

of King Josiah. This is mentioned almost in passing, however, as he has dealt with this argument in greater depth in some of his earlier books to which he makes reference. As short as it is, the book goes off on tangents concerning temples and the Hebrew calendar and has a pointless chapter narrating some Midrashim on Solomon. As to the book's main focus, the character of Solomon as presented in I Kings, the thesis is intriguing but probably needs to be more extensively argued in order to be more convincing.

Shmuel Ben-Gad, Gelman Library, George Washington University.

Edele, Mark, Sheila Fitzpatrick, Atina Grossman. *Shelter from the Holocaust: Rethinking Jewish Survival in the Soviet Union*. Detroit: Wayne State University Press, 2017. 306 pp. \$34.99. (9780814342671).

During World War II, some 200,000 Polish Jews escaped from Poland and the Final Solution via the Soviet Union. This compilation of essays examines their ordeals, which were profoundly diverse. The Russian attack and annexation of eastern Poland in September 1939 opened up an exit route for regional Jews. Following the Nazi invasion of the Soviet Union in June 1941, even more fled eastward. Interviews reveal experiences of cultural shock and self-examinations of their decisions of whether to flee or stay. While some integrated into the Communist regime, even lauding the educational, vocational, or military opportunities, others viewed their wartime situation as "a passage from Nazi inferno to Soviet hell," i.e., brutal living and working conditions, government oppression, and anti-Semitic citizenry. Many perished or ended up in the gulags of Siberia or in the chaotic refugee centers of Central Asia. The Torah-observant felt alienated among secularized brethren yet exposed some to their heritage. Yet exiles describe ambivalence and even gratitude toward Stalin, a 'lesser evil' to Hitler, which explains a certain reticence and refusal over the years to condemn their former host country. Other essays cover the Tehran Jews who escaped to Iran and their sense of isolation, and the Jews who repatriated to Poland, only to encounter postwar pogroms, towns in ruin, and futile searches for loved ones.

Extensively researched, this book lends greater dimension to the word 'survivor,' taking the definition beyond the ghetto/concentration camp victims. It is a welcome appreciation of an overlooked group who merit a place of their own within the landscape of Holocaust experience. Recommended for all academic libraries with Judaica or Holocaust collections.

Hallie Cantor, Yeshiva University, New York, NY

Epstein, Anita, with Noel Epstein. *Miracle Child, The Journey of a Young Holocaust Survivor*. Boston, MA: Academic Studies Press, 2018. 139 pp. \$19.00. (9781618118592).

This is a memoir of Anna Kunstler, a hidden child born November 1942 in the Krakow ghetto hospital. It describes how she was smuggled out of the ghetto by her father when she was three-months-old. She was saved by being baptized, having her name changed, and being raised alongside other children in a Polish Catholic family. Her mother, who survived the concentration camps, tracked her down after the war. The main part of the book describes their life together as displaced persons, first in Germany, then in the United States. The book includes black and white photographs, as well as an afterword about forgiveness. It is part of the series *The Holocaust: History and Literature, Ethics, and Philosophy*, edited by Michael Berenbaum, who has written a short, useful forward. The book is a worthy addition to Holocaust collections in all types of Jewish libraries.

Susan Freiband, Retired Library Educator and Volunteer, Temple Librarian, Alexandria, Virginia

Fagenblat, Michael. *Negative Theology as Jewish Modernity*. Bloomington: Indiana University Press, 2017. 380 pp, \$90.00. (9780253024725). Also available as an eBook.

Negative theology is the conviction that human concepts of God are limited. This can be either because certain or all positive attributes do not in fact constitute God's nature and we can only know what God is not, or because God's nature is beyond human knowing. Jewish negative theology can be found in the writings of some philosophers (notably Maimonides, but at least as far back as Philo) and amongst certain kabbalists.