

colonial administration and formed a power-sharing contractual model of sovereignty called *rangatiratanga*. The second case study tells of Roger Williams' rejection of Christianity's unique privilege to ground claims of sovereignty and governance through the doctrine of discovery. In both cases – as Brett explores in Chapter 9 and the postlude – the political ideologies of the Hebrew bible offer alternative models for sovereign organization to the dominant Western-Christian model.

Brett's work is a reminder of the breadth of political theology as a field, especially for those who would not expect the linking political ideology to theological writings to constitute political theology. While the definition clearly expressed in the introduction states that 'political theology can be understood as God-talk located in the context of multiple, often competing, perspectives on social life' (p. xix), the expansiveness of Brett's understanding of political theology is not immediately apparent. Early chapters focus directly on ideas of kingship, sovereignty, and nation in ways that resonate with the work of Carl Schmitt, Giorgio Agamben, Massimo Cacciari, and others. Despite leading with a clear definition, the more focused discussion in the earlier chapters means that the reader can forget that Brett seeks to take a wider view on political theology. When in later chapters the consideration of sovereignty gives way to reflections on topics fitting only in that broader conceptualization of political theology – for example, a reflection on the imperial stakes of Pentateuchal-versus-Hexateuchal negotiations in framing the Torah, or differences between Priestly and Holiness redactions – the reader comfortably settled into the familiar concepts of political theology must be dislodged to confront the expansive definition.

Both philosophically sophisticated and grounded in (post)colonial politics, Mark G. Brett's *Locations of God* offers an important contribution at the intersection of biblical commentary and political theology. The variety of related topics explored in this book challenges the reader from one camp to explore the other, drawing out precise insights from the Hebrew bible.

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Extracted: Unmasking Rampant Antisemitism in America's Higher Education, S. Perry Brickman, Morgan James Publishing, 2019 (ISBN 9781642792942), xxii + 340 pp., pb \$19.95

Shortly after I joined the faculty of Emory University, a young undergraduate, Eric Goldstein, decided to write his honors thesis on the history

of the Jews at Emory. Very quickly, he discovered a stain on that story: during the term of Dean John E. Buhler at the Emory University Dental School, 1948–1961, there had been a policy of antisemitism carried out against Jewish students. Both Eric and I were astounded that, in 1992, both Emory and the Atlanta Jewish Federation would not grant him full access to the documents. What was the terrible secret?

After a PhD in American History, Eric Goldstein returned to Emory as a Professor, and in September 2006, he curated an exhibit on Jews at Emory at which he displayed a bar graph compiled in 1962 by the Anti-Defamation League that showed that the dental school had failed 56 percent of the Jewish students over a 10-year period, as contrasted with a 15-percent failure rate for non-Jews. Dr S. Perry Brickman, one of the leading oral and maxillofacial surgeons in the Atlanta area, attended, saw the bar graph, and realized that he had been one of those Jewish students. He then realized that there had been others and that no one, not one person, had ever told his story or even reached out to share his story with anyone else.

This book is the story of the shame and the courage of Perry Brickman as he spent the next 14 years of his life uncovering his own story and those of his classmates.

First, Brickman discovered the systematic antisemitism: ‘Dean Buhler ... said, “Ronald [a fellow student], I flunked nineteen of your class. You’re the twentieth. I can either flunk you or pass you [...] but why do you Jews want to go into dentistry? You don’t have it in the hands” [...] The dean’s smear about the Jews and their lack of digital skills was a pure out-and-out lie. But it was contagious and was repeated by some of the faculty and actually by several of the students [...]. The long list of Jews with extraordinary manual dexterity was unquestionable. Yascha Heifetz, Arthur Rubinstein [...] Marc Chagall [...] diamond cutters’ (pp. 12–13). ‘I looked up to see Ashendorf [an instructor], “A. J. Shaw. What does that stand for, Abraham Jacob?”’ (p. 78). One non-Jewish fellow student later confessed to Brickman that, after a Jewish student had failed his work in the dental lab, the non-Jewish student resubmitted it in his own name and got an A.

Then, Brickman discovered shame – his own shame when he, without any warning, received a letter from the Dean saying that he had failed and would not be allowed back to the Emory Dental School. Brickman blamed the School, but his mother said, ‘Emory? That can’t be’. Others experienced the same shame. One successful dentist never told his wife of 40+ years or his children. Some of the ‘flunk-outs’ went on to successful careers other than dentistry. Others, like Brickman, went to other dental schools, finished with flying colors (‘I guess I went from worst to first’, p. 249), and went on to become distinguished dentists, surgeons, and physicians. But the shame of having been rejected without any good reason pursued them all their lives.

Then, Brickman discovered courage. He delved more and more into this shameful story, forcing the University and the Jewish community to open its files to him and pursuing the papers of Dean Buhler until he found them and revealed his systematic hatred of Jews and his scheming against them. Brickman also discovered the courage of others as his fellow students got over their shame and emotional isolation and allowed Brickman to interview them on videotape as they told their stories.

Finally, Brickman discovered redemption. Art Levin, the Anti-Defamation League person who had discovered the facts and had tried to alert a reluctant world, had been thrust aside. Brickman saw that he was properly recognized. Jim Wagner, President of Emory University, with the help of Gary Hauk Secretary of the University and Eric Goldstein, actually invited all the rejected Jewish dental students to Emory where he received them and later, in a standing-room-only public meeting, formally apologized for the University saying, 'I am sorry; we are sorry' (pp. 251–92, especially p. 278).

Extracted tells this story well. But the story goes on. In a talk with a friend about the book, I discovered that he, a vice-president for research, dean of a graduate school, and very successful scientist, had been accepted into veterinary school, only to be told, 'We don't like people of the Hebrew faith in veterinary school. Find something else to do. If you stay, we will make life miserable for you'. What else is out there? Who will write the story of the others who faced discrimination at Emory and elsewhere in American higher education?

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Mass Exodus: Catholic Disaffiliation in Britain and America since Vatican II, Stephen Bullivant, Oxford University Press, 2019 (ISBN 978-0-19-883794-7), xiv + 322 pp., hb £25

This book examines the decline in practitioners of the Roman Catholic faith in the United States and Britain. When measured as a percentage of cradle Catholics reported to have left the Church in a 2016 study, the figures are 34 percent in the United States and 44 percent in Britain. Professor Bullivant uses the Vatican II Council as a pivotal point in this decline but is careful to identify the cultural shifts pre-Council that fertilized the grounds from which increasing dissension grew.

Two specific characteristics are defined as having been significant contributors to a vibrant Catholic faith. First are the adhesive qualities