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Primarily consists of Transactions v 1 3 5 8 10 14 17 21 24 28 32 34 35 38 42 43 and Collections v 2 4 9 15 16 22 23 29 31 33 36 37 39 41 also includes lists of members **Library of Congress Catalogs** Library of Congress,1970 No Place in Time Sharon B. Oster,2018-11-12 An exploration of the temporal function that the Jew plays in literature No Place in Time The Hebraic Myth in Late Nineteenth Century American Literature examines how the Hebraic myth in which Jewishness became a metaphor for an ancient pre Christian past was reimagined in nineteenth century American realism The Hebraic myth while integral to a Protestant understanding of time was incapable of addressing modern Jewishness especially in the context of the growing social and national concern around the Jewish problem Sharon B Oster shows how realist authors consequently cast Jews as caught between a distant past and a promising American future In either case whether creating or disrupting temporal continuity Jewishness existed outside of time No Place in Time complicates the debates over Eastern European immigration in the 1880s and questions of assimilation to a Protestant American culture The first chapter begins in the world of periodicals an interconnected literary culture out of which Abraham Cahan emerged as a literary voice of Jewish immigrants caught between nostalgia and a messianic future outside of linear progression Moving from the margins to the center of literary realism the second chapter revolves around Henry James s modernization of the noble Hebrew as a figure of mediation and reconciliation The third chapter extends this analysis into the naturalism of Edith Wharton who takes up

questions of intimacy and intermarriage and places the Jew at the nexus of competing futures shaped by uncertainty and risk. A number of Jewish female perspectives are included in the fourth chapter that recasts plots of cultural assimilation through intermarriage in terms of time if a Jewish past exists in tension with an American future these writers recuperate the Hebraic myth for themselves to imagine a viable Jewish future. No Place in Time ends with a brief look at poet Emma Lazarus whose understanding of Jewishness was distinctly modern not nostalgic mythical or dead. No Place in Time highlights a significant shift in how Jewishness was represented in American literature and as such raises questions of identity immigration and religion. This volume will be of interest to scholars of nineteenth and turn of the century American literature American Jewish literature and literature as it intersects with immigration religion or temporality as well as anyone interested in Jewish studies.

Russian Colonial Society in Tashkent, 1865--1923 Jeff Sahadeo, 2007-02-07. This intensively researched urban study dissects Russian Imperial and early Soviet rule in Islamic Central Asia from the diverse viewpoints of tsarist functionaries Soviet bureaucrats Russian workers and lower class women as well as Muslim notables and Central Asian traders. Jeff Sahadeo's stimulating analysis reveals how political social cultural and demographic shifts altered the nature of this colonial community from the tsarist conquest of 1865 to 1923 when Bolshevik authorities subjected the region to strict Soviet rule. In addition to placing the building of empire in Tashkent within a broader European context Sahadeo's account makes an important contribution to understanding the cultural impact of empire on Russia's periphery.

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