

Despite its obvious strengths, there are underexplored areas in the book. For instance, chapter 3 is touted as an exploration of “The British West Indies and the Refugee Crisis of 1938–1939” but focuses, except for a brief mention of British Guiana, almost exclusively on Trinidad. Moreover, it is evident that the work has been written for a specialized audience because there is, on occasion, a lack of explanations or definitions of persons and terms that would be unclear to those unfamiliar with the topic. For instance, reference is made to “Bletchley Park” (224), but no further explanation of its role in the war is provided. Additionally, the first mention of Cecilia Razovsky (109) and Councillor Richards (120) with no immediate clarification on who they may have been, is also of note. Though not formidable problems, these oversights disrupt the fluidity of the narrative at times.

The most striking omission within the analysis, however, is the voices of West Indians who worked and interacted with Jewish immigrants, particularly in the internment camps. The work has a clear objective to highlight the plight of the Jewish refugees and the generally harsh treatment of them by the West Indian authorities, despite its early acknowledgment of the fact that West Indians were subjugated colonial people whose lack of representation through the Crown Colony system left them with few alternatives to assert their rights. The omission of the voices of local workers somewhat skews the study’s perspective and conclusions in this area.

Additionally, the inclusion of a glossary would have alleviated confusion generated by the numerous acronyms used in the work, particularly in relation to Jewish organizations. Though replete with images, the addition of statistical tables would have provided an alternative means of examining the numbers of refugees entering the region and their internment in West Indian camps.

Despite these issues, this book is a commendable piece of academic scholarship focused on an overlooked area in Caribbean, diaspora, and international war history. Inserting the history of the Jews in the Caribbean, it illuminates the impact of this diaspora community on the demographic, political, and socioeconomic spheres of the region. Whether intentionally or not, it presents the Jewish organizations and the British government as playmakers in attempts to alleviate the Jewish crisis by forcing small, troubled West Indian colonies to address an issue that other regions also found problematic. In turn, the negative treatment of the Jewish refugees was a reflection of an amalgam of problems faced by the British West Indian colonies in a period of crisis and that was shaped by ethnic, national, and class prejudices. The work adds significantly to the budding scholarship on World War II and the Caribbean and brings to light the history of a people who have made significant contributions to a challenged but developing region.

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Cities of Refuge: German Jews in London and New York, 1935–1945. By Lori Gemeiner Bihler. Albany: SUNY Press, 2019. Pp. 232. Paper \$31.95. ISBN 978-1438468884.

Among the nearly 350,000 German and Austrian Jews who fled from Nazism between Hitler’s ascension to power and the beginning of the Second World War, tens of thousands ended up in New York or London. In this admirably concise, deftly crafted monograph, Lori

Gemeiner Bihler assesses the experiences of Jewish refugees in these large, mostly Anglophone metropolitan areas. The result is a provocative and engaging work of comparative history that will be of use to scholars of refugees and immigration.

The comparative framework is critical to Bihler's purpose, which is to critically evaluate the trope that Jewish immigrants integrated relatively quickly in the United States because they were "recipients of a greater tradition of tolerance and diversity" (xi). In this older narrative, migrants to Britain faced greater barriers because of the homogeneity and rigidity of British society. Bihler presents a considerably more nuanced analysis, one that pays close attention to the historical circumstances of the arrival and subsequent establishment of Jewish refugee communities in these cities.

The study, inspired in part by the author's experience growing up with refugee grandparents in Washington Heights, draws from a range of archival, published, and oral history sources to paint a picture of the "myriad ways in which German Jews retained, relinquished, and practiced their cultures and identities" (13). The use of oral history and later memoirs is potentially problematic because they are presumably influenced by some of the same narratives that Bihler is critiquing, but they certainly enliven the text of the monograph.

The core chapters of this brief book offer a series of generally fascinating insights. Migrants arrived in London and New York with preconceived ideas about the societies where they found themselves, but those notions paled in importance compared to the different legal circumstances under which they came to Britain and the United States. Those arriving in the United States typically had the right to remain long term and could often legally work in a range of fields. Arrivals in Britain typically came with short-term visas and sometimes found themselves engaged as domestic workers. Thousands of Jewish children, who came as part of the *Kindertransport* programs, often lived apart from the wider Jewish community in Britain. Anti-German sentiment in Britain caused many to try to disguise their heritage, while German bombing dispersed Londoners of all backgrounds into shelters, temporary accommodation, or the countryside.

German Jews in New York faced less pressure to avoid speaking German in public, to de-Germanize their surnames, or to change their dress style. In London, where a number of male Jews were interned as enemy aliens, speaking German where others might overhear could mean trouble. Educated middle-class Jews found that clothing befitting their previous station looked out of place in new circumstances of precarious employment and material want. Jews in New York had access to food that they recognized from their former lives, while wartime shortages and rationing in London compelled new arrivals to accommodate to local tastes and circumstances.

In the excellent chapter on identity formation, Bihler makes a compelling point that Jews in these two cities used different terms to describe themselves. In German- or English-language interviews, Jews in New York disproportionately described themselves as "immigrants," whereas those in London talked about themselves as "refugees." As she notes, those categories were fluid. Both contemporaries and scholars have struggled to develop a consistent vocabulary to describe Jews who fled from Nazism. More context would have helped here. Given Bihler's interest in oral history, it might be interesting to track how these self-identities have changed as debates over immigration in Britain and the United States shifted in subsequent decades.

The biggest concern that I have about the study is that Bihler pays little attention to the preexisting Jewish communities in London or New York, which encountered and helped to

shape the experiences of new arrivals in the 1930s. Both cities had linguistically and religiously diverse Jewish populations before 1933. New York was one of the most important centers of Jewish life anywhere in the world, thanks to waves of immigration over the previous half century. There are moments throughout the book where Bihler might have fleshed out these complex dynamics, such as her observation that “abundant” delicatessens helped migrants to New York retain their central European foodways (63).

Readers may wonder what happened to Austria in this volume. The author is clearly writing about central European Jewish migrants, but she usually describes them as “Germans” and includes introductory material about Jews in Imperial and Weimar Germany. Although many of the migrants about whom she writes did share cultural, political, and social commonalities, she flattens out some very real differences within these communities. On a stylistic level, the book still bears the apparatus of the doctoral dissertation from which it emerged. The historiography can be heavy-handed and repetitive.

These critiques aside, Bihler has written a monograph that will undoubtedly spur more discussion and debate. In an act of all-too-rare scholarly humility, she even provides a list of topics and questions that she could not answer, or that others might usefully explore, in her conclusion. Scholars and students searching for new research topics related to the global migration of Jews from the lengthening shadows of Hitler’s Europe will greatly profit from reading this book.

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Hitler’s Jewish Refugees: Hope and Anxiety in Portugal. By Marion Kaplan. New Haven, CT: Yale University Press, 2020. Pp. ix + 356. Cloth \$45.00. ISBN 978-0300244250.

After the defeat of France in June 1940, Portugal became the best waystation for Jewish refugees to escape West Europe for the United States, Palestine, or Latin America. Although its dictator, António de Oliveira Salazar, did not want Portugal to become a dumping ground for refugees, between 40,000 and 100,000 Jews found a temporary refuge there. The majority came from the urban middle classes of Germany and Austria, a minority from Czechoslovakia, Poland, Belgium, the Netherlands, Yugoslavia, Hungary, and France (227).

Marion Kaplan explores how specific Portuguese locations, including the Spanish-Portuguese border, the consulate lines, the smoky cafés, the docks, and the overcrowded transatlantic ships, touched on Jewish refugees’ inner lives (2). Drawing on the methodologies associated with the spatial turn and utilizing a wide range of ego-documents, including a collection of 290 unopened letters and unread postcards found in the archives of the Museum of Jewish Heritage in New York (194), Kaplan offers an “emotional history of fleeing” (2). Focusing on the spaces that “refugees traversed or waited in,” she argues that the feelings these space triggered matter (9) and that age and gender made a striking difference. Although Jewish children and young people could treat their stay in Portugal as an adventure, Kaplan suggests that their elders considered such dislocations nightmares. Further, she contends that if Jewish refugee men and women faced similar anxieties, German-Jewish men, who made up the majority of male refugees, perceived their losses as greater and struggled