



Daniel Jeremy Silver Collection Digitization Project

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MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

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A History of Judaism, Volume I: From Abraham to Maimonides,
reviews, magazine and newspaper articles, 1974-1978.

Silver, Daniel Jeremy & Bernard Martin.
A History of Judaism. 2 vols. Vol. 1:
From Abraham to Maimonides. 396p.
Vol. 2: Europe and the New World. 544p.

Basic Bks. Nov. 1974 illus. biblog. index. LC 73-
90131 hnd set \$35. and D.C. \$30. R11/JMS

The authors bring an extremely stimulating and fresh approach to their historical account of Judaism. They trace the development of the Jews from their origins in Mesopotamia to the present day, in all parts of the world and in all important epochs of Western culture. Their analysis of Judaism as a way of life, thought, and faith, takes into account world outlook and literature, habits and customs, values and ideals. The authors' nondogmatic, humanistic concern about the motives, aims, and doctrinal interests of their subjects unifies and enriches the complex material. The volumes are well illustrated, and contain important appendices, notes, a glossary of Hebrew words, and a bibliography. Especially valuable for the general reader, but also of interest to the specialist. - Zev Garber, Dept. of Jewish Studies, Los Angeles Valley Coll., Van Nuys, Calif.

LC 73-90131 ez 6-2
LC 73-90131 Brief set

NOVEMBER 10, 1974
LIBRARY JOURNAL

From Library Journal, November 1974

Silver, Daniel Jeremy & Bernard Martin. A History of Judaism. 2 vols.
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World. 544 p. Basic Books November 1974 illustrated bibliography index
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Zev Garber
Dept. of Jewish Studies
Los Angeles Valley Coll.
Van Nuys, Calif.



WASHINGTON, D.C.
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DEC 1 1974

Jewish Life Recalled— Tevye to Tel Aviv

By Bob Menaker
Star-News Staff Writer

The shtetl world that Sholom Aleichem wrote about so vividly comes to life in "The Old Country, the Lost World of East European Jews," by Abraham Shulman.

Shulman has gone to the archives of the New York Yiddish daily *The Forward* for the hundreds of photographs that illustrate this very human account of Jewish life in East Europe from 1860-1920.

There are the beggars, the Chasids, the students and more — all captured in the shtetls (small towns) where Jews were forced to live. There were also the worldly moments, which show that these people were not as isolated as tradition maintains: a Jewish band at a Polish gentile wedding, a rabbi giving Hebrew lessons to Tolstoy, the young men who dared to shed the caftan and the streiml for more worldly clothes.

Shulman's collection of photographs paint the world of Tevye the milkman and Mottel the cantor's son, a world destroyed by the forces of the modern world.

The great wave of East European Jews to America began in the late 19th century, but some came here as early as 1654, when 23 Jews fleeing from the Portuguese in Brazil arrived in New Amsterdam (New York) aboard the *St. Charles*. And despite the best efforts of Gov. Peter Stuyvesant, they were allowed to stay.

Their subsequent history — and how American Jews have kept their identity in the melting pot — is the subject of Milton Meltzer's "Remember the Days, a Short History of the Jewish American." Short means 114 pages in this very readable history aimed at a juvenile audience.

A companion piece might be Harry Golden's "Our Southern Landsmen," published last year and probably going cheaply at the publisher's remittance sales that so many bookstores hold around the holiday season.

It's laden with the usual Golden chicken schmaltz and prejudices, but it's great fun if you don't take it seriously as a definitive history of Southern Jews.

If you have a few months' spare time, the two-volume "A History of Judaism" by Daniel Jeremy Silver and Bernard Martin might be your cup of lemon tea.

The first volume covers "From Abraham to Maimonides" and the second deals with "Europe and the New World." There are over 1,000 pages to this very lucid offering; while it's readable enough for non-scholars, it's the kind of history that's not tailored to holiday gift-giving.

Two books eminently tailored for the holidays — they look good on coffee tables but aren't TOO big — are "Moses, Where It All Began," by Moshe Pearlman, and "The House of David" by Jerry M. Landay, a correspondent for ABC in Washington.

Pearlman's "Moses" illuminates the journey from bondage in Egypt to freedom in Canaan. It's lavishly illustrated with color photos of the places where Moses — who probably didn't look at all like Charlton Heston — and the Israelites wandered. It's a lovely, lively book, and should be must reading for anyone planning a trip to the Holy Land.

Landay's "House of David" deals with the reigns of Saul, David and Solomon. And Landay makes his history — often political — easy to swallow with large dollops of Biblical art and photos of Israel today.

Speaking of Israel today, the best book to take with on any tefel (trip or tour) there is Zev Vilnay's "Israel Guide." Published yearly in Jerusalem but available at most big bookstores, Vilnay's book is street guide, tour guide and history all in one.

Ruth Dayan (Moshe's former wife) has written "Crafts of Israel" with Wilburt Feinberg. This is still another of those coffee table books — lovely to look at but little to delight. Israel's crafts people do excellent work, but Dayan's book does little justice to them or their work despite some excellent color photos. Wait until remittance sales next year for such a specialized book if you're interested; don't fork over a ridiculous \$16.95.

"Yom Kippur Plus 100 Days" is a collection of stories from the *Jerusalem Post* about the war, its aftermath and the thousands of little stories that come out of any conflagration.

Editor Harold Hart uses pasted-up clippings from the *Post* plus a combination narrative-Zionist history to retell his story. It's a very human book, if you can ignore the narrative's strident rhetoric and the stilted prose of Israel's English language daily. The price — \$20 — is steep, but if you've never read anything by Ephraim Kishon, it's worth it (several of his

THE OLD COUNTRY: The Lost World of East European Jews. By Abraham Shulman. Scribner's. 210 pages. \$12.95.

REMEMBER THE DAYS: A Short History of the Jewish American. By Milton Meltzer. Doubleday. 114 pages. \$3.95.

A HISTORY OF JUDAISM (in two volumes). By Daniel Jeremy Silver and Bernard Martini. Basic. 1003 pages. \$32.

MOSES WHERE IT ALL BEGAN. By Moshe Pearlman. Abelard-Schuman. 224 pages. \$8.95.

THE HOUSE OF DAVID. By Jerry M. Landay. Saturday Review. 272 pages. \$14.95.

CRAFTS OF ISRAEL. By Ruth Dayan with Wilburt Feinberg. Macmillan. 175 pages. \$16.95.

YOM KIPPUR PLUS 100 DAYS. By Harold H. Hart. Hart. 448 pages. \$20.

A PASSOVER HAGGADAH. Central Conference of American Rabbis. 123 pages. \$17.50.

columns are reproduced). Kishon is Israel's Art Buchwald . . . or is Buchwald the United States' Ephraim Kishon?

Finally, a gorgeous gift for Chanukah is "A Passover Haggadah" — the New Union Haggadah prepared by the Central Conference of American Rabbis. Its English commentaries are sublime, there are 34 songs for Passover, and — most important — there are reproductions of 20 stunning watercolors by Leonard Baskin.

WOMAN IN THE SKY. By James Hanley (Horizon, \$6.95). The sleeper of the year. Hanley, a widely undiscovered British novelist, writes with the utmost frankness and tenderness about two dotty old women who drink, dance — and weep — their way to oblivion.

NONFICTION

VE. By Piers Paul Read (Lippincott, \$10). Almost everyone knows that a group of young men whose plane crashed in the Andes survived by resorting, finally, to cannibalism. Read takes this familiar tale and fashions it into a masterly story of human endurance. Lovely writing.

E. By Robert Creamer (Simon and Schuster, \$9.95). Our most celebrated sports hero is the subject, appropriately, of our finest sports biography. The writing is elegant, the research meticulous, the interpretation sound.

RD ON FOOD. By James Beard (Knopf, \$10). The grand master of American cooking is in his best form here — salting the pages with feisty opinions, peppering them with delectable recipes. A collection of his newspaper columns, covering a wide variety of subjects.

GOOD OLD BOYS. By Paul Hemphill (Simon and Schuster, \$7.95). A marvelously talented young Southern writer pays a bittersweet farewell to that regional anachronism, the good old boy, in a collection of lively profiles and personal reminiscences.

COLN STEFFENS. By Justin Kaplan (Simon and Schuster, \$10). A timely biography of American journalism's first great muckraker. Kaplan's psychological speculations are sound, and his prose is unobtrusively brilliant.

RIM AT TINKER CREEK. By Annie Dillard (Harper's Magazine Press, \$7.95). This is a poet's book, and as is often the case the prose tends to be a bit overripe. But Dillard observes the minutiae of nature with as keen an eye as one will find.

i AND TOM. By John Leggett (Simon and Schuster, \$10). Side-by-side biographies of minor novelists (Ross Lockridge and Thomas Leggett) whose careers and early suicides say worlds about the conditions in which American writers work.

RSHIP. By Noel Mostert. (Knopf, \$8.95). A cathing inquiry into the ecological havoc being wreaked by the giant oil tankers, yet also a beautiful evocation of the sea, its mysteries and legends, the men who sail it.

IS: A Memoir of a Dark Season. By John Gregory Dunne (Random House, \$6.95). Part journalism and part novel, this account of the author's hegira to the American funhouse is mordant, funny, terribly sad.

INGTON: The Indispensable Man. By James Thomas Flexner. (Little, Brown, \$12.50). A splendid one-volume biography that is a more-than-adequate alternative to the author's earlier four-volume study. Reading it at the end of the Nixon years is instructive — and elevating.

Jacob and Wilhelm Grimm published the first volume of *Nursery and Household Tales* in 1812. The household was already disappearing. The modern age had begun with the coming of books, lamplight and work outside the home, and the rhythmic change of hardworking day into wishing, musing, thinking night was lost.

It began to be daylight all the time, and the old stories moved out of consciousness and went underground to dreams and the nursery. They were forgot-

one takes into account the difficult, even the frightening, realities.

THE QUESTIONS of the tales are often serious, and the consequences of the answers inescapable. Magic, indeed, has laws as rigid as those of life, be it the life of the 13th or the 20th century. In one story, six brothers are turned into swans: "The little sister wept and said, 'Can you not be set free?' 'Alas, no,' they answered, 'the conditions are too hard. For six years you may neither speak nor laugh, and in that time you must sew together six little

game. The conditions, we complain, are too hard. Can't we have large cars and clean air too? Can't we have convenient throw-away cans and put the colossal garbage dump next to someone else? Can't we have supertankers to carry oil to power air conditioners and blenders, and clear blue oceans to swim in as well? To a teller of tales, or a wise woman, this whining would have seemed downright childish. Yet we grown-ups say that fairy tales are for children.

THEY AREN'T, of course. They are for people

MIAMI HERALD DEC 1, 1974

'A History of Judaism': It's Thorough, Readable

A HISTORY OF JUDAISM. By Daniel J. Silver and Bernard Martin. Basic Books. 1003 pages. Two volumes, boxed. \$37.

Reviewed by
EDITH GOLD

Daniel J. Silver and Bernard Martin preface this new history of Judaism with a word about their own prejudices: they are "products of the Western intellectual tradition . . . liberal and critical in their orientation towards the Jewish tradition, but nonetheless committed Jews."

In these thousand pages, they have managed to remain liberal and critical, absorbed with humanistic concerns rather than dogma, presenting a long and complex story with a freshness and objectivity that is a happy contrast to the dryness of some of their predecessors.

NEITHER do they hesitate to offer some startling theories. Were the earliest Hebrews indeed monotheistic, as the Book of Genesis asserts? Rabbi Silver inclines to the belief that they were not, that the multiplicity of names in the sagas refers not to a single Creator but to a pantheon of Semitic gods and goddesses. Surely this notion would

have scandalized traditional historians.

The authors also tend to regard the by-ways and detours from the Jewish intellectual mainstream with considerably more sympathy than is usual. The magic world of Kabbalah, for instance, which was vehemently attacked by orthodox Talmudists, they recognize as filling a deep human need, linking God and man far more intimately than did the tenets of traditional Judaism.

And the Hasidic movement, scorned by such distinguished scholars as Graetz, they see as not merely an outgrowth of medieval mysticism, but as an early expression of modernism, because of its emphasis on the inner psychic experience of the individual.

IN THIS history of Judaism as a religion and the Jews as a people struggling

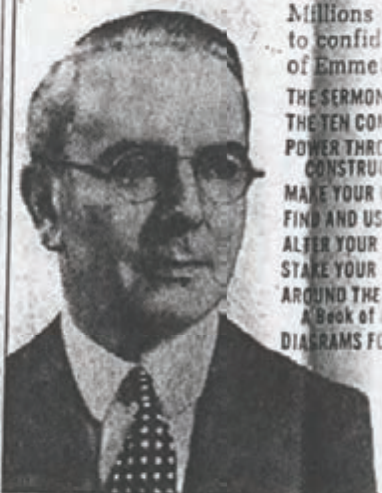
for survival, Martin and Silver have aimed at an understanding but not necessarily technically-trained audience, avoiding unfamiliar terminology and esoteric doctrinal hairsplitting.

To chronicle more than 3,000 years of social and religious history is an awesome undertaking — to make it interesting and intensely human, as they have done, is a remarkable achievement.

(Edith Gold reviews books and music for The Herald.)

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Dan & Bernie,

This is my review for CHOICE of your 2 vols. I think you should be pleased with the review -- because you should be pleased with your books. Congratulations.

Jack

These two large, elegantly written, lucid, and comprehensive volumes supply the best single history of Judaism in English. They are thorough, balanced, and a pleasure to read. Silver narrates the period from the beginnings through Maimonides, Martin from that time to the 20th century. The principle of organization and interpretation is the history of the Jews and their literature; Judaism is described sequentially out of the sources of history and literature, with satisfactory stress upon religious ideas and beliefs. The books are handsomely produced and contain modest but adequate bibliographies for each chapter. The work belongs in every college library, however small, as the first and fundamental acquisition on Judaism, because of its comprehensive and intelligent treatment of the whole of a complex religious tradition -- a masterpiece of erudition, taste, judgment, and intelligent narrative. Librarians asked to recommend "something" on Judaism are advised to recommend this book for all readers in high school and beyond.

J Neusner

Book Review



from

the christian CENTURY

an ecumenical weekly

407 SOUTH DEARBORN STREET
CHICAGO, ILLINOIS 60605

THE ATTACHED CLIPPING
is from the issue of

DEC 18 1974

A HISTORY OF JUDAISM. VOL. I: FROM ABRAHAM TO MAIMONIDES. By Daniel Jeremy Silver. Basic Books, \$15.00.

A HISTORY OF JUDAISM. VOL. II: EUROPE AND THE NEW WORLD. By Bernard Martin. Basic Books, \$15.00.

Two authors who describe themselves as heirs of the Western liberal tradition and committed Jews have collaborated to recount highlights of the Jewish past in almost 1,000 pages of text. They have avoided technicalities; the reader need not be a specialist or expert. Yet the authors need not blush to have their work scrutinized, as it will be, by the professional historians. They succeed in imparting a sense of flow and scope. The two volumes are boxed, handsomely.



CLEVELAND
JEWISH NEWS
CLEVELAND, OHIO
W. N/A

NOV. 22 1974

Dr. Silver, Dr. Martin Authors of New History

Recently published by Basic Books Inc. is a two-volume work by Dr. Daniel J. Silver and Dr. Bernard Martin entitled "A History of Judaism."

Dr. Silver is spiritual leader of The Temple, and Dr. Martin is chairman of the department of religion, Case Western Reserve University. He holds the position of Abba Hillel Professor of Jewish Studies at CWRU.

The first volume of the work deals with Jewish history "From Abraham to Maimonides," with the second, "Europe and the New World."

Written specifically for the general reader, the volumes incorporate a wide range of new scholarship. The authors have rejected as "historically untrue" the notion that Judaism is a monolithic, unchanging, closed system. They describe the extraordinary diversity and complexity which have characterized Judaism throughout the ages.

The volumes are profusely illustrated. Pre-publication rates are available through December, 1974.



Dr. Martin



Rabbi Silver



RELIGIOUS BOOK REVIEW
New York, N.Y.
5 TL. a Yr.
Cir. W/A

BASIC BOOKS

A HISTORY OF JUDAISM (Boxed set \$35.00, Pre-pub. through Dec. 1974 \$30.00) Daniel J. Silver and Bernard Martin. Vol. I: From Abraham to Maimonides. Vol. II: Europe and the New World. A spiritual odyssey of the Jewish people. October.

tissue paper, for home dressmaking." They edited a magazine *Mme. Demorest's Mirror of Fashions*, opened an emporium, engaged in many other activities. Ishbel Ross describes her importance: "Through her patterns Ellen Demorest had carried fashion from the metropolis to grassroots America." Or, on the same page, the history of Sister Mary Joseph Dempsey, a Franciscan nun who was surgical assistant to Dr. William Mayo, and established Rochester, Minnesota's first hospital.

Some of these lives, in fact for me most of them, have been hidden history. It is important to have the books at hand to browse through. My only complaint about them is that the paper-covered volumes (\$25 for the three, boxed) do not stay together under frequent handling. There is a hardcover edition for \$75.

Another three-volume publication, **A Documentary History of the Negro People in the United States**, edited by Herbert Aptheker, with an introduction by the venerable and highly respected W. E. B. DuBois, is now available to anyone looking for historical data, here provided in the words of the makers of black history themselves. Every pos-

sible source of information is here, from colonial times to the founding of the NAACP in 1910, and then on through the New Deal to the end of World War II. Aptheker has supplied introductions and notes to the newly revealed drama that is the rise of the Negro people to full citizenship. One drawback to the series is that it stops short of the recent revolutionary years. I would expect that it will soon add a fourth volume bringing the collection up to date, but for the moment it is very good, extremely serviceable and readable, and what is more, available. (Each volume, \$17.50, Citadel Press/Lyle Stuart).

Basic Books is responsible for the two-volume **History of Judaism** by Daniel J. Silver and Bernard Martin (\$37, the two, boxed) a literate, readable (that word recurs but it happens to be true) study of what the editors claim is "an attempt to give a historical account of Judaism—a way of life, thought and faith on which we believe deeply and which nourishes our spirits as it has sustained and inspired countless men and women for more than a hundred generations." I find it remarkable that

THE NEW REPUBLIC
Jan. 18, '75

the writers have been able to encompass so great a span of history (three-and-one-half millennia) and still maintain their admirably fresh tone, engaged yet objective.

The volumes are not so much dogmatic ("Judaism is not a series of ideas about God, but a way of life organized around a nation's experience with God," they write) as instructive, finely wrought history. Their enthusiasm or bias never intrude on the tale, although their concern and sympathy are always there. To my completely uninstructed mind, the chapters on "The Rabbinic Mind" and "Hasidim" were especially illuminating. Volume II contains a good glossary of Hebrew and technical terms, and a first-rate bibliography for each section. These are volumes one is tempted to recommend more to Gentiles than the Jewish world of readers although, as is usual in such cases, it will probably be those closest to, and most knowledgeable on, the subject who will buy them.

If you know Philadelphia at all you may be aware that it is a city exceedingly rich in outdoor sculpture. Walker and Co. has provided us with a graphic reminder of just how rich it is, a huge volume, **Sculpture of a City** (\$25), sponsored by Philadelphia's Fairmount Park Art Association. It contains more than 720 excellent photographs, called by the *NY Times'* art critic John Canaday "among the finest photographs of sculpture I have ever seen," and knowing less about it I must agree. The book is a two-year-long labor of love. Its text and layout are clear evidence of the care that has gone into production. Seven photographers known as "The Philadelphia School"—all were artists before becoming photographers—show evidence of this prior experience. The book spans sculptors from William Rush to Louise Nevelson, and includes such famous names as Henry Moore, Epstein, Lipchitz, Alexander Calder, Paulanship, etc. Much more than a picture book, it is, as someone else has remarked, a tribute "to a city's patronage and pride." I was taken with the story of the creation of the statue of William Penn that stands high above the city on top of the tower of City Hall, as well as by the study of Henry Moore's masterpiece that now resides in the JFK Plaza in the center of downtown Philadelphia. The publishers note that the book "will be treasured as an outstanding contribution to the nation's upcoming bicentennial." And that subject I will concur.

promising work as co-directors of the Reproductive Biology Research Foundation in St. Louis and as authors of "Human Sexual Response" and "Human Sexual Inadequacy." The widely publicized clinical nature of their studies in St. Louis, with live subjects, brought back in the early days and even ridicule. But in the intervening years, the projects have brought important new information to the medical community, with a broad field of new and old information at hand, William Masters and Virginia Johnson are leaders.

I don't know that they use the term themselves. I had lunch with them the other day in their suite at the Hillside House while they were here to talk of their new book (done in collaboration with Robert J. Levin), *The Pleasure Bond: A New Look at Sexuality and Commitment* (Little, Brown, \$1.95). They were an ordinary doctor and his equally involved wife, and we talked of the city and the weather and even the contemporary novel, with a just or two, as well as of their own book and their specialties. The matter of healing was implicit along the way. But Mrs. Johnson did speak, with a good-natured shrug, of the sex-engineer stereotype. The *Pleasure Bond* will help remove it. The book is not very clinical, in a sense not clinical at all. It might be called philosophical. The message is one of one-to-one commitment, of fidelity over the years, with the accompanying notion that sex at its most effective is something "a man and a woman do together as equals." The authors think of the book as liberationist to the troubled of both sexes.

I have read it and I know they are likely right, though I must speak as the generalist sort of reviewer rather than as the imported expert. I might say, too, that I agreed with Dr. Masters when he said, in our chat, that there was much in the whole wide movement for women's liberation that could mean much to the male over the long run—and meant much even now.

Yes, we talked too of the contemporary novel. I recalled, as best I could, a passage from one that had just crossed my desk, a passage that seemed a possible first in its delectable leaning on a particular bit of broadly noticed Masters-Johnson clinical research. They laughed, and Mrs. Johnson said that with the novel as it is they frequently receive calls from distinguished publishing houses skeptical of some feat or other in the manuscript of celebrated novelist X, Y or Z. She declined to name names but suggested that these were usually male novelties in the stereotype of doing *island for and never*.

Dr. Masters said the St. Louis foundation must often tell the inquiring publisher that while a given event in the manuscript might really be possible it would at least have a touch of the unique.

The new book, itself built around five or eleven symposiums Masters and Johnson have held in the last few years not with silling but with reasonably happy married couples ranging, in the separate groups, from what might be called the conventional to the swinging. The couples talk among themselves and to their hosts, with the hosts then adding their own comment to the reader.

There is little discussion of sheer morality. In that respect Masters and Johnson are, of course, non-judgmental. But there is the pervasive idea of a man and a woman together, sharing. The wider sharing of the surgeons, despite some symposium eloquence for all such experimentation, never really makes it, or comes close to making it, with the discussion leaders. They notice that it brings on a host of troubles—and only ungenerally might work for the individual.

As scientists, Masters and Johnson have added useful to the store of human knowledge. A certain sensation in the media has sometimes gone along with speed of the new knowledge. There has also been the natural, the perfectly understandable smile. The *Pleasure Bond* should help dispel the sensationalism. Here's to the smile's remaining a bit. The new Masters and Johnson is a good read on the philosophy of sex.

'A History of Judaism'

By Abe C. Ravitz

A History of Judaism (Basic Books, 2 volumes, \$17), beautiful in design and production as well as impressive in scope of content, has been written by Clevelanders Daniel J. Silver, rabbi of The Temple, and Bernard Martin, professor of Jewish studies at Case Western Reserve University.

With full and comprehensive scholarship governing the materials, the authors (Rabbi Silver composed Volume I, carrying the story to Maimonides; Dr. Martin, Volume II, to the present) have managed to provide gracefully written accounts for general readers of all faiths. It is not, therefore, only theology that is emphasized. The intellectual cultures, Hasidism (Enlightenment), the Zionist movement and the American Jewish community are examined too and with fascinating detail.

"In the beginning they were called Hebrews," begins this historical re-creation of an intense spiritual odyssey. Their faith and its foundations in covenant theology, their attitudes toward God, justice, and sin, the symbol of love, the roles of Moses and David, the appearance of the early prophets are part of this early panorama. The voice of the Almighty and Judgment comes just prior to dispersion and exile. Explained are the poetry of the Psalms, the evolution of the Rabbinic tradition along with the remarkable development of the Temple and Torah simultaneously with Jews being surrounded by "the long shadows of Rome." Then, there is the Greek environment, in fact, synagogue is Greek for "meeting place."

The Talmudic scholars were soon faced with prophecies in the Apocalypse directed toward the End of Days. Philosophical

problem: How to face evil and pain? How to survive and to make belief relevant to the living moment? As academics and codification came into intellectual prominence the Mishnah (legal "code" of Oral Talmud) and the Gemara (its supplement) grew to define and extend Jewish systems and theories. And as Volume I moves rapidly to its conclusion with an examination of "the other Moses," Rabbi Silver insightfully delineates the dramatic confrontation of Judaism and Islam, the complex world of Arab and Hebrew in the turbulent medieval times.

Beginning with the 13th century, "the great age of the Jews in the Muslim world," Dr. Martin presents a marvelously lucid and perceptive account of Judaism's emergence into the modern universe. Through the Middle Ages and the rise of Jewish mysticism (the Kabbalah), the literature and scholarship of Jewry in the Renaissance era and the significant reality of Jewish communities in eastern Europe come to a prelude to "two melancholy centuries"—a time of defamations and ghettoization. When Martin Luther strongly condemned persecutions of Hebrews, he himself was attacked as a "secret Jew" looking to sabotage Christianity.

Hasidism, with its fact and fiction, comes under scrutiny; the Hasidim (the pious) who placed prayer alongside religious emotionalism as central in their belief became "increasingly fanatical, obscurantist, and reactionary," resisting progress and change. The "science" of Judaism, its intelligent and personalities of the 19th century and the establishment of American Jewry (by 1880 a quarter of a million Jews in the United States) are all given in-depth consideration. Policies and programs—all parts of contemporary sensibility—come into focus. Depiction of the rise of Zionism, the upsurge of anti-Semitism, the growth of contemporary cultural and religious Judaism understanding and the emergence of Jews in 20th century life ultimately brings to conclusion this enthralling narrative with summary of modern Israel's achievements and dilemmas.

see what made

Lawrence's was true and I found what the actor that he was.

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Musi had a time when it Time fled by his stage, he had a consequent diary to take the time later.

"Damned liberty."

It was nip at bitter pill of fate when he succeed

"When he was wife, Bella, in is

That

By Eugene T.

Once more magician, Lawrence, has drawn circle, stepped limits and cast novel called (Viking, \$5.95).

There are the characters: an stolid English named Bruce (v sponsor for his narrations), his wife, Sylvia, together, Piers de all whose death, by suicide, I just been informed the narrative be.

We meet Dr night train to Arizone near the Nogara's old "erfeuille," my into's happiest I been spent. Pien buried in a new as soon as and Toby, can art England, Sylvia there, but as a yet imprisoned from a small institution.

Why did Piers has driven Syl Who is Toby? V bine, whom Br thinking of? W English novelli Sutcliffe write about Piers, F Sylvia?

All these que posed by the train reaches the small bus morning. By Monsieur con close some of been, answer have been en More character, peared, in pa extraordinary named Akkad, ty of "Monsieur

Plain Dealer
Feb 2, 1975

NO MY THIRTY YEAR WAR SURRENDER

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The incredible, first-person account of how one man survived for thirty years on an 8 by 16 mile island is a heroic adventure that ranks with *Alive!*, *Panama* and other classic tales of danger, courage and the human will to survive.

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Donald Pleasence, master of the subtly disturbing roles he calls the graveyard of his personality.

Photo by Jack Shannon

Mad Dogs and an Englishman

BY FIONA LEWIS

• "As long as you don't want to know why I always play psychopathic villains and sadistic monsters all the time, ask me anything you like..."

Actor extraordinary Donald Pleasence skims the horizon, pointing at the midday sun, his hands making big bulges in the pockets of his red and blue toweling robe as he saunters forward across the sand.

"You see, they always ask me that and I can't stand it."

The plaster cherubim, the rent-a-plant and patio

furniture of the Malibu beach house, which was transformed for the set of the film "Hearts of the West," have been temporarily deserted as the peremptory cry of "lunch" echoes across the beach. Howard Zeff directs, and the film stars Jeff Bridges, Andy Griffith, Alan Arkin and Donald Pleasence, playing the wealthy literary mogul who comes to grips with movie making during the early era of Hollywood.

Pleasence folds his robe around the surprisingly bird-

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The Children of Israel and How They Grew

BY ROBERT KIRSCH

• There are many histories of the Jews, but histories of Judaism are relatively rare. It may be argued that the two cannot be separated, and Daniel Jeremy Silver and Bernard Martin, authors of "A History of Judaism" (Doubleday, \$30, two vols., boxed, illustrated), concede that "the story of Judaism cannot be told without reference to the story of the Jewish people—its living breath."

Inevitably, it is a question of emphasis, and these impressive volumes (the first: "From Abraham to Maimonides" by Silver; the second: "Europe and the New World" by Martin) those aspects of social and political history are given which are essential ground to the development of an evolving religion, philosophy, intellectual and spiritual culture.

"What we have attempted here," the authors say, "is an account of the spiritual odyssey of the Jewish people from its beginnings to the present day. We have refused to restrict our understanding of Judaism to a creed, code of conduct or cultic system. Judaism is all of these and more. It also includes the entire intellectual culture of the Jewish people and the phenomena that have significantly molded its inner life."

This is an ambitious undertaking and perhaps even so arrogant one. The astonishing thing is that the authors not only have delivered on their promise, they have done so with elegance of style, breadth of erudition and fidelity to great complexity and variety of

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Magna Cartoon, Signed Bakshi

BY CHARLES CHAMPLIN

• Like them or not, the changes in movies over the last decade are profound. New themes, new vocabulary, new images (most often of flesh, soft and sexy or battered and bleeding, graphic either way). The consequences are not necessarily good but not inevitably bad. At that, the most startling of the changes have taken place in animation. They seem all the more shocking because we grew up imagining that animation and youthful innocence were the same thing. Those merry mice and wise-quacking ducks were fairy tales updated, or maybe Punch and Judy retold with fur and feathers; they had wit, style and sauciness, but they were diversions, not metaphors or manifestos. The object of the frolic was joy, and don't change a hare for me.

Still, there were other usages for the medium, and every year a worldwide sampling of animation at the County Museum of Art thrillingly demonstrates what a universal, non-verbal language lives and masses are

able to express eloquently: such things as anger, dread, hope, protest and incisive social comment.

Then, not quite five years ago now, "Fritz the Cat" yowled upon us, taking a radically different vision of animation not just to feature length but to X-rated feature length and introducing us to Ralph Bakshi, the shaggy young giant who made the movie. "Fritz," like Bakshi, was unabashed, outspoken, furiously energetic and sprawling. Its central plot line frequently pausing for set pieces of sudden and somber beauty, comes in variant lots, skyline soliloquies. The Robert Crumb cartoon figures which were the basis of the film moved through a world that was Bakshi's own.

"Fritz" was a huge success, unquestionably in largest part because the combination of animation and the X-rating necessitated by what one of the rating men called "all that anthropomorphic humping") had an irresistible

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Cartoonist Ralph Bakshi: "I'm dealing with people."

The Children of Israel and How They Grew

Continued from First Page

source and expression. It is a richly informing, always stimulating reading experience.

Each generation must test its understanding in the light of its own values and standards, its scholarship. The authors quickly define theirs. They are "products of the Western intellectual tradition, now in their middle years, liberal and critical in their orientation toward the Jewish tradition, but nonetheless committed Jews. We were trained to respect intellectual honesty, to strive for truth and to avoid twisting facts to fit pre-conceived ideologies. These pages were written in the spirit of love, but not as apologetics."

It is not a stance that will satisfy all readers—though the governing approach is a judicious one, to do justice to the contending beliefs and philosophies which are touched upon in these pages. For Judaism, though it has an irreducible common core of covenant and law, a unity, is a way of life, thought and faith which has produced the widest range of philosophical and imaginative response. And within its own community, certainly, from the period of the Prophets, interpreters of God's will and meaning have injected an existential note, or an emphasis on life-style, or a means of responding to a particular challenge. Pharisee, Sadducee, Essene, Karaites, Hellenist, Hasid, Kabbalist, Reform Jew, conservative Jew, Orthodox or neo-Orthodox Jew, Hasidic Jew, or Zionist—Jews have argued doctrine, ideas, moral values and imperatives, and have found in law, literature and history provenance for their acts and beliefs.

Which is the authentic Judaism? In the light of the narrative here, each reader will give his own interpretation. The authors do not shrink from giving theirs. "Our studies confirm our preconception that, despite all the changes, there has been no age which has not listened reverently to the divine voice of Sinai, no generation without a gripping tension between the word of God and palpable realities of the present day. The Jew has always looked back, and his historical past has always informed his present."

In the mists of history, Silver seeks to trace from history, archaeology, comparative ancient cultures, etymology, myth and folklore the nature of the semitic tribes called the Hebrews, emerging on the stage of history under the leadership of Abraham of Ur in Mesopotamia. Mesopotamian myths, culture and laws profoundly influenced the earliest Hebrews. Their Gilgamesh epic, suitably modified, parallels scriptural stories: the Garden of Eden, the Flood, the Tower of Babel.

There is some speculation in Silver's reconstruction of this earliest period, but it is informed speculation. It in no way demeans the Hebrew genius or tradition to examine the way in which ideas in the air became part of their faith. Hammurabi's laws are announced to be "his words." Biblical law has no source but God himself. "God spoke all these words saying . . ." In Babylon and Assyria, the kings and nobles had special rights; the Hebrews accepted in their covenant the commonality of men before God. Even Moses the lawgiver was a messenger. No saint, no unfettered man, a stammerer, he was capable of disobedience to God's command.

"The Hebrew covenant was not negotiated with God. It was handed down, binding, eternal and without a release clause. Israel, of all the people of the area, invested an intense psychic energy in the covenant, sealed it by circumcision. Why? 'Possibly for no better reason than that there had been a covenant with Abraham, and this covenant had been renewed at Sinai and periodically thereafter. Covenant may be a primary datum. Great spiritual moments are original happenings.'"

And once they happen, they are foundation. Men may discuss and exhort, may falter and doubt, may rationalize and embroider, but they must inevitably return to that source. That is the paradoxical essence of the Jewish experience, the drive of its survival, the basic answer to a question posed by Silver at the begin-

ning: "Can a community that bases its life on a revealed law undergo endless change?"

History says yes. That record is documented here in the literature itself. One cannot read about Judaism and its long development—its confrontation of spiritual and worldly matters, its linkage with Western culture—without sensing that its experience somehow dramatizes the meaning and significance of history itself. This is true, of course, of other histories and ways of life; but none offers so continuous and pervading a theme of men grappling with events and destinies as a riddle of God's purpose, power and law.

Primitive Judaism, unlike other Asian faiths, did not emphasize the miraculous power within nature which animates life; it stressed the miraculous power within the covenant which bound God and man. . . . The Hebrews saw God primarily in history, while others saw God primarily in nature.

To establish the narrative, Silver must work with the care of someone trying to restore the original and succeeding words of a manuscript written on by generations of scribes, seeking the several truths of what happened and what succeeding generations of men believed had happened. His reconstruction is nothing less than brilliant.

Martin's task is different but no less arduous. He takes up the story after Maimonides and tracks the responses within Judaism to the challenges of the later Middle Ages in Spain, France, Germany and Italy, through the ordeal of the Spanish expulsion, the Reformation and the Counter-Reformation, the rise of Hasidism, and the Haskalah, the movement of enlightenment, which sought to meet the most profound challenge of all—the civil emancipation of the Jews in the 19th century.

Each historical experience, as in the past, brought its own response or collection of responses. Each exposure to other cultures stimulated attempts to absorb or understand but always to survive. Jewish communities were never hermetically sealed even in the worst of ghetto times. There were always reaction and interaction.

One of the enduring questions is whether the survival of Judaism in its current forms and approaches was

a result of the antagonism of outside communities. Would Judaism have survived without anti-Semitism and persecution? The question is not easily answered, but the evidence adduced here is insistent if not a total answer. There is a positive current at the center of Judaism, a commitment beyond defense and response. While it is true that no period, however hospitable toward the Jews, was free of the memory of disaster and defeat, it is equally true that many of its most creative and convincing thinkers write out of a love and fealty to their people and its covenant.

However seductive that question may be, what the authors deal with here is the reality of that history. "Am Yisrael hai, the Jewish people live—and will continue to live," Martin says. Beneath and beyond the text, there is the sense of those martyred, of those who may have opted out, of those who assimilate and those who disappear. In short, the Jews, despite their uniqueness as a people, reflect the broad spectrum of humanity. And another truth emerges: the covenant is renewed by choice.

But it is never a simple choice. The range of response covers a diversity of view and temperament from Maimonides to Joseph Caro, from Hillel to Herzl, from Philo to A.D. Gordon, from mysticism to rationalism, from Hasidism to Zionism, from Josephus (in these pages somewhat unfairly designated a "stooge") to Akiba. But in the tension between the inherited history and the challenging reality, we see the powerful creative forces of Judaism, the unity and diversity. Jewish life was as complex and compelling as the world in which it was lived.

The two volumes not only are fascinating reading but are, in addition, a virtual anthology of Jewish literature. Notes, appendices, an excellent and comprehensive glossary and a critical bibliography are provided. One may question some of the assessments as being too harsh (Salo Baron's massive "A Social and Religious History of the Jews" is described as "verbose and murky" and M. D. Dinstein's "Jews, God and History" is somewhat facetiously dismissed as "popular because it invents what every Jew would like to believe his history had been"), but these are minor lapses in what is, on the whole, a brilliant, informed and thoughtful accomplishment.



10 - 3/7/75

BOOK REVIEW (620)

A HISTORY OF JUDAISM. Vol. I, From Abraham to Maimonides, by Daniel Jeremy Silver. Vol. II, Europe and the New World, by Bernard Martin. Basic Books. New York. 1,003 pp. Hardback. \$37.

Reviewed by Joseph A. Breig

(NC News Service)

Not being a historian nor a scholar of history, this reviewer must leave to others any discussion concerning historical details and balance in which they might care to engage. But as a journalist who has spent most of a lifetime learning how to write with simplicity, directness and clarity -- while making the words speak and move -- let me emphasize the remarkable readability of these thorough works of scholarship.

Further, as one who believes that the future of the entire Middle East and indeed of the world is profoundly involved in the survival and progress of the little state of Israel, allow me to add that it is immensely important that everyone who cares about civilization should become reasonably informed about Judaism and about the people who have borne the ark of Judaism through the thousands of years into the present time. I know of no easier or more pleasant way of becoming thus informed than by reading these fascinating books.

Finally, as a religious journalist, and specifically a Catholic journalist, I am keenly conscious of the fundamental, seed-bed need for intelligent and productive dialogue between the world's Jews and the world's Christians, as part of the ecumenical movement which is a special characteristic of religion in our time. It is a movement which is gradually eliminating misunderstandings, prejudices and intolerances, and substituting what religion has always told us should prevail -- love of fellowmen and communication with them. To that deep need, these books can mightily contribute.

In the understanding of Jews and Judaism today, it is absolutely necessary to realize three great facets of Jewish consciousness

-- peoplehood (the first People of God; the Chosen Ones; the "nation" or "tribe" which carried the knowledge of the true God to us through unspeakable hardships and persecutions); the Covenant; and the Promised Land. In the reading of these scholarly yet swift-spaced books we can come to a deepening of that realization.

On the last page but one of Volume II, Bernard Martin writes:

"There is no doubt that the destruction of Israel would be a shattering, if not mortal, blow to the Jewish people and to its determination to survive." Permit me this comment: it would be a shattering blow, but even such a catastrophe would not be mortal; God would see to that. But the great nations of the world must see to it that Israel is so helped that it will not be destroyed; they owe it to Justice, and they owe it to their own futures..

On that same page the author continues: "Israel has given a sense of dignity and worth to Jews everywhere. Although they may be critical of certain aspects of Israeli life and government policy, they take pride in the remarkable achievements of the Jewish state -- its generally successful integration of huge masses of immigrants from a hundred nations and many different languages and cultural traditions, its heroic defense against hostile neighbors, its substantial

economic progress, its high level of cultural development....Not only has Israel served to bolster the morale of Jewish communities everywhere, but it has also become the strongest bond uniting their members. Whatever other issues on which Jews may disagree -- and their number is legion -- there is virtual unanimity in the necessity for protecting the security and promoting the welfare of the Jewish state. Concern and work on its behalf has revitalized Jewries all over the world and infused a new elan into their communal life and institutions....

"The miracle of a Jewish commonwealth reestablished after a hiatus of almost two millenia, and born out of the travail and agony of the greatest tragedy that has ever befallen the Jewish people, has already raised Jewish life to a new peak of intensity.

The future glories that will emerge from it are still hidden in the womb of time, but that they will be many and great no one can doubt."

One of those glories, I believe, will be, in time, a great revitalizing of the influence of religion on the way the world will be going. Let us so pray, and so strive.

(Joseph A. Breig, a writer, editor and columnist, was the first winner of the Rucker Award of the Jewish Community Federation of Cleveland for the humanity of his writings. The award was the funding of a personal two-week visit to Israel entirely on Mr. Breig's own choices.)





WAUKEGAN, ILL.

NEWS-SUN

—D. 41,273—

CHICAGO METROPOLITAN AREA

MAR 8 1975

A HISTORY OF JUDAISM.

By Daniel Jeremy Silver and
Bernard Martin. Basic
Books. 2 vols, \$37.

"The Jews," said Mohammed long ago, "are the People of the Book," and the book, as a medium of thought and transmission, plays a key role in this two-volume history of Judaism. Its span embraces more than three-and-a-half millenia or more than a hundred generations.

The authors have divided the task between them. In the first volume Rabbi Silver of Cleveland traces Judaism from its origins to Maimonides, leaving Professor Martin of Western Case University to bring it down to the present in the second.

This history is written for the general reader, and overall fulfills its aim of imparting a sense of what it was like to be a Jew in a particular time and place. With Judaism in Israel facing yet another of its endemic crises, this work could hardly have come at a more appropriate time.

SILVER, Daniel Jeremy and Bernard Martin. A history of Judaism.

Basic Books, 1974. 2v il tab bibl 73-90131. 37.00 set. set

SBN 465-03008-4; v.1 SBN 465-03006-8; v.2 SBN 465-03007-6

Contents — v.1: *From Abraham to Maimonides*; v.2: *Europe and the New World*. These two large, elegantly written, lucid, and comprehensive volumes supply the best single history of Judaism. They are thorough, balanced, and a pleasure to read. Silver narrates the period from the beginnings through Maimonides, Martin from that time to the 20th century. The principle of organization and interpretation is the history of the Jews and their literature. Judaism is described sequentially out of the sources of history and literature, with satisfactory stress upon religious ideas and beliefs. The books are handsomely produced and contain modest but adequate bibliographies for each chapter. The work belongs in every college library, however small, as the first and fundamental acquisition on Judaism, because of its comprehensive and intelligent treatment of the whole of a complex religious tradition — a masterpiece of erudition, taste, judgment, and intelligent narrative. Librarians asked to recommend "something" on Judaism are advised to recommend this book for all readers in high school and beyond.

CHOICE MAR. '75

History, Geography &

Travel

519



**CHRISTIANITY TODAY
WASHINGTON, D.C.**

B.W. 240,117

FEB 28 1975

A History of Judaism, by David Silver and Bernard Martin (two volumes, Basic Books, 476 and 527 pp., \$30/set). A major, worthwhile addition to the already copious literature. The scope is from Abraham to the present. Bibliography and index enhance the value.



LIBRARY JOURNAL

NEW YORK, N.Y.

S.M. 25,649

NOV 1 1974

Silver, Daniel Jeremy & Bernard Martin.
A History of Judaism. 2 vols. Vol. 1:
From Abraham to Maimonides. 396p.
Vol. 2: **Europe and the New World.** 544p.

Basic Bks. Nov. 1974. illus. bibliog. index. LC 73-
90751. bxd. set \$35; until Dec. 31, \$30. REL/HIST

The authors bring an extremely stimulating and fresh approach to their historical account of Judaism. They trace the development of the Jews from their origins in Mesopotamia to the present day, in all parts of the world and in all important epochs of Western culture. Their analysis of Judaism as a way of life, thought, and faith, takes into account world outlook and literature, habits and customs, values and ideals. The authors' nōndogmatic, humanistic concern about the motives, aims, and doctrinal interests of their subjects unifies and enriches the

complex material. The volumes are well illustrated, and contain important appendices, notes, a glossary of Hebrew words, and a bibliography. Especially valuable for the general reader, but also of interest to the specialist.—Zev Garber, Dept. of Jewish Studies, Los Angeles Valley Coll., Van Nuys, Calif.



CHOICE
CHICAGO, ILL.
M. N/A

MAR 1975

SILVER, Daniel Jeremy and Bernard Martin. A history of Judaism.
Basic Books, 1974. 2v il tab bibl 73-90131. 37.00 set. set
SBN 465-03008-4; v.1 SBN 465-03006-8; v.2 SBN 465-03007-6

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Silver, Daniel Jeremy. A history of Judaism, 2v. v.1, From Abraham to Maimonides. v.2, Europe and the New World [by] Bernard Martin. 1974. 2v., 476, 527p. illus. Basic Books, 2v., \$37.

A two-volume cultural history of Judaism intended for the interested but not necessarily informed general reader. The authors include the social and political elements that have contributed to the evolution of Jewish spiritual and temporal identity, from biblical times to the present. In volume one, Rabbi Silver is concerned with the moral and religious code that formed the tight structure of earliest Judaic society. The concept of a monolithic deity, the belief in the Promised Land, and the sense of historic destiny are defined and then related to the effects of exile and relations with Islam and Christianity. In volume two, Professor Martin takes up Jewish history from the fading of its religious and philosophic zenith in the thirteenth century to its place in Christian Europe, the great migrations, and the effects of persecution. The breakup of ghetto life and the entry of Jews into the economic and intellectual mainstream is related to the growth of Zionism, the destruction of Eastern Jewry in the Holocaust, and the emergence of the State of Israel. Martin traces the broadened definitions of Judaism to contemporary events and reevaluations of historic ties. A useful, scholarly, and accessible overview. Notes, glossary of Hebrew terms, and bibliography in each volume; special appendixes in volume one.

1296709 Judaism--History

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The Booklist March 15, '75

Faith Through the Ages With the Chosen People

Reviewed By
ROBERT J. GOLDBERG

This lucid, dispassionate and intensively researched set provides a flowing history of Judaism as a way of life, thought and faith for more than 100 generations, spanning 3½ millennia. Outstanding is its exposition of the Jewish ethic.

Non-Jews should be interested, too; in the authors' words, "Judaism has played a major role in almost all civilizations" except in eastern Asia, and "there has been no age (since) which has not listened reverently to the divine voice (Ten Commandments) of Sinai."

By lineage, there was nothing distinguished about the Hebrew tribe that Abraham led from ancient Ur (a city-state is what is now Iraq) to meander to the western horn of the Fertile Crescent. What distinguished that tribe was its code: it held itself responsible for its members' behavior toward outsiders; it was determined to ransom any member captured by other tribes; it practiced monetary compensation for injuries (rigid interpretations of "an eye for an eye" notwithstanding).

Practically every word, phrase and action in the Hebrew Bible have been debated by scholars in quest of meanings and nuances rendered obscure by the evolution of the lan-

guage, among other factors. For example, for many centuries Bible students have wondered why the Hittite Laban so furiously pursued his daughter Rachel and her husband, Jacob, when they fled with Laban's household gods; after all, those idols were merely cheap figurines. But cuneiform records unearthed only a generation ago in the upper Tigris city of Nuzi, which reflect the West Semitic culture of Laban's period, suggest an answer: those tablets show that a son-in-law (e.g. Jacob) could use the family idols to substantiate a claim for a share of the inheritance.

"Authenticity of detail does not prove the historicity of an entire episode, or even the existence of the named protagonists," the authors submit. "But the wealth of culturally and chronologically appropriate detail suggests that the sagas were formed in the period which they de-

A HISTORY OF THE JEWISH PEOPLE

Vol. I — From Abraham to Maimonides

By Daniel Jeremy Silver

Vol. II — Europe and the New World

By Bernard Martin

Basic Books. Set, \$37

scribe, and (were) reliably transmitted over many generations. The events so described can no longer be summarily dismissed as fanciful inventions."

Abraham's purchase of Sarah's burial place established the first Jewish title deed to land in Canaan (roughly, the area of Israel). God's promise of that land is a central theme in Jewish self-awareness. To work the land and to derive its produce were (and are) regarded as obligations and blessings. While the land was never worshiped, it was recognized that God really owned it, and that He had reserved it as the Jewish homeland. In the Exodus, Moses was leading the ex-slaves back home.

In Judaism, God's law covers all human affairs. Any crime against another person is also a crime against God. Thus is equal justice assured; a court would not dare deal



Moses leads the Tribe to water in the desert.

more leniently with the perpetrator of a crime against even the lowliest person. "You may not accept a ransom (i.e., propitiation) for the life of a murderer who is guilty of a capital crime, he must be put to death." (Num. 35:31). In other words, man is God's creation, so an injury to another person is an affront to Him.

Crimes against property were less severely punished, and never by death — unlike practices in other civilizations. Still, the law demanded true weights and measures.

Slavery was basic to the economies of that period. But Egypt's cruelty so impressed the Hebrews that

their laws protected runaway slaves; Mesopotamian law, typical for that era, extended punishment even to the death for one's failure to return a slave to his master. In 24 different passages the Torah insists on protection for "the stranger that is within your gates." The stranger had full rights before the courts. Any Israelite slave had to be offered freedom after six years and given generously "out of the flock, the thrashing-floor and the vat."

Every Sabbath, Jews remember "that you were a slave in the land of Egypt and the Lord freed you." . . . The taproot of compassion antedates

Moses.

The prophets stressed justice as God's prime command and as society's ultimate objective. While they condemned corruption and greed, they offered no pattern of life except obedience to God; the Torah was all people needed, they felt.

Each of the two volumes has its own glossary and extensive bibliography. Orthodox readers would dispute the "in the light of modern research" approach, but there is no disparagement of their views.

Robert J. Goldberg is on The Inquirer's nation desk.



SAN DIEGO, CALIF.

UNION

D. 162,144 — S. 269,815

SAN DIEGO METROPOLITAN AREA

MAR 16 1975



WATERBURY, CONN.

REPUBLICAN

D. 31,046—S. 64,739

NEW HAVEN METROPOLITAN AREA

MAR 16 1975

Books In Brief

A HISTORY OF JUDAISM. By Daniel Jeremy Silver and Bernard Martin. Basic Books. 2 vols, \$37.

"The Jews," said Mohammed long ago, "are the People of the Book," and the book, as a medium of thought and transmission, plays a key role in this two-volume history of Judaism. Its span embraces more than three-and-a-half millenia or more than a hundred generations. The authors have divided the task between them. In the first volume Rabbi Silver of Cleveland traces Judaism from its origins to Maimonides, leaving Professor Martin of Western Case University to bring it down to the present in the second. This history is written for the general reader, and overall fulfills its aim of imparting a sense of what it was like to be a Jew in a particular time and place. With Judaism in Israel facing yet another of its endemic crises, this work could hardly have come at a more appropriate time.



VICTORIA, TEX.
ADVOCATE

D. 25,719 — S. 25,311

MAY 9 1975

History of Judaism for the General Reader

HISTORY OF JUDAISM. By Daniel Jeremy Silver and Bernard Martin. Basic Books. 2 vols, \$37.

★ ★ ★

"The Jews," said Mohammed long ago, "are the People of the Book," and the book, as a medium of thought and transmission, plays a key role in this two-volume history of Judaism. Its span embraces more than three-and-a-half millenia or more than a hundred generations.

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MS AGREE
TING

Meaning of Passover

It Focuses on Man's Key Aspiration
Through Its Main Theme, Liberation

By KENNETH A. BRIGGS

During a special pre-Passover seder at the Stephen Wise Free Synagogue last Sunday, 65 Protestant children from Riverside Church joined 200 Sunday School students from the synagogue in the symbolic act of dipping parsley sprigs in salt water. Through the act they were recalling a central element in the Passover story, remembrance of the bitterness of life suffered under Egyptian bondage.

Tuesday morning a group of Christian and Jewish clergymen met at Fifth Avenue Presbyterian Church to take part in another seder on behalf of Jews in the Soviet Union, who were offered as modern-day examples of suffering under oppression.

The universality of the Passover theme of liberation is one of its most salient features. In succinct, moving fashion, the Jewish account of the Exodus, which was related at seders for on Wednesday and Thursday nights, articulates the most deeply held human aspirations.

Freedom Ever Periled

Further, the powerful language of the Haggadah evokes the perilous setting in which those longings are cast. Freedom is in constant danger. Every Jew, the Haggadah says, must regard himself as having been personally freed from enslavement. The destructive forces persistently knock on the doors of free people, determined to batter them down.

Mankind is forever poised between that hope that comes, in the Bible's words, as a "still small voice" of redemption from God and the clamor of repressive idols.

Passover, poignantly, frames the appeal to hope.

"The Exodus," write Isidore Silver and Bernard Mergin in "A History of Judaism," expressed God's will to save the urgency of freedom, the possibility of escaping tyranny, and God's anger with every form of social abuse.

The authors also say the event "affirmed God's place in history, and, since He is God and not man, to touch the original freedom it was only necessary to worship God."

A Dual Duty

If God could grant freedom of the spirit through belief, the Passover story also makes it clear that God's will is worked out only through rugged encounters with this world—a slow, painful elaboration of a purpose hammered out between the human and the divine.

The believer is, then, placed under a dual responsibility: not only to look for unexpected blessings from beyond history (such as liberation from Egypt), but also to roll up his sleeves to work out God's purposes

(such as seeking justice and peace).

It is this tension between a promise of deliverance from God and the need to work within tough everyday realities that gives the Exodus narrative much of its power and drama.

Each focus provides a check on the other. Looking prayerfully to the timeless God is a reminder that mankind does not finally control his destiny. Likewise, the fight for justice and righteousness in the world guards against other-worldly escapism.

Though the Passover message is often translated into various secular expressions that make mankind the principal determinant in the pursuit of freedom, God is at the center of the Exodus account. "The Exodus faith finds and affirms God's beneficence," Martin and Silver write, "but never loses sight of His awesomeness. God turns the Nile into a river of blood, summarily executes the first-born of Egypt and strikes down any who touch the Ark of the Covenant. Though God is known as beneficent, His power is without limits."

Faith and Freedom

The conviction that God has the ultimate control of destiny, and that He loves His creation, has emboldened the drive for liberation throughout Jewish history.

Among other things, such faith has given divine legitimacy to human strivings for freedom and has insisted that God Himself is in the midst of those efforts. During the harrowing escape from Egypt, God's presence is described as overwhelming. In the wilderness wanderings, He continues His role as deliverer.

Nonreligious interpretations of the events speak of God as heightened consciousness or as the personification of lofty ideals. But the story of the Exodus and the subsequent evolution of Jewish religiosity are built on the cornerstone of God, King of the Universe, as the literal, transcendent progenitor of a profound religious history.

This season of Passover presents its own challenge to this faith legacy. Freedom, whether in terms of Israel's security or Soviet Jewry, is under new threats. There is widespread gloom about both situations even as Jewish leaders gear for a renewed strengthening of Jewish solidarity.

The seder ritual speaks eloquently of the need to maintain vigilance and to fight for freedom. But while it urges participants to take the world's problems seriously, it also cautions against being totally consumed by those problems.

"Next Year in Jerusalem" remains a summons not only to an earthly city but to the unseen Godhead who, within the perspective of faith, helps guide mankind in that direction.

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geography text! What else can one say about such a "comprehensive" work that apparently fails to realize the development of collectivization in much of the world, spends only 17 of 358 pages on shifting agriculture, and much of that badly, and never mentions the "garden complex" so famous in southeast Asia or the tremendous productivity of small-scale and large-scale truck farming (even these had origins and are certainly systems of the highest calibre). In many cases the book is a total failure, purporting to be an evolutionary approach to agricultural systems and then producing only superficial description.

HAFFENDEN, Philip S. *New England in the English nation, 1689-1713.* Oxford, 1974. 326p map bibl. 17.50. ISBN 0-19-821124-4

This intensive study of New England's (used synonymously with Massachusetts) diplomacy and relation to old England is valuable to the sophisticated and well-read historian. Less advanced students will have difficulty with Haffenden's references, for without preparatory comment he considers Marlborough, Blenheim, Ramillies, and several other English and European persons and events. The format of this book, published in England, may seem unusual to some American readers. For example, lengthy quotes are not set off from the text sufficiently to identify easily their beginnings and endings. The literary style is formal and cumbersome, reminiscent more of Perry Miller's than of Samuel E. Morison's. During the opening chapters repeated references to the New England theocracy impress this reviewer as throwbacks to Wertenbaker and J. T. Adams. Therefore, that which follows suffers from the lingering impression of this poor start. However, judged by its goals, this is an admirable description of what may be considered Massachusetts' Protestant and secular nationalism as it coincided and conflicted with old England's imperial policy and European diplomacy between the Glorious Revolution and the end of the Stuart dynasty. The subject is narrow, but for the person interested in this topic, Haffenden's work is the standard and will so remain for many years.

SHULMAN, Avraham. *The old country.* Scribner, 1974. 210p II 74-15573. 12.95. ISBN 0-684-14017-9

A remarkable collection of photos, most of which first appeared in the supplement of a New York Yiddish newspaper, that will please nostalgia buffs as well as those more deeply interested in the *Shtetl* life of Eastern European Jewry. This is the most diverse and fascinating of the available albums picturing Jewish life of the late 19th-early 20th century. The photos are for the most part candid and show (better than *Fiddler on the Roof*) the Old World life of the bulk of American Jewry. The commentary by Shulman, a Yiddish journalist, is unobtrusive and helpful. Highly recommended for general libraries and for those academic institutions with sufficient budget to buy books which, if not scholarly, are delightful and exciting.

SILVER, Daniel Jeremy and Bernard Martin. *A history of Judaism.* Basic Books, 1974. 2v II tab bibl 73-90131. 37.00 set. set SBN 465-03008-4; v.1 SBN 465-03006-8; v.2 SBN 465-03007-6

Contents — v.1: *From Abraham to Maimonides*; v.2: *Europe and the New World*. These two large, elegantly written, lucid, and comprehensive volumes supply the best single history of Judaism. They are thorough, balanced, and a pleasure to read. Silver narrates the period from the beginnings through Maimonides, Martin from that time to the 20th century. The principle of organization and interpretation is the history of the Jews and their literature. Judaism is described sequentially out of the sources of history and literature, with satisfactory stress upon religious ideas and beliefs. The books are handsomely produced and contain modest but adequate bibliographies for each chapter. The work belongs in every college library, however small, as the first and fundamental acquisition on Judaism, because of its comprehensive and intelligent treatment of the whole of a complex religious tradition — a masterpiece of erudition, taste, judgment, and intelligent narrative. Librarians asked to recommend "something" on Judaism are advised to recommend this book for all readers in high school and beyond.

significant continuities with Czarist policy. By dint of careful, extensive research, Wilson supports the first point but is less successful with the second. Scholars will find his analysis of George Padmore fascinating and somewhat controversial. No comparable work exists for black Africa (unlike the well-documented case of South Africa). It provides background for Z. Brzezinski, *Africa and the communist world* (1963); Helen Cohn, *Soviet policy toward black Africa* (CHOICE, Mar. 1973); Robert Legvold, *Soviet policy in West Africa* (CHOICE, Dec. 1970); and David Morison, *The U.S.S.R. and Africa* (CHOICE, May 1966). Extensively documented, with excellent footnotes and bibliography. The standard, and only, work on the topic.

WINTERBOTHAM, F. W. *The ultra secret.* Harper & Row, 1974. 199p 74-7826. 8.95. ISBN 0-06-014678-8

Winterbotham's book tells how the British obtained a German Enigma cypher machine through the Poles and, as a result, were able to break several high-level systems in World War II. The work is descriptive of the use of decrypted messages in the various campaigns in Europe, the Atlantic, and Africa with one short chapter on Asia. Winterbotham does not include much technical or even explanatory material on the achievement; for that readers are advised to turn to David Kahn's encyclopedic *The codebreakers* (1967) which illustrates the operation of the Enigma machine. The book provides an insight into the use of intelligence by a number of civilian and military leaders. Winterbotham gives high marks to General Alexander and Winston Churchill, who withheld advance knowledge of the bombing of Coventry to protect the integrity of the codebreaking, but low marks to General Clark who ignored intelligence in Italy. He makes the claim that Ultra was decisive in World War II, a claim perhaps too strong, but his book helps support its importance.

Ancient (Including Archaeology)

BRUCE-MITFORD, Rupert. *Aspects of Anglo-Saxon archaeology: Sutton Hoo and other discoveries.* Harper's Magazine Press, 1974. 356p II map tab 73-13220. 25.00. ISBN 0-06-120480-3

In 1939 the famed seventh-century Sutton Hoo ship burial, the greatest Saxon treasure ever, was excavated. However, for the past 35 years scholars have eagerly awaited publication of a definitive analysis. This book is unfortunately not that report, but it does reveal that its first volume is at last in press. The current study is essentially a substantial revision of some 12 pertinent papers which have already appeared in relatively inaccessible journals, and it clearly supersedes the only other useful treatment, Bruce-Mitford's own British Museum (Dep. of British and Medieval Antiquities) handbook, *Sutton Hoo ship burial* (1972). Although details about the ship itself are surprisingly sparse in this treatment, students seeking new data about other aspects of the burial will be delighted. Particularly praiseworthy is the presentation of complex controversial materials with such clear and gracious argument and typographic and illustrative appeal. This book is valuable in its own right and will prove absolutely indispensable for a complete understanding of the forthcoming site report. Libraries with even the smallest historical and archaeological holdings should welcome this important study.

COLES, John. *Archaeology by experiment.* Scribner, 1974 (c1973). 182p II tab bibl 74-3668. 8.95, 3.50 pa. ISBN 0-684-13818-2

Coles (University of Cambridge) has attempted to summarize the highlights of experimental archaeology by drawing upon a wide variety of sources. The subject is by no means a novel field, although there has been a renewed interest in it in recent years. The present volume, ranging from land clearance and experiments with prehistoric plows to the testing of musical instruments, contains a good deal of solid information and hence may serve as a competent introduction for the pre-professional student. The professional archaeologist may want to consult it for quick information, although the bibliography is largely limited to English-language entries and is by no means complete. For detailed data on a particular experiment it will still be necessary to



Jerusalem by Eli Levin

The Exchange of Bodies and Souls

THE SPELL OF TIME: A Tale of Love in Jerusalem. By Meyer Levin. N.Y., Praeger Publishers, 1974. 127 p. \$5.95.

Meyer Levin is a fascinating writer. Having previously published 13 novels, an autobiography, and a number of highly effective plays, all of an earthy and somewhat controversial nature, he now turns in *The Spell of Time* to the mystical and magical arts involving the exchange of bodies and souls.

The essence of his tale revolves around the pursuit of two scientists, one a revered and noted authority and the other a young and impetuous student, for the love of Félicité, an attractive and gifted new staff member of the Hebrew University.

What Levin does with this cast ultimately involves them in a Kabbalistic exchange of souls as both Professor Uriel Buchhalter and Joe Schwartz are under the mistaken impression that Félicité loves the other. It would be unfair to

(Continued on page 2)

Jewish Culture in Italy and Turkish Empire

A HISTORY OF JEWISH LITERATURE. By Israel Zinberg. Trans. from Yiddish by Bernard Martin. Vols. IV and V. Cincinnati, Hebrew Union College Press; N.Y., Ktav Publishing House, 1974. 214 p. and 294 p. \$12.50 each.

These two volumes embrace, respectively, the Jewish culture of the Italian Renaissance (Vol. IV), emphasizing the sixteenth and the seventeenth centuries and the contemporaneous Ottoman Empire (Vol. V). In both, Zinberg displays a broad knowledge of Jewish history and literature, but he appears to have a much keener grasp of the non-Jewish cultural and historical background in Italy than in the land of the Ottoman Turks. Volume IV contains still invaluable discus-

Sociological Documentation of U.S. Jewry

THE JEW IN AMERICAN SOCIETY. Ed. by Marshall Sklare. N.Y., Behman House, 1974. 404 p. \$12.50.
AMERICAN JEWS: COMMUNITY IN CRISIS. By Gerald S. Strober. N.Y., Doubleday, 1974. 298 p. \$7.95.
JEWS AND AMERICAN POLITICS. By Stephen O. Isaac. N.Y., Doubleday, 1974. 302 p. \$8.95.

Books that draw a sociological portrait of American Jewry are becoming almost as numerous as those on Israel, but, as with works about Israel, not all the sociological documentation of American

Jewry are of equal merit or importance.

The Sklare work, a reader in the sociology of the American Jewish community, assembles 13 scholarly but eminently readable essays that analyze a wealth of information about the contemporary American Jew. The essays, each preceded by the editor's superb introduction of the subject under discussion, cover six broad aspects of the Jew in American society: social history of American Jewry; social characteristics of American Jews; the

From the Times of Abraham to the Present

A HISTORY OF JUDAISM: Vol. I: From Abraham to Maimonides; Vol. II: Europe and the New World. By Daniel Jeremy Silver and Bernard Martin. N.Y., Basic Books, 1974. 476 & 527 p. \$35.00 set.

More than a hundred years ago the renowned Jewish historian Heinrich Graetz despaired of philosophical efforts then being made to define the nature of Judaism. He concluded that the only way Judaism could be known in its full diversity and complexity was through a study of its history. Only in that way could one hope to grasp its totality and avoid the subjectivism of creating a personal model which one then declared alone legitimate.

Daniel Silver and Bernard Martin in these two hefty (and rather expensive) volumes have endeavored to survey for the general reader the vast terrain of Jewish faith and creativity from the time of Abraham to the present. They have done so out of identification with the entirety of Jewish experience, without favoring one current of Judaism over another. Though both are Reform rabbis, their account is not sectarian. It is intended for Jews of every affiliation as well as for interested non-Jews.

The first volume, done by Silver, initially focuses on particular themes of biblical faith: covenant, relation to the land, prophetic message. The period which follows Alexander the Great's conquest of the Near East is aptly termed the "Age of Variety," during which Hellenistic, Pharisaic, Saduceean,

Apocalyptic and other forms of Judaism competed freely with one another. Only thereafter was some degree of unification achieved in the "Rabbinic Mind." Then came the legal, philosophical, and literary traditions culminating in Maimonides, with whom the volume ends. Silver's prose is informal, vigorous, and popular without being vulgar, though he does occasionally intrude disruptive modern allusions and concludes some chapters with bothersome rhetorical flourishes. Regrettably, the first volume (not the second) has more than a few factual—perhaps mainly typographical—errors, most of which I am certain could have been caught by careful checking and proofreading.

Martin takes up the theme with the post-Maimonidean philosophers and the Kabbalists. He then proceeds from one center of Jewish life to another, summarizing with commendable succinctness and accuracy the basic contributions of Jewish thinkers in the late medieval and modern worlds. Though devoting some attention to the work and context of Spinoza, Martin correctly declares that the eminent philosopher was "not essentially a Jewish thinker" and he feels no ethnocentric need to deal with either Marx or Freud. He does devote attention to major movements within the Jewish communities, such as Jewish socialism and Zionism, even though they were principally secular, and tends (I think unfortunately) at some junctures to list names of Jewish notables, but the focus remains on self-consciously Jewish creativity. Martin's tone is restrained, yet his writing, for the most part, engages the reader readily.

Unlike their predecessor in the field, Bernard Bamberger in *The Story of Judaism*, Silver and Martin have chosen not to conclude with American Jewry but rather with the State of Israel. Herein they underline the widely held sentiment that in our time there can be no understanding of contemporary Judaism which does not embrace the immense significance of the Jewish state.

Michael A. Meyer, author of "Origins of the Modern Jew" and "Ideas of Jewish History."

Jewish family; Jewish religion and the American Jew; Jewish identity—self-segregation, acculturation and assimilation; and the American Jew and Israel.

Together with Sklare's brilliant general introduction, these essays constitute a much needed and welcome one-volume examination in depth of the condition of the American Jew.

Unlike Sklare's first-rate collection of essays, which draws upon a wealth of soundly researched evidence for sociological conclusions, the Strober book is largely rehash of well-known and previously published information and studies on the major concerns of American Jewry today. Strober is an angry man whose ominous conclusions about the future of American Jewry lose whatever validity they might have by the apocalyptic tone in which they are presented. Strober was born a Jew and converted to Christianity at 18; now, after several years on the

Roles of Religion In Women's Status

RELIGION AND SEXISM: Images of Women in the Jewish and Christian Tradition. Ed. by Rosemary R. Shepher. N.Y., Simon and Schuster, 1974. 356 p. \$9.95. Paperbound, \$3.95.

This book is a welcome contribution to feminist literature, as well as to scholarly literature on the sociology of religions. The approach is historical-doctrinal, revealing much about the roles Judaism and Christianity have played in generating and reinforcing the secondary status of women from time immemorial. It researches the way sexist images developed in Hebrew and Christian Scriptures, in Apocryphal, Aggadic, and mythical literature. It also contains chapters on women from the perspective of the Talmud, the Church Fathers, Canon law, medieval theology, the Reformation, and Protestant theology. Each chapter, written by a different author, concludes with a challenge to society to come to grips with and reverse the deeply-rooted pattern. Happily, the tone is instructive rather than hostile and abrasive.

From a Jewish point of view, the absence of any material dealing with women in post-Talmudic literature is a serious shortcoming. A chapter on medieval or early modern rabbinic images of women would have better rounded out the picture. Hopefully, Jewish scholars reading this book will see the need to close this information gap of 1,500 years.

All in all, this excellent book is of high calibre scholarship, yet easily readable and wonderfully generous with quotations from the sources. I highly recommend it.

Blu Greenberg teaches Religious Studies at the College of Mt. St. Vincent.

Jewish Bookland



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MAY 4 1975

History of Judaism

Spans 3½ Millenia

"A HISTORY OF JUDAISM," by Daniel Jeremy Silver and Bernard Martin. (Basic Books. 2 vols. \$37.)

"The Jews," said Mohammed long ago, "are the People of the Book," and the book, as a medium of thought and transmission, plays a key role in this two-volume history of Judaism. Its span embraces more than three-and-a-half millenia or more than a hundred generations.

The authors have divided the task between them. In the first volume Rabbi Silver of Cleveland traces Judaism from its origins to Maimonides, leaving Professor Martin of Case Western Reserve University to bring it down to the present in the second. This history is written for the general reader, and overall fulfills its aim of imparting a sense of what it was like to be a Jew in a particular time and place. With Judaism in Israel facing yet another of its endemic crises, this work could hardly have come at a more appropriate time.



BOOK REVIEW DIGEST
NEW YORK CITY, N.Y.
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MAY 1975

A HISTORY of Judaism; 2v; v 1. From Abraham to Maimonides, by Daniel Jeremy Silver; v2. Europe and the New World, by Bernard Martin. 11 set \$35 '74 Basic Bks.

296 Judaism--History

ISBN 0-465-03008-4

LC 73-90131

The authors "trace the development of the Jews from their origins in Mesopotamia to the present day, in all parts of the world and in all important epochs of Western culture. Their analysis of Judaism as a way of life, thought, and faith, takes into account world outlook and literature, habits and customs, values and ideals." (Library J) Glossary, Bibliography, Index.

"Two authors who describe themselves as heirs of the Western liberal tradition and committed Jews have collaborated to recount highlights of the Jewish past. . . . They have avoided technicalities; the reader need not be a specialist or expert. Yet the authors need not blush to have their work scrutinized, as it will be, by the professional historians. They succeed in imparting a sense of flow and scope." Christian Century 91:1204 D 18 '74 50w

"The authors bring an extremely stimulating and fresh approach to their historical account of Judaism. . . . [Their] nondogmatic humanistic concern about the motives, aims, and doctrinal interests of their subjects unifies and enriches the complex material. The volumes are well illustrated. . . . Especially valuable for the general reader, but also of interest to the specialist." Zev Garber

Library J 99:2845 N 1 '74 100w

world he had come from in 1895. I loved to hear his stories, vague as they were now, and watch his eyes light up with his quaint laughter. But he was dying—and I was rolling him to his death.

When he
1937, I had
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rent or buy your own house. Buy clothes. Buy things for friends. Give money to the poor, son, but don't smoke."

I took the cigarette-making machine and I burned

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own eyes

JEWISH SPECTATOR

Summer 1975

Vol. 40 — No. 2

A New History Of Judaism

By LEONARD S. KRAVITZ

THE WORD "history" is ambiguous. It may refer to past events or it may refer to the writing about them. The writing of history is difficult. Not only must data be collected from memory, from records, and from artifacts, but those data must be placed in some meaningful interpretative scheme so that we may know not only what happened, but why it did. Looking at the myriads of historical studies being written, one is driven to the conclusion that the scheme does not emerge from the data, but is imposed upon them. One might argue as a defense against caprice that the measure of the meaningfulness of the scheme is the extent to which it comprehends the most data with the least contradictions. Looking at the variety of the schemes, however, one may say that they reflect their age and milieu, presenting what the writers (and the readers) of the time and situation thought to be meaningful and assumed that things happened as they thought.

The writing of Jewish history is more difficult than the writing of other types of history. The data are not very certain; the written records are not univocal; the time frame extends from the second millennium to the present; the sweep of events extends from the Land of Israel throughout much of the world. Hence, Jewish history (in both senses of the term) is linked to the histories of other peoples.

Moreover, the subject matter is problematical. Saadia Gaon said that we are a people by virtue of the Torah. If so, what do we do when we essay the writing of Jewish history? Do we describe the vicis-

situdes of the people or the development of its ideas? If, as is obvious, we do both, how do we link the two? What categories do we apply? If we focus on the people, do we view it through the lenses of social and economic analysis, as historians of other peoples are wont to do? If we turn to the ideas, the values, the culture, in sum the Torah, do we view Torah with all its ramifications, as we would view the idea-structures of another people? Torah is a word charged with divinity. Are we to study it as document, as rule of behavior, as aspiration devoid of divinity? How then are we to relate the Torah to the people and the people to the Torah?

And how do we measure the impact of the world of things upon the world of thought—and how do we evaluate the shaping of Jewish life by Jewish thought? Noting the impact of other thought systems upon Jews, how do we mark out the parameters of what is *Jewish thought* and what is *the thought of some Jews*?

The Jewish People and its Torah exist in time. How is its constant flow to be conceptually segmented by the writer so that it may be assimilated by the reader? Are arbitrary time measures to be used? Shall linkage to the Land or national independence or "subjugation to the kingdoms" be the indicators? Will the differing genres of Jewish literature be used to establish the conceptual segments of Jewish history? In the attempt to affect some kind of synthesis, will political situation and literacy genre serve as elements of periodization? The mere statement of the problems suggests the difficulty of the enterprise.

There is also a mechanical problem: if one is to write a history of the Jewish People or a history of

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of Judaism and Nineteenth Century Jewish Philosophy; American Judaism from its Beginnings to the End of the Nineteenth Century; The Recrudescence of Anti-Semitism and the Rise of Zionism; European Jewry in the Twentieth Century; Jewish Life and Religious Thought in America in the Twentieth Century; The State of Israel: Achievements and Problems.

The Table of Contents of both volumes is most instructive as to exclusion and inclusion. For Dr. Silver to omit a chapter on the rise of Christianity and for Dr. Martin to devote a chapter to Kabbalah is most significant. There was a time when hardly a work in Jewish history would have been written, or be expected to have been read, that would not have had some statement about Christianity's relation to Judaism. There also was a time when no "modern" Jewish historian, certainly not one of a "liberal and critical" orientation, would have written with such sympathy and understanding about the mystical experience in Judaism. Certainly, we have come a long way.

Martin and Silver do not divide historical time mechanically. The span from Moses Maimonides to Moses Mendelssohn, a period of almost six hundred years, takes up the first half of Volume II. Hence, by its use of space, this volume is weighted toward the modern period.

Even so the genres of philosophical writing after Maimonides, the mystical works of the Kabbalah, and the *musar* literature of Franco-Jewish communities are very competently dealt with.

By an apt quotation, Dr. Martin is able to portray an age. When he quotes Leon da Modena's epitaph,

Here on the field is a plot of four cubits
That were determined by God Himself
For Judah Aryeh, born in Modena,
Here he lies buried, hidden and lost,

he depicts the convolutions of the Italian Jewish community of that time.

THE PAIN, sorrow, and darkness of the age of the birth of the Hasidic movement is conveyed by Dr. Martin's quotation of Israel Baal Shem Tov's ode to joy:

Stop! Sorrow is an evil. If you have not studied enough—study is not the principal thing. If you have not prayed rightly, believe! . . . No, the chief thing is the intention, the purity of the heart and thought. Now, therefore, leave sorrow and sadness; man must live in joy and contentment, always rejoicing in his lot.

The lot of the Jewish People in Europe had been tragic. Emancipation, it was hoped, would bring relief. It brought new and different problems. In the West, the Napoleonic Sanhedrin provided the model of bringing Jews into the law and life pattern of their host countries; it also took them from the identity-structures of their own Jewishness. In many ways, "the Jews ceased to be a people and remained only a religion."

In Eastern Europe, the new ideas of the Haskalah (enlightenment) could not change the old and unyielding patterns of Russian life. For a brief moment, Judah Leib Gordon and others thought that Jews could fit into Russian life. In view of the present situation of Jews in the Soviet Union, Gordon's hope was much too utopian:

This paradisaical land [Russia] will be opened
to you,
Its sons will call you "our brother" . . .
They will give you their hand, greet you with
peace.

New interpretations of Judaism met the new situation engendered by the Emancipation. Judaism had become "only a religion" and as such had to accommodate itself to the general cultural situation without the protection of Jewish Law. To a greater or lesser degree, in thought and in life-style, the Jew felt himself part of the general society. Dr. Martin points out that even Samson Raphael Hirsch, the founder of the neo-Orthodox movement, expected and insisted that, until Messianic times, the German Jew would be part of German society.

In Eastern Europe, there was born another kind of reinterpretation of Judaism. Those who would not wait for the Messiah took a leaf out of the book of the emerging nationalisms of their time. They wanted to settle in the Holy Land and there be reconstituted as a people like unto others. Dr. Martin eloquently describes the forerunners of Herzl and presents Herzl's great achievement of transforming Zionism into an effective mass political movement.

Inevitably, American Judaism was influenced by the developments in Western and Eastern Europe. Much of the ideology of modern Judaism came from the West, although the majority of the American Jewish community came from Eastern Europe. The interaction of idea and reality, of new world and remembrance of the old created much of the singular quality of American Jewish life.

The modern world seemed to carry with it the solution of the problem of exile. Emancipation suggested that the Jews were not in exile, but were citizens of their respective countries. Zionism, by helping create the State of Israel, provided a place

Judaism, how large should such a history be? Is one volume being planned or six? Size suggests focus. Depending upon size, lengthy sections of literary works may be quoted and learned background studies adduced. Again, depending upon size, a bare representation may be required.

This survey of the problems confronting the Jewish historian may serve as a backdrop against which to project the achievement of *A History of Judaism* by Daniel Jeremy Silver and Bernard Martin (Basic Books, two volumes, \$37.50).

The authors define their task as follows:

We have attempted . . . an account of the spiritual odyssey of the Jewish People from its beginnings to the present day. . . . The story of Judaism cannot be told without reference to the story of the Jewish People . . . its living bearers.

They describe themselves:

The authors are products of the Western intellectual tradition, now in their middle years, liberal, and critical in their orientation toward Jewish tradition, but nonetheless committed Jews. We were trained to respect intellectual honesty, to strive for truth, and to avoid twisting facts to fit preconceived ideologies. These pages were written in the spirit of love, but not as apologetics.

Their perception of their task and their description of themselves will be instructive in helping the reader understand the *Tendenz* of these two volumes and the framework of the authors.

THE PLAN of the two volumes is illuminating. The first volume is entitled: *From Abraham to Maimonides*, the second is entitled: *Europe and the New World*. The span of Jewish history has not been mechanically divided nor has the usual periodization of Jewish history as biblical, rabbinic, medieval, and modern been followed. Simply by the way the two volumes are divided, Maimonides is presented as the high point of the first half of the history of Judaism. One could hardly cavil about this evaluation, an evaluation in harmony with the tradition that "from Moses to Moses, there arose none like Moses." One should be aware, however, that a particular quality with regard to the nature of Judaism is being suggested. Maimonides, whom Dr. Martin describes as the zenith of medieval Jewish philosophy, is presented as the zenith of the history of Judaism to his time. Such an approach is coherent with the "liberal and critical . . . orientation" of the authors.

As each of the two volumes of *A History of Judaism* was written by a different author, it is instruc-

tive to see how each sets the events and the literature of the Jewish experience in a particular order and ideational context.

The approach Silver uses may be seen by glancing at the Table of Contents. Twenty chapters are listed. Of these, nine deal with the biblical period, two specifically deal with rabbinic Judaism, two survey the beginnings of medieval Jewish philosophy, and one deals with Maimonides. It would seem that in Dr. Silver's mind, the major thrust of the period with which he deals is biblical.

The titles of the chapters are intriguing and illuminating: The Fathers and Their Way; The Covenant Relationship; God's Freedom and God's Bondage; Land; Power; The Way and the Wayward; This was Believed; Judah is Judged; Defeat, Dispersion, and Exile; From the Exile to Alexander; The Age of Variety; A Change in Cultural Style; Torah in the Age of Variety; Angels, Devils, and Judgment Day; After the Fall; Talmudic Judaism; The Rabbinic Mind; Judaism and Islam; Dar al Islam—West; The other Moses.

As a liberal Jew, Silver tends to give priority to the biblical period. As a thinker about Judaism, he tends to organize his presentation around the idea of the covenant.

The covenant transformed the Hebrews into the Children of Israel, the descendants of "he who had wrestled with God." In dealing with the covenant as idea, Dr. Silver brilliantly delineates its impact by beginning with the covenant as a ritual, i.e., *berit milah* (circumcision). As a constitutive symbol of the Jewish People, it is replicated in the flesh in each and every generation. Circumcision becomes thereby both symbol and commitment: it is the mark of the covenant and it maintains the covenant.

One might even see in the ceremony a reflection of the paradoxical nature of the Sinaitic covenant which was sensed by the Bible and Midrash: were the Children of Israel free or forced in their acceptance of that covenant? For the child being brought into the Covenant of Abraham, there is no choice; the choice belongs to his father. Yet had the father not himself been brought, he might not now bring his son. Hence we were and are both forced and free.

Symbol of the past and commitment to the future, *berit milah* suggests that "field of force," that sense of belonging which the Jewish People felt in its relationship with God. By the covenant, the Jewish People became the People of God and God became the God of the Jewish People. To fulfill His part of the covenant, God delivered the Children of Israel out of Egypt and out of bondage. Remembering that bondage, the Children of Israel would

come to feel that only "unto Me are the Children of Israel servants." The sense of obligation that shapes the Jewish response to the Torah and that undergirds the Mitzvah system arises out of the covenant.

The Jewish People would feel that there was a parallel sense of commitment on God's part. They might fail in their fulfillment of their responsibilities under the covenant; they might suffer, even be exiled in consequence; yet they felt and would feel that God would not totally forsake them.. He was their God and they were His people, "whether as children or as servants."

As the People of God, they would be responsive to God's purposes. Land and power would be theirs only so long as they were obedient to His will and fulfilled their part of the covenant. Disobedience and nonfulfillment brought powerlessness and exile.

To warn against the dire effects of such faithlessness, prophets were sent to this people. It is refreshing to note Dr. Silver's view of the prophets. They are not presented as latter-day social reformers replete with formulae for beneficial societal change. Dr. Silver notes:

The prophets condemned injustice in all its forms, but they lacked the peculiarly modern notion that men can engineer a better social order. The prophets had no faith in man's capacity to solve social problems or legislate progress. In the prophet's world men do not make history, only God does.

Yet withal, with their flaming words, the prophets changed the history of the Jewish People and through them the history of all mankind, by presenting an ideal of justice which can never be attained, but must always be striven for. Justice, Silver reminds us, was and "is the fundamental requirement of the covenant."

As justice was pursued, so the terms of the covenant were expanded. As the terms of the covenant were felt to be represented in collections of laws, *torot*, and as these collections were collected into one book, the *Torah*, that book became the constitution of the Jewish People. It would become the tree of life to which they would hold fast to prevent their being swept away by the succeeding tides of changing imperia.

Publicly read and privately pondered, the Torah became, in the period following the conquest of Alexander, the target of metaphysical speculation. Ideas akin to those in the contemporaneous Greek culture were read into and out of it. In response or in reaction to that surrounding culture, a process of interpretation, Midrash, was developed. It sought to show among other things that the message of the Torah to which Jews might go and in which they might live freely and creatively. However, emancipation did not prevent anti-Semitism and Hitler, and Zionism did not bring an end to the Diaspora. Israel, having fought four wars since its founding, faces

Torah was superior to the teachings of the Greeks.

In the Roman period, new laws would be discovered implicit in its words or at times leaned against its letters. These new laws were felt to be oral extensions of the written word, an Oral Torah given at the same time as the Written Torah. Together the two Torahs would form a bastion, sheltering the Jewish People even to the present day.

In the later Islamic period, the Torah in both its forms would again become the target of speculation. A new Midrash would be created so that old-new ideas of Greek culture, now overlaid with an Arabic veneer, might be aligned with the ideas of the Torah. Medieval Jewish philosophy would seek to ground the Tree of Life upon philosophical investigation. A synthesis would be attempted between the teachings of Aristotle (and Plato and others) and the Torah of Moses.

Another Moses would arise to guide those perplexed by the attempt. Moses Maimonides, at once the greatest halakhist of his time and its most profound philosopher, sought to harmonize the world of speculation and the world of faith. Dr. Silver presents him as the model of synthesis:

The medieval Jew somehow bound law and learning in one person, and whenever he doubted that these two worlds could be synthesised, he remembered Maimonides.

DR. MARTIN'S approach is a bit different. His focus shifts from the Moslem world to Christian Europe and from there to the New World and the State of Israel. He is dealing in the main with a Judaism that has taken shape within the confines of the fortress of Torah; the Jewish People he describes are set within self-contained, self-governing communities. These communities while residing in many lands are not of them; they are in exile. The changes in these communities and the changes in Jewish life within them brought on by changes in the modern world form a good part of Dr. Martin's concern. The modern world presents to the Jewish People ways out of exile: some tragic, some triumphant, and some ambiguous.

Since Jewish literature grows by accretion, the literary sources are more plentiful and Martin quotes them extensively. Texts deriving from different lands and existing in different genres are presented. Dr. Martin presents sixteen chapters: Jewish Religious Thought after Maimonides; Jewish Mysticism: the Kabbalah; Franco-German Judaism in the Middle Ages; Italian Jewry and the Renaissance Era; East European Jewry; Two Melancholy Centuries; Hasidism; Into the New World; Has-kalah; New Interpretations of Judaism: The Science of Jewish History. The exile has not ended. Neither has Jewish history.

Jewish histories will yet be written. One may hope that they will be as good as *A History of Judaism*—a magnificent achievement.

Focus on Resources

IRIS V. CULLY

American Jews

UNDERSTANDING AMERICAN JUDAISM:

by Jacob Neusner
KTAV Publishing House, New York, 1975
Vol. 1, 306 pp., \$4.95; Vol. 2, 326 pp., \$4.95.

DANIEL JEREMY SILVER

This "primer on American Judaism" consists of papers selected for a course by the editor, professor of religious studies at Brown, now published as "a contribution to the textbook literature for the study of Judaism in universities." However, before indiscriminately assigning this collection as a basic reader instructors should read carefully the editor's precisely stated and carefully accomplished aim. Readings describe the organized religious sectors (he prefers the term to "movements" since it suggests the unity of the Jewish community despite institutional diversity), the synagogue, the seminaries, and the American rabbinate. The papers are divided between descriptive analyses by social scientists (Liebman, Sklare, Lenn, and Fein) and perceptive essays by thoughtful men who labor in the vineyard. The mix is thorough and well-balanced.

Neusner calls this anthology a presentation of "conventional data." Demographic or social facts about the American Jew; descriptions of his political, social, and philanthropic institutions; appreciations of current theological writings; and analyses of the web of fears, hopes, and values shared by Jews are not included.

Despite the empty pew and conspicuous secularism, Neusner argues that organized religion plays a significant role in American Jewish life, providing a sense of continuity, a regimen of holidays and life-cycle rituals and, for the sensitive, holiness — opportunity for spiritual expression. He is keenly aware that what the many call "modern" is not necessarily the wave of the future. One of the most welcome features of this volume is its treatment of orthodoxy, not as an anachronism, but as a functional modern religious stance.

Neusner's introduction and afterword indicate clearly his recognition that these "official" theologies and curricula do not exhaust the spiritual reality of American Judaism. He is intrigued that perhaps a majority of the unaffiliated continue to respond to Yom Kippur and the Yom Kippur War, to reform politics and the Kaddish. He attempted to present the non-articulated feelings of many American

Jews in an earlier anthology, "American Judaism: Adventure in Modernity." In this work frequent reference is made to the need for the development of an appropriate set of concepts which could delineate the no longer orthodox, or even heterodox, religious world of modern Jews. The editor feels that such a concept system lies beyond the capacity of positivist science and makes the suggestion that the inarticulated but informing ideas of the community might be revealed by a sensitive analysis of artistic and literary expressions by American Jews. Many will argue with the author's ex cathedra judgments on various writers (who is authentic and who writes kitch). But clearly some insight into the Jewish soul would result from study of creative and honest writers and poets who by baring their souls bare the soul of their people.

DANIEL JEREMY SILVER, rabbi of The Temple, Cleveland, is also adjunct professor of religion, Case Western Reserve University.

STORIES OF JEWISH LIFE

GATES OF BRONZ by Haim Hazaz, Jewish Publication Society, Philadelphia, 1975, 400 pp., \$7.95, is the first translation into English (in 1923) of a novel recreating the effects of the Russian Revolution of 1917-19 on the life of a Jewish community. Through a vivid canvas of characters, the writer explores the attitudes of individuals toward revolution with reference to their basic understanding of the meaning of life as inheritors of their Jewish traditions.

THE POLISH LAD by Isaac Joel Linetski, Jewish Publication Society, Philadelphia, 1975, 305 pp., \$7.95, translates an 1867 book in which a Hasidic community is satirized. It is based on the experiences of the writer, who felt oppressed by the exaggerated piety and superstitions of the Hasidim during his boyhood. He turned away from this heritage in adulthood and the novel is his reflection on the past.

CLASSIC HASSIDIC TALES, ed. Meyer Levin, Penguin Books, New York, 1975, 357 pp., paper, \$3.95, (1932 reprint), retells stories from Hebrew, Yiddish, and German sources. An addition to a popular genre.



High-minded, irenic

on. How might biblical and contrary understandings of creation and — of natural and historical — be related? What distinctions and ensurabilities can be found between universal history and a salvation? Might the creation and redemption be integrated so that one can meaningfully of "redemptive" or "creative redemption"?

derstood to be transmitted from apostolic times through and beyond the formation of the canon of New Testament writings. Transmission, he notes, has always involved interpretation, and this must continue to be true if the scriptures are to be understood historically. "The written apostolic witness, in order to be understood, needs a living apostolic witness in the church."

REVIEWS

An Impressive Effort

A History of Judaism: Vol. I, From Abraham to Maimonides. By DANIEL JEREMY SILVER. Vol. II, *Europe and the New World.* By BERNARD MARTIN. Basic Books, Inc. New York. 1974. 476 pp. + xvi and 527 pp. + xv.

Reviewed by JOSEPH L. BLAU

THE ATTEMPT TO write a historical account of the development of Judaism demands superlative courage as the initial qualification of the author or authors. Wherever one's scholarly or religious beliefs may lead him to start the story, it is a long and complicated one, and it involves the emotional life and personal faith of the writer as well as his intellectual convictions. In addition, for much of the Biblical period, there is a virtual absence of hard data for history though there are plenty of reports for faith. For the later periods the key problem may be that Judaism has existed wherever Jews have lived, and has taken forms and borrowed concepts from each of the environing host cultures. Merely to know enough about these hosts to be able to recognize their traces in Judaism is the occupation of one or more lifetimes.

Underlying these, and other such special problems of the history of Judaism, there are general problems that affect all historians of religion. Every religion can be viewed from the outside and from the inside, and the two perspectives rarely agree. From the inside, we have what the German scholars call a "salvation-history" (*Heilsgeschichte*), that is, an account of what adherents believe to be the true narrative of the revelation of the spiritual realities of their faith; from the outside we need the kind

of "hard" evidence that a general historian would demand as the justification for a reconstruction of the past.

Salvation-history is what the insider must believe in order to be redeemed; history is the scholarly attempt to reconstruct as much of what actually happened as can be discovered. Salvation-histories are part of the data of history; but they are data for the history of the time of their composition more than for the time which they presumably record. The Gospel according to Mark tells little or nothing reliable about Jesus or Palestine in the time of Jesus, but it is a valuable source from which to learn the problems and preoccupations of the Christians in Rome at the time of the destruction of the Temple in 70 C.E.

To make this statement about the Gospel of Mark may require little soul-searching for a Jewish writer; to say something similar about the story of Abraham or that of Moses may well be heart-rending. All of us face with indifference the denigration of the *sancta* of others, but resent the slightest breath of doubt cast upon our own. Meanwhile, Christian students have little emotional resistance to overcome in approaching parts of our Bible with the methods of critical scholarship and can face the dismissal of the historicity of the stories of Joseph with as little concern as the Jewish student feels in reading that none of the supposed details of the life of Jesus commands any extra-scriptural evidence.

II

The problems suggested briefly above are, of course, more intense the nearer the student gets to the remote sources of his faith. One

cannot write about the history of Judaism without confronting an ultimate problem of decision: When does the history of Judaism begin? With Abraham? With Moses? With the prophets of righteousness of the eighth pre-Christian century? With the return from the Babylonian Exile? With the final destruction of the Temple and its sacrificial cult? The volumes in hand take a generously traditional view. Dr. Silver and Dr. Martin are "products of the Western intellectual tradition," they tell us, "liberal and critical in their orientation toward the Jewish tradition, but nonetheless committed Jews" (I, xi). From this perspective they "have refused to restrict our understanding of Judaism to a creed, code of conduct, or cultic system" (I, x). The history of Judaism is part of the history of the Jews and "includes the entire intellectual culture of the Jewish people and the phenomena that have significantly molded its inner life" (Ibid.). In spite of these declarations, noble as well as courageous, the first volume is sub-titled "From Abraham to Maimonides." This time-span is surely more the product of commitment than of a critical orientation.

The problem of conflict between the faith-story and the critical story is most acute in the early history as given in the Biblical books. Rabbi Silver is aware of the dimensions of the problem and tries to balance the two approaches in his own narrative. Thus, for example, in talking of the myths of Genesis, he gives the *coup de grace* to the theory, so dear to the hearts of such learned and pious moderns as the late Professor William F. Albright, that the correctness of geographical and topographical indications in the stories supports the truth of the accounts of the patriarchs. Silver's

sentence is a classic that deserves to be given careful attention: "Authenticity of detail does not prove the historicity of an entire episode, or even the existence of the named protagonists" (I, 5). Yet this is followed, two sentences later, with an over-enthusiastic continuation: "But the wealth of culturally and chronologically appropriate detail suggests that the sagas were formed in the period which they describe, and reliably transmitted over many generations. The events so described can no longer be summarily dismissed as fanciful inventions." This is fence-sitting with a vengeance. The argument from accuracy of detail, the authority of which is denied in the first sentence, is reasserted in the second.

More usually, the contrast is not so clearly demonstrated. Silver often reports the Biblical story from the standpoint of faith, even to the point of introducing a homiletical note, reading later attitudes back into early situations. Even while he notes with the eye of the scholar that the early semi-nomadic Hebrews "looked toward the land with the land hunger of pioneers, not the spiritual thirst of pilgrims" he reports also that "Why God chose this particular land is never explained" (I, 8). In other respects, too, his theology irrupts into his scholarship: "The Bible alone of the literatures of antiquity is almost devoid of myth" (I, 16). The later monotheism of the time of the composition of the Biblical text is assumed for the presumptive period of the narrative. "God was not associated with any single place, but made Himself manifest in various places" (Ibid.), when what is critically needed is some statement on the order of:

The number of theophanies in a variety of places suggests an originally polytheistic belief that was

later editorialized into the concept of one universal God.

Occasionally the intrusion of the pulpit into the study is less a matter of *Heilsgeschichte* impinging upon *Geschichte* than of the sense of omniscience that so many speakers affect:

Moved by an unconscious wisdom, the nation began setting things down, first Deuteronomy, now Jeremiah, moving from the memorized to the written word. They would need their books when the pain of exile dulled their mind (I, 138).

In oral discourse the hearer might overlook statements of this sort; they are hard to forgive when presented as historical scholarship.

In the post-Biblical materials treated in the first volume Silver's genuine capacities as a scholar begin to outweigh his genuine capacities as a preacher. The instances of homiletic exposition are rarer. He presents more sober analyses of the later literature, except for the apocalyptic materials of both the canonic scripture and the pseudepigrapha. There is room for difference of opinion in his judgment of the reaction against "Hellenism" in what he calls "the age of variety." Surely Elias Bickerman's view (in the essays that make up his brilliant book, *From Ezra to the Last of the Maccabees*), that the Hasmoneans were not so much anti-Hellenizers as moderate Hellenizers, deserves to be taken into consideration. Morton Smith, too, would disagree with the notion that, in the second century B.C.E., it was "the popular assumption that Torah was an all-embracing way of life" (I, 132). The fault here is once more the transfer of the ideas of a later time into the age before the Temple and its cult were destroyed by the might of Rome. From 175 B.C.E., the date of Jason's elevation to the high-

priestly office, to the elimination of the Temple cult of sacrifice in 70 C.E. is a period of more than two hundred years, longer than the national existence of the United States. The popular status of the Torah can no more be derived from the later period and applied to the earlier one than can today's Supreme Court constructions of the Constitution be used to define what was in the mind of those who wrote the Constitution.

In spite of this critical note, Silver's discussions of the post-Biblical and rabbinic periods are more soberly historical than homiletical. He gently reproves the (unnamed) historians who try "to paint the Pharisees and/or *Perushim* as the first complete religious democrats" (I, 231), a much needed corrective to the overvigorous efforts of many American rabbis to identify Pharisaic Judaism as the root and source of American democracy. He actually goes so far as to recognize the casuistic element in the rabbinical struggle to use a sacralized Torah as the basis for day-to-day living and for making a living in a non-sacral world.

Every line in the literature of rabbinic jurisprudence testifies to the inevitable tension between the changing needs of the time and the unchangeable text of revelation (I, 266).

There is no pussyfooting here, no pious nonsense about the rabbis merely explicating the divine law. The rabbinical contribution is clearly defined as "adjustment of the law to life" (I, 267).

The third major segment of Silver's volume concerns the re-shaping and defense of Judaism in the period of Muslim domination, from the seventh century C.E. This is the period of his own doctoral studies and, in general, Silver moves here with an assurance and

scholarly competence that is refreshing. Indeed, his twentieth chapter, entitled "The Other Moses," dealing with Maimonides, is as good a brief statement as I can recall reading. He has moved far enough from the original roots of the tradition and from the emotionally significant *Heilsgeschichte* to be able to write history.

III

The second volume of this *History of Judaism* carries as its subtitle "Europe and the New World." Bernard Martin, its author, although he has rabbinical training, has made his primary career as a scholar and teacher in the academic study of religion. The absence of a confusion of roles in this part of the double work (scarcely a collaboration) leads to a much more consistent level of treatment of the material from the reawakening of European Jewish life in the tenth century C.E. to the present. It is, perhaps, inevitable that this makes for a less exciting "read" than Silver's less accurate and less consistent volume.

In several respects Martin's work is deserving of high praise and wide readership. To one reader, the most significant features are these. First, Martin sees and discusses the discontinuity between Judaism in the Islamic Middle East and Judaism in the Christian West. Traditional treatments of Jewish history and the history of Judaism stress the continuities, trying to make the historical development the product exclusively of an internal dialogue, a dialogue carried on entirely within the Jewish group. Martin recognizes both the continuities and the discontinuities as the product of the dialogue of Judaism with its various host-environments.

Second, the author has not been taken in by the sentimental representation of Jewish life in Eastern

Europe (as, for example, in A. J. Heschel). This view, too, is related to his appreciation of the importance of cultural interchange between Judaism and its hosts—always an interchange affecting both parties, never a one-way street. Judaism, he says,

probably became more stagnant and uncreative in the period of ghettoization than in almost any previous era of its long history. By and large, the Jewish religious leaders and thinkers who lived in the age and milieu of compulsory segregation from the larger world were inferior in intellectual power, poorer in imagination, narrower in sympathy, and less innovative in response to emergent conditions than those who came before and after them (II, 153).

These words constitute a lesson from history that should be pondered by all who would try to turn back the clock by a voluntary segregation.

In the third place, once more a related idea: Martin finds the

acceptance of the *Shulhan Aruch* as the final halachic authority . . . , in many respects, regrettable. It meant that the *halachah*, which had already lost much of its original plasticity, now became quite congealed. . . . Only one stereotyped pattern of Jewish religious life came to be regarded as legitimate (II, 148).

Again we see in Martin's view, though hedged by "in many respects," his refusal to accept the stock view of the apologists masquerading as historians to argue the beauty of monolithic Eastern European orthodoxy.

Beyond these points, Martin has made an excellent beginning of a positive statement of the virtues of American Jewish life in the twentieth century. In this discussion, too, he looks at American Judaism with his own eyes, with love and respect

for its diversity and pluralism. He is not blind to the faults of twentieth-century American Judaism, but he also sees its fumbblings toward new and contemporary interpretations of spirituality. Similarly, his view of the State of Israel and its potential significance for a "great revival of Judaism" (II, 460) is that of a sober admirer rather than of a wildly romantic lover.

We must accept the weakness of the academic study of religion as well as its many virtues. To the "true believer," whether in a religious or an irreligious cause, academic writing will always seem tepid. Partisanship is uncomfortable with impartiality. Dr. Martin is never completely impartial (who of us can be?), but his partisanship is guarded and hedged by cautious expression.

More serious, however, is the tendency of the academic student of religion to overemphasize what, to him, is most important, the intellectual and cerebral aspects of religious life. Far too much of this book is given over to the discussion of religious thinkers—philosophers, theologians, theorists of law and of cosmology. If to the distinction (borrowed by Bahya ibn Pakuda from the Muslim philosophers) between the "duties of the limbs" and the "duties of the heart" we were to add yet a third, the "duties of the head," I should say all three must be represented in a just account of any religion. Of the three, however, each satisfies the religious yearnings of a different part of the population. For the "man in the street," it is probably most important that he should *feel* a sense of solidarity with his fellows and an at-homeness in the universe; his is the religion of the heart, best represented in modern Judaism by Hasidism. The institutional religionist needs to know what to *do*;

for him the "duties of the limbs" are salvific and satisfying. There is only a minority of those who are religiously satisfied by the *amor intellectualis dei* of Spinoza, devotees of the religion of the head.

IV

These are worthy volumes and their authors deserve our gratitude for the long and arduous task they have endured for our sake and *le-shem shamayim*—for the sake of heaven. Rabbi Silver and Professor Martin have made a splendid start toward a goal that will never be reached, a history of Judaism that will be acceptable both as external narrative and as the "inside story." Their books deserve to be read and absorbed by everyone in the Jewish community who seeks an understanding of his own being.

JOSEPH L. BLAU is professor of religion at Columbia University, vice-president of the Conference on Jewish Social Studies and chairman of the committee on the history of religion of the American Council of Learned Societies.

Truth Is Everywhere

A Passion For Truth. By ABRAHAM JOSHUA HESCHEL. Farrar, Straus and Giroux. New York. 1973. 336 pp. \$8.95.

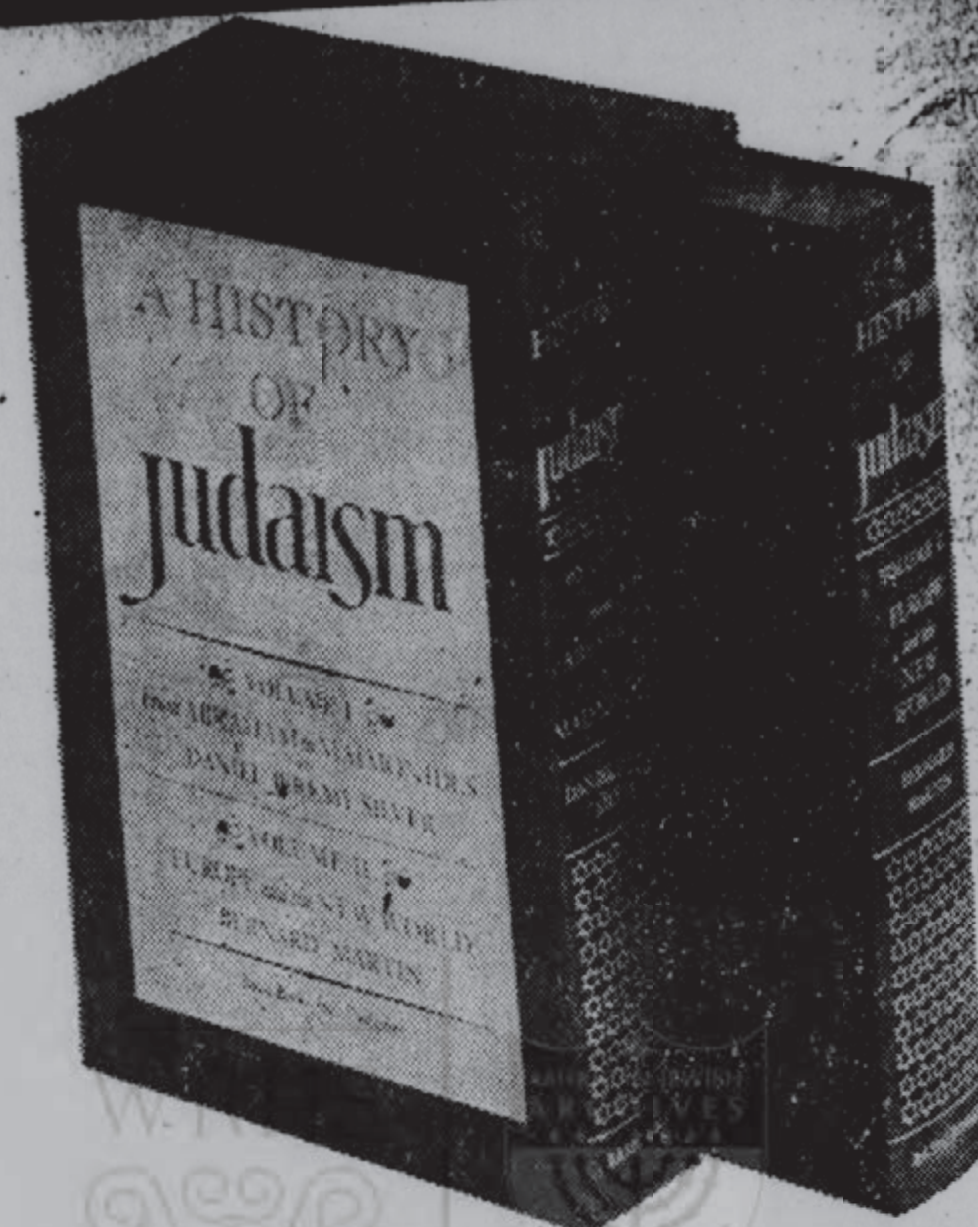
Reviewed by ALAN L. BERGER

A Passion For Truth, Professor Heschel's last book, is a study in "depth theology" (p. 86). It is an analysis of Reb Mendl of Kotzk and Søren Kierkegaard, two representatives of experiential religiosity. Prudently, Heschel de-emphasizes doctrinal matters in favor of what he always considered quintessential in religion: *existential* commitment. The Kotzker and Kierkegaard rendered vital service

NY Times
Nov 23, 1975

Chanukah

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The Review of Books
and Religion
Mid March 1976

The long history of Judaism

A HISTORY OF JUDAISM
Vol. 1: From Abraham to Maimonides by Daniel Jeremy Silver
Vol. 2: From Europe and the New World by Bernard Martin
Basic Books, New York, 1974
1002 pp., \$77 per set.

STEPHEN KATZ

The present work surveys the history of Judaism from biblical to modern times. The authors try to steer a course between traditional accounts of Jewish history, which they do not incorrectly see as too romantic and apologetic, and unsympathetic accounts which do not do justice to the complexity of the subject and the ongoing achievements of the Jewish people. Their aim is to be objective and critical yet fair and sympathetic.

The first volume by Daniel J. Silver is entitled "From Abraham to Maimonides" (d. 1204), and can be divided into three broad historical eras: (1) biblical; (2) second temple and rabbinic; (3) Islamic and early medieval. It is unfortunate that the biblical material with which the work begins is the most problematic part of the whole enterprise. While recognizing that the Bible is the most sensitive topic for a Jewish scholar to treat as a Jew and that the subject is so complex, so much being uncertain and in scholarly dispute, that an "objective" value-free account is probably impossible to give, one must still conclude that Silver has not mastered these materials. His discussion vacillates between attempts at critical history and lukewarm apologetics, while all the time lacking a profound grasp of the issues and a systematic hermeneutical methodology.

As we move into the Second Temple period (5th century BCE on), Silver's discussion becomes more equal to his task. He adequately covers the historical materials and is sensitive to the "conflicts and tensions which were during this period, first with regard to the work of Ezra-Nehemiah, then in the encounter between Hellenism and Judaism, and finally concerning the divisions and various ideologies circulating under the Hasmonian monarchy. His discussion of groups such as the Pharisees and Sadducees is instructive and will help counter much popular mythology on the subject. Though Silver's views are largely of a derivative nature rather than being the product of original historical research in his area, he brings things together nicely, even if one could question various particular views and shades of emphasis.

One of the major issues—the same attributes—characterize the presentation of the post-70 (destruction of the second temple) period and the rise and nature of post-70 Talmudic-Rabbinic Judaism. In his discussion Silver's liberal standpoint sheds light as well as shadow. When we come to the Islamic-medieval period, which is Silver's real area of expertise, the enterprise picks up. The exegesis and analysis have a rigor and authority which the earlier presentation lacks. Silver's discussion of medieval Jewish philosophy is especially well done, entering quite properly on Maimonides. Here the major disagreement is one of emphasis. Silver stresses the contribution of medieval Jewish philosophy and in so doing treats other equally essential aspects of the medieval Jewish experience inadequately: e.g., poetry, halachah and biblical exegesis on the intellectual side, and even more significantly, concrete socioeconomic and historic detail on the material side. This latter deficiency in fact is present throughout the volume, making it a representative of the traditional academic intellectual approach. Despite the author's stated intention to break free of this traditional pattern.

Vol. II by Bernard Martin is the better of the two. Though its organization and the weight it gives to various phenomena heavily reflects Martin's interests and are a source for scholarly disagreement, what it has to say is generally sound. He begins with an intelligent review of the late medieval period, discussing the post-Maimonidean religious situation, the rise and flowering of Kabbalah (Jewish mysticism), and the nature and influence of the new humanism. Central Franco-German Jewish culture. He then moves on to the pre-modern period, covering the dramatic effects set in motion by the Spanish Expulsion in 1492, the Renaissance, the Protestant Reformation and the outlines of early Jewish life in Eastern Europe.

The succeeding period from c. 1500 to 1800 he aptly describes as "Two Melancholy Centuries" and covers under this rubric such phenomena as the Marranos, Shitima and the popish-memorial Sabellian movement. Though not original in

content or presentation, the discussion of these phenomena is sober and accurate. Then after a review of Hasidism, Martin takes up consideration of the modern period which is the period of his real interest and expertise.

Here one is treated to a fine account of the beginnings of the modern period in Jewish history covering the Haskalah (Jewish Enlightenment) and the Jewish and non-Jewish reactions to modernity, e.g., the rise of American Judaism, assimilationism, the origins of Reform Judaism, the Wissenschaft des Judentums school, modern anti-semitism and Zionism. Martin's liberal sentiments are apparent throughout the discussion of these topics and color his judgments on all the important aspects of modern Jewish history. Yet, he is to be commended for seeing the warms and weaknesses of the modern movements he is personally drawn to, as well as their appeal.

Martin brings the survey to a close with a discussion of the Nazi holocaust, 20th century American Jewish life, and the dramatic story of the reformation of the

Influence of wisdom

ASPECTS OF WISDOM IN JUDAISM
AND EARLY CHRISTIANITY
ed. Robert L. Wilken
University of Notre Dame Press, Notre
Dame 1973
218 pp., \$13.95.

STANLEY M. WAGNER

In response to what has been viewed as the neglect of more serious scholarly inquiry into the effect of "wisdom" philosophy upon the development of Judaism in the Greco-Roman world and early Christianity, a seminar was held at the University of Notre Dame in 1973 to explore whether wisdom was, indeed, a "significant factor in the religious history of late antiquity." This excellent volume of essays includes a selection of papers delivered there.

James M. Robinson traces the wisdom tradition via its "participation in Jewish and primitive apocalypticism" in his interesting analysis of "Jesus as Sophia and Sophia." The mythological language of the New Testament chronological hymns is

Jewish commonwealth in the modern state of Israel. Martin's well-founded, obvious enthusiasm for American Jewish life, his clear dismay at the Nazi experience, and his admiration for the State of Israel are all apparent.

Given the fact that any short history of Judaism would have to be selective, the present authors, while not creative, pioneering historians casting a new vision of the Jewish experience, are to be commended for having done a quite reasonable job at presenting a synthetic overview of Jewish history through the ages.

STEPHEN KATZ is in the religion department at Dartmouth College.

revealed, by Elizabeth Florenza, as a parallel to Jewish Hellenistic wisdom speculation in which "mythic beliefs" and contemporary "thought-contexts" coalesce. Paul emerges as a critic of "Hellenistic-Jewish Wisdom Speculation" in Birger Pearson's masterful response to H. Conzelmann's article in "New Testament Studies," "Paulus und die Weisheit."

Henry Fischel demonstrates how deeply Greco-Roman literary genres penetrated, through wisdom, the Rabbinic world in Talmudic and early Amoraic times and its resultant impact on Mystical literature. While the wisdom element in Philonic ideas has long been noticed, Jean Laporte discusses wisdom's eschatological methodology in Philo. The interrelationship of philosophy and wisdom in early Christianity is established in Robert Wilken's discussion of the "Sentences of Sextus," a 2d century collection of Christian maxims. Finally, in his analysis of an unpublished document from Nag Hammadi, "The Teachings of Sylvanus," William Schoedel presents a cogent case for the vitality of the wisdom tradition in at least "one stream of early Christian thought."

Aspects Of Wisdom In Judaism And Early Christianity was not meant to be a definitive and all comprehensive investigation of wisdom, either as an historical phenomenon or as a cultural theme. Its purpose was to raise questions and to suggest approaches to "the study of wisdom in its many contexts in which it appears." The volume fulfills that modest objective.

STANLEY M. WAGNER is rabbi of Beth Shalom Hagadol Congregation, Denver, and director of the Center for Jewish Studies at the University of Denver.

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Abingdon Press
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The Judaism of History

Chaim Raphael

LIKE Hillel of old, one is often challenged to sum up briefly what being Jewish means. One can get away with anything by answering, as Hillel seemed to do, in one sentence; but it is harder when everything has to be defined, as in a recently published study, *A History of Judaism*,* which is in two volumes running to a thousand pages. The aim, as stated in the preface, is "to provide Jews with self-understanding," but one finishes this detailed and scholarly work less with a sense of clarity than with a question mark.

The book might have been more appropriately called "The Judaism of History," since it concentrates on the intellectual analysis of a religion, a faith (to use a broader word), or an attitude of mind (to be broader still) which was valid overwhelmingly for the whole Jewish people until about a century ago but is a very uncertain key to "self-understanding" today. To make this distinction is not to be finicky. The ideas associated with being Jewish today have evolved from the past, but in what forms, and to what extent, does the past still govern? It can be misleading to assume that some timeless religious process is still at work and that Jews become more "authentic" the more closely they tune into it.

The two authors of *A History of Judaism* (each responsible for one volume) might go along with this distinction, but one is a little wary of their language, as when they announce grandiloquently in their preface that they are attempting "an account of the spiritual odyssey of the Jewish people." It will not

be enough, they say, to deal with Judaism as "a creed, a code of conduct, or cultic system." In analyzing the writings of Jewish teachers in their social setting, they aim to cover "the entire intellectual culture of the Jewish people and the phenomena that have significantly molded its inner life." It seems a good deal to attempt even in a thousand pages.

We can, however, ignore the hyperbole of "the entire intellectual culture," etc. In effect, the authors restrict their coverage to religious subjects—God and man, law and dogma, fate and free will, sin and redemption, suffering and hope—which can be taken in coherently. It is still doubtful, though, whether the mass of contemporary Jews actually look for self-understanding in this way, finding roots in a long-developing intellectual process. They may be aware that Jewishness started with something way back, yet its expression comes to them today in terms of a social situation, an awareness of being "different," with which they have to deal here and now. If believing in one God is what Judaism is about, they can probably identify more readily with the archaism and poetry of a biblical psalm or a chapter of Isaiah than with the involuted formulations of scholars through the ages. Beyond this, if one is to judge from their instinctive responses to the world around them, their beliefs seem to be an expression of their sense of kinship with other Jews.

Would life be richer in religious terms, would Jews feel clearer in motivation (the purpose of "self-understanding"), if their consciousness were reinforced by a detailed awareness of past Jewish thought as distilled in *A History of Judaism*? It is laudable to offer it, and the roll-call of writers is certainly impressive in numbers and time-

span. The hope seems to be that this colorful tapestry (or "odyssey") will assert its own relevance. The contemporary Jew will be able to identify with historical Judaism as a unified living organism, developing coherently through Abraham, Moses, Samuel, two or three Isaiahs, Ezekiel, Daniel, Yohanan ben Zakkai, Saadia, Judah Halevi, Maimonides, the 12th-century "saints" of Germany, Abraham Abulafia, Joseph Karo, the Baal Shem, the Vilna Gaon, Moses Mendelssohn, Judah Leib Gordon, and Samson Raphael Hirsch—to name but a few of the myriad characters who cross these pages. One can admire the analysis, the grouping of disparate writers to show influences, the selection of apt quotations. One feels attracted by this or that character and would like to know more. One gets glimpses of intellectual dilemmas that echo our own. History, if well written, is its own justification: one is drawn into the lives of different people in different ages, and if they are one's own ancestors this yields an additional, peculiarly personal, interest. At one level one feels completely at home. Yet with equal validity, many will feel that it is all utterly remote.

WHAT was the content, as documented in this book, of the Judaism of history? It was governed by the concept of a divinely-inspired system of law relating to conduct in every conceivable situation. Rabbis and scholars through the ages therefore concentrated on this, though more sporadically some of them also explored the implications of Judaism as a creed. Taking the last point further, we learn, through many illustrations, that the philosophical argument for Judaism always centered on the attempt to find a place for "reason" that would lie comfortably with the demands of "faith." "Reason"

* Volume I: *From Abraham to Maimonides*, by Daniel Jeremy Silver; Volume II: *Europe and the New World*, by Bernard Martin. Basic Books, Volume I, 476 pp., Volume II, 526 pp., \$38.50 the set.

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meant the application of one's mind to available evidence, but even with the most sophisticated of philosophers, the "evidence" was history as told in the Bible. Being a Jew through all the centuries involved a literal belief that the Creator of the Universe had chosen the Jewish people, given them His Torah, allotted them a place on earth that was uniquely theirs, and continued to maintain a direct beneficent interest in them, even though in ways that He alone really understood. Until the spreading of political (and cultural) emancipation in the last century, this unshakable set of beliefs was paralleled in an intensely inward-looking social life, expressing a self-absorption—a sense of difference from other people—that was dominant totally. Kinship and exclusiveness were facts of nature, as clear to the outside world as to the Jews themselves.

Kinship has survived, and in new forms—especially the fact of Israel—that give it amazing power. But the authors of this work seem most anxious to identify the ongoing religious essence of the Jewish experience, and it is on this point that the message of the past may be misleading. God may not be dead, but surely His overall absorption with His people—as portrayed in legal ordinances in the Talmud—is not a central reality for Jews today. During the last hundred years the Jews have become overwhelmingly a kinship of humanists, ready enough to enjoy the sentimental "family" associations of their ancient past but without any kind of faith in the explicitly supernatural basis of it all. The last chapters of *A History of Judaism* do refer briefly to these developments, but without a frank evaluation of what must be a decisive element in contemporary Jewish "self-understanding."

ONE can identify four main reasons behind the temptation, shared by many writers on Jewish subjects, to play down the idea that there has been a decisive break in religious consciousness for the great mass of Jews today.

The first—and most obvious—is that side-by-side with the visible

spread of religious laxity, we have also witnessed in our times the strengthening of absolute Orthodoxy in some sections of the Jewish people. If one is looking for continuity, here it is. The Orthodox are completely in tune with the Judaism of history, accepting as they do the literal validity of every word of the Bible and the whole corpus of rabbinical study which followed it. Observance is self-fulfillment. Study is not aimed at revealing something new but at uncovering the eternal truths embedded in the *halakhah* (religious law).

The Orthodox are so obvious in demonstration, especially in Israel, that one is apt to forget that they are a small minority of the fourteen million Jews of the world. But even remembering this, one is impelled to give them special significance in the ongoing picture. Jewry as a whole is unlikely to return to the Orthodox camp, but there is nevertheless a sense of assurance that a metaphysical view of Judaism will survive through Orthodoxy to future generations. The rest of us—reformers, eclectics, or plain waf-fers—might be rather lost without this rock around which experiment can turn. Of course the rock itself keeps splintering off, but the center holds because it provides a foundation which cannot be shaken by reason. As an individual, the Orthodox Jew must find a way of keeping his lines straight to God, and he is always aware also of the larger issue at stake—the need for devout Jews, even if few in number, to act in such a way as to keep the Covenant, as defined in the Bible and spelled out by the rabbis, still in being. There is a sense in which all the other Jews, looking on, must acknowledge that something important is being stated in this attitude, and something of this comes through in the view that even with so much changed, Judaism is still "basically" the same.

The second factor which is apt to lead to confusion is the emergence of Israel. Almost every writer on this subject presents the story of the Jewish state as illustrating the continuum of the present with the past, for nothing seems to flow more naturally from the Judaism of history. It was God who gave the

Land to the Jews in the first place. They lost it through sin, as the rabbis explained, and have prayed to God for it ever since. The Return was God's fulfillment of His promise. In the Six-Day War of 1967, with the Temple wall back in Jewish hands, the most hardened skeptics saw the Bible vindicated.

The holiness of Zion for a Jew is a dominant theme in *A History of Judaism*. But what does the word "holy" mean in this context? The great majority of Jews in Israel today seem to have no active concern with the supernatural. If they have a religion, it is humanism. The holiness of Zion has become for them a metaphor—pride in their unique achievement, faith in their will to survive. It is a totally different conception from that of the Orthodox Jew, for whom "holiness" is an expression of God's will that every inch of this sacred soil be a witness to Jewish observance of the Torah. In the non-Jewish ambience of the Diaspora, Jewish consciousness is inevitably a compromise. In Israel, the issue of secular versus sacred is carried by respective partisans to logical conclusions, and as a result, Israel dramatizes not a continuum but a break with the past.

The third element which exaggerates the continuity of the Judaism of history relates to a phenomenon seen most clearly in the United States—the burgeoning appeal of Conservative Judaism. *A History of Judaism* explains briefly, but pointedly, how this tradition-oriented attitude to Jewish worship grew, especially after both world wars, to the surprise of everyone, since the trend had seemed set so firmly toward the laissez-faire approach of Reform. Here again is continuity, but based this time not on a rock but on what sometimes has the air of a conjuring trick—now you see it, now you don't. Bernard Martin, author of Volume II of *A History of Judaism*, is appropriately ironic:

Perhaps it is not unfair to say that a major factor in this success was precisely the fact that the Conservative movement did not define its theological platform with any precision. While its practice made it plain that it did not

acknowledge the revelatory character of the Torah or accept its unqualified authority, Conservatism continued to profess its general loyalty to tradition.

For a Jew wedded frankly to pragmatism there is nothing wrong with this attitude except in one respect: how does it sustain itself for the future? The problem for Conservative rabbis is that they have all been trained to a deep understanding of Orthodox Judaism. More than any of their congregants they know that no amount of ingenious paraphrasing can cover the gap between the literal assertions of the ancient faith and the new sentimental versions. One guesses that for most of them the past still has genuine authority, but softening it up may deprive it of any power of reproduction.

A FOURTH (and final) factor often encourages a feeling that faith is still strong among us in ancient ways. We have seen in the last decades an immense proliferation of books on all aspects of Jewish history and experience, and one might slip into regarding this phenomenon as an endorsement of—an identification with—the Judaism of history. The fact that many of the authors of the new cornucopia of Jewish books are also fully at home in the rabbinic world obscures what is a fundamental difference: by and large they examine Jewish history not to find out what God intended, but to see what the Jews themselves made of it—a rather significant change of stance.

One can see this at work in two scholars of different personality, Professor Jacob Neusner of Brown University and Rabbi Louis Jacobs of London. Neusner, the author of long studies of the ancient rabbis and their socio-legal preoccupations, is concerned with his subject from the standpoint of the student of religion generally. In his view one has to get *outside* Judaism to understand it. One must see it historically, in context. "One's personal emotional condition," he says, "can play no role of consequence in the study of a religion which few in the West have held in its classical form for at least a century." So Judaism for him is ulti-

mately a factor of the study of society. Jacobs, at the other end of the spectrum but equally expressive of a new approach, seems to have been driven to theological study entirely by his "personal emotional condition." By taste, he would like everything distinctive in ancient Judaism to persist—*halak-hah*, observance, dogma. With profound scholarship he expounds it all, from the *inside*, as an exercise of love. The trouble is that his native reason—which is, for him, his true conscience—balks at accepting some basic assumptions, with the result that from the standpoint of the Judaism of history he is a heretic, without wanting to be. In his best book, *Principles of the Jewish Faith*, he spends 85 pages expounding the rabbinic view that the Oral Law is literally implicit in the Torah which was revealed by God to Moses, word for word. Having expounded it all brilliantly, he then shows why it is unacceptable to him.

To take another example, for the purpose of contrast, what could be more startlingly new, though linked to some very ancient Jewish ideas, than the apocalyptic transfiguration which Arthur A. Cohen has sought to introduce into Jewish self-understanding both in his theological writings (especially *The Natural and the Supernatural Jew*) and in his novel, *In the Days of Simon Stern*? Jewish history has no meaning for Cohen unless a Jew takes on consciously an acknowledgment of the supernatural role that God has given him, a far cry from the preoccupation with this world that is, for others, the hallmark of the Jewish approach.

It seems out of key even with the revival of Jewish mysticism in the hands of Gershom Scholem and Martin Buber. Scholem is a historian; Buber was a poet. Both of them turned to medieval Jewish history (and Buber also to the Bible) for an enlargement of their vision of life, but not through *belief* in the ancient categories of thought. With Scholem, the work has been a search for historic truth. In his fabulous scholarship he has documented a world of strange beliefs and practices, and shown how that world took shape historically

in religious and social upheavals and transformations. He has made mysticism exciting as well as respectable. But though he describes it all with intense sympathy, he does so without personal involvement. He is a 20th-century Jew, fusing his loyalties with the highest standards of "German" scholarship: on top of his subject, not submerged by it.

For Buber, abstraction from personal dependence on the past has come the opposite way. As Scholem himself pointed out in a famous essay originally published in these pages,* Buber had no interest in the true historical background—the writings and secret magical practices of the kabbalists—out of which his beloved hasidim emerged, but was content to explore the only aspect which appealed to him, the beauty of legend, as adapted to the purpose of an existentialist philosophy. By playing down the underlying faith of the hasidim in magic, the link with the past was broken. "To put it bluntly," Scholem said, with affection but also irony, "Buber was a religious anarchist."

ONE wishes sometimes that there was more spelling out of religious viewpoints in this way by scholars who have been bringing a new type of understanding to the historical framework and might therefore be free to give Jewishness a valid definition for our time. It doesn't seem enough any more to rely on pietistic summations of the type given, say, by Franz Rosenzweig:

It is something inside the individual that makes him a Jew, something infinitesimally small yet immeasurably large, his most impenetrable secret, yet evident in every gesture and every word. The Jewishness I mean is no "literature." It can be grasped through neither the writing nor the reading of books . . . It is only lived—and perhaps not even that. One is it.

There are, of course, definitions that take one further. One can respond to them all, when the language is of our time, depending on

* "Martin Buber's Hasidism," COMMENTARY, October 1961, reprinted in Scholem's *The Messianic Idea in Judaism*.

one's mood. Consider two widely different approaches, as propounded respectively by J. L. Talmon and the late Abraham Joshua Heschel.

To Talmon,* the meaning of being Jewish has to be sought by the rational analysis of history in general. The Jewish ethos—modes of feeling and behavior—may be too difficult to pin down except by the art of the novelist, but one can see how one element in the Jewish tradition, the idea of a whole people's recognizing God as their sovereign, has been at the heart of the Western concept of state law, and therefore of Western civilization. With Talmon, the most perceptive of historical commentators, one stays in the realm of political ideas.

By contrast, one moves with Heschel into the realm of the moral imperative. Shortly before his death in December 1972, he described in the introduction to a new book† two forces in the tradition which "carried on a struggle" within him, personified in two numinous figures—the Baal Shem, the founder of Hasidism, and Rabbi Menahem Mendl of Kotzk ("the Kotzker"). In the Baal Shem he found love and compassion, in the Kotzker a struggle for intellectual integrity which brought perplexity and contradiction. The Baal Shem was a lamp; the Kotzker was lightning. The truth lay in both. Integrity without love leads to ruin; fervor alone "may seduce us into living in a fool's paradise." This is less the language of a traditional rabbi than of John Donne in St. Paul's Cathedral, but one listens to it.

One is in fact all along following the advice of Hillel, whose pungent answer to the heathen inquirer was a little longer than the brief dictum usually quoted. Having summed up the Torah as, "What is hateful to you, do not unto your neighbor," Hillel went on: "That is the whole truth: the rest is commentary. *Zil g'mor*—Go and study it." Perhaps this is what being Jewish should mean: follow the story wherever it leads.

* "Uniqueness and Universality of Jewish History," COMMENTARY, July 1957.

† *Kotzker—A Struggle in Integrity* (Schocken).

Naipaul's Guerrillas and Oates's Assassins

Hilton Kramer

ONE does not have to read very far in V. S. Naipaul's new novel*—the first short chapter will do—to experience that peculiar sensation, a mixture of confidence, anxiety, anticipation, empathy, pleasure, and suspense, that every confirmed reader of fiction recognizes and yearns for (often, alas, to little avail nowadays) as the special satisfaction to be derived from this branch of literature above all others. From the moment that the novel's dubious hero and his even more dubious mistress arrive at Thrushcross Grange, a woebegone agricultural commune on a politically troubled Caribbean island, we see straightaway that Naipaul is the real thing—a novelist who creates a world, who conjures up compelling characters and commands our assent in their complex fate. Thrushcross Grange, everywhere advertised by the slogan, *For the Land and the Revolution*—"The signs were all new. The local bottlers of Coca-Cola had put one up; so had Amal (the American bauxite company), a number of airlines, and many stores in the city"—is presided over by a putative Muslim "leader," the refugee of rape and assault charges in London, who lives in comfort on the handouts of the local business community while his teenage followers languish in squalor and despair. In the exchanges of this opening chapter, the first dishonesties are revealed, the first fears made palpable and irreversible, the first glimpses given of the fantasies used to disguise the grim reality, and from them, with a unity of action and design we

scarcely any longer expect in a work of fiction, the terrible denouement follows in the final chapter that restores the same few characters to the same barren ground.

It is another mark of Naipaul's novelistic gift that we are not tempted, for the duration of our reading, to linger over the niceties of his style, admirable as we sooner or later acknowledge that style to be, for his is a prose—economical without being elliptical, pictorial without being decorative—placed so swiftly and so completely at the service of his characters and his story that it would seem frivolous, should we think of it, to detach our attention from the progress of the action to the mechanics of its realization. It is not primarily of art that his accomplished artistry induces an intense consciousness, but of life—for Naipaul's fiction has the classic centrifugal power of carrying us beyond the boundaries of its vividly rendered microcosmic events to that larger terrain in which we, too, feel implicated and portrayed.

Guerrillas is a short novel, almost too compact for the breadth of experience it embraces, yet it holds us in its grip with a tale at once so tragic and so far-reaching that it has the effect of expanding in the mind to a size far greater than the swiftly paced action it recounts. The scene is that now familiar island of the mind, based on the historical Trinidad that shaped the author's early life, which Naipaul has succeeded in making as much a part of the permanent geography of fiction as Dickens's London or Faulkner's Yoknapatawpha County. The time is the present, when the illusionist ideologies of Third World "independence,"

HILTON KRAMER is art critic of the *New York Times*. His piece on Jerzy Kosinski and Leonard Michaels appeared in our December 1975 issue and his review of E. L. Doctorow's *Ragtime* in October 1975.

* *Guerrillas*, Knopf, 248 pp., \$7.95.

A HISTORY OF JUDAISM. By Daniel Jeremy Silver and Bernard Martin, New York. Basic Books. Two volumes, \$15.90.

This is a popular history. Volume One, by Rabbi Silver, begins with Abraham and concludes with Moses Maimonides. Volume Two, by Bernard Martin, continues through the Six Day War of 1967.

These volumes are a religious history. Wars, Caesars, cultural and scientific changes are referred to only as they affect the religious history.

It is difficult to write a history so shrouded in antiquity and with so little to go on. The authors are guessing when they fill in details; but it must have happened something like this.

Rabbi Silver argues that the law was divine revelation: "The word of God came frequently enough, and man's awareness of the numinous was powerful enough, for all these laws originally to have been spoken under the spirit."

The authors accept the Bible as revelation: "In ancient Israel the word of God was close and available...to various diviners, priests who rendered oracular judgment."

Of Moses: "Reverence does not pay much attention to scholarly footnotes." This is a work of reverence more than of scholarship.

The discussion of covenant is especially good in the treatment of the cultural background of the concept. Jews are people of the covenant, so chosen by God.

The treatment of the prophetic message is excellent. There is a good review of Biblical teachings, though there is not enough critical analysis.

The narrative flows smoothly, from the earliest Biblical times to the exile to the fall of Jerusalem to Maimonides to modern Israel. The chapter on "European Jewry in the Twentieth Century" is particularly well done.

Biblical interpretation takes over half the first volume. From there about the time of Bar Kochba, AD 135) it becomes an exciting narrative.

Some statements are strange: "The Bible alone of the literatures of antiquity is almost devoid of myth." What of Adam and Eve, Cain and Abel, Noah and the ark, Jacob and the angel, Ezekiel in the valley of the bare bones?

The authors deal too much in absolutes: "A prophet speaks God's word or he speaks lies, there is no middle ground."

There are other objections. Jesus and the beginnings of Christianity receive scant notice, though Islam is given more than 70 pages. Is this proper balance?

The many Hebrew words and phrases make difficult reading for most people. The glossary is inadequate. There is too much detail on the Mishna and Talmud.

It gets tedious. There is often more than the average reader might wish to know. References and details of scholarship are not adequate.

The authors' main purpose is to describe Jewish life throughout its history. This is well done. They provide a fine background for understanding the origins of our Judeo-Christian heritage.

There is no whining or self-pity in this work. It is a proud history of a proud people. For example, there is a quiet and calm view of the slaughter of the Jews under Hitler. The treatment of Soviet Jewry is dispassionate.

Even with two large volumes this work is not an exhaustive study of Judaism. It is a good one, though, well indexed if not well annotated. It

gives a good picture of the Jewish view of Judaism. It will take a long time to read but it is worth it.

J. Frank Schulman

book reviews

THE VENTURE OF ISLAM: Conscience and History in a World Civilization. By Marshall G.S. Hodgson, Chicago. University of Chicago Press. Three volumes. Paper. \$7.95 per volume.

Developed from years of offering the Islamic Civilization course at the University of Chicago, this three-volume masterpiece runs to almost 1500 pages.

When Hodgson died suddenly in 1968, at the age of 47, the manuscript was two-thirds complete.

It is to the credit of his colleagues and students that the work was finished and to the credit of the University of Chicago Press that the three volumes are available in paperback at a reasonable price.

The three volumes, further subdivided into six books, are subtitled "The Classical Age of Islam," "The Expansion of Islam in the Middle Periods" and "The Gunpowder Empires and Modern Times."

Although Volume Three does not really deal with 20th century Islam in much detail, the remainder of the study is so comprehensive and sweeping that there is little to which one can compare it.

With Toynbee, this is interpretive history, but Hodgson fills special pages with chronological charts of events and dynasties.

Thus, he does not have to take much space explaining events and caliphs as such. Rather, he can discuss the meaning of those events and rulers in the broader sweep of things.

Hodgson's work reminds one of that of William MacNeill whose

reading for anyone who wants to be literate about the Islamic world.

Religious liberals, so open to the religious life and experience of others, have a special responsibility to understand Islam, all the more because it is conservative not liberal.

As Hodgson so excitingly points up, conservative Islam developed into a great culture and civilization with art, schools of philosophy, medicine and science all playing significant parts.

The usual question raised by progressive-minded religious liberals is, why has Islam failed to keep up with standards of modernity which have made the Western world so great?

Hodgson offers some new thoughts on this problem (Volume Three, pages 204-205) when he suggests that the very qualities which Islamic culture had to meet needs in an agrarian age were the qualities which held it back when the Industrial Revolution developed in the West.

The Islamic world, he argues, was not ready for the "new outreach" of the West when it arrived with full force in the late 18th century.

Hodgson has successfully combatted the usual stereotypes of Islam presented in most Western history. Although his work is sweeping, it is sufficiently detailed to provide the serious reader with a great wealth of material.

It is not a beginner's book, however. Anyone totally unfamiliar with Islam would do well to start with a survey such as H.A.R. Gibb's "Mohammedanism" or Kenneth Cragg's, "The House of Islam" to get hold of basic terms.

Hodgson does include comprehensive maps, lists of technical terms and a superb index.

stressed its failures and shortcomings, and its institutional distortions...As an exercise in perfectionism, Christianity cannot succeed...Its strength lies in its just estimate of man as a fallible creature with immortal longings. Its outstanding moral merit is to invest the individual with a conscience, and bid him follow it."

Paul Johnson's Christian conscience used to express itself as editor of the influential British weekly, *The New Statesman*. Here it examines the history of Christian faith itself.

The result is one of the most insightful, lively, and well-written summaries since Roland Bainton's two-volume work. Unencumbered by footnotes, Johnson's story swirls out from beautifully-drawn episodes and portraits; each touched with appropriate irony.

Paul is seen at the Council of Jerusalem, Constantine on his deathbed, Charlemagne being crowned, Ambrose as the very model bishop-administrator, Erasmus visiting the shrine of Becket.

The latter chapters include striking treatments of Locke and Pascal, Christian missions in the Far East, the German confessing church, and John XXIII.

As a Roman Catholic and an Englishman, Johnson may be excused if his 500 pages do not allow an extensive treatment of American religious history. But this is not a bias.

Indeed, all too many histories of Christianity are marred by biases—apologetics or dogmatic hostility, if not to Christianity itself, then to some tendency within it.

Johnson identifies Christian faith with "the progressive revelation of truth." He is unafraid of facts and tragedy. His keen judgment makes for exciting reading.

The influence of Christianity can hardly be overestimated. One could do worse than to review that history

Review from Choice

These two large, elegantly written, lucid, and comprehensive volumes supply the best single history of Judaism in English. They are thorough, balanced, and a pleasure to read. Silver narrates the period from the beginnings through Maimonides, Martin from that time to the 20th century. The principle of organization and interpretation is the history of the Jews and their literature; Judaism is described sequentially out of the sources of history and literature, with satisfactory stress upon religious ideas and beliefs. The books are handsomely produced and contain modest but adequate bibliographies for each chapter. The work belongs in every college library, however small, as the first and fundamental acquisition on Judaism, because of its comprehensive and intelligent treatment of the whole of a complex religious tradition - a masterpiece of erudition, taste, judgement, and intelligent narrative. Librarians asked to recommend "something" on Judaism are advised to recommend this book for all readers in high school and beyond.

Jacob Neusner
Department of Jewish Studies
Brown University

לית וכל זה — תור-כדי מאבקים יומיים, בידעין ובלא-יודעין. במובלט וב-מבלע, כנגד כל אהון השפעות חיצוניות מטמיעות, של תרבויות ועמים שונים, וב-כל תקופות ההיסטוריה, שהפרו לא-אחת את החשיבה המקורית של עמנו התוסס והמתסיס, אך גם היוו גורם חשוב במסכת הגורמים שעלולים היו לכלותנו בתורת עם ותרבות, שחותם המיוחדות טבוע בהם.

מכל-מקום, מחקרו של א. מלמט חושף טפח מן הפרובלמטיקה של העם היהודי, בהדגישו כי המומנט החשוב ביותר בתול-דותיו ממוקד ב„יצאית-מצרים“. שכן, מג-מת-החירות העממית שולבה באמונה ה-דתית העמוקה באל אחד-ויחיד, בורא-עולם ומלואו, בארץ „המבטחת“, ובחזון הנבואי לאחרית-הימים — כביטוי עילאי למעמד ההיסטורי של מתן תורה בסיני. כל שלבי התפתחותו של העם היהודי שלאחר מעמד חשוב ומיוחד זה, עומדים בסימן המאבק המתמיד להעמקת השרשים של המונותאיזם בתודעת עם-ישראל — מערפילי ההיסטוריה ועד לאחר חורבן „הבית-הראשון“, שאף הוא ביטוי טראגי למגמתו של עמנו להיאחז בציפורניו בחבל-ארץ זה — ארץ-יש-אל, ארץ האבות, ההתנחלות, ותפארת האומה — ובלבד לשמור על חירותו, על דתו ועל תרבותו הלאומית.

סימן-היכר לאומי זה ניכר גם במחקרו של חיים תדמור, הון בתקופת „בית-רא-שון“, גלות בבל ותחילת „בית-שני“. לדידו, העימות בין המלכים והנביאים, הן בממלכת יהודה והן בממלכת ישראל, מה-וזה את המוקד הקארדינאלי של התמד-דות בין המימד הפוליטי-השלטוני לבין זה האידיאולוגי-רוחני, באומה תקופת-ביניים בתולדות עם-ישראל. נבואתו ה-

מסרית-סוציאלית של ישעיהו הנביא היא, לדעתו, המומנט החשוב ביותר באותו הק-שר; מה-גם שחזון השלום וכיבוד האדם באשר הוא אדם נותר מאז ועד-עתה חרות היטב בתודעת המין האנושי כולו, כאידי-אל נשגב שיש לאמצו על-ידי כל הנברא בצלם ובכל אתר.

מאידך — — אל-נשכח, כי גלות בבל מהווה תפנית משמעותית ביותר מבחינה לאומית, מכיוון שזו הפעם הראשונה ש-עמנו הועמד בפני „שתי תופעות של שו-אה“, כפי שטוען ח. תדמור: חורבן וגירוש גם-יחד. וגם כפני ההכרח ההיסטורי לשלב את מאמצי שארית היישוב בארץ-ישראל (בממלכת יהודה) באלה של תפוצת-בבל. לא זו בלבד שבגלות בבל נוצר רקע חדש לפיתוח אוצרו התרבותי של העם (התל-מד הבבלי), אלא שגם בניין „בית-שני“ עמד מעתה-ואילך תחת הסימן של מע-רכת-ערכים מושתתת על כללי-מוסר-ודת של „ההלכה“, המעוצבת בניכר. דבר זה בא לידי הארה ממצה יותר במחקרו של מנחם שטרן, הטוען, בין השאר, כי באותה תקופה של „בית-שני“, שהיתה תקופת-תחייה לאומית, לכל-הדעות, ניצוקו יסו-דות חדשים לביצורה הפוליטי של האומה בארץ-ישראל, על-אף העימות הרה-גורל בין אומתנו הקטנה לבין המגמות האימפר-יאליסטיות של השלטון היווני, להתפש-טות ולתרבות של הטמעה, שנהפכו לסמל „המיסחרי“ של התקופה ההלניסטית (ב-עקבות כיבושיו של אלכסנדר מוקדון).

2. מחורבן „בית-שני“ לתנופה הרוחנית שבימי-הביניים

עובדה היסטורית שאינה מטלת בספק היא זו המורה אותנו, כי מלחמות המכבים נגד היוונים ו„המתיוונים“ בקרב עם-ישראל, וכן „מלחמות היהודים“ של בר-

תולדות מאבקי של עם-עולם

מעוררת? ועל-אף תלאות קיומם במשך הדורות, התמיד בחיזיונותו, שעה שעמים אחרים, אדירים לאין-שיעור בעוצמתם הפוליטית, הכלכלית והדימוגרפית, נותרו אפ-יורק בדפיהן המאובקים של רשומות ההיסטוריה בלבד, או שרישומם על מהלך ההיסטוריה הוא חיוור ביותר?...

דומה כי חלק מן התשובה ניתן על-ידי עורך הספר רב-ההשקפה, המקיף והמעמיק על תולדות עם-ישראל, פרופ' חיים הלל בן-ששון ו"ל, במבוא להוצאה המקורית בעברית (בהוצאה-לאור, "דביר", תשכ"ט) של העבודה המונומנטלית שלפנינו, בו הלשון: "התודעה ההיסטורית היא מן הגורמים המכריעים בתולדות עמנו ומן התרומה הגדולה שתרם עם זה לתרבות המזרח-תיכונית והאירופית. הסיפור על ראשיתו של עם-ישראל שמור וידוע במקורותיה הספרותיים של האומה גופה, שנתקיימו בידי בניה ברציפות עד היום הזה, והוא יחיד בכך בין עמי המזרח הקדמון". אך דומני כי לא אחטא לאמת ההיסטורית, אם אטען, בנוסף לאמור ל-על, כי מיוחדותו של עם-ישראל בתולדות-העמים נובעת, בראש-ובראשונה, מן העימות המתמיד בין תודעתו הקיומית לבין תודעתו היקומית; דהיינו: בין ה-שאיפה להיוותר בחיים, כנגד כל המתנג-שים בו, לאורך כל ההיסטוריה, לבין המגמה לעצב לעצמו אורח-חיים מיוחד, המשתת על חוקיות רחנית-מוסרית סגור-

A History of Jewish People, Edited by H. H. Ben-Sasson, Harvard University Press, Cambridge, Mass., 1973. 1170 pp.

A History of Judaism, in two volumes: vol. 1 — From Abraham to Maimonides — by Daniel Jeremy Silver;

Vol. 2 — Europe and the New World by Bernard Martin; Basic Books, Inc., Publishers, N.Y. 1004pp.

1. מערפילי ההיסטוריה עד לאחר חורבן "בית-ראשון"

מרים מאין כמותו הוא מיצעדו ההיסטורי של עם-ישראל על המפה הרוחנית והפוליטית והכלכלית של העולם התרבותי, במשך כארבעת-אלפים שנה. כיצד לפענח את חידה התפתחותו של עמנו, במאבק לחירות-הרוח, במאמץ בלתי-גלוא להרחבת גבולותיו של המוסר האנושי עלי-אדמות, שלא זו בלבד שהיא יחידה במינה בתולדות-העמים, אלא אף הטביעה חותם לא-יימחק בריקמותיה המסועפות של ה-אנושות כולה, מאז-ומעולם?... כיצד ל-הסביר את התופעה המופלאה והטראגית בעת-ובעונה-אחת, שעם קטן, שפילס לו דרך — מערפילי ההיסטוריה ועד עצם הימים הצלה — תוך מאבקים, אכזבות, אבדן חיי-אדם ועינויי גוף ונפש בידי צו-ורים למיניהם, הצליח להיוותר כחטיבה לאומית ותרבותית בעלת מיוחדות בלתי-

חרבות פנים-קהילתיים, המבוססים על שיויוניות סוציאלית, יחד עם ניכור אריס-טוקראטי מובהק כלפי הסביבה „הגויית“ המתנכרת. השפעה מכרעת, לדעת המחבר, בהקשר דנו, היה לאורח-החיים העירוני של היהודים, שאמץ על-ידיהם בעל-כור-חם בתפוצות.

אט-אט חדר לתודעתם של מרבית ה-יהודים, כי שינוי כלכלי ותנופה תרבותית מהווים תשתית מוצקה להיותות-בחיים ולהתקדמות בלתי-מופרעת בסבך יחסי-הגומלין התברתיים של ימי-הביניים. (לא כאן המקום להבליט את שפעת ה-הישגים של העם היהודי בתקופת ימי-הביניים, בתחומי תרבות וחברה שונים; הישגים, שאין להם אח ודוגמה, אלא ב-הישגיהם של אנשי-הרוח הערבים באותו עידן פרובלימטי של „ימי-הביניים“. כשם שמן-הנמנע להעלות, ולו בקווים כלליים ביותר, את מאבקי עמנו — — בכל גו-רות-החיים — — למען חירות-הרוח וכיבוד ערך-האדם. די לנו, אם נזכיר עובדה נשכחת, כי היה זה מחבר הקוראן שטען, כי העם היהודי הוא „עם-הספר“, וכי אישים כמו הרמב"ם, יהודה הלוי או בן-גבירול — פיארו וממשיכים לשאר את התרבות האוניברסאלית, עד עצם הימים הללו).

3. עפ"י-ישראל בעידן המודרני — סכנות וסיכויים

מחקרו של פרופ' שמואל אטינגר הוא, מבחינות רבות, נדבך מסקני חשוב ביותר, במסכת מחקרים זו, החושפת את מאבק-התמיד לחירות-הרוח של עם-ישראל. גם בתנאי-החיים של המדינות המערביות ה-מודרניות, הרכציות, שבהן השיויוניות הפורמאלית של כל האזרחים, ללא הבדל במוצא או במין וכיו"ב, היא הכרח-לא-

יגונה, מיצו היהודים את יכולת-ההסתגלות האימננטית שלהם, ובוינוק שניתן לכל — בהתאם לעיקרון של „שיויון-ההזדמנו-יות“ — הוכיחו את כישוריהם האינטלק-טואלים הנעלים, בכל תחומי-החברה-וה-תרבות, בקרב כל עמי-התרבות. דיספרו-פורציה עצומה השתרדה בין מישקלם ה-כמותי (כ-17 מיליון נפש לפני מלחמת-העולם השניה), לבין מישקלם הסגולי (מעורבות מירבית במדע, פילוסופיה וספ-רות, אמנות וטכנולוגיה, מיסחר ותעשיה, עיתונות ותיאטרון וכיו"ב).

ברם, סכנות לאין-ספור החלו מסתמנות — בייחוד עקב הצלחתם של היהודים בכל מירקמי החברה המודרנית. (גירוש יהודי ספרד ב-1492 היה אך-זרק „סימפ-טום“ למחלה ממארת, שתאפיין את „הסי-טואציה האכסיסטנציאלית“ המיוחדת ב-מינה של עס-ישראל בתפוצות-הגולה. זרע-הפורענות היה טמון דווקא במישטרים הליברליים המודרניים, שיחד עם „האמנ-סיפציה“ הפוליטית שהוענקה ליהודים, הצמיחו גם את האנטישמיות המסוכנת ביותר, שברבות-הימים קרמה עור-וגידים של רצחנות קולקטיווית ללא אח בהיס-טוריה — בחסות המישטר הנאצי)....

יוצאים מכלל זה: יהודי ארה"ב. שכן, עקב תנועת-הגירה מהופכת (לאחר גירוש ספרד: מן המערב אל המזרח; ואילו ב-שלהי המאה הקודמת — כתוצאה ממצוקה קיומית חריפה במזרח-אירופה: מרוסיה, פולין ורומניה, אל ארה"ב של אמריקה), הצליחו יהודים אלה ליהפך לגורם רב-חשיבות בקרב המדינה החזקה ביותר ב-עולם, ובעלת „האפשרויות הבלתי-מוגב-לות“, שהמסורת הפרוטסטנטית שלה ו-אורח-החיים הספציפי של אוכלוסייתה, שתוא ליברלי-דימוקטי במובהק, הציל

יות, רגשות, דעות ואפילו סיוע קונקרטי ביותר, איפיינה את יחסי-הגומלין בין יהודי-התפוצות לבין יהודי ארץ-ישראל. החל בתקופת ממלכת החשמונאים ועד לזר-החולפת של הצלבנים — לא נותק הקשר ההדדי רב-הפנים הזה, כשם של-עולם לא פסקה ההתעניינות העמוקה של יהודי-התפוצות בנעשה ב„ארץ-הקודש“ בד-בבד עם טיפוח מרכזים רוחניים חדשים במרחבי התפוצות (כגון: אלכסנדריה ה-הלניסטית, ועוד).

מסתו של שמואל ספראי, על אודות עידן המשינה והתלמוד, שופכת אור גם על היבטים אחדים, שופכת אור גם המיוחד שניחן לארץ-ישראל בתודעת: עם-ישראל בתפוצות הגלות, על-אף העובדה שהקהילה היהודית בארץ הצטמקה עד מאוד, בתוקף הנסיבות ההיסטוריות. למעשה, א"י נותרה כמרכז רוחני נכסף של העם היהודי כולו באשר הוא שם, ואילו העם עצמו החל להת-ארגן — — הן תחת השילטון הנוצרי והן תחת השילטון המוסלמי — — בקהילות „אוטונומיות“ למיניהן, כדי להמשיך בטי-פוח אוצרותיו הרוחניים ולפתח צינורות-תעסוקה כלכליים שונים לחלוטין (בייחוד במיסחר, בנקאות ובתיווך — — כנדרש ממנו על-ידי השילטון הזר)...

אין תימה, איפוא, כי באותה תקופת „אפילה“ של ימי-ביניים, הצליחו היהודים — — כפי שטוען פרוש' ח.ה. בן-ששון במחקרו המאלף — — לעמוד בפרץ כנגד התנכלויות, גידושים, שוד, ביוזי והשפלה, ואף רצח המוני (לאורך כל אותה עת!), בזכות דתם המונותאיסטית המיוחדת, וה-מגמה הסבועה בתמצית דמם הלאומי — — לשמור על אחדותם הלאומית. המעניין ב-פרשה זו היא השאיפה ליציקת דפוסי-

כוכבא נגד הרומאים, לפני ואחרי חורבן „בית-שני“, היוו אך ביטוי נוסף לחיזיונות הרבה שביצרה-ההתמד של העם היהודי, המואר על-ידי תודעה לאומית-דתית עמו-קה. כל גילגולי ההיסטוריה היהודית בארץ ישראל מכיחים, כי עמנו מצא מסילות-הבנה ושיתוף פעולה תולמים כלפי תר-בויות אחרות, מבלי לוותר כהוא-זה ל-מגמת-היסוד שלו: טיפוח בלתי-מופרע של אורח-חיי המיוחד, מבחינה דתית ולא-מית גם-יחד. לפי השקפת-החיים היסודית של עם-ישראל בארצו, אין העצמאות הפר-ליטית בלתי-אם יסוד-מוסד לשמירת ה-מיוחדת הלאומית, ותו-לא. משניטלה מן העם האפשרות לטיפוח עצמאותו הרוחנית, בטל אף ערכה הסגולי של העצמאות הפוליטית-הלאומית.

ואכן, גם בתקופת חורבן „בית-שני“ ולאחריה, כאשר עמנו נאלץ היה להסתגל לתנאים פוליטיים שונים לחלוטין, מגמת-פניו אחת היתה: לשמור על דפוסי-המצקים של התרבות הלאומית כנגד כל תלאותיו ומצוקותיו של העידן החדש. ה-מפתיע מכל: כושר הסתגלותו של העם היהודי למצבים שונים ומשונים בקרב עמי הקיסרות הרומית העניפה (ולאחר-מכן: בקרב העמים הרבים שחיו תחת שילטון-האיסלם או במערב ובמזרח-אי-רופה תחת שילטון נוצרי). בד-בבד עם יכולת-השתמרותו המופלאה, בכל הנוגע לאורחות-חיים לאומיים במובהק. מאידך גיסא נוצר רקע חדש ליחסי-גומלין בין יהודי-התפוצות ליהודי ארץ-ישראל. לא זו בלבד שהתלמוד הבבלי היה ספוג כמיהה עמקה לציון, ואותה כמיהה מצאה לה ביטוי תולם גם בתפילות, בקשרי-משפחה הדוקים בין יהודי-התפוצות ליהודי ארץ-ישראל, בקשרי מיסחר וכיו"ב, אך תשפעה הדתית מוריה ומרחיקת-לכה בהפריית חו-

למדי. תודעת הרציפות ההיסטורית של העם היהודי, במולדתו ובתפוצות גם-יחד, מעמיקה שרשים יותר ויותר גם בקרב הנוער הישראלי — החילוני ברובו המכריע — שעוד לפני דור אחד בלבד לא חדר לתוך משמעותה הרת-גורל, מבחינה לא-מית ותרבותית גם-יחד.

4. משמעות היהדות באספקלריה היסטוריוסופית

הידרשותו של ד.ג. סילבר לפרובלם-טיקה של היהדות ולמעמדו של עם-ישראל בתולדות-העמים, בספרו העמקני (כמיהו) כספרו של עמיתו: מרטין, המשלים את תמונת-העולם של היהדות, הן בפרספק-טיחה היסטוריוגפית והן באספקלריה היס-טוריוסופית) — היא שונה לחלוטין. שכן, היא מבליטה ב"תר-שאת דווקא את זהות-כוונות הרוחנית הטורה (מאיו) שהיא בחינה, "פינומולוגית" טיפוסית, של ה-אמונה היהודית במשך כל תולדותיה, החל בתקופת, "הברנוזה" ועד הלום — עידן, "הקיברנטיקה". אחד מפלאי-העולם, שע-דיין נחשב, כאמור, כחידה שפיענוחה השלם הוא בבחינה, "משימה-בלתי-אפשרית", הוא עצם קיומו של עם-ישראל ותרבותו הסגולית, לאורך היסטוריה בת ארבעת-אלפים שנה בקירוב. צמיחתם — בקיד-מת המזרח התיכון; התגבשותם — ב-ממלכת-הכוהנים; התבצרותם המחודשת — בניכר, בתפוצות-הגולה.

עתה, מקץ כל עידי-ההיסטוריה, ניצב עם-ישראל כסלע איתן, על-אן משימות-השטן להשמדתו המחלטת — בכל נקו-דות-המיפגש החשובות של עמית-בל, חי בקירבם בכל פינה שבועולם, ומטפח כמיני-אז את, "מיוחדותו" הרוחנית. ואולם, בעיית הבעיות של חוקר זה, כשל עמיתו מרטין, היא בעלת גוון היסטוריוסופי מובהק: מהי

היהדות? ומהי מצודה הרוחני-היסטורי בתולדות-העמים? כלום היהדות היא אמו-נה באלוהים, או השקפת-העולם הדתית של הרב קוק, או ההגשמה-העצמית של חברי-הקיבוץ במדינת-ישראל דהיום?... תהא התשובה אשר תהא, אין ספק כי, "היהדות", במשמעותה העמוקה היא, "מש-הו" מכל אלה, מכיוון שברצף ההיסטורי המתמיד והבלתי-מעורער, לכל-הדעות, אין להפריד מלאכותית בין כל אותן חול-יות חשובות, המהוות שלמות אורגנית אחת בשלשלת תולדותיו של עם-ישראל בארץ-מולדתו ובארצות-התפוצות גם-יחד.

והנה, כשם שמחברי המחקרים שבערי-כת פרופ' ח.ה. בן-ששון הבליתו את המו-מנט של זיקת-הגומלין בין תולדות עם-ישראל ו-היהדות (כאשר ברקע נמצאת תמיד ארץ-ישראל), כן מבלט בספריהם של סילבר-מרטין המומנט המשלים, שאין להעלים-עין ממשמעותו ההיסטוריוסופית העמוקה, של זיקת-הגומלין בין תולדות עם-ישראל ויהדותו (כאשר ברקע, גם עתה, לא נפקד מקומה של ארץ-ישראל). מלכתחילה מציינים שני המחברים הללו, כי הם מסתייגים הסתייגות בלתי-מתפשרת מכל דעה צרת-אופקים, הטוענת שהיה-דות מהווה מעין דוקטרינה דתית בלבד, סגורה הרמטית בד' אמות של, "מצודה פנימית" ללא חלונות אל העולם הרחב. נהפוך הוא: היהדות היא, לדעתם, מיכלול תרבותי-רוחני עשיר מאין כמוהו.

מופרכת מעיקרה היא ההשקפה, תרומת בקרב מלומדים ו, "עמך" כאחד, לפיה ה-יהדות היא מעין, "שיטה סגורה, בלתי-משתנית, מונוליסית". לאמיתו של דבר, היא מאופיינת, בין השאר, במיגוון ההש-קפות — לפעמים אפילו סותרות זו את זו — ובמרכיבה הפנימית; ולא-כל-

אותם מגרלם האכזרי של אחיהם, שגותרו טרף קל לציפורני הנאצים וחסידיהם ה־מיפלצתיים באירופה.

והנה, העולם כולו נוכח לדעת, כי — בניגוד להשקפות היסטוריוסופיות מוט־עות, כגון אלו של טוינבי ואחרים — אין העם היהודי בבחינת „שריד־מן־העבר־ההיסטורי“, אלא חטיבה לאומית תוססת, בעלת חזיונות בלתי־מצויה, ומעל־לכל: בעלת תודעה־עצמית מפותחת מאין כמות. הממנט החשוב ביותר בהקשר זה: כינון מדינת־ישראל, עמידת־הגבורה של עם־ישראל במולדתו ובתפוצות־הגולה גם־יחד, מל חזית עוינת רבת־עוצמה, יצירת דפוסי־תרבות חדשים תוך־כדי מימוש תחיית הלשון העברית, טיפוח כלכלה לא־מית המושתתת על ההישגים הטכנו־מדעיים המתוחכמים ביותר. מומנט זה טומן בחיקו גם הפרכת התיוה המרכזית של האנטיש־מית המדרגית בנוגע לעם היהודי (שכ־אילו הוא אינו „פרודוקטיווי“, אינו מסוגל לטפח תרבות לאומית ראויה־לשמה, ו־עוד).

היהודים מהווים גם „חוט־השדרה“ של הציוויליזציה המדרגית המערבית, מעבר לצירופים אידיא־פוליטיים כלשהם. וכשם שהם הצטיינו בתנופתה הליברליסטית ב־ראשית העידן המדרגי, כ־נתינו הם, לאחר־מכן, גם חלוצי הרעיון הסוציאליסטי ב־מיטבו, ואילו עתה, משהתפוגג במקצת קיסמם של האידיאלים הפוליטיים־חבר־תיים המקובלים עד תמל־שלשום (כגון: הקומוניזם או אפילו הליבראליזם „הק־לאסי“), מתייצב העם היהודי, בראש־וב־ראשונה, לימין הפילוסופיה הנומניסטית בעולם כולו. אמנם, חלק ניכר נותר עדיין כבול במסכמות וצקרונות „קטואים“ של „הלכה“ דחית שאינה מסוגלת להסתגל

לתנופת הרוח המדרגית. כשם שיש עדיין — הן במדינת־ישראל והן מחוצה לה — לא־מעט יהודים, שלנגד עיניהם ניצבת „תכלית“ שהיא מעין סגידה ל„עגל־הזהב“ במהדורה חדישה. ברם, העם היהודי ב־תורת חטיבה לאומית סגולית, ובייחוד אנשי־מעלה של עם־ישראל במיטבו, מה־ויום משענת איתנה למגמה הכללית של תרבות בת־דורנו — להתרעננות ולתחיית משמעותיות. סיכויים רבים נובעים גם מעצם היות העם היהודי עתה, יותר מאי־פעם, בעל עוצמה אינטלקטואלית ניכרת בקרב שאר אומות־העולם (על־אף המיג־בלות שלו עקב השתלטות „הפטר־דולא־רים“ על חלק ניכר מדעת־הציבור העול־מית, דבר הפוגע בייחוד בענייניה הפו־ליטיים של מדינת־ישראל).

העם היהודי בתפוצות הגולה חדור תודעה לאומית עמוקה עתה יותר — מאי־פעם, למרות העובדה כי הוא גם מעורה יותר (מבחינה לשונית, חברתית ותרבו־תית) בחברה „הגויית“, שבקירבה הוא חי במדינות שונות. הטמיעה התרבותית גי־שואי־התערובת, ההתנכרות למורשת־מהווים הצד השני של המטבע היהודי. ואין להקל־ראש בחומרת הדבר. כשם שאין לזלזל בעובדה, כי אפילו במצבור „האנרגיה“ האדיר של יהדות ארת־ב, שבק חיים לכל חי, וה־עתה, הירחון העברי היחיד: „ביצרון“, משום שהתמיכה בו היתה רופפת עד עווית... ואף־על־פי־כן: זיקתם של יהודי התפוצות למדינת־ישר־אל, ולתנועה תחייתנו הלאומית, היא עתה משמעותית כהרבה מזו שפיעמה בליבו־תיהם אי־פעם. תודעת־ההשתייכות לעם־ישראל, הכמיהה לתרבות־ישראל והכי־סופים לארץ־ישראל — נהפכה בימינו־אנו לנחלת הכלל, גם כאשר תודעה זו היא לעתים מעורפלת ובלתי־מנובשת

השלים עם קיומו של „מורה נבוכים“, שחולל תפנית חדה בתולדות היהדות. לאורך כל תולדותיה ניהלה איפוא היהדות לא-רק מאבקים בלתי-פוסקים נגד „עוכרי-ישראל“ למיניהם אלא, באותה להיטות קנאית (או תבונית — לסירוגין), נגד פרשנים וחדשנים „אנטי-מימסדיים“ שצמחו בקירבה.

הרמב"ם הכליט עובדה מכרעת בתולדות היהדות: תורת משה לא תיוושה מכליון רק על-ידי מאבקים נגד „עבודה זרה“, אלא גם על-ידי ביטול ההשפעה המזהרסת מבפנים של דעות קדומות למי-ניהן. הקודיפיקציה ההלכתית שלו לא היתה, בשורה האחרונה, בלתי-אם נסיון גועז לטהר את „מהות“ היהדות מן „הספיחים“ חסרי-הטעם, שרבנים רבים הדביקו במרוצת-הזמן לעיקרי ההלכה. הוא כונן תיאולוגיה יהודית כמורה-נבוכים על סף העידן של פשרה בין אמונה ותבונה. מבחינה זו הוא הקדים במאות שנים את „הטיפוס“ המודרני של יהודי דתי-משכיל — המאמץ לעצמו הלכי-חשיבה פילוסופיים חדשניים ביותר, מבלי להינתק ממקורות-ההניקה העמיקים של ההלכה היהודית המסורתית...



פתיחותה והתפתחותה התמידית של היהדות באו לידי ביטוי היסטורי-תרבותי — הן בימי-הביניים והן בעידן המודרני — גם בזרמיה האמנותיים-הגותיים ה-שונים, כגון: המיסטיציזם של הקבלה, השבתאות, חוכמת-ישראל, החסידות והמתנגדות וכיו"ב. (ושוב יודגש: בכל-התלאות שנפלו בחלקו של עמנו בניכר,

בייחוד בקרב עמי אירופה הנוצריים, נש-מרה היטב הרוח הדימוקרטית הבסיסית בתוככי הקהילה היהודית, והרבנים ידעו, על-פי-רוב, כיצד לשלב את סמכותם ההלכתית בהתנהגותם החברתית). אמנם „הרנסאנס“ התרבותי באירופה שם קץ לימי-הביניים; אך השפעתו של אורח-החיים היהודי באיטליה או בצרפת היתה שולית. היהודים הסתפקו בהערצתם כלפי יצירותיו בנות האל-מוות של מיכלאנג'לו, למשל, בנושאים הנ"כיים טובהקים (כגון: „משה“ או „דוד“), אך רישומם אינו ניכר לא-רק בפיסול או בציור, אלא גם לא בספרות החדשנית של אותם ימים סוערים ותוססים. (להוציא את „הדושיח על ה-אהבה“ של יהודה אברבנאל, שהשפיע עמוקות על ג'ורדאנו ברונו ועל ברוד שפינוזה).

לעומת זאת החלו היהודים באשר הם להתעניין מכאן ואילך, יותר ויותר, בעברם ההיסטורי ובאוצרות-התרבות הטמונים במורשת היהדות. מה-עוד שהן הרנסאנס והן גירוש ספרד היוו מעין כוח-דחף אל הכיוון של העמקת התודעה-העצמית של היהודים. וכי מה היתה „השבתאות“ ב-סופו-של-דבר, אם לא התעוררות תודע-תית בקרב חלקים ניכרים של העם היהודי — במערב ובמזרח כאחד? ומהי משמ-עותה העמוקה של הרשת העניפה של „ישיבות“, לאורכה ולרוחבה של אירופה, אם לא ביטוי נוסף לאותה תודעה-עצמית יהודית טיפוסית?...

אפילו התקוממותו של שפינוזה (בעק-בות אוריאל דה-אקוטטא האומלל), נגד „המימסד“ היהודי המסורתי לא היתה אלא הבעה פילוסופית גועזת של תודעה יהודית „במהופך“, שנתנה דרור לשאיפת „הסימ-ביוזה“ הפוריה והמפרה בין החשיבה ה-

היהודים היו מראשיתם בעלי רוח דימו-קרטית. לאורך כל תולדות עמנו, במולדת ובניכר, הוקמו מסגרות שילטוניות המאפיינות באותה רוח של שיוויוניות אימננטית, המובלטת ביהדות, מימי קדם ועד היום. דווקא מימד הגלות של עמנו טיפח ביתר-שאת את הדימוקרטיה הקהילתית — כמופת לאוטונומיה חברתית-תרבותית ב"קרב עמים נכריים, והיא חייבת להנחות אותנו גם כיום בביסוס אורחות-חיינו. אם היהדות מתכוונת להיות גורם מכריע גם בקרב עם-ישראל דעכשיו, הריהי חייבת להיות חדורה תודעת המשמעות ההיסטוריוסופית האמיתית של תפקידה הרוחני-תרבותי. מעטים הם מלכי ישראל הקדמונים שהותירו את רישומם בתודעת המין האנושי. ולא-כל-שכן: הכהנים למיניהם, ברם, עובדה היא, כי דווקא הנביאים, שומרי "החוק האלוהי", הם-הם שהטביעו את חותמם הכבד על דפיה התוססים של ההיסטוריה — בזכות התמסרותם להגשמת אידיאל הצדק החברתי, כיסופי הגאולה האנושית, השאיפה המתמדת לשלום-עולם.

5. היהדות באירופה, באמריקה ובמדינת-ישראל

ואם במשמעות ההיסטוריוסופית עסקינו — אין לך הנגדה עמוקה יותר מזו שבין מרד אברהם אבינו נגד התרבות האלילית (נסיון היסטורי להצמיד קדימה את תרבות-אנוש בדרך-המלך של המונותאיזם), ובין מרד "המתנגדים" לתורתו הפילוסופית ואמנותית של הרמב"ם, בשלבי-הבניים של ההיסטוריה היהודית (נסיון לטפח "נקודות-חיבור" בין אמונה ותבונה בדרך-המלך של הראציונאליזם). בשני המקרים התמודדו מגמות מנוגדות: קידמה ורא-קציה. בשני המקרים ניצחה הקידמה. גם היהדות הרבנית באירופה חייבת היתה ל-

שכן: בפתיחותה ההיסטורית. שהרי אין להידרש אליה כאל מיקשה אחת, ותתגייסות האינטלקטואלית תובעת במפגיע, לראות ב"גטוריקרתא" משהו שונה מ"אגודת-ישראל", וברב הראשי שלמה גורן — בעל "יהדות" שונה מזו של חסידי הרב מסטמר. מעל-לכל, אין מושג זה מצמצם כמלוא-נימה את התייחסותם הביקורתית של שני חוקרים אלה לעצם הבעייתיות ההיסטוריוסופית של משמעות היהדות בהיסטוריה, של פתיחותה המתמדת. וזאת על-אף נסיונות נואשים, מצד דוגמטיקנים ללא-תקנה, לעצור את מחוגי-הזמן ול"הקפיא את רוחה החיה, המחדשת נעוריה, של היהדות — על-פי השקפתם-הם. ברי, כי יש כאן מומנט מובהק של אידיאליזציה במתכוון של היהדות, וכי פתיחותה ההיסטורית היא אך פועל-יוצא של השקפת-העולם הבסיסית של נביאי-ישראל הקדמונים, לפיה יש תכלית אלוהית בגאולה-העולם והאדם באחרית-הימים (על-ידי כינון ממלכת הצדק, החירות ואחוות-העמים).

במצאות ההיסטורית דעכשיו, אין היהדות, "צועדת-עם-הזמן", ורב המרחק בינה לבין הכורח-המודע של העם היושב בציון (בייחוד בכל הנוגע ליישום הלכה לדרכים האינדיווידואליים של האדם בישראל). אינטרפרטציה מוטעית של מקום היהדות בקונפיגורציה הכוללנית של מדינת-ישראל ותרבותה גורסת, משום-כך, כי יש להחיות את התיאוקרטיה ולהשליטה על מדינת-ישראל כבימי-קדם. (שהרי "התורה מכילה את חוק האלוהים, ולא את החוק של משה"; ועל-כן — אין צידוק כלשהו לדימוקרטיה, כצורת-שילטון המגבילה את סמכותו הבלבדי של חוק-האלוהים במדינת-ישראל דהיום).

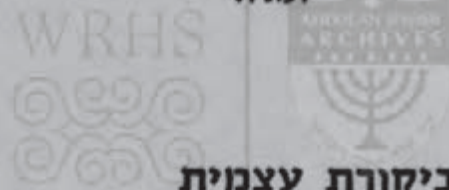
לעומת זאת, טוען סילבר, השבטים

שבאפשר: „אם אין זכויות אין גם חובות; אם אין חובות אין גם זכויות“.



ולבסוף: אמנם הספרים הללו נדרשים היטב ובעמקות ראויה להיסטוריונים מנוסים לבעייתיותה של היהדות ולענייני עם-ישראל כאחת; ברם, מסכת ניתוחיהם לוקה, בכל זאת בחסר: אין בה התייחסות מפורשת, גלויה, כל-צדדית, לבעיית-הבעיות של אומתנו הישראלית וליהדות-העולם — זו של הפער החברתי-תרבותי בין שכבות-אוכלוסין שונות במדינת-ישראל גופה, במימד-העתיד. (כשם שיש בה אך גישה רופסת עד למאוד לבעיית השלום והמיל-חמה בחבל-ארץ זה של העולם). והרי אין מדינת-ישראל חטיבה לאומית „מימסדית“ מאורגנת נוספת, בעולמנו הממסדי גם בלא-הכי. היא חייבת להיות „תקוותה האחרונה של עם-ישראל“ — העם של השואה והתחייה.

וייאמר מפורשות: אם לא ימצא פתרון הולם לבעיית הפער התרבותי-חברתי במדינת-ישראל, אין גם סיכוי סביר להגברת העליה אליה, ולפריחתו המתמדת של העם היושב בציון. נהפוך הוא: „הירידה“ תחוגג את נצחונה המעוות; תנועת תחייתנו הלאומית תיעצר כליל; יתחולל משבר חברתי עמוק, שלא יינתן לגישור לעולמי-עדי... מיבחן עליון למדינת-ישראל, לערכי היהדות, לכשר-וההתמד הלאומי שלנו גם במימד-העתיד, כמו בתלאות ופורענויות העבר — בפתרון מרחיק-לכת לפער החברתי-תרבותי. שאם לא-כן יוורו תהליך „הלוונטיניזציה“ של החברה הישראלית תחת נוצותיה המבריקות של „אמריקני-זציה“ מלאכותית, וזה לרוח היהדות, ל-מגמות הציונות ולאידאליים הנבואיים גם-יחד... יש לתגות, כי כולנו-יחד נדע להפיק לקחים מן העבר, כדי לפלס דרך-מיבטחים לעתיד.



יהודה גוטהלף

הציונות - ביקורת וביקורת עצמית מוקץ 30 שנה לכדינת ישראל

הופעת ספרו של נתן רוטנשטרייך* חלה בשנת השלושים לקיום מדינת ישראל, ויש בו מעין חשבון-נפש של הציונות, החברה הישראלית ותנועת העבודה הציונית. עיקרו של הספר ביקורת — בחלקה מופרות, ברובה צודקת — ומי-עוטו התוויית דרך להבא. דיאגנוזה קול-עת היא תנאי לפרוגנוזה נכונה, או כל-

שון המחבר „שחזור היסודות הציוניים פלוס ריאליזם של ניתוח — אלה שני האמצעים היחידים של הריפוי הלאומי“. לאחר שהוא חוזר ומדגיש את הנזק הצפוי מהשלמה עם „האוטומטיות“ של תהליכים, ביקשנו ללמוד ממנו יותר על הכלים, שבאמצעותם נגבר על הסטיכיה ונעצור הידרדרות. אולם מחמת יחסו השלילי לתנועה החברתית, שנשאה בעול העיקרי של בניין היישוב והמדינה — הריהו מעניק לנו רק ניתוח מעמיק, ואילו על תיקון המעוות ועל המנוף הציבורי,

* נתן רוטנשטרייך: עינים בציונות בזמן הזה, הספריה הציונית על-יד ההסתדרות הציונית העולמית, ירושלים, תשל"ח.

ושל מדיניות הממשלה, הם גאים על תהי-
שגים הבולטים של מדינת-ישראל... יחד-
עם זאת, מתריע המחבר על ההשקפה
הפשטנית, כי די לה ליהדות-העולם (וה-
כוונה, בראש-זבראשונה, לזו של ארה"ב),
אם היא תמלא את „חובתה" במישור ה-
תמיכה הפיננסית במדינת-ישראל.

יחסי-הגומלין בין ישראל והתפוצות
הם מרובים עד למאוד. הם משתנים על-פי
צורה-הגורל וצרכי-השעה גם-יחד. מכאן
שאין להתייחס אל קהילות יהודי-התפוצות
כאל „קולוניות", שמהן אפשר וצריך לה-
שיג רק „אמצעים" למיניהם, לחיזוקה של
מדינת-היהודים. מחובתה של מדינת-ישר-
אל לראות ביהדות-העולם בעלת-ברית
שוות-זכויות במסכת יחסי-הגומלין ביניהן.

דווקא צורת-החיים החדשנית ביותר,
שהיא דגם לאבאנגארדיות מטיפוס חדש
ולחלוציות ארצישראלית טיפוסית: זו של
הקיבוץ, הנחשבת כמפת בעיני רבים,
יש לטפחה ביתר חשומת-לב, ולא „אורח-
חיים" בטלני ומנוכר לרוחו היוצרנית של
עם-ישראל. ועוד דבר: ברנרד מרטין מג-
נה נמרצות — מבלי להסתתר מאחורי
חומה חסודה של „אובייקטיוויות" מדעית
ערטילאית — אותה מגמה בלתי-מצוהרת
של מנהיגים בישראל, אך הרפתקנית ב-
מובהק, לדעתו, „לשחק תפקיד של אלו-
הים" בקובעם את דפוסי זיקת-הגומלין
בין המדינה היהודית לתפוצה היהודית.

כשם שיהדות-העולם חייבת להיוותר
פתוחה במימד ההיסטורי והסוציו-פוליטי,
כן גם מדינת-ישראל. שאם לא-כן, סכנה
אורבת לפיתחן של שתיהן. והמסקנה ה-
מתבקשת מכל אלה היא אחת בלבד: הידוק
זיקת-הגומלין בין המדינה והגולה, על-
גלי שיויונות משמעותית ביישום העיק-
רון, שהוא אבן-פינה לכל מוסר אנושי

יהודית עתיקת-היומין וההגות המודרנית
במיטבה. מאידך, תנועת האמנסיפציה גר-
מה לתגובה בדמות החסידות, מתוך מגמה
לשמור על ערכי-היהדות נוכח „הפלישה"
הבלתי-מבוקרת של ערכי התרבות „הגו-
יית" לתוך מירקמי החיים היהודיים המ-
סורתיים. ברם, החסידות ביטאה גם מגמה
נוספת וגלויה לעין-כל: להעלות את ה-
יהדות על דרך-החלל של התרעננות רוח-
נית, על-ידי „דו-שיח" בלתי-אמצעי בין
אדם לאלוהיו, בין אדם לטבע, בין אדם
וסביבתו החברתית. ישראל בעל שם טיב
המשיר, בדרכו-הוא, במסורת של יהודי
„השכינה" (מעין פאנתאיזם שהיפורה גם
את הגותו של שפינוזה, במידה זו או
אתרת). המצונתאיזם נהיה עתה אנתר-
פומורפי וטבעוני יותר. „הצדיק" — היה
למרכזה-השראה ולמפת. ההתנהגות האנו-
שית — קנה-מידה לשיפוט ערכו של
האדם היהודי...

אותה מסורת „חסידית" מצאה לה בי-
טויים שונים גם בקרב יהודי ארה"ב,
במחצת-הזמן. אמנם שם התפלגה היה-
דות לשלושה זרמים: אורתודוקסי, רפורמי
וקונסרווטיווי, אולם תשתיתם האמונ-
תית-דתית אחת היא: המורשת היהודית
בת ארבעת-אלפים שנה. אשר למדינת-
ישראל המחודשת — גם בה נמצאת
היהדות במאבקים בלתי-פוסקים בחזית
והחמדדות עם מגמות וזרמים שונים,
שצמחו בקירבה וכנגד מתנכרים לה. ברם,
למעלה מכל ספק היא העובדה, שצויינה
על-ידי ברנרד מרטין בסוף ספרו, כי עתה,
עם כינונה של מדינת-ישראל, אין היהדות
מסוגלת כבר להקרין על סביבותיה כב-
ימים-עברו. שכן, „ישראל העניקה לכל
היהודים באשר הם — תחושת ערך וכבוד"
עצמי. אי-כי הם יכולים להיות ביקורתיים
לבני היבטים מסויימים של החיים בישראל