee for the promotion of National Religious Book Week, which is to be observed simultaneously with the Burning of the Books on May 10.

I have been tremendously interested in this project from its very inception in 1942 under the auspices of the BOSTON HERALD and a special committee.[1]

I regret my inability to cooperate with you at this time, but hope there may be other fields of endeavor in which I can serve you.

Very sincerely yours,

[*Fanny Goldstein*]

Branch Librarian

FG:CC

TLc. AJA

[1] Goldstein's part in the founding of Religious Book Week was described in a letter from her assistant, Nura Globus, to Philip Goodman of the Jewish Book Council (JBC). The JBC had recently become involved with Religious Book Week, and Globus (perhaps at Goldstein's urging) urged Goodman to give Goldstein her due. "As you are well aware, Religious Book Week is a direct outgrowth of Jewish Book Week, with which Miss Goldstein has been so closely connected and identified since its inception. She also mapped the plans for Religious Book Week and presented them at the National Conference of Christians and Jews." Nura Globus to Philip Goodman, 16 April 1945.

From Federic G. Melcher 2 May 1946
New York, N.Y.

Dear Miss Goldstein:

I remember that the Religious Book Week idea, which now seems to have built up a continuing headquarters, was started in Boston, and I think Dr. Diffenbach,[1] as I remember it, worked with you on the plan. There has been a good deal of attention paid to it this year and I think your brainchild is growing up to the point where it is of national usefulness.

I was very glad to be able to help it along. About 90% of the people I asked to serve with me as sponsors have accepted and it made a good list—Catholic, Jewish and Protestant.

Sincerely yours,

[*signed*] Frederic G. Melcher

FGM: SL

TLS. AJA

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[1] Albert Charles Dieffenbach (1876–1963) was a Unitarian minister and editor of the *Christian Register,* which was published weekly in Boston by the American Unitarian Association. He was religion editor of the *Boston Transcript* from 1933 to 1941 and editorial director of the Beacon Press from 1944 to 1947. In 1942 he was treasurer of Boston Religious Book Week's general committee, of which Goldstein was a member. He is the author of *Religious Liberty: The Great American Illusion* (New York: William Morrow, 1927). See "Religious Book Week is Announced"; "Dr. A. C. Dieffenbach, Prominent Unitarian," *Boston Globe,* 8 Oct. 1963.

To Philip Goodman 16 July 1946

Rabbi Philip Goodman
Executive Secretary
Jewish Book Council of America
145 East 32nd Street
New York 1, N. Y.

Dear Rabbi Goodman:

My apologies for not getting the corrected galleys[1] to you today as requested in your Special Delivery letter. Unfortunately, I was tied up the whole week-end with an out-of-town author who came to Boston and who crashed all my plans for several days. I hasten to send you the material corrected. My original front page gave the title, sub-title, and including the quotation from Judah ibn Tibbon.[2] This you have omitted. You have also changed the sub-title.

This changed it a bit. If you are dividing it into two sentences, then you ought to put the article in front of "The Jewish Child's Own Bookshelf" and keep the thought.

You also have taken off my official title and place. Is that to appear elsewhere?[3] I have gone through it rather carefully and accepted the rewriting although I would like you to know that my sensibilities were a bit touched, my similes annihilated by a prosaic substitution of words which may appear better in print but question the maternity of the phrases. I am also, as I told you in person, a bit heart broken at the exclusion of so many titles because you found them out of print. There are forty titles which considerably curtails on the intention of my manuscript. However, if they are reported as out of print by Bloch, we simply must accept the verdict; otherwise, all the changes that I have indicated are self-explanatory and you can go ahead with the printing.

Thank you for taking care of Mr. Presnow and Dr. Edelmann.[4] These are the sort of human interest touches which I am guilty of in my work and the few other scholar librarians bother with. I am seeing the Resnokovs Thursday. This evidently means good-bye until I see them again in South Africa, God willing. He is much improved, and I assume you will see for yourself when they finally leave for New York.

Very sincerely yours,

[*Fanny Goldstein*]

Branch Librarian

FG:CC

TLc. BPL

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[1] The galleys for Fanny Goldstein, "The Jewish Child in Bookland."

[2] Judah ben Saul ibn Tibbon (1120–1190) came from a family of translators and rabbis. He translated philosophical works from Arab into Hebrew and was called the father of Hebrew translators. He wrote a well-known ethical will, *Musar Ab* ("A Father's Admonition").

[3] "The title, sub-title and quotation that you included in your original manuscript do not conform to the typography of the Jewish Book Annual and was therefore omitted. The same applies to the official title." From Philip Goodman, 18 July 1946.

[4] A week earlier, Goldstein sent Goodman copies of two letters that she had received asking for information on Jewish books. She wrote:

> I am taking the liberty of sending you two letters which have come to me this week and which I thought might interest you and you would wish to cooperate by sending these people something.
>
> The letter from Mr. Presnow of Canada particularly interested me, because it is these little humble servants of Israel in small communities who are limited in material and outside contacts that should be aided by institutions with resources at their disposal. . . . Please send him all bibliographies that you have on hand now and can spare. I have already sent him my Judaica and a few other library items which might interest him.
>
> The other letter from Dr. R. Edelmann of the Royal Library in Copenhagen is indicative of my continental points of contact before the war. I was indeed very happy to receive this letter after so many years of silence from Dr. Edelmann and to know that he has at last come through the holocaust. I should so appreciate it if you would also put Dr. Edelmann on your mailing list and send him what material you have available. Better still, perhaps one of the associations interested in serving the cause of devastated libraries might like to send Dr. Edelmann something for his department.

To Philip Goodman, 9 July 1946. Rafael Edelmann was librarian of the Oriental and Jewish departments of the Royal Library in Copenhagen. After the war he advocated for the Danish government's proposal to create, from property confiscated from Jews, a Central Library of Jewish Books in Copenhagen. The proposal was rejected by the leaders of the Jewish Cultural Reconstruction. Herman, *Hashavat Avedah*: A History of Jewish Cultural Reconstruction, Inc., PhD diss., 67–69

From Mosheh Oved 30 December 1946
London, England

My Very Dearest Friend of yore & of ever Fanny Goldstein,

Though I have a million & one things to write to you, yet I shall only write a few. 1) Forgive me for not being in touch with you (inkingly) till now. I have been thinking a great deal of your many kindnesses & of our great friendship. 2) Survived the awful war with a couple of books to my credit.[1] 3) I have been modeling rings since 1940 & they are very successful, real soul-uplifters & strength-givers.[2] 4) Today reading this flogging of British officers in Palestine[3] has caused me real pain. It leads to our ruin there. Oh, it's terrible! 5) I am doing much cultural work here amongst our people. 6) Your calendar 1947 reached me & I thank you very much. 7) May be that I will be in the spring in your America. It will be lovely to see you do you dream of coming to Old England?

I enclose one of my latest stories. Within a year I hope to publish a volume of Visions & Jewels Kind of Stories[4] which you love.

Bless you always

[*signed*] Mosheh Oved

ALS. AJA

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[1] *For the Sake of the Days* (London: Faber and Faber, 1940); *In heyder areyn: in fier zmanim* (London: Narodnicki, 1945).
[2] Oved's animal-shaped silver rings were very popular and remain highly valued. According to an oft-cited story, Oved began modeling animal design rings out of wax while sheltering in the basement of Cameo Corner during the Blitz, to steady his trembling hands. The first ring he made was shaped like a lamb to represent the sacrifice of a client's son during the war. See Collectors Weekly, accessed 2 March 2018, https://www.collectorsweekly.com/stories/157928-moshe-oved-lamb-ring.
[3] On December 29, 1946, the Irgun, a Zionist paramilitary organization, kidnapped and flogged a British Army major and three sergeants in the British Mandate of Palestine in retaliation for the flogging of an Irgun member by British authorities.
[4] Oved published *Di gule-sho a vizye* (*The Time of the Redemption)* in 1950.

From Richard Silver

11 February 1947
Brookline, Mass.

Dear Miss Goldstein,

This letter will perhaps be of some surprise to you, and rightfully so, no doubt. I really do not know where to begin; but here's my problem. I have been chosen the Alumni Advisor for the Alpha Epsilon Pi fraternity[1] at Boston University and it is my responsibility to supervise the activities of the undergraduates of the above mentioned organization.

It is my fervent wish and hope that a library be established at the chapter house, which will be used by the members. Therefore, this request is made of

you because of your longtime interest in the continuance of young American Jewry in the study of Judaism. It is graciously desired that you inform me of the best method to build this library of books on Jewish personages, customs, and history.

Perhaps you know of some people who would be desirous of contributing some books to help start our library. Whatever advice or help you can give will be gratefully and eagerly accepted.

Sincerely yours

[*signed*] Richard Silver

AE∏ Alumni Advisor
Boston University

ALS. AJA

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[1] Alpha Epsilon Pi is an international Jewish fraternity that was founded in 1913 in response to the exclusion of Jews at a New York University fraternity. Its mission is to develop the future leaders of the world's Jewish communities. The Boston University chapter was founded in 1940.

To Philip Goodman 7 May 1947

Rabbi Philip Goodman
Executive Secretary
Jewish Book Council of America
145 East 32nd Street
New York, 16, New York

Dear Rabbi Goodman:

In my letter of April 21st I wrote you that I shall write you "more in detail on l'affaire Mendelssohn when my blood pressure goes down."[1] Although I know that to write you anything at this time on this matter is a wasted gesture, yet I should like this letter to be a matter of truth and record and presented at the next meeting of the Executive Board.

When the announcement arrived stating that a testimonial was to be awarded to the "originator and inspirer" of Jewish Book Week,[2] I was frankly both shocked and surprised. When testimonials which should be indicative of truth and merit are handed out so generously, these testimonials are likely to decrease in value as they multiply. I have no desire to further prolong a matter to the point of where it may become ridiculous, malignant, or unbecoming for ~~the~~ ladies and gentlemen to participate in. Distortions, misnamed "truths" have already been spread abroad. Deliberate, insidious, malicious comments have already been sufficiently circularized to jeopardize my fair claim to the founding

of Jewish Book Week and labor in its growth and development. That is not cricket![3]

Strange as it may seem, after much reflection, I am no longer angry. I am, instead over-whelmed with pity for a man supposedly trained as a rabbi to walk humbly with his God;[4]—that a man trained to lead others and to interpret ethics and understanding, should so fail in his own behavior pattern. A man who can be so filled with pomp and arrogance and self-inflation so that he has to behave in a manner that would challenge and jeopardize the labors of another in Israel's cause needs pity more than truth or logic.

If the gentleman in question needs a testimonial for his terrestrial happiness, by all means let him have it. It would be a pity to deprive him of it. But in as much as you have already awarded a testimonial to me as the "Founder,"[5] I do not see how you possibly can award another testimonial, as the "originator and inspirer." It is a contradiction of terms and gestures, for the words are synonymous. If he claims and as it appears in print that I myself gave him credit years ago, the statement is true.[6] That statement, however, was made in a sense of spiritual values, and self-abnegation. In a letter to Mr. Maurice Jacobs, October 14, 1941, I wrote him as follows: "I did give Rabbi Mendelssohn credit in print three years later and several years after; because I thought in my

maiden innocence that a Jewish Book Week under the sponsorship of a Rabbi would incite American Jewry to greater action. I found, however, that I was merely padding Rabbi Mendelssohn's glory, that he was willing to take the credit and did nothing these many years. Then I came out of my shell."

I was at that time very naive and believed that if a Rabbi headed the movement, and I put my forces behind him that would assure greater success. That was an error of judgement on my part due to the lack of experience with Rabbis at large at that time. When no help came from the gentleman for the promotion of the idea other than wind,[7] I decided that I had better come forward as the true leader in my own project.

Time and subsequent events have taught me. From then on, I labored almost alone for the cause of the Jewish book until it was taken over by Dr. Mordecai Soltes of the J.W.B.[8] and has since become the Jewish Book Council of America.

To me at this time, it matters little who has a testimonial, or who is lacking a testimonial, or who may claim one in the future, for ideas in connotation with the idea. It is a fait accompli.

I do lay claim to the planting of the initial idea. I do lay claim to watering, diligently nursing it, bringing it into flower and fruition for a period of twenty

years. “The harvest is now rich enough to share with all those who wish to plant and harvest.”

I simply give you this as a matter of record. I bear nobody involved any ill-will. I have pity only for those who lack understanding, who lack wisdom, and who lack charity in their hearts.

Very sincerely yours,

[*signed*] Fanny Goldstein

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West End Branch
131 Cambridge Street
Boston, 14, Mass.

FG/fw

TLS. CJH

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[1] In a postscript to a letter responding to Goodman’s letter of April 18th, Goldstein said she would answer his other letter, about the “l’affaire Mendelsohn, when my blood pressure goes down.” To Philip Goodman, 21 April 1947.

[2] The Jewish Book Council made the decision to honor Mendelsohn in late January or early February of 1947, following its investigation into Jewish Book Week’s history, which had been requested by Mendelsohn. Solomon Grayzel, an editor at the Jewish Publication Society and a member of the Jewish Book Council’s executive committee, wrote to Mendelsohn informing him of the award. “You raised a question a few months ago which has been bothering us of the Executive Committee of the Book Council ever since. I am glad to tell you that at its last meeting, the Committee decided to make public announcement of you as the ‘originator and inspirer of Jewish Book Week on a national scale.’ We should like to do this at our annual meeting which takes place in May. I think we can do so without detracting from Fanny Goldstein’s contribution to the development of the Jewish Book Week idea.” From Solomon Grayzel to S. Felix Mendelsohn, n.d.

[3] **not cricket:** not acting fairly.
[4] "And what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" Micah 6:8 (*New Oxford Annotated Bible*).
[5] On May 22, 1946, at a ceremony marking the twentieth anniversary of Jewish Book Week, the Jewish Book Council honored Goldstein as the founder of Jewish Book Week, commending her "for her unparalleled activity in the dissemination of Jewish Books. Out of her great love for books, in the midst of which she spent her life, came the idea of Jewish Book Week." "Dr. Mordecai Soltes, executive director of Yeshiva College, a former president of the council now serving as an honorary president, presented an illumined parchment scroll to Miss Fanny Goldstein, also an honorary president of the council, as founder of Jewish Book Week." "Jewish Book Week Held: Miss Fanny Goldstein, Founder, Honored at Meeting Here," *NYT*, 23 May 1946.
[6] In an article written by Goldstein in 1940, she credited Mendelsohn as the founder of Jewish Book Week. See "Introduction" to present volume.
[7] **wind:** empty talk.
[8] Jewish Welfare Board.

To Friderike Zweig[1] 23 October 1947

Dear Mrs. Zweig,

I have just returned to the Library after my holiday in New York, where I went after my Stamford visit. I am writing to tell you that it was indeed a pleasure to meet you and to have tea at your home. I am indebted to our mutual friend, Rachel Baker,[2] for having brought us together with the hope that this may be the beginning of many happy hours.

Thank you for the joy and the privilege and please remember that when you come to Boston it will give me much joy to greet you in my own city.

Very sincerely yours,

[*Fanny Goldstein*]

Mrs. Frederike Zweig
288 Ocean Drive West
Stamford, Conn.

TLc. AJA

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[1] Friderike Maria Zweig (1882–1971) was a novelist, essayist, and translator who worked for intercultural understanding and world peace. She escaped Austria in 1940 and lived in New York City for two years before settling in Connecticut. She was married to the writer Stefan Zweig from 1920 until their divorce in 1939 and aided him in his work "by helping in research, translating quotations from foreign languages, reading books sent to him, making excerpts from them, and finally writing letters of acknowledgment in his name." Friderike Zweig, *Married to Stefan Zweig,* translated from the German by Erna McArthur (Plunkett Lake Press, 2012), Kindle location 2171 of 6134. She founded the Sazlburg group of the International Women's League for Peace and Freedom. In New York, she co-founded the American-European Friendship Association in 1943, which provided opportunities for scholars, artists, and students in the US and Europe; and she founded the Writers Service Center, a literary agency that served European refugees. She wrote the novels *Ruf der Hiemat* (1914) and *Vögelchen* (1919); a biography, *Louis Pasteur* (1939); a memoir, *Zweig* (1948); a collection of essays on great figures of the middle ages, *Wunder und Zeichen* (1949); and a volume of essays finished just before her death, *Greatness Revisited,* edited by Harry Zohn (1972). See Harry Zohn, "Friderike Maria Zweig at Seventy," *Books Abroad* 27, no. 1 (1953): 39; Rene Fuelop-Miller, "It Ended in Despair: Review of *Stefan and Friderike Zweig, Their Correspondence, 1912–1942,*" *NYTimes,* 14 Nov. 1954; Obituary, *NYTimes,* 20 Jan. 1971; Robert Rie, "Reviewed Work: *Friderike Maria Zweig: Greatness Revisited,*" *Modern Austrian Literature* 5, no. 1/2 (1972): 154–157; Helen Epstein, introduction to Friderike Zweig, *Married to Stefan Zweig.*

[2] Rachel Baker (b. 1904) was a member of the National Committee for Jewish Book Week. See "Minutes of the Annual Meeting of the National Committee, May 22, 1946." She wrote biographies for children; her books include *The First Woman Doctor: The Story of Elizabeth Blackwell, M.D.* (1944); *Chaim Weizmann, Builder of a Nation* (1950); and *Angel of Mercy: The Story of Dorothy Lynde Dix* (1955). On May 18, 1946, upon the publication of Baker's book *Dr. Morton: Pioneer in the Use of Ether,* Goldstein hosted a reception and tea for her at the West End Branch in collaboration with Massachusetts General Hospital. Goldstein, *Annual Report of West End Branch, 1946.* Baker lived in Stamford, Connecticut, as did Friderike Zweig. Soon after the meeting recalled in this letter, Baker wrote to the editor of the *Boston Globe* on the occasion of Goldstein's 25th anniversary as librarian of the West End Branch Library, praising Goldstein for her accomplishments, including

building a Judaica collection, hosting interfaith parties, and starting Jewish Book Week. See Rachel Baker, "Tribute to a Librarian," *Daily Boston Globe,* 29 Oct. 1947.

To Philip Goodman 6 November 1947

Rabbi Philip Goodman
Executive Secretary
Jewish Book Council of America
145 East 32nd Street
New York, 16, New York

Dear Rabbi Goodman:

I beg to acknowledge with thanks the material which you so generously sent me to use for Jewish Book Week promotion. I am particularly grateful to you for the extra copies of my reprint, "The Jewish Child".[1]

Do you remember, however, that I asked if it would be possible for you to present me with some copies of the 1947–48 Annual to use in my non-Jewish good will work. It is not likely that the Boston sponsors this year will be as far reaching in their Jewish Book Week promotion as the older ones were in the past. At any rate, I am watching with much interest to see what they will do. I am merely serving the part of Consultant, and not behind the scenes as labor and puppet master. It is all very interesting to see.

If you can without a twinge of conscience send me the annuals, I shall certainly put them to good use as I do not feel that I can spend my own personal

money at this particular time for such work. I assume that as a member of the National Committee a copy will come to me personally.

May I also at this time say "thank you" for your invitation to attend the Bar Mitzvah reception of your young son. It was indeed a pleasure to visit your home, to meet your charming wife and family. May I add my blessings to all those which the young man has doubtless received for a happy, healthy, auspicious, and successful life.

Very Sincerely yours,

[*Fanny Goldstein*]

BRANCH LIBRARIAN
West End Branch

P.S. Did you perchance see the enclosed editorial which appeared in the Jewish Advocate.[2]

TLc. BPL

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[1] Goldstein's "The Jewish Child in Bookland: A Selected Bibliography of Juveniles for the Jewish Child's Own Bookshelf" was published in the most recent *Jewish Book Annual*.
[2] Goodman had already seen the editorial. "I received a clipping from the 'Jewish Advocate' of Boston of the editorial on your Silver Anniversary with the Boston Public Library. I should like to take this opportunity of extending to you my sincere congratulations on this occasion." From Philip Goodman, 6 November 1947. The editorial paid tribute to Goldstein on her twenty-fifth anniversary as "head of the library which she has made known to scholars and writers all over America and in many parts of the world," declaring:

> In this beautiful library, which was once a church, she has built an outstanding collection of Judaica. Here she began humbly the first exhibit of American-Jewish books, and from this effort, as she corresponded with other libraries throughout the country, grew in time the commemorative movement to honor American-Jewish culture, first known as Jewish Book Week and now celebrated by libraries and social centers throughout the country as Jewish Book Month.

A Silver Anniversary," *Jewish Advocate,* 23 Oct. 1947. The editorial also praised Goldstein for her interfaith parties, her support of people who try to achieve creatively, and the help she provides to "unknowns" and "indigent scholars."

To Philip Goodman 1 December 1947

Rabbi Philip Goodman
Executive Secretary
Jewish Book Council of America
145 East 32nd Street
New York, 16, New York

Dear Rabbi Goodman:

I am in receipt of the call to the members of the Executive Board, dated November 25th, for a meeting on December 3rd. I understand that there are a number of important matters on the agenda for consideration and that a discussion on the future of the Jewish Book Annual will take place at that time. I regret that it is not possible for me to attend this meeting, because there are a number of things, that I should like to join in on, with all due modesty, from the point of actual experience.

I note the card which has gone out with the Annuals asking for evaluations of the Annual, based on certain questions. I am answering these questions in the body of this letter as follows:

Do you find the Jewish Book Annual of Value?

Yes.

Do you use the English, Hebrew or Yiddish Sections?

I personally use the English section, but place the trilingual volumes in the hands of others who can benefit from those languages.

Which articles have you found of most interest?

The three feature articles, actually dealing with summaries of the books by Dr. Bloch,[1] Jacob Kabakoff,[2] and Yudel Mark.[3]

What suggestions can you offer for the improvement of the Annual?

To continue to issue the Annual in tri-lingual form. To list the suggested anniversaries to be observed during the current year in the Annual issued the previous year in order

that people may have the information and prepare to observe them.

It seems to me, personally, an error of judgement to have split the Annuals up this year. It carries with it much more weight and dignity in its earlier tri-lingual form.[4] Even if the person can not read fluently, he at least becomes aware of this gesture of cultural language integration. It has taken us so long to accomplish this harmony, that it is a pity to break it up even though the budget may dictate it at this time.

I want to urge the necessity for giving anniversaries that lend themselves for literary and book emphasis early releases. If possible, perhaps the list of anniversaries can be published in the Annual a year ahead. Otherwise, they are post-useful, and do not serve the purpose. I talk now, as a Librarian who is accustomed to utilize every possible topic and carry it out with books. As an illustration, you may be interested to know that I was practically the only Librarian in this vicinity to feature the Royal Wedding of Princess Elizabeth and Prince Philip.[5] Not so much that I am pro-British, but on the assumption that all the world loves a lover,[6] and that the event carried with it spectacular interest and that it gave us an occasion to circulate books of English interest that have been subjected to the literary malady known to us as sit-itus. In other words,

dust collectors on the book shelves. I tell you this little anecdote, because it has an aftermath. The British Consulate in Boston sent for my exhibit and now it is being used at a theater that is exhibiting the film of the Royal Wedding. Now to paraphrase our good friend Shakespeare, you see how far a little imagination, plus human interest throws its joy into an apathetic world.[7]

Did I say joy? Well, I want to come back for the next item, which does not carry with it any semblance of joy. I do not make it as a criticism. I rather ask a question.

I have been reading the report in the printed Annual of the Jewish Book Council for the year just closing. Page 94 gives some space to a summary of the Annual Meeting. In this summary, the fact is stressed that a citation was awarded to a certain gentleman on May 28th, 1947.[8] Why was it necessary to include this fact in this year's Annual, and to over look a similar fact of a citation awarded by the same Council to a lady in May of 1946? What is sauce for the gander is just as juicy sauce for the goose.[9] I trust that I may have a logical explanation by those responsible for printing the Annual, by a correction of this omission that will be equitable with the facts involved. Do I make myself clear? I am not by instinct, a fault finding person, but certain gestures do appear to be a bit queer,[10] judged by the outside. Will you please call this fact to the attention of

the Board Meeting and ask them for some form of redress as it relates itself to my role of relationship to the Jewish Book Council of America.[11] Thank you very much.

Very sincerely yours,

[*Fanny Goldstein*]

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131 Cambridge St.
Boston, 14, Mass.

P. S. In the event that Dr. Bloch decides not to do the survey of the English books for the next Annual ask him to please let me be his shadow and take over the task.[12]

TLc. BPL

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[1] Joshua Bloch, "The Year's Bookshelf: A Survey of American Jewish Books in English for 1946–47," *Jewish Book Annua*l, vol. 6 (1947–1948) (New York: Jewish Book Council of America, 1947), 3–42.
[2] Jacob Kabakoff, "Among the Recent Hebrew Books," *Jewish Book Annual,* vol. 6 (1947–1948), 43–52.
[3] Yudel Mark, "Among the Recent Yiddish Books," *Jewish Book Annual*, vol. 6 (1947–1948), 53–63.
[4] The *Jewish Book Annual* was published in a tri-lingual format from volume 1 (1942–1943) to volume 5 (1946–1947).
[5] Princess Elizabeth and Philip, Duke of Edinburgh, were married on November 20, 1947.
[6] "All the world loves a lover" is attributed to Ralph Waldo Emerson.
[7] "Such tricks hath strong imagination, / That if it would but apprehend some joy, / It comprehends some bringer of that joy; / Or in the night, imagining some fear / How easy is a bush supposed a bear!" *A Midsummer Night's Dream*, Act V, Scene 1.

[8] "Dr. Mordecai Soltes, executive director of Yeshiva University, and an honorary president of the Jewish Book Council, presented a citation on its behalf to Rabbi Mendelsohn. The testimonial recalled that he 'was the originator of Jewish Book Week in 1927 on a national scale,' and noted that he 'inspired the efforts to enlarge and increase Jewish Book Week activities.'" Philip Goodman, "The Jewish Book Council of America in 5707 (1946–47)," *Jewish Book Annual*, vol. 6 (1947–1948), 89–94, 94.
[9] **what's sauce for the goose is sauce for the gander:** what's good for one person is also good for another. Goldstein was probably also implying that what is given to men should also be given to women.
[10] **queer:** odd; questionable.
[11] There was no mention of Goldstein's citation in the next annual. A citation given to Maurice Jacobs for his service to Jewish literature, given at the Jewish Book Council's 1948 meeting, was noted. Philip Goodman, "The Jewish Book Council of America in 5708 (1947–48)," *Jewish Book Annual*, vol. 7 (1948–1949), 109–113, 113.
[12] Bloch did write the survey of English books in the next *Annual.* Joshua Bloch, "The Year's Bookshelf: A Survey of American Jewish Books in English for 1947–48," *Jewish Book Annual*, vol. 7 (1948–1949), 3–49.

To Philip Goodman 1 December 1947

Rabbi Philip Goodman
Executive Secretary
Jewish Book Council of America
145 East 32nd Street
New York, 16, New York

Dear Rabbi Goodman:

I am so ashamed for not having answered both of your letters of November the 6th, and November the 12th, which I am doing jointly at this time.

Thank you very much for your warm greetings on the occasion of my Silver Jubilee as Librarian of the West End Branch Library. Yes, twenty-five years is a long time, by which to measure service.[1] In witness, whereof, I only say this,

that I have given the best that I have in me to give, and I trust that somewhere, sometime, I have left an imprint for good in the lives of those that it has been my privilege to touch. I am grateful to all my friends who rallied to make the event a memorable one for me.

Now, thank you very much for the 100 copies of my reprint of the JEWISH CHILD IN BOOKLAND, which you were good enough to send me at my request. Also, for your generosity in sending me the twenty-five copies of the English section of the current Annual. All of these things have been put to very good use. Thank you also for the bound copy of the Annual, which came to me as a member of the National Committee.

Mr. Shlomo Marenof,[2] who supposedly heads the Jewish Book Month activities in Boston this year instead of Fanny Goldstein, was good enough to contribute twelve bound copies as a gift to the Boston Public Library and its Branches serving Jewish constituencies, so between and betwixt, I managed to spread something around, especially to my non-Jewish correspondents.

A large package is just in process of being assembled to go the Vatican so you can see what a promoter of Good Will I am.[3]

It was a great joy to visit at your home on the occasion of your son's Bar Mitzvah. Both Mrs. Baker[4] and I had a lovely time. We were delighted with your

charming wife and your children and the other members of the immediate family.

I hope that sometime a comparable occasion may present itself for you to visit my home in Boston.

I am going to try and clear my conscience at the first possible moment and write a long letter to the Resnekovs. I mailed them a package of Jewish Book Month and Children's Book Week material last week, which called for several pence of Uncle Sam's postage.[5]

With best wishes, I am,

Very sincerely yours,

[*Fanny Goldstein*]

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[1] "These twenty-five years of service of yours have made a definite mark in American Jewish cultural life. I hope that we will all celebrate your Golden Anniversary." From Philip Goodman, 6 Nov. 1947.
[2] Shlomo Marenof (1902–1978) was director of the Department of Adult Education and Youth Activities of the Bureau of Jewish Education, professor of Hebrew language and literature at Brandeis University, and dean of the College of Jewish Studies in Detroit.

[3] In February 1947, Goldstein had resumed sending material to the Vatican, writing: "Some years ago, prior to the World War, I sent you some material pertaining to the observance of Jewish Book Week in America and other miscellaneous items, which you were good enough to say, were worthy of accession in the Vatican Library. Now through the grace of God, the war is over, and international goodwill relations will be resumed. I, therefore, take the privilege of sending you, at this time, under separate cover, two packages of miscellaneous items in re Jewish and Catholic Book Week plus other things." To Librarian, Biblioteca Apostolica Vaticana, 11 Feb. 1947.
[4] Rachel Baker.
[5] The Resnikovs lived in South Africa.

To Friderike Zweig 6 December 1947

Mrs. Frederike Zweig
288 Ocean Drive West
Stamford, Conn.

Dear Mrs. Zweig:

I am herewith enclosing you an excerpt from a letter which is self-explanatory.

> "The shipping department has a copy of STARS AND SAND[1] all ready to be sent to Mrs. Martha Vierkandt, as you had directed.[2] At the post office, however, they were told that no shipment could be made to the Russian Zone of Germany. Since neither they nor we knew whether this is in the Russian Zone, I am turning to you for help. If it is in the American or British Zones, we can go ahead with the shipment."

Do you perchance know and let me know what zone Mrs. Vierkandt lives in in order that we may rush the copy of the book STARS AND SAND to her as I wrote you.[3]

With pre-Christmas greetings, I am,

Very sincerely yours,

[*Fanny Goldstein*]

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[1] *Stars and Sand: Jewish Notes by Non-Jewish Notables* (1943) is the second book edited by Joseph L. Baron containing stories, writings, and quotations that cast the Jews in a positive light; the first is *Candles in the Night: Jewish Tales by Gentile Authors* (1940). Both volumes were published by The Jewish Publication Society of America. Baron's objective in publishing the books was "to help strengthen the morale of the Jew and deepen the appreciation of the non-Jew at a time when mutual understanding and friendship between peoples are needed so urgently." Baron, *Stars and Sand,* xv. Baron (1894–1960) was rabbi at Temple Emau-El in Milwaukee from 1926 to 1960 and helped establish Reform congregations in many Wisconsin towns.

[2] Zweig asked Goldstein if she could send a copy of *Stars and Sand* to Vierkandt, a friend of Zweig living in Berlin. Goldstein wrote Zweig that she had sent the book to Vierkandt and that it was donated by the local rabbinical association. "This volume is a Good Will donation from The Boston Rabbinical Association, to whom I presented the idea of giving the volume to your friend in order that others might benefit from having it as a permanent gift in the vicinity." To Zweig, 25 Nov. 1947.

[3] "So sorry that I cause so much trouble. I do not see any sign of Russian Zone but it might be that Mrs. Vierkandt's address has to be classified this way. So I think it is better to send the book to a friend of mine Miss Leni Cahn . . . . She is Chief Emigr. Officer in

Berlin and is sometimes weekends with Mrs. Vierkandt and will give it to her." From Friderike Zweig, 16 Dec. 1947.

From Gertrude Hartman[1] 5 March 1948
New York, N.Y.

My dear Miss Goldstein:

Miss Patee,[2] of Macmillan's, has sent me your comments on the ms. In Bible Days.[3] I want to thank you for the very careful, thoughtful, and thorough work you did on it.[4] Your suggestions are most helpful and I concur with almost every one of them. I am sorry for the number of careless errors that crept in (especially calling the Jordan River the Nile!) Some of these I caught up on my own copy after I had sent the other copy to Miss Patee.

I am now hard at work on the revision. You spoke of the Old Testament accounts as not taking advantage of the drama and the part about the creation of the world as lacking in a sense of awe. I should like so much to improve these parts, and also the section on the Prophets. I should also like to make all parts of the Old Testament so that boys and girls of Jewish faith will find it of value.

Just now I seem to be lacking in ideas as to how I can do this. I have exhausted all the sources I know about and I am wondering whether in your explorations of books in this field—either juvenile or for grown ups—you know

of some books which might be helpful in giving me inspiration. I do want to make a good book, one that will help to break down barriers between Christians and Jews. In the terrible times through which we are living I feel, as I know you do, that those of us who are in any way connected with the next generation, must do what we can to give them greater understanding and wisdom than our generation has.

I do not mean to trespass upon your time, as I know you are a very busy person, but I should indeed appreciate any helpful suggestions in the way of books. I should especially like those written from the Jewish point of view.

Again thanking you for your kindness in making helpful comments on the book, I am,

Sincerely yours,

[*signed*] Gertrude Hartman

P.S. About the ending: I am a bit troubled. In the introduction I stated the theme—that in Palestine arose two of the world's great religions which were to influence the lives of people all over the world in later times.

In the body of the book I gave an exposition of those two religions

(summary)

(underneath the concrete stories)—and at the end^ it seems to me I have to show

how both those religions spread beyond the boundaries of Palestine in ancient times, and have flourished since that time down to our own day. Does this not seem right to you—or ~~can~~ do you feel that some other treatment is better?

dealing with
The book is really one of my series of ^ historic backgrounds, in which I have tried to bring out the contributions of various peoples and nations to the civilization we of today have inherited. Of course it is also a Bible book, as the life of the Hebrews was so closely bound up with their religion.

ALS. AJA

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[1] Gertrude Hartman (1876–1955) was a writer and educator. Her books on education include *The Child and His School: An Interpretation of Elementary Education as a Social Process* (1922) and *Creative Expression Through Literature* (1928); her children's books include *The Making of a Democracy* (1940); *Builders of the Old World* (1946); and *America, Land of Freedom* (1952). She was editor of the quarterly review *Progressive Education*, published by the Progressive Education Association.

[2] Doris S. Patee (b. 1897) was editor of children's books at Macmillan Publishing from 1929 to 1959.

[3] Gertrude Hartman, *In Bible Days* (New York: Macmillan, 1948).

[4] Goldstein reviewed the manuscript at Patee's request: "IN BIBLE DAYS is supposed to be a historical picture, using the Bible as a background. That means that it becomes something of a history of the Hebrew people. We feel that it is a new way and an interesting angle of approach for material that has been treated entirely from the religious point of view in most books. I would be very glad to know what you think of the presentation and to have any comments or suggestions you have about it. Naturally we expect this to be a paid report for I would not want to ask you to take the time for it otherwise." From Doris S. Patee, 23 Jan. 1948. Goldstein replied that she would be happy to critique the manuscript, and thanked Patee for thinking of her. To Doris S. Patee, 26 Jan. 1948.

To Gertrude Hartman 12 March 1948

Miss Gertrude Hartman
The Barbizon
Lexington Avenue at 63rd St.
New York, N.Y.

Dear Miss Hartman:

I beg to acknowledge your letter of March 5th, in re my comments to Miss Patee on your manuscript, IN BIBLE DAYS. I am so glad that you feel that I did give the manuscript a careful reading and that you consider my suggestions helpful.

Although there are not a great many variations in the editions, it would be better to use the Jewish Publication Society edition[1] when you are dealing with the OLD TESTAMENT parts. That in itself would make it more acceptable for the Jewish reader.

I appreciate your desire to write a book which "will help to break down barriers between Christians and Jews". God knows that such books are a crying need. That is why I suggested that you rewrite the section on the Crucifixion, because in its present form, it is a bit inflammatory and contrary to what the Text Book Commission[2] is trying to do with juvenile literature. They are trying to delete such passages as might throw the guilt of the Crucifixion on the Jews.

Your introduction is better than your ending and I am sure if you mull over the two a bit more you will be able to produce an ending that will be more in accordance with your aims.

As for my suggesting some books that might help you, perhaps Solis-Cohen's PATHWAYS THROUGH THE BIBLE[3] which is also a more modern retelling of the OLD TESTAMENT and Dr. Solomon Grayzel's latest HISTORY OF THE JEWISH PEOPLE[4] which has a useful bibliography might be of help to you. You will find Ginzberg's LEGENDS OF THE JEWS[5] a fascinating store house of interesting material pertaining to characters and events in the OLD TESTAMENT.

My suggestion to you, however, would be to go to the Jewish Theological Seminary and ask to see Miss Cleban.[6] She is the Secretary to Dr. Alexander Marx,[7] the Librarian. Tell her that I sent you to her, especially with the hope that she could give you some personal attention. I am sure that they should prove very helpful to you and you will have access to all the books that they suggest there.

I hope that you will have the best of luck in completing the manuscript and do let me know of the progress you make, because I shall be interested to know.

Very sincerely yours,

[*Fanny Goldstein*]

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[1] *The Holy Scriptures According to the Masoretic Text: A New Translation* (with the aid of previous versions and with constant consultation of Jewish authorities), (Philadelphia: Jewish Publication Society of America, 1917).

[2] The Textbook Commission to Eliminate Anti-Semitic Statements from American Textbooks. The commission's declaration of principles and purposes stated, in part:

> It is not the purpose of the Textbook Commission to enter into the realm of theological disputation, but to speak a word of counsel to those responsible in any way for the injection of suggestive and provocative statements in books used for the teaching of democratic youth. A democracy which permits any group of its people to be educated in hatred against any other group puts itself in serious danger. The very heart and soul of democracy is the love of its people for one another.

"Inter-denominational Committee Formed to Purge Anti-Semitic Statements from Textbooks," JTA, 2 Dec. 1942. More than 1,000 Protestant ministers, bishops, and presidents of theological seminaries endorsed the work of the Textbook Commission and committed themselves to removing anti-Semitic references from religious teachings and textbooks. "Over 1,000 Protestant Clergymen Pledge Removal of Anti-Semitism from Textbooks," JTA, 2 July 1943.

[3] Mortimer J. Cohen, *Pathways Through the Bible* (Philadelphia: Jewish Publication Society of America, 1946). (Goldstein confused Mortimer Cohen with Solomon Solis-Cohen, a translator, a founder of the Jewish Theological Seminary of America, and a JPS trustee.) The third edition, updated and revised by David D. S. Stein, was published in 2002.

[4] Solomon Grayzel, *A History of the Jews from the Babylonian Exile to the End of World War II* (Philadelphia: Jewish Publication Society of America, 1948). A revised edition, covering the period up to the establishment of the State of Israel, was published in 1968.

[5] Louis Ginzberg, *Legends of the Jews* (Philadelphia: Jewish Publication Society of America, 1909). Considered a classic of Jewish literature, it was reissued by the Jewish Publication Society in 2003.
[6] Anna Kleban.
[7] Alexander Marx (1878–1953) was director of libraries and a professor of history at the Jewish Theological Seminary of America for 50 years. He co-authored, with Max L. Margolis, *A History of the Jewish People,* which was published by the Jewish Publication Society in 1927. At the time, he knew more about Jewish history than any other American Jewish scholar. Sarna, *JPS: The Americanization of Jewish Culture,* 161–163. Marx's *Essays in Jewish Biography* was published in 1947, also by JPS. He joined the National Committee for Jewish Book Week when it was first formed. "I wish to say that it will give me pleasure to serve as a member of the National Committee for the purpose of sponsoring the observance of Jewish Book Week." From Alexander Marx, 22 March 1940.

From Joseph Marcus[1] 13 April 1948
Roxbury, Mass.

Dear Miss Goldstein:

Your visit to our Library with Miss Globus[2] has helped immeasurably to clear our vision of the Library as it is and as it should be. Your lucid analysis of the situation, and your calm, expert advice have already helped to alleviate the crisis and to set us on the road to search for the cure.

In the name of Dean Silberschlag,[3] as well as in my own and Miss Newman's, I express to you and to Miss Globus our great indebtedness. If the Hebrew Teachers College Library will contribute to the cultural Jewish life of Boston, you will have a share therein.

Yours truly,

[*signed*] Joseph Marcus

Joseph Marcus

Librarian

TLS. AJA

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[1] Joseph Marcus (1897–1977) was a scholar, rabbi, and librarian. In 1946 he became librarian and instructor in medieval Hebrew literature at Hebrew Teachers College (now Hebrew College). In 1963 he moved to Israel and became librarian at Mossad haRav Kook, a publishing house in Jerusalem. Raymond P. Scheindlin, "Marcus, Joseph," *Encyclopaedia Judaica* 2nd ed., vol. 13, 514

[2] Nura Globus, Goldstein's assistant.

[3] Eisig Silberschlag (1903–1988) joined the faculty of Hebrew Teachers College in 1944. He was named dean in 1947, and his title was changed to president in 1968. After retiring from the college in 1970, he taught Judaic studies at the University of Texas in Austin. "Eisig Silberschlag, 85, Hebrew College Chief," *NYT*, 6 Oct. 1988.

To Max Grossman[1] 3 June 1948

Prof. Max Grossman
Brandeis University
Office of the Provost
262 Washington Street
Boston, 8, Mass.

Dear Prof. Grossman:

Thank you very much for sending me the Bulletin of the Brandeis University. We are very glad indeed to have this item handy for ready reference at the Library.

I have noticed in the newspapers that you are scheduled to hold your coming-out party dinner for the University on June 13th.[2] I rejoice with you in this achievement and happy occasion. It would have been a joy to attend it, but unfortunately, I shall be attending the American Library Association conference at Atlantic City during that week. However, my best wishes go to you for the success of the University and please record me as one of its warmest friends, ready to serve on command.

Very sincerely yours,

[*Fanny Goldstein*]

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[1] Max R. Gossman (c. 1904–1990) reported for newspapers in Boston and in Pawtucket, Rhode Island from 1926 to 1944. Until 1947, he also taught journalism and was chairman of the journalism department at Boston University, from which he received his undergraduate degree. He was named the provost of Brandeis University in June 1947 and served for a year; he was the university's first faculty appointee. Grossman was a writer and editor for the Civic Education Project in Cambridge, Massachusetts from 1948 to 1951. For the next 19 years, he worked in the Foreign Service for the U.S. Information Agency as a public and cultural affairs officer. See "Brandeis University Names Provost; Will Head Institution Until Appointment of President," JTA, 5 June 1947; Obituary, *Washington Post*, 17 Aug. 1990.

[2] The dinner was held on June 14, 1948 at the Hotel Statler (now the Boston Park Plaza). The first class of students entered Brandeis University in the fall of 1948. "Brandeis to Strive for Highest Standards," *Daily Boston Globe*, 15 June 1948.

To Henry Penn[1] 18 November 1948

Mr. Henry Penn
Penn, the Florist
124 Tremont Street
Boston, 8, Mass.

Dear Mr. Penn:

I have just heard that you are observing your Golden Jubilee as a lover of flowers. You are to be congratulated for originating the phrase "Say it with flowers",[2] which has brought so much joy into the lives of countless people. May I in my small way, pay tribute to you on this auspicious occasion of your Golden Jubilee and tender my congratulations and felicitations upon your achievements. May you have many more happy years of service and scatter God's floral emblems of beauty and joy to mankind.

Very sincerely yours,

[*Fanny Goldstein*]

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[1] Henry Penn (1877–1968) sold flowers as a child in the North End, opened his own floral business when he was 19 years old, and became a well-known florist with over 30 employees. Active in the Jewish community, he was president of Temple Ohabei Shalom in Brookline; founder and first president of the temple's brotherhood, then one of the largest such groups in the country; treasurer of the Bureau of Jewish Education; and vice-president of Associated Jewish Philanthropies. See, "Rites for Henry Penn, 91, Jewish Community Pioneer," *Jewish Advocate*, 1 Aug. 1968; Obituary, *Boston Globe*, 31 July 1968.

[2] The slogan came about when Penn was having a drink with an adman named Major Patrick F. O'Keefe in a Boston bar. They were trying to come up with a good slogan for the national campaign to promote flower sales launched by the Society of American Florists, of which Penn had been a past president. See William A. Clough, "He Started the Slogan 'Say It With Flowers,'" *The Rotarian* (June 1949), 19; "The story behind . . .," *Changing Times, The Kiplinger Magazine* (Sept. 1960), 32.

From Alice Stone Blackwell 27 December 1948
Cambridge, Mass.

Dear Miss Goldstein

Many thanks for the wonderful basket that you and Freda have sent me. My Armenian God son also sent me a box containing many fine eatables, but he didn't know that I am a vegetarian and most of them were things I cannot eat. You and Freda did not make that mistake. It is a truly astonishing variety of good things that you have got together. They will give me pleasure and nourishment—for a long time to come. Many many thanks and best wishes for a happy New Year. I am writing my thanks also to Freda.

Yours gratefully

[*signed*] Alice Stone Blackwell

(91 years young)[1]

HLSr. AJA

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[1] This was the last letter that Blackwell wrote to Goldstein. Blackwell died on March 15, 1950.

To Henry Penn 25 April 1949

Mr. Henry Penn
Penn The Florist
124 Tremont Street
Boston, 8, Mass.

Dear Mr. Penn:

You are a gracious and most generous person. What a happy surprise the box of American Beauty Roses which I received today was. It was my pleasure and privilege to be nominated as the Woman of the Week over Station WBMS and to be interviewed on the program, Appointment with Evelyn.[1]

Because of this signal honor which came as a happy surprise, I was the recipient of your generous box of gorgeous American Beauty Roses. I wish you could see them adding a touch of beauty and a lovely smell in the Library today. It would gladden the very cockles of your heart. It certainly has ours.

Thank you very much for the gift which you did not know was coming to me.

Very sincerely yours,

[*Fanny Goldstein*]

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[1] The interviewer congratulated Goldstein "for her outstanding work as a humanitarian in the community. During the interview Miss Goldstein pointed out that a knowledge of the traditions, customs and literature of other races is a great integrator of good will and understanding." Boston Public Library Professional Staff Assoc., "Woman of the Week," *The Question Mark* 4, no. 4 (May 1949): 2.

To Max Grossman 18 August 1949

Dear Max,

I have your note telling me that the case has been settled. I am delighted to hear it and particularly when you say from an ethical and arithmatic point of view.[1] I tried to get you on the telephone immediately, but did not seem to have any success so I am sending this line instead.

I want to say a great deal more. Now I hope that you will have some form of peace of mind, and can do some creative work and that God will bless you, as my friend, Moshe Oved, would say with a dear good, and satisfying position.

May these trying days be wiped out from your memory and joy come upon the scene. Things with me are about the same.

Yes, let's get together soon, because I want to correct a remark that Manya[2] made to me the last time I saw her. I did not go over to the other side. Impressions not-with-standing. I was merely following your instructions to play the game! Yes, do let's get together and please remember that I asked you to look over a manuscript and you never gave me any answer. Do you have the desire to do so now? My best to you and yours.

Sincerely,

[*Fanny Goldstein*]

Prof. Max R. Grossman
45 Mason Terrace
Brookline, 46, Mass.

TLc. AJA

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[1] "I promised to let you know. Here's the good news: The Brandeis Case is settled. Satisfactorily, from an ethical and arithmetic point of view." From Max Grossman, 16 Aug. 1949. Ten months earlier, Grossman wrote to Goldstein explaining the circumstances of his firing from Brandeis, which he believed was a breach of a contract for life tenure, which he was given in consideration of his giving up his position at Boston University. He attributed his termination primarily to the newly appointed

president of Brandeis, Abram Sachar. Grossman believed that "Dr. Sachar wishes to be the symbol and embodiment on Brandeis University. He desires full and undivided acclaim for all achievements—past, present and future—of the new college. He does not wish anybody of administrative rank about him with whom he will have to share—to whatever extent—credit for the growth and development of the project." From Max Grossman, 22 Oct. 1948.

[2] Manya (Kaufman) Grossman, Max Grossman's wife (d. 1976).

From Harold U. Ribalow[1] 17 October 1949
New York, N.Y

Mrs. Fanny Goldstein
c/o Jewish Book Council
145 East 32nd Street
New York 16, N.Y.

Dear Mrs. Goldstein:

One of the national magazines,[2] a few years ago, introduced a department called "My Favorite Forgotten Book," which has become an extremely interesting section of the magazine. We, at Congress Weekly,[3] are planning a similar department dealing, of course, with forgotten or neglected books of Jewish interest written during the past few decades, either fiction or nonfiction, not necessarily in English, but books which by and large have been available in English at one time or another.

We are tendering an invitation to you to contribute to this department. Essays should run to no more than 2000 words and should you agree to

cooperate in this venture, we look forward to learning which book you will select for discussion, so that we can make the appropriate announcement in our pages at the proper time.[4]

Sincerely yours,

[*signed*] Harold U. Ribalow

Harold U. Ribalow
Managing Editor

rmc

TLS. AJA

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[1] Harold Uriel Ribalow (1918–1982) was a writer, editor, and anthologist. He served as managing editor of *Congress Weekly* and later as managing editor of *New Palestine* and *American Zionist*. For 30 years he worked on publicity for the Israel Bond Organization in New York. He was editor of the Independent Jewish Press Service and sports columnist for the Jewish Telegraphic Agency. His books include *The Jew in American Sports* (New York: Bloch, 1948); *Autobiographies of American Jews* (Philadelphia: Jewish Publication Society of America, 1965); and *The Tie That Binds: Conversations with Jewish Writers* (San Diego, CA: A. S. Barnes, 1980). See Obituary, *NYT,* 26 Oct. 1982; and Obituary, JTA, 25 Oct. 1982.

[2] *Tomorrow* magazine.

[3] *Congress Weekly: A Review of Jewish Interests* was published by the American Jewish Congress, which was founded to represent Jewish interests at the Versailles Peace Conference in 1919. Until 2010, the organization was a prominent voice in fighting against racism and discrimination, and in advocating for strong ties between the U.S. and Israel.

[4] Goldstein sent Ribalow a list of books that she would like to write about and asked him to choose one. Ribalow chose Harry Sackler's *The Festival at Meron,* published in 1935. To Harold Ribalow, 8 Feb. 1950; From Harold Ribalow, 14 Feb. 1950. Ribalow followed up with Goldstein two more times, but she never submitted an essay for the magazine's feature on forgotten books, called "Dusting Off the Bookshelf." See From Harold Ribalow, 25 May 1950; From Harold Ribalow, 4 June 1951.

From William Cooper[1] 9 November 1949
Hampton, Virginia

My dear Miss Goldstein:

Some weeks ago when we talked together about the need for new leadership among Negroes concerning possibilities for adult education and library service, I promised to send you the name of one of our Hampton[2] graduates who might be able to put you in touch with persons who could do something to help the situation. At last I am getting to do this. Kindly get in touch with Mr. James H. Jones, 2747 Washington Street, Roxbury, Mass. He is the president of our local Hampton Alumni Association and I am sure will be glad to help you in any way that he can to recruit Negroes who should be interested in the offerings of the library in that area.[3]

Please write me at your convenience and let me know if I can be of further service.

Very sincerely yours,

[*signed*] William M. Cooper

William M. Cooper
Director of Adult Education

WMC:qr

TLS. AJA

[1] William M. Cooper was the director of adult education at Hampton Institute and in 1938 organized the first conference on adult education programs for African Americans. In the 1970s, he served as director of the division of continuing education at the University of Pittsburgh School of Medicine. He wrote articles on adult education for African Americans, parenting, and family life.
[2] Hampton Institute is one of the country's historically black colleges and universities (HBCUs). In 1984, its name was changed to Hampton University.
[3] Goldstein sought input from James J. Jones in planning events for Negro History Week. To William M. Cooper, 31 Dec. 1949.

From Charles Angoff[1] 4 January 1950
New York, NY

Dear Fanny Goldstein:

Both Tom Yoseloff[2] and I have gone over your two manuscripts.[3] We think that they are very well written, particularly the one on the West End Branch Library. But I do not see anything in either book that I can lift for the American Mercury,[4] and Tom doesn't think that either of them would be a proper commercial venture for him. He thinks, however, that some university press, such as that at Harvard, would certainly want to do the book on the West End Branch. Why don't you submit it to them?

Thanks for letting me see both manuscripts. I learned a great deal from them. I hope you will be sending me some other scripts in the near future—an article, a short story, or a poem. It would be very pleasant indeed to have you in the magazine.

I am returning the two scripts to you under separate cover.

Cordially,

[*signed*] Charles Angoff

Charles Angoff

CA:jr

TLS. AJA

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[1] Charles Angoff (1902–1979) was a novelist, poet, playwright, and editor. Born in Minsk, Russia, he immigrated to Boston with his family when he was seven, settling in the West End. While growing up, he spent many hours at the West End Branch Library reading and writing. Don Messenger, "Noted Writer Recalls Early Start in Boston," *Christian Science Monitor*, 16 March 1953. After graduating from Harvard College, he went to New York to work as assistant editor on the *American Mercury*. He became the magazine's managing editor in 1931, leaving in 1936 to edit the *American Spectator,* where he worked for several years. In 1942 he rejoined the *American Mercury* as managing editor and served in that position until 1950, when he began his teaching career. From 1954 to 1976, he taught at Fairleigh Dickinson University in New Jersey, where he became professor of English.

The author of some 30 books, he is best known for his eleven autobiographical novels, including *When I Was a Boy in Boston* (1947); *Journey to the Dawn* (1951); and *In the Morning Light* (1952). The novels follow a Jewish immigrant family through the first half of the twentieth century and reflect Angoff's strong identification with Boston Jewry throughout his life. Describing Angoff's years in Boston, Thomas Yoseloff wrote:

> From his earliest childhood until the time he left Boston, Charles was steeped in his Jewishness. He attended the Hebrew school, and became so proficient in Hebrew that he could write in Hebrew and he even edited a Hebrew magazine. He learned also something of Jewish history, more than just the fragments that he picked up at home. He learned of Jewish secular history, as well as of the six hundred fifteen commandments of the Torah and Talmud. In later years he realized how much this had added to his early development, and to his understanding of his family and of the world around him.

Thomas Yoseloff, ed., *The Man From the* Mercury: *A Charles Angoff Reader* (Rutherford, NJ: Fairleigh Dickinson University Press, 1986), 25–26. In 1953 Angoff gave a talk entitled "Characters in Search of an Author," in which he denounced the lack of books with Jewish American characters. "Angoff Deplores Lack of Novels About U.S. Jews," *Jewish Advocate,* 19 Nov. 1953.

Goldstein took a keen interest in Angoff and his work for 20 years, sponsoring his public appearances at the library, visiting with him in New York and Boston, maintaining a correspondence, and writing glowing book reviews. See, for example, "A Bostonian Pens West End Memoirs" (review of *When I Was a Boy in Boston*), *Jewish Advocate,* 12 Jan. 1950; "From Russian Village to Beacon Hill" (review of *Journey to the Dawn*), *Daily Boston Globe,* 17 June 1951; and "It Is Jewish; It Is Beacon Hill" (review of *In the Morning Light), Daily Boston Globe,* 22 Feb. 1953. He considered himself one of Goldstein's "foster children," one of many Jewish-American writers whose life she made a "bit easier." Charles Angoff, "Fanny Goldstein, 1886–1961," *Jewish Book Annual*, vol. 20 (1962–1963) (New York: Jewish Book Council of America, 1962), 72.

[2] Thomas Yoseloff (1913–2007) founded Beechhurst Press in 1939. Through Beechhurst and other publishing houses with which he was subsequently affiliated, he published most of Angoff's works. The two worked together for almost 37 years. During that time, they never had an argument, and never discussed the possibility that Angoff might take his work to another publisher. Yoseloff wrote that "it was fair to say that I was closer to Charles Angoff than anyone outside his immediate family." Yoseloff, *The Man From the* Mercury: *A Charles Angoff Reader,* 30.

[3] Goldstein's manuscripts on the West End and on the Old West Church.

[4] Published for 37 years, *The American Mercury* was founded and edited by H. L. Mencken and George Jean Nathan. It published commentary on American life, politics, and customs and was known for "puncturing various notions that have the sanction of tradition." "Current Magazines," *NYT,* 9 Nov. 1924. In its debut issue in January 1924, the editors proclaimed that the magazine's aim was "to ascertain and tell the truth." They claimed not to be aligned with any political or economic dogma. Rather, they sought to explore the vast number of political theories, aesthetic doctrines, religions, and "other schemes for regimenting, harrowing and saving human beings" adhered to by Americans. "To explore this great complex of inspirations, to isolate the individual prophets from the herd and examine their proposals, to follow the ponderous revolutions of the mass mind—in brief, to attempt a realistic presentation of the whole gaudy, gorgeous American scene—this will be the principal enterprise of THE AMERICAN MERCURY." Editorial, *The American Mercury* 1, no. 1 (Jan. 1924): 27–30, accessed 14 March 2018, https://www.unz.com/print/AmMercury-1924jan-00027/.

To Charles Angoff 29 January 1950

Mr. Charles Angoff
American Mercury
570 Lexington Avenue
New York, 22, New York

Dear Mr. Angoff:

I have your last letter, enclosing the carbon copy of the book review and acknowledging the copy of the Jewish Advocate which printed the review.[1] I was pleasantly surprised on my return from New York to find it had made the front page. I am glad you received it. I have had several calls in answer to that review of people who would like to obtain the copy. Frankly, there is not a copy to be had in the city. I have had to refer them to the Beechhurst Press.

I got a card from a Mr. Solomon Goldkrand who stated that he had read the article in the Jewish Advocate which interests him greatly for he lived through that period in the West End. He was very anxious for a copy. I wrote him to write the Beechhurst Press, and also to write you. Hence, if he does, you will know that he is genuinely interested, and a potential reader of your book. Thank you very much for giving me so much of your time, when I called on you at the Mercury office. For such a busy man, you certainly keep calm.

Thank you also for contact the possible helpers on my manuscripts.[2] It would give me a great deal of joy to bring them out to light, but as I explained to you, I know my capacity and I am conscious of my deficiencies as an author.

Let me remind you of my request to have you send any material that you can spare to my colleague in Denmark. There has recently been created a chair of Jewish literature to which Dr. Edelman[3] was appointed. In addition to this, he is in charge of the Judaica collection of the Royal Library of Denmark, which is the finest library of its kind probably now existing in Europe. He is making an effort to assemble what is left of the great Jewish collections on the continent and to build up at this Royal Judaica Library, a Jewish memorial to the past. I have just received a letter from him the other day, in which he writes that he has just returned from a long stay in London, where he has acquired the most valuable and famous library "of Dr. Lazarus Goldschmidt[4] the reknown translator of the Talmud . . . the value and importance of "my" Jewish Library here has increased in a such degree that it now ranks between the few Jewish libraries in the world of any importance. The Danish Government has now proved its readiness to help the upbuilding of Jewish cultural activities in Europe in a very ostentative manner, and I am sure that in the course of time it will be appreciated within the

whole Jewish world. I hope I can soon send you a full description of our new treasures."

I have been trying to get generous people in the literary world to send Dr. Edelman things from America in my own humble and inconspicuous way. If, therefore, you can join the ranks of the soldiers who uphold the hands of cultural in the cause of Jewish books, you will be worthy of what the Rabbis have called the "crown of learning".[5] I know that any correspondence that you may have with him will be mutually enjoyed. His address is:

Dr. H. Edelman

Det. Kgl. Bibliotek

Christiansgade 8

København, Denmark

I am like a rolling stone in the pastures of life who in the process carries over the seeds of the soil as I roll.

I am also writing to Mr. Yoseloff today. I called your brother and gave him your message. I also am having some glossies of your picture made for him. He was very keen on that.

I am looking forward with much pleasure to your next visit to Boston.

Very sincerely yours,

[*Fanny Goldstein*]

BRANCH LIBRARIAN
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131 Cambridge St.
Boston, 14, Mass.

TLc. AJA

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[1] "Thank you very much for sending me a copy of the Advocate with your review of 'When I Was A Boy In Boston.' Needless to say, it pleased me enormously, and I hardly know how to thank you. The Lord will reward you." From Charles Angoff, 24 Jan. 1950.
[2] "I have already written to two Boston writers regarding your manuscripts and as soon as I hear from them I will let you know. If for any reason they don't want to help you, I will get in touch with others, and I am sure that soon I will hit the right person." From Charles Angoff, 24 Jan. 1950.
[3] Rafael Edelmann.
[4] Lazarus Goldschmidt (1871–1950) was a scholar, bibliophile, collector of rare books, and translator of the Talmud into German. Born in Lithuania, he studied in Germany and France before seeking refuge in England. He sold his collection of approximately 2,500 volumes and incunabula to the Royal Library of Copenhagen. His *Subject Concordance to the Babylonian Talmud,* written in Hebrew, was edited by Rafael Edelmann and posthumously published in 1959.
[5] **crown of learning:** "The wealth of the wise consists in the crown of learning." Babylonian Talmud, Sotah 49b. "The thoughtless come into possession of folly; But the prudent are crowned with knowledge." Proverbs 14:18 (JPS).

To Shirley Graham[1] 16 February 1950

Miss Shirley Graham
Hotel Bellevue
Boston, 14, Mass.

Dear Miss Graham:

This is to welcome you to our fair city of Boston and to tell you that the keys are yours during your visit.[2] I had intended to write Gertrude Blumenthal[3]

my home address, and telephone, in the event that you should want to reach me. Your best bet is the

West End Branch Library

131 Cambridge St.

Boston, 14

Telephone: LAfayette 3-4808

My home is a stone's throw from the Library, 50 Joy St. The telephone is CApitol 7-7014. The best time to get me is after 9:00 P.M. or before 9:00 A.M.

I thought you might like to know a little bit about what plans we have made for you here. We have an interview with the Christian Science Monitor which will appear at a later date on the Woman's Page, at 10:00 Friday morning. Friday at 2:00 we must be back at the West End Library in order to be picked up for Brandeis University. They have changed their plans from having you lunch with the faculty, to a tea for the faculty and student body, so you can address them jointly, instead of in two installments. The other details of the day, I will give you when I see you, and bend them according to your desires. One thing, however, you must do is build up the radio interview for 7:00 P.M. Saturday night, to last between 10 and 12 minutes. I have asked Gertrude to do a script, a skeleton which she has sent me, which I want to look over with you, because it is

the custom of the station to have the scripts in advance. If you get in before midnight, please do not hesitate to call me at home. I should like very much to talk with you. In the meantime, the Welcome Mat is out. You have but to ask and it shall be done.

Very sincerely yours,

[*Fanny Goldstein*]

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[1] Shirley Graham DuBois (1896–1977) was a composer, playwright, biographer, novelist, editor, and political activist. She wrote many biographies for children of notable African Americans, including *Booker T. Washington: Educator of Hand, Head, and Heart* (1955) and *Paul Robeson, Citizen of the World* (1971). Though her biographies were based on primary research in archives and libraries, she was sometimes criticized for including imagined dialogue. See Gerald Horne, *Race Woman: The Lives of Shirley Graham Du Bois* (New York: New York University Press, 2000), 103. To the left politically, Graham wrote about people and events that were minimized in schools, or not taught at all. Her stories were of strong, brave characters to whom children could look as role models. She wrote the first full-length biography for children of Frederick Douglass, which won the 1947 Julian Messner Award for a book combating racial intolerance. See Julia L. Mickenberg, *Learning from the Left: Children's Literature, the Cold War, and Radical Politics in the United* States (Oxford: Oxford University Press, 2006), 259–60. Her biographies "are among the most openly radical juvenile books (albeit for older children) that reached a popular audience in the post war period." Ibid., 271. She was married to W.E.B. DuBois from 1951 to 1963.

[2] On February 18, 1950, Graham was the principal speaker at a reception and tea held at the West End Branch Library in observance of Negro History Week. She spoke on "The Negro in American Literature," with particular attention on her most recent books, *The*

Story of Phillis Wheatley and *Your Most Humble Servant: The Amazing Story of Benjamin Banneker*, both published by Julian Messner in 1949. Several African American organizations sponsored the event, including the National Association for the Advancement of Colored People, the Urban League, and the League of Women for Community Service. See *Wilson Library Bulletin*, March 1950; Boston Public Library Professional Staff Assoc., "Branch Library Notes: West End," *The Question Mark* 5, no. 3 (March 1950): 11. The event, which was attended by more than two hundred invited guests, was highlighted in the library's annual report for the year: "Ever an ardent supporter of any movement to promote better understanding between racial and religious groups, we grasp the opportunities offered by such an observance as Negro History Week. . . . The audience, which represented a good cross-section of our Boston citizenry, was quite enthusiastic about our topical display of pictures and books as well as about our stimulating guest of honor."" Goldstein, *Annual Report of the West End Branch, 1950.*

[3] Gertrude Blumenthal (1892–1971) was juvenile editor at Julian Messner, a division of Simon & Schuster; and later, vice president of Simon & Schuster. She was actively opposed to McCarthyism and published several other leftists in addition to Graham. She began Messner's biography series in the mid-1940s and made a conscious effort to include biographies of African Americans. See Mickenberg, *Leaning from the Left,* 151, 327–328n13. A writer as well as an editor, her many children's books include *Changeable Charlie* (1942), *Tales About Timothy* (1945), and *Flower Box Surprise* (1953).

From Shirley Graham 26 February 1950
Long Island, New York

173-19 113th Avenue
St. Albans, Long Island, New York

Dear Fanny Goldstein,

Well, now that Brotherhood Week is over I can take off my girdle and relax at home. I had to go before a number of groups in and around New York this past week so that I am just this minute having the opportunity to write and tell you once more how wonderful you are. I've talked at length with Gertrude.[1]

She said "I told you so!" I have not yet autographed your books but will try to get in there tomorrow and do so. They were delighted with my report and said they knew you would do it.

It is my honest opinion that your entire program has set in motion the kind of stimulating interest and contacts which will bear rich fruits of mutual understanding and mutual benefits. I did my poor best to meet the high standards you had set and make some contribution to your truly marvelous program.

Do take care of yourself and don't go too hard. Remember that I want you to come down here for a few hours of complete relaxation. Please extend my thanks and kindest regards to all your fine West End Library staff. The cooperative efforts were lovely to see. And it was additional compliment to the Library's fine head.

All good wishes.

Sincerely,

[*signed*] Shirley Graham

TLS. AJA

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[1] Gertrude Blumenthal.

To Joshua Bloch 18 May 1950

Dr. Joshua Bloch
Chief, Jewish Division
New York Public Library
5th Avenue and 42nd Street
New York, N.Y.

Dear Dr. Bloch:

I have your letter of April 28th, acknowledging my itinerary, and at the same time giving me the information that you did not intend to do the Jewish literature survey for the Jewish Book Week Annual this year. That certainly was news to me. I wrote to Rabbi Goodman[1] asking what had been decided. This is what he writes.

> "This matter was taken up at the meeting of the Editorial Advisory Board of the Annual which decided that instead of having one survey article, it might be more convenient for the readers and much less work for one individual to have annotated bibliographies done by several people.
>
> The Board, therefore, decided to make the following assignments:
>
> | | |
> |---|---|
> | Non-Fiction Books | Rabbi I. Edward Kiev[2] |
> | Fiction Books | Harold Ribalow |

Books on Zionism and Israel	Carl Alpert
Juveniles	Dr. Jacob Golub[3]

These bibliographies have already been submitted and are now at the printers".

I was very much put out by this information and immediately wrote back the following.

> "I think I was a bit shocked and taken down by this information, —that the Survey has been split up into four categories, and I do not mind telling you that I do not think that it is very considerate or complimentary to me. Even in the splitting up, I certainly should have been considered, and at least been given the option of a refusal if I felt I could not do it. However, I suppose it is a case of out of sight, out of mind and one of masculine vanity, perhaps for the male scholars. Is that the case?"

That sums up the situation as it stands. I wish the Jewish scholars might have a little more grace! That is the quality which I miss in my dealings with them.

Even if they are having a difficult time with the gentleman from Chicago,[4] who still remains nameless to me, because of his claim to priority, I still am, with

all due modesty far ahead on the topic of contemporary Jewish literature. I also made it possible for these gentlemen to advance themselves in print, because of my pioneering labor.

I did not labor to create what has now become a Jewish Book Council in order to present the type of ladies that they have been bringing out by screening me. I simply let off steam.

May I ask whether your Jewish Division has benefited any from the books in the possession of the Jewish Cultural Reconstruction. Were you in a position to obtain any of the books which this Committee has gathered in? I should appreciate getting your opinion on this matter. Would it be worth my coming to New York to select books for our Library at first hand instead of trying to do it from lists?

Did you obtain any, and if so, how?[5] Thank you very much for this information.

Very sincerely yours,

[*Fanny Goldstein*]

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[1] Philip Goodman.
[2] Isaac Edward Kiev (1905 –1975) was an expert on Judaic literature and the chief librarian of New York's Hebrew Union College-Jewish Institute of Religion.
[3] Jacob Golub (1891–1953) was chairman of the American Jewish Joint Distribution Committee's medical committee and medical director and executive vice-president of the Hospital for Joint Diseases in New York.
[4] Rabbi S. Felix Mendelsohn.
[5] Bloch responded that the New York Public Library had not received any books from the Jewish Cultural Reconstruction. "The collection of books in the hands of the Committee is after all property which belonged to Jews and thus far the practice has been to give preference to distinctly Jewish institutions. The New York Public Library, being an institution that is not exclusively Jewish, has not yet been accorded the consideration which you indicate. I should suggest, however, that you address your request directly to the Jewish Cultural Reconstruction. It is not unlikely that your request would receive sympathetic consideration." From Joshua Bloch, 24 May 1950. Notwithstanding Bloch's letter, the New York Public Library later received 1,624 books from the Jewish Cultural Reconstruction. It was the only public library in the U.S. included in the group of non-Jewish libraries receiving books; most were university libraries. See Herman, *Hashavat Avedah*: A History of Jewish Cultural Reconstruction, Inc., PhD diss., 262.

To Charles Angoff 29 June 1950

Mr. Charles Angoff
The American Mercury
570 Lexington Avenue
New York, 22, N.Y.

Dear Mr. Angoff:

I have not had a chance to answer your letter of May 26th, in which you were good enough to suggest that I try the Beacon Press[1] and the Pilgrim Press[2] with my West Church manuscript. I have been desperately hunting for an apartment, a job which became imperative at this time, and now that I have one, I can settle down to a more normal life again. Thank you very much for your interest, but I think that my mood at present is to go over it more leisurely and perhaps rewrite it, if I can see my way before trying another publisher. I am also bearing in mind what you said about if and when you come to Boston, you would give it a more personal critical examination. I do hope you can do so.

At this time I am writing to ask you to rise to a mitzvah. I would certainly appreciate your help, because I feel so helpless to be of aid. A Jewish lifer at Charlestown Prison has sent me a manuscript which is autobiographic in fiction form. The manuscript has a great deal of human interest, because this man is in for murder and he reveals himself with all the events that led up to the crime in his writing. To me it is chocked full of human interest, because I know the boy personally and maybe you, too remember him. He was a young Jewish lad of about 23 who killed his sweetheart in Franklin Field. You were still in Boston at that time, and can recall how much the papers made of the crime.[3] As I say the manuscript in its present form has much that needs to be rewritten, but maybe it

is my feminine reaction to some parts that I just can not take. I, therefore, want your judgement. Would you be willing to read the manuscript? Perhaps you could even lift out a part and publish it in MERCURY to give him some compensation and feed his sense of authorship. If you want to rise to this mitzvah, I shall be very glad to send it to you, because, frankly I am stymied and I do not know what to write the gentleman.

When do you go on your vacation and have you seen my friends, the Goodmans and Freimans.

Very cordially yours,

[*Fanny Goldstein*]

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[1] Beacon Press, a nonprofit publisher located in Boston, was founded by the American Unitarian Association and is owned by its successor, the Unitarian Universalist Association.

[2] Pilgrim Press is owned by the United Church of Christ.

[3] On January 9, 1931, Abraham Goldenberg shot and killed Lillian Franks in an isolated area of Franklin Field in Boston minutes after she broke off their engagement. The front page of the *Daily Boston Globe* announced: "GIRL SLAIN IN FRANKLIN FIELD BY JILTED LOVER." Goldenberg was an out-of-work meat cutter and Franks' parents objected to the engagement. After Goldenberg shot Franks five times, he took a taxi to the police station and calmly told an officer that he had shot a woman, and that he loved her very much. "Girl Slain in Franklin Field by Jilted Lover," *Daily Boston Globe,* 10 Jan. 1931.

To Howard L. Blackwell[1] 11 July 1950

Mr. Howard L. Blackwell
4 Riedesel Avenue
Cambridge, 38, Mass.

Dear Mr. Blackwell:

I am herewith enclosing you a cancelled check, issued by Miss Blackwell some years ago, which I came across amongst some of her loose papers. I do not think that this has any value what-so-ever but at any rate, I thought that it was your privilege to destroy it, rather than mine.

I also would like you to know that in resorting the books there are a handful which I think you still might want. There are a couple of autographed ones from Mr. Blackwell to his wife, Lucy, which are more or less a family affair. I have given a number as gifts to the Central Library, and a number to the West End Branch. These will be formally accepted and accessioned. Then you will receive an acknowledgement for them. I have also come across several others which I think logically belong in the Radcliffe Collection. I apprised Mrs. Stantial[2] of this fact and asked her to check the books personally. She has asked me to put these books aside until next October, when she can go through them, which I shall do.

That means that I have not done anything with Brandeis. It will be entirely dependent upon Mrs. Stantial's decision at a later date. Will you please let me know if you are interested in seeing the other things? If so, I shall keep them here until you have time to look over them.

In the meantime, thank you very much for the privilege of having participated in the disposal of Miss Blackwell's Library. Thank you also for the chair which I have had recaned and I am now having it refinished and will treasure it as a memento of a very warm affection for dear Miss Blackwell. With cordial greetings to Mrs. Blackwell and you, I am,

Very sincerely yours,

[*Fanny Goldstein*]

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[1] Howard Lane Blackwell (1877–1972) was a cousin of Blackwell. He was controller of Harvard University from 1906 to 1910 and later managed the family's real estate interests. Papers of the Blackwell Family, Radcliffe Institute for Advanced Study, accessed 5 Feb. 2018, http://schlesinger.radcliffe.harvard.edu/onlinecollections/blackwell/blackwells.

[2] Edna Lamprey Stantial was a friend of Blackwell—who was forty years her senior—and helped her and other older women's rights activists organize their papers and place them with libraries. For a time the two women vacationed at abutting properties in Chilmark on Martha's Vineyard. Finding Aid, Papers of Edna Lamprey Stantial.

From Moses A. Leavitt[1] 28 December 1950
New York, N.Y.

Dear Miss Goldstein:

As you know, the Joint Distribution Committee,[2] with the help of the American Military in Germany, undertook to reprint the Talmud Bavli[3] in order to alleviate the dearth of Jewish books and particularly those of higher learning, caused by the war and by the Nazi atrocities during which the Talmud was burned. An edition of the Talmud in 19 volumes measuring 16½" X 11½" has just come off the press. The books are being distributed where they are urgently needed among the communities and educational institutions in Europe, Israel and elsewhere.

In view of the special significance of this project, we have brought a limited number of sets to this country to be presented to institutions of higher learning as a token of appreciation of the help given by American Jewry toward the Joint Distribution Committee's efforts to rehabilitate the religious and spiritual life of our people abroad. A complete set is being forwarded to you and we are sure that you, as well as your readers, will welcome this gift, symbolizing as it does the endeavor to revive Judaism and the Jewish spirit where Hitler sought to destroy them.[4]

Sincerely yours,

[*signed*] Moses A. Leavitt

Moses A. Leavitt

Executive Vice-Chairman

TLS. AJA

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[1] Moses Leavitt (1894–1965) worked for the American Jewish Joint Distribution Committee, serving as secretary from 1940 to 1946, and as executive vice-chairman from 1947 until his death. He oversaw the organization's New York office. Yehuda Bauer, *American Jewry and the Holocaust: The American Jewish Joint Distribution Committee, 1939–1945* (Detroit: Wayne State University Press, 1981), 23–24.

[2] The American Jewish Joint Distribution Committee (JDC) was founded in November 1914 to facilitate the distribution of funds from the Orthodox Jewish community and the Reform Jewish community to Jews overseas. It joined with the socialist People's Relief Committee in August 1915. The JDC rescued and aided refugees from Nazi Germany during the 1930s. Following World War II, it served hundreds of thousands of survivors in Europe and Israel. It currently serves Jews in need all over the world. Ibid., 21–22; Michael Bizer, "American Jewish Joint Distribution Committee," accessed 6 Feb. 2018, http://www.yivoencyclopedia.org/article.aspx/American_Jewish_Joint_Distribution_Committee.

[3] The Babylonian Talmud, completed around 600 C.E. It is a compilation of discussions of, and commentaries on, the Mishnah, the sixty-three tractates setting forth commentary on the Torah (the Hebrew Bible).

[4] Nearly 200 people attended the JDC's presentation of the Talmud to the West End Branch. Accepting the set of books on behalf of the Boston Public Library, Goldstein stated: "It is indeed a privilege to witness and to accept in behalf of the Director and Trustees of the Boston Public Library this new edition of the Talmud which bears testimony to the fact that the Jews cannot be extinguished. . . . This particular edition was published in Heidelberg, the very city which in 1933 stood out so preeminently with its bonfires and where the Talmud was burned with demoniac festivities as a symbol of the Jew's extinction. . . . This Talmud arises from the printing presses of Heidelberg to go forth to proclaim the Jew's everlasting continuity." Goldstein, "The Talmud—Symbol of the Jews' Spiritual Resurgence" (n.d.), included in To Moses A. Leavitt, 10 Sept. 1951. Goldstein wrote Leavitt: "I should like you to know that we have had many people visiting the West End Branch Library, simply to view the Talmud and we are indebted to you for the opportunity of having it here for the use of our public." To Moses A. Leavitt, 10 Sept. 1951.

From Charles Angoff

12 April 1951
New York, N.Y

Miss Fanny Goldstein
New England Sanitarium
5 Woodland Road
Stoneham, Massachusetts

Dear Fanny Goldstein:

I learned from very good sources that you came through the operation[1] in beautiful shape, and are now recuperating at the New England Sanitarium.[2] I know the food and the relaxation will be good for you. My sister Esther spent a couple of weeks there some years ago and obtained huge benefits from it. I hope you do too.

The Lord be with you. You will probably be hearing from me on the telephone by the time you get back to the West End Branch.

Cordially,

[*signed*] Charles Angoff

Charles Angoff

Managing Editor

CA/hj

Mr. Charles Angoff
Mercury Publications
570 Lexington Avenue

New York, 22, N.Y.

TLS. AJA

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[1] Goldstein was in and out of the hospital in March and in April underwent an operation.

[2] The New England Sanitarium was run by the Seventh-day Adventist Church and located on forty-two acres of land in the Middlesex Fells Reservation in Stoneham, Massachusetts. It had private rooms for patients, a dining room, gymnasium, lawns, and gardens. Like other sanitariums run by the church, it followed the "'Physiological Method' which recognized that nature was the real physician and educated patients out of a morbid state into a condition of health, and taught them how to live in harmony with nature." It served people with chronic illnesses, those with recent or acute illnesses, and "those who were tired out and required only rest and mental diversion." New England Sanitarium v. Inhabitants of Stoneham, 205 Mass. 335 (1910).

To Charles Angoff 12 May 1951

Dear Mr. Angoff:

I have just received your letter, dated, May 11th, with the package of Goldenberg's manuscripts which were returned by the Aley Office.[1] Another disappointment for the poor man which I hate to inflict upon him. I am terribly sorry. I had hoped for some sort of a lucky break.

Now I hasten to write you word that I am up and making the grade. As was indicated to you in a previous letter, I hope to be in New York, Wednesday the 16th for the National Jewish Book Council Annual Meeting, when the West

End Branch Library is scheduled to receive an Award.[2] I would like very much to have you and Mrs. Angoff[3] attend.

I am herewith enclosing you the program which you probably will find a contrast to the Mercury Office. It also will give you an opportunity to meet some national celebrities in the field of Jewish literature. The meeting is scheduled to begin at 7:30 if you care to come that early. Otherwise, get there as soon as you can.

I shall be staying at the Hotel Royalton, 44th West and 45th St., arriving on Tuesday, the 15th, and will try to call you to clarify matters more. Until then with cordial greetings, I am,

Sincerely yours,

[*Fanny Goldstein*]

Branch Librarian
West End Branch
131 Cambridge St.
Boston, 14, Mass.

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TLc. AJA

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[1] "The Aley office, alas, has at last decided not to handle these Goldenberg stories. They like them, but they think they would take too much work to put into shape even to submit to magazines. I am terribly sorry. They would, however, like to see the novel. Working on a novel is different from working on a story. The possible returns are

greater." From Charles Angoff, 11 May 1951. The Aley Literary Agency, in New York, was founded in 1938 by Maxwell Aley and Ruth Parkhurst Aley.
[2] This seems to have been overshadowed by the award that was given to Joshua Bloch at the same time. An announcement of the meeting in the *New York Times* stated: "A testimonial of appreciation for services to Jewish literature will be presented to Dr. Joshua Bloch, chief of the Jewish Division of the New York Public Library." "Jewish Book Council to Meet," *NYT,* 15 May 1951.
[3] Sara Freedman Angoff.

To Mosheh Oved 14 August 1951

Dear Mosheh,

It is getting about time to send you some thought waves from America. I can not remember whether or not I have already written to thank you for that beautiful Yiddish edition of VISIONS AND JEWELS[1] so personally inscribed to me. I loved adding it to my private collection of authors I have known. If I have not already thanked you before this, please accept my very sincere thanks.

You may be interested to know that I had occasion to visit my friend, the lady whom you called the "Queen" recently and naturally we both remembered your visit at the sea shore when you visited Boston.[2] She is back in that beautiful home for the Summer and I have been summering but a short distance from there. The only difference is that she has her own estate and I am in rented quarters, but the air and the scenery are free to share, irrespective of the heaviness or lightness of purse.

I have asked one of my old friends, Mr. Richard Mayer to call on you if he went by way of England on his way from Israel, but I have not as yet heard from him, so I do not know whether he will make London this trip or not.

As for those beautiful garnets, I have worn them several times and everybody who sees the ear rings and the brooch simply goes into ecstasy about them. That, of course, reminds me of the sender and starts an interesting story about my friend, "The London Jeweller". So you see how far your "Visions and Jewels" reach!

There really is not much to write about at this time. I had hoped that I would be able to get to Israel in order to attend the Congress[3] this month but it was absolutely impossible. I still have my hopes fixed, however, on a 1952 trip to Israel, and I am keeping my fingers crossed that all the gods of travel and other elements will unite in my favor. Have you had a Summer holiday? How are things with you? I understand that much of the ration restrictions have been lifted in England, but there apparently still is much frugality in the land. How is business within the country? Are people buying, which of course means good selling.

I recently saw an article in the press about Queen Mary's birthday, which stated that she had several truck loads of birthday gifts. I take it you sent her

your usual gift of a moonstone. When I mentioned it to my friend, the American Queen, she pulled out the Moonstone to show me which you had left her as a memento.

I also have been watching from time to time the releases of the exhibit at the Ben Uri Museum.[4] Did the picture of Ruth, which you bought in America from the artist, Litchenstein,[5] ever get to you safely and is it on exhibition at the Jewish Museum?[6] Mr. Litchenstein had intended to migrate to Israel the last I heard, but due to his health he has not been able to make the journey and is still in America. A very nice man and a good artist.

This about brings our thought waves up to date, so let me send this along to you with pre-Rosh Hashana greetings for a very happy New Year.

Cordially,

[*Fanny Goldstein*]

TLc. AJA

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[1] This was the revised edition of the autobiography *Visions and Jewels,* which was first published in 1926. An English translation of the revised edition was published in 1952.
[2] Probably Alice Stone Blackwell, whose family owned property in Chilmark on Martha's Vineyard.
[3] The Zionist Congress of the World Zionist Organization. This was the first time that the Zionist Congress was held in the State of Israel. The World Zionist Organization comprises international Zionist organizations, including B'nai B'rith, Hadassah, and Zionist federations from many countries.

[4] The Ben Uri Gallery and Museum was founded in 1915 as the Jewish National Decorative Art Society. Its collection "principally reflects the work, lives and contribution of British and European artists of Jewish descent, interpreted within the wider context of twentieth and twenty-first century art history, politics and society." "About Ben Uri," Ben Uri, accessed 15 March 2018, http://benuri100.org/about-ben-uri/.
[5] Isaac Lichtenstein (1887–1981), born in Poland, was a painter, graphic artist, and art critic. At the turn of the twentieth century he was part of the loose group of artists known as the Ecole de Paris and in 1912, he was a founder of the Jewish journal *Machmadim*. He gave a talk at Ben Uri in 1920, designed the gallery's second logo soon afterwards, and showed his work at Ben Uri in 1931. In the latter part of his life, he ran the Machmadim Publishing House in New York and created artistic Yiddish books. See Elvira Grözinger and Magdalena Ruta, eds., *Under the Red Banner: Yiddish Culture in the Communist Countries in the Postwar Era* (Wiesbaden, Germany: Harrassowitz Verlag, 2008), 81n20; and "Ben Uri Collection," Ben Uri, accessed 15 March 2018, http://www.benuricollection.org.uk/search_result.php?item_id=722. The Ben Uri holds four of his paintings, one titled "Head of a Yemenite Woman, Ruth II."
[6] The Jewish Museum in London was founded in 1932. Its exhibits "celebrate Jewish life and cultural diversity and explore Jewish heritage as part of the wider story of Britain." Rachel Kolsky and Roslyn Rawson, *Jewish London* (London: New Holland Publishers, 2012), 111.

To Rachel Baker 22 July 1952

Dear Rachel,

What a pleasant surprise it was to bump into you at the A. L. A. Newberry Medal Dinner in New York. If we had planned to do so, I am sure something would have gone awry, and then to bump into you was both a pleasure and a surprise. I had really wondered when we would see each other and catch up with time. I was particularly happy to see you looking so well. You seemed relaxed and free from the tensions which I noted in you the last time I saw you. I

was delighted to learn that at long last you are to take a vacation with Joe and Joanna in Canada. Have you already been or are you just going? I couldn't remember the date you mentioned. I assume that in between the coming and the going and the beginning on a new manuscript you may have just a wee bit of spare time to do some tall thinking in another direction.

I bring you a selfish idea which was sparked by Charles Angoff, when I saw him in New York. Do you remember when I had my 25th Anniversary, you did a brief bit for the Jewish Advocate, calling attention to the event.[1] Charles Angoff thinks that a 30th Anniversary calls for something much more spectacular and far reaching. He has shanghaied Muriel Fuller,[2] the former children's editor of Nelson and now working with Abelard Publishing Company, who promised to do a story for the event either in the Publishers' Weekly or one of the other lay magazines. But since my field is definitely Judaica and since the spirit of the prophets[3] has descended upon you in recent years, you could do a special feature for one of the Jewish periodicals. The date is November 1st. If you feel inspired, that would give you enough time to dramatize the tale. So much for this.

The next is a tale of adventure that only F. G. could spark. I do not know whether it is I who make the adventure, or whether the human adventure just

hits me. I think I told you that from the Library Convention I was headed for Bard College, Annandale-on-the-Hudson, for the Wellesley Institute of Human Relations. It was a highly rewarding experience, certainly as far as political scene information went, of which I knew very little. We were inoculated with the forthcoming election[4] from many angles and I really think I gained some valuable information. There were probably 130 or 140 people present from some 24 states and about 14 nationalities — the largest percentage Jewish. But there were a number from abroad and the Orient, which lent color to the Conference. There was one contingent sponsored by the United States State Department of Labor, of nine German men and women, under the leadership of an American woman from the Labor Department. When I sat down to the table for the first time with one, I experienced a terrific feeling of revulsion. A nausea almost seized me and I had to use a great deal of self-control not to leave the table. This particular lady was not to my liking and hence to test myself, emotionally, I spoke to several others and to their American leader. I was told that these were all anti-Nazi people, who have been screened as far back as to 1933 who had suffered under Nazi rule and were all faithful in their desire to translate American Democracy after visiting here in their German jobs. Most of them were the usual type of arrogant German, whether it was inherent or because several of

them could not speak English, however, there was one redeeming person. For some inexplicable reason, she seemed to single me out. She told me much of the suffering that some loyal German and Anti-Nazis had to go through. The deprivations — especially of reading matter and she said very pathetically, "We could not even read the Bible". (Only she pronounced it Bibble.) She was a rather winsome person, blond and fair and typical Nordic type, approximately 40 years of age and I got to talking to her about the Burning of the Books. She herself is in charge of the Social Service Work of a Mining Community. I do not remember whether she said 4,500 or 45,000 and is of course interested in providing reading on several levels. During the course of our conversation, I naturally condemned the gesture of the Burning of Books and cited several authors whose works were burned and the havoc that it had played with the lives of some involved and then spoke of Stefan Zweig[5] and the fact that I had met Mrs. Zweig. Out of clear [*illegible*], I said there is a woman who could probably speak to you on this topic better than I could, if you could meet her. She said that she had been an admirer of Stefan Zweig's books always and if she could meet Mrs. Zweig before she went home, it would complete the joy of her American tour. With my immediate enthusiasm, I said that I would try to get her an introduction to meet Mrs. Zweig. I told her that of course I couldn't guarantee her feeling toward a German, but I

hoped since we could set down and break bread, Mrs. Zweig might talk to a German and who knows, perhaps the lady might even know some people in Germany, to whom she could take greetings or messages from Mrs. Zweig.

Now the pattern of the shiddach[6] has thus been laid. Now I must carry it out. I am writing Mrs. Zweig accordingly.[7] I do hope that you will get in touch with her and give her a clearer picture of what I have tried to convey to you here. If she were anti-Nazi, she would not be visiting America under the sponsorship of the State Department, so there must be something good in her makeup.

There was one Jewish girl who had escaped from a concentration camp and had her numbers tattooed on her left arm. She was practically the only one of the German group who singled her out, and the Jewish girl sat and walked with her and talked with her, as if they had been old friends. To me that was a remarkable demonstration of how hatred can be put aside, and if the compassion which this German woman seemed to expressed was not feigned, then there is some good that comes out of evil. She told me that when she saw the girl's arm, it made her physically ill. And the Jewish girl told me, "Why should I hate her? She is not the one who injured me."

I know that Mrs. Zweig's intuition and judgement in appraising a German or an Austrian would naturally far exceed our capacity and for that reason I want

the schiddach to click. If Mrs. Zweig sees her than you certainly must also meet the lady and talk with her and if possible you can do a special feature interview. Her name is

Miss Hanna Heinlein

Mengederstrasse 82

Dortmund-Huckarde, Germany

Child Welfare Worker

This letter has already assumed greater proportions than I anticipated, but then you know I am long-winded. I hope you are feeling tip top and please give my love to Joe.[8]

[*Fanny Goldstein*]

TLc. AJA

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[1] There is no record of Baker having written a piece on Goldstein's 25th anniversary for the *Jewish Advocte,* but she did write a letter to the editor of the *Boston Globe* noting the occasion. See Rachel Baker, "Tribute to a Librarian," *Daily Boston Globe,* 29 Oct. 1947.
[2] Muriel Fuller (1901–1996) was a writer and editor who worked for many publishing houses, including Rand McNally, Greystone Press, and Abelard Press. She wrote over 65 profiles of authors and editors of children's books for *Publishers' Weekly* and *Wilson Library Bulletin.* See Biographical Sketch, "The Muriel Fuller Papers 1914–1991," Archives and Special Collections, Hunter College Libraries, accessed 13 March 2018, https://library.hunter.cuny.edu/omeka/items/show/2488.
[3] "Spirit of the prophets" is a phrase often used by Jewish and Christian scholars to invoke the qualities of the Prophets of the Hebrew Bible. See, for example, "perhaps it is Western civilization that should be proud of having been touched by the spirit of the prophets," Meir Ben-Horin, "Some Recent Trends in Jewish Educational Thought," *American Jewish Year Book* 60 (1959): 100–108, 106; "In the spirit of the prophets, Jews and

Christians will work willingly together," Guidelines of the Vatican's Commission for Religious Relations with Jews, quoted in Joseph H. Lookstein, "The Vatican and the Jews 1975," *Tradition: A Journal of Orthodox Jewish Thought* 15, nos. 1/2 (spring–summer 1975): 5–24, 22; and "social reform in the spirit of the Prophets," Motti Inbari, "Religious Zionism and the Temple Mount Dilemma—Key Trends," *Israel Studies* 12, no. 2 (summer 2007): 29–47, 46n42.

[4] The candidates in the 1952 presidential election were Republican Dwight D. Eisenhower and Democrat Adlai Stevenson.

[5] Stefan Zweig (1881–1942) was an Austrian novelist, poet, translator, and biographer. He was best known for his novellas, including *Fear* (1920), *Letter From an Unknown Woman* (1922), and *Amok* (1922). He left Austria in 1934 and lived in England and New York before moving to Brazil with his second wife, Lotte Altmann. There they both committed suicide. His final note expressed his utter despair over Hitler's conquest of Europe: "I send greetings to all of my friends: May they live to see the dawn after this long night. I, who am most impatient, go before them." (Translated from the German.) "Stefan Zweig," Collections, The National Library of Israel, accessed 13 March 2018, http://web.nli.org.il/sites/NLI/English/collections/personalsites/archive_treasures/Pages/stefan-zweig.aspx.

[6] **shiddach:** Yiddish for an arranged marriage; a good match.

[7] To Friderike Zweig, 22 July 1952.

[8] Later that summer, Heinlein visited the West End Branch and Goldstein took her around Boston. The visit was written up in *The Question Mark*:

> Another foreign visitor was Miss Hanna Heinlein, German social service worker and a guest of the United States State Department Division of Labor, who has been touring the United States for three months. The finishing touches of her American visit were properly climaxed in Boston, where she was the guest of Miss Goldstein, who, in addition to her Library visits, piloted her to historic and cultural spots in and around Boston and introduced her to a pot of Boston baked beans and brown bread, which she said were "very nice."

The Question Mark 7, no. 9 (Sept. 1952): 7. The following year, Heinlein sent Goldstein a letter, a translation of which Goldstein sent to the *Christian Science Monitor.* It stated, in part, "What I aiming at with my modest works in Germany is to bring people out of the narrowness of German national thinking and to show them by the example of America that only tolerance and intellectual freedom lead out into the open. . . . 'As a man sows, so shall he reap'—and for a long, long time to come we shall have to bear what Hitler imposed upon us." Fanny Goldstein, "In Germany Today" (letter to the editor), *Christian Science Monitor*, 5 Sept. 1953.

To Friderike Zweig 22 July 1952

Dear Mrs. Zweig,

I am addressing myself to you today with the hope that you will prove a good rivet in the chain of world peace. I have written Rachel Baker a rather long letter,[1] as to why I am writing you and what about. I hope, therefore, that you will compare notes, in order that I may not repeat myself here too much.

I have recently attended an Institute of Human Relations at Bard College on the Hudson. To this Institute, the United States Department of State, Division of Labor sent a visiting delegation of nine Germans to study Democracy at first hand. I made the acquaintance of a few of these people and was particularly impressed with one lady. I should say, before I continue, that these people are sponsored by the United States Government. They are thoroughly screened to make sure that they not only are, but have always been anti-Nazi.

We talked of many things. The horrors of the past and the hope of the future. During the course of the conversation, I naturally touched on books—the Burning of Books and the authors who suffered through the Book Burnings. I found this lady particularly sympathetic. When I mentioned your husband's books, she was keenly enthusiastic about them. When I told her you were in

America and that it had been my pleasure to meet you personally, she expressed the desire and the hope that she could talk with you. I told her that on my return to the Library, I would write you, but of course, I had no guarantee that you would wish to meet Germans, who had lived in the country all these years. But since the basis of all ethics is peace and good will, and if I, who am a Jew, could talk peacefully with her, I am sure that you would be charitable in your attitude and meet the lady. It is even barely possible that she may know some of your friends, or maybe a messenger to some of them in Germany from you, if you see her. She is a welfare worker and has quite a responsible position in a mining community. From her behaviour, I would say that she was a well-intentioned person, anxious to bring back the America ideals to her work. I am sure that meeting you would be one of the crowning glories of her American adventure, hence I hope that it will be possible for you to give her an appointment.

Perhaps you would rather write her in German directly in order to save time. The group is now travelling toward the West. It will be back in Washington and are scheduled to leave for home in August. She can be addressed to Washington and I am sure that any letter coming from you will give her much joy. If you decide to communicate with her, or to see her, will you be good

enough to let me know accordingly, in order that I may complete the circle of good will.

Her address in America is,

Miss Hanna Heinlein

c/o Mr. Brunner

Room 303

U.S. Dept. of Labor

Washington, D. C.

I hope that you are quite well these beautiful, but hot Summer days, and that we may get together for our postponed rendezvous in the near future.

Very cordially yours,

[*Fanny Goldstein*]

Mrs. Friderika St. Zweig
288 Ocean Drive West
Stamford, Conn.

TLc. AJA

[1] To Rachel Baker, 22 July 1952.

From Maurice Cepikoff 29 October 1952
Charlestown, Mass.

Dear Miss Goldstein;

Received the three books you sent and was very happy to receive them. I enjoyed reading "Jacob"[1] but didn't like "This Fine Young Man,"[2] I guess the only way I could explain my dislike for the latter is, it was too dry.

I will return the books the next time when a shipment will leave here for the library which will be around the 20th of November.

The "Jewish Book Month" should be coming around soon, am I right? I know you attend, and when you were unable to the last time because of illness, the inmates were very much disappointed. I hope you will be able to attend this time.

I hope if it isn't too much trouble, I would like to send a list of about two or three books with the books I will return.

Well I will be closing now hoping this letter finds you in very good health.

Sincerely yours

[*signed*] Maurice Cepikoff

ALS. AJA

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[1] Goldstein, however, was unimpressed with *Jacob*. "There has been no great Jewish novel produced this year [the Jewish year 5701]. Several Jews have written novels, but nothing of moment. Irving Fineman's "Jacob" (New York, Random House, 1941, 295 pp.,

$2.50) and Ludwig Lewisohn's "Renegade" . . . stand out as typical Jewish works. They may prove escape literature and novels well done, yet they lack permanency and vitality." Goldstein, "The Year in Jewish Literature," *Jewish Advocate,* 11 Sept. 1942.
[2] Probably Irving Fineman's *This Pure Young Man* (New York: Longmans, Green and Co., 1930).

From J. Jacob Neusner[1] 1 December 1952
Cambridge, Mass.

Dear Miss Goldstein:

I am the young man who was in your office last month hunting material on a thesis, "The Reception of the Jewish Immigrant to Boston, 1880–1914." In a short time, I shall have completed research in the Jewish Advocate, 1905–1914. At that time, I shall have completed all the sources which I know of on Boston Jewry during this period. I should like very much to speak with you, to get your reminiscences, perhaps your point of view, on the various institutions, set up by the Jews who were already here and by the immigrants themselves, involved in immigrant aid. I should also appreciate hearing any more general suggestions you may offer on social structure and trends within Boston Jewry during my period. Finally, if you might suggest further avenues of research, I should be very grateful.

When would it be convenient for me to call your office for an appointment?[2]

With all good wishes, I am,

Sincerely yours,

[*signed*] Jack Neusner

J. Jacob Neusner

TLS. AJA

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[1] Jacob Neusner (1932–2016) wrote or edited more than 1,000 books on history, source analysis, comparative religion, and legal theory, and was one of the world's foremost scholars of Jewish rabbinical texts. He has been called "perhaps the most important American-born Jewish thinker" that the United States has produced. He edited and translated, with others, the Jerusalem Talmud and the Babylonian Talmud. He played a significant role in the movement to bring the study of rabbinical texts into nonreligious educational institutions and treat them as historical, literary, and social documents. Obituary, *NYT,* Oct. 10, 2016.

[2] Goldstein responded three days later. "I am in receipt of your note of December 1st, asking for an appointment with me, to discuss Boston Jewish problems and etc. from an historic and personal point of view. If you will be good enough to wait until after the 18th of December, I should appreciate it and certainly can give you more time after that date. Please call me and I shall be glad to make an appointment." To J. Jacob Neusner, 4 Dec. 1952.

To Maurice Cepikoff 5 February 1953

My dear Maurice Cepikoff,

I have just returned to my desk from a trip to New York and found your letter giving me the glad tidings that you expect to be paroled on February 23rd. I am delighted to hear it! I can only hope and pray with you for a successful adjustment in a new life when you come out. I hope that the tragic experiences of

the past will stand you in good stead and that you have developed strength of character and courage to overcome the many obstacles of the outside world.

I shall be very happy indeed to welcome you at the Library, when you are out. The Library is open Monday, Tuesday, Wednesday & Thursday evenings until 9:00, and on Saturday until 1:00 P.M. I assume that when you say "if my job and home is waiting" that Rabbi Grossman[1] will do as much for you as he does for the other boys in finding them suitable quarters and work. I am sure that you can rely upon his friendship for nothing gives him greater joy than to help you boys, who come out, to adjust themselves to a decent living. Hence, we assume that this hurdle will be taken care of and that February 23rd will open the gates to you.

You have will not difficulty in finding the West End Branch Library at 131 Cambridge Street, Boston. If and when you come, we shall be happy to help you to find a suitable class where you can study and improve according to your wishes. My best wishes go to you in advance and the assurance that you can count on me as a friend.

Very cordially yours,

[*Fanny Goldstein*]

TLc. AJA

[1] Benjamin Grossman.

From Jacob R. Marcus 3 June 1953
Cincinnati, Ohio

Dear Miss Goldstein:

I understand you were a very good friend of the late Mary Antin.

May I inquire if you have any of her letters which you would care to give us as a gift or for copying?

We shall be grateful to you for any courtesy you can show us in this matter.

With all good wishes, I am,

Very cordially yours,

[*signed*] Jacob R. Marcus

Jacob R. Marcus

JRM: SG

TLS. AJA

To Jacob R. Marcus 11 June 1953

Dr. Jacob R. Marcus
American Jewish Archives
Clifton Avenue
Cincinnati 20, Ohio

Dear Doctor Marcus:

I am in receipt of your letter of June 3rd in re any letters which I may have from the late Mary Antin.

Just now I am under the impression that I did not save Mary's letters. Perhaps it was because I was a little too close to see Mary as others knew not Mary—you know the old story of a prophet in his own town![1]

If any letters should turn up in my private files I shall be very glad to remember that you want them. In the meantime I am afraid that I have nothing at present.[2]

With cordial good wishes, I am

Very sincerely yours,

[*Fanny Goldstein*]

West End Branch
131 Cambridge Street
Boston 14, Massachusetts

FG/tw

TLc. AJA

[1] Goldstein likely did not know the source of the story. "Jesus said to them, 'A prophet is not without honor except in his own town, among his relatives and in his own home.'" Mark 6:4 (New International Version).
[2] Goldstein donated her papers, including her correspondence with Antin, to the American Jewish Archives in August, 1961.

To Sydney Taylor[1] 1 August 1953

Dear Sydney Taylor:

It is a long time since I have written you, but I have a very good reason just now. Wouldn't you like to have a thrill? I thought that you would like to know that I am going to Israel. After much postponement I decided to take the bull by the horns this year and make the trip.[2]

What is more important, I am going along free and unencumbered filled only with excitement and anticipation. However, my reason for writing is that when I finally decided to go I sparked an idea — I decided to bring books to Israel.[3] Hence I immediately sat down and wrote some of my friends in the publishing business, who are responding most generously. Knowing how slow Wilcox & Follett moves, I did not even write them because the books would get here a year from tomorrow.

So, how would you like to present me with several copies of your "All of a Kind" family? I would love to take them with me — one especially for the Municipal Library in Haifa[4] and the Hebrew University Library in Jerusalem.[5] Both of these libraries are getting major collections from me. The others I shall just scatter through the country as I go.

I am not writing to Reba Mirsky,[6] but if you should talk to her and she seems inclined to make a contribution, I should welcome having her enter the family of goodwill books. Should you decide to let me have your books, please shoo them at once because I must have them before the 13th of August.

It just occurred to me that you might be at Camp, so I am going to address this envelope to Mr. and Mrs. with the hope of expediting the call. I hope you are having a very happy summer and continue to write. My friends, the Freimans, are also going abroad; so maybe when we get back in the Fall we can have a real dress rehearsal of what we saw. In the meantime, my cordial good wishes.

[*Fanny Goldstein*]

Mrs. Sydney Taylor
250 W. 24th Street
New York 11, N. Y.

TLc. AJA

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[1] Sydney Taylor (1904–1978) wrote children's books and is best known for the *All-of-a-Kind Family* series, which tells the story of a first-generation Jewish family living in the

Lower East Side of New York from 1912 to 1919 and the ways in which they became Americans. "During the second half of the twentieth century, Sydney Taylor's series, the *All-of-a-Kind Family Books,* were the most widely known books about American Jewish children. Read by Jews and non-Jews alike, the books were beloved from the time they were first published and continue to be beloved today." June Cummins, "Becoming an 'All-of-a-Kind' American: Sydney Taylor and Strategies of American Assimilation," *The Lion and the Unicorn* 27, no. 3 (Sept. 2003): 324–343, 324. There are five books in the series: *All-of-a-Kind Family* (Chicago: Wilcox & Follett, 1951); *More All-of-a-Kind Family* (Chicago: Wilcox & Follett, 1954); *All-of-a-Kind Family Uptown* (Chicago: Follett, 1958); *All-of-a-Kind Family Downtown* (Chicago: Follett, 1972); and *Ella of All-of-a-Kind Family* (New York: Dutton, 1978). Jewish holidays and traditions are integrated into the books. A socialist, Taylor also wove political themes into the stories, such as workers' rights, women's suffrage, and immigration. See Rebecca Steinitz, "Reviving the All-of-a-Kind Family Books," *Boston Globe*, 13 Dec. 2014. In 2012, *School Library Journal* placed *All-of-a-Kind Family* fifty-fifth in its list of top one hundred children's novels. Four of the books were reprinted in 2014.

[2] Goldstein set sail from New York City on August 21, 1953 and arrived in Naples on August 30th. After four days in Italy, she set sail for Haifa, Israel, arriving on September 7th and leaving on September 29th. She then spent ten days in Italy, several days in Switzerland, three days in Paris, and ten days in London.

[3] A week later, Goldstein wrote to another friend: "I think I told you that I was carrying a good many American books with me. It is very exciting! The books are mostly of popular layman appeal and projected for children; but they are all ace high, up-to-the-minute; and I am happy to add them to the contribution of the culture of the country." To Nahum Glatzer, 8 Aug. 1953.

[4] There is no indication in Goldstein's correspondence as to the reason she chose the Municipal Library in Haifa.

[5] Goldstein had been a supporter of Hebrew University for many years, and gave her first lecture promoting the university in 1937. To Dr. A. Berger, 13 Feb.1937. Writing to Goldstein was a founding member of the Boston Chapter of Friends of Hebrew University, which was organized in January 1949. See Leo Shapiro, "Boston Chapter of Friends of Hebrew U. Formed Here," *Daily Boston Globe,* 30 Jan. 1949.

[6] Reba Paeff Mirsky (1902–1966) was an author of children's books who grew up in the West End. She received a Guggenheim Fellowship in the fields of anthropology and cultural studies in 1953 to study Zulus and received the Charles W. Follett Award from publisher Wilcox & Follett for her book *Thirty-One Brothers and Sisters* (1952), about a Zulu girl. In 1954, she was honored at the West End Branch during Negro History Week. "Honored at Library She Haunted," *Daily Boston Globe*, 14 Feb. 1954.

From Moses Rischin[1]

30 September 1953
Waltham, Mass.

Dear Miss Goldstein:

Please permit me to introduce myself. I have been appointed as an instructor in American Civilization at Brandeis and will give what I hope will be a very original course in American Jewish history[2] this semester. One of my senior honors students is very much interested in doing an honors paper on a Jewish theme. I suggested that she might do a paper analyzing the Image of America as seen in the writings of publicists, visitors, and authors using Sholem Aleichem's[3] American sketches as a point of departure. But now there is the problem of the availability of the needed volumes. We at Brandeis are yet very limited in the general area of Judaica. I understand, however, that one of the branch libraries in Boston has an especially rich collection of Judaica including Yiddish open to the public. I should appreciate it very much if you would kindly advise me of the resources of this library. I wonder if you could check to see whether the following travel accounts are accessible: P. Hirschbein, Iber Amerika,[4] D. Einhorn, Fun Berlin biz San Francisco,[5] J. Kirschenbaum, Amerika dos land fun vunder,[6] M. Razumny, Ayner tsvishen millionen.[7] Whether this

student will be able to handle the Yiddish is not yet certain but I suspect that she shall. Is there a special catalog for Judaica or at least for the Yiddish collection?

I do hope to see you personally in the near future, as soon as things settle down here a bit.

Respectfully yours,

[*signed*] Moses Rischin

Moses Rischin

TLS. AJA

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[1] Moses Rischin (b. 1925) is an historian, author, lecturer, and editor; in 1953, he was a doctoral candidate at Harvard University. He taught history at San Francisco State College (since 1972, University) from 1964 to 2002, when he was named professor emeritus. His many books include *Inventory of American Jewish History* (Cambridge, MA: Harvard University Press, 1954); *Immigration and the American Tradition* (Indianapolis: Bobbs-Merrill, 1976); and *The Jews of North America* (Detroit: Wayne State University Press, 1987). *The Promised City: New York's Jews, 1870–1914* (Cambridge, MA: Harvard University Press, 1962), about the experiences of immigrant Jews in the Lower East Side, marked a turning point in the study of American Jewish history and was the "beginning of a serious professionalized American Jewish history." Hasia R. Diner, "American Jewish History," in Martin Goodman, ed., *The Oxford Handbook of Jewish Studies* (Oxford: Oxford University Press, 2002), 471–490, 479. It is also a pioneering book in the fields of urban history and the history of immigrants. See *American Jewish History* 73, no. 2 (Dec. 1983), a special issue devoted to "A Reexamination of a Classic Work in American Jewish History: Moses Rischin's *The Promised City*, Twenty Years Later."

[2] When Rischin was preparing his course at Brandeis, "American Jewish history was considered an intellectual backwater of Jewish historical scholarship, and within the world of American historians it barely existed at all." Diner, "American Jewish History," 472.The idea that the study of American Jewish history could be a rigorous and worthwhile field first took hold during World War II. After the war, the study of American Jewish history—along with American Jews themselves—became more vital as American Jewry replaced European Jewry as the largest concentration of Jews in the

world. In his *Inventory of American Jewish History* (1954), Rischin surveyed the field and concluded that very little scholarship existed that was of a worthwhile quality. He set forth the resources available for studying American Jewish history and recommended topics that merited attention. Ibid.

[3] Born Sholem Rabinovitsh, Sholem Aleichem (1859–1916) was a Yiddish writer of great renown. The musical *Fiddler on the Roof* was based on his stories.

[4] Peretz Hirschbein (1880–1948), *Iber Amerika* (*About America*) (1918).

[5] David Einhorn (1886–1973), *Fun Berlin biz San Francisco* (*From Berlin to San Francisco*).

[6] J. Kirszenbaum, *Amerika dos land fun vunder* (*America the Land of Wonder*) (1938).

[7] Mark Razumny (1896–1988), *Ayner tsvishen millionen* (*One in a Million*).

To Aron Weinberger[1] 17 December 1953

Dr. Aron Weinberger
Farrar, Straus and Young, Inc.
101 Fifth Avenue
New York 3, N.Y.

Dear Doctor Weinberger:

I am in receipt of your letter of December 14th calling my attention to the fact that our mutual friend, Dr. Joshua Bloch, has suggested that you write me in reference to available lists of Jewish Juveniles.[2]

I feel quite flattered to have Dr. Bloch think that I am the best informed person in this field. Praise from a scholar of his magnitude is praise indeed. I have done a great deal of work with the Jewish Juvenile books, working from the {campaigning} ground up — because when I started ~~compiling~~ many years ago for better Jewish Juveniles I was a voice crying in the wilderness. Now Jewish Juveniles is rapidly

making a place for itself in the entire picture of Jewish literature in America. You will find one essay and list by me which appeared in the Universal Jewish Encyclopedia under Youth Literature.[3] There is also an exhaustive study which was issued in pamphlet form by the Jewish Book Council of America in 1948.[4] The Council also published a selected bibliography of the Juveniles in 1950 and 1952.[5]

I am enclosing you a copy of Reading for Democracy, a reprint from the Wilson Library Bulletin of 1944. I hope that these suggestions may prove helpful to you.

Very cordially yours,

[*Fanny Goldstein*]

Librarian, West End Branch
131 Cambridge Street
Boston 14, Massachusetts

FG/tw

TLc. AJA

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[1] Aron Weinberger headed the religion department at Farrar, Straus and Young.
[2] "Our common friend, Dr. Joshua Bloch of the New York Public Library, suggested to me to ask you for a list of available Jewish Juvenile Books, since—in his opinion—you are the only person who has the best information in the field. I would be very grateful for your sending me such a list—provided that you have it ready and that you do not need to make a special effort in this regard. " From Aron Weinberger, 14 Dec. 1953.
[3] Goldstein, "Youth Literature," *Universal Jewish Encyclopedia*, vol. 10, 608–612.

[4] Fanny Goldstein, *The Jewish Child in Bookland: A Selected Bibliography of Juveniles for the Jewish Child's Own Bookshelf* (New York: Jewish Book Council of America, 1948). This pamphlet was a reprint of a bibliography that was published in the *Jewish Book Annual*, vol. 5.
[5] The Jewish Book Council did not publish a bibliography by Goldstein in 1950 but it did publish one in 1946 and one in 1952. "The Jewish Child in Bookland: A Selected Bibliography of Juveniles for the Jewish Child's Own Bookshelf," *Jewish Book Annual*, vol. 5; Fanny Goldstein, "American Jewish Juvenile Literature, 1951–1952," *Jewish Book Annual,* vol. 11 (1952–1953) (New York: Jewish Book Council of America, 1952), 27–31.

To Curt Wormann[1] 26 February 1954

Dr. C. Wormann, Director
The Jewish National and University Library[2]
Jerusalem, Israel

Dear Doctor Wormann:

It is not considered good psychology to begin a letter or speech with an apology, but I certainly owe you one after my long silence. I have not written you since my return to the Library about the middle of November. You can well imagine from your own experiences that when I returned I was simply appalled and snowed under by the amount of accumulated work which was facing me. All my foreign correspondence had to be pushed aside until such time when I could plow from under. But "the best laid plans of mice and men gae aft astray"[3] and thus it was with me. I was just beginning to see the light of day at the end of the year when I got myself one of these new fancy things they call a "virus"

nowadays from want of another name. The result of it was that I was forced to stay in bed and go to the hospital practically for the month of January—which again piled me up. Since then it has just been a question of being in and out of the library doing what little I could and no more. I am quite ashamed to be so far behind.

There are so many things that I want to thank you for. First, your gracious hospitality to me when I was in Jerusalem (which now seems ages ago); the luncheon, the reception[4] and the piloting me around in order that I might get the most out of my visit. I want you to know that I deeply appreciate all that you and members of your staff did to make my visit a happy and profitable one. Thank you also for the Hebrew Bible, which was duly received and which I turned over to Mr. Lord. He wrote you on December 8th acknowledging its receipt; then on December 29th the present President of the Boston Chapter of the American Friends of the Hebrew University made a formal presentation to Mr. Lord of this Bible in the Trustees' Room.[5] The photographs appeared in our B.P.L. Bulletin—a copy of which I hope you have already received. In the interim I sent you an envelope of odds and ends which might have some local interest; and more will be forthcoming. Dr. Gould[6] and I discussed at the time with Mr. Lord the possibility of sending you some duplicates of B.P.L. Collection. Of course I

realize that it will be necessary for us to clear this with a check list to make sure that you want these titles and that they are forwarded to you, and the cost of shipment—more on this subject at a later date.

Now I should like to thank you again for clearing the gift books which I brought to Israel. Mr. Carl Alpert of the Technion at Haifa brought them to Jerusalem at my request. Thank you for sending them to the Municipal Library. The Librarian has since acknowledged the receipt to me and I am delighted to know that they have been put to good use. The other books, which were juveniles, were intended to add to my initial gift made to the Library two years ago. Thank you very much for enclosing the special bookplate which you made for these books. It certainly was a most pleasant surprise. It never occurred to me to have one made. However, since you have had it made will you be good enough to send me 10 or 12 or so that I might exchange them with other collectors of bookplates.[7]

I had a group of books in my personal collection, of and about Christmas. Off hand I might say there are about 40 in this collection. They are books on the Holiday, of both a juvenile and adult character. Would you like any such a group on the topic of Christmas? It seems that they might make a Goodwill Exhibit to

emphasize this Christian Holiday. If you are interested I shall be glad to send them to you as my personal gift.

Again with my apologies, and most sincere thanks and advanced Purim Greetings to you and your associates.

Very sincerely yours,

[*Fanny Goldstein*]

P.S. You may already have read through the J.T.A. release of my recent appointment as Curator of Judaica for the Boston Public Library.[8] For the time being I shall carry on at the West End Branch Library with both titles; but will be planning for the expansion of the Judaica Collection if and when the new quarters become ready. I am happy to tell you that this now additional title brought with it a very substantial increase in salary.

TLc. AJA

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[1] Curt David Wormann (1900–1991) emigrated to Palestine from Germany in 1934. He was the head of the Jewish National and University Library from 1947 to 1968.
[2] The Jewish National Library was established in Jerusalem in 1892. When the Hebrew University in Jerusalem was established in 1925, the name of the library was changed to the Jewish National and University Library. In 2008, the library was renamed the National Library of Israel. The library's mission is to "collect, preserve, cultivate and endow the treasures of knowledge, heritage and culture in general, with an emphasis on the Land of Israel, the State of Israel and the Jewish people in particular." The National

Library of Israel, accessed 18 March 2018, http://web.nli.org.il/sites/NLI/English/library/aboutus/now/Pages/default.aspx.

[3] The best laid schemes o' mice an' men / Gang aft agley (Burns, "To a Mouse," lines 39–40).

[4] A reception for Goldstein was held on 20 Sept. 1953 at the Touring Club in Jerusalem. See From Curt Wormann, 17 Sept. 1953.

[5] The recently published Hebrew Jerusalem Bible was presented to Milton Lord by Bernard S. Gould, M.I.T. professor and president of the Greater Boston Chapter of the American Friends of the Hebrew University. The Bible was published by the Magnus Press of the Hebrew University. "Gift of Jerusalem Bible Made to Boston Library," *Jewish Advocate*, 31 Dec. 1953.

[6] Bernard S. Gould was a professor of biology at M.I.T.

[7] Goldstein was known as one of the few collectors of Jewish bookplates in the United States. Philip Goodman, "American Jewish Bookplates," *Publications of the American Jewish Historical Society* 45(3) (March 1956), 129–216, 216 n394.

[8] "Appointment of Fanny Goldstein, as Curator of the newly-established Judaica section of the Boston Public Library, was announced here this week by Milton E. Lord, director. Miss Goldstein, one of the nation's outstanding librarians, will continue as librarian of the West End Branch of the Boston Public Library, a post she has filled for the past 30 years. The first Jewish woman to head a public library, Miss Goldstein is also widely known as an educator and lecturer. She was responsible for the idea of a Jewish Book Week, now an annual, national function in American Jewish Life." Boston Public Library Establishes Judaica Collection; Names Curator," JTA, 13 Jan. 1954.

To Henry Shaw[1] 18 March 1954

Mr. Henry Shaw,
Association for Jewish Youth,[2]
33, Berner St.,
London, E.I., England.

Dear Mr. Shaw:

Your letter of Feb. 26th received this morning has put me to shame. You and many of my other newly made continental friends have abided with me in my heart, and weighed very heavily on my conscience these many months. I pray you be lenient ~~in your~~ {with my} excuses, and forgive me the long delay in not having written and acknowledging my indebtedness to you and Mrs. Shaw[3] for your gracious hospitality when I was a stranger within the gates of London. I had every intention of writing to all my friends abroad almost immediately on my return to Boston. However, the fates decreed otherwise.[4] I returned to the library about the middle of November; found a mass of accumulated work waiting for me which was quite appalling. I plunged in to what seemed of initial immediate importance, and then at the end of the year when I was just beginning to see the light of day, I came down with one of those devastating things we used to term in old-fashioned language a "cold" but now called "virus". It laid me so low that I have been struggling with it ever since, varying my program from home-bed to hospital-bed, puncturing this monotony with a day or two at the office, and back again to bed; a highly discouraging winter physically. What I should have done was to stop, go south, gather in my forces, and then return. I did not do this

because I could not see myself taking another prolonged vacation after my long absence last fall.

I pray that you will forgive me my seeming lack of good manners. It is a case of where the spirit was willing but the flesh was weak.[5] This is the excuse which I must write over and over again to the many kind friends who were good to me. So please do tender my warmest thanks to Mrs. Shaw for the delightful evenings spent as your guest. Who knows but perhaps your new position may even bring you to America, then it may be my pleasure to have you as my guest.

Congratulations on your recent appointment as Director of Hillel Foundation in Great Britain and Ireland. What a challenge you have, especially where it is up to you to develop the total idea in the country. No, I did not read it in the Jewish Chronicle because I have been many weeks behind in my reading of continental news. Your letter this morning was the first knowledge I had of your change in post. I too am happy to tell to you that as of January 1st, I was made Curator of Judaica for the Boston Public Library. This is a formal recognition of the work that I have been carrying on without a title for a good many years. By choice I am remaining at the West End Branch until the wing of the Central Library building is built, and a more formal housing of the Judaica collection will be provided. This is an important victory for me, not only

professionally, but socio-religiously, because it took an American millionaire, Jacob Schiff,[6] with a fifty thousand dollar gift, to set up the Jewish division in the New York Public Library about fifty years ago. I, on the contrary, single-handed and without such a major monetary donation from any source, have succeeded in formalizing my work of many years. The victory is of particular significance just now because we are observing Centennial Year of the founding of the Boston Public Library, and the Tercentenary of the settlement of the Jews in America.

The Judaica collection then, with all due respect to my modesty, a labor of love on my part over a period of many years, now becomes a cultural Jewish heritage for posterity. This additional appointment carries with it an expansion program, which already has been a great physical tax, due to health limitations and many important commitments which I hope I shall be able to rise to. In addition to this, I have just been named chairman of Library Exhibits for this entire area for the Tercentenary.[7] This is another professional challenge which I hope I will have the vitality to meet. With the spring I hope that I will be able to emerge and catch up with time and clear my accumulated work.

Thank you so much for sending me the Jewish Book Week issue of the Chronicle. Yes, you did send me two last month, but I am delighted to have these two additional ones which I hope to put to good use.

I have not yet written to Joseph Leftwich or Harold Soref,[8] but hope to do so in the near future. I am just referring to your letter of Feb. 9th in which you tell me that all your Jewish Book Month arrangements went off smoothly, and were in the main successful.[9] I have received a letter from Mr. Carl Alpert, who is the Public Relations man of the Technion in Haifa, in which he tells me that he has watched with much interest the journalistic expressions and comments on your Jewish Book Week activities. He said that in the main, the Chronicle was sympathetic, but the Jewish Review & Observer stressed the fact that greater attention should be paid to the contemporary authors and their work. Personally I feel that that is a justifiable attitude, whereas we need the historic patterns and developments of yesteryear. It is equally important to lend inspiration and encouragement and even subsidy if necessary, to the creative artists today.

I also note in your letter that you ask for information on books written by Jewish women, more particularly, women who write children's books. I do not know what the contribution is of the Jewish women to the literature of children's books in England, but I know that we have in America a number of Jewish women, especially within the last decade, who have devoted themselves to improving the Jewish juvenile. Which reminds me that I have been assembling a number of tidbits to send you, and shall put in what I have at present. Just now, I

am working on an article for the Jewish Book Council Annual on the Jewish juvenile.[10] Hence I shall be handling Jewish women writers. If you are not in too great a rush, I shall bear you in mind, gathering this material, and sending you the fruits of my labor later.

Since tomorrow is Purim, I have no homentash[11] to send you. Let this be my "shalach mones"[12] and advance greetings for a very happy and joyous Passover. Shall I say here "next year in Jerusalem"?[13] I hope to get back again, God willing, in 1955.

With best wishes to Mrs. Shaw, Rikki, and you, and anyone else who may ask for me, I am

Cordially yours,

[*Fanny Goldstein*]

FG/fm

TLc. AJA

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[1] Henry Shaw (1911–1996) was the director of the Association for Jewish Youth's religious advisory committee from 1949 to 1954, and the director of the B'nai B'rith Hillel Foundation in Great Britain and Ireland from 1954 to 1971. Afterwards, he was director of the B'nai B'rith Hillel Foundation in Melbourne for many years until his retirement. Obituary, *Jewish Chronicle,* 4 May 1911.

[2] The aim of the Association for Jewish Youth was to meet the educational, social, and recreational needs of Jewish youth. It was absorbed by the United Jewish Israel Appeal in 1999.

[3] Sybil Lyon Shaw.

[4] "But as the Fates decreed otherwise" is from Philostratus, *The Life of Apollonius of Tyana.*

[5] "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Matthew 26:41.
[6] Jacob Schiff (1847–1920) was a banker, businessman, and philanthropist. He contributed to many Jewish and nonsectarian charities in New York, to Harvard and Cornell Universities, and to the American Red Cross. In 1917, he chaired the campaign in New York City to raise money for the newly established Jewish Welfare Board.
[7] The 300th anniversary of the settlement of the Jews in America was celebrated around the country from September 1954 to May 1955. Goldstein was a member of the steering committee for the Massachusetts Observance of the American Jewish Tercentenary and the chairman of the subcommittee on libraries. She arranged a display at the Central Branch of the Boston Public Library celebrating the anniversary entitled "Jews Who Have Built Boston," which included 29 cases of material. See Guide to the Records of the Greater Boston Committee of the Massachusetts Observance of the American Jewish Tercentenary, n.d., I-63, American Jewish Historical Society, Boston; From Herbert B. Ehrmann, 24 Dec. 1953; Leo Shapiro, "'Jews Who Built Boston' Display at Public Library, *Boston Globe*, 16 Jan. 1955; and "Our Curator of Judaica," *Jewish Advocate,* 3 Feb. 1955.
[8] Harold Benjamin Soref (1916–1993), a politician and businessman, was a conservative Member of Parliament from 1970 to 1974. He wrote articles on Jewish themes for several periodicals, as well as *The Puppeteers: An Examination of Those Organizations and Bodies Concerned with the Elimination of the White Man in Africa* (1965). He favored white rule in South Africa and opposed the immigration of people of color to England.
[9] "I have very much pleasure in sending you a few copies of the Jewish Book Supplement issued recently in connection with our Jewish Book Week. All our arrangements went off very smoothly, and Book Week was considered to be the most successful function of its kind ever held in the Anglo-Jewish community." From Henry Shaw, 9 Feb. 1954.
[10] Fanny Goldstein, "American Jewish Juvenile Books, 1954–1955," *Jewish Book Annual,* vol. 13 (1955–1956) (New York: Jewish Book Council of America, 1955), 89–92.
[11] **hamantashen:** from the Yiddish for "Haman's pockets"; triangular-shaped cookies traditionally eaten on Purim.
[12] **shalach manos:** small gifts of food traditionally given on Purim.
[13] "Next year in Jerusalem" is traditionally said at the end of the Passover Seder. Jerusalem may be understood as the city itself or as an ideal world that we are struggling to reach.

From Dora Askowith[1] 4 September 1954
Hyannis, Mass.

21 Arlington St.,
Hyannis, Mass.

Dear Fanny,

Forgive my long delayed answer to your letter of August 20th. I have had a hectic summer topped by the terrifying experience of Tuesday's hurricane.[2] Thankfully, I did not fare so badly considering the awful destruction of other parts of the Cape. I lost many shingles off the one side of the house and was only 1½ days without electricity. I had some folks here on Tuesday so I was more at ease. They all left Wednesday.

Yesterday, I began to take down drapes and put things away. If all is well, I hope to leave for N.Y. on Sept. 12th; if I can get ready possibly before. When you are in N.Y. give me a ring at the hotel (Peter Stuyvesant)[3] Tr.7-7400, and I may be able to see you sometime during your week's stay. College opens on the 15th. Telephone before coming to hotel because I shall be very busy getting my apartment in shape and preparing for college work. If you do not find me leave your telephone number and I shall contact you.

As to what disposition I shall make of my article on "The Role of Jewish Women In the Field of Higher Education" I do not know. I sent it to

"Commentary"[4] but it was returned with the comment that it was very interesting but "editorial in tone" and therefore not for their periodical. I doubt whether I want to send it to the "Advocate." I have sent that paper many of my articles during the passing years that they published. I was literally disgusted with Mr. Hyatt[5] (in charge of feature articles) who kept my Tels[6] article for six weeks before returning the same with the request that I cut it in half that I had no intention of doing. I have had unusually fine comments on its publication in "The Forum."[7] This other article is critical in tone as I desired to have it.

I am writing this hastily, as I must attempt to answer the stack of correspondence piled on my desk.

Cordially,

[*signed*] Dora Askowith

ALS. AJA

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[1] Dora Askowith (1884–1958) grew up in Boston, graduated from Barnard College, and received a Ph.D. in political science from Columbia University in 1915. She taught at Hunter College from 1912 to 1957, where she served as faculty adviser to the Menorah Club, an organization for Jewish students. She also taught at the New School for Social Research. She was committed to a Jewish homeland in Palestine, ending poverty and oppression, women's suffrage, and the broadening of educational and professional opportunities for women. She studied for three years at the Jewish Institute of Religion, "seeking the rabbinical degree, not with the intent of entering the rabbinate, but rather for the acquisition of a knowledge of Judaica and Hebraica to enrich my chosen field of work as a college instructor of history." Although not wanting to be a rabbi herself, she advocated for the admission of women to the rabbinate 25 years before the first female rabbi was ordained in the U.S. See Dora Askowith, Letter to the Editor, *NYT*, 24 Feb.

1947. She published over 100 articles and wrote *The Toleration and Persecution of the Jews In the Roman Empire, Part I* (New York: Columbia University, 1915) and *Three Outstanding Women: Mary Fels, Rebekah Kohut and Annie Nathan Meyer* (New York: Bloch Publishing, 1941). See Obituary, *NYT,* 25 Oct. 1958; Adinah S. Miller, "Dora Askowith," *Jewish Women: A Comprehensive Historical Encyclopedia*, March 2009, Jewish Women's Archive, https://jwa.org/encyclopedia/article/Askowith-Dora.

[2] Hurricane Carol struck New England on August 31, 1954 and killed at least 68 people.

[3] The Peter Stuyvesant was a twelve-floor apartment hotel located at Central Park West and 86th Street.

[4] *Commentary* was founded in 1945 by the American Jewish Committee and is known for its conservative bent.

[5] Bernard Hyatt (1923–) joined the *Jewish Advocate* in 1952 and retired in 2003; he was a reporter, editor, and publisher. His family owner the paper from 1917 to 1990.

[6] Tels are prehistoric settlement mounds in the Middle East.

[7] Askowith's article was published several years earlier, as *The Forum* ceased publication in 1950. The magazine contained articles on politics, economics, social affairs, religion, education, and science; and presented both sides of current debates.

From Isaac Asimov[1] 15 December 1954
Waltham, Mass.

265 Lowell Street
Waltham 54
Massachusetts

Dear Miss Goldstein:

Thank you for your invitation to attend the meeting at West End Branch Library in observance of Jewish Book Month. I was out of town so, unfortunately, could not be present, but the invitation is appreciated, nevertheless.

Mrs. Florence Barber of Abelard-Schuman, Inc.[2] writes to tell me that my name came up in a conversation between the two of you some weeks ago. That gives me the hope that the West End Branch has at least some of my science-fiction novels and even that they are taken out by readers enough to warrant the space they take up. (Incidentally, I also am writing a series of science-fiction novels for teen-agers under the pseudonym of "Paul French".[3] They are published by Doubleday. If you have any of those, I hope they make the rounds, also.)

Very truly yours,

[*signed*] Isaac Asimov

Isaac Asimov

TLS. AJA

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[1] Isaac Asimov (1920–1992) was a writer and biochemist who is best known for his works of science fiction. In 1950 he published his first science fiction novel, *Pebble in the Sky*, and the *Jewish Advocate* took note: "A 30-year-old Boston University scientist engaged in cancer research at the Boston University School of Medicine, who relaxes by dashing off stories for recognized science-fiction publications, reached a milestone in his avocation January 19 when his 'Pebble in the Sky,' a science-fiction novel, went on sale, published by Doubleday and Company." "B.U. Med. School Professor Pens Science Novel," *Jewish Advocate*, 26 Jan. 1950. At the time he wrote this letter, Asimov had recently finished writing his Foundation trilogy, which became one of the most well-known science fiction series. The series comprises *Foundation* (1951); *Foundation and Empire* (1952); and *Second Foundation* (1953). Asimov wrote nearly 500 books on a wide range of subjects, including physics, chemistry, biology, astronomy, the Bible, humor, and Shakespeare. He taught biochemistry at Boston University School of Medicine for nine years, although he had never taken a course in the subject. His many science fiction

novels include *The Caves of Steel* (1954); *A Whiff of Death* (1958); and *The Gods Themselves* (1972). See Obituary, *NYT,* 7 April 1992. Asimov refused to travel by airplane, thus many places were difficult to visit, including Israel. However, he had no desire to visit Israel and was not a Zionist.

> When Israel was first founded in 1948 and all my Jewish friends were jubilant, I was the skeleton at the feast. I said, "We are building ourselves a ghetto. We will be surrounded by tens of millions of Muslims who will never forgive, never forget, and never go away.

Isaac Asimov, *I Asimov: A Memoir* (New York: Doubleday, 1994), 420. Asimov believed that carving up the world into nations bode ill for the future of humanity.

> I am not a Zionist, then, because I don't believe in nations, and because Zionism merely sets up one more nation to trouble the world. It sets up one more nation to have "rights" and "demands" and "national security" and to feel it must guard itself against its neighbors.
>
> There are no nations! There is only humanity. And if we don't come to understand that right soon, there will be no nations, because there will be no humanity.

Ibid., 421.

[2] Abelard-Schuman was a publisher of books for children and young adults from 1953 to 1969 and published many books by Asimov, including *Inside the Atom* (1956); *Building Blocks of the Universe* (1957); *The World of Carbon* (1958); *The World of Nitrogen* (1958); and *The Wellsprings of Life* (1961), a biology textbook for college students.

[3] In 1951, Ray Bradbury asked Asimov to write a science fiction novel for young people that could be adapted for television. Asimov was concerned that television would ruin his stories and that his literary reputation would be harmed, so Bradbury suggested that he use a pseudonym. He chose "French" because he admired novelist Cornell Woolrich, who had also chosen a nationality for his pseudonym, William Irish. The television shows were never made and Asimov regretted having used a pseudonym. "People took to saying that 'Isaac Asimov writes science fiction under the name of Paul French,' as though I were trying to protect my respectable persona as a scientist by hiding the fact that I was also writing cheap thrillers. You have no idea how that bothered me. *I, Asimov,* 169. Some of Asimov's books written under his pseudonym are *David Starr: Space Ranger* (1952); *Lucky Starr and the Pirates of the Asteroids* (1953); and *The Big Sun of Mercury* (1956).

To Isaac Asimov 12 January 1955

Mr. Isaac Asimov
265 Lowell Street
Waltham 54, Mass.

Dear Mr. Asimov:

I had but a fleeting glimpse of you on the night of my Count Your Blessings Evening at the West End Branch Library on December 29th.[1]

I am sorry the time did not permit me to chat more leisurely with you on the busy, social evening. However, I do hope that we can get together some time in the near future to get really acquainted because I am not such a bad person for authors to know.

Do let me know when you can come in for a leisurely pow wow. I should welcome it.

With cordial good wishes for a happy New Year, I am.

Sincerely yours,

[*Fanny Goldstein*]

Librarian, West End Branch
and Curator of Judaica
131 Cambridge Street
Boston 14, Massachusetts

FG/h

TLc. AJA

[1] "An evening of good fellowship, to recount the blessings of 1954 and to welcome in the New Year, was held at the West End Branch Library Wednesday, Dec. 29. A welcome was extended by the hostess, Miss Fanny Goldstein, assisted by members of the library staff." "Good Fellowship Night Held at West End Library," *Jewish Advocate*, 6 Jan. 1955.

From Isaac Asimov

13 January 1955[1]
Waltham, Mass.

265 Lowell Street
Waltham 54
Massachusetts

Dear Miss Goldstein:

Thank you for your letter of the 12th, which chiefly does me a service in reminding me of my inexcusable neglect. Ever since the memorable Count Your Blessings evening, it has been my intention to write and thank you for the wonderful entertainment, the good food and the general festivity which you sponsored. I wanted to tell you how I had enjoyed myself. That I did not do so is evidence of my most distressing habit of procrastination. Please forgive me.

It would be a delight to fall in with your suggestion that we get better acquainted. That you are a good person for an author to know is obvious from your position. What is more important is that even the glancing contact I have had with you convinces me that you are a delightful person for anyone to know, author or not.

I would most like to visit the library and have the privilege of taking you to lunch, if that is agreeable with you. I shall call you shortly, with your permission, and perhaps we can arrange that for a day suitable to both of us.

Very truly yours,

[*signed*] Isaac Asimov

Isaac Asimov

TLS. AJA

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[1] Letter is mistakenly dated 13 January 1954.

To Isaac Asimov 5 February 1955

Dr. Isaac Asimov
265 Lowell Street
Waltham 54, Massachusetts

Dear Doctor Asimov:

It was nice lunching with you and getting better acquainted over the tea cups, or more literally, over the coffee cups.

I do hope that we may see more of you at West End at a later date. Perhaps you will recall that I suggested that it might be well for you to subscribe to the Advocate and thus keep posted on the community doings. I assure you I am not a paid agent in that direction; but I want to tell you that last week's

Special Issue devoted to the Tercentenary of the Settlement of the Jews in America[1] was well worth the three dollars, which is the annual subscription cost. I gave your name to the Advocate. They told me that, according to their custom, they called your home and that a female voice answered, said "Not interested" and hung up. It could not possibly have been your wife, I hope. I do hope that you will be interested because I think that all talent in a community should be shared, and the Advocate is a good medium in which to keep informed and to share.

I hope also that you are seriously considering becoming a member of the Boston Chapter of the Jewish Historical Society. I am off to New York next week to attend the annual meeting, and there I hope that some time in the near future the Boston Chapter will convene. I shall certainly see that you are kept informed of that meeting.

With cordial greetings to you and to your wife, whom I hope soon to meet, I am

Very sincerely yours,

[*Fanny Goldstein*]

Librarian, West End Branch
and Curator of Judaica
131 Cambridge Street

Boston 14, Massachusetts

FG/w

TLc. AJA

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[1] Among the articles included in the Jan. 27, 1955 issue of the *Jewish Advocate* were "Three Centuries of American Jewish Literature" by Goldstein; "Three Centuries of American Jewish History" by Lee M. Friedman; "The Tercentenary," by Herbert B. Ehrmann; and a story on the tercentenary exhibit at the main branch of the Boston Public Library.

From Isaac Asimov

9 February 1955
Waltham, Mass.

265 Lowell Street
Waltham 54
Massachusetts

Dear Miss Goldstein,

I am sorry if the Advocate was offended and perhaps turned on you in their anger. I had said nothing to my wife[1] about the Advocate after our pleasant luncheon together and she was therefore not "briefed" on the matter.

The phone call happened to awaken her from a nap, which (since she is in her final month of pregnancy) she should take daily, but which she can take only rarely as a result of the demands of my little three-year-old boy.[2] She was, naturally, not grateful at being awakened.

To find out that she was being called to subscribe to a periodical which sounded unfamiliar to her evoked a very natural "Not interested" and a quick return to bed. That is all there is to that.

Actually, both my wife and myself are (as you've probably guessed from observing me) rather quiet and withdrawn people who take little part in community affairs, out of shyness rather than any lack of good will. We are not joiners or subscribers as a general thing and it is a difficult decision to make.

So you must be patient with us and not expect too much too soon.

Very truly yours,

[*signed*] Isaac Asimov

Isaac Asimov

TLS. AJA

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[1] Asimov met Gertrude Blugerman (1917–1990) on a blind date on Valentine's Day in 1942; they married later that year. The couple separated in 1970 and divorced in 1973.
[2] Asimov's son David was born in 1951 and his daughter Robyn Joan was born on February 19, 1955.

To Lee M. Friedman 29 October 1955

Lee M. Friedman, Esq.
30 State Street
Boston 14, Massachusetts

Dear Mr. Friedman:

This will follow up our telephone conversation of yesterday in re the desperate plight in which I find myself at the West End Branch Library with Personnel.[1]

It took a quarter of a century before any formal recognition of the Judaica work came to me personally. When it did, I hoped that the Director and the Trustees would recognize the fact that I needed extra help if I was to continue to run a highly specialized department, in addition to a Branch of major magnitude.

This Branch work cannot be "equated" on a numerical comparative basis with the other Branches. We are doing special personal service and touching the humanistic angle of the library work in an incomparable fashion. This is said quite objectively and not as a personal boast. I have since 1925 personally sacrificed myself, my time and my strength, in order to develop and to carry on the Judaica work aside from my job as a Branch Librarian. I challenge anybody to say that the Branch work has been sacrificed or impeded in my time, or fallen below the standards of a highly active living organism in this community serving as a Branch Library. But the Judaica work is something apart from the Branch. If in all these years I have given thousands of hours literally to carry it, the time has come when I can no longer physically make such sacrifices.

I have, since 1940, been asking for an additional assistant because of the Judaica work. I have met with nothing but indifference, a lack of understanding of the additional work, and perennial evasion and procrastination on the parts of my chiefs, who apparently have failed to present this, my crying pleas for help, adequately to the Board of Trustees.

In 1948, in a conference with Mr. Connolly[2] (after the two chiefs of reference and circulation had washed their hands of the problem) I was told that it was "going into the budget". On May 21, 1952 Mr. Connolly wrote me:

> "This is to acknowledge receipt of your memorandum of May 15th concerning the need for additional help in connection with Judaica. The matter will again be given consideration in connection with work on the 1953 Budget allowances."

The budget has come and gone several years. Not only do I not have additional help, I actually have less than I did two years ago. In December of 1954 Miss Millmeister,[3] a major assistant, retired from this Branch; and no one has replaced her. The former nine full time members of the Staff of other days are now reduced to seven. In March of 1953 one of the subprofessionals also served in a semi-secretarial capacity. No regular member of the staff is now equipped to do so. West End's "extra service" budget, which was $110.00 two years ago, has

been cut to $95.00. This money is definitely needed for regular Branch work. The money, therefore, does not lend itself for an extra assistant whom I could train and use for special Judaica work.

Aside from this, the Personnel Department has not been able to come up with either the type of extra assistance or the number of extra assistants to consume the present extra service allowance. This means that we are constantly falling behind and not even able to spend the money allowed because we have no extras. I am very much worried about the accumulation of work which it is my desire to clear up in this Branch.

Again, I repeat that one cannot "equate" the work of the West End Branch with that of other Branches. It stands apart because it services not only this community but has become a Mecca for people who come here from everywhere because of its Judaica help rendered and the intensive reference work done here. When the charge is made that we are going downhill, it can only be applied to circulation. It cannot be applied to service of any other kind. It is this personal human service, this ability to carry on in the present, and vision to prepare for any changes that may come to this Branch and the community in the future which I wish to safeguard.

With the redevelopment and housing problems[4] hanging over our heads, with the possible closing down of the library in this building should a new library be built within the housing project (as has been proposed) there are multiple things attending this Branch which, with all due modesty, I can do best. It is my desire to do it; but I must tell you frankly that I must have help. I need an understudy of quality and intelligence whom I can train. This I do not have. The daily routine work absorbs the other assistants to the utmost of their time and physical capacity. I never ask members of the Staff to do more than their job; neither are they willing to. I have been, but for personal reasons I cannot continue to do so. I do not mind telling you that I think that it is inhuman on the parts of my chiefs to have permitted me to do so thus long. Cutting down on running expenses may be justifiable in other ways, but West End is one of the avenues where it is professionally short-sighted and financially bad business to do so. If we had big men of vision as officials of the Library they would never have permitted this Branch to slide downhill or failed to cooperate, as is the case.

This simply sums itself up into the fact that I must have help now to carry on the work. I hope that the Trustees will see it that way. Such delay and evasiveness as I have met is, to say the least, very taxing. I hope that you will see it in the proper perspective and make every effort to get me adequate assistance.

Thank you very much for your interest. I shall thank you more when I get the help.

Very sincerely yours,

[*Fanny Goldstein*]

Librarian, West End Branch and Curator of Judaica

FG/w

TLc. AJA

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[1] Friedman was on the Boston Public Library's board of trustees.
[2] John J. Connolly was Assistant to the Director and Chief Executive Officer of the Boston Public Library.
[3] Rebecca Millmeister retired on December 31, 1954 after 53 years of service to the Boston Public Library, most of them spent at the West End Branch. See Boston Public Library Professional Staff Assoc., "Rebecca Millmeister," *The Question Mark* 1, no. 1 (Jan. 1955), accessed 16 March 2018, https://archive.org/stream/questionmark10bost/questionmark10bost_djvu.txt.
[4] Redevelopment plans for the West End were first publicly discussed in 1953. Five years later, the taking of buildings by eminent domain began. Thousands of residents were displaced from their homes, the neighborhood was razed, and the West End as it had existed was gone. Housing for the middle- and upper-middle-class was built in its place. The West End Branch Library closed in 1960, although the Old West Church was one of the few buildings left standing. See Sean M. Fisher and Carolyn Hughes, *The Last Tenement: Confronting Community and Urban Renewal in Boston's West End* (Boston: The Bostonian Society, 1992). A new branch library in another location on Cambridge Street opened in 1968.

To Herbert B. Ehrmann[1] 21 February 1956

Herbert B. Ehrmann, Esq.
50 Federal Street
Boston 10, Massachusetts

Dear Herb:

You are a darling to send me that cheerful letter. It bolstered up my spirits to read that you are again writing to the AJC[2] to see about obtaining a gift of the Jewish Encyclopedia for the United Peace Library[3] in Geneva.[4] I think that this is a superb gesture of international goodwill, and should certainly come from the AJC. It would make me so happy to have this project go through.

Thank you also for your generous contribution of $10.00 as a contribution to Jewish Book Month Committee expenditures. You are quite right—I would have forgotten to remind you, because I dislike very much to have to SCHNORR.[5]

I have not got anywhere yet with the plans that I had for formally incorporating the Boston Jewish Book Month Committee, as I discussed with you a long time ago. That is largely due to the tug on my health and the tensions of the job under which I am now straining; but I don't intend to pass out of the picture without first accomplishing a few permanent things. I hope I live long enough to do them!

With cheerful thanks,

Sincerely,

[*Fanny Goldstein*]

FG/w

TLc. AJA

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[1] Herbert Brutus Ehrmann (1892–1970) was a partner in the Boston law firm of Goulston & Storrs, which he joined in 1921. He assisted in the defense of Sacco and Vanzetti and was a firm believer in their innocence. Ehrmann wrote two books about the case, *The Untried Case* (London: Martin Hopkinson, 1934); and *The Case That Will Not Die: Commonwealth vs. Sacco and Vanzetti* (Boston: Little Brown, 1969), for which he was nominated for a Pulitzer Prize. He also wrote a play about the case, *Under This Roof,* which was performed on Broadway in 1942. He was profoundly affected by his clients' executions and worked on campaigns to abolish capital punishment. Active in the Jewish community, he served as president of the American Jewish Committee from 1959 to 1961; and in 1954 and 1955, he worked with Goldstein on the Greater Boston Committee of the Massachusetts Observance of the American Jewish Tercentenary, of which he was chairman. See obituary, *Boston Globe*, 19 June 1970.
[2] American Jewish Committee.
[3] United Nations Library.
[4] "I am trying again with the AJC to see if we can carry out your wish with regard to the Jewish Encyclopedia." From Herbert B. Ehrmann, 20 February 1956.
[5] **schnorr:** to obtain by begging; to beg. Yiddish variant of German *schnurrer*, to go begging.

From A. C. Breycha-Vauthier[1] 12 March 1956
Geneva, Switzerland

Dear Miss Goldstein,

Many thanks for your letter of 8 March and for the gift of WHO'S WHO IN WORLD JEWRY which we have received from Mr. Slavson whom we thanked directly some time ago.

I am glad to send you now our printed catalogue card of the WHO'S WHO which also appears in the monthly list of books catalogued in our library.

I am very happy to see that you succeeded in obtaining for us a gift set of the UNIVERSAL JEWISH ENCYCLOPAEDIA which we shall be glad to put in our reference library as has been done with the WHO'S WHO. I am sure our readers will very much appreciate both your gifts and I shall let you know as soon as the Encyclopaedia has arrived.[2]

I am glad that we have here these visible signs of the visit you paid us and that you too have pleasant memories of it.

Very sincerely yours,

[*signed*] A. C. Breycha-Vauthier

A. C. BREYCHA-VAUTHIER
Chief Librarian

Miss Fanny Goldstein, {Curator of Judaica}
Boston West End Branch Library,
Boston 17, Massachusetts

TLS. AJA

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[1] Arthur Carl von Breycha-Vauthier de Baillamont (1903–1986) was a lawyer, librarian, historian, and diplomat. He was appointed librarian of the United Nations Library in Geneva in 1945. From 1964 to 1968 he served as the Austrian ambassador to Beirut, and from 1968 to 1975 he was director of the Diplomatic Academy in Vienna.

[2] "I am glad to let you know that we have just received the complete set of the Universal Jewish Encyclopaedia. Let me tell you how thankful we are for this important gift. It is the only set available in Geneva and will be one of the great attractions of our Public Reference Room." From A. C. Breycha-Vauthier, 30 April 1956.

From J. Jacob Neusner 14 January 1957

Dear Miss Goldstein:

How good of you to write! I hope you noted my acknowledgement of your kind help in preparing the Boston thesis on which the essay is based.[1]

I shall be a rabbi, though I do not know whether I shall take a pulpit.[2] I have some thoughts of getting a Ph. D. in Jewish history,[3] and of teaching if there are positions available. Could you tell me the address of Samuel Broches?[4] He was a great help in my work, and I do not have a way of sending him the article.

With thanks, I am,

Yours sincerely,

[*signed*] Jack

Jacob Neusner

TLS. AJA

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[1] Neusner published a chapter from his undergraduate honor's thesis—"The Rise of the Jewish Community of Boston, 1880–1914"—in the *Jewish Advocate* several months after his graduation from Harvard. Goldstein was included in an editor's note listing people whom Neusner thanked for their assistance. He had interviewed Goldstein for his study. J. Jacob Neusner, "Boston and Its Jews," *Jewish Advocate*, 27 Jan. 1955. He also thanked Goldstein in a note in "The Impact of Immigration and Philanthropy Upon the Boston Jewish Community (1880–1914)," *Publications of the American Jewish Historical Society* 46, no. 2 (Dec. 1956), 71–85.

[2] Neusner received his rabbinical ordination from the Jewish Theological Seminary in 1960 and never served a congregation.

[3] Neusner received a Ph.D. in religion from Columbia University and Union Theological Seminary in 1960.

[4] Samuel Broches (1886–1977) was a writer and correspondent for Yiddish newspapers, and an authority on New England Jewry. He wrote *Jews in New England: Six Historical Monographs* (New York: Bloch, 1942).

From Friderike Zweig 27 May 1957
Stamford, Connecticut[1]

That's wonderful news, dear Dr Goldstein![2]

The final program will only be at the printer next week, but I can give you some details. We start on Tuesday, June 25th with official opening, greetings and so forth and a lecture of the assistant of the Consul of the Cultural Service of the French Embassy, M. Pelmont,[3] "The Laughter of France" (from Rabelais to the present time). Wednesday we have a trip to Stratford Conn (with transportation served) to the matinée of Othello* (sorry that this is not quite the Spirit of Humor, which is our topic this year). Seats must be secured soon and they are ~~about~~ $2.50 (a $ less than usual). (We are bringing 100 students from N.Y. to this trip.) The evening of Wednesday will be a fine concert and probably a little speech about Humor in Music. Thursday we will have Rachel[4] and Miss Hurley from the Ferguson Library[5] on Anglo Saxon Humor and we would like to have

as moderator
Harry[6] ^ and (would you?) participating in this workshop of Humor. Other lectures are Art and Humor, The Jewish Wit, Italian Masquerades.

On Thursday evening I hope to have Dr Allan Huygo an excellent man, the director of Adult Educ. of Connecticut. Friday evening the Truman Opera with Rossini's Cerentola[7] (this is not the exact ital. name) later: undertainment. Saturday we will have a brilliant speaker Dr Alex. van Gode (N. Y. L.)[8] on Humor in Translation and Translation of Humor and in the evening a buffet-dinner at the home of Mrs. G. N. Shuster.[9] The whole participation is $6 (the Stratford ticket not included) Private rooms $2 to 3, I suppose, Hotel $3.50 to $5. Please do come![10]

Very sincerely yours

[*signed*] Friderike Zweig

ALS. AJA

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[1] The letterhead states: "American-European Friendship Association Friendship Week, Stamford, Connecticut." Between the letterhead and the text of the letter, Zweig wrote, "Excuse haste and bad form!" Along the left side of the first page of the two-page letter, Zweig wrote: "maybe with a [*illegible*] of Kath. Hepburn." Along the left side of the second page of the letter, Zweig wrote: "Meals will be taken individually or lose-luncheon style."

[2] After receiving a postcard announcing "Friendship Week," Goldstein wrote Zweig, "I thought that this year there might be a possibility of my attending." She asked Zweig for details regarding housing and the program's cost. To Friderike Zweig, 22 May 1957.

[3] Raoul Pelmont was assistant cultural counselor of the French Embassy in New York City and a Paul Valéry scholar.

[4] Rachel Baker.

[5] Marie V. Hurley was assistant librarian at the Ferguson Library, Stamford's public library. She was chairwoman of the American Library Association's Round Table on Library Service Abroad, and served with the U.S. Information Library in Sydney, Australia from 1946 to 1947.

[6] Harry Zohn (1923–2001) was a writer; editor; and translator of German literature. In 1938, he fled alone from Austria to England, where his parents joined him. The family came to Boston in 1940. He taught at Brandeis University from 1951 to 1996. He was a leading authority on Stefan Zweig and wrote the introduction to the English translation of Zweig's autobiography *The World of Yesterday,* published by Viking Press in 1943. See Pam Saur, "In Memoriam: Harry Zohn (Nov. 21 1923–June 3, 2001)," *Modern Austrian Literature* 34, no. 1/2 (2001): 125–128. In November 1951, he worked with Goldstein on an exhibit at the West End Branch Library honoring Zweig on what would have been his 70th birthday. See "Library Exhibit Marks Birthday of Stefan Zweig," *Jewish Advocate,* 29 Nov. 1951.
[7] Gioachino Rossini, *La Cerentola.*
[8] Alexander Gode (1906–1970) was a German-American lexicographer and translator who translated articles and books into English from eight languages. He also played a major role in the development of Interlingua, an auxiliary language created to serve the world's scientists and engineers. See Obituary, *NYT,* 11 Aug. 1970.
[9] Doris Shuster (Mrs. George N. Shuster) was national president of the American-European Friendship Association.
[10] The idea for Friendship Week was conceived by Friderike Zweig and first took place in 1953. Several years prior, the American-European Friendship Association was formed by "a group of Americans and former Europeans who were eager to transplant to American soil the spirit of cultural cooperation which had informed the circle gathered around men like Rolland and Zweig in Europe." The organization was "dedicated to the interplay of ideas among Americans and Europeans." Harry Zohn, "American-European Friendship Week," *Books Abroad* 28, no. 1 (Winter 1954): 28–29.

To Meir Ben-Horin[1] 4 January 1958[2]

Dr. Meir Ben-Horin
642 West Ellet Street
Philadelphia, Pennsylvania

Dear Doctor Ben-Horin:

I am in receipt of your letter which came sometime ago;[3] but please believe me when I say that it has been physically impossible to attend to any mail whatsoever with all the excitement going on at West End.

If you take the Advocate you undoubtedly are already aware of the fact that Jewish Book Month activities in Boston are now behind me, with the exception of the Annual Report which goes to New York, and which remains to be done. Jewish Book Month, I think, with a certain degree of modesty, scored high. But the program on December 19th at West End was the culmination of the accumulated programs of many years, especially for me.

On that day I formally announced my retirement as Branch Librarian and Curator of Judaica.[4] I have rounded out 35 years, and that seems to me sufficient to give to the community which has not always been as appreciative of my services as it might have been. One prefers not to talk of those things; and as I go forward and commence a new life, I want to think only of the joyous ones which I have experienced, and they have been many.

Don't let your conscience hurt you for failing to pay your share as a member of the Jewish Book Month Committee before you left the city.[5] You are in good company! You may be interested to know that out of 52 members, 11

came across; and that I have paid the carrying charges for the Jews of Boston and am stepping out with a very substantial deficit due me.

You may also be interested to know that when I brought the financial situation up before a small committee, our mutual friend, Dr. Silberschlag,[6] with his great suavity and cock-sure sanctimoniousness, said that in his opinion members of the Jewish Book Month Committee should not be asked for any financial subsidy because they were giving their names and services to the task! I certainly would hate to tell you how much his name and his services have been as far as I am concerned. As a matter of fact, I arranged for 2 broadcasts for the College[7] this year—one over Station WBOS for a half hour, and the other over Station WBZ, a 26 minute interview with a deluxe Carl De Suze.[8] I even got the record of the Interview on which Simcha Pratt and Esther Herletz participated, without charge, and sent it to him.[9] To date I haven't even received a thank you for my part of the services. I could tell off a number of these valuable dignitaries in this city—but again, prefer not to! O yes, I should add that he informed me that he gave me Ralph Goldman[10] as a speaker, without charge, because the College paid his expenses in order to talk there.

Now let me congratulate you at last upon the appearance of your Nordau book.[11] It certainly was a long time in getting born. I wish that instead of the card

enclosed you had autographed it personally, which would have added luster to the volume. As it is you are to be congratulated.

My valued young friend, Mrs. Samuel Kurland,[12] blew in here the other day and I asked her if she had seen very much of you. Apparently not! But I do hope that you will be able to get together, because I am sure that the acquaintance would be of mutual benefit.

With best wishes to you and yours in your new post and your new home,[13] I am

Very sincerely yours,

[*Fanny Goldstein*]

Librarian, West End Branch
and Curator of Judaica

FG/w

TLc. AJA

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[1] Meir Ben-Horin (1918–1988), born in Germany, was a scholar, educator, writer, and editor. During World War II, he served with the U.S. Army as a combat engineer and interpreter-translator. From 1946 to 1948, he was a special agent with the U.S. Army's Counter-Intelligence Corps. in Austria and investigated neo-Nazi activities and war criminals, and worked on denazification. He was the acting Executive Secretary and Field Director for Western Europe for Jewish Cultural Reconstruction, Inc. from 1949 to 1950. Ben-Horin taught at Hebrew Teachers College; Dropsie College for Hebrew and Cognate Learning; Cleveland College of Jewish Studies; and Jewish Teachers Seminary. He was the managing editor of the quarterly *Jewish Social Studies* from 1957 to 1969. He adhered to the Reconstructionist branch of Judaism—which views Judaism as a civilization—founded by Mordecai Kaplan, whom Ben-Horin considered in 1956 "the

most exciting Jew of our time in the field of philosophy and religion." From Meir Ben-Horin, 4 Jan. 1956.
[2] Goldstein misdated the letter 4 Jan. 1957.
[3] From Meir Ben-Horin, 6 Dec. 1957.
[4] "The West End changed a little last night. Fanny Goldstein, librarian of the West End branch of the Boston Public Library, announced her retirement after more than 35 years in that post. There were few dry eyes among the more than 100 friends, acquaintances and 'pupils' representing two generations when she announced: 'I am beginning a new life, looking forward to doing the things that a busy life has never permitted me to do.'" "West End Branch Librarian, Fanny Goldstein, Retires," *Daily Boston Globe*, 20 Dec. 1957.
[5] "With Jewish Book Month here, thoughts turn easily to, and hardly away from, its initiator. Distance, alas, makes it difficult simply to reach for the phone or to drive to the West End Branch for a chat. Did I, incidentally, leave Boston without fulfilling my obligation as a member of Jewish Book Month Committee? I do not like to blame our moving and its preliminaries, but it may have had something to do with it. Please let me know." From Meir Ben-Horin, 6 December 1957.
[6] Eisig Silberschlag, who at the time was dean of Hebrew Teachers College.
[7] Hebrew Teachers College.
[8] Carl DeSuze (1915–1998) was a broadcaster on WBZ for nearly 40 years and was known as "the voice of New England."
[9] On 20 Dec. 1957, Carl DeSuze interviewed Simcha Pratt, Israel's Consul-General in New York; Esther Herlitz, Israel's Consul for the New England area; and Silberschlag. The broadcast was entitled, "A Decade of Intercultural Relations Between Israel and America as Exemplified in the Work of the Hebrew Teachers College." "Two Book Month Programs on Air," *Jewish Advocate,* 19 Dec. 1957.
[10] On 8 Dec. 1957, Ralph Goldman (1914–2014) spoke at the Boston Public Library in Copley Square; his talk was entitled "Why the Tenth Anniversary Festival Year in Israel?" "Jewish Book Program at Hub Library," *Jewish Advocate,* 5 Dec. 1957.
[11] Meir Ben-Horin, *Max Nordau, Philosopher of Human Solidarity* (New York: Conference on Jewish Social Studies, 1956).
[12] Mrs. Samuel Kurland's husband taught courses in Jewish history and literature at Boston University during the 1940s.
[13] Ben-Horin had recently moved to Philadelphia and joined the faculty of Dropsie College for Hebrew and Cognate Learning as Associate Professor of Education.

To Friends 6 June 1958

14 James Street
Brookline 46, Massachusetts

Dear Friend:

It was my intention to send a personal note to each and every friend who marked the occasion of my retirement or, as I prefer to call it, my commencement of a new life.

Many messages have come to me in various forms—letters, telegrams, gifts—all of which have been more or less unexpected and brought so much joy. The mere fact that I heard from such a host of people, many of whom I do not even know personally, added to my surprise and pleasure.

The various receptions, teas, and awards were all highly gratifying.[1] But what touched me above everything else was to see the many friends who paid me tribute by their actual presence at these festivities.

All these intangibles have now accumulated in my memory. As I release my thoughts and look back, my spirit rests content. I can only repeat what I have said so often lately: "I am sailing on a cloud of love for all mankind."[2] If, as librarian of the West End Branch and as curator of Judaica of the Boston Public Library, I have served my fellowmen these many years faithfully and well, that

in itself has been my compensation. But this, added to the bountiful rewards which have since come my way, is a surplus of blossoms and a richer flowering that has brought a new found serenity to my life.

To return to my opening sentence: I had hoped to write a personal note to each and every friend who has honored me. But the number of good friends is so large that it has become a physical impossibility to do so. That is why I am choosing this way of reaching out to all individually and saying:

> "Thank you and thank you again, for you have made me very happy by the thoughtfulness and kindness showered upon me."

Very faithfully yours,

[*Fanny Goldstein*]

Fanny Goldstein
West End Branch
Librarian Emeritus
Curator of Judaica Emeritus
Boston Public Library

TLc. AJA

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[1] A tea honoring Goldstein was held at the home of Mrs. Albert Salter in Newton, with music and a poetry reading; a reception was given for Goldstein at the Boston Public Library, with at least 200 attendees; and former and current staff members at the West End Branch held a tea in her honor. The Fanny Goldstein Judaica Trust Fund was established to purchase books of Jewish interest for the Boston Public Library.

[2] "Life is like a beautiful garden—all flowers, and sunshine, and cooling shadows, with blue sky and sailing clouds overhead; why should not the child rejoice? More, too, the

joy of youth is in the blithe little spirit, and it trusts in and loves all mankind." Ida Scott Taylor, *The Year Book of English Authors* (New York: R. Tuck and Sons, 1901), 227.

To John A. Gavin[1] 14 June 1958

Dear Mr. Gavin:

I owe you multiple thanks. First for the privilege of having witnessed the performance of Stalag 17[2] by the Masquers.[3] It was a wonderful performance and Rabbi Grossman and I enjoyed it tremendously.

Secondly, I want you to know how very grateful I am to you for giving me the rare privilege of visiting on Thursday morning the death cell and of talking with Jack Chester.[4] At this moment of writing I do not know whether he has conceded to the Rabbi's request about the papers. But I sincerely hope he will be a sensible young man and permit his lawyers to act for the best interests of all concerned.

Thirdly, you have put me in your debt for the note to the Warden of Alcatraz asking him to extend to me the privilege of visiting Alcatraz.[5] I shall write to him personally[6] and get in touch with him when I am in San Francisco.

I hope you will have a very happy and restful summer and that the boys at Walpole will be good.

Will you please extend my multiple thanks to Mr. Vance and Mr. Butterworth and all the other officers and guards who so graciously took me around the institution and permitted me to view its workings?

Very sincerely yours,

[*Fanny Goldstein*]

Fanny Goldstein
Curator of Judaica, Emeritus

FG/JF

Mr. John A. Gavin, Superintendent
Department of Correction
Commonwealth of Massachusetts
Massachusetts Correctional Institution
Walpole, Massachusetts

TLc. AJA

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[1] John A. Gavin (1910–1980) began working in the Massachusetts corrections system in 1935, as a guard at Norfolk State Prison. He later served as a guard and supervisor at Charlestown State Prison, director of the state's prison camps, superintendent of the Walpole State Prison from 1957 to 1965, and commissioner of the Massachusetts Department of Correction from 1965 to 1970. From 1950 to 1954, he taught part-time at Boston College. See "Penal Chief M'Grath Bounced by Volpe," *Boston Globe,* 25 Feb. 1965; and "Comr.-Designate Gavin A Career Penologist," *Boston Globe*, 26 Feb. 1965. He believed that "prisoner rehabilitation, rather than punishment, should be the prime function of any prison system." Obituary, *Boston Globe*, 29 June 1980. In 1967 and 1968, he was, in his official capacity, a plaintiff in *Commonwealth v. Wiseman,* a case involving the Commonwealth's claims against Frederick Wiseman for breach of contract and invasion of privacy in the filming and showing of *Titicut Follies*, a documentary filmed at the Massachusetts Correctional Institution at Bridgewater. See Carolyn Anderson and Thomas W. Benson, *Documentary Dilemmas: Frederick Wiseman's* Titicut Follies" (Carbondale: Southern Illinois University Press, 1991).

[2] *Stalag 17*, written by Donald Bevan and Edmund Trczinski, was performed on Broadway in 1951. It is about American airmen in a German prisoner of war camp during World War II.
[3] The Masquers was a group of actors who were inmates at Walpole State Prison.
[4] Jack Chester killed his former fiancee Beatrice Fishman; at his trial he asked to be executed. He was the first person on death row in Massachusetts who refused to seek clemency. The court appointed attorney Louis Goldstein to defend Chester and to act as his legal guardian, and Goldstein sought clemency on Chester's behalf. Following psychiatric testing, Chester was declared insane and Governor Foster Furcolo recommended that his sentence be commuted to life imprisonment at Bridgewater State Hospital. He hanged himself in his cell at Walpole on November 28, 1958. See Robert McLean, "Suicide Spurs Probe of State Sanity Law," *Daily Boston Globe*, 29 Nov. 1958.
[5] "This is to introduce Miss Fanny Goldstein who was the former Chief Librarian of the Boston Public Library, Boston, Massachusetts. Miss Goldstein has been associated with our institution Rabbi for many years, and we recommend her for her honesty and respectability. Any consideration shown Miss Goldstein will be greatly appreciated." From John A. Gavin to the Warden of Alcaltraz, 24 June 1958.
[6] Goldstein wrote to P. J. Madigan, the warden of Alcatraz, on June 21, 1958, requesting to visit the penitentiary during her visit to San Francisco to attend an American Library Association conference. Madigan denied her request. "Since our population is composed of many difficult cases we have always followed a policy of restricting visits so far as possible. In your case I am afraid it would be impossible to grant your request since we have no female visitors." From P. J. Madigan, 26 June 1958.

To Isidore Meyer[1] 1 June 1959

133 Chiswick Road
Brighton 35, Massachusetts

Dear Rabbi Meyer:

I had hoped to get in a brief chat with you on my recent New York trip.

But when I finally got round to calling you, you were not in the office that day.

Hence I am writing you some of the things I had intended to discuss with you.

In the first place here is the clipping which I promised to send you a long time ago. I am also enclosing another clipping[2] on a Boston lady, Miss Pauline Bromberg.[3] She is the particular topic under discussion at this moment.

Miss Bromberg's father, Edward Bromberg, was the first Jewish senator in Massachusetts and a very active civic leader in the Boston community practically all his life. Miss Bromberg has some very valuable scrapbooks, whose clippings represent the life work of her father and reflect the Jewish scene to a great extent over a period of some forty years. These scrapbooks should, it seems to me, be preserved.[4] Furthermore, a paper on Miss Bromberg's father should be in order at some forthcoming meeting of the Society.[5] Since Miss Bromberg is devoted to the memory of her parents, perhaps you could get her to do such a paper. She is an ultra intelligent woman, having taught school for some 43 years. She is now retired. It might please her to have her father's memory and contribution preserved in the annals of the Society records.

I offer this suggestion to you for what it is worth, because I would hate to see these historic data thrown on the dust heap by those who could not appreciate their value, should anything – God forbid! – happen to Miss Bromberg. I have casually mentioned to her the possibility of making a gift of these items to the Society and she said she would think about it. So here I am

putting this in your lap for what it is worth and hoping something will come of it.

I thought the meeting of the Jewish Book Council was a very good one. But I was distressed to see such a small audience after all the work Rabbi Goodman must have put into it. But then books are still a thing to stress in the culture of us Jews.

Did I tell you that I am going to Europe this summer?[6] I decided that if my doctor could go on what he earned, I could go and let him wait.

Who is now the president of the Jewish Historical Society in London?[7] Hope it isn't Cecil Roth[8] because I don't even want to write to him. But I would like to contact the president of the Society and have a chat while in London. So if you know who he is, please offer any suggestions.

Thank you very much. With best wishes for a happy healthy summer, I am,

Very sincerely yours,

[*Fanny Goldstein*]

Fanny Goldstein

FG/jf

Rabbi Isadore Meyer

American Jewish Historical Society
3080 Broadway
New York, New York

TLc. AJA

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[1] Rabbi Isidore S. Meyer (1903–1992) was librarian at the American Jewish Historical Society in New York and editor of *Publications of the American Jewish Historical Society* and its successor, the *American Jewish Historical Quarterly*. In 1945 he was chairman of the Jewish Book Council's Committee on Books for Devastated and Other Libraries Abroad. He wrote many articles on Jewish history and edited *Early History of Zionism in America* (New York: Herzl Foundation, 1958). Goldstein had corresponded with him since 1941.
[2] "Penn the Florist, Send the Advocate Carnation and Rose To: Joseph M. Linsey and To: Miss Pauline Bromberg," *Jewish Advocate*, 21 May 1959.
[3] Pauline Bromberg (1888–1981) was head of the physical education department at East Boston High School for 37 years and was active in many charitable and service organizations, including Hadassah and the American Jewish Congress. In 1936 she resigned from a committee charged with choosing track and field contenders for the Olympics in Germany as a protest against Adolf Hitler. Ibid.
[4] Edward Justin Bromberg (1864–1930) was the first Jew elected to the Massachusetts State Senate. He was an early leader in the American Zionist movement and chairman of the program committee for the Jewish Tercentenary Committee. The Bromberg Family Papers are held by the American Jewish Historical Society's New England Archives in Boston. The collection includes a scrapbook compiled by Bromberg that contains newspaper clippings, political advertisements, invitations, programs, and correspondence. See Finding Aid to the Papers of the Bromberg Family, accessed 21 Feb. 2018, American Jewish Historical Society, New England Archives, http://digifindingaids.cjh.org/?pID=365360.
[5] American Jewish Historical Society.
[6] Goldstein's health prevented her from making the trip.
[7] Norman Bentwich (1883–1971) was president of the Jewish Historical Society of England in 1959. He was a lawyer, author, Attorney-General for Palestine from 1920 to 1931, and professor of international law at Hebrew University from 1932 to 1951. In 1944 he co-founded the Jewish Committee for Relief Abroad, and after the war he chaired the United Restitution Office, through which he fought for compensation for refugees and for restitution of seized property. See Obituary, *Jewish Chronicle*, 16 April 1971.
[8] Cecil Roth (1899–1970) was a renowned historian and author of scores of books and articles, more than 770 in total. He was editor-in-chief of the first edition of the 16-volume *Encyclopedia Judaica*, which is considered to be his greatest accomplishment. He was president of the Jewish Historical Society of England from 1936 to 1945 and from 1955 to 1956. He held a Readership in Post-Biblical Jewish Studies at the University of

Oxford from 1939 to 1964. Afterwards he divided his time between Jerusalem, where he edited the *Encyclopedia Judaica;* and New York, where he lectured at Queens College of City University and Stern College of Yeshiva University.

To Joseph Beder[1] 8 January 1960

133 Chiswick Road
Brighton, 35, Mass.

Mr. Joseph Beder
National Library for Youth in Israel
100 West 72nd Street
New York, 23, N.Y.

Dear Mr. Beder:

I am in receipt of your letter with the enclosure which announces the formation of a group interested in building a National Library for Youth in Israel. I should be interested in knowing how you obtained my name. As a life long librarian specializing in the field of JUDAICA I am naturally interested in all projects which deal with the emphasis and promotion of Jewish books.

I should like to have your group know that I have personally been interested in books for the young in Israel for some years, and that I started a section of American children's books in the Department of Education of the Hebrew University, where they are now housed. I have added to this collection

from time to time so that the group now numbering several hundred books represents the best published in America for children.[2]

I am though uncertain as to what actual use the Department of Education actually makes of these books and I have my doubts as to whether or not these books are ever accented or brought to the attention of potential readers. This project was a one man task and a labor of love.

I call this historic tid-bit to your attention in order that you may not be carried away too much by enthusiasm and work in a blind alley. I shall be interested professionally to know what progress you make on this project.

Sincerely yours,

[*Fanny Goldstein*]

Fanny Goldstein
Curator of Judaica Emeritus
Boston Public Library

TLc. AJA

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[1] Joseph Beder (1900–1976) was a prominent Zionist, and mayor of Gan Yavne in Palestine from 1936 to 1940. He was active on behalf of young Jews and in 1935 spoke at a rally of National Jewish Youth in New York City. During WW II he served in the U.S. Navy as an intelligence officer and an expert on Russian language. After the war he was chairman of the United Zionist Revisionists of America. See "Bulletin Calendar of Events," JTA, 5 Jan. 1935; obituary, *NYT*, 13 Aug. 1976.

[2] Goldstein first arranged for books to be sent to Hebrew University in 1952. "A short while ago we have received two large cartons of books which were forwarded through the Technion at Haifa. One of them contained about 70 paper-bound modern American novels, and the other one about 60 books, almost exclusively children's books. The novels (Signet books) will be sent to the Nahariya Public Library which as you know is

closely connected with us, while the children's books will be added to the collection you sent us last year and which we placed in the library of the Department of Education. A few books however have been selected to be added to the holdings of the main library." From Curt Wormann, 24 Nov. 1953.

From Edward E. Grusd[1] 2 March 1960
Washington, D.C.

Miss Fanny Goldstein
14 James Street
Brookline, Mass.

Dear Miss Goldstein:

It has been so many years since I met you up in Boston that I dare say you have forgotten me. However I remember the occasion well, and also the several articles you once wrote for us.[2]

I understand that you are retired now and therefore presumably have a little more time. Consequently, I wonder if you would care to undertake a very small assignment for us. I am in need, for our June issue, of a very short article on places of Jewish interest that a visitor might enjoy seeing on a trip to New England. When I say "very short" I mean less than 1,000 words—perhaps 600–800. I also realize that there probably are not any places of Jewish interest in most of the New England states and it may be they are more or less concentrated in Massachusetts or Rhode Island.

I know that one cannot say very much in 800 words, and yet I would like to avoid a mere listing of synagogues, museums, etc. I dare say that in addition to the Newport Synagogue[3] there are several other ancient edifices of Jewish interest and perhaps a few extremely new institutions which are so magnificent that they should be visited by a tourist. However I am no expert on this subject, and I consider that you are and I imagine you could do such an article without much research.

Our June issue will come out early in May and the deadline will be April 1. Of course if you could send me the manuscript even sooner, it would be helpful. If you know of two or three good photographs appropriate for illustration, I would like to have them; of course I have a picture of the Newport Synagogue in my files.

I have no idea how many places of Jewish interest there are in New England, but if there are not too many, you could start with a very brief introduction and then give a paragraph or so to each separate place.

We will of course pay for this at our regular rates.

I do hope you will find it possible to do this for us, but in any event I would appreciate it if you would reply by return mail so that we may plan accordingly.

Sincerely yours,

[*signed*] Edward E. Grusd

Edward E. Grusd

EEG:G

TLS. AJA

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[1] Edward E. Grusd (1904–1988) was editor of the monthly publication of B'nai B'rith, published as *B'nai B'rith Magazine* and *National Jewish Monthly*; and author of *B'nai B'rith: The Story of a Covenant* (New York: Appleton-Century-Crofts, 1966).

[2] Goldstein's articles included "The Home: Every Jew's Sanctuary," *B'nai Brith Magazine* 46, no. 8 (May 1932): 236–237; "Germany Burns Its Classics," *B'nai B'rith Magazine* 47, no. 9 (June 1933): 263, 286; and "The Jew in Current Literature," *B'nai B'rith Magazine* 50, vol. 6 (March 1936): 184–185, 209.

[3] The Touro Synagogue in Newport, Rhode Island is the oldest existing synagogue in the United States. Designed by distinguished colonial architect Peter Harrison—who also built King's Chapel in Boston and Christ Church in Cambridge—construction began in 1759 and was completed in 1763. In 1790, George Washington, in his historic response to an adulatory letter from the Newport congregation, assured them that "the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support." George Washington's Letter to the Hebrew Congregation at Newport, 21 August 1790. In 1946 the synagogue was designated a National Historic Site, the first Jewish institution to receive such designation.

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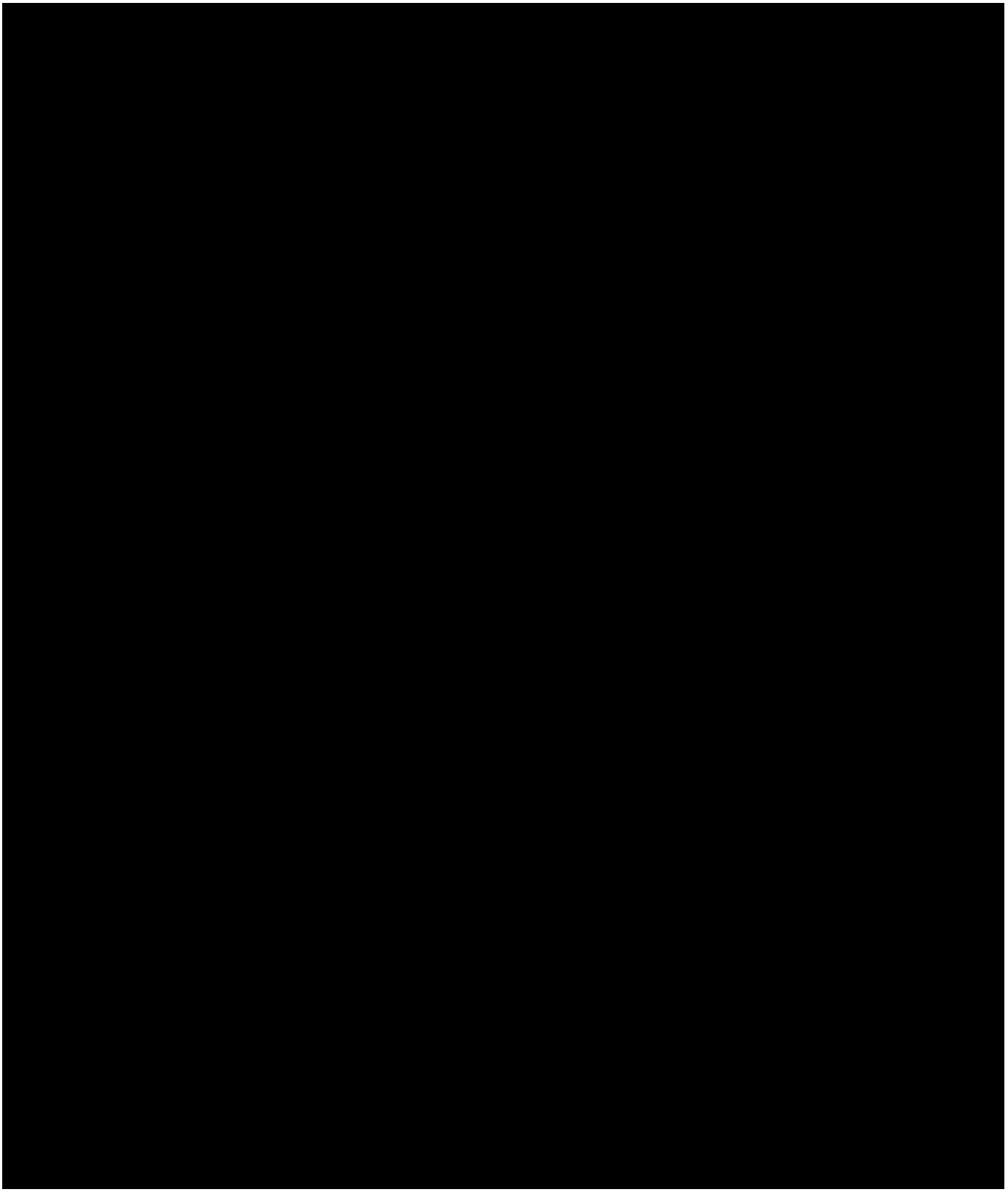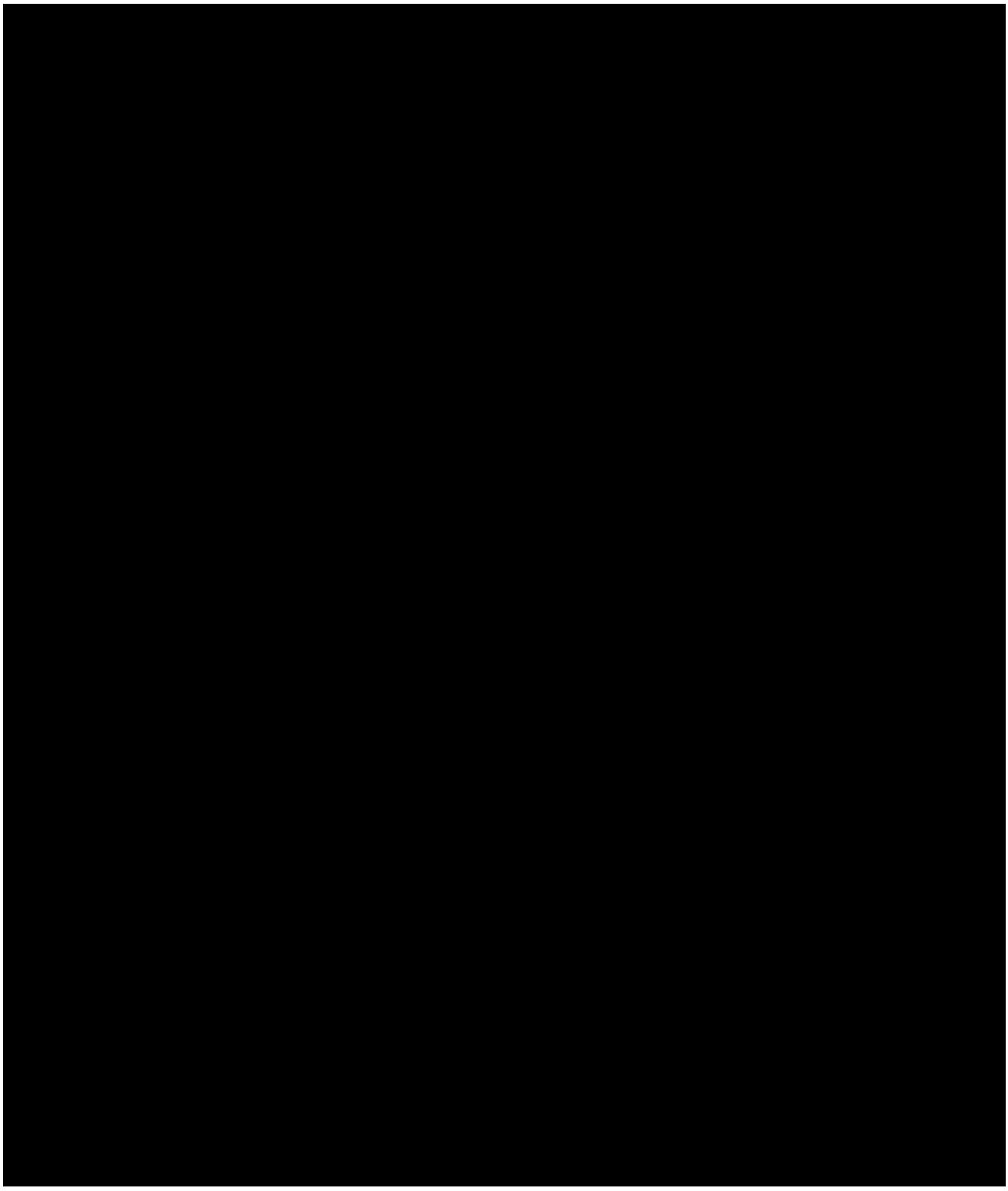
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