

possible," Aleshire consciously eschews evenhanded analysis and plays down any evidence that detracts from the image of Cochise as "a religious, political, and moral leader" (309, x). It is illustrative of the author's point of view that the adult Cochise literally grows during the course of this book from "nearly six feet tall" to a height of "six-feet-two-inches" (38, 210). For the serious scholar, the definitive biography remains Edwin R. Sweeney's *Cochise: Chiricahua Apache Chief*.

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Jazz Age Jews. By Michael Alexander. (Princeton: Princeton University Press, 2001. Pp. viii, 239. \$24.45.)

"As Jews moved up, they identified down" (1). This paradox, which Michael Alexander terms "outsider identification," forms the heart of this brilliantly written, if not altogether satisfying, study of three Jazz Age episodes that blasted Jews into the headlines: Arnold Rothstein's involvement in the Black Sox scandal, Felix Frankfurter's defense of Sacco and Vanzetti, and Al Jolson's hit movie, *The Jazz Singer*. Alexander contends that a common thread ties together these seemingly disparate tales: "In America of the 1920s, when Jews themselves were succeeding, they identified with those who were not" (181). Outsider identification and ethnic identity, he contends, replaced observance of the law as the central markers of 1920s-era Judaism.

Alexander's data only partially supports this thesis. Jews respected gambler Arnold Rothstein, for example, not because he "identified down," but because, as a Jew, he succeeded in scaling theretofore forbidden heights. The whole Jewish love affair with gambling arouses Alexander's surprise, as "professional dice playing had been prohibited in the Talmud, not once, but twice" (25). In fact, however, gambling had long been the vice of choice among modern Jews, most famously in Italy, where even distinguished rabbis were known to gamble. In America, Jews had been involved in lotteries from early on, so much so that the first known newspaper published by a Jew was *Cohen's Gazette and Lottery Register* (1814-1830). Rothstein, the beloved "king of the gamblers," carried forward this tradition, functioning in his day as a kind of Godfather to immigrant Jews. Neither outsider identification nor the decline of traditional Judaism is required to explain his singular popularity.

Felix Frankfurter's ardent defense of the Italian anarchists Sacco and Vanzetti serves as a better example of Alexander's thesis. The cause became something of an obsession for the Vienna-born, intermarried Harvard professor of law, and the Jewish community as a whole rallied to Sacco and Vanzetti's defense more strongly, perhaps, than any other immigrant group. Alexander sheds no light on what later happened to Frankfurter once he joined the Supreme Court, where many of his opinions displayed anything but "outsider identification." Nevertheless, his analysis of Jewish support for Sacco and Vanzetti is compelling, highlighting particularistic aspects of the case, which previous accounts overlooked.

Al Jolson's fascination with African American culture, and his celebrated use of blackface, serves as Alexander's best case study and offers a critical corrective to recent

scholarly accounts by Michael Rogin and Matthew Frye Jacobson. "Jewish depictions of blackness were explicitly and unambiguously understood by Jews as a form of identification," Alexander determines, ably rebutting the view that blackface served Jews as a means of assimilation and escape. He shows, persuasively, that Jews "saw their own history reenacted before them in the form of African-American culture, and longed to participate in that culture" (137).

Jazz Age Jews totally ignores Jewish religious culture of the 1920s and pays all too little attention to the place of antisemitism and Prohibition in determining Jews' sense of America and of their own relationship to it. The volume nevertheless marks the debut of a talented interpreter of American Jewish secular culture. His thesis, even if exaggerated, cannot be ignored.

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Theodore Roosevelt. By Louis Auchincloss. (New York: Times Books, Henry Holt and Company, 2002. Pp. xvi, 155. \$20.00.)

This brief volume, one of the first in the new American Presidents series edited by Arthur Schlesinger Jr., is not a conventional scholarly biography of Theodore Roosevelt. It might be better understood as an appreciation of Roosevelt and a meditation on his character. The author, Louis Auchincloss, is an eminent American novelist of upper-class society. The concerns of a novelist—the motivations, emotions, and interior life of characters; the power of language; the influence of social circumstance; the dramatic tension of friendships tested—are central to his examination of Roosevelt. His most significant conclusions are that Roosevelt's personal and political stances reflected a keen moral sense derived from his gentlemanly background; that TR's "reason was constantly at work . . . to balance the wildness of his words"; and that, until the final frustrated years of his life after 1912, Roosevelt's discipline and practicality mastered his emotionalism and self-interestedness, to the good of the country and posterity (68).

The structure of the book supports a study of temperament. Auchincloss quickly and superficially covers Roosevelt's public career. His assessments of the war in Cuba, the Panama Canal, the Square Deal, the New Nationalism, and other topics reflect the conclusions of other historians or his own abrupt and quirky personal judgment. The meat of the book, sparse at 136 pages, consists of block quotations from TR's letters (indeed, one chapter is devoted to extracts from letters on random topics), speculation about family influence on TR's morals and obsessions, and attention to Roosevelt's friendships with Henry Cabot Lodge, Elihu Root, and, to a lesser extent, William Howard Taft. The power and course of these relationships carry the interpretive weight of the book. Young Theodore, a studious but sickly boy, was devoted to his father and was devastated when the senior Roosevelt died at forty-six. His father's admonition to build a strong body to balance his powerful mind drove TR into a lifetime of physical exertion that delighted and bewildered his associates. To the boy's great shame, his father refused to enlist during the Civil War. TR's martial