

Robin Judd, *Between Two Worlds: Jewish War Brides After the Holocaust* (The University of North Carolina Press, 2023), 256 pp.

In *Between Two Worlds*, Robin Judd demonstrates that Jewish war brides were caught between competing expectations and support systems after the Holocaust, illustrating the profoundly ambivalent process of post-trauma rehabilitation. Judd follows the lives of Jewish women who became engaged to or married Canadian, American, or British military personnel abroad during and after the Second World War. As war brides, these women gained access to immigration and integration resources for military spouses that, at the same time, separated them from other survivors. Further, their experiences as war brides diverged from broader survival narratives, positioning them as cultural touchpoints for anxieties about gender and immigration during the emerging Cold War. In a concise, narratively driven work, Judd successfully uses her extensive archival research and oral history interviews to present the intimate, affective experiences of war brides within an international landscape and amid shifting regulatory laws. Her literary strengths make the book suitable for both academic and general audiences.

Judd's chapters trace Jewish war brides as they navigate liberation, courtship, marriage, immigration struggles, and the eventual making of homes for themselves. Each chapter reveals how the support provided to war brides and the emotional weight of rehabilitation deepened their separation from other survivors. For instance, in her first chapter, Judd highlights that for many, liberation was when they learned which loved ones did not survive. This early chapter also lays the groundwork for later discussions of gender issues that shaped expectations of war brides and contributed to a distinct position among survivors. In her second chapter, Judd covers encounters between future spouses, noting how survivors and their spouses frequently recalled the survivor's appearance as healthy and beautiful, in contrast to other survivors. While emphasizing Jewish life and continuity, these narratives also distance the war brides from their peers.

Judd carefully illustrates that war brides' increasing contact with state institutions opened them to government-sponsored scrutiny over sexual and marital pasts deemed incongruent with expectations for future wives and mothers. Her third chapter on courtship and marriages documents the role of military regulation and the intervention of military chaplains. While courtship entailed access to new spaces for both parties, those reserved for military personnel and activities outside of base life, Judd uses interviews and archival research to document how military chaplains vetted spouses. Military chaplains vetted potential spouses for "good matches," excluding non-Jewish women, those with left political ties, or those with sexual pasts. Here, Judd's archival research illuminates the differing regulations and attitudes to-

ward marriage of military personnel and foreign brides held by the governments at issue. This is particularly useful for Canadian Jewish history, as she highlights that Canada's extensive preexisting infrastructure regarding war brides was a result of the unique expectation that foreign-born wives would be British.

Judd's fourth chapter, on immigration, shows how war brides were isolated from other survivors in "cigarette camps" (temporary US Army "tent cities" around French ports in June and August 1944). Moreover, while other immigrants were also subjected to health screening, war brides were specifically screened for sexually transmitted diseases. This showcases both the lonely process of being "between two worlds" unique to Jewish women as war brides and the specific fears governments had regarding contact with foreign women. However, while Judd addresses the stigma and fear surrounding sexual barter, she does not interrogate whether these relationships might also represent rational arrangements or other forms of intimacy exchange. This notable omission weakens Judd's argument that general Holocaust survival narratives gloss over the tools of survival used by Jewish war brides. Leaving sexual barter out of the book undercuts crucial questions of agency otherwise well examined.

The narrative comes to a crescendo in Judd's fifth chapter, titled "Exclusion." Comparing and contrasting the narratives around and experiences of Friedel Rosenthal and Ellen Knauff in attempting immigration to the US, Judd demonstrates how Jewish war brides became symbolic of bigger issues of immigration, marriage, and citizenship in the emerging Cold War. While both women experienced exclusion due to perceived left-wing sympathies, it was their sexual and marital pasts, along with how they were represented by the media, that dictated Knauff's success and Rosenthal's failure.

Ultimately, by documenting the lives of Jewish war brides after the Holocaust, Judd adds critical insight into their journeys and their symbolic importance in navigating gender, migration, and citizenship during the Cold War. Judd's inclusion of women who married Canadian personnel within her scope situates Canadian Jewish and military history within an international context.

Hannah B. Wickham

University of Toronto