Koblitz begins by discussing Kovalevskaia's childhood and adolescence at some length. The environment she presents is familiar to students of female intellectuals—devoted father alternating between permissiveness and authoritarianism; distant, ineffective mother, older siblings (in this case a sister) critical of tsarism. Kovalevskaia came of age in the sixties, moved into the student community in Petersburg, discovered her talent for science, became determined to study abroad, arranged a fictitious marriage with a ne'er-do-well paleontologist (Vladimir Kovalevskii), and left Russia. In all this—her background, her adolescent rebellion, her flight to Heidelberg—she had much in common with the other women radicals of her time. Koblitz takes great pains pointing this out. She stresses that Kovalevskaia was very much a part of her generation, that she shared the social conscience of more politically active Russians (for example her sister Anna, who married Communard Victor Jaclard). Indeed, at times Koblitz seems almost to apologize for Kovalevskaia's not having become a revolutionary.

Although she was always drawn to the political emigres, Kovalevskaia was also passionately devoted to mathematics. Therefore she could leave the intense, romantic futility of the revolutionaries' world to immerse herself in her studies. This concentration won her international acclaim, prestigious prizes in mathematics, and an appointment to the faculty of the University of Sweden. She also found time to write plays and novels, none of them up to the standards of her science, but demonstrating the characteristically Russian catholicity of her aspirations.

Koblitz follows all the vicissitudes of her subject's life with sympathy, illuminating not only Kovalevskaia's personality, but those of her relatives, husband, and devoted colleagues. Concluding chapters assess Kovalevskaia's scientific and literary work. Perhaps a more critical tone is now and then in order; a more probing analysis of Kovalevskaia's personality would be a valuable addition to the work on the women of the sixties already done by Barbara Engel, Richard Stites, and Jay Bergman. As it stands, however, this biography is a useful and enlightening work.

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While commemorating the centennial of the pogroms of 1881-82 that proved to be a major landmark in modern Jewish history, the book under review is especially timely and relevant; for it quite naturally evokes comparison with the recent exodus [during the 1970s] of a further quarter of a million Soviet Jews. This is so despite the fact that none of the studies included in the book deals with or even directly alludes to this new wave of Russian-Jewish emigration. Rather, they all relate more or less closely to the events of 1881-82 and their more immediate aftermath, especially to the emigration and resettlement of Russian Jews in the period down to 1914.

With the exception of Naomi Cohen's essay on the impact of Ostjuden on the Jewish establishment [mainly German-Jewish] in New York City during the half century following 1881 that was prepared expressly for inclusion in this volume, all the articles
were originally presented as papers, delivered in March 1981, as part of the Ninth Annual Conference on Society in Change held at Brooklyn College. They are as follows: a provocative introduction by Irving Howe; a historical overview of the significance of the events of 1881-82 by Jonathan Frankel; Michael Stanislawski's essay on the demise of the *kahal*, the traditional autonomous Jewish authority in Tsarist Russia; Steve Zipperstein's study of some of the perceptions and evaluations made by Russian modernizers [*maskilim*] regarding the migration of Jews in Russia to large cities during the second half of the nineteenth century; Robert Seltzer's essay on Simon Dubnow, particularly on the roots and significance of "Dubnovism"; Bernard Avishai's sketch of Aaron David Gordon, an influential early Labor Zionist who settled in Palestine; an insightful essay focusing on the early career of Abraham Cahan by Moses Rischin; Faina Burko's "The American Yiddish Theater and Its Audience Before World War I"; an essay by Robert Alter that attempts to explain both the emergence of modern Hebrew belles-lettres and why it never flourished in the United States; Todd Endelman's "Native Jews and Foreign Jews in London, 1870-1914"; an abbreviated analysis of three institutions (trade unions, *landsmanshaften*, and the *kehilla*) involving East European Jewish immigrants in New York in the early twentieth century by Irving Howe; Paula Hyman's extended admonition not to downplay the role of women in the immigrant Jewish community; and, lastly, Thomas Kessner's comparative analysis of the degree of upward socioeconomic mobility attained in New York City by the early Russian-Jewish and Italian immigrants respectively. (The Conference also heard papers by Ben Halpern on Ahad Ha-Am's response to 1881, Arcadius Kahan on urbanization among Central European Jews at the turn of the century, and Ruth Wisse on the political views of American Yiddish belletrists, which papers, however, for reasons undisclosed by the editor, were not included in the book.)

To be sure, the editor is to be commended for bringing together in this volume so many scholarly works of high caliber. Most selections are well researched and contain useful bibliographies. Still, as with anthologies generally, the contributions vary in both quality and intrinsic interest. For example, the piece by Avishai, perhaps partly owing to its brevity, seems unduly hypothetical in some of its formulations, possibly indicating further research is required. Howe's article is far too speculative and incomplete to be of much value. Meanwhile, several other essays, including those drawn from much larger, previously completed works (as, e.g., Kessner's *The Golden Door: Italian and Jewish Immigrant Mobility in New York City, 1880-1915* and Rischin's forthcoming biography of Cahan) are authoritative and penetrating.

Limitations of space do not permit commentary on each essay; hence we will confine our remarks to what in our view are two especially noteworthy observations made in the book. First, that in the late nineteenth century migrating Russian and Polish Jews almost inexorably came to settle and congregate in great metropolises (New York, London, Berlin, Paris, Vienna) or, in the Tsarist Empire, in rapidly growing large cities (Odessa, Łódź, Vilna). (Undoubtedly, only residence restrictions prevented the capitals of St. Petersburg and Moscow from attracting large numbers of Jewish migrants prior to 1917, as the subsequent large-scale Jewish settlement in these cities also testifies.) Already for decades prior to 1914, the East European Jew, no less than the West European Jew, was mainly linking his fate with that of great urban centers, whether in his homeland or abroad. One obvious reason for this increased urbanization was his relatively successful adaptation to urban ways and values, at least in the economic realm, as underlined in Kessner's essay.

The second point concerns the initial reception accorded East European Jewish immigrants, as well as the complex relations that arose subsequently in such urban centers between these newcomers and the dominant indigenous Gentile communities on the one hand, and the native and/or previously settled Jewish populaces on the other. Thus