

right, of settlers, of Arabs, of new *olim*, of the aged and of the disabled themselves, and their politics of the body vis-à-vis Israeli society.

JOSHUA SCHWARTZ

STEVEN T. ROSENTHAL, *Irreconcilable Differences: The Waning of the American Jewish Love Affair with Israel*. Brandeis University Press and University Press of New England, Hanover/London, 2001. 272 pp. \$17.95. ISBN 1584653280.

JEROLD S. AUERBACH, *Are We One? Jewish Identity in the United States and Israel*. Rutgers University Press, New Brunswick, N.J. / London, 2001. 224 pp. £18.50. ISBN 0813529174.

ELI LEDERHENDLER and JONATHAN D. SARNA (eds), *America and Zion: Essays and Papers in Memory of Moshe Davis*. Wayne State University Press, Detroit, 2002. 232 pp. £21.50. ISBN 0814330347.

Steven T. Rosenthal has provided an excellent history, from an American Jewish organisational perspective, of the relationship between Israel and the US Diaspora. In the past, most mainstream American 'Zionist' Jewish organisations saw their public role as that of unflinching support for Israeli policy, and if there were matters of disagreement, these were not to be aired in public; their role was to provide financial and political support. This being the case, there was not always a good deal of understanding of the finer details of Israeli reality or policy. Mainstream organisational support for Israel was blind and this support was also to take priority to local community needs and issues. All this theoretically led to a feeling of 'we are one'.

Rosenthal shows how this relationship had a 'self-destruct' mechanism built into it, as it were: from the very beginning there were misunderstandings on both sides. Zionism, for the Israelis, both pre-State of Israel and afterwards essentially meant, *aliyah*, that is, living in Israel. Zionism was a different matter for the American 'Zionist'. Thus, American Zionism had to be compatible with American ideas and democracy (p. 13), it was not the result of anti-Semitism, and while it recognised the importance of living in Israel, it saw its role as offering support to those who wanted or needed to move or live there (p. 20), and this was not mainstream American Jewry. The American organisations, according to Rosenthal, did not start out in an equal relationship with Israel; the Diaspora deferred to Zion, and herein was the beginning of the eventual rupture. Of course, American 'Zionists' might have made more of an effort to be Zionist, but this is not an option discussed by Rosenthal.

A new twist in the relationship between Israel and the American Diaspora was created by the 'Exodus syndrome', the result of the 1958 novel by Leon Uris and the subsequent film. Hagana officer Ari ben Canaan, or rather Paul Newman (!), became the 'new Israeli'. While this might have brought numerous people to cinemas throughout the world and might have been a public relations coup for Israel, the Israelis never really managed to live up to Hollywood standards. Rosenthal claims that many of these perceptions had more to do with American Jewish identification issues than with concern for the survival of Israel (pp. 28 ff.); 'superman' made a better impression than 'concentration camp survivor'. How ironic that, decades later, the Holocaust would supersede the Zionist ideal in American Jewish perception, and to a great extent even in American Zionist circles.

Rosenthal shows how the American Jewish relationship with Israel was all too often based on a 'failure to communicate' with numerous misunderstandings. At first, the American Jewish groups were willing to 'turn the other cheek'. After a time there was

criticism and discord on both sides. At first the criticism came from the periphery, with left-wing Jewish groups like *Breira* advocating negotiations with the PLO in the late 1970s. However, most of these groups failed miserably because of their lack of empathy and understanding for Jewish feelings. Similar organisations today, both in Israel and in the Diaspora, could learn much from Rosenthal's description of events of those years (pp. 22–41).

The 'failure to communicate' was evident in a good many issues. The conversion controversy, for instance, caused much resentment, at least at an organisational level, in the Diaspora (pp. 144–45). Most Israelis, however, could not understand what all the ruckus was about. At the bottom line, the issue of Conservative or Reform conversion in Israel affected very few people, and for Israelis, all this hardly seemed to matter for the 'Who is a Jew' issue.

The Pollard Affair also aroused a good deal of discord, and continues to do so today. Many American Jews see Jonathan Pollard as a traitor; Israelis tend to see him as a misguided (Jewish) patriot and cannot understand why American Jews will not do more for him (pp. 76–92). The misunderstandings raged at the highest levels, with prominent professors (and civil servants) like Shlomo Avineri accusing American Jewry of having a *galut* mentality (which ironically they did and do—they are, after all, in the *galut*; Avineri still does not understand). There were also the occasional Israeli attacks on 'checkbox Zionism', made not by right-wing or religious politicians, but by centrist to left-wing ones such as Avram Burg or Yossi Beilin. They basically told the American Jewish Zionist community, reversing the (American) aphorism, to put their mouths (and actions) where their money was (p. 122). The American Jews were hurt to the quick; they did not immigrate, however, to Israel.

The Americans also had a good deal of trouble understanding the Israelis. Thus Hyman Bookbinder of the American Jewish Committee, in response to Shlomo Avineri's claim that American Jewry abandoned Israel when the going got tough, states: 'We've been on the battlefield too long for Israel—even been subjected to physical attacks—for anyone to throw that crap at us' (pp. 82–83). This statement was obscene in 1987, when it was made and in reference to a country in which too many, unfortunately, have known and continue to know the true horrors of the battlefield, and remains just as obscene today. Israeli Prime Ministers, most with military or defence backgrounds, often lost their patience when the Israel-Diaspora discussion turned to matters of defence and security.

At the bottom line, Rosenthal is definitely correct in that the relationship should be based on understanding and education and not on blind, unquestioning support. He is also right that the relationship should also take into account the priorities and needs of the American Jewish community. Moreover, there is also nothing wrong with weakening the grip of the various mainstream organisations over contributions and support. Personal, educated preference in matters of support is healthy for all concerned. At the bottom line, though, as Rosenthal admits, Israel is still the best means for preventing assimilation of the American Jewish community. That, unfortunately, does not say much for the internal fabric of the American Jewish community.

This book, however, is not without faults and weaknesses. Firstly, its very stress on organisational history neglects all too often the individual. There is very little sociological perspective. We do not really know what is going on in local communities, although reference is made to the occasional survey (p. 171), in the synagogues and in universities. There is little use of 'local' Jewish newspapers, synagogue bulletins, archival material etc. Rosenthal is also very mainstream in his understanding of the Jewish community in the US. There is little real discussion of orthodoxy, whether at the organisational, communal or individual level.

There are also mistakes galore. While it is not very serious if Rosenthal does not

know that the Dome of the Rock is not a mosque (p. 113), or whether his understanding of (Orthodox) halachic issues involved in conversion is somewhat shaky (p. 145), it is utterly unbelievable that he can write that Yitzchak Rabin was assassinated as he left a Peace Now demonstration in Jerusalem (*sic!*) (p. 132). Not only does this turn his claims regarding the assassination in Jerusalem (*sic!*) and 'anathemas, imprecations and Aramaic formulations distributed in Jerusalem synagogues that put a price upon Rabin's head' (*ibid.*) into total gibberish, but also calls into question his very understanding of the immediate post-assassination Tel-Aviv-oriented mood.

Rosenthal also lets his own personal politics intrude too much into his narrative. While he usually succeeds in maintaining an acceptable level of objectivity, there are times when he fails to do so, at least in the view of this reviewer. Thus, the (first) *intifadah* (pp. 93 ff.) receives an undue measure of glamourisation, his brief political analysis of the events of the time reads like a Peace Now brochure, and to describe the finds of the subterranean Temple Mount excavations ('long disputed archaeological tunnel') as 'displaying spectacular artifacts from earlier eras of Jerusalem's history' (p. 158), without making mention that some, at least, of the remains relate to 'Jewish Jerusalem' reflects some degree of bias and is unfair to the reader.

In spite of these faults and weaknesses, however, Rosenthal has made an important contribution to the understating of the relationship between the American Diaspora and Israel, and one hopes that both sides will learn from his book.

Jerold Auerbach also seeks to examine the relationship between Jewish society in the United States and Israel. Unlike Rosenthal, he does not stress organisational issues but rather studies questions of identity. Unlike Rosenthal, he also makes little attempt to camouflage his personal views and ideology. The work, as the author admits, is not really scholarship, there are no footnotes and the 'Bibliographic Essay' (pp. 225–35) is not much more than guided future reading for the non-professional. If Rosenthal sought to describe existing discord, Auerbach shows how deep this discord really is, with the fault lying both with the Diaspora and Israel. Unfortunately, while Auerbach is sometimes correct in his general perceptions, there is little that is new in what he states, and what is 'innovative' is often also overly idiosyncratic and quirky, at the very least.

There are some bright patches, however. Auerbach is definitely correct in his claim that if there is 'assimilation' in Israel (and there apparently is assimilation there), then there is no reason to remain, since, after all, assimilation will be much more comfortable in Los Angeles (pp. 13–14) than in Haderah or Hod ha-Sharon. He is also correct that classical Labor Zionism was embarrassed by its religious European roots (p. 130), and at times indeed waged 'war' against religion (pp. 113–40). He is also correct in stating that some of this antipathy continues to the present, particularly in certain left-wing intellectual (or pseudo-intellectual) circles. Auerbach also correctly points out that there are religious Zionists who see modern-day secular Zionism as spiritual desiccation and some of their non-religious counterparts see religion as a debilitating illness that hinders the normalisation that Zionism seeks (pp. 148–49). Most importantly, Auerbach points out right at the beginning of his work that neither the American nor the Israeli communities are monolithic, and, therefore, the issue of 'one' is misleading. With which Israel does 'American Jewry' seek to be one: with 'Normal Israel' (i.e. to a great extent the Israel of Rosenthal), or with the Israel of the Rabbis and/or of the Settlers (p. 14)? It is true that in certain American Jewish circles the 'settlers' are an embarrassment at best and anathema at worst (p. 156).

Auerbach, however, lets his personal feelings get in the way of clear thought. Describing the 'settler movement' as the most faithful defenders of classical Zionism against modern-day Hellenism (p. 166) evinces a shallow understanding of Zionism, settlers and Hellenism, modern or ancient, and while Zionism needs to examine its

Jewish roots and its relationship to Jewish tradition, seeing the ills of Israel in relation to the enticements of modern-day (American) Hellenism, i.e. the VCR and the (American-style) shopping mall, is laughable. Auerbach can rest easy; few Israeli youth (if any) have transformed Michael Jackson and Madonna into the cultural equivalents of Greek gods, and while Israelis could certainly do with a greater understanding of Jewish history, this is a far cry from 'by 1992, Israelis were delighted to relinquish the burdens of Jewish history for the blessings of McDonald's and malls' (p. 181).

Professor Auerbach is a respected historian with a distinguished academic career. He is a widely published author in the areas of his expertise: the United States in the twentieth century, American Jewish History, the history of freedom of speech and labour history. The present book should be regarded as personal musings.

As was the case with the books described above, *America and Zion* also seeks to describe a relationship between the United States and Israel, although in this case the relationship revolves around an idea: America-Holy Land Studies, particularly as developed by the late Professor Moshe Davis, the founder and first director of the Institute of Contemporary Jewry at The Hebrew University. Half of the articles in this volume are drawn from a Young Scholars' Conference on this topic that took place in Jerusalem in 1996. Thus, the present study deals with Zion and the Holy Land from an American, and mostly Christian, perspective, as reflected by events in Israel and in the United States.

The starting point for Davis was the important role of the 'Zion theme', a clearly Jewish value, in the spiritual history of America (pp. 10–11). The first three studies in this work, those of Jonathan D. Sarna, Robert T. Handy and Michael Brown, deal with the historical methodology of Moshe Davis, particularly in relation to America-Holy Land Studies. Not only did Davis, albeit with the help of some others, create this as an academic field, but he also brought about the necessary conditions to allow it to grow and flourish.

The two books reviewed above centered around issues of organisation and identity. America-Holy Land Studies have a very human nature (p. 12), and therefore many of the studies included in *America and Zion* are narratives almost wholly dependent upon individuals. Thus, to cite a few examples, Yaakov Ariel studies the career of Robert Lindsey, an American missionary in Israel. Ruth Kark deals with the William H. Rudy group in Jerusalem's American Colony in the 1880s, and Margaret McGuinness deals with the Holy Land traveler the Revd J. Lynch, OSF. While most of the studies dealing with Christians relate to Protestants, there are exceptions, such as McGuinness on Lynch, cited above, and David Klatzker, who wrote on the Franciscan Monastery in Washington.

Since Davis was also sensitive to developments in American Jewish History, and particularly in relation to non-Jewish society there, there are a number of studies in this volume dealing with these issues. Thus, as we have already seen above, American Jews tended to relate to Israel as Americans, and Holy Land and Bible motifs were used to strengthen them as Americans. Christians expected the 'Land' to lift them out of their ordinary (American) lives. American Jews would project their American values onto Israel (or Palestine).

Among the studies in this volume dealing with American Jewish History are those discussing Jewish individuals. Gershon Greenberg, for example, examines the figure of Gedaliah Bublik, a prominent orthodox figure in Chicago during the Second World War, and Joseph Glass studies North American *olim* in mandatory Palestine. The differences in the discourse between American Jews and their Israeli counterparts, or between the 'land of promise' and 'the promised land', are taken up by Matthew Silver in his study on a cultural model for America-Holy Land Studies in relation to the ongoing dialogue between two Jewish cultures.

Ultimately, Moshe Davis claimed that it was the 'Land' that provided the key to the understanding of the link between American Jews and some of their non-Jewish fellow Americans, a view that can ultimately be described as an Americanist version of a Palestinocentric model. Davis, after all, was a Zionist, and not of the variety described above by Rosenthal. It is doubtful whether either Rosenthal or Auerbach would agree with this construct. However, as Lederhendler states in his forward, the idea of America-Holy Land Studies is still open to further development and research.

This volume is well worth reading for anyone who would like to participate in this research, or for anyone interested in the important legacy of Moshe Davis.

JOSHUA SCHWARTZ

Corrections

In connection with the review of their book by Magen Broshi in *JJS* 54/1 (2003), pp. 153–54, Minna and Kenneth Lönnqvist of the University of Helsinki request the Editors to publish corrections of what they consider factual errors in the review. They are as follows.

'The proper bibliographical reference to our book is: Minna [not Mina] and Kenneth Lönnqvist, *Archaeology of the Hidden Qumran: The [not A] New Paradigm* (Helsinki University Press, Helsinki, 2002), price 40 [not 35] euros.

'The cover picture of our book represents, not Qumran with the Sphinx of Gizah above it, as the reviewer states, but the site of Khirbet Qumran above which a photograph of Graeco-Roman Alexandria depicting a sphinx flanked with the Column of Pompey is placed.

'The reviewer, in our view, misdirects the readers regarding the contents of our book when he claims that Qumran had Egyptian origins. We have clearly emphasised that Khirbet Qumran was an Essene site, and that Essenism derived from Egyptian Jews.

'Finally, we also wish to point out that the later articles of Jodi Magness and Magen Broshi were not available before the completion of our work, but their earlier works are not ignored as they are mentioned in the book.'