

## Book Reviews

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Davis, Moshe, Edited by. *With Eyes Toward Zion: Scholars Colloquium on America–Holy Land Studies*. New York: Arno Press, 1977, xxii, 252 pp. \$18.00.

Handy, Robert, Edited with Commentary by. *The Holy Land in American Protestant Life 1800–1948: A Documentary History*. New York: Arno Press, 1981. xxv, 259 pp. \$20.00.

Kaganoff, Nathan M., Edited by. *Guide to America–Holy Land Studies: 1620–1948*. Vol. 1, *American Presence*. New York: Arno Press, 1980. 134 pp. \$20.00.

Kaganoff, Nathan M., Edited by. *Guide to America–Holy Land Studies: 1620–1948*. Vol. 2, *Political Relations and American Zionism*. New York: Praeger Publishers, 1982. xviii, 213 pp. \$26.95.

Religious beliefs, economic concerns, and political considerations have helped to shape the more than three-hundred-year-old relationship between America and the Holy Land. The nature and development of this attachment up through 1948 has become clearer and immeasurably more vivid through the efforts of Moshe Davis, Robert Handy, Nathan Kaganoff, and others connected with the America–Holy Land Project of the American Jewish Historical Society and the Institute of Contemporary Jewry of the Hebrew University in Jerusalem. With the help of Arno Press, the America–Holy Land Project has reissued almost seventy nineteenth- and twentieth-century works, conference papers, and histories of the Holy Land by Americans studying, traveling and/or living in Palestine and other areas of the Middle East. It has also published a number of original anthologies of nineteenth- and early twentieth-century sermons and memoirs on such themes as Holy Land missions and missionaries and pioneer settlement in the 1920's.

In addition to these works, the America–Holy Land Project has published four volumes which underscore the importance of the work already undertaken by its members: Nathan Kaganoff’s two-volume *Guide to America–Holy Land Studies*, an annotated bibliography of archival materials pertaining to America–Holy Land relations; Moshe Davis’s *With Eyes Toward Zion*, an expanded version of papers presented at the first Scholars Colloquium on America–Holy Land Studies, held in September 1975 at the National Archives in Washington, D.C.; and Robert Handy’s documentary history *The Holy Land in American Protestant Life*, selections from nineteenth- and twentieth-century published works that helped shape American public opinion and, consequently, the attitudes of many American Protestants toward the Holy Land. Underlying all four of these volumes is an assumption which Moshe Davis identifies as the working hypothesis of the 1975 Scholars Colloquium, namely, that the theme of the Holy Land, or Zion, “is part of the continuing spiritual history of America, illuminating the interplay of ideas among its diverse religious and cultural elements.”

Moshe Davis’s *With Eyes Toward Zion* is the most eclectic of the four works. It begins with a series of essays describing the importance of the Holy Land in American tradition, goes on to offer suggestions as to how one might look for as yet uncovered, but relevant, archival material, and ends with a number of nineteenth- and early-twentieth-century texts that illustrate both Christian attitudes and Jewish concerns regarding America–Holy Land relations.

The purpose of this volume is to show the kinds of work in which the America–Holy Land Project is engaged and to provide an explanation as to *why* this work is important. In two excellent introductory essays, Moshe Davis and Robert Handy trace the role that America–Holy Land relations have played in the development of American religious and secular life. Davis’s essay underscores the significance of the biblical heritage in American tradition. One sees this relation, for example, in the early identification of America as the Promised Land, the Puritan conception of government as rooted in a covenant theology, the recognition of Hebrew as a holy tongue (and the persistent legend that our founding fathers considered adopting Hebrew as America’s official language), and the large number of American towns and cities (a complete list of which is provided in an appendix) that

were given biblical place-names. One also finds a personal attachment to the Holy Land dating back to the eighteenth century, first finding expression in prayer and home training, later, in travel, pilgrimages, scientific studies, and settlement. Though not without its critics, the concept of Jewish restoration in Palestine gained adherents among Jews and non-Jews alike. Whether this support was based on religious or political motivations (or, as was often the case, on a combination of both), John Adams was not alone in writing, in 1819, that he wished for “the Jews to become again in Judea an independent nation.”

As Robert Handy’s essay makes clear, the attachment of many American Protestants to the Holy Land was primarily based on religious convictions concerning the Jews and biblical prophecy and the desire of many to study, visit, and/or live in the homeland of Jesus. This association of Palestine with biblical events, however, was not without its problems. Handy convincingly shows how an interest in Palestine as “the land of the Book” more than “the land of the living” led many nineteenth- and early-twentieth-century Protestant missionaries to negatively judge the political, social, and economic lives of its contemporary inhabitants. Even the kind of Christianity that they encountered fell prey to their negative judgment. Many criticized the quarrels among warring Christian sects, while ignoring similar quarrels at home, and some, like one nineteenth-century Protestant quoted by Handy, complained that the crowds of pilgrims annually visiting Jerusalem seemed to be drawn “chiefly by the spirit of superstition.” Though these kinds of observations can also be found among the illustrative texts included at the end of this volume, it is in Handy’s *The Holy Land in American Protestant Life* that we gain a more complete and hence richer view of nineteenth- and early-twentieth-century attitudes toward Zion. Dividing his study into five parts, “The Bible and the Land,” “The Missionary View,” “Pilgrims and Travellers,” “American Protestant Residence,” and “The Pros and Cons of Restoration,” Handy includes a variety of published materials that directly or indirectly helped influence America–Holy Land relations between the years 1800 and 1948. Handy’s selections are wisely chosen. All are illuminating and, unlike the material included in a number of other recently published source books on religious themes, all are long enough to give the reader a “feel” for both the content and the genre of the work that is under investigation. One gains from Handy’s book a

better understanding of the complex nature of American Protestant attitudes, from biblically based pro-Zionist positions to the pro-Arab sympathies of a number of nineteenth-century biblical archaeologists whose earliest contacts within Palestine were with Arabs. One also gains insight into the reasons why so many American Protestants felt an attachment to the Holy Land and what those who traveled or lived there hoped to accomplish. Finally, one is offered a rare glimpse of Arab-Jewish relations within Palestine prior to the founding of the State of Israel and of black attitudes toward Zionism and toward the sufferings of the Jewish people.

If the volumes edited by Nathan Kaganoff are less readable than those by Davis and Handy, it is because they are bibliographical guides addressed to the future researcher and the "serious student" of America-Holy Land relations. Both volumes reflect the efforts of teams of researchers, primarily working in America, Israel, and England, who have discovered an impressive number of archival source materials on the nineteenth- and twentieth-century American presence in the Holy Land (vol. 1) and on political relations and American Zionism (vol. 2). Each entry includes a brief identification of the collection (usually focusing on a person, place, event, or association), a description of how many items are included, their dates, location of the collection, and a description of the material itself. It also notes materials of special interest within the collection and states whether research access is restricted and whether photocopies can be provided upon request.

In short, Kaganoff's guides make clear what the volumes by Davis and Handy merely suggest: that there is a great deal of archival material yet to be examined. Taken as a whole, these four volumes convincingly argue for the importance of future research in this area. Though Davis and Handy present us with compelling hypotheses, both admit that the nature and extent of America-Holy Land relations cannot be understood fully until a greater number of relevant archival and published sources are carefully and critically explored.

—Ellen M. Umansky

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Ellen M. Umansky teaches at Emory University. She is the author of *Lily Montagu and the Advancement of Liberal Judaism*, which was published in 1983.

Sochen, June. *Consecrate Every Day: The Public Lives of Jewish American Women, 1880–1980*. Albany: State University of New York Press, 1981.

Sochen's book is the fourth book-length study of American Jewish women to appear since 1970. Anita Libman Lebeson's pioneering *Recall to Life: Jewish Women in American History* (South Brunswick, N.J.: Thomas Yoseloff, 1970) led readers on a sentimental journey through a lost past. In 1976, Charlotte Baum, Paula Hyman, and Sonya Michel collaborated on *The Jewish Woman in America* (New York: New American Library). Even though this engaging and informative study lacks adequate documentation, a source of frustration to many scholars, it nonetheless remains a landmark publication in Jewish women's history as the first study in the field to bring the insights of feminist historiography to bear on Jewish history. Jacob Rader Marcus's two-volume work *The American Jewish Woman: 1654–1980* (New York and Cincinnati: Ktav and the American Jewish Archives) appeared in 1981. Marcus provided a great service by making nearly two hundred documents from the American Jewish Archives available to the reading public.

Sochen's book is the first work to focus on the public lives of American Jewish women. *Consecrate Every Day: The Public Lives of Jewish American Women, 1880–1980* provides an introduction and overview to women's roles in American Jewish life and letters over the past one hundred years. Much as Gerda Lerner's *The Woman in American History* (Menlo Park, Calif: Addison-Wesley, 1971) served as a handbook for teachers anxious to balance the male-centered American history curriculum, Sochen's work provides one theoretical framework for the integration of women into American Jewish history.

In the introduction to her book, she sets the boundaries for the study by proposing to examine the lives and achievements of selected Jewish American women who "worked out a synthesis between their Judaism and their Americanism . . . and comfortably retained an identity in both worlds" (p. 3). With her eye on the women's integration of their various identities, Sochen takes up Jewish women in the workplace as

paid workers and as volunteers; in the community as radical organizers and as community activists; and in the world of culture as participants in the literary and theatre arts.

Sochen acknowledges that she approaches her subject as a chronicler of American women's lives, and not as a specialist in Jewish studies. While her knowledge of American women's past and her sensitivity to the questions and challenges posed by contemporary American feminism are essential ingredients for her work, a comprehensive treatment of American Jewish women demands greater familiarity with Jewish sources. Sochen contends that "the intriguing factor that unifies all of these women and all of their work is their conscious effort to integrate their Judaism with their personal ambition and their commitment to secular values" (p. 5). However, she rarely provides sufficient evidence to demonstrate how individual women integrated the Jewish, female, and American aspects of their lives. Admittedly, much of the biographical and background information that is missing from her work is available only in obscure, out-of-print volumes. But this failure to take advantage of the primary sources that do exist often reduces Sochen's argument to a recital of material that has already been analyzed.

Sochen's primary focus is on the "movers and shakers" among American Jewish women: the activists, organizational women, and professionals who have been visible in the Jewish women's world and in the larger Jewish and secular spheres as well. By bringing together a number of women whose contributions to both American and Jewish life have gone uncelebrated, Sochen demonstrates the vitality of American Jewish women, individually and collectively. However, because of the number and range of lives and life choices discussed, few of the personalities Sochen introduces emerge as vibrant historical figures.

Another problem is the lack of Jewish historical perspective, particularly in the chapter on writers. While Sochen establishes a context of American women writers and male Jewish writers, she ignores the tradition of American Jewish women's writing that was well established by the 1920's. Had she consulted Lebeson's study she would have found that, despite its elegiac tone and apparent lack of organization, Lebeson provides a wealth of information on writers such as Penina Moise, Emma and Josephine Lazarus, Rebekah Hyneman, and others who were the forebears of the writers she discusses.

Finally, Sochen's study fails because it is simply too ambitious. The issues and personalities she discusses deserve a fuller treatment than they are afforded in this slim volume, and the end result is that the reader comes away frustrated rather than attracted by this important area of research. In a lengthy "Biographical Note" at the conclusion of *The American Jewish Woman, 1654-1980*, Jacob Marcus presents specific suggestions for further research to fill in the many gaps that exist in the study of Jewish women's history. Sochen's study acts as a lens through which the gaps widen into chasms that only the most intrepid will dare to bridge. Sochen does pose a number of thought-provoking questions about American Jewish women's lives, their roles as members of families and as members of the Jewish and general communities, and their self-perception as expressed through their speeches and writings. But an analytical and comprehensive study of American Jewish women's lives and achievements remains to be written.

—Sue Levi Elwell

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Sue Levi Elwell is the co-author, with Sandy Sasso, of *Jewish Women: A Mini-Course for Jewish Schools* (Denver: Alternatives in Religious Education, 1983), and the co-editor, with Edward Levenson, of *The Jewish Women's Studies Guide* (Fresh Meadows, N.Y.: Biblio Press, 1982).

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Rothman, Stanley, and S. Robert Lichter. *Roots of Radicalism: Jews, Christians and the New Left*. Oxford University Press, 1982. 466 pp. \$27.95.

Since the turn of the century at least, Jews have played a disproportionately large role in radical politics and political activism in the United States. Jews played, for example, a substantial role in both the rank and file and the leadership of the Socialist Party of America and the Socialist Labor Party during the early decades of this century. American Jews provided one-third of the votes for Henry Wallace's Progressive Party in 1948. And, as Nathan Glazer has pointed out, close to half the membership of the American Communist Party during the 1940's and 1950's was Jewish.

During the 1960's, moreover, Jews were disproportionately represented amongst the leadership and rank and file of the New Left political activists on American campuses. When the Free Speech Movement—perhaps the best known of the student rebellions of the 1960's—erupted at Berkeley in 1964, a majority of its Steering Committee was Jewish, as was half of its membership. So, too, as a number of studies have documented, a large proportion—often well over fifty percent—of the membership of Students for a Democratic Society (SDS) and other radical campus groups were of Jewish background.

While much has been written about the Jewish role in the American political left, generally, during the twentieth century, there has until now been no book-length study and analysis of the role of Jewish students in the New Left-inspired protests and upheavals of the 1960's. In their new volume, *Roots of Radicalism: Jews, Christians and the New Left*, Stanley Rothman and S. Robert Lichter systematically examine the nature of, and reasons for, Jewish participation in the New Left and, in so doing, make a significant contribution to our understanding of recent Jewish political radicalism in the United States.

The tradition of Jewish radicalism, Rothman and Lichter argue, derives less from humanitarian impulses shaped by Jewish values or from economic variables than from the historical fact of Jewish

marginality: "The aim of the Jewish radical," the authors write, "is to estrange the Christian from society, as he feels estranged from it" (p. 125). For the American Jew, then, political radicalism "is but one form of the attack leveled by the marginal person upon the larger society. The basic thrust is to undermine all aspects of the culture which contribute to his or her marginality" (p. 120). By undermining the establishment, the Jewish radical "may capture the experience of power and control denied him as a marginal man in a Christian society (as he perceives it)" (p. 268). Such hostility toward the dominant Christian community, the authors assert, "sometimes combines with self-hatred, manifested in attacks upon Jews and Judaism per se." While such self-hatred is, of course, "common to many marginal groups," its existence, they note, has been well-documented among many Jewish radicals, many of whom "see Jews as representing the worst of bourgeois culture" (p. 124).

In their thoughtful and provocative chapter on "Radical Jews: The Dilemmas of Marginality," Rothman and Lichter provide much new and fascinating empirical data to support their controversial yet compelling thesis of a direct causal linkage between Jewish marginality, Jewish family structure, and the radical politics of Jewish students during the 1960's. Skillfully utilizing the findings of two comprehensive psychological studies of student radicals, interviews with Jewish members of SDS and other radical campus organizations, and case studies and psychological profiles of individual Jewish New Leftists, Rothman and Lichter convincingly trace the Jewish student radicalism of the 1960's to the historically marginal position of Jews in American society, to the matriarchal family structure and personality patterns encouraged by their marginality, and to the nature of "parental political socialization" during the 1950's and 1960's. The differences between Jewish and non-Jewish student radicals, the authors suggest, were attributable to their feelings of marginality, their upbringing and family background.

Professors Rothman and Lichter also devote much attention to analyzing and evaluating the extent of the role played by Jews in shaping and influencing the radical student Left of the 1960's. Until recently, they point out, the role of Jewish students in the upheavals of the 1960's was generally underestimated: both "the style and rhetoric," as well as the membership, of the American New Left was "strongly

influenced by young people of Jewish background" (p. 146). The Jewish role in the New Left, moreover, was not limited to the disproportionate Jewish student involvement in campus activism alone: Jewish influence on the emergence and growth of the student movement "extended far beyond its youthful cadres." Radical Jewish academics, for example, played an important role in persuading a much larger public of the "merits" of the 1960's student activism.

One wishes that the authors might have given more attention to discussing and analyzing the social background, Jewish identities, and political evolution of the radical and "progressive" Jewish intellectuals, and editors of radical journals of opinion, who played a role in creating sympathy for student activists among the broader public, owing to their key role in the American cultural establishment of the 1960's. Their discussion in this area is not as thorough and detailed as one might have hoped. While the authors briefly mention (p. 108) the fact that "during the 1960's ethnic Jews were key figures in the development of an 'adversary' culture" that the Jewish student radicals both identified with and supported, they do not take the time to discuss the role played by these "ethnic Jews"—who exactly were they?—in its growth and development. Thus, for example, the Institute for Policy Studies, the controversial "think tank" of the New Left, whose staff has included such prominent Jewish New Left activists and ideologues as Marcus Raskin, Richard Barnet, Paul Jacobs, and Arthur Waskow, is regrettably not subjected to a critical evaluation and analysis. Nor, similarly, is there any detailed examination of the role played by individual Jews and the "few small but influential" Jewish family foundations in financing (to the tune of hundreds of thousands of dollars a year) many of the radical groups, activities, and publications of the New Left. Such analyses would have added significantly to our further understanding of the overall Jewish "contribution" to the growth and development, generally, of the New Left as a radical political movement.

Such minor criticisms, however, should not detract from the overall merit of Stanley Rothman and S. Robert Lichter's meticulously researched and insightful book. It sheds much new analytical light on the New Left as a political and social-protest movement and on the complex yet fascinating interrelationship between individual personality, psychological development, and radical politics. In its thought-

ful and provocative examination of the roots (and contemporary expressions) of Jewish radicalism in the United States, it offers new interpretations of, and insights into, the American Jewish radical tradition that should be of interest to American Jewish historians and social scientists alike. It is a book that should be read and reflected upon by all serious students of Jewish political behavior, past and present.

—David G. Dalin

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David G. Dalin did his doctoral work at Brandeis University. His essay "Jewish and Non-Partisan Republicanism in San Francisco, 1911–1963," appeared in the June 1979 issue of *American Jewish History*.

## Brief Notices

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Black, Edwin. *The Transfer Agreement*. New York: Macmillan Publishing Company, 1984. xvi, 430 pp. \$19.95

In the *Transfer Agreement*, Edwin Black has produced a massive volume whose contents break important new ground in our understanding of American Jewry's role in rescue efforts of Jews in Germany and Eastern Europe, of Zionist aims and methods in creating the state of Israel, and in Nazi thinking on the road to the "final solution."

Black's research efforts, based on the work of a large and active team of international researchers and translators, extend far beyond the capabilities of one or even two authors: fourteen researchers and translators working in four countries at nearly twenty different locations; research in almost three dozen archival institutions plus comprehensive analysis of several important newspapers.

The characterizations of the economic cooperation between Zionist leaders and Nazi officials are revealing. These things had been hinted at before; now they have been exposed. The problems within the American Jewish leadership hierarchy are also clear from Black's research, and we can now begin to understand that the infighting over the anti-Nazi boycott within the ranks of the American Jewish Congress as well as the differing approaches to the Nazi threat by the Congress and the American Jewish Committee had their origins long before 1939 and, indeed, were crystallized in 1933.

Finally, Black clearly shows that insidious propaganda claims, which over the years maintained that Zionist elements welcomed the rise of Nazism and placed the creation of the Jewish state over the saving of Jewish lives, are false.

Zionism's first allegiance was to getting Jews out of Germany. To wish that their property accompany them so that these refugees would have a material basis from which to start new lives and at the same time boost the Jewish economy in Palestine is hardly extraordinary. On the balance sheet of international efforts to save German Jewry, such aims clearly dominate an otherwise nearly empty credit ledger; as we have learned, the debit side is enormous.

Genizi, Haim. *American Apathy: The Plight of Christian Refugees from Nazism*. Ramat Gan, Israel: Bar-Ilan University Press, 1983. 411 pp.

Haim Genizi's work adds substantially to a small but important group of books dealing with the American Christian response to the Holocaust. While monographs by Robert Ross and William E. Nawyn have examined, among other topics, the reactions of the American Protestant press and the various Protestant denominations to the plight of German Jewish refugees, Genizi examines an almost unknown area—Protestant and Catholic responses to the dilemma of Christian refugees from Nazism.

What Genizi finds is that although "non-Aryan" Christians and Christian political exiles made up almost a third of the refugees who came to America between 1933 and 1941, they received almost as little sympathy and attention from their fellow Christians as did the Jewish victims of Nazism.

What are we to make of this moral paralysis on the part of American Christians to the plight of both Jewish and Christian refugees? One factor is, of course, the particular American atmosphere of the 1930's, which emphasized unemployment, anti-immigration sentiment, and latent and obvious anti-Semitism. Too, for American Protestants, simply identifying with refugee Protestants was not a foregone conclusion. Denominational identification as Baptists, Methodists, or Episcopalians was more important and a greater priority.

But at the heart of the problem seems to have been the traditional antagonism between Christian and Jew. Indeed, the Confessing Church in Germany defended only converted Jews against the excesses of Nazi racial policies, and American Protestant missionaries were quick to speak out against anti-Semitism only out of fear that it would disturb their efforts in gaining Jewish converts to Christianity.

Gurock, Jeffrey S. *American Jewish History: A Bibliographic Guide*. New York: Anti-Defamation League of B'nai B'rith, 1983. xiii, 195 pp. \$6.95

This volume is the most important bibliographical work on the American Jewish historical experience since Moses Rischin's *An Inventory of American Jewish History* was published in 1954. Gurock has created a comprehensive guide to the diverseness of the American Jewish experience, and while, as with all such bibliographic guides, there are gaps and missing citations, this work will be invaluable for both professional historians and for anyone with an interest in the history of American Jewry.

Joselit, Jenna Weissman. *Our Gang: Jewish Crime and the New York Jewish Community, 1900-1940*. Bloomington: Indiana University Press, 1983. xii, 209 pp. \$19.95 (\$9.95 pb)

Through Jenna Weissman Joselit's book, we understand that the world of our fathers was filled with nearly as many sinners as with saints. It is probably also true to say that the world of their fathers in Eastern Europe had a certain share of Jews whose livelihoods were less than legitimate.

No Jewish community in America was more stunned than New York's in 1908 when Commissioner of Police Theodore A. Bingham charged that New York Jews comprised at least half of the city's criminal element. Although the charge was ridiculous, New York Jewry was moved to a quick and far-reaching activity—the creation of a community-wide organization which sought, as one of its important aims, to treat the roots of Jewish crime.

The *Kehillah* marked the greatest unsuccessful effort by any American Jewish community to control its criminal element as well as coordinate its diverse political, social, and economic power.

But this is only a portion of Joselit's important contribution to the history of the New York Jewish community. She has done a masterful job in integrating Jewish criminality within the broader and more important activities of New York Jewish involvement in the social, political, and economic life of the city. As such, Joselit has taken the subject of Jewish crime out of the novelty status under which it has suffered for so long, and placed it within a legitimate and important area of scholarly research and publication.

Marinbach, Bernard. *Galveston: Ellis Island of the West*. Albany: State University of New York Press, 1983. xx, 240 pp. \$49.50 (\$14.95 pb)

The Galveston Movement has always been a footnote to the saga of East European Jewish immigration to the United States. We know that between the years 1907 and 1914 about ten thousand Jews were admitted as immigrants at Galveston, Texas, and settled in a number of western states. The Galveston project has been called "an experiment in immigrant deflection," an effort to reduce the terrible overcrowding of Jewish immigrants in New York City. There is no question that this was an important factor in Jacob H. Schiff's decision to finance a major part of the Galveston plan. Bernard Marinbach has greatly expanded our knowledge of Schiff's aims in bankrolling the movement, so that we now understand his deep concern for the future of American Jewry, both in terms of its successful integration into American life and his hopes that through the diffusion of these Jews, demands calling for an end to open immigration to America would lose their effectiveness. Marinbach has raised the Galveston story from a footnote to a real and important chapter in American Jewish immigration history.

Penkower, Monty Noam. *The Jews Were Expendable: Free World Diplomacy and the Holocaust*. Urbana and Chicago: University of Illinois Press, 1983. x, 429 pp. \$21.95

In what surely will become the standard work on the Holocaust and free world diplomacy, Professor Monty Penkower has written a volume which raises as many questions as it answers. Through Penkower's meticulous research we now know how the free nations of the world allowed six million Jews to perish. But why? This is not so clear, even though Penkower offers a plausible set of reasons: disbelief, anti-Semitism, and political expediency. Perhaps.

We know that SS concentration camp commandants could, after overseeing the destruction of thousands of Jewish lives, go home and embrace wives, play with children, and entertain at dinner parties. What Penkower makes clear in nine brilliantly constructed chapters is that American, British, and other national government officials and diplomats, after a day spent reading reports detailing mass destruction of Jewish men, women, and children or listening to the pleas of Jewish groups to do something, could go to their homes and enjoy the comforts of family and friends. What was it that lay at the heart of such a response to human destruction? The conspiracy of silence which symbolized free world diplomacy and its response to the Holocaust did not end in 1945. This Penkower makes clear, and this we must understand in order to ensure that humanity has a chance to survive the terrible consequences of the Holocaust.

Rubin, Saul Jacob. *Third to None: The Saga of Savannah Jewry*. Savannah, Georgia: Congregation Mickve Israel, 1983. xv, 426 pp.

Finally, it is done. The last of the six Hebrew congregations established in Colonial America has received its historical due. Rabbi Saul Jacob Rubin, a past president of the Southern Jewish Historical Society, and one of the new leading lights on the Southern Jewish experience, has written a scholarly saga of Savannah Jewry and of its important religious symbol, Congregation Mickve Israel. Thus, he joins his rabbinic and scholarly colleagues, Jacob Rader Marcus and Malcolm Stern, as the final member of the triumvirate devoted to telling

the story of Savannah Jewry's rich 250-year history.

Rubin has used an enormous amount of primary material to write the religious and cultural history of the community and of the congregation. Along the way he has left us a number of intriguing topics—Jewish-Christian relations in the South, black-Jewish relations, the place of Reform Judaism in the South, and the tensions between congregations and their rabbis—which will serve as the basis for much important new research in Southern Jewish history.

Schoener, Allon. *The American Jewish Album: 1654 to the Present*. New York: Rizzoli, 1983. 342 pp. \$45.00

Allon Schoener has developed a most interesting observation. His thesis is that despite its many diversities and dissimilitudes, American Jewry is really just one big family. And what family is not interested in its genealogy, especially if it has had the good fortune to be in the United States since 1654?

*The American Jewish Album*, then, is the family album of the American Jewish experience. Fortunately, it has the guiding hand of Allon Schoener, already well-known for his exhibit and volume on New York's Lower East Side.

There are over five hundred illustrations in the book, a number of them in color, as well as many first-person memoirs, some of them published in obscure places and brought together for the first time. The book is lavishly produced and, while expensive, the cost is not out of proportion to its size, design, and beauty.

Turitz, Leo E., and Evelyn Turitz. *Jews in Early Mississippi*. Jackson: University Press of Mississippi, 1983. 134 pp. \$20.00

Since the 1970's, the Southern Jewish Historical Society has developed into a major regional organization for the study of American Jewry. Its newsletters, publications, and annual conferences have done much to raise the historical consciousness of the Jewish community in the South.

This is somewhat of a phenomenon, given the sad state of active research and publication that existed on the experience of Jews in the South. Such a state of affairs has been particularly true for the Jewish experience in Mississippi.

But Rabbi Leo E. and Evelyn Turitz have changed this situation with the publication of their book. They have provided a major first step in rectifying the abysmal lack of knowledge on Mississippi Jewry. Their research project, which took over five years to complete, brought them more than one thousand photographs, hundreds of documents and memorabilia as well as numerous oral history tapes.

There are more than four hundred photographs in the book which trace the family, business, religious, and social histories of Mississippi Jewry from the 1840's to 1900. The illustrations are accompanied by a useful narrative which enhances our understanding of the rich visual history contained in the volume.

Waxman, Chaim I. *America's Jews in Transition*. Philadelphia: Temple University Press, 1983. xxv, 272 pp. \$24.95 (\$9.95 pb)

In 1973, the sociologist Charles S. Liebman characterized American Jews as “ambivalent.” Essentially, Liebman argued that American Jewry survived with two opposing sets of values—integration into American society opposed by a desire to maintain Jewish group survival. Liebman concluded his work on a note of pessimism—integration would ultimately triumph over survival.

Chaim Waxman’s book is a reassessment of Liebman’s conclusions a decade later. In a perceptive and thought-provoking manner, Waxman argues that American Jews are not as ambivalent as they were in the 1960’s and 1970’s. Indeed, Waxman’s argument is based on a number of solid empirical observations of phenomena which outwardly point to group extinction but which, when studied differently, may mean something quite the opposite. Thus with the declining rate of institutional religious affiliation among American Jews, Liebman does not see the decline of Judaism. Instead, he sees a Judaism that is changing and reaching out for “alternate modes of Jewish expression.” The key to Waxman’s insights is his assertion, correctly stated, that American Jewry is not the shtetl Jewry of Eastern Europe and cannot be judged according to such criteria. American Jews and Judaism are here to stay, even if they will bear little resemblance to what we understand them to be in 1984.

Zubatsky, David S., and Irwin M. Berent. *Jewish Genealogy: A Sourcebook of Genealogies, Family Histories and Family Name Information*. New York: Garland Publishing, Inc., 1984. xxx, 422 pp. \$30.00

In this very useful volume the authors have located over six thousand genealogies, family trees, and family histories which cover thirty-five hundred “Jewish” family names. They have cross-referenced several of the problem names, those that might be spelled in various ways due to geographic or other factors. In short, *Jewish Genealogy* is an important tool for serious researchers in the field as well as for those with a simple yearning for Jewish roots.