

# **The Jewish World in Modern Times**

A Selected, Annotated Bibliography

**Abraham J. Edelheit and  
Hershel Edelheit**



# The Jewish World in Modern Times

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## About the Book and Authors

The momentous events of modern Jewish history have led to a proliferation of books and articles on Jewish life over the last 350 years. Placing modern Jewish history into both universal and local contexts, this selected, annotated bibliography organizes and categorizes the best of this vast array of written material. The authors have included all English-language books of major importance on world Jewry and on individual Jewish communities, plus books most readily available to researchers and readers, and a select number of pamphlets and articles. The resulting bibliography is also a guide to recent Jewish historiography and research methods.

The authors begin with an essay that introduces the reader to the broad scope of Jewish history, describing briefly the key events, personalities, and movements that have shaped it since the mid-seventeenth century. Part I is a treatment of the Jewish world as a whole. Part II, organized geographically, deals with individual Jewish communities. After citing regional surveys, the authors treat each country separately in alphabetical order. Entries are extensively cross-referenced, and author, title, and subject indexes are included.

Abraham J. Edelheit, an instructor in history at Touro College, New York City, holds degrees from Yeshiva and Brandeis Universities in modern Jewish history. Hershel Edelheit is a student, researcher, and speaker on the Holocaust.





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Dedicated to  
Rabbi and Mrs. Amos Edelheit



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## Preface

For the Jewish world the twentieth century has been truly momentous. From the depths of Gehenna to which the Jewish world was plunged by Nazi Germany, to the rebirth of Israel, the march of Jewish events has been a rapid and often bewildering one. Teachers, students, and interested laypersons need access to a wide range of sources in a number of languages that would offer them a proper understanding of historical developments and their context. This fact became obvious to us while working on our BIBLIOGRAPHY ON HOLOCAUST LITERATURE [1986]. To fill this gap, we decided to author a selective bibliography covering modern Jewish history. The most important books on world Jewry and on individual Jewish communities would be cited, categorized, and annotated. When no "best" book was available, then we would annotate the books most readily accessible to both the general public and those with specific interest in Judaica. In addition, we decided to include pamphlets and articles selected from a small number of scholarly periodicals. That, in brief, constitutes the present bibliography.

The authors make no claim about the comprehensiveness of the bibliography. Citations are limited only to books, articles, and pamphlets that we actually saw. We have restricted ourselves to works in English, despite the existence of important materials in Hebrew, Yiddish, and all European languages. Although many important books have been published on Jewish history in almost every modern language, most such books and periodicals are accessible only to a small part of the American Jewish reading public.

In general, the annotations cover the book, its contents, and the methodology used by the author. Where appropriate, we have not refrained from offering criticism of glaring problems, whether methodological or factual, of some of the

works. Foreign terms quoted in the annotations have been cited in the original language and transliterated. Definitions for all such terms will be found in the glossary. Edited books have been cited and, in all cases, annotated. Multi-authored anthologies of independent essays have their contents listed as part of the annotation. Such essays are not cross-referenced, nor do they appear in the index. The contents of anthologies, whether of one author or of collections of primary sources, are not so listed. Finally, materials that were not actually published, i.e., mimeographed or other limited-circulation materials, were not cited at all, since their availability outside of major research libraries was doubtful.

Part I deals with the Jewish world as a whole. Books and a limited number of pamphlets and articles are cited in this section, which is organized thematically. It will be noted that a few books dealing with pre-modern Jewry are also included. These provide necessary background and are of special historiographical or methodological importance. Of necessity some of the chapters in Part I are only introductory. In particular, the chapter on the Holocaust offers a very abbreviated selection. Readers wishing more material on that subject are referred to the authors' BIBLIOGRAPHY ON HOLOCAUST LITERATURE [Boulder, CO: Westview Press, 1986]. Books and articles belonging in more than one section are cross-referenced to the extent possible, although full citations and annotations are not repeated. Obviously, cross-referenced books could not be cited in every place where they might belong. In particular, most of the surveys cited in the first chapter contain sections relating to almost every chapter in the book.

Part II deals with individual Jewish communities. We have organized this part of the book by geographical regions, beginning with Central Europe. Each chapter follows the same basic order: After the citation of surveys covering the region as a whole, the countries are arranged in alphabetical order. We have tried to include as many communities as possible; unfortunately, some communities still lack a historian or a chronicler. Here again, materials will be cross-referenced when necessary.

We have subdivided national sections into appropriate thematic categories when the amount of material warranted additional rubrics, but we have not used the same categories for every country. The emphases of historians obviously differ in light of specific events in each country.

Three indexes - an author, a title, and a subject index - have been included and should help interested readers find

books and articles on related topics.

The appended introductory essay serves to complement the book citations and is an attempt to portray the broad scope of modern Jewish history. We have sought to describe briefly the key events, personalities, and movements that have shaped Jewish history since the mid-seventeenth century. The essay suggests one way to reconstruct the past 350 years of Jewish history. Other approaches, equally valid, are suggested by the cited books and articles. To paraphrase Hillel - the rest is commentary, go and study it.

This project could not have come to fruition if not for the kind assistance rendered to the authors by the following individuals and institutions.

The librarians and staff of the Brooklyn and New York Public libraries. Although we cannot list their names individually we owe each of them a debt of gratitude. Dr. Robert M. Seltzer of Hunter College made valuable suggestions about the citations included. Allen Wollman and Marc Rose helped with the proofreading. To Mrs. Ann Edelheit, mother and wife, for her patience and encouragement. Finally, we also thank Ms. Susan L. McEachern, the editors, and staff of Westview Press who helped turn this project into reality.

Nonetheless, all mistakes are ours and do not reflect upon the aforementioned individuals.

A.J.E.

H.E.



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## Index of Periodicals and Abbreviations

American Jewish Archives .....	AJA
American Jewish Historical Quarterly .....	AJHQ
American Jewish History .....	AJH
American Jewish Year Book .....	AJYB
Association for Jewish Studies Review .....	AJS Review
Canadian Jewish Year Book .....	CJYB
Herzl Year Book .....	HYB
Hungarian Jewish Studies .....	HJS
Jewish Journal of Sociology .....	JJoS
Jewish Quarterly Review [Old Series] .....	JQR
Jewish Social Studies .....	JSS
Journal of Jewish Studies .....	JJS
Leo Baeck Institute Year Book .....	LBIYB
Leo Baeck Memorial Lectures .....	LBML
Middle Eastern Studies .....	MES
Modern Judaism .....	MJ
Proceedings of the Am. Academy for Jewish Research ...	PAAJR
Publications of the Am. Jewish Historical Society ....	PAJHS
Soviet Jewish Affairs .....	SJA
Studies in Contemporary Jewry .....	SCJ
Studies in Zionism .....	SiZ
Transactions of the Jewish Hist. Soc. of England .....	TJHSE
Yivo Annual of Jewish Social Science.....	Y/A

\* in bibliography indicates pamphlet

> in bibliography indicates cross-reference





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## Introduction: The Outline of Modern Jewish History

The historian attempting to study the Jewish community in modern times faces a complex task. Until the mid-seventeenth century, Jews were a fairly homogeneous group that could be studied with relative ease, but this homogeneity no longer prevailed after the 1650s. Even the periodization of modern Jewish history presents difficulties of definition and analysis. A precise periodization that would lay bare the inner structure of modern Jewish history requires one to trace the stages of overall development while allowing for regional differences. It is the necessity of keeping local conditions in mind that creates a distinct problem for historians and students. In a word, in the modern era, different parts of the Jewish world developed in separate ways. Moreover, it must be noted that trends in Jewish history do not always coincide conceptually or chronologically with their European counterparts.

At least with regard to European Jewry, the modern period can be divided into five sub-eras, each reflecting a different stage in the Jewish accommodation with modernity. Each sub-era represents a step in the continuing redefinition of Judaism and Jewishness, a process affected by contemporaneous ideologies, mores, and sociopolitical conditions. These five periods are [1] 1650-1750, a transitional period from medieval to modern life; [2] 1750-1789, an era of greater Jewish receptivity to the modern age - an acceptance that, however, was not reciprocated by the outside world during the period in question; [3] 1789-1881, the era of Jewish emancipation and entry into the mainstream of European civilization; [4] 1881-1948, a period of Jewish readjustment to new internal and external realities; [5] 1948 to the present, the post-modern period wherein Jews adjust to the advent of national sovereignty and independence.

In general this periodization also applies to Jews living outside of the European sphere of influence, particularly in the Muslim world. It must, however, be noted that Jews in modern times never really entered the mainstream of Muslim civilization; even when they acculturated, the balance struck between the host society and the Jewish community was the result of conditions that arose in a much earlier period. When dealing with Muslim-Jewish relations in modern times, one must realize that the accommodation between Muslims and Jews dates to the early medieval era. In the eyes of the Islamic faithful, the place of the Jewish dhimmis and their role in society remains constant even though world perceptions, and subjective Jewish viewpoints, may change. The future of relations between Jews and Arabs cannot be charted at this time; yet it is clear that the Arab desire to return Jews to their pre-State condition is neither possible nor desirable, irrespective of the desire of certain elements in the Arab world to turn back the clock.

The years 1650-1750 represent a period of transition during which the Jewish world suffered both internal and external crises and found itself in a state of flux. The disasters that accompanied the Cossack uprising [1648-1649] and subsequent events in Poland as well as the Shabbatean heresy [1660s] and its Frankist offshoot in eastern Europe were external symbols of crisis. They also attested deep internal divisions, which can be traced back to the Marrano problem of the late fifteenth century. The expulsion of the Jews from Spain and the continuing and problematic existence of crypto-Jews [Marranos] in and out of Spain created divisiveness, dissatisfaction, and tension within the Jewish world. These divisions played themselves out during the late seventeenth and early eighteenth centuries. Although the divisions were primarily social or economic and had political overtones, disunity was also expressed in intellectual terms.

The culmination of these tensions was the false messianism of Shabbetai Zevi. The subsequent conversion of the "messiah" to Islam nearly rent the Jewish world. His death [1676] did not completely heal the wounds, and for the first time the Jewish community had to contend and coexist with a largely disaffected, clandestine sub-culture. Although we will never know how many secret Shabbateans remained, it appears that some of them influenced Jewish life by encouraging the creation of a religiously neutral, secular society. Like the Marranos before them, they no longer lived as Jews, but the Shabbateans also found Christianity and

Islam unacceptable; they therefore sought some other state of being.

Arising out of similar dissatisfaction with the state of affairs in the Jewish community at the time, but unrelated to Shabbateanism, was Baruch [Benedict] Spinoza. The scion of a Marrano family, Spinoza found much to criticize, even in the relative security of tolerant Amsterdam. Spinoza, in his writings, took the Marrano crisis to its [in his eyes] logical conclusion. Unable to accept ancient conventions, he sought the complete dissolution of Judaism, since he believed Judaism was no longer viable in light of modern social and political realities.

Equally divisive, but in a different way, was hasidism, which arose in eastern Europe in the mid-eighteenth century. Hasidism absorbed the messianic fervor of Lurianic kabbalism, while neutralizing its messianic activism. Stressing the cosmic importance of halakhah and the need to preserve the morale of the Jewish everyman, hasidism, nevertheless, fostered disunity within East European Jewry.

The important contribution of hasidism was the reorientation of Jewish mystical thought away from metaphysical contemplations and toward a more humanistic mysticism dealing with human problems and frailties. The emphasis on hallowing the profane and the notion of perfectibility through the zaddik made hasidism an appealing movement for poor and uneducated Jews. The movement begun by Israel ben Eliezer, the Ba'al-Shem-Tov, soon spread from Podolia northward and westward, entrenching itself in Jewish communities that needed both psychological and moral rejuvenation. Hasidism did not, by and large, gain adherents in Lithuania. There the yeshivot, with their emphasis on intellectual accomplishment, continued to hold sway. In the meritocracy of the yeshivah world, such hasidic concepts as devekut and hitlahavut played only a secondary role, if even that.

Significantly, the period between 1650 and 1750 also saw a shift in the center of gravity of European and world Jewry. Jews who had moved to eastern Europe as a result of expulsions and persecutions now returned westward. Edicts expelling Jews during the thirteenth and fourteenth centuries were rescinded when Jews were permitted to reside in England [1665] and France [1723], while a new Jewry was founded by the landing of twenty-three Sephardim in New Amsterdam in September 1654. Economically, socially, and intellectually, the Jews of western Europe once again came to the fore.

Symbolizing this new shift was the emphasis of western European Jews on efforts to reach an accommodation with

European society while retaining Jewish identity. Thus the second era in modern Jewish history, 1750-1789, saw the rise of a Jewish enlightenment primarily, though not exclusively, based in Germany. While no single event can be seen as representing the period of the Haskalah, it is possible to describe it by reference to Moses Mendelssohn.

Mendelssohn, like Spinoza, reacted to the challenge facing Jews who sought integration into an enlightened society. Mendelssohn sought entrance into European society while at the same time justifying continued Jewish identity and survival. Mendelssohn's ideal society, as presented in JERUSALEM [1783], would be free of religious coercion and would in general remain religiously neutral. All religious groups would be permitted to develop to the fullest in this pluralistic society. Thus, Jews could survive with a double identity - as citizens and Jews. Although at first glance this modus vivendi might seem problematic because it had not been attempted before, in reality, Jews would receive nothing more than any other religious group living in a secular [neutral] society.

The major difference between this period and those preceding and following it stems, not from Jewish considerations, but rather from the change in attitude of the European nation-states toward the Jews. By the mid-eighteenth century people friendly to the Jews throughout western and central Europe were calling for an "improvement" of Jewish status, in other words, emancipation. To be sure, this call for civic equality for Jews had as much to do with the exigencies of the modern state as with any particular Jewish need. The modern nation-state could no longer tolerate autonomous political and cultural entities in its midst. Either one was a part of the organic national entity or one was not; if not, then one was automatically an alien, and perhaps an enemy of the nation. However, the debate for and against emancipation accomplished nothing in the half-century under review. Nevertheless, the attitudinal change was indicative of broader trends in both Jewish and non-Jewish society in western and central Europe.

The third period, 1789-1881, represented the accommodation of Jewish society to modernity and the Jewish entry into European society. Ushered in by the French Revolution, we can date this period with the emancipation of French Jewry in 1791, although American independence [1776] also offers a convenient date. Over the next century Jews were emancipated in England [1858], Italy [1867], and Germany [1871]. In turn, new social realities as well as new ideas became important throughout world Jewry.

The tension between trying to be a good Jew and trying to be a good citizen had almost immediate consequences, which were felt in every Jewish community. On the most basic level there was a need to reorganize the Jewish community on religious, as opposed to national, lines. This reorganization occurred most notably in post-emancipation Germany and France, although American Jewry and even the unemancipated Jews of eastern Europe also found their communities largely, if not completely, transformed. As a result of the transformation of Jewish communal life, and the external pressure upon Jews to "change" in order to be worthy of emancipation, a process of religious reform also began, again primarily in western Europe. Living as they did in a less developed environment, Jews in eastern Europe tended to lag behind those in the west in this regard. In fact, the process of religious reform was to a large extent ignored by secular Jews in Russia and Poland. Reform Judaism was also ignored by large numbers of Jews in western Europe who sought entry into modern society through assimilation or the complete surrender of all individual Jewish characteristics.

Over time, the three formulas - denationalization, religious reform, and assimilation - played themselves out differently among various communities. As has already been noted, religious reform did not take root in eastern Europe, though rampant secularization did. Jews in England, Germany, and America experienced both religious reform and secularization, with the former taking on the characteristics of an almost mass movement. French Jewry also experienced large-scale assimilation and secularization, yet never really experienced a major reform movement. Even while their traditional communities were collapsing, French and English Jewry were reorganized as governmentally recognized religious minorities via the Consistory and the Chief Rabbinate, respectively. The Jewish community as an organized body never existed per se in the United States, where a voluntary community structure emerged. A similarly anarchic situation of local communities - the *gemeinde* - lacking any national center, existed in Germany until the 1890s.

The different nuances of modernization can also be discerned on an individual level. All Jewish thinkers and communal leaders were aware of the problems facing organized Judaism and all proposed solutions. Differences arose primarily on the question of the extent to which they hoped to maintain Jewish law and tradition. Thus Samson Raphael Hirsch's neo-Orthodoxy differed from Abraham Geiger's Reform Judaism with regard to the status of *halakhah* and not on the definition of Judaism as a religious entity. The same may be

said about other movements, particularly for the "Positive-Historical" [Conservative] branch of Judaism and its leading thinker Zechariah Frankel.

As the drama of the emancipation unfolded, newer ideologies emerged and in turn influenced the Jewish community. Perhaps the two most important were romanticism and historicism.

Romanticism was a nineteenth-century reaction to the Enlightenment and would be most influential later in Jewish history and historiography. The romanticist idea that the group is more than merely the sum of its parts and that the group as a whole possesses some form of organic life would influence a younger generation of Jewish thinkers who flourished at a later date. Romanticism was also a major influence on the growing nationalism of the early nineteenth century and would later feed into the antisemitic crusade that culminated in nazism.

During the early part of the nineteenth century, historicism, or Wissenschaft des Judentums, as it was more commonly known, was more influential than romanticism, especially in Germany. The Wissenschaft was at once an idea, a method, and an organization, that sought to apply modern historical methods to the history of the Jews. This was not, however, mere academicism, since the Wissenschaftlichers also had a clear religious and political agenda. The latter was a response to the continuing crisis created by emancipation. By showing Judaism to be a "great" religion, Jews were proved to be "worthy" of civil rights. Similarly, by proving the existence of a multiplicity of Judaisms in the past, one could prove the permissibility of modern heterodoxy. These ideological angles notwithstanding, the Wissenschaft also opened an entirely new method for the understanding of Judaism and broadened the types of sources and methods used to understand Jewish history. More fundamentally, the Wissenschaft established a new focal point: Jewish history was no longer only the history of Judaism but also the story of the Jews.

The fourth period in modern Jewish history, 1881-1948, was, once again, a period of crisis and ferment. Jews sought a new accommodation with social, political, economic, and historical realities; some of these were internal, others external. Significantly, the focus of Jewish history again shifted - to eastern Europe, Palestine, and the United States. Depressed economic conditions, the failure of emancipation and assimilation, and the outbursts of violence in Russia in 1881-1882 led to a renewed ferment within the Jewish community as well as a major migratory movement

wherein approximately five million Jews left eastern Europe.

Jews were now obliged to formulate new approaches to Jewish survival and to reevaluate the previous century of Jewish history. As the crisis of the so-called Jewish problem spread to western Europe, the Americas, and the Middle East, new ideologies emerged. The primary Jewish response to the crisis was to turn inward. The prevalence of nationalism and its application to the Jewish case brought three nationalist ideologies to the fore. Folkism, as propounded by Simon Dubnow, accepted the idea of Jewish nationalism and posited that Jews are a political entity. The Folkists, however, saw no need for a specific Jewish territory nor any utility in emigration. Rather, they believed that a renewed kehillah on a nationwide basis and guarantees for Jewish cultural autonomy would suffice to permit Jews the cultural and political expression they sought. The second emerging ideology was Bundism, or Jewish socialist nationalism. The Bundists adopted a form of Dubnow's diaspora nationalism and combined it with an intense revolutionary fervor that presumed that Jews would find peace only with the establishment of a truly just and egalitarian socialist society.

Thus, diaspora nationalism saw no ultimate utility in emigration, whereas Zionism, and its schismatic offshoot of territorialism, saw no long-term ability for Jews to survive in Europe. Zionism sought the solution to the Jewish problem through the creation of a Jewish state in Palestine and the subsequent normalization of Jewish-gentile relations. For Zionists the problem was not that society at large no longer accepted Jewish membership nor that social inequalities caused considerable suffering for individual Jews. Rather, the Zionists saw these problems as symptoms of a worse malady - Jews suffered primarily because they were homeless. Thus, Jewish dispersion was the cause of antisemitism, and palliatives such as a renewed kehillah or social justice could not, in the Zionist view, solve the fundamental problem of Jewish powerlessness. Only a Jewish homeland would.

It must be emphasized that not all Zionists subscribed to the Herzlian concept of mass evacuation. Ahad Ha'am, for example, presumed the continued existence of diaspora Jewry. Zion, in his view, need not be an independent, sovereign state, but a cultural and social entity that would solve the more pressing problems of Jewish identity.

External factors settled the internal Jewish debates, which, by the 1920s, had become even more fractious. The rise of the Nazis, the free world's abandonment of the Jews,



and the Final Solution settled the problem once and for all. The Holocaust proved to be the worst phase in the history of Jewish powerlessness. The Jewish people, having descended past the seventh level of Gehenna, concluded that only one option remained - to fight for survival with all means available. The death of the six million might thus be seen as the denouement of the previous two centuries. The Nazis had repudiated the emancipation; Jews now repudiated assimilation and, on 5 Iyyar 5708 [May 14, 1948], the Jewish state was born.

The forty years since the establishment of the State of Israel, representing the fifth era in modern Jewish history, have brought about a new social and political reality. Although it is impossible to describe in full the changes that have occurred in the Jewish world since that time, it is clear that the development of the last three hundred years has not yet come to an end and, it is hoped, never will.

PART I

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# The Jewish World



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# I

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## Surveys of Jewish History

### OVERVIEWS

1. Alpher, Joseph [ed.]: **ENCYCLOPEDIA OF JEWISH HISTORY: EVENTS AND ERAS OF THE JEWISH PEOPLE**. New York: Facts on File, 1986. 288 pp., apps., chron., gloss., index.

Chronologically organized, encyclopedic review of Jewish history. Each entry covers a period or topic in an extensive way. Illustrations are integrated into, and form a major part of, each entry. The entries themselves are short summaries of topics or periods of importance in Jewish history and each entry is written by an expert in the field. All the entries are cross-referenced, thus bringing together all related subjects. The book includes a general introduction by Shmuel Ettinger, "Major Themes in the History of the Jewish People," as well as 19 appendixes covering a variety of topics not discussed in the main text.

2. Baron, Salo W.: **THE JEWISH COMMUNITY: ITS HISTORY AND STRUCTURE TO THE AMERICAN REVOLUTION**. 3 vols. Philadelphia: JPS, 1942. 1,312 pp., notes, bibliog., index.

The first systematic study of the history, ideology, and organization of the Jewish community as it developed over the course of history. Baron begins with communal organization during the First Commonwealth. Also important as a contribution to the study of Jewish political and social history. Part I is a chronological study of Jewish communal organization. Part II deals with communal life in a thematic way. In addition to deepening the reader's understanding of the Jewish community, the book is a superior example of a comparative history of Jews in various lands and periods.

3. \_\_\_\_: A SOCIAL AND RELIGIOUS HISTORY OF THE JEWS. 2nd Edition. Philadelphia: JPS / New York: Columbia Univ. Press, 1952-1983. 8,106 pp. + 163 pp. index volume, notes.

A masterful and authoritative review of Jewish history from ancient times to the early modern period [ca. 1650]. The original edition, [1937] comprised three volumes which analyzed the main themes in Jewish history. The most important contribution of the first edition was Baron's emphasis on the positive elements in Jewish life and his opposition to the so-called lachrymose conception of Jewish history, which reduced Jewish history to a story of scholars and martyrs. In his emphasis on social, political, and intellectual elements, Baron, virtually created a revolution in Jewish historiography. The second edition [1952] is greatly enlarged, being more synthetic and based on a wider range of sources. In the most recently published, and in future volumes of this work in progress, the histories of lesser known Jewish communities broaden and complete Baron's analysis.

Published Volumes: 1. TO THE BEGINNING OF THE CHRISTIAN ERA (1952): 415 pp. / 2. CHRISTIAN ERA: THE FIRST FIVE CENTURIES (1952): 436 pp. / 3. HEIRS OF ROME AND PERSIA (1957): 340 pp. / 4. MEETING OF EAST AND WEST (1957): 352 pp. / 5. RELIGIOUS CONTROLS AND DISSENSIONS (1957): 416 pp. / 6. LAWS, HOMILIES, AND THE BIBLE (1958): 486 pp. / 7. HEBREW LANGUAGE AND LETTERS (1958): 321 pp. / 8. PHILOSOPHY AND SCIENCE (1958): 405 pp. / 9. UNDER CHURCH AND EMPIRE (1965): 350 pp. / 10. ON THE EMPIRE'S PERIPHERY (1965): 432 pp. / 11. CITIZEN OR ALIEN CONJURER (1967): 422 pp. / 12. ECONOMIC CATALYST (1967): 359 pp. / 13. INQUISITION, RENAISSANCE, AND REFORMATION (1969): 463 pp. / 14. CATHOLIC RESTORATION AND WARS OF RELIGION (1969): 412 pp. / 15. RESETTLEMENT AND EXPLORATION (1973): 550 pp. / 16. POLAND-LITHUANIA, 1500-1650 (1976): 460 pp. / 17. BYZANTINES, MAMELUKES, AND MAGHRIBIANS (1980): 434 pp. / 18. THE OTTOMAN EMPIRE, PERSIA, ETHIOPIA, INDIA, AND CHINA (1983): 620 pp.

4. Ben-Sasson, Haim Hillel [ed.]: A HISTORY OF THE JEWISH PEOPLE. Trans. from the Hebrew by Weidenfeld and Nicolson. Cambridge, MA: Harvard Univ. Press, 1976. 1,170 pp., maps, illus., bibliog., index.

Authoritative survey of Jewish history from the period before the Israelite conquest of Canaan until the 1970s. Written by six Israeli historians, each an expert in his own

field. Not especially important for its methodological novelties, the book is significant as a synthetic work. A wide number of topics is dealt with in each era, with emphasis on the development of Jewish society and religion. Comprehensive in scope, the book is extremely useful as a study and teaching guide.

CONTENTS: A. Malamat: Origins and the Formative Period / H. Tadmor: The Period of the First Temple, The Babylonian Exile and the Restoration / M. Stern: The Period of the Second Temple / S. Safrai: The Era of the Mishnah and Talmud / H. H. Ben-Sasson: The Middle Ages / S. Ettinger: The Modern Period.

5. \_\_\_\_ and Shmuel Ettinger [eds.]: JEWISH SOCIETY THROUGH THE AGES. New York: Schocken Books, 1971. 352 pp., notes, bibliog., index.

Anthology reviewing Jewish history. Originally prepared under the auspices of UNESCO and published in the Journal of World History. Most of the essays are defined geographically and chronologically, though some are thematic. Each is written by a recognized scholar, and all are noteworthy. Especially outstanding are Dinur's essay "Jewish History - Its Uniqueness and Continuity" and Werblowsky's "Messianism in Jewish History." Dinur's essay is important as a systematic effort at a historiographical interpretation of Jewish history.

CONTENTS: B. Z. Dinur: Jewish History - its Uniqueness and Continuity / R. J. Z. Werblowsky: Messianism in Jewish History / Hayim Tadmor: "The People" and the Kingship in Ancient Israel: the Role of Political Institutions in the Biblical Period / Y. F. Baer: Social Ideals of the Second Jewish Commonwealth / M. Stern: The Hasmonean Revolt and its Place in the History of Jewish Society and Religion / D. G. Flusser: The Social Message from Qumran / E. E. Urbach: The Talmudic Sage - Character and Authority / Shmuel Safrai: Elementary Education, its Religious and Social Significance in the Talmudic Period / S. D. Goitein: Jewish Society and Institutions under Islam / I. Twersky: Aspects of the Social and Cultural History of Provencal Jewry / H. H. Ben-Sasson: The "Northern" European Jewish Community and its Ideals / H. Beinart: Hispano-Jewish Society / C. Roth: Jewish Society in the Renaissance Environment / Shmuel Ettinger: The Hasidic Movement - Reality and Ideals / J. Katz: The Jewish National Movement: a Sociological Analysis / Moshe Mishkinsky: The

Jewish Labor Movement and European Socialism / Lloyd P. Gartner: Immigration and the Formation of American Jewry, 1840-1925 / S. N. Eisenstadt: Israeli Society Major Features and Problems / H. H. Ben-Sasson: Dynamic Trends in Modern Jewish Thought and Society.

6. de Lange, Nicholas: ATLAS OF THE JEWISH WORLD. New York: Facts on File, 1984. 240 pp., maps, illus., chron., charts, gloss., bibliog., index.

Cartographic study of Jewish history, culture, and life. Primary emphasis is on the modern era, though de Lange's coverage of the ancient and medieval periods is adequate. Maps supplement de Lange's text, and both are nicely complemented by the book's profuse illustrations. The book may be broadly divided into three parts: the first section is a survey of Jewish history; the second is a survey of Jewish culture, identity, and religion; and the third offers a review of the state of world Jewry today. Fifteen special features offer insight into specific topics and shed even more light on Jewish beliefs and practices.

7. Dubnow, Simon: HISTORY OF THE JEWS. Trans. from the Russian by M. Spiegel. South Brunswick, NJ: Thomas Yoseloff, 1967-1973. 4,323 pp., apps., bibliog.

Massive synthetic history of the Jews by the dean of East European Jewish historians. Covers the broad sweep of Jewish history from the First Commonwealth to the rise of Hitler, with special emphasis on social and sociological history. The English translation is based on the definitive Russian edition which was published in Riga in 1938. An interesting sidelight to the book and its author is provided by the sense of foreboding in Dubnow's foreword; the author was murdered by the Nazis in Riga in 1941.

Long considered a masterful reconstruction of Jewish history, much of Dubnow's analysis has been superseded. In particular Dubnow's acceptance of the veracity of the so-called lachrymose concept of Jewish history [see #3 and #11] has been largely, though not completely overturned. Nevertheless, the book retains historiographical and methodological interest. Also noteworthy are the supplementary studies appended to each volume, which add insight to significant events, concepts, and individuals from the Jewish past.

Published Volumes: 1. FROM THE BEGINNING TO EARLY CHRISTIANITY (1967): 904 pp. / 2. FROM THE ROMAN EMPIRE TO THE EARLY

MEDIEVAL PERIOD (1968): 853 pp. / 3. FROM THE LATER MIDDLE AGES TO THE RENAISSANCE (1969): 862 pp. / 4. FROM CROMWELL'S COMMONWEALTH TO THE NAPOLEONIC ERA (1971): 789 pp. / 5. FROM THE CONGRESS OF VIENNA TO THE EMERGENCE OF HITLER (1973): 915 pp.

8. Eban, Abba: HERITAGE: CIVILIZATION AND THE JEWS. New York: Summit Books, 1984. 354 pp., illus., index.

Profusely illustrated popular history of the Jews, based on Eban's twelve-part PBS-TV series in 1984. Eban explores the 5,000-year evolution of Jewish civilization and the connections between Jews and the cultures of the world. Breaking no new ground, the book is most important for its interpretations.

9. \_\_\_\_: MY PEOPLE: THE STORY OF THE JEWS. New York: Behrman / Random House, 1968. 534 pp., illus., index.

General survey of Jewish history by an eminent Israeli statesman. Primarily aimed at explaining the Jewish people to non-Jews, friend and foe alike. The book is organized chronologically. Modern Jewish history, and especially the twentieth century, is the central focus. The book is not a scholarly history, but rather a popular synthetic volume; it is profusely illustrated. A two-volume adaptation, designed for younger readers, has been published for use as a school text. In addition, workbooks and a teachers' guide make Eban the most accessible textbook on Jewish history for elementary and high schools.

10. Finkelstein, L. [ed.]: THE JEWS: THEIR HISTORY; THEIR RELIGION AND CULTURE; THEIR ROLE IN CIVILIZATION. 3 vols. New York: Schocken Books, 1970 [Rep. of 1949 Ed.]. 1,552 pp., maps, notes, bibliog., index.

Three-volume anthology on Judaism, Jews, and Jewish history. Offers a review of nearly every aspect of Jewish life over the last 5,000 years. Divided thematically and chronologically, with each era and topic surveyed by a noted historian. In addition to the narrow confines of Jewish history, the authors attempt to place Jewish civilization into its global context. Primarily important as a synthetic work, the books lend themselves to use in introductory college level courses on Judaic studies.

CONTENTS: Volume I. THE JEWS: THEIR HISTORY. W. F. Albright:



The Biblical Period / Elias J. Bickerman: The Historical Foundations of Postbiblical Judaism / J. Goldin: The Period of the Talmud / Cecil Roth: The European Age in Jewish History; The Jews of Western Europe / Israel Halpern: The Jews in Eastern Europe / B. D. Weinryb: East European Jewry / Izhak Ben-Zvi: Eretz Yisrael under Ottoman Rule / Anita L. Lebeson: The American Jewish Chronicle.

\* For contents of vols. 2 and 3 see > chaps. 4 and 5.

11. Graetz, Heinrich: POPULAR HISTORY OF THE JEWS. Edited by Alexander Harkavy; Trans. from the German by A. B. Rhine. Revised Edition. New York: Hebrew Pub. Co., 1949. 2,444 pp., illus., app., index.

English translation of the multivolume survey of Jewish history by the most important Jewish historian of the nineteenth century. A number of different editions in German, English, and Hebrew exist, but all are basically the same. Some of the original chapters have been rearranged and a supplemental volume was added to the Rhine edition. Written by Max Raisin, the supplement took up where Graetz left off and corrected some of Graetz's more controversial viewpoints [see #34]. The text itself has been largely superseded, but still retains some historiographical interest.

Graetz was the proponent of the so-called lachrymose conception of Jewish history. This posited a tragic and heroic nature to the Jews' past and portrayed Jewish history as the story of scholars and martyrs. Unfortunately, such a concept ignored the development of Jewish society. Graetz also tended to view key personalities of the past through Jewish eyes. He thus lionized those non-Jews who were friendly toward Jews, and excoriated those who, like Martin Luther, attacked Jews. Graetz's orientation led some historians to view him as a precursor of Jewish nationalism, especially of zionism.

Published Volumes: 1. FROM THE FORMATION OF THE NATION TO THE DEATH OF ANTIGONUS THE ASMONEAN: 499 pp. / 2. FROM THE REIGN OF HEROD I TO THE DEATH OF MOHAMMED: 526 pp. / 3. FROM THE COMING OF THE JEWS UNDER THE DOMINATION OF THE ISLAM TO THEIR FIRST EXPULSION FROM FRANCE: 420 pp. / 4. FROM THE FIRST EXPULSION OF THE JEWS FROM FRANCE TO THE SETTLEMENT OF DON JOSEPH NASSI IN TURKEY: 453 pp. / 5. FROM THE REIGN OF STEPHEN BATORY OF POLAND TO THE PRESENT TIME [1873]: 546 pp.

12. Grayzel, Solomon: A HISTORY OF THE JEWS: FROM THE BABYLONIAN EXILE TO THE PRESENT, 5728-1968. Philadelphia: JPS, 1968. 768 pp., maps, bibliog., index.

Survey of Jewish history, especially useful in high-school courses. Begins with the reconstruction of Jewish life during the Babylonian Exile. The survey is divided into chapters, which are subdivided into paragraph-length sections. Coverage is thus extensive, but sometimes superficial. While most of the sections are chronological in their development, a few are topical. The most recent edition covers contemporary events through the Six-Day War.

13. Kedourie, Elie [ed.]: THE JEWISH WORLD: HISTORY AND CULTURE OF THE JEWISH PEOPLE. New York: Harry N. Abrams Pub., 1979. 328 pp., illus., chron., bibliog., index.

Collection of essays which, together, form a general survey of Jewish history. The book aims at answering three questions: why have Jews survived? how are Jews unique? what constitutes Jewishness? Each author is an expert in his own field and attempts to answer the questions as they relate to the specific period or topic covered. Purely historical chapters alternate with chapters on the internal history of world Jewry and on Jewish literature and philosophy.

CONTENTS: H. W. F. Saggs: Pre-Exilic Jewry / H. Maccoby: The Bible / Zvi Yavetz: The Jews and the Great Powers of the Ancient World / Jacob Neusner: The Talmud / A. Shiloah: The Ritual and Music of the Synagogue / Haim Beinart: The Jews in Spain / A. Grossman: The Jews in Byzantium and Medieval Europe / Shlomo D. Goiten: The Jews under Islam 6th-16th Centuries / A. Cohen: The Jews under Islam c.1500-Today / A. Hyman: Jewish Philosophy / R. J. Zvi Werblowsky: Jewish Mysticism / S. Ettinger: The Jews and the Enlightenment / Ezra Spicehandler: Jewish Literature: Fiction / T. Carmi: Poetry / L. Kochan: European Jewry in the 19th and 20th Centuries / Oscar Handlin: American Jewry / A. Hertzberg: Judaism and Modernity / David Vital: Zionism and Israel.

14. Keller, Werner: DIASPORA: THE POST-BIBLICAL HISTORY OF THE JEWS. Trans. from the German by R. and C. Winston. New York: Harcourt, Brace and World, 1969. 522 pp., illus., bibliog., index.

Survey of Jewish history from Roman times to the establishment of Israel. Keller was trained as a lawyer, worked

as a journalist, and is a historian by avocation. The key events and personalities of Jewish history are synthesized in each of the chapters. Nothing new is uncovered, but the book is a useful review. Included is a chapter "A History of the Jews in America" by Ronald Sanders.

15. Margolis, Max L. and A. Marx: A HISTORY OF THE JEWISH PEOPLE. New York: Meridian, 1959. 803 pp., bibliog., index.

Possibly the best one-volume survey of Jewish history from the biblical period to the 1920s. Covers the subject chronologically and quite in-depth, considering the size of the volume and the amount of material to be covered. Heaviest emphasis is on the First [21 chapters] and the Second [14 chapters] Temple periods. Coverage of social, political, and intellectual history is fairly balanced. A useful study aid is the placement of dates at the top of most pages, so that chapters and sections can be placed in chronological context. Unfortunately, the text ends with 1925 and the book lacks the crucial events of the last sixty years.

16. Mazar, Benjamin and M. Davis [eds.]: THE ILLUSTRATED HISTORY OF THE JEWS. New York: Israeli Publishing Institute, 1963. 414 pp., illus., index.

Concise illustrated history of the Jews, written by a group of Israeli historians. Some of the chapters are broader, especially those on the Middle Ages, while others are very narrowly constructed, e.g., the chapter on Bar Kokhba. This leads to certain imbalance, only partly compensated for by the copious illustrations. Greatest emphasis is on the modern era, especially on the twentieth century. The text is written in simple style and is good for laymen and students.

CONTENTS: S. Yeivin: From Fathers to Saul / Ch. Tadmor: The House of David / J. Liver: Exile and Return / Menachem Stern: Hellenistic and Roman Periods / S. Safrai: Bar-Kochba and Crisis in the Old East / H. H. Ben-Sasson: The Jews in the Middle Ages / Shmuel Ettinger: The Renaissance and Modern Times / Jack Cohen: The Jews in America / I. Goldstein: Two World Wars / Shaul Esh: The Holocaust / N. Lorch: The War of Independence / Moshe Perlman: The Rise of Israel / R. Backi: World Jewish Population.

17. Parkes, James: A HISTORY OF THE JEWISH PEOPLE. New York: Penguin Books, 1964. 254 pp., bibliog., index.

Brief history of the Jews by an eminent Christian historian and expert on antisemitism. Interweaves religious and social history to provide a broad picture of Jewish civilization. The emphasis is on the medieval and modern periods. The book is particularly useful for those with little or no background in Jewish history.

18. Potok, Chaim: *WANDERINGS*. New York: Alfred A. Knopf, 1978. 431 pp., illus., maps, bibliog., index.

Profusely illustrated history of the Jews by the well-known Jewish novelist. The book is based on Potok's ruminations about Jewish history and Jewish life. Places Jews into the social context of the world at large in each period reviewed. Although popular in style, the scholarly content is unmistakable, proving that proper scholarship does not have to be boring. The book is organized around a series of wanderings experienced by the Jews in the last 4,000 years.

19. Roth, Cecil: *HISTORY OF THE JEWS*. New York: Schocken Books, 1961. 452 pp., bibliog., index.

Surveys Jewish history from the Patriarchal period to the Six-Day War. Follows a mostly chronological pattern, though the division of the various periods is not the one commonly used by historians. Some chapters, for example, on the development of the Talmud, are thematic. Each chapter is subdivided into sections which are numbered rather than named. This inner organization makes the book easier for classroom use but can be confusing for a layman.

20. Sachar, Abram L.: *A HISTORY OF THE JEWS*. New York: A. A. Knopf, 1948. 478 pp., maps, bibliog., index.

Often reprinted history of the Jews from the biblical period to the establishment of the State of Israel. Divided into three sections. Part I deals with the First and Second Commonwealths, Part II with the Middle Ages, and Part III with the modern era. The latter has the lion's share of material [14 chapters of 33]. Main emphasis is on social and political history, and the interaction of Jews and non-Jews throughout the ages is a subtheme. The sections on specific Jewish communities are especially interesting.

21. Schwarz, Leo W. [ed.]: *GREAT AGES AND IDEAS OF THE JEWISH PEOPLE*. New York: The Modern Library, 1956. 515 pp., bibliog., index.

Exploration of Jewish history by six eminent Jewish historians. Each age is set out in compelling detail, and Jewish life and thought are placed into the social and political contexts of the surrounding world. Primarily useful for self-study, the book was originally published for The National Education Advisory Committee of Hadassah.

CONTENTS: Y. Kaufman: The Biblical Age / Ralph Marcus: The Hellenistic Age / G. D. Cohen: The Talmudic Age / Abraham S. Halkin: The Judeo-Islamic Age / C. Roth: The European Age / S. W. Baron: The Modern Age.

22. Schweitzer, Frederick M.: A HISTORY OF THE JEWS SINCE THE FIRST CENTURY A. D.. New York: Macmillan, 1971. 319 pp., notes, app., bibliog., index.

Survey of Jewish history by a Catholic historian writing under the impact of Vatican II. Primary emphasis is on correcting Christian misrepresentations and distortions of Jewish history. Schweitzer undertakes his task with sensitivity and dispassion, though he is somewhat apologetic on the issue of antisemitism. The most important contribution of the book is Schweitzer's effort to describe the important role Jews have played in Western civilization. The book is more significant for what its perspective represents than for its contents.

23. Seltzer, Robert M.: JEWISH PEOPLE, JEWISH THOUGHT: THE JEWISH EXPERIENCE IN HISTORY. New York: Macmillan, 1980. 874 pp., illus., maps, chron., notes, bibliog., index.

Synthetic survey, with emphasis on intellectual history. Places each era's intellectual currents into their socio-political contexts, while comparing them to similar currents among other peoples. As such Seltzer attempts, and largely succeeds, in viewing Jewish history as an ever-changing dynamic of Jewish self-definition. In light of Seltzer's emphasis on Jewish thought, the book is as much a history of Judaism as of Jews; all types of Jewish religious thought and major religious thinkers are analyzed. In addition, Seltzer reviews the development of secular Jewish thought in modern times, including an analysis of Jewish nationalism. The book is illustrated with maps and photographs.

24. Wagner, Stanley M. and Allen D. Breck [eds.]: GREAT CONFRONTATIONS IN JEWISH HISTORY. Denver, CO: The Univ. of Denver Dept. of History, 1977. 135 pp.

Collection of six essays all delivered as part of the Goodstein Lectures in Judaic Studies at the University of Denver. The essays cover some of the key turning points in Jewish history. The book is organized around a series of "confrontations" between the Jews and their sociocultural environment in the diaspora. Each essay also offers an interpretation and overview of the period in question, thus providing a context for the selected "confrontation." The essays make for interesting comparisons, even though not all are of equal quality. Unfortunately, the essays are reproduced without footnotes and it is thus difficult to gauge the veracity of some of the assertions.

CONTENTS: Nahum N. Sarna: Paganism and Biblical Judaism / S. Sandmel: Hellenism and Judaism / Morton Smith: Early Christianity and Judaism / A. I. Katsh: Islam and Judaism / I. Agus: Medieval European Christendom and Judaism / Arthur Hertzberg: Modernity and Judaism.

#### THE MODERN PERIOD

25. Ackerman, Walter: OUT OF OUR PEOPLE'S PAST: SOURCES FOR THE STUDY OF JEWISH HISTORY. New York: United Synagogue Commission on Jewish Education, 1977. 719 pp., bibliog.

Anthology on Jewish history from the expulsion from Spain to the twentieth century. The sections are presented thematically and in chronological order. Each section is an entity unto itself, with introductions for each selection. Most of the documents were published before, but many were not previously available in English. Wisely, Ackerman has not taken any selections from secondary sources, but has permitted the primary sources to speak for themselves. On the other hand, Ackerman does not include references or explanatory notes for the documents. This occasionally diminishes the usefulness of a document, especially those containing obscure data. Nevertheless the book is a useful documentary covering rich and important eras in Jewish history.

26. Chazan, Robert and Marc Lee Raphael [eds.]: MODERN JEWISH HISTORY: A SOURCE READER. New York: Schocken Books, 1974. 381 pp., bibliog., index.

Anthology of documents on modern Jewish history. Deals thematically and chronologically with the issues raised by

the Jewish experience of the last 200 years. Each document cited is prefaced by an introduction dealing with authorship and context. Designed from the start to provide a reader for college courses dealing with modern Jewry. Chazan and Raphael have collected a wide variety of sources into a book that is useful in both school and home.

27. Cohen, Israel: CONTEMPORARY JEWRY. London: Methuen, 1950. 410 pp., charts, bibliog., indexes.

Authoritative but now dated history of the Jews in the first half of the twentieth century. Arranged thematically, Cohen primarily analyzes the shifts that this dynamic period wrought upon the Jewish world. Especially interesting are Cohen's chapters on the Holocaust, the Yishuv, and the rise of the State of Israel. Still useful for many details and for several novel interpretations, Cohen's book, nevertheless, emphasizes the need for an up-to-date synthetic history of the Jews.

28. Ehrman, Eliezer [ed.]: READINGS IN JEWISH HISTORY: FROM THE AMERICAN REVOLUTION TO THE PRESENT. New York: Ktav, 1981. 491 pp., bibliog., index.

Anthology of sources on modern Jewish history, primarily organized for high-school history and social studies teachers. As a teaching book it has many merits and few problems. The chapters are organized thematically with extensive introductions, and each selection is placed into context. The chapters include questions for discussion and bibliographies for students and teachers. On the negative side are the dearth of explanatory footnotes and the author's idiosyncratic organization. Most of the documents were published previously. Since Ehrman is not aiming at scholarship, but at providing a useful anthology for teachers, students, and laymen, these problems are minor.

29. Elbogen, Ismar: A CENTURY OF JEWISH LIFE. Trans. from the German by Moses Hadas. Philadelphia: JPS, 1944. 823 pp., notes, bibliog., index.

Follow-up historical survey supplemental to Graetz's HISTORY OF THE JEWS [see #11]. Published posthumously, with a preface by Solomon Grayzel. Covers the period from 1840 to World War II. Each chapter represents a methodical examination of the major trends, both internal and external, in world Jewry during the period examined. The book is

especially important for its nearly global review of Jewish life. Elbogen's review thus represents one of only a few synthetic histories of contemporary Jewry.

\* 30. Frankel, Wm. [ed.]: *HOPES AND REALITIES 1945-1985*. London: Institute of Jewish Affairs, 1986. 77 pp.

31. Goldscheider, Calvin and A. S. Zuckerman: *THE TRANSFORMATION OF THE JEWS*. Chicago: The Univ. of Chicago Press, 1984. 279 pp., notes, bibliog., index.

Important and innovative inquiry into Jewish society and politics. Goldscheider is a sociologist, Zuckerman a political scientist; the integration of the two methodologies provides an interesting methodological background to their study of the transformation of Jewish communities. The authors focus most of their attention on the subject of modernization and on the Jewish confrontation with the concept of modernity. In their eyes, new ideologies, economic and social realities, and communal organizations have led to a fundamental reorientation of Jewish society. This, in turn, has led to the collapse of traditional patterns of Jewish identity and their replacement with newer forms of identification. A major subtheme is the analysis of why some communities modernized faster, sooner, or with less complications than others. A broad comparative approach is thus central to the book. Unfortunately, some of the chapters are based on loose generalizations, that do not always support the conclusions offered.

32. Mahler, Raphael: *A HISTORY OF MODERN JEWRY 1780-1815*. New York: Schocken Books, 1971. 742 pp., bibliog., index.

Synthetic history emphasizing social and economic factors. The book was to be part of a series, and the present volume is an abridgement of Mahler's four-volume Hebrew edition. Unfortunately, Mahler's death left the Hebrew edition incomplete and no further volumes have appeared in English. Although following Dubnow in his sociocultural analysis, Mahler differed from Dubnow in two important ways. First, Mahler showed a keen interest in economic history, which Dubnow ignored. Second, he attempted to shed light on the inner dynamics of modern Jewry, and was especially interested in what Jews thought and felt about the key issues of their time. Mahler's chapters are divided by country. Slightly less than half of the book deals with eastern Europe. Other Jewish centers which receive significant



attention are France, Germany, the United States, and Palestine. Deeply committed to Socialist zionism, Mahler nevertheless maintains his objectivity throughout.

33. Mendes-Flohr, Paul R. and J. Reinharz [eds.]: *THE JEW IN THE MODERN WORLD: A DOCUMENTARY HISTORY*. New York: Oxford Univ. Press, 1980. 556 pp., demographic tables, index.

Authoritative but flawed documentary collection on modern Jewish history. Though the documents provide an important glimpse into aspects of Jewish life, the introductory material does not adequately place the documents into context. Clear emphasis is on social and intellectual history, with political history a major subtopic. The editors' main theme appears to be the complexity of life for the Jew caught between modernity and Jewish mores. Most of the documents have appeared before, but many were not previously available in English.

34. Raisin, Max: *A HISTORY OF THE JEWS IN MODERN TIMES*. New York: Hebrew Pub. Co., 1949. 508 pp., illus., bibliog., index.

Survey appended to some of the English editions of Graetz's *POPULAR HISTORY OF THE JEWS* [see #11]. Deals with the subject geographically. Some sections, especially on the period after World War I, are dealt with in a cursory and facile way. Raisin also attempts to correct what he sees as some of Graetz's ideologically motivated conclusions, particularly as regards Reform Judaism and East European Jewry.

35. Ruppin, Arthur: *THE JEWISH FATE AND FUTURE*. London: Macmillan, 1940. 386 pp., notes, index.

Sociological study of the Jewish world, the culmination of Ruppin's previous works. Written under the impact of nazism, Ruppin examined the decline of diaspora Jewry. He also, however, attempted to explain the reasons for Jewish survival throughout the years. Most significant are Ruppin's statistical and demographic studies. Given the period in which he wrote, Ruppin's coverage of the Nazi peril and the rise of zionism are outdated. Nevertheless, the book retains much of its methodological importance despite its age.

36. \_\_\_\_: *THE JEWS IN THE MODERN WORLD*. New York: Arno Press, 1977 [Rep. of 1934 Ed.]. 423 pp., notes, index.

Extensive sociological study dealing with Jews, an expansion of the author's JEWS OF TODAY [see #37]. Although outdated and overtaken by events which Ruppin could not have foreseen, the book still contains a good deal of useful information concerning Jewish life. Ruppin opens with a consideration of who or what is a Jew, concluding that Jews are a race. It must, however, be noted that Ruppin used the terms race and nation interchangeably; here he emphasizes the racial aspect. The purely sociological chapters - for example, on demography, birth rate, and mortality - are still of interest. The book contains a large number of charts. Ruppin's trailblazing work in Jewish sociology still stands as a methodological model and is unparalleled in more recent works.

37. \_\_\_\_: THE JEWS OF TODAY. Trans. from the German by M. Bentwich. New York: Henry Holt, 1913. 310 pp., notes, index.

Important but outdated sociological survey of Jewish history and life. Nevertheless, Ruppin was an innovator in the application of sociology to Jewish history. The book thus contains many valuable methodological insights. The book is organized into two sections, which may be viewed in opposition to each other. Part I deals with assimilation. Part II reviews the rise and ideology of Jewish nationalism, which Ruppin sees as opposing assimilation. These two movements are, according to Ruppin, the basis for any understanding of the needs and possibilities of Jewish survival.

38. Sachar, Abram L.: SUFFERANCE IS THE BADGE. New York: Alfred A. Knopf, 1939. 585 pp., bibliog., index.

Country by country survey of the Jewish condition in the late 1930s. Begins with a discussion of World War I and its impact on Jewish life. Sachar then turns to Germany, central, and eastern Europe, and the Balkans. In all those countries Jews suffered a greater or lesser degree of persecution, which Sachar describes carefully and without overstatement. Turning to Italy, Sachar offers an interesting analysis of Mussolini's flirtation with Hitler and with antisemitism. Sachar is also blunt when it comes to Jews in western Europe, the Arab world, and the Americas. However, Sachar saves his best chapter for an analysis of the Yishuv. Without being melodramatic, Sachar discusses the rise and decline of the Yishuv up to the May 1939 White Paper, by which the British repudiated the Mandate. Yet, Sachar still saw the Yishuv as the most vibrant source of Jewish survival

in the long run. The book is outdated and was, tragically, overtaken by events. Nevertheless, it is a good example of what can be done by a careful and patient scholar.

39. Sachar, H. M.: THE COURSE OF MODERN JEWISH HISTORY. Updated and Expanded Edition. New York: Dell, 1977. 669 pp., maps, notes, bibliog., index.

One-volume survey of modern Jewish history. The book opens with the French Revolution. Sachar covers both eastern and western European Jewry, but emphasis is on the latter. The book's main focus is social history, although political and intellectual history are also covered. Each chapter has a conclusion which inserts the subject discussed into the broader pattern of modern Jewish history. While some of Sachar's interpretations are not widely accepted, his synthesis is very useful for both school and home study.

40. \_\_\_\_: DIASPORA: AN INQUIRY INTO THE CONTEMPORARY JEWISH WORLD. New York: Harper and Row, 1985. 539 pp., map, bibliog., index.

Inquiry into the development and condition of world Jewry, outside of Israel and America, since World War II. Organized by country and region. Each chapter gives both historical data as well as individual glimpses of post-Holocaust Jewry. Since many of the events are too recent to describe on the basis of formal historical sources, Sachar relies heavily on anecdotal material. His choice of anecdotes, however, is occasionally questionable. Nevertheless, the book represents the only up-to-date synthesis of post-Holocaust Jewish history presently available.

#### HISTORIOGRAPHY

41. Agus, J. B.: THE MEANING OF JEWISH HISTORY. 2 vols. New York: Abelard Schuman, 1963. 509 pp., notes, bibliog., index.

Inquiry into, and an effort at establishing, a philosophy of Jewish history. Agus seeks the answers for three questions: First, what is the nature of Jewish history? Second, of what importance is Jewish history for the understanding of contemporary events? Third, what are the parameters of relations between Jews and non-Jews? To answer these questions, Agus adopts a broad survey approach. Many issues of

the Jewish past are thus dealt with as they relate to these three questions. The preponderance of material is on the ancient period, which Agus sees as the formative era of Jewish history. The chapters are organized as separate but interconnected essays. Altogether, the book is a thought provoking, insightful, and stimulating review. Foreword by Salo W. Baron.

42. Baer, Yitzhak: *GALUT*. New York: Schocken Books, 1947. 123 pp.

Brief inquiry into the Jewish historical and historiographical position on *golah* and *galut*. Baer is especially interested in how Jews viewed their condition. As Baer sees the issue, a distinction must be made between *golah*, which is an objective condition, and *galut*, the feeling of which is subjective. It is thus possible to be in *galut* even while living in Eretz-Israel.

Unfortunately, Baer's analysis shows a clear ideological orientation. Baer, a Zionist, wrote the book originally as an epistle to strengthen the morale of German Jewish youth. As a result of his orientation, he was forced to adopt some rather curious positions. Most vexing are Baer's polemic against nonspiritual messianism and his explanation of Maimonides. When one considers that zionism may also be seen as a form of secular messianism, the paradox becomes even more interesting, but completely unanswerable.

43. Baron, S. W.: "American Jewish Scholarship and World Jewry." *AJHQ*, v.52 #4 (June, 1963): 274-282.

44. \_\_\_\_: "Emphases in Jewish History." *JSS*, v.1 #1 (Jan., 1939): 15-38.

45. \_\_\_\_: *HISTORY AND JEWISH HISTORIANS: ESSAYS AND ADDRESSES*. Philadelphia: JPS, 1964. 504 pp., notes, index.

Collection of essays dealing with the underpinnings of Jewish history and historiography. Compiled with a foreword by Arthur Hertzberg and Leon A. Feldman. Divided into three distinct parts. Part I deals with significant theoretical and methodological issues; Part II with the historical outlook of Maimonides; Part III with the viewpoints and methodologies of five early Jewish historians. An important essay deals with placing Jewish history into its proper global context. Baron particularly emphasizes the need to study Jewish history as the development of a total society,

and he completely rejects the so-called lachrymose concept of Jewish history [see #3 and #11].

46. \_\_\_\_: "Newer Emphases in Jewish History." JSS, v.25 #4 (Oct., 1963): 235-248.

47. \_\_\_\_: "World Dimensions of Jewish History." LBML #5 (1962): 5-26.

48. Biale, D.: "The Kabbala in Nachman Krochmal's Philosophy of History." JJS, v.32 #1 (Spr., 1981): 85-97.

49. Cohen, Morris R.: "Philosophies of Jewish History." JSS, v.1 #1 (Jan., 1939): 39-72.

50. Dinur, B. Z.: ISRAEL AND THE DIASPORA. Philadelphia: JPS, 1969. 206 pp., notes.

Anthology of three explanatory essays providing a historiographical overview of Jewish history. Emphasis is on the modern period. Dinur attempts to synthesize the events of Jewish history and the interpretations of other historians to provide an integrated approach. Dinur's method is to let the sources speak for themselves. While not all of Dinur's positions are accepted by a majority of scholars, they are still thought-provoking and intensely interesting. Introduction by Yizhak F. Baer.

51. Dubnow, Simon: NATIONALISM AND HISTORY: ESSAYS ON OLD AND NEW JUDAISM. Edited with introduction by K. S. Pinson. Philadelphia: JPS, 1958. 385 pp., notes, index.

Anthology of the writings of Simon Dubnow, one of the greatest modern Jewish historians and political activists. Includes some essays on methodological issues, although most deal with political matters. Especially important are Dubnow's thirteen "Letters on Old and New Judaism," which encapsulate his political philosophy, known as "Autonomism." The main purpose of the methodological essays is to define the warp and woof of Jewish history, and to justify Dubnow's chronological division thereof. Whether one agrees or disagrees with Dubnow, his essays are, provocative and extremely interesting for both student and scholar.

52. Friedman, P.: "Polish Jewish Historiography between the Two Wars 1918-1939." JSS, v.11 #4 (Oct., 1949): 373-408.

53. Graetz, Heinrich: THE STRUCTURE OF JEWISH HISTORY AND OTHER ESSAYS. Trans. from the German, edited, and introduced by Ismar Schorsch. New York: The Jewish Theological Seminary of America, 1975. 325 pp., notes, bibliog., index.

Collection of historiographical essays by Heinrich Graetz. Includes an extensive study of his orientations and methods by Ismar Schorsch. Attempts to place Graetz into context, seeing in him the most highly developed form of the Wissenschaft des Judentums. Although not directly dealing with methodological issues, the book does provide an interesting case study in the thought and method of a major Jewish historian.

54. Gruenwald, Max: "Theology and History." LBML #3 (1960): 5-13.

55. Kochan, Lionel: THE JEW AND HIS HISTORY. New York: Schocken Books, 1977. 164 pp., notes, bibliog., index.

Thought-provoking inquiry into Jewish historiography. The purpose of the study is to explain why Jews were so slow to develop a historiographical sense. Kochan postulates that historical inquiry was considered in the exclusive context of messianic speculation by Jewish authorities. According to this hypothesis, history always served a didactic purpose as a guide to past, present, and future behavior. Historical understanding for its own sake was not valued, since this world was viewed as merely a preparation for the world to come. As a result, Kochan argues, Jews studied the past only insofar as it prefigured the future. A historiographical sense developed in periods when this messianic expectation was weakened by external influences, for example, during the Renaissance or in post-emancipation Germany. Kochan is at a loss to explain historical writing that did not conform to his hypothesis, for example, medieval martyrologies. Ultimately, Kochan does not satisfactorily explain why Jews were slow to develop a historiographical orientation.

56. \_\_\_\_: "A Model for Jewish Historiography." MJ, v.1 #3 (Dec., 1981): 263-278.

57. Meyer, Michael A. [ed.]: IDEAS OF JEWISH HISTORY. New York: Behrman House, 1974. 360 pp., notes, bibliog., index.

Anthology of Jewish historical writing and historiography. Most of the selections have never appeared before in

English. Covers the topic broadly, citing documents that exemplify the Jewish attitude toward history. Unfortunately, some of Meyer's choices seem arbitrary. For example, why is MEGILLAT TA'ANIT ignored, while Rashi's explanation of a verse in Genesis is included? The former at least claimed to be a historical source; Rashi never claimed to be a source for history, Jewish or otherwise. Meyer's introduction provides a good synthetic review of Jewish historiography, but the subject is still in need of a systematic study.

58. Rivkin, E.: THE SHAPING OF JEWISH HISTORY: A RADICAL NEW INTERPRETATION. New York: Charles Scribner's Sons, 1971. 256 pp., bibliog., index.

Controversial attempt at a unified philosophy of Jewish history, based on a review of the key epochs of both the Western and Jewish past. Rivkin attempts to integrate both histories and to revise numerous misconceptions about Jews. As an effort at integration it is somewhat useful, but the book suffers on a number of accounts. First, Rivkin's emphasis, especially in the later chapters, on the economic functions of society is excessive. Similarly, Rivkin's account of nationalism is weak - he mentions zionism but once - and his thoughts on the "demise" of nationalism in the post-World War II era are naive at best. Finally, the book is not documented, and Rivkin's most controversial sections - on the emergence of Pharisaism and on the Jewish schism with Christianity - cannot be decisively proved.

59. Yerushalmi, Y. H.: ZAKHOR: JEWISH HISTORY AND JEWISH MEMORY. Seattle: Univ. of Washington Press, 1982. 144 pp., notes, index.

A series of connected lectures on Jewish historiography and historical memory. Provocatively, Yerushalmi argues that the latter did not necessarily express itself in the former, i.e., memory of historical events did not imply an historiographical understanding of these events. By way of example, the commandment that each Jew "remember" the exodus as though he/she had personally left Egypt, was fulfilled on emotional and active levels, but was not studied as an historical phenomenon. The last chapter is both a review of the origins of modern historiography and a confession of the problems of being a Jew and a Jewish historian. This chapter, however, is the weakest in the book. The other chapters are eloquent and well documented. Despite some reservations the book is, nevertheless, very useful and interesting.

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## Social History

### SOCIOLOGY

60. Bubis, Gerald B. [ed.]: *SERVING THE JEWISH FAMILY*. New York: Ktav, 1977. 367 pp., gloss., bibliog., index.

Anthology of studies on the sociology of the Jewish family, with primary emphasis on American Jewry. Most of the essays are, however, written in a general way and can thus be applied to almost any Jewish community. The book is divided into five sections: "The Family," "The Synagogue," "Centers and Camps," "Family Service," and "Outreach Services." Although not a main focus, most of the contributors do use a historical viewpoint. The key issue addressed in the essays is the survival of the Jewish family and the strengthening of American Jewry's foundations. Most of the essays were previously published elsewhere, and they are brought together here for the first time. The multiplicity of approaches and viewpoints makes for interesting reading, both for scholars and interested laypersons.

CONTENTS: V. D. Sanua: The Contemporary Jewish Family: a Review of Social Science Literature / N. Lamm: Family Values and Family Breakdown: Analysis and Prescription / Manheim S. Shapiro: In My Footsteps: Some Dilemmas of Jewish Parents / H. M. Schulweis: Reconstructing the Synagogue / G. B. Bubis: Facing New Times: a Response to Changing Needs / Edwin H. Friedman: Family Systems Thinking and a New View of Man / B. Braun: Havurah as a New Dimension in Congregational Life / G. B. Bubis: The Jewish Community Center's Responsibility for the Needs of the Jewish Family / M. Bienstock: Designing Center Programs for Families / B. Reisman: Serving Jewish Families in Camp Settings / Ruth Silver: Family Camping: To-



getherness Two Hours a Day / J. Dauber and F. Katleman: The Los Angeles Jewish Centers Association Jewish Family Living Program / M. Bienstock: Single-parent Families in the Jewish Community / M. S. Shapiro: Survival and Service: Who? What? Why? How? / P. D. Goldberg: Jewish Values in the Clinical Casework Process / F. Carmelly: A Family Life Education Program / S. M. Brownstein: The Contemporary Jewish Family: Innovative Programming by Local Service Agencies - the Role of the Jewish Family Agency / A. F. Weinberg: The Response of Jewish Family Service to the Issue of Conversion and Inter marriage / Marcia W. Levine: New Family Structures: Challenges to Family Casework / Th. R. Isenstadt: Toward Enriching the Quality of Jewish Life: the Role of the Jewish Family and Children's Agency / E. L. Herman et al: Outreach Programs to Jewish Families: The Union of American Hebrew Congregation's Response to the Synagogue's Crisis.

61. Cohen, S. M.: AMERICAN MODERNITY AND JEWISH IDENTITY. New York: Tavistock, 1983. 210 pp., charts, notes, bibliog., indexes.

Sociological inquiry into Jewish identity in the American environment. Based almost exclusively on first-hand research, with special emphasis being laid on the use of questionnaires, surveys, and polls. Using these tools, Cohen has made important contributions to the study of Jewish sociology, and the use of computers to collate findings constitutes a major technological breakthrough. As a result, Cohen is able to revise some of the most widely held beliefs about American Jewry. First, that the generational pattern for declining religiosity, which held that each generation is less pious than its predecessor, is not completely accurate; some practices decline generationally but others actually increase. Second, the widely held view which correlated religious orthodoxy with political conservatism is proven false; completely secular Jews are shown, as a group, to be as politically conservative as the Orthodox, while all Jews are shown to be more liberal than any other American ethnic group. Third, while colleges have been seen as a "disaster area" for Jewish identity, Cohen's results suggest that Jewish college students and faculty members have a higher degree of Jewish identity than members of other professions with similar educational and religious backgrounds. On the negative side, Cohen does not deal with such issues as antisemitism and Jewish self-perceptions. His chapter on recent family trends is adequate as a beginning but requires further elucidation. Overall Cohen provides a new and

important insight into American Jewry in the last quarter of the twentieth century.

62. \_\_\_\_ and P. E. Hyman [eds.]: **THE JEWISH FAMILY: MYTHS AND REALITY**. New York: Holmes & Meier, 1986. 242 pp., notes, index.

Anthology of studies on the family, based on a colloquium held at Queens College. The essays could be divided into three broad categories: historical, literary, and sociological studies. The literary studies explore the image of the Jewish family in both Jewish and secular literature. The main purpose of the book is to offer a new perspective on the family with a view to correcting the romantic, but unrealistic, view of the Jewish family as a perfect model for a warm, caring, and nurturing environment. Paula Hyman's introduction offers a useful survey of both the myth and current literature on the Jewish family, emphasizing historical studies. Her afterword stresses literary aspects, although in both Hyman touches on methodological issues.

**CONTENTS:** P.E. Hyman: Perspectives on the Evolving Jewish Family / Gershon D. Hundert: Approaches to the History of the Jewish Family in Early Modern Poland-Lithuania / S. Deshen: The Jewish Family in Traditional Morocco / D. Biale: Childhood, Marriage, and the Family in the Eastern European Jewish Enlightenment / M. A. Kaplan: Priestess and Hausfrau: Women and Tradition in the German-Jewish Family / M. Shokeid: The Impact of Migration on the Moroccan Jewish Family in Israel / A. Norich: Jewish Family Images in the English Novel / S. A. Slotnick: Charmed and Vicious Circles: the Study of the Yiddish Family Saga Novel / G. Rothbell: The Jewish Mother: Social Construction of a Popular Image / C. Goldscheider: Family Change and Variation Among Israeli Ethnic Groups / S. Della Pergola: Contemporary Jewish Family Patterns in France: a Comparative Perspective / F. K. Goldscheider: Family Patterns Among the U. S. Yiddish-Mother-Tongue Subpopulation 1970 / W. Shaffir: Persistence and Change in the Hasidic Family / C. Weissler: Coming of Age in the Havurah Movement: Bar Mitzvah in the Havurah Family / S. M. Cohen: Vitality and Resilience in the American Jewish Family / P. E. Hyman: Afterword.

\* 63. Davis, M.: **JEWISH COMMUNITIES IN WORLD PERSPECTIVE**. New York: Council of Jewish Federations, 1964. 27 pp.

\* 64. Elias, Joseph: *SOCIAL ORDER, THE JEWISH VIEW*. New York: Jewish Pocket Books, 1947. 76 pp.

65. Geismar, Ludwig L.: "Ideology and the Adjustment of Immigrants." *JSS*, v.21 #3 (July, 1959): 155-164.

66. \_\_\_\_: "A Scale for the Measurement of Ethnic Identification." *JSS*, v.16 #1 (Jan., 1954): 33-60.

67. Gould, Julius: *JEWISH COMMITMENT: A STUDY IN LONDON*. London: Institute of Jewish Affairs, 1984. 113 pp., notes, apps.

Sociological study of Jewish religious commitment in the greater London area. The Book is based on a two-generational study undertaken by the Institute of Jewish Affairs of the World Jewish Congress. The core of the study comprises ten case studies, selected from more than 200 interviews. A majority of the respondents, 80 percent of them in fact, were synagogue members. Three-quarters of those belonged to Orthodox synagogues. Gould includes a full statistical analysis of all the respondents. The study suggests a slow but clear decline in Jewish religious practice, though not necessarily in commitment to some form of Jewish identity. The study also includes two methodological appendixes. Irrespective of its exact conclusions, the book has possible applications for similar studies in any Jewish community.

68. Greenberg, Meyer: "The Jewish Student at Yale: His Attitude Toward Judaism." *Y/A*, v.1 (1946): 217-240.

69. Koenig, Samuel: "Methods of Studying Jewish Life in America." *Y/A*, v.2/3 (1947/48): 282-294.

70. Lehrer, L.: "The Jewish Elements in the Psychology of the Jewish Child in America." *Y/A*, v.1 (1946): 195-216.

71. Lennard, Henry L.: "Jewish Youth Appraising Jews and Jewishness." *Y/A*, v.2/3 (1947/48): 262-281.

72. Levinson, Boris M.: "The Socioeconomic Status, Intelligence and Personality Traits of Jewish Homeless Men." *Y/A*, v.11 (1956/57): 122-141.

73. Oppenheim, Michael: "A 'Fieldguide' to the Study of Modern Jewish Identity." *JSS*, v.46 #3/4 (Sum./Fall, 1984): 215-230.

74. Patai, Raphael: ON JEWISH FOLKLORE. Detroit: Wayne State Univ. Press, 1983. 511 pp., notes, index.

Collection of Patai's studies into Jewish folklore, folk-culture, and ethnography. Spanning fifty years of research, the essays cover a wide range of topics, from biblical mythology to sixteenth-century Kabbalah. Many of the essays are published in English for the first time. Patai has grouped the essays into thematic categories, of which the first, "Introductory and Programmatic," is most important. The four essays in this section cover methodological issues. Patai's other sections are divided as follows: Sephardi folklore, folklore of the Meshedi crypto-Jews, Jewish customs relating to childbirth, and peripheral Jewries. Each essay is an important contribution in its own right, offering insights into the folkways of different Jewish communities around the world.

75. \_\_\_\_ and Jenifer P. Wing: THE MYTH OF THE JEWISH RACE. New York: Charles Scribner's Sons, 1975. 350 pp., illus., tables, notes, gloss., index.

Attempt to assess whether or not Jews constitute one distinct race. Divided into three sections: historical, psychological, and genetic. Each one is, in turn, subdivided thematically. Some of the sections cover the issues quite extensively. The chapter dealing with historical views on the Jewish race is especially interesting. Less so is the chapter on physiognomy, which serves a dubious purpose. It is clear that Patai and Wing do not believe that Jews constitute one race. Unfortunately, their argument is marred by the absence of an encompassing conclusion and the difficulty in fitting together the various pieces of evidence.

76. Pipe, Samuel Z.: "Napoleon in Jewish Folklore." Y/A, v.1 (1946): 294-304.

77. Rotenberg, M.: DIALOGUE WITH DEVIANCE: THE HASIDIC ETHIC AND THE THEORY OF SOCIAL CONTRACTION. Philadelphia: ISHI, 1983. 214 pp., notes, bibliog., index.

Sociological study of hasidism and hasidic ethics. Rotenberg views hasidism as an optimistic form of prospective therapy, which orients man toward a better future and helps him cope with the present. Much of Rotenberg's study is based on the concept of the "I-Thou" relationship, as developed by hasidim. Although used here in a sociological

sense, the same idea has also been used by philosophers such as Abraham J. Heschel and Martin Buber. Hasidism is thus given an existentialist flavor which aligns it with the theory of social contraction. Rotenberg can thus offer a reasonably accurate explanation for many hasidic beliefs and practices. In particular his explanations of "tikkun" and of the role of the zaddik are greatly enhanced by the "I-Thou" approach and heighten the interest of the work. Unfortunately, some of Rotenberg's sections are difficult for the layperson to follow. The sections on sociological theory are very rough going. Nevertheless, the book contains important insights into hasidic life and into Jewish sociology as well.

> #35. Ruppin, Arthur: THE JEWISH FATE AND FUTURE.

> #36. \_\_\_\_: THE JEWS IN THE MODERN WORLD.

> #37. \_\_\_\_: THE JEWS OF TODAY.

78. Sachar, Howard M.: "Objectivity and Jewish Social Science." AJHQ, v.55 #4 (June, 1966): 434-450.

79. Segalman, Ralph: "Jewish Identity Scales: a Report." JSS, v.29 #2 (Apr., 1967): 92-111.

80. Sharot, Stephen: JUDAISM: A SOCIOLOGY. London: David and Charles, 1976. 224 pp., app., notes, index.

Attempts to integrate a sociological and historical analysis of Jews and Judaism in modern times. Begins with the pre-emancipation period and then elucidates the transformations that have occurred since the eighteenth century. Sharot divides modern Jewish history into three periods: from the French Revolution to 1881; from 1881 to World War I; and from World War I to the present. Although his first chapter adopts a global viewpoint, the succeeding chapters focus almost exclusively on Europe and North America. Thus the book actually details much less than might be expected. On the other hand, Sharot does offer some interesting insights and a few novel interpretations. In particular his use of statistics is careful and shows how sociological data can be used by historians. The book has further interest as a comparative study. Other authors have adopted a similar approach [see #31] with a considerably larger database and therefore more success.

81. Sklare, Marshall and J. Greenbaum: JEWISH IDENTITY ON THE SUBURBAN FRONTIER. 2nd Edition. Chicago: The Univ. of Chicago Press, 1979. 437 pp., notes, index.

Path-breaking sociological study of Jewish communal life in the suburban environment. This is the first of Sklare's "Lakeville" studies. Although based on a real community, all names [including the town's name] have been altered. In addition to his analysis of the internal organization and operation of Lakeville, Sklare makes comparisons to other Jewish communities. Basic demographic and social data are integrated into the views and attitudes of Lakeville Jews on a wide range of topics, including religion, Israel, and the relationship between Jews and non-Jews. An especially interesting chapter discusses "The Image of a Good Jew in Lakeville." The second edition supplements the study and reviews major changes that have occurred in Lakeville since 1967. In particular the influx of a relatively large body of younger Jews has modified the suburb's character. Sklare's study is still a model for Jewish sociology and, irrespective of the actual community studied, contains important methodological insight. Foreword by John Slowlson.

82. Tartakower, Arie: "New Trends in Jewish Sociology." JSS, v.12 #2 (Apr., 1950): 113-118.

\* 83. Waterman, Stanley and B. Kosmin: BRITISH JEWRY IN THE EIGHTIES: A STATISTICAL AND GEOGRAPHICAL STUDY. London: Research Unit, Board of Deputies of British Jews, 1986. 56 pp.

84. Weller, Leonard: SOCIOLOGY IN ISRAEL. Westport, CT: Greenwood Press, 1974. 315 pp., tables, notes, bibliog., index.

Synthetic sociological survey of the State of Israel. Weller attempts to review and integrate the relevant sociological research, which has mushroomed since the establishment of the state. Weller also surveys the ongoing research at Israel's universities. Comments on special methodologies are kept to a minimum, and Weller also includes historical background to provide a proper context for the studies and their findings. The book is divided into two sections. The first deals with immigration and group interactions. The second covers interpersonal issues, such as family, criminality, and religion. A separate chapter deals with the kibbutz, which Weller sees as a unique sociological workshop. In light of the ongoing nature of much of the re-

search, Weller offers only tentative conclusions instead of attempting to tie the research together in a larger - but not necessarily accurate - theoretical framework.

## MIGRATION

85. Berger, David [ed]: *THE LEGACY OF JEWISH MIGRATION: 1881 AND ITS IMPACT*. New York: Brooklyn College Press, 1983. 185 pp., notes.

Inquiry into the significance of 1881 as a watershed in Jewish history. Based on a colloquium at Brooklyn College in March 1981. Primary emphasis is on social history, with intellectual history a major subtheme. Political history receives less attention, but is also reviewed. The essays are grouped into three sections: "The Old World Context," "Ideology and Culture," and "New Modes of Jewish Community." The three essays forming the first part, by Stanislawski, Frankel, and Zipperstein, are important contributions to East European Jewish history. In his essay Frankel makes a strong case for viewing 1881 as a watershed in Jewish history, since it sowed the seeds for the momentous events of the twentieth century. Endelman's study on London provides a counterpoint to the America-centered view of nineteenth-century Jewish migration, and also provides the basis for a comparison of Jewish experiences in different countries. Rounding out the collection are Seltzer's review of East European Jewish historiography and Cohen's investigation of the relations between German and Russian Jews. Both essays provide important historical and methodological insight, in Cohen's case into an issue that is still somewhat controversial. The legacy of 1881 is comprehensively described in this book, which offers an assessment of both Jewish and world history.

CONTENTS: J. Frankel: The Crisis of 1881-82 as a Turning Point in Modern Jewish History / M. Stanislawski: The Transformation of Traditional Authority in Russian Jewry: the First stage / S. J. Zipperstein: Russian Maskilim and the City / R. Seltzer: From Graetz to Dubnow: the Impact of the East European Milieu on the Writing of Jewish history / B. Avishai: The Conquest of Labor: Gordon and the Idea of the Kvutza / M. Rischin: Abraham Cahan: Guide Across the American Chasm / F. Burko: The American Yiddish Theater and its Audience Before World War I / Robert Alter: The Inner Immigration of Hebrew Prose / Todd M. Endelman: Native Jews

and Foreign Jews in London, 1870-1914 / Naomi W. Cohen: The Ethnic Catalyst: the Impact of the East European Immigration on the American Jewish Establishment / I. Howe: Pluralism in the Immigrant World / Paula E. Hyman: Culture and Gender: Women in the Immigrant Jewish Community / Thomas Kessner: The Selective Filter of Ethnicity: a Half Century of Immigrant Mobility.

\* 86. Marcus, Jacob R.: MASS MIGRATIONS OF JEWS AND THEIR EFFECTS ON JEWISH LIFE. Cincinnati: Central Conference of American Rabbis, 1940. 23 pp.

87. Shulvass, Moses A.: FROM EAST TO WEST: THE WESTWARD MIGRATION OF JEWS FROM EASTERN EUROPE DURING THE SEVENTEENTH AND EIGHTEENTH CENTURIES. Detroit: Wayne State Univ. Press, 1971. 161 pp., notes, index.

Study into the westward migration of Jews, both within and from Europe, from 1648 to the end of the eighteenth century. Until 1648 the primary Jewish migration trend had been eastward. The reversal of Jewish migratory trends was to have a major impact on Jewish life in Europe for the next two hundred years, as Shulvass amply documents. An important thematic study for early modern Jewish history.

88. Szajkowski, Zosa: "How the Mass Migration to America Began." JSS, v.4 #4 (Oct., 1942): 291-310.

89. Tartakower, A.: "The Jewish Refugees: a Sociological Survey." JSS, v.4 #4 (Oct., 1942): 311-348.

90. Wischnitzer, Mark: TO DWELL IN SAFETY: THE STORY OF JEWISH MIGRATION SINCE 1800. Philadelphia, JPS, 1948. 368 pp., maps, illus., notes, index.

Surveys the trends of Jewish migration since 1800. Wischnitzer divides migration into eight phases, but does not distinguish between transcontinental migration and migration within Europe: [1] 1800-1880, Jewish migration from central and eastern Europe; [2] 1881-1890, the first wave of emigration from Russia; [3] 1891-1900, the second wave of emigration from Russia and southeastern Europe; [4] 1900-1914, the peak of East European Jewish migration; [5] 1914-1932, the nadir of Jewish migration; [6] 1933-1939, migration under Nazi pressure; [7] 1939-1945, migration during the war; [8] 1945-1948, post-Holocaust emigration. Each of the periods is charted clearly, and the causes and