

As for the deceptive term "sadd-colours," the author quotes an English list of dyes of 1638: "Sadd-colours the following; liver colour De Boys, tawney, russet, purple, French green, deere colour, orange colour." Among "light colors, the dyers included pale blue, pink, lemon, lavender, pale green, ecru, and cream." Grain colors, shades of scarlet, and sulphur were worn as much as russet. The glorious abundance of colors certainly does not seem "sad" to the modern shopper. We must also remember that anyone who wished to wear black or solemn gray, did so.

There is an entry on "ventures," by which women sent out in local ships consignments to Europe or China, of ginseng, herbs, cheese, pickles, preserves, and all kinds of homely things, in exchange for new clothing, furniture, table ware and tea sets. There is also an entry on the use of letters — Hawthorne's famous scarlet "A" for adultery, the "B" for blasphemy, the "V" for viciousness; and an entry on the custom of having those once under the shadow of the gallows wear a heavy rope around their necks for years.

When you meet the term "goffering" in your reading, or are told that a gentleman's lacy neckwear was arranged Steinkirk fashion; or when you want to know more about the wigs with which men and women alike ruined their hair; or what the "biggin" is on a small child's head; or verify the fact that gentlemen once wore earrings or carried muffs; or when you need to know something about wedding or mourning customs, just pick up Alice Morse Earle's books.

Pittsburgh

FLORENCE C. McLAUGHLIN

*Jew and Italian — Historic Group Relations and the New Immigration (1881-1924).* By DR. RUDOLF GLANZ. (New York: Ktav Publishing House, Inc., 1971. Pp. 232. Footnotes. \$10.00.)

The recent special effort by the Italian Sons and Daughters of America (ISDA) in developing their own antidefamation organization and also in using the exact name of the Anti-Defamation League (the ADL of B'nai B'rith) to fight bigotry, underscores an almost sibling relationship (and even sibling-like rivalry) between Jews and Italians in America.

So intense has been this historic sibling-like relationship (and rivalry) that in the case of the ADL title, a court case had to be

contested between B'nai B'rith and ISDA on the use of the name. ADL insisted that it bore more than a name — a special organizational meaning and a special kind of social action program were implied. Yet, through all the legal tug of war, B'nai B'rith's ADL was helping ISDA and suggesting alternative titles for the Italian organization devoted to battling bigots and bigotry. And, in addition, it was developing programs of constructive social action and a better America for all Americans without regard for race, color, creed, or national origin.

The dispute was resolved with ADL keeping its own name and identity and ISDA choosing a different title, but the whole matter is symbolic of a social symbiosis in which two otherwise dissimilar social organisms live in mutual support of the other.

This social vignette of today's Jewish-Italian symbiotic relationship is as though it were a continuum and verification of the theme of Dr. Rudolf Glanz in his readable, impressive volume, *Jew and Italian — Historic Group Relations and the New Immigration (1881-1924)*.

Historiography, the history of history, is apparently a specialty of historian Glanz, who has nine other volumes to his credit dealing with aspects of intergroup Americana in fact and in folklore. This volume is slim, consisting of 148 pages of a storied-study with the remainder in footnotes that are almost as fascinating.

The Jewish immigrant masses met the Italian immigrant masses, largest immigrant influx of the time, during that last episode of our national growth when the gates of America were still wide open. Though the Jews of Italy have a history of more than twenty-five hundred years on the Italian peninsula, their American experience is solely the result of acculturation to the New World, not a continuation of the old. Our awareness of this fact — or rather facts — is not always within instant recall.

We too often forget the long Jewish history in Italy or even recall that there was a most historic role played by the Jewish community there, going back to Roman times and beyond, and continuing through the often great, often agonizing periods of the Renaissance, the city states, and the achievement of rational unity on the Italian peninsula. Yet, none of this directly affected the intergroup acculturation of the Jewish and Italian communities in America.

"Italian emigration to America did not bring with it any Italian Jews, and no Italian could find a landsman to remind him of his homeland in any Jew in America," asserts Dr. Glanz. "Coming after the Scandinavian and Irish, the Italian immigration was the third Euro-

pean mass immigration which did not bring Jews to America from their European homeland."

There is no Italian strain in American Jewry, and no Jewish institution here can trace its origin to Italian Jews. In the mosaic of American Israel, composed of Jews from various countries, there is no Italian component. Even the Italian revolution and unification devotees who emigrated when their frustrations became too much to bear, did not have among them Italian Jews who were active in the liberation movement in Italy.

Another historic fact is that Italian immigration to America meant virtually an extension of the geographical homeland across the seas from which help could come and to which there might be frequent return. It was not so with the Jewish immigration; America was the new homeland, no matter the longing for the village in the "old country." America was the new-rooted home; Jews received no help from any European state, nor did any European state look with concern or interest on the success of their immigration. On the other hand, Italians could look for both help and benign concern from the motherland.

Jewish immigration brought in an urban element, Italian a peasant element. Even in the division, there were differences; Italians were statistically and socially divided between themselves as coming from the north or the south of Italy. Though Jews came from many countries in which in-group divisions were marked, this was not true of the overall picture of the Jews in America. They reflected countries of origin.

There was considerable tension between northern and southern Italians. While one can compare this to tensions between western and eastern European Jews, the social, educational, and work-situation divisions between northern and southern Italians made the difference sharper. Southern Italian immigrants to America hugged the eastern United States, while northern Italians moved west in goodly numbers.

But in relation to Jew and Italian, there was very little tension in the work relationships. Acculturation in America brought Jews and Italians into close contact. Many persons, including this reviewer, developed close school and family relationships with the Italian families in the neighborhood. We were in and out of one another's houses, attended celebrations in mutual joy, shed tears in mutual sorrows, and girded our loins before the tears were dry to respond to mutual emergencies that somehow would not wait.

The fact that there was little tension and much understanding cooperation, evidently cast few social sparks. As a result, Dr. Glanz found his investigations "tortuous" in tracing the strands of Jewish-Italian intergroup relationships. On the other hand, the tensions of Irish-Italian and Irish-Jewish are more easily traced — a comment on the squeaky-wheel syndrome in history.

Perhaps the Italian's advantage of looking to help from the homeland, hindered his self-help, organizing efforts in America. There was no need for a centrally organized Italian group in America to be set up to aid the early immigrant in the period of mass immigration. Possibly impelled as much by history and necessity as by social responsibility, centralized Jewish immigrant aid organizations were established.

Both groups added a large potential to the brain and brawn of a burgeoning America; but no one knew what it would mean. Dr. Glanz notes: "The period of the New Immigration spanned the lifetime of an American generation that lacked a clear notion of how America, its industrialization and urbanization, would be affected by these two biggest of its immigrant peoples, Jew and Italian."

They knew little about one another; but they met and the meeting was both fruitful and fateful. "To be sure," says Dr. Glanz, "during the major part of their lives, the Italian and Jewish immigrants knew even less about one another than did contemporary observers.

"Only experience in the process of continuing acculturation to American life, meaning for the most of a workman's life in industrial America, brought about understanding and cooperation between the immigrants of the two peoples."

Dr. Glanz covers the socioeconomic spectrum of the confrontation and acculturation, ranging from family building and education to economic adjustment, culture, politics, citizenship, and symbiotic sympathy. This is a book that belongs on the shelf of every well-stocked library of American social history, private as well as public. It tells of the mutual privations and difficulties of both groups as they fought against bias and prejudice to assume their rightful place in the good order of America.

Both had a rough, tough time of it. That both Jew and Italian kept their senses of humor and their good sense in the face of discrimination and privation, and even scorn, is a credit to both America and its potential for immigrant acculturation. But the going was far from easy — and more difficult than it needed to have been if our ideal

of "the land of the free and the home of the brave" had been given more than lip service.

After all, all Americans are part of a nation of immigrants!

*Executive Editor*

ALBERT W. BLOOM

*The Jewish Chronicle of Pittsburgh*

*The Land Office Business.* By MALCOLM J. ROHRBOUGH. (New York: Oxford University Press, 1968. Pp. 331. \$2.50.)

Despite the pedestrian style of *The Land Office Business*, this *tour de force* of historical scholarship treats the problems of the government in disposing of the public domain between the 1780s and the Jacksonian period. While discussing the impact on the Land Office of major historic events such as the panic of 1819 and Jackson's Specie Circular, the narrative generally discusses the Land Office as though it were in an isolation booth from the mainstream of American history. Rohrbough's extensive research is impressive. The principal sources include: the correspondence of the Land Office in the National Archives, the correspondence of the Treasury Department, newspapers and periodicals, the correspondence of land agents, and numerous secondary works.

The principal drawback of this book is pedantry. Rohrbough's literary style is a straitjacket tied by slavish dependence on the primary sources. This is made all the more tedious by adherence to a DNA-like string of quotations often containing archaic verbiage which hinders the flow of the narrative. A striking example of Rohrbough's pedantry is his reference on page 294 to the fact that "Few Curtii are to be found in the present age." Hopefully, Rohrbough's resurrection of an unexplained archaism will be no more successful than President Truman's rehabilitation of "snollygosters."

One wishes that Rohrbough would have been more successful in meshing the great trends of American history with his recital of Land Office policy and practice. As a case in point, Rohrbough mentions in passing the favored treatment of the rich and powerful by Land Office agents during the Jacksonian period. The significance of this treatment, together with the entrepreneurial fever of speculators, including Land Office agents, might have received fuller and more colorful development, especially as Rohrbough interprets this period as a water-