Years before radio, youngsters from the Lower East Side would trek to Park Row, the newspaper street facing City Hall, to learn the latest baseball scores before they appeared in print. My father, the son of immigrant workers and no athlete, would walk to Park Row and was proud that he had seen in action the great Giants pitcher Christy Matthewson. I, his son, also no athlete, am proud that I saw the nonpareil Carl Hubbell, also of the Giants, put down the St. Louis Cardinals. I merely suggest that the enthusiasm of young Jewish spectators for professional sports might also belong in *Judaism's Encounter with American Sports*. As it is, its precision and documentation demonstrate Professor Gurock's known scholarship, while its fervor shows Jeff playing hard alongside the professor.

Lloyd P. Gartner
Tel Aviv University

Uzi Rebhun, *Hagirah, kehilah, hizdahut: yehudei arẓot habrit beshilhei hameah ha'esrim* (Migration, community, and identification: Jews in late 20th-century America). Jerusalem: Magnes Press, 2001. xi + 281 pp.

For many years, the social sciences did not fare well as a branch of Jewish scholarship. Although *Statistik der Juden* was included among the disciplines constituting Jewish studies in the programmatic statement issued in 1819 by the Verein für Kultur und Wissenschaft der Juden, a survey of the curricula of American colleges and universities during the period of 1923 to 1968 indicated the almost total absence of courses on the social scientific study of the Jews.[1] In the late 1960s, there was only one tenured professor in the United States whose primary field of interest was the sociology of the Jews (Marshall Sklare), and not a single scholarly organization served as a marketplace of ideas for the field. It is only in the last three decades or so that the situation changed, the Jewish community first becoming aware of its need for independent research and later funding the gathering and distribution of statistical data. Fortunately, we now have a younger generation of bright and well-trained people who specialize in Jewish social research. Though their number is small, they are rapidly transforming the field from a proprietary marginal enterprise into a "normal" science. The book under scrutiny is a fine example of the coming of age of Jewish social science.

Uzi Rebhun's work is valuable from several perspectives. First, while the vast majority of scholars who work on American Jewry are themselves American Jews, Rebhun was born and trained in Israel. Consequently, his work views American Jewry from an external perspective. Second, Rebhun gears his book not only to experts in the field but also to scholars who are not trained in statistics or social science methodology. In his first chapter, for instance, he explains the logic of survey research (the method most frequently employed by sociologists and demographers) and offers statistical models showing how various patterns of correlations are consistent with the assumptions of some models and inconsistent with

those of others. His discussion—the best of its kind that I have ever read—enables non-experts to follow the arguments and findings presented in the remainder of the book.

As indicated by its title, a main theme of this work is migration. Over the course of the late 19th and early 20th centuries, the geographic distribution of Jews changed radically as they were faced with the collapse of their historic social order. During the period of the great trans-Atlantic migration (ca. 1880–1924), proportionally more Jews migrated to the United States than did members of any other ethnic or religious group. Even within their new homeland, Jews continued to be highly mobile—both socially and geographically. Rebhun offers a comprehensive report detailing the "what" and "why" of Jewish American geographic mobility and then focuses his inquiry on the relationship between Jewish identification and geographic mobility, seeking to show its direction, sources, and consequences. In other words, assuming that there is, in fact, a relationship between geographic mobility and level of Jewish identification, with Jews who migrate more frequently (or farther) tending to have "weaker" Jewish identities, what is the direction of the causal flow? Is it the moving that weakens Jewish identification, or is it rather that those with a weaker sense of Jewish identification are the ones most likely to be mobile?

Rebhun's first two chapters discuss geographical mobility on the abstract level. In succeeding chapters, he shifts to an empirical mode, that is, from concepts to indicators. Measuring mobility in terms of the frequency and distance of moves both over the course of a lifetime and over the course of the most recent five-year period, Rebhun demonstrates the way in which micro-level phenomena lead to macro-level consequences. For instance, he shows how, as certain neighborhoods undergo decline, those who have less of an investment in local institutions are among the first to move, whereas those who are more attached to local institutions are among the last. This simple, micro-level phenomenon accounts for the macro-level regularity in which local Reform temples follow their constituencies to more desirable locations while hasidic *shtieblakh* remain in place, often until the bitter end.

The Jews, of course, were not the only ethnic group to immigrate en masse to the United States. Upon their arrival, different groups chose different areas in which to live, their choice being determined both by the skills and human contacts that they brought with them from the "old country" and by the opportunities available at the time. Yet another valuable feature of this book is Rebhun's presentation of the geographical distribution of various ethnic groups over the course of time and his comparison of the mobility of whites in general with that of Jews. Among the similarities in "mobility history" is the Northeast region's gradual loss of population, both of Jews and of whites in general, between 1900 and 1990—though this region, as he shows, continues to be the geographic center of gravity for American Jewry.

Rebhun also focuses on the components of Jewish identification, consisting of both religious and ethnic (or "tribal") elements, showing that, between 1970 and 1990, American Jews underwent structural assimilation rather than secularization. In 1970, the average American Jew was tied to a Jewish community consisting of family, friends, and Jewish communal organizations. While secularization had already made major inroads in the Jewish community, as late as 1990 it had not

eroded the loyalty of most American Jews to certain non-demanding religious behaviors such as attending a Passover seder (as compared with, say, maintaining a kosher household), although other aspects of Jewish peoplehood—such as religious endogamy and maintaining an all-Jewish friendship circle—had declined further during the same period. Here and in the succeeding chapters, Rebhun offers a remarkably clear analysis of some very complex social processes that link the elements of Jewish life in a modern society that rewards ability and hard work but sets a very high price for "making it."

PAUL RITTERBAND
University of Haifa

Note

1. Paul Ritterband and Harold S. Wechsler, *Jewish Learning in American Universities: The First Century* (Bloomington: 1994), 174.

Yuri Slezkine, *The Jewish Century*. Princeton: Princeton University Press, 2004. 438 pp.

It is hard to recall another work focused on modern Jewish history that has attracted as much attention in recent times as this book by Yuri Slezkine. In part, the extraordinary reception accorded *The Jewish Century* is to be explained by the sheer esprit and verve of the writing. It is truly astonishing that somebody raised in Russia and arriving in the United States only as a young adult should be able to produce such a sparkling English text, replete with a seemingly inexhaustible string of aphorisms and paradoxes, the one more polished than the next.

Beyond the style, though, and more important, is the substance—or rather, perhaps, the methodology. In analyzing the role played by the Jewish people in the 20th-century world, Slezkine advances bold generalizations with a breathtaking recklessness. Such an approach is refreshing. Originating as it does largely in the scholarly traditions of continental Europe (Hegelianism, Marxism, and, it would seem, phenomenology), this approach cannot but attract startled attention when lined up next to the cautiously empirical historiography predominant in the English-speaking world generally and in the field of Jewish studies particularly. (In this context, it is perhaps worth recalling the lasting impact made by Hannah Arendt's *Origins of Totalitarianism*, another work untrammeled by merely empirical inhibitions and likewise rooted in modes of thought ultimately traceable to German philosophical idealism.)

For all the great variety of detail that enriches *The Jewish Century*, its key line of argument can be briefly summarized, hopefully without undue distortion. As his starting point, Slezkine recalls that the Jewish people had developed over many