Joanna Newman, *Nearly the New World: The British West Indies and the Flight from Nazism, 1933–1945*. New York: Berghahn Books, 2019. 307 pp. (Paper US\$ 34.95)

This excellent new book by Joanna Newman featured an unusual genesis. It was while working on seventeenth-century Barbados that she stumbled upon records dealing with Jewish immigration to the Caribbean in the twentieth century. Her study of this later wave, which was incommensurate in scope with the early modern one, revealed continuities and ruptures among diasporic and migratory trends. *Nearly the New World* tracks the experiences and challenges faced by European Jewish migrants to the British Caribbean in the 1930s and 1940s, with an epilogue that brings the story up to the present. The book's focus is by definition transnational, whether in assessing international aid debates or in following the itinerary of the refugees themselves. Their many extensively cited testimonies bring Newman's story to life.

The book draws on a wide range of sources, including the Trinidadian press and government records, refugee memoirs, the archives of humanitarian organizations, contemporaneous surveys completed by refugees, interviews, material culture such as blankets and cutlery, and, perhaps most originally, calypso lyrics and other musical records. Methodologically, it lies at the intersection of several fields, from Caribbean studies and Holocaust studies to the study of transnational migration paths. Although other scholars have successfully dealt with the question of Jewish immigration to the Dominican Republic, Shanghai, the French Caribbean, and other destinations, not to mention chimerical plans to send Jewish migrants to Madagascar and elsewhere, this is the first book-length study devoted to the tide of migrants to the British Caribbean. Newman estimates that some 5,000 Jewish refugees found their way to the British Caribbean, mostly in the late 1930s.

Successive waves are then considered. Initially, only a trickle of migrants reached the British Caribbean in the early 1930s. Then a "panic migration" followed the terrible pogroms of Kristallnacht in 1938. Finally, in 1939, the gates to most of the British Caribbean essentially closed down, with the exception of a few boats caught in an international "no man's land" that managed to reach Trinidad. In September 1939, new rules granted the governor of Trinidad "absolute discretion" in deciding on admitting immigrants (p. 104). Given that officials on location proved largely lukewarm or outright hostile to immigration schemes, this measure had devastating effects.

Even prior to 1939, refugees faced hurdles of all kinds. In Europe, the Nazis denaturalized many of them, stripping Jewish individuals of their travel papers and material belongings. Departing to Jamaica, Barbados, Trinidad, or British Guiana proved to be a costly undertaking, with prices for transatlantic voy-

ages skyrocketing as demand rose. In 1931, some islands (Jamaica, the Leeward and Windward Islands, and Trinidad) required passports, while other British territories asked only for a visa. Officials of international rescue organizations had to think on their feet, adapting to ever-shifting contexts. Moreover, many of the refugees had only the vaguest understanding of the Caribbean before setting sail; many were in fact seeking entry to the United States, hoping to use the British West Indies merely as a jumping-off point. Washington's well-documented reluctance to admit Jewish immigrants meant that a high percentage of those wishing to continue onward from Port of Spain could not.

While some people in the Caribbean welcomed refugees, many did not. Many of those in business and trade feared fresh competition, and consequently applied pressure on colonial officials. Just as previous migrants from Syria/Lebanon, China, or South Asia had once drawn hostility from certain quarters, so too did European Jews. In 1938 Marcus Garvey shared his concern with the British colonial secretary about the "large number of alien races" migrating to British imperial holdings (p. 129). Others imagined spies hiding among the refugees. Others still, including the governor of British Guiana and members of the Barbados chamber of commerce, pushed back against immigration schemes, attempting to stymie them.

On location in the Caribbean, conditions varied. A September 1939 Aliens Restriction order in Trinidad meant that migrants there had to either face internment (there were many camps on islands in the Gulf of Paria) or report daily to police and remain within the confines of Port of Spain. As Newman points out, the refugee camps of the British Caribbean never attained full capacity.

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