

Brazilian policymakers since the 1930s, but it was only through the additional resources channeled to the country as part of the war effort that they managed to carry them out.

Moreover, as the book convincingly points out, the North-South debates about the use and misuse of the Amazon did not originate in the 1970s when an environmental consciousness swept through the industrial countries. Instead, it was rooted in experiences and concerns about the appropriate exploitation, utilization, and preservation of the region that were debated by multiple interests several decades before the demand to save the Amazonian rainforest became a popular issue in the United States, Europe, and Brazil.

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JUDITH LAIKIN ELKIN: *The Jews of Latin America*. 3rd ed. Boulder: Lynne Rienner Publishers, 2014.

When Elkin's important survey of Jewish society in Latin America was first published in 1980 (based on her 1976 doctoral dissertation at the University of Michigan), it established the field of Latin American Jewish Studies. Elkin served as founding president of the Latin American Jewish Studies Association, which is now a major organization in the field, with a rich array of researchers in the humanities and social sciences devoted to examining the significant extent of Jewish life in Latin America. Her scholarly protocols helped to systematically profile Latin American Jewish life. Elkin's work went beyond the mostly anecdotal evidence (albeit sometimes quite considerable, especially in the case of Argentina) to ground the subject in acceptable academic terms. Toward this end, Elkin was mostly conservative in her assessment of populations and influence, thereby effectively countervailing the sometimes overly enthusiastic appreciations of the Jewish presence and its influence and permanence. Corresponding to a period of considerable threat to some of these communities, notably with the authoritarian and neofascist governments in the Southern Cone in the 1970s and 1980s, particularly Argentina, Elkin's work also reflected the disintegration of Jewish society in Latin America under the effects of repression and persecution. Not altogether uncontroversially, there are those who speak of the Argentine Holocaust at the hands of the 1976-83 neofascist tyranny; the political and then economic diaspora that occurred during the dictatorship (if not the return to Israel, then the flight to the U.S., Europe, and elsewhere in Latin America)

and afterward; and the specter of assimilation that accompanied neoliberalism and globalization. Current political events in Argentina as I write this (in late January, 2015) are hardly propitious for the tranquility and prosperity of the Argentine Jewish community.

Although one might wish for equal information on all of the Jewish communities in Latin America, from those that received crypto-Jews with the conquest and those with major Jewish immigration policies like Argentina and Uruguay, to those who, because of the abiding Spanish domination, only had latecomer Jewish communities like Cuba and Puerto Rico, Elkin is judicious in balancing an encyclopedic approach with in-depth case studies on major phenomena. Thus, while she surveys the relationship between the Jews and Spanish and Portuguese societies historically and then provides a thumbnail sketch of the communities in a half-dozen countries (beginning, as always one must because of its size, with the Jewish communities of Argentina—the plural is advisable because of their extent and diversity), Elkin also profiles major issues in detail. This is the case, for example, with chapter four, “Refugees, Nativists, and Nazis,” in which the not unsurprising give and take of welcoming émigrés important for cheap labor and the development of the trades while at the same time repudiating them on the basis of their radical religious, linguistic, and ethnic differences. Jeffrey Lesser’s magnificent metaphor for the sense of Jewish immigration in Brazil in the period before the Second World War: “welcoming the undesirables” becomes brutally intercut with the rise of fascist ideology on the part of major Argentine institutions, most especially the Church. Much has been written on the juxtaposition of systematic anti-Semitism and circumstantial anti-Semitism, and it is probably impossible to be conclusive about which tended to prevail. Elkin makes reference to some of the prime events that must be taken into account in assaying the calculus of the three components of her title, such as the *Semana Trágica* of 1919 (Tragic Week), something like a forerunner of *Krystalnacht* a dozen years later; the case of the St. Louis, the boatload of Jewish émigrés who were turned away from docking in Cuba at the insistence of the American government; to the emigration of Nazis to Argentina, Brazil, and a few other locales after the fall of the Third Reich, most notably Adolf Eichmann to Argentina, Josef Mengele, first to Argentina then to Paraguay and Brazil (the failure to capture Mengele was one of the great lapses of the Mossad), and Klaus Barbie to Paraguay.

Chapter seven, “Life on the Jewish Street,” is one of my favorites for the obvious reason that it gives life to individual and collective identity in the complex urban space that has really always been the dominant scenario of Latin American life. While the story of rural Jews is interesting, it parallels the story of rural Latin Americans in general, which is often more mythologized as the salt-of-the-earth authentic national and regional identity, even though the history

of human life and industry in Latin America has always been really and fully conducted in the mean streets of the city. Yet it is also here where the reader perceives the still abiding disjuncture between the humanities and the social sciences—or at least when history is viewed as principally a social science. Perhaps it might be impertinent to suggest that Elkin engage in any extensive reference to the vast creative writing of Jews in Latin America that gives the real flesh-and-bones substance to the texture of Jewish life, but I feel that the use of illustrative material would have been very effective. Unquestionably, however, the cultural scholar will want to be familiar with the information Elkin provides as a way of validating the imaginary and the affect of the cultural record.

The last half of Elkin's work is a survey of important Jewish communities today, their configurations and their concerns from social, economic, and political perspectives. While the Argentine Jewish community is fraught with many perhaps unresolvable problems (the concern of assimilation is especially prominent), Brazilian prosperity and relative stability, for example, gives a very different profile of Jewish life in Latin America (Brazil is home to the second largest concentration of Jews in Latin America), while the relatively short history of the Cuban community, almost devastated by the Castro revolution, has rebounded in a very healthy manner thanks to the custodianship of the American Jewish community.

In sum, this is a masterful historical handbook. Those working in Latin American Jewish Studies certainly know it virtually by heart.

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DAVID SARTORIUS: *Ever Faithful: Race, Loyalty and the Ends of Empire in Spanish Cuba*. Durham, NC.: Duke University Press, 2014.

El prolongado régimen colonial en Cuba hasta fines del siglo XIX ha despertado la curiosidad de generaciones de historiadores. Rancias explicaciones militares, que apuntaban a la agrupación de los ejércitos coloniales en la isla, antes dispersos para defender el vasto imperio desde California a Buenos Aires, han dado paso a reflexiones no menos problemáticas. Desde la economía, se subraya que la explotación azucarera y la expansión esclavista incrementaron los recursos de las elites coloniales y de las autoridades metropolitanas para defender el régimen colonial. Desde lo político, se menciona hasta el hartazgo cómo Madrid azuzaba el “fantasma de Haití” para asegurar la lealtad no solo de las elites blancas cubanas, sino de toda la población criolla de origen europeo.