

decades that appear as a valuable appendix in his book, along with a series of photographs that mark Kingsley's "journey."

Finally, he offers a pragmatic definition of the eternal question, "Who is a Jew?" For Kingsley, it is a person with Jewish grandchildren. He concludes his memoir with a chapter addressed to his four Jewish grandchildren urging them to continue the journey that he and Brenda, his wife, have taken together for over fifty years.

Kingsley's insightful book captures a unique moment in both American and Jewish history, and it can serve as a useful educational tool in synagogues, colleges, and rabbinical schools. But because Kingsley covers so many years and includes significant events and numerous people in his memoir, an annotated index would have enhanced the book's appeal.

A. James Rudin, the American Jewish Committee's senior interreligious advisor, is distinguished visiting professor of religion and Judaica at Saint Leo University. His book, Pillar of Fire: A Biography of Rabbi Stephen S. Wise, was nominated for the 2016 Pulitzer Prize.

Marlene Trestman, *Fair Labor Lawyer: The Remarkable Life of New Deal Attorney and Supreme Court Advocate Bessie Margolin* (Baton Rouge: Louisiana State University Press, 2016), 232 pp.

Beginning in the last two decades of the nineteenth century, Jews came to comprise a disproportionate number of American lawyers—their representation in the legal profession far exceeded their representation in the general population. Most turn-of-the-century American Jews lived in cities such as New York and Chicago, places in which new institutions of legal education, which offered night- and part-time programs, had just emerged. Geographic proximity to these schools facilitated the rapid growth of Jewish legal professionals, many of whom were working-class immigrants or the children of immigrants. The circumstances that enabled American Jewish men to enroll in law school at relatively high

rates also allowed American Jewish women to do so. Although few in terms of total numbers, beginning around the 1920s, Jewish women began entering the legal profession at higher rates than non-Jewish women and, as a result, Jewish women frequently became the first women to practice law in various contexts.

In *Fair Labor Lawyer: The Remarkable Life of New Deal Attorney and Supreme Court Advocate Bessie Margolin*, lawyer and author Marlene Trestman frames the life and career of one such woman, Bessie Margolin, an American Jewish lawyer whose career put her in the center of some of the twentieth century's most important legal disputes, in just this way. When Margolin initially enrolled, she was Tulane Law School's only female student. She was the first woman investigator at the New Haven Legal Aid Bureau. She was the Labor Department's first female lawyer. She was one of twelve American women lawyers to oversee Nazi war crime trials in Nuremberg. She was only the twenty-fifth woman to present an oral argument before the U.S. Supreme Court. Trestman's book details Margolin's journey from a Jewish orphanage in New Orleans to male-dominated spheres of power, highlighting Margolin's accomplishments over the course of her four-decade-plus career. Margolin, simply stated, was "remarkable," an assertion that constitutes Trestman's main argument.

This book includes ten chapters, which progress chronologically, each illuminating Margolin's many achievements. Chapters one and two recall her childhood, highlighting her enthusiasm for education, extraordinary discipline, and perfectionist tendencies. Margolin entered Newcomb College at sixteen years old. During her sophomore year, she enrolled in a program that permitted students to earn both their bachelor of arts and juris doctorates in six years; Margolin completed the program in five—while becoming fluent in French. At twenty-one, she graduated second in her class at Tulane Law School. From there, she went to work as a research assistant to a professor at Yale Law School, an institution from which she eventually earned a doctorate of law.

Chapters three and four highlight the challenges and feats of Margolin's early career. It began in Washington, DC, during President Franklin Delano Roosevelt's first administration, when she went to work at the Inter-American Commission of Women to research sexism in

Latin American law. From there she moved to the Tennessee Valley Authority, a federal corporation established as a part of the New Deal and designed to provide public utilities to the region to encourage its economic development.

Chapter five explains Margolin's decision to remain a "bachelor girl," that is, unmarried. One reason, we learn, was because Margolin had a long-term relationship with Larry Fly, her former TVA boss and the first of a series of married men with whom she had romantic relationships. Chapter six recounts Margolin's time in Francis Perkins's Labor Department, where she served as a senior litigation attorney in the department's Wage and Hour Division, implementing the newly passed Fair Labor Standards Act of 1938. The law banned the transportation of goods made by children under sixteen years old, insured a minimal hourly wage, and established a maximum hourly workweek. Here Margolin's career shines as Trestman showcases her involvement in cases that tested the legality of different aspects of New Deal legislation. In the Labor Department, Margolin would become a supervising attorney, the department's chief trial counsel, and an assistant solicitor.

Chapter seven covers Margolin's five-month stint in 1946 as a war crimes attorney in Nuremberg, where she was in charge of overseeing the creation of American military courts established to conduct Nazi war crimes trials. Upon returning from Germany, Margolin resumed her work at the Labor Department, which is the subject of chapter eight. Chapter nine recalls Margolin's failed campaign to earn an appointment to a U.S. federal court. Although Margolin faced gender discrimination throughout her career—Trestman notes how she strategically used her femininity to ease potential discomfort in work environments—nowhere was this fact more evident than when Margolin's seemingly endless list of accomplishments did not secure her a place on the federal bench. In the latter part of her career, Margolin became an outspoken advocate for fair treatment of women in the workplace. Even after retiring in 1972, she remained involved in Equal Pay Amendment litigation and served as a judge for the American Arbitration Association's National Labor Panel. Bessie Margolin died in 1996.

This book will be of special interest to readers eager to learn more about the legal battles engendered by New Deal legislation. Trestman

skillfully and in great detail tracks Margolin from one case to the next, illuminating along the way the high-powered and influential men and women with whom she worked. Ultimately, one cannot help but agree with Trestman's assessment that Margolin, by virtue of her raw intelligence, determination, and ambition, was exceptional.

Or was she? Trestman's work can be added to a small but growing list of books that highlight the accomplishments of female lawyers, particularly Jewish female lawyers. In 1993 Ann Fagan Ginger, a Jewish American lawyer and civil liberties activist (whose own career merits an academic biography), published *Carol Weiss King: Human Rights Lawyer, 1895–1922* (University Press of Colorado), detailing King's career as a labor and immigration lawyer. In 2015, Irin Carmon and Shana Knizhnik released *Notorious RBG: The Life and Times of Ruth Bader Ginsburg* (Day Street Books), offering a tongue-in-cheek take on the many accomplishments of the second-ever female justice on the U.S. Supreme Court. (Although *Notorious RBG* is in many ways delightful, this writer hopes that a more scholarly book about Justice Ginsburg will be published soon.) And, in the near future, historian Leandra Zarnow will publish *Passionate Politics: Bella Abzug and the Promise and Peril of the American Left* (Harvard University Press). Alongside *Fair Labor Lawyer*, these works reveal that for over one hundred years, American Jewish female lawyers have succeeded in professional contexts in which they were unwelcomed outliers. In some respects, then, it appears that, although Margolin's career was extraordinary, she also represented a larger phenomenon: Jewish American female legal pioneers. (Ginger, King, Margolin, Abzug, and Ginsburg were not alone. Other American Jewish female attorneys whose careers marked "firsts" for women include Anna M. Kross, the first woman judge in the New York City magistrates court; Justine W. Polier, the first woman justice in the State of New York; Jennie L. Barron, the first woman appointed to a superior court in Massachusetts; and Mary B. Grossman, the first female municipal judge in Cleveland.) Why so many Jewish women became the first to practice law in various forums is not the subject of Trestman's book, but it is a question that merits investigation, if only because it bears on Trestman's characterization of Margolin's career.

Though the list of books on Jewish women attorneys is growing, such investigations remain rare—especially in contrast with biographies about individual American Jewish male lawyers. Why so little attention has been paid to individual female lawyers, especially individual Jewish female lawyers, can perhaps be explained by the perceived lack of a market for books on such a subject and to a dearth in archival sources. Given these circumstances, Trestman's book, like Margolin's career, is truly remarkable.

Britt P. Tevis, JD/PhD, is a Lecturer at Deakin Law School in Melbourne, Australia. She is currently working on a history of early twentieth-century American Jewish lawyers.

A. James Rudin, *Pillar of Fire: A Biography of Rabbi Stephen S. Wise* (Lubbock, Texas: Texas Tech University Press, 2015), 409 pp.

Pillar of Fire: A Biography of Rabbi Stephen S. Wise is A. James Rudin's way of "repaying that debt" he feels he owes to Rabbi Stephen S. Wise. When Rudin entered rabbinical school in 1955, it was at the newly merged Hebrew Union College–Jewish Institute of Religion (HUC–JIR) on New York City's Upper West Side—an institution Wise established (the Jewish Institute of Religion or JIR), built with faculty he had hand-picked. During Rudin's time there, he regularly walked past a sculpted bust of Wise's head that stood in the lobby, and he relished tales of Wise's battles for a free pulpit, Zionism, social justice, and respect and understanding between people of different faiths. As Wise's imagined friend and colleague, Rudin refers to Wise as "Stephen," offering a grand tour of Wise's public activities, with small glimpses into his private life.

Born into wealth and status in Hungary, Wise came to America before turning two years old. By the time he died in 1949 he was the best-known American Jew in the world. Rudin's account of Wise's early years retells the familiar story of his early support of the Zionist movement, his development and understanding of liberal Judaism, and his