

for that reason.) Why did he make sure that his executive order barring discrimination in industries receiving government contracts included religion along with race, when the demand for such an order came from the African American community? That Schuyler, Roosevelt, and so many others held antisemitic beliefs is irrefutable, and important to remember. But it is not the whole story.

It's not that Michael ignores the other side. He usually notes exceptions to the pattern of antisemitism (usually preceded with words like "exceptional" or "surprisingly"). Yet the emphasis seems misleading. This is in part a structural problem; this narrative of antisemitic speeches and texts offers very little analysis. Michael rarely attempts to explain why the Christian call to universal love was at some times trounced by Christian Jew-hatred but not at others, what caused the ebb and flow of antisemitic activism. Michael notes these shifts in intensity but makes no attempt to analyze or assess them before continuing his narrative.

American Antisemitism is an important reminder of the depth and persistence of American antisemitism, a fact which does not seem to change much with political events because it is rooted in Christian theology. But from another perspective, the more important question is when and why this baseline antisemitic animosity turns more pernicious, and that question is less effectively explored here than it might be. Virtually every religion makes parochial and exclusive claims about its own superiority, but we are not all killing one another, or even hating one another, with equal vigor at all times. It is as important to understand the dynamics of antisemitism as it is to recognize that, as usual, they all hate us. *A Concise History of American Antisemitism* provides the groundwork for that discussion.

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The Cambridge Companion to American Judaism, edited by Dana Evan Kaplan. Cambridge: Cambridge University Press, 2005. 462 pp. \$27.99.

Like other volumes in the Cambridge Companion to Religion series, this work presents a number of essays dealing with the subject at hand, in this case: American Judaism. Dana Evan Kaplan has provided a valuable service by adopting a broad perspective and including selections by scholars not only from the field of religious studies but also from such areas as philosophy, literature, art history, musicology, and the like. The result is a book that is quite comprehensive and should be of interest not only to the general reader but also to professors for possible inclusion in their syllabi.

The Cambridge Companion to American Judaism includes a chronology of the major events in the history of American Judaism as well as a glossary of Hebrew and Yiddish terms, both very helpful to readers with limited backgrounds. The book is divided into two parts. The first consists of three well-written historical overviews by Eli Faber (1654–1880), Lloyd Gartner (1880–1945) and Kaplan (1945–present). These essays, totaling 78 pages, stand independently as an excellent account of the history of Judaism in America.

The second, and by far longer, part of the work is entitled “Themes and Concepts,” and is divided into five sections: Religious Culture and Institutional Practice, Identity and Community, Living in America, Jewish Art in America, and The Future, each containing a number of essays. There are twenty-one in all with titles that include: “Jewish Religious Denominations,” “Life-cycle rituals: Rites of passage in American Judaism,” “Sacred survival’ revisited: American Jewish civil religion in the new millennium,” “Recent trends in new American Jewish music,” and “The visual arts in the American Jewish experience.” Contributors include: Lawrence Grossman, Rela Mintz Geffen, David Biale, Alan Mittleman, and Mark Kligman. As in all collections, the selections vary somewhat in quality; but, in general, they are outstanding.

The concluding section, The Future, includes a piece by Bruce Phillips, “American Judaism in the twenty-first century,” followed by a brief Afterword by Jonathan Sarna. After suggesting five areas which require future study Sarna concludes, “*The Cambridge Companion to American Judaism* does summarize much of what we know today as we mark Judaism’s 350th anniversary on American soil.” This reviewer wholeheartedly agrees.

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Moses Levy of Florida: Jewish Utopian and Antebellum Reformer, by C. S. Monaco. Baton Rouge: Louisiana State University Press, 2005. 240 pp. \$44.95.

Students of the American past are increasingly being urged to heed the call of “trans-Atlantic history,” to enlarge their subject beyond passport control by letting their own particular sub-fields—whether it be slavery or ideas—lap upon the shores of Africa and Europe. One apt response to this professional appeal has come from an independent scholar rather than an academician. The title of C. S. Monaco’s biography of Moses Elias Levy (1782–1854) implies a cramped geographic scope that is belied by the restlessness of a life so extraordinary that reviewers of this book will undoubtedly be compelled to